

Hadeeth #249 (con't)

Umm 'Abdillah (حفظها الله) gave the hadeeth of Mu'aadh ibn Jabal (رضي الله عنه) and the benefit regarding it.

إِنَّ أَهْلَ بَيْتِي هُوَ لَأَيُّ يَرُونَ أَنَّهُمْ أَوْلَى النَّاسِ بِي وَلَيْسَ كَذَلِكَ. إِنْ أَوْلِيَّائِي مِنْكُمْ الْمُتَّقُونَ
مَنْ كَانُوا وَحَيْثُ كَانُوا اللَّهُمَّ إِنِّي لَا أَحِلُّ لَهُمْ إِفْسَادَ مَا أَصْلَحْتُ. وَأَيُّمَ اللَّهُ لَتَكْفُنَنَّ أُمَّتِي
عَنْ دِينِهَا كَمَا تَكْفُنَنَّ الْإِنَاءَ فِي الْبَطْحَاءِ

In the hadeeth is the returning or the turning away of many people of this Ummah from their deen into the state of corruption and that will happen very quickly.

البطحاء (Al Batha) is a kind of soil that when water is poured onto it, it sucks up the water quickly and dries up.

By giving an example, understanding and comprehension is achieved. Surely, giving an example is an effective (way) to (achieve) understanding.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allâh and His Signs, etc.). (Al-'Ankabut 29:43)

This is one form of *As-Salaatu 'alan Nabee*, and there are many other forms and the *musalee* (one who prays) alternates between them and he is rewarded for that.

From among these forms, are the following hadeeths:

1. What Abee Humayd As-Saa'eedi (رضي الله عنه) narrates in Al-Bukharee: The people said, "O Allah's Messenger ﷺ! How may we send Salat on you?" He said, "Say: *Allahumma Salli 'ala- Muhammadin wa azwajihî wa dhurriyyatihî kama sal-laita 'ala ali Ibrahim; wa barik 'ala Muhammadin wa azwajihî wa dhurriyyatihî kamabarakta 'ala ali Ibrahim innaka hamidun majid.*" [The Book of Invocation, NO.5956]
2. The hadeeth of Abee Sa'eed Al-Khudi (رضي الله عنه) which is recording Al-Bukharee: We said, "O Allah's Messenger ﷺ! This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: *'Allahumma Salli 'ala Muhammadin 'abdika wa rasulika kama sal-laita 'ala Ibrahim wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahim wa Ali Ibrahim.*" [The Book of Invocation, NO.5954]
3. The hadeeth that is in Bukharee and Muslim from Sha'ab ibn Hujra.

Hadeeth #250

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ , يَقُولُ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ , وَمِنْ عَذَابِ الْقَبْرِ , وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ , وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ) مُتَّفَقٌ عَلَيْهِ .

The section that reads إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ meaning after reciting the Tashahud, which is *At-tahyaatu-lil-Ilaah* to the end, and reciting the Salatul-Ibraahimiyyah because of the hadeeth of ibn Mas'ood that has proceeded. This du'aa is legislated after the Tashahud and the Salatul-Ibraahimiyyah. Then after that, the person chooses any du'aa from the du'aa which the one who prays loves.

الإستعد (Al isti'adha) meaning returning to Allah (عز وجل) and to be fortified from evil.

In the section اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ: In it is believing in the punishment of the hellfire and a refutation to those who deny it. There were those who denied the punishment of the fire, such as Ibni 'Arabi (the heretical), he negated the existence of the punishment of the hellfire. He said: "It wasn't named *'adhaab* except for it is *'udhooba* (tastiness), as it is said *'adhb* for water."

In the section وَمِنْ عَذَابِ الْقَبْرِ: In it is believing in the punishment of the grave. The heretic deny the existence of the punishment of the grave and likewise the Khawarij and the Mu'tazila such as Diraar bin 'Amar and Bishr Al Mireesi and those who agreed with them. Refer to Fathul-Baree Vol.2 Pg.318.

From among the causes of the punishment of the grave is nameemah and not cleaning oneself properly after urination as in the hadeeth of ibn Abbas (رضي الله عنه), which is agreed upon: The Prophet ﷺ once passed by two graves and said, "*These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).*" [Saheeh Al-Bukharee, The Book of Ablution, NO.218]

The punishment of the grave is continuous and forever for the kuffar. As for the believers who sin, the punishment is not continuous and they will be punished for the amount of sin that they have committed.

وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ: Regarding the trials of life and death, ibn Daqeeq Al 'eed (رحمه الله) said that the trial of life is what a person is exposed to during his life time from the trials of the dunya, desires, and ignorance. The greatest of all, and refuge is with Allah, is the affair of *khaatima* (ending) at the time of death.

The trials in this world are many. Children are trial and wealth is a trial, as Our Lord (عز وجل) said:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

Your wealth and your children are only a trial (At-Taghabun 64:15)

The child could preoccupy (a person) from the obeying His Lord and from competing in good. Likewise (a person could be) preoccupied with his wealth and his wealth prevents him. Our Lord considered (him) a loser:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. (Al-Munafiqun 63:9)

The child and the wealth are from the trials of life. The Prophet (صلى الله عليه وسلم) says for every nation is a trial and the trial of my nation is wealth.

Animosity and splitting occurs between two friends because of wealth. It preoccupies the person from fulfilling that which Allah made obligatory upon him. The Messenger ﷺ said: "The two hungry in zabeebatul ghanam (and area designated for buying, selling and slaughtering cattle) are not more corrupt than a person striving hard for wealth and honour." [Tirmidhi, No. 180]. Meaning that preoccupying oneself with the dunya and striving hard to collect wealth is from the causes of great corruption. Likewise, is the trial of women: The Prophet ﷺ said, "After me I have not left any affliction more harmful to men than women." [Saheeh Al-Bukharee, The Book of Marriage, NO.4763]

The trial in 'Aqeedah and Tawheed and the trial of not knowing the right Manhaj, all these, are considered trials. When a person is on a path that is displeasing to Allah (عز وجل), this is considered to be from the trials of the dunya.

The trials are many. The Prophet ﷺ said: (In this phase of the Ummah), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. [Saheeh Muslim, The Book of Government, NO.4546]

The section وَالْمَمَاتِ: it is possible that what is meant by it is the trial at the time of death, and it is also possible that what is meant by it is *Fitnatus-Sabr* (The trial of patience).

The section that read وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ: is من باب عطف الخاص على العام, as the trial of the *Maseehud-dajjal* is included in the trial of this life.

In it is belief in the appearing of the *Maseehud-dajjal*, and he will appear close to the last day. His appearing is considered to be from the major signs of the Day of Judgment.

Some of the deviant ones have denied the appearing of the *Maseehud-dajjal* and from among them is Muhammad Rasheed Ridha who denied the appearing of the *Maseehud-dajjal*. Shaykh Muqbil (رحمه الله) refuted him and mentioned some of his deviations in a treaty titled Rudoodu Alhulul 'Imi 'Alat- Ta'eenina fi hadeethis- Sihr wa bayaan Bu'ad Muhammad Rasheeh Ridha 'anis-Salafiyyah.

He was named by that name (*Maseehud-dajjal*) because his right eye was wiped off, it was also said that he wipes the part of the earth he passes on and it was also said other than that. However, all of them are just sayings that do not have proof.

The word الدَّجَال come from the word الدجل, which means deception.

'Isa ibn Maryam is also referred to as *Al-Maseeh*. However, when (*Al-Maseeh*) it's referred to *Al-Maseehud-dajjal*, then it's to be specified, so it is said *Al-Maseehud-dajjal*. As for 'Isa, he is given the title *Al-Maseeh* and it does not necessitate to be specified with his name, (as) Ibn Hajar (رحمه الله) has mentioned this benefit.

This great du'aa is said after the last Tashahhud because of this narration, which is recorded in Muslim. And this narration clarifies that what was intended by that it's (to be) recited after the last Tashahhud.

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