

A Research Study On Huzaiḥ Bin Al-Yamān: A Scholar Of Trials And Afflictions

Muhammad Ayub¹, Dr. Muhammad Tahir², Dr. Muhammad Kamran³

¹PhD Research Scholar of Islamic Studies, Abdul Wali Khan University Mardan, KP, Pakistan, mayub7997@gmail.com

²Supervisor/Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan muhhammad_tahir@awkum.edu.pk

³Co-Supervisor/Lecturer, Department of Islamic Studies, Bacha Khan University, Charsadda, KP, Pakistan. mkarman@bkuc.edu.pk

Abstract

The Holy Prophet (SAW) has described in detail all the tribulations and events leading up to the Day of Judgment. According to Hadith narrated by Imam Bukhārī in his renewed book Sahih-ul-Bukhārī that the Holy Prophet (SAW) said presented in a special sermon his companions all the events of tribulations and Afflictions and he remember all that events.

The word Fitna is a comprehensive Arabic word which means literally to extract the gold from fire, wipe it from waste materials and pure it through the specific process of jeweler. This word can apply on fire, war, tribulation, trial, affliction according to different verses and many Ahādith.

The Huzaiḥ (RA) are scholar of Ilm-ul-Fitan or the knowledge of trials and tribulations. He knows how the fitna attack on the human heart and how human heart get affected from trials and afflictions. He knows all the dissemblers by their name, father name and even tries.

Therefore, in this research paper, I write that Huzaiḥ (RA) is a scholar and expert of the tribulations and Afflictions as narrated by Huzaiḥ (RA) different junctures. This research paper consists of three main topics. First all the narrations of Huzaiḥ (RA) about the afflictions and trials are mentioned with briefly intro of Huzaiḥ (RA), second role and contributions of Huzaiḥ (RA) in trials and tribulations and the third is conclusion. Reference and citations given at the end.

Key Words: Huzaiḥ, Afflictions, Tribulations and fitna etc.

Introduction

Every companions of the holy prophet Muhammad (SAW) has some special characteristic and features. These features are glamorized by the holy prophet Muhammad (SAW) on different juncture. This is because that the companions of the holy prophet Muhammad (SAW) are chosen and selected by Allah (SWT) for the goodness of the

whole words, even every nation and region towards Islam.

For example one day Ali (RA) narrated that the messenger of Allah (SWT) says the heaven and earth has not seen more truthful than Hazrat Abuzar Ghifari (RA)¹. In another Hadith narrated by Abi Saed Al-khudri (RA) that the prophet (SAW) says the most pity person of this Umath is Abu bakar, the strongest person to command and obey the

religion of Allah (SAW) is Umar, the great scholar of inheritance is Zaid bin Sabit, the jurist person is Ali bin Abi Tālib, the modest personality is Usman bin Affan, Abu Obaida

Similarly like other companions of the holy prophet Muhammad (SAW) some special features and characteristics are also mentioned by the prophet (SAW) for Huzaiḥ bin Al-yamān (RA). According to the different narrations Huzaiḥ bin Al-yamān (RA) have many features such as he is great scholar of trials and tribulations which also known as Ilm-ul-fitn. He knows about all dissembler -by his name, his father name and even from their tribe- exist in the time of prophet Muhammad (SAW) at Madīna and that is just because of the holy prophet Muhammad (SAW) mentioned him all the hypercritics of Madīna³. Once Ali (RA) stated that Huzaiḥ knows more than other about the dissembler⁴.

One of the interesting picture that the Second caliphate Umar (RA) used to observed Huzaiḥ bin Al-yamān (RA) specially in the time of funeral, when Huzaiḥ participate and join the funeral gathering Umar joint that funeral too because he know that Huzaiḥ cannot go to the funeral gathering of dissimulator⁵.

From the above mentioned facts it is clear that Huzaiḥ bin Al-yamān (RA) a great scholar of ilm-ul-Fitn or the knowledge of trials, afflictions and tribulations. This quality was given to him by Allah (SWT) and the holy prophet Muhammad (SAW) highlighted his secret quality and make sure that he do work for Islam and Umah according to his quality and prominence. So this research paper spotlight the life and contribution of Huzaiḥ bin Al-yamān (RA) as a great scholar and expert of ilm-ul-Fitn. The research paper has three main parts. First the meaning and concept of Fitna and also

bin Jarāḥ is trustworthy of this Umah, Abu Hurairah is the ocean of knowledge and The scholar of lawful and unlawful things is Mu‘az bin Jabl.²

brief introduction of Huzaiḥ bin Al-yamān (RA), Second comprising the narration and event of tribulations and afflictions narrated by Huzaiḥ bin Al-yamān (RA) and third the actual role of Huzaiḥ bin Al-yamān (RA) in trials and affliction derived from their narrations. The conclusion and references are given below of the research paper.

Concept of Fitna

The word fitan is plural of fitna. It has many meaning by literally and terminology. According to the Arabic philology and lexicographer Murtaza Al-Zubaidī the word fina detail are as under:

”معنى الفتنة الابتلاء والامتحان والاختيار، وأصلها مأخوذ من الفتن، وهو إذابة الذهب والفضة بالنار لتميز الرديء من الجيد، ثم استعمل في إدخال الإنسان النار والعذاب، وتارة يسمون ما يحصل عنه العذاب فتنة فتستعمل فيه، وتارة في الاختيار نحو: وقتناك فتونا، والفتان: الصائغ لإذابته الذهب والفضة في النار“⁶

The meaning of fitna are trial, test and affliction. Basically it was derived from the word Fitan, meaning melt down the gold in fire to polish the gold from waste materials that why the word fatan means jeweler. Then this word is introduce to get someone in fire. Some time it is used in trouble and torment.

In lisan-ul-Arab the word fitna are highlight as:

والفتنة الضلال والإثم. والفتان: المضل عن الحق. والفتان: الشيطان لأنه يضل العباد“⁷

Fitna means astray and sin and fatin applied on evil and a person who away from the right path.

The word fitna means by terminology is:

”ما يجري على ظاهر الإنسان وما يكون في القلب من الشرك، والرياء والحسد، وغير ذلك من مضمومات الخواطر التي تجر إلى عذاب القبر، أو إلى عذاب النار (من فتنة الدجال) خص فإنه أكبر الفتن حيث يجر إلى الكفر المفضي إلى العذاب المخلد“⁸

This word used in polytheism, pretense and malice, and other bad norm and terms leading to torment of grave and torment of fire. The fitna is used for Antichrist because this big trouble leading to eternal torture.

The interpreters of Ahādith has mentioned and collect all the trials and afflictions in one chapter of their books known as “Kitab-ul-Fitan” or “Abwab-ul-Fitan” which comprise all the events will occur and leading to doomsday i.e. symbols of resurrection, different wars that may be small or big scale, events related to some special person and venues, appearances of Anti-Christ, arriving of Jesus Christ, all the evilness, causes of evilness and their protection etc.

Briefly Intro of Huzajfah bin Al-yamān (RA)

Huzajfah bin Al-yamān (RA) is actually from the yamān. His grandfather jurwa bin Al-Haris evacuated from yamān to Madīna then joins the tribe of Ashhal according to the ancient tradition of Arabia which is known as “Hielf or Friendship”. He married in the same tribe. Some scholar said that the said event happen to Hiesal father of Huzajfah bin Al-yamān (RA). However the first statement is real and historically authentic⁹.

According to U’lqama (RA) and Ali (RA) and other companions the moniker of Huzajfah bin Al-yamān was “Sahib-ul-Sir” or the confidant of messenger of Allah (SWT) and his patronymic was Abu Abdullah¹⁰.

His father Hiesal is also one of the companion of Holy Prophet (SAW) and unfortunately

with the mistake of Muslims companions he get martyrdom¹¹ after this mistake the Prophet of Islam give to Huzajfah bin Al-yamān his father’s blood money but he didn’t take the money and donate the blood money for the welfare of the Muslims¹².

His mother Al-Rabāb daughter of ka’hb bin Adhī bin Abdul-Ashhal is a Muslim woman and sacrifices for Islam like her Husband. She takes verbal pledge of allegiance from the messenger of Allah (SWT). She insisted to her son Huzajfah to join the company of the prophet (SWT) regularly and take benefits from him¹³.

Huzajfah and his father Hiesal both embraced Islam earlier and both have waited for good days of Islam and when the messenger of Allah (SWT) migrated to Madīna they came to the Prophet (SAW) and he give them the right and option to select between the migration and support or help Muslim immigrants. They select for their self the statues of supporter and helper¹⁴.

Huzajfah (RA) and his whole family always support and help the Muslims and Islam. He joint and participate all the events with the messenger of Allah (SWT). He stand with Islam in every difficult time. He resume as governor for three times during the time of second and third Caliphate. In 28 Muharram, 36 Hijrah after the forty days of caliphate Usman’s martyrdom Huzajfah passed away in Madāyīn and buried next to the grave of Salman Farsī (RA)¹⁵.

Narration related to Huzajfah bin Al-yamān (RA) about Afflictions:

Huzajfah bin Al-yamān (RA) himself narrated that people were asking question from the prophet (SAW) about the good deeds and things and I used asking about

evilness and malign for my self-defense and protection.

One day I asked we were in evil before Islam. Allah (SWT) blessed on us by goodness of Islam. Are we face another evilness after this blessed goodness? The holy prophet Muhammad (SAW) replied: Yes. I asked again is there another goodness after this evilness? The holy prophet Muhammad (SAW) replied: Yes, but light (goodness). I asked for third time what the cause of that weakness is. The holy prophet Muhammad (SAW) replied: there are some people who will go and will act against from my path (of belief), they will have some merits and some demerits. I asked again will we face another evilness after this goodness. The holy prophet Muhammad (SAW) answered: some people summon towards the inferno, those who will obey them, will go down in inferno.

I requested that O Allah's (SWT) prophet please mention me their character. The holy prophet (SAW) said they will belong to us and will speak Arabic language. I say to prophet (SAW) please guide me if I found that time. The Prophet (SAW) replied: stay strong with the group of Muslims and their leaders. I asked further that if there are no Muslims or their leaders then what should I do? The prophet (SAW) guide me bear away from all other groups even if you eat the root of tree and stay unaccompanied until you face death¹⁶.

In another Hadith Huzaiifah bin Al-yaman (RA) stated that:

تعلم أصحابي الخير وتعلمت الشر¹⁷،

My friends used to see all the goodness and I used to see all the evil (from the Holy Prophet (SAW)).

The said narration also mentioned by Sunane-Abudawod are more clearly and in detail. As this narration says that Huzaiifah asked from the holy Prophet (SAW) we are in evil

before Islam. Allah (SWT) blessed on us by goodness. Are we face another evilness after this blessed goodness? The holy prophet Muhammad (SAW) replied: Yes. I questioned him again how we will avoided from these afflictions? The holy prophet Muhammad (SAW) answered: sword. I asked beside the sword what step may act on. The holy prophet Muhammad (SAW) said: obey the caliph of Muslims if exist and eat the root of tree if the caliph are not among the Muslims. I questioned further then what will happen after that? The holy prophet Muhammad (SAW) explain: the Antichrist will appears with fire and river. Someone who dive into his fire he will get rid of Antichrist and will wipe up his/her sins and someone who dive into his river he will suffer in the tribulations of Antichrist. I grow up in question and said then what will happen? The holy prophet Muhammad (SAW) stated resurrection will be established¹⁸.

These were just asking and replying, there are more about trials and tribulations narrated by the holy prophet Muhammad (SAW) to some of his companions, one of them is Huzaiifah bin Al-yaman (RA) too.

According to Huzaiifah bin Al-yaman (RA) one day the holy prophet Muhammad (SAW) stood to demonstrate the sermon and presented and cleared all the events leading up to the resurrection and he did not leave any event but narrated to us. The one who wanted to memorize it he memorize it and the one who wanted to forget it he forget it. The special sermon demonstration knows my all friends who participate it. When I forget some of the event it will remind me when the event fall out like someone who you know but he did not in front of your mind every time by his appearances before your mind you will recognized him¹⁹.

How many Fitnas, Trials and tribulations he knows Imam Muslim mentioned a hadith in his renewed book *Sahih Muslim*, according to his narration Huzayfah bin Al-yaman (RA) said: By the swear of Allah (SWT) I know every trials and tribulations leading up to the doomsday and I have no problem to narrate you all of these tribulation but the holy Prophet (SAW) stated some tribulation only me so I can't speak about it. one day the holy Prophet (SAW) says in a meeting while he enumerating us the tribulations that three of them are very dangerous and no one will get rid of them. Some trials and tribulations like hot wave of air, some tribulations are small while some other are very big²⁰.

In another hadith Huzayfah bin Al-yaman (RA) stated that by the swear of Allah (SWT) the prophet of Allah (SWT) never give up the statement of occurring tribulations leading to resurging but nominated their number, name and father names²¹.

Likewise Huzayfah bin Al-yaman (RA) professed that the messenger of Allah (SWT) has told him every event leading to doomsday by my query except I didn't inquire of why the people of Madīna will exile from their homes.

Huzayfah bin Al-yaman (RA): The resort of Companions in afflictions

Huzayfah (RA) said that one day Umar (RA) inquired from us about the trials and tribulations. The surrounded people replied that we had heard a lot from the messenger of Allah (SWT). The Umar said that may be you think that I inquire such trials and tribulations that belonging to the family matter but I want to inquire from you those tribulations which are like the waves of oceans. All people become silent. I told him that I know (what you are asking). He requested to tell me their

details. The trials and Fitna attack on heart gradually like straw of mat one by one until complete their shape. When the heart affected the black spot appeared on it until the whole heart gets black, dark and effected, I replied²².

In another hadith narrated by Huzayfah (RA) that Umar (RA) inquired from us about the trials and tribulations. The surrounded people said that the sins in the result of trials related to family matters, the prayers, charity and other good deeds will remove their sins. Umar (RA) says I didn't want this but I inquired about those tribulations which are like waves of ocean. Huzayfah (RA) said you don't care about it because there is a strong closed door between trials and you. The Umar asked will the door damage or open by himself. Huzayfah (RA) said no the door will be damage. The Umar (RA) said then the door will not close forever²³.

Huzayfah (RA) knows all the trials and tribulations but he didn't told these trials to anyone. Once he said if I stand on the bank of river with water in my hands (and trying raise the hands to mouth) and (in this short time) if I told you all trials and tribulations then you will kill me before drinking the water²⁴.

Huzayfah (RA) knows the Arcanum and secret issue of Trials and other people have no such knowledge that is why he said that I want to told you one thousand secrets issue (about your favorite) you will accept it, you will follow me and help me but if want to told you one thousand Arcanum (which you didn't like it) you will not accept it you will leave me alone and will condemn me with abuse language but indeed all the trials and Arcanum recognized by Allah (SWT) and his messenger²⁵.

Abu Tufail narrated that I, Amar and Ibn-e-Dalīh went to Huzāifah (RA) while the people were setting in two row before him. (We sat) and said: O' Huzāifah! You have found the time that we are not found so you know and lesson those secret things that we haven't. Therefore please tell us a hadith that may be Allah (SWT) give us some benefit. Huzāifah (RA) says you will never me leave live till night if I told you what I know²⁶.

Once Huzāifah (RA) said if I told you what I have learned then (in their reaction) you will be divided in three groups, one group assault me, the second group will not help me and the third group will denied me²⁷.

Asīr bin Amar narrated that when the news about the martyrdom of Usman (RA) unfolding I heard that Abu Masood going to Madīna so I come to meet him in salīhain place in a garden. I served him when he was taking ablution and said that Huzāifah (RA) and Abu Mosa (RA) the two veteran friends of you and you heard a lot about trials, so I come here to ask you about trials which you heard from them. He said: have fear of Allah (SWT), obey and accompanied with the majority of Umah Muhammdia and be patient until the goodness has come or get rid from evilness²⁸.

Role and contribution of Huzāifah bin Al-yamān (RA) in Afflictions:

From the above discussion the following things are highlighted:

- 1) Huzāifah (RA) is the scholar and expert of all trials, tribulations and afflictions.
- 2) All the trials, afflictions and events of tribulations are narrated to Hazrat Huzāifah (RA) by the holy Prophet (SAW).
- 3) Huzāifah (RA) used to seek all the evilness from the Holy prophets

(SAW) while other companions used to seed all the goodness.

- 4) The holy Prophet (SAW) also mentioned him all the hypocrites of Madīna by their name, father name and their tribes too.
- 5) Huzāifah (RA) keep all their knowledge and secrets of fitan with him and don't disclose to anyone. If he want to state some of them he stated it in the style of metaphor and simile or in the cover of allusively.
- 6) Huzāifah (RA) considered Umar (RA) as a strong closed door beyond the all afflictions and temptations and the Umar (RA) understand his gesture that is why Umar (RA) said will the strong door damage or open by himself. It means that will Umar (RA) gets martyrdom or pass away by their own death. Huzāifah replied he will get martyrdom by damaging the closed door.
- 7) After the Umar (RA) martyrdom all the afflictions and temptations were appeared on Muslims like the waves of ocean and these are until the last day of the word.
- 8) Huzāifah (RA) knows the sensitivity of what that he knows so sometime he express that if I told anyone which I know he will refuse it, denied me and may be kill me.
- 9) He himself acted as he knows about the fitan that why Umar (RA) sometime asking him about the hypocrites and events of afflictions.
- 10) All the companions of the Holy Prophet (SAW) knows that Huzāifah is the scholar of fitan and they gain benefits and knowledge from him on many occasions.
- 11) When some companions of the Holy Prophet (SAW) comes to him for

seeking the trials and afflictions he guided him properly and give them also suitable advice accordingly.

Conclusion:

This research is comprises that Huzaifah bin Al-yaman (RA) was a great scholar of trials and afflictions among all the companions of the Holy prophet Muhammad (SAW). The Holy prophet Muhammad (SAW) told some of his companions including Huzaifah bin Al-yaman, all the events and news about the all afflictions leading to the recurring day. But the difference between Huzaifah bin Al-yaman and other companions of the prophet (SAW) was that Huzaifah bin Al-yaman memorized them in the heart and acted upon them on different juncture.

The word fitna used in Quran and Hadith on different approaches. This word is used for evil as well as for goodness. According to Islamic jurists and experts of usool-e-fiqah this

word have different meanings on different occasions.

According to Al-afriqi Muhammad bin Mukkaram:

The word fitna used in polytheism, pretense, malice, and other bad norm and terms leading to torment of grave and fire. The fitna is used too on Antichrist because it is the big trouble leading to eternal torture”

According to scholar of traditions The knowledge of trials and afflictions are comprises all the events occurring and leading to doomsday i.e. symbols of resurrection, different small scale and large scale wars, events related to some special person and venues, appearances of Anti-Christ, arriving of Jesus Christ from the heaven, appearances of Gog and Magog and all the evilness, causes of evilness and protection from them etc.

References & Citation

- ¹ Al-TTahawi, Abu J'afar bin Muhammad, Sharh Mushkilul Asar, Publisher: Bairut, Muwasis-ur-Risalah 1994, Hadith No:532
- ² Al-Tirmizi, Abu Abu Eisa Muhammad bin Esa, Al-Sunan-e-Tarmizi, Publisher: Bairut, Muwasisurisal 1997, Hadith No:3790
- ³ Al-Baihaqi, Ahmad bin Husain, Daliluu-Nubawat, Publisher: Bairut, Dar-ul-kutub Al-Ilmia 1992 volume:05, Page:258
- ⁴ Al-Nasabori, Muhammad bin Abdullah, Al-Mustadrak Ala Sahihain, Publisher: Bairut, Dar-ul-kutub Al-Ilmia 1990, Hadith No:5631
- ⁵ Al-Qurtabi, Yosaf bin Abdullah, Al-Istjhab fi Mahrifatel Ashab, Publisher: Bairut, Dar-ul-jeal 1992 volume:01, Page:335
- ⁶ Al-Zubaidi, Muhammad bin Muhammad Al-Murtaza, taj-ul-Aros, Publisher: Bairut, Dar-ul-Hidaya 1990, volume:35, page:495

- ⁷ Al-Afriqi, Ubaid Ullah bin Muhammad, lisan-ul- Arab, Publisher: Dar-e-sadir 1414h, volume:13, page:318
- ⁸ Ibid, volume:13, page:317
- ⁹ Al-Nameri, Abu Amar Yosaf bin Abdullah, Al-Istihab fi Mahrefath-ul-Ashab, Publisher: Bairut, Dar-ul-Jel 1992, Volume:01, Page:99
- ¹⁰ Al-Bukhari, Muhammad bin Islamil, Al-Sahih-ul-Bukhari, Publisher: Bairut, Dar-ul-kutub Al-Ilmia 1990, Hadith No:3743
- ¹¹ Ibid, Hadith No:3824
- ¹² Al-Asbahani, Ahmad bin Abdullah, Marifat-ul-Sahaba, Publisher: Riyadh, Dar-ul-Watan 1998, volume:02, page:888, Hadith No:2298
- ¹³ Al-Shaibani, Ahmad bin Hanbal, Musand-e-Ahmad, Publisher: Bairut, Muwasis-ur-Risalah 1994, Hadith No:23329

¹⁴ Ibn-ul-Adeem, Amar bin Ahmad, Bughyat-ul-Talab fi Tarikh Halb, Publisher: not mentioned, volume:05, page:2161

¹⁵ Al-Nawavee, Muhuyuddin, Tahzeb-ul-Asma wa sifat, Publisher: not mentioned, volume:01, page:155

¹⁶ Al-Sahih-ul-Bukhari, Hadith No:5631

¹⁷ Ibid, Hadith No:3607

¹⁸ Al-Sajastani, Sulaiman bin Ashat, Sunan-e-Abidawood, Publisher: Bairut, maktabat-ul-asryah, Hadith No:4244

¹⁹ Al-Qushari, Mulim bin Al-Hajaj, Al-Sahih-ul-Muslim, Publisher: Bairut, Dar-ul-Ihya Al-turat-ul-Arabi, Hadith No:2891

²⁰ Ibid, Hadith No:2891

²¹ Sunan-e-Abidawood, Hadith No:4243

²² Al-Sahih-ul-Muslim, Hadith No:144

²³ Al-Sahih-ul-Bukhari, Hadith No:7096

²⁴ Al-Faswi yaqoob bin Sufyan, Al-Mahrifa wa Tarikh, Publisher: Bairut, Muwasis-ur-Risalah 1981, Volume:01, Page:484

²⁵ Al-Asbahani, Ahmad bin Abdullah, Hilyat-ul-Aoliya wa Tabqat-ul-Asfiya, Publisher: Bairut, Dar-ul-kutub Al-Arabi 1997, volume:01, page:275

²⁶ Al-Nasabori, Muhammad bin Abdullah, Al-Mustadrak Ala Sahihain, Publisher: Bairut, Dar-ul-kutub Al-Ilmia 1990, Hadith No:8449

²⁷ Al-Abasi Abu bakar bin Abi Shabah, Musanaf Ibn-e-Abi Shabah, Publisher: Riyadh, Maktabt-ul-Rushad, Hadith No:37169

²⁸ Al-Sahih-ul-Muslim, Hadith No:144