

The Life of This World Is Only Enjoyment of Deception

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Introduction:

This lecture revolves around the verse:

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ﴾

“The life of this world is only the enjoyment of deception (a deceiving thing).”

[Sūrah Āli-‘Imrān 3:185]

A Reminder About One Of The Favors Of Allāh:

Shaykh Abū Idrīs (حفظه الله) started by drawing our attention to one of Allāh’s (سبحانه و (تعالی) favors, “Had it not been for the Mercy of Allāh (سبحانه و تعالی) we would have been out there partying and doing all sorts of things that only bring the anger of Allāh and only draws you close to the hellfire. We thank Allāh for that and make du‘ā’ that Allāh guides those that are misguided and keeps us firm upon our dīn and guides all His slaves to this beautiful dīn of Islām. Āmīn.”

The Hadīth About Intention:

Shaykh Abū Idrīs (حفظه الله) reminded us to have the correct intention:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. "

It is narrated on the authority of Amīrul Mu'minīn, Abī Ḥafs 'Umar Ibn al-Khaṭṭāb (رضى الله عنه) who said:

"I heard the Messenger of Allāh (صلى الله عليه وسلم) say: 'Actions are (judged) by intentions (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allāh and His Messenger, his migration is to Allāh and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is for that which he migrated for.'"

[Bukhāri & Muslim]

A Tremendous Statement by Al-Hasan Al-Baṣrī (رحمه الله):

عن المبارك بن فضالة، قال: كان الحسن إذا تلا هذه الآية:

Mubārak bin Faḍālah (رحمه الله) said when the great Imām Al-Ḥasan Al-Baṣrī (رحمه الله) recited the following verse:

﴿فَلَا تَعُرَّكُمْ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَعْزَّتْكُمْ بِاللَّهِ الْعُرُورُ﴾

"So let not this present life deceive you and let not the chief deceiver (Satan) deceive you about Allāh." [Sūrah Fāṭir 35: 5]

Ḥasan Al-Baṣrī (رحمه الله) would say: "Who has said this?" - قال: من قال ذا؟

"The One who is telling us this is the One who created it and He is more knowledgeable regarding it." - قاله من خلقها وهو أعلم بها،

Allāh has created this world and He is informing us of the reality of it. Allāh (عز و جل) our Creator and Lord is most knowledgeable about this creation and this earth that we are living in.

The Linguistic Meaning Of The Word Dunyā (دُنْيَا):

Linguistically, according to Lisān Al-‘Arab, a famous book that gives the meanings of the words in the Arabic language, the word دُنْيَا - duniyā is derived from the words:

دَنَى – **Daná**, something that is close, أَدْنَى – **Adná**, even closer or lowly and يُدْنِي – **Yudná**

دَنَى – **Daná** carries the meaning of something that is close. دُنْيَا - **Duniyā** can also carry the meaning of something that is (أَسْفَلَ) - lowly. The duniyā has no weight and it is something that brings a person low if a person chases the duniyā. The duniyā is the period for all living things on the earth. This period is deficient and is not everlasting or eternal because it will perish.

What Does Allāh (عز و جل) And His Messenger (صلى الله عليه وسلم) Say About This World?

This goes out to every Muslim since no one rejects the Qur’ān if they are a believer and a Muslim, and if they do that is disbelief. Allāh (عز و جل), the Creator of this world tells us:

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ﴾

“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.”

[Sūrah Al-Ḥadīd 57:20]

Keep reminding yourselves that these are not the words of a man, these are the words of Allāh, the Almighty telling us, so we cannot reject this. This place can become a test for us. This world sometimes blinds us to the reality. Allāh (عز و جل) says:

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

“And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.”

[Sūrah Ar-Ra’d 13:26]

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ﴾

“Whereas the life of this world is only a deceiving enjoyment.”

[Sūrah Al-Ḥadīd 57:20]

This world is small and short. Allāh says:

﴿ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ ۖ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴾

“And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqūn. Will you not then understand?” [Sūrah Al-An‘ām 6: 32]

If only we had these words close to our hearts on a daily basis, it would make us think, walk, talk and have a different flex. Allāh (سبحانه و تعالی) is informing His slaves that this world is only play and amusement and it is a delusion that is short. Allāh then reminds us that the abode of the hereafter will be better for you, in paradise, for those who fear Allāh. Will you not understand?

Humble Yourself to The Words of Allāh (سبحانه و تعالی):

Everyone of us should humble themselves to the words of the Almighty. If there is a Shaykh or person of knowledge who is not affecting your heart, then let the words of your Lord affect you. This is what our Lord is telling us, that the hereafter is better for the ones that fear Allāh and stay away from the ḥarām and are conscious. You are blessed to be here today because you are God-conscious and you know this is the house of Allāh. You came to listen to the words of your Lord. Be thankful servants. If you are thankful, Allāh will give you more understanding. **Ibn Kathīr (رحمه الله)** said regarding the above verse, Sūrah Al-An‘ām verse 32,

إنما غالبها كذلك **The majority of this world is like that (mere play amusement).** The hereafter is everlasting and better for you, for those people of understanding.

The Reality Of This World Is That It Is Going To Perish. It Is Not Everlasting.

Allāh says:

﴿ وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles

with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

[Sūrah Al-Kahf 18: 45]

You know when rain comes and mixes with the earth and you have that good green vegetation that comes, that green vegetation is only there for a short period of time. It may look beautiful, green and pleasant to the eye, but it dries up after a bit and falls into broken pieces and then the wind comes and takes it away. This is the reality of this world. Allāh talks much about the reality of the life of this world. Why is that?

Question: After creating the earth and creating us to be here, why is He telling His slaves with so much emphasis regarding the reality of this world?

Answer: Because it is only a test.

This World Has Been Beautified for Us:

Since this world has been beautified for us, it makes everyone preoccupied with their lives. This world has become something that is dominating their lives. Just look how many are here. Only twelve brothers. How many Muslims are there on this Island? Maybe 100 brothers and sisters. Only twelve are here. That does not mean the other brothers and sisters are sinful. They may have genuine reasons but the dunyā is something that preoccupies a person and if a person does not have knowledge and does not have discipline, the dunyā will take him somehow and will make it fair seeming. The shayṭān will give him arguments and make him think that there is a reason that he does not have to go to the masjid. **Do not let this creation, that seems beautiful with its glitter take you away from the remembrance of your Lord and the hereafter.** This is why Allāh (سبحانه و تعالى) mentioned in the following verse,

﴿ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴾

“Verily! These (disbelievers) love the present life of this world and put behind them a heavy Day (that will be hard).” [Sūrah Al-Insān 76: 27]

That heavy day is the day you will return to Allāh. Let us not be from those that the love of this world made us forget about that heavy day. We should remind ourselves everyday

about that heavy day. Everyone that is here should reflect on these words. Let us prepare for that heavy day so that we do not get caught in this heavy trap.

How Is The Dunyā Beautified?

Allāh (سبحانه و تعالی) says:

﴿رِيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾

“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 Allāh has the excellent return (Paradise with flowing rivers, etc.) with Him.” [Sūrah Āli-‘Imrān 3: 14]

These are the main things that we fight for and that cause fitnah. Allāh has given us and told us what causes us fitnah.

Different Causes of Fitnah:

1. **Women.** Majority of men fall short because of the fitnah of women. Shayṭān has beautified the woman. Women are a fitnah for men not just by way of beauty and temptation but also when it comes to the fitnah of wives and children. Allāh has told us and given us the main thing that our desires yearn for.
2. **Children.** Yearning for children.
3. **Gathering of Gold and Silver.** This is equivalent to currencies of money.
4. **Branded beautiful horses.** This is equivalent to fancy cars and wanting the most expensive of them. The ḥalāl version of these things are permissible, but you should not let these things cost you your religion and hereafter.
5. **Cattle and Land.** There are people who fight for land. How many brothers and sisters are at war with one another because of land?

After Allāh informs us of these temptations Allāh says that these are merely pleasures of this world and to Allāh is a better return.

That Which You Will Return to Allāh Is Better for You.

Then Allāh says;

﴿قُلْ أُوْنِسْتُكُمْ بِخَيْرٍ مِنْ دُلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

“Say: "Shall I inform you of things far better than those? For Al-Muttaqūn (the pious - see V. 2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājun Muṭahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves".

[Sūrah Āli-‘Imrān 3: 15]

Allāh says, “Shall I not inform you of what is better than all of that?” Better than the women, better than gold and silver, better than brand new horses and cattle? If we did not have any other verses, then the above verse would suffice the men and women who are wise and have intellect.

Those who fear Allāh will have wives that are nothing like the wives here who are pure. The messenger (صلى الله عليه وسلم) said just their veils are more beautiful than anything in this dunyā.

The Reward for Women in Jannah:

The sisters might be asking what will be provided for them. The promise of Allāh is true and Allāh has said, “Whatever you desire in Jannah, you will receive”,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

“And your Lord treats no one with injustice.” [Sūrah Al-Kahf 18: 49]

Your lord is just and fair. Even though there may not be a narration mentioned, know that your Lord is not unjust. You will receive that which you will be pleased with in Jannah. There are things in Jannah that our minds cannot comprehend or even imagine. There is nothing equivalent to these things. We pray that we get to Jannah because in Jannah there is everything that you desire. Whatever you want will be there for you.

Allāh says that you will be in a paradise where rivers flow underneath and you will be eternal.

Question: What is the wisdom of why there is eternity in Jannah?

Answer: If you went to Jannah only for a short period and received all the amazing gifts and rewards and where, when you merely want something, you get it, if this came to an end, how would you be? You would be devastated. You would have negativity in your heart. You would have sadness and displeasure because it has come to an end.

Allāh Has Promised us That in Paradise There Is no Negativity:

There are no negative feelings of anger, sadness and anxiety. That beauty that you will be experiencing will never come to an end. Had that beauty and fast reward come to an end, it would be devastating. From the Mercy of Allāh, Allāh has made it eternal so it never stops. On top of that Allāh mentioned in the previous verse:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ﴾

“And Allāh will be pleased with them” [Sūrah Āli-‘Imrān 3: 15]

What more do we want except that Allāh will be pleased with us?

The Methodology of The People of Knowledge when Presenting a Topic:

1. The Muqaddimah – Introduction
2. Linguistic meaning.
3. The meaning in the Sharī‘ah
4. Present Āyāt
5. Present Aḥādīth
6. Present statements of the Salaf.

Some Ahādīth Concerning The Fitnah Of The Duniyā:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الدُّنْيَا حُلُوهٌ حَضْرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

Abū Sa‘īd al-Khudrī reported Allāh’s Messenger (صلى الله عليه وسلم) as saying, **“The world is sweet and green, and your Lord will establish you upon this earth generation after generation and then watch to see how you will act. So fear the world and fear women, for the first trial of the Banī. Isra’īl had to do with women.”** [Muslim]

The shayṭān beautifies this world and makes people follow their desires. Being established in this world means, being given sustenance and establishment upon the earth to see which way you go. Are you going to be thankful and good Muslims or are you going to be wretched Muslims that turn away? Fear the dunyā because your Lord is watching you and He (سبحانه و تعالى) has already told you that the world is sweet and green.

Ahādīth That Show That The Dunyā Is Nothing In The Eyes Of Allāh (سبحانه و تعالى):

If the dunyā means nothing to Allāh, then why are we breaking and killing ourselves for a dunyā that Allāh (سبحانه و تعالى) sees no importance in? The Prophet (صلى الله عليه وسلم) said,

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

“If the world to Allāh was equal to a mosquito’s wing, then He would not allow the disbeliever to have a sip of water from it.” [Tirmidhī]

If the dunyā is not even equal to the wing of a mosquito, are we allowing a world that means nothing to Allāh take us away from the remembrance of Allāh to this degree? What more clear evidence do we want?

Abū Hurayrah (رضى الله عنه) narrates the following ḥadīth,

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

The Messenger of Allāh (صلى الله عليه وسلم) said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. [Tirmidhī]

Why are we jeopardizing going into Paradise when the messenger (صلى الله عليه وسلم) is telling us that a tiny little spot in Jannah is better than this world and what is in it?

The messenger (صلى الله عليه وسلم) said,

ما الدنيا في الآخرة، إلا مثل ما يجعل أحدكم أصبعه في اليم، فلينظر بم يرجع؟

"This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with". [Muslim]

The earth that you are walking on was created by Allāh and He knows better about its reality. This ḥadīth is something that those who live close to the ocean can reflect on. Next time you go on a boat or go by the beach or ocean, dip your finger in it because the water that will come out, that is the equivalent of this world and the whole of the ocean is like the hereafter. **Why are we going to kill ourselves for that drop and forsake the whole of the ocean?** Imām Aḥmad (رحمه الله) used to act on every single ḥadīth.

Let Us Act Upon The Ḥadīth That Compares a Drop Of Water To The Ocean:

Tomorrow or whenever you are there by the sea again, dip your finger in and take your finger out. That drop is our lives here and this world. Look at the whole ocean and remember that our eyes cannot even comprehend the whole of the ocean, we can only see a part of it, and even with that we can see that it is vast.

Abū Hurayrah (رضى الله عنه) narrated that he heard Abū Hurayrah (رضى الله عنه) the messenger (صلى الله عليه وسلم) saying,

إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمًا أَوْ مُتَعَلِّمًا

"This world is cursed and everything in it is cursed, except the remembrance of Allāh (dhikr) and what is conducive to that, or the scholar or the student of knowledge." [Tirmidhī]

The Only Things That Are Not Cursed in This World:

1. The remembrance of Allāh (سبحانه و تعالی)

2. **What comes with the remembrance of Allāh**, the recitation of the Qur'ān, practicing the religion of Allāh and those individuals that practise the religion of Allāh (سبحانه و تعالى).
3. **The scholar.**
4. **The student of knowledge.**

We have to make sure we fit into one of these categories so that we are not cursed. This is how we should be thinking. The messenger (صلى الله عليه وسلم) has told us that the dunyā and everything in it is cursed except a few things. We have to be from those few things, those who remember Allāh much and practise this dīn. We have to be from the scholars and students of knowledge. What we are doing now places us in the category of the students of knowledge, in shā' Allāh because we are learning from Allāh and His messenger (صلى الله عليه وسلم) and the scholars. May Allāh make us from them. Āmīn.

Ponder upon that. That means that everything else is cursed and that is coming from the Messenger (صلى الله عليه وسلم). The reason why the students of knowledge were singled out is because they are the ones that are the most knowledgeable about this world. The students of knowledge are the most knowledgeable about the remembrance of Allāh (سبحانه و تعالى) and those things that come with the remembrance of Allāh, they learn and spread that. That is why they are the exception.

The Prison of The Believer and The Paradise Of The Disbeliever:

The Prophet (صلى الله عليه وسلم) said,

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

“The world is a prison for a believer and Paradise for a disbeliever.” [Muslim]

This dunyā is a prison for the believer because he is restricted. He does not follow his desires and follow whatever is sweet, green and beautiful when it is ḥarām. She (the Muslimah) is restricted in the way she covers and in what she can and cannot do. The man is restricted because he cannot just follow his desires.

The disbeliever follows whatever he wants to do and follows his desires. He wakes up when he wants, fornicates with whoever he wants, drinks when he wants, takes by ḥarām unlawful means what he wants. That is the nature of the disbeliever. He goes against his own Lord.

Remember that **the Promise of Allāh is true**. In the hereafter it will be reversed. **The hereafter will be a paradise for the believer and a prison for the disbeliever**. Far worse, it will be a punishment for the disbeliever, so do not despair.

It is not easy sitting for hours and taking knowledge. You could easily be elsewhere relaxing but remember that you will not gain knowledge by relaxation of the body. You will only gain knowledge by striving hard. By Allāh, the benefits of you carrying this knowledge are so much, benefits that you will see in this life and the hereafter.

What ‘Ā’ishah (رضي الله عنها) Heard from Her Husband (صلى الله عليه وسلم):

The Prophet (صلى الله عليه وسلم) said,

رُكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

“The two (non-obligatory, sunnah) Rak‘āt are far better than this world and what it contains.” [Muslim]

Look at how Allāh favored His slaves. Even if you have no money, you are the richest person in the dunya if you have knowledge, belief, sincerity and īmān. You get up and forsake your bed at fajr in the dawn time. If you purify yourself and pray two rak‘āt, the prophet (صلى الله عليه وسلم) said that is better than this whole world and everything in it. That means that is better than millions of dollars and pounds. It is better than all these beautiful buildings and cars and everything.

Next time you run low on food and you think times are hard just get up in the morning and pray two rak‘āt and remind yourself that your messenger said that these two rak‘āt are better than anything in this dunyā.

What Is This Dunyā Worth If Two Rak‘āt Are Better Than This Dunyā?

This tells us that whether we have money or not, we have the religion of our Lord and the Sunnah of our prophet (صلى الله عليه وسلم). This is why Allāh (سبحانه و تعالی) says:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

“And verily, your Lord is going to give to you (victory in this life and intercession in the next), whereby you will be pleased.” [Sūrah Aḍ-Ḍuḥá 93: 5]

You will be pleased with whatever Allāh will give you by way of reward for this sacrifice and whatever you put forth and holding yourself and being obedient. You will not be disappointed.

Those Who Did Not Take Heed and Allowed The Bliss of This Dunyā Take them:

We are losing so many of our families to this dunyā. Social media has made everything so blitz and green that people wake up just thinking about the dunyā and go to sleep thinking about the dunyā. Let this verse be a reminder. Allāh (عز و جل) says,

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾

“And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers."

[Sūrah Al-A'rāf 7: 50]

The people of Tafsīr said that the people of hellfire will call out for water because of the extreme punishment that they will be going through. Allāh then explain why they are in the hellfire,

﴿الَّذِينَ اتَّخَذُوا دِينَهُمْ هُؤُلَاءِ وَلَعِبًا وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا ۗ فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ﴾

"Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Signs." [Sūrah Al-A'raf 7: 51]

These people are crying and are in punishment and Allāh tells us why - because they took their religion as a joke. They took their religion as something that was stupid that they did not need. Their religion was the only thing that would have helped them. Because they did not have that religion, the dunya drowned them. **This dunyā is like a deep ocean and if you do not have a religion to sail on in this ocean, you are going to be drowned.** They will taste the punishment because they forgot the meeting of their Lord, so their Lord will forget them. We seek refuge with Allāh from that. Do not let money or wealth drown you.

The prophet (صلى الله عليه وسلم) said,

تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ،

"Woe and wretched is the slave of dīnār and dirham." [Bukhārī]

The intent of this ḥadīth is woe and wretched is the one who becomes a slave to wealth and money. What do you understand by being a slave of money? Just chasing it and when you would do anything for money even if it means forgetting the ākhirah. It means not standing in the night prayer, not praying the five daily prayers or covering properly and dressing as a Muslim. You forget all these things because you are a slave of the coin and currency.

Beautiful Statements from Ibn Al-Qayyim Al-Jawzī (رحمه الله):

"If a person has eagerness for the ākhirah that necessitates that he has abstinence from this world, and you will not be able to fulfill your eagerness for the hereafter except that you are a person that has abstinence in this life."

You will not be able to establish abstinence in this life accept that you look at this worldly life in two angles:

Ibn Al-Qayyim says if a person desires the hereafter, it necessitates abstinence of this world. Abstinence means a person holds back and is not just dying for this dunyā. This does not mean he cannot work, he can work but it should not be at the cost of his religion. In order for him to fulfill the desire for the hereafter, he must have abstinence for this world.

You Can Only Obtain That Abstinence in This World By Looking at This World Through Two Angles:

1. **This worldly life is something that is going to pass us by very quickly and will perish.** It will not last. This is because we may die before this world ends, or the Day of Judgment may come and kill the dunyā. This place that we are living in now is not going to last. You and I are not going to last.
2. **The hereafter is ever coming closer to us and it is eternal.** The hereafter is not going to end. That hereafter is either going to be bliss in Jannah or hellfire. If you end up in Jannah, that is beautiful. If you end up in the hellfire, it is eternal.

‘Alī ibn Abī Ṭālib (رضى الله عنه) said:

ارتحلت الدنيا مدبرة، وارتحلت الآخرة مقبلة، ولكل منهما بنون، فكونوا من أبناء الآخرة، ولا تكونوا من أبناء الدنيا

“This dunyā is travelling away from us, and the hereafter is coming closer to us. Both of these worlds (the dunyā and the hereafter) have children. So be from the children of the hereafter and do not be from the children of this life.”

This is the reality because everyday that goes past us, a part of you dies. The hereafter meaning the life of the grave, the standing of the hereafter is coming ever closer to us.

The statement of ‘Alī ibn Abī Ṭālib (رضى الله عنه) means, while you are in this world, do everything you can to be the children of the hereafter. Do not be from the children of the dunyā, meaning that you only live for this life and forget the hereafter. He (رضى الله عنه) went on to say:

فإن اليوم عمل و لا حساب، وغداً حساب و لا عمل

“Today, in this world, there is action and no reckoning. Tomorrow there will be reckoning and no action.”

You Will Not Be Held to Account In This World:

That means you can do anything in this world and Allāh (سبحانه و تعالی) is not going to hold you to account in this world. If you sin, or commit shirk, if you steal, if you rob, if you do dress inappropriately, or if the sisters do not cover correctly, show their beauty and cause sin, or if the sisters are disobedient towards their husbands, or if the husbands are not fulfilling the rights of their wives, or if the husbands are not being gentle and nice to the wives and treating them with respect, are harsh and abusive towards them, or if you do any other sin, you will not be held by way of punishment right now in this world. You can do actions but you will not be held to account.

Tomorrow you will not be able to do anymore actions. When you are standing in front of Allāh, whatever you did and you died upon, that is how you are going to stand in front of Allāh, there is no doing actions then. You will not be able to say. ‘Oh Allāh, I believe now, let me go back to the dunyā and do actions.’ It will be too late. Tomorrow there will only be reckoning and no more action.

Notice that this lecture has been compiled in the following order:

1. Verses from the Qur’ān,
2. Aḥādīth,
3. Statements from the salaf. We have taken two statements from the salaf so far; one from Ibn Al-Qayyim (رحمه الله), the other from ‘Alī ibn Abī Ṭālib (رضى الله عنه).

How The Companions (رضى الله عنهم) And Salaf Were Regarding The Ākhirah And Not Giving Importance to This Life.

‘Abdurrahmān ibn ‘Awf (رضى الله عنه) was presented food on an occasion in abundance. One narration mentions that he was fasting when this food was presented and he started to cry. He (رضى الله عنه) said,

فُقْتُ لِمُصْعَبِ بْنِ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ، إِنَّ عُطِّي رَأْسُهُ، بَدَتْ رِجْلَاهُ، وَإِنْ عُطِّي رِجْلَاهُ بَدَا رَأْسُهُ

“My brother Muṣ‘ab Ibn ‘Umayr (رضى الله عنه) was martyred and he was better than me. When he was martyred, he was covered in a cloth that if you covered his head, you could see his feet, and if you covered his feet, you could see his head.”

The meaning of this statement is that Muṣ‘ab Ibn ‘Umayr (رضى الله عنه) had nothing. He did not even have a shroud to be covered with. ‘Abdurrahmān ibn ‘Awf (رضى الله عنه) said, “He was better than me, yet look how he died with nothing, yet I am being given all of this food.” Remember that Muṣ‘ab Ibn ‘Umayr (رضى الله عنه) was from the richest and noblest of Quraysh when he was a disbeliever, but when he embraced Islām he became one of the poorest of people. He sacrificed all of his riches for the religion of Islām yet he did not even have a cloth that was long enough to cover his body.

وَقُتِلَ حَمَزَةٌ وَهُوَ خَيْرٌ مِنِّي - ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ - أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا -
وَقَدْ حَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

“And Hamzah (رضى الله عنه) (the lion of the sunnah and the uncle of the messenger of Allāh) was martyred, and he was better than me, and look at the poverty that they had. I fear that my ḥasanāt is only in this dunyā. Then he continued crying until he left his food.”

He feared that he would not be given in the ākhirah. Look at the mindset that they had. Even when they were blessed with things and they were righteous people, they thought about people who were much better than them, and the little that they had returned back to Allāh (سبحانه و تعالی) with. They feared the food and riches that they were given. They feared that perhaps it was khair that they were receiving now, while in the hereafter they would not have anything.

Sa‘īd Ibn Jubayr (رحمه الله) said:

متاع الغرور ما يلهيك عن طلب الآخرة

“That deceiving pleasure that distracts you from seeking the hereafter.”

Whenever you hear (متاع الغرور), know that it is that deceiving pleasure that distracts a person from seeking the hereafter.

Ash-Sha‘bī (رحمه الله) said:

ما ترك أحد في الدنيا شيئاً لله إلا أعطاه الله في الآخرة ما هو خير له

“There is no person that leaves something from the worldly affairs for the sake of Allāh, except that Allāh will give him in the hereafter that which is far better for him.”

Sometimes we get put in a predicament where shayṭān puts fear in you because of poverty. Sometimes, because of poverty, we may start compromising our religion, but remember that anything that you leave off for the sake of Allāh, Allāh will replace it with something which is even better.

Bishar Ibn Al- Ḥārith (رحمه الله) said:

طوبى لمن ترك شهوةً حاضرةً لموعده غائب لم يره

“Glad tidings for the one that forsakes a desire that he can see here, for a promise he does not see in the hereafter.”

This means that he will receive great reward. That shows that a person has īmān.

Mālik Ibn Dīnār (رحمه الله) said:

بقدر ما تحزن للدنيا فكذلك يخرج هم الآخرة من قلبك،

“If a person grieves over this world, then according to how much he grieves over this world, the importance of wanting the ākhirah will be taken away from his heart.”

When you grieve over this world and you let that grief take you to a certain degree, wanting the hereafter will be taken away from your heart.

وبقدر ما تحزن للآخرة فكذلك يخرج هم الدنيا من قلبك

“And for the one that grieves for the hereafter, the importance of this world will be removed from his heart.”

When the hereafter is the only thing a person wants, when his heart is like that, when you give importance to the hereafter, that takes away the importance of this world from your heart. It makes the dunyā trivial. Anything that this world deals to you, you can deal with it, because you only have the ākhirah in your heart.

A reminder the sacrifice to seek knowledge and the time that it takes may be something that saves you from the hellfire.

'Atā' Al-Khurasānī (رحمه الله) said:

إني لا أوصيكم بدنياكم، أنتم بها مستوصون، وأنتم عليها حراس، وإنما أوصيكم بأخرتكم فخذوا من دار
الفناء لدار البقاء،

“I am not going to advise you, regarding your worldly affairs. You people are staunch and you are protective over your worldly affairs. But I am going to advise you regarding your hereafter. Regarding your hereafter, take from the land that is going to perish whatever you can, for the land that will not perish.”

Meaning take from the abode you are in, that is going to perish, in order to benefit you in a place that will never perish. Take from this world what will benefit your hereafter.

Yaḥyá bin Mu'ādh (رحمه الله) said:

ترك الدنيا شديد، وترك الجنة أشد منه وإن مهر الجنة ترك الدنيا

“Leaving off something (that you desire and like) in this world for the sake of Allāh is hard, but leaving off Jannah is even more hard and severe.”

Everyone of us may have something that is a fitnah for us and to leave that for the sake of Allāh is not easy. If you are not going to leave this thing that you are doing, then leaving off Jannah will be even more severe. If you think that leaving this thing that you love and like is hard, then leaving Jannah is even harder.

One Dip in Jannah Will Make The Believer Forget All Hardships from The Dunyā.

The Messenger (صلى الله عليه وسلم) said:

وَيُوتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَعُ صَبْعَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ
بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ

“Then that person from amongst the persons of the world will be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him, ‘O, son of Ādam, did you face, any hardship? Or had any distress fallen to your lot?’ And he will say, ‘By Allāh, no, O my Lord, never did I face any hardship or experience any distress.’” [Muslim]

When the person sees what is in Jannah and what is waiting for him, and the vast bliss of what is going to be there for him, it will make him forget all the hardship that he went through. If one dip can make him forget that, then just imagine how eternal life in Jannah will be like. May Allāh (سبحانه و تعالی) make us from them. Āmīn.

In conclusion, Shaykh Abū Idrīs (حفظه الله) ended the lecture with some invaluable advice, saying, “These are golden gems. These are treasures that are worth more than any currency of gold and silver. This is the most expensive commodity that we can have. Brothers and sisters, please take the recordings and go back and listen and memorize them. Promise me that when I return to my land, I can see that it was worth my while, (promise) that you will memorize every single narration and reference and live by that and call and spread that to the people. If I return back to Allāh, at least I will know that I left some treasures and some inheritance that will benefit me when I go back to Allāh and in sha Allāh what I am telling you now, you will say the same thing to the people that you will teach, because by Allāh, this is the only thing that will benefit us in the graves and in the ākhirah. Let us act upon our knowledge and jazākumullāhu khayran for your patience. Allāh (سبحانه و تعالی) knows best.”

Above notes taken by:

Umm Yūsuf

وصلی الله علی نبینا محمد وعلی آله وصحبه وسلم