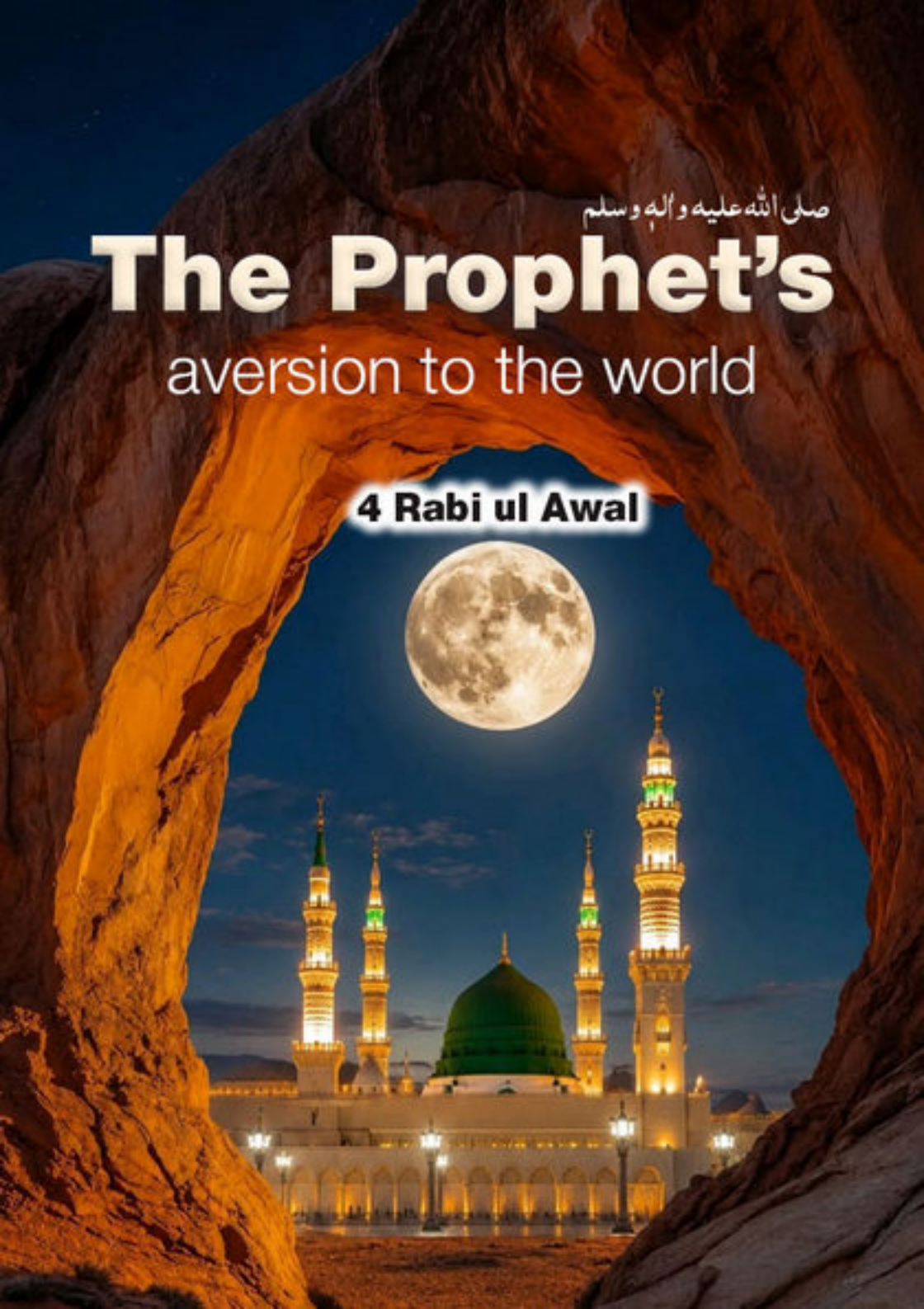
صلی اللہ علیہ وآلہٖ وسلم

The Prophet's

aversion to the world

4 Rabi ul Awal



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Prophet's ﷺ aversion to the world

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

The Excellence of Ṣalāt upon the Prophet ﷺ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوْا عَلَيَّ فَاِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ

"Wherever you may be, recite *ṣalāt* upon me, for your *ṣalāt* reaches me."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Al-Mu'jam al-Kabīr: vol. 3, p. 82, number 2729

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: اَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[1] O lovers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: "He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others."

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ عَلٰى مُحَمَّد

The Prophet ﷺ Rejected the World

This account dates back to the Caliphate of the first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ. Sayyidunā Zayd b. Arqam رَضِیَ اللهُ عَنْهُ relates:

> One day, we were in the company of Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ. He requested water to drink, and was presented with water mixed with honey. As soon as Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ took the vessel in his hand, he was overcome with intense emotion and began to weep uncontrollably, sobbing profoundly.
>
> After a considerable duration, when his state stabilised, we submitted: "O successor of the Prophet! What caused you to weep?" To this, Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ replied: "One day, I was with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and observed him rejecting something, although nothing was visible to the eye. I submitted: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What are you rejecting?' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: 'The world presented itself before me, and I said to it: "اِلَيْكَ عَنِّي," meaning, O world! Move away from me!'"
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> Sayyidunā Abu Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ further added: "Today, when honey-water was presented to me instead of plain water, I was

[1] Jam'i Saghīr, p. 81, Hadith: 1284

reminded of the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم detachment from the world, and I feared lest I fall prey to worldly allure."[1]

Asceticism is the Prophetic Sunnah

Dear Islamic brothers! Asceticism, meaning detachment from the world, is a virtue that endears one to Allah Almighty. اَلْحَمْدُ لِلّٰه Our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the most perfect and accomplished in every noble attribute. By the grace and mercy of Allah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the sovereign of both realms; the Lord of the Universe bestowed upon him the treasures of this world and the Hereafter.

In short, all that belongs to Allah has been placed under the authority of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Despite this, our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم never attached his heart to the luxuries of life or its fleeting bounties. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the leader of the ascetics; he possessed complete detachment from the world and always preferred the Hereafter over the temporal life. Allah states in the Holy Quran:

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ

Do not look upon that with which We granted benefit to factions among them,[2]

Regarding this verse, *Tafsir Ṣirāṭ al-Jinān* notes:

> O Leader of the Prophets صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! We have bestowed upon you such blessings before which the bounties of this world are insignificant; therefore, remain indifferent to the wealth and possessions of the world.
>
> The interpreters of the Quran, in clarifying this verse, state: "The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم never harboured an inclination towards the world even before; he always preferred the Hereafter. Not for a single moment did the love of the world enter his pure heart. The meaning

[1] Musnad Bazzār: 44

[2] Al-Quran, Surah Al-Ḥijr, verse 88; translation from Kanz al-ʿIrfān

of the noble verse is: 'O Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You are already detached from the world; remain steadfast upon this detachment!'"[1]

Command to the Ummah Regarding Detachment from the World

اللہ اکبر! O devotees of the Prophet! Our Master صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the most detached from the world; yet, he was commanded not to look upon the wealth and possessions given to the disbelievers. Some scholars state: this command is, in reality, intended for us—the slaves of the Prophet. That is to say, we Muslims are being addressed: "O slaves of the Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Consider the magnificent bounties bestowed upon you for the sake of the Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. You were granted faith, gifted with Islam, and given the Holy Quran. You have been blessed with the mantle of mercy of such a dignified Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Furthermore, for the sake of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you shall اِنْ شَآءَاللّٰه be granted the eternal bounties of Paradise as well. Where can the disbelievers hope to attain such things? Therefore, do not look upon the worldly, fleeting possessions granted to the disbelievers, and never look upon them with eyes of longing."

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ عَلٰى مُحَمَّد

The World for the Disbelievers, the Hereafter for Us

The Second Caliph of Islam, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللهُ عَنْهُ, once presented himself in the Prophetic court. He observed that there was a leather pillow filled with date-palm fibres. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was reclining upon this pillow upon a bedstead woven with coarse hemp string. There was no bedding or cloth upon the bedstead either. When the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم rose, the marks of the coarse string were visible upon his blessed body.

Observing this spectacle of the Prophet's صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم detachment from the world, the sincere devotee, Sayyidunā ʿUmar's رَضِیَ اللهُ عَنْهُ heart was overwhelmed, and tears began to flow from his eyes. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

[1] Ṣirāṭ al-Jinān, vol. 5, p. 265

saw his devotee weeping and asked: "O ʻUmar! Why do you weep?" He submitted: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! By Allah! I know that you are the Messenger of Allah and you hold the loftiest station in His court. You are more honourable than Caesar and Khosrow (the Emperors of Rome and Persia). O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! I weep because Caesar and Khosrow live lives of luxury amidst worldly bounties, while you—despite being the Messenger of Allah—lead such an ascetic life." Upon hearing the concern of his ardent devotee, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم remarked: "O ʻUmar! Are you not satisfied upon the fact that for them is the world and for us is the Hereafter?"[1]

Dear Islamic brothers! You have heard the extent of the Prophet's صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم detachment from the world; how he led a simple and ascetic life, remaining distant from fleeting luxuries and comforts.

Prefer the Hereafter over the World

This hadith contains a beautiful and admonitory Madani pearl. The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "O ʻUmar! Are you not satisfied upon the fact that for the disbelievers is the world and for us is the Hereafter?"

Poor Despite Owning the Whole World

Sayyidatunā Rābiʿah al-Baṣriyyah رحمۃُ اللّٰہِ علیہا once remarked: "If a person were given all the wealth of the world, they would still remain poor." When asked how that could be, she replied: "Because the world is fleeting; one day everything shall perish, and the wealthy person shall descend into the grave empty-handed."[2]

The World is Temporal, the Hereafter is Eternal

O devotees of the Prophet! This is the reality. The world is temporal and shall soon pass away. No matter how much luxury one enjoys here or how much wealth one amasses, one must eventually reach the shores of annihilation and depart from the world empty-handed. We all know this, yet alas! The love of

[1] Majmaʿ al-Zawāʾid: 18298

[2] Al-Kawākib al-Durriyyah, vol. 1, p. 267

the world, wealth, and its fleeting bounties has taken root in our hearts. If only we become seekers of the Hereafter instead of the world!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

"What Connection I Have with the World?"

The Companion of the Prophet, Sayyidunā ʿAbdullah b. Masʿūd رَضِیَ اللهُ عَنْهُ, relates:

> One day, I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم resting on a mat made of date-palm leaves, and the marks of the mat were visible on his blessed side. I submitted: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Grant us permission to spread some bedding upon this mat so that you may rest in comfort." Upon hearing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "What connection I have with the world? My example and that of the world is like a traveller who travels on a scorching day, rests for a while under the shade of a tree, then moves on his way."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! This is the reality. We are all travellers. This world is like a tree in the middle of a desert; travellers arrive, stay for a short while, and then depart for the Hereafter. Does any traveller attach their heart to a place along the journey? We travel throughout our lives; has it ever happened that we reached a beautiful location during a journey and decided to stay there forever, abandoning our home? Or have we ever settled permanently at a roadside restaurant where we stopped for a meal? No! That does not happen. A traveller sees dozens of beautiful places and sometimes stays in hotels more comfortable than their own home; nonetheless, they do not attach their heart to them or get lost in their luxuries, for they soon return home. This world is the same. We are all travellers, staying here for a short period of time, and we shall soon depart on the journey to the Hereafter.

May Allah, for the sake of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, grant us detachment from the world! If only we become those who concern themselves with the Hereafter.

[1] Al-Zuhad wa al-Raqāʾiq Imam Ibn al-Mubārak: 195

Mountains of Gold and Silver Walking Alongside

The Mother of Believers, Sayyidatunā ʿĀisha al-Ṣiddīqah رَضِیَ اللّٰہُ عَنۡہَا relates:

> One day, an Ansari lady visited me. When she saw the simple bed of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, her heart was moved. She immediately went and sent a soft, cotton-filled bedding. I spread that bedding for the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. When the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم arrived, he asked: "ʿĀisha! What is this?" I recounted the entire event. Upon this, the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said: "ʿĀisha! Return this bedding to that lady. By Allah! If I wished, mountains of gold and silver would walk with me."[1]

The offering of Worldly Treasures

Sayyidunā Khaythamah رَضِیَ اللّٰہُ عَنۡہُ relates:

> Allah Almighty gave an offer to the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم: "O Beloved صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم! If you so desire, We shall bestow upon you such treasures of the world as were granted to none before you, nor shall be granted to anyone after you. Furthermore, these worldly treasures shall in no way diminish your rewards in the Hereafter." The ascetic Prophet, the Final Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, submitted: "O Allah! Store all of this for me in the Hereafter alone."[2]

Asceticism is the Prophetic Disposition

Dear Islamic brothers! An abundance of worldly wealth is undoubtedly hazardous; however, remember that it does not cause detriment to everyone. Scholars have noted: "For those eminent Saints whose hearts are permeated with the love of Allah—and in whose hearts nothing remains except the remembrance and love of the Almighty—an abundance of worldly wealth causes no harm to them."[3]

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[1] Shuʿab al-Īmān: 1468

[2] Muṣannaf ibn Abī Shaybah: 162

[3] Sabʿ Sanābil Mutarajam, p. 191

اللہ اکبر! These are the followers of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; if the world cannot harm them, how could it possibly affect the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم? Indeed, for one whose very *qarīn* (spiritual companion) embraced Islam, what harm could material wealth possibly inflict upon him? Nevertheless, asceticism is an intrinsic disposition of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He was formally presented with the offer: "O Beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Accept these worldly treasures; your rewards in the Hereafter shall remain entirely undiminished." Yet, may our lives be sacrificed! Such was the pinnacle of our Master's صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم detachment from the world that he did not accept the worldly treasures despite this, submitting instead: "My Lord! Store all of this for me in the Hereafter."

"I Have Not Been Commanded to Amass Wealth"

Alas! Here are us, possessors of frail hearts; if our income decreases, we resort to complaints, and if it increases, we succumb to luxury and fall prey to disobedience. In our case, the world is an outright detriment, yet we remain preoccupied with amassing it. Sayyidunā Abū Muslim al-Khawlānī رَحْمَۃُ اللّٰہِ عَلَیْہ narrates that the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, said: "Allah has not commanded me to amass wealth; rather, the Generous Lord commanded me:[1]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ ﴿۹۸﴾ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿۹۹﴾

So glorify with the praise of your Lord, and be of those who prostrate. And worship your Lord until death comes to you.[2]

Dear Islamic brothers! You may examine the entirety of the Quran and hadith traditions; our Generous Lord has never commanded us to accumulate wealth or to become enamoured with it. Indeed, Allah has taken the responsibility of our sustenance upon His divine grace. We have, however, been commanded to earn the Hereafter through virtuous deeds and worship. Unfortunately, we have become lost in the vivid allure of the world and forgotten the Hereafter, becoming so imprisoned by worldly love and greed for riches that we no longer

[1] Al-Zuhad Imam Ahmad bin Hanbal: 2316

[2] Al-Quran, Surah Al-Ḥijr, verses 98-99; translation from Kanz al-ʿIrfān

remember the true purpose of our existence. If only, for the sake of the Prophetic asceticism, we too were granted a concern for the Hereafter.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Primary Cause of Failure: Poverty or Greed?

It is uncertain who instilled the notion in our minds that success, progress, and eminence are synonymous with an abundance of wealth. Regrettably, our attitudes have shifted such that we deem the wealthy as "successful" and the impoverished as "failures" or "left behind."

Believe truly: success and failure, progression and regression, rise and decline have no correlation with material wealth. Reflect! The most successful and perfect life in this world is that of our beloved Master صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He did not amass wealth; even when offered worldly treasures, he did not take them.

This indicates that the cause of the decline of Muslims is not poverty; it is something else. What is it? It is insatiable greed and love of wealth! It is this greed that causes brothers to turn against one another; greed leads to dishonesty in inheritance, it creates strife and conflict, fosters usurious dealings, and encourages bribery. It is greed that leads to fraudulent weights and measures, abductions for ransom, and the proliferation of bloodshed and violence. By Allah! If the love of wealth and ignoble greed were eliminated from our society, ninety per cent of social evils would perish. Yet, alas! The love of the world and the greed for riches have the society in their grip.

Let us listen to the blessed lifestyle of the most successful personality in the world: our Master, the Seal of the Prophets, the Final Messenger of Allah, Muhammad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

The Blessed Lifestyle of the Prophet ﷺ

In Part 26, Surah al-Aḥqāf, verse 20, Allah Almighty issues an admonitory decree:

اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ

"You have used up your pure things in your worldly life and you have utilised them. So this Day, you will be recompensed with punishment [1]

[1] Al-Quran, Surah Al-Aḥqāf, verse 20; translation from Kanz al-ʿIrfān

Under this verse, the successor of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه, the exegete of the Quran, ʿAllāmah Mawlānā Mufti Sayyid Muhammad Naʿīm al-Dīn al-Murādābādī رَحْمَةُ اللّٰهِ عَلَيْه states in *Khazāʾin al-ʿIrfān*: "As Allah censured the disbelievers for pursuing worldly pleasures in this verse, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his honourable Companions رَضِیَ اللّٰهُ عَنْهُم subsequently withdrew from worldly luxuries." [1]

It is recorded in *Ṣaḥīḥ Muslim*, "Until the physical passing of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the *Ahl al-Bayt* never ate barley bread for two consecutive days."[2]

It is also mentioned in hadith that entire month would pass without fire being kindled in the house of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; they subsisted merely on a few dates and water.[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Second Caliph of Islam, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللّٰهُ عَنْهُ remarks: "ʿO peopleʾ! Had I wished, I could have eaten better food and worn finer clothing than you, but I wish to preserve my comforts and allure for my Hereafter."[4]

Entire Month Passing Without the House Being Kindled

The Mother of the Believers, Sayyidatunā ʿĀisha al-Ṣiddīqah رَضِیَ اللّٰهُ عَنْهَا relates: "At times an entire month would pass, and no fire would be lit in the blessed house of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم."[5]

In one narration, it is stated that Sayyidatunā ʿĀisha رَضِیَ اللّٰهُ عَنْهَا told her nephew, Sayyidunā ʿUrwah b. Zubayr: "O nephew! Sometimes two months would pass without a fire being lit in the blessed house of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." Sayyidunā ʿUrwah b. Zubayr رَضِیَ اللّٰهُ عَنْهُ asked: "Aunt, how then did you subsist?" She رَضِیَ اللّٰهُ عَنْهَا replied: "On dates and water."[6]

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[1] *Tafsīr Khazāʾin al-ʿIrfān* p. 928

[2] *Ṣaḥīḥ Muslim:* 2970

[3] *Ṣaḥīḥ al-Bukhārī:* 6458

[4] *Khazāʾin al-ʿIrfān*, p. 928

[5] *Ṣaḥīḥ al-Bukhārī*: 6458

[6] *Ṣaḥīḥ al-Bukhārī*: 2567

Remembering the Hunger of the Prophet ﷺ

Once, Sayyidunā Abū Hurayrah رَضِیَ اللّٰہُ عَنْہُ was passing by somewhere and saw some people eating a roasted sheep. (Seeing this, he was reminded of the hunger of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and his heart became restless.) When they invited him to join the meal, he declined and remarked: "The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم never ate his fill even of barley bread, to the extent that he departed from this world."[1]

By this, he meant: "The thought occurred to me that my Beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was never consistently satiated even with barley bread, so how can I eat roasted sheep? My heart does not allow me to do so."

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَۃُ اللّٰہِ عَلَیْہ notes under this narration: "this refers to 'not eating consistently' (i.e., the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not eat high-quality food consistently, otherwise,) he صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم did consume roasted fowl also, but occasionally."[2]

Dear Islamic brothers! This is the state of that Master صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in whose hands have been given the keys to the treasures of both worlds. The asceticism of my Beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was voluntary. Otherwise, by Allah! Whatever anyone receives, they receive it only for the sake of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and every atom of the universe receives grace from the Light of Muṣṭafā صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Preference for Eating Once Every Two Days

The hunger of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was voluntary. Thus, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

> My Lord offered me that the mountains of Makkah be turned into gold for me, but I submitted: "O Allah! I prefer that I eat one day and remain hungry the next; so that when I am hungry, I may lament and

[1] Ṣaḥīḥ al-Bukhārī: 5414

[2] Mirʾāt al-Manājīḥ, vol. 7, p. 63

supplicate before You and remember You, and when I eat, I may offer gratitude and praise to You."[1]

It is Best to Avoid the World!

Allah! Allah! O devotees of the Prophet! Reflect! Our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is offered by his Generous Lord that the mountains of Makkah be turned into gold for you, yet his detachment from the world is beyond praise! Far from accepting mountains of gold, he did not even request a daily meal, submitting instead: "Lord! Let me eat one day and remain hungry the next, so I may thank You when I eat and weep in Your court when I am hungry."

Alas! Here we are, with the love of the world permeated into our hearts. If only we too would become those who concern themselves with the Hereafter instead of the world.

The World is Play and Amusement

In Part 7, Surah al-Anʿām, verse 32, Allah Almighty states:

وَمَا الْحَیٰوةُ الدُّنْیَاۤ اِلَّا لَعِبٌ وَّ لَهْوٌؕ وَ لَلدَّارُ الْاٰخِرَةُ خَیْرٌ لِّلَّذِیْنَ یَتَّقُوْنَؕ اَفَلَا تَعْقِلُوْنَ ﴿۳۲﴾

And the life of this world is merely play and amusement. And indeed, the abode of the Hereafter is better for those who fear. So, do you not understand?[2]

The summary of the commentary by Mufti Muhammad Naʿīm al-Dīn Murādābādī رَحْمَةُ اللّٰهِ عَلَيْه on this verse is: "Although virtues and worship are performed while residing in the world, these are not worldly acts but the acts of the Hereafter. This verse proves that everything in the world, except for the deeds of the righteous, is merely play and amusement."[3]

Which World is Good and Which is Evil?

The Amir of Ahl al-Sunnah, founder of Dawat-e-Islami, ʿAllāmah Mawlāna Abu Bilal Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, citing *Iḥyāʾ al-ʿUlūm*, notes:

[1] *Jāmiʿ al-Tirmidhī*: 2347

[2] Al-Quran, Surah Al-Anʿām, verse 32; translation from Kanz al-ʿIrfān

[3] *Khazāʾin al-ʿIrfān*, p. 252

Worldly things are of three types:

1. **Worldly things that accompany one to the Hereafter:** The benefits of these remain even after death. These are only two: Knowledge and Action (i.e., worship performed with sincerity). This type of "world" is *maḥmūd* (extolled).

2. **Worldly things whose benefit is limited to this life:** These yield no fruit in the Hereafter, such as deriving pleasure from sins or over-indulging in permissible things (such as excessive property, gold, silver, fine clothing, and exquisite foods). This falls under the *maẓmūm* (censured) category of the world.

3. **Worldly things that assist in virtue:** Such as necessary food and clothing. This type is also *maḥmūd* (good).[1]

May Allah Almighty protect us from the world and its sinful or futile luxuries. If only the love of Allah and His Messenger would take root in our hearts, and we remain in a state of yearning for Madinah and lost in the concern of the Hereafter. May we, while fulfilling our legitimate worldly needs, perform deeds that please Allah and His Messenger, and eventually depart from this world with faith and well-being, while beholding the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, before the Golden Grilles.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

[1] Nekī kī Daʿwat p. 261