



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

WHERE IS OUR TRUE HOME?

It is mind boggling that people are focusing so much on building a nice home in this world. People are competing on getting the ideal home in this life that it takes away the attention of a more pressing need:

- We may die tonight, or tomorrow, or in the next few weeks.

Someone whom we know was making so many announcements about how to upgrade our lifestyle and must improve our education – he was found dead in his home after he died for a few days – heart attack.

Someone whom I know was busy decorating the house for Christmas – fell down the flat and died. I think he lived at the 15th floor.

Someone whom I know well fell asleep while driving – and passed away when his car hit a tree in a bend

Someone whom I know in Singapore – his car broke down. Stopped in the highway and upon opening the door, he was immediately hit by a bus.

Many people are working hard to build the best home in this world:

1. Many took up loans from the banks
2. Many are working hard – sometimes working 2 jobs – to have a comfortable home
3. Many even missed their prayers and other obligations such as zakat in order to get a nice house
4. Some sacrificed their time to seek knowledge to gain more wealth
5. Many are competing which house is better
6. Many choose a good location to get better status – Chelsea, Kensington, Mayfair, etc.

What they do not realise is that we are in this world for only a short period of time:

عَدَدَ الْأَرْضِ فِي لَيْثِمِ كَمْ قَالَ
سِنِينَ

بَعْضَ أَوْ يَوْمًا لَبِثْنَا قَالُوا
الْعَادِينَ فَاسْأَلِ يَوْمٍ

"He (Allah) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." 23: 112-113

We have been Warned by Allah:

"O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their ownelves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah)." 59: 18-19

What causes us to misunderstand the facts that we have been repeatedly informed that this life is only temporary?

1. Lack of Guidance from Allah
2. Do not understand purpose of life
3. Failed to understand and ponder over the Qur'an
4. Shaytan
5. Social media
6. Dunya
7. Poor companions
8. Culture
9. Still thinking that time is on our side
10. Too many sins - heart enveloped by impurities - cannot get guided
11. Failed to look at the sufferings around the world

IMPORTANT HADITH

On the authority of Abdullah ibn Umar (RadhiyAllahu 'anhuma), who said: The Messenger of Allah (SallaAllahu 'alayhi wasallam) took me by the shoulder and said,

"Be in this world as though you were a stranger or a wayfarer."

And Ibn Umar (RahiyAllahu 'anhuma) used to say, "In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening.

Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death." [Reported by Bukhari]

Brief Commentary

- This is a very important hadith as it governs how we should be in this life and how we should look at it. This life is a trial, and this hadith reinforces and guides a person in how to deal with the trials of this life
- Ibn Rajab said, "And this hadith is a foundation in having short hopes of this life, for the believer should not take this life as a home for him that he feels tranquil in. Rather, he should be in it like he is about to leave, preparing himself for his departure, and the advice of the Messengers ('alayhim assalam) and their followers are all in unison with this idea"
- We see in this hadith how the prophet (SallaAllahu 'alayhi wasallam) used to nurture his followers and not just teach them academically
- Ibn Umar (RadhiyAllahu 'anhuma) was young, yet he remembered exactly how the prophet (SallaAllahu 'alayhi wasallam) relayed the hadith to him, and this is a testament to the teaching style of the prophet (SallaAllahu 'alayhi wasallam)
- Dunya (life) is derived from the word دنيا , which is to be close/very lowly
- This is something that the prophets ('alayhim assalam) used to teach their people. The prophet (SallaAllahu 'alayhi wasallam) said, "What is the dunya for me. An example of me and the dunya is that of a traveller who naps under the shade of a tree, then departs and leaves it" [Reported by Ahmad and Al-Tirmidhi]
- Ibn Rajab said, "And if the dunya to a believer is not a place of abode, nor a home, then a believer should be with regards to the dunya, in one of two states. Either he is like a stranger living in a land strange to him ,and his main aim is to gather what he requires to return to his home, or like that of a traveller who does not stay in one place; his night and day is spent in travelling towards his homeland"
- Qualities of a stranger
 - His main concern will be on focusing his efforts in getting to his homeland, Jannah
 - Is not content with residency in this life because it is not his home. This doesn't mean he should be sad, but a believer's apparent sadness (due to hereafter matters) is in fact his happiness. We are content with the decree of Allah, but are not content with staying in this dunya
 - Does not compete with others in worldly matters
 - Is not grieved over worldly matters, even loss of loved ones. Being sad due to losing someone you love is fine, but it shouldn't affect our worship
 - Nurtures strong love and yearning for the hereafter, which is done by learning about it. This also decreases love for the dunya, so we should use this remedy when we feel attached to the dunya

- Ibn Rajab said, “When Allah created Adam (‘alayhi assalam), he placed him and his wife in Jannah. Then, they were taken down from Jannah, and promised to return to it along with the righteous from their offspring. Hence a believer is always longing and yearning to return to his first (and original) home”
- A wayfarer is more not at home than a stranger
- Scholars say the “or” here means but i.e. a wayfarer is a higher position than a stranger
- A stranger is a settler, so may buy things to settle, but a wayfarer only buys what is necessary to maintain himself
 - A wayfarer is more concerned with taking the wrong path or getting lost, even if they were on the right path, so is more alert
 - The statement of Ibn Umar (RadhiyAllahu ‘anhuma) is his explanation and understanding of the hadith
 - The statement does not contradict high aspirations. It is saying we should not expect to live long, but we should plan for it, just in case we do live longer. Scholars say this is an example/definition of asceticism
 - Being ill acts as a barrier between us and doing good deeds so we need to take advantage of our health
 - The prophet (SallaAllahu ‘alayhi wasallam) said, “Two blessings people are aggrieved by them, Health and free time” [Reported by Bukhari]
 - The thing that deceives people is free time. Productive people usually don’t have a lot of free time, whilst unproductive people have a lot of free time which then causes them to procrastinate. Hence a believer should always try and keep himself busy so that he can also be productive
 - The best way to deal with the trials of the dunya is with knowledge and righteous deeds

Benefits and Action points:

- Understand the reality of this life and that it is very lowly
- Do not seek to be a stranger, but it comes naturally to whoever is following teachings of the Quran and Sunnah correctly
- Living as if you will die tomorrow and having high aspirations are not contradictory, but are two different things. A believer should live as if he will die tomorrow but plan as if he will live for long
- Look at the ill people around you and take heed from their illness and focus on doing more good while you are still healthy
- Understand that your true home is Jannah and you are now here on a trip towards Jannah so ensure you follow the right path so you can reach your goal, and do not waste your time taking with you unnecessary items that will only slow you down and push you further away from home

Umar bin Al-Khattab (RA) said:

"I entered upon the Messenger of Allah (ﷺ) when he was (sitting) on a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. I saw a handful of barley, nearly a Sa', some acacia leaves in the corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattab?' I said: 'O Prophet of Allah, why should I not weep? This mat has made marks on your side, and this is all you have accumulated. I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allah and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattab, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.'"

(Sunan Ibn Majah 4153 : Book 37, Hadith 54)

Umar Ibn al-Khattab (RA) entered the small compartment of the Prophet (ﷺ) in the Masjid. This was his own compartment, and he did not have any wives living there. There was nothing there but a jug of water and a bed on which he would lie down. The bed was made not out of the leaves of the date palm tree but out of branches. So

when Umar (RA) comes in, he (ﷺ) sits up to greet him. When he sits up, Umar (RA) can see the reddish marks left by the branches. Seeing this, Umar Ibn al-Khattab (RA) begins crying. This happened around the 7th or 8th year of Hijrah when the Prophet (ﷺ) was the undisputed leader of a large region of Arabia. As such, he has the wealth coming in. So Umar cannot control himself and begins to cry. He says, how can we allow you to live like this? Look at the Kings of Rome and Persia, look at the Caesar, look at the Shah-in-Shah, look at these people, look at how they live. Indeed, you deserve better.

Instead of saying, maybe you are right, or I will think about it, he (ﷺ) said to Umar, you should be happy that they have the Dunya and we have the Akhirah.

It was narrated that 'Aishah said:

"The bed of the Messenger of Allah (ﷺ) was made of leather, stuffed with fibers of date-palm trees."

(Sunan Ibn Majah 4151 : Book 37, Hadith 52)

As narrated by Aishah (RA), the bed that the Prophet (ﷺ) would sleep on was a leather skin sometimes stuffed with date palm leaves. Leather is not something

people sleep on; it is something you put on the saddle. So she sometimes would put some date palms to make it softer

Ja'far ibn Muhammad reported that his father said:

"Aishah (RA) was asked: 'How was the mattress of Allah's Messenger (ﷺ) in your home?' She said: 'It consisted of tanned hides stuffed with fibers.' Hafsa (RA) was also asked: 'What was the mattress of Allah's Messenger (ﷺ) in your home?' She said: 'Coarse woolen fabric that we folded in two to sleep. Then one night, I said: 'If two folds were four, it would be softer for him,' so we folded it for him in four-folds. Then, when he woke up in the morning, he said: 'What did you spread out for me tonight?' She said: 'We said: 'It is your mattress, except we folded it four times. We said it would be softer for you.' He said: 'Restore it to its original condition, for its softness prevented me from performing my ritual prayer tonight!'"

(Ash-Shama'il Al-Muhammadiyah 328 : Book 46, Hadith 2)

So when one of his wives made the bed a little bit more comfortable, he (ﷺ) slept longer than usual. He did not like it and asked her to revert back to how it was. He did not want to miss the Tahajjud prayer because of the softness of the bed. On the contrary, he wanted the bed a bit hard because it allowed him to pray Tahajjud.

HOW IS OUR HOME IN JANNAH INSHAALLAH?

The Messenger of Allah (sal Allahu alaihi wa sallam) said: "By the One in Whose hand is the soul of Muhammad, any one of them (believers) will be more familiar with his dwelling in Paradise than he was with his house in this world." [Bukhaari]

Quranic Verses on Paradise

1)

مِنْ لَهُمْ أُخْفِيَ مَا نَفْسٌ تَعْلَمُ فَلَا
كَانُوا بِمَا جَزَاءَ أَغْيُنِ قُرَّةٍ
يَعْمَلُونَ

And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. Holy Quran, 32:17

2)

فِي الْيَوْمِ الْجَنَّةِ أَصْحَابَ إِنَّ
فَاكِهُونَ شُغْلٍ

عَلَى ظِلَالٍ فِي وَأَزْوَاجُهُمْ هُمْ
مُتَكِبُونَ الْأَرَائِكِ

مَا وَلَهُمْ فَاكِهَةٌ فِيهَا لَهُمْ
يَدْعُونَ

رَحِيمٍ رَبِّ مِنْ قَوْلًا سَلَامٌ

Verily, the dwellers of the Paradise, that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): Salamun (peace be on you), a Word from the Lord (Allah), Most Merciful. Holy Quran, 36: 55-58

3)

الْمُتَّقُونَ وَعِدَ الَّتِي الْجَنَّةِ مَثَلُ
غَيْرِ مَاءٍ مِنْ أَنْهَارٍ فِيهَا ۖ
يَتَغَيَّرُ لَمْ لَبَنٍ مِنْ وَأَنْهَارٍ آسِنٍ
لَذَّةٍ خَمْرٍ مِنْ وَأَنْهَارٍ طَعْمُهُ
عَسَلٍ مِنْ وَأَنْهَارٍ لِلشَّارِبِينَ
كُلِّ مِنْ فِيهَا وَلَهُمْ ۖ مُصَفًى
رَبِّهِمْ مِنْ وَمَغْفِرَةٌ الثَّمَرَاتِ
وَسُقُوا النَّارِ فِي خَالِدٌ هُوَ كَمَنْ
عَاءَهُمْ أَمْ فَقَطَّعَ حَمِيمًا مَاءً

The description of Paradise which the Muttaqun (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. Holy Quran, 47:15. It should be noted that the wine of paradise is not like the wine in this world. The wine of paradise does not intoxicate a person nor results in poor judgment.

4)

وَنَهْرٍ جَنَّاتٍ فِي الْمُتَّقِينَ إِنَّ
مُقْتَدِرٍ مَلِيكَ عِنْدَ صِدْقٍ مَقْعَدٍ فِي

Verily, The Muttaqun (pious), will be in the midst of Gardens and Rivers (Paradise). In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honour). Holy Quran, 54:54-55

5) And Paradise will be brought near to the Muttaqun (pious – see V.2:2) not far off. (It will be said): “This is what you were promised, – (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah’s Religion, Islamic Monotheism). “Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him – and absolutely free from each and every kind of polytheism),

بِسَلَامٍ ذُكِرَ يَوْمُ
اَدْخُلُوهَا
الْخُلُودِ

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا
مَزِيدٌ

“Enter you therein in peace and security; this is a Day of eternal life!” There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic swt). Holy Quran, 50:34 – 35

6)

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ
 الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
 عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ
 الْعَظِيمُ

Allah will say: This is a day in which the truthful will profit from their truth. Theirs are gardens, with rivers flowing beneath – their eternal Home. Allah is well-pleased with them, and they with Allah. That is the great salvation. Holy Quran, 5:119

7)

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ
 مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
 وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
 عَلَيْهِمْ مِنْ كُلِّ بَابٍ
 سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
 عُقْبَى الدَّارِ

Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring. Angels shall enter from every gate

(with the salutation): "Peace be with you, that you persevered in patience! Now how excellent is the final home!" Holy Quran, 13:23-24

8) Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. Holy Quran, 9:72

9)

وَلَكُمْ فِيهَا مَا تَشْتَهِي
مُ فِيهَا مَا أَنْفُسُكُمْ وَلَكُمْ
تَدْعُونَ

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

Therein you shall have (all) that your inner-selves desire, and therein you shall have all for which you ask. An entertainment from Allah, the Oft-Forgiving, Most Merciful. Holy Quran, 41:31-32

10) In a lofty Paradise, where they shall neither hear harmful speech nor falsehood. Therein will be a running spring. Therein will be thrones raised high, and cups set at hand. And cushions set in rows, and rich carpets (all) spread out. Holy Quran, 88:10-16

So, where will you choose now? A home in this life or a home in the Hereafter?