

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

Aasim Ibn Humaid [may Allaah have mercy upon him] said, "I heard Mu'aadh Ibn Jabal [may Allaah be pleased with him] saying, 'Indeed, you will not see in this Dunyaa except affliction and trial; the affair will not increase, except in severity and you will not see (or experience) from the rulers except harshness. <https://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>

You will not see (or experience) an affair that is terrifying and causes you hardship, except that it will be lesser in severity than what will occur thereafter". When Imaam Ahmad Ibn Hanbal [may Allaah have mercy upon him] heard this statement, he said, "O Allaah! Make us pleased with You! O Allaah! Make us pleased with You]".

The author [i.e. Ibnul Bannah (may Allaah have mercy upon him)] transmitted this narration in which Mu'aadh [may Allaah be pleased with him] said, "Indeed, you will not see in this Dunyaa, except affliction and trial"- Meaning, this Dunyaa is a place of affliction, trial and test. Allaah [Glorified and Exalted be He] said: [وَنَبَلُوكُمْ بِالْأَشْرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ – And We shall make a trial of you with evil and with good, and to Us you will be returned. (Surah Al-Anbiyaa. Aayah 35)]

This Dunyaa is a place of affliction and trial, and therefore Mu'aadh said, "Indeed, you will not see in this Dunyaa except affliction and trial". Then Mu'aadh said, "And the affair will not increase except in severity"- Meaning, the affair of the believers alternates between perfection and deficiency, and an era will not come to the people, except that the era thereafter will be lesser in (virtue).

Then Mu'aadh said, "And you will not see (or experience) from the rulers except harshness"- Meaning, the way you are (i.e. righteous or sinful) will determine who will rule over you. Whenever deficiency occurs in the religious affairs of the people – deficiency related to being truthful to Allaah and in turning to Allaah (in obedience, submission etc), this will also be the state of the one who rules over them.

Then Mu'aadh said, "And you will not see (or experience) an affair that is terrifying and causes you hardship, except that it will be lesser in severity than what will occur thereafter"- Meaning, it may be that a person witnesses an affair which he considers to be terrifying and difficult, but then another era comes thereafter and he considers it more severe than the one that occurred during his youth.

Mu'aadh made these statements to notify the believer regarding the state he

should be in when afflictions occur, so that he strives against his soul, remains steadfast upon the truth, turns truthfully to Allaah (in obedience, submission, reliance etc), be pleased with Allaah, neither deviate nor be like those who are destroyed, and seeks Allaah's Protection against the trials – that which is apparent and that which is hidden. This is the reason why Imaam Ahmad said twice, "O Allaah! Make us pleased with You! O Allaah! Make us pleased with You".

This shows what a Muslim should be upon during trials – that he should be pleased with Allaah in two ways: [رضا عن الله and رضا بالله]. The meaning of Ridaa Billaah can be found in a hadeeth of Allaah's Messenger [peace and blessings of Allaah be upon him] as follows:

ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

"The one who pleased that Allah is his lord and Islam is his religion and Muhammad is his messenger shall taste the sweetness of Eemaan".

Ridaa Billaah is to be pleased with the Names and Attributes of Allaah. As for Ridaa Anil laah, it can be found in the statement of Allaah: [رضي الله عنهم ورضوا عنه] and it is related to being pleased with Allaah's reward and good recompense.

Therefore, with regards to the trials, it is obligated on a Muslim to turn to Allaah (in submission, obedience, reliance, humility etc). Whenever the trial becomes more severe, he increases in turning to Allaah. Indeed, the Prophet [peace and blessings of Allaah be upon him] said, "Worship during Al-Harj (i.e. during chaos, confusion, disorder, fighting, killing etc) is like emigrating to me".

This shows that during trials, a Muslim should turn to Allaah – turn to worship, remembrance of Allaah, submit and humble himself to Allaah. But as for many other people, trials bussies and diverts them from remembrance of Allaah; rather many people are preoccupied with the trial. How many people are preoccupied with trials and diverted from establishing the prayer at its fixed time! How many people fall into evil due to Fitan! Fitan is destructive and no one is saved from it, except the one whom Allaah saves.

And in relation to Mu'aadh's statement, it has also been reported in Shu'ab Al-Imaan by Bayhaqi [may Allaah have mercy upon him] from Abee Mas'ood Al-Ansaari [may Allaah be pleased with him] who said, "An era will not reach you except that the era after it will be worse than it"; so they (i.e. the people) said, "Indeed, an era has reached us in which we had (things, harvest etc) in abundance and an era in which we did not have (things, harvest etc) in abundance". So, he said to them, "By Allaah! Indeed,

I neither mean your (era of abundant produce) nor your (era of scarcity or drought); rather I mean the disappearance of knowledge or the scholars. Indeed, before you there was Umar [may Allaah be pleased with him], so show me a an era like his?!" Perhaps it can be said (in relation to this statement of Abee Mas'ood) regarding this era of ours, "Imaam Abdul Azeez Bin Baaz was here (i.e. alive amongst us few years ago), so show us someone like him (or an era like his)?!" But good is still present.

Even though the likes of these statements are transmitted, but also the texts regarding tranquillity, the people of virtue and that good will remain should be mentioned, such as the statement of the Prophet, "There will not cease to be a group of my Ummah who will be upon the truth, neither will they be harmed by those who oppose them nor by those who betray them until the establishment of the hour [i.e. the day of judgement]". This proves that good will remain and the likes of these narrations are not aimed at leaving a person in a state of hopelessness and despair; rather it is aimed at making him turn to Allaah (in obedience, submission, reliance, humility etc) and to be from the people of virtue, even if they are few. (1)

Uqbah Ibn Aamir [may Allaah be pleased with him] said, "I said, O Messenger of Allaah! What is salvation [i.e. to be protected from Allaah's punishment on the Day of Judgement]?" He said, "Restrain your tongue, keep to your house and weep over your sin".

Imaam Al-Albaanee [may Allaah have mercy upon him] stated:

**Restrain your tongue:** Meaning, do not speak, except based on that which benefits you and that which concerns you, as the Prophet [peace and blessings of Allaah be upon him] said, "Whoever believes in Allaah and the Last Day, then let him say what is good or remain silent".

**Keep to your house:** Some people may think that this necessitates keeping away from the people completely; rather this is an advice of the Prophet that one stays in his house when Fitan becomes rife, so a person realises that there is no benefit in intermingling with the people; rather it becomes obligated on him to save himself by staying indoors. However, this is not permissible in every era and place, because Islaam is established based on the foundation [ **فُمْ فَأَنْذِرْ** – Arise and warn [i.e. call to Tawheed and warn against shirk (Surah Al-Mud-dath-thir' Aayah 2)], and this necessitates that one intermingles with the people to give them dawah. And this why the Messenger said, "The believer who mixes with people and patiently bears their harm is better than the one who does not mix with people and does not patiently bear their harm." However, if intermingling with the people will result in harming the Aqeedah, manners and religion

of the Muslim, then he should adhere to this noble advice of the Prophet [sallal laahu alayhi wasallam] that one “Stays in his house”.

**And weep over your sins:** This is a constant obligation, whether Muslim lives in isolation from the people [i.e. when the need arises] or intermingles with them. One should take himself to account and contemplates on what he did during day and night, so that he remembers his Lord and hopes that he will be included amongst those seven people [i.e. those who will be provided with shade on the day of judgement when there will be no shade], and amongst them is "The one who remembers Allaah when he is alone, and his eyes fill up with tears". [Al-Bukhaari, no. 620] [Paraphrased. Listen to audio in the link: <https://safeshare.tv/x/zoThA-C4aDw> ]

Ibn Abbaas [may Allaah be pleased with him and his father] said, "Well-being and safety is ten parts; nine parts are found in silence [i.e. speak good or remain silent] and the tenth part is found in seclusion". [Sifatul Safwa. 4/257]

Maalik Bin Deenaar [may Allaah have mercy upon him] said, "The righteous people used to advise one another with three affairs: restraint of the tongue, seeking the forgiveness of Allaah and seclusion". [Hilyatul Awliyaa 2/277]

Al-Khattaabee [may Allaah have mercy upon him] stated that the intent behind this [i.e. seclusion] neither means that a person abandons the obligatory gatherings [i.e. Salawaat, the Jumu'ah prayer and other gatherings where one is required to appear etc], nor that one neglects the rights of the people [i.e. such as visiting people for the sake of Allaah, helping them, responding to invitation etc] and the good customary practices established amongst the people (i.e. the one that are not in opposition to the Sharee'ah), nor does it mean that one refrains from replying to their greetings; rather seclusion necessitates abandoning excessive and increased intermingling for which there is no need. [Al-Uzlah. pages 12-13]

Maqil Bin Yasaar [may Allaah be pleased with him] narrated that Allaah's Messenger [peace and blessings of Allaah be upon him] said, "Worship during Al-Harj is like emigrating to me". (2)

### **The Virtue of Worship During Fitan**

Imaam An-Nawawi [rahimahullaah] said: The intent behind [the word] 'Harj' in this Hadeeth is when the affairs of the people are in a state of Ikhtilaat [i.e. chaos, confusion, disorder, dissarray etc]. And the reason behind the great virtue of worship during this state of affairs is because the people are heedless of worship and diverted from it, and none fulfils it except [some or few] individuals. (3)

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: The intent behind Al-Harj is Al-Ikhtilaat [i.e. chaos, confusion, disarray] when it occurs between the Muslims. That is because many people are diverted from worship due to this state of confusion [chaos, disarray etc]. Also killing and blood shed occurs during this state of affairs. Allaah's Messenger [sallal laahu alayhi wasallam] urges a person to engage in worship during the time of fitan, because the majority of the people are diverted from worship. The one who busies himself with worship [during this time] is like one who has migrated to Allaah's Messenger [sallal laahu alayhi wasallam]. You know the virtue Al-Hijrah [migration]! Al-Hijrah in the Arabic language means to abandon. Allaah said: [وَالرُّجْزَ فَاهْجُرْ – And keep away from the idols][Al-Muddathir' Aayah 5]

The One who engages in worship during times of fitan and it does not divert him from worship, he has the reward of one who migrated to Allaah's Messenger, because a Muhaajir [emigrant] leaves his country and flees to Allaah's Messenger sallal laahu alayhi wasallam] in order to safeguard his religion, and took place in the early Islamic era – during the era of the Messenger [sallal laahu alayhi wasallam]. So, the word Hijrah [migration] in the Islamic legislation means to leave the land of kufr and settle in the land of Imaan in order to safeguard one's religion.

The word Hijrah is also intended to mean abandonment in general, so the one who abandons Fitna and busies himself with worship, then indeed he has abandoned Fitna and proceeded towards worship. Therefore, Hijrah means to abandon something. Allaah's Messenger [sallal laahu alayhi wasallam] said: A [true] Muslim is the one whom other Muslims are safe from his tongue and hands, and a Muhaajir [emigrant] is one who refrains from what Allaah has forbidden. (4)

Therefore, he is a Muhaajir because he abandons what Allaah has forbidden and fulfils what Allaah has commanded. This Hadeeth urges a person to engage in worship during times of fitna, because Fitna diverts people from worship except the one whom Allaah blesses with the ability to abandon Fitna and engages in worship.

However, this does not mean that one refrains from warning against Fitna and clarifying for the people, rather – firstly – he abandons Fitna, warns the people and forbids them from it. That is because just as he would like the people to come to him with good, he should also go to them with good. Just as he loves to be safe from Fitna, he should also love the same for the people. This deed of his is Jihaad [striving in the path of Allaah] and Inkaarul Munkar [i.e. the virtuous act of rejecting evil]. Listen to audio here: <https://safeshare.tv/x/-HxAEXdPD-M#>

### **Who to Return to In Times of Fitan**

Al-Allaamah Ubaid Bin Abdillaah Al-Jaabiriy [may Allaah preserve him] stated: When the people of virtue and righteousness were faced with an adversity and an intricate affair, they would go to the Senior People of knowledge to ask them and seek a Jawaab Ash-Shaafee Al-Kaafee [i.e. an appropriate answer that would bring about rectification of the religious affairs and preservation of the well-being of the people based on the Qur'aan and the Sunnah]. This is a followed path –beginning since the era of Prophet's companions, then the Imaams of the Taabi'een and then –after them- the people of knowledge, virtue, religion and Eemaan. And how beautiful is what Ibn Mas'ood said: The people will not cease to be righteous and upright as long as knowledge comes to them from the companions of Muhammad [sallal-laahu-alayhi-wasallam] and their elders. But if knowledge comes to them from their young ones, they will be destroyed. (6)

---

[Ref 1: An Excerpt From 'Sharh Risaalah Al-Mughniyah Fis Sukoot Wa Luzoomil Buyoot. Lessons 2 – By Shaikh Abdur Razzaaq]

[Ref 2: Saheeh Muslim: Kitaab Al-Fitan Wa-Ash'raat As-Saa'ah- Chapter: The virtue of Ibaadah During Al-Harj. Hadeeth Number 2948]

[Ref 3: Saheeh Muslim Bi-Sharhi An-Nawawi. Vol 17. page 70. Hadeeth Number 2948. slightly paraphrased. Publishers: Daar al-Kutub Al-Ilmiyyah. 1st Edition 1421 (Year 200) ]

[Ref 4: Bukhaari. Hadeeth Number 2382 and Muslim. Hadeeh Number 84]

Ref 5 Al-Fitna Wa Mawqiful Muslim Minhaa' 78-83 slightly paraphrased]

[Ref 6: An Excerpt from: الطيب الجني على شرح السنة للإمام المزني – page 19. slightly paraphrased]