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***“HADEETH ON FITNAH AT END OF TIME:
WHAT IS OUR STANCE?”***

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"HADEETH ON FITNAH AT END OF TIME: WHAT IS OUR STANCE?"

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ
مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all the things He forbade. May we be bestowed with happiness and salvation in this world and the Hereafter. Fellow congregants

¹ al-Hashr 59:18.

² Aal 'Imraan 3:102.

are reminded to not talk and use the cellular phone while the *khutbah* is being delivered.

On this noble day, I will discuss upon a *khutbah* titled **"HADEETH ON FITNAH AT END OF TIME: WHAT IS OUR STANCE?"**

Blessed Friday audience,

Fitnah (tribulation) at the end of time refers to any matter that is not good, whether disobedience, *munkar* (evil), and mischiefs taking place at the end of time. The classical scholars had paid great attention to *ahaadeeth* (prophetic narrations) regarding the end of time for they are among the matters of *ghayb* (unseen) foretold by the Prophet ﷺ. They accumulated them and recorded them in their writings so that the *ummah* will be prepared, not to scare them aimlessly.

This proves the significance of the chapter on the trials at the end of time within traditional Islamic scholarship. However, what worries us today is the trend within certain society that attempts to 'beautify' *ahaadeeth* on the end of time by matching them with conspiracy theories. This further creates an extremely paranoid atmosphere, as if every news from around globe must be paired up with certain *ahaadeeth* without sound fundamentals of knowledge.

It is undeniable that creating awareness on the coming of the Day of Judgment to the masses is truly noble. However, that awareness must be built upon true facts and knowledge, not upon perceptions, assumptions, and analogies that are misleading.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 6 of Soorah al-Hujuraat:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ .

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Beloved audience,

Our scholars from the past and until present have placed important guidelines so that we will not go astray or plunge into misunderstanding when interacting with narrations pertaining to *fitnah* at the end of time. It guides us to strictly cling upon authentic knowledge, not assumptions or fears that are unfounded. I would like to share two main principles in comprehending *ahaadeeth* pertaining to end of time.

First, do not interpret *hadeeth* according to assumptions without authentic *daleel* (proof). For example, referring to world history, when the Gulf War took place in 1990, some quarters hastily associated that event with prophetic narrations without authentic evidence. This approach would only stir up unfounded confusion and anxiety.

Second, do not associate certain *hadeeth* with certain events unless if its signs and signals are clear, and the scholars did not disagree about it. If unclear, the scholars then advised us to utter these words with full *adab* (manners):

"Perhaps this hadeeth is referring to this incident, and Allah knows best."

Only those who are truly *'aalim* (knowledgeable) in the science of *hadeeth*, understands the entire *riwaayah* (narration), proficient in harmonizing *ahaadeeth* that appears to be contradicting, and comprehends contemporary realities with great depth, are qualified to associate *hadeeth* with contemporary events. This is because world events are vast, not everything that we assume will be precisely accurate with what was meant by the Prophet ﷺ.

In comprehending narrations pertaining to end of time, we must first examine authentic sources with knowledge discipline that is comprehensive, for it is a great *amaanah* (trust) that must be conveyed with great care, *adab*, and responsibility. Let us not rush to interpret and disseminate *ahaadeeth* on *fitnah* at end of time without knowledge and guidance of the scholars, for its ending would be sinful and confusion within the *ummah*.

Blessed Muslims,

Allah *Subhaanahu Wa Ta'aala* mentions in verse 33 of Soorah Luqmaan:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver."

This verse came with a clear call, which is to equip oneself with *taqwa* and righteous deeds, for on the Day of Resurrection there will be no one that can aid others. Ironically, some of us today would prefer to be "unaccredited researchers," rushing to guess when *Dajjaal* (Anti-Christ) would appear, when



Ya'jooj and *Ma'jooj* (Gog and Magog) would come out, or when the sky would split while at the same time our *salaah* is still performed at the end of its prescribed time, our *sadaqah* (charity) is difficult to come by, and our *akhlaaq* (character) is neither here nor there. Is it not best that such availability is utilized to rectify ourselves, instead of adding the collection of theories and assumptions on the Day of Judgment that does not increase anything on our scale of good deeds?

Allah *Subhaanahu Wa Ta'aala* concludes this verse with a reminder that pierces through the heart, the promise of Allah *Subhaanahu Wa Ta'aala* is true, so do not allow this worldly life deceive us, and do not allow *shaytaan* to deceive us regarding Allah *Subhaanahu Wa Ta'aala*. But unfortunately, some of us would prefer to believe in videos that are shared from social media instead of believing in the promise of Allah *Subhaanahu Wa Ta'aala*. The world continues to deceive by making us fanatical in chasing after the theory of the apocalypse, conspiracy, and forecast, so much so that we forget that the ultimate real solution is in sincere righteous deeds and hearts that are humbly submissive to Allah *Subhaanahu Wa Ta'aala*.

Esteemed Muslims,

The main reason that Rasulullah ﷺ had conveyed those *ahaadeeth* is not to scare his *ummah* or tossing them into excessive anxiety. On the contrary, it is a form of *rahmah* (mercy) and guidance from the Prophet ﷺ, so that his *ummah* will always remain ready with righteous deeds, *taqwa*, and *istiqaamah* (steadfastness) in the obedience of Allah *Subhaanahu Wa Ta'aala*.

The *Qiyaamah* (Day of Resurrection) is certain, but he ﷺ taught us to fill our spare time before the Hereafter with good deeds, not just sitting idle

waiting for the signs, guessing on the events or trapped within theories that are not necessarily true, what more if they are taken from fabricated *hadeeth*. This is the great *hikmah* (wisdom) behind the reminders of Rasulullah ﷺ, so that the *ummah* will always remain cognizant, aware, and vigilant, not heedless or negligent.

The *ahaadeeth* on the end of time that mentions the *fitnah* of wealth, *Dajjaal*, authority, and others all came with guidance and the way out. The Prophet ﷺ did not only mention about *fitan* and its dangers but also provided the path to salvation. *Salaah*, *dhikr*, seeking knowledge, fostering *ukhuwwah* (brotherhood), and living in *jamaa'ah* (community), all these are fortresses taught so that we will be spared from the tidal waves of *fitnah* of end of time. Hence, it is a great mistake if we only focus upon the signs and sensational news pertaining to end of time, but we neglect the guidelines in the prescribed practices that Rasulullah ﷺ had passed down to us.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ
مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ
دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا.

“Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would

be a believer in the evening and turn disbeliever in the morning, and would sell his religion for worldly goods."

(Muslim)

Rasulullah ﷺ had reminded us to hasten in performing righteous deeds before the *fitnah* of end of time arrives, not to be overwhelmed in searching for signs of the Day of Judgment and conspiracy theories. These events will surely come to pass but the question begs, "*where are we at?*" Are we preparing with *imaan* (faith) and *'amal* (good deeds), or drowning with negative assumptions and idle talk that do not at all strengthen our faith? This is the very time for us to perform *muhaasabah* (self-evaluation), before it becomes too late.

Aside from that, narrations that explains all the *fitnah* and events at end of time is in fact a *tarbiyyah* (educational) process, which is educational teachings of the Prophet ﷺ to his *ummah*. He ﷺ has taught us to remain vigilant and avoid the *fitnah* of end of time, which in the end will lead to division and strife.

In another narration of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

"There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So, whoever can find a place of protection or refuge from them should take shelter in it."

(al-Bukhaari)

Dear beloved audience,

To end the *khutbah* today, let us derive lessons as guidance in our lives, namely:

1. The Muslim *ummah* must have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by preserving righteous deeds and remain *istiqamah* in performing them. Every good deed, even if it is the size of a mustard seed, will serve as a valuable provision on the Day of Reckoning.
2. The Muslim *ummah* must avoid sinning and disobedience for they will become a heavy load that is burdensome and if they are not followed up with *tawbah* (repentance), they will serve as proof that destroys us in the Mahshaar.
3. The Muslim *ummah* must remain penitent that the real preparation for the Hereafter is not by guessing the signs or conspiracy theories that are unbeneficial, but it is by seeking authentic knowledge so that all our deeds will serve as provisions that will save us in the *Aakhirah* (Hereafter).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا.

“People ask you concerning the Hour. Say, “Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.””

(Soorah al-Ahzaab 33:63)



بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الشَّرِيعَةَ هُدًى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

³ Al-Ahzab: 56.



اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلَاةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery

and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of fitnah and calamities such as murder, bullying, and oppressing others. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! We beseech Your protection from the evil of the enemies and traitors. Protect us from the temptations of *shaytaan* and his armies. Guide us to always remain *istiqamah* in fulfilling all of Your Commands and abandoning all of Your prohibitions.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.