

### *The Signs of the Day of Judgment (SDOJ)*

The signs of the Day of Judgment which translate as ashrat as-sa'aa. These are indications or milestones in our path towards the Day of Judgment. As sa'aa means the Hour, or the beginning of the Day of Judgment.

No one knows it but Allah. This is 'ilm al-ghayb. That's why in the hadith of jibreel, when he asked about the Hour, RasulAllah sallallahu 'alayhi wa sallam said, "The one who is asked does not know any better than the one who is asking." Meaning, neither of us knows when the Day of Judgment is, but RasulAllah sallallahu 'alayhi wa sallam has told us many of its signs. In the area of the signs of the Day of Judgment, there are many weak ahadith and many strong ahadith.

It's one of the areas where you have to sift through to find the authentic ones. It's a very laborious job. Alhamdulillah there is a book that was written – there are a few (by Ibn Kathir and other scholars) – but there was a master's degree or a PhD dissertation (Wallahu 'Alam) on the authentic ahadith of the signs of the day of judgement, which was done by a scholar by the name of Yusuf Al Wabil [jazakAllah khayr born2worship Allah!] This is the primary source that is used. He has about more than 50 signs of the Day of Judgment.

#### *Types of Signs*

Some of the signs of the Day of Judgment are actual events that can only happen once. You would have accurate knowledge that it happened. For example, the Prophet sallallahu 'alayhi wa sallam said that there will be a fire that will come out of hijaaz, and the light of it will reach Ash-Shaam. And you would be able to see the necks of the camels at night. This is an event that you will know when it will happen (and this one did happen).

There are other signs which can happen more than once. Or you think that it already happened, but it really didn't. For example, one of the signs is that there will be a lot of massacre and killing. If you look at the situation today, you might think it already happened. But maybe it will get worse than it is now. There are some signs where it could happen to a certain extent in one time, but they didn't happen to the full extent. Sometimes they grow gradually.

There are some signs that are complete opposites. For example, there is one sign that says peach will spread. And there is another sign that says insecurity and conflict will spread. They are contradicting each other, so they must happen in a different chronological order.

#### *1: The Coming of RasulAllah sallallahu 'alayhi wa sallam*

The first sign is the message of RasulAllah sallallahu 'alayhi wa sallam. Because RasulAllah sallallahu 'alayhi wa sallam said, "I was sent as close to the day of judgment like these two fingers are close to each other." RasulAllah sallallahu 'alayhi wa sallam is telling us that compared to the life of humanity on the face of the earth, he is so close to the day of judgment, that it's like these two fingers are close to each other. He was sent so close to the Hour that it's like he is in the afternoon of the day of humans on the earth.

#### *2: The Death of RasulAllah sallallahu 'alayhi wa sallam*

‘Auf ibn Maalik narrated that RasulAllah sallallahu ‘alayhi wa sallam told him of six signs of the day of judgment; the first was his death. (We’ll talk about the other five). The death of RasulAllah sallallahu ‘alayhi wa sallam is a sign of the day of judgment and it is the biggest disaster that afflicted the Muslim Ummah. There is a hadith in which the Prophet sallallahu ‘alayhi wa sallam said that whenever you are afflicted with a problem, then remember your problem in losing me and your problem will seem insignificant. At-Tirmidhi narrates that Anas ibn Maalik said, “When RasulAllah sallallahu ‘alayhi wa sallam came to Madinah, Madinah was all light. And when RasulAllah sallallahu ‘alayhi wa sallam passed away, Madinah was dark. And as soon as we buried RasulAllah sallallahu ‘alayhi wa sallam and the dirt was on our hands, we felt our hearts change.” The mere presence of RasulAllah sallallahu ‘alayhi wa sallam meant something to them, and as soon as he passed away, they felt something missing. The tranquillity was felt in the hearts when he sallallahu ‘alayhi wa sallam was around.

### *3: The Opening of Jerusalem*

This sign happened during the time of ‘Umar ibn AlKhattaab. Abu ‘Ubaydah ibn AlJarrah was the leader of the Muslim army; they had surrounded Jerusalem. They had to surrender; they had no chance of fighting. They sent a message to Abu ‘Ubaydah, saying that they were willing to surrender, but they wanted to give the keys of Jerusalem to the khalifah of the Muslims (because the town was so important). ‘Umar ibn AlKhattaab made shoorah and asked the Sahabah what he should do – go out or stay? Some of the Sahabah told him that it was dangerous and to stay in Madinah; other Sahabah said to go – tawakal Al-Allah. ‘Umar ibn AlKhattaab went out with his servant. They were taking turns on the camel – ‘Umar would ride for awhile, the servant would ride for awhile and then they would give the camel a break. When ‘Umar rode into Jerusalem, it was his turn to pull the camel and the servant’s turn to ride the camel. They passed next to a pool of mud. ‘Umar had to go through it; he picked up his clothes and passed through it. There was mud on his clothes and legs. This was happening in front of the people of Jerusalem. Abu ‘Ubaydah (one of the ten promised Jannah) felt that this was not appropriate – not because the leader shouldn’t be humble, but he felt that the Romans were living in a culture where the leaders are surrounded by guards and he thought that they wouldn’t given him the respect he deserved. ‘Umar deserved respect more than anyone else on earth, at that time. Abu ‘Ubaydah gave him a few suggestions. ‘Umar ibn AlKhattaab hit him in the chest and said, “I wouldn’t expect this to come from you. We were people who were humiliated; we were nothing. Allah honored us with Islam. If we seek honor any other way, Allah will humiliate us.” Meaning, our honor is not based on the entourage and the motorcade or the extravagance. Our honor is in Islam, not the clothes that we wear. ‘Umar was wearing a dress with 14 patches. He’s teaching Abu ‘Ubaydah that Allah will put our honor in their hearts. If we try to honor ourselves in any superficial fashion, Allah will take it away. And SubhanAllah – ‘Umar was right. When the people of Jerusalem saw him in that fashion, they started crying. The people were standing on the roofs of their houses, looking at him. They had heard of ‘Umar, but they had never seen him. They couldn’t believe their eyes at the simplicity of Islam. They gave the keys to ‘Umar ibn AlKhattaab. Allahu ‘Alam, it mentions in the book of Ibn Kathir, that they had in their books the signs of the one who would take the keys of Jerusalem, and one of the signs was that he would have 14 patches in his clothes.

### *4: Plague*

RasulAllah sallallahu ‘alayhi wa sallam said, a death that will eat you away like a certain illness that afflicts goats. This is referring to plague. It occurred in 18H, after the opening of Jerusalem, in Ash-Shaam. It was a major disaster for the Muslims and a great loss for the Ummah because more than 25,000 Muslims died. Among them were Abu ‘Ubaydah and Mu’aadh ibn Jabl. Many sahaabah died during that plague. For them, it’s a blessing because ta’oon is a shahadah.

### *5: The Abundance of Wealth*

RasulAllah sallallahu ‘alayhi wa sallam said, “Wealth will be so abundant that a man will be handed 100 dinar (a small weight of gold) and they wouldn’t be satisfied.” Meaning, “What is this? This is nothing.” There will be so much wealth. This happened to a certain extent during the time of ‘Umar ibn ‘Abdul-Aziz. There are a few stories. One is that the state of Africa sent ‘Umar ibn ‘Abdul-Aziz some money. ‘Umar said, “What is this? Why is the state of Africa sending me this money? This money – take it from the rich of that area and give it to the poor of that area.” In other words, the money did not go to the federal government. It goes to the local government, to be spent on the same area. They told him that they didn’t find any poor in that area. He said to send it back to that area and use it to pave roads or to free slaves. And also, during his time, the zakah of Yemen was sent. He said the same thing – to send it back. This was because Allah put blessing in their rizq.

This sign could also refer to the end of time. There were truly be an abundance of wealth all over the world. RasulAllah sallallahu ‘alayhi wa sallam said, “A time will come when a man will go out with zakah/sadaqah (gold) and nobody will want to take it.” (Muslim) There will be so much money and everyone will be content. This hadith tells us two things: the people will have enough money and they are not greedy. There are rich people who will still take sadaqah.

RasulAllah sallallahu ‘alayhi wa sallam said, “The earth would vomit gold and silver. The murderer would come and say, ‘I used to murder for this.’ And the thief will come and say, ‘I used to steal for this.’ And the one who betrayed my family and cut his ties would say, ‘I betrayed and fought my family for this.’ And then nobody will take it.” Allahu ‘Alam, it might also be because they have suffered so much.

There is a hadith that the river of Euphrates will uncover a mountain of gold. RasulAllah sallallahu ‘alayhi wa sallam said that if you see it, leave it alone, because out of every 100 that go there, 99 will be killed.

This hadith, in Muslim, is a warning for us. RasulAllah sallallahu ‘alayhi wa sallam said, “I was given the keys of the treasures of the earth. I’m not concerned that you would be poor. I’m worried that you would compete on this world and that would destroy you.” If we compete on material gains of this world, that would destroy us. The poverty that is now is not because of a lack of resources. The problem is unfair distribution and oppression (not giving zakah and sadaqah). If you look at the world, the dependency is not on resources. It is the human being that is the greatest asset. Take a place like the Silicon Valley – it’s nothing but dirt, but it’s the richest place on the face of the earth. There’s no oil there, no gold and silver, not much agriculture. It is the human resources there. Unfortunately, we have a lot of resources in the Muslim world, but we don’t have the ability to make use of it. And Allah will not give us barakah unless we follow the terms of shari’ah in business law. A person could have money, but if it doesn’t have barakah, then there is no good in that money.

## *6: Times of Trials and Tribulations*

RasulAllah sallallahu ‘alayhi wa sallam says in the hadith narrated by Muslim: “Do good deeds before the times of trials and tribulations that are like the darkness of night.” Do the good deeds before the trials and tribulations are like darkness of night, spreading all over. Then RasulAllah sallallahu ‘alayhi wa sallam said that during those times, a man would be a believer in the morning, but a disbeliever by night time. And a man would be a believer at night time, but a disbeliever by the morning. RasulAllah sallallahu ‘alayhi wa sallam said because they are selling their religion for a worldly benefit.

In another hadith by Ahmad (it is the same hadith, but AlHasan alBasri is giving an explanation): “In the name of Allah, I have seen these people. Forms, but no minds; bodies without any conscious. Like moths attracted to a fire; and flies attracted by greed. They would go for two dirhams, and a person would be willing to sell their religion for the small price of a goat.” AlHasan alBasri said this at the time of the tabi’een [transcriber's note: tabi'een are the students of the Sahabah]. I wonder what he would have said if he lived today.

In another hadith narrated by Imam Ahmad, and this may be talking about a different time. RasulAllah sallallahu ‘alayhi wa sallam said (the hadith is similar to the other one, but it just says in the end), “[...] the one who is sitting is better than the one who is standing. And the one who is standing is better than the one who is walking is better than the one who is running. So break your bows and stay home. And if anyone enters your home, be like the best of the two sons of Adam.” This means it is better to stay away from those trials. Everything is so mixed up that you cannot separate truth from falsehood. Everything is in the gray area. RasulAllah sallallahu ‘alayhi wa sallam is saying to withdraw. ‘The one who is sitting is better than the one is standing’ means that if you’re away from it, than you are better than the one who is standing. Meaning, don’t get involved. Have the least involvement and stay home. If somebody comes into your house, be like the best of the two sons of Adam. Qaabil killed Haabil. Haabil had said that ‘If you extend your hand forward to kill me, I’m not going to fight back.’ This is not talking about now; this is referring to when times are extremely difficult and you cannot distinguish between truth and falsehood.

In terms of fitan, there are many that happened, and many that did not happen. RasulAllah sallallahu ‘alayhi wa sallam pointed towards the east (when he was in Madinah) and said, “The fitaan come out from here.” And he said, “That’s where the horn of shaytaan comes out.” We find out that the source of some of the greatest trials and tribulations was east of Madinah. That doesn’t mean all of the fitaan come out of there, but that is the primary area of fitan. We find that some of the greatest trials for the Ummah came from the east (of Madinah). Examples of that: many of the deviants came from the east. Political unrest came from there. The Tatar – the Mongolians – came from there. Ad-Dajjal will come from the east. Yajuj and Majuj will come from there as well.

Some of the fitan that already appeared:

*The Beginning of the Fitna: Assassination of ‘Uthmaan*

The assassination of ‘Uthmaan. This was the beginning of the fitna. It opened the door for every fitna after. There is a narration from Bukhari between Hudhayfah and ‘Umar ibn AlKhattaab. ‘Umar ibn AlKhattaab was in a meeting/gathering with many of the sahabah. He asked them, “Who among you can tell me the hadith of the fitna?” Hudhayfah said, “I will.” He mentioned to him some hadith, but that wasn’t what ‘Umar wanted to hear. He said, “I am not asking you about this. I am asking you about the trial that will move like the waves of the ocean.” Hudhayfah said, “Don’t worry about it, because between you and those trials is a closed door.” ‘Umar asked him, “Will the door be opened or broken?” Hudhayfah said, “It will be broken.” ‘Umar said, “If it will be broken, it will never be locked again.” If you open a door – you can lock it again, but if it’s broken, it can’t be locked again. When Hudhayfah finished, they asked him, “Did ‘Umar ibn AlKhattaab know who the door was?” Hudhayfah said, “Yes, he knew, because I told him.” And then Hudhayfah left. They sent someone to go and ask Hudhayfah, “Who was the door?” Hudhayfah said, “‘Umar was the door.” ‘Umar was a door between this Ummah and fitna. During his time, there was stability and security. There were no trials and tribulations during his time. During his time, it was expansion. After ‘Umar passed away, that’s when the fitan started.

Then ‘Uthmaan ibn Affaan became the khalifah. ‘Uthmaan was assassinated. The difference between the assassination of ‘Umar was done by a disbeliever, but the assassination of ‘Uthmaan was done by people under the name of Islam. That is why it opened the door of disunity. In the case of ‘Umar ibn AlKhattaab, it was an enemy of Islam. Over here, it’s Muslims amongst themselves.

‘Uthmaan was the khalifah, and some issues happened during his khilaafah. It was a fitna, and in the end, some Muslims gathered and they surrounded his house and they wanted him to give up khilaafah. They wanted him to step down. ‘Uthmaan was told by the Prophet sallallahu ‘alayhi wa sallam, “Allah will give you a cloak, and if the people ask you to take it off, don’t.” ‘Uthmaan had no idea what this meant. He understood what it meant when the people were asking him to step down. Allah gave him this khilaafah, and these people were telling him to give it up, so he refused. At the same time, he refused to fight them. ‘Ali ibn Abi Taalib and his sons were guarding ‘Uthmaan. He told ‘Uthmaan, “Give me your orders, we will fight them.” ‘Uthmaan said, “I don’t want one drop of blood to be shed for my cause. I don’t want any killing to happen to safeguard me.” He told ‘Ali not to fight for him. ‘Ali ibn Abi Taalib told his sons – Hassan and Hussain – to guard ‘Uthmaan. Eventually they came in. These people were in thousands. They were in Madinah and surrounding the house of the khalifah. In the end, they came in and killed ‘Uthmaan ibn Affaan. That caused the fitan after that.

RasulAllah sallallahu ‘alayhi wa sallam had mentioned that ‘Uthmaan would die a shaheed. RasulAllah sallallahu ‘alayhi wa sallam was with Abu Bakr, ‘Umar and ‘Uthmaan on the mountain of Uhud and it shook – it was an earthquake. RasulAllah sallallahu ‘alayhi wa sallam told the mountain, “Stay stable, because on top of you is a Prophet, a siddeeq and two martyrs.”

## 6. Trials and Tribulations (cont....)

### *The Battle of Al-Jamal*

When ‘Uthmaan ibn Affaan was killed, there was no hadiy [t.n: I'm not sure if that's the Arabic word he used]. Some of the Muslims came to ‘Ali ibn Abi Taalib and told him that they will give him bay’ah [t.n: pledge]. ‘Ali ibn Abi Taalib said no; he said do not give me bay’ah until the Muslims make a shoorah and they decide. They told ‘Ali that ‘Uthmaan was killed, there is a fitna and the killers of ‘Uthmaan will spread all over and the problems will get bigger and bigger. Therefore, you must be the khalifa. They kept insisting until ‘Ali agreed. They had to have a leader. They needed somebody to go and unite the Muslims. They gave ‘Ali bay’ah. Az-Zubayr and Talha gave ‘Ali bay’ah also.

The killers of ‘Uthmaan infiltrated the army of ‘Ali. They were in the hundreds, and maybe even thousands. Talha, AzZubayr and ‘Aa’isha wanted the killers of ‘Uthmaan to be brought to justice. [My own note - remember that ‘Ali, Talha and AzZubayr were all given glad tidings of Jannah by RasulAllah sallallahu ‘alayhi wa sallam.] Because the killers of ‘Uthmaan had infiltrated ‘Ali’s army, they went to ‘Ali and told him that he had to set a court for the ones who killed the khalifah. ‘Ali ibn Abi Taalib said, “The awliya of ‘Uthmaan have to come forth and ask for his revenge.” And the awliya are the closest relatives of the deceased. In the Islamic shari’ah, if someone is murdered intentionally, then their closest relatives are the ones who ask for justice. And they have the decision of either asking for execution or accepting the financial compensation (also known as diya). The family decides this, not the court.

Talha, AzZubayr and ‘Aa’isha agreed with ‘Ali and everything was fine at that time. At night time, some of these killers of ‘Uthmaan, which were in ‘Ali’s army, attacked the army of Talha, AzZubayr and ‘Aa’isha. Talha, AzZubayr and ‘Aa’isha did not come out there to fight; they came out in a big army to ask for justice. AzZubayr and Talha thought that ‘Ali ibn Abi Taalib attacked and that is how the fighting started. It was a very brief fight. In the end, ‘Ali ibn Abi Taalib was able to convince them that he didn’t attack and that he is right in his opinion and they agreed.

‘Ali ibn Abi Taalib was once told by RasulAllah sallallahu ‘alayhi wa sallam that something will happen between you and ‘Aa’isha. This is narrated by Imam Ahmad. ‘Ali ibn Abi Taalib said, “Between me and ‘Aa’isha?” RasulAllah sallallahu ‘alayhi wa sallam said, “Yes.” ‘Ali ibn Abi Taalib said, “Then I am the most unfortunate of people.” (Something happening between me and the mother of the believers? I must be a very unfortunate person.) RasulAllah sallallahu ‘alayhi wa sallam said, “No. And when that happens, then take her back to safety.” ‘Ali ibn Abi Taalib went to ‘Aa’isha and told some of his army’s officers to accompany her back to Madinah. This was a fulfillment of the prophecy of RasulAllah sallallahu ‘alayhi wa sallam.

### *The Battle of Siffeen*

This was a big fitna. RasulAllah sallallahu ‘alayhi wa sallam mentions in a hadith narrated by Bukhari and Muslim, “There will be a war between two big armies of Muslims and they are fighting for the same cause.” (Both of them want the same thing, but they are still fighting.) This is a contradiction. How could you fight for the same reason? Usually, you fight for different reasons. The interpretation for this is as follows: The murderers of ‘Uthmaan were in thousands in ‘Ali’s army. Mu’awiyah was the waliy of ‘Uthmaan; he was his relative. He had the authority to ask for justice in the case of ‘Uthmaan. He asked ‘Ali to hand them over. ‘Ali said, “I will, but I need to establish my authority first. The ones that killed ‘Uthmaan are in the hundreds. I cannot just hand them over like that; a fitna [t.n: Muhammad AlShareef also mentioned in a class that

the killers' clan would fight 'Ali if he tried to bring them to justice] will happen. You have to give me bay'ah first. Everyone in the ummah has to give my bay'ah first. When I have the authority given to me by the Muslims, then I will hand them over. I can't hand them over without authority." Mu'awiyah said, "I will not give you bay'ah until you hand them over."

The right side, obviously, was 'Ali's. Mu'awiyah made an ijtihaad and it was a wrong ijtihaad. He is still a sahabi of RasulAllah sallallahu 'alayhi wa sallam and a katab al-wahiy (writers of the revelation). RasulAllah sallallahu 'alayhi wa sallam entrusted him with writing down the Qur'an. And he is the brother-in-law of RasulAllah sallallahu 'alayhi wa sallam. Umm Habeebah bint Abi Sufyaan (the wife of RasulAllah sallallahu 'alayhi wa sallam) was his sister.

The ones who were on the right track were the ones with 'Ali. There was an indication: RasulAllah sallallahu 'alayhi wa sallam told Ammaar ibn Yaasir that he will be killed by the transgressing side. Ammaar ibn Yaasir was fighting on the side of 'Ali and was killed by people from the army of Mu'awiyah. We cannot accuse Mu'awiyah, because RasulAllah sallallahu 'alayhi wa sallam said that two groups of Muslims will fight each other. And this hadith is in Bukhari and Muslim.

### *Al-Khawaarij*

When 'Ali and Mu'awiyah fought, 'Ali's army had the upper hand. Mu'awiyah's army surrendered by putting the musaahif (Qur'aans) on their swords. When 'Ali saw this, he stopped fighting. There were people in the army of 'Ali that were benefitting from war and bloodshed; they wanted the war to continue. Some of them were leaders of tribes; they were the ones inflaming this problem. They existed on both sides. They said, "How can 'Ali give up? This is the hukm of Allah. 'Ali is putting the opinion of men over the order of Allah subhaana wa ta'aala." Initially, they accused 'Ali of making a mistake, and eventually they accused him of kufr. They obviously accused Mu'awiyah of kufr before. They broke off from the army of 'Ali and that is where they got their name of khawarij from. Khawarij means people who broke off. 'Ali ibn Abi Taalib sent 'Abdullah ibn Abbaas to have a talk with them. 'Abdullah ibn Abbaas convinced 4,000 of them to come back. This was the beginning of the formation of the sect of Khawarij.

The source of khawarij existed during the time of RasulAllah sallallahu 'alayhi wa sallam. The major characteristic of khawarij is extremism. Abu Saeed AlKhudri says that when RasulAllah sallallahu 'alayhi wa sallam was dividing the booty of war, a man from Banu Taneem, called AlKhuwaysarah, came to RasulAllah sallallahu 'alayhi wa sallam, with pride and arrogance, and said to RasulAllah sallallahu 'alayhi wa sallam, "Be just." Look at the rudeness of this man, ordering RasulAllah sallallahu 'alayhi wa sallam to be just. RasulAllah sallallahu 'alayhi wa sallam said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar ibn AlKhattaab said to RasulAllah sallallahu 'alayhi wa sallam, "Let me chop off his head." RasulAllah sallallahu 'alayhi wa sallam told him, "Leave him alone. He will have followers/descendants whom you would see and your prayer compared to theirs will be as if it is nothing. And your fasting compared to theirs will be as if it is nothing." RasulAllah sallallahu 'alayhi wa sallam is telling him that the way that they worship, you will think that the fasting and praying of the sahabah will seem like nothing compared to theirs. "They read Qur'aan, but it doesn't go past their throats." Meaning that the Qur'aan is not in their actions; in the inside, there is no Qur'aan. You hear Qur'aan, but there is not Qur'aan in the heart. "They will leave religion

like the arrow will leave the target.” Sometimes an arrow can hit a target so hard that it can leave the target [Q: Does this mean go through the target? I did not completely understand.] It went so fast that it didn’t leave any blood. They are so fast at leaving religion, because of their extremism, that you don’t even remember when they left it. RasulAllah sallallahu ‘alayhi wa sallam was telling that the sources of people like this were people like AlKhuwaysarah. The roughness and rudeness is the source of the sect of khawarij. These were the same people that killed ‘Uthmaan; they caused these wars between the Sahabah; and when they saw peace between the Muslims, they broke off. [How wrong is that?!]

How do we know that the ones who broke off from ‘Ali’s army were the ones that RasulAllah sallallahu ‘alayhi wa sallam was talking about? RasulAllah sallallahu ‘alayhi wa sallam gave us a sign in a hadith narrated by AlBukhari. Abu Saeed alKhudri said RasulAllah sallallahu ‘alayhi wa sallam said that one of the men will be a dark man and one of his arms is like the breast of a woman, meaning that there is no bone in his arm. [You’ll see later that a man with this description is found: 3rd paragraph down.]

Khawarij said to ‘Ali that you have betrayed the order of Allah. ‘Ali ibn Abi Taalib said, “Then I would give you a few things: you can pray with us in the masaajid, if you wish; I will give you your share of the booties of war when it is split amongst the Muslims [look at ‘Ali’s forgiveness]; I will leave you alone as long as you leave the Muslims alone.” But they did not leave the Muslims alone.

The son of Khabbaab ibn ??? [didn't understand the father's name], a Sahabi of RasulAllah sallallahu ‘alayhi wa sallam, was travelling with his wife. The khawarij stopped him. He identified himself as the son of a sahabi. They asked him, “Whose side are you on?” He said, “I’m not against you, but I’m with the truth.” They killed him. His wife was pregnant. They opened up her stomach and killed the fetus. They killed her. After that, ‘Ali ibn Abi Taalib opened up war against them. Because the deal was: as long as you leave the Muslims alone, I’ll leave you alone. Because of the execution of this sahabi’s son and the brutal execution of his wife, he waged war against them. [A side note: subhanAllah, look at how they stood up for each other's honor! It seems like common sense to fight such cruel people - but in reality, it takes a lot to do that.]

Battle of Nahrawand [sp??]

‘Ali ibn Abi Taalib defeated them and killed many of them. Abu Saeed AlKhudri, the narrator of this hadith, said that ‘Ali told us to go and search for this man whom RasulAllah sallallahu ‘alayhi wa sallam described. He (Abu Saeed) said that he saw the man; he was of the exact description that RasulAllah sallallahu ‘alayhi wa sallam described and he was laying with the dead. And that is a sign that RasulAllah sallallahu ‘alayhi wa sallam was talking about these particular people.

‘Ali ibn Abi Taalib said about them that there is a great reward for the one who kills them. RasulAllah sallallahu ‘alayhi wa sallam said that, “If I live until that time, I would kill them like the people of ‘Aad were eliminated.” Complete elimination. Why? Because such a mentality – there is no way to deal with except by elimination. You cannot reason with such extremism. These people want bloodshed; they won’t settle for peace. If you leave them alone, they won’t leave you alone.



They have caused the Muslims so many problems. Some of the biggest fitan were caused by them. The scholars of hadith say that they never find khawaarij that fabricate hadith. Many of Ahl us-Sunnah did. Khawaarij never lie, but their minds are very stubborn and they don't mind killing.

The fitna of khawaarij was not temporary to that era. RasulAllah sallallahu 'alayhi wa sallam said that whenever one generation of them leave, another generation of them will come up again, until the time of ad-Dajjal. The continuation is not linear. They cannot continue. Why? Because they end up fighting themselves and they destroy themselves. They kill each other or they are killed by outside forces. Extremism comes into the minds of other people, and then they fight each other and cause bloodshed...and so on.

They have a saying in Yemen: "He didn't find anybody to disagree with, so he disagreed with his own people." That is the mentality of the khawaarij.

In a hadith by Ibn Maajah, 'Abdullah Ibn 'Umar said that he heard RasulAllah sallallahu 'alayhi wa sallam say, "Whenever one generation of them comes out, it will be amputated. Then another generation will come out and it will be amputated." 'Abdullah ibn 'Umar said that RasulAllah sallallahu 'alayhi wa sallam repeated it more than 20 times. 'Abdullah ibn 'Umar said, "They are the worse of people, because they took the ayaat referring to the non-believers and they applied them on the believers. They accused the Muslims of disbelief." They are very easy in accusing people of disbelief – that is their major characteristic. [Side note: we should be careful in judging people as well!]

#### *Death of Al-Husain ibn Abi Taalib*

RasulAllah sallallahu 'alayhi wa sallam was once presented with red dirt by Jibra'eel 'alayhis sallaam. Jibra'eel told RasulAllah sallallahu 'alayhi wa sallam that your grandson – Al-Husain – will be killed, and this is the dirt of the area that he will be killed in. He gave RasulAllah sallallahu 'alayhi wa sallam a little bit of the dirt. Al-Husain was killed in Karbala. Al-Hasan had the khilaafah for six months; he gave it up. After him, Al-Husain was given the bay'ah. Some tribes of Iraq promised him support, and a large group of ahl al-bayt (his relatives from the house of RasulAllah sallallahu 'alayhi wa sallam). They fought with the army of Banu Umayyah, and these tribes which promised them support betrayed them. In the end, it was just Al-Husain and his relatives from ahl al-bayt. And they fought until the last person. They were all killed in the end. It was a big bloodshed of the family of RasulAllah sallallahu 'alayhi wa sallam. This was a dark point in the history of the Ummah, that the Ummah would do this to the family of RasulAllah sallallahu 'alayhi wa sallam. This happened during the time of Yazid ibn Mu'awiyah.

He also committed a massacre in Madinah. He attacked for days and killed many of the descendents of the Ansaar and the Ansaar. RasulAllah sallallahu 'alayhi wa sallam said that he saw rain of trials falling on the houses of Madinah.

Both massacres happened during the time of Yazid ibn Mu'awiyah's khilaafah.

#### *7: False Prophets*

Abu Hurayrah raiyallahu 'anhu narrated that RasulAllah sallallahu 'alayhi wa sallam said, "The day of judgement will not occur until 30 false prophets arise. Every one of them is claiming that

he is a messenger.” If we would sum up all of the people who claim to be prophets in this ummah, we will find that they are more than 30 (in the past 1400 years). The explainers of hadith say that this is talking about the false prophets who end up having a sizable following and become famous and well known. This is not talking about the crazy people here and there claiming to be prophets. This is referring to people who actually had a group following them.

Among the most famous are two who claimed to be prophets during the time of RasulAllah sallallahu ‘alayhi wa sallam. These two were: Musaylimah Al-Kadhaab [which means Musaylimah The Liar] and Al-Aswad al-Unsi in Yemen. This happened towards the end of the life of RasulAllah sallallahu ‘alayhi wa sallam.

Musaylimah was from the Bedouins of Banu Haneefah. This is a big tribe, in the area of Yamamah. He was playing on the tribalism: RasulAllah sallallahu ‘alayhi wa sallam is from Quraysh and I am from Banu Haneefah. They are the city dwellers, we (Musaylimah’s people) are the rural people. You’ll find that false prophets always try to use deceptive ways to attract people. Musaylimah knew that the hearts of the people had nationalism, so he played on that. One of his right hand supporters would clearly say: “The Liar of Banu Haneefah is better than the Truthful of the Quraysh!” Many of his followers knew he was lying. His “Qur’aan” was funny.

This is a miracle. You will find people who are intelligent and good at poetry, but if they try to imitate Qur’aan, they come up with something that is not believable and miserable.

One of the most well-known and eloquent poets of the Arabs, a blind man, sat down for awhile to produce a Qur’aan. He was so arrogant and had a big ego. After awhile, the people started asking, “Where is that Qur’aan that you promised?” He said, “Forget about it. I couldn’t do it.”

Musaylimah AlKhadhaab had a huge following – hundreds of thousands of people. It was a big fitna, and this fitna was not extinguished until the time of Abu Bakr as-Siddeeq. This was one of the worse battles; tens of huffaadh were being killed. That’s how the process of collecting Qur’aan began. Abu Bakr started the process of bringing the mushaf together. And the project continued into ‘Uthmaan’s time. The famous battle of Al-Hadeeqah was when Musaylimah was finally killed.

RasulAllah sallallahu ‘alayhi wa sallam saw a dream where he was wearing two bracelets of gold. He said, “I was concerned. Allah told me to blow on them, so I blew on them and they flew away.” They asked RasulAllah sallallahu ‘alayhi wa sallam, “What is the ta`weer (interpretation) of that dream?” He said, “I interpreted the two liars that will come up in my Ummah.” He was talking about Musaylimah and Aswad AlUnsi. Musaylimah was killed. He got married to a woman named Sajah, who claimed to be a prophet too. She had a certain following, Musaylimah had a certain following. They married for political reasons. When Musaylimah was killed, she saw that this prophethood thing was not giving her any advances, so she forgot about it and became Muslim again.

AlAswad alUnsi was killed by a man named Fayrooz. They assassinated him in his palace in Yemen. That was the end of AlAswad alUnsi.

Then there was Tulayhah alUsdi. He claimed to be a prophet, but he became Muslim later. They say he was [a] fine [Muslim] after that.

Wallahu Alam, they say that either Tulayhah or Musaylimah, whenever they asked him to read Qur'aan, he would talk about ayaat describing food. So they said, "We don't know if the angel is revealing to your heart or your stomach!"

AlMukhtaar Ibn 'Ubaid at-taqafi also claimed to be a prophet.

In modern times: there is Mirza Gulaam Ahmad, the founder of alQadiyaniyah. He can be counted as the one of the 30 because he has a sizable following. It is kufr by shari'ah and also by Pakistan's government as well.