

The nations will gather against you

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

I have a doubt about the hadeeth, “Soon the nations will gather against you, just as people are called to a feast”, for two reasons:

Firstly: It speaks about the unseen, and none knows the Ghaib except Allaah.

Secondly: It influences the people to be pleased with our state, and not try to change at all.

There is no doubt that it is a fabricated hadeeth, from one of the enemies of Islaam.

Answer from Shaykh al-Albaanee (رَحِمَهُ اللهُ)¹:

The hadeeth is authentic without doubt, and it speaks about an unseen matter, which Allaah knows of, and it is one of the matters that is possible, without any kind of confusion, as it is one of the necessities of Prophethood and being a messenger, and it points to something other than one what questioner is asking.

That is my general answer, and as for the details:

Firstly, the authenticity of the hadeeth:

This hadeeth has been narrated through many different routes, and all going back to two Sahaabee, the first is Thawban, the lad of Allaah’s Messenger (صلى الله عليه وسلم)², and the second is Aboo Hurairah (رضي الله عنه)³, who memorised what others from the Sahaabah did not, in terms of ahadeeth.

As for Thawban, there are three routes which lead to his hadeeth, the first, is from Aboo `Abd as-Salam, who narrated that Thawban said, “Allaah’s Messenger (صلى الله عليه وسلم), said, ‘Imminently, there will come a time when the nations gather against you, just as people gather around a feast.’ A man said, ‘Will it be because we are few at that time, O Allaah’s Messenger?’ He responded, ‘No, you will be numerous in those times, but you will be as useless as the scum of the sea, and Allaah will remove the fear that your enemies used to possess from you from their chests,

¹ (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

² (صلى الله عليه وسلم) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

³ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

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and He will place al-Wahn in your hearts', it was said, 'What is al-Wahn?', he responded, 'Love of life, and hatred of death.'"

This hadeeth was collected by Aboo Daawood in his Sunan, 2/210, and ar-Ruyanee in his Musnad, 25/134/2, from the route of `Abd ar-Rahman bin Yazeed bin Jabir from Aboo `Abd as-Salam, and all of its narrators are trustworthy, except Aboo `Abd as-Salam, he is unknown, but he was not alone in narrating the hadeeth, as we will see.

The second route from Thawban is from Abu Asma' ar-Rahbi from Thawban, which was collected by Ahmad, 5/287, and al-Bazzar, from al-Mubarak bin Fudhala, who narrated it from Marzuq Aboo `Abdullah al-Himsee, who narrated it from Aboo Asma' ar-Rahbee, and this chain of narration is great, and its narrators are all trustworthy, except al-Mubarak commits Tadlees, but he expressed that he heard it from Marzuq, so that does not affect the chain of narration.

The third route is from `Abd bin `Ubaid at-Taminee al-Abasee who narrated from Thawban. This route was collected by at-Tayyalisee in his Musnad, pg 123 (2/211 in the copy of Shaykh al-Banna), and this chain is weak, but it is strengthened by the previous chain of narration.

Therefore, the second path which we mentioned is enough of proof that it is authentic, and these two weaker chains only strengthen it.

As for the version of Aboo Hurairah, it was collected by Ahmad in his Musnad, 2/259, from Shubail bin `Awf, from Aboo Hurairah who said, "I heard Allaah's Messenger (صلى الله عليه وسلم), say to Thawban, 'How will you be, O Thawban, when the nations gather against you...'" It is the same hadeeth, and its chain is not bad, and it has other ahadeeth as witnesses.

Al-Haythamee said in Majma' az-Zawa'id, 7/287, "It was collected by Ahmad and at-Tabaraanee in al-Awsat, and Ahmad's chain is good."

Therefore, the hadeeth is authentic with all of its routes, so we cannot reject it in terms of the authenticity of the chain, and we must submit and accept it.

Secondly, the Prophet speaking about the unseen:

I am amazed at the doubt in this hadeeth, and that it, "speaks about the unseen, and only Allaah knows the unseen." It is sad to see that these types of accusations are made by many of our Muslim youth, and I have heard it many times before, and it harms Islaam, as it essentially states that since the Prophet (صلى الله عليه وسلم), is human just as other humans, he has no connection with the heavens, and no revelation is revealed to him.

But the majority of the Muslims, we believe opposite to that, we believe that the Prophet (صلى الله عليه وسلم), is unique in that he receives revelation, which is why Allaah (تبارك وتعالى)⁴, ordered him to convey this to the people, and he quoted the last Ayah of Soorat al-Kahf,

⁴ (تبارك وتعالى) (Tabaraka wa Ta'ala) The Blessed and the Most High

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[Say I am only a human like you, but revelation is revealed to me, that your God is one.]⁵

This is why his speech (صلى الله عليه وسلم), is free from error, as Allaah said,

[He does not speak out of his desires, it is only a revelation revealed to him.]⁶

This revelation is not limited to the Religious Rulings, but it includes other aspects, such as matters of the unseen, and the Prophet, even if he does not know the unseen, as Allaah said,

[If I knew the unseen I would have done more good, and I would not have been struck with harm, but I only warn and bring glad tidings to a believing people.]⁷

However, Allaah gives him some knowledge of unseen, and the proof is what Allaah said,

[He (Allaah) is the knower of the unseen, and none has access to that knowledge, except whoever he chooses from among his Messengers.]⁸

He also said,

[None has access to His Knowledge, except if He wishes.]⁹

Therefore, we as Muslims must believe that the Prophet (صلى الله عليه وسلم), does not attain knowledge of the unseen alone, but it granted knowledge of some aspects of that knowledge by Allaah, and that the Prophet (صلى الله عليه وسلم), tells us about that unseen through the Qur'aan and Sunnah.

The matter such as the details of the Last Day, the Resurrection, Paradise, Hellfire, the Angels, the Jinn, and details about what will happen in the future, are only matters of the unseen that Allaah gave to His Prophet, and His Prophet told us about them. After knowing this, how can someone have any kind of doubt in any hadeeth, due to it speaking about the unseen?!

If this doubt is true, we would have to reject many ahadeeth, it may even be up to one-hundred ahadeeth, or more, and these are all signs of his Prophethood (صلى الله عليه وسلم), and the truth of his message, and rejecting all this is falsehood, and a well known fundamental is that whatever necessitates falsehood is falsehood in of itself.

Al-Haafidh Ibn Katheer has investigated these types of ahadeeth in his Tareekh, and he dedicated a chapter there to, he said, "Chapter: Things which the Prophet (صلى الله عليه وسلم), told of which are in the future of his life, and after his death, and those which have

⁵ سورة الكهف – Soorah al-Kahf [18:110]

⁶ سورة النجم – Soorah an-Najm [53:3]

⁷ سورة الأعراف – Soorah al-A'raaf [7:187]

⁸ سورة الجن – Soorah al-Jinn [72:26-27]

⁹ سورة البقرة – Soorah al-Baqarah [2:255]

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happened of those things.” Whoever wants to review that, it will bring guidance and light to him, he should look to al-Bidayah wa an-Nihayah, 6/182-256.

Allaah has spoken the truth when he said,

[And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. Aaishah), and Allaah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: ‘Who told you this?’ He said: ‘The All-Knower, the All-Aware (Allaah) has told me.]”¹⁰

He also said,

It is not given to any human being that Allaah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. And thus We have sent to you (O Muhammad (صلى الله عليه وسلم)) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad (صلى الله عليه وسلم)) are indeed guiding (mankind) to the Straight Path (i.e. Allaah’s religion of Islaamic Monotheism). The Path of Allaah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allaah (for decision).¹¹

The Muslims should read the Book of their Lord, and ponder upon it with their hearts, so that it is a protection for them from any perversion or deviation, as the Prophet (صلى الله عليه وسلم) said, “This Qur’aan: an edge of it is in Allaah’s Hand, and another in your hands, so hold fast to it, for if you did, you will not be deviated to destroyed after that.”¹²

Thirdly, the purpose of the hadeeth:

Now that we know that this hadeeth’s chain is authentic to the Prophet (صلى الله عليه وسلم), and that what it contains, such as informing about the unseen, it is only revelation from Allaah (تعالى)¹³, to him (صلى الله عليه وسلم), then it would become clear that it is impossible that its meaning is what the noble questioner said, “It drives people to be pleased with the state we are in...”

Rather, it drive people to do the total opposite thereof, and it speaks of the reason that the nations will gather upon them, and it is that we will, “**Love life and hate death**”, this love of life and hatred of death is what drives us to be pleased with our state of lowness, and our going away from Jihaad in Allaah’s Path, and all of its types, such as Jihaad of one’s own self, and Jihaad with money, and by speaking, and other types; this is the situation of most Muslims today, to our great sorrow.

¹⁰ سورة التحريم – Soorah at-Tahreem [66:3]

¹¹ سورة الشورى – Soorah ash-Shoora [42:51-53]

¹² A Saheeh hadeeth: It was collected by Ibn Nasr in Qiyaam al-Layl, pg. 74, Ibn Hibbaan in his Saheeh, 1/122, with an authentic chain of narration, al-Mundhiree said in at-Targheeb, 1/40, “It was collected by at-Tabaraanee in al-Kabeer with a good chain of narration.”

¹³ (تعالى) Ta’aala (He, The Most High)

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This hadeeth tells us that to finish with this situation that we are in is to act upon this hadeeth, and to take the means of success and winning in this life and the next, and that we return to what our Salaf were upon, they would love death to the same extent that their enemies love life.

This reality is alluded to in another hadeeth, wherein Allaah's Messenger states, **"If you deal with al-`eena¹⁴, follow the tails of cattle, become pleased with farming, and abandon Jihaad in Allaah's Path, Allaah will send disgrace upon you, until you return to your religion."**¹⁵

Ponder how this hadeeth agrees totally with the one which has been mentioned, **"Allaah will not take the disgrace away until you return to your religion."** Not only that, this has also been mentioned in the Qur'aan, when Allaah said,

[Allaah does not change the state a people are in until they change what is in their selves.]¹⁶

We have established that the goal of the hadeeth is warning Muslims from persisting upon, **"Loving live, and hating death"**, and it is a great goal to be achieved. If only the Muslims pay attention and acted upon it, they would be noble in this life, and the flag of the Kuffaar would not be risen at all, however, this will all come to end eventually, as Allaah's Messenger (صلى الله عليه وسلم), said in many ahadeeth, that Islaam will enter every house, he said, **"This religion will reach whatever the night and day reach, there will not be a home except it is upon this religion, regardless if the person is noble or not; Allaah will use the noble to aid this religion, and the one who was not noble to disgrace disbelief and the disbelievers."**¹⁷

The confirmation of this Hadeeth is what Allaah said,

"They want to extinguish Allaah's Light with their mouths, but Allaah will only complete His Light even if the disbelievers do not like that, He has sent His Messenger with the guidance and the true religion, so that it may become apparent over all other religions, even if the polytheists hate (it)."¹⁸

Allaah has spoken the truth when he said,

"You will come to know of it after a while."¹⁹

¹⁴ It is that a person sells something to someone for a certain price, for a certain amount of time, then purchases it back later for a less price, thereby making a profit.

¹⁵ Collected by Aboo Daawood, 2/100, Ahmad, numbers, 4825, 5007, and 2562, ad-Dulabee in al-Kunaa, 52, and al-Baihaqee, 5/316, with two chains from Ibn `Umar, one of which was declared Saheeh by Ibn al-Qattan, and the other was declared Hasan by Shaykh al-Islaam Ibn Taymeeyah, in al-Fatawa, 3/32, 278.

¹⁶ سورة الرعد – Soorah ar-Raad [7:11]

¹⁷ Collected by Ahmad, 4/103, at-Tabaraanee in Mu`jam al-Kabeer, 1/126/2, al-Hakim, 4/430, Ibn Bashran in al-Amalee, 1/60, Ibn Mandah in Kitaab al-`Eemaan, 1/102, and al-Haafidh `Abd al-Ghaneer al-Maqdisee in Thikr al-Islaam, 2/126, from the route of Ahmad who narrated it from Tameem ad-Daree, from Allaah's Messenger, and its chain is authentic. Al-Hakim declared it authentic, and adh-Dhahabee agreed with him, al-Maqdisee said, "It is a Hasan Saheeh hadeeth", and it has two other narrations which strengthen it, one from al-Miqdad bin al-Aswad which Ibn Mandah and al-Hakim collected, and it has an authentic chain, and the other from Aboo Tha`laba al-Khashnee, which was collected by al-Hakim, 1/488.

¹⁸ سورة التوبة – Soorah at-Tauba [9:32]

¹⁹ سورة ص – Soorah Sa`ad [38:88]