

KHUTBA

Friday 23.04.10

English

Be concerned about the next life

Dear Muslims,

To succeed in every thing, it is obvious that, you must have a clear plan of what you want to do and how you will do it. The precision of this planning, including the time and efforts you will invest, usually depends on what you want to achieve and how important it is for you. We see many examples of people that planning a head for their life; how to get a better job, how to own a house or bigger house, how to earn more money and so on. However few only are planning for their next life. We have been distracted by the pleasure and blessings of this fleeting world and forgot about the Judgment day. We do more for your life but very less for the other life. We have forgotten the aim of our being in the earth and our duties towards our Lord. We forgot the saying of Prophet Mohamed, that reported by Anas bin Malik, *(If anyone's intention is to seek the hereafter Allah will place his sufficiency in his heart and order his affairs, and the world will come to him submissively; but if anyone's intention is to seek worldly goods Allah will place poverty before him and disorder his affairs, and only so much of it as has been appointed for him will come to him)* **Narrated by Al-Termithy.**

And in another narration on the authority of Zayd Ibn Thabit the Prophet said:

(Whoever had this life as his sole concern then Allah will disperse his affairs and place poverty right before his eyes, and nothing would come to him except that which is written for him, and whoever had the next life as his intention, Allah will gather for him his affairs, and place richness in his heart, and this life will come to him, falling upon) **Narrated by Ibn Majah.**

In this *Hadith*, Prophet Mohamed classified the people into two major parts; one working for this worldly life and the other working for the next life. He described them and shows us the faith of each, and we are free to choose either of them. He indicated that, if one directed his concern toward the next life, he will get three benefits:

1. **The first one** is by bringing order in all the affairs of a person. Allah gives that person tranquility and gives him order, consolidation in his thoughts and reduces forgetfulness. Allah brings order to his relations - between husband and wife, relatives and friends - increasing the love between them.

Allah brings order in financial matters, prevents losses in business agitating or clouding the mind so that it causes you to start and leave jobs half done or seek your livelihood through *Haram* means. That person will be beloved by everyone and Allah will give him goodness in every matter that surrounds him.

2. **The second one** that Allah blesses a person who makes the Next Life his concern is by giving him a heart that is rich.

The Prophet (PBUH) said: *(The wealthy is not he who has lots of properties and assets, but the wealthy is the one whose heart is rich)* **Narrated by Al-Bukhari and Muslim.**

So, as we can see, the wealthy person is not wealthy by what he has gathered of worldly riches and provisions, as this abundance of wealth which Allah has given him will never be sufficient. Such a person will always strive to attain more and more without paying attention to the provider of his wealth. His position is in no way different from being in poverty, due to his constant want for wealth.

But as for the one who has a rich heart, it is he who is in reality the wealthy one, the one who is satisfied and pleased with his portion. Wealth through worldly provisions with poverty in the heart drives men to chase after the world just as a beast pants (when he runs) in order to gather together those provisions. But without contentment with what Allah has provided for him, he remains poor. He takes his wealth for his goal instead of Allah but it is Allah he needs. O Allah, give us richness in our hearts!

3. **The third and final one** that Allah blesses a person who is concerned about the Next Life is by bringing the world to him in a submissive state. To illustrate this consider how a wild animal can be tamed by its master – the master of the world can make the world appear less significant and subservient to His servant. This person prioritizes his concern about the Next Life by distancing himself from the world and its adornments. This is not to say that he cuts himself off from the world or flees from his portion of this world that is permitted according to the Islamic way. He should not desire or covet the world and the temporary necessities for passing through this world at the expense of neglecting his own self, his heart, his faith or his link with Allah. Instead, he should take only that which will assist him reach his destination without being attached to what he carries. And he should follow the guidance of his Prophet when he PBUH said: *(Be in this world as though you are a stranger or someone merely travelling through)* **Narrated by Al-Bukhari.**

And he (PBUH) also said:

(What have I to do with the world? In relation to the world I am just like a rider who shades himself under a tree, then goes off and leaves it) **Narrated by Al-Termithy.**

The world then appears to this person much smaller and subservient as though he is not in need of it because his concern is the Next Life.

On the other hand, those who are concerned about this life are punished, by Allah, him in three ways:

1. **Disorder in his (worldly) affairs.** There is nothing in his life except that it is scattered. There is no flow to his thoughts and ideas, he feels distressed in all his matters, even if it is trivial and there is confusion in his heart. Disorder comes to his financial affairs; conflicts arise between parent and child, husband and wife. He finds bad character and complaints from his wife – to the extent that he wishes to be free from the difficulties of this world. And Allah prevents others from loving such a person in this world.

We ask Allah for well being and safety from this.

2. **Poverty**, even if he is a rich person and owns a lot of material wealth for Allah makes him feel a lack of contentment and in need. The more that he continues running and thirsting after the world; the more Allah increases him in his feelings of neediness, distress, anxiety and tiredness.

O Allah, do not let us be overcome by the distress of worldly things.

3. **The world flees from you.** The more a person continues to chase after it, the more the world continues to flee from that person. He runs after it but it appears to him like a mirage. When he comes up close to it, he finds that it is nothing - so his efforts, struggles, his fame and his praise in the world is just perishing. He does not obtain anything from the world except that which Allah has written for him, but for him this feels like a punishment.

Uthman bin Affan referred to this when he said: **“Concern of the world is darkness of the heart and having concern of the hereafter is a light in the heart”**

Dear Muslims,

(The one who makes all of his concerns, one concern (and that is the concern of the Next Life), Allah will suffice him in regards to the concerns of the dunya (the worldly life). And whoever is split by chasing the affairs (problems) of the dunya then Allah will not be concerned which one of those (affairs of the dunya) He allows them to stray and perish in) **Narrated by Ibn Majah**

So, have *Taqwa* of Allah and do not neglect the means in the matters of your daily life for indeed the best of people was Muhammad (PBUH). He was the most ascetic of people in the world, the one who worshipped the most and who feared Allah the most - yet still he did not leave the world entirely for he married, he prayed and slept, he fasted and broke his fast with the good things in the world – and in him is a good example.

This *Hadith* (in the second *khutbah*) focuses on those who are submerged in the world and have forgotten the Next Life- they work and do actions simply for gathering wealth and status, and they are quick to forget Allah and the abode of the Next Life. As for those who always carry the concern of the Next Life in their hearts and actions, they improve themselves and others too, and use the worldly means to attain the safety of the Next Life. Their objective in the world is to worship Allah alone and not take partners with Him. Even though they know that Allah is merciful and He forgives, they still feel regret over every small act of carelessness and every little sin that they commit because they know that it is only Allah the Great, the Almighty that can forgive them.

The amount of sorrow for the Next Life takes away the grief and concern of the world from your heart, and the amount of concern for the worldly life takes away the level of concern for the Next Life in your heart. That is why you find people that concern about the next life in continuous monitoring and judging for themselves. Omer Ibn Alkhattab used to say: **“Judge your deeds before they are judged and weigh your deeds before they are weighed”**.

And Alhassan Albasry said about the Quranic verses **“And nay! I swear by the self-reproaching spirit: (Eschew Evil).”** **Al-Qiamah 2: "Verily, by Allah, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement What did I intend by my eating What did I intend in what I said to myself' However, the sinner proceeds ahead and he does not blame himself."**

The most things that affect and influence such people behavior is the witness and the remembrance of death; as it reminds them by the Judgment day and that they will be asked then about everything they have done. So, they make sure that they do good deeds, follow Allah's orders and behave well for the sake of that day. For that they deserve to be safe and have good rewards at the Judgment day. **“If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected. * Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith,- they are the ones whose striving will be thanked by God. * Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone)”** **Al-Israa 18-20.**

Hence I urge you to do good deeds and work for your next life to get these great rewards that Allah has promised.

O Allah let us not be overcome by worldly things... and do not make our end the Hell Fire. O Allah make good for us our religion and let us hold tight to it and make good for us our Next Life which is our final destination.

Amen