Ahadiths-E-Fitn and Their Importance in the Current Scenario

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Abstract:
"Fitnah is something with which good or bad becomes clear for a person. It is called "FITNAH AL-DHAB in fire" when you burn gold in fire so that you know whether it is pure or adulterated. There is a FITAN, which is called the stone with which gold and silver are tested, but the FITNAS about which the Holy Prophet (peace and blessings of Allah be upon him) informed in his AHADIS that your Ummah will suffer from it very soon. . As the texts of the SHARI'AH are witnesses to this and many incidents and incidents also indicate it: It is narrated by Hazrat Zubair bin Adi, he says: We came to Anas bin Malik and we complained to him about the hardships faced by the Hajjaj Bin Yousuf, and he said: I have heard from your Prophet. He said:"Be patient, a time will pass over you, after that there will be a worse time until you meet your Lord. In fact, the current political scenario is a manifestation of the hadiths of the Prophet (PBUH) because he (PBUH) had informed that the links of Islam will be broken one by one, of which the first link will be the KHILAFAH and the last link will be prayer.

Keywords: *Word Fitnah, Fitnah Al-Dhab, Shari'ah, Ahadis, Ummah.*

Introduction

Allah *TA'ALA* has created the life and death of man in order to test him, who submits to his injunctions and who defies him. By showing the paths of both, he gave the right to adopt whichever of them he adheres and what he neglects. If there is inclination, Allah Almighty has made the path of guidance and goodness easy for him. Sometimes Allah Almighty leaves the

bigoted, obstinate, rebellious and disobedient to his circumstances, due to which he commits his misguidance and transgression. And by suffering from lasciviousness, he becomes a victim of destruction and ruin. Therefore, it is necessary that a person should be concerned about this matter in order to avoid sins and temptations, because in this case, the divine teachings, i.e. the Holy Qur'an, can become a tool for his guidance. In order to walk on the right path, it is necessary to recognize it, distinguish between good and evil, and have the ability to comprehend it. Otherwise, there are possibilities that a person may consider an action to be good and commit it. While in the system of Allah *TA'ALA* it is being counted among the black deeds. This one point was ignored by the followers of Christianity and they started focusing on such deeds on the basis of which they were misguided.

Introduction to the word fitnah

Al-FITN is the plural of *FITNA* with the *KASRA* on *FA* and the *FATAHA* on *TA*.

Ibn Faris says: *FA, TA*, *NOON* is real letters.
Azhar says: The main meaning of *FITNA* in the Arabic language is trial and test. Its origin is derived from this saying: *FITNA AL-FIZZA WA AL-ZAHB* means I threw gold and silver into the fire so that the trash can be distinguished from the good. This is what Allah *TA'ALA* said:
"Yes, this is the day they will lie upside down on the fire[1]."
That means they will be burned in the fire. And sometimes the word "fitnah" in the Holy Qur'an also comes in the meaning of trial and test, as Allah Almighty says:
ALIF LAM MEEM! Have people thought that we have come to believe only on their authority, and we will leave them without testing them? We examined those after them also, surely Allah will know those who tell the truth and He will know those who are liars.[2]
The meaning of *WAHUM LA YUFTANOON* is that they should not be tested, and the meaning of *FITNA* means those nations that were before them, we tried them, to whom We said before Our enemies, and We called them these people. But He gave power to those who were harassing them. Just as We sent Hazrat Moosa to Bani Israel, we tested him with Pharaoh and their leaders, and just as We sent Hazrat Essa to the Children of Israel, we tested his followers.

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[1] Surah Al-Dhariyaat: 13:51 Translation: Maududi, Syed Abul-Ali
[2] Surah Al-Ankabut: 3-1 Translation: Maududi, Syed Abul Ali

Jurjani defined *FITNA* as follows:

"Fitnah is something with which good or bad becomes clear for a person. It is called "*FITNAH AL-DHAB* in fire" when you burn gold in fire so that you know whether it is pure or adulterated. There is a *FITAN*, which is called the stone with which gold and silver are tested, but the *FITNAS* about which the Holy Prophet (peace and blessings of Allah be upon him) informed in his *AHADIS* that your Ummah will suffer from it very soon, and those *FITAN* are But if they will be sent like raindrops, then it is like a test and a test so that the condition of the human being becomes clear regarding the good and the bad and the relationship with it.

Meanwhile it is also used in the sense of temptation, error, sin, disbelief and punishment. The validity of all these meanings will depend on the context and evidence. Most of the correct texts indicate that among the signs of the hour there is also a multitude of *HARJ* and they are murders, riots, the appearance of temptations, their spread, the descent of these temptations in cities. Their suffering and horror will increase, until due to the severity of these temptations, a Muslim man will be a disbeliever in the evening and a believer in the morning. In the morning, he will be a believer and, in the evening, he will be a disbeliever and one trial will come after another and the believer will say that this will destroy me, then it will pass and another will appear and he will say this is the one that will destroy me, when Until Allah wills. So, the time will pass and after that there will be evil. As the time will be long with his family and he will be far away from them, then the trials will be more severe and great in terms of suffering. As the texts of the *SHARI'AH* are witnesses to this and many incidents and incidents also indicate it:

(1) It is narrated by Hazrat Zubair bin Adi, he says: We came to Anas bin Malik and we complained to him about the hardships faced by the Hajjaj Bin Yousuf, and he said: I have heard from your Prophet. He said:

"Be patient, a time will pass over you, after that there will be a worse time until you meet your Lord.[3]"

(2) It is narrated by Hazrat Abu Huraira that the Messenger of Allah, may God bless him and grant him peace, said:

"Hurry up in good deeds, before the temptations that will be like fragments of the dark night." (At that time) a man will be a believer in the morning

[3] Abu Abdullah Muhammad bin Ismail al-Bukhari, Al-Jama'i al-Sahih, Darahiya al-Trath al-Arabi, Beirut, Lebanon Hadith No.: 7068

and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning, he will sell his religion for worldly gain.[4]

(3) Hazrat Abdullah bin Amr bin Aas says that we were on a journey with the Prophet and we stayed at one place. Gather for the preached prayer. So, we gathered with the Prophet and he said:

Messenger also passed before me, it was obligatory on him to guide his Ummah towards good and prevent them from evil. The welfare of this Ummah is placed in its beginning and at the end of the era, people will face trials and undesirable affairs. When a trial comes, some part of it will make some part happy, then a trial comes and the believer will say: It will kill me. When it passes, the believer will say that it is the cause of my death. A person who wants to be saved from Hell and enter Paradise should die in the condition that he believes in Allah and the Last Day and treats people as he expects himself to be treated. [5]. "

The Prophet (peace be upon him) directed the attention of the Muslims to such a matter that would protect people from these temptations, evils and sins, so he ordered them to seek refuge in Allah from these temptations, to hasten righteous deeds, to Allah and on the Day of Judgment. Stay away from these temptations with perfect faith and holding fast to the Muslim community.

(4) In this sense, the Prophet ﷺ also said:

تَعَوَّذُوا بِاللهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

"Seek the refuge of Allah *TA'ALA* from external and internal temptations[6].

(5) Hazrat Huzaifah says,

"People used to ask the Prophet about good and I used to ask about evil, fearing that I would not be caught in it." I said: O Messenger of Allah! Undoubtedly, we were in the evil of *JAHILIYYAH*, and then Allah sent the good of Islam to us. Is there any evil even after this good? He said: Yes, I said: Then is there any good after this evil? He said: Yes, but there is something wrong with it. I said: What is wrong? He said: Those who will receive guidance other than my guidance. So, they will recognize some

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[4] Abu al-Hasan Muslim bin Hajjaj al-Qashiri, Sahih Muslim, Targhim Muhammad Fawad Abd al-Baqi, Al-Muktab al-Islamiyya, Istanbul, Hadith No: 118

[5]Abu al-Hasan Muslim bin Hajjaj al-Qashiri, Sahih Muslim, Targhim Muhammad Fawad Abd al-Baqi, Al-Muktab al-Islamiyya, Istanbul, Hadith No.: 1844

[6] Abu al-Hasan Muslim bin Hajjaj al-Qashiri, Sahih Muslim, Targhim Muhammad Fawad Abd al-Baqi, Al-Muktab al-Islamiyya, Istanbul, Hadith No. 2867

things and deny some things. I said: Is there any evil after this good? He said: Yes, there will be those calling to the gates of hell. Whoever accepts their invitation, they will throw him into hell. I said: O Messenger of Allah! Describe some of their attributes. He said: They will be like us and speak with our languages. I said: If this time comes to me, what order do you give me? He said: Hold the congregation of Muslims and the Imam obligatory. I said, if there is no congregation and Imam? He said: Stay away from all these sects and hold fast to the root of a tree until death comes to you and you are in that condition[7].

All these hadiths are indicative of this great matter which the Prophet (peace and blessings of Allah be upon him) warned and threatened his *UMMAH*. He guided them towards the matter which restrains the people from these evils and sins, that they should seek refuge from them (temptations) and keep away from them, with true faith in *ALLAH TA'ALA*. With following your commands and prohibitions. With holding the group of *AHL-E-SUNNAH WA-UL-JAMAA'AT* obligatory, if they are weak and few in number.

Prophetic method of awareness of temptations

He (peace and blessings of Allah be upon him) warned his ummah against every *FITNA* that could cause it suffering and problems and indulging in debauchery. This is the reason that one of the great temptations, the *FITNA DAJJAL*, he made a special point about. Presented that not only I, but all the prophets who visited the world before me have informed and warned their nations about it.[8] In some places, in view of the fear that someone might not be able to understand a point about *DAJJAL*, He explained it in a very clear way so that everyone could understand it[9]. In the words of the traditions found in this context, the words "انذرتكم المسيح " "I warn you from the temptation of Christ the *DAJJAL*" are found, which shows that

[7] Abu Abdullah Muhammad bin Ismail al-Bukhari, Al-Jama'i al-Sahih, Darahiya al-Trath al-Arabi, Beirut, Lebanon Hadith No: 3606

[8] Abu Abdullah Muhammad bin Yazid Al-Qazwini, Ibn Majah, Sunan Ibn Majah, Development and Research: Muhammad Fawad Abdul Baqi, Dar Ihya Al-Kitab al-Arabiyyah, Al-Qahra.

[9] Abu Dawud Sulaiman bin Ash'ath al-Sajistani, Dar al-Hadith for publication and publication, Beirut, hadith number: 4320

awareness of temptations is one of the most important and preferable topics for a believer.

Importance of tradition of temptation

Since the hadiths of fitnah are purely related to the academic and practical world, it is very important to acquire their knowledge and propagate it to others. Otherwise, all the members of the Ummah will gradually suffer from *FITNAHS*, and from such a loss, , the consequences of which will have to be borne by many generations. This concern was present among the Companions. That is why every such event that came to their knowledge, which could become the basis of division and chaos in the *UMMAH*, was condemned. The Companions also did special work regarding *DA'WAH* among their companions to keep them away from temptations.

By Ahnaf bin Qays, he says: I went to help one of two people in a war, and on the way [10]I met Hazrat Abu Bakra. He asked me. I told them that I was going to help a man in a fight. They advised me to go back because I had heard the Prophet (peace and blessings of Allah be upon him) saying that when two Muslims draw their swords and fight each other. If they fight, both the killer and the victim will go to hell fire. The victim will go to hell because he also wanted to kill his partner[11].

Fear through temptations

This mood of warning against temptation was created by the Prophet himself, because during his sermons and exhortations, he used to tell such news of the future that any intelligent person would be mentally protected from evil by listening to it. He could have been inclined to prepare for the visit. He (peace be upon him) informed about the severity of temptations in such a way as if he was seeing them with his own eyes. Stay away from these temptations to protect your faith. One time Uthman bin Shaham and Farqad Sabkhi came to Hazrat Abu Bakra's son Muslim bin Abu Bakra and said to him that if he had heard any hadith about temptations from your respected father. If you have heard it, please let us know about it. So, he narrated the hadith of the Prophet to these two men:

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[10] Ibn Hajar refers to this person as Hazrat Ali (Radi Allahu Anhu). (Abu al-Fazl Ahmad bin Ali bin Hajar Asqalani, Fath al-Bari Sharh Sahih Bukhari, Dar al-Marafah, Beirut, volume 1, page 339)

[11] Abu Abdullah Muhammad bin Ismail al-Bukhari, Al-Jama'i al-Sahih, Dar Ahiyya al-Tarath al-Arabi, Beirut, Hadith No. 31

"Surely there will be many temptations, beware, yes there will be many temptations, the one who sits will be better in them than the one who walks." And the walker will be better among them than the runner. Be careful! When calamities and riots descend or happen, whoever has camels should go to his camels, and whoever has goats should go to his goats, and whoever has land (of cultivation) should go to his land. A person said: O Messenger of Allah! What do if he has no camels, no goats, and no la -The Messenger of Allah said: "Let him take up his sword and coat its fence with stones (i.e. leave nothing to fight against), then hasten to save himself as much as possible.". (After that he said) O Allah, I have delivered your order, O Allah, I have delivered your order.

Another person asked the Messenger of Allah! Tell me, if I am forced even to be taken to one of the two ranks or one of the two groups, then someone there will strike me with a sword or an arrow will come and kill me? He (peace and blessings of Allah be upon him) said: "He will cover up his sins and yours and will go to Hellfire[12]."

Consequences of Ignorance of Traditions of Fatan

There are several hadiths related to the nature of these temptations, in the light of which we know that the Prophet (peace and blessings of Allah be upon him) did not spare any detail in clarifying this subject. Do not allow it to be tainted by it, but stay away from it as much as possible. For the sake of understanding, the Prophet (peace and blessings of Allah be upon him) has also revealed the names of trials.

Hazrat Abu Huraira (RA) says that the Prophet (PBUH) said:

Knowledge will be taken away and there will be many earthquakes and the time will draw near and temptations will appear and *HARJ* will increase and HARJ means killing.[13]

In the aforementioned hadith, a map of the world's conditions has been presented after the rise of knowledge, which shows that the Prophet (peace and blessings of Allah be upon him) informed the Companions of the importance of acquiring knowledge related to this aspect. He said, "Allah has sent down a lot of temptations tonight. One of these temptations is

[12] Abu al-Hasan Muslim bin Hajjaj al-Qashiri, Sahih Muslim, Targhim Muhammad Fawad Abd al-Baqi, Al-Muktab al-Islamiyya, Istanbul, Hadith No.: 2887

[13] Abu Abdullah Muhammad bin Ismail al-Bukhari, Al-Jama'i al-Sahih, Dar Ahiyya al-Trath al-Arabi, Beirut, Hadith No: 7121

women wearing indecent clothes. He said, "I have not seen any temptation to the men of my *UMMAH* greater than the women[14].

He (peace be upon him) has left such teachings for the people of the future, in the light of which everyone can recognize the evil and corruption of their time and save themselves from it. Therefore, it is necessary that the listener or the knower should have a sincere heart, which There will already be a tendency towards evil in his heart, he will be a victim of these temptations. According to the hadith, the first attack of temptations will be on the human heart. The hearts will be divided into two types. There will be hearts like stones which will not be affected by any temptation and because of such people the survival of the world will be possible while the hearts of other types of people will turn whitish and black. Will consider and avoid any evil.[15]

Result

In fact, the current political scenario is a manifestation of the hadiths of the Prophet (*PBUH*) because he (*PBUH*) had informed that the links of Islam will be broken one by one, of which the first link will be the *KHILAFAH* and the last link will be prayer. Many fatwas have come out against the Muslim ruler and his murder. Some of them have declared the exodus as necessary, while others have declared it as not necessary. That the result of not spreading the knowledge of *HADITH FITNA* is that now the life of any ruler is not safe. In the history of Pakistan, the assassination of Khan Liaquat Ali Khan, Benazir Bhutto etc. are clear examples of this. Of course, these murders were not carried out by people with *SHARIAH* ideas, but they had political and material motives behind them, but even so, killing a Muslim ruler is a grave sin. Prophet, peace be upon him, have given clear teachings in this regard. . Imam Ahmed bin Hanbal has narrated the hadith of Hazrat Abdullah bin Tashah, according to which the Prophet (peace be upon him) said that whoever avoids killing me, killing the Caliph who is steadfast on the truth, and following the Dajjal, he will be saved.

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[14] Abu Abdullah Muhammad bin Ismail al-Bukhari, Al-Jama'i al-Sahih, Dar Ahiya al-Trath al-Arabi, Beirut, Hadith No. 115

[15]Abu al-Hasan Muslim bin Hajjaj al-Qashiri, Sahih Muslim, Targhim Muhammad Fawad Abd al-Baqi, Al-Muktab al-Islamiyya, Istanbul, Hadith No: 144