

IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

### DUNYA VERSUS TAQWA

**“Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.”**


Qur'an surah Al Baqarah (2) verse 212

Imam Ahmad reported that the Prophet Sallallahu alayhi wa sallam said

The Dunya (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.

Allah Reminded us:

(And let not their wealth or their children amaze you. Allah's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers) 9:85

And let not those grieve you (O Muhammad ) who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no portion in the Hereafter. For them there is a great torment. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment. 3: 176-178

Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. Qur'an surah Luqman 31:33)

“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.” [Qur'an surah Al-Ankaboot (29), verse 64]

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet [SallAllahu alayhi wa sallam]].

Qur'an surah al Kahf (18) verse 7

### **THE MAIN HADITH ON THE DUNYA**

*On the authority of Thawbaan , the Prophet SallAllahu alayhi wa sallam said:*

*“The People will soon summon one another to attack you as people when eating invite others to share their food.” Someone asked, “Will that be because of our small numbers at that time?” He replied, “No, you will be numerous at that time: but you will be froth and s.cum like that carried down by a torrent (of water), and Allah will take the fear of you from the breasts (hearts) of your enemy and cast al-wahn into your hearts.” Someone asked, “O Messenger of Allah, what is al-wahn?” He replied, “Love of the world and dislike of death.” [An authentic hadith recorded by Abu Dawud and Ahmad]*

In attempting to contemplate on the meaning of the Prophet's words in the above hadith (and indeed on any of his noble sayings), one quickly comes to appreciate the Prophet's statement:

*“I have been given words which are concise, but comprehensive in meaning” [Bukhaari and Muslim].*

The Messenger SallAllahu alayhi wa sallam was blessed with the profound ability to utter several words which whole volumes could then be written about. In this striking hadith, the Prophet describes the situation of the Muslims with great accuracy, and also prescribes a remedy for the ailment.

*“The People will soon summon one another to attack you as people when eating invite others to share their food.”* What is extraordinary in this hadith, is that the Prophet conjures up vivid images in the listener's mind about the scenario. Here, the Ummah (the Muslim nation) is first likened to some seemingly tasty food surrounded by a group of hungry diners. But these people need to share, and thus, the food must be divided into portions corresponding to the status of each 'guest'.

Shortly after the fall of the Khilafah (Caliphate), the Muslim world was divided into many different states by the European powers, with each of them eyeing the rich resources that Allah has blessed the Muslims with.

Colonisation and corruption shortly followed in those lands, and the seeds of tyrannical, despot regimes were planted. Now, with the Ummah divided and each government primarily concerned with its own interests, the enemies of Islam are free to attack each region like wild animals attack their prey - Palestime, Iraq, Chechnya and now Afghanistan.

*Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time..."*

This is yet more evidence that in Islam, numbers are of little significance. The Muslims were victorious: at the Battle of Badr, where the disbelievers outnumbered the Muslims three to one. They were also victorious at Yarmuk, where the Romans outnumbered the Muslims seventy to one. The current situation is quite the opposite. The Muslim population is more than a billion and is rapidly growing. Yet, these phenomenal numbers are of little consequence when the masses of the population are essentially slaves to the West, herded mindlessly like cattle according to the whims of their masters.

*"...but you will be froth and scum like that carried down by a torrent (of water)" Here is another image! This extraordinary description carries heavy meaning beneath its exterior if one considers the characteristics of the "froth and scum".*

Firstly, the froth overlies the water beneath, suggesting a sense of pride and self-confidence. Secondly, the froth is almost weightless and with little substance, such that the slightest breeze can destroy it. Thus, the pride and self-confidence is ill founded and in reality, should not exist. It is only a product of self-delusion. Thirdly, the foam and scum is not in control of its path - that is, the role of the water flowing beneath. All it does is happily flow along to its destination while intoxicated with its imaginary position.

*"...and Allah will take the fear of you from the breasts (hearts) of your enemy and cast al-wahn into your hearts."* There were days when the forces of the Muslims were dreaded by all those who opposed them, when people from all over the world would travel to to the lands of the Muslims to receive education, and when Arabic was the language of success. These days are all but gone. Muslims and Islam are generally looked down upon. Why? The Prophet said it is because of Wahn. Technically, it means a dull lifelessness and enervation. However, the Prophet explains what this word really means:

*Someone asked, "O Messenger of Allah, what is al-wahn?" He replied, "Love of the world and dislike of death."*

Thus, the problem and the solution have been identified. After the bombardment from capitalist and socialist ideologies, the Muslim world became too materialistic, desperately pursuing the rewards and pleasures of this world, with little remembrance of the Hereafter. The Prophet said (in another hadith):

*“Keep much in remembrance of death, which is the destroyer of pleasure.” [Tirmidhi]*

Allah said:

*“Say: ‘Short is the enjoyment of this world. And the Hereafter is the best for those who do right. And you will never be dealt with unjustly in the very least. Wherever you are, death will find you out, even if you are in towers built up strong and high.’ [An-Nisaa, 4:77-78]*

Imam Ahmad records from Abu Dardaa as saying:

*“If only you knew what you will certainly see upon your death, you would never eat again a single bite out of a craving appetite, and you would never again drink an extra sip of water for the pleasure of unquenchable and insatiable thirst.”*

Once Muslims realise that the death is not the end, but the beginning, thereafter with ultimate justice and either excruciating torment or blissful reward, our situation will surely change.

Until then, Allah says:

*“Verily, Allah will never change the condition of a people until they change what is within themselves.” [Ar-Ra’d, 13:11]*

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Thawbaan RadiAllahu anhu (the freed slave of the Prophet SallAllahu alayhi wa sallam) narrated that the Messenger of Allaah SallAllahu alayhi wa sallam said:

“Nations are about to unite (and call) each other to set upon you, just as diners are invited to a plate of food.” It was said: “Will it be because of our lack of numbers that day (i.e. will be be small in number)?” He (SallAllahu alayhi wa sallam) said: “Rather, you will be many on that day, but you will be like scum foam (that floats) on the river. Allaah will remove the fear of you from the hearts of your enemies and put Wahn into your hearts.” It was said: “O Messenger of Allaah, what is Wahn?” He SallAllahu alayhi wa sallam said: **“Love for the dunya and hatred for death.”**

[Related by Abu Da’wud, 4297 and others – graded as saheeh by Al-Albani in ‘Silsilah as-Saheehah’, 958]

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1. When diners set upon eating, they do not merely take one bite of the food; rather they will taste a variety of food on offer and finish the plate. And this is what we find today, wherever we look in the Ummah, attempts are being made to undermine Islam and Muslims, to dismantle da'wah efforts and to thwart any sign of religious revival within Muslim majority and Muslim minority communities.

2. The Sahabah could not fathom that their condition would change from one of strength and dominance to one of weakness and subjugation – due to anything other than numerical disadvantage. Thus they asked if this ability of the enemies will be because we will be small in number. The Prophet Sallallahu alayhi wa sallam assured them of quite the opposite.

3. Muslims seem to harbour a false sense of pride in their increasing global population. This despite their weakness as an ummah and their inability to unite nor safeguard their borders nor their interests nor indeed influence major affairs on the world stage that effects them.

4. According to 'Lisan al-Arab' **وهن** means (any type of) weakness. It can denote weakness in one's deeds; and the inability to commanding the good and forbidding the evil – In other words, physical as well as mental weakness. It is also used to describe the weakness of bone and how, once it erodes, it is easy to break.

*The more people increase in comfort and luxury and the more they open up before the people (with the dunya), the more evils will open up before them*

It is also described as fatigue, a debilitating disease, (self) oppression – All of which apply to the one who loves the dunya, because he will inevitably become weak chasing its mirage. And the love of Allaah and love of dunya can not exist in one's heart equally.

5. 'Love for the dunya and hatred for death' is described as a major weakness. This is because love for the dunya weakens one's imaan, such that it leads to neglecting the Hereafter and what is required of him in terms of his religious obligations, thus becoming complacent. Hatred for death usually arises from one's attachment and excessive love for the dunya; and it also arises from the accumulation of sins and/or feeling the loss of hope for the Mercy of Allaah – Both of which are blameworthy and lead to inevitable loss and misery.

6. Allaah Said in Al-Qur'an:

**“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.”** [Al-Ankaboot, 64]

Instead of using the dunya as a means to achieve the Hereafter, we have made this dunya a means to an end in and of itself.

7. Allaah Said in Al-Qur'an about mankind:

**"Nay, you prefer the life of this world. And yet the Hereafter is better and more lasting."** [Al-A'laa, 16-17] – see also An-Nahl, 107 and An-Noor, 37

8. Ibn Mas'ood (May Allah be pleased with him) said (as reported in marfu' form):

**"The Hour has drawn close. And the people increase (only) in craving for the world. And they do not increase except in distance from Allaah."**[Mustadrak Al-Hakim, 4/324; Mu'jam al-Kabeer, 9787;Ad-Dawlabi, 'Kuna', 1/155 and others – graded as saheeh in 'Silsilah as-Saheehah', 1510]

9. In his magnificent 'Sharh of Riyadh-us-Saliheen', chapter 10, 'Hastening to do Good Deeds' (hadeeth no. 92) – Shaykh Muhammad ibn Saalih al-Uthaymeen رحمه الله تعالى said:

*"The more people increase in comfort and luxury and the more they open up before the people (with the dunya), the more evils will open up before them. It is comfort and luxury that destroys a person, because if a person was to concern himself with comfort and luxury and providing enjoyment to his body, he will become negligent of providing enjoyment to his heart, and his greatest worry will become providing enjoyment to this body that is doomed to become worms and rotten..."*

*...For this, we say, that the more the dunya opens up before the people, and they end up concerning themselves with it, they will lose as much of the akhirah as they have gained from the dunya. The Prophet صلى الله عليه وسلم said: "By Allaah, I am not afraid of your poverty," meaning I am not afraid of poverty for you, for the dunya will open up before you, "but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them." [Bukhari and Muslim]*

10. Allaah also Said:

**"...And the life of this world is only a deceiving enjoyment."** [Al-Hadeed, 20]

Imam Qurtubi commented on this Ayah and included:

After explaining this Ayah, Imam Tabari quoted the following hadeeth of the Prophet SallAllahu alayhi wa sallam to reflect upon the worthlessness of this dunya:

**"An area equal to (what is occupied by) a whip is Paradise is better than the (whole) world and whatever is in it."** [Saheeh al-Bukhari, 6415]

11. About the worth of Dunya, the Prophet SallAllahu alayhi wa sallam also said:

**"If the Dunya was even equivalent to a mosquito's wing with Allaah, a kafir would not (even) be allowed to a drink of water."** [Tirmidhi 2320, who graded it as hasan saheeh]

Yet the Muslims have staked their eternal future (in the akhirah) for the enjoyment of this temporal abode. This is indeed a thing that amazes. The Prophet SallAllahu alayhi wa sallam also said:

**“The dunya is cursed except for the dhikr of Allaah and what resembles it (of worship and knowledge) and an Alim and the one who learns ilm (of the Deen).”** [Tirmidhi, 2322 and others, who graded it as hasan]

12. The Prophet SallAllahu alayhi wa sallam said:

**“And be in this world like a stranger or a passing wayfarer.”** [Saheeh al-Bukhari, 5966 and others]

Many people have taken the life of this world as their goal, while subconsciously blocking-out the inevitability of death and seemingly “long-distanced” accountability of oneself on Yawm al-Hisab.

Take also, this rather innocent and hearty [modern-day parable](#) for example.

13. Allaah summed up inevitability of death, hisab and dunya in one Ayah:

**“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).”** [Aal-Imraan, 185]

About ‘The life of this world is only the enjoyment of deception’, Sa’eed ibn Jubayr said (as recorded by Al-Baghawi in his tafseer):

14. Umar bin al-Khattab said profound words of contemplation to his people:

**“By Allaah, if I wanted to, I could give you the best of clothes to wear, the best of food to eat and to live in enjoyment, but I heard Allaah Azza وجل عز Say something they (i.e. disbelievers of those who indulge in luxury) did not hear: ‘You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah’s Command (disobey Allah).’”** (Al-Ahqaf, 20), [Hilyat al-Awliya’, 1/49]

15. The causes of weakness of the Muslims is due to their having left the clear and pure Deen of Islam and indulgence in sin and transgression and extravagance. It is said that: **خطية كل رأس دنيا حب** – “Excessive love of the Dunya is a root to all evil.”

16. Understanding and fighting the intoxicating effect of dunya

17. Being [ignorant of the akhirah](#)

Allaah alone is beseeched for the betterment of the ummah for He alone is the source of strength and help and He is the best of Planners.

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## ALLAH COMPARED THE DUNYA WITH PEOPLE WITH TAQWA

### THE MEANING OF TAQWA

Taqwa is acute awareness that Allah SWT knows every action that we make and fear of displeasing Him.

*Taqwa* is an Arabic word which is explained as a shield against wrongdoing and further expounded as to be “conscious of Allah” or to have “fear of Allah” or to be “cautiously aware of Allah”.

The origin of the word *Taqwa* is from the Arabic root letters *wa' ka' ya* (meaning shield) and its verb is from the word “*Ittaki*”. *Ittaki* means to be careful or to be protected or to be cautious. *Taqwa* is an internal compass on the path that leads towards Allah. The broader meaning and character of *Taqwa* is to develop one’s behaviour, so as to be cautiously aware in the worship of Allah and attain nearness to Him and in so doing, perfect oneself.

This consciousness and fear of Allah is understood as a protection and a shield against wrongdoing. The abstention of evil through this fear, consciousness and establishing a cautious awareness of Allah, ultimately develops one’s love of Him.

Abu Darda (R) said: *“From the completion of Taqwa is that the servant fears from His Lord even with regards to things, the weight of an atom.”* Abu Darda’s advice for servants who wish to accomplish a character of *Taqwa* should fear to commit the smallest of sins.

The messenger of Allah said in a Hadith, reported in the Sahih Muslim that, **“*Taqwa is here*”, and he pointed to his chest.**

*Taqwa* is profoundly explained in a discussion, between Umar (R) and Kaab (R) who were companions of the Prophet (S) of Islam. Umar (R) asked Kaab (R), the meaning of *Taqwa* as he was renowned for his deep understanding of the Qur`an Al Kareem.

Kaab (R) then inquired from Umar (R), whether he had walked through a thorny bush path with his cloak. Umar (R) replied that he had done so on numerous



occasions. Kaab (R) asked Umar (R) to describe **his movements through this thorny path. Umar (R) replied that he moved very cautiously, so as not to tear his clothing.** Kaab (R) said that was the description and the meaning of *Taqwa*.

The path that inculcates and embraces a character of *Taqwa* is one that must be carefully and cautiously treaded. On this path one must be completely aware of oneself and one's surroundings, to be disciplined with the correct action and behaviour which will achieve one's closeness to Allah.

*Taqwa* is one of the most profound concepts in Islam. It is an avenue by which Muslims relate to one another in society and a means to channel actions for the pleasure of Allah. Possessors of *Tawqa* are called *Al-Muttaqun* or *Muttaqeen*.

### ALLAH'S COMMAND

Allah SWT stated in surah An-Nisa' (**4 : 131**):

*" Verily we have directed the people of the book before you and you (O Muslims) to have taqwa of Allah."*

Allah SWT also advised us that the best provision is TAQWA in Surah al Baqarah (**2: 197**)

*And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!*

Allah SWT warned us that one should not claim to have TAQWA, because it is He who Knows which one of us has TAQWA, in Surah an Najm (**53: 32**)

*So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him (i.e. those who are Al-Muttaqoon (pious*

### THE GUIDING PRINCIPLES FOR PEOPLE OF TAQWA

Allah summarises for us very clearly in Surah Al Baqarah (2: 2-5) of the principle for people of TAQWA -

**2. This is the Book; in it is guidance sure, without doubt, to those who fear(or are conscious) of Allah (*Taqwa*).**

**3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;**

**4. And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter.**

**5. They are on (true) guidance, from their Lord, and it is these who will prosper.**

### **THE FRUITS OF TAQWA**

Allah SWT has promised those with TAQWA many benefits and rewards:

**1. Allah SWT will be with them (2: 194)**

*And fear Allah, and know that Allah is with Al-Muttaqoon*

**2. Allah SWT loves them (3:76)**

*Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqoon.*

**3. Allah SWT will Honour them (49: 13)**

*Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoonh. Verily, Allah is All-Knowing, All-Aware.*

**4. Allah SWT only accepts their actions (5: 27)**

*Verily, Allah accepts only from those who are Al-Muttaqoon.*

**5. Allah SWT will give them the Criterion (an ability to discriminate/judge what is right or wrong) and other great rewards.**

*O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion ((to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)), and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty. (8:29)*

*O you who believe! Fear Allah, and believe too in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful. (57:28)*

#### **6. Allah SWT will give them Barakat (Blessings) (7: 96)**

*And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth.*

#### **7. TAQWA is one of the signs of the Awliya (Friends of Allah) – (10: 62-63)**

*No doubt! Verily, the Auliya of Allah (i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)), no fear shall come upon them nor shall they grieve, -*

*Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).*

#### **8. Allah SWT will open up His Treasures to someone who has TAQWA (65: 2-5)**

- *...And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).*
- *And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.*
- *...and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.*
- *...and whosoever fears Allah and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.*

**9. Allah SWT Promise them the Garden (Paradise). (19:63)**

*Such is the Garden/Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqoon*

**10. They will be saved in the next world (19: 71-72)**

- *There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.*
- *Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).*

**11. They will be delivered to a place of safety (39: 61)**

*And Allah will deliver those who are the Muttaqoon to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.*

**12. Allah SWT Promise them the Shade of Allah's Throne on the Day of Judgment where there is no shade except the shade of Allah.**

**THE SIGNS OF TAQWA**

**1. Turning back to Allah SWT if we forget or commit a sin**

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

*Verily, those who are Al-Muttaqoon, when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright). (7: 201)*

*And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.(3: 135)*

## 2. Fear of Allah SWT on hearing verses of the Quran and total Reliance of Allah

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); (8: 2)*

## 3. Other signs (23: 57-61)

- *Verily! Those who live in awe for fear of their Lord;*
- *And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,*
- *And those who join not anyone (in worship) as partners with their Lord;*
- *And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).*
- *It is these who race for the good deeds, and they are foremost in them (e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on).*

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IT'S ALL ABOUT BALANCE:

THE BEST IS WHEN YOU SEEK DUNYA FOR THE SAKE OF ALLAH WITHOUT ANY COMPROMISE, USING THE WEALTH THAT YOU GAIN IN DUNYA FOR THE SAKE OF ALLAH AND TO PREPARE FOR THE HEREAFTER.

Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind. 2: 143

But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

**201.** And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

2: 200-201

Main principle:

1. DON'T LOVE DUNYA AT THE EXPENSE OF AKHIRAH (HEREAFTER) - meaning Islam Must NOT be compromised, so don't missed prayers, don't cheat, don't lie, don't earn money in haram way, etc
2. Accept Qadr of Allah - If you cannot earn much despite effort - be contented with it and don't despair. We must know that our provisions have been determined in mother's womb
3. You MUST put effort - tie the camel
4. Make du'a
5. Trust Allah - He is the Best of Planner
6. Made du'a

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## WAYS TO DECREASE THE LOVE OF DUNYA

### **1. Understand the purpose of life**

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." Qur'an surah adh Dhariyat 51, verse 56

It should be noted that He has not created anything in vain; exalted be Allaah far above such a thing. Rather He creates things for great and wise reasons, and for sublime purposes. Those who know them know them and those who do not know them do not know them. Allaah has stated that in His Holy Book, where He says that He has not created mankind in vain, and He has not created the heavens and the earth in vain. Allaah says (interpretation of the meaning):

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”

So Exalted be Allaah, the True King: Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!”

[al-Mu’minooh 23:115, 116]

“We created not the heavens and the earth and all that is between them for a (mere) play”

[al-Anbiya’ 21:16]

“And We created not the heavens and the earth, and all that is between them, for mere play.

We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not”

[al-Dukhaan 44:38]

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!”

[Saad 38:27]

Shaykh ‘Abd al-Rahmaan al-Sa’di (may Allaah have mercy on him) said:

Allaah tells us of His perfect wisdom in creating the heavens and the earth, and that He has not created them in vain, i.e., in play with no beneficial purpose.

## **2. Seek Guidance from Allah**

“Say: ‘O you mankind! Now truth (i.e. the Quran and the Prophet Muhammad), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakeel (disposer of affairs to oblige you for guidance).”

[Yoonus 10:108]

Guidance is in the hand of Allah. If Allah willed, He could guide all of mankind, for there is nothing that He cannot do on this earth or in the heavens. Nothing happens in His Dominion except that which He wills.

“Say: ‘With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.”

[al-An’am 6:149 – interpretation of the meaning]

But in His Wisdom, Allah has created us with the ability to choose, and He has sent down to us guidance and the Criterion. So whoever obeys Allah and His Messenger

will enter Paradise and whoever disobeys Allah and His Messenger will enter Hell, as Allah says (interpretation of the meaning):

“Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you.”

[al-An'am 6:104]

### 3. Seek Protection from Allah from shaytan

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily! He is to you a plain enemy. 2: 208

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And if an evil whisper from *Shaitan* (Satan) tries to turn you away (O Muhammad [SAW]) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower. 41: 36

And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers. 41: 25

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him *Shaitan* (Satan - devil) to be a *Qarin* (an intimate companion) to him. 43: 36

### 4. Taqwa

O you who believe! If you obey and fear Allah, He will grant you *Furqan* a criterion [(to judge between right and wrong), or (*Makhrāj*, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty. 8: 29

**14.** 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 Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.

**15.** Say: "Shall I inform you of things far better than those? For *Al-Muttaqun* (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Az wajun Mutahharatun* (purified



mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves".

**16.** Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

**17.** (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the *Zakat* and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the night.

**3: 14-17**

## **5. Seek good companions**

And keep yourself (O Muhammad [SAW]) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost. 18: 28

"And (remember) the Day when the *Zalim* (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger ( Muhammad [SAW]).

"Ah! Woe to me! Would that I had never taken so-and-so as a friend!

"He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And *Shaitan* (Satan) is ever a deserter to man in the hour of need."

**25: 27-29**

## **6. Visit the grave and remember death**

*Remember more often the destroyer of pleasures – death.* [The Messenger (saw) on the authority of Abu Hurairah]

*Wheresoever you may be, death will overtake you even if you are in a fortress built up strong and high.* [Quran 4: 78].

### **Are You Ready to Meet Allah?**

Ibn al-Mubaarak said that Saalih Al-Mariy used to say, *If the remembrance of death leaves me for an hour my heart becomes spoilt.*

Ibne Umar (Radiyallahu 'Anhu) says: "I was one among ten people who came into the presence of Rasulullah Sallallahu Alaihi Wasallam. One Ansari stood up and asked Nabi Sallallahu Alaihi Wasallam): "Who is the most intelligent and careful person?" Prophet Sallallahu Alaihi Wasallam replied: "Those people who remember death

most and prepare for it most. These are people who have excelled in the nobility of this world and the honor of the hereafter." [Reported by Ibne Abud Dunyaa and Tabraani, Jaamious Sagheer, Ibne Maajah, Targheeb ]

Abu Zarr (Radiyahallahu Anhu) says that Prophet (Sallallahu Alaihi Wasallam) told me: "Visit the graveyard, it will remind you of the Aakhirah. Give ghusl (bath) to the dead, it is a remedy for those bodies which are devoid of good deeds. From it a lot of advice is attained. Take part in the janaazah Salaah. It is... possible that it will create some grief and sadness in you, for a person who is concerned with his Aakhirah is under the Shadow of Allah and he searches for every good." (Targheeb)

#### **7. Leave the culture that is unislamic which concentrates on dunya - wedding ceremonies, etc**

Comparing who has the bigger wedding, who has the bigger house and even who has the best grave!

#### **8. Understand the short moment in this life**

"It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof." (79:46)

#### **9. Prioritise your time**

Especially the clock is changing to winter time

- ensure your programmes are scheduled according to the prayer time
- make time to seek knowledge
- make time for dhikr
- make time to read the Qur'an

#### **10. Use night hours**

Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah). 73: 6