

The Deceptive Nature of Dunya: A Hadith on Wealth, Family, and Actions

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â□□ Alaa Rasoolillahi

Ammaa Baâ□□ d:

In the following hadeeth the Messenger informed us of the reality of Mankind and the dunya

Upon the authority of Abu Hurairah â□□ Radhiyallahu â□□ Anhu â□□ that the Messenger â□□ Sallallahu Alaihi Was Salam said:

â□□ ***The example of the Son of Aadam and his wealth, his family and his actions is like a man who has three brothers or three companions. One of them says to him: â□□ I am with you throughout your life but when you die, then I am not of you and you are not of meâ□□ The other says to him i will be with you until you reach that tree (i.e. for a particular duration) then I am not of you and you are not of me. Then the last one says to him: â□□ I will be with you during your life and after death***â□□

(Collected by Bazaar as occurs in â□□ Kashful Astaarâ□□ (3228) and declared â□□ Hasanun Saheehâ□□ By Shaikh Al Albaani in â□□ At Targheeb and At Tarheeb (4889))

Upon the authority of Anas ibn Maalik

â□ ***Ibn Aadam has three close companions. One companion says to himâ□ Whatever you spend is yours, and whatever you withold does not belong to you, this is his wealth. As for the (other) companion then he says â□ I am with you until you reach the kingâ□ s door, then i will leave you and return, that is his family and servants, as far as the (last) companion then he says: â□ I am with you wherever you enter or exit (i.e. wherever you go) those are his actions: So he (the son of aadam) responds: â□ And you were the most trivial of the three to meâ□***

(Collected by Ibn Hibbaan (3098) and declared â□ Hasan Saheehâ□ By Shaikh Al Albaani)

In one version of the hadeeth it mentions at the end: â□ ..***these is his actions, whether good or badâ□*** *(collected by Imaamut Tabaraani in his â□ Muâ□ jamul Kabeer and declared â□ Hasan Saheehâ□ by Shaikh Naasir in Saheeh At Targheeb (3231))*

The intent behind the statement: â□ .. ***Whatever you spend is yours, and whatever you withold does not belong to you, this is his wealth***â□ is made clearer in the following Hadeeth of Abdullah ibn Shakheer:

Upon the following Abdullah Ibn Shikheer who said: â□ When Allah revealed the verse:

â□ ***The Mutual rivalry for piling up of the worldly things diverts you***â□ (Suratut Takaathur:1)

The Messenger of Allah â□ Sallallahu â□ alaihi was Salam said: ***â□ Ibn Aadam says: â□ My wealth! My wealth! but do you possess from your wealth except that which you have eaten, and now it has been consumed, or what you have worn, now it is worn out or what you have given in charity and thus preserved it (i.e. for the hereafter).â□***

(Collected by Imaam Muslim in his â□ Saheehâ□ (2958) (Fuâ□ aad Abdul Baaqi print))

Since ones worldly possessions are with mankind for a time, ones true possessions are his possessions in the hereafter.Similarly we see in it the reality of most of mankind as it relates to his actions, this occurs in the statement of the son of Aadam at the end of the first Hadeeth, â□ ..***and you were the most trivial of the three to meâ□*** . That is most peopleâ□ s main concern is with their family and their wealth alone, often times to

the detriment of the thing that will benefit them the most in the hereafter, their actions. Though from the mercy of Allah, is that he has placed many a good deed in our families and our wealth, for those who wish to capitalise.

Wallahu Waliyut Tawfeeq

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