




WHEN WE WERE IN

Ignorance

EXPLANATION OF
THE HADEETH OF HUDHAIFAH 

BY SHAYKH SAALIH AL-FAWZAAN

MEMBER OF PERMANENT COMMITTEE FOR FATWA AND RESEARCH IN SAUDI ARABIA

Explanation of the hadeeth 'We were in Ignorance'

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إنا كنا في جاهلية

***Explanation of the Hadeeth
'When we were in Ignorance'***

the Hadeeth of Hudhaifa ibn Al-Yaman

Explained by the Noble Shaykh Saalih Al-Fawzaan

*Member of the Board of Senior Scholars &
Member of the Permanent Committee for Fatwa and Research
In Saudi Arabia*

سرح حديث إننا كنا في جاهلية

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Explanation of the hadeeth ‘We were in Ignorance’

Biography of the Author¹

His Name, Lineage and Birth:

He is Saalih bin Fawzaan bin ‘Abdillaah Aali Fawzaan from the people of Shamaasiyyah from the tribe of Dawaasir. He was born in 1354H.

His Upbringing and Education:

His father passed away while he was young. So he was brought up in his household and learned the noble Qur’aan. He also learned the basics of reading and writing at the hands of the Imaam of the local town’s masjid.

He then joined the state school in his town in Ash-Shamaasiyyah when it opened in 1369H. He completed his primary education in the Faisaliyah School in Buraidah in 1371H. After this, he joined the educational institute in Buraidah at the time of its inception in 1373H and graduated from it in 1377H. Then he joined the College of Sharee’ah in Riyadh and graduated from there in 1381H.

His Advanced Studies:

He achieved his Masters Degree in the subject of Fiqh. He obtained his Doctorates Degree also in Fiqh. He received both of these degrees from the College of Sharee’ah.

The Positions he was Given and Some of his Duties:

He was appointed a primary school teacher in 1372H before he joined the educational institute in Buraidah.

He was appointed a teacher in the educational institute in Riyadh after graduating from the College of Sharee’ah.

He was then appointed a teacher in the College of Sharee’ah and then in the advanced studies of the College of Usool-ud-Deen.

Then he taught at the advanced institute of judicial education, and

¹ This biography was taken from Al-ibaanah.com with permission

later became a director there in 1396H.

He then went back to teaching there one more time after his scheduled period of administration came to an end.

He was then appointed to the Council of Senior Scholars in 1407H.

After this, he was appointed a member of the Permanent Committee of Educational Research and Religious Verdicts in 1411H.

He is also still a member of the Fiqh Assembly of Makkah, which falls under the World Muslim League.

He was a former member of the Supervisory Council for Callers during Hajj.

Currently, he serves as an Imaam, khateeb and teacher at the Prince Mut'ib bin 'Abdil-'Azeez Central Mosque in Malaz, Riyadh.

He also participates in answering questions on the Saudi radio program "*Noor 'alaad-Darb*" (Light upon the Path). He also has a scheduled participation on the committee of research, studies, letters, and verdicts in educational magazines as well.

He, may Allaah preserve him, also supervises many of the scholastic essays submitted by students for their Masters and Doctorates degrees. Numerous students of knowledge who attend his frequent educational classes and gatherings have studied under him – myself being one of them – and I am proud and pleased with that Jamaal.

His Teachers:

The Shaikh sought knowledge at the hands of numerous well-known scholars and judges. Amongst the most famous of them was Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him. He would praise and hold great esteem for our Shaikh, and he would rely on him in important matters. He would send him some books for him to review and comment on.

Also among his teachers was Shaikh 'Abdullaah bin Humaid, may Allaah have mercy on him. He would attend many of his lessons in the Central Mosque of Buraidah during the time that he was a student in the educational institute there.

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He also learned from Shaikh Muhammad Al-Ameen Ash-Shanqeetee, may Allaah have mercy on him.

He also learned from Shaikh ‘Abdur-Razzaaq Al-‘Afeefee, may Allaah have mercy on him.

His teachers also include Shaikh Hamood bin Sulaymaan At-Talaal who was the Imaam of the masjid in the town that he grew up in. He, i.e. Shaikh Hamood, may Allaah preserve him, was then appointed a judge after that in the town of Dariyyah in the district of Qaseem. Shaikh Saalih Al-Fawzaan had learned the basics of reading and writing from him.

Then he learned under Shaikh Ibraaheem bin Daifillaah Al-Yoosuf at the time he was a teacher in the Shamaasiyyah School.

His Books:

The Shaikh has written numerous books, the most famous of which are:

1. *At-Tahqeeqaat al-Mardiyyah fil-Mabaahith-il-Fardiyyah fil-Mawaareeth* – This was his Masters thesis (volume)
2. *Ahkaam-ul-At’imah fish-Sharee’ah al-Islaamiyyah* (The Rulings on Foods according to Islamic law) – This was his Doctorate’s paper (volume)
3. *Al-Irshaad ilaa Saheeh-il-‘Itiqaad* (A Guide to the Correct Belief) in one volume
4. *Sharh al-‘Aqeedat-il-Waasitiyyah* (The Explanation of The Waasitee Creed) in one volume
5. *Al-Bayaan feemaa Akhta’a feehi Ba’adul-Kuttaab* (A Clarification on the Errors of Some Writers) in two volumes
6. *Majmoo’ah Muhadaraat fil-‘Aqeedah wad-Da’wah* (A Collection of Lectures on Creed and Calling) in four volumes
7. *Al-Khutab-ul-Mimbariyyah fil-Munasabaat-il-‘Asriyyah* (Friday Sermons for Modern-Day Occasions) in six volumes

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8. *Min A'laam-il-Mujaddideen fil-Islaam* (Some of the Distinguished Revivers of Islaam)
9. *Mabaahith Fiqhiyyah fee Mawaadi' Mukhtalifah* (Research on Fiqh Issues on Various Issues)
10. *Majmoo' Fataawaa fil-'Aqeedah wal-Fiqh* (A Collection of Verdicts on Creed and Jurisprudence) in five volumes [1]
11. *Naqd Kitaab Al-Halaal wal-Haraam fil-Islaam* (A Critique of the Book: The Lawful and Unlawful in Islaam) – A refutation of Yoosuf Al-Qaradaawee
12. *Al-Mulakhas fee Sharh Kitaab at-Tawheed* of Shaikh Muhammad bin 'Abdil-Wahhaab – a scholastic explanation.
13. *I'anat-ul-Mustafeed Sharh Kitaab-ut-Tawheed* – This is a more comprehensive explanation in two volumes.
14. *At-Ta'qeeb 'alaa ma Dhakarahul-Khateeb fee Haqqish-Shaikh Muhammad bin 'Abdil-Wahhaab*
15. *Al-Mulakhas-ul-Fiqhee* (two volumes)
16. *Ittihaaf Ahlil-Eemaan bi-Duroos Shahri Ramadaan* (Presenting the People of Faith with Lessons for the Month of Ramadaan)
17. *Ad-Diyaa-ul-Laami' ma'al-Ahaadeeth al-Qudsiyyah al-Jawaami'*
18. *Bayaan maa yaf'aluhu Al-Haaaj wal-Mu'tamir* (A Clarification of what a Person on Hajj and 'Umrah must do)
19. *'Aqeedat-ut-Tawheed (The Belief in Monotheism)* – The source for this book was a curriculum for the secondary level of the ministry of education.
20. The religious verdicts and articles that were distributed in the magazine "Ad-Da'wah"
21. *Duroos minal-Qur'aan-il-Kareem* (Lessons from the Noble Qur'aan)
22. *Al-Ajwibat-ul-Mufeedah 'an As'ilat-il-Manaahij al-Jadeedah*

Explanation of the hadeeth ‘We were in Ignorance’

(Beneficial Answers to Questions on Innovated Methodologies) – This is the book before us. [2]

He has also written several other books not mentioned here which are under print. [3]

He also plays a large role in guiding the youth and warning them from movements that have deviated from the correct methodology. Thus, the innovator and misguided are suppressed by him and many people are guided to the truth.

So may Allaah reward him with much good on our behalf and on behalf of the Muslims, and may He make his deeds sincerely for His Noble Face, and allow them to be placed on his scale of good deeds on the Day of Judgement.

Written by Jamaal bin Furayhaan Al-Haarithee
One of the Shaikh’s students

Footnotes:

[1] **Translator’s Note:** These are questions and answers that were transcribed from the radio program “*Noor ‘alaad-Darb*”

[2] **Translator’s Note:** In the introduction to this book, Shaikh Saalih Al-Fawzaan says: “All praise be to Allaah. To proceed: I permit Shaikh Jamaal bin Furayhaan Al-Haarithee to republish the book “Beneficial Answers to Questions on Innovated Methodologies”, which he compiled from my responses to students’ questions during my lessons.”

[3] **Translator’s Note:** This includes his explanations for many of the books on Creed, which he gave as lessons and were later transcribed and published. These include such titles as *Sharh Masaa’il-ul-Jaahiliyyah* (An Explanation of Aspects of the Days of Ignorance), published by Al-Ibaanah in 2005; *Sharh Lum’at-il-’Itiqaad* (Explanation of Sufficiency in Creed), *Sharh Al-Qawaa’id al-Arba’* (Explanation of the Four Rules) and more.

Arabic Text of the Hadeeth 'We were in Ignorance'

فإن الحديث الذي جعل عنواناً لهذه المحاضرة، هو حديث حذيفه بن اليمان- رضي الله تعالى عنه- قَالَ: "كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكَانَتْ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ إنا كنا في جاهلية و شرّ، فجاءنا الله بهذا الخير، فهل بعد هذا الخير شرّ؟

قَالَ: نَعَمْ.

فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟

قَالَ: نَعَمْ وَفِيهِ دَخْنٌ.

قُلْتُ: وَمَا دَخْنُهُ؟

قَالَ: قَوْمٌ يَسْتَنُونَ بِغَيْرِ سُنَّتِي، وَيَهْتَدُونَ بِغَيْرِ هُدْيِي، تَعْرِفُ مِنْهُمْ وَتُنَكِّرُ

فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرِّ؟

قَالَ: نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قُدْفُوهُ فِيهَا.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا

قَالَ: نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِالسِّنَّتِنَا.

قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟

قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ.

فَقُلْتُ: فَإِنْ لَمْ تُكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامًا؟

قَالَ: فَا عَزَلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ.

Explanation of the hadeeth 'We were in Ignorance'

All Praise is due to Allaah the lord of humankind, and May peace and blessings be upon our Prophet Muhammad (صلى الله عليه و سلم) and all his family.

And now,

The hadeeth that was named the title of this lecture, is the narration of Hudhaifa bin Al-Yaman (may Allaah be pleased with him).

He said; "People were asking the Prophet about the good (deeds) but I used to ask him about the evil (deeds), afraid that it will harm me (that I will commit some of it).

So I said oh Messenger of Allaah, we were in ignorance and evil and Allaah brought to us this blessing, is there more evil after this blessing?

The Prophet said: "yes"

So I said: "Is there after that evil any good?"

The Prophet said: "yes and there will be deficiency".

I said: "and what is its deficiency?"

The Prophet said: "people will have traditions that are different from my Sunnah and they will guide people with guidance other than mine, you will know them and denounce them".

I said: "is there after that good any evil?"

The prophet said: "yes, people presenting and calling at the gates of jahanam (i.e. hellfire) those who answer their call they will be the cause of them to fall in it".

I said: "oh Messenger of Allaah describe them to us".

The Prophet said: yes, people with our skin color (from our people) and they will talk with our tongue.

I said "oh Messenger of Allaah what do you say I do if that happens while I am alive"?

The Prophet (صلى الله عليه و سلم) said; stay with the majority of Muslims, the group, and their imam (leader)

I said: but what if there is no majority or group or a leader imam?

The Prophet (صلى الله عليه و سلم) said: stay away from all these groups, even if you would have to hold on to a base of a tree with your molar teeth. (All your strength) until death will come to you while you are in that position."²

² (This hadeeth is agreed upon and this is the narration of Imam Muslim in his book and its number (1847) Also it is narrated in the Bukhari's books its number is (7084) Both narrations are through Hudhaifa may Allaah be pleased with him.)

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In reality, Allaah has ordained that there will be tests and trials that the creation will go through so the true believer will be distinguished from the hypocrite.

Allaah said:

الم أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

{alif -lam-mim 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 those who are true , and will certainly make it known those who are liars }³

Al-fitnah: (الفتنة) is a test, no one will be left to say I believe, I submit, I am a Muslim or I am a believer without a test. It is necessary that he will be tried and tested, if he is patient and stays on his belief Allaah will reward him for his believing at the time of trials. If he is true in his belief, but if he would deviate at the times of trials and leaves his belief, then he is a liar, his belief was a lie and he is a hypocrite.

As Allaah said in Surah Al Baqarah

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 وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ

{and of mankind, there are some hypocrites who say we believe in Allah and the last day” while in fact they believe not (8) they think to deceive Allah and those who believe, while they only deceive

³ Soorah Al-Ankabut 1-3

Explanation of the hadeeth 'We were in Ignorance'

themselves, and perceive it not(9) in their hearts is a disease and Allah has increased their disease , a painful torment is theirs because they used to tell lies(),⁴

So this is the Sunnah of Allaah

Allaah also said:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْعِمَكُمْ عَلَىٰ الْغَيْبِ

{Allah will not leave the believers in the state in which you are now, until he distinguish the wicked from the good. nor will Allah disclose to you the secrets of the unseen , but Allah chooses of his messengers whom he wills . so believe in Allaah and his messengers. And if you believe and fear Allaah, then for you there is a great reward.}⁵

So Allaah runs these tests and trials upon mankind, the believers and the Muslims to distinguish between those who are truthful and the liars. As well as between the believer (in reality) and the (untruthful) hypocrite, this is the wisdom of Allaah.

These test are administered to the people for that godly wisdom, and if these test were not given then there will be no distinguishing factor between truth and falsehood or the believer and a hypocrite and or any difference between this thing and that thing.

And in this hadeeth narrated by Hudhaifa bin Al-Yaman, that great companion (may Allaah be pleased with him), he said (People used to ask the Messenger about the good);

They used to ask about what was good from the good deeds, belief and character. However Hudhaifa would ask about the evil fearing that he would fall into it. In that, there is evidence that it is not sufficient that you learn the good only, but it is necessary that you

⁴ Soorah Al-Baqarah 8-10

⁵ Soorah Al' Imran 179

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know the evil so you can stay away, because if you didn't know it you could fall in it.

As a poet have once said:

عرفت الشر لا للشر و لكن لتوقيه و من لا يعرف الشر من الخير يقع فيه

*"I know evil not to be evil but to be cautious from it
And those who don't know well from evil will fall in it"*

It is a must that you learn what is the truth and its evidences and also to learn the falsehood and all its doubts so you can be safe from evil, and to warn people from it, if you do not know it (i.e. evil) how would you stay away from it and or warn people from it?!

(For that) the Qur'aan came to clarify the truth from the falsehood, Emaan (belief) from Kufr (disbelief), difference between Tawheed (monotheism) and Shirk (polytheism) between what is allowed (Halaal) and what has been prohibited (Haraam). The Qur'aan did not stop at clarifying only the truth; it also showed the evil so the Muslims can stay away from it.

As well as the Prophet (صلى الله عليه و سلم), in his Sunnah has distinguished between good, evil, right, and wrong in all our religious matters.

The Scholar's –May Allaah have mercy on them – in their publications:

- ❖ Clarified between Tawheed (monotheism) and Shirk (polytheism)
- ❖ Clarified between Emaan (belief) and Niqaaf (hypocrisy)
- ❖ Clarified between the belief of the people of Sunnah and all other groups
- ❖ Clarified between correct trades and prohibited trades
- ❖ Clarified between proper marriage and improper ones as well as the bad ones.
- ❖ Clarified between what is prohibited from the woman as Allaah have clarified in the Qur'aan and Sunnah
- ❖ Clarified between the permissible morals from what negates it from bad morals

Explanation of the hadeeth 'We were in Ignorance'

All this so the Muslim would have knowledge in his matters and know what is right with its evidence. Also know what is wrong with its doubts so he can stay away from it and caution people away from it.

For that you will find in aqeedah (i.e. belief) books: the clarification of Tawheed, the belief of the people of Sunnah wal Jammah and all the other misguided beliefs. Also a clarification from all the doubts and denying them, so people don't get fooled with the decorated words, bad articles and the crooked mathhabs. So that the Muslims will have proper knowledge of the deen (i.e. religion) and its opposition so they can stay away from it.

Some people now – and most of them are ignorant and some are misguided they say:

Don't learn about the deviant beliefs, it is enough for you to learn the correct one only. Leave entering into learning the aqeedah (belief) of the misguided people and answer to their suspicions.

This either stems out of ignorance, lack of knowledge or it stems out of people that do not want anyone to uncover the suspicions and their misguidance.

However, perhaps they will say it is enough for a Muslim to say. I am a Muslim, I am a believer, the general name of Islaam is enough; do not say the people of Sunnah wal Jammah, the people of misguidance and the people of different groups don't say that it divides between the Muslims.

This is misleading because Allaah clarified between right and wrong, guidance and misguidance, shirk and Tawheed and he clarified this in all matters of the deen (religion), worship and behavior in details.

It is necessary to clarify this and explain it to the people so they can become knowledgeable about their affairs. So they can distinguish the correct Muslim from the ones that claim Islaam and to prevent any false and or misleading information to enter into Islaam.

It is also necessary to detail and to recognize the right from the wrong. This was Hudhaifa.

He used to ask the Prophet (صلى الله عليه و سلم) about the evil, it was not enough for him to ask about the good and the Prophet (صلى الله عليه و سلم)

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agreed with him on that, the Messenger (صلى الله عليه و سلم) did not say it is enough to know the good and understand it but he agreed with him and explained to him the evil that will happen so he can be careful from it. This is the Sunnah and the curriculum of the Qur'aan and the path of the Messenger.(صلى الله عليه و سلم)

فَقُلْتُ: يَا رَسُولَ اللَّهِ إنا كُنَّا فِي جَاهِلِيَّةٍ وَ شَرٍّ

Hudhaifa said; {oh Messenger of Allaah, we were in ignorance and evil}

Ignorance (جاهلية): It is the lack of knowledge and it means what was before Islaam and the Messenger's (صلى الله عليه و سلم) revelation; everything that was before that was ignorance.

They were ignorant of their worship, treatments, behavior, marriages, foods and drinks amongst other things. This was because of the long distance that was between Jesus "عليه السلام" and the Prophet Muhammad (صلى الله عليه و سلم) the time between them was longer than 400 years where the revelations was cut off and the message of the Prophets was scattered and ignorance spread. People became idol worshipers, tree worshipers, jinn and angel worshipers.

In addition, they were divided in their worships and they could not distinguish between good and evil. Their reeba exchange was the reeba of al jahiliah; when the loan was due, they would say either you pay or we will double the loan amount and give you more time.

That was the reeba of al jahiliah and it was the most common of their exchanges and deals, they used to gain money from prohibited ways like robbery and conning people out of their money.

As relates to their food, they used to eat the dead, blood, and things that were neither holy nor good (permissible).

Their relationships with each other were always fighting and the killing of each other for the smallest thing. They didn't have a leader or a country, they either joined a tribe or they went under the ruling of the Persians or the Romans.

Explanation of the hadeeth 'We were in Ignorance'

The survival of the fittest and the unjust would intrude on people with no one to question anyone; this is how they were in the times of ignorance.

They were in ignorance in every aspect of their life and the gravest one was their ignorance in their worship and belief. They were polytheists and associated others with Allaah. They denied resurrection, denied the Messenger's messages and they would say:

مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

{Nothing did Allaah send down to any human being}⁶

That was how they were in the time of ignorance. Allaah sent Muhammad (صلى الله عليه و سلم) with the guidance and the true faith

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

{It is he who has sent his messenger with guidance and the religion of truth}

الهدى the guidance is the beneficial knowledge
و دين الحق the religion of truth is the good deeds.

Therefore, Allaah sent his Messenger (صلى الله عليه و سلم) with the beneficial knowledge and good deeds so that ignorance could be removed; All Praise is to Allaah for eternity for sending the Messenger (صلى الله عليه و سلم) with knowledge and guidance.

So the general ignorance is gone, however there is still some reminiscence of ignorance in some people, tribes and countries. This is only a partial ignorance. As it relates to the general ignorance, it was removed by the Messenger (صلى الله عليه و سلم).

However, some of the attributes of ignorance remain in some people as the Prophet (صلى الله عليه و سلم) said;

⁶ Soorah Al-An'am 91

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“Four things in my nation are from the ignorance they will not leave it: the cursing of family lines and being proud of their states and blood line and seeking the rain from the planets and stars and wailing on the dead.”⁷

This will partially remain but the general ignorance is gone. As some will say: they're in ignorance worse than the ignorance before the Messenger (صلى الله عليه وسلم) was given his message, but this is not permissible to say.

The meaning of that is the denial of what the Prophet (صلى الله عليه وسلم) has come forth with, denial of the Qur'aan that is between our hands and the Sunnah of the Prophet (صلى الله عليه وسلم). As well as all the precious knowledge that is between our hands.

Also it means that we are in ignorance; that is wrong, the people are not in ignorance and we praise Allaah for that.

However, there are still some attributes from the ignorance in some people, countries or tribes but these are personal ignorance's, it is a must to know this matter.

كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ

**His saying: "we were in ignorance and evil":*

What is evil? The evil is: the situation the people were in before the Messenger (صلى الله عليه وسلم) was sent to them, like association of partners with Allaah, eating what is prohibited, idol worshiping and other evil things that was before the Messenger (صلى الله عليه وسلم) was sent. That was the evil, and then Allaah brought the blessing.

فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ

**Hudhaifa said: "then Allaah brought to us this blessing"*

⁷(Editor's note) this hadeeth was collected by Imam Muslim narrated by Abu Malik Al-Ash'ari this is the complete narration.

Abu Malik Al-Ash'ari narrated that the Prophet said: "There are four matters of the Jahiliyyah among my Ummah that they will not abandon: Pride in one's nobility, slandering people's lineage, seeking rain by the stars, and wailing." And he said: "If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs." Sahih Muslim hadeeth #934

Explanation of the hadeeth 'We were in Ignorance'

Look at the recognition of Allaah's blessing and that the blessing only came by way of Allaah.

He is the one that guided us, we did not know what was right with our own intellects and knowledge; we only know the truth from what Allaah has sent with his Messenger (صلى الله عليه و سلم) in the Noble Qur'aan and the Sunnah of the Prophet. (صلى الله عليه و سلم)

The truth is not known by the intellect, tradition, habit or the thoughts. It is known through revelations from Allaah that he has brought down on the tongue of His Messenger (صلى الله عليه و سلم).

In that, there is a response for those who say. We are free with our thoughts, everyone says what they want.

We say

No, the people are the servants and worshipers of Allaah, their intellects and their senses are limited, it is a must that they return to the revelation that was sent to know the truth and deny all falsehood.

فجاءنا الله بهذا الخير

**Hudhaifa stated: "Allaah brought to us this blessing):*

The blessing, what is it?

The blessing and or good is Islaam, and what is in it from guidance, knowledge and the removal of all suspicions that have clouded a lot of people's intellect. Also the removal of ignorance that was once part of our understanding, then Allaah brought this great blessing to us, and there is recognition of Allaah's blessing because it came from him alone سبحانه وتعالى he did not leave us to our own thoughts and intellects, rather he (Allaah) guided and directed us to the blessing (good).

Allaah said to his Prophet; (صلى الله عليه و سلم)

قُلْ إِنْ سَأَلْتُمْ فَأَيُّمَا أَضِلُّ عَلَى نَفْسِي وَإِنْ اهْتَدَيْتُمْ فِيمَا يُوجِي إِلَيَّ
رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ

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Say: “If (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).”

فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ

**he said:” is after this blessing any evil?”*

In this there is evidence that it is a must for the Muslim not to put his guard down from the trials, even if he has knowledge, doing good deeds and has the correct aqeedah. He must not put his guard down against those who invite to evil and misguidance, and for that Hudhaifa asked the Prophet (صلى الله عليه و سلم) and said :(is after this blessing any evil?)

This proves that the evil will come after the blessing, and that is from the trails and test that Allaah administers on people and people will not stay in one state. They will pass from one state to another. Therefore, you cannot put down your guard from the trials and the suspicions. Also do not trust in those who invite you to misguidance even if you were on the correct path of aqeedah and deen. (I.e. religion)

And for that Hudhaifa said “is after this blessing any evil?” the Prophet (صلى الله عليه و سلم) said:

“Yes.” and that is a prediction from the Messenger (صلى الله عليه و سلم) that after this blessing there will be evil. And that happened in the end of the time of the companions from the trials that took place and all the evil that was between the Muslims. History has told us what happened in that time from trials and tests.

What the Prophet (صلى الله عليه و سلم) had predicted became true. Evilness and trials began to be prevalent and misguided groups emerged, as an example (the qadariyah), the (shiah), the (morgiah), the (jahimiah) and others. All that happened at the end of the Companions’ time (may Allaah be pleased with them) but as long as the Qur’aan exists and the correct Sunnah exists, that evil will go away because the scholars carry the Qur’aan and Sunnah and clarify to people these trials and their evil, the cure exists and praise is due to Allaah for that,

Explanation of the hadeeth 'We were in Ignorance'

And the evil will be pushed away with good.

وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: نَعَمْ

**he said: 'is there after that evil any good? The Prophet said: yes'*

In that there is evidence that the evil will not last and the Muslims should await the aid from Allaah as Allaah said,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

**{Verily, along with every hardship is relief verily;
along with every hardship is relief}⁸**

So it is a must for the relief to come,

The Prophet (صلى الله عليه وسلم) said:

**"And know that the victory is with patience and
the relief is with the calamities and with hardships
there is ease"**

Narrated by Imam Ahmad in his book from the narration of Ibn Abass and its beginning is "I was with the Prophet (صلى الله عليه وسلم) and he said oh young boy"

So you should not lose hope when there are a lot of trials and lots of evil. You should comfort yourself and others, and say "praise be to Allaah" that we are on the guidance and on a clear religion, and the relief is near and the evil will be removed by the permission of Allaah. This is how the scholars and the people of good should comfort themselves and others because that evil will be gone by the permission of Allaah and the relief will come after that.

It is not permissible for a person to say that people are doomed. Instead he should comfort them and aid them to stay on the good, and expect victory for them. The outcome is always in the favor of those who fear Allah, and Allah alternates the world amongst

⁸ Soorah Ash-Sharh 5-6

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mankind but the outcome is always in the favor of the pious and those who fear him.

No matter how grave that evil may be and or its trials, they're (with the permission of Allaah) on the way to be removed, As the Prophet (صلى الله عليه و سلم) said:

(There will always be a group from my nation that will be on the right path, those who forsake and differ (or go against them) do not affect them, and they will be upon this until the order of Allaah comes)⁹

So Islaam will not be removed nor will the Qur'aan be removed. Indeed to Allaah is the praise for that.

Except in the end of the time as the Prophet foretold (صلى الله عليه و سلم) that at the end of time the Qur'aan will be lifted from the chests of men and from the books and the Qur'aan will not remain amongst the people, but that will be at the time of the destruction of dunya.(worldly life)

However, when the Qur'aan and Sunnah exists, and our kiblah (prayer direction) exists the good will remains even if the misguided are astray and those who turned to evil remain evil. Trials have victims as they say, so it is a must that someone (from mankind) will be removed with it, but the people of faith will remain even if they are few. So when those who go away with the trails are gone and those who remain will remain and also those who will be coming will come, the truth and its people will remain and the praise is due to Allaah.

The truth exists, and Allaah said;

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

{Verily it is we who have sent down the Qur'aan and surely we will guard it}¹⁰

⁹ Narrated by Imam Al Bukhari in his book, Muslim, and it is from of Al Mogerah bin Shoobah.

¹⁰ Soorah Al-Hijr 9

Explanation of the hadeeth 'We were in Ignorance'

A person should not give up or despair. Nor should he or she make others give up the return to good, and from aiding the truth as well as defeating of the evil, because Allaah has promised that and Allaah does not leave a promise unfulfilled

The Imam ibn al Qayyim (may Allaah have mercy on him) said:

والدين منصور وممتحن فلا تعجب فهذي سنه الرحمن

The deen (religion) will be victorious and tested, do not wonder this is the way of the All merciful.

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

{If a wound has touched you, be sure a similar wound has touched the others and so the days we give to men by turns, that Allah may test those who believe and that he may take martyrs from among you and Allaah likes not the wrongdoers and that Allaah may test the believers and destroy the disbelievers}¹¹ }

This is the wisdom of Allaah that He runs the trials to test the believers and to make them patient and to hold them on the path of guidance. As well as to caution them to their mistakes so they can repent to him. So it is a test for the believers and a punishment for the disbelievers and the praise is for Allaah.

The Muslim should look at things from the prospective of truth. In addition, not to look at the currant affairs nor history with a dark pessimistic outlook, nor should he give up or make others give up.

And in the hadeeth:

¹¹Soorah Al-irham 140-141

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“Those who say the people are doomed is doomed himself and he is the worst of them”,¹²

So mankind shouldn't despair from the mercy of Allaah, nor should they discourage people from Allaah's victory.

وهل بعد ذلك الشر من خير؟ قال: نعم

**he said: "is there after that evil any good"? The Prophet (صلى الله عليه و سلم) replied: "yes"*

In that is the evidence for the relief, and that the man should not give up on the mercy of Allaah, and after all that evil good will come.

A Muslim should not give up on the mercy of Allaah and he should wait for relief from Allaah but along with that he should work as much as he can in the spread of the deen and clarifying the message from Allaah. As well as the spread of knowledge and certainty amongst people, and not to discourage and say to them that Islaam and the Muslims are gone or it's over or the deen has been defeated or anything of that sort as all of these sayings are evil and incorrect.

فيه دخن

**He*

said (صلى الله عليه و سلم) " it is deficient:

Meaning that in it will be some changes; it is from the good but it will have some changes and that is a prediction from the most honest and trustworthy (صلى الله عليه و سلم) that good will come but with it some changes.

و ما دخنه؟

**He said: "And what are the deficiencies?"*

(Glory due to Allah)! سبحان الله This man is so precise in his questioning, and that is from what Allaah has run through his tongue for the benefit of the nation as well as our education.

¹² the narration of Muslim in his book hadeeth #2623 from the narration of Aboo Horairah.

Explanation of the hadeeth ‘We were in Ignorance’

قوم يستنون بغير سنتي، ويهتدون بغير هديي

**He said (صلى الله عليه و سلم) people that will have a tradition different than my tradition, and guidance different than my guidance:*

Meaning that they will change things, they are Muslims and believers, and with them are traits of good but they will change things, but as a result, this changing doesn't remove them from the correct belief nor remove them from the religion in totality. Rather they will be deficient just as this world is deficient.

And in the hadeeth

“There is going to be a time where every year will be worse then the one before it until you meet your Messenger (صلى الله عليه و سلم) (on Judgment Day)”¹³

They will have some differences in the Sunnah (prophetic traditions) of the Messenger (صلى الله عليه و سلم) and they will follow the guidance of other than the Messenger and they will innovate things different from the Sunnah, not completely, but it will have a hint and or some kind of change and that is why there is a warning from differing from the Sunnah even if it was very small.

In it also is a warning not to take from other than the Sunnah of the Messenger (صلى الله عليه و سلم) even if it's a small matter, because the Prophet (صلى الله عليه و سلم) called it 'dakhnun' meaning that it is deficient and it is small.

In this is evidence that the Muslim should not be judged as a kaaafir(disbeliever) as long as he does not associate anything (Or anyone) with Allaah (major shirk), or does not revert from Islaam with one of the things that reverts one from the religion; but if he or she has made some changes or conversions that person would be wrong and or misguided or he or she may even be a فاسق sinner as long as that sin doesn't take them out of the deen (religion). And that is a base from the bases of aqeedah (belief), which is that someone that commits a grave sin is not ruled out as a Kaaafir(disbeliever) rather he

¹³ Narrated in the Bukhari in his book the hadeeth # is 7067 from the narration of Anas ibn Malik, may Allah be pleased with him.

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will be called deficient in the deen or she will be called a sinner but you would not call him a kaafir(disbeliever) as the khawarij and the mu'tazelah call them.

تَعْرِفُ مِنْهُمْ وَتُنْكِرُ

**the Prophet (صلى الله عليه و سلم) said: you would know some and denounce some of their ways*

You will know some of them, this is evidence that they do have some good. As for denouncing them, meaning that they have some things that are against the Sunnah which is a violation of the guidance of the Messenger of Allah, so therefore they have some good and some evil.

The Prophet (صلى الله عليه و سلم) called it good and that is evidence that it is good even if it was deficient. Also in it a proof for the people of Sunnah and jamaa'ah that everything that is different than the guidance of the Messenger (صلى الله عليه و سلم) is not Kufr (disbelief) but rather it could be a mistake or misguidance or deficiency in their belief. That is also called evil, but the evil differs: there is pure evil and partial evil or a percentage of evil, we must call the matters with their proper (legislative) names.

هَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ

**he said: "is there after that blessing any evil?"*

The Prophet (صلى الله عليه و سلم) said: yes "

This (questioning) for the third time, yes after it there will be evil but it will be greater then the first one because the first had good and evil but those callers on the doors of jahanam (hell) they will not tell people come to hell!!! They will say come to civilization and the new age and don't be like stones and sticks; meaning leave your faith and come with the people.

Those are the callers at the gates of hell. They will be calling you to leave your belief and adopt the way of the nonbelievers. That is the calling to the hellfire because Allah has prepared it for the nonbelievers. They are calling people to do what the inhabitants of hell from the nonbelievers and atheists are doing and there are a lot of those callers in the Islamic world today and there is no power or might but with Allah.

Explanation of the hadeeth 'We were in Ignorance'

It is upon us to be very careful, why? Because they are calling us to the hellfire – and Allaah said about the nonbelievers

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

{Those invite you to the fire , but Allaah invites you to paradise and forgiveness by his leave} 14

And He said about the devil,

إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

"He only invites to his Hizb (followers) that they may become dwellers of the blazing fire"15

The believer from the Pharaoh's people 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"16

How he calls them to paradise and they call him to the fire.

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

"You invite me to disbelieve in Allaah (and in His oneness) and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!"17

This is the difference between the callers to the good and the callers to the evil: that the callers of good are calling for Allaah عز وجل and to

¹⁴ Soorah Al-Baqarah 221

¹⁵ Soorah Fatir 6

¹⁶ Soorah Ghafir 41

¹⁷ Soorah Ghafir 42

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his religion and to paradise while the callers of evil are calling to the fire of hell.

What do they say to people: come to hellfire, or they say come to paradise, these are the deeds of the dwellers of paradise and this is good and that is civilized and this is better and that is and this is and they decorate it to the people.

It is upon the Muslims to be cautious from those people, and there are a lot of them in this time, and Allaah knows best if their numbers will increase as the time moves forward and they will have access to venues that they did not have before; these are the venues of the devil that can reach the people quickly, everywhere and anywhere with fake offers decorated to the people as if it is good, but it is evil and that is the completion of the trial.

“those who obey them they will throw them in the fire “

“Those who obey them”: meaning those who follow them and befriend them and believe them and aid them, they will throw them in the fire.

Those who resist them and don't follow them and denounce what they're upon they can't be harmed by them, and Allaah ج و على _ said in the Qur'aan

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

:{and verily , this is my straight path, so follow it, and follow not other paths, so they will separate you away from his path. This he has ordained for you that you may become pious}.

The Prophet (صلى الله عليه و سلم) explained this verse;

“He (صلى الله عليه و سلم) drew a straight line then said this is the path of Allaah then he drew other lines on its

Explanation of the hadeeth ‘We were in Ignorance’

left and right, and said those are paths and on each one of those paths a devil calling the people to it”¹⁸

This gives a clear image to the callers of misguidance and their methodology and their ways, it gives us a complete picture that everything that goes against the straight path is the path to the hellfire. Those who leave the straight path, they’re walking towards the hellfire even though they think that they’re taking a shortcut and that they’re ahead and or they’re open minded.

يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا

**he said “Oh Messenger of Allaah describe them to us”*

Look at these amazing questions from this great companion! He stopped the Prophet (صلى الله عليه و سلم) and kept on asking, and the Prophet (صلى الله عليه و سلم) answered in detail and with explanation.

نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا

**the Prophet (صلى الله عليه و سلم) said; “Yes, they are from our skin (from us) and they talk with our tongues (our language)”*

This is the crisis!! That they are attached to us, from our groups and our land, even if they were foreign from America or from some other country the matter would have been easier, but the problem is that he is the son of so and so and perhaps he would say “ I am a scholar, I have degrees and certificates of knowledge and I and I.....

Having the same skin and speaking the same language. Arians like us (for example). The language, writings, the way we give lectures, as well as sermons, all of this would be clear and recognizable and other than this. They are from us and they speak our language.

And as Allaah said about the hypocrites,

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

{and when they speak you listen to their words}

¹⁸ Narrated by Imam Ahmed in his book (1/435) #(4131) from the narration of Ibn Abbas رَضِيَ اللهُ عَنْهُ

They have a way with words that it captures your ears and you will listen to them because of the way they sound.

The Prophet (صلى الله عليه و سلم) said,

“There is magic to the talk”.¹⁹

They speak our language, even if they spoke a foreign language perhaps, no one will pay attention to them; but the problem is that they speak proper Arabic and choose their words to attract the people to them; and that is from the completion of the trial.

يَا رَسُولَ اللَّهِ، فَمَا تَرَىٰ إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ
*Hudhaiifa said “oh Messenger of Allaah, what do you say I should do if that happens while I’m alive? The Messenger (صلى الله عليه و سلم) said, “Stay with the group of Muslims and their imam (leader)”

This is clarification about what a Muslim must do when this evil trial comes. These trials are calling people to liberate, deviate, and follow the nonbelievers and to belittle Islaam and its laws: a Muslim should not be fooled by them he should be with the majority of the Muslims and to stick to the group of Muslims and not to stray away from them on any opinion or belief or claim.

He should not be fooled by their words and looks; he should look at what the Muslims are upon.

The Prophet (صلى الله عليه و سلم) said,

(my nation will not gather on a misguidance).²⁰

In addition, the Prophet (صلى الله عليه و سلم) said:

“You must stick to the group and majority that the hand of Allaah is upon the majority”²¹

¹⁹ Narrated by Bukhari in his book it’s #5146 from the narration of Ibn Omar

²⁰ Narrated by Ibn Majah in his book with # (3950) from the narration of Anas ibn Malik رضي الله عنه

²¹ Narrated by Tirmidhi in his book with # (2167) from the narration of Ibn Abas and from the narration of Ibn Omar # (2168)

Explanation of the hadeeth 'We were in Ignorance'

You must be with the group of Muslims and the Muslim will not be a group unless they have an imam, a leader that they obey, there is no group unless they have an imam or a leader and the leader is not a leader unless he is obeyed.

And for that Allaah said,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

(Oh you believers obey Allaah and obey the messenger and those who are in charge) ²²

In addition, Allaah said;

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

{when there comes to them some matters touching safety or fear, they make it known; if only they had referred it to the messenger or to those in charge with authority among them, the proper investigators would have understood it from them. Had it not been for the grace and mercy of Allah upon you would have followed Satan save a few of you.}

The evidence here points to the reason for the rescue from trials is to stick to the group of Muslims and their leader, that is the rescue from the trials with Allah's will.

But if he is derailed from the Muslims and follows the misguided people from us, he will suffer with those who will suffer. So sticking to the Muslim group and obeying their leader, that is in charge of them, it is a guaranteed protection from the trials.

²² Soorah An-Nisa 59

سرح حديث إننا كنا في جاهلية

Allaah said:

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

{and who ever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other then the believers way, we shall keep him in the path he has chosen and burn him in hell _what an evil destination }²³

The Prophet (صلى الله عليه و سلم) said,

“Upon you is the Jamaa’ah (Muslim Body) for verily the hand of Allaah is upon the Jamaa’ah and those who stray will stray to the hell fire”. ²⁴

In addition, He (صلى الله عليه و سلم) said:

“ I advise you to fear Allaah and to listen and to obey even if the servant becomes your leader and any of you who will live will see a lot of differing so stick to my Sunnah and the Sunnah of those of the predecessors that will be guided after me.”

So whoever wants to rescue himself from these evil trials he should not waver nor move away from what the Muslims are upon and their imam. He should be patient with them even if the hardship reaches them, he should be patient with them until the relief comes from Allaah عز وجل that is the road to the rescue from the evil and trials.

The Prophet (صلى الله عليه و سلم) said stick to the group and their Imam (leader).

فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامًا؟

Hudhaifa said: what if there is no group or no imam (leader)?

²³ Soorah An-Nisa 115

²⁴ Sunah At-Tirmidhi 2166

Explanation of the hadeeth ‘We were in Ignorance’

That great companion was still with the Messenger (ﷺ) asking the questions that benefited this nation a great deal, as he is getting clarification from the Messenger (صلى الله عليه وسلم)

فَاعْتَزِلْ بِنِّكَ الْفِرْقَ كُلِّهَا

**the Prophet (صلى الله عليه وسلم) said; abandon all those groups*

Here is evidence that abandoning the group (Al-Jamaa'ah) is a violation of what the Messenger of Allah came with and what the pious predecessors were upon. Because for the muslim, if the Jamaa'ah (muslim body) vanishes (There is no might nor power except with Allaah) What would he or she do? The evil groups will split, because they're misguided and they are callers to the hellfire. So if you find the muslim body (upon the truth), stay with them, if not, stay alone. But be firm upon the truth even when standing alone. Therefore it is said "Al-Jamaa'ah (The Muslim Body) means whoever is upon the truth even by ones self. This is the correct meaning of the Jamaa'ah, it doesn't mean many people and or many people upon the truth together.

وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُذْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ.

**the Prophet (صلى الله عليه وسلم) said, even if you have to bite on the base of a tree until death gets to you while you are in that position.*

Here is evidence that our deeds are based on the last thing we do. Also whoever tries to avoid the trials and sticks to the truth and was patient at the times of misfortune and he dies while he is that way he will be from the dwellers of paradise, but those who die while they have changed and replaced and followed the misguided he will be from the dwellers of hell and there is no power nor might except with Allaah.

For these are a few easy words surrounding this great hadeeth that has in it a clarification from the danger that the nation will face in its path and also a clarification on what must a Muslim do at the time of these trials. That he must stick to the group of Muslims and their imam (leader) and what the pious predecessors and the imams of this nation were upon and that is the road to success.

All Praise is due to Allaah,

May peace and blessing be up on the Prophet Muhammad and all his family and Companions.

Appendix One:

Other Books Available in English by the Author²⁵

- 1) Reflecting upon the Qur'aan/ Ibnul Qayyim Publications 2006
- 2) A Summary of Islamic Jurisprudence 2 vols./ Al-Maiman Publishing House 2005
- 3) A Glimpse at the Deviated Sects/ Salafi Publications 2003
- 4) Explanation of the Four Fundamental Principles/ Salafi Publications 2004
- 5) Ruling pertaining to Muslim Women/ Darussalam Publications 2002
- 6) Guide to Sound Creed/ Al-Maiman Publishing House 2005
- 7) Concise commentary on the book of Tawhid/ Al-Maiman Publishing House 2005
- 8)

²⁵ While the author has many works available in the Arabic language on various subjects. There are only a few available in the English language . This list consist of those books that are known to the publisher at this time.