

# Worldly Life

- ❖ It is stated in the hadith that, as far as Allah is concerned, the world in its entirety is not even worth a wing of a mosquito. It is interesting that it does not say, “The two wings of a mosquito” because the insect uses both wings, but it states, “a wing of a mosquito” alluding to the worthlessness of the world and its low status with Almighty Allah.
- ❖ When the individual’s mind and intellect are perfected, one would then not crave the world’s wreckage, because it is the mind’s weakness that would make one long for the perishable world.
- ❖ The one who abnegates oneself [through self-discipline] would not favor wealth over Allah, nor favor desires, food, lust, and business over Allah. This does not mean one should abandon material life, however, since Allah created the world for the believers, and they take precedence to use it over the oppressors and Allah’s enemies.
- ❖ The world is Allah’s creation, and the faithful are Allah’s devotees, and thus it is essential that the faithful are not owned by the world, rather they should own the world, and take of it as much as they can, while at the same time they should be prepared to abandon it if they find themselves in a situation that they have to choose between it and Allah’s law.
- ❖ This worldly life that we live is like a house which has columns, walls, a roof, along with decoration and adornments. The columns, walls, and roof that are made of iron, wood, cement and bricks are the essential pillar of the building which it cannot do without. As for the decorations, lighting, painting and suchlike they are adornments for the house, and it

-is possible to do without. Thus an individual who is healthy and able bodied, content with what Allah has allotted for him, but is poor, then his life is complete in terms of essentials, and lacks nothing but adornments. The same goes for the one who does not have children, for they are life's adornments and not its pillars.<sup>1</sup>

- ❖ The one who lives life contently and confidently, would enjoy life even if one lacks wealth and offspring;<sup>2</sup> since wealth is not more than inclination and desire, which has no credibility, and it parts company with the individual at death. Similarly, offspring are adornments too, and they part company at death, if they were caring.<sup>3</sup>
- ❖ The money you give in Allah's cause is good from two viewpoints. First you would be rewarded for it in the hereafter. Secondly, it is a good hope you count on in your life; since when one does a good deed, one would look forward for a good return.
- ❖ It is easy for an individual to write in one's will that one's wealth to be spent in Allah's cause, but it is more important that one does that in one's own life, because it is fundamental to embark on this task, which is difficult.

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<sup>1</sup> In reference to the Qur'anic verse [Wealth and children are an ornament of the life of this world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.]18:46

<sup>2</sup> [Whoever does good whether male or female and he is a believer, We will most certainly **make him live a happy life**, and We will most certainly give them their reward for the best of what they did.]16:97

<sup>3</sup> In other words, they may maintain contact and would not part company during their lifetime only if they wish to do so.

- ❖ Let's roll up our sleeves and donate some of our wealth to good causes, and one who cannot do it on one's own, should give whatever one can, for these are the [good deeds which endure].<sup>1</sup>
- ❖ Whatever emanates from an individual is either a good deed which one would see the benefit of, or a bad deed which would harm the individual.
- ❖ We might face problems, the roots or causes of which we may not be aware, because we are inattentive; maybe we wronged someone or usurped their right, even though we were not aware of it. The consequences of our conducts in the material world are not changed by the intentions or ignorance about them – conducts leave behind their consequences – irrespective of whether or not one knows about them.
- ❖ The plant obtained is according to the reality of the seed; if one plants wheat, one would get wheat, and if one plants thorns, one would not get anything but thorns, even if one thought it was other than that.
- ❖ The problems that one faces are from one's own conduct, and as one rectifies one's conduct in life, one would face fewer problems.

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<sup>1</sup> i.e. the good deeds that survive the passage of time. This is in reference to the Qur'anic verse, 18:46