

Friday Khutbah – 26/04/2013
How and why am I here, and to where?

Why am I here in this world? Or in other words what is my mission in this life? This is a question which persistently poses itself for every human being. It is an important question which every human being must find an answer to. For anyone to be ignorant about the reason for his/her existence and the purpose of his/her life, this is an unforgivable ignorance.

In order that the answer to this question may become clear, one needs to ask himself two other questions (and find the answers for them.) The first question is: from where did I come or in other words who created me? The second question is: what is my final fate? Or in other words what will happen to me after death?

Some thinkers express these three questions in the brief words: From where? Why? And to where? These are the three questions which every philosophy and ideology tried to answer.

As far as the believers are concerned the answers to these three questions are readily available to them, by the Grace of Allah. However, in this age when we are communicating with other (non-Muslims) people and we are trying to discharge the duty of *Da'wa* to Allah, we need to emphasise the importance of these questions and the answers to them and to use that as an introduction to any meaningful discussion about the purpose of human existence in this life.

As for the first question: from where did I come or who created me, this is the most difficult question as far as the materialistic people are concerned; those who only believe in what they can perceive with their senses. Those are the ones who suppress the voice of nature within themselves and defy logic by insisting that this universe existed by itself and that the order that is in it and the perfection of creation- happened by chance.

Belief in Allah (*subhanahu wa ta'ala*) is not only an innate instinct, but it is also a logical necessity. Without this belief the simple and yet most powerful question which the Qur'an poses remains unanswered: "Were they created of nothing, or were they themselves the creators. Or did they create the heavens and the earth? Nay, but they are sure of nothing!" (Chapter No. 52 At-Tur; verse 35-36)

It is a self-evident truth that they were not created of nothing, and of course they did not create themselves. None before them or after them has ever claimed that he created himself or that he created the heavens and earth. So, who is the created then? There could be no more than one answer to this question, which even the Arabian *Jahili* (ignorant) idolaters acknowledged: "And if you ask them who created them, they will surely say: Allah..." (Chapter No. 43 *Az-Zukhruf*; verse: 87.) "And if you ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them; Chapter 43 *Az-Zukhruf*; verse: 9.)

As for the third question: To where should we be going from here, the materialistic people give an answer which degrades man and lowers his rank to that of animals. They say that the final fate of man after this eventful life is absolute distinction. It is

non-existence. The earth will enfold him and he will disintegrate to his primary elements and become soil or dust that the wind blows. What a hopeless and miserable destiny!

If this is case why then man was distinguished from other creation? Why was everything around him subjugated to him? Why was he gifted with spiritual and mental powers which no other creation was given? What is the secret of aspiration for perfection and eternity that fills him inside - if his destiny was extinction after the numbered days of life?

As for the believers they know to where they are progressing. They know that they have been created for life of eternity in the everlasting abode. They prepare for the next life and take a provision of what will benefit them there.

It is difficult for the human mind to believe in a knowing and wise creator who perfected everything that he has created, and yet believes that the injustices committed in this life of His creation would be left unsettled. This is utter vain which the wise creator of the universe is far above and free from.

The glorious Qur'an emphatically states that this cannot be the case. Allah (*subhanahu wa ta'ala*) says: "So did you think that We created you for nothing, and that you will not be brought back to Us?" (Chapter No. 23; verse No. 115.)

He also says: "Does man think that he is to be left aimless?" (Chapter 75, verse 36)

He says: "And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!" (Chapter No. 38 *Saad*; verse 27)

He says (*subhanahu wa ta'ala*): "And We created not the heavens and the earth, and all that is between them, in play. We created them not save with truth; but most of them know not." (Chapter No. 44 *Ad-Dukhan* verse 38-39)

Second Khutbah:

As for the second question which man must ask himself (after he has acknowledged that he was created by a creator) it is: why I was created in this world? What is my mission in this life?

The answer to this question is readily available to the believers. Every maker knows the secret of what he made; why did he make it?

Allah is the creator of man. He told him why He has created him. Allah (*subhanahu wa ta'ala*) clearly explained this in his revealed book (the Qur'an.) The first call to man at the beginning of the book is: "O mankind, worship your Lord who created you and those before you, so that you may become righteous." (Chapter No. 2 *Al-Baqara*; verse No. 21.)

O mankind! O Arabs and non-Arab! O red men, black and white! O old people and young! O men and women! It is a universal call to all the children of Adam: "O mankind, worship your Lord.." This is the purpose for which you have been created; it is the goal of your existence!

Allah also says in another Qur'anic chapter: "I created the jinn and humankind only that they should worship Me. I seek not any provision from them nor do I ask that they should feed Me." (Chapter No. 51 *Adh-Dhariyat*; verse 56-57.)

Allah has not created you to increase in number, to find company from loneliness or to get assistance from you to do something which He was unable to do Himself! He created you so that you may remember Him much and that you may glorify him in the mornings and in the afternoons.

Allah created you so that you may worship Him with your hearts and faculties and with your tongues and bodies. He created you so that you may worship him in your conduct and in all your dealings and so that your whole life is becomes worship of Him as He directs you: “Say: Verily! My worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.” (Chapter No. 6 *Al-An'am*; verse No. 162.)

Imam *Ibn Taymiyah* was asked about the words of Allah: “O mankind, worship your Lord...”: what is worship and what are its branches?

He answered: “Worship is a far-ranging term that includes every inward or outward saying or action that Allah loves and is pleased with. Prayer, Zakat, fasting, Hajj, truthfulness in speech, kindness to parents, maintaining the ties of kinship, keeping your promises, enjoining what is good and forbidding what is evil, struggle against the *Kuffar* and *Munafiqoon*, kindness to the neighbour, orphan and poor, *du'a* (supplication), *dhikr* (remembrance of Allah), recitation of the Qur'an and the likes of that are all part of *Ibadah* (worship) of Allah.

Also included in *Ibadah* is love of Allah and His Messenger, awareness of Allah, penitence to Him, sincerity in faith, patience, showing gratitude to Him, accepting His decree, putting your trust in Him, hoping for His mercy and fearing His punishment – and the like of that are all part of worship of Allah.”

And so, we find that worship of Allah in its comprehensive meaning is very broad and includes rites of worship, *dhikr*, virtuous acts, good moral qualities and indeed all the affairs of life.

Servants of Allah! This is the purpose for which you have been created. Have it in front of your eyes at all time and do not be negligent and forget it. Invite all of humanity to it and let them understand that worship of Allah in this sense is the purpose for which their creator created them! It is what gives their lives meaning and purpose!

Yahya M. Al-Hussein
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