



## Chapter (59) sūrat I-ḥashr (The Gathering)

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### Saturday

Allah swt created the soil on Saturday. Saturday is also a day of worship.

### The Fortress

59:2 It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah ; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

The fortresses, the mountains, all these things look so strong, but nothing can be as strong as taqwa ul Allah. Taqwa is more stronger than any fortress, taqwa is when you are placing a barrier in front of your desires, when you are protecting yourself from your desires. Surat al Hashr shows us people who seem to be so protected, but Allah swt put the fear in their hearts. No matter how strong you make things on the outside, if you are not strong on the inside, if you have no taqwa against your desires then that is the weakness.

This group of people are so strongly rooted to the ground, so strongly rooted to their dwellings like a mountain you can't even imagine that they would ever leave. But the people had no taqwa and they had to leave their dwellings, and they had to leave all their belongings behind. No matter how deeply rooted you are in a place, no matter how strong are the fortresses you build around you, it is the taqwa which will be your fortress.

### Kalamullah

In the Qur'an Allah swt mentions the mountains which are so deeply rooted. And Allah swt describes the mountains, Allah swt describes how the mountains react to the kalam of Allah swt.

59:21 Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

May Allah swt give us the taqwa, this is our fortress to deal with the cracks in our life which would otherwise break us. We want this fortress and at the same time we also want to be humble to accept the kalam of Allah swt.

I can be strong and deeply rooted like a mountain so that no one can affect me because I am doing the tasbeeh and believing in Allah swt – I have the taqwa and the taqwa is my fortress, and only the Qur'an has an impact and influence upon me out of fear of Allah swt. You will be protected from the reality of the people, the reality if the people will appear to you so that you are protected from the cracks, from the calamity.

### Fear of Allah swt

People may look like mountains, protected and deeply rooted but Allah swt has put the fear in their hearts. We want to fear Allah swt for it is better to surrender to Allah swt by having the taqwa, so I

only fear Allah swt and I fear the word of Allah swt. If I just depend on the fortress made by man then Allah swt is able to cast fear in your heart which is different to having fear of Allah swt. This is the difference between the two groups.

The strength is not in believing in yourself, the strength is when you really know Allah swt; when you do the tasbeeh; when you obey Allah swt and the Messenger saws; when you have the taqwa in your heart; when you are glorifying Allah swt with your tongue; glorifying Allah swt in your actions and you are obedient to Allah swt, this is the believer. To be firm, look at the mountains, believe in Allah swt, have the taqwa in your heart. Things are not always as they appear.

Following our desires makes us to behave badly. Taqwa and Husn-ul khaluq will take us to Paradise. There is no confusion in your life when you have taqwa. We are all different in our taqwa, sometimes we are going forward in our taqwa and sometimes we are behind. We have to do the taqwa as best as we can. In Surat al Hashr Allah swt describes three groups of people with the taqwa. And the ones with the best akhlaq will be nearer to Nabi saws. The Tasbeeh will give you the taqwa and Husn-ul-khuluq.

Last time we focused on the people in ayah 8.

**59:8 For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.**

The Muhajireen left their homes to start a new life, it is not easy but they had this belief. They started a new life in Madinah and they didn't take advantage of the kindness of the people of Madinah. Allah swt enriched them because of their faith. It is not easy to take this step. People leave their jobs for the sake of Allah swt, because they believe Allah swt will enrich them, will give to them. They are hoping in the favours of Allah swt and the Pleasure of Allah swt – this is their motive, this is the taqwa. They want to give victory to Allah swt. What is in their hearts is also in their actions.

### **Al Ansar**

**59:9 And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.**

Al Ansar – the one who gives victory, those who are supportive. Nabi saws gave this name to the two tribes of Aus and Khazraj. These two tribes were always in conflict. Before Nabi saws was their leader they were going to choose someone else, 'Abd Allah ibn Ubayy, but it didn't happen.

During the time of the annual Hajj pilgrims began arriving in Makkah. Madinah was very divided and the tribes fought many wars so they were hoping for some kind of peace. Madinah was then known as Yathrib (which means grief, sadness). The mother of the Prophet saws visited her brothers in Yathrib and passed away when returning to Makkah. But when the Prophet saws came to the people of Yathrib the city changed its name to Madinah, and the people changed, Madinah became a place of so many virtues, a place of knowledge.

The Aus and Khazraj lived among the Jews in Yathrib. Among the Jewish tribe of Qurayzah lived a saintly man named Ibn al-Hayyan who foretells the coming of a prophet. The Yuhud are waiting in

Yathrib for a prophet which will give them the victory against the Aus and Khazraj. When the Aus and Khazraj hear of a new Arabian prophet in Makkah, they remember Ibn al-Hayyaban's words and intently listen to the Prophet's message. Because the Jews are always threatening them about the coming of a prophet who will destroy them they decide to join Nabi saws to protect themselves.

The Yuhud knew Muhammad saws was the Prophet but they didn't believe in him because he was not of their blood, he was an Arab and not from the Bani Israel.

When the Prophet saws came to Madinah he built a new masjid and restructured the whole community, he reunited the two tribes. It is said that the ones who love the Ansar are believers, and the ones who hate the Ansar are the hypocrites. So today when we hear about the Ansar we love them because Nabi saws loved them and Allah swt praised them in the Qur'an. The Ansar received the booty because of their support of the Prophet saws and because they obeyed the Prophet saws.

**And [also for] those who were settled in al-Madinah and [adopted] the faith before them.**

تَبَوَّءُوا

Settled – also means willing, taking something as a place, a return, a shelter. All the believers are returning to their place. They returned and settled to Madinah.

الدَّارَ

(in) the home

Also means 'round', a place where people dwell, somewhere which encircles you, a place you go around in.

وَالْإِيمَانَ

and (accepted) faith

The faith is settled within the Ansar. The belief needs to have a place, it cannot be scattered. The Ansar are settled in their homes and in their place, even if they were settled somewhere else before. When someone becomes a believer they are coming to you. Allah swt is honouring them by giving them a home and a place for their faith.

The Muhajireen are accommodating Nabi saws and they protected him. Madinah became a return and refuge. The Yuhud who dwelled in Madinah were waiting for a messenger but they created enmity between them and the Prophet saws because he was an Arab, not from the Bani Israel.

The faith is a protection from evil and from shirk. The believers felt secure, it is beautiful to have a place, a dwelling where there is no evil because of the faith.

When someone new comes to any place i.e. in an office, the people already there feel uncomfortable because they don't know anything about the new person. The new person also needs to behave and do their best, to know the rules and not cause any disruption etc. Both sides require taqwa because sometimes anything new can be disruptive, it is not easy.

### **The Good Example of the Ansar**

**They love those who emigrated to them**

يُحِبُّونَ

Love

Imagine loving someone you don't know. It is not easy, it is a struggle. When someone new comes first you have to love them, this love is for Allah swt and Allah swt appreciates this love because it is Allah swt who brought these people to you. For sure the newcomers (Muhajireen) need this love, and they will automatically feel this love and it will make everything else easy. If you have feelings of suspicion etc. then they will feel this and then the change will not be easy.

Making hijra is not easy, make it easy by looking at your heart, you love Allah swt so you love them too. You love whomever Allah swt loves and you love those who give victory to the religion of Allah swt.

**and find not any want in their breasts of what the emigrants were given**

For example when a family has a new baby it gets more attention. So we need to accommodate those who come to us, even before they become Muslim. The Ansar did not envy the Muhajireen, the emigrants, for what Allah swt granted on them of His favours, virtues and qualities

**حَاجَةً** any want  
ḥājatan is anything you have in the heart which you need to tell or do, but the Ansar didn't have any hajja in their heart. They had no questions or feelings so it was easy for the Ansar to accommodate the Muhajireen.

**صُدُورِهِمْ** their breasts  
The love the Ansar have for the Muhajireen (Emigrants) is pure so the Ansar give the Muhajireen all their attention, give them gifts etc. they have no jealousy or anger towards the Muhajireen for what Allah swt bestowed upon them. It is not easy when someone new comes into your life and they get more than what you get.

This shows the Muhajireen are better than the Ansar:

- The Muhajireen became Muslim first;
- The Ansar had no jealousy which indicates Allah swt granted the Muhajireen (Emigrants) more virtues than He granted Al Ansar;
- Al Muhajireen had to emigrate and gave aid to the religion while the Ansar accepted Islam in their own city.

The position of the Muhajireen is more than the Ansar, they knew their position, they cannot interfere in that but at the same time they had nothing against the Ansar, unlike 'Abd Allah ibn Ubayy who was so jealous.

- The Muhajireen are better than the Ansar in position
- The Ansar don't have any negative feelings towards the Muhajireen
- Allah swt granted the Ansar the privilege of the place and the faith

Allah swt honoured the Ansar in a different way.

**but give [them] preference over themselves, even though they are in privation.**

There is only Hijra to Madinah so Madinah is a very important place, and the Prophet is buried in Madinah. The quality of the people made Madinah important, so the quality of the Ansar is very special as they preferred others to themselves with regards to coveted things, wealth etc. this is the best type of generosity when yourself is in need of these things.

This ayah was revealed about an Ansari man who preferred his guest by giving his, his wife's and his children's food to him, while he and his family slept hungry. Allah swt was pleased for what they did.

**And whoever is protected from the stinginess of his soul - it is those who will be the successful.**

When people are greedy they will eventually lose, they will be lost in themselves and they will be deprived. When you are open Allah swt will give you the honour. When you are deprived from something it indicates the purity of the heart as the inner self is compelled to fulfil the commands of Allah swt and His Messenger. The inner self does not feel restricted to abandon what Allah swt has

forbidden or what the heart desires. This will allow you to spend your wealth for the sake of Allah swt seeking His pleasure. The people of Jannah have good hearts.

The ones who protect themselves from miserliness are the successful ones – they struggle against the feelings of greed and selfishness and overcome them. Then easily you will love and give to others, be beloved and an inspiration to other people. We need to protect ourselves from the greed.

