

Conciliation between strangeness of Islaam and survival of triumphant group

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Conciliation between Hadeeth about strangeness of Islaam and Hadeeth concerning the survival of the triumphant group

Question: How can we conciliate between the Hadeeth which reads: [Islaam began as something strange...] and the Hadeeth: [A group of my ummah will continue to prevail following the truth...]?

Shaykh bin Baaz (رَحِمَهُ اللَّهُ)¹: There is no contradiction between the two Hadeeths. The first one is clear and is confirmed by historical reality. The rest of the Hadeeth is as follows: [and it will go back to being something strange as it began, so glad tidings to the strangers.] Another narration was related by someone other than Muslim, reads: [They will revive that which the people have killed off of my Sunnah.] Another wording reads: [those who set right what others corrupt.]

The second Hadeeth indicates that reform, Da`wah (calling to Islaam), knowledge and teaching will continue, and this is glad tidings that there will be a group which still prevails and adheres to the truth.

The idea of being a stranger is not contrary to the idea of the survival of that group, and it does not imply that it will be in one place. Truth must remain until the Dajjal (Antichrist) emerges, and until the wind comes [which will take the souls of the believers just before the Hour begins].

Moreover, this sense of being a stranger may increase in one area whilst decreasing in another, and it may mean many things, such as an increase in Bid`ah (innovation in Islaam), neglect of Prayer in congregation, or not enjoining what is good and forbidding what is evil. One of the most serious manifestations of it is the alienation of the people of Tawheed and the prevalence of Shirk. We ask Allaah (سُبْحَانَهُ)² to keep us safe and sound! Islaam may prevail in some areas and become stronger than before, as we see in real life, and it may be stronger at some times more than others.

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

² (سُبْحَانَهُ) (Subhanahu) Exalted be He

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Concerning the Hadeeth: **[There will come no time but the time after it will be worse than it]** this is to be interpreted as referring to what is usually the case. It does not mean that there will not be some times that are stronger than those that came before, as in the case of the era of `Umar ibn `Abdul-`Azeez. His time was better than the time of Sulayman and Al-Walid, and as in the case of the time of Shaykh-ul-Islaam Ibn Taymeeyah and his disciple Ibn Al-Qayyim when the Sunnah prevailed and innovation was refuted; and as happened in Arabia after the Da`wah of Shaykh Muhammad Ibn `Abdul-Wahhab (رَحْمَةُ اللَّهِ).