



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

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### Clouds

The clouds are a glad tidings. Clouds are scattered but when they come together they bring the rain. Allah swt makes everything for us to go back to Him swt.

### Morning Supplication

When we say the morning supplications we are trying to make the best of our day, we are really trying to be moving forward before we start planning the day. Every morning there is no plan except what Allah swt plans for you. Every morning there is no motivation except what Allah swt brings to you as motivation. Even if you are afraid of what lies ahead of you, you need to say the morning supplications.

Some people start their day just talking positively about themselves, talking about me me me.

When you say:

Alhamdulillah – you are praising Allah swt and this is a positive start to the day

*Asbahna wa-asbahal-mulku lillah - We have reached the morning and at this very time unto Allah belongs all sovereignty,-* When you get up in the morning, this is the Dominion and everything belongs to Allah swt.

*walhamdu lillah and all praise is for Allah—* this is thinking positively

*la ilaha illal-lah* None has the right to be worshipped except Allah, alone, , – there is no association, I worship only Allah swt

*wahdahu la shareeka lah, lahul-mulku walahul-hamd* without partner, to Him belongs all sovereignty and praise - you are avoiding the shirk, you don't want any type of shirk

*wahuwa 'ala kulli shayin qadeer - He is over all things omnipotent*  
*rabbi as-aluka khayra ma fee hatha-alyawmi, - My Lord, I ask You for the good of this day and the good of what follows it —* I want opportunities, but I don't know what opportunities I will get today. You are asking Allah swt for the best opportunities which will inspire you to do the best. No matter what it is, even if it is just buying a pen, anything that is good for me, Allah swt bring it to me.

*wakhayra ma ba'daho,- and the evil of what follows it.*

It is protected. I seek refuge from all the evil of the day, from the challenges and from any fitnah.

*rabbi a'oothu bika minal-kasal, wasoo-il kibar, - My Lord, I take refuge in You from laziness and senility.*

Even if I have opportunities and I am protected, I cannot do anything if I am lazy. I don't want to be proud of myself so I want to be protected in old age.

*rabbi a'oothu bika min 'athabin fin-nar, wa 'athabin fil-qabr. - My Lord, I take refuge in You from torment in the Fire and punishment in the grave.*

You will be protected and you will get all the good.

This du'a is more about the protection, when you say Alhamdulillah you are asking for the goodness but you want the protection from everything else. You are seeking protection from all the bad but specifically protection from:

- Laziness
- Senility
- Hellfire
- Torment of the grave

You are seeking protection from any type of evil, from any type of sin, from any type of faults. Alhamdulillah this is how you start your day.

In life there is so much 'hashr', we are distracted by so many things in this life. People are a distraction, our jobs are a distraction, the situations in our lives are a distraction. And we will forget the main thing:

- We will forget ourselves
- We will forget why we were created
- We will forget who is my top priority

This all means we forget Allah swt.

### **Don't Forget**

Only by Allah swt, only by fleeing to Allah swt, only by seeking refuge with Allah swt will you not forget your jewel, will you not forget what Allah swt gave you. Don't forget what Allah swt gave you on the outside, but also don't forget the main thing Allah swt gave you which is the main component of your fitrah, don't forget your 'origin'.

### **Purity of the Heart**

A baby has no badness in their heart, they are so pure. Purity is about how are you from within. Purity is about how you detach yourself from all the 'hashr' in this life. So many people are talking and speaking, there so many situations happen in your life which can spoil the purity within you and then you will have guilt in your heart. And then I don't love for others what I love for myself.

We need to remove this guilt, sadness etc. We are exposed to so much in our lives and this all adds up which spoils the purity of the heart – the olive oil. Allah swt creates everyone so pure. But with so much 'hashr' in our lives we will not be pure. What do I do? Go to Allah swt without looking at anyone.

Surat al Hashr is telling us about an external situation which can be so misunderstood – or a situation which gives you the wrong impression. This 'hashr' causes you to think of all sorts of things which are actually different from the situation Allah swt has created.

The yuhud seem very strong but they are not strong. You will see their supporters supporting them but actually they are not supporting them. Shaitan will come and give you so much false hope but it is not actually what was said. And you will see the believers cutting down trees and wonder why they did this.

In life something appears very strong but it is not strong, or something appears very weak but it is not weak. What goes on around us can affect what we think we should do in this life. We need purity of the heart towards others.

### Ghil

Ghil comes because we just look at what people do and say. When I am not going to Allah swt, life is full of 'hashr', life is crowded and you are not moving upwards towards the clouds. You are in a mess and cannot declutter the mess, and when live among mess, your thinking is messy too, you're writing and speech will be messy too. Everything you do in life will be messy. This mess in our life is because we are not going up, not going to Allah swt.

### Unity

I don't need to be in a mess, look at the sky, look at the clouds to bring back the purity to your life. Elevate yourself and think higher. We need to love each other. We love all the believers. But when we look at people from our own point of view then we will be in the 'hashr'. Make taffakkur because not everything is as it appears from the outside.

59:10 And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

In life we have to deal with people, we have to be with people. We cannot sit on a mountain by our self feeling proud of ourselves. It will not bring out the truth and reality of ourselves. Never be alone because when we are alone shaitan will be with us, Shaitan will be your companion, he will not leave you alone. Shaitan will accompany the lonely.

Allah swt gave you the hashr with people and with family, this will bring out the best in you, it will reform you. Hatred is not exposed unless someone triggers it, even if it just one person who triggers the hatred within. We may think we have no hatred in our heart but one person can bring it out, and we need to solve it. We blame the other person but it is actually something within ourselves. Only Allah swt knows what will trigger this hatred.

We need to remove this hatred before the Day of Judgement or it will be extracted on the Day of Judgement. We need to be purified to enter Paradise. In this life if we feel hatred we need taqwa, we shouldn't react, we shouldn't talk bad, we shouldn't put people down or try to elevate ourselves. Iblis hated Adam AS and the Bani Adam so he didn't prostrate to him. Iblis thought he is fire, he can do more, Adam AS is clay, I can burn Adam AS.

In paradise the hatred will be extracted

### Chapter (15) sūrat l-ḥij'r (The Rocky Tract)

15:47 And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.

Paradise is a pure place, everyone if facing each other, everyone is sitting together without any ghil (hate). If we have even a little hate for anyone we cannot look at their face.

### Hadith

When Allah's Messenger (sallallahu alaihi wa-sallam) was asked who are the best of people? He (sallallahu alaihi wa-sallam) replied: "the one with a clean heart and truthful tongue." They asked: 'We understand a truthful tongue, but what does a clean heart mean?' he (sallallahu alaihi wa-sallam) answered: "It is the heart of one that is pious, pure, and is free of sin, transgressions, hatred and Hasad." [Ibn Majah]

When we withhold something in the heart it becomes bigger and bigger. With taqwa we can remove the hatred. When we hold something against someone for sure it will show on the face and on the tongue.

#### Hadith

Zayd ibn Aslam reported: He as admitted into the home of Abu Dujanah, may Allah be pleased with him, while he was ill, but his face was joyful. It was said to him, "Why is your face joyful?" Abu Dujanah said, "There is no work more reliable to me than two things: that I do not speak of what does not concern me, and that my heart is pure towards the Muslims."

Source: Siyar A'la'm al-Nubala' 1/243

Anger leads to hatred, hatred leads to jealousy – the source of all evil. Everything will be bitter, the tongue will be bitter, the face will be bitter. When you untie the knot of hatred, the beads of love will come. Taqwa with Husn al Khuluq is the highest level of paradise.

How to enrich ourselves internally to untie the knots when dealing with people?

- Know Allah ism Allah Ar Ra'uf;
- know how Nabi saws was so kind and merciful and
- know about the Sahabah so that you love them.

Then you will love everyone else. Look at how Allah swt deals with you, look at how Nabi saws dealt with the people and how the Sahabah behaved. Remember that the goodness which flows from you comes from Allah swt.



Allah Ar Ra'uf is so compassionate, so soft and gentle in His mercy that it is without any pain. The opportunities, the reforming and the guidance all come without any pain; and Allah swt will correct your mistakes without any pain.

Rahma can be with pain. With ra'uf you get the result without any pain. All the knots are removed so you think good about Allah swt. This inspires you – no matter how many mistakes I make Allah Ar Ra'uf is not giving me pain. Ra'uffa is a pleasure. Ghil is painful. Sometimes a person is 'crowded' they cannot see what is in their hearts. When you think good about Allah swt He will make you to see your own self clearly. You want the ra'uf. So you will be merciful and compassionate with the people – you don't want anyone to feel bad.

#### Our Lord, indeed You are Kind and Merciful.

This du'a inspires you to remove this ghil (rancour). We also need to think good of Nabi saws. If you have bad feelings about someone then ask yourself what you think about Allah swt. Know Allah swt and know Nabi saws.

#### Du'a

"Our Lord, forgive us and our brothers who preceded us in faith

The Sahabah believed in Allah swt and died in the name of Islam. The Sahabah preserved the religion, they guarded the religion.

#### Hadith

Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "The best people are those of my generation, then those who come after them, then those who

come after them. Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony."

To correct your relationship with the people you need to go back to the previous generations, go back to the Sahabah. But the people who came after will not keep their promises, you cannot trust them.

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, "Do not insult my companions. If one of you were to spend the likes of mount Uhud in gold, it would not reach a small portion of theirs or even half of that."

Source: Ṣaḥīḥ al-Bukhārī 3470, Ṣaḥīḥ Muslim 2540

The hearts of the Sahabah were so pure, we need to have feelings towards them, we need to love them. Loving the Sahabah is part of the aqeedah. You need to believe that they were fair and just; you need to believe that their tongues and hearts were pure; and you need to stop talking about anything negative that may have happened between them. You need to make du'a for them. We love all the Sahabah.

Love of the Sahabah will increase the belief. We shouldn't hold anything bad towards the Sahabah. This will help us with our views towards the people in our life. You cannot remove the ghil when you are always looking at what someone did or said, don't look at this, this will just give us pain, look towards Allah Ar Ra'uf, no matter how much wrong we do Allah swt is merciful.

In this ayah we are talking about the people before us, we are not talking about the ghil in this life between us. If you solve the ghil of the people before you then everything will flow smoothly in your life. In this life talking about what she did, he did, they did is all talk of the dunya, when we die we cannot talk like this.

This ayah reforms us and is a du'a. Don't disconnect yourself from Allah swt and don't disconnect from making du'a to Allah swt.

After the mention the two groups, the Muhajireen and the Ansar (the Sahabah), Allah swt mentions how the people who come after them are thinking and leading their lives – these are not the people you are dealing with now.

**"Our Lord, forgive us and our brothers who preceded us in faith**

Our Nurturer, our Lord by this du'a you are nurturing us.

**forgive us**

Ask forgiveness for the sins. If you have anything against someone you ask for forgiveness for yourself and for them. This is not easy, make du'a for those you hate or have any bad feelings towards. Internally you want to be clear. You cannot always confront people with these feelings so make du'a for them.

**and our brothers who preceded us in faith**

They are your companions in faith so forgive them, the faith joins us together, the faith helps us to benefit from each other, and the faith helps us to make du'a for each other.

سَبَقُونَا بِالْإِيمَانِ

preceded us in faith - the people before us were different, they had different lives, so for sure there is a clash as we cannot understand each other. I need forgiveness and I need to make forgiveness for them. The faith is the necklace of companionship among the believers. The people who come after you will also make du'a for you.

and put not in our hearts [any] resentment toward those who have believed.

You don't want any pain in your life. You want to avoid the 'ghil' so from the beginning you take the precautions, you ask for forgiveness for them and for you and ask Allah swt to not put the 'ghil' in your heart. When the 'ghil' is removed then there will be complete love between each other, help and support for each other.

**Our Lord, indeed You are Kind and Merciful."**

Allah swt is the Most Compassionate by showing you this du'a so that you don't go through any pain in your life. So make this du'a all the time.