

بسم الله الرحمن الرحيم

الحياة الدنيا والآخرة

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أحبي في الله ،،

غابت حقيقة الدنيا عن معظم من يعيشون في هذه الحياة الدنيا، وظنُّوا أنَّ الدنيا هي نهاية الحياة. لا ليس كذلك، بل لابد أن نتفكَّر في المصير ليرعوي كلُّ ظالم وكلُّ مجرم، وليتوب كلُّ مقصِّر ومذنب وعاصٍ إلى الله جلَّ وعلا. فالدنيا دارٌ مَمَرٌ وليست دار مقر. والذِّمُّ الوارد في القرآن والسُّنَّة لا يرجع إلى زمانها الذي هو الليل والنَّهار. ولقد جعل الله الليل والنَّهار آيتين للتفكُّر والتدبُّر. قال جلَّ وعلا: {وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا} 25:62. وليس الذِّمُّ راجعاً كذلك إلى مكان الدنيا الذي هو الأرض، التي جعلها الله آيةً من آيات قدرته ودليل عظمته فقال جلَّ وعلا: {وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ} 36:33. وليس الذِّمُّ راجعاً إلى ما أودعه الله في هذه الدنيا من الخيرات وفضائل ونِعَم، وإنَّما الوارد في الكتاب والسُّنَّة

لدينا راجعٌ إلى كلِّ ما يُرتكب على ظهرها من أفعال الذنوب والمعاصي في حقِّ الله تبارك وتعالى.

إِعلم عِلم اليقين أنَّ الحياة على ظهر الأرض موقوتةٌ محدودةٌ بأجل، ثم تأتي نهايتها حتماً، كما قال جلَّ وعلا: {إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنْ

السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ

الْأَرْضُ زُخْرُفَهَا وَازَيَّنَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ}

10:24. وقال جلَّ وعلا: {إِغْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ

بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۚ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ

فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۚ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ

وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ} 57:20.

أيُّها الناس، اتقوا الله تعالى، واعملوا أن الله خلق الدنيا والآخرة، وخلق

هذا الإنسان وابتلاه بينهما. فإنَّ أثر الدنيا على الآخرة باء بغضبِ الله

سبحانه وتعالى وعذابه. وإنَّ أثر الآخرة على الدنيا فإنه يكون رابحاً

بُدنياه وآخرته، والأول خسر دُنياه وآخرته. وقد قال صلى الله عليه وسلم: **{الدنيا والآخرة هما ضربتان إذا مِلْتَ إلى إحداهما أَغْضَبْتَ الأُخرى}** ، فلا بد أن يُعادل المسلم بين دنياه وآخرته، فيأخذ من الدنيا ما يُعينه على طاعة الله، وعلى الفوز في الآخرة. هذا هو المسلم المُعتدل الذي انتفع من دنياه وآخرته، قال الله سبحانه وتعالى في ما ذكره عن من نصحوا لقارون لما أتاه الله الثروة العظيمة نصحوه: **{قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ}** 28:76، أي: لا تفرح فرحاً أشير وبطنٍ وكِبَرٍ فيما أعطاك الله من هذا المال: **{وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ}** بأن تستعين به على العمل الصالح وطلب الآخرة. أن تُنفق منه على المحتاجين والمُعسرين وفي سبيل الله عز وجل. فهذا يكون ذخراً لك عند الله سبحانه وتعالى: **{وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا}** 28:77. لا تحرم نفسك من التمتع بما أباح الله من طيبات المأكَل، والمشارِب، والملابس، والمساكن. لا تنس نصيبك من الدنيا ولا تحرم نفسك من الدنيا، فإنَّ هذا مذموم. ولا تنس نصيبك من الدنيا كما قال الله سبحانه وتعالى: **{قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}** 7:32،

فالمسلم يتناول من رزق الله ممّا أعطاه الله، ويتصدق، ويُنفق، ويُقدّم لآخرته. هذا هو المطلوب من المسلم مع دُنياه وآخرته، وفي الأثر: **إعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت غداً.** ، فالمسلم يعتدل بين الدنيا والآخرة. لا ينقطع مع إحداهما ويترك الأخرى.

وأما من شقي في هذه الدنيا، وأعطى نفسه ما تشتهي من حلالٍ وحرام، وفتح لنفسه باب الشهوات، واللّهو، والغفلة، تمتع بنصيّبه من الدنيا ونسي الآخرة، فهذا هو الخاسر: **{خَسِرَ الدُّنْيَا وَالْآخِرَةُ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ}** 22:11، وأما من عرف قدر الدُّنيا وعرف قدر الآخرة فأعطى كلّ واحدةٍ قدرها فهذا هو الرابح الذي ربح دنياه وربح آخرته قال تعالى: **{فَأَمَّا مَنْ طَغَى * وَآثَرَ الْحَيَاةَ الدُّنْيَا * فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى * وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ * أَيَّ لِقَائِهِ لَرَبِّهِ، وحسابه عند الله، {وَنَهَى النَّفْسَ عَنِ الْهَوَى * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى}** 79:40. فلينظر المسلم في دنياه وينظر في آخرته، ويعلم أنّه مخلوق للآخرة. ويعلم أنّ الدنيا زائلة مهما تزيّنت، ومهما تزخرفت فإنّها زائلة عمّا قريب. وأما الآخرة فإنّها باقية، فلا يُؤثر الفانية على الباقية، هذا ليس بعاقل. إنّما العاقل من يُؤثر الباقية على الفانية هذا هو العاقل. قال أمير المؤمنين علي بن أبي طالب رضي الله تعالى عنه: **"إِنَّ الدُّنْيَا قَدْ وَلَّتْ مُدْبِرَةً، وَإِنَّ الْآخِرَةَ قَدْ جَاءَتْ مُقْبِلَةً،**

وَلِكُلِّ مِنْهَا بَنُونَ فكونوا من أبناء الآخرة، ولا تكونوا من أبناء الدنيا".
 أنت لم تُخلق في هذه الدنيا لتعمرها، وتقتصر على تحصيلها، وتنسى
 الآخرة. أنت خلقت لتعمل لآخرتك، وتأخذ من دُنْيَاكَ لتعمل لآخرتك.
 تأخذ من دنياك ما تستعين به على طلب الآخرة. هذا هو المقصود من
 الدنيا. والدنيا دار فناء، والآخرة دار بقاء. وهذا معلوم لكل عاقل، فضلاً
 عن المؤمن. فكيف يُؤثر الإنسان دار الفناء؟ التي هو زائل عنها أو هي
 زائلة عنه قريباً، وكيف وينسى الآخرة التي هي مقره؟ {وَيَا قَوْمِ إِنَّمَا هَذِهِ
 الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ} 40:39. فأنت في هذه
 الدنيا عابرٌ وسائرٌ، ومُسافرٌ. تحملك الليالي والأيام إلى الآخرة. فاستعد
 للآخرة، إستعد لِلِقَاءِ اللَّهِ سبحانه وتعالى. إعمل لدار البقاء، ولا تنقطع
 مع دار الفناء فتقطع بك: {يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى*
 يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي* فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ* وَلَا يُوثِقُ
 وَثاقَهُ أَحَدٌ* يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ* ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً*
 فَادْخُلِي فِي عِبَادِي* وَادْخُلِي جَنَّتِي} 89:23-30.

The worldly first life and the life next

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Translated by: Dr. Faheem Bukhatwa.

23 Rajab 1440

29 March 2019

In the name of Allah Most Gracious Most Merciful

Dearly beloved in Allah,

The reality of this worldly life has escaped most of the people who live in this worldly life. They think this worldly life; is the end to all life. When that is not the case. In fact, we must think of where it will all end at; in order for an aggressor and a criminal to become fearful. In addition, in order that every sinner and every disobedient; repents and returns to Allah the Almighty. This worldly life is a life of transition and it is not a life of final settlement. When the Quran and *Sunnah* criticised or vilified this worldly life, the criticism did not relate to its time, which is the night and day. In fact, Allah Has made the night and day two signs to make us think and reflect upon. Allah says: { **And He is the one Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude** } 25:62. The criticism or vilification of this worldly life does not refer to its place either, which is this Earth. Allah Has made this earth one of His

many signs and miracles; and an evidence of His greatness. Allah says: **{And a sign for them is the dead land. We gave it life, and We bring out from it grains, from which they eat}** 36:33. The criticism or vilification of this worldly life is not aimed at what Allah Has placed into this worldly life of blessings, bounties, favours and gifts, but aimed at sins and acts of disobedience committed on the surface of this land against the Almighty Allah.

You must know that life on this earth is bounded by time, and is limited by a date when its end will come for definite. Allah says: **{Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command comes to it by night or by day and We make it like a clean-mown harvest, as if it had not flourished the day before! Thus do We explain the signs in detail for people who reflect}** 10:24.

Allah also says: **{You should know that the life of this world is only play and amusement, splendour and spectacle and mutual boasting among you, and rivalry in respect of wealth and children, (it is) as the likeness of vegetation after rain, thereof the growth is pleasing to the disbelievers; afterwards it dries up and you see it turning yellow;**

then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) Forgiveness from Allah and (His) pleasure with the believers, And the life of this world is only a deceiving enjoyment.} 57:20.

You people, be God fearing. Remember that Allah created this worldly life and He created the life after. He created humankind and is testing them with those two lives. If man chooses this worldly life over the life after then he would be plagued with the anger and punishment of the Almighty Allah; and he would lose his worldly life and the life after. And if man chooses the life after over this worldly life then he would be a winner in his worldly life and his life after. The messenger ppbu said: **{the worldly life and life after are like two wives; if you lean towards one then you upset the other}**. A Muslim should a balance between his worldly life and his next life. Therefore, he can take from this worldly life what would help him to obey Allah, and would help him to win in the life after. This balanced Muslim would benefit his next life from this worldly life. When Qaroon got the wealth and riches, he was advised: **{Remember when his people said to him: Do not brag and boast (with riches, being ungrateful to Allah). Verily Allah does not like those who exult (with riches, being ungrateful to Allah)}** 28:76. Meaning do not brag with arrogance and do not feel above others,

with what Allah Has given you of wealth and riches. Allah says: **{But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter}** 28:77. Meaning use it to help you do good deeds seeking the next life. Use it to spend on those who need and who have not; and spend for the sake of Allah. Allah says: **{But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and do not forget your portion of lawful enjoyment in this worldly life}** 28:77 . meaning do not deny yourself the enjoyment of food, drink, clothes, homes and all that Allah makes permissible. Do not forget your share of this first worldly life and do not deny yourself its pleasures, this too is also criticised and vilified. Allah says: **{Say: "Who has forbidden the adornment and beautification given by Allah, which He has produced for His slaves, and all kinds of good things?" Say: "It is all for those who believe in the worldly life shared, (and) exclusively for them (believers) on the Day of Resurrection", This is how We detail and explain our verses or rules so comprehensively for people who have knowledge}** 7:32 . A Muslim should use or spend from that that Allah provides for him, and should donate and spend for the sake of Allah, and should put away from his first life to the next. Some say: “work for your worldly life as if you live forever, And work for your next life as if you die tomorrow”. A Muslim should strike a balance between the first life and the last. He should not be taken by one; and

forgets about the other. This who tires himself, and gives himself all it desired in Halal and in Haram (allowable and forbidden). This who opens for himself the doors or desires and temptations, fun and distractions; and enjoyed his share of this life and forgets about the life next, then he is a loser. Allah says: **{He loses both this world and the Hereafter. That is the evident great loss} 22:11.** On the other hand, he who knows the rank worth of the first life; and the rank or worth of the next life and gave each one of them its correct worth then he is the winner in his worldly life and in his next. Allah says: **{But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Then Paradise will be his abode.} 79:40.**

A Muslim should have a good look at his worldly life and his next life. A Muslim should know that he was created ultimately for the next life. He must know that this worldly life is coming to an end, no matter how beautiful it appeared, and quite sooner than one thinks. Imam Ali Ebn Abi Talib said: Here is the worldly life turning away and departing, and the next life is approaching. Each one of those two lives has sons, so be the son of the next life and do not be the son of this worldly life.

You were not created in this life to build it and flourish it. Do not limit yourself and your life in gaining more of this life and forget

about the next life. You were created to work for your next life, and take from your worldly life to build your next life. Take from this life what would help you and support you in the next life. This is what this worldly life means. The worldly life is a life of demise, and the next life is an everlasting life. This is known to every wise individual, and especially a faithful believer.

The question now is how can a person have a preference for an ending life? This life which he will soon leave or it will soon leave him. How does he have preference of this soon ending life and forget about the final and everlasting life. Allah says: **{O my people! Truly, this life of the world is certain a passing enjoyment, and for certain, the Hereafter that is the permanent home}** 40:39. You in this life are a traveller who is passing through. A passenger who is being carried by the nights and days to the next life. Be ready for the next life. Be ready to meet The Almighty Allah. Work for the next life. Do not boycott and forget about the next life, then it will boycott you and will forget about you. Allah says: **{And Hell will be brought near that Day. On that Day man will remember, but how could he remember? (23) He will say: "I wish I had done in advance good deeds for this life of mine" (24) So on that Day, none will be punished as He will be (25) And none will be bound and tied as He will be. (26) "O (you) the contented resting soul! (27) "Come back**

to your Lord, Well-pleased and well-pleasing! (28) "Enter among
My (honoured) slaves, (29) "And enter My Paradise!" (30)} 89:23-
30.