DEFINING THE CONTEMPTIBLE WORLD

Translated into English by Translation Department (Dawat-e-Islami)

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Defining the Contemptible World

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Defining the Contemptable World

An English translation of ‘Konsi dunya burri hay?’

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Du’a for Reading the Book

Read the following Du’a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ يَـا ذَا الـجِـلَّالِ وَالاَكْرَامِ

Translation

O Allah مَعَدُوْجَلَ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du’a.
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Defining the Contemptable World

Du’a of the successor of Ameer of Ahl ul-Sunnah

‘O Lord of Mustafa! Whoever reads or listens to the 18 page booklet Defining the Contemptable World, remove love of the world from their hearts, grant them love of Your final Prophet صلّی اللہ علیہ و آلّہ وسلم and forgive them without accountability.’

Virtue of Sending Salaat upon the Prophet ﷺ

The Messenger of Allah صلّی اللہ علیہ و آلّہ وسلم has stated, “The closest of people to me on the Day of Judgement, will be the one who recited the most Salat upon me.”

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1 Tirmizi, vol. 2, p. 27, Hadith 484
Reason why the awe of Islam has left the hearts

Regrettfully! Today, much of the ummah is deprived of loving Islam truly because of attaching too much importance to the world. Here is a blessed Hadith in this context, highlighting the devastating consequences of this. Sayyiduna Abu Hurayrah has narrated, the Messenger of Allah has stated, “When my ummah considers the world to be something great, they will lose the awe of Islam. When they give up commanding good and preventing evil, they will be deprived of the blessings of revelation. When they make use of abusive language towards one another, they it will lose esteem in the court of Allah.”

Madani pearls of knowledge

regarding the world

The world is play and amusement

Dear Islamic brothers! As mentioned in the above Hadith, the ummah will lose true awe and respect of Islam when they begin giving importance to the world. Considering the world to be something great, is actually something very bad. Let me have the privilege of presenting some Madani pearls containing exclusive information about the world, with the intention of

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1 Nawadir al-Usool, vol. 1, p. 679, Hadith 933
earning reward in the Hereafter. Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, has published a translation and tafsir of the Holy Quran entitled *Kanz al-Iman with Khaza’in al-‘Irфан*. On page 252 of this work, we can find the translation and tafsir of the 32nd verse of Surah Al-An’aam, in which Allah Almighty says,

وَمَا أَحْيَى الْحَيَاةَ الدُّنْيَا إِلَّا أَعْبَدُ وَلَهْوُ

وَلَدَارُ الْأَخْرَاسِ خَيْرُ لِلَّذِينَ يَتَقُونَ أَفَلَا تَعْقِلُوۡنَ

*The life of this world is nothing except an amusement and game; and undoubtedly the house of the Hereafter is better for those who fear; so do you not have sense?*

Commenting on this verse, a renowned commentator of the Quran and a great scholar of Islam, ‘Allamah Sayyid Muhammad Na’im al-Din Muradabadi has stated in his commentary *Khaza’in-ul-‘Irфан*: “Pious deeds and acts of worship, though performed by Muslims in the world, are considered to be the acts of the Hereafter. This also shows that everything in the world is play and amusement except for the deeds of the pious.”

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1 [Kanz al-Iman (Translation of Quran)] (Part 7, Surah Al-An’aam, verse 32)
Defining the Contemptible World

**Meaning of the world**

It is stated on page 128 and 129 of the book *Islah-i-A’mal* (Rectification of Deeds): “The word دُنْيَا (the world) literally means ‘closeness’. That is to say, it is called this because it is closer to human beings compared to the Hereafter, or alternatively, it is closer to the heart because of its desires and pleasures.”

**Another meaning of the world**

Sayyiduna ‘Allamah Badr al-Din al-‘Ayni رحمه الله عليه has stated on page 52 of the first volume of his book ‘Umdah al-Qaari, a commentary on the Hadith book *Sahih Bukhari*: “Before the abode of the afterlife, all creation is referred to as the world.”

“Therefore, gold, silver and everything, whether essential or inessential, are included in this definition of the world.”

**Good and bad world**

There are three categories of worldly things:

1. First are those worldly things that remain with a person in the Hereafter and benefit him even after his death. Only two things fall under this category: knowledge and deeds. The latter entails worshipping Allah ﷺ with sincerity.

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1 *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 17
2 ‘Umdah al-Qaari, vol. 1, p. 52
3 *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 17

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This category of the world is praiseworthy and most excellent.

2. The second category, entails that whose effect or benefit is limited to this world and offers no aid in the Hereafter. For example, attaining pleasure from sins, or gaining benefit from permissible things like land, property, gold, silver, good clothing and delicious foods, to an extent which surpasses ones needs. This is a disliked and condemnable form of the world.¹

3. The third category consists of things which assist in performing good deeds, such as essential food, clothing etc. This is also an excellent category, but will become disliked if it is aimed at deriving immediate benefit and pleasure from the world.¹

² صَلُّوْا عَلَى الْحَبِیْب صَلَّى اللہُ عَلٰی مُحَمَّد

Which worldly deeds can be done for Allah ﷺ?

Adding onto the previous discussion regarding categories of worldly things, there are also three categories of worldly deeds:

1. Some are deeds that one cannot even think of for Allah ﷺ. For example, impermissible and Haram deeds.

2. Some are deeds that may or may not be performed for the

¹ Ihya al-‘Uloom, vol. 3, pp. 270-271
pleasure of Allah عَزَّوَجَلَّ. For example, contemplation and staying away from desires. If anyone contemplates over anything aiming for popularity or respect amongst people, or gives up desires to save money or to remain healthy, these deeds will not be considered to have been performed for the pleasure of Allah عَزَّوَجَلَّ.

3. Some deeds, although outwardly appearing that they were done for the carnal self (nafs), but are actually done with the intention of gaining the pleasure of Allah عَزَّوَجَلَّ, such as eating food and getting married. etc.¹

صَلُّوْا عَلَى الْحَبِیْب  صَلَّى اللہُ عَلٰی مُحَمَّد

**Definition of a worldly person**

When a person uses anything from the world for the betterment of his afterlife, he will not be called a worldly person, but rather, the world will serve as a farm for his afterlife. However, if he earns worldly things to satisfy his desires and indulge in pleasure, he will then be considered a worldly person.²

**The astonishing reality of worldly things**

Nothing in the world contains real pleasure. Commonly, people attribute delight and pleasure to whatever brings an end to

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¹ *Ihya al-‘Uloom, vol. 3, p. 273*
² *Ihya al-‘Uloom, vol. 3, p. 272*
troubles. For example, food is considered to be a means of deriving pleasure, because it removes the trouble of hunger. This is why the eating person does not find pleasure after his appetite has been satisfied. Similarly, water is considered pleasing, as it quenches one’s thirst. A person drinking water no longer feels its delight after his thirst is quenched. Ultimately, real pleasure, delight and satisfaction will be gained in Paradise, because Paradise-dwellers will not have any trouble. When there is no trouble in Paradise, there will also be nothing which serves to remove it. For example, foods and beverages will be given to Paradise-dwellers to give them true pleasure, not to remove trouble, because there will be no trouble in Paradise.¹

**Daughter of Iblis**

Sayyiduna ʿAli Khawwaas رضي الله عنه has stated: The world is a daughter of Iblis the accursed (Satan). Anyone who loves the world is the husband of Satan’s daughter. Satan continues to come and meet the worldly person because of this relation with his daughter. O my brother! If you want to remain safe from Satan, do not establish a relation with his daughter (i.e. the world).²

**Blue-eyed ugly old woman**

Sayyiduna Fudayl bin ʿIyaad رضي الله عنه has stated, Sayyiduna

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¹ *Al-Hadiqah al-Nadiyyah*, vol. 1, p. 19, summarised
² *Al-Hadiqat al-Nadiyyah*, vol. 1, p. 19, summarised
‘Abdullah ibn ‘Abbas said: On the Day of Judgement, an extremely ugly blue-eyed old woman will appear in front of people, with her teeth protruding forward. They will be asked, “Do you know her?” The people will reply, “We seek refuge of Allah from recognizing her.” They will be told, “This is the very same world you were proud of. You broke off ties of kinship due to it. You harboured jealousy and enmity towards one another because of it.” Then (the world in the form of the old woman) will be thrown into Hell. She will call out, “O my Creator! Where are my followers and my congregation?” Allah will say, “Bring them together with her.”


cْلَّيْلَ عَلَى الْحَبِیْب صَلُّوْا عَلَی مُحَمَّد صَلُّوْا عَلَی الْحَبِیْب صَلُّوْا عَلَی مُحَمَّد

The world is sweet and beautiful

The Messenger of Allah has stated: The world is sweet and lush. Whoever earns wealth within it in a halal fashion and spends it upon that which is rightful, Allah will grant him reward and will make him enter Paradise. Whoever earns wealth within it in a haram fashion and spends it upon the unlawful, Allah will make him enter (the home of humiliation).

Commenting on the above Hadith, ‘Allamah ‘Abd al-Rauf Munawi has written in Fayd al-Qadîr: “This

1 Zamm al-Dunya ma’ Mawsu’ah al-Imam ibn Abi al-Dunya, vol 5, p. 72, Raqm 123
2 Shu’ab al-Iman, vol. 4, p. 396, Hadith 5527
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highlights the fact that the world is not intrinsically bad, as it is a farm for the Hereafter. Anyone who attains something worldly with permission from Shari'ah, will be helped by that thing in his afterlife.”

صَلَّوْا عَلَى الْحَبِیْب صَلَّى اللہُ عَلٰی مُحَمَّد

Three excellent deeds in the world

The final Prophet of Allah صَلَّی اللہُ عَلیٰهِ وَاٰلِهٖ وَسَلَّم has stated, “The world and everything in it is cursed, except for enjoining good, preventing evil or making dhikr of Allah عَزَّزَلَهُ.”

‘Allamah ‘Abd al-Ra‘uf Munawi رَحْمَةُ اللّہ عَلیْه has commented on this blessed Hadith in Fayd al-Qadir: These deeds (i.e. enjoining good, preventing evil and remembering Allah عَزَّزَلَهُ) are indeed performed in the world, but are not considered to be the deeds of the world. In fact, these are the deeds of the afterlife and a means of gaining the blessings of Paradise. Therefore, everything aimed at gaining Divine pleasure is exempt from this curse.

The world is cursed except four things

The master of Madinah, the final Prophet صَلَّی اللہُ عَلیٰهِ وَاٰلِهٖ وَسَلَّم has

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1 Fayd al-Qadir, vol. 3, p. 728, Hadith 4273
2 Al-Jami‘ al-Saghir, p. 260, Hadith 4282
3 Fayd al-Qadir, vol. 3, p. 735, Hadith 4282

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stated, “Take heed! The world and everything in it is accursed, except for the dhikr of Allah, that which draws (a servant) close to his Lord عزّ وجلّ, the scholar and seeker of knowledge.”

A renowned commentator of the Holy Quran and a great intellectual figure, Mufti Ahmad Yar Khan comments on this Hadith by saying: Anything which causes a person to become heedless of Allah عزّ وجلّ and His Messenger ﷺ is included when defining the world in this regard. Alternatively, anything which leads to the displeasure of Allah عزّ وجلّ is described as the world. Raising children, consuming food, attire, having a home etc, are the Sunnah of the noble Prophets ﷺ. These acts are not included in this definition.

The world is more insignificant than the wing of a mosquito

Dear Islamic brothers! The world is extremely lowly and inferior. Assuming it to be important is not wise, as it is more insignificant than the wing of a mosquito. It can be found on pages 464 and 465 of ‘Malifuzah A’la Hadrat’ (The statements of Imam Ahmad Raza Khan ﷺ):

It is mentioned in a blessed Hadith: “If the value of the world were equal to a mosquito’s wing in the court of Allah عزّ وجلّ, He

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1 Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2329
2 Mirat al-Manajih, vol. 7, p. 17

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would not give a sip (of water) to the disbelievers.”¹ The world is disgraced and hence has been given to the disgraced. Allah has not mercifully looked at it ever since He created it. The world is suspended between the sky and the earth, crying and saying, “O my Lord! Why are You displeased with me?” After a long period of time, Allah says, “Silence, vile one!”

Imam Ahmad Raza Khan further said: Gold and silver are the enemies of God. Whoever loved gold and silver will be addressed in the following way on the Day of Judgement: “Where are those who loved the enemy of God?” Allah keeps His beloved bondsmen away from the world just as, without comparison, a mother keeps her ill child away from harmful things.

Allah has said in the 11th verse of Surah Bani Israil:

وَيَدُّوِّلُ الْإِنسَانُ بِالْشَّيْطَانِ دُعَآءَهُ وَيَكُونَ الْإِنسَانُ عَجُوۡلًا

And man supplicates for evil like the way he seeks goodness; and man is very hasty.²

Man asks for evil as if he is asking for good. Allah knows (how much harm is in) what he asks for. A person may make du’a, but Allah does not give to him what he asks (in order to save him from harm).

¹ Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2327
² [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, verse 11)
Allah ﷺ has said in verses 196 and 197 of Surah Aal Imran:

لا يَعْرَفُونَ تَقْلِبَ الَّذِينَ كَفَرُوا في البَلَادِ مَتَاعٌ قَلِيَّلٌ ثُمَّ مَا وَعَمُّ جَهَمَ وَبِئْسَ الْيَمِينَ

O listener! Do not let the (free) movements of the disbelievers in the cities deceive you. It is a brief enjoyment (for the disbelievers); their abode is Hell, and what an evil abode.¹²

حضرت خزائن الفناء

Prosperity of non-Muslims is only temporary

Dear Islamic brothers! Repel this evil thought from your mind that we have been deprived of worldly luxuries because of being Muslim, whereas the non-Muslims are enjoying prosperity and affluence in the world. Have firm belief that there are eternal blessings in Paradise for Muslims, while there is no comfort for the non-Muslims after death. For them is blazing fire in the Hereafter and never-ceasing torment in Hell. Here are verses 33, 34 and 35 of Surah al-Zukhruf, with their translation and tafsir from page 904 of Kanz-ul-Iman with Khaza`in-ul-`Irfan. Allah ﷺ has said:

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal `Imran, verse 196-197)
² Malfuzaat-e-A`la Hadrat, pp. 464-465

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And if it was not so that all mankind would be on one religion (of disbelievers and desiring worldly life only), We would have surely made for the disbelievers the roofs of silver and stairs whereon they go up. And doors of silver for their houses and couches of silver upon which they would recline. And various adornments; and all this is provision only of the life of this world; and the Hereafter with your Lord, is for the pious ones.

Dead goat

Commenting on the word متقين [i.e. the pious] mentioned in the above verses, ‘Allamah Sayyid Muhammad Na’im al-Din Muradabadi has stated: (The pious are) those who have no desire for the world. It is stated in a Hadith found in Sunan al-Tirmizi, “If the importance of the world were equal to (even) a mosquito’s wing in the court of Allah ﷺ,

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1 [Kanz al-Iman (Translation of Quran)] (Part 25, Surah al-Zukhruf, verses 33-35)
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He would not give (even) a sip (of water) to the disbelievers.”

Another blessed Hadith details how the final Prophet was once with his Companions, when he came across a dead goat on the way. He then explained, “Can you see? Its owners have thrown it away without a care. To Allah, the world is not even as important as this dead goat is to its owners.”

In another Hadith, the Messenger of Allah has said, “When Allah bestows grace upon any of His servants, He protects them from the world as you protect your ill from water.”

Hadith: “The world is a prison for the Muslim and paradise for the disbeliever.”

The story of two fishermen

The great jurist, Sayyiduna Faqeeh Abu al-Layth Samarqandi narrates:

In a previous era, a Muslim and a non-Muslim once went to

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1 Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2327
2 Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2328
3 Sunan al-Tirmizi, vol. 4, p. 144, Hadith 2044
4 Sunan al-Tirmizi, vol. 4, p. 145, Hadith 2331, Khaza ’in-ul-’Irfan, p. 904

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catch fish. Mentioning the names of his false gods, the non-Muslim continued to catch fish until there was a heap of them. The Muslim cast his fishing net many times mentioning the name of Allah عز وجل but remained empty-handed. By evening, he had only caught a small fish, but that too had jumped back into the water. The Muslim returned empty-handed, but the non-Muslim returned with his basket full of fish. An angel appointed to the Muslim began to feel pity for him. When Allah عز وجل showed him the palace (and grand status) of the Muslim in Paradise, ‘By Allah عز وجل!’ the angel spontaneously proclaimed, ‘after this Muslim fisherman enters this splendid palace, he will not care at all about the trouble of not catching fish.’ When Allah عز وجل showed the angel the abode of the non-Muslim in Hell, the angel said, ‘By Allah عز وجل! After this non-Muslim reaches this place of torment, he will not be benefitted at all by the (temporary) worldly happiness of gaining heaps of fish.’

**Alarm bells should ring if you are disobedient, yet still gain what you want**

Dear Islamic brothers! One can learn from the previously mentioned story, that the advancement of the non-Muslims in the world and attainment of wealth in abundance are not worth envying. The poor, destitute and distressed Muslims will be overjoyed on the Day of Resurrection. Therefore, if a pious Muslim is unable to gain what he desires, he should not lose heart, because the satisfaction of every desire of those who do

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1 *Tanbih al-Ghafilin, p. 136*
not offer Salah and are engulfed in sins is not proof of goodness. Instead, it is an alarm bell ringing for them. Sayyiduna ‘Uqbah bin ‘Amir has narrated that the Messenger of Allah has stated, “When you see that Allah gives those things to the sinful bondman that he likes, then this is respite from Him.”

صَلِّوْا عَلَى الْحَبِیْب صَلَّى اللہُ عَلٰی مُحَمَّد ّ

Wisdom in immediate punishment

Dear Islamic brothers! Every act of Allah has hikmah (wisdom). One can earn great reward by having patience with poverty and with any other type of worldly difficulty, because difficulties and adversities are a means of sins being removed, blessing the suffering person with high ranks. The final Prophet has stated, “When Allah intends goodness for a servant, He immediately punishes them for their sin in the world.”

Maulana Rūm has said:

بَم خَدَا خَوَابٍ وَ بَمْ دُنْيَايِ دُوَّنٌ

اِنْ خِيالٌ اسْتَ وَ مُحَالٌ اسْتَ وَ جَنُّٰن

Translation: You want the Almighty as well as the humiliated world; this idea of yours is nothing but insanity and impossibility.

صَلِّوْا عَلَیْلَ الْحَبِیْب صَلَّى اللہُ عَلٰی مُحَمَّد ّ

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1 Musnad Imam Ahmad, vol. 6, p. 122, Hadith 17313
2 Musnad Imam Ahmad, vol. 5, p. 630, Hadith 16806
Preacher also forgiven

Sayyiduna Sulaym bin Mansur has stated: Seeing my deceased father in a dream, I asked him, “How did Allah treat you?” He replied that Allah bestowed grace upon him and said, “O non-practicing old man! Do you know why I have forgiven you?” I humbly replied, “O my Creator! No.’ Allah then said, “Once you delivered a heartfelt speech in a gathering, making the attendees cry. One such servant of Mine who had never wept in My fear was also present during the speech. Listening to your speech, he also began to weep. Having mercy on that weeping man, I forgave him and all other attendees of the gathering. This is why you have also been forgiven.”¹

May Allah have mercy on him and forgive us without accountability for his sake!

The crying one attains his goal

Dear Islamic brothers! Undoubtedly, there is a very high rank of those preachers who deliver heartfelt speeches, bringing such people to the court of Allah who had moved away from it.

¹ Sharh al-Sudoor, p. 283
Indeed, the fortunate Islamic brothers promoting the call to righteousness sincerely with good intentions, are successful in the worldly life as well as in the afterlife. The previous account also shows that the one who cries in fear of Allah, ultimately attains his goal. Shedding tears and remaining fearful of Allah is a great honour. Those who shed these valuable tears are a cause of blessings for those who do not. There are countless blessings of attending a Sunnah-inspiring gathering and participating in the heartfelt du’a made during such gatherings. Who knows, perhaps everyone will be forgiven for the sake of one person’s tears.
Whoever loves his Dunya has harmed his Hereafter, and whoever loves the Hereafter has harmed his Dunya. So, give priority to the eternal Hereafter over this mortal Dunya. (*Musnad Imām Aḥmad*, Vol: 7, Page: 165, Hadith No: 19717)