

The Reality of this Worldly Life

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Oh People:

Through life, a person alternates between good times and bad times, ups and downs, prosperity and hardship, and advances and setbacks. Such is life, shifting days that do not remain constant. For if a situation pleases there is another situation that displeases. And the pleasant breeze does not blow forever. And if one looks at yesterday, they see that it has passed and they

are not able to return it. And one does not feel the pleasure of what has passed. And one forgets the pain of sorrow that has passed. And if people look at their tomorrow, they will see it unknown. They are not sure of it because they do not know what Allāh Almighty has decreed for them in it. So people do not see before them except what they see, hear and breathe. So the outcome of that is yesterday is closed, today is for deeds and tomorrow is hope. And in this situation, a person is in most need to internalize the instruction of the Prophet ﷺ to Ibn Omar, may Allāh be pleased with him, when he said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

Be in the world like a stranger or a wayfarer. [Bukhari 6416]

And one should also internalize the instruction of Ibn Omar, may Allāh be pleased with him, after he implemented the instruction of the Prophet ﷺ when he said his wise saying:

إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ،

وَمِنْ حَيَاتِكَ لِمَوْتِكَ

If you reach the evening do not expect [to live until] the morning, and if you reach the morning do not expect [to live until] the evening. Take [advantage of] your health before sickness, and [take advantage of] your life before your death. [Bukhari 6416]

This worldly life is a fleeting home and not the permanent home. And people in it are of two types; the one who sold their soul and destroyed it and the one who ransoms their soul and frees it. Allāh Almighty said:

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ-الْإِنْشِقَاقِ 6

Al Inshiqaq (84) 6: **O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.**

It is a home, the beginning of which is hardship, and the last of which is passing. There is reckoning for its permissible and punishment for its prohibited. Whoever is enriched in it, is tried and whoever is impoverished in it, is sorrowful. The earth has been made subservient to people so that it is easy for them to walk on it and eat from its sustenance. And so they do not transgress upon it and do not make it their biggest worry and the extent of their knowledge by competing for and fighting over it and being occupied with what the Prophet of mercy and guidance ﷺ feared for them.

Abu 'Ubaidah bin Al-Jarrah, may Allāh be pleased with him, arrived in Madinah with wealth that the Prophet dispatched him to collect, and when the Ansar had heard of the arrival of Abu 'Ubaidah they were attending Salat Al-Fajr. Then the Messenger of Allāh ﷺ performed the prayer and when he finished, they assembled before him. The Messenger of Allāh ﷺ smiled when he saw them, then he said:

أَطْنُكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جَاءَ بِشَيْءٍ؟ قَالُوا: أَجَلُ يَا رَسُولَ اللَّهِ، قَالَ: فَأُبَشِّرُوا
وَأَمَلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ
عَلَيْكُمْ الدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُلْهِيَكُمْ كَمَا
أَلْهَتْهُمْ

I believe that you heard that Abu 'Ubaidah has arrived with something? They said, Yes O Messenger of Allāh! He said, then rejoice and hope for what will please you. By Allāh! It is not poverty that I fear for you, but what I fear for you is that the world will be bestowed upon you, as it was bestowed upon those before you, then you will compete for it, just as they competed for it, and it will destroy you, just as it destroyed them. [Bukhari 6425, Muslim 2961a]

The Prophet ﷺ was referring to the fierce competition that divides and does not unify, that distracts and does not help, and that hardens and does not soften. Allāh Almighty said:

فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ-لُقْمَانَ 33

Luqman (31) 33: So let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan].

This was said by the One Who created this worldly life. And He is more knowledgeable of it than us. So beware of being occupied by this worldly

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life, for there are many engagements. A person does not open a door of occupation within this world, except that door almost opens up ten more doors.

And when our righteous predecessors contemplated the reality of the world, they found that it is something that is something eaten, drank, worn, ridden, and smelled. For the most honorable food is honey and it comes from the mouth of a small insect. And the most honorable drink is water, and the righteous and the wicked are equal regarding it. And the best garment is silk and it is woven by a lowly worm. And the most honorable rides is a horse and upon it the eminent of men are slayed. And the most honorable of smells is musk and it the secretion of a deer. Abu Al Darda said, from the insignificance of this worldly life before Allāh is that disobedience is only in it and attaining what is with Allāh is only by leaving it.

The worldly life and the afterlife are like two rivals. So to the extent that one of them is pleased the other one is displeased. And the worldly life is not mentioned in front of the afterlife except that it is criticized. And one does not prefer this worldly life over the afterlife, except that their conclusion is dismal. And along these lines are the words of Allāh Almighty:

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ-الْأَنْفَالِ 67

Al Anfal (8) 67: You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter.

And Allāh's words:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَّارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ-الْأَنْعَامِ 32

Al Anam (6) 32: And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?

And Allāh's words:

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ-التَّوْبَةِ 38

At Tawbah (9) 38: Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

And Allāh's words:

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ-

الْقَصَصِ 60

Al Qasas (28) 60: And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allāh is better and more lasting; so will you not use reason?

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Know that Islam is the balanced religion, between excess and negligence and excessiveness and deficiency. And such is the view of Islam towards the worldly life. For the worldly life is not admonished nor is there a call to shun it except for what distances from Allāh and the home of the hereafter. For that is outside of the center path. For completely neglecting the worldly life is a narrow-minded view. And absolute indulgence in it is being deluded by it. Furthermore, a strong believer is better than a weak believer. And whoever uses the worldly life for what pleases their Creator has combined between two goods. Moreover, denouncing competition in it does not mean depriving oneself of what Allāh has bestowed upon them of its bounties. For the Prophet ﷺ said to Amr bin Al Aas, may Allāh be pleased with him:

إِنِّي أُرِيدُ أَنْ أُبْعَثَكَ عَلَى جَيْشٍ فَيُعِينَكَ اللَّهُ، وَأُرْغَبُ لَكَ رَغْبَةً مِنَ الْمَالِ صَالِحَةً". قَالَ
عَمْرُو: إِنِّي لَمْ أُسَلِّمْ رَغْبَةً فِي الْمَالِ، إِنَّمَا أُسَلِّمْتُ رَغْبَةً فِي الْإِسْلَامِ، فَأَكُونُ مَعَ رَسُولِ اللَّهِ.
فَقَالَ: "يَا عَمْرُو، نَعِمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ

Amr, I want to put you in charge of an army and Allāh will give you spoils. I will give you an appropriate portion of the wealth. I said, I did not become Muslim out of the desire for property. I became Muslim out of the desire for Islam and so that I would be with the Messenger of Allāh. He said, 'Amr! Sound wealth is very excellent for a righteous man!' [Ahmad 17763, Grade: Sahih]

And how many of the Companions were well off and rich. And affluence used in the obedience to Allāh did not prevent some of the Companions - may Allāh be pleased with them - from being among the ten who were given the glad tidings of Paradise. For Abu Bakr, may Allāh be pleased with him, is among them and he was rich. And he is the one about whom the Prophet ﷺ said:

وَمَا نَفَعَنِي مَالٌ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ

The wealth of none of you has benefited me as much as the wealth of Abu Bakr. [Sahih Al Jami' (Albani), Grade: Sahih]

Also Othman bin Affan, may Allāh be pleased with him, is among the ten who were given the glad tidings of Paradise and he was rich. And Saad bin

Abi Waqqas , may Allāh be pleased with him, was among them and he was rich. And Az Zubayr bin Al ‘Awaam, may Allāh be pleased with him, was among them and he was rich. And Abdulrahman bin Aof, may Allāh be pleased with him, was among them and he was rich. And Talhah bin Ubaidulah, may Allāh be pleased with him, was among them and he was rich. Rather, his wealth, at that time, amounted to three hundred million dirhams. But all of them placed their worldly life in their hands, and they placed their hereafter in their hearts. They sought, through what Allāh had given them, the home of the Hereafter, but they did not forget their share from this worldly life, and they did good as Allāh had done good for them. Huthaifah bin Al Yamaan said, the best of you are not those who left the worldly life for the hereafter. And not those who left the hereafter for the worldly life. But rather the best of you are those who take from this and that. So congratulations to those who know Allāh Almighty and obey Him. And know the shaytan and disobey him. And know the truth and follow it. And know falsehood and take precautionary measures against it. And know the worldly life, so that it does not distract him. And know the hereafter, so they do not miss out on it. Allāh Almighty said:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ-

Al Qasas (28) 83: That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

We ask Allāh Almighty to make us among those who know the reality of this worldly life and use it for what pleases Him the Almighty. Indeed Allāh is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and

none can decree over You. He whom You support can never be humiliated.
Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.