

What to do in Times of
Trial & Affliction?

(Compiled from al-Ṣaḥīḥ al-Bukhārī and al-Mishkāt al-Maṣābīḥ)

eBook



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ABOUT THE BOOK

This world is a place of test where every single soul shall be put to trial, as Allah ﷻ states in the noble Qur'ān:

وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

‘And We test you with evil and with good as trial; and to Us you will be returned.’ [al-Anbiyā': 35]

In this journey through life, a person faces a variety of trials; some are trivial and can be successfully overcome without any special effort. But then are some adversities, which are so severe that they shake the core of every person both individually and collectively, as member of a society. There are also times, when we find that we are faced with trials and afflictions wherever we turn - tribulations related to one's individual life or as member of a society or regarding economic, personal, political, cultural, religious, ethnic, national or international issues.

Our guide, the noble Prophet, Muḥammad ﷺ informed us:

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ

‘Be prompt in doing (good) deeds before you are overtaken by turbulence which would be like a part of the dark night.’ [Ṣaḥīḥ Muslim: 328]

Islām is a complete code and way of life hence it serves as the best guide for every aspect of human life. It imparts the wisdom and etiquette with which to conduct individual and collective lives during times of harmony as well as those of disharmony. This compilation of *ṣaḥīḥ aḥādīth* was originally taught to the students at Al-Huda International in Karachi, after the event of 11th September 2001, and now it is presented with the hope that it will be of great benefit to all readers. An audio lecture series on the exegesis of the *aḥādīth* contained in this compilation is also available.

We pray to Allah ﷻ that He accepts this effort and ask Him to protect us from every kind of trial and affliction. (*Āmīn*)

Farhat Hashmi

11th September, 2002

WHAT SHOULD WE DO IN TIMES OF TRIALS AND AFFLICTIONS?

In times of trials and afflictions the following methods help us strengthen and protect our *Īmān* (faith):

Practical Steps:

- **Purity of Intention:** Do everything for the sake of Allah ﷻ. Make yourself sincere to Him.
- **Supplication:** To safeguard yourself from trials and afflictions turn towards Allah and benefit from the following supplications:

• اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ اَنْ تُرْجِعَ عَلٰى اَعْقَابِنَا اَوْ نُفْتَنَ.

O Allah! Indeed we seek refuge in You from turning back on our heels (i.e. from *Islām*) and from being put to trial. [*Ṣaḥīḥ al-Bukhārī*: 6593]

• اَعُوْذُ بِاللّٰهِ مِنْ سُوءِ الْفِتَنِ.

I seek refuge in Allah from the evil of trials and afflictions.

[*Ṣaḥīḥ al-Bukhārī*: 7089]

• (اَللّٰهُمَّ) يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ.

O Allah! O One who turns hearts, make my heart steadfast upon Your *dīn*. [*Sunan al-Tirmidhī*: 3522]

• اَللّٰهُمَّ مُصْرِفِ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ.

O Allah! The One who turns hearts, turn my heart towards obedience to You. [*Ṣaḥīḥ Muslim*: 6750]

• رَبَّنَا لَا تَرْغُ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. [*āle-'Imrān*: 8]

• رَبَّنَا اَتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّءْ لَنَا مِنْ اَمْرِنَا رَشَدًا

Our Lord, grant us from Yourself mercy and prepare for us from our affair guidance. [*al-Kahf*: 10]

• اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ.

O Allah! Show us the truth as truth and give us the ability to follow it, and show us falsehood as falsehood, and give us the ability to abstain from it. [Tafseer Ibn Kathir, pg. 452]

- **Offering Nafal Prayer:** Offer *Nafal* (voluntary) prayer as much as possible, especially at the time of *Tahajjud* - extra ordinary times ask for extra worship.
- **Charity and Alms:** Rid yourself from the constriction of the heart. Share your things, wealth and time with other people; be generous and active in charity and alms giving.
- **Religious Knowledge:** Turn to the true and pure *dīn*, i.e. the Holy *Qur'ān* and *Sunnah* of the Prophet ﷺ, for it contains practical and complete guidance for every aspect of life.
- **Purification of the Soul:** Instead of the outer superficial aspect of one's personality one should focus on one's inner self. Develop within yourself qualities such as faith, trustworthiness, truthfulness, compassion, modesty, politeness, foresight, generosity, patience and be consistent in your speech and actions - to a level that is pleasing to Allah ﷻ.
- **Patience and Fortitude:** Develop patience and fortitude within yourself. Patience means to avoid acting under the influence of one's emotions and to tolerate something that causes displeasure is fortitude. These traits will enable a person to take better control over situations and to put his/her talents to better use.
- **Safeguard from Prejudice:** The heart should be cleansed of prejudice and malignance. Prejudice stops a person from accepting something good or makes a person abide by something no matter how wrong it is. Thus prejudice hinders a person from accepting the *Haq* (truth) and acting upon it.
- **Hasten to Perform Righteous Deeds:** Make best use of such opportunities in case, for you may never get the chance again.
- **Strive Utmost to Safeguard and Avoid all Incidences of Trials and Afflictions:** Do not pay heed to rumours, stay focussed on the true purpose and utilize time and energy constructively.

• **Respect Humanity:** Respect everyone around you and safeguard their honour. Do not delay in giving others their rights, as the reckoning for *Ḥaḡūq al-'Ibād* is more severe. Convey the true spirit of the *dīn* to others and raise your children on *Islāmic* principles enabling them to solve each of life's difficulties in accordance with the Holy Qur'ān and *Sunnah*.

When there is a Difference of Opinion:

- Obey the commands of Muslims who are in charge or in authority, or who are leaders as long they do not contradict the commandments of Allah and the teachings of Prophet Muḡammad ﷺ.
- Do not act hot-headedly, turning antagonistic and ill mannered.
- Treat others well, despite any differences of opinion between you and them, this will also protect you from becoming biased.
- If two groups of Muslims turn against one another, do not take sides without carefully considering and thinking over the arguments from both sides. If you are unable to come to a clear conclusion as to which of the two groups is on the *Ḥaḡq* (truth, i.e. the *dīn*) then it is better to avoid both groups.
- If someone upsets you then it is best that you discuss the matter with the concerned person directly, rather than publicizing your views amongst others; causing uneasiness and turmoil.
- When you are spreading the teachings of the *dīn*, always bear in mind the ancillary etiquette of conveying its truth and message.
- Listen to others with an open mind and always deal with others compassionately.
- Throughout the years we have seen that whenever a human being has been given importance above all else it results in an era of corruption and anarchy, the best way to avoid such an occurrence is to focus on and give importance to the *dīn*.



ṢAḤĪḤ AL-BUKHĀRĪ

THE BOOK OF AL-FITN (Trials and Afflictions)

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: "وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً..." وَمَا كَانَ النَّبِيُّ ﷺ يُحَذِّرُ مِنَ الْفِتَنِ.

Chapter: Statement of Allah ﷻ: ‘And fear the *Fitnah* (trial and affliction) which affects not in particular (only) those among you who do wrong...’ (i.e. everyone irrespective of whether they have or have not committed wrong) [al-Anfāl: 25].

And the warning of the Prophet ﷺ against *al-fitn*.

1. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَتْ أَسْمَاءُ عَنِ النَّبِيِّ ﷺ قَالَ: "أَنَا عَلَى حَوْضِي أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ، فَيُؤْخَذُ بِنَاسٍ مِنْ دُونِي فَأَقُولُ: أُمَّتِي، فَيَقُولُ: لَا تَدْرِي مَشَوْا عَلَى الْقَهْقَرَى". قَالَ ابْنُ أَبِي مُلَيْكَةَ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجَعَ عَلَى أَعْقَابِنَا أَوْ نُفْتَنَ.

1. Narrated 'Alī bin 'Abdullāh (*Madīnī*), narrated Bashr bin Sariyy, narrated Nāfi' bin 'Umar, on the authority of ('Abdullāh) bin Abī Mulayka, from Asmā رضي الله عنها, who said that the Prophet ﷺ said,

‘I will be at my Lake-Fount (*al-Kawthar*) waiting for whoever

will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned apostates as renegades (deserted their religion).'

('Abdullāh) bin Abī Mulaika (upon narrating this *Ḥadīth*) would supplicate, 'O Allah, we seek refuge with You from turning on our heels (from the religion) or from being put to trial.' [7048]

2. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُعِيْرَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: "أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَلْيُرْفَعَنَّ إِلَى رِجَالٍ مِّنْكُمْ حَتَّى إِذَا أَهْوَيْتُمْ لَنَا وَلَهُمْ اخْتَلَجُوا دُونِي، فَاَقُولُ: أَيُّ رَبِّ، أَصْحَابِي، فَيَقُولُ: لَا تَذَرْنِي مَا أَحَدْتُمْ أَبْعَدَكَ".

2. Narrated Mūsā bin Ismā'il, narrated Abū 'Awānah, on the authority of Mughīra (bin Maq̣sam), on the authority of Abī Wā'il, on the authority of 'Abdullāh (bin Mas'ūd) رضي الله عنه, who narrated that the Prophet ﷺ said,

'I am your predecessor at Lake-Fount (*al-Kawthar*) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' It will be said to me, 'You do not know what they did after you left, they introduced new things (heresies) in the religion after you.' [7049]

3. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: "أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَطْمَأ [بَعْدَهُ] أَبَدًا، لَيَرِدَنَّ عَلَى أَقْوَامٍ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ".

قَالَ أَبُو حَازِمٍ: فَسَمِعَنِی الثُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ، قَالَ: ”إِنَّهُمْ مِنِّي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا بَدَلُوا بَعْدَكَ، فَأَقُولُ: سَحَقًا سَحَقًا لِمَنْ بَدَّلَ بَعْدِي“.

3. Narrated Yahya bin Bukair, narrated Ya'qūb bin 'Abdur-Rahmān, on the authority of Abū Hāzim (Salmah bin Dīnār), who said, I heard it from Sahl bin Ṣa'd رضي الله عنه, who said that I heard the Prophet ﷺ saying,

‘I am your predecessor at Lake-Fount (*al-Kawthar*), and whoever will come to it, will drink from it; and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them.’

Abū Hāzim said that Nu'mān bin Abī 'Ayyāsh heard me narrating this *ḥadīth* to the people and he asked, 'Did you hear it just like this from Sahl?' I replied, 'Yes.' He said, 'I bear witness that I heard this narration from Abū Sa'īd al-Khudri رضي الله عنه, who added that the Prophet ﷺ further said, ‘I will say those people are from me.’ It will be said, 'You do not know what changes and new things they did after you.' Then I will say, ‘Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!’ [7050, 7051]

بَابُ قَوْلِ النَّبِيِّ ﷺ: ”سَتَرُونَ بَعْدِي أُمُورًا تُنْكِرُونَهَا“، وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ النَّبِيُّ ﷺ: ”إِصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ“.

Chapter: The statement of the Prophet ﷺ: ‘After me you will

see things which you will disapprove of.' And 'Abdullāh bin Zaid narrated that the Prophet ﷺ said, 'Be patient till you meet me at Lake-Fount (*al-Kawthar*).'

4. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: "إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً وَأُمُورًا تُنْكَرُونَهَا". قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: "أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَسَلُّوا اللَّهَ حَقَّكُمْ".

4. Narrated Musaddad, narrated Yahya bin Sa'īd al-Qaṭṭān, narrated A'mash, narrated Zaid bin Wahb, who said, I heard 'Abdullāh bin Mas'ūd رحمته الله, who said that Allah's Messenger ﷺ said to us,

'You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of.' They asked, 'What do you order us to do, O Allah's Messenger ﷺ (under such circumstances)?' He said, 'Pay their rights to them (to the rulers) and ask your rights from Allah.' [7052]

5. حَدَّثَنَا مُسَدَّدٌ عَنْ عَبْدِ الْوَارِثِ، عَنْ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: "مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيُضِرِّ، فَإِنَّهُ مِنْ خَرَجٍ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً".

5. Narrated Musaddad, on the authority of 'Abdul Wāriṭh (bin Sa'īd), on the authority of Ja'd (Ṣayrīfī), on the authority of Abī Rajā' ('Aṭārdī), on the authority of Ibn 'Abbās رحمته الله, who narrated that the Prophet ﷺ said,

'Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys (disunites and

goes away from) his (Muslim) ruler even a span (i.e., a little) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious sinners).’ [7053]

6. حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: ”مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيُصِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَبْرًا فَمَاتَ إِلَّا مَاتَ مَيِّتَةً جَاهِلِيَّةً“.

6. Narrated Abū Nu'mān, narrated Ḥammād bin Zaid, on the authority of al-Ja'd Abū 'Uthman, narrated Abū Rajā' 'Aṭārīdī, who said, I heard Ibn 'Abbās رضي الله عنه, who narrated that the Prophet ﷺ said,

‘Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the *al-Jamā'ah* (the Muslim group) [i.e. becomes separate from the company of Muslims] even for a span and then dies, he will die as those who died in the Pre-Islamic Period of Ignorance (as rebellious sinners).’ [7054]

7. حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي ابْنُ وَهْبٍ عَنْ عَمْرِو، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، فَقُلْنَا: أَصْلَحَكَ اللَّهُ، حَدَّثَ بِحَدِيثٍ يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعَنَا.

7. Narrated Ismā'īl (bin Abū Awais), narrated Ibn Wahb, on the authority of 'Amr, on the authority of Bukair, on the authority of Busr bin Sa'īd, on the authority of Junādah bin Abī Umaiyyah,

who narrated:

We entered upon 'Ubada bin as-Şāmit رضي الله عنه while he was sick. We said, 'May Allah make you healthy. Will you tell us a *hadīth* you heard from the Prophet ﷺ and by which Allah may benefit you?' He said, 'The Prophet ﷺ called us (on the night of Uqbah) and we gave him the *Bai'a* (pledge of allegiance) for *Islām*.' [7055]

8. فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ "إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ".

8. And he said, 'Among the conditions on which he took the pledge from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the (Muslim) ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open *Kufr* (disbelief) for which we would have a proof with us from Allah.' [7056]

9. حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَعْمَلْتُ فَلَانًا وَلَمْ تَسْتَعْمِلْنِي، قَالَ: "إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةَ فَاصِرٍ رَوَّاحَتِي تَلْقَوْنِي".

9. Narrated Muḥammad bin 'Ar'arah, narrated Sh'ubah, on the authority of Qatādah, on the authority of Anas bin Mālik رضي الله عنه, on the authority of Usaid bin Ḥudair رضي الله عنه, who narrated:

A man came to the Prophet ﷺ and said, 'O Allah's Messenger ﷺ!

You appointed such and such person and you did not appoint me?’ The Prophet ﷺ said, ‘After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.’ [7057]

بَابُ قَوْلِ النَّبِيِّ ﷺ: “هَلَاكُ أُمَّتِي عَلَى يَدَيِ أُغَيْلِمَةٍ سُفَهَاءَ.”

Chapter: The statement of the Prophet ﷺ, ‘The destruction of my followers will be through the hands of foolish young men.’

10. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي جَدِّي قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ بِالْمَدِينَةِ وَمَعَنَا مَرْوَانُ، قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ يَقُولُ: “هَلَكَةُ أُمَّتِي عَلَى يَدَيِ غُلَمَةٍ مِنْ قُرَيْشٍ”، فَقَالَ مَرْوَانُ: لَعْنَةُ اللَّهِ عَلَيْهِمْ غُلَمَةٌ، فَقَالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ: بَنِي فَلَانٍ وَبَنِي فَلَانٍ لَفَعَلْتُ، فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مَلِكُوا بِالشَّامِ فَإِذَا رَأَهُمْ غُلَمَانَا أَحَدَانَا قَالَ لَنَا: عَسَى هَؤُلَاءِ أَنْ يَكُونُوا مِنْهُمْ، قُلْنَا: أَنْتَ أَعْلَمُ.

10. Narrated Mūsā bin Ismā'īl, narrated 'Amr bin Yahya bin Sa'īd bin 'Amr bin Sa'īd, who said that his grandfather informed him that he was sitting with Abū Hurairah رضي الله عنه and Marwān in the Mosque of the Prophet ﷺ in Madīnah and Abū Hurairah رضي الله عنه informed them:

I heard the truthful and trusted by Allah (i.e. the Prophet ﷺ) saying, ‘The destruction of my followers will be through the hands of young men from Quraysh.’

Then Marwān said, ‘May Allah curse them through the hands of young men.’ Abū Hurairah رضي الله عنه said, ‘If I wished I could name them, son of so-and-so, and son of so-and-so.’ `Amr bin Yahya narrated that my grandfather and I would visit the children of Marwān when they became the rulers of Shām (Syria). My grandfather would look at those young men and say, ‘Perhaps these (young men) will be from amongst them.’ We would reply, ‘You (would) know.’ [7058]

بَابُ قَوْلِ النَّبِيِّ ﷺ: “وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ.”

Chapter: The statement of the Prophet ﷺ, ‘Woe to the Arabs from the great evil that is nearly, approaching them.’

11. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ الزُّهْرِيَّ عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُنَّ أَنَّهُمَا قَالَتَا: اسْتَيْقِظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحَمَّرًا وَجْهَهُ وَهُوَ يَقُولُ: “لَا إِلَهَ إِلَّا اللَّهُ وََيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فَتَحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ” وَعَقَدَ سُفْيَانُ تِسْعِينَ أَوْ مِائَةً. “قِيلَ: أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ.”

11. Narrated Mālik bin Ismā'īl, narrated Ibn 'Uyaynah, on the authority of az-Zuhri, on the authority of 'Urwah, on the authority of Zaynab binte Umme Salamah رضي الله عنها, on the authority of Umme Ḥabībah رضي الله عنها, on the authority of Zaynab binte Jaḥsh رضي الله عنها, who narrated:

The Prophet ﷺ got up from his sleep with a flushed red face and said, ‘Lā ilāha illaAllāh’ (There is no deity except Allah). Woe to the Arabs, from the great evil that is nearly approaching them.

Today a gap has been made in the wall of *Ya'jūj* and *Ma'jūj* (Gog and Magog) like this. (Sufyān رحمته الله illustrated this by forming the number 90 or 100 with his fingers.) It was asked, 'Shall we be destroyed though there are righteous people among us?' The Prophet ﷺ said, 'Yes, if *al-khabath* (evil) increased.' [7059]

12. حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطَمٍ مِنْ أَطَامِ الْمَدِينَةِ فَقَالَ: "هَلْ تَرَوْنَ مَا أَرَى؟" قَالُوا: لَا، قَالَ: "فَإِنِّي لَأَرَى الْفِتْنَ تَقْعُ خِلَالَ بُيُوتِكُمْ كَوَقْعِ الْقَطْرِ".

12. Narrated Abū Nua'im, narrated Ibn 'Uyaynah, on the authority of az-Zuhri. In another chain Imām Bukhārī reported on the authority of Maḥmūd, informed us 'Abdur Razzāq, informed us Ma'mar, on the authority of az-Zuhri, on the authority of 'Urwah, on the authority of 'Usāmah bin Zaid رحمته الله, who narrated:

Once the Prophet ﷺ stood over one of the high buildings of al-Madina and then said (to the people), 'Do you see what I see?' They said, 'No.' He said, 'I see *al-fitn* (trials and afflictions) falling among your houses as rain drops fall.' [7060]

بَابُ ظُهُورِ الْفِتَنِ

Chapter: The appearance of *al-fitn* (trials and afflictions).

13. حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "يَتَقَارَبُ الزَّمَانُ

وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتَنُ وَيَكْثُرُ الْهَرْجُ“ قَالُوا:
يَا رَسُولَ اللَّهِ، أَيُّمَا هُوَ؟ قَالَ: ”الْقَتْلُ الْقَتْلُ“. وَقَالَ يُونُسُ وَشُعَيْبُ
وَاللَّيْثُ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ.

13. Narrated 'Ayyāsh bin Walīd, informed us 'Abdul A'la, narrated Ma'mar, on the authority of az-Zuhrī, on the authority of Sa'īd, on the authority of Abū Hurairah رضي الله عنه, who said that the Prophet ﷺ said,

‘Time will pass rapidly, (good) deeds will decrease, miserliness will be thrown (in the hearts of the people) ‘*al-fitn*’ (trials and afflictions) will appear and there will be much ‘*al-harj*’.’ They said, ‘O Allah's Messenger! What is it (i.e., *al-harj*)?’ He said, ‘Killing! Killing!’

This *hadīth* was also reported on the authority of Yūnus, on the authority of Shū'aib, on the authority of Laith (bin Sa'd), on the authority of the son of the brother of az-Zuhrī, on the authority of az-Zuhrī, on the authority of Ḥumaid, on the authority of Abū Hurairah رضي الله عنه, on the authority of the Prophet ﷺ. [7061]

14. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ
قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَابْنِ مُوسَى فَقَالَا: قَالَ النَّبِيُّ ﷺ: ”إِنَّ بَيْنَ يَدَيِ
السَّاعَةِ لَا يَأْمَا يَنْزِلُ فِيهَا الْجَهْلُ وَيَرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ“
وَالْهَرْجُ: الْقَتْلُ.

14. Narrated Musaddad, narrated 'Ubaidullāh bin Mūsā, on the authority of A'mash, on the authority of Shaqīq, who narrated that I was with 'Abdullāh رضي الله عنه and Abū Mūsā رضي الله عنه both of whom narrated that the Prophet ﷺ said,

‘Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away (vanish) and there will be much *al-harj*, and *al-harj* means killing.’ [7062,7063]

15. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قَالَ:
جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا، فَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: ”إِنَّ
بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيُنْزَلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ
فِيهَا الْهَرْجُ“، وَالْهَرْجُ: الْقَتْلُ.

15. Narrated ‘Umar bin Ḥaḥṣ, narrated my father, narrated A'mash, narrated Shaqīq, who narrated that I was sitting with 'Abdullāh bin Mas'ūd رحمته الله and Abū Mūsā al-Ash'arī رحمته الله when Abū Mūsā رحمته الله narrated that the Prophet ﷺ said,

‘Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *al-harj* in abundance, and *al-harj* means killing.’ [7064]

16- حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: إِنِّي
لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَبُو مُوسَى:
سَمِعْتُ النَّبِيَّ ﷺ مَثْلَهُ. وَالْهَرْجُ بِلِسَانِ الْحَبَشَةِ: الْقَتْلُ.

16. On the authority of Qutaibah, on the authority of Jarīr, on the authority of A'mash, on the authority of Abī Wā'il, who narrated that I was sitting with 'Abdullāh رحمته الله and Abū Mūsā رحمته الله while Abū Mūsā رحمته الله narrated that he heard the Prophet ﷺ say as above. And '*al-harj*' in the Ethiopian language means killing. [7065]

17. حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. وَأَحْسِبُهُ رَفَعَهُ. قَالَ: ”بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرَجِ، يَزُولُ فِيهَا الْعِلْمُ وَيُظْهَرُ فِيهَا الْجَهْلُ“. قَالَ أَبُو مُوسَى: وَالْهَرَجُ: الْقَتْلُ بِلِسَانِ الْحَبَشَةِ.

17. Narrated Muḥammad, narrated Ghundar, narrated Shu'bah, on the authority of Wāṣil, on the authority of Abī Wā'il, on the authority of 'Abdullāh رضي الله عنه, I think 'Abdullāh رضي الله عنه narrated this as a *marfu' ḥadīth*, he said, 'Near the establishment of the Hour, there will be the days of '*al-harj*', and the (religious) knowledge will be taken away (vanish i.e. by the death of religious scholars) and general ignorance will spread.' Abū Mūsā رضي الله عنه said, '*Al-harj* in the Ethiopian language, means killing.' [7066]

18. وَقَالَ أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْأَشْعَرِيِّ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ: تَعْلَمُ الْأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ ﷺ أَيَّامَ الْهَرَجِ؟ نَحْوَهُ. وَقَالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ”مَنْ شَرَّارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءُ“.

18. And Abū 'Awānah said, on the authority of 'Āṣim, on the authority of Abī Wā'il, on the authority of Ash'ari رضي الله عنه, who said that he asked 'Abdullāh (bin Mas'ūd) رضي الله عنه, 'Do you know the days about which the Messenger of Allah ﷺ mentioned were the days of *al-harj*?' Ibn Mas'ūd said, 'I heard the Messenger of Allah ﷺ saying, (it will be) from among the most wicked people who will be living at the time when the Hour will be established.' [7067]

19. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكَّوْنَا إِلَيْهِ مَا يُلْقَوْنَ مِنَ الْحَجَّاجِ فَقَالَ: "إَصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ أَشْرُ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ"، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

19. Narrated Muḥammad bin Yūsuf, narrated Sufyān, on the authority of Zubair bin 'Adiyy, who narrated:

We went to Anas bin Mālīk رضي الله عنه and complained about the wrong we were suffering at the hand of al-Ḥajjaj. He said, 'Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet ﷺ. [7068]

20. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ؛ ح: وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي آخِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيْقٍ، عَنِ ابْنِ شَهَابٍ، عَنْ هُنْدِ بِنْتِ الْحَارِثِ الْفَرَّاسِيَّةِ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ لَيْلَةً فَرَعَا يَقُولُ: "سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ؟ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ. يُرِيدُ أَرْوَاجَهُ. لَكِنِّي يُصَلِّينَ؟ رَبِّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الْآخِرَةِ".

20. Narrated Abū Yamān, informed us Shū'aib, on the authority of az-Zuhrī. In another chain, Ismā'īl narrated, my brother informed me, on the authority of Sulaimān bin Bilāl, on the authority of Muḥammad bin Abī 'Atīq, on the authority of Ibn Shihāb, on the

authority of Hind bint Ḥarith Firāsiyyah, on the authority of the wife of the Prophet ﷺ, Umm Salamah رضى الله عنها, who narrated:

The Messenger of Allah ﷺ woke up one night in a state of terror and said, 'Subhan Allah (Glory be to Allah)! How many treasures Allah has sent down! And how many *al-fitn* (trials and afflictions) have been sent down! Who will go and wake up the lady dwellers (wives of the Prophet ﷺ) of these rooms (for prayers)?' He meant his wives, so that they might pray. He added, 'A well-dressed (lady) in this world may be naked in the Hereafter.' [7069]

بَابُ قَوْلِ النَّبِيِّ ﷺ: "مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا".

Chapter: The statement of the Prophet ﷺ: 'Whosoever takes up arms against us is not from us.'

21. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا".

21. Narrated 'Abdullāh bin Yūsuf, informed us Mālik, on the authority of Nāfi', on the authority of 'Abdullāh bin 'Umar رضى الله عنه, who narrated that Allah's Messenger ﷺ said,

'Whosoever takes up arms against us is not from us.' [7070]

22. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: "مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا".

22. Narrated Muḥammad bin 'Alā', narrated Abū Usāmah, on the authority of Buraid, on the authority of Abū Burdah, on the

authority of Abū Mūsā رضي الله عنه, who narrated that the Prophet ﷺ said, 'Whosoever takes up arms against us is not from us.' [7071]

23. حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ هَمَّامٍ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ".

23. Narrated Muḥammad, informed us 'Abdur Razzāq, on the authority of Ma'mar, on the authority of Hamām, who said, I heard Abū Hurairah رضي الله عنه, who said that the Prophet ﷺ said, 'None of you should point a weapon towards his Muslim brother, for he does not know, satan may tempt him to hit him and thus he would fall into a pit of hellfire.' [7072]

24. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرِو بْنِ أَبِي مُحَمَّدٍ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: "أَمْسِكْ بِنَصَالِهَا" قَالَ: نَعَمْ.

24. Narrated 'Alī bin Abdullāh, narrated Sufyān, who said, I said to Amr, O Abū Muḥammad! Did you hear Jābir bin 'Abdullāh رضي الله عنه saying, 'A man carrying arrows passed through the mosque and Allah's Messenger ﷺ said to him, 'Hold the arrows by their heads!' He ('Amr) replied, 'Yes'. ' [7073]

25. حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مَرَّ فِي الْمَسْجِدِ بِأَسْهُمٍ قَدْ بَدَأَ نُصُولُهَا فَأَمَرَ أَنْ يَأْخُذَ بِنُصُولِهَا

لَا يَخْدِشُ مُسْلِمًا.

25. Narrated Abū Nu'mān, narrated Ḥammād bin Zaid, on the authority of 'Amr bin Dīnār, on the authority of Jābir رضي الله عنه, who narrated:

A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the arrows by their iron heads so that it might not scratch (injure) any Muslim. [7074]

26. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: "إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نَصَالِهَا أَوْ قَالَ: فَلْيَقْبِضْ بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ".

26. Narrated Muḥammad bin 'Alā', narrated Abū 'Usāmah, on the authority of Buraid, on the authority of Abū Burdah, on the authority of Abū Mūsā رضي الله عنه, who said that the Prophet ﷺ said,

‘If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the (arrow) heads,’ or said, ‘he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it.’ [7075]

بَابُ قَوْلِ النَّبِيِّ ﷺ: "لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ".

Chapter: The statement of the Prophet ﷺ: ‘Do not renegade as disbelievers after me by striking (cutting) the neck of one another.’

27. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: "سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ".

27. Narrated 'Amr bin Hafs, narrated to me my father, narrated A'mash, narrated Shaqiq, who said that 'Abdullāh رحمته الله said that the Prophet ﷺ said,

‘Abusing a Muslim is *Fusūq* (evil doing) and killing him is *Kufr* (disbelief).’ [7076]

28. حَدَّثَنَا حَجَّاجُ بْنُ مُنْهَالٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي وَاقِدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: "لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ".

28. Narrated Hājāj bin Minhāl, narrated Shu'bah, informed me Wāqid bin Muḥammad, on the authority of his father, on the authority of Ibn 'Umar رحمته الله, who said,

I heard the Prophet ﷺ saying, ‘Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the neck of one another.’ [7077]

29. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ. عَنْ أَبِي بَكْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَقَالَ: "أَلَا تَذَرُونِ أَيُّ يَوْمٍ هَذَا؟" قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. فَقَالَ: "أَلَيْسَ بِيَوْمِ النَّحْرِ؟"

قُلْنَا: بَلَى يَارَسُولَ اللَّهِ، قَالَ: "أَيُّ بَلَدٍ هَذَا؟ أَلَيْسَتْ بِالْبَلَدَةِ الْحَرَامِ؟"
 قُلْنَا: بَلَى يَارَسُولَ اللَّهِ، قَالَ: "فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ
 وَأَبْشَارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي
 بَلَدِكُمْ هَذَا، أَلَا هَلْ بَلَغْتُ؟" قُلْنَا: نَعَمْ، قَالَ: "اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ
 الشَّاهِدُ الْعَائِبَ، فَإِنَّهُ رُبُّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ". فَكَانَ كَذَلِكَ.
 قَالَ: "لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ". فَلَمَّا
 كَانَ يَوْمُ حَرِّقِ ابْنِ الْحَضْرَمِيِّ حِينَ حَرَّقَهُ جَارِيَةُ بْنُ قُدَامَةَ، قَالَ: أَشْرِفُوا
 عَلَى أَبِي بَكْرَةَ. فَقَالُوا: هَذَا أَبُو بَكْرَةَ يِرَاك، قَالَ عَبْدُ الرَّحْمَنِ، فَحَدَّثَنِي
 أُمِّي عَنْ أَبِي بَكْرَةَ أَنَّهُ قَالَ: لَوْ دَخَلُوا عَلَيَّ مَا بَهَشْتُ بِقَصَبَةٍ.

29. Narrated Musaddad, narrated Yahya, narrated Qurratu ibn Khālid, narrated Ibn Sīrīn, on the authority of 'Abdur-Raḥmān bin Abū Bakrah, on the authority of Abū Bakrah and on the authority of another man (whom according to Muhammad bin Sīrīn) was more better than 'Abdur-Raḥmān bin Abū Bakrah, on the authority of Abū Bakrah, who narrated:

Allah's Messenger ﷺ addressed the people saying, 'Don't you know what is the day today?' They replied, 'Allah and His Messenger know better.' We thought that he might give that day another name. He ﷺ said, 'Isn't it the Day of *an-Naḥr* (Sacrifice)?' We replied, 'Yes. O Allah's Messenger!' He then said, 'What town is this? Isn't it the forbidden (sacred) town (Makkah)?' We replied, 'Yes, O Allah's Messenger.' He then said, 'Your blood, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah's Message to you?' We replied, 'Yes' He said, 'O Allah! Be witness (for it). So it is incumbent upon those

who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him).' The narrator added, in fact, it was like that. The Prophet ﷺ added, 'Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another.' [7078]

30. حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: "لَا تَرْتَدُّوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ".

30. Narrated Aḥmad bin Ashkāb, narrated Muḥammad bin Fuḍail, on the authority of his father, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās رضي الله عنهما, who said that the Prophet ﷺ said,

'Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another.' [7079]

31. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: "اسْتَنْصِتِ النَّاسَ"، ثُمَّ قَالَ: "لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ".

31. Narrated Sulaimān bin Ḥarb (Zādī), narrated Shu'ba, on the authority of 'Alī bin Mudrik, who said, I heard Abū Zur'ah bin 'Amr bin Jarīr, on the authority of his grandfather Jarīr رضي الله عنه, who said that the Messenger of Allah ﷺ said to me at the farewell pilgrimage, 'Let the people keep quiet and listen.' Then he said, 'Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another.' [7080]

بَابُ: تَكُونُ فِتْنَةُ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ.

Chapter: There will be *Fitnah* (trial and affliction) during which a sitting person will be better than a standing one.

32. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ إِبْرَاهِيمُ: وَحَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ”سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، فَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَادًا فَلْيَعُدْ بِهِ“.

32. Narrated Muḥammad bin 'Ubaidullāh, narrated Ibraḥīm bin S'ad, on the authority of his father, on the authority of Abū Salama bin 'Abdur Raḥmān, on the authority of Abū Hurairah رضي الله عنه, Ibrahīm said that Ṣāliḥ bin Kisān narrated to me, on the authority of Ibn Shihāb, on the authority of Sa'īd bin al-Musayyab, on the authority of Abū Hurairah رضي الله عنه, who said that Allah's Messenger 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 the walking one, and the walking one will be better than the 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.’ [7081]

33. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ

عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا فَلْيَعُدْ بِهِ".

33. Narrated Abū al-Yamān, informed us Shu'aib, on the authority of az-Zuhrī, informed me Abū Salama bin 'Abdur Raḥmān, on the authority of Abū Hurairah رضي الله عنه, who said that Allah's Messenger 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 *fitn* (trials and afflictions), they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.’ [7082]

بَابُ: إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا.

Chapter: If two Muslims fight each other with their swords.

34. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادٌ عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنِ الْحَسَنِ قَالَ: خَرَجْتُ بِسِلَاحِي لِيَالِي الْفِتْنَةِ، فَاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أُرِيدُ نُصْرَةَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فِكِلَا هُمَا مِنْ أَهْلِ النَّارِ"، قِيلَ: فَهَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: "إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ". قَالَ

حَمَّادُ بْنُ زَيْدٍ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِأَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ، وَأَنَا أُرِيدُ أَنْ يُحَدِّثَانِي بِهِ، فَقَالَا: إِنَّمَا رَوَى هَذَا الْحَدِيثَ الْحَسَنُ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ أَبِي بَكْرَةَ.

34. Narrated 'Abdullāh bin Wahāb, narrated Ḥammād (bin Zaid), on the authority of a man whose name he did not mention, on the authority of Ḥasan who said,

(Al-Aḥnaf said,) 'I went out carrying my arms during the nights of the affliction (i.e. the war between 'Alī عليه السلام and 'Aishā عليها السلام) and Abū Bakra عليه السلام met me and asked, 'Where are you going?' I replied, 'I intend to help the cousin of Allah's Messenger (i.e., 'Alī عليه السلام).' Abū Bakra عليه السلام said, 'Allah's Messenger صلى الله عليه وسلم said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the hellfire.' It was said to the Prophet صلى الله عليه وسلم, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent'.'

Ḥammād bin Zaid said, 'I mentioned this *ḥadīth* to Ayyūb and Yūnus bin 'Ubaid as I wanted them to narrate this *ḥadīth* from me, but they said, 'This *ḥadīth* was narrated on the authority of Ḥasan from al-Aḥnaf bin Qays from Abū Bakra' عليه السلام. [7083]

35. حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ بِهَذَا وَقَالَ مُؤَمَّلٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَيُونُسُ وَهَشَامٌ وَمُعَلَّى بْنُ زِيَادٍ عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَرَوَاهُ بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ. وَقَالَ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حَرَّاشٍ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَرْفَعْهُ سُفْيَانُ عَنْ مَنْصُورٍ.

35. Narrated Sulaimān (bin Ḥarb), narrated Ḥammad (bin Zaid) with this(the above). And Mu'mil said, that Ḥammād bin Zaid narrated to us, narrated Ayyūb and Yūnus and Hishām and Mu'alla bin Ziyād, on the authority of Ḥasan, on the authority of al-Aḥnaf, on the authority of Abū Bakra رضي الله عنه, on the authority of Prophet ﷺ. M'amar narrated this, on the authority of Ayyūb.

Bakkār bin 'Abdul Azīz narrated, on the authority of his father, on the authority of Abū Bakra رضي الله عنه. And Ghundar said that Shu'ba narrated, on the authority of Maṣṣūr, on the authority of Rib'ī bin Ḥirāsh, on the authority of Abū Bakra رضي الله عنه, on the authority of Prophet ﷺ.

Sufyān (bin Thawrī) narrated this from Mansūr but his narration is not *Marfū*.

بَابُ: كَيْفَ الْأَمْرُ إِذَا لَمْ تَكُنْ جَمَاعَةً

Chapter: What a Muslim should do if there is no righteous group of Muslims?

36. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ: أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: "نَعَمْ"، قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: "نَعَمْ، وَفِيهِ دَخَنٌ"، قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: "قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ"، قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: "نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ

بَابُ مَنْ كَرِهَ أَنْ يُكَثَّرَ سَوَادُ الْفِتَنِ وَالظُّلَمِ.

Chapter: Whoever disliked to increase the number of (those people who practice) *al-fiṭan* (trials and afflictions) and oppressions (against the believers).

37. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيَوَةُ وَغَيْرُهُ، قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ، وَقَالَ اللَّيْثُ عَنْ أَبِي الْأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعُثَ فَأُكْتُبْتُ فِيهِ، فَلَقِيتُ عِكْرَمَةَ فَأَخْبَرْتُهُ، فَهَنَانِي أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أَنَسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ، فَيَأْتِي السَّهْمُ فَيَرْمِي بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يَضْرِبُهُ فَيَقْتُلُهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: "إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ". [النساء: 97].

37. Narrated 'Abdullāh bin Yazīd, narrated Ḥaywah (bin Sharīḥ) and others, he said, narrated to us Abū al-Aswad. In another chain, Laith (bin S'ad) narrated, on the authority of Abū al-Aswad, who said,

‘An army unit was being recruited from the people of *Madīnah* and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, 'Ibn 'Abbās رضي الله عنه told me that there were some Muslims who were with the *al-mushrikīn* (pagans, polytheists, idolaters and disbelievers in the Oneness of Allah and His Messenger Muḥammad ﷺ) to increase their number against Allah's Messenger ﷺ (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:

جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا“، قُلْتُ: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا، قَالَ: ”هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا“، قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: ”تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ“، قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ، قَالَ: ”فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعْصَ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ“.

36. Narrated Muḥammad bin al-Muthanna, narrated Walīd bin Muslim, narrated ('Abdur-Raḥmān) bin Jābir, narrated Basr bin 'Ubaidullāh Ḥaḍramī, who heard it from Abū Idrīs Khawlānī, who heard it from Ḥudhaifa bin al-Yamān رضي الله عنه, who said,

‘The people used to ask Allah's Messenger ﷺ about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, 'O Allah's Messenger ﷺ! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., *Islām*), will there be any evil after this good?' He ﷺ said, 'Yes.' I said, 'Will there be any good after that evil?' He replied, 'Yes, but it will be tainted (not pure.)' I asked, 'What will be its taint?' He replied, '(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others.' I asked, 'Will there be any evil after that good?' He replied, 'Yes, (there will be) some people calling at the gates of the hellfire, and whoever will respond to their call, will be thrown by them into the hellfire.' I said, 'O Allah's Messenger ﷺ! Will you describe them to us?' He said, 'They will be from our own people and will speak our language.' I said, 'What do you order me to do if such a state should take place in my life?' He said, 'Stick to the group of Muslims and their Imām (ruler).' I said, 'If there is neither a group of Muslims nor an Imām (ruler)?' He said, 'Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state.' ' [7084]

‘Indeed, those whom the angels take (in death) while they are wronging themselves (i.e., by preferring to stay among the disbelievers).’

[al-Nisā: 97] [7085]

بَابُ: إِذَا بَقِيَ فِي حُثَالَةٍ مِّنَ النَّاسِ .

Chapter: If a Muslim stays among the bad people.

38. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ: حَدَّثَنَا حُدَيْفَةُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ. حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ، وَحَدَّثَنَا عَنْ رُفْعِهَا، قَالَ: ”يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبِضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبِضُ فَيَبْقَى فِيهَا أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ، كَجَمْرِ دُحْرِجَتِهِ عَلَى رِجْلِكَ فَتَنْفِطُ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، وَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلَا يَكَادُ أَحَدٌ يُودِّي الْأَمَانَةَ، فَيَقَالُ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَيَقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِّنْ إِيْمَانٍ“. وَلَقَدْ أَتَى عَلَى زَمَانٍ وَلَا أَبَالِي أَيْكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَى الْإِسْلَامِ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَى سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايَعُ إِلَّا فُلَانًا وَفُلَانًا.

38. Narrated Muḥammad bin Kathīr, informed us Sufyān (Thawrī), narrated A'mash, on the authority of Zaid bin Wahb, narrated Hudhaifa رضي الله عنه, who said,

Allah's Messenger ﷺ related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'ān and then they learned it from the Sunnah (the Prophet's ﷺ traditions). The Prophet ﷺ further told us how that honesty will be taken away. He ﷺ said, 'Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot, then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal to even a mustard seed in his heart! No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his *Islām* would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.' [7086]

بَابُ التَّعَرُّبِ فِي الْفِتْنَةِ.

Chapter: To stay (in the desert) with the Bedouins during the period of *al-fitnah* (trial and affliction).

39. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ: أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ! إِرْتَدَدْتَ عَلَى عَقْبَيْكَ، تَعَرَّبْتَ؟ قَالَ: لَا، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ. وَعَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: لَمَّا قُتِلَ عُثْمَانُ بْنُ عَفَّانٍ خَرَجَ سَلَمَةُ بْنُ الْأَكْوَعِ

إِلَى الرَّبْدَةِ وَتَزَوَّجَ هُنَاكَ امْرَأَةً وَوَلَدَتْ لَهُ أَوْلَادًا، فَلَمْ يَزَلْ بِهَا حَتَّى قَبِلَ
أَنْ يَمُوتَ بِلَيْالٍ، نَزَلَ الْمَدِينَةَ.

39. Narrated Qutaybah bin Sa'īd, narrated Ḥātim (bin Isma'īl), on the authority of Yazīd bin Abī 'Ubaid, on the authority of Salama bin al-Akwa', who said that he visited al-Ḥajjāj (bin Yūsuf). Al-Ḥajjāj said, 'O son of al-Akwa! You have turned on your heels (i.e., deserted *Islām*) by staying (in the desert) with the Bedouins.' Salama replied, 'No, but Allah's Messenger ﷺ allowed me to stay with the Bedouin in the desert.'

Narrated Yazīd bin Abī 'Ubaid: When 'Uthmān bin 'Affān was killed (martyred), Salama bin al-Akwa' went out to a place called ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Madīnah. [7087]

40. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ
اللَّهِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ
يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ".

40. Narrated 'Abdullāh bin Yūsuf (Tanisi), informed us (Imām) Mālik, on the authority of 'Abdur-Raḥmān bin 'Abdullāh bin Ṣaṣa'ah, on the authority of his father, on the authority of Abū Sa'īd al-Khudrī رضي الله عنه, who said that Allah's Messenger ﷺ said, 'There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.' [7088]

بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ.

Chapter: To seek refuge with Allah from *al-fitm* (trials and afflictions).

41. حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ، فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْمَنْبَرِ فَقَالَ: "لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنْتُ لَكُمْ"، فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ كَانَ إِذَا لَاحَى يُدْعَى إِلَى غَيْرِ أَبِيهِ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَنْ أَبِي؟ فَقَالَ: "أَبُوكَ حُذَافَةُ"، ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ النَّبِيُّ ﷺ: "مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صَوَّرْتُ لِي الْجَنَّةَ وَالتَّارَ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ". قَالَ قَتَادَةُ: يُذَكِّرُ هَذَا الْحَدِيثَ عِنْدَ هَذِهِ الْآيَةِ: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَكُمْ تَسُؤْكُمْ" [المائدة: 101].

41. Narrated Mu'ādh bin Faḍālah, narrated Hishām, on the authority of Qatāda, on the authority of Anas رضي الله عنه, who said,

The people started asking the Prophet ﷺ too many questions importunately. So one day he ﷺ ascended the pulpit and said, 'You will not ask me any question but I will explain it to you.' I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, 'O Allah's Prophet ﷺ! Who is my father?' The Prophet ﷺ replied, 'Your father is Hudhaifa.' Then 'Umar got up and said, 'We accept Allah as our Lord, *Islām*

as our religion and Muḥammad ﷺ as our Messenger and we seek refuge with Allah from the evil of afflictions.' The Prophet ﷺ said, 'I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall.' Qatada said, 'This *hadīth* used to be mentioned as an explanation of this verse: 'O you who have believed, do not ask about things which, if they are shown to you, will distress you... ' [al-Mā'idah: 101].' [7089]

42. وَقَالَ عَبَّاسُ النَّرْسِيِّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ بِهَذَا، وَقَالَ كُلُّ رَجُلٍ لَفًّا رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، وَقَالَ: عَائِدًا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ، أَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ.

42. And said 'Abbās an-Narsiyy, narrated Yazīd bin Zurai', narrated Sa'īd Abi 'Arūba, narrated Qatada, who narrated this *hadīth* from Anas رضي الله عنه, who narrated that Allah's Prophet ﷺ said the above and said, 'Every man was covering his head with his garment and weeping and seeking refuge with Allah saying 'I seek refuge with Allah from the evil of *al-fitn* (trials and afflictions).' ' [7090]

43. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَمُعْتَمِرٌ عَنْ أَبِيهِ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ بِهَذَا، وَقَالَ: عَائِدًا بِاللَّهِ مِنْ شَرِّ الْفِتَنِ.

43. And Imām Bukhārī said, Khalīfa (bin Khayāt) said to me, narrated Yazīd bin Zurai', narrated Sa'īd (Abi 'Arūba), and

Mu'tamir (bin Sulaimān), on the authority of his father (Sulaimān bin Ṭarkhān), on the authority of Qatada, on the authority of Anas رضي الله عنه, who narrated the same *hadīth* from the Prophet ﷺ but with the mention that they sought refuge with Allah with the words: 'I seek refuge with Allah from the *sharr* (evil) of *al-fitn*.' (i.e. used the word *sharr* instead of *sū*'). [7091]

بَابُ قَوْلِ النَّبِيِّ ﷺ: "الْفِتْنَةُ مِنْ قِبَلِ الْمَشْرِقِ".

Chapter: The statement of the Prophet ﷺ: 'Al-fitnah (trial and affliction) will appear from the east.'

44. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُسُفَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَامَ إِلَى جَنْبِ الْمِنْبَرِ فَقَالَ: "الْفِتْنَةُ هُنَا، الْفِتْنَةُ هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ، أَوْ قَالَ: قَرْنُ الشَّمْسِ".

44. Narrated 'Abdullāh bin Muḥammad, narrated Hishām bin Yūsuf, on the authority of Ma'mar (bin Rāshid), on the authority of az-Zuhrī, on the authority of Sālim, on the authority of his father ('Abdullāh bin 'Umar رضي الله عنه), on the authority of Prophet ﷺ.

He stood up beside the pulpit (and pointed with his finger towards the East) and said, 'Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out,' or said, '...the side of the sun...' [7092]

45. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: "أَلَا إِنَّ

الْفِتْنَةُ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

45. Narrated Qutaybah bin Sa'id, narrated Laith (bin S'ad), on the authority of Nāfi', on the authority of Ibn 'Umar رضي الله عنه, who said, I heard Allah's Messenger ﷺ while he was facing the East, saying, 'Verily! Afflictions are there, from where the side of the head of satan comes out.' [7093]

46. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ، ذَكَرَ النَّبِيُّ ﷺ: "اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا"، قَالُوا: يَا رَسُولَ اللَّهِ! وَفِي نَجْدِنَا؟ قَالَ: "اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا"، قَالُوا: يَا رَسُولَ اللَّهِ، وَفِي نَجْدِنَا؟ فَأَظْنُّهُ قَالَ فِي الثَّالِثَةِ: "هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ".

46. Narrated 'Alī bin 'Abdullāh, narrated Azhar bin S'ad, on the authority of Ibn 'Awn, on the authority of Nāfi', on the authority of Ibn 'Umar رضي الله عنه, on the authority of the Prophet ﷺ, he ﷺ said, 'O Allah! Bestow Your blessings on our Shām! O Allah! Bestow Your blessings on our Yemen. The People said, 'O Allah's Messenger! And also on our Najd.' He ﷺ said, 'O Allah! Bestow Your blessings on our Shām! O Allah! Bestow Your blessings on our Yemen.' The people said, 'O Allah's Messenger! And also on our Najd.' I think the third time he (ﷺ) said, 'There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of satan.'" [7094]

47. حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنْ يَبَّانٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَجَوْنَا أَنْ

يُحَدِّثُنَا حَدِيثًا حَسَنًا، قَالَ: فَبَادَرَنَا إِلَيْهِ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، حَدِّثْنَا
عَنِ الْقِتَالِ فِي الْفِتْنَةِ وَاللَّهُ يَقُولُ: «وَقَتْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ» [البقرة: ١٩٣]
فَقَالَ: هَلْ تَدْرِي مَا الْفِتْنَةُ ثِكْلُكَ أُمُّكَ؟ إِنَّمَا كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ
الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلِكِ.

47. Narrated Ishāq (Ibn Shāhīn) al-Wāsiṭiyy, narrated Khālīd (bin 'Abdullāh Ṭahān), on the authority of Bayān (bin Bashr), on the authority of Wabarah bin 'Abdur-Raḥmān, on the authority of Sa'īd bin Jubair, who narrated that 'Abdullāh bin 'Umar رضي الله عنه came to us and we hoped that he would narrate to us a good *ḥadīth*. But before we asked him, a man got up and said to him, 'O Abū 'Abdur-Raḥman! Narrate to us about the battles during the time of the afflictions, as Allah says: '*Fight them until there is no [more] fitnah (trial and affliction) and [until] worship is [acknowledged to be] for Allah*' [al-Baqarah: 193]. Ibn 'Umar said (to the man), 'Do you know what is meant by *fitnah*? Let your mother bereave you! Muḥammad ﷺ used to fight against the pagans; for a Muslim was put to trial in his religion (the pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling'. ' [7095]

بَابُ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ، وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ خَلْفِ
بْنِ حَوْشَبٍ: كَانُوا يَسْتَحِبُّونَ أَنْ يَتَمَثَّلُوا بِهِذِهِ الْأَبْيَاتِ عِنْدَ الْفِتَنِ،
قَالَ أَمْرُ الْقَيْسِ:

الْحَرْبُ أَوَّلُ مَا تَكُونُ فِتْنَةً
تَسْعَى بِزَيْنَتِهَا لِكُلِّ جَهُولٍ

حَتَّى إِذَا اشْتَعَلَتْ وَشَبَّ ضِرَامُهَا
وَلَّتْ عَجُوزًا غَيْرَ ذَاتِ حَلِيلِ
شَمْطَاءٌ يُنْكِرُ لَوْنُهَا وَتَعَيَّرَتْ
مَكْرُوهَةً لِلشَّمِّ وَالتَّقْيِيلِ.

Chapter: *Al-fitnah* (trial and affliction) that will move like the waves of the sea. And said Sufyān bin 'Uyaynah, on the authority of Khalaf bin Hawshab that some of the men of the past used to recite the (following) poetry of Imra' al-Qais at the time of *al-fitn* (trials and afflictions). Imra' al-Qais said,

‘The war at the beginning seems attractive

Moving with its beauty for every ignorant

But when it flared strongly

It becomes an old lady whom none accepts in marriage

With its grey hair and bad colour

Disliked to be smelled or kissed.’

48. حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا شَقِيقٌ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفِّرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، قَالَ: لَيْسَ عَنْ هَذَا أَسْأَلُكَ، وَلَكِنَّ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ. إِنَّ بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقٌ. قَالَ: عُمَرَا يُكْسِرُ الْبَابَ أَمْ يُفْتَحُ؟ قَالَ: لَا، بَلْ يُكْسَرُ. قَالَ عُمَرُ: إِذَا لَا يُعْلَقُ أَبَدًا. قُلْتُ:

أَجَلٌ، فَلْنَا لِحُدَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ عَدِ
لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعَالِيطِ، فَهَبْنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ
فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ، فَقَالَ: مِنَ الْبَابِ؟ قَالَ: عُمَرُ.

48. Narrated 'Umar bin Ḥaṣṣ bin Ghayāth, narrated my father, narrated 'Amash, narrated Shaqīq that I heard Hudhaifa رضي الله عنه saying, 'While we were sitting with 'Umar رضي الله عنه, he said, 'Who among you remembers the statement of the Prophet صلى الله عليه وسلم about the afflictions?' He (Hudhaifa رضي الله عنه) said, 'The affliction of a man in his family, his property, his children and his neighbours are expiated by his prayers, *Zakāt* (and alms) and enjoining good and forbidding evil.' 'Umar رضي الله عنه said, 'I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea.' Hudhaifa رضي الله عنه said, 'Don't worry about it, O' chief of the believers, for there is a closed door between you and them.' 'Umar رضي الله عنه said, 'Will that door be broken or opened?' I said, 'No! It will be broken.' 'Umar رضي الله عنه said, 'Then it will never be closed,' I said, 'Yes!' We asked Hudhaifa رضي الله عنه, 'Did 'Umar رضي الله عنه know what that door meant?' He رضي الله عنه replied, 'Yes, as I know that there will be night before tomorrow morning that is because I narrated to him a true narration free from errors.' We dared not ask Hudhaifa رضي الله عنه as to whom the door represented. So we ordered Masrūq to ask him رضي الله عنه what does the door stand for? He رضي الله عنه replied, 'Umar.' [7096]

49. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكَ بْنِ
عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ
النَّبِيُّ صلى الله عليه وسلم إِلَى حَائِطٍ مِّنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ، وَخَرَجْتُ فِي إِثْرِهِ،
فَلَمَّا دَخَلَ الْحَائِطَ جَلَسْتُ عَلَى بَابِهِ وَقُلْتُ: لَا كُونَنَّ الْيَوْمَ بَوَّابَ

النَّبِيِّ ﷺ، وَلَمْ يَأْمُرْنِي، فَذَهَبَ النَّبِيُّ ﷺ وَقَضَى حَاجَتَهُ، وَجَلَسَ عَلَى قَفِّ الْبُئْرِ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُئْرِ، فَجَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى اسْتَأْذِنَ لَكَ، فَوَقَفَ، فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ. قَالَ: "إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ". فَدَخَلَ فَجَاءَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُئْرِ فَجَاءَ عُمَرُ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى اسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: "إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ". فَجَاءَ عَنْ يَسَارِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ سَاقَيْهِ فَدَلَّاهُمَا فِي الْبُئْرِ، فَأَمْتَلَا الْقَفَّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جَاءَ عُثْمَانُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى اسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: "إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ مَعَهَا بَلَاءٌ يُصِيبُهِ". فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا، فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبُئْرِ، فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ دَلَّاهُمَا فِي الْبُئْرِ، فَجَعَلْتُ أَتَمَتِّي أَنْحَالِي، وَأَدْعُو اللَّهَ أَنْ يَأْتِيَ قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمْ اجْتَمَعَتْ هَهُنَا وَانْفَرَدَ عُثْمَانُ.

49. Narrated Sa'īd bin Abī Maryam, informed us Muḥammad bin Ja'far, on the authority of Sharīk bin 'Abdullāh, on the authority of Sa'īd bin al-Musayyab, on the authority of Abū Mūsa al-Ash'ari رضي الله عنه, who narrated that the Prophet ﷺ went out to one of the gardens of *Madīnah* for some business and I went out to follow him. When he ﷺ entered the garden, I sat at its gate and said to myself, 'Today I will be the gatekeeper of the Prophet ﷺ though he ﷺ has not ordered me.' The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the

meantime Abū Bakr رضي الله عنه came and asked permission to enter. I said (to him), 'Wait till I get you permission.' Abū Bakr رضي الله عنه waited outside and I went to the Prophet ﷺ and said, 'O Allah's Prophet ﷺ! Abū Bakr رضي الله عنه asks your permission to enter.' He ﷺ said, 'Admit him and give him the glad tidings of entering Paradise.' So Abū Bakr رضي الله عنه entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then 'Umar رضي الله عنه came and I said (to him), 'Wait till I get you permission.' The Prophet ﷺ said, 'Admit him and give him the glad tidings of entering Paradise.' So 'Umar رضي الله عنه entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then 'Uthmān رضي الله عنه came and I said (to him), 'Wait till I get permission for you.' The Prophet ﷺ said, 'Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him.' When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming.'

Ibn al-Musayyab said, 'I interpreted that (above mentioned narration) as indicating their graves. The first three are together and the grave of 'Uthmān is separate from theirs.' [7097]

50. حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ قَالَ: قِيلَ لِأَسَامَةَ: أَلَا تُكَلِّمُ هَذَا؟ قَالَ: قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ أَبَا أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ: أَنْتَ خَيْرٌ، بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: "يَجَاءُ بِرَجُلٍ فَيُطْرَحُ فِي النَّارِ فَيُطْحَنُ فِيهَا كَطْحَنِ الْحِمَارِ

بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: أَيُّ فُلَانٍ، أَلَسْتَ كُنْتَ تَأْمُرُ
بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ: إِنِّي كُنْتُ أَمُرُ بِالْمَعْرُوفِ
وَلَا أَفْعَلُهُ، وَانْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ“.

50. Narrated Bishr bin Khālid, informed us Muḥammad bin Ja'far, on the authority of Shu'bah, on the authority of Sulaimān (A'mash), who said, I heard it from Abū Wā'il, who said that someone said to Usāma رضي الله عنه, 'Will you not talk to this ('Uthmān رضي الله عنه)?' Usāma رضي الله عنه said, 'I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men that he is good after I heard Allah's Messenger ﷺ saying, 'A man will be brought and put in hellfire and he will circumambulate (go around and round) in hellfire like a donkey of a (flour) grinding mill, and all the people of hellfire will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.' [7098]

Chapter:

بَابُ:

51. حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ
قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ، لَمَّا بَلَغَ النَّبِيُّ ﷺ أَنَّ فَارِسًا مَلَكَوْا
ابْنَةَ كِسْرَى قَالَ: "لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ".

51. Narrated 'Uthmān bin al-Haytham, narrated 'Awf (A'rābi), on the authority of Ḥasan (al-Baṣrī), on the authority of Abū Bakra رضي الله عنه, who said that during the battle of al-Jamāl, Allah benefited me with a Word (I heard from the Prophet ﷺ). When the Prophet ﷺ heard the news that the people of Persia had made the

daughter of Khusraw their queen (ruler), he ﷺ said, 'Never will succeed such a nation as one that directs their matters to a woman.' [7099]

52. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَصِينٍ: حَدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللَّهِ بْنُ زِيَادٍ الْأَسَدِيُّ قَالَ: لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ بَعَثَ عَلِيُّ عَمَّارَ بْنَ يَاسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الْكُوفَةَ فَصَعِدَا الْمِنْبَرَ، فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَعْلَاهُ، وَقَامَ عَمَّارُ أَسْفَلَ مِنَ الْحَسَنِ فَاجْتَمَعْنَا إِلَيْهِ فَسَمِعْتُ عَمَّارًا يَقُولُ: إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ، وَوَاللَّهِ إِنَّهَا لَزَوْجَةُ نَبِيِّكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَاكُمْ لِيَعْلَمَ أَيَّاهُ تُطِيعُونَ أَمْ هِيَ.

52. Narrated 'Abdullāh bin Muḥammad (Masnadi), narrated Yahya bin Ādam, narrated Abū Bakr bin 'Ayāsh, narrated Abū Ḥuṣain, narrated Abū Maryam 'Abdullāh bin Ziyād al-Asadī, who said that when Ṭalha رضي الله عنه, az-Zubair رضي الله عنه and 'Ā'ishah رضي الله عنها moved to Baṣrah, 'Alī رضي الله عنه sent 'Ammār bin Yāsir رضي الله عنه and Ḥasan bin 'Alī رضي الله عنه, who came to us at Kūfa and ascended the pulpit. Ḥasan bin 'Alī رضي الله عنه, was at the top of the pulpit and 'Ammār رضي الله عنه was below Ḥasan رضي الله عنه. We all gathered before him. I heard 'Ammār رضي الله عنه saying, 'Ā'ishah رضي الله عنها has moved to al-Baṣrah. By Allah! She is the wife of your Prophet ﷺ in this world and in the hereafter. But Allah has put you to test whether you obey Him (Allah) or her ('Ā'ishah).' [7100]

53. حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ أَبِي عَيْنَةَ عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ: قَامَ عَمَّارٌ عَلَى مِنْبَرِ الْكُوفَةِ فَذَكَرَ عَائِشَةَ وَذَكَرَ مَسِيرَهَا وَقَالَ: إِنَّهَا زَوْجَةُ نَبِيِّكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّهَا مِمَّا ابْتُلِيَتْمْ

53. Narrated Abū Nua'im, narrated ('Abūl Mālik) ibn Abī Ghunayyah, on the authority of al-Hākm, on the authority of Abū Wā'il, who narrated that 'Ammār عليه السلام stood on the pulpit at Kūfa and mentioned 'Ā'ishah عليها السلام and her coming (to Baṣrah) and said, 'She is the wife of your Prophet ﷺ in this world and in the hereafter, but you people are being put to test in this issue.' [7101]

54. حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَمْرُو: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: دَخَلَ أَبُو مُوسَى وَأَبُو مَسْعُودٍ عَلَى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الْكُوفَةِ يَسْتَنْفِرُهُمْ فَقَالَا: مَا رَأَيْنَاكَ أَتَيْتَ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكَ فِي هَذَا الْأَمْرِ مُنْذُ أَسْلَمْتَ. فَقَالَ عَمَّارٌ: مَا رَأَيْتُ مِنْكُمَا مُنْذُ أَسْلَمْتُمَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَائِكُمَا عَنْ هَذَا الْأَمْرِ، وَكَسَاهُمَا حُلَّةً، [حُلَّةً] ثُمَّ رَاحُوا إِلَى الْمَسْجِدِ.

54. Narrated Badal bin Muḥabbār, narrated Shu'bah, informed me 'Amr (bin Marah), I heard Abū Wā'il who said, 'Abū Mūsā عليه السلام and Abū Mas'ūd عليه السلام went to 'Ammār عليه السلام when 'Alī عليه السلام had sent him to Kūfa to exhort them to fight (on 'Alī's عليه السلام side). They said to him, 'Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter.' 'Ammār عليه السلام said, 'Since you (both) became Muslims, I have never seen you doing a deed more

criticisable to me than your keeping away from this matter.' Then Abū Mas'ūd رحمته الله provided 'Ammār رحمته الله and Abū Mūsā رحمته الله with two-piece outfits to wear, and all of them went to the mosque (of Kūfa). [7102,7103,7104]

55. حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مَسْعُودٍ وَأَبِي مُوسَى وَعَمَّارٍ، فَقَالَ أَبُو مَسْعُودٍ: مَا مِنْ أَصْحَابِكَ أَحَدٍ إِلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ، غَيْرَكَ، وَمَا رَأَيْتُ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أَعْيَبَ عِنْدِي مِنْ اسْتِسْرَاعِكَ فِي هَذَا الْأَمْرِ. قَالَ عَمَّارٌ: يَا أَبَا مَسْعُودٍ، وَمَا رَأَيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ ﷺ أَعْيَبَ عِنْدِي مِنْ إِبْطَائِكُمَا فِي هَذَا الْأَمْرِ. فَقَالَ أَبُو مَسْعُودٍ: وَكَانَ مُوسِرًا: يَا غُلَامُ، هَاتِ حُلَّتَيْنِ، فَأَعْطَى أَحَدَاهُمَا أَبَا مُوسَى وَالْأُخْرَى عَمَّارًا، وَقَالَ: رُوحَا فِيهِ إِلَى الْجُمُعَةِ.

55. Narrated 'Abdān, on the authority of Abū Hamza, on the authority of 'Amash, on the authority of Shaqīq bin Salama, who narrated that I was sitting with Abū Mas'ūd رحمته الله, Abū Mūsā رحمته الله and 'Ammār رحمته الله. Abū Mas'ūd رحمته الله said (to 'Ammār رحمته الله), 'There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue.' 'Ammār رحمته الله said, 'O Abū Mas'ūd رحمته الله! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsā رحمته الله) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ.' Then Abū Mas'ūd رحمته الله who was a rich man, said (to his servant), 'O boy! Bring two suits.' Then he gave one to Abū Mūsā رحمته الله and the other to 'Ammār رحمته الله and said (to them), 'Put on these suits before going for the Friday prayer.' [7105,7106,7107]

بَاب: إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا.

Chapter: If Allah sends a punishment upon a nation.

56. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ”إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ“.

56. Narrated 'Abdullāh bin 'Uthmān, informed us 'Abdullāh (bin Mudārak), informed us Yūnus (bin Yazīd Aylī), on the authority of az-Zuhrī, informed me Hamza bin 'Abdullāh bin 'Umar رحمهما الله, who heard it from Ibn 'Umar رحمهما الله, who said that Allah's Messenger ﷺ said,

‘If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.’ [7108]

بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: ”إِنَّ ابْنِي هَذَا لَسَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ“.

Chapter: The statement of the Prophet ﷺ about Ḥasan bin 'Alī رحمهما الله, ‘This son of mine is chief, and Allah may make peace between two groups of Muslims through him.’

57. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيْتُهُ بِالْكُوفَةِ، جَاءَ إِلَى ابْنِ شُبْرُمَةَ فَقَالَ: أَدْخِلْنِي عَلَى عِيسَى فَأَعْظُمُهُ، فَكَانَ ابْنُ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: لَمَّا سَارَ

الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ قَالَ عَمَرُو بْنُ
 الْعَاصِ لِمُعَاوِيَةَ: أَرَى كَيْبَةً لَا تُؤَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا، قَالَ مُعَاوِيَةُ: مَنْ
 لِدَرَارِي الْمُسْلِمِينَ؟ فَقَالَ: أَنَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ
 سَمُرَةَ: نَلْقَاهُ فَتَقُولُ لَهُ: الصُّلَح. قَالَ الْحَسَنُ: وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ:
 بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ جَاءَ الْحَسَنُ فَقَالَ النَّبِيُّ ﷺ: ”إِنِّي هَذَا سَيِّدٌ
 وَلَعَلَّ اللَّهَ أَنْ يُصْلَحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ“.

57. Narrated 'Alī bin 'Abdullāh (Madīnī), narrated Sufyān (bin 'Aynah), narrated Isrāīl Abū Mūsa about whom Sufyān narrated that I met Abū Mūsa in Kūfa he had come to meet with ('Abdullāh) ibn Shuburmah (the Qādhī (judge) of Kūfa) and asked him, 'Take me to meet 'Īsa (bin Mūsa Muḥammad bin 'Alī bin 'Abdullāh bin 'Abbās), I will advise him,' but 'Abdullāh bin Shuburmah feared his truthfulness and would not take him. Then Abū Mūsa narrated from Khayrān that Ḥasan al-Baṣrī narrated, when Ḥasan bin 'Alī رحمته الله moved with army units against Mu'āwiya رحمته الله, 'Amr bin al-'Ās رحمته الله said to Mu'āwiya رحمته الله, 'I see an army that will not retreat unless and until the opposing army retreats.' Mu'āwiya رحمته الله said, '(If the Muslims are killed) who will look after their children?' 'Amr bin al-'Ās said, 'I (will look after them).' On that, 'Abdullāh bin 'Āmir and 'Abdur-Raḥmān bin Samura said, 'Let us meet Mu'āwiya and suggest peace.' Ḥasan al-Baṣrī added, 'No doubt, I heard that Abū Bakra رحمته الله said, 'Once while the Prophet ﷺ was addressing (the people), Ḥasan رحمته الله (bin 'Alī رحمته الله) came and the Prophet ﷺ said, 'This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.' [7109]

58. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمَرُو: أَحْبَبَرَنِي

مُحَمَّدُ بْنُ عَلِيٍّ أَنَّ حَزْمَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ. قَالَ عُمَرُو: وَقَدْ رَأَيْتُ حَزْمَةَ قَالَ: أُرْسِلْنِي أُسَامَةَ إِلَى عَلِيٍّ وَقَالَ، إِنَّهُ سَيَسْأَلُكَ الْآنَ فَيَقُولُ: مَا خَلَّفَ صَاحِبَكَ؟ فَقُلْ لَهُ: يَقُولُ لَكَ: لَوْ كُنْتُ فِي شِدْقِ الْأَسَدِ لَأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلَكِنَّ هَذَا أَمْرٌ لَمْ أَرَهُ فَلَمْ يُعْطِنِي شَيْئًا. فَذَهَبْتُ إِلَى حَسَنِ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ، فَأَوْقَرُوا لِي رَاحِلَتِي.

58. Narrated 'Alī bin 'Abdullāh (Madīnī), narrated Sufyān (bin 'Aynah), 'Umar (bin Dīnār) said, informed me (Imām) Muḥammad bin 'Alī, on the authority of Ḥarmala, the slave of 'Usāma (bin Zaid رحمته الله) and 'Umar (bin Dīnār) confirmed that he had seen Ḥarmala there, who narrated that 'Usāma (bin Zaid رحمته الله) sent me to 'Alī رحمته الله (at Kūfa) and said, 'Alī رحمته الله will ask you, 'What has prevented your companion from joining me?' You should then say to him, 'If you ('Alī رحمته الله) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part'. ' Ḥarmala added, 'Alī رحمته الله didn't give me anything (when I conveyed the message to him) so I went to Ḥasan رحمته الله, Ḥussain رحمته الله and Ibn Ja'far رحمته الله and they loaded my camels with much (grains). ' [7110]

بَابُ: إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ.

Chapter: If a person says something in the presence of some people and then goes out and says something different.

59. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنِ مُعَاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: "يُنْصَبُ لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ"

وَأَنَا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، وَإِنِّي لَا أَعْلَمُ غَدْرًا أَعْظَمَ مِنْ أَنْ يُبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ يُنْصَبُ لَهُ الْقِتَالُ، وَإِنِّي لَا أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ وَلَا بَايَعَ فِي هَذَا الْأَمْرِ إِلَّا كَانَتْ الْفِيْصَلُ بَيْنِي وَبَيْنَهُ.

59. Narrated Sulaimān bin Ḥarb, narrated Ḥammād bin Zaid, on the authority of Ayyūb, on the authority of Nāfi', who said that when the people of Madīna dethroned Yazīd bin Mu'āwiya, Ibn 'Umar رضي الله عنه gathered his special friends and children and said, 'I heard the Prophet ﷺ saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazīd) in accordance with the conditions enjoined by Allah and His Messenger and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Messenger, and if ever I learn that any person among you has agreed to dethrone Yazīd, by giving the oath of allegiance (to somebody else) then there will be separation between him and me.' [7111]

60. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ قَالَ: وَلَمَّا كَانَ ابْنُ زَيْادٍ وَمَرْوَانُ بِالشَّامِ، وَوُتِبَ ابْنُ الزُّبَيْرِ بِمَكَّةَ، وَوُتِبَ الْقُرَاءُ بِالْبَصْرَةِ، فَأَنْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ حَتَّى دَخَلْنَا عَلَيْهِ فِي دَارِهِ وَهُوَ جَالِسٌ فِي ظِلِّ عِلْيَةِ لَهُ مِنْ قَصَبٍ فَجَلَسْنَا إِلَيْهِ، فَأَنْشَأَ ابْنِي يَسْتَظْعِمُهُ الْحَدِيثَ، فَقَالَ: يَا أَبَا بَرْزَةَ، أَلَا تَرَى مَا وَقَعَ فِيهِ النَّاسُ؟ فَأَوَّلُ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ: إِنِّي احْتَسَبْتُ عِنْدَ اللَّهِ أَنِّي أَصْبَحْتُ سَاحِطًا عَلَى أَحْيَاءٍ قُرَيْشٍ، إِنَّكُمْ يَا مَعْشَرَ الْعَرَبِ كُنْتُمْ عَلَى الْحَالِ الَّذِي عَلِمْتُمْ

مِنَ الدِّلَّةِ وَالْقِلَّةِ وَالضَّلَالَةِ، وَإِنَّ اللَّهَ أَنْقَذَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ حَتَّى بَلَغَ بِكُمْ مَا تَرَوْنَ، وَهَذِهِ الدُّنْيَا الَّتِي أَفْسَدَتْ
بَيْنَكُمْ، إِنَّ ذَاكَ الَّذِي بِالشَّامِ وَاللَّهُ إِنْ يُقَاتِلْ إِلَّا عَلَى الدُّنْيَا، وَإِنَّ هَؤُلَاءِ
الَّذِينَ بَيْنَ أَظْهُرِكُمْ وَاللَّهُ إِنْ يُقَاتِلُونَ إِلَّا عَلَى الدُّنْيَا، وَإِنَّ ذَاكَ الَّذِي بِمَكَّةَ
وَاللَّهُ إِنْ يُقَاتِلْ إِلَّا عَلَى الدُّنْيَا.

60. Narrated Aḥmad bin Yūnus, narrated Abū Shihāb, on the authority of 'Awf, on the authority of Abi al-Minhāl, who said that when Ibn Ziyād and Marwān were (rulers) in Shām and Ibn az-Zubair رحمته الله took over the authority in Makkah and Qurrah' (the Khwārij- the people who dissented from the religion and disagreed with the rest of the Muslims) revolted in Baṣrah, I went out with my father to Abū Barza al-Aslamī till we entered upon him in his house while he was sitting in the shade of a room built of cane. So, we sat with him and my father started talking to him saying, 'O Abū Barza! Don't you see in what dilemma the people have fallen?' The first thing I heard him saying was, 'I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islām and with Muḥammad ﷺ till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwān), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Makkah (i.e., Ibn az-Zubair) by Allah, is not fighting except for the sake of worldly gain.' [7112]

61. حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: إِنَّ الْمُنَافِقِينَ الْيَوْمَ شَرٌّ مِنْهُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانُوا يَوْمَئِذٍ يُسِرُّونَ وَالْيَوْمَ يَجْهَرُونَ.

61. Narrated Ādam bin Abī Iyās, narrated Shu'ba (bin Ḥajjāj), on the authority of Wāsil Aḥḍab, on the authority of Abū Wā'il, on the authority of Hudhaifah bin al-Yamān رضي الله عنه, who said, 'The hypocrites of today are worse than those of the lifetime of the Prophet ﷺ, because in those days they used to do evil deeds secretly but today they do such deeds openly.' [7113]

62. حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا مُسْعَرٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الشَّعَثَاءِ، عَنْ حُذَيْفَةَ قَالَ: إِنَّمَا كَانَ التِّفَاقُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الْإِيمَانِ.

62. Narrated Khallād bin Yahya, narrated Mis'ar (bin Kadām), on the authority of Ḥabīb bin Abū Thābit, on the authority of Abī ash-Sha'thā', on the authority of Hudhaifah رضي الله عنه, who said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet ﷺ, but today it is *kufir* (disbelief) after belief.' [7114]

بَابُ: لَا تَقُومُ السَّاعَةُ حَتَّى يُغْبَطَ أَهْلُ الْقُبُورِ.

Chapter: The Hour will not be established until the living wish to be in the place of the dead (i.e., in the place of the people of the graves).

63. حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ

الرَّجُلُ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ“.

63. Narrated Ismā'il (bin Abū Awais), narrated (Imām) Mālik, on the authority of Abū az-Zinād, on the authority of al-A'rāj, on the authority of Abū Hurairah رضي الله عنه, who narrated that the Prophet ﷺ said,

‘The Hour will not be established till a man passes by a grave of somebody and says, ‘Would that I were in his place.’’ [7115]

بَابُ تَغْيِيرِ الزَّمَانِ حَتَّى تُعْبَدَ الْأَوْثَانُ.

Chapter: Time will change until idols will be worshipped.

64. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ”لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرَّ أَلْيَاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ“. وَذُو الْخَلَصَةِ: طَاغِيَةُ دَوْسٍ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ.

64. Narrated Abū al-Yamān, informed us Shu'aib, on the authority of az-Zuhrī, who said that Sa'īd bin Musayyab said that Abū Hurairah رضي الله عنه informed me that Allah's Messenger ﷺ said,

‘The Hour will not be established till the buttocks of the women of the tribe of Daws move while going round Dhul Khalāṣa.’

Dhul Khalāṣa was the idol of the Daws tribe which they used to worship in the Pre-Islāmic period of ignorance. [7116]

65. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ”لَا تَقُومُ السَّاعَةُ حَتَّى

يَخْرُجَ رَجُلٌ مِّنْ قَحْطَانَ يَسُوقُ النَّاسَ بَعْصَاهُ“.

65. Narrated 'Abdul 'Azīz bin 'Abdullāh, narrated Sulaimān (bin Bilāl), on the authority of Thawr, on the authority of Abū al-Ghaith, on the authority of Abū Hurairah رضي الله عنه, who narrated that Allah's Messenger ﷺ said,

‘The Hour will not be established till a man from Qaḥṭān appears, driving the people with his stick.’ [7117]

بَابُ خُرُوجِ النَّارِ، وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: ”أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ“.

Chapter: The coming of the Fire.

Anas رضي الله عنه said, ‘The Prophet ﷺ said, 'The first portents of the Hour will be a fire that will gather the people from the east to the west.'’

66. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ”لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِّنْ أَرْضِ الْحِجَازِ تَضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى“.

66. Narrated Abū al-Yamān, informed us Shu'aib, on the authority of az-Zuhri, Sa'īd bin Musayyab said, informed us Abū Hurairah رضي الله عنه that Allah's Messenger ﷺ said,

‘The Hour will not be established till a fire will come out of the land of Ḥijāz, and it will throw light on the necks of the camels at Baṣra.’ [7118]

67. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِّنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا"، قَالَ عُقْبَةُ: وَحَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ إِلَّا أَنَّهُ قَالَ: "يَحْسِرُ عَنْ جَبَلٍ مِّنْ ذَهَبٍ".

67. Narrated 'Abdullāh bin Sa'īd al-Kindī, narrated 'Uqbah bin Khālīd, narrated 'Ubaidullāh (bin 'Umar), on the authority of Khubaib bin 'Abdur Raḥmān, on the authority of his grandfather Hafṣ bin 'Āṣim, on the authority of Abū Hurairah رضي الله عنه, who said that Allah's Messenger ﷺ said,

‘Soon the river al-Furāt (Euphrates) will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.’

(In another narration) 'Uqbah (bin Khālīd), on the authority 'Ubaidullāh, on the authority of az-Zinād, on the authority of al-A'rāj, who narrated from Abū Hurairah رضي الله عنه that the Prophet ﷺ said the same as above but he ﷺ said, ‘It (Euphrates) will uncover a mountain of gold (under it).’ [7119]

Chapter:

بَابُ:

68. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مَعْبُدٌ قَالَ: سَمِعْتُ حَارِثَةَ ابْنَ وَهْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "تَصَدَّقُوا فَسَيَأْتِي عَلَى النَّاسِ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا". قَالَ

مُسَدَّدٌ: حَارِثَةُ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ لِأُمِّهِ قَالَ أَبُو عَبْدِ اللَّهِ.

68. Narrated Musadad (bin Misrhad), narrated Yahya (bin Sa'īd Qattān), on the authority of Shu'bah (bin Ḥajjāj), narrated Ma'bad (bin Khālīd), who said, I heard Ḥārithah bin Wahb رحمته الله. He said that I heard Allah's Messenger ﷺ saying, 'Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it.'

Musadad said on the authority of Abū 'Abdullāh, Ḥāritha bin Wahb was the uterine brother of 'Ubaidullāh bin 'Umar. [7120]

69. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرِّئَادِ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَلَ فِئَتَانِ عَظِيمَتَانِ تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَوْتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبٌ مِّنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ، وَهُوَ الْقَتْلُ وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِضَ حَتَّى يَهْمَ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولُ الَّذِي يَعْرِضُهُ عَلَيْهِ: لَا أَرَبَ لِي بِهِ، وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُيُوتِ، وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ، وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ [يَعْنِي] آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينٌ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ

فِي إِيمَانِهَا خَيْرًا“ [الانعام: 158]، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقَحْتِهِ فَلَا يَطْعُمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فَيْهِ فَلَا يَطْعُمُهَا“.

69. Narrated Abū al-Yamān, on the authority of Shu'aib, on the authority of az-Zinād, on the authority of 'Abdur-Raḥmān (A'rāj), on the authority of Abū Hurairah رضي الله عنه, who narrated that Allah's Messenger ﷺ said, 'The Hour will not be established till:

(1) Two big groups fight each other where upon there will be a great number of casualties on both sides and they will have the same claim.

(2) About thirty Dajjāls (liars) appear, and each one of them will claim that he is Allah's Messenger.

(3) The religious knowledge is taken away (by the death of religious scholars).

(4) Earthquakes will increase in number.

(5) Time will pass quickly.

(6) *Al-fiṭan* (trials and afflictions) will appear.

(7) *Al-harj*, (i.e., killing) will increase.

(8) Wealth will be in abundance - so abundant that a wealthy person will worry lest nobody should accept his *sadaqa* (charity) and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it.'

(9) The people will compete with one another in constructing high buildings.

(10) A man when passing by a grave of someone will say, 'Would that I were in his place.'

(11) And till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace *Islām*) but that will be the time when: (as Allah said,) '...no soul will benefit from its faith as long as it had not believed before, or had earned through its faith some good.' [al-An'ām: 158]

And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it.' [7121]

بَابُ ذِكْرِ الدَّجَالِ

Chapter: Information about Ad-Dajjāl.

70. حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي قَيْسٌ قَالَ: قَالَ لِي الْمُغِيرَةُ بْنُ شُعْبَةَ: مَا سَأَلَ أَحَدُ النَّبِيِّ ﷺ عَنِ الدَّجَالِ مَا سَأَلْتُهُ، وَإِنَّهُ قَالَ لِي: "مَا يَصْرُكَ مِنْهُ؟" قُلْتُ: لَا تَنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ جَبَلٌ خَبِرَ وَ نَهْرٌ مَاءٌ، قَالَ: "بَلْ هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ".

70. Narrated Musadad, narrated Yahya (bin Sa'id Qatṭān), narrated Ismā'il (bin Abū Khālīd), narrated Qais (bin Abū Ḥāzim), on the authority of al-Mughīra bin Shu'ba رضي الله عنه, who narrated that nobody asked the Prophet ﷺ as many questions as I asked regarding ad-Dajjāl. The Prophet ﷺ said to me, 'What worries you about him?' I said, 'Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have

abundance of food and water).' The Prophet ﷺ said, 'Nay, he is too mean to be allowed such a thing by Allah (but it is only to test mankind whether they believe in Allah or in ad-Dajjāl.).' [7122]

71. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: "أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ".

71. Narrated Mūsa bin Isma'īl, narrated Wuhaib, narrated Ayyub (Sakhtiyānī), on the authority of Nāfi', on the authority of Ibn 'Umar رضي الله عنه, who narrated that the Prophet ﷺ said (about ad-Dajjāl), 'he is one-eyed, his right eye is as if a protruding out grape.' [7123]

72. حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: "يَجِيءُ الدَّجَالُ حَتَّى يَنْزِلَ فِي نَاحِيَةِ الْمَدِينَةِ، ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ".

72. Narrated Sa'd bin Ḥafṣ, narrated Shaibān (bin 'Abdur-Raḥmān), on the authority of Yahya (bin Abū Kathīr), on the authority of Ishaq bin 'Abdullah bin Abi Talha, on the authority of Anas bin Mālik رضي الله عنه, who said that the Prophet ﷺ said, 'Ad-Dajjāl will come and encamp at a place close to al-Madīna and then al-Madīna will shake thrice (i.e. there will be three earthquakes) whereupon every disbeliever and hypocrite (out of fear) will go out (of al-Madīna) towards him.' [7124]

73. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "لَا يَدْخُلُ الْمَدِينَةُ رُعْبُ الْمَسِيحِ الدَّجَالِ، وَلَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانِ".

73. Narrated 'Abdul 'Azīz bin 'Abdullāh (Awaisī), narrated Ibrahīm bin Sa'd, on the authority of his father, on the authority of his grandfather, on the authority of Abū Bakra رضي الله عنه who narrated that the Prophet ﷺ said, 'The terror caused by al-Masīḥ ad-Dajjāl will not enter al-Madīna and at that time al-Madīna will have seven gates and there will be two angels at each gate (guarding it).' [7125]

74. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا مُسْعَرٌ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ: عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "لَا يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ". [قَالَ] وَقَالَ ابْنُ إِسْحَاقَ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: قَدِمْتُ الْبَصْرَةَ فَقَالَ لِي أَبُو بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا.

74. Narrated 'Alī bin 'Abdullāh, narrated Muḥammad bin Bashr, narrated Mas'ar, narrated Sa'd bin Ibrahīm, on the authority of his father (Ibrahīm bin 'Abdur-Raḥmān bin 'Awf), on the authority of Abū Bakra رضي الله عنه, who narrated that the Prophet ﷺ said, 'The terror caused by al-Masīḥ ad-Dajjāl will not enter al-Madīna and at that time al-Madīna will have seven gates and there will be two angels at each gate (guarding it).' ('Ali bin 'Abdullah) said and Ibn Ishāq said from Ṣāliḥ bin Ibrahīm from his father (Ibrahīm bin 'Abdur Raḥmān bin 'Awf رضي الله عنه), I went to Baṣra and Abū Bakra رضي الله عنه narrated to me that I have heard this from the Prophet ﷺ. [7126]

75. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَنَّنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: "إِنِّي لَا نَذِرُ كُفُوهَ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرُ".

75. Narrated 'Abdul 'Azīz bin 'Abdullāh (Awaisī), narrated Ibrahīm (bin Sa'd), on the authority of Sāliḥ (bin Kaisān), on the authority of Ibn Shihāb, on the authority of Sālim bin 'Abdullāh, on the authority of 'Abdullāh bin 'Umar رضي الله عنه, who narrated:

Allah's Messenger ﷺ stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned ad-Dajjāl, saying, 'I warn you of him, and there was no prophet but warned his followers of him, but I will tell you something about him which no prophet has told his followers: ad-Dajjāl is one-eyed whereas Allah is not.' [7127]

76. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "بَيْنَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ سَبَطُ الشَّعْرِ يُنْظَفُ. أَوْ يَهْرَاقُ. رَأْسُهُ مَاءً. قُلْتُ: مَنْ هَذَا؟ قَالُوا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ، كَانَ عَيْنُهُ عِنَبَةً طَافِيَةً، قَالُوا: هَذَا الدَّجَالُ، أَقْرَبُ النَّاسِ بِهَ شَبَهِ ابْنِ قُطَيْنٍ". رَجُلٌ مِّنْ حُرَاةٍ.

76. Narrated Yaḥya bin Bukair, narrated Laith (bin Sa'd), on the authority of 'Uqail, on the authority of Ibn Shihāb, on the authority of Sālim bin 'Abdullāh, on the authority of ('Abdullāh) bin 'Umar رضي الله عنه, who narrated that Allah's Messenger ﷺ said, 'While I was sleeping, I saw myself (in a dream) performing tawwāf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, 'Who is this?' They replied, 'The son of Maryam عليه السلام.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), 'He is ad-Dajjāl.' The Prophet ﷺ added, 'The man he resembled most is Ibn Qaṭan, a man from the tribe of Khuzā'a.' [7128]

77. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ: "يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ".

77. Narrated 'Abdul 'Azīz bin 'Abdullāh (Awaisī), narrated Ibrahīm bin Sa'd, on the authority of Ṣāliḥ (bin Kaisān), on the authority of Ibn Shihāb, on the authority of 'Urawah (bin Zubair), on the authority of 'Ā'ishah رضي الله عنها, who narrated that I heard Allah's Messenger ﷺ in his prayer, seeking refuge with Allah from the *fitnah* (trials and afflictions) of ad-Dajjāl. [7129]

78. حَدَّثَنَا عَبْدَانُ: أَحْبَبَ نَيْ أَبِي عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رُبْعِي، عَنْ حَدِيفَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِي الدَّجَالِ: "إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ وَمَاءُهُ نَارٌ". قَالَ أَبُو مَسْعُودٍ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

78. Narrated 'Abdān, informed me my father, on the authority of Shu'bah (bin Ḥajjāj), on the authority of 'Abdul bin Malik, on the authority of Rabī' (bin Ḥarāsh), on the authority of Hudhaifa (bin Yamān) رضي الله عنه, who narrated that the Prophet ﷺ said about ad-Dajjāl that, 'Indeed he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.' [7130]

79. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ: "مَا بُعِثَ نَبِيٌّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، إِلَّا أَنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ" فِيهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

79. Narrated Sulaimān bin Ḥarb, narrated Shu'bah, on the authority of Qatādah, on the authority of Anas رضي الله عنه, who said that the Prophet ﷺ said,

'No prophet was sent but that he warned his followers against the one-eyed liar (Dajjāl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Dajjāl's) eyes (the word) *Kāfir* (i.e., disbeliever).' This *ḥadīth* is also quoted by Abū Hurairah رضي الله عنه and Ibn 'Abbās رضي الله عنه. [7131]

بَابُ لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ.

Chapter: Ad-Dajjāl will not be able to enter al-Madīna.

80. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنَا النَّبِيُّ ﷺ يَوْمَ مَا حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيْمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ: "يَأْتِي الدَّجَالُ

وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نَقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ
الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجَ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ [و] هُوَ خَيْرُ النَّاسِ. أَوْ
مِنْ خِيَارِ النَّاسِ. فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ
اللَّهِ ﷺ حَدِيثُهُ، فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ،
هَلْ تَشْكُونُ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ: وَاللَّهِ
مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيَرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا
يُسَلِّطُ عَلَيْهِ“.

80. Narrated Abū al-Yamān, informed us Shu'aib, on the authority of az-Zurhī, informed me 'Ubaidullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd, on the authority of Abū Sa'īd Khudrī رضي الله عنه, who said that one day Allah's Messenger ﷺ narrated to us a long narration about Dajjāl and among the things he narrated to us was that, 'Dajjāl will come and he will be forbidden to enter the mountain passes of al-Madīna. He will encamp in one of the salt areas neighbouring al-Madīna and there will appear to him a man who will be the best or one of the best of the people. He will say, 'I testify that you are Dajjāl whose story Allah's Messenger ﷺ has told us.' Dajjāl will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Dajjāl will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Dajjāl will then try to kill him (again) but he will not be given the power to do so.' [7132]

81. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمَّرِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ”عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ

لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَالُ“.

81. Narrated 'Abdullāh bin Muslama, on the authority of (Imām) Mālik, on the authority of Nu'a'im bin 'Abdullāh al-Mujmar, on the authority of Abū Hurairah رضي الله عنه, who said that Allah's Messenger ﷺ said, 'There are angels at the mountain passes of al-Madīna (so that) neither plague nor Dajjāl can enter it.' [7133]

82. حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ”الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا فَلَا يَقْرُبُهَا الدَّجَالُ، وَلَا الطَّاعُونُ إِنْ شَاءَ اللَّهُ“.

82. Narrated Yahya bin Mūsa, narrated Yazīd bin Hārūn, informed us Shu'bah, on the authority of Qatadah, on the authority of Anas bin Mālik رضي الله عنه, who narrated that the Prophet ﷺ said, 'Dajjāl will come to Madīna and find the angels guarding it. So Allah willing, neither Dajjāl, nor plague will be able to come near it.' [7134]

بَابُ: يَأْجُوجَ وَمَاجُوجَ.

Chapter: Gog and Magog

83. حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ؛ ح: وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَحْمَدُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا يَوْمًا

فَرِعًا يَقُولُ: "لَا إِلَهَ إِلَّا اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ" وَحَلَقَ بِإِصْبَعَيْهِ: الْإِبْهَامَ وَالَّتِي تَلِيهَا قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: "نَعَمْ إِذَا كَثُرَ الْحُبْتُ".

83. Narrated Abū al-Yamān, informed us Shu'aib, on the authority of az-Zurhī. In the second chain, narrated Isma'īl (bin Abū Awais), narrated my brother ('Abdul Majīd), on the authority of Sulaimān (bin Bilāl), on the authority of Muhammad bin Abū'Atīq, on the authority of Ibn Shihāb, on the authority of 'Urwah bin Zubair رحمته الله, on the authority of Zainab bint Abi Salama رحمته الله, on the authority of Umm Habiba bint Abi Sufiyan رحمته الله, on the authority of Zainab bint Jaḥsh رحمته الله, who narrated:

One day Allah's Messenger ﷺ entered upon her in a state of fear and said, 'None has the right to be worshipped but Allah! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this.' The Prophet ﷺ made a circle with his index finger and thumb. Zainab bint Jaḥsh added, I said, 'O Allah's Messenger ﷺ! Shall we be destroyed though there will be righteous people among us?' The Prophet ﷺ said, 'Yes, if evil increases.' [7135]

84. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "يُفْتَحُ الرَّدْمُ رَدْمٌ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ"، وَعَقَدَ وَهَيْبٌ تِسْعِينَ.

84. Narrated Mūsa bin Ismā'īl, narrated Wuhaib (bin Khālid), narrated ('Abdullāh) Ibn Ṭāwus, on the authority of his father, on the authority of Abū Hurairah رحمته الله, who narrated the Prophet ﷺ

said, ‘A hole has been opened in the dam of Gog and Magog.’ Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb). [7136]



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AL-MISHKĀT AL-MAṢBĪH

THE BOOK OF AL-FITN

1. وَعَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: ”بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِّنَ الدُّنْيَا“.

1. It is narrated from Abū Hurairah رضي الله عنه that the Messenger of Allah ﷺ said, ‘Be prompt in doing (good) deeds before you are overtaken by turbulence which would be like a part of the dark night. During that (stormy period) a man would be a *mu'min* (believer) in the morning and a *kāfir* (disbeliever) in the evening or he would be a *mu'min* in the evening and a *kāfir* in the morning, and would sell his faith for worldly goods.’ [5383]

2. وَعَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: ”وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ، لَا يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ؟ وَلَا الْمَقْتُولُ فِيمَ قُتِلَ؟ فَقِيلَ كَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: ”الْهَرَجُ، الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ“.

2. It is narrated from the same (Abū Hurairah رضي الله عنه) that the Messenger of Allah ﷺ said, ‘By Him in whose control is my life, this world will not come to an end until that time does not pass in which the murderer will not even bother as to why he had murdered a certain person and neither will the victim know as to

why he is being murdered.’ It was asked as to why such a situation would occur? The Messenger of Allah ﷺ replied, ‘On account of general anarchy (bloodshed).’ The Messenger of Allah ﷺ further said, ‘The murderer and the victim (of that time) will be in hellfire.’ [5390]

3. وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: ”الْعِبَادَةُ فِي الْهَرَجِ، كَهَجْرَةِ إِلَى“.

3. It is narrated from Ma'qil bin Yassar رضي الله عنه that the Messenger of Allah ﷺ said, ‘Worshipping at times of tribulation and confusion is like migrating to join me.’ [5391]

4. وَعَنْ ثَوْبَانَ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: ”إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْآئِمَّةَ الْمُضِلِّينَ، وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ“.

4. It is narrated from Thawbān رضي الله عنه that the Messenger of Allah ﷺ said, ‘I fear for my Ummah (followers) those leaders who will send them astray. When the sword is used among my people, it will not be withdrawn from them until the Day of Resurrection.’ [5394]

5. وَعَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ”وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ، أَفْلَحَ مَنْ كَفَّ يَدَهُ“.

5. It is narrated from Abū Hurairah رضي الله عنه that the Prophet ﷺ said, ‘Woe to the Arabs, a great evil is approaching them, the successful will be the one who stops his hand.’ [5404]

BĀB AL-MALĀHIM

PREDICTIONS ABOUT WARS

8. وَعَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِي، فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ".

8. It is narrated from Abū Hurairah رضي الله عنه that Allah's Messenger ﷺ said, 'The Last Hour would not come until the Muslims will fight against the Jews and the Muslims will kill them until the Jews hide themselves behind a stone or a tree and a stone or a tree would say, 'O Muslim! O servant of Allah! There is a Jew behind me, come and kill him,' but the tree *Gharqad* (will not say anything), for it is the tree of the Jews.' [5414]

9. وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَتَفْتَحَنَّ عَصَابَةُ مِنَ الْمُسْلِمِينَ كَنْزَ آلِ كِسْرَى الَّذِي فِي الْأَبْيَضِ".

9. It is narrated from Jābir bin Samurah رضي الله عنه that Allah's Messenger ﷺ said, 'A small force of Muslims will capture the treasure of *Kisra* (Persian Emperor) which is the white palace.' [5417]

10. وَعَنْ نَافِعِ بْنِ عُثْبَةَ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "تَغْرُونَ جَزِيرَةَ

6. وَعَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ قَالَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ السَّعِيدَ لَمَنْ جُتِبَ الْفِتْنُ، إِنَّ السَّعِيدَ لَمَنْ جُتِبَ الْفِتْنُ، إِنَّ السَّعِيدَ لَمَنْ جُتِبَ الْفِتْنُ، وَلَمَنْ ابْتُلِيَ فَصَبَرَ، فَوَاهَا."

6. Al-Miqdād ibn al-Aswad رضي الله عنه narrated that I heard Allah's Messenger ﷺ say, 'The happy man is he who avoids dissensions, happy is the man who avoids dissensions, happy is the man who avoids dissensions, but how fine is the man who is afflicted and shows endurance.' [5405]

7. وَعَنْ ثَوْبَانَ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ، وَحَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الْأَوْثَانَ، وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيُّ اللَّهِ، وَأَنَا خَاتَمُ النَّبِيِّينَ، لَا نَبِيَّ بَعْدِي. وَلَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ."

7. It is narrated from Thawbān رضي الله عنه that the Messenger of Allah ﷺ said, 'When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come until the tribes of my *Ummah* (followers) attach themselves to the polytheists and tribes of my *Ummah* (followers) worship idols. There will be among my *Ummah* (followers) thirty great liars each of them asserting that he is a prophet of Allah, whereas I am the seal of the prophets after whom there will be no prophet, and a section of my people will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them till Allah's Command comes.' [5406]

الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ، ثُمَّ فَارِسَ، فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الرُّومَ،
فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الدَّجَالَ، فَيَفْتَحُهَا اللَّهُ“.

10. It is narrated from Nāfi' bin 'Utbah رضي الله عنه that Allah's Messenger ﷺ said, ‘(After me) you will attack Arabia and Allah will enable you to conquer it, then you will attack Persia and Allah will enable you to conquer it, then you will attack Rome and Allah will enable you to conquer it, then you will attack Dajjāl and Allah will enable you to conquer him.’ [5419]

11. وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ، أَتَيْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ تَبُوكَ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمَ. فَقَالَ: ”أَعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدَسِ، ثُمَّ مَوْتَانِ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظِلُّ سَاخِطًا، ثُمَّ فِتْنَةٌ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ فَيَعْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا“.

11. It is narrated from 'Awf bin Mālik رضي الله عنه that I went to the Prophet ﷺ during the Battle of Tabūk while he ﷺ was sitting in a leather tent. He ﷺ said, 'Count six signs that indicate the approach of the Hour: my death, the conquest of Bait al-Maqdas (Jerusalem), a plague that will afflict you (and kill you in great numbers) as the plague that afflicts the sheep, the increase of wealth to such an extent that even if one is given one hundred Dīnār, he will not be satisfied, then an affliction which no Arab house will escape, and then a truce between you and Banī al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under

eighty flags. Under each flag there will be twelve thousand soldiers.’ [5420]

12. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ”لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفِرَاتُ عَنْ جَبَلٍ مِّنْ ذَهَبٍ، يَقْتَتِلُ النَّاسُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةِ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِّنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو“.

12. It is narrated from Abu Hurairah رضي الله عنه that the Messenger of Allah ﷺ said, ‘The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).’ [5443]

13. وَعَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ”تَقْيُّءُ الْأَرْضِ أَفْلَادَ كَبِدِهَا أَمْثَالِ الْأُسْطُوَانَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ، فَيَقُولُ: فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هَذَا قَطَعْتُ رَحِمِي وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدْعُوهُ، فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا“.

13. It is narrated from the same (Abu Hurairah رضي الله عنه) that the Messenger of Allah ﷺ said, ‘The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say, ‘It was for this that I committed murder.’ The breaker of family ties will come and say, ‘It was for this that I broke the family ties’; and the thief will come and say, ‘It is for

INVOCATIONS FOR PROTECTION

❁ اللَّهُمَّ! إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ
عَرْشِكَ وَمَلَائِكَتِكَ وَجَمِيعَ خَلْقِكَ أَنْتَ أَنْتَ
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

(once in the morning)

O Allāh! Verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allāh, none has the right to be worshipped except You, alone, You have no partner and that indeed Muḥammad ﷺ is Your Servant and Messenger.'

[Sunan Abī Dawūd: 5078] Ḍaʿīf

❁ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ
وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ
مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ
أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

(once in the morning)

this that my hands were cut off.' They will then leave it and will not take anything out of it.' [5444]

14. عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ، فَتَكُونَ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونُ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ."

14. It is narrated from Anas رضي الله عنه that the Messenger of Allah ﷺ said, 'The hour shall not be established until time is constricted, and the year is like a month, a month is like (the coming of) Friday, and (the coming of) Friday is like a day, and the day is like the hour, and the hour is like the flare of the fire.' [5448]



We and the entire dominion have entered a new morning for Allāh, and all praise is due to Allāh, there is no deity but Allāh, the One, Who has no partner with Him. His is the Sovereignty and all Praise is due to Him and He has power over all things. My Lord, I ask you for the good of this day and the good that follows it, and I seek refuge in You from the evil of this day and the evil that follows it. My Lord, I seek refuge in You from laziness, and the helplessness of old age. My Lord, I seek refuge in You from the punishment of the hellfire and the punishment in the grave.

[Ṣaḥīḥ Muslim: 6908]

❁ اَمْسَيْنَا وَ اَمْسَى الْمُلْكُ لِلّٰهِ، وَالْحَمْدُ لِلّٰهِ، لَا اِلٰهَ اِلَّا
 اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ اَسْأَلُكَ خَيْرَ مَا فِيْ هَذِهِ اللَّيْلَةِ
 وَ خَيْرَ مَا بَعْدَهَا، وَ اَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ هَذِهِ اللَّيْلَةِ
 وَ شَرِّ مَا بَعْدَهَا، رَبِّ اَعُوْذُ بِكَ مِنَ الْكَسَلِ وَ سُوءِ الْكِبَرِ،
 رَبِّ اَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَ عَذَابٍ فِي الْقَبْرِ .

(once in the evening)

We and the entire dominion have entered a new evening for Allāh, and all praise is due to Allāh, there is no deity but Allāh, the One, Who has no partner with Him. His is the Sovereignty and all Praise is due to Him and He has power over all things. My Lord, I ask you for the good of this night and the good that follows it, and I seek refuge in You from the evil of this night and the evil that follows it. My Lord, I seek refuge in You from laziness, and the helplessness of old age. My Lord, I seek refuge in You from the torment of the Hell-Fire and the torment of the grave. (once in the evening). [Ṣaḥīḥ Muslim: 6908]

❁ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ .

(once in the evening)

I seek protection in the perfect words of Allāh from the evil of what He has created. [*Ṣaḥīḥ Muslim*: 6880]

❁ رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا .

(once in the morning) .

I am pleased with Allāh as my Lord, with Islam as a religion, and with Muḥammad ﷺ as a Prophet. [*al-Silsilah al-Ṣaḥīḥah*: 2686]

❁ بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ .

(thrice in the morning and evening)

In the name of Allāh, by Whose name nothing on earth or in the heavens can cause harm, and He is the All Knowing, the All-Hearing. [*Sunan Abī Dawūd*: 5088]

❁ اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ
سَمْعِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ، لَا اِلٰهَ اِلَّا اَنْتَ .

(thrice in the morning and evening)

O Allāh! Grant well-being to my body, O Allāh! Grant well-being to my hearing, O Allāh! Grant well-being to my sight. There is no deity but You. [*Sunan Abī Dawūd*: 5090]

آية الكرسي

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ
 مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
 إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتِ
 وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

Allāh—there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth and their preservation tires Him not. And He is the Most High, the Most Great. [al-Baqarah: 255]

- Al-Ikhlāṣ, (قُلْ هُوَ اللَّهُ أَحَدٌ)
- Al-Falaq (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)
- Al-Nās (قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

(thrice in the morning and evening).



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AL-HUDA at a Glance

AL-HUDA International Welfare Foundation Pakistan is diligently imparting knowledge of Qur'an and Sunnah and serving people through a variety of social welfare programs since 1994.

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- Tafheem e Deen Course
- Correspondence Courses
- Tahfeez al Qur'an Course
- Sawt al Quran Course
- Courses via Social Media
- Taleem al Tajweed Certificate Course
- Taleem al Hadith Certificate Course
- Summer Courses
- Taleem e Deen Course
- Fahm al Qur'an Certificate Course
- Reality Touch Course
- Roshni ka Safar
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- Ta'am al Miskeen

Welfare Projects

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- Prisoners Support Program
- Tree Plantation
- Public Health
- Free Medical Camps
- Hospital Program
- Clinic Facility
- Free Dispensary
- Emergency Relief
- Flood Relief
- Earth Quake Relief
- Crises Relief
- Rehabilitation and Constructions
- Winter Protection Drive
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- Al-Huda Guloona (Orphanage)
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- Urban Area Program
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- Ramadan Ration Project
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The Prophet ﷺ said:

نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئاً فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ
مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ

May Allah gladden a man who
hears something from us, so he conveys it as he
heard it. Perhaps the one it is conveyed to is more
understanding than the one who heard it.

[*Sunan al-Tirmidhi*: 2657]

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