

الدنيا دار فناء ، والآخرة دار بقاء

أعدّها وألقاها : الشيخ عبد الرزاق طاهر فارح ، ومنقولة عن خطبة للشيخ: صالح فوزان الفوزان من موقعه
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(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ) 1:34، وأشهد أنّ لا إله إلا الله وحده لا شريك له، له الملك،
وله الحمد، يحي ويميت وهو على كل شيء قدير، وأشهد أنّ محمداً عبده
ورسوله البشير النذير، والسراج المنير، صلى الله عليه وعلى آله وأصحابه
أهل الجد والتشمير، وسلّم تسليماً كثيراً أما بعد

أيّها الناس، اتقوا الله تعالى، واعملوا أنّ الله خلق الدنيا والآخرة، وخلق
هذا الإنسان وابتلاه بينهما، فإنّ أثر الدنيا على الآخرة باء بغضبي الله سبحانه
وتعالى وعذابه، وإنّ أثر الآخرة على الدنيا فإنّه يكون رابحاً بدنياه وآخرته،
والأول خسر دُنياه وآخرته، وقد قال صلى الله عليه وسلم: "الدنيا والآخرة هما
ضرتان إذا ملت إلى إحداهما أغضبت الأخرى"، 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 عنّ 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 أشدّ وبطنٍ
وكبر فيما أعطاك الله من هذا المال: (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ) 28:77
بأنّ تستعين به على العمل الصالح وطلب الآخرة، أنّ تُنْفِقَ مِنْهُ عَلَى الْمَحْتَاجِينَ
والمُعْسَرِينَ 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 المأكّل، والمشارب،
والملابس، والمسكن لا تنس نصيبك من الدنيا ولا تحرم نفسك من الدنيا، فإنّ

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 نَفَصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ) 7:32، فالمسلم يتناول من رزق الله ممّا أعطاه الله، ويتصدق، ويُنْفِق، ويُقَدِّم لِآخِرَتِهِ، هذا المطلوب من المسلم مع دُنْيَاهِ وَآخِرَتِهِ، وفي الأثر: "اعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت غداً"، فالمسلم يعتدل بين الدنيا والآخرة لا يقطع مع إحداهما ويترك الأخرى، وأمّا من شقي في هذه الدنيا، وأعطى نفسه ما تشتهي من حلالٍ وحرامٍ، وفتح لنفسه باب الشهوات، واللّهو، والغفلة، تمتع بنصيبه من الدنيا ونسي الآخرة، فهذا هو الخاسر: (خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ) 22:11، وأمّا من عرف قدر الدنيا وعرف قدر الآخرة فأعطى كُلَّ وَاحِدَةٍ قَدْرَهَا فهذا هو الرابع الذي ربح دنياه وربح آخرته قال تعالى: (فَأَمَّا مَنْ طَغَى * وَآثَرَ الْحَيَاةَ الدُّنْيَا * فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى * وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ * أَيَّ لِقَائِهِ لِرَبِّهِ، وحسابه عند الله، (وَنَهَى النَّفْسَ عَنِ الْهَوَى * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى) 42 - 79:37. فليُنظِر المسلم في دنياه وينظر في آخرته، ويعلم أنّه مخلوق للآخرة، ويعلم أنّ الدنيا زائلة مهما تزينت، ومهما تزخرت فإنّها زائلة عمّا قريب، وأمّا الآخرة فإنّها باقية، فلا يُؤثر الفانية على الباقي هذا ليس بعاقل، إنّما العاقل من يُؤثر الباقية على الفاني هذا هو العاقل، قال أمير المؤمنين علي بن أبي طالب رضي الله تعالى عنه: "إنّ الدنيا قد ولات مُدْبِرَةً، وإنّ الآخرة قد جاءت مُقْبِلَةً، ولكلّ منّه بنون 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 دنياك لتعمل لآخرتك، تأخذ من دنياك ما تستعين به على طلب الآخرة هذا هو المقصود من الدنيا، والدنيا دار فناء، والآخرة دار بقاء وهذا معلوم لكلّ عاقل فضلاً عن المؤمن، فكيف يؤثر الإنسان دار الفناء؟ التي هو زائلة أو هي زائلة عنه قريباً وينسى الآخرة التي هي مقره (وَيَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ) 40:39، فأنت في هذه الدنيا عابر وسائرٌ، ومُسَافِرٌ، تحملك الليالي والأيام إلى الآخرة، فستعد للآخرة، استعد للقاء الله سبحانه وتعالى، اعمل لدار البقاء، ولا تنقطع مع دار الفناء فتقطع بك: (يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى * يَقُولُ يَا لَئِنِّي قَدَّمْتُ لِحَيَاتِي * فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ *

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ * يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَرْضِيَّةً * فَادْخُلِي فِي عِبَادِي * وَادْخُلِي جَنَّاتِي (89:23)، تذكروا يا عباد الله،
دنياكم وأخرتكم، ولا تكونوا كالبهائم التي ترتع في هذه الدنيا وتنسى الموت،
تنسى الذبح وتنسى الموت لأنَّ البهائم لا لومى عليها؛ لأنَّها خلقت لغاية وهي
نفع العباد وتنتهي وليست لها جنَّة ولا نار إنَّما خلقت لغاية وفائدة حصلت منها
ثم تنتهي، إلا أنَّها تُبعث يوم القيامة وتُحشر: (وَإِذَا الْوُحُوشُ حُشِرَتْ) (81:5)،
ليُقتص لبعضها من بعض، تُحشر يوم القيامة ليُتقتص لبعضها من بعض،
يُقتص لشاة الجلاء من الشاة القرناء ثم يقول الله جلَّ وعلا لها كوني ترابا فعند
ذلك: (وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا) (78:40).

فاتقوا الله عباد الله، واعرفوا دنياكم وأخرتكم، إنَّ الدنيا الآن قد ازدهرت
بحضارتها، ورونقيها أغرت كثيراً من النَّاس، وأنَّخدعوا بها، وأنَّشغلوا بها،
نسوا آخرتهم (يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ)
30:7 فلا تكونوا مثلهم، لا تكونوا مثلهم، واعلموا أن الأعمال بالخواتيم، وما
يموت عليه الإنسان قد يعمل الإنسان الأعمال الصالحة ثم يُختم له بالسوء
فيموت على الكفر فيكون من أهل النَّار، وقد يعمل الإنسان بالأعمال السيئة
فيُختم له بالخاتمة الحسنة فيكون من أهل الجنَّة قال الله جلَّ وعلا أعوذ بالله من
الشیطان الرجيم: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
مُسْلِمُونَ) (3:102)، بارك الله لي ولكم في القرآن العظيم، ونفعنا بما فيه من
البيان والذكر الحكيم، أقولُ قولي هذا واستغفر الله لي ولكم ولجميع المسلمين
من كل ذنب، فاستغفروه إنَّه هو الغفور الرحيم.

This terminating life; and the next everlasting life

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All thanks to be Allah; and to Allah belongs all that is in the heavens and in the earth. And all thanks be to Him in the next life, He is the most Wise, the most Expert. I testify that there is no other God but Him, the one and only, who has no partners. Everything belongs to Him. All thanks be to Him, He gives life and death. He is capable over everything. And I testify that Muhamad is His slave and messenger, who brought the good tidings; and warnings. He is the bright beacon, ppbu and upon His companions.

O people; fear Allah. And let it be known to you; that Allah created this life and the next. And He created mankind and Has him tested between those two lives. So, if mankind works for this first worldly life instead of the next life then he earns Allah's anger and wrath and punishment. And he loses this life and the next. While, if man goes for the next life in preference of this first life then he would be a winner in both this first life and the next. The messenger ppbu said: **{ this life and the next are like two wives. If you tilt towards one; then you annoy the other }**. So, every Muslim must work out a balance between his worldly life; and the next life. He should take from this worldly life what would help him; to obey Allah, and what would help him; to be a winner in the next life. This is the well balanced Muslim; who would benefit from his worldly life and the next life. About those who gave advice to Qaroon when Allah gave him tremendous

treasures, Allah says: **{his people said to him: do not be so proudly happy exultant, Allah does not like those who are exultant}** 28:76. Meaning; do not become so big-headed, arrogant and proudly happy with what Allah has bestowed upon you of treasures. Allah says: **{But seek the abode of the next life through what Allah gave to you...}** 28:76. Meaning; you are to use what Allah gave you in order to do good deed for the benefit of; and for seeking the next life. That is through donating to the needy and those with difficulties, and spending for the sake of Allah. This is what shall remain; or shall be saved for you with Allah.

Do not deny yourself pleasures and joy within the limits of Allah, all good food, drink, clothes and living. Don't forget your share of this life. Do not deny yourself the pleasures of this life. Doing so is much criticised or rebuked. Allah says: **{say: who has forbidden the adornment and pleasures which Allah Has brought for His slaves? and all the good things he sent them? Say: All will be for those who have faith during this worldly life; and shall be pure in the next life. Such way We detail our revelations for those who have knowledge}**7:32.

A Muslim takes from what Allah gives him, to donate, spend and put forward towards his next life. This is what's demanded of the Muslim in his first and next lives. Someone once said: "Work for your worldly life as if you live for ever, and work for your next life as if you shall die tomorrow". A Muslim should have a balance between this life and the next life. Not to be completely taken by one of them; while completely forgetting about the other.

The unblessed and the wretched in this life, is that who indulged into what this dunia (worldly life) had to offer in halal and haram (allowable and forbidden), and he who opened to himself the doors of

desires and distraction, in unawareness and negligence, this who enjoyed his share of this worldly life and forgot about the next life, then that is the loser. Allah says: **{losing the worldly life and the next. That is the great clear loss}** 22:11. On the other hand, he who knows the value or importance of this worldly life and value of the next life and gave each one of them its proper value, this is the winner who wins his worldly life and his next life. Allah says: **{Then, as for him who rebelled (37) And chose the life of the world, (38) hell will be his home. (39) But as for him who feared to stand before his Lord and restrained his soul from lust, (40) Then the Garden of paradise will be his home. (41)}** 79:37-41. Let a Muslim look into his worldly life and next life, and let him know that he was created for the next life. And let him know that this worldly life will soon finish and terminate for him; no matter how beautiful, garnished, decorated or attractive it may appear to be. It is soon going to end for certain, while the next life is the lasting one. Anyone who opts for something which is sure and soon to terminate; for a something which for ever lasting; then this is an insane or a senseless person. The real sane or sensible person is the one who would opt for the permanently lasting life instead of the short temporary ending one. Ali Ebn Abi Talib may Allah be pleased with him said: “The worldly life is soon to depart, and the next life is soon to arrive. And each of those lives has its children. Be one of the children of the next life and do not be among the children of this wordly life”.

You have not been created in this life to last in it for ever. Nor to build it and win as much of it as you can, while forgetting about your next life. You have been created to work for you next life, and take from your worldly life in order to benefit for your next. You take from your worldly life what would help your in seeking the next life. Remember this worldly life is a home of demise, and the next life is an everlasting home. Every sane person knows this, especially the one

who has faith. How could a person opt for the life of demise? The one he will soon leave; or it will soon leave him. How could he forget about the next life which is going to be his permanent residence. Allah says: **{O my people, this life of the world is but a passing joy, and for certain; the Hereafter; that is the enduring home.}** 40:39.

In this worldly life; you are just a passer-by or someone in transit. You are a traveller carried away by the nights and days; to the next life. So, be ready for your next life, be ready to meet Allah; all praise be to Him. Work for the everlasting life. Do not be absolutely immersed into this worldly life so it takes you completely and cuts you off. Allah says: **{...on that day man will remember, but what good remembrance is going to benefit him? (23) He will say: Ah, I wish I had sent before me (some provision) for my life! (24) On that day Allah will punish no one as the punishment he will be punished (25) No other will be chained or bounded as he will (26) But you; peaceful soul (27) Return unto you Lord, contented in His good pleasure! (28) Do enter among My slaves (29) do enter My Garden of paradise (30)}** 89:23-30.

Slaves of Allah, remember your worldly life and your next life. Do not be like animals that live in this life and forget about death. And because they are animals; we do not blame, because they were created for the purpose of benefiting mankind. When that purpose is done they die. There is no hellfire and paradise for animals. Yet; animals are resurrected as well on the day of resurrection. Allah says: **{And when the wild beasts are herded together}** 81:5. They are collected so some retribution can be taken against others. The lamb without horns will be revenged against the lamb with horns then Allah says: {turn into dust or Be dust}. It is then when Allah says: **{and then the person who does not believe will cry: I wish I were dust}** 78:40.

Slaves of Allah, be God fearing. Recognise your worldly life and next life. This worldly life is flourishing with culture, civilisation, advancement and beauty. It has enticed and tempted plenty of people. They were fooled by it, and they became busy seeking it. They forgot about their next life. Do not be like them. And remember that what counts in your actions and deeds are the final ones and what a person does nearer to their death. Indeed, one may do a lot of good deeds, then he ends his deeds with evil, and dies with disbelief, and becomes with the people of hellfire. Yet, a person may do a lot of bad deeds, and is made to have good final deeds, and becomes with the people of Paradise. Allah says: **{You who have faith, be God fearing His deserved fear. And do not die except as Muslims}** 3:102.

May Allah bless you and I with the great Quran, and may He benefit us through what it contains of clarifications and wise messages and revelations. I say this and I ask Allah's forgiveness for you and I and for all Muslims from all sins. Do ask His forgiveness, He is the most Forgiving, the most Merciful.