

In The Name of Allaah The Most Merciful The Bestower of Mercy

The Hadeeth of Hudhaifah: We were in a state of Jaahiliyyah and evil

Shaikh Saaleh Al-Fawzaan (may Allaah preserve him) stated:

All Praise is due to Allaah, Lord of the Aalameen, and may Allaah's salutations of peace and blessings be upon our prophet Muhammad, his family and his companions. To proceed: Indeed, the hadith to be addressed in this lecture is the hadith of Hudhaifah Bin al Yamaan (radiyallaahu anhu). He said: ***"People used to ask the Messenger of Allaah (sallal-laahu-alayhi-wasallam) about the good times, but I used to ask him about bad times fearing lest they overtake me."*** I said: Messenger of Allaah, we were in the midst of ignorance and evil, and then Allaah brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know (their) good points as well as (their) bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whosoever responds to their call they will throw them into the fire. I said: Messenger of Allaah, describe them for us. He said: They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allaah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state." [Bukhari and Muslim.... The wording of the above is that of Imaam Muslim]

Indeed Allaah pre-decreed and ordained that the creation will be visited by tribulations, trials and tests, in order that the truthful one is distinguished from the hypocrite. He (The Most High) said:

الم

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ^ط فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

“Alif-Laam-Meem. Do people think that they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood) of those who are liars, (although Allaah knows all that before putting them to test)”
29:1-3

Fitnah is a test. The human being will not be left alone because he says: I believe, I submit, I am a Muslim, I am a believer....he must be tried and tested. If he exercises patience and firmly holds onto his Eemaan at the (time) of tribulations, then indeed he is the one truthful to his Eemaan. If he deviates at the (time) of tribulations and turns away from his Religion, then this one is not truthful to his Eemaan. He is a hypocrite (i.e. he testifies to Imaan with his tongue and hides disbelief in his heart), as Allaah (The Most High) said:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ
فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا^ط وَلَهُمْ عَذَابٌ أَلِيمٌ^ط بِمَا كَانُوا يَكْذِبُونَ

“And of mankind, there are some (hypocrites) who say: “We believe in Allaah and the Last Day” while in fact they believe not. They (think to) deceive Allaah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies”. 2:8-10

This is the Sunnah (Way) of Allaah (The Mighty and Majestic). He (The Mighty and Majestic) said:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ ۖ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَلَّوْا فَسَاءَ مَا تَكُونُوا ۚ فَلَكُمْ أَجْرٌ عَظِيمٌ

Allaah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allaah disclose to you the secrets of the Ghaib (unseen), but Allaah chooses of His Messengers whom He pleases. So believe in Allaah and His Messengers. And if you believe and fear Allaah, then for you there is a great reward”. 3:179

Allaah causes trials and tests to occur upon the people- upon the Muslims and the believers- in order to distinguish the truthful one from the liar, the true believer from the hypocritical liar, and the good one from the wicked one. This is from the Wisdom of Allaah (Glorified and Exalted Be He). Fitan (trials) will come to pass upon the people as a result of this Wisdom (of Allaah). If trials do not occur, then truth will be confounded with falsehood—the believer will be confused for the hypocrite, and there will not be a distinction between this one and that one.

In this hadith reported by the honorable companion Hudhaifah Bin Al Yamaan (radiyallaahu-anhu), who said: “The people used to ask the Messenger of Allaah (sallal-laahu alayhi wa sallam) about the good times.”

They used to ask him (sallal-laahu-alayhi-wasallam) about the good with regards to righteous actions and affairs of the correct Islamic creed and dealings, but Hudhaifah used to ask him (sallal-laahu-alayhi-wasallam) about the bad times fearing lest they overcome him. Therefore, in this is evidence that it is not enough to only learn about the good; rather one must know about the evil in order to avoid it. If you do not know about the evil, you will come close to falling into it, as the poet said: “I acquaint myself with the evil not for the sake of evil, but to be safeguarded from it. The one who does not know evil from good will fall to it (i.e. evil).”

The person must learn about the truth—its proofs and evidences. He is to learn and know what falsehood is and the doubts associated with it, in order that he can be saved from falsehood and warn people against it. How can he avoid and warn people against it if he is unaware of it? And with regards to this, the

Qur'aan has clarified truth and falsehood; it has clarified Eemaan and Kufr, Tawheed and Shirk, and Halaal and Haraam.

It has not only stopped at clarifying Tawheed, Halaal and truth; rather it clarified that which is in opposition to them, so that the Muslim can avoid them.

Likewise, the Prophet (sallal-laahu-alayhi-wasallam) in his Sunnah has clarified good and evil, truth and falsehood in all affairs of the religion. The scholars (may Allaah have mercy upon them) in their written works have made clear what Tawheed is, and (what) Shirk, disbelief and hypocrisy are. They have made clear the belief of Ahlus Sunnah wal Jamaa-ah and the beliefs of the deviated sects, such as the Jahmiyyah, the Mutazilah, the Ashaa-irah.....and other than that.

They have clarified the correct and forbidden (affairs) in dealings. They have clarified the correct (Islamic) marriage, the false and corrupt marriage and the women forbidden (for one to marry). They have clarified the (good manners legislated in the sharee-ah) and the evil manners that are in opposition to it. All of this gives the Muslim an insight into his affairs, so that he knows the truth by its evidences, and (so that) he knows what falsehood is and the doubts associated with it, in order that he can avoid falsehood and make the people avoid it.

This is why you find in the books of belief: clarification of the belief in Tawheed and the belief of Ahlus Sunnah Wal Jamaa-ah, clarification of the beliefs of misguidance, the doubts associated with it and refutation against it, in order that the Muslim is not misled by deviated and false beliefs and deviated schools of thought; and in order that the Muslims can be upon a correct understanding with regards to the affairs of their religion and that which is in opposition to it.

Some of the people at present- the majority of them ignorant ones and amongst them misguided ones- say: "Do not learn about the false beliefs; suffice yourselves with learning the correct belief only and abandon involving yourself in seeking to know the beliefs of the people of misguidance and the refutations against their doubts. Leave this and teach the children of the

Muslims the correct belief only. Do not inform them of the statements that are in opposition and the doubts and refutation against them.”

This one (i.e. the one who makes these statements) is either from the ignorant ones who knows nothing of knowledge or he is from those driven by personal desires—those who want to spread the false schools of thought and their doubts; rather it may be that they say:”it is sufficient for a person to say: I am a Muslim; I am a believer..... a general Islaam suffices, do not say: Ahlus Sunnah wal Jamaa-ah, (do not say) the people of misguidance, splitting and differing; do not say this, for this causes division between the Muslims.”

These (statements) is misguidance; because Allaah (The Mighty and Majestic) has clarified the truth in opposition to falsehood, guidance in opposition to misguidance and Tawheed in opposition to shirk. He (The Mighty and Majestic) has clarified all of that in all the affairs of the Religion—in the affairs of worship, dealings and manners with a detailed clarification. Therefore, this must be clarified in order that it is made clear to the people (and in order) that they can be upon clarity in their affairs, and so that the true Muslim is distinguished from the so-called Muslim and (so that) no deviation and forgery enters into Islaam.

We must make a distinction between this and that one, in order that truth is not confounded with falsehood, and (in order) to know what truth is in opposition to falsehood, and good in opposition to wickedness. We do not suffice ourselves with a general Islaam; because this is being misleading and deceitful to the people, and we warn against this propaganda. Therefore, this has to be detailed for the people—the truth must be clarified in opposition to falsehood and guidance must be made clear in opposition to misguidance.

Hudhaifah (radiyallaahu-anhu) used to ask the Prophet (sallal-laahu-alayhi-wasallam) about the evil and he did not suffice (himself) with asking the Prophet about the good. The Prophet affirmed that for him and did not say to him: ”Suffice yourself with understanding the good;” rather he (sallal-laahu-alayhi-wasallam) affirmed and clarified for him the evil that was to occur, in order that he may beware and make others beware. This is the Sunnah; this is the way of the Qur’aan and that of the Messenger (sallal-laahu-alayhi-wasallam).

Hudhaifah said: "I said: O Messenger of Allaah, we were in the midst of Jaahiliyyah and evil"

Al-Jaahiliyyah: It is derived from al-Jahl (ignorance). It is an absence of knowledge, and the intent behind it is the state of affairs before Islaam. The state of affairs before the advent of Muhammad (sallal-laahu-alayhi-wasallam) is (referred to as) Jaahiliyyah, because they were in ignorance and misguidance in the affairs of worship, dealings, food, drink, marriage and other than that. They were in ignorance and misguidance due to the long period between Eesaa and Muhammad (i.e. the absence of a messenger).

This was a period of over four hundred years during which the divine message stopped. The divine message was obscured and ignorance and misguidance became widespread. The people worshiped idols, trees, stones, false deities, the Jinn and humans. They worshiped the Angels, the Awliyaa and the righteous people, and they were upon divergent paths with regards to acts of worship.

And with regards to the affair of halaal and haraam, they did not distinguish between good and filth; rather they used to deal with usury. The Ribaa Al-Jaahiliyyah (The Pre-Islamic Usury) was: When they used to settle a debt with a debtor, they would say: either you settle the debt or we increase the debt and double the time it (should be paid). This was the Pre-Islamic Usury and it used to be predominant in their dealings. They used to gather wealth through forbidden means—through pillage, plunder, robbery and devouring people's wealth through falsehood.

And with regards to food, they made dead animals and blood lawful; they used to eat dead animals, blood and repugnant things. And with regards to their relationship between one another, they used to kill and fight one another over the most trivial thing. They neither had a leader nor a state—they were either under the authority of tribal systems or under the authority of the Persians and the Romans. The powerful used to encroach upon (the rights of the weak), and the oppressor used to transgress the limits and no one stopped him.

This was the state of affairs in Jaahiliyyah (The Pre-Islamic Period of Ignorance). They were upon ignorance in all aspects (of life) and the greatest of that (ignorance) was with regards to worship and creed. They used to be upon the creed of Shirk and they rejected the (Resurrection) and the Divine Message (of the Messengers). (Allaah said that) they used to say: [مَا أُنْزِلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ] – Nothing did Allaah send down to any human being (by revelation) 6:91]

This was their state of affairs in Jaahiliyyah (The Pre-Islamic Period of Ignorance); then, Allaah (Glorified Be He) sent Muhammad (sallal-laahu-alayhi-wasallam) with the Guidance and the Religion of Truth. Allaah stated:

[هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ] – It is He Who has sent His Messenger (Muhammad) with Al Huda (the Guidance) and Deenul Haqq (the religion of truth -Islam) 9:33]

‘Huda’ is beneficial knowledge and ‘Deenul Haqq’ is righteous action. Allaah (Glorified Be He) sent His prophet (sallal-laahu-alayhi-wasallam) with beneficial knowledge and righteous action—so with the sending of the Messenger (sallal-laahu-alayhi-wasallam) Jaahiliyyah (pre-Islamic ignorance) ceased to exist for ever walil-laahil Hamd, and knowledge and guidance arrived.

The ‘Jaahiliyyah Aamma’ (The Pre-Islamic ignorance that was widespread in the world and touched every aspect of life) has ceased to exist; but it remains with some people or with some of the tribes, or in some of the lands. This is Jaahiliyyah Juz'iy (a portion of Pre-Islamic Ignorance), (but) as for the ‘Jaahiliyyah Aamma’, this has ceased to exist with the sending of the Messenger (sallal-laahu-alayhi-wasallam), but some characteristics of Pre-Islamic ignorance remain with some of the people due to saying of the Prophet (sallal-laahu-alayhi-wasallam): "Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing (i.e. for the dead)" (reported by Muslim)." This remains, but it is a portion, (but) as for the Jaahiliyyah Aamma, it has ceased to exist.

So due to this, it is not permissible to say that the people are in Jaahiliyyah (Pre-Islamic ignorance). Some (people) say: (the people) are in a state of Pre-Islamic ignorance that is more severe than the one before the sending of the Prophet (sallal-laahu-alayhi-wasallam).... The meaning of this (statement of

theirs) is a denial of what the Messenger (sallal-laahu-layhi-wasallam) came with; it is a denial of the Qur'aan, the Sunnah of the Prophet and the abundant knowledge within our hands. Its meaning is that we are in Jaahiliyyah (Pre-Islamic ignorance). This is a mistake, the people are not in Jaahiliyyah, walil-laahil Hamd, but there remains some of the characteristics of Jaahiliyyah in some individuals, in some nation states and in some tribes; but this is a specific Jaahiliyyah. Therefore, it is incumbent to be acquainted with this affair.

His (Hudhaifah's) statement: We were in the midst of ignorance and evil.

What is Evil? Evil is that which the people were upon of shirk, worship of engraved images, eating haraam and other than that of the evil things people used to do before the sending of the Prophet (sallal-laahu-alayhi-wasallam). These were the evil things, but Allaah brought about good (through Islam). Hudhaifah (radiyallaahu-anhu) said: "and then Allaah brought us this good (time through Islam)". This is an acknowledgement of Allaah's grace—indeed goodness (only) comes from Allaah (The Most High) (and) He is The One Who guided us. We cannot recognize Goodness through our intellects and the knowledge we possess; rather we come to know of that through that which Allaah has sent through the Messenger (sallal-laahu-alayhi-wasallam), the Magnificent Qur'aan and the Prophetic Sunnah.

The truth is not known through the intellects, or through the common habits of (the people), or through blind following and opinions; rather it is known through the revelation sent down by Allaah (The Mighty and Majestic)—the revelation that was communicated through the tongue of His Messenger (sallal-laahu-alayhi-wasallam). Therefore in this a rebuttal against those who say that the people are free to hold onto their views and everyone can say what he wants. We say: No, the people are the slaves of Allaah and their intellects and views are deficient. They must return to the revelation in order to know the truth and reject falsehood.

And his (Hudhaifah's) statement: And then Allaah brought us this good (time through Islam).

And what is 'Good'? 'Good' is Islaam, with regards to what it contains of guidance, knowledge and the absence of doubts that have pervaded the minds of many people. Allaah brought about this Great Good, (and) this is an

acknowledgement of Allaah's blessing; because blessings only come to us from Him (Glorified and Exalted Be He).

Indeed, Allaah did not leave us entirely to the designs of our intellects and views; rather Allaah is the One Who shows us good and guides us towards it. He (The Most High) said to His Prophet (sallal-laahu-alayhi-wasallam):

-Say: If **قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ** (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things) 34:50]

He (Hudhaifah) said: "is there any bad time after this good one?" This is evidence that the Muslim is not safe from trials and tribulations even if he is upon knowledge, righteous action and the correct creed. Indeed, he will not be safe from the callers to misguidance and evil, and for that reason Hudhaifah asked the Messenger of Allaah (sallal-laahu-alayhi-wasallam), saying: "Is there any bad time after this good one?"

This is evidence that evil will come about after good, and these are the trials and tests Allaah will bring about upon the people. Indeed they (the people) will not continue to be upon one state; rather they will be met with changing circumstances. The human being will not be safe from trials and doubts; he will not be safe from the callers to misguidance even if he is upon good, upon a correct creed and the correct Religion. He will not be safe along with all this. That is why Hudhaifah asked: "is there any bad time after this good one?" He (sallal-laahu-alayhi-wasallam) said, "Yes." This is Khabar (information) from the Messenger (Sallal-laahu-alayhi-wasallam) that evil will occur after the good Muhammad (sallal-laahu-alayhi-wasallam) came with. This (trial, test, etc) took place during the latter part of the era of the Sahaabah, with regards to what took place of trials and evil amongst the Muslims. What has been related to us through the historical (reports) has taken place and that is the affair of trials and tests. That which he (sallal-laahu-alayhi-wasallam) gave news of has taken place.

Trials and evil has taken place and it emerged from the misguided sects, such as the Qadariyyah, the Shia, the Murji-a, the Jahmiyyah and other than that.

This took place during the latter part of the era of the Sahaabah (radiyallaahu anhum).

However, as long as the Qur'aan and the authentic Sunnah are present, then indeed this evil will be repelled if the Scholars convey this Qur'aan and the Sunnah and clarify these trials and evils for the people. Therefore, the cure is present Wal-hamdulil-laah (and) evil will be repelled.

I (Hudhaifah) said: Will there be a good time again after that bad time?" He (sallal-laahu-alayhi-wasallam) said, yes.

In this is evidence that evil will not be continuous, and that the Muslim should wait for solace from Allaah (Glorified and Exalted Be He). Allaah (The Mighty and Majestic) said:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
إِنَّ مَعَ الْعُسْرِ يُسْرًا

"So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)."94:5-6

Solace must come about. He (sallal-laahu-alayhi-wasallam) said: "Know that along with assistance is patience, along with solace is distress, and along with every hardship is relief." [Reported by Ahmad]

(A person) should not lose hope when trials and evil increases. Indeed, he is to be upon tranquility and should make others tranquil when trials occur, and he should say: "All Praise is due to Allaah, we are upon guidance and a clear Religion. Solace is close by and evil will cease to exist by the permission of Allaah" This is what is incumbent upon THE PEOPLE OF GOOD AND THE SCHOLARS—that they have tranquility and make the people tranquil; because this (EVIL) is something that will cease to exist by the permission of Allaah and solace will come after it.

It is not permissible for a person to say: "the people are destroyed." This is not permissible; rather (a person) should make the people tranquil, firm upon goodness and expectant of assistance—for indeed the good end is for the people of piety. Therefore, no matter how great the evil and trial is, it will

cease to exist. He (sallal-laahu-alayhi-wasallam) said: "A group of my followers will remain manifest upon the truth. They will neither be harmed by those who forsake them nor by those who oppose them till Allaah's command comes" [Bukhari and Muslim]

Therefore, Islaam will not cease to continue and all praise be to Allaah. The Religion and the Qur'aan will not cease to exist until the final appointed time that the prophet (sallal-laahu-alayhi-wasallam) has informed of, that at the end of time the Qur'aan will be taken away from the hearts of men and from the masaahif (i.e. the copies of the Qur'aan). The Qur'aan will not remain within the hands of the people; but this will be at the time of the destruction of the world. (However) good will continue to exist whilst the Qur'an, the Sunnah and the Qiblah are present, even though there is one who is led away from it and becomes misguided; and even though there is one who deviates from it and becomes deviated, as the saying goes: "Fitnah has its victims". It takes away the one who goes with it; but the people of Eemaan will remain even if they are small in number. Even if there is one who goes along with the Fitnah, and the one who goes astray and the one who comes along, (still) the truth and its people will remain and all praise be to Allaah. The truth is present, as Allaah (Jalla-Wa-Alaa) said:

[إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ] – [Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption) 15:9]

A person is neither to lose hope nor despair, (and) he is not to make the people lose hope of a return to goodness. He should not make the people lose hope with regards to (the fact) that truth will prevail and falsehood will be repelled; because Allaah (Glorified and Exalted Be He) has made that promise and He does not fail to fulfill His promise. Imaam Ibnul Qayyim (rahimahullaah) said: "The Religion is aided when put to the test; therefore do not be amazed for this is the way of Ar-Rahmaan (The Most Merciful)." Allaah said:

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

“And so are the days (good and not so good), We give to men by turns, that Allaah may test those who believe, and that He may take martyrs from among you. And Allaah likes not the Zaalimoon (polytheists and wrong-doers). And that Allaah may test (or purify) the believers (from sins) and destroy the disbelievers” 3:140-141

This is the wisdom behind the occurrence of trials and tribulations—so that the believers are purified, and so that they are made to exercise patience, firm upon the truth and cautioned for their mistakes, and in order that they may repent to Allaah (The Mighty and Majestic) and (so that) the kuffaar are destroyed. Therefore, (trials and tribulations) is purification for the believers and destruction for the kuffaar and all praise be to Allaah. It is obligated on the Muslim that he looks at (the affairs) with optimism—he neither looks at history and the state of affairs with pessimism and hopelessness nor make the people lose hope. It has been reported in a hadeeth: “whoever says: the people are ruined, then he himself is ruined”(Muslim) Therefore, the person neither loses hope in Allaah’s Mercy nor does he make people lose hope of solace from Allaah.

I (Hudhaifah) said: “Will there be a good time again after that bad time?” He (sallal-laahu-alayhi-wasallam) said, “yes, but therein will be Da’khan (a hidden evil). I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know (their) good points as well as (their) bad points.”

In this is evidence for (expectation) of solace and that the person should not despair of the mercy of Allaah. Indeed, goodness will come after evil. The Muslim should neither despair nor lose hope; (rather) he has to wait for Allaah’s Solace. However, this has to be accompanied by what one is able to perform of actions, statements, spreading knowledge, calling to Allaah, preaching to them (the people) to have certainty (in the affairs of the Religion) and keeping them away from despair and lack of hope. He (the pessimist) says: Islaam and the Muslims have vanished, the affair has ended and the Religion

has been annihilated.....and so forth..... These are maqaalaat sayyi-a (evil statements).

And regarding his (sallal-laahu-alayhi-wasallam) statement: "but therein will be a hidden evil" That is: there will be something of alteration (i.e. things that are not in conformity with the Sunnah and guidance of the Messenger) during that good time. It is a (good time) but there would be something of alteration in it. This is information from the (truthful one, the one who is believed-, sallal-laahu-alayhi-wasallam), and indeed good has occurred along with something of alterations.

I (Hudhaifah) said: What will be the evil hidden therein?" Subhaanallaah! This man (Hudhaifah-radiyallaahu anhu) is precise (in the manner in which) he presents his questions, and Allaah made him utter that which is of benefit and education for the ummah. He (sallal-laahu-alayhi-wasallam) said:" (that time will witness the rise of) people who will adopt ways other than mine and they will seek guidance other than mine". Meaning: *They will have affairs that are not (in conformity with the Sunnah and guidance of the Messenger Muhammad)—they are Muslims and believers who possess goodness; but they will (also) have something of those things that are not (in conformity with the guidance of the Messenger), which will not terminate their Eemaan and religion; but it will make it deficient. Likewise, there will be deficiency (ies) in the worldly affairs. And it (has been reported in another) hadith: "no time will come upon you but the time following it will be worse than it, till you meet your lord." So, they will have some things that are in (opposition to the Sunnah and the guidance of the Messenger-sallal-laahu-alayhi-wasallam), and they will seek guidance other than that of Prophet (sallal-laahu alayhi-wasallam). They will initiate things in opposition to the Sunnah, however it will not be a complete opposition; rather it will be a specific type of opposition. In this is a warning against opposing (the Sunnah) even if that is little.*

In this is a warning against seeking guidance other than that of the Prophet (sallal-laahu-alayhi-wasallam) even if that is little; because the Prophet (sallal-laahu-alayhi-wasallam) has called that Dakhan (hidden evil), meaning: 'Deficiency and Harm.' And in this is evidence that the judgment of disbelief is not passed on the Muslim as long as he does not commit Major shirk or apostates from Islaam through one of the nullifiers of Islaam. However, he may

have some affairs of deviation and some affairs that are not in accordance with the (Sunnah).

This either makes him one who is mistaken and misguided or a sinner due to committing a sin which does not expel from the fold of Islaam. So, in this is a fundamental principle from the fundamental principles of Aqeedah, and that is the judgment of disbelief is not passed on the one who commits a major sin; rather this is called Dakhan (hidden evil) and Naqsan (deficiency) in Religion, or sin; but it is not called disbelief and apostasy from the Religion as the Khawaarij and Mutazilah say.

He (sallal-laahu-alayhi-wasallam) said: You will know (their) good points as well as (their) bad points.” You will know the good points of these people and this is evidence that they will possess goodness. And you will know their bad points and this is evidence that they will have something of evil, which will be in opposition to the guidance of the Messenger (sallal-laahu-alayhi-wasallam). They will possess both good and evil.

The Messenger (sallal-laahu-alayhi-wasallam) referred to (that particular period) with goodness and attested to it, and this is evidence (showing that) that (particular period) is good even if there is a hidden evil in it. And in this is proof of the Creed/Methodology of Ahlus Sunnah Wal Jamaa-ah regarding the fact that not every matter that is in opposition to the Prophet’s guidance is disbelief; rather such (opposition) may be an error, or misguidance or deficiency in Eemaan, and it can also be called evil. There is a differentiation with regards to evil, and from that is ‘Absolute Evil’, ‘partly evil’ and evil that is compared (with other evil things). Therefore, we must name the affairs with their proper names.

I (Hudhaifah) asked: “will there be a bad time after this good one?” He (sallal-laahu-alayhi-wasallam) said: ‘Yes’

This is the third time that evil will occur after good, but it will be greater than the first time. In the first evil (period) the people possessed both good and evil. However, these ones (a particular type of people who will be present during the third occurrence of evil) will be callers to the gates of hell fire. They do not say to the people “come to the hell fire!!; they say: “come towards

progression and civilization (as opposed to the old lifestyles), towards development and conformity with the nations.

Do not remain old fashioned and rigid.” The meaning of this is: Abandon your religion and go along with the people.

These (people) are callers to the gates of hell fire—they call (the Muslims) to abandon their religion and affiliate themselves to the disbelievers. This is the call to the hell fire; because the hell fire is a promise for the disbelievers. They call the people to that which the people of hell fire are upon, from amongst the disbelievers, the idolaters and the atheists. How numerous are these callers in the Islamic World today! Laa Hawla Walaa Quwwata Illaa Billaah!

Therefore, we must issue severe warning against them. Why? Because they call us to the hell fire, and Allaah (The Mighty and Majestic) said about the disbelievers: **أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ** -Those (Al-Mushrikoon) invite you to the fire, but Allaah invites (you) to Paradise and Forgiveness by His Leave” [2:221]

And He (Glorified and Exalted Be He) said about shaytaan: **إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا** [**مِنْ أَصْحَابِ السَّعِيرِ**] -“He only invites his Hizb (followers) that they may become the dwellers of the fire. 35:6]

And the believer amongst the people of fir-awn said: **وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ** [**وَتَدْعُونَنِي إِلَى النَّارِ**] -And O my people! How is it that I call you to salvation while you call me to the fire” [40:41]

And how did he call them to the Paradise and how did they call him to the fire?

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

“You invite me to disbelieve in Allaah and to join partners in worship with Him of which I have no knowledge; and I call you to the All-Mighty, the Oft-Forgiving!” [40:42]

This is the difference between the callers to good and the callers to evil. Indeed, the callers to good invite to Allaah (The Mighty and Majestic)—to His Religion and Paradise; and the callers to evil invite to the hell fire.

(The callers to evil) do not say to the people: come to the fire!! They say: come to Paradise, these are the actions of the people of Paradise, this is good, this is development, this is rectification, this is and this is.... and they beautify that for the people. Therefore, the Muslims must be cautious of these ones (the callers to the gates of hell fire). Indeed, they have become numerous in this time, and Allaah knows best whether they will increase more and more in the future.

They may be facilitated with tools (of misguidance) not possessed by the previous callers to misguidance and given firm support through such (satanic tools) which will rapidly reach the people. The suggestion of the seducer and the falsifier will be adorned and made to appear as something good to the people in any place, whilst it is something evil. This is the height of fitnah.

“Whosoever responds to their call will be thrown into the fire.” WHOEVER RESPONDS TO THEM”: by complying, believing and assisting them, will be thrown into the fire. As for the one who does not comply with them, opposes and openly rejects what they are upon; then indeed they will not harm him. Allaah (Jalla-Wa-Alaa) said in the Qur’aan:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

“And verily this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Muttaqoon (pious)” [6:153]

The Prophet (sallal-laahu-alayhi-wasallam) whilst explaining this ayah drew a straight line and said, “this is the path of Allaah.” Then he drew lines to the left and right (of this straight line) and said, “ these are the other paths, and on every path is a devil calling the people to it” (Ahmad 1/435)

This is a description of the callers to misguidance, their methodologies and objectives. It has been thoroughly illustrated for us- that indeed whatever opposes the Straight Path is a path leading to Jahannam, and whoever abandons the Straight Path is heading towards the Jahannam, even if he regards himself civilized, progressive and open minded.

So, I (Hudhaifah) said: "O Messenger of Allaah, describe them for us." Look at these amazing questions from this honorable companion?!

The Messenger of Allaah (sallal-laahu-alayhi-wasallam) paused, but he (still) asked him, and the Messenger (sallal-laahu-alayhi-wasallam) answered him in detail and with clarity. He (sallal-laahu-alayhi-wasallam) said, "they will be a people having the same complexion as ours and will speak our language." This is Calamity!! Indeed, they are close to you; they are from our community and country. Had they been foreigners; had they been from America or other than it, the affair would have been easy; however, the problem is that they are the son/s of so and so, and it may be that they say, "I am a scholar; and I have with me shahaadaat ilmiyyah (i.e. proofs/certificates that proves that I am a carrier of knowledge) and I am, and I am.... They are from us and they speak with our tongue. They are Arabs like us; rather they possess eloquence. When they write, or deliver a speech, or a lecture, they speak with our tongue just as Allah said concerning the hypocrites: **وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ** - And when they speak, you listen to their words. [63:4]

They possess eloquence that overwhelms the listener—the listener listens to them because of their eloquent speech. The Prophet (sallal-laahu alayhi wasallam) said: "Indeed some eloquent speech has the influence of magic" (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech) [Bukhari Vol 7. Hadith No: 5146] They speak with our tongue (i.e. the Arabic tongue). Had they spoken with a foreign language or the language of the Persians, there would not have been inclination towards them; but the problem is that when they speak with eloquent speech, the people are lured towards them. This is from the height of fitnah.

Hudhaifah said: " O Messenger of Allaah, what do you suggest if I happen to live in that time? (i.e. the time of the callers to the gates of hell) He said: You should stick to the Jamaa'ah (the main body of the Muslims) and their leader."

In this is a clarification regarding what the Muslim must do with the appearance of these trials and evils through which people are called to deviation, decadence, agreement with the disbelievers and abandonment of Islaam and its rulings. Indeed, the Muslim is not deceived by them; rather he

stays with the Jamaa-ah of the Muslims. He adheres to the Jamaa-ah of the Muslims and does not segregate from them, neither by way of opinions and beliefs nor statements.

He is not deceived by speech and what is falsely made to seem desirable; rather he looks at what the Muslims (who are holding onto Qur'aan, the authentic Sunnah and example of the sahaabah) are upon. The Prophet (sallal-laahu-alayhi-wasallam) said: "My ummah will not agree upon misguidance." And he (sallal-laahu-alayhi-wasallam) said: "Upon you is to stick to the Jamaa-ah, for indeed the Hand of Allaah is over the Jamaa-ah" (Tirmidhee) So be with the Jamaa-ah of the Muslims.

The Muslims cannot be a Jamaa-ah except if they have a ruler who is obeyed. There is no Jamaa-ah except with a leader and there is no leader except that he is to be listened to and obeyed. And due to this Allaah (Jalla-Wa-Alaa) said: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ [O you who believe! Obey Allaah and obey the Messenger and those of you (Muslims) who are in authority" [4:59]

And he (The Most High) said:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you." [4:83]

Therefore, in this is evidence for the means to safety from trials, and that is to adhere to the Jamaa-ah of the Muslims and their leader. This is safety from trials by the permission of Allaah. As for the one who isolates (himself) from the Jamaa-ah of the Muslims (i.e. from the true followers of the Qur'aan the authentic Sunnah and understanding of the companions) and follows the callers to misguidance; indeed he will be destroyed alongside the destroyed

ones. There is a guaranteed safety in sticking to Jamaa-ah of the Muslims and their leader. He (The Most High) said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ
وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad (sallallaahu alayhi wasallam)) after the right path has been shown clearly to him, and follows other than the believers' way (i.e. the way of the companions). We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.” [4:115]

And he (sallal-laahu-alayhi-wasallam) said: “Upon you is to stick to the Jamaa-ah, for indeed the Hand of Allaah is over the Jamaa-ah. And whoever isolates himself from the Jamaa-ah will be isolated in the fire” And he (alayhis-salaatu-wassalaam) said: “I enjoin upon you to have fear of Allaah, and to listen and obey even if a slave is placed in charge over your affairs. For indeed whosoever lives long amongst you will see a lot of differences, so stick to my sunnah and the Sunnah of the rightly guided khulafaa after me.”

Therefore, whoever wants to save himself at the time of these trials and evils, then he should not move away from what the Muslims and their leader are holding onto (i.e. the understanding of the Sahaabah); rather he must exercise patience along with them. And even if he is afflicted with difficulties, he still exercises patience until Allaah (The Mighty and Majestic) brings about Solace. This is the path to safety from trials. He (sallal-laahu-alayhi-wasallam) said: “Stick to the Jamaa-ah of the Muslims (i.e. my way and that of the companions) and their leader”

(Hudhaifah) said: “What if they have no (such thing as the) main body and have no leader?” This honourable sahaabi (Hudhaifah) does not stop asking the Messenger (sallal-laahu-alayhi-wasallam) questions in which are great benefits for the ummah. He (sallal-laahu-alayhi-wasallam) replied: “Separate yourself from all these factions though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.” In this is evidence (that one is to abandon) all the groups that are in opposition to that

which the Messenger (sallal-laahu-alayhi-wasallam) came with, and that which the salaf of this ummah and their Imaams were upon, and that which the Jamaa'ah of the Muslims are upon.

When the Jamaa-ah of the Muslims is no longer (present) wa-laa-hawla-walaa-quwwata-illaa-billaah, then what should the Muslim do? He should isolate himself from all these sects, because they are all deviated sects and callers to the gates of hell fire. He should stick to the Jamaa-ah of the Muslims if he finds them, and if not, then isolate yourself even if you are alone. Be firm upon the truth even if you are alone, and that is why it is said that the Jamaa'ah is the one upon the truth even if he is alone. This is the Jamaa'ah, and the Jamaa'ah is not the numerous groups, rather it the one upon the truth, "though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state."

In this (statement) is proof that the final deeds are what are given consideration. Indeed the one who isolates himself from trials, stays firm upon the truth and exercises patience in facing trials until death comes to him in this state; then indeed he will be from the people of Paradise. And the one upon whom death comes to whilst he has changed and substituted (the truth, his religion etc), and followed the callers to misguidance; then indeed he will be from the people of hell fire walaa-hawla-wa-laa-quwwata-illaa-billaah.

Conclusion:

These are the few statements (mentioned) on this tremendous hadith. It (i.e. this hadith) clarifies the dangers that are an obstacle to the ummah in their (path, religion). In it is clarification regarding what is binding upon the Muslim at the time of trials and that which is binding upon him with regards to (sticking) to the Jamaa-ah of the Muslims and their Leader, the salaf of this ummah and their Imaams. All praise be to Allaah Lord of the Aalameen, and may Allaah's Salutations of peace and blessings be upon our Prophet (Muhammad), his family and all his companions.

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[انا كنا في جاهلية]

