

Answer to Question

Authenticity of the Hadith “سيأتي أقوام يوم القيامة يكون إيمانهم عجباً...”: People will come on the Day of Resurrection, and their faith will be astonishing...”

To Azzam Abu Fara
(Translated)

Question:

Assalamu alaikum wa Rahmatullah wa Barakatahu

May Allah accept your obedience and happy new year, Sheikh.

I was looking for the authenticity of this hadith, but I could not find the authenticity with this wording, so please help.

(On the Day of Resurrection, there will come people their faith will be marvelous, their light seeks in their hands and in their right hands, and it will be said: You rejoice today, and peace be upon you enter it immortally, the angels and prophets will envy them for Allah’s love to them. So, the companions asked who are they, O Messenger of Allah? He said: They are neither from us nor from you, for you are my companions and they are my loved ones. They will come after you and find a book that people have stopped following and a Sunnah that they have killed, so they turn to the Book and the Sunnah and revive them and recite them and teach them to people, and they will face in its way of torment and more severe than what you have faced. The belief of one of them is as forty of you, and the martyrdom of one of them is as forty of your martyrs. You will find supporters for the truth, but they do not find supporters, they are surrounded by the oppressors from everywhere, and they are in the vicinity of Bayt Al-Maqdis.” And Allah bless you.

Answer:

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu

1- With regard to the text (the hadith) that you are asking about, we did not find it with this wording in any of the hadith books, and it seems that some of its words were taken from several hadiths that were joined together, so whoever did that made them look like one hadith:

a. The hadiths referred to are hadiths in multiple chapters, and not multiple narrations for one hadith.

b. Also, some hadiths contain words close to what was mentioned in the text and not the same words.

c. In the mentioned text, there are also some of the meanings mentioned in some hadiths even though the words are different.

d. Moreover, among the hadiths from which some of the forms and words were taken the text in question, some are acceptable hadiths that are invoked, and some are incorrect and are not used as evidence.

2- I will mention some of those accepted hadiths that are used as evidence:

- Ahmad narrated in his Musnad of Abu Malik Al-Ash’ari that when the Messenger of Allah, may Allah bless him and grant him peace, finished his prayer, he turned to the people with his face and said: «يَا أَيُّهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا وَاعْلَمُوا أَنَّ لِلَّهِ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ» “O people, hear, understand, and know that Allah Almighty have worshipers who are not prophets, nor martyrs, the prophets and the martyrs envy them for their assemblies and their closeness to Allah”. So, a man of the Bedouins’ narrators came and waved by hand to the Prophet of Allah (saw) and said: O Prophet of Allah, people of people who are not with the prophets, nor the martyrs of the prophets, and the prophets and the martyrs envy them for their assemblies and their closeness to Allah, describe them for us. So, the Messenger of Allah (saw) was pleased by the question of the Bedouin, so the Messenger of Allah (saw) said: «هُمْ نَاسٌ مِنْ أَقْنَاءِ النَّاسِ وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ تَحَابُّوا فِي اللَّهِ وَتَصَافَوْا بِصُحْبَةِ اللَّهِ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرٌ مِنْ نُورٍ فَيُجْلِسُهُمْ عَلَيْهَا فَيَجْعَلُ وُجُوهَهُمْ نُورًا وَيُثَابِتُهُمْ نُورًا يَفْرَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْرَعُونَ وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ» “They are people from the annihilation of mankind and the strife of

the tribes, with no close ties of kinship with each other, and who loved one another for the sake of Allah. On the Day of Resurrection, Allah will place for them pulpits of light, and He will make them sit on them, and He will make their faces a light, and their clothes a light. People will be terrified on the Day of Resurrection, and they will not be terrified, and they are the friends of Allah, they shall have no fear, nor shall they grieve”.

- Muslim narrated in his Sahih of Abu Hurairah that the Messenger of Allah (saw) came to the cemetery and said: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَبَدْتُ أَنَا قَدْ رَأَيْتُنَا إِخْوَانَنَا» **“Peace be upon you the home of a believing people, and if Allah wills we will join you. I wish we had seen our brothers”**. They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: «أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ» **“You are my companions, and our brothers are those who have, so far, not come into the world.”** They said: How do you know who has not yet come from your Ummah, O Messenger of Allah? He said: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ» **“Tell me; supposing a man had horses with white blazes and white marks on their legs among horses which were pure black, would he not recognize his own horses?”** They said: Yes, O Messenger of Allah. He said: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنْ» **“On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution.”** He said: **“I will reach the Cistern ahead of you.”** Then he said: **“Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: ‘Come here!’ But it will be said: ‘They changed after you were gone.’ So I will say: ‘Be off with you!’”**

- Muslim narrated in his Sahih of Uqbah who said: I heard the Messenger of Allah (saw) say: «لَا تَزَالُ عَصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ قَاهِرِينَ لِعَدُوِّهِمْ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ» **“A group of my ummah will continue to fight for the command of Allah, subduing their enemy, and those who oppose him will not harm them until the Hour comes to them while they are on that situation”**.

- Ahmad narrated in his Musnad of Al-Baraa bin Azib that the Prophet (saw) stoned a Jew (for committing zina) and said: «اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي أَوَّلُ مَنْ أَحْيَا سُنَّةَ قَدْ أَمَاتُوهَا» **“O Allah, I testify to You that I was the first to revive a Sunnah that they had put to death”**.

- Ahmad narrated in his Musnad of Abu Umamah who said: The Messenger of Allah (saw) said: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لِعَدُوِّهِمْ قَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ إِلَّا مَا أَصَابَهُمْ مِنْ لَأْوَاءَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ» **“There is still a group of my Ummah on the truth, appearing to overpower their enemy, and they will not be harmed by those who are behind them except when a calamity befalls them, until the command of Allah comes to them while they are like that. They said: O Messenger of Allah, and where are they? He said: In Bayt Al-Maqdis and the enclosures of Bayt Al-Maqdis”**.

- Al-Tirmidhi narrated in his Sunan of Abu Umayyah al-Sha`bani who said: I went to Abu Tha'labah al-Khushni and said to him: How do you do with this Ayyah? He said: Which verse? I said: Allah Almighty said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ **“O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ‘rightly’ guided.”** [Al-Ma'idah: 5-105] He said: By Allah, I asked an expert about it. I asked the Messenger of Allah (saw) and he said: «بَلْ انْتَمِرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا» **“Enjoin with what is right and forbid from what is wrong so if you see an obedient stinginess and an inclination followed, and an influential world and the admiration of everyone who has his own opinion, you have to leave the common people alone for there is behind you days when perseverance in them is like grasping at hot coals, for the one working with them, the wages of fifty men who work the same as yours”**. Abdullah bin Al-Mubarak said: “Other than Utbah added to me that it was said: O Messenger of Allah, the reward of fifty of us or of them? He said: «بَلْ أَجْرُ خَمْسِينَ مِنْكُمْ» **“The reward of fifty of you”**. Abu Issa said this is good but rather strange.

3- The hadiths mentioned above are acceptable hadiths that are invoked. But there were also hadiths in which there was a disagreement about and they contained words and forms that resemble the text being discussed, and I will mention some of them to show that the text being discussed was composed of several authentic and incorrect hadiths:

It came in al-Ibana al-Kubra by Ibn Battah that the Prophet (saw) said: «رحمة الله على خلفائي» **“May Allah have mercy on my successors”**, they said: Who are your successors? He said: «الذين يحيون سنتي، ويعلمونها عباد الله» **“Those who revive my Sunnah and teach it to the servants of Allah”**, and it came in the Musnad of Al-Shihab Al-Quda'i of Katheer bin Abdullah Al-Muzni, of his father, of his grandfather, who said: The Messenger of Allah (saw) said: «إن الدين بدأ غريباً، وسيعود كما بدأ غريباً، فطوبى للغريباء» **“Religion began as something strange, and it will return as it began as something strange, so blessed are the strangers”**, It was said: O Messenger of Allah, who are the strangers? He said: «الذين يحيون سنتي ويعلمونها عباد الله» **“Those who revive my sunnah and teach it, servants of Allah.”** It was stated in the hadith collection: [اللهم ارحم خلفائي الذين يأتون من بعدي] **“O Allah, have mercy on my successors who come after me, who will narrate my hadiths and my Sunnah and teach them to people”** ((Al-Tabarani in Al-Awsat, Al-Ramhurmi in Al-Muhaddith Al-Fasal, Al-Khatib in Sharaf Al-Hadith, and Ibn Al-Najjar on the authority of Ibn Abbas on the authority of Ali Al-Tabarani said: Ahmad bin Issa Abu Taher Al-Alawi was unique. He said in Al-Mizan: Al-Daraqutni said: a liar, and the hadith is false. Ibn Abi Hatim, he did not mention a wound or a modification in it), Al-Tabarani recorded it in Al-Awsat (6/77, No. 5846). Al-Haythami (1/126) said: It includes Ahmad bin Issa Al-Hashimi. Al-Daraqutni said: He is a liar. And Al-Ramhorzi in Al-Muhaddith Al-Fasal (1/163). It was also authenticized by: Al-Dailami (1/479, No. 1960). Al-Dhahabi said in Al-Mizan (1/270, translation 508) and Al-Hafiz agreed with him in Al-Lisan (1/241, translation 756) both in the translation of Ahmed bin Isa Al-Hashimi. Daraqutni said: A liar].

- It came in Kanz al-Ummal of Anas, who said: The Messenger of Allah (saw), said: «متى ألقى أصحابي؟» **“When do I meet my companions? When do I meet my loved ones?”**, Some of the Companions said: Are we not your loved ones? He said: «ولكن أحبائي قوم لم يروني وآمنوا بي أنا إليهم بالأشواق» **“You are my companions, but my beloved are people who have not seen me but believed in me, I long to them”** (Abu Sheikh in the reward). And it came in Al-Firdaws with the adage of Al-Khattab by Al-Daylami on the authority of Anas bin Malik: «متى ألقى أصحابي؟» **“When do I meet my companions, when do I meet my loved ones?”** Some of the companions said: Aren't we your loved ones? He said: «أنتم أصحابي غير أن أحبائي قوم لم يروني وآمنوا بي أنا إليهم بالأشواق» **“You are my companions, but my loved ones are a people who have not seen me and believed in me. I yearn for them”**. And Al-Qushayri mentioned in the letter with the chain of narrators: Ali bin Ahmed Al-Ahwazi, may Allah have mercy on him, told us: He said: Ahmed bin Ubaid Al-Basri told us, he said: Yahya bin Muhammad Al-Jiani told us, he said: Othman bin Abdullah Al-Qurashi told us, on the authority of Naim bin Salem, on the authority of Anas bin Malik, he said: The Messenger of Allah (saw) said: «متى ألقى أصحابي؟» **“When do I meet my loved ones?”** His companions said: In the name of our father and our mother, are we not your loved ones? He said: «أنتم أصحابي، أحبائي: قوم لم يروني، وآمنوا بي، وأنا إليهم بالأشواق أكثر» **“You are my companions, my beloved are people who did not see me and believed in me, and I yearn for them more”**. This hadith has narrators who are not reliable, and some researchers said that it is a denounced and false hadith, meaning that this hadith is not among the accepted hadiths that are used as evidence.

4- Thus, it becomes clear that the text in question is not a hadith of the Prophet (saw) but rather a complex text, made apparently by an unknown person and in which he combined words and forms that came in different hadiths, some of which are acceptable as evidence, and others that are not acceptable and not invoked, and therefore it is not correct to narrate. **Therefore, it is not correct to narrate the text being discussed as a hadith on the authority of the Messenger of Allah (saw).** Allah is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/664914755195897>