

WHAT DID YOU PREPARE FOR IT?

ماذا أعددت لها؟

Sunday Evening Class 5

21st July 2019

18 Dhul Qada 1440

Introduction

The Prophet (ﷺ) told us that if a person does not take care of increasing his faith then it will fade away and become weak. We are commanded to take care of our faith so we need to struggle hard to increase our faith. One of the means to increase faith is to ponder over the Quran.

On the day of Judgement there are two categories of people i.e. Good doers and the evil doers. Those who did good will be rewarded with Paradise because they practiced Ihsan.

1. **Ihsan in worshipping Allah:** To worship Allah with Tauheed and to avoid shirk , to perform the deeds with sincerity and in according with what Allah prescribed
 2. **Ihsan with people:** Dealing with people is our problem. The first one to have rights upon is our parents. We need to be dutiful to our parents and after them come the relatives. We need to struggle when we deal with our parents because its not easy. We need to invoke Allah to help us and grant us the dutifulness to our parents. Relatives include the siblings, spouses, children, uncles and aunts. Even step fathers and mothers are considered relatives and their rights come after the parents. Allah curses the one whoever cuts the relation with their relatives. On the day of the judgment when we have to cross the Sirat over the hellfire, then the kinship and the trustworthiness will stand on the two sides of the Sirat. Whoever is taking care of his kinship then the kinship will speak and justify that he is keeping the relation with his kith and kin so Allah will make it easy for him to cross the sirat. While for the person who did not keep the relationship then the kinship will testify against him to Allah and such a person will fall into hellfire. Therefore we need to keep our relationship regardless of how they treat us.
- It's a blessing to have sisters and daughters because it is a means of protection from the hellfire for the one who cares for them and educates them in their deen.
 - A man came to the Prophet (ﷺ) complaining of hardness of heart, so the Prophet (ﷺ) told him if you want to overcome the hardness of the heart then he should feed the poor and wipe over the head of the orphan. All of this is an indication to look after the poor, needy and orphans.
 - Allah commanded us for Ihsan. As he tells us in Surah Al Qasas Ayah 27 to do good

SURAH AL QASAS AYAH 77

28:77

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وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

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But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

- And Surah Nahl verse 19 where Allah commands to be fair and to do the good with everyone.

SURAH AL NAHL AYAH 19

16:90

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﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

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Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

The best type of Ihsan is to do good with the one who treats you ill because this indicates that we are seeking the pleasure of Allah. The Muhsin will have the reward from Allah.

SURAH AR RAHMAN AYAH 60

55:60

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Is the reward for good [anything] but good?




 هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ

It is not possible that the result of doing good can be bad. The Prophet (صلى الله عليه وسلم) said Allah has written the Ihsan in everything. Therefore Ihsan includes all aspects of life. There is no salvation in this life except to do good.



Al Muhsin will do good in every state i.e. in time of prosperity and in time of poverty. He will not do good according to his mood but rather he will do good all the time. An example of this is Prophet Yusuf (عليه السلام) when he was placed unjustly in Jail.

SURAH YUSUF AYAH 195


12:36

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And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."


 وَإِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ
 الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ

What was the good done by Yusuf (عليه السلام)?

1. He was looking after the sick, he was comforting the hearts of the grieving person, advising people, invoking Allah and he did dawah by calling the prisoners to worship Allah alone to leave shirk. This is the greatest ihsan that one can do to the people is to call them to the oneness of Allah. Yusuf was a muhsin in the jail

2. Later on when Yusuf came out of the prison and became a minister then he was not diverted by the duniya and did not leave ihsan. When his brother came to him to ask him for extra measure of food then they call him a Muhsin

SURAH YUSUF AYAH 78

12:78

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قَالُوا يَتَّيِّبُهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

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They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

The true good doers is doing good always no matter what his circumstances.

IMPACT OF IHSAN

1. Removal of distress and grief

The first impact of doing good is feeling happy and removal of depression in the Duniya and this does not diminish any reward of the Hereafter. Doing ihsan to the parents or to the relatives or to any creation brings joy to the heart and will ward off the evil.

Sheikh As Saadi said both the believer and the non-believers do good and Allah will reward them by giving them joy in the heart. However the reward for the believer is more since his intention is sincere for the sake of Allah and he is struggling against the evil of himself.

We want Allah to be pleased with us therefore sincerity is very important. When we do good with our parents and relatives we must remind ourselves of ikhlaas and reliance on Allah. We need to ask Allah for his guidance and helps so He will guide us to the best form of ihsan.

There are many people who may not be guided to ihsan. They may do good and follow it with injury and in doing so they may harm the people with their words by reminding them of the favours; such a person is destroying his good deeds.

The companions told the Prophet (صلى الله عليه وسلم) about a person who does good and after he does good then the people praise him. The Prophet (صلى الله عليه وسلم) said that is a glad tidings from Allah (جل جلاله) that he hastened for him in this life. The scholars said when a deed is accepted then Allah (جل جلاله) will make the doer of the deed happy and expand his breast. Allah

(جل جلاله) will put acceptance for him in the heart of the people, Such that they will accept him, love him and praise him. This is a hastened glad tiding for him. In addition it is possible that he sees a good dream about him or someone sees a good dream about him. Allah is appreciate of the good that we do. Allah promised us that the reward of doing good is that you get good in return. The first goodness you receive is the expansion and joy that you feel in your heart.

Prophet (صلى الله عليه وسلم) said in a hadith that the dearest or the most beloved deed to Allah is the joy that you bring to a fellow muslim's heart or remove his distress or that you pay off his loan.

We take the examples of parents. If your parents are wealthy and they do not need your money then for ihsan it is enough that you make them happy by giving them your time. When parents become old they do not need anything from their children except their companionship. You come to meet them, talk to them, advise them and make Dua for them and they feel good and joyous in the heart. You only need a few hours and a few good words for ihsaan towards your parents.

The gates of Ihsan are so wide. We can focus on speaking good words instead of criticising people. When we see someone in distress we should go and advise them. When we remove the distress of the people, Allah (جل جلاله) will remove our distress

Whenever the believers do good, they will be thinking of the reward in the hereafter. He does not want to seek the praise of the people nor does he want fame. He will not publicize his good deed rather he hides his good deeds because the reward is greater with Allah.

SURAH AL MUHMINOON AYAH 60

23:60

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And they who give what they give while their hearts are fearful because they will be returning to their Lord -

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وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

- The Muhsineen are afraid of their good deeds that it will not be accepted by Allah. He will hide his good deeds of charity to the extent that his left hand will not know what his right hand has given. The Muhsin is always thinking of doing good to the people to the extend to even buy from a poor seller something that he does not even need.

SURAH AN NISA AYAH 114

4:114
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لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ

إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ

نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

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No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.

The three types of Ihsan mentioned in the ayah above provided it is done with sincerity seeking the pleasure of Allah.

- They not only do the good but they encourage others to give sadaqa to others in need.
- They also advise with the good. This means the advice is also considered an ihsan,
- They reconcile between the people. Reconciliation is also a form of Ihsan.

The true Muhsin believes Allah is Ghafoor - forgiving the shortcomings. He knows his good deeds are full of deficiencies, but he believes Allah is forgiving, so he hopes He will forgive him. He believes Allah is Ash Shakoor, appreciating His good deeds and multiplying the reward. Allah is Al Wasi - The most vast and he will bring vastness in our faith, health, wealth and blessings if we deal with him sincerely.