

Detachment from the World

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Achieve Noble Character

Detachment from the World

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All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

This book will discuss an important aspect of Noble Character namely, Detachment from the Material World.

According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Detachment from the World

Throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, a reality which has eluded many has been discussed. This reality explains the true nature of this material world. This material world is temporary, imperfect and its luxuries are nothing but a distraction from the inevitable namely, Judgment Day. In essence this material world is like a travelling carnival that enters a town for a short period of time and entertains its people. But when the carnival eventually leaves nothing but garbage is left behind. Similarly, even though the material world seems very entertaining soon it will pass away. Conversely, the hereafter is an eternal abode therefore one should be more concerned for the thing that will last than the thing which will end. Chapter 87 Al A'la, verse 16:

“But you prefer the worldly life. While the Hereafter is better and more enduring.”

The same way a child dislikes leaving a carnival, adults dislike leaving this temporal world. But when a muslim understands that this world compared to the next is a drop in a limitless ocean they realize the eternal hereafter should be their greatest priority.

The unaware wrongfully believe detachment from the world is extremism and thus reject this concept. This is incorrect as Islam teaches one to detach from the material world. It does not teach them to give up the necessities of the world but advises to limit the use of luxuries of the

material world which distracts them from the purpose of their creation which is to obey and worship Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

This path of detachment can be difficult but if one remembers the Hadith found in Sahih Bukhari, number 6416, which advises that people should behave as if they are travellers in this world it will help them understand that materialistic things come and go in life but real success lies in the hereafter. The same way a traveller only acquires the necessities and avoids unnecessary provision in order to safely reach their final destination a muslim should also obtain the provision of righteous deeds before they move to the hereafter permanently.

The Holy Quran has declared that monasticism was not prescribed by Allah, the Exalted. Chapter 57 Al Hadid, verse 27:

“...and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance...”

But real detachment from the material world is not monasticism. Those that practiced monasticism simply gave up all their responsibilities and

the stresses of everyday life. They isolated themselves from the world in order to live a relaxed life. This is all based on their own desires and has nothing to do with faith as faith teaches one to fulfill the responsibilities given to them by Allah, the Exalted, such as family and financial responsibilities. These monks only achieved a physical detachment from the world but not a spiritual one. One cannot abandon this world as it is a bridge which connects them to the next world. Hence the hereafter can only be reached by crossing this bridge and using the things of the world to reach the hereafter safely. The real aim is to treat the world like a bridge by crossing it instead of taking it as a permanent home. This is what the majority fail to do. They treat the bridge as their final and ultimate dwelling place. Islam teaches a spiritual detachment more than a physical one. This is why the Holy Prophet Muhammad, peace and blessings be upon him, was the most detached person from the material world even though he possessed a family and was the head of state. Therefore, this is not extremism and is exactly what Allah, the Exalted, has prescribed.

Most of the righteous who secluded themselves from the world aiming to purify their inner selves eventually returned to society in order to guide them. Even though, they returned they were still spiritually detached from the material world as they used every blessing and resource they possessed in ways pleasing to Allah, the Exalted, and this is true detachment.

A good sign of this detachment is that one should be more concerned about losing religious blessings instead of worldly blessings. If the opposite occurs then one should reassess the strength of their faith and ensure that Islam takes priority over the material world.

Most dedicate countless hours to accumulating wealth and enjoying the luxuries of the material world yet they struggle to find any time or energy to learn and practice on Islamic teachings. This is the state of the majority even though acquiring knowledge has been declared obligatory by the Holy Prophet Muhammad, peace and blessings be upon him, according to Hadith found in Sunan Ibn Majah, number 224. These people will be the first to attend social events but will shun religious gatherings as if they are unlawful. They so easily socialize in vain activities but only a few are willing to socialize in things which benefit themselves and society. The Devil has distracted them to such a level that all they see is the temporal world and thus have become blind to death, the grave and Judgment Day. The more time that passes the busier they become in the material world. They falsely believe that when they reach a certain age they will give up pursuing the material world and turn to the hereafter instead. But this is wishful thinking as the time of death is unknown.

Allah, the Exalted, reminds people to turn away from the world and prepare for the hereafter at least once or twice a year by subjecting them to trials. Yet, even after facing this some do not change their attitude and continue dedicating most of their efforts to the material world. Chapter 9 At Tawbah, verse 126:

“Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?”

Even though, the following verse describes the hypocrites in the time of the Holy Prophet Muhammad, peace and blessings be upon him, it can still apply to some people today. Whenever they are invited towards

righteous deeds they try their absolute best to find a path of escape so that they can avoid remembering Allah, the Exalted, and the Last Day. Because of this mentality Allah, the Exalted, sets a seal on their hearts which causes their heedlessness to grow. Chapter 9 At Tawbah, verse 127:

“...Allah has dismissed their hearts because they are a people who do not understand.”

The things which prevent one from detaching from the material world and focusing on preparing for the hereafter are mentioned in chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].”

These things occupy the minds of people so much that their eating, sleeping, walking, talking and every breath is dedicated to these things. They act as if there is nothing but this material world as if they will never die and face the reckoning on the Great Day. So they struggle to make the most of this world thereby following in the footsteps of the past nations. Chapter 45 Al Jathiyah, verse 24:

“And they say, “There is not but our worldly life; we die and live, and nothing destroys us except time.” And they have of that no knowledge; they are only assuming.”

These people are very wise in worldly affairs and will convince others they care about their interests. But their only purpose is accumulating more worldly things even at the cost of another person's business, family or even life. Chapter 2 Al Baqarah, verse 204:

“And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.”

The muslims who adopt this mentality worship Allah, the Exalted, on the edge. If something good happens in their material world they become very pleased and praise Allah, the Exalted. But the moment they face worldly problems they angrily turn away from Him. These are one of the worse people as they judge religion according to their worldly life. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

The Companions, may Allah be pleased with them, possessed the opposite characteristic and always hastened towards the hereafter through righteous deeds and turned away from anything which distracted them from this noble task. Chapter 57 Al Hadid, verse 21:

“Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers...”

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith. If one reviews the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, they will observe they all adopted a simple lifestyle. This mentality ensures one does not become distracted with the excess and luxuries of the material world. People can easily conclude that the more luxuries one possesses the more heedless of the hereafter they become. The Holy Prophet Muhammad, peace and blessings be upon him, was offered valleys of gold according to a Hadith found in Jami At Tirmidhi, number 2347, but refused as he desired to set a perfect example of simplicity for all Muslims to follow.

The blessed wife of the Holy Prophet Muhammad, peace and blessings be upon him, Aisha, may Allah be pleased with her, once advised in a Hadith found in Sahih Bukhari, number 513, that in the darkness of the night she could feel the Holy Prophet Muhammad, peace and blessings be upon him, offering prayer. This was due to the very limited space they lived in. This indicates how small their apartment was unlike people

today whose desire for building more spacious and luxurious homes never ends.

Once the second rightly guided Caliph of Islam, Omar Bin Khataab, may Allah be pleased with him, assessed the simple apartment of the Holy Prophet Muhammad, peace and blessings be upon him, and observed how his rough mattress left an impression on his back. The simplicity of the Holy Prophet Muhammad, peace and blessings be upon him, brought tears to the eyes' of Omar, may Allah be pleased with him. When the Holy Prophet Muhammad, peace and blessings be upon him, questioned his reaction he replied that the Persian and Roman kings lived in luxury while the Holy Prophet Muhammad, peace and blessings be upon him, who was the most beloved creation to Allah, the Exalted, led such a simple and tough life. The Holy Prophet Muhammad, peace and blessings be upon him, retorted that was he not content the material temporal world was for the worldly kings and the everlasting Paradise was for them. This incident is recorded in a Hadith found in Sunan Ibn Majah, number 4153.

When someone advised the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Ibn Majah, number 4109, to possess more worldly goods he reminded them that he had nothing to do with this temporal world as he was a traveller. The same way a traveller takes a short rest under some shade during their journey a person stops for a short while in this material world before moving onto the permanent hereafter. A wise traveller only takes the minimal provisions needed to reach their destination safely. They do not burden themselves by taking more and do not waste their time with temporary things. The provisions in this world are fulfilling one's necessities and the necessities of their dependents without waste, excessiveness or extravagance. The destination is the hereafter in the gardens of Paradise. When one lives with this mind-set the pomp and glitter of the

material world fails to distract them from acquiring those much needed provisions. The same way a traveller who over burdens themselves will not reach their destination without facing harm a person who engrosses themselves in the excess of this material world will not reach the hereafter safely.

When a person journeys on a motorway they do not treat a service station as their permanent destination. Instead, they only take what they require from the station in order to reach their destination safely. They do not take too little provisions, such as petrol, as this may prevent them from reaching their destination. Nor do they take too much as it becomes a great burden to load on and off their vehicle. They treat the service station in this manner as they recognize they will not stay there for long. A person would be labeled insane if they became infatuated with a service station in this way as everyone knows it is not a permanent address for anyone so it does not make sense to waste time and energy there unnecessarily. People understand this yet treat the temporal material world as their permanent destination. They full well know the time of their death is unknown. They truly understand that life irrespective of how long one lives goes by in a flash. They rightfully believe they will not take the material world with them such as wealth yet many still prioritize it over the hereafter. Does this make sense?

Countless powerful and rich people came into this world but eventually a time came when they left empty handed. One only needs to turn the pages of history to observe this. Evil people and the pious servants of Allah, the Exalted, all came and went yet they all left the material world behind.

Once a person observed the Holy Prophet Suleiman, peace be upon him, journeying through the air on his throne with his entourage made up of humans, animals and supernatural creatures. This person praised Allah, the Exalted, and added that Allah, the Exalted, had given a great kingdom to the Holy Prophet Suleiman, peace be upon him. The Holy Prophet Suleiman, peace be upon him, stopped and told the man that his praise of Allah, the Exalted, was better than his entire kingdom. The worldly kingdom he possessed would eventually come to an end but the praise of Allah, the Exalted, would be recorded in the man's book of deeds and be preserved for all of time. This incident is recorded in Imam Ghazzali's, the Revival of Religious Science, Volume 3, Book 6, Page 339.

Those who took this material world as their permanent home became blind to its defects, such as its transient and imperfect nature. They failed to realize every worldly blessing irrespective of its size always has some grief attached to it. One only needs to review their life to understand this. The world distracts some so much that they become heedless of death and the accountability that will be taken on the Day of Judgment.

Every passing moment draws one closer to the hereafter and further away from the temporal material world yet some fail to notice this. They joyfully celebrate their birthday, year after year, heedless to the fact that with every passing year they are that much closer to the Final Day and their judgment.

The correct attitude of being a traveller in this world which has been advised by the Holy Prophet Muhammad, peace and blessings be upon

him, in a Hadith found in Sahih Bukhari, number 6416, was possessed by the Companions, may Allah be pleased with them. The accountability for every little thing in a person's life encouraged them to renounce everything that was not essential. For example, during his reign as Caliph of Islam, Omar Bin Khataab, may Allah be pleased with him, once declared that if a baby goat starved to death on the border of the Islamic nation he would be held accountable for it on the Day of Judgment. This has been recorded in Imam Asfahani's, Hilyat Al Awliya, number 93.

In fact, all the Companions, may Allah be pleased with them, perfected this mentality and truly believed they would journey to the hereafter and be held accountable for their deeds. It seemed as if their minds already left for the hereafter and their bodies were waiting for death in order to join their minds. Conversely, some people now behave as if they will live in this world forever or that the hereafter is so far away it would be foolish to prepare for it now. Chapter 70 Al Ma'arij, verses 6-7:

“Indeed, they see it [as] distant. But We see it [as] near.”

Allah, the Exalted, has promised to test people in the following verse of the Holy Quran. Chapter 2 Al Baqarah, verse 155:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,”

These tests will always intensify when one focuses more on the material world over the hereafter. When one turns their attention to the commands of Islam Allah, the Exalted, provides them with strength to overcome the hardships they are destined to face. But if one focuses their attention on the material world then the hardships will overcome them and thus they will suffer in this world and in the next.

People will always observe those who are engrossed in the luxuries of the material world and believe they are enjoying life while the rest of the world suffers. But the truth is that most of the rich suffer such trials and tribulations that a pauper would be inspired to be content with their poverty. One only needs to review the media to observe the different physical and psychological issues the rich face. The rehab centers are full of people who were too busy to make time for faith and the purpose of their creation. Therefore, they lost their way by turning to harmful substances in order to find contentment and when all else fails they may even turn to suicide. They wrongfully believed contentment lied with the material world. But the Holy Quran explains that permanent peace only lies in the obedience of Allah, the Exalted. This includes fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Chapter 13 Ar Ra'd, verse 28:

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

When one follows the commands of Allah, the Exalted, He places such blessings in their life which renders all their needs satisfied. This process leads to contentment. This occurs with everyone irrespective of their

social and economic status. This is supported by a Hadith found in Sahih Muslim, number 2420, which advises that true richness lies in contentment with what one possesses and not in worldly things like fame and fortune.

Those who remain heedless to the eternal hereafter are unfortunate even when they are on their deathbeds as their relatives are more concerned about their inheritance than making their last moment peaceful. One only obtains peace in life and in death when they prioritise the hereafter over the material world.

When Muslims fail to understand the real nature of this material world Allah, the Exalted, punishes them by making them a slave of it. Then all their efforts and time goes into accumulating and hoarding worldly things. This is why the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Imam Munzari's, Awareness and Apprehension, number 2058, that the root of all sins is love of the material world. When someone engrosses themselves in the material world they become heedless of the hereafter and their accountability. This drives them to amass more worldly things by any means necessary including in unlawful ways.

In the following verse the Holy Quran mentions the worldly things people sacrifice their hereafter for. Chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and

cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].”

These things preoccupy a muslim so much they find no time in the day to perform voluntary or even obligatory acts in order to please Allah, the Exalted. Instead they believe they can spend their adulthood acquiring the material world and in old age retire to the Mosques to worship Allah, the Exalted. They fail to recognize that even if they live long enough the love of the material world has now fused with their souls to such a degree that their bodies might be inside Mosques but their hearts and minds are still in the market places. Allah, the Exalted, does not desire this type of worship.

One only needs to observe their daily activity to see how they have prioritized the material world over the hereafter. They dedicate only a couple of hours to pleasing Allah, the Exalted, and believe this is enough to achieve His pleasure. People dedicate the greater part of their day beautifying their world instead of preparing for the permanent hereafter. How foolish is this mentality when the former is temporary whereas the latter is eternal. Even if someone only assesses their weekend they will still observe how they dedicate the majority of their time to the material world. Is this really a sign of a person who truly believes in an eternal hereafter?

The greed of the material world prevents one from achieving satisfaction. They will spend their life fulfilling one aim after another fooling themselves into believing the next one will be the final one before they turn back to Allah, the Exalted, and prepare for the hereafter. But

this day only comes when they reach their grave and by this time it is too late.

In reality, this material world is a like a shadow. The more one chases it the faster it runs away. But if one turns away from the luxuries and excess of the material world after obtaining their necessities and necessities of their dependents then just like a shadow it will follow them.

When one understands their allotted shares were pre-ordained over 50,000 years before the creation of the Heavens and the Earth, which is confirmed in a Hadith found in Sahih Muslim, number 6748, then detaching from the material world becomes easier. One aspect of wealth is a person's necessary provision which is guaranteed by Allah, the Exalted. Nothing can take this away from them irrespective of their faith. The other use of wealth is for pleasure which distracts people from the correct path. The necessary provision of a beggar will be fulfilled but the pleasures and desires of a king will never be fully obtained. There has never been a person who has fulfilled all their worldly desires. If the likes of Pharaoh, whose kingdom encompassed the globe, did not fulfill all his desires then how can an ordinary muslim believe they can achieve theirs?

The following verse of the Holy Quran declares that Allah, the Exalted, has created mankind as His representatives on Earth. Chapter 2 Al Baqarah, verse 30:

“And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority...”

A worldly king would not tolerate his ambassador abandoning their duties and instead indulging in things which displease him. Similarly, Allah, the Exalted, becomes displeased when His representatives disobey Him. Mankind has been ordered to use the things found within the material world in ways pleasing to Allah, the Exalted, so that they reach the proximity of Allah, the Exalted, not indulge therein and remain heedless to the hereafter. Chapter 5 Al Ma'idah, verse 35:

“O you who have believed, fear Allah and seek the means [of nearness] to Him...”

Every person needs an aim to work towards if they desire to live a life of peace. For example, a student will study a degree with the aim of getting a specific job. Similarly, mankind was given a target which is to reach the proximity of Allah, the Exalted, in the gardens of Paradise. The same way the student must prepare before getting their dream job a muslim must prepare by performing righteous deeds, abstaining from sins and by facing destiny with patience before they meet Allah, the Exalted. Chapter 59 Al Hashr, verse 18:

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow...”

But some have forgotten this responsibility because of their preoccupation with the temporal material world. In reality, they have not forgotten Allah, the Exalted, they have only forgotten themselves. Chapter 59 Al Hashr, verse 19:

“And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.”

This is because the loss they face is their own as Allah, the Exalted, is independent of the creation. This mentality is truly foolish as people struggle day and night to make their worldly life comfortable yet the thing that will provide them with permanent ease they abandon. Those who believe there is no harm in forgetting Allah, the Exalted, as long as they obtain the material world are even more foolish as they fail to see what a child can understand. This material world is temporal and everything they hold so dear will eventually abandon them when they reach their grave such as their family and wealth. This has been warned in a Hadith found in Jami At Tirmidhi, number 2379. The material world will not last and neither will they. Even if they obtain the whole world Allah, the Exalted, will remove contentment from their hearts which will lead them to never ending anxiety. They will continue to work like animals until they die. No matter how long they live it will feel too short a reality every person testifies to. Things will only go from bad to worse as the next step after the grave will lead them to further hardship. Chapter 79 An Naziat, verse 46:

“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.”

Those who remember their true purpose use the material world in order to gather the provisions which will benefit them in this world, in the grave and on Judgment Day. But this requires one to focus on the hereafter and prioritize it over the temporal material world. This can only be achieved when one uses the world as a means to achieve the bliss of the hereafter by using each worldly blessing they possess in ways pleasing to Allah, the Exalted, instead of treating the material world as their final destination.

Some of the modern day people have adopted the mentality of the misguided past nations. They dedicated their lives to greedily amassing the world without realizing it will not help them on Judgment Day. Only a minority of rich people are blessed as they use their wealth in ways which please Allah, the Exalted, including fulfilling their necessities and the necessities of their dependents without waste, excessiveness or extravagance. Many eagerly acquire properties believing it will make them independent. But the truth is that the majority of landlords are only servants of their tenants. They spend their days running around sorting their tenants' problems just like a servant spends the whole day pleasing their master. They take pride in their properties as if they will own them forever. They fail to remember the same way the previous owner departed from this world so will they.

People sometimes break laws and sacrifice the blessings in their life just for the sake of their relatives and friends. When one disobeys Allah, the Exalted, in this way then a time comes when the same people abandon them. A son who was pampered his whole life will happily dump his family for the sake of a woman he barely knows. Some will break the law in order to please their relatives and friends which land them behind

bars, alone and depressed. They have become heedless to the Hadith found in Jami At Tirmidhi, number 2379. It warns that three things accompany a deceased to the grave but only one thing remains with them while the other two abandons them. The wealth and family of the deceased abandons them and only their deeds remain with them in their moment of need. Therefore, it is simply foolish to fully concentrate one's efforts on the things that will abandon them at such a crucial point. Instead, one should place all their efforts in obtaining those things that will benefit and support them in their moment of need namely, the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 641, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person in reality only possesses three friends. One of the friends abandons them at the time of their death. The second friend abandons them when their body reaches their grave. Only the third friend, who they neglected the most during their life, stays with them and joins them in their grave. The first friend refers to one's wealth. The second is their family and the last is their good deeds. This is a clear message that even though one sacrifices everything for wealth and family these worldly things ultimately abandon them in their hour of need. The only thing that will not leave the deceased are their deeds but it is a shame that some prioritize accumulating wealth and pleasing their family above acquiring righteous deeds. It is astonishing how muslims believe in his Hadith yet do not change their attitude and behaviour. This only indicates the lack of their sincerity and the weakness of their faith. They are happy to give up their rest and sleep for the sake of the world but are not willing to sacrifice it for the sake of the hereafter.

The Holy Prophet Muhammad, peace and blessings be upon, once advised in a Hadith found in Sahih Muslim, number 7420, that people

are always concerned about their wealth but they fail to recognize it can only ever be used in three useful ways. What one eats, what one wears and finally what one sends ahead to Allah, the Exalted, hoping for everlasting reward. All other forms of wealth will be left behind and used by others at their pleasure while the deceased will be held accountable for accumulating the wealth they never got to enjoy. In addition, muslims must understand if the wealth they leave behind is utilized in the incorrect way then there is a chance the deceased will be held accountable as they were the means for the inheritor abusing the wealth especially, if the deceased did not teach their inheritor how to use the wealth according to the teachings of Islam.

The following verse of the Holy Quran explains that the materialistic things of this world which includes wealth and family are temporary enjoyments whereas everlasting blissful things are only connected to Islam. Chapter 18 Al Kahf, verse 46:

“Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”

There are two aspects of this life: the material world and the obedience of Allah, the Exalted. Temporary worldly things only give an impression of success to the owner and if one loses themselves in them and abandons the purpose of their creation then these things will not give them benefit in the next world. In fact, these things will actually become a punishment for them in this world too.

Some have adopted this material world as their permanent home and thus have focused all their efforts on it. Even though, these same muslims claim to love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, they failed to adhere to the correct attitude. The Holy Prophet Muhammad, peace and blessings be upon him, clearly declared in a Hadith found in Jami At Tirmidhi, number 2320, that if this material world meant more to Allah, the Exalted, than the wing of a fly then He would not have allowed the non-believers to take a sip of water from it. Similarly, the Holy Prophet Muhammad, peace and blessings be upon him, once held a dead deformed goat by the ear and declared that Allah, the Exalted, valued the material world less than people value the dead goat. This is confirmed in a Hadith found in Sahih Muslim, number 7418.

At the displeasure of some muslims once during his reign as the Caliph of Islam, Omar Bin Khataab, may Allah be pleased with him, stopped and observed a rubbish heap. He turned to the people with him and declared that the rubbish heap they disliked to even look at was exactly like the material temporal world they held so dear. This has been recorded in Imam Asfahani's, Hilyat Al Awliya, number 72.

Unfortunately, many muslims who claim to love Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, prefer this material world to everything else which is proven by their actions and they are even, in some cases, willing to break the rules of Islam in order to accumulate more of it.

The following verse of the Holy Quran discusses the former nations. They were blessed with divine revelation but failed to adhere to the correct path and instead chose to indulge in the greed of this material world. They believed they achieved success but they failed to realize that any success gained by compromising on their faith was temporary and in the everlasting life of the hereafter they had failed. Chapter 3 Alee Imran, verse 187:

“And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], “You must make it clear [i.e., explain it] to the people and not conceal it.” But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.”

Those who believe they can engross themselves in the luxuries of the material world and still please Allah, the Exalted, fail to remember the following verse of the Holy Quran. Chapter 33 Al Ahzab, verse 4:

“Allah has not made for a man two hearts in his interior...”

This means one cannot love two opposite things at the same time. For example, a person cannot love the material temporal world and the permanent hereafter at the same time. Those who have reached a high level of piety go one step further and advise that one cannot love the permanent hereafter namely, Paradise and Allah, the Exalted, at the same time. Hence why the righteous even turned away from Paradise and desired nothing but Allah, the Exalted. But this requires a high level

of piety which only a select few possess. Muslims must choose which place deserves their love. Only a fool would choose the temporal world over the everlasting hereafter.

It is important to note, that in some cases detaching from the material world by using worldly things in ways pleasing to Allah, the Exalted, will cause one to be tested more. The people in their lives such as their relatives and friends may make life harder for them. For example, when someone intends to donate charity some people will label them crazy. They will attempt to dissuade them and try to shift their focus from the hereafter to this temporary world. They will state that one needs to spend on the material world instead of donating charity. Chapter 2 Al Baqarah, verse 268:

“Satan threatens you with poverty...”

But if one persists and remains steadfast Allah, the Exalted, will undoubtedly bless them in this life and in the next.

Two key elements are required for success during these trials: patience and piety. Patience is required to tolerate trials and the people who try to misguide them. Piety is required to use the worldly things they possess in the correct way in order to please Allah, the Exalted. Piety involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience.

Detachment from the material world does not involve labeling wealth and authority as evil. Instead, Islam teaches that if these things are used in the correct way they will become a blessing for the possessor in this world and in the next. For example, the Holy Prophet Suleiman, peace be upon him, was one of the four whose empire expanded the entire globe. But he never showed even an ounce of pride instead he always turned to Allah, the Exalted, with humility and gratitude by using each worldly blessing correctly. He never lost himself in the luxuries of the material world and instead maintained his focus on the permanent hereafter. Many people throughout the ages have followed in the footsteps of the Holy Prophet Suleiman, peace be upon him.

Those who are rightly guided will only perform the deeds that will benefit them in both worlds. Islam does not teach one to abandon this world but to instead struggle to earn an honest living in order to fulfill their responsibilities and necessities without being excessive, wasteful or extravagant. These muslims invest their lives to achieve success in both worlds.

Countless muslims live and die in heedlessness while their relatives bury them without learning from their mistakes. These muslims have ignored the lesson taught in the Holy Quran that the deceased has left with nothing and those left behind will soon join them.

Allah, the Exalted, created the universe to serve mankind but created mankind to obey Him. Some have forgotten their purpose and instead have worshipped the material world. When this occurred the mercy of Allah, the Exalted, turned away from them. Hence why the Islamic

nations are being subjected to such trials. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

One of the easiest ways to detach from this material world is to recognize that everything one possesses does not belong to them. Allah, the Exalted, is the Creator and true Owner of all blessings. Therefore, all the things a muslim possesses such as wealth and family has been granted to them as a loan. A sensible person does not attach themselves to a loan as they know it must eventually be returned to its true owner. Instead, they utilize it in the best way they can and in a way pleasing to its owner before this return day arrives. Similarly, one should treat their time, wealth, fame, authority, career and family as a loan which will be recalled or left behind after they depart from this world. This mentality will encourage a muslim to utilize worldly things in ways pleasing to Allah, the Exalted.

Unfortunately, some adults have adopted the characteristics of children. They become fooled by the apparent namely, the material world and become heedless to that which is hidden namely, the hereafter. For example, a child would happily exchange money for a worthless shiny toy. Adults who adopt this behavior are worse than children as they possess the mental capacity to understand that this material world is worthless compared to the hereafter. These adults like children are fooled by the apparent material world and are heedless to the hidden afterlife. They fully believe the hidden exists but prefer to turn to the thing which they can detect with their five senses. This single sign demonstrates their weak faith. Only through gaining and acting on

Islamic knowledge can one obtain strong faith which will encourage them to prefer the hidden hereafter over the apparent material world.

The following verse of the Holy Quran declares that everything in this material world one holds so dear will eventually perish. Chapter 55 Ar Rahman, verse 26:

“Everyone upon it [i.e., the earth] will perish.”

If everything on this Earth will end then it does not make sense to sacrifice the next eternal world for it?

No one will achieve the authority possessed by Pharaoh; the power of Nimrod; the wealth of Quaron; and the influence of Hamaan. But neither they nor their possessions endured as they were connected to the material world. The worldly kings may have possessed wealth and power but the wise realize that none of these things joined them when they were eventually lowered into their graves. This is has been indicated in a Hadith found in Sahih Bukhari, number 6514. Chapter 69 Al Haqqah, verses 28-29:

“My wealth has not availed me. Gone from me is my authority.”

One should struggle for this world according to how long they will stay in it and they should struggle for the hereafter according to how long they will stay in it. This attitude ensures a muslim remembers they will not live long in their house which they struggle, night and day, to decorate. Whereas, the stay in their resting place which they have prepared nothing for will be a very long one namely, their grave. People often journey pass cemeteries that have been around for many years but fail to learn a lesson from them. They struggle much more for their short life over their long stay in their future graves.

One's working life before retirement is only around 50 years. But it is astonishing how much one worries and struggles for 50 years of their life but abandons struggling for their eternal stay in the next world. People will happily travel the world and leave their birth place, relatives and friends to accumulate the material world. But the same muslim will not take a few steps to the local Mosque to offer their prayer with congregation in order to prepare for their eternal hereafter. A person will regularly spend 8 to 10 hours a day struggling for this short life but fails to dedicate even an hour or two to prepare for the Day of Judgment beyond the obligatory duties. This infectious mentality can affect all irrespective of their social class. A millionaire struggles to become a billionaire, a well-off person desires to become a millionaire and a pauper wishes to become well off. A person struggles so much for the sake of a few years in this world. What makes it worse is that there is no guarantee they will even live till the age of retirement to enjoy what they have earned and hoarded. Countless people die before they reach this age yet this fact does not shift their focus from the material world to the hereafter. The way one struggles for their short life on Earth they should struggle more for the permanent hereafter.

All people desire for their good possessions to stay with them forever. But Allah, the Exalted, reminds them in the following verse that worldly possessions will perish. Either the thing itself will perish or the person will die and leave it behind for others to enjoy while they are held accountable. Chapter 16 An Nahl, verse 96:

“Whatever you have will end, but what Allah has is lasting...”

People hoard the things they love but fail to recognize that worldly things are like a block of ice which has been placed in the Sun. Very soon it will melt until there is no solid structure left. If nothing in this material world can last then why not hand these things over to Allah, the Exalted, so that they can last forever and be given back to them in a much better form on Judgment Day? This simple concept can be understood with a worldly example. If one purchases food and leaves it exposed to the air it may last a day or two before it turns bad. But if the same food was placed in a cabinet then it may last even up to a week. A fridge will further extend its use-by-date. Similarly, if one's worldly possessions are deposited in the correct place they will last longer. The best way to achieve this is to use what is required to fulfill one's responsibilities and then hand the rest over to Allah, the Exalted, for eternal safekeeping. People may label the one who possesses this mentality crazy. But in essence the accusers are insane as they fail to recognize that worldly possessions will perish but those who hand their resources over to Allah, the Exalted, will find them safe and sound even after death.

Whatever is connected to Allah, the Exalted, will endure but anything related to the material world will quickly perish. This is because the material world is connected to the creation which have a limited life

span. Whereas, Allah, the Exalted, is everlasting therefore anything connected to Him, by His grace, will last. This is the reason the wise always link all their resources to Allah, the Exalted. Those that behaved in this manner are remembered long after they have departed from this world whereas the misers will perish along with what they have accumulated and hoarded.

Even though countless kings have come and gone very few are remembered and honored. Those who prioritized the hereafter over the world by using their resources to obey Allah, the Exalted, were few. Those who lost themselves in the material world perished with their kingdoms and now await a severe reckoning. Countless rulers have built luxurious palaces but as they were connected to the material world they were either destroyed or left as a warning for the communities that followed. Whereas, the Holy Prophet Ibrahim, peace be upon him, built a plain and small structure in the barren desert of Arabia. But as he connected it to Allah, the Exalted, to this very day millions of muslims journey to it in order to honor it and him. Because of this connection to Allah, the Exalted, He ensured that the memory of the Holy Prophet Ibrahim, peace be upon him, endured. Chapter 2 Al Baqarah, verse 125:

“...And take, [O believers], from the standing place of Abraham a place of prayer...”

The sad thing is that the world and the blessings in it were created to serve mankind. Instead of utilizing it to achieve the closeness of Allah, the Exalted, some have become its slave.

The Holy Quran advises one to compete for Paradise by using their resources to obey Allah, the Exalted, instead of competing for the transient material world. The pious only possess the greed to perform more acts of good in order to please Allah, the Exalted. Those who fail in this competition will have nothing but regret on the Day of Judgment when they see the great reward for the small acts of devotion others have done. Chapter 57 Al Hadid, verse 21:

“Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers...”

Unfortunately, some falsely claim they trust in the mercy of Allah, the Exalted, yet do not strive to obtain it through good deeds. These same people fail to show this level of trust in worldly acts such as obtaining their guaranteed provision. Instead, they struggle night and day to accumulate and hoard the material world. They dedicate years of struggle in order to purchase a house as they fully understand one cannot gain something in this world without struggle. But the same people desire to sneak into Paradise without any effort. Logically, the thing that is more valuable requires more effort yet these people believe the opposite. Allah, the Exalted, gave blessings so that people can struggle to obtain the mercy of Allah, the Exalted, through them. The way one strives for the material world they should strive harder for the eternal hereafter.

An important point to note is that when one concentrates their efforts on accumulating and enjoying the lawful luxuries of the material world it will

only increase their chance of crossing the limits by falling into the unlawful. For example, this type of person can easily become wasteful which is sinful. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils...”

If one continues on this path they may even adopt deadly characteristics such as pride. This is supported by a Hadith found in Jami At Tirmidhi, number 1205. It warns that whoever journeys close to the unlawful will eventually fall into it. It is therefore safer to avoid the excess of the material world and only take what is necessary. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. This is further supported by the advice given by the Holy Prophet Isa, peace be upon him, which is recorded in Imam Ghazzali's, the Revival of Religious Sciences, Volume 3, Book 7, Page 392. He once warned that accumulating the material world beyond one's needs will cause them to become arrogant and proud. His disciples questioned whether having this mentality would still be harmful if one avoided arrogance and pride. He replied that the least effect this mentality will have is that the person will become heedless to the remembrance of Allah, the Exalted. This is obvious as one who is busy chasing the excess of the material world will always struggle to find time to remember and obey Allah, the Exalted. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience.

Another downside of adopting this attitude is that the more one possesses and strives to collect the more they will be questioned on the Day of Rising. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith, found in Sahih Bukhari, number

6537, a form of punishment is when one's deeds will be scrutinized by Allah, the Exalted, on Judgment Day. This is one of the reasons the Holy Prophet Muhammad, peace and blessings be upon, advised in a Hadith found in Sunan Ibn Majah, number 4122, that the poor muslims will enter Paradise 500 years before the rich as the rich will be held back because of their long accountability. The longer they are held for questioning the more uncomfortable it will be.

Enjoying the excess luxuries of the material world will cause one's anxiety to increase exponentially at the time of their death. This is because the dying person will realize that all the materialistic things they held so dear, such as their properties, will be left behind for others to enjoy while the deceased is held accountable for it. Their suffering and anxiety will further increase when they realize that the majority of their life which they dedicated to accumulating the material world has brought them no support in their hour of need and thus they will enter their grave with great regret.

The material world which includes fame, fortune, authority, career and one's social such as their relatives and friends are imperfect, transient and ultimately death will cut one off from them. But when one uses these things under the guidance of sincere faith and obedience to Allah, the Exalted, they can become everlasting blessings which aid a person in this world and in the next.

To conclude, people must become heedful and understand that their material wealth, luxurious houses and fast cars will not intercede and benefit them in the court of Allah, the Exalted, on Judgment Day. A muslim should be honest and assess their daily schedule to observe

how much time and resources they dedicate to the world and how much to the eternal hereafter. This will inspire them to change their attitude so that they not only struggle to beautify this world but the hereafter also by using the resources they have in ways pleasing to Allah, the Exalted. This is how a person keeps the world in their hands and not in their heart. Chapter 3 Alee Imran, verse 185:

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”

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