

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

### 36. The Chapters On Tribulations

(المعجم ٣٦) أَبْوَابُ الْفِتَنِ  
(التحفة ٢٨)

#### Chapter 1. Refraining From Harming One Who Says: *Lâ Ilâha Illallâh*

(المعجم ١) - بَابُ الْكُفِّ عَمَّنْ قَالَ:  
لَا إِلَهَ إِلَّا اللَّهُ (التحفة ١)

**3927.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they say: *Lâ ilâha illallâh*. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allāh." (*Sahih*)

٣٩٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَإِذَا قَالُوهَا، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ، عَزَّ وَجَلَّ».

تخریج: أخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا لا إله إلا الله محمد رسول الله... الخ، ح: ٣٥/٢١ عن ابن أبي شيبة به.

#### Comments:

- Everyone who pronounces the fundamental word of Islam (*Lâ Ilâha Illallâh* and *Muhammadur-Rasululâh*), all the rulings of Islam applies to him in this world. If he does not have faith in his heart he will be punished in the Hereafter.
- 'Blood and wealth are protected' means that they are not killed by waging war against them, and their property is not taken as booty or *Fai'* (i.e. booty gained without fighting).
- 'Except for a right' means punishing them for their crimes such as cutting off the hand of a thief, and flogging those who accuse chaste women of adultery, killing someone as punishment for murdering an innocent person, etc. 'Except for a right' also means forcing them to give *Zakâh* and paying the obligatory expenses, collecting the blood money for an intentional murder with the agreement of the heirs of the one who is killed, and demanding the blood money from the murderer or his tribe in an accidental killing, with the agreement of the heirs of the one who is killed, etc.

3928. It was narrated from Jābir that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they say: *Lā ilāha illallāh*. If they say: *Lā ilāha illallāh*, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allāh." (*Sahih*)

تخریج: أخرجه مسلم، أيضًا، ح: ۳۵/۲۱ من حديث الأعمش به.

۳۹۲۸ - حَدَّثَنَا سُؤْدُبُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا. وَجَسَابُهُمْ عَلَيَّ اللَّهُ».

3929. 'Amr bin Aws narrated that his father, Aws, told him: "We were sitting with the Prophet ﷺ and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: 'Take him away and kill him.' When the man turned away, the Messenger of Allāh ﷺ called him back and said: 'Do you bear witness that none has the right to be worshiped but Allāh?' He said, 'Yes.' He said: 'Then go and let him go, for I have been commanded to fight the people until they say: *Lā ilāha illallāh*, then if they do that, their blood and wealth are forbidden to me.'" (*Sahih*)

۳۹۲۹ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ الثُّعْمَانِ بْنِ سَالِمٍ أَنَّ عَمْرُو بْنَ أَوْسٍ أَخْبَرَهُ أَنَّ أَبَاهُ أَوْسًا أَخْبَرَهُ قَالَ: إِنَّا لَنَعْمُودُ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ يَقْضُ عَلَيْنَا وَيَذَكِّرُنَا، إِذْ أَنَا هَؤُلَاءِ فَسَارَهُ. فَقَالَ النَّبِيُّ ﷺ: «أَدْهَبُوا بِهِ فَاقْتُلُوهُ» فَلَمَّا وَلَّى الرَّجُلُ، دَعَاهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «هَلْ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: نَعَمْ. قَالَ: «أَدْهَبُوا فَخَلُّوا سَبِيلَهُ. فَإِنَّمَا أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَإِذَا فَعَلُوا ذَلِكَ، حَرَّمَ عَلَيَّ دِمَاءَهُمْ وَأَمْوَالَهُمْ».

تخریج: [إسناده صحيح] أخرجه النسائي: ۸۱/۷ تحريم الدم، باب تحريم الدم، ح: ۳۹۸۸ من حديث السهمي به، ووصحه البوصيري.

**Comments:**

The Prophet ﷺ, thought from the whisper of the person, that he is not a true Muslim even though he set him free based on his external adherence to Islām. Imām Suyuti رحمه الله said: "The most correct explanation of the text is that the Prophet ﷺ, was allowed to treat people based on what they conceal in their hearts. So, he intended to kill him according to what he was concealing in his heart (killing him for his disbelief). But the Prophet ﷺ, preferred to deal with him according to what appears from him (i.e.,

treating him as a Muslim due to his external Islam). The Prophet ﷺ, inclined to this ruling because it was common for him and his nation as well. Therefore, he kept away to act according to the hidden condition of the person. (*Sharh Sunan An-Nasâi*, the Book of the Blood).

**3930.** It was narrated from Sumait bin Sumair, that 'Imrân bin Husain said: "Nâfi' bin Azraq and his companions came and said: 'You are doomed, O 'Imrân!' He ('Imrân) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allâh says: "And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone."<sup>[1]</sup> He said: 'We fought them until they were defeated and the religion was all for Allâh Alone. If you wish, I will tell you a *Hadith* that I heard from the Messenger of Allâh ﷺ.' They said: 'Did you (really) hear it from the Messenger of Allâh ﷺ?' He said: 'Yes. I was with the Messenger of Allâh ﷺ and he had sent an army of the Muslims to the idolators. When they met them they fought them fiercely, and they (the idolators) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: "I bear witness that none has the right to be worshiped but Allâh, I am a Muslim." But he stabbed him and killed him. He came to

٣٩٣٠ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسَهَّرٍ عَنْ عَاصِمٍ، عَنِ السَّمِيطِ بْنِ السَّمِيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: أَتَى نَافِعُ بْنُ الْأَزْرَقِ وَأَصْحَابَهُ. فَقَالُوا: هَلَكْتَ يَا عِمْرَانُ قَالَ: مَا هَلَكْتُ. قَالُوا: بَلَى. قَالَ: مَا الَّذِي أَهْلَكَنِي؟ قَالُوا: قَالَ اللَّهُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ﴾ [الأنفال: ٣٩] قَالَ: قَدْ قَاتَلْتَهُمْ حَتَّى تَقْبَلْتَهُمْ. فَكَانَ الدِّينُ كُلُّهُ لِلَّهِ. إِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا: وَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. شَهِدْتُ رَسُولَ اللَّهِ ﷺ، وَقَدْ بَعَثَ جَيْشًا مِنَ الْمُسْلِمِينَ إِلَى الْمُشْرِكِينَ. فَلَمَّا لَقَوْهُمْ قَاتَلُوهُمْ قِتَالًا شَدِيدًا. فَمَتَّحُوهُمْ أَكْتَفَاهُمْ. فَحَمَلَ رَجُلٌ مِنْ لُحَمَاتِي عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ بِالرُّمْحِ. فَلَمَّا عَشِيَهُ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. إِنِّي مُسْلِمٌ. فَطَعَنَهُ فَقَتَلَهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: «وَمَا الَّذِي صَنَعْتَ؟» مَرَّةً أَوْ مَرَّتَيْنِ. فَأَخْبَرَهُ بِالَّذِي صَنَعَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِي قَلْبِهِ؟» قَالَ: يَا رَسُولَ اللَّهِ لَوْ شَقَقْتُ بَطْنَهُ لَكُنْتُ أَعْلَمُ مَا فِي قَلْبِهِ.

[1] *Al-Anfâl* 8:39.

the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, I am doomed." He said "What is it that you have done?" one or two times. He told him what he had done and the Messenger of Allāh ﷺ said to him: "Why didn't you cut open his belly and find out what was in his heart?" He said: "O Messenger of Allāh, I wish I had cut open his belly and could have known what was in his heart." He said: "You did not accept what he said, and you could not have known what was in his heart!" The Messenger of Allāh ﷺ remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: 'Perhaps the slaves dozed off.' So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes."

**3930 A.** It was narrated from Sumait, from 'Imrān bin Husain who said: "The Messenger of Allāh ﷺ sent us on a campaign, and a Muslim man attacked an idolator man." And he mentioned the *Hadith* and added: "And the earth cast him out. The Prophet

قَالَ: «فَلَا أَنْتَ قَبِلْتَ مَا تَكَلَّمُ بِهِ، وَلَا أَنْتَ تَعْلَمُ مَا فِي قَلْبِهِ!»  
 قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى مَاتَ. فَدَفَّنَاهُ فَأَصْبَحَ عَلَى ظَهْرِ الْأَرْضِ. فَقَالُوا: لَعَلَّ عَدُوًّا نَبَشَهُ. فَدَفَّنَاهُ. ثُمَّ أَمَرْنَا غُلَمَانَنَا يَحْرُسُونَهُ. فَأَصْبَحَ عَلَى ظَهْرِ الْأَرْضِ. فَقُلْنَا: لَعَلَّ الْغُلَمَانَ نَعَسُوا. فَدَفَّنَاهُ. ثُمَّ حَرَسْنَاهُ بِأَنْفُسِنَا. فَأَصْبَحَ عَلَى ظَهْرِ الْأَرْضِ. فَأَلْقَيْنَاهُ فِي بَعْضِ تِلْكَ الشُّعَابِ.

٣٩٣٠ م - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصِ الْأَبِيِّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنْ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ. فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَجُلٍ مِنَ الْمُشْرِكِينَ.

ﷺ was told about that and he said: 'The earth accepts those who are worse than him, but Allâh wanted to show you how great is the sanctity of *Lâ ilâha illallâh*.'" (Hasan)

فَذَكَرَ الْحَدِيثَ. وَزَادَ فِيهِ: فَبَدَّتْهُ الْأَرْضُ: فَأَخْبَرَ النَّبِيَّ ﷺ وَقَالَ: «إِنَّ الْأَرْضَ لَتَقْبَلُ مَنْ هُوَ أَشْرُّ مِنْهُ. وَلَكِنَّ اللَّهَ أَحَبُّ أَنْ يُرِيَكُمْ تَعْظِيمَ حُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ».

تخريج: [حسن] أخرجه الطبراني: ٢٢٦/١٨، ح: ٥٦٤ من حديث حفص به، وحسنه

البوصيري

**Comments:**

- a. The Khawârij and other innovative sects in Islam emerged due to their misunderstanding of Islam.
- b. The religious knowledge of the Companions of the Prophet ﷺ and their understanding was complete, as they learned Islâm directly from the Prophet ﷺ. So, in the matters in which Muslims disagree, especially in the matters of faith, importance should be given to the understanding of the Companions, and all the matters should be understood in the light of their teachings.
- c. Whoever claims to be a Muslim, his claim should be accepted and he should be treated as a Muslim. However, if he commits something that takes him out of Islam, then he will be punished only after having passed a verdict of being an apostate against him. But charging one with infidelity merely based on doubt or suspicion is a great major sin.

**Chapter 2. The Sanctity Of The Believer's Blood And Wealth**

(المعجم ٢) - بَابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ (التحفة ٢)

3931. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: 'Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of yours in this land of yours. Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allâh, bear witness.'" (Sahih)

٣٩٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ: «أَلَا إِنَّ أَحْرَمَ الْأَيَّامِ يَوْمَكُمْ هَذَا. أَلَا وَإِنَّ أَحْرَمَ الشُّهُورِ شَهْرُكُمْ هَذَا. أَلَا وَإِنَّ أَحْرَمَ بِلَدِكُمْ هَذَا. أَلَا وَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بِلَدِكُمْ هَذَا. أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ».

تخریج: [صحیح] أخرجه أحمد: ۳/۸۰، ۳۷۱ من حدیث عیسی بن یونس به، وصححه البوصیری \* الأعمش عنعن، وأرسله وكیع عنه فی جزئه، ح: ۳۴، وللحدیث شواهد عند مسلم، ح: ۱۲۱۸ وغيره.

**Comments:**

- a. The Prophet ﷺ, declared the same matter at Arafāt on the 9th Dhul-Hijjah and at Mīna near the *Jamarāt* on the 10th Dhul-Hijjah.
- b. The word "this city" in the Prophet's statement means Makkah which is the most sacred city.
- c. 'Your blood and your wealth are sacred' means killing any Muslim, injuring him, taking his money forcefully, or taking his property by deceiving him; all of which are great major sins.

**3932.** It was narrated that 'Abdullāh bin 'Amr said: "I saw the Messenger of Allāh ﷺ circumambulating the Ka'bah and saying: 'How good you are and how good is your fragrance; how great you are and how great is your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allāh than your sanctity, his blood and his wealth, and to think anything but good of him.'" (*Da'if*)

۳۹۳۲ - حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي ضَمْرَةَ، نَصْرُ بْنُ مُحَمَّدِ بْنِ سَلِيمَانَ الْحَمَصِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَيْسٍ النَّضْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: «مَا أَطْيَبُكَ وَأَطْيَبَ رِيحِكَ. مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتِكَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمَ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ. مَا لِي وَدَمِي، وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا».

تخریج: [سناده ضعيف] وأشار البوصيري والمنذري إلى ضعفه \* نصر بن محمد ضعيف (تقريب)، وفيه علة أخرى، وله شواهد ضعيفة.

**Comments:**

- a. Causing harm to life or property of a believer is forbidden.
- b. Having suspicion about any believer is not allowed.
- c. Nobody should be accused of crime if there is no clear evidence against him.

**3933.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor." (*Sahih*)

۳۹۳۳ - حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ وَ يُوْسُ بْنُ يَحْيَى. جَمِيعًا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعَرَضُهُ».

تخریج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم وخذله واحتقاره ودمه وعرضه وماله، ح: ٣٢/٢٥٦٤ من حديث داود به.

### Comments:

Humiliating, backbiting, slandering and defaming; all such acts are among major great sins.

**3934.** Fadâlah bin 'Ubaid narrated that the Prophet ﷺ said: "The believer is the one from whom their (people's) wealth and lives are safe, and the *Muhâjir* is the one who forsakes mistakes and sins." (*Hasan*)

٣٩٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيءٍ، عَنْ عَمْرٍو بْنِ مَالِكِ الْجَنْبِيِّ أَنَّ فَصَالَهَ بْنَ عُبَيْدٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ».

تخریج: [إسناده حسن] أخرجه ابن مندة في الإيمان: ١/٤٥٢، ح: ٣١٥ من حديث ابن وهب به، وأحمد: ٢/٢١، ٢٢ من حديث أبي هانئ حميد بن هانئ به، وصححه البوصيري، وابن حبان (موارد)، ح: ٢٥، والحاكم ١/١٠، ١١ على شرطهما، وله شواهد عند ابن حبان، ح: ٢٦ وغيره.

### Comments:

- The word *Imân* (faith) is derived from the root word "Amûna" (security). So, it is the characteristic of a believer that people should feel safe from him and should not fear him. A believer cannot be traitorous nor harm the lives or properties of people.
- "*Hijrah*" means emigrating from one's land for the sake of Allâh. Therefore, whoever leaves his land for the sake of Allâh he should also keep away from disobedience of Allâh in order to get the great position of a *Muhâjir* near Allâh.

## Chapter 3. The Prohibition Of Plunder

**3935.** It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever plunders openly is not one of us." (*Sahih*)

(المعجم ٣) - بَابُ النَّهْيِ عَنِ النَّهْبِ  
(التحفة ٣)

٣٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ انْتَهَبَ نُهْبَةً مَشْهُورَةً، فَلَيْسَ مِنَّا».

تخریج: [صحیح] تقدم، ح: ٢٥٩١.

3936. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer." (*Sahih*)

٣٩٣٦ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَنَّنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي، حِينَ يَزْنِي، وَهُوَ مُؤْمِنٌ. وَلَا يَشْرَبُ الْخَمْرَ، حِينَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ. وَلَا يَسْرِقُ السَّارِقُ، حِينَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ. وَلَا يَنْتَهَبُ نَهْبَهُ، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، حِينَ يَنْتَهَبُهَا، وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، المظالم، باب النهي بغير إذن صاحبه، ح: ٦٧٧٢/٢٤٧٥، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية على إرادة نفي كماله، ح: ١٠١/٥٧ من حديث الليث به.

**Comments:**

- a. Committing major sins is contrary to true faith.
- b. Committing major sins does not make the person an apostate. However, it shows that his faith has become very weak.
- c. *Imân* means strong faith. If one strongly believes that Allāh will punish him if he commits what is forbidden, and that His punishment will be tremendously more severe than the punishment of this world, if one has such strong faith, then he cannot commit the sin. The sin is committed only when the lust of enjoyment and the benefits of this world overcome him so much that he forgets the Hereafter for awhile.

3937. It was narrated from 'Imrân bin Husain that the Messenger of Allāh ﷺ said: "Whoever plunders is not one of us." (*Sahih*)

٣٩٣٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ انْتَهَبَ نَهْبَهُ، فَلَيْسَ مِنَّا».

تخريج: [صحيح] أخرجه أبوداود، الجهاد، باب في الجلب على الخيل في السباق، ح: ٢٥٨١ من حديث حميد به، وقال الترمذي، ح: ١١٢٣ حسن صحيح، وصححه ابن حبان، وانظر، ح: ٣٩٣٥، فإنه شاهد له.



**3938.** It was narrated that Tha'labah bin Hakam said: "We came across some of the enemy's sheep and plundered them, and set up our cooking pots. The Prophet ﷺ passed by the pots and ordered that they be overturned, then he said: 'Plunder is not permissible.'" (*Hasan*)

٣٩٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ قَالَ: أَصَبْنَا غَنَمًا لِلْعَدُوِّ. فَأَتَيْتَنَاهَا. فَتَصَبْنَا قُدُورَنَا. فَمَرَّ النَّبِيُّ ﷺ بِالْقُدُورِ. فَأَمَرَ بِهَا فَأَكْفَمَتْ. ثُمَّ قَالَ: «إِنَّ النَّهْيَةَ لَا تَحِلُّ».

**تخریج:** [إسناده حسن] أخرجه الطبراني في الكبير: ٨٤/٢، ح: ١٣٧٨ من حديث ابن أبي شيبة به، ورواه شعبة عن سماك به (الطبراني: ٨٣/٢، المستدرک للحاکم: ١٣٤/٢)، وصححه البوصيري، وابن حبان، ح: ١٦٧٩، والحاكم، والذهبي، وابن حجر في الإصابة (ترجمة ثعلبة)، وللحديث شواهد كثيرة جداً.

**Comments:**

- a. Using anything from booty before its distribution is not allowed.
- b. Giving monetary punishment is allowed.

**Chapter 4. Verbally Abusing A Muslim Is *Fusuq* (Disobedience) And Fighting Him Is *Kufr* (Ungratefulness To Allâh)**

(المعجم ٤) - بَابُ: سَبَابِ الْمُسْلِمِ  
فُسُوقٍ وَقِتَالُهُ كُفْرٌ (التحفة ٤)

**3939.** It was narrated from Ibn Mas'ud that the Messenger of Allâh ﷺ said: "Verbally abusing a Muslim is *Fusuq* disobedience and fighting him is *Kufr* (ungratefulness to Allâh)." (*Sahih*)

٣٩٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

**تخریج:** [صحيح] تقدم، ح: ٦٩.

**3940.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr* (ungratefulness to Allâh)." (*Sahih*)

٣٩٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ: حَدَّثَنَا أَبُو هِلَالٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

**تخریج:** [صحيح] أخرجه العقيلي في الضعفاء: ٥٠/٤ عن ابن أبي شيبة به، وحسنه البوصيري، ورواه ابن عون عن ابن سيرين به (تاريخ بغداد للخطيب: ٣/٣٩٧، حلية الاولياء: ٨/٣٥٩ في رواية منخل بن حكيم القشري)، والحديث السابق شاهد له.

**3941.** It was narrated from Sa'd that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is *Fusuq* (disobedience) and fighting him is *Kufr*." (*Sahih*)

٣٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

**تخریج:** [اصحیح] أخرجه أحمد: ١٧٨/١ وغيره من حديث أبي إسحاق به، وصححه البوصيري، ورواه زكريا بن الزائدة، وإسرائيل عن أبي إسحاق به، ورواه معمر عن أبي إسحاق عن عمر بن سعد عن سعد به (نسائي: ١٢١/٧، ح: ٤١١٥)، وللحديث شواهد كثيرة انظر، ح: ٣٩٣٩.

**Comments:**

*Kufr* (disbelief) here means the major sin i.e., a practice that does not suit a Muslim but it suits a *Kāfir* only.

**Chapter 5. Do Not Turn Back Into Disbelievers After I Am Gone, Striking One Another's Necks**

(المعجم ٥) - بَابُ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (التحفة ٥)

**3942.** It was narrated from Jarir bin 'Abdullāh that the Messenger of Allāh ﷺ said, during the Farewell Pilgrimage: "Make the people pay attention." Then he said: "Do not turn back into disbelievers after I am gone, striking one another's necks." (*Sahih*)

٣٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَ عَبْدِ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مَذْرُكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصَبْتُ النَّاسَ» فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**تخریج:** أخرجه البخاري، العلم، باب الإنصات للعلماء، ح: ٧٠٨٠، ٦٨٦٩، ٤٤٠٥/١٢١، ح: ٧٠٨٠، ٦٨٦٩، ٤٤٠٥/١٢١ من حديث شعبة به، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: لا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض، ح: ٦٥ عن ابن بشار به.

**Comments:**

- a. Muslims should solve their problems with mutual understanding, not with the power of arms.
- b. Muslims should adopt the practices that foster love amongst them such as greeting each other, standing closely to each other in congregational prayers, straightening their rows in prayers and the like. On the other hand, they should avoid the characteristics that may sue disagreement or lead to enmity, such as humiliating someone, being unjust, transgressing, abusing,

backbiting and the like practices.

c. Killing and attacking people are enormous crimes that suit non-believers.

**3943.** It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Woe to you! Do not turn back into disbelievers after I am gone, striking one another's necks." (*Sahih*)

٣٩٤٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيْحَكُمْ - أَوْ وَيْلَكُمْ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخریج: أخرجه البخاري، المغازي، باب حجة الوداع، ح: ٤٤٠٣ / ٦٠٤٣، ٦١٦٦، ومسلم، الإيمان، الباب السابق، ح: ١٢٠/٦٦ من حديث عمر بن محمد به.

**3944.** It was narrated from Sunâbih Al-Ahmasi that the Messenger of Allāh ﷺ said: "I shall reach the Cistern (*Haud*) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone." (*Sahih*)

٣٩٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بَشِيرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ الصَّنَائِحِ الْأَحْمَسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمِ. فَلَا تَقْتُلَنَّ بَعْدِي».

تخریج: [إسناده صحيح] أخرجه الحميدي، ح: ٣٥١، وأحمد: ٤/٣٤٩ وغيرهما من طرق عن إسماعيل بن أبي خالد به، وصرح بالسماع عند أحمد، وتابعه مجالد، وللحديث شواهد كثيرة، وحديث ابن ماجه صححه البوصيري.

#### Comments:

On the Day of Judgment, at the vast ground of the Gathering (where all people will be gathered for their account) the Prophet ﷺ will provide his nation with drinking water from his *Kauthar* Cistern. The water in this cistern will flow from a river of Paradise called *Kauthar*.

#### Chapter 6. The Muslims Are Under The Protection Of Allāh

**3945.** It was narrated from Abu Bakr Siddiq that the Messenger of Allāh ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allāh, so do not betray Allāh by betraying those who are under His protection.

(المعجم ٦) - بَابُ: الْمُسْلِمُونَ فِي ذِمَّةِ اللَّهِ عَزَّ وَجَلَّ (النحفة ٦)

٣٩٤٥ - حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرٍ بْنِ دِينَارِ الْحُمْصِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدِ الْوَهْبِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي

Whoever kills him, Allāh will seek him out until He throws him on his face into Hell.” (*Sahih*)

عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَابِسِ الْيَمَانِيِّ، عَنْ أَبِي بَكْرِ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ. فَلَا تُخْفَرُوا اللَّهَ فِي عَهْدِهِ. فَمَنْ قَتَلَهُ، طَلَبَهُ اللَّهُ حَتَّى يَكْبَهُ فِي النَّارِ عَلَى وَجْهِهِ».

تخريج: [صحيح] أعله البوصيري بالانقطاع، وله شواهد عند مسلم، ح: ٢٦١/٦٥٧ وغيره.

**Comments:**

- a. This refuge of Allāh is not granted for the one who neglects prayers.
- b. The punishment of a murderer of a Muslim is Hell. But if the heirs of a murdered person excuse him, after receiving the blood money or merely pardoning him, then he will be forgiven.
- c. Those who have committed major sins will enter Hell, and after receiving the punishment of their sins, they will be removed.

3946. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: “Whoever offers the morning prayer, he is under the protection of Allāh, the Mighty and Sublime.” (*Sahih*)

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِي ذِمَّةِ اللَّهِ، عَزَّ وَجَلَّ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠/٥ عن روح به، مطولاً، وصححه البوصيري، وانظر، ح: ٢١٨٣.

3947. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The believer is more precious to Allāh, the Mighty and Sublime, than some of His angels.” (*Da'if*)

٣٩٤٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو الْمَهْزَمِ، يَزِيدُ بْنُ سُقْيَانَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ، عَزَّ وَجَلَّ، مِنْ بَعْضِ مَلَائِكَتِهِ».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط: ٣٣١/٧، ٣٣٢، ح: ٦٦٣٠ من حديث هشام به بلفظ، قال الله تعالى: عبدي المؤمن أحب إلي من بعض ملائكتي، وضعفه البوصيري من أجل أبي المهزم تقدم، ح: ٣٠٨٦.

## Chapter 7. Tribalism

3948. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of Ignorance." (Sahih)

(المعجم ٧) - بَابُ الْعَصَبِيَّةِ (التحفة ٧)  
 ٣٩٤٨ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ:  
 حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ  
 عَنْ غَيْلَانَ بْنِ جَبْرِ، عَنْ زِيَادِ بْنِ أَرْبَابِ  
 عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
 «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عَصَبِيَّةٍ، يَدْعُو إِلَى  
 عَصَبِيَّةٍ، أَوْ يَعْصِبُ لِعَصَبِيَّةٍ، فَقَتَلْتَهُ جَاهِلِيَّةً».

تخریج: أخرجه مسلم، الإمامة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن ... الخ، ح: ٥٣/١٨٤٨ من حديث أيوب بن.

## Comments:

'Whoever fights under a banner of folly' means supporting a group without making sure whether it is on truth or not. In this case, even if the group is on the truth, he did not intend to support the truth rather his intention was to support his clan, tribe, nation, party or organization. Therefore, it is not participating in war which is rewardable, nor the kind of dying which is considered martyrdom.

3949. 'Abbād bin Kathir Ash-Shâmi narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet ﷺ: 'O Messenger of Allāh, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.'" (Da'if)

٣٩٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
 زِيَادُ بْنُ الرَّيِّعِ الْأَيْحَمِيُّ عَنْ عَبَّادِ بْنِ كَثِيرٍ  
 الشَّامِيِّ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: فَسِيلَةُ.  
 قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ،  
 فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمِنَ الْعَصَبِيَّةُ أَنْ يُحِبَّ  
 الرَّجُلُ قَوْمَهُ؟ قَالَ: «لَا. وَلَكِنْ مِنَ الْعَصَبِيَّةِ  
 أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ».

تخریج: [ضعيف] \* عباد تقدم حاله، ح: ١٤٦٢، ورواه أبو داود، الأدب، باب في العصبية، ح: ٥١١٩ من حديث سلمة بن بشر الدمشقي عن بنت وائلة بن الأسقع عن أبيها به مختصراً، وإسناده ضعيف، وله طريق آخر فيه صدقة بن يزيد وهو ضعيف.

## Chapter 8. The Great Majority

(المعجم ٨) - بَابُ السَّوَادِ الْأَعْظَمِ  
 (التحفة ٨)

3950. Anas bin Mâlik said: "I heard the Messenger of Allāh ﷺ say: 'My nation will not unite on

٣٩٥٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ:  
 حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُعَاذُ بْنُ

misguidance, so if you see them differing, follow the great majority.” (Da’if)

رَفَاعَةَ السَّلَامِيِّ: حَدَّثَنِي أَبُو خَلْفٍ الْأَعْمِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ. فَإِذَا رَأَيْتُمْ اخْتِلَافًا، فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ».

تخریج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح: ٨٤ من حديث معان أو معاذ بن رفاعه به، وفسر السواد الأعظم: الحق وأهله \* معان لين الحديث (تقريب)، وأبو خلف متروك، ورماه ابن معين بالكذب (أيضاً)، وله شاهد ضعيف عند أبي نعيم في أخبار أصبهان: ٢/٢٠٨، والحديث ضعفه البوصيري.

**Comments:**

- a. It is a great blessing of Allāh over Muslims, that a group of Muslims will always remain on the truth in all times, despite the prevalence of evil.
- b. If the sentence “the great majority” is considered sound, then it does not indicate those who are great in numbers. Because greatness does not depend on the number of the people, but it depends on the characters and practices which are in accordance with the teachings of the Qur’ān and Sunnah.

**Chapter 9. Tribulations That Will Appear**

(المعجم ٩) - بَابُ مَا يَكُونُ مِنَ الْفِتَنِ (التحفة ٩)

3951. It was narrated that Mu’adh bin Jabal said: “The Messenger of Allāh ﷺ prayed one day, and made the prayer lengthy. When he finished we said (or they said): ‘O Messenger of Allāh, you made the prayer lengthy today.’ He said: ‘I offered a prayer of hope and fear. I asked Allāh for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by drowning, and He granted me that. And I asked Him not to let

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ رَجَاءِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ شَدَادِ بْنِ الْهَادِ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، يَوْمًا، صَلَاةً، فَأَطَالَ فِيهَا. فَلَمَّا انْصَرَفَ قُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللَّهِ أَطَلْتَ، الْيَوْمَ، الصَّلَاةَ. قَالَ: «إِنِّي صَلَّيْتُ صَلَاةً رَغْبَةً وَرَهْبَةً. سَأَلْتُ اللَّهَ، عَزَّ وَجَلَّ، لِأُمَّتِي ثَلَاثًا. فَأَعْطَانِي اثْنَتَيْنِ، وَرَدَّ عَلَيَّ وَاحِدَةً. سَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لَا يُهْلِكَهُمْ غَرَقًا، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا

them be destroyed by fighting among themselves, but He refused that.” (Sahih)

يَجْعَلُ بِأَسْهُمِ بَيْنَهُمْ، فَرَدَّهَا عَلَيَّ.

تخريج: [صحيح] أخرجه أحمد: ٢٤٠/٥ من حديث الأعمش به، وصححه ابن خزيمة: ٢/٢٢٥، والבוصري، وللحديث شواهد كثيرة عند مسلم، ح: ٢٨٨٩/١٩، ٢٨٩٠/٢٠ وغيره انظر الحديث الآتي.

**Comments:**

- a. The acceptance of this supplication is evident in the fact that from the era of the Prophet ﷺ, till this time, there was no period free from an independent Muslim government in this world. Moreover, if sometimes non-Muslims gained power over some territories of Muslims, then Allâh made among them who embraced Islam and defended it.
- b. The torment of drowning means any common calamity that destroys an entire Muslim nation such as flood, earthquake, storm, etc. These punishments, in this nation, do not take place as they did with the previous nations, so that all those who used to deny the truth would totally perish.

3952. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: “The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white - meaning gold and silver. And it was said to me: ‘Your dominion will extend as far as has been shown to you.’ I asked Allâh for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: ‘When I (Allâh) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies

٣٩٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي قِلَابَةَ الْجَرَمِيِّ، عَبْدَ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِي أَسْمَاءِ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «زُوِيْتُ لِي الْأَرْضُ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الْأَصْفَرَ أَوْ الْأَحْمَرَ وَالْأَبْيَضَ يَعْنِي اللَّذْبَ وَالْفِضَّةَ وَقِيلَ لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ. وَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ ثَلَاثًا: أَنْ لَا يُسَلِّطَ عَلَيَّ أُمَّتِي جُوعًا فَيَهْلِكَهُمْ بِهِ عَامَّةً. وَأَنْ لَا يَلْسَهُمْ شَيْعًا وَيَذِيقَ بَعْضُهُمْ بِأَسَ بَعْضًا. وَإِنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً، فَلَا مَرَدَّ لَهُ. وَإِنِّي لَنْ أُسَلِّطَ عَلَيَّ أُمَّتِكَ جُوعًا فَيَهْلِكَهُمْ فِيهِ. وَلَنْ أَجْمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا، حَتَّى يُعْنِي بَعْضُهُمْ بَعْضًا، وَيَقْتُلَ

against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty *Dajjāls* (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allāh comes to pass." (*Sahih*)

Abul-Hasan said: "When Abu 'Abdullāh finished this *Hadith* he said: 'O how terrible it is!'"

تخريج: أخرجه مسلم، الفتن، باب هلاك الأمة بعضهم ببعض، ح: ٢٨٨٩ من حديث

قتادة به .

### Comments:

- Granting the treasures of gold and silver to the Prophet ﷺ, means that his nation will own and control them. As the great Roman and Iranian empires were ruined and their treasures came in the control of Muslims.
- 'Not destroying the whole Muslim nation by famine' does not mean that such punishment even partially will not inflict this nation. However, due to the sins of nations many types of torments have been inflicted upon them, and they would occur in the future also.
- Occurrence of fighting and killing among Muslim does not mean that it should be accepted, believing that it is an indispensable matter, rather we should spare no efforts to keep Muslims away from this situation.
- To be safe from the evil of devious leaders, we should acquire the knowledge of the Qur'ān and *Sunnah*, to be aware of true teachings of Islam, in order to put them into practice.
- Muslims joining idolaters means that they will turn away from Islam, and become apostates, or they will support non-Muslims against Muslims, or they may adopt their non-Islamic and atheistic customs as a part of culture

بَعْضَهُمْ بَعْضًا. وَإِذَا وُضِعَ السِّيفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَيْمَةً مُضِلِّينَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ قَبَائِلٍ مِنْ أُمَّتِي الْأَوْثَانَ. وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ. وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَالِينَ كَذَّابِينَ. قَرِيبًا مِنْ ثَلَاثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ. وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ».

قَالَ أَبُو الْحَسَنِ: لَمَّا فَرَعَ أَبُو عَبْدِ اللَّهِ مِنْ هَذَا الْحَدِيثِ، قَالَ: مَا أَهْوَلُهُ



such as the celebrating Basant of the Hindus, Valentine's Day and April Fool of the Christians, etc.

- f. A group of righteous people will be steadfast on the truth till the Day of Judgment; they will be adherents of the Qur'ân and *Sunnah* and clarify the deviation of innovators.

**3953.** It was narrated that Zainab bint Jahsh said: "The Messenger of Allâh ﷺ woke up red in the face and said: 'Lâ ilâha illallâh, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.' And he gestured to indicate the size of the hole." Zainab said: "I said: 'O Messenger of Allâh! Will we be destroyed when there are righteous people among us?' He said: 'If sin and evil deeds increase.'" (*Sahih*)

٣٩٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ أَنَّهَا قَالَتْ: اسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ، مِنْ نَوْمِهِ، وَهُوَ مُحَمَّرٌ وَجْهَهُ، وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ. وَبِئْسَ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ. فَتُحِثُّ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ» وَعَقَدَ بِيَدِهِ عَشْرَةً. قَالَتْ زَيْنَبُ، قُلْتُ: يَا رَسُولَ اللَّهِ أَنْهَلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «إِذَا كَثُرَ الْخَبَثُ».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ ويل للعرب من شر قد اقترب، ح: ٧٠٥٩ من حديث سفیان به، ومسلم، الفتن، باب اقتراب الفتن، وفتح ردم يأجوج ومأجوج، ح: ٢٨٨٠ عن ابن أبي شيبة به.

### Comments:

- Gog and Magog are great mischievous nations. Dhul-Qarnain built a huge and great wall to protect other people from their mischief, as mentioned in the Qur'ân: *Surat Al-Kahf*'8:93-99.
- When the wall is demolished, they will come out and attack other nations, and it will be a great trial.
- When good people decrease to a great extent, and bad and dishonest people prevail, then Allâh's punishment comes down in many forms, such as earthquakes, floods, storms, wars, etc.
- Once a hole occurs, it is feared that it will turn into a larger one, until the wall will collapse, and Gog and Magog will be free to spread mischief in this world, killing and plundering all people.

**3954.** It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the

٣٩٥٤ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ الرَّمْلِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيدِ بْنِ سُلَيْمَانَ ابْنِ أَبِي السَّائِبِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ

one to whom Allāh grants knowledge." (*Da'if*)

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنٌ. يُضِيحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا. إِلَّا مَنْ أَحْيَاهُ اللَّهُ بِالْعِلْمِ».

تخريج: [إسناده ضعيف] أخرجه الدارمي: ٩٧/١، ح: ٣٤٥ من حديث الوليد به، وضعفه البوصيري من أجل علي بن يزيد تقدم، ح: ٢٢٨، وفيه علة أخرى، وأصل الحديث صحيح دون جملة إلا من أحياه الله بالعلم.

### Comments:

- Informing about future incidents is a miracle of the Prophet ﷺ, and a proof of his prophethood.
- The purpose of warning against future afflictions is to inform Muslims to take care of their faith.
- Some sins are considered light by human beings, while they are so dangerous that it takes them out of the fold of Islam. So, no sin should be taken lightly.

**3955.** It was narrated that Hudhaifah said: "We were sitting with 'Umar and he said: 'Which of you has remembered a *Hadith* from the Messenger of Allāh ﷺ concerning *Fitnah*?'” Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The *Fitnah* of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil." 'Umar said: "This is not what I meant, rather I meant that which moves like the waves of the sea."” Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: No, it will be broken." 'Umar said:

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ أَبِي، عَنِ الْأَعْمَشِ عَنْ شَقِيبٍ، عَنْ حَدِيثِهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حَدِيثُهُ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. قَالَ: كَيْفَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمْوجُ كَمْوجِ الْبَحْرِ. فَقَالَ: مَا لَكَ وَهَلْهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مَغْلَقًا. قَالَ: فَيُكْسَرُ الْبَابُ أَوْ يَفْتَحُ؟ قَالَ: لَا. بَلْ يَكْسَرُ. قَالَ: ذَلِكَ أَجْدَرُ أَنْ لَا يُعْلَقَ. قُلْنَا لِحَدِيثِهِ: أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ. إِنِّي

“Then it will never be closed.”

We asked Hudhaifah: “Did ‘Umar know what that door meant?” He said: “Yes, just as he knows that there will be night before morning, because I narrated to him a *Hadith* in which there are no errors.”

We were afraid to ask him who the door was, so we said to Masruq: “Ask him.” He said: “Umar.” (*Sahih*)

تخریج: أخرجه البخاري، مواقيت الصلوة، باب الصلاة كفارة، ح: ١٤٣٥/٥٢٥ من حديث الأعمش به، ومسلم، الفتن، باب في الفتنة التي تموج كموج البحر، ح: ١٤٤ بعد، ح: ٢٨٩٢ عن محمد بن عبدالله بن نمير به.

**Comments:**

- a. Breaking doors indicates the martyrdom of ‘Umar ﷺ. A Magus named Abu Lulu Fayroz murdered him. By this action the conspirators were able to remove a great obstacle from their way to carry out their evil plots.
- b. These afflictions occurred just as the Prophet ﷺ, had predicated. It proves his truthfulness and that the Prophet ﷺ, talks only in the light of the revelation. It can be used as an evidence that the Prophet ﷺ, ever had the knowledge of the unseen.

**3956.** It was narrated that ‘Abdur-Rahmān bin ‘Abd Rabbil-Ka’bah said: “I came to ‘Abdullāh bin ‘Amr bin ‘Ās when he was sitting in the shade of the Ka’bah, and the people were gathered around him, and I heard him say: ‘While we were with the Messenger of Allāh on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: “*As-Salātu Jāmi’ah* (prayer is about to begin).” So we gathered, and the Messenger of Allāh ﷺ stood up and addressed

حَدَّثَنِي حَدِيثًا لَيْسَ بِالْأَعْلِيَّطِ .  
فَهَيَّا أَنْ نَسْأَلَهُ: مَنْ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ:  
سَأَلَهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

٣٩٥٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ وَ وَكَيْعٌ عَنِ الْأَعْمَشِ عَنِ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. وَالتَّاسُ مُجْتَمِعُونَ عَلَيْهِ. فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. إِذْ نَزَلَ مِنْ لَأَا. فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُّ. وَمِنَّا مَنْ هُوَ فِي جَسْرِهِ. إِذْ نَادَى مُنَادِيَهُ. الصَّلَاةُ جَامِعَةٌ. فَاجْتَمَعْنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَنَا، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيَّ قَبْلِي إِلَّا كَانَ حَقًّا

us. He said: "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours, soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: 'This will be the end of me,' then relief will come. Then (more) tribulations will come and the believer will say: 'This will be the end of me,' then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one."

He the narrator said: "I raised my head among the people and said: 'I adjure you by Allâh, did you hear that from the Messenger of Allâh ﷺ?' He (Abdullâh bin 'Amr bin Al-'Âs) pointed with his hand to his ears and said: I heard it directly from him and memorized it." (Sahih)

عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ. وَيُنذِرُهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ. وَإِنَّ أُمَّتَكُمْ هَذِهِ، جُعِلَتْ عَاقِبَتُهَا فِي أَوَّلِهَا. وَإِنَّ آخِرَهُمْ يُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا. ثُمَّ يَجِيءُ فِتْنٌ تُرْفِقُ بَعْضُهَا بَعْضًا. فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. ثُمَّ تَجِيءُ فِتْنَةٌ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. فَمَنْ سَرَهُ أَنْ يُزْحَرَخَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ، فَلْتُدْرِكْهُ مَوْتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يَأْتُوا إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفَقَةً يَمِينِيَّةً، وَتَمَرَةً قَلْبِيَّةً، فَلْيَطْعَمَهُ مَا اسْتَطَاعَ. فَإِنَّ جَاءَ آخَرٌ يُبَايِعُهُ، فَاضْرِبُوا عُنُقَ الْآخِرِ».

قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَنْشُدْكَ اللَّهُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى أُذُنَيْهِ، فَقَالَ: سَمِعْتُهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

تخریج: أخرجه مسلم، الإمارة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، ح: ١٨٤٤ عن أبي كريب به.

### Comments:

- The core of the efforts of the Prophets was based on sincerity and well-wishing for people. So, the religious scholars also should adopt it as a starting point for their efforts.
- Companions of the Prophet ﷺ and their true followers were on the truth, and those who opposed them were mistaken.
- A believer realizes the afflictions, so he does not accept them, despite facing many problems.
- During the period of afflictions, one should take all precautions to protect his faith.
- Trying to take over the position of the ruler while a caliph is already leading an Islamic government, results in anarchy and disagreement among Muslims.
- The influential people and authorities from the Muslim community will appoint another ruler after passing away of a caliph. Therefore, no one should attempt to takeover the position of a ruler.
- If a ruler makes mistakes, he should be advised, as Imâm Mâlik and Ahmad bin Hanbal رَضِيَ اللهُ عَنْهُم criticized the mistakes of their rulers bitterly, but they never demanded the government.

### Chapter 10. Standing Firm During Times Of Tribulation

(المعجم ١٠) - بَابُ التَّشَبُّثِ فِي الْفِتْنَةِ

(التحفة ١٠)

3957. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,"<sup>[1]</sup> - and he interlaced his fingers. They said: "What should we do, O Messenger of Allâh, when that

٣٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُمَارَةَ بْنِ حَزْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ بِكُمْ وَيَرْمَانِ يُوشِكُ أَنْ يَأْتِي، يُعْرِضُ النَّاسُ فِيهِ غُرْبَلَةً، وَتَبْقَى خُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرَجَتْ عُهْدُهُمْ وَأَمَانَتُهُمْ، فَاخْتَلَفُوا، وَكَانُوا هَكَذَا؟» وَشَبَكَ بَيْنَ أَصَابِعِهِ قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللَّهِ إِذَا كَانَ ذَلِكَ؟

[1] Previously together like this: i.e., to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters that they will not be able to tell the difference between honesty and betrayal, good and evil.

comes to pass?" He said: "Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk."

(Hasan)

قَالَ: «تَأْخُذُونَ بِمَا تَعْرِفُونَ. وَتَدَعُونَ مَا تَنْكَرُونَ، وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ، وَتَذَرُونَ أُمَّرَ عَوَامِكُمْ».

تخریج: [إسناده حسن] أخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٤٢ من حديث عبدالعزیز به، صححه الحاكم ١٥٩/٢، ٤٣٥/٤، والذهبي، وللحديث طرق أخرى، راجع النهاية في الفتن والملاحم، ح: ١٤٣ بتحقيقي.

**Comments:**

- a. Righteous people were in abundance in the period of the Companions of the Prophet ﷺ. This situation started to change gradually in the later periods. Therefore, the period of the Companions and their followers is the best period after the period of the Prophet ﷺ.
- b. Righteous people will exist in all periods, but sometimes they will be in majority and some other times they will be in the minority.
- c. Not fulfilling a promise leads to disagreements and disputes.

**3958.** It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "What will you do, O Abu Dharr, when death overwhelms the people to such an extent that a grave will be equal in value to a slave?" I said: "Whatever Allāh and His Messenger choose for me, or Allāh and His Messenger know best." He said: "Be patient." He said: 'What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?' He said: "I said: 'Allāh and His Messenger know best, or whatever Allāh and His Messenger choose for me.'" He said: "You must refrain from

٣٩٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتَ، يَا أَبَا ذَرٍّ وَمَوْتًا يُصِيبُ النَّاسَ حَتَّى يَقُومَ النَّبِيُّ بِالْوَصِيفِ؟» يَعْنِي الْقَبْرِ قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ أَوْ قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «تَصَبَّرْ» قَالَ: «كَيْفَ أَنْتَ وَجُوعًا يُصِيبُ النَّاسَ حَتَّى تَأْتِي مَسْجِدَكَ فَلَا تَسْتَطِيعُ أَنْ تَرْجِعَ إِلَى فِرَاشِكَ. وَلَا تَسْتَطِيعُ أَنْ تَقُومَ مِنْ فِرَاشِكَ إِلَى مَسْجِدِكَ؟» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ قَالَ: «عَلَيْكَ بِالْعِفَّةِ» ثُمَّ قَالَ: «كَيْفَ أَنْتَ وَتَنَلَّا يُصِيبُ النَّاسَ حَتَّى تُفَرِّقَ جِبَارَةَ الزَّيْتِ بِاللِّدْمِ؟» قُلْتُ: مَا خَارَ اللَّهُ لِي

forbidden things.” He said: “What will you do when killing befalls the people so that Hijāratuz-Zait<sup>[1]</sup> is covered with blood?” I said: “Whatever Allāh and His Messenger choose for me.” He said: “Stay with those whom you belong to.” He said: “I said: ‘O Messenger of Allāh, should I not take my sword and strike those who do that?’” He said: “Then you will be just like the people. Rather enter your house.” I said: “O Messenger of Allāh, what if they enter my house?” He said: “If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over you face, and let him carry his own sin and your sin, and he will be one of the people of Hellfire.” (Sahih)

وَرَسُولُهُ. قَالَ: «الْحَقُّ بِمَنْ أَنْتَ مِنْهُ» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا آخِذُ بِسَيْفِي فَأَضْرِبُ بِهِ مَنْ فَعَلَ ذَلِكَ؟ قَالَ: «شَارَكْتَ الْقَوْمَ إِذَا. وَلَكِنْ ادْخُلْ بَيْتَكَ» قُلْتُ: يَا رَسُولَ اللَّهِ فَإِنْ دَخَلَ بَيْتِي؟ قَالَ: «إِنْ خَشِيتَ أَنْ يَبْهَرَكَ شِعَاعُ السَّيْفِ، فَأَلْتِ طَرْفَ رِدَائِكَ عَلَى وَجْهِكَ. فَيُؤَيِّدُ بِأَيْمِهِ وَإِثْمَكَ، فَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

تخریج: [صحیح] أخرجه أبو داود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح: ٤٢٦١ من حديث حماد بن زيد به، وله طريق آخر عند ابن حبان (الإحسان)، ح: ٥٩٣٣، والحاكم (٢/١٥٦، ٤٠٤٢٣/٤٢٤٤).

### Comments:

- Being patient is the best attitude during difficult times.
- During drought and famine, avoiding robbery and stealing is a very courageous act.
- At the time of affliction, when people kill each other depending on false excuses, and without distinguishing between truth and falsehood; at such times it is better to avoid all groups.
- In those situations when Muslims fight each other, it is better to leave all of them. In such circumstances if bad people kill even such a peaceful person then he becomes a martyr.

3959. Abu Musa narrated that the Messenger of Allāh ﷺ said:

٣٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] A place at Harrah, in Al-Madinah.

"Before the Hour comes there will be *Harj*." I said: "O Messenger of Allāh, what is *Harj*?" He said: "Killing." Some of the Muslims said: "O Messenger of Allāh, now we kill such and such a number of the idolators in one year." The Messenger of Allāh ﷺ said: "That will not be like killing the idolators, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allāh, will we be in our right minds that day?" The Messenger of Allāh ﷺ said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason." (*Sahih*)

Then Ash'ari said: "By Allāh, I think that you and I will see that, and by Allāh, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٠٦/٤ من حديث الحسن به، وللحديث شواهد.

### Comments:

- One of the portents of the Last Hour is that Muslims will kill each other over trivial matters. It is a very bad practice that was not common among Muslims in the recent past though many other afflictions were common.
- The Companions of the Prophet ﷺ were sincere and the disagreement that occurred among them was due to misunderstanding. So, they were able to correct themselves without being influenced by the propaganda of deviant people.

3960. 'Udaisah bint Uhbân said: "When 'Ali bin Abu Tâlib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ: حَدَّثَنَا أُسَيْدُ بْنُ الْمُتَسَّمِ، قَالَ: حَدَّثَنَا أَبُو مُوسَى: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجًا» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ إِنَّا نَقْتُلُ الْآنَ فِي الْعَامِ الْوَاحِدِ، مِنْ الْمُشْرِكِينَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْيَسَّ بِقَتْلِ الْمُشْرِكِينَ. وَلَكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضًا، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ» فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ وَمَعَنَا عُقُولُنَا، ذَلِكَ الْيَوْمَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا. تَنْزِعُ عُقُولُ أَكْثَرِ ذَلِكَ الزَّمَانِ. وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لَا عُقُولَ لَهُمْ».

ثُمَّ قَالَ الْأَشْعَرِيُّ: وَإِيمُ اللَّهِ إِنِّي لِأَظُنُّهَا مُدْرِكَتِي وَإِيَّاكُمْ. وَإِيمُ اللَّهِ مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ، إِنْ أَدْرَكْتَنَا فِيمَا عَهَدَ إِلَيْنَا نَبِيُّنَا ﷺ، إِلَّا أَنْ نَخْرُجَ كَمَا دَخَلْنَا فِيهَا.

٣٩٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدٍ، مُؤَدِّدٌ مَسْجِدَ جُرْدَانَ قَالَ: حَدَّثَنِي عَدِيْسَةُ بِنْتُ أَهْبَانَ قَالَتْ: لَمَّا جَاءَ عَلِيُّ بْنُ أَبِي



he called a slave woman of his and said: 'O slave woman, bring me my sword.' So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood. He said: 'My close friend and your cousin ﷺ advised me, if tribulation (*Fitnah*) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.' He said: 'I have no need of you or of your sword.'" (*Hasan*)

طَالِبٍ هُئِنَّا، الْبُصْرَةَ، دَخَلَ عَلَى أَبِي.  
فَقَالَ: يَا أَبَا مُسْلِمٍ أَلَا تَعِيبُنِي عَلَى هُوَلَاءِ  
الْقَوْمِ؟ قَالَ: بَلَى. قَالَ: فَدَعَا جَارِيَةَ لَهُ.  
فَقَالَ: يَا جَارِيَةُ أَخْرِجِي سَيْفِي. قَالَ:  
فَأَخْرَجَتْهُ. فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ، فَإِذَا هُوَ  
خَشَبٌ. فَقَالَ: إِنَّ خَلِيلِي وَإِبْنَ عَمَّتِكَ ﷺ  
عَبَدَ إِلَيَّ، إِذَا كَانَتِ الْفِتْنَةُ بَيْنَ الْمُسْلِمِينَ،  
فَاتَّخِذْ سَيْفًا مِنْ خَشَبٍ. فَإِنْ شِئْتَ خَرَجْتُ  
مَعَكَ. قَالَ: لَا حَاجَةَ لِي فِيكَ، وَلَا فِي  
سَيْفِكَ.

تخریج: [حسن] أخرجه الترمذي، الفتن، باب ما جاء في اتخاذ السيف من خشب [في  
الفتنة]، ح: ٢٢٠٣ من حديث عبدالله بن عبيد به، وقال: حسن غريب الخ.

### Comments:

- A wooden sword cannot be used in a war. Making a wooden sword means abstaining from war and fighting.
- Whenever a dispute takes place amongst Muslims, instead of supporting a group, trying to make peace between them is most important.

**3961.** It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and

٣٩٦١ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ:  
حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ  
ابْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرَوَانَ، عَنْ  
هَزْبِلِ بْنِ شُرْحَبِيلٍ، عَنْ أَبِي مُوسَى  
الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ  
يَدَيِ السَّاعَةِ فِتْنَةٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ. يُضْبِحُ  
الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا. وَيُمْسِي  
مُؤْمِنًا وَيُضْبِحُ كَافِرًا. الْقَاعِدُ فِيهَا خَيْرٌ مِنَ  
الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي.  
وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. فَكَسَرُوا  
قَسِيكُمُ، وَقَطَّعُوا أوتَارَكُمُ، وَأَضْرَبُوا  
بِسُوفِكُمُ الْحِجَارَةَ. فَإِنْ دَخَلَ عَلَى أَحَدِكُمْ.

strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Ādam. (i.e. the one killed, not the killer)."

(Hasan)

فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ.

تخريج: [حسن] أخرجه أبو داود، الفتن والملاحم، باب النهي عن السعي في الفتنة، ح: ٤٢٥٩ من حديث عبدالوارث به، وقال الترمذي، ح: ٢٢٠٤: حسن غريب صحيح.

**Comments:**

- a. At the time of affliction, one should take care of his faith.
- b. Abstaining from participating in afflictions as much as possible is better, and avoiding them totally is the best act.
- d. Having enmity with a person or trying to harm him, based on the reason that he belongs to a certain sect, organisation, group or party is unacceptable in Islam. This enmity is like the one that used to be practiced during (the pre-Islamic period of) Ignorance. Therefore, one should avoid it as much as possible.

**3962.** It was narrated that Abu Burdah said: "I entered upon Muhammad bin Maslamah and he said that the Messenger of Allāh ﷺ said: 'There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.'"

٣٩٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتِ أَوْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ. شَكَ أَبُو بَكْرٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ ابْنِ سَلَمَةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاخْتِلَافٌ. فَإِذَا كَانَ ذَلِكَ، فَأَتِ بِسَيْفِكَ أَحَدًا، فَاضْرِبْهُ حَتَّى يَنْقَطِعَ. ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيكَ يَدٌ حَاطِئَةٌ، أَوْ مَنِيَّةٌ قَاضِيَةٌ». فَقَدْ وَقَعَتْ. وَقَعَلْتُ مَا قَالَ رَسُولُ اللَّهِ ﷺ.

"And that came to pass, and I did as the Messenger of Allāh ﷺ said." (Hasan)

تخريج: [حسن] أخرجه أحمد: ٤٩٣/٣ من طرق عن حماد عن علي بن زيد تقدم، ح: ١١٦، به، ولم يشك، وللحديث شواهد عند أحمد: ٤/٢٢٥، ٢٢٦، وأبي داود، ح: ٤٢٥٧، ومسلم، ح: ٢٨٨٧/١٣ وغيرهم.

**Comments:**

- a. Fire power of Muslims should be used against disbelievers; whenever it needs to be used against Muslims it is better that it be destroyed.
- b. The hand of the evildoer here means being murdered by an evil person, and attaining the rank of martyr, or escaping from such riots by a normal death.

**Chapter 11. When Two Muslims Confront One Another With Their Swords**

(المعجم ١١) - بَابُ: إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا (التحفة ١١)

**3963.** It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell." (Sahih)

٣٩٦٣ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُبَارَكُ بْنُ سُحَيْمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا مِنْ مُسْلِمَيْنِ التَّقَى بِأَسْيَافِهِمَا، إِلَّا كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

تخريج: [صحيح] وضعفه البوصيري من أجل مبارك بن سليم، وله شواهد منها الحديث الآتي والذي بعده.

**3964.** It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allâh, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion." (Sahih)

٣٩٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ عَنْ سُلَيْمَانَ التَّيْمِيِّ - وَ سَعِيدِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالُوا: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتَلَ صَاحِبِهِ».

تخريج: [صحيح] أخرجه النسائي ١٢٤/٧، تحريم الدم، - تحريم القتل، ح: ٤١٢٣، ٤١٢٤ من حديث يزيد به، ولم يذكر ابن أبي عروبة، ورواه يونس عن الحسن به، النسائي ١٢٦/٧، ح: ٤١٢٩، وللحديث شواهد منها الحديث الآتي، وحديث ابن ماجه صححه البوصيري.

**Comments:**

- a. If one had spent all his efforts to commit a crime, but was not able to do it for some reason, such a person is also considered guilty by Allâh.
- b. Whoever decides to commit a sin but gives it up before committing it, his sin is forgiven, and due to repentance he deserves good reward.

**3965.** It was narrated from Abu Bakrah that the Prophet ﷺ said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell,

٣٩٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنْ

and if one of them kills the other, they will both enter it.” (Sahih)

النَّبِيِّ ﷺ، قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أُخِيهِ السَّلَاحَ، فَهَمَّا عَلَى جُرْفٍ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَا مَا جَمِيعًا».

تخريج: أخرجه البخاري، الفتن، باب إذا التقى المسلمان بسيفيهما، ح: ٧٠٨٣ تعليقًا من حديث محمد بن جعفر غندر به، ومسلم، الفتن، باب إذا تواجه المسلمان بسيفيهما، ح: ٢٨٨٨ / ١٦ عن ابن بشار به.

**Comments:**

- a. Being at the edge of Hell means that due to the mentioned sin, both of them might enter Hell, but still they have the chance of escaping from the Hell if they abstain from fighting.
- b. Killing a believer is a great major sin due to which he enters Hell. However, by sincere repentance, or by retaliation, this sin could be forgiven.

3966. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: “Among the worst people in status before Allâh on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world.” (Da’if)

٣٩٦٦ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الْحَكَمِ السُّدُوسِيِّ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا».

تخريج: [إسناده ضعيف] وحسنه البوصيري \* عبدالحكم بن ذكوان السدوسي روى عنه ثلاثة ولم يوثقه غير ابن حبان والبوصيري يتبعه، ورواه عنه أبو داود الطيالسي (مسند، ح: ٢٣٩٨)، قلت: ورواه جماعة عن مروان الفزاري به، منهم يوسف بن عدي، فالعلة من السدوسي فقط، والله أعلم.

**Comments:**

The *Hadith* proves that a person commits a sin to benefit his brother, friend, relative, wife or children such as telling lies, cheating, earning unlawful money etc. In this case, the sin lies on the earner and he will be punished in the Hereafter, while the others enjoy and benefit from its money. The same case is true in the matter of false oaths and causing harm to others.

**Chapter 12. Restraining One's Tongue During Times Of Tribulation**

**3967.** It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword." (*Da'if*)

**تخریج:** [إسناده ضعيف] أخرجه أبو داود، الفتن والملاحم، باب في كف اللسان، ح: ٤٢٦٥ من حديث ليث بن أبي سليم، ح: ٢٠٨ به، وقال الترمذي، ح: ٢١٧٨: غريب \* زياد سيمين كوش مجهول الحال، وفيه علة أخرى أشرت إليها آنفاً.

**3968.** It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Beware of tribulations, for at that time the tongue will be like the blow of a sword." (*Da'if*)

**تخریج:** [ضعيف] وضعفه البوصيري لعلتين، إحداهما ضعف محمد البيهقي تقدم، ح: ٢٥٠٠، وله لون آخر عند أبي داود، ح: ٤٢٦٤، وإسناده ضعيف، وله طريق آخر ضعيف.

**3969.** It was narrated that 'Alqamah bin Waqqâs said that a man passed by him, who held a prominent position, and 'Alqamah said to him: "You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allâh wills you should speak. But I heard Bilâl bin Hârith Al-Muzani, the Companion of the Messenger of Allâh ﷺ, say that the Messenger of Allâh ﷺ said: 'One of you may speak a word that pleases Allâh,

(المعجم ١٢) - بَابُ كَفِّ اللِّسَانِ فِي

الْفِتْنَةِ (التحفة ١٢)

٣٩٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادِ سَمِينٍ كُوشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ. فَتَلَاهَا فِي النَّارِ. اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقَعِ السِّيفِ».

٣٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْهَقِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْفِتْنَ. فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَقَعِ السِّيفِ».

٣٩٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: مَرَّ بِهِ رَجُلٌ لَهُ شَرَفٌ. فَقَالَ لَهُ عَلْقَمَةُ: إِنَّ لَكَ رَجَمًا. وَإِنَّ لَكَ حَقًّا. وَإِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هَؤُلَاءِ الْأَمْرَاءِ. وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَاءَ اللَّهُ أَنْ تَتَكَلَّمَ بِهِ. وَإِنِّي سَمِعْتُ بِلَالَ ابْنَ الْحَارِثِ الْمُزَنِيِّ، صَاحِبَ رَسُولِ اللَّهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

and not know how far it reaches, but Allāh will record for him his pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allāh, and not know how far it reaches, but Allāh will record against him his anger, until the Day he meets Him due to that word."

'Alqamah said: "So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilāl bin Hārith."  
(*Hasan*)

أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ. فَيَكْتُبُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِهَا سُخْطَهُ إِلَى يَوْمِ يَلْقَاهُ.

قَالَ عَلْقَمَةُ: فَانظُرْ، وَيْحَكَ مَاذَا تَقُولُ، وَمَاذَا تَكَلِّمُ بِهِ. قَرُبْتُ كَلَامًا، قَدْ مَنَعَنِي أَنْ أَتَكَلَّمُ بِهِ، مَا سَمِعْتُ مِنْ بِلَالِ بْنِ الْحَارِثِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب في قلة الكلام، ح: ٢٣١٩ من حديث

محمد بن عمرو به، وقال: حسن صحيح، وصححه الحاكم.

### Comments:

- Having relations with rulers may lead to supporting them in their mistakes. So, the righteous predecessors used to avoid mixing with the rulers. However, visiting them in order to help a needy or oppressed person is allowed.
- Rulers always get influenced by their advisers. Therefore, the one who appreciates them on doing evil commits a great sin and participates in their wrong actions.
- Politicians, scholars and governors have very great and serious responsibilities upon them. So, they must take care of them.

3970. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "A man may speak a word that angers Allāh and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns." (*Sahih*)

٣٩٧٠ - حَدَّثَنَا أَبُو يُوسُفَ الصَّيْدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقْفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ. لَا يَبْرَى بِهَا بِأَسَا. فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] \* ابن إسحاق تابعه يزيد بن الهاد (أحمد: ٣٧٨/٢)، وياقي السند صحيح،

وللحديث طرق كثيرة عند الترمذي، ح: ٢٣١٤ وغيره.

3971. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Whoever believes in Allāh and the Last Day, let him say something good, or else remain silent." (*Sahih*)

٣٩٧١ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ».

تخریج: أخرجه البخاري، الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، ح: ٦٠١٨، من حديث أبي الأحوص به، ومسلم، الإيمان، باب الحث على إكرام التجار والضيف . . . الخ، ح: ٤٧/٧٥ عن أبي بكر بن أبي شيبة به.

### Comments:

- Abstaining from wasting time in gossip and keeping quiet is a good habit.
- Being busy in remembrance of Allāh and recitation of the Qur'ân is better than being busy in meaningless talks. It protects one from sins and provides him time to do good deeds.

3972. Sufyân bin 'Abdullâh Thaqafi said: "I said: 'O Messenger of Allāh, tell me of something that I can adhere to.' He said: 'Say: "Allāh is my Lord," then stand straight (adhere steadfastly to Islam).' He said: 'O Messenger of Allāh, what is the thing that you fear most for me?' The Messenger of Allāh ﷺ took hold of his own tongue, then he said: 'This.'"  
(*Sahih*)

٣٩٧٢ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُمَانَ الْعُمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ مَاعِزِ الْعَامِرِيِّ أَنَّ سُفْيَانَ بْنَ عَبْدِ اللَّهِ الْقَتَيْبِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ: قَالَ: «قُلْ: رَبِّي اللَّهُ، ثُمَّ امْسُقْمْ» قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَكْثَرُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هَذَا».

تخریج: أخرجه مسلم، الإيمان، باب جامع أوصاف الإسلام، ح: ٦٢/٣٨ من طريق آخر عن عروة بن الزبير عن سفيان بن عبد الله به.

### Comments:

- Being steadfast on faith is most compulsory, since escaping from Hell is possible only if one dies in the state of faith.
- The effects of the sins that originate from the tongue are very severe and lead to many other sins (for example, fighting, killing, etc.) Therefore, one should be very attentive in the matter of his tongue.

3973. It was narrated that Mu'âdh bin Jabal said: "I was

٣٩٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمْرٍو الْعَدَنِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمِ

with the Messenger of Allâh ﷺ on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allâh, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allâh makes it easy. Worship Allâh and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadân, and perform *Hajj* to the House.' Then he said: 'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [1] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) *Jihâd*.' Then he said: 'Shall I not tell you of the basis of all of that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allâh, will we be brought to account for what we say?' He said: 'May your mother not found you, O Mu'adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?'" (*Hasan*)

ابن أبي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ، وَنَحْنُ نَسِيرُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: «لَقَدْ سَأَلْتَ عَظِيمًا. وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ». ثُمَّ قَالَ: «أَلَا أَذُنُكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِئُ الْحَظِيئَةَ، كَمَا يُطْفِئُ النَّارَ الْمَاءُ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ». ثُمَّ قَرَأَ: ﴿لَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ حَتَّى بَلَغَ: ﴿جَرَاءُ﴾ بِمَا كَانُوا يَعْمَلُونَ ﴿[السجدة: ١٦، ١٧]. ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزِهِ سَنَامِهِ؟ الْجِهَادُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَمْلَكٍ ذَلِكَ كُلُّهُ؟» قُلْتُ: بَلَى. فَأَخَذَ بِلِسَانِهِ فَقَالَ: «تَكْفُفُ عَلَيْكَ هَذَا» قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمَوْأَخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «فَكَلِّتَكَ أُمَّكَ يَا مُعَاذُ! هَلْ يَكُفُّ النَّاسَ، عَلَى وُجُوهِهِمْ فِي النَّارِ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟».

[1] *As-Sajdah* 32:16, 17.



**تخریج:** [حسن] أخرجه الترمذي، الإيمان، باب ماجاء في حرمة الصلوة، ح: ٢٦١٦ عن محمد بن أبي عمر به، وقال: حسن صحيح، وللحديث شواهد.

**Comments:**

- a. Fasting, giving charity, and *Tahajjud* (late night prayer) are the doors of good deeds. Each one of them is a source for many other good deeds. So, any voluntary deed such as fasting, charity, and *Tahajjud*—whichever is easy—should be performed as much as possible.
- b. Supererogatory fasting is among the best means to avoid sins.
- c. Charity expiates sins and the expiation of sins results in Paradise.
- d. *Tahajjud* prayer could be performed in any part of the night. However, performing it after having passed midnight; particularly during the last third part of the night, is preferable.
- e. Protection of the tongue is a very important act that is related to many important good deeds. The benefits of fasting could be achieved only if the fasting person abstains from telling lies, evil deeds, and using bad language against others. The reward of charity is granted only when one does not invalidate it by reminders of it, and avoids demonstrating his good deeds out of pride and showing off. *Tahajjud* prayer consists of remembrance of Allāh and recitation of the Qurʾān which is also a good deed related to one's tongue.
- f. The basis of Islam is confirming the statement of monotheism (i.e., affirming that none has the right to be worshipped but Allāh, and that Muhammad is His Messenger). By this confession one enters in Islam; without monotheism, the position of religion is like that of a person whose head has been cut off.

**3974.** It was narrated from Umm Habibah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "The words of the son of Ādam count against him, not for him, except enjoining what is good and forbidding what is evil, and remembering Allāh." (*Daʿif*)

٣٩٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُنَيْسِ الْمَكِّيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَلَامُ ابْنِ آدَمَ عَلَيْهِ، لَا لَهُ. إِلَّا الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ».

**تخریج:** [إسناده ضعيف] أخرجه الترمذي، الزهد، باب منه حديث كل كلام ابن آدم عليه لا له، ح: ٢٤١٢ عن ابن بشار به، وقال: حسن غريب \* أم صالح بنت صالح لا يعرف حالها (تقريب).

**3975.** It was narrated that Abu حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Sha'tha' said: "It was said to Ibn 'Umar: 'We enter upon our rulers and say one thing, and when we leave them we say something else.' He said: 'At the time of the Messenger of Allāh ﷺ, we used to regard that as hypocrisy.'" (Sahih)

حَالِي يَعْلَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْنَاءِ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى أَمْرَانَا فنَقُولُ الْقَوْلَ. فَإِذَا خَرَجْنَا، قُلْنَا غَيْرَهُ. قَالَ: كُنَّا نَعُدُّ ذَلِكَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، النِّفَاقَ.

تخریج: [صحیح] أخرجه أحمد: ۱۰۵/۲ عن ليلى به، وتابعه أبو خالد سليمان بن حيان الأحمر (الكبرى، للنسائي: ۲۳۱/۵، ح: ۸۷۵۹، وله شواهد عند البخاري، ح: ۷۱۷۸، وأحمد: ۲/ ۶۹ وغيرهما، والحديث صححه البوصيري.

**Comments:**

Informing the rulers of the correct situation and giving them good advice is compulsory. Misleading them to get their pleasure or commending their bad deeds knowing that they are bad, is a tremendous mistake that results in harming the ruler and the Muslim nation as well.

3976. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Part of a person's goodness in Islam is his leaving alone that which does not concern him." (Da'if)

۳۹۷۶ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنِ شَابُورٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَيَوَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَسَّنَ إِسْلَامَ الْمَرْءِ تَرَكُهُ مَا لَا يَغْنِيهِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب [حديث: من حسن إسلام المرء تركه ما لا يعنيه]، ح: ۲۳۱۷ من حديث الأوزاعي به، وقال: غريب، وأخرجه البغوي (شرح السنة: ۳۲۰/۱۴، ح: ۴۱۳۲) بإسناد صحيح عن الأوزاعي حدثني: قرة بن عبد الرحمن بن حيويل: حدثني الزهري حدثني أبو سلمة بن عبد الرحمن: حدثني أبو هريرة به الخ، وحسنه النووي في الأربعين، وله شواهد \* قرة ضعفه الجمهور.

**Comments:**

- a. Interfering in irrelevant matters leads to bad consequences.
- b. Prohibiting evil is not considered an irrelevant interference.

**Chapter 13. Isolating Oneself**

(المعجم ۱۳) - بَابُ الْعَزَلَةِ (التحفة ۱۳)

3977. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best lifestyle is that of a man

۳۹۷۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي عَنْ

who holds onto the reins of his horse for the sake of Allâh, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good.”<sup>[1]</sup> (*Sahih*)

بَحَجَّةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ، رَجُلٌ مُمَسِّكٌ بِعِمَّانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ. وَيَطِيرُ عَلَى مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرْعَةً طَارَ عَلَيْهِ إِلَيْهَا. يَبْتَغِي الْمَوْتَ أَوْ الْقَتْلَ، مَطَّانَةً. وَرَجُلٌ فِي غُيْمَةٍ، فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَافِ، أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ. يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

تخریج: أخرجه مسلم، الإمارة، باب فضل الجهاد والرباط، ح: ١٨٨٩ من حديث عبدالعزيز

به.

3978. It was narrated from Abu Sa'eed Al-Khudri that a man came to the Prophet ﷺ and said: "Which of the people is best?" He said: "A man who strives in *Jihâd* in the cause of Allâh with himself and his wealth." He said: "Then who?" He said: "A man in a mountain pass who worships Allâh and leaves the people from his evil." (*Sahih*)

٣٩٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا الزُّبَيْدِيُّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «رَجُلٌ مُجَاهِدٌ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ امْرُؤٌ فِي شَعْبٍ مِنَ الشَّعَابِ، يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

تخریج: أخرجه البخاري، الرقاق، باب: العزلة راحة من خلاط السوء، ح: ٦٤٩٤ من

حديث الزهري به، ومسلم، الإمارة، الباب السابق، ح: ١٨٨٨ من حديث يحيى بن حمزة به.

### Comments:

- The life of *Jihâd* is the most excellent life.
- The aim of a *Mujâhid* is fighting so that Allâh's Word is uppermost. He does not long for positions, medals or popularity.
- Wishing for martyrdom and taking part in *Jihâd* to get the death of a martyr

<sup>[1]</sup> Meaning, he is on good terms with everyone.

is an excellent quality of Muslim.

d. Prayers and fasting are the most important acts of worship; neglecting them in any case is not allowed.

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allâh, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state." (*Sahih*)

٣٩٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ حُذَيْفَةَ ابْنَ الْيَمَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا» قُلْتُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ: «هُمْ قَوْمٌ مِنْ جِلْدِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «فَالزَّمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذَلِكَ».

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٧٠٨٤ / ٣٦٠٦، ح: ١٨٤٧ من مسلم، الإمامة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن . . . الخ، ح: ١٨٤٧ من حديث الوليد به.

### Comments:

- After the Prophet ﷺ, there was no period free from those who call towards falsehood, and the common people have been responding to their call, being impressed by their powerful eloquence.
- The sects such as the Khawârij, Mu'tazilah, Shi'ah, Jahmiyah, etc., emerged during the period of the Companions of the Prophet ﷺ, and their followers. The Companions of the Prophet ﷺ, and their followers refuted their claims and clarified their doubts.
- During the disagreements, the correct method was the one that was adopted by the Companions of the Prophet ﷺ, and their followers. The manners and the practices of the Companions of the Prophet ﷺ and their follower are to be followed in all the disagreements that occur after them.
- The basis of all Islamic organizations in contemporary times is on the principle of 'Cooperation in righteousness and piety'. Joining them or

separating from them is not a primary matter of Islam. Cooperating with one of those organizations or more than one at a time is allowed as long as they do not commit sin. Cooperating in what is wrong is not allowed.

**3980.** It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ said: "Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations." (*Sahih*)

٣٩٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ. يَمُرُّ بِلَدِينِهِ مِنَ الْفِتَنِ».

تخریج: [صحیح] كذا قال ابن ماجه، والصاب،: عن عبدالرحمن بن عبدالله عن أبيه، وأخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح: ١٩ وغيره.

**Comments:**

- a. If one fears for his faith from mixing with common people, then he should isolate himself from all such people.
- b. Staying amongst people to warn them against their mistakes, to teach them, to exhort them and to have debates with them is preferable, for a person who can use his tongue and knowledge during afflictions.

**3981.** It was narrated from Hudhaifah bin Yamān that the Messenger of Allāh ﷺ said: "There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them." (*Sahih*)

٣٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّبِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ، عَنْ حَمِيدِ بْنِ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ قُرْطِبٍ، عَنْ حَذِيفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ فِتْنٌ. عَلَى أَبْوَابِهَا دُعَاءٌ إِلَى النَّارِ. فَإِنْ تَمَوْتِ وَأَنْتَ عَاصٌ عَلَى جَذَلِ شَجَرَةٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ».

تخریج: [صحیح] أخرجه النسائي في الكبرى: ١٨/٥، ح: ٨٠٣٣ من حديث سعيد به مطولاً، وله شواهد منها ما رواه أبو داود، ح: ٤٢٤٦، وإسناده صحيح.

**3982.** Abu Hurairah said that the Messenger of Allāh ﷺ said: "The

٣٩٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي

believer should not be stung from the same hole twice.” (Sahih)

عُقِبَ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ».

تخریج: أخرجه البخاري، الأدب، باب: لا يلدغ المؤمن من جحر مرتين، ح: ٦١٣٣، ومسلم، الزهد، باب لا يلدغ المؤمن من جحر مرتين، ح: ٦٣/٢٩٩٨ من حديث الليث به.

3983. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The believer should not be stung from the same hole twice.” (Sahih)

٣٩٨٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ».

تخریج: [صحیح] أخرجه الطيالسي، ح: ١٨١٣ عن زمعة به، وهو في المسند لأحمد: ٢/

١١٥ من حديث زمعة \* زمعة تقدم حاله، ح: ٣٢٦ والحديث السابق شاهد له.

- Comments:**
- Sometimes a believer may commit a sin but he has to recant his mistake whenever he finds out the truth.
  - Once a person proves to be disloyal, having blind trust once again in such a person is not correct.

#### Chapter 14. Abstaining From Matters That Are Not Clear

(المعجم ١٤) - بَابُ الْوُقُوفِ عِنْدَ

الشُّبُهَاتِ (التحفة ١٤)

3984. While on the pulpit, pointing with his fingers towards his ears, Nu‘mān bin Bashir said: “I heard the Messenger of Allāh ﷺ say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that

٣٩٨٤ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشُّعْبِيِّ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ. فَمَنْ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي حَوْلَ الْحِمَى، يُوشِكُ

which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allāh's sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart." (*Sahih*)

أَنْ يَرْتَعَ فِيهِ. أَلَا، وَإِنَّ لِكُلِّ مَلِكٍ حِمَى. أَلَا، وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. أَلَا، وَإِنَّ فِي الْجَسَدِ مُضَغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ. وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا، وَهِيَ الْقَلْبُ.

تخریج: أخرجه البخاري، الإيمان، باب فضل من استبرأ لدينه، ح: ٥٢، ومسلم، المساقاة، باب أخذ الحلال وترك الشبهات، ح: ١٥٩٩/١٠٧ من حديث زكريا به.

**Comments:**

- a. If one indulges in suspicious things, besides the fear of committing sin, people will also become suspicious about his personality. So, a person should not do any act unnecessarily that may defame him.
- b. Any action that may lead to indulging in the prohibited things must be avoided such as being alone with an alien man even with complete covering, since Satan may incite the desire of sin and both might involve themselves in committing a major sin.
- c. A matter could be understood perfectly if it is illustrated through an example, and the listener can accept it and follow it heartily and willingly.
- d. Purification of the soul is the most important matter to obtain the qualities of sincerity, loving Allāh, true and strong faith, etc., these qualities are very helpful to perform good deeds and abstain from the bad ones.

3985. It was narrated from Ma'qil bin Yasār that the Messenger of Allāh ﷺ said: "Worship during the time of bloodshed is like emigrating to me." (*Sahih*)

٣٩٨٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهَجْرَةِ الْيَمِيِّ».

تخریج: أخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح: ٢٩٤٨/١٣٠ من حديث المعلى بن زياد به.

**Comments:**

Monasticism is not allowed, but during the period of afflictions isolating oneself is not considered as monasticism. Because, monasticism means abstaining from having even lawful relations with people, and going to

extremes in worshipping Allāh which is contrary to the *Sunnah*. On the other hand, the purpose of being in isolation is to keep oneself away from involvement in riots, killing Muslims and the like. During such time one may make himself busy in performing supererogatory actions and fulfilling the rights of his own body, children and family avoiding all the doubtful activities.

### Chapter 15. Islam Began As Something Strange

(المعجم ١٥) - بَابُ: بَدَأَ الْإِسْلَامُ

غَرِيبًا (التحفة ١٥)

**3986.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (Sahih)

٣٩٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، وَ يَعْقُوبُ بْنُ حُمَيْدٍ بِنِ كَاسِبٍ، وَ سُؤَيْدُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَى لِلْغُرَبَاءِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان أن الإسلام بدأ غريباً وسيعود غريباً ... الخ، ح: ٢٣٢/١٤٥ من حديث مروان الفزاري به.

**3987.** It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (Hasan)

٣٩٨٧ - حَدَّثَنَا حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَنَّ أَبَانَ عَمْرُو بْنُ الْحَارِثِ وَ بِنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَيِّدَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَى لِلْغُرَبَاءِ».

تخریج: [إسناده حسن] أخرجه الطحاوي في مشكل الآثار: ٢٩٨/١ من حديث الليث بن سعد عن يزيد به، وحسنه البوصيري، وللحديث شواهد كثيرة.

**3988.** It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: "Islam began as something strange and will go back to being strange, so glad tidings to the strangers." It was

٣٩٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ



said: "Who are the strangers?" He said: "Strangers who have left their families and tribes."<sup>[1]</sup> (Sahih)

غَرِيبًا، وَسَيَعُودُ غَرِيبًا. فَطُوبَى لِلْغُرَبَاءِ. قَالَ: قِيلَ: وَمَنْ الْغُرَبَاءُ؟ قَالَ: «التَّرَاغُ مِنْ الْقَبَائِلِ».

**تخریج:** [صحیح] أخرجه الترمذي، الإيمان، باب ماجاء أن الإسلام بدأ غريباً وسيعود غريباً، ح: ٢٦٢٩ من حديث حفص به، وقال: حسن غريب صحيح، ورواه أبوخالد سليمان بن حيان عن الأعمش به، وصححه البغوي في شرح السنة: ١/١١٨، لم أجد تصريح سماع الأعمش وأبي إسحاق، والحديث السابق والذي قبله يغنيان عنه.

### Comments:

- The term used in the *Hadith* is 'Gharib' which means strange, unfamiliar, foreigner, etc. This was the situation of Islam at the beginning, and the human society at that time rejected it totally. Thereafter, people started adopting it gradually until Islam became widespread everywhere, and disbelief and polytheism disappeared.
- The strangers to whom the congratulations are granted in the *Hadith*, are those who adhere to the *Sunnah* strictly when innovations prevail, stay firm on the true beliefs when false beliefs become common, and hold fast to Islamic attributes when immorality is predominant in the society.

## Chapter 16. One Who Hopes For Protection From Tribulation

(المعجم ١٦) - بَابُ مَنْ تَرَجَّى لَهُ  
السَّلَامَةَ مِنَ الْفِتَنِ (التحفة ١٦)

**3989.** It was narrated from 'Umar bin Khattâb that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu'âdh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'A little showing off is polytheism and whoever shows enmity

٣٩٨٩ - حَدَّثَنَا حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ عَنْ عَيْسَى بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ نَخَرَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ مُعَاذَ ابْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يَبْكِيكَ؟ قَالَ: سَمِعْتَنِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ يَسِيرَ الرِّيَاءِ شُرْكٌ. وَإِنَّ مَنْ عَادَى

[1] "Those who left their own homelands for the sake of establishing the *Sunan* of Islam. Some of the *Salaf* said that it means that they are *Ahl Hadith* (the people of *Hadith*). And Allâh knows best." (Sindi)

towards a friend of Allāh has declared war on Allāh. Allāh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.” (Da‘if)

لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللَّهُ بِالْمُحَارَبَةِ. إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَى. يَخْرُجُونَ مِنْ كُلِّ غَيْرَاءٍ مُظْلِمَةٍ.

تخریج: [ضعیف] أخرجه الحاكم: ٣٢٨/٤ من حديث عيسى الزرقني به، وقال: صحيح، ووافقه الذهبي \* وعيسى متروك (تقريب)، وبعض الحديث شواهد صحيحة، وعند الحاكم: ٢/٣١٧ رواية معللة.

**3990.** It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “People are like a hundred camels; you can hardly find one worth riding among them.” (Sahih)

٣٩٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ [عَمَرَ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ كَيْلِ مِائَةٍ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

تخریج: [صحيح] أخرجه أحمد: ١٧٠/٢، ١٢٣، ١٣٩ من حديث زيد به، وثبت سماع زيد من ابن عمر ولم يكن مدلساً على الراجح، ولحديثه شواهد عند البخاري، ومسلم وغيرهما من حديث الزهري عن سالم عن أبيه.

## Chapter 17. The Division Of Nations

### (المعجم ١٧) - بَابُ افْتِرَاقِ الْأُمَمِ (التحفة ١٧)

**3991.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The Jews split into seventy-one sects and my nation will split into seventy-three sects.” (Hasan)

٣٩٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَتَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً. وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

تخریج: [إسناده حسن] أخرجه أبو داود، السنة، باب شرح السنة، ح: ٤٥٩٦ من حديث محمد بن عمرو به، وقال الترمذي، ح: ٢٦٤٠ حسن صحيح، وصححه ابن حبان، ح: ١٨٣٤، والحاكم: ١/١٢٨ على شرط مسلم، ووافقه الذهبي.

**3992.** It was narrated from 'Awf bin Mālik that the Messenger of Allāh ﷺ said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One in Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allāh, who are they?" He said: "The main body." (*Hasan*)

٣٩٩٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ  
ابْنِ كَثِيرٍ بْنِ دِينَارِ الْجُمَيْيِّ: حَدَّثَنَا عَبَادُ بْنُ  
يُوسُفَ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَاشِدِ  
ابْنِ سَعْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى  
وَسَبْعِينَ فِرْقَةً. فَوَاحِدَةٌ فِي الْجَنَّةِ، وَسَبْعُونَ  
فِي النَّارِ. وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ  
وَسَبْعِينَ فِرْقَةً. فِإِحْدَى وَسَبْعُونَ فِي النَّارِ،  
وَوَاحِدَةٌ فِي الْجَنَّةِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ  
لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً.  
وَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ»  
قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ:  
«الْجَمَاعَةُ».

تخريج: [إسناده حسن] أخرجه الطبراني: ٧٠/١٨، وابن أبي عاصم (السنة: ١/٣٢، ح: ١٣) وغيرهما من حديث عباد به.

**3993.** It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body." (*Sahih*)

٣٩٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا  
الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو: حَدَّثَنَا  
قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى  
وَسَبْعِينَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ  
وَسَبْعِينَ فِرْقَةً. كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً.  
وَهِيَ الْجَمَاعَةُ».

تخريج: [صحيح] أخرجه الخطيب في شرف أصحاب الحديث، ص: ٢٤، ح: ٤١ من حديث الوليد عن أبي عمرو الأوزاعي به، وصححه البوصيري \* قتادة عن ابن أبي هلال وزيد بن أسلم وغيرهما كما ذكرته في تخريج النهاية، ح: ٤٨.

### Comments:

a. The 'main body' of Muslims is the one who follows the method of the Companions of the Prophet ﷺ. After that, people formed other groups and sects, separating from the main body, but the 'main body' has always been

continuous. Muslims are ordered to be with this main body and follow them.

- b. Due to the whims or misinterpretation of the texts of the *Shari'ah* many people separated from the main body. Those who did not agree with them adhered firmly to the Qur'an and *Sunnah* which is the correct way.
- c. Salvation does not depend on giving a certain name to one's party, rather it depends on following the teachings of the Qur'an and *Sunnah*.

**3994.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too." They said: "O Messenger of Allāh, (do you mean) the Jews and the Christians?" He said: "Who else?" (*Hasan*)

٣٩٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّبِعَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ، بَاعًا بِبَاعٍ، وَذِرَاعًا بِذِرَاعٍ، وَشِبْرًا بِشِبْرٍ. حَتَّى لَوْ دَخَلُوا فِي جُحْرٍ صَبَّ، لَدَخَلْتُمْ فِيهِ» قَالُوا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ، إِذَا؟».

تخریج: [إسناده حسن] أخرجه أحمد: ٤٥٠/٢ عن يزيد به، وصححه البوصيري، والحاكم: ٣٧/١ على شرط مسلم، وواقفه الذهبي، وللحديث طرق أخرى عند البخاري ومسلم وغيرهما.

**Comments:**

Entering in the hole of a mastigure is in fact, a foolish action, but Muslims in the love of imitating Jews and Christians, do not think whether what they are doing or thinking is correct or not; without using their minds they will follow their footsteps.

**Chapter 18. The Tribulation Of Wealth**

(المعجم ١٨) - بَابُ فِتْنَةِ الْمَالِ  
(التحفة ١٨)

**3995.** Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ stood up and addressed the people, saying: 'No, by Allāh, I do not fear for you, O people, but I fear the attractions of this world that Allāh brings forth for you.' A man said to him: 'O Messenger of Allāh ﷺ, does good bring forth

٣٩٩٥ - حَدَّثَنَا عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَنَّ بَنَاتَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَحَطَبَ النَّاسَ، فَقَالَ: «لَا. وَاللَّهِ مَا أَخْضَى عَلَيْكُمْ، أَيُّهَا النَّاسُ إِلَّا مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةٍ»

evil?' The Messenger of Allāh ﷺ remained silent for a while, then he said: 'What did you say?' He said: 'I said, does good bring forth evil?' The Messenger of Allāh ﷺ said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick, except if an animal eats its fill of *Khadir*<sup>[1]</sup> and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied.'" (*Sahih*)

الدُّنْيَا» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ أَبْيَأِي  
الْخَيْرَ بِالشَّرِّ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً،  
ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: وَهَلْ  
يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ  
الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوْ خَيْرٌ هُوَ؟ إِنْ كُلَّ  
مَا يُنْبِتُ الرَّبِيعُ يُفْتَلُ حَبَطًا أَوْ يُلِيمُ، إِلَّا أَكَلَهُ  
الْحَضِرُ. أَكَلْتُ، حَتَّى إِذَا اِمْتَلَأْتُ اِمْتَدَّتْ  
حَاصِرَاتُهَا، اسْتَقْبَلَتِ الشَّمْسُ، فَتَلَطَّتْ  
وَبَالَتْ ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلْتُ، فَمَنْ  
يَأْخُذُ مَالًا بِحَقِّهِ، يَبَارِكُ لَهُ. وَمَنْ يَأْخُذُ مَالًا  
بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا  
يَسْبِعُ».

تخریج: أخرجه مسلم، الزكاة، باب: التحذير من الإغترار بزينة الدنيا وما يبسط منها،

ح: ١٢١/١٠٥٢ من حديث الليث به.

**Comments:**

- a. Wealth is a blessing of Allāh, so earning it through lawful means is not forbidden.
- b. Grass and pasture is useful for an animal provided it eats after having digested what he had eaten previously. If it continues eating then it will harm it. Similarly, wealth is useful provided some portion of it is spent in the way of Allāh too.

**3996.** It was narrated from 'Abdullāh bin 'Amr bin 'Ās that the Messenger of Allāh ﷺ said: "When the treasures of Persia and Rome are opened for you, what kind of people will you be?" 'Abdur-Rahmān bin 'Awf said: "We will say what Allāh has commanded us to say." The Messenger of Allāh ﷺ said: "Or

٣٩٩٦ - حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْمِصْرِيُّ:  
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَنَّ أَبَانَ عَمْرُو بْنُ  
الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ أَنَّ بَرِيدَ بْنَ  
رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ  
الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا  
فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ

[1] A type of herb or vegetable.

something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the *Muhājirin* and appoint some of them as leaders of others." (*Sahih*)

تخریج: أخرجه مسلم، الزهد والرفاق، باب: الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٦٢/

٧ عن عمرو بن سواد به.

### Comments:

- Envy here means longing for mundane wealth. If one wishes any favor of Allāh to be granted to him alone without others, it is a lawful envy but some times it may lead to jealousy. The lawful envy is wishing a favor for oneself also which is granted to someone else.
- Jealousy spoils the relations and it might even lead to the enmity so, all such habits are disliked.
- The last sentence proves that rich people will be harsh with poor persons and boast over them. The Companions of the Prophet ﷺ were free from such bad characters; such characters emerged among those who came after them.

**3997.** It was narrated from ‘Amr bin ‘Awf, who was an ally of Banu ‘Āmir bin Lu‘ai and was present at (the battle of) Badr with the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ sent Abu ‘Ubaidah bin Jarrāh to Bahrain to collect the *jizyah*, and the Prophet ﷺ had made a treaty with the people of Bahrain, and he appointed as their governor ‘Alā’ bin Hadrami. Abu ‘Ubaidah came with the wealth from Bahrain and the *Ansār* heard that Abu ‘Ubaidah had come, so they attended the *Fajr* prayer with the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ had

أَتَمُّ؟» قَالَ: عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ خَيْرَ ذَلِكَ. تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغُضُونَ. أَوْ نَحْوَ ذَلِكَ. ثُمَّ تَتَطَلَّقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ».

٣٩٩٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى الْمِصْرِيُّ: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ الْمُسَوَّرَ بْنَ مَحْرَمَةَ أَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، إِلَى الْبَحْرَيْنِ، يَأْتِي بِجَزْيَتِهَا. وَكَانَ النَّبِيُّ ﷺ، هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ. فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ

prayed, he went away, so they intercepted him. The Messenger of Allāh ﷺ smiled when he saw them, then he said: 'I think you have heard that Abu 'Ubaidah has brought something from Bahrain?' They said: 'Yes, O Messenger of Allāh.' He said: 'Be of good cheer and hope for that which will make you happy. By Allāh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.'"

(*Sahih*)

تخریج: أخرجه البخاري، الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة والحرب، ح: ٣١٥٨/٤٠١٥، ٦٤٢٥، من حديث ابن شهاب الزهري به، ومسلم، الزهد، الباب السابق، ح: ٢٩٦١ من حديث ابن وهب به.

#### Comments:

- Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.
- Earning wealth through lawful means and being content with it is what Islam teaches.

### Chapter 19. The Tribulation Of Women

(المعجم ١٩) - بَابُ فِتْنَةِ النِّسَاءِ

(التحفة ١٩)

3998. It was narrated from Usamah bin Zaid that the Messenger of Allāh ﷺ said: "I am not leaving behind me any tribulation that is more harmful to men than women." (*Sahih*)

٣٩٩٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ. ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عَثْمَانَ التَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَدْعُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ، مِنَ النِّسَاءِ».

تخریج: أخرجه البخاري، النكاح، باب ما يتقى من شؤم المرأة... الخ، ح: ٢٠٩٦،

ومسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء وأكثر أهل النار النساء وبيان الفتنة بالنساء، ح: ٢٧٤٠/٩٧ من حديث سلمان التيمي به.

**Comments:**

- a. Sometimes a husband neglects his parents' rights or spoils his relations with his relatives to please his wife, or he earns wealth through unlawful means to fulfill his wife's desires. Therefore, a believer should be careful in such matters to avoid the displeasure of Allāh for the sake of his wife.
- b. In the same way, a husband also becomes a trial for his wife. Pleasing one's husband by disobeying Allāh shows the failure in such an examination.

**3999.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "No morning comes but two angels call out: 'Woe to men from women, and woe to women from men.'" (*Da'if*)

٣٩٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ خَارِجَةَ ابْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ بَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَبَاحٍ إِلَّا وَمَلَكَانِ يُنَادِيَانِ: وَيْلٌ لِلرِّجَالِ مِنَ النِّسَاءِ. وَيْلٌ لِلنِّسَاءِ مِنَ الرِّجَالِ».

تخريج: [إسناده ضعيف جدا] أخرجه الحاكم: ١٥٩/٢ من حديث وكيع به، وقال: صحيح الإسناد فرده الذهبي بقوله خارجه وا \* وخارجه هذا متروك وكان يدللس عن الكذايين (تقريب).

**4000.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allāh will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women." (*Sahih*)

٤٠٠٠ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حَظِيْبًا. فَكَانَ فِيْمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَظَرُوا كَيْفَ تَعْمَلُونَ. أَلَا، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ».

تخريج: [صحيح] أخرجه الترمذي كما تقدم، ح: ٢٨٧٣، وله شاهد في صحيح مسلم، ح: ٢٧٤٢ من حديث أبي سلمة عن أبي نضرة به.

**4001.** It was narrated that 'Aishah said: "While the Messenger of Allāh ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing

٤٠٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُيَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ،



her garment in the mosque. The Prophet ﷺ said: 'O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.'" (*Da'if*)

عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، إِذْ دَخَلَتْ امْرَأَةٌ مِنْ مُرَيْتِهِ تَرْفُلُ فِي زِينَةِ لَهَا فِي الْمَسْجِدِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ! انْهَوْا نِسَاءَكُمْ عَنْ لُبْسِ الزَّيْنَةِ وَالتَّبَخُّرِ فِي الْمَسْجِدِ. فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يُلْعَنُوا، حَتَّى لَيْسَ نِسَاؤُهُمُ الزَّيْنَةَ، وَتَبَخُّرَنَ فِي الْمَسَاجِدِ».

هذا إسناد ضعيف، داود بن مدرك لا يعرف

تخريج: [إسناده ضعيف] وقال البوصيري: وموسى بن عبيدة تقدم، ح: ٢٥١، ضعيف.

**4002.** It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: "O slavewoman of the Compeller, where are you headed?" She said: "To the mosque." He said: "And have you put on perfume for that?" She said: "Yes." He said: "I heard the Messenger of Allâh ﷺ say: 'Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.'" (*Hasan*)

٤٠٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ مَوْلَى أَبِي رُهْمٍ [وَ] اسْمُهُ عُبَيْدٌ أَنَّ أَبَا هُرَيْرَةَ لَقِيَ امْرَأَةً مَطْطِيبَةً، تُرِيدُ الْمَسْجِدَ. فَقَالَ: يَا أُمَّةَ الْجَبَّارِ أَيْنَ تُرِيدِينَ؟ قَالَتْ: الْمَسْجِدَ. قَالَ: وَلَهُ تَطْيِيبٌ؟ قَالَتْ: نَعَمْ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا امْرَأَةٌ تَطْيِيبُ، ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ، لَمْ تُقْبَلْ لَهَا صَلَاةٌ، حَتَّى تَغْتَسِلَ».

تخريج: [حسن] أخرجه أبو داود، الترمذ، باب في طيب المرأة للخروج، ح: ٤١٧٤ من حديث سفیان به \* عاصم ضعيف وتابعه عبدالرحمن بن الحارث بن أبي عبيد عند البيهقي، ٣/ ١٣٤، ١٣٣.

### Comments:

- It is not allowed for a woman to apply perfumes when she goes outside of her house.
- A woman may go to a mosque to attend the congregational prayer provided she avoids adornment and beautifications. However, she may go in simple dress fulfilling all the condition of an Islamic code of dress.
- Abu Hurairah ؓ, in order to make her fear Allâh, addressed her by *Amatul-*

*Jabbâr* (O slave of the Compeller) instead of *Amatullâh* (O slave of Allâh) which implies a kind of scolding.

**4003.** It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell.” A woman who was very wise said: “Why is it, O Messenger of Allâh, that we form the majority of the people of Hell?” He said: “You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom and reason than you.” She said: “O Messenger of Allâh, what is this lacking in discernment and religion?” He said: “The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadân, and this is the lack in religion.” (*Sahih*)

٤٠٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنَّ أَبَانَ اللَّيْثُ  
ابْنَ سَعْدٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ  
دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ  
ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ  
وَأَكْثِرْنَ مِنَ الْإِسْتِغْفَارِ. فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ  
أَهْلِ النَّارِ». فَقَالَتْ امْرَأَةٌ مِنْهُنَّ، جَزَلَةٌ: وَمَا  
لَنَا، يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ:  
«تُكْفِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. مَا رَأَيْتُ مِنْ  
نَاقِضَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ». .  
قَالَتْ: يَا رَسُولَ اللَّهِ وَمَا نَقْضَانُ الْعَقْلِ  
وَالدِّينِ؟ قَالَ: «أَمَّا نَقْضَانُ الْعَقْلِ فَشَهَادَةُ  
امْرَأَتَيْنِ تُعَدُّ شَهَادَةَ رَجُلٍ، فَهَذَا مِنْ نَقْضَانِ  
الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي مَا تُصَلِّي، وَتَنْفَطِرُ فِي  
رَمَضَانَ، فَهَذَا مِنْ نَقْضَانِ الدِّينِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر . . . الخ، ح: ١٣٢/٧٩ عن ابن رمح به.

#### Comments:

- Sins are forgiven by asking forgiveness of Allâh and giving charity.
- The Prophet ﷺ was taken to visit Paradise and Hell-fire, so his information about them was with knowledge of certainty, and we are obliged to believe in it.
- The reason in making the witness of two women equal to one man is that Islam disburdens women from the responsibilities of outside of their houses, while the matters of witness and the like are out of the limits of her activities. Women are needed as witness in certain situations, i.e., if there

are no two men who can be witnesses. Taking into consideration all the features of the Islamic society, only the mentioned law suits it.

- d. Sometimes a husband agrees to a wife's demand even though he believes that it is not appropriate. If it does not lead to a huge mundane loss or violation of any Islamic ruling, then accepting such demands is permissible to continue the marital life happily.

### Chapter 20. Enjoining What Is Good And Forbidding What Is Evil

(المعجم ٢٠) - بَابُ الْأَمْرِ بِالْمَعْرُوفِ  
وَالنَّهْيِ عَنِ الْمُنْكَرِ (التحفة ٢٠)

4004. It was narrated that 'Aishah said: "I heard the Messenger of Allāh ﷺ say: 'Enjoin what is good and forbid what is evil, before you call<sup>[1]</sup> and you are not answered.'" (Hasan)

٤٠٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَاصِمِ بْنِ عَمْرٍو بْنِ عُثْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا فَلَا يُسْتَجَابَ لَكُمْ».

تخريج: [حسن] أخرجه البيهقي: ٩٣/١٠ من حديث هشام بن سعد به، وصححه ابن حبان \* عاصم بن عمر مجهول، ولحديثه شواهد عند الطبراني في الأوسط: ٢/٢١٧، ح: ١٣٨٩، والخطيب: ٩٢/١٣ وغيرهما.

#### Comments:

- Enjoining good means arousing interest in doing good through appropriate ways. A ruler orders his people, a father orders his children and a husband orders his wife, and they even follow their orders, in that way one cannot order others.
- If one has the power, he must forbid evil using his power (such as a ruler, parents, husband, etc.), otherwise he should merely advise him (as a scholar exhorts people). Finally, one should abhor it from his heart.
- Sins impede supplications from being responded to, so making repentance is compulsory.

[1] Sindi thought that call meant to call people to what is right. But it is clear, based upon the other narrations, like the one after it, that this is not the meaning. And a more complete version of this *Hadith* is that of Hudhaifah, recorded by Ahmad, and At-Tirmidhi (no. 2169): "By the One in Whose Hand is my soul! You will either command good and forbid evil, or soon Allāh will send upon you a punishment from Himself, and you call Him, and He does not respond to you."

4005. It was narrated that Qais bin Abu Hâzim said: "Abu Bakr stood up and praised and glorified Allâh, then he said: 'O people, you recite this Verse - "O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error."<sup>[1]</sup> - but I heard the Messenger of Allâh ﷺ say: 'If people see some evil but do not change it, soon Allâh will send His punishment upon them all.'"

(One of the narrators) Abu Usâmah repeated: "Indeed I heard that Messenger of Allâh say." (*Sahih*)

٤٠٠٥ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ وَ أَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسِكُمْ لَا تَضُرُّكُمْ مَن ضَلَّ إِذَا أِهْتَدَيْتُمْ﴾ [المائدة: ١٠٥] وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ النَّاسَ، إِذَا رَأَوْا الْمُنْكَرَ فَلَا يُعَيِّرُونَهُ، أَوْشَكَ أَنْ يَعْصِمَهُمُ اللَّهُ بِعِقَابِهِ». قَالَ أَبُو أُسَامَةَ، مَرَّةً أُخْرَى: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٨ من حديث إسماعيل به، وقال الترمذي، ح: ٢١٦٨: صحيح، وصححه ابن حبان \* إسماعيل صرح بالسمع عند أحمد: ٥/١ وغيره.

### Comments:

- Common people understand from the Verse that it is sufficient for a person to keep himself on the right path. He should not bother about others, and he will not be questioned about them so, it is not his duty to prevent others from evil. Abu Bakr Siddiq ﷺ, made clear the correct meaning of the Verse; that one should protect himself from the evil in order to be safe from the influence of the bad deeds of people. In addition he calls them to the good and forbids evil; otherwise, he himself will go astray after having influenced by them.
- The knowledge held by the great Companions of the Prophet ﷺ was wider and deeper.
- During Friday sermons, misunderstandings that exist among people should be clarified by the speaker, and the correct meanings should be made clear.

4006. It was narrated from Abu 'Ubaidah that the Messenger of Allâh ﷺ said: "When the Children of Israel became

٤٠٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَانُ عَنْ عَلِيٍّ

[1] *Al-Mâ'idah* 5:105.

deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allâh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur'ân concerning them and said: "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwud and 'Eisa, son of Maryam" until he reached: "And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allâh)."<sup>[1]</sup>

The Messenger of Allâh ﷺ was reclining, but he sat up and said: "No, not until they take the hand of the wrongdoer [i.e., restrain him] and force him to follow the right way." (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير سورة المائدة، ح: ٣٠٤٨ عن ابن بشار، به، والسند مرسل، ورواه أبوداود، ح: ٤٣٣٦ متصلًا، وحسنه الترمذي، وهو متقطع انظر، ح: ١٤٧٨، ١٦٠٦.

4007. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ stood up to deliver a sermon, and one of

ابن بذيمة، عن أبي عبيدة قال: قال رسول الله ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ، لَمَّا وَقَعَ فِيهِمُ النِّقْصُ، كَانَ الرَّجُلُ يَرَى أَخَاهُ عَلَى الذَّنْبِ، فَيَنْهَاهُ عَنْهُ. فَإِذَا كَانَ الْعَدُوُّ، لَمْ يَمْنَعَهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيْبَهُ وَخَلِيْبَتَهُ. فَضْرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ. وَنَزَلَ فِيهِمُ الْقُرْآنُ. فَقَالَ: «لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ حَتَّى بَلَغَ: «وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِئَاتِ وَمَا أَنْزَلْنَا إِلَيْهِ مَا أَخَذْنَاهُمْ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَاسْفُوتُونَ» [المائدة: ٧٨-٨١].

قال: وكان رسول الله ﷺ متكئا. فجلس وقال: «لا. حَتَّى تَأْخُذُوا عَلَيَّ يَدِي الظَّالِمِ، فَتَأْطُرُوهُ عَلَيَّ الْحَقَّ أَطْرًا».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، أَمْلَأَهُ عَلَيَّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَازِيْمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٤٠٠٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى: أَنَّ أَبَانَ حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بِنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

[1] *Al-Mâ'idah* 5:78-81.

the things that he said was: "No, fear of people should prevent a man from speaking the truth, if he knows it."

Then Abu Sa'eed wept and said: "By Allāh, we have seen things that made us scared (and we did not speak up)." (*Sahih*)

تخریج: [صحیح] تقدم، ح: ٢٨٧٣، وله شواهد منها ما أخرجه أحمد: ٨٧/٣، وإسناده قوي.

**Comments:**

- a. Whenever one sees something contrary to the *Shari'ah* he has to preach the truth when able, probably the evil doers may accept the truth or at least the people will come to know the truth, and will not confuse the truth, with falsehood.
- b. If one fears for his life or apprehends any severe harm, then it is allowed for him to keep quiet. However, even in such situations, declaring the truth and bearing all the hardships that could fall on him in this regard is better as Imām Mālik, Ahmad bin Hanbal and Ibn Taimiyyah rah endured.

**4008.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "No one of you should belittle himself." They said: "O Messenger of Allāh, how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allāh but does not say anything. Allāh will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allāh) will say: "Rather you should have feared Me." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٠/٣ عن ابن نمير به، وصححه البوصيري، ورواه زييد عن عمرو بن مرة به \* أبوالبخري لم يسمعه من أبي سعيد، صرح به أحمد: ٩١، ٨٤/٣ في روايته، فالسند منقطع.

**4009.** It was narrated from 'Ubaidullāh bin Jarir that his

الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ، قَامَ حَطِييًّا. فَكَانَ فِيهَا قَالَ: «أَلَا، لَا يَمْنَعَنَّ رَجُلًا، هَيْبَةُ النَّاسِ، أَنْ يَقُولَ بِحَقِّ، إِذَا عَلِمَهُ». قَالَ: فَبَكَى أَبُو سَعِيدٍ، وَقَالَ: قَدْ وَاللَّهِ رَأَيْتُنَا أَشْيَاءَ، فَهَيْبَتَنَا.

٤٠٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ وَ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي الْبُخَيْرِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْقِرُ أَحَدُكُمْ نَفْسَهُ» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: «يَرَى أَمْرًا، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشِيْتُ النَّاسِ. فَيَقُولُ: فَإِنِّي، كُنْتُ أَحَقُّ أَنْ تَخْشَى.»

٤٠٠٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ

father said: "The Messenger of Allāh ﷺ said: "There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allāh will send His punishment upon them all.""  
(*Hasan*)

عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ مِنْهُمْ وَأَمْنَعُ، لَا يُعَيَّرُونَ، إِلَّا أَعَمَّهُمُ اللَّهُ بِعِقَابٍ».

تخریج: [حسن] أخرجه أحمد: ٤/٣٦٦ عن وكيع به، وأخرجه أبو داود، ح: ٤٣٣٩ من حديث أبي إسحاق به، ورواه شعبة عنه (أحمد: ٤/٣٦٤، والطيالسي، ح: ٦٦٣)، وصححه ابن حبان، ح: ١٨٣٩، ١٨٤٠، وحسنه السيوطي في الجامع الصغير.

**Comments:**

- a. If Allāh grants wealth, honor, and power, to someone, then he is responsible to promote the good and prevent the evil.
- b. Whenever Allāh's punishment comes, it inflicts even the good people, but it comes only when disobedience and sins prevail in a society.

**4010.** It was narrated that Jâbir said: "When the emigrants who had crossed the sea came back to the Messenger of Allāh ﷺ, he said: 'Why don't you tell me of the strange things that you saw in the land of Abyssinia?' Some young men among them said: 'Yes, O Messenger of Allāh. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: "You will come to know, O traitor, that when Allāh sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn,

٤٠١٠ - حَدَّثَنَا سَعِيدُ بْنُ سُوَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا رَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُهَاجِرَةً الْبَحْرِ، قَالَ: «أَلَا تُحَدِّثُونِي بِأَعَاجِيبِ مَا رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟» قَالَ فِتْنَةٌ مِنْهُمْ: بَلَى. يَا رَسُولَ اللَّهِ بَيْنَا نَحْنُ جُلُوسٌ، مَرَّتْ بِنَا عَجُوزٌ مِنْ عَجَائِرِ زَهَابِيْنِهِمْ تَحْمِلُ عَلَى رَأْسِهَا قَلَّةً مِنْ مَاءٍ. فَمَرَّتْ بِفَتَى مِنْهُمْ. فَجَعَلَ إِحْدَى يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا. فَخَرَّتْ عَلَى رُكْبَتَيْهَا، فَانْكَسَرَتْ قَلْبَتُهَا. فَلَمَّا ارْتَفَعَتْ، انْتَمَتَتْ إِلَيْهِ فَقَالَتْ: سَوْفَ تَعْلَمُ، يَا عُدُوَّ إِذَا وَضَعَ اللَّهُ الْكُرْسِيَّ، وَجَمَعَ الْأَوَّلِينَ وَالْآخِرِينَ، وَتَكَلَّمَتِ الْأَيْدِي وَالْأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ، فَسَوْفَ تَعْلَمُ كَيْفَ أَمْرِي

you will come to know your case and my case in His presence soon.” The Messenger of Allāh ﷺ said: ‘She spoke the truth, she spoke the truth. How can Allāh purify any people (of sin) when they do not support their weak from their strong?’” (*Hasan*)

وَأَمْرُكَ، عِنْدَهُ عَدَا. قَالَ: يَقُولُ رَسُولُ اللَّهِ ﷺ: «صَدَقَتْ. صَدَقَتْ. كَيْفَ يُقَدِّسُ اللَّهُ أُمَّةً لَا يُؤْخِذُ لِضَعِيفِهِمْ مِنْ شَدِيدِهِمْ؟».

تخریج: [حسن] أخرجه ابن أبي الدنيا من حديث يحيى بن سليم به (النهاية في الفتن والملاحم بتحقيقي: ٨٧/٢، ح: ٩١٦)، وحسنه البوصيري \* سويد تابعه إسحاق بن إبراهيم عند ابن أبي الدنيا، ويحيى بن سليم تابعه مسلم بن خالد عند ابن حبان، ح: ٢٥٨٤، وعلته عنعنة أبي الزبير، وله شواهد عند البيهقي: ٩٥/٦، والخطيب: ٣٩٦/٧ وغيرهما.

**Comments:**

- a. ‘Emigrants who had crossed the sea’ here means those who emigrated to Ethiopia because they reached Ethiopia crossing the Red Sea.
- b. The previous Divine books also mentioned about Paradise and Hell. In the era of the Prophet ﷺ, while these Books had been changed, still they were consisting of many facts. But many other changes have occurred in the contemporary Bibles and the correct matters became very rare.
- c. A truth by a non-Muslim also should be accepted.

**4011.** It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allāh ﷺ said: “The best of *jihād* is a just word spoken to an unjust ruler.” (*Hasan*)

٤٠١١ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مِصْعَبٍ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاسِطِيِّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، [قَالَ:] حَدَّثَنَا إِسْرَائِيلُ: أَنَّ أَبَانَ مُحَمَّدُ بْنُ جِحَادَةَ عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْجِهَادِ، كَلِمَةٌ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

تخریج: [حسن] أخرجه الترمذي، الفتن، باب [ما جاء] أفضل الجهاد كلمة عدل عند سلطان جائر، ح: ٢١٧٤ عن القاسم بن زكريا به، وقال: حسن غريب، والحديث الآتي شاهد له راجع نيل المقصود في التعليق على سنن أبي داود، ح: ٤٣٤٤.

**Comments:**

- a. A Muslim king, even if he is unjust, rebelling against him is not allowed. However, he must be prevented from injustice.
- b. An unfair Muslim king is not fought as non-Muslims are fought. So, preaching the truth to him without raising arms against him is a more daring act since such a king either kills him or punishes him severely after imprisoning him.



4012. It was narrated that Abu Umâmah said: "A man came to the Messenger of Allâh ﷺ at the first pillar and said: 'O Messenger of Allâh, which *Jihâd* is best?' but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned 'Aqabah Pillar, he placed his foot in the stirrup, to ride, and said: 'Where is the one who was asking?' (The man) said: 'Here I am, O Messenger of Allâh.' He said: 'A word of truth spoken to an unjust ruler.'" (Hasan)

٤٠١٢ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: عَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الْأُولَى. فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ. فَلَمَّا رَأَى الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ. فَسَكَتَ عَنْهُ. فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ، وَضَعَ رِجْلَهُ فِي الْعُرْزِ لِيَرْكَبَ. قَالَ: «أَيُّنَ السَّائِلِ؟» قَالَ: أَنَا. يَا رَسُولَ اللَّهِ قَالَ: «كَلِمَةٌ حَقٌّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٥١/٥، ٢٥٦ من طريقين عن حماد بن سلمة به.

4013. It was narrated that Abu Sa'eed Al-Khudri said: "Marwân brought out the pulpit on the day of 'Eid, and he started with the sermon before the prayer. A man said: 'O Marwân, you have gone against the *Sunnah*. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allâh ﷺ say: 'Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'" (Hasan)

٤٠١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَ عَنِ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانَ الْمُنبِرَ فِي يَوْمِ عِيدٍ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ. فَقَالَ رَجُلٌ: يَا مَرْوَانَ خَالَفْتَ الشُّنَّةَ: أَخْرَجْتَ الْمُنبِرَ فِي هَذَا الْيَوْمِ، وَلَمْ يَكُنْ يُخْرَجُ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا. فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ، فَلْيُعَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَلْيَسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ، فَيَقْلِبْهُ. وَذَلِكَ أَوْضَعُ الْإِيمَانِ».

تخریج: [حسن] تقدم، ح: ۱۲۸۵.

### Comments:

- Delivering a sermon in *Musalla* (the place where the prayer of 'Eid is performed) without a pulpit is the *Sunnah*.
- Offering the 'Eid prayer in mosque is contrary to the *Sunnah* of the Prophet ﷺ.
- The sermon of 'Eid is delivered after performing the 'Eid prayer.
- The Companions of the Prophet ﷺ used to advise their rulers about their mistakes.

### Chapter 21. The Words Of Allāh: "O You Who Believe! Take Care Of Your Own Selves."<sup>[1]</sup>

4014. It was narrated that Abu Umayyah Sha'bāni said: "I came to Abu Tha'labah Al-Khushani and said: 'How do you understand this Verse?' He said: 'Which verse? I said: "O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error."<sup>[2]</sup> He said: 'You have asked one who knows about it. I asked the Messenger of Allāh ﷺ about it and he said: "Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own

(المعجم ۲۱) - بَابُ قَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا

الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ﴾ [المائدة: ۱۰۵]

(التحفة ۲۱)

٤٠١٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا  
صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنِي عَتَبَةُ بْنُ أَبِي حَكِيمٍ:  
حَدَّثَنِي عَمِّي عَمْرُو بْنُ جَارِيَةَ، عَنْ أَبِي أُمِيَّةَ  
الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا نُعْلَبَةَ الحُسَيْنِيَّ قَالَ،  
قُلْتُ: كَيْفَ تَصْنَعُ فِي هَذِهِ الْآيَةِ؟ قَالَ: أَيُّهُ  
آيَةٌ؟ قُلْتُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا  
يُضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: ۱۰۵]  
قَالَ: سَأَلْتُ عَنْهَا حَبِيزًا. سَأَلْتُ عَنْهَا رَسُولَ  
الله ﷺ فَقَالَ: «بَلِ اثْتُمِرُوا بِالْمَعْرُوفِ،  
وَتَنَاهَاؤُوا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا  
مُطَاعًا، وَهَوَى مُتَّبَعًا، وَدُنْيَا مُؤْتَرَةً، وَإِعْجَابَ  
كُلِّ ذِي رَأْيٍ بِرَأْيِهِ. وَرَأَيْتَ أَمْرًا لَا يَدَانِ لَكَ  
بِهِ، فَعَلَيْكَ حَوِيصَةٌ نَفْسِكَ. وَدَعَّ أَمْرَ الْعَوَامِّ  
فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، صَبْرٌ فِيهِنَّ عَلَى  
مِثْلِ قَبْضِ عَلَى الحِمْرِ. لِلْعَامِلِ فِيهِنَّ مِثْلُ  
أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ بِمِثْلِهِ».

[1] Al-Mā'idah 5:105.

[2] Al-Mā'idah 5:105.

devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed." (*Hasan*)

تخریج: [إسناده حسن] أخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٤١ من حديث عتبة به، وليس فيه: حدثني عمي بل فيه: حدثني عمرو بن جارية، وقال الترمذي، ح: ٣٠٥٨: حسن غريب، واصله ابن حبان، والحاكم: ٣٢٢/٤، والذهبي.

**4015.** It was narrated that Anas bin Mâlik said: "It was said: 'O Messenger of Allâh, when should we stop enjoining what is good and forbidding what is evil?' He said: 'When there appears among you that which appeared among those who came before you.' We said: 'O Messenger of Allâh, what appeared among those who came before us?' He said: 'Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.'" (*Hasan*)

Zaid said: "The meaning of the Prophet's words: 'Knowledge among the base and vile' is when knowledge is found among the evildoers."

تخریج: [إسناده حسن] أخرجه أحمد: ١٨٧/٣ على تصحيف في المطبوع عن زيد بن يحيى به، وتابعه جماعة (مشكل الآثار: ٣١٤/٤، حلية: ١٨٥/٥ وغيرهما)، واصله البوصيري.

**4016.** It was narrated from Hudhâifah that the Messenger of Allâh ﷺ said: "The believer should not humiliate himself." They said: "How could he humiliate himself?" He said: "By

٤٠١٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدَّمَشْقِيُّ: حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عَبْدِ الْخَزَائِعِيِّ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو مُعَيْدٍ حَفْصُ بْنُ غَبْلَانَ الرَّعَيْبِيُّ عَنْ مَكْحُولٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَتَى تَبْرُكُ الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ؟ قَالَ: «إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي الْأُمَمِ قَبْلَكُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا ظَهَرَ فِي الْأُمَمِ قَبْلَنَا؟ قَالَ: «الْمُلْكُ فِي صِغَارِكُمْ، وَالْفَاحِشَةُ فِي كِبَارِكُمْ، وَالْعِلْمُ فِي رُدَائِكُمْ».

قَالَ زَيْدٌ: تَفْسِيرٌ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «وَالْعِلْمُ فِي رُدَائِكُمْ» إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ.

٤٠١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي

taking on a trial that he cannot deal with.” (*Da'if*)

لِلْمُؤْمِنِ أَنْ يُدَلَّ نَفْسَهُ» قَالُوا: وَكَيْفَ يُدَلُّ نَفْسُهُ؟ قَالَ: «يَتَعَرَّضُ، مِنَ الْبَلَاءِ، لِمَا لَا يُطِيقُهُ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب [لا يتعرض من البلاء لما لا يطيق]، ح: ٢٢٥٤ عن ابن بشار به، وقال: حسن غريب، وانظر، ح: ١١٦، ٧١، لعلته.

### Comments:

Some religious scholars desire to control the managing matters of a mosque, school, or organization while they do not have managing ability, even though they have good knowledge. Sometimes the committee members of a mosque or school think that as long as the person is a good scholar, he is also suitable to take care of organizational matters. However, if one believes that he cannot carry out the responsibility as it should be, then he should not accept it.

4017. Abu Sa'eed Al-Khudri said: "I heard the Messenger of Allâh ﷺ say: 'Allâh will question His slave on the Day of Resurrection, until He says: "What kept you from denouncing evil when you saw it?" When Allâh grants His slave a response, he will say: "O Lord, I hoped for Your mercy but I feared the people."' (*Hasan*)

٤٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَبُو طَوَالَةَ: حَدَّثَنَا نَهَارُ الْعَبْدِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ. حَتَّى يَقُولَ: مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقِيَ اللَّهَ عَبْدًا حُجَّجَهُ، قَالَ: يَا رَبِّ رَجَوْتُكَ، وَفَرَّقْتَ مِنَ النَّاسِ».

تخریج: [إسناده حسن] أخرجه الحميدي، ح: ٧٣٨ بتحقيقي من حديث يحيى بن سعيد به، وصححه ابن حبان، ح: ١٨٤٥، والبوصيري.

### Comments:

- Allâh, the Most Exalted, sometimes forgives him due to some good deeds.
- If Allâh, the Most Exalted, wants to forgive a person, He inspires the correct answer in his heart.
- Indeed, the mercy of Allâh encompasses everything, but indulging in sins boldly and neglecting good deeds while relying solely on His mercy is nothing but a type of deviation.

## Chapter 22. Punishments

## (المعجم ٢٢) - بَابُ الْعُقُوبَاتِ

(التحفة ٢٢)

**4018.** It was narrated from Abu Musa that the Messenger of Allāh ﷺ said: 'Allāh gives respite to the wrongdoer, then when He seizes him, He does not let him go.' Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong."<sup>[1]</sup> (Sahih)

٤٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُعْلِي لِلظَّالِمِ. فَإِذَا أَخَذَهُ، لَمْ يُقْلِتْهُ» ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفَرْسَى وَهِيَ ظَلِيمَةٌ» [هود: ١٠٢].

تخریج: أخرجه البخاري، التفسير، باب قوله: وكذلك أخذ ربك إذا أخذ القرى . . . الخ، ح: ٤٦٨٦ من حديث أبي معاوية، ومسلم، الأدب، باب تحريم الظلم، ح: ٢٥٨٣ عن ابن نمير

**Comments:**

- If Allāh does not punish an evildoer immediately, it does not mean that he has escaped from Allāh, but Allāh gives him respite until a certain time, and then seizes him suddenly.
- Giving respite to evildoers shows the mercy of Allāh. They may use this time to accept the true guidance, escape from the torment of Allāh and deserve His blessings.

**4019.** It was narrated that 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ turned to us and said: 'O *Muhājirīn*, there are five things with which you will be tested, and I seek refuge with Allāh lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine,

٤٠١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الدَّمَشْقِيُّ، حَدَّثَنَا سَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ، أَبُو أُيُوبَ، عَنْ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَنْظُرُوا فِي الْفَاحِشَةِ فِي قَوْمٍ قَطُّ، حَتَّى يُعْلَبُوا بِهَا، إِلَّا قُنَا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضُوا.»

[1] Hud 11:102.

severe calamity and the oppression of their rulers. They do not withhold the *Zakah* of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allâh and His Messenger, but Allâh will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allâh and seek all good from that which Allâh has revealed, Allâh will cause them to fight one another.”

(*Sahih*)

تخریج: [صحیح] أخرجه أبو نعیم فی الحلیة: ۸/۳۳۳، ۳۳۴ من حدیث سلیمان به، وصححه البوصیری، وله شواهد كثيرة عند الطبرانی فی مسند الشاميين: ۲/۳۹۰، ۳۹۲، ح: ۱۵۵۸، وغيره، وحدیث الطبرانی صححه الحاكم: ۴/۵۴۰، ووافقه الذهبي، وفي سند المستدرک سقط فليتبته.

### Comments:

- Due to immodesty and impudence many dangerous diseases like syphilis and gonorrhoea have emerged, and thereafter AIDS and hepatitis came to existence. The more the society is free from immodesty, the less is the ratio of these diseases.
- Cheating in weighing or measuring results from greediness. It usurps the rights of others, so its punishment also inflicts them in the form of financial loss and famine.
- Zakah* brings blessings to the wealth. If those who pay *Zakah* decrease in any society then their livelihood, as punishment for them, is stopped.
- Allâh has His mercy upon those who have compassion for others. Similarly, the one who causes harms to others, abstains from helping them or exploits them does not deserve His mercy.
- Covenant of Allâh and His Prophet ﷺ means protecting the lawful rights of non-Muslims who live under an Islamic government. Moreover, the one who accepts Islam promises to worship Allâh and to obey the Prophet ﷺ. Breaking this promise also entitles people to the punishment of Allâh.
- To protect the national health from many diseases, all the means of obscenity should be eradicated (for example; indecent literature, musical instruments, dance, films, mixing of men and women, lewd programs on radio, television etc.)

وَلَمْ يَنْقُضُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أَخَذُوا  
بِالسَّيْنِ وَشِدَّةِ الْمُؤَوَّةِ وَجَوْرِ السُّلْطَانِ  
عَلَيْهِمْ.

وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ، إِلَّا مَنَعُوا  
الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا.  
وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ، إِلَّا  
سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ، فَأَخَذُوا  
بَعْضَ مَا فِي أَيْدِيهِمْ.

وَمَا لَمْ تَحْكَمْ أَمْتَهُمْ بِكِتَابِ اللَّهِ،  
وَيَتَحَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ، إِلَّا جَعَلَ اللَّهُ بِأَسْهُمِ  
بَيْنَهُمْ.

4020. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allâh will cause the earth to swallow them up, and will turn them into monkeys and pigs." (*Hasan*)

٤٠٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمِ الْأَشْعَرِيِّ، عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيُشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، يُسَمُّونَهَا بِغَيْرِ اسْمِهَا، يُعَرِّفُ عَلَى رُؤْسِهِمْ بِالْمَعَارِفِ وَالْمَغْنِيَاتِ، يَخْسِفُ اللَّهُ بِهِمُ الْأَرْضَ، وَيَجْعَلُ مِنْهُمْ الْفِرْدَةَ وَالْحَنَازِيرَ».

تخريج: [حسن] أخرجه أبو داود، الأشربة، باب في الذاذي، ح: ٣٦٨٨ من حديث معاوية به، وصححه ابن حبان، ح: ١٣٨٤ وغيره، وانظر، ح: ٣٣٨٥.

#### Comments:

- Every intoxicant regardless of its name is forbidden.
- Change the name does not change the religious ruling of the matter. For example, usury although it is named interest or markup, it is still considered usury.
- Tricks do not make an unlawful matter a lawful one, rather the sin becomes more severe.
- Playing musical instruments and listening to them is forbidden.

4021. It was narrated from Barâ' bin 'Azib that the Messenger of Allâh ﷺ said: "Allâh will curse them and those who curse will curse them." He said: "The inhabitants of the earth." (*Da'if*)

٤٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَيْثٍ، عَنِ الْمُتَهَالِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَلْعَنُهُمُ اللَّهُ وَيُلْعَنُهُمُ اللَّاعِنُونَ» قَالَ: «أَهْوَاتِ الْأَرْضِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي حاتم في تفسيره: ٢٦٩/١، ح: ١٤٤٤، وعنه نقله ابن كثير في تفسيره: ٢٠٦/١، وفي نسخة، ص: ٢٨٨، وضعفه البوصيري من أجل لئث بن أبي سليم تقدم، ح: ٢٠٨.

4022. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Nothing increases one's life span except

٤٠٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ

righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits.” (*Da'if*)

رَسُولُ اللَّهِ ﷺ: «لَا يَرِيدُ فِي الْعُمُرِ إِلَّا الْبِرَّ. وَلَا يَرِيدُ الْقَدَرَ إِلَّا الدُّعَاءَ. وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ».

تخريج: [ضعيف] تقدم، ح: ٩٠، وحسنه البوصيري.

### Chapter 23. Patience At The Time Of Calamity

(المعجم ٢٣) - بَابُ الصَّبْرِ عَلَى الْبَلَاءِ

(التحفة ٢٣)

**4023.** It was narrated from Mus'ab bin Sa'd that his father, Sa'd bin Abu Waqqâs, said: "I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.'" (*Hasan*)

٤٠٢٣ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، وَ يَحْيَى بْنُ دُرُسْتٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ. يَبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ. فَإِنْ كَانَ فِي دِينِهِ ضَلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا يَبْرُحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَ يَمْشِي عَلَى الْأَرْضِ، وَمَا عَلَيْهِ مِنْ حَاطِيَّةٍ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى: ٣٥٢/٤، ح: ٧٤٨١ عن قتيبة بن سعيد به.

#### Comments:

- Suffering of a pious and religious person raises his ranks.
- Trials of this world are blessings for a believer, since due to the suffering, he escapes from the punishment of Hereafter.
- Being patient with trials is a sign of perfect belief.
- Considering the situations of the Prophets helps in being patient.

**4024.** Abu Sa'eed Al-Khudri said: "I entered upon the Prophet ﷺ when he was suffering from a fever, and I placed my hand on

٤٠٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي قُدَيْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ



him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allâh, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allâh, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.'" (Hasan)

أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَهُوَ يُوعَكُ. فَوَضَعْتُ يَدِي عَلَيْهِ، فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ، فَوْقَ اللَّحَافِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ: «إِنَّا كَذَلِكَ. يُضَعَّفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الْأَجْرُ» قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ» قُلْتُ: يَا رَسُولَ اللَّهِ ثُمَّ مَنْ؟ قَالَ: «ثُمَّ الصَّالِحُونَ، إِنْ كَانَ أَحَدُهُمْ لَيَسْتَلِي بِالْفَقْرِ، حَتَّى مَا يَجِدُ أَحَدَهُمْ إِلَّا الْعِبَاءَةَ يَحْوِيهَا، وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٥١٠ من حديث هشام بن سعد به، وصححه البوصيري، والحاكم: ٣٠٧/٤، والذهبي على شرط مسلم، وله طريق آخر عند أحمد: ٩٤/٣ وغيره.

### Comments:

- Severity of disease is also a form of trial. The reward of being patient increases according to the degree of patience.
- Poverty is also a form of trial, so bearing it patiently and being thankful to Allâh in this situation increase the ranks of the individual.
- The reason for being happy when one faces hardship is that the person will be granted reward for his patience. The hardship will end sooner or later, but its reward takes one to the eternal blessings of Paradise.

**4025.** It was narrated that 'Abdullâh said: "It is as if I can see the Messenger of Allâh ﷺ, telling us the story of one of the Prophets: 'His people beat him, and he was wiping the blood from his face and saying: "O Lord forgive my people, for they do not know.'" (Sahih)

٤٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ. «ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

تخريج: أخرجه البخاري، أحاديث الانبياء، باب (٥٤)، ح: ٦٩٢٩/٣٤٧٧ من حديث

الأعمش به، ومسلم، الجهاد، باب غزوة أحد، ح: ١٧٩١ عن ابن نمير به.

**Comments:**

- a. Those who call toward truth will surely face many trials, even the Prophets endured many trials.
- b. Perhaps the words ‘one of the Prophets’ in this *Hadith* refers to the Prophet ﷺ himself, and what happened to him in Taif.

**4026.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “We are more likely to express doubt than Ibrāhīm when he said: “My Lord! Show me how You give life to the dead.’ He (Allāh) said: ‘Do you not believe?’ He (Ibrāhīm) said: ‘Yes (I believe), but to be stronger in Faith.’<sup>[1]</sup> And may Allāh have mercy on Lut. He wished to have a powerful support. And if I were to stay in prison as long as Yusuf stayed, I would have accepted the offer.” (Sahih)

٤٠٢٦ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى، وَ يُونُسُ ابْنُ عَبْدِ الْأَعْلَى، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ بَرِيدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تَوَمِنٌ قَال بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠] وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُحْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لَأَجَبْتُ الدَّاعِيَ».

تخریج: أخرجه البخاري، التفسير، باب: وإذ قال إبراهيم رب أرني ... الخ، ح: ٤٥٣٧ من حديث ابن وهب به، ومسلم، الإيمان، باب زيادة طمأنينة القلب بتظاهر الأدلة، ح: ١٥١ عن حرمله.

**Comments:**

- a. The faith of the Prophets is always the most perfect one. Sometimes Allāh facilitates them to see the Unseen. The Prophet Ibrāhīm ﷺ did not wish to see how Allāh gives life to the dead for being doubtful in this matter, rather he wanted to promote himself from the grade of the knowledge of certainty to the grade of the eye of certainty (with actual eyesight).
- b. ‘We are more likely to express doubt’ means that as long as believers do not doubt in this matter then Ibrāhīm ﷺ is more entitled to be free from doubts. It proves the greatness of the Prophet Ibrāhīm ﷺ, since Allāh make him able to observe the procedure of resurrection after death.
- c. The rank of the Prophet ﷺ, is higher than all other Prophets, but the bright characteristics of other Prophets are also very commendable so, their greatness and importance should not be neglected.

[1] Al-Baqarah 2:260.

**4027.** It was narrated that Anas bin Mālik said: On the Day of Uhud, a molar of the Messenger of Allāh ﷺ was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: "How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allāh?" Then Allāh revealed: "Not for you is the decision."<sup>[1]</sup> (*Sahih*)

٤٠٢٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، كُسِرَتْ رِبَاعِيَّةُ رَسُولِ اللَّهِ ﷺ، وَشَجَّ، فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ، وَجَعَلَ يُمَسِّحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِم بِالْدَّمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ آل عمران:

[١٢٨].

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح: ٣٠٠٢، ٣٠٠٣ وغيره من حديث حميد به، وصححه البوصيري، وله شواهد عند مسلم، ح: ١٧٩١/١٠٤، والبخاري، ح: ٤٠٦٩ تعليقا وغيرهما.

**Comments:**

- a. Bravery of the Prophet ﷺ, during *Jihād* is a good example for the believers to adopt it.
- b. The saying of the Prophet ﷺ, was due to his deep regret for the great sin they had committed. Perhaps, the punishment of Allāh might catch them for their disobedience.
- c. Allāh, the Exalted, declared that granting guidance is not your (the Prophet ﷺ) responsibility. Some of them will be blessed with good faith while others due to their sins will enter Hell.

**4028.** It was narrated that Anas said: "One day, Jibril ﷺ came to the Messenger of Allāh ﷺ when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: 'What is the matter with you?' He said: 'These people did such and such to me.' He said: 'Would you

٤٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ ظَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي شُعْبَانَ، عَنْ أَنَسِ قَالَ: جَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ، ذَاتَ يَوْمٍ، إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ جَالِسٌ حَزِينٌ، فَذُ خُضِبَ بِالْدَّمَاءِ، فَذُ صَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ. فَقَالَ: مَا لَكَ؟ فَقَالَ: «فَعَلَ بِي هَؤُلَاءِ، وَفَعَلُوا» قَالَ: أَتُحِبُّ أَنْ أُرِيكَ آيَةً؟

[1] *Āl 'Imrān* 3:128.

like me to show you a sign?' He said: 'Yes, show me.' He looked at a tree on the far side of the valley and said: 'Call that tree.' So he called it, and it came walking until it stood before him. He said: 'Tell it to go back.' So he told it, and it went back to its place. Then the Messenger of Allāh ﷺ said: 'That is sufficient for me.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١١٣/٣ عن أبي معاوية به، ولم أجد تصريح سماع

الأعمش تقدم، ح: ١٧٨.

### Comments:

- This incident occurred during the Makkan period. Anas ؓ, might have heard from any other older Companion of the Prophet ﷺ or the Prophet, ﷺ, himself might have narrated it.
- Walking of the tree on the order of the Prophet ﷺ, is a miracle. The purpose of this miracle was to show the great status and high rank of the Prophet ﷺ, but due to some great Divine wisdom he has to suffer the trials.

4029. It was narrated from Hudhaifah that the Messenger of Allāh ﷺ said: "Count for me all those who have uttered (the words of) Islām." We said: "O Messenger of Allāh, do you fear for us when we number between six and seven hundred?" The Messenger of Allāh ﷺ said: "You do not know, perhaps you will be tested." (*Sahih*)

He (the narrator) said: "And we were tested, until a man among us would only pray in secret."

٤٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحْصُوا لِي كُلَّ مَنْ تَلَفَّظَ بِالإِسْلَامِ» قُلْنَا: يَا رَسُولَ اللَّهِ أَتَخَافُ عَلَيْنَا، وَنَحْنُ مَا بَيْنَ السِّتْمَانَةِ إِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا».

قَالَ: فَأَبْتَلَيْنَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّي إِلا سِرًّا.

تخريج: أخرجه البخاري، الجهاد والسير، باب: كتابة الإمام الناس، ح: ٣٠٦٠، من حديث أبي معاوية به تعليقا، ومسلم، الإيمان، باب جواز الاستسرار بالإيمان للخائف، ح: ١٤٩ عن ابن نمير به.

4030. It was narrated from Ubayy bin Ka'b that on the night when he ﷺ was taken on the

٤٠٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنِ

Night Journey (*Isrâ'*), the Messenger of Allâh ﷺ noticed a good fragrance and said: "O Jibra'il, what is this good fragrance?" He said: "This is the fragrance of the grave of the hairdresser and her two sons and her husband." He said: "That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islâm. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: 'I have seen Khadir.' It was said: 'Who else saw him besides you?' He said: 'So-and-so.' (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: 'May Pharaoh perish!' (The daughter) told her father

قَادَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي  
ابْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ لَيْلَةَ أُسْرِي  
بِهِ، وَجَدَ رِيحًا طَيِّبَةً. فَقَالَ: «يَا جِبْرِيلُ مَا  
هَذِهِ الرَّيْحُ الطَّيِّبَةُ؟ قَالَ: هَذِهِ رِيحُ قَبْرِ  
الْمَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا. قَالَ: وَكَانَ بِدُهُ  
ذَلِكَ أَنَّ الْخَضِرَ كَانَ مِنْ أَشْرَافِ بَنِي  
إِسْرَائِيلَ، وَكَانَ مَمْرُهُ بِرَاهِبٍ فِي صَوْمَعَتِهِ،  
فَيَطْلُعُ عَلَيْهِ الرَّاهِبُ، فَيُعَلِّمُهُ الْإِسْلَامَ، فَلَمَّا  
بَلَغَ الْخَضِرُ زَوْجَهُ أُمْرًا، فَعَلَّمَهَا  
الْخَضِرُ، وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ أَحَدًا،  
وَكَانَ لَا يَقْرُبُ النِّسَاءَ، فَطَلَّقَهَا، ثُمَّ زَوَّجَهُ  
أَبُوهُ أُخْرَى، فَعَلَّمَهَا وَأَخَذَ عَلَيْهَا أَنْ لَا تُعَلِّمَهُ  
أَحَدًا، فَكَتَمَتْ إِحْدَاهُمَا وَأَفْشَتْ عَلَيْهِ  
الْأُخْرَى. فَاذْطَلَقَ هَارِبًا. حَتَّى أَتَى جَزِيرَةً فِي  
الْبَحْرِ، فَأَقْبَلَ رَجُلَانِ يَحْتَطِيبَانِ. فَرَأَيَاهُ. فَكَتَمَ  
أَحَدُهُمَا وَأَفْشَى الْآخَرَ، وَقَالَ: قَدْ رَأَيْتُ  
الْخَضِرَ. فَيَقِيلُ: وَمَنْ رَأَى مَعَكَ؟ قَالَ: فَلَانَ.  
فَسُئِلَ فَكَتَمَ. وَكَانَ فِي دِينِهِمْ أَنْ مَنْ كَذَبَ  
قِيلَ. قَالَ: فَزَوَّجَ الْمَرْأَةَ الْكَاتِمَةَ. فَيُنَمَّا هِيَ  
تَمْسُطُ ابْنَةَ فِرْعَوْنَ، إِذْ سَقَطَ الْمُسْطُ. فَقَالَتْ:  
نَعَسَ فِرْعَوْنُ فَأَخْبِرْتِ أَبَاهَا. وَكَانَ لِلْمَرْأَةِ  
إِبْنَانِ وَزَوْجٌ. فَأَرْسَلَ إِلَيْهِمْ. فَرَاوَدَ الْمَرْأَةَ  
وَزَوْجَهَا أَنْ يَرْجِعَا عَنْ دِينِهِمَا. فَأَبَيَا. فَقَالَ:  
إِنِّي قَاتِلُكُمْ. فَقَالَا: إِحْسَانًا مِنْكَ إِلَيْنَا، إِنْ  
قَتَلْتَنَا، أَنْ تَجْعَلَنَا فِي بَيْتٍ. فَفَعَلَ. فَلَمَّا  
أُسْرِيَ بِالنَّبِيِّ ﷺ، وَجَدَ رِيحًا طَيِّبَةً. فَسَأَلَ  
جِبْرِيلَ، فَأَخْبَرَهُ.

about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: 'I am going to kill you.' They said: 'It would be an act of kindness on your part, if you kill us, to put us in one grave.' So he did that." When the Prophet ﷺ was taken on the Night Journey (*Isrâ'*), he noticed a good fragrance and asked Jibril about it and he told him." (*Da'if*)

تخريج: [إسناده ضعيف] وانظر، ح: ٢٨٧٦، ١٧٥ لعلتيه، وله شاهد عند أحمد: ١/ ٣٠٩، ٣١٠ بإسناد حسن عن ابن عباس نحو المعنى باختلاف كثير دون جملة منكراً: كان بدء ذلك أن الخضر كان من أشرف بني إسرائيل.

**4031.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The greatest reward comes with the greatest trial. When Allâh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." (*Hasan*)

٤٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أُنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ ابْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عِظْمُ الْجَزَاءِ مَعَ عِظْمِ الْبَلَاءِ. وَإِنَّ اللَّهَ، إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ. فَمَنْ رَضِيَ، فَلَهُ الرِّضَا. وَمَنْ سَخِطَ، فَلَهُ السُّخْطُ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في الصبر على البلاء، ح: ٢٣٩٦ من حديث الليث به، وقال: حسن غريب.

**Comments:**

Examination is beneficial for a slave. So, he has to be content with the decree of Allâh and should make all his efforts within the boundaries of the *Shari'ah*. If a slave expresses his displeasure on a trial that befalls on him, he will not avail any benefit as the trial will end at its fixed time, but the slave loses his reward and displeases his Lord.

**4032.** It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The believer who

٤٠٣٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقَوِيُّ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ بْنُ صَالِحٍ: حَدَّثَنَا إِسْحَاقُ

mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.” (Sahih)

ابْنُ يُوسُفَ عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى آذَانِهِمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَى آذَانِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، صفة القيامة، باب [في فضل المخاطبة مع الصبر على أذى الناس]، ح: ٢٥٠٧ من حديث شعبة عن الأعمش به إلا أن فيه: عن شيخ من أصحاب النبي ﷺ. وكان شعبة يرى أنه ابن عمر..

### Comments:

- Staying away from people and living in caves and forests like monks, even when evil becomes widespread, is not allowed. Instead of that, one should live in society to correct the people.
- If one fears for his faith then he may stay in a place of seclusion.

**4033.** It was narrated from Anas bin Málík that the Messenger of Alláh ﷺ said: “There are three things, whoever has them has found the taste of faith (One of the narrators) Bundâr said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Alláh. When Alláh and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Alláh has saved him from it.’” (Sahih)

٤٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَ مُحَمَّدُ ابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ. مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ. وَقَالَ: بُنْدَارٌ: حَلَاوَةُ الْإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ».

وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا.

وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ فِي الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب من كره أن يعود في الكفر... الخ، ح: ٢١/

٦٠٤١ من حديث شعبة به، ومسلم، الإيمان، باب بيان خصال من أتصف بهن وجد حلاوة الإيمان، ح: ٦٨/٤٣ عن ابن المشي وابن بشار به.

### Comments:

- Love for the sake of Alláh means that the love of a friend should not be based on family, tribe, language, country or any mundane benefit, rather the basis of love should be for his piousness and adherence to Islam.

- b. The sign of deep love of Allāh and His Prophet ﷺ, is that when the requirements of the wife, children, parents, friends, relatives, or other such matters contradict the Islamic *Shari'ah*, then one should stick to the rulings of Allāh and His Prophet ﷺ, ignoring them and their discontentment.

4034. It was narrated from Abu Dardâ' that my close friend ﷺ advised me: "Do not associate anything with Allāh, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allāh. And do not drink wine, for it is the key to all evil." (*Hasan*)

٤٠٣٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمُرَوِّزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، [قَالَ]: حَدَّثَنَا رَاشِدُ أَبُو مُحَمَّدٍ الْجَمَانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: قَالَ: أَوْصَانِي خَلِيلِي ﷺ، أَنْ: «لَا تُشْرِكْ بِاللَّهِ شَيْئًا، وَإِنْ قُطِعَتْ وَحُرِّقَتْ. وَلَا تَتْرُكْ صَلَاةَ مَكْتُوبَةٍ، مُتَعَمِّدًا. فَمَنْ تَرَكَهَا، مُتَعَمِّدًا، فَقَدْ بَرَأَتْ مِنْهُ الذَّمَّةُ. وَلَا تَشْرَبِ الخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ».

تخریج: [حسن] تقدم، ح: ٣٣٧١، وأخرجه الخطيب في موضح أوهام الجمع والتفريق: ١/ ١١٨ من حديث عبدالوهاب به، وحسنه البوصيري.

**Comments:**

- Polytheism (setting partners with Allah) is the greatest sin, so it should be avoided in all circumstances, no matter how severe they are.
- Sacrificing one's life for the sake of monotheism (Oneness of Allāh) is a cause of great pride.
- The greatest sin after polytheism is neglecting prayers, which is similar to disbelief.
- Drunkenness covers one's mind, thus it becomes easy for such a person to commit any sin. Therefore, a Muslim should avoid all kinds of intoxicants.

**Chapter 24. Hard Times**

(المعجم ٢٤) - بَابُ شِدَّةِ الزَّمَانِ  
(التحفة ٢٤)

4035. Mu'âwiyah said: "I heard the Prophet ﷺ say: 'There is nothing left of this world except trials and tribulations.'" (*Hasan*)

٤٠٣٥ - حَدَّثَنَا عِيَاثُ بْنُ جَعْفَرٍ الرَّحْبِيُّ: أَنَّ بَنَاتَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - سَمِعَتْ ابْنَ جَابِرٍ يَقُولُ - قَالَ: سَمِعْتُ أَبَا عَبْدِ رَبِّ يَقُولُ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ



يَقُولُ: «لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا بَلَاءٌ وَفِتْنَةٌ».

تخریج: [إسناده حسن] أخرجه ابن المبارك في الزهد، ص: ٢١١، ح: ٥٩٦، ومن طريقه أحمد: ٩٤/٤ من حديث ابن جابر به، وصححه ابن حبان، ح: ١٨٢٨، والבוصيري.

### Comments:

Trials come in all stages of life; comfort is a trial, and discomfort is also a trial. So, a believer should always perceive the dearest act to Allāh and should put it into practice.

**4036.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the *Ruwaibidah* will decide matters.' It was said: 'Who are the *Ruwaibidah*?' He said: 'Vile and base men who control the affairs of the people.'" (Hasan)

٤٠٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ قَدَامَةَ الْجُمَحِيُّ عَنْ إِسْحَاقَ بْنِ أَبِي الْفَرَاتِ، عَنِ الْمُتَّبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ. يُصَدَّقُ فِيهَا الْكَاذِبُ وَيَكْذَبُ فِيهَا الصَّادِقُ. وَيُؤْتَمَرُ فِيهَا الْخَائِنُ وَيَخُونُ فِيهَا الْأَمِينُ. وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلًا وَمَا الرُّوَيْبِضَةُ؟ قَالَ: الرَّجُلُ النَّافِثُ فِي أَمْرِ الْعَامَّةِ».

تخریج: [حسن] أخرجه أحمد: ٢٩١/٢ عن يزيد به ببعض الاختلاف، وصححه الحاكم: ٤/٤٦٥، ٤٦٦، ٥١٢، والذهبي، وله شواهد عند أحمد: ٢/٣٣٨، ٣/٢٢٠ وغيره.

### Comments:

- In order to maintain peace in a society, good character should be appreciated and evils should be discouraged.
- If a pious and trustworthy person is not granted the position that he deserves, instead fibs and charming sayings of a liar and imposter are accepted, then no field of society will be free from deterioration.

**4037.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: 'Would that I were in the place of the

٤٠٣٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ الْأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ،

occupant of this grave!' And the reason for that will not be any religious motive, rather it will be because of calamity." (*Sahih*)

فَيَتَمَرَّعَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي كُنْتُ مَكَانَ  
صَاحِبِ هَذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ. إِلَّا  
الْبَلَاءُ».

تخریج: أخرجه مسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ،  
ح: ٥٤/١٥٧ بعد، ح: ٢٩٠٧ من حديث ابن فضيل به.

**Comments:**

- a. Asking Allâh’s help in hardships and trying to change matters from bad to good is the best way.
- b. Wishing for death due to mundane matters is not allowed.
- c. The concern of safekeeping and defending religion should be more important than protecting one’s mundane interests.

**4038.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “You will be picked over just as (good) dates are selected (separated) from its bad ones. So the best of you will be taken and the worst of you will be left, so die if you can.” (*Hasan*)

٤٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ،  
عَنْ أَبِي حُمَيْدٍ، يَعْنِي مَوْلَى مُسَافِعٍ، عَنْ أَبِي  
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّقُونَ  
كَمَا يُتَّقَى التَّمْرُ مِنْ أَغْفَالِهِ. فَلْيَلْهَبَنَّ  
خِيَارَكُمْ، وَلْيَبْقَيْنَنَّ شِرَارَكُمْ. فَمُوتُوا إِنْ  
اسْتَطَعْتُمْ».

تخریج: [حسن] أخرجه الحاكم: ٤/٤٣٤ من حديث طلحة به، وصححه، ووافقه الذهبي،  
وله لون آخر عند ابن حبان في صحيحه، ح: ١٨٣٣، وله شاهد عند البخاري، ح: ٦٤٣٤، وآخر  
عند ابن حبان، ح: ١٨٣٢، وصححه الحاكم: ٤/٤٣٤، ووافقه الذهبي.

**Comments:**

Pious people will exist in all times but they will decrease gradually, and when they are totally extinct, the Day of Judgment will occur.

**4039.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the

٤٠٣٩ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى:  
حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: حَدَّثَنِي  
مُحَمَّدُ بْنُ خَالِدِ الْجَدَلِيُّ عَنْ أَبِي بَانَ بْنِ صَالِحٍ،  
عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَا يَزِدَادُ الْأَمْرُ إِلَّا شِدَّةً. وَلَا  
الدُّنْيَا إِلَّا إِدْبَارًا. وَلَا النَّاسُ إِلَّا سُخًّا. وَلَا

only Mahdi (after Muhammad ﷺ) is 'Eisa bin Maryam." (Da'if)

تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ. وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ.

تخريج: [إسناده ضعيف] أخرجه الحاكم في المستدرک: ٤/٤٤١ من حديث يونس به، وقال الذهبي: وهو منكر جداً (میزان: ٤/٤٨١)، وكذا قال النسائي وغيره، فيه أربع علل (١) غنعة الحسن البصري (٢) جهالة الجندي ولم يثبت توثيقه عن ابن معين كما حققته في تخريج النهاية، ح: ١٠٧ (٣) الاختلاف في السند (٤) \* أبان لم يسمع من الحسن، ذكره ابن الصلاح في أماليه، ولبعض الحديث (الشرط الأول) شواهد ضعيفة.

Comments:

- a. The Prophet Muhammad ﷺ is the last Prophet. Therefore, only the Day of Judgment is left after him.
- b. A Muslim should try his best to safeguard his faith during the temptations that are constantly growing at present times. He also should struggle, by all means, against those who spread beliefs and customs that are contrary to Islam.

Chapter 25. The Portents Of The Hour

(المعجم ٢٥) - بَابُ أَشْرَاطِ السَّاعَةِ (التحفة ٢٥)

4040. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "I and the Hour have been sent like these two," and he held up his two fingers together. (Sahih)

٤٠٤٠ - حَدَّثَنَا هُنَادُ بْنُ السَّرِيِّ، وَ أَبُو هِشَامِ الرَّفَاعِيِّ، مُحَمَّدُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ، كَهَاتَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ.

تخريج: أخرجه البخاري، الرقاق، باب قول النبي ﷺ بعثت أنا والساعة كهاتين ... الخ، ح: ٦٥٥٥ من حديث أبي بكر بن عياش به، وتابعه إسرائيل (تغليق التعليق: ٥/١٧٧).

4041. It was narrated that Hudhaifah bin Asid said: "The Prophet ﷺ looked out at us from a room, when we were talking about the Hour. He said: 'The Hour will not begin until there are ten signs: Dajjal, (False Christ), the smoke, and the rising of the sun from the west.'" (Sahih)

٤٠٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ قُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطَّفِيلِ عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ قَالَ: أَطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ عُرْفَةٍ، وَنَحْنُ نَتَذَكَّرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: الدَّجَالُ، وَالِدُّخَانُ، وَطُلُوعُ الشَّمْسِ

مِنْ مَعْرِبِهَا» .

تخریج: أخرجه مسلم، الفتن، باب في الآيات التي تكون قبل الساعة، ح: ٢٩٠١ من حديث سفيان الثوري به .

### Comments:

This *Hadith* is mentioned in chapter 28. See *Hadith* number 4055.

**4042.** 'Awf bin Mālik Al-Ashja'i said: "I came to the Messenger of Allāh ﷺ during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allāh ﷺ said: 'Enter, O 'Awf.' I said, 'All of me, O Messenger of Allāh?' He said: "All of you.' Then he said: 'O 'Awf, remember six things (that will occur) before the Hour comes, one of which is my death.' I was very shocked and saddened at that. He said: 'Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinār he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;<sup>[1]</sup> then there will be a treaty between you and the Romans, then they will betray you and march against you with

٤٠٤٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْحَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكِ الْأَشْجَعِيُّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ فِي عَزْوَةِ تَبُوكَ، وَهُوَ فِي خِيَابٍ مِنْ أَدَمَ. فَجَلَسْتُ بَيْنَ الْخِيَابِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْخُلْ يَا عَوْفُ» فَقُلْتُ: بِكُلِّي؟ يَا رَسُولَ اللَّهِ قَالَ: «بِكُلِّكَ» ثُمَّ قَالَ: «يَا عَوْفُ احْفَظْ خِلَالَ سِتِّ بَيْنَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مُؤْنِي» قَالَ: فَوَجُمْتُ عِنْدَهَا وَجُمَةً شَدِيدَةً. فَقَالَ: «قُلْ: إِحْدَى، ثُمَّ فَتَحَ بَيْتَ الْمَقْدِسِ. ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ يَسْتَشْهَدُ اللَّهُ بِهِ ذُرَارِيَكُمْ وَأَنْفُسَكُمْ، وَيُزَكِّي بِهِ أَعْمَالَكُمْ. ثُمَّ تَكُونُ الْأَمْوَالُ فِيكُمْ. حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ، فَيُظَلُّ سَاحِطًا. وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ. لَا يَبْقَى بَيْتٌ مُسْلِمٍ إِلَّا دَخَلَتْهُ. ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ هُدْنَةٌ. فَيَغْدِرُونَ بِكُمْ. فَيَسِيرُونَ إِلَيْكُمْ فِي لَمَانِينَ غَايَةٍ، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا» .

<sup>[1]</sup> Which refers to the fitnah that occurred after the death of 'Uthman ؓ, according to the commentaries. See no. 317 of Al-Bukhari and the comments of Ibn Hajar.

eighty banners, under each of which will be twelve thousand (troops).” (Sahih)

تخريج: أخرجه البخاري، الجزية والموادعة، باب ما يحذر من الغدر، ح: ٣١٧٦ من حديث الوليد به.

### Comments:

‘Tribulation that will not leave any Muslim house untouched’ may refer to many things. For example, pictures of living things that are forbidden in Islam. Many people keep the pictures of their elders, pious people, children, scholars or their spiritual leaders to get the blessings through them. If one escapes from such pictures he cannot escape from the pictures that are in newspapers, magazines or in the course books of the children. Due to government orders in some Muslim lands, keeping pictures in every house in the form of passports, identity cards etc., became compulsory for everyone. The bad effects of pictures have also spread largely through TV, VCR, cable T.V., internet etc. Another example of temptation that has entered every house is music. Sometime ago it was used only with songs in films and special arrangements were made in order to listen to it, but later it became common through radio, television and the like media. Now it is played everywhere; in houses, shops, buses, cars, taxis etc. Moreover, its use in praise of the Prophet ﷺ, and polytheistic poetry made its prohibition so light that it is no more considered forbidden.

**4043.** It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you.” (Hasan)

٤٠٤٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ: حَدَّثَنَا عَمْرُو، مَوْلَى الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَحْتَلِلُوا بِأَسْيَافِكُمْ. وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ماجاء في الأمر بالمعروف والنهي عن المنكر، ح: ٢١٧٠ من حديث الدراوردي به، وقال: حسن، وقال الذهبي، حديث منكر \* عبدالله الأنصاري لم يعرفه ابن معين، وثقه ابن حبان، والترمذي.

**4044.** It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ came out one day to the people, and a man came to him and said: ‘O Messenger of Allâh,

٤٠٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُكَيْبَةَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي ذُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَوْمًا بَارِزًا لِلنَّاسِ. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا

when will the Hour be?' He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allāh.' Then the Messenger of Allāh ﷺ recited the words: "Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse)."<sup>[1]</sup> (*Sahih*)

**Comments:**

This *Hadith* with complete details has been mentioned among the *Ahādith* in the preface. (See *Hadith*: 64)

**4045.** It was narrated that Anas bin Mālik said: "Shall I not tell you a *Hadith* that I heard from the Messenger of Allāh ﷺ, which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women.'" (*Sahih*)

رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَلَكِنْ سَأَخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا، فَذَاكَ مِنْ أَشْرَاطِهَا. وَإِذَا كَانَتِ الْخِفَاءُ الْعُرَاءُ رُؤُوسَ النَّاسِ، فَذَاكَ مِنْ أَشْرَاطِهَا. وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُيُوتِ، فَذَاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ» فَكَلَّمَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ» الْآيَةَ. [لقمان: ٣٤]

تخريج: [صحيح] تقدم، ح: ٦٤.

٤٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي. سَمِعْتُهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُو الرِّزَا، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرَّجَالُ، وَيَبْقَى النِّسَاءُ. حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً، قِيمٌ وَاحِدَةٌ».

[1] *Luqmān* 31: 34.

تخريج: أخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح: ٨١ من حديث شعبة، به، ومسلم، العلم، باب رفع العلم وقبضه وظهور الجهل والفتن، في آخر الزمان، ح: ٢٦٧١ عن ابن بشار به.

**Comments:**

- a. 'No one will tell you' means that all the Companions who heard this *Hadith* from the Prophet ﷺ, have died. Anas, ؓ, was the last Companion who died in Basrah. He died in the year 91 A.H.
- b. 'Knowledge will be taken away' means proficient and religious scholars will die, and their death will lead to the disappearance of religious guidance. Therefore, the people will become ignorant in their religious matters, even though they will be excellent in their worldly matters.
- c. Due to the prevalence of obscenity people no longer will feel disgust from immodesty. Nowadays, our poetry, novels, films and the like are totally dedicated to spreading immorality.

**4046.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed." (*Da'if*)

٤٠٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفِرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَيُقْتَلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ مِنْ كُلِّ عَشْرَةٍ تِسْعَةٌ».

تخريج: [ضعيف لشذوذه] أخرجه أحمد: ٢/٢٦١، ٣٤٦، ٤١٥ من حديث محمد بن عمرو، به، وصححه البوصيري، وهو سند حسن، ولكنه شاذ لمخالفة حديث مسلم، ح: ٢٩/٢٨٩٤ فيقتل من كل مائة تسعة وتسعون والله أعلم.

**Comments:**

The reason of informing this incident in anticipation is that sensible persons should not crave wealth and should not waste their lives taking part in wars.

**4047.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and *Harj* increases." They said: "What is *Harj*, O Messenger of Allāh?" He said: "Killing, killing, killing," three times. (*Sahih*)

٤٠٤٧ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ عَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَفِضَ الْمَالُ، وَتَظْهَرَ الْفِتْنُ، وَيَكْثُرَ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ قَالَ: «الْقَتْلُ. الْقَتْلُ. الْقَتْلُ» ثَلَاثًا.

تخريج: [صحيح] أخرجه أحمد: ٤٥٧/٢ من حديث العلاء به مطولاً هذا طرف منه، وصححه البوصيري، وله شواهد كثيرة عند مسلم وغيره.

### Comments:

- Abundance of wealth is not a proof or evidence of tranquility and peace of mind if there is no faith and piety.
- Tribulations here might refer to many types of partialities that lead to fight and murder. They might even refer to the matters that are harmful for one's faith, especially when people are away from the religious knowledge.

## Chapter 26. The Disappearance Of The Qur'an And Knowledge

### (المعجم ٢٦) - بَابُ ذَهَابِ الْقُرْآنِ وَالْعِلْمِ (التحفة ٢٦)

4048. It was narrated that Ziyâd bin Labid said: "The Prophet ﷺ mentioned something and said: 'That will be at the time when knowledge (of Qur'ân) disappears.' I said: 'O Messenger of Allâh, how will knowledge disappear when we read the Qur'ân and teach it to our children, and our children will teach it to their children, until the Day of Resurrection?' He said: 'May your mother be bereft of you, O Ziyâd! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?'" (Da'if)

٤٠٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَبِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئًا، فَقَالَ: «ذَاكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ» قُلْتُ: يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَتَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقَرِّئُهُ أَبْنَاءَنَا وَنُقَرِّئُهُ أَبْنَاءُؤُنَا أَبْنَاءَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: «تُكَلِّمُكَ أُمَّتُكَ زِيَادُ، إِنْ كُنْتُ لَأَرَاكَ مِنْ أَفْقِهِ رَجُلٍ بِالْمَدِينَةِ. أَوْ لَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَقْرَءُونَ التَّوْرَةَ وَالْإِنْجِيلَ، لَا يَعْلَمُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/١٦٠، ٢١٨ عن وكيع به، وصححه ابن كثير في تفسيره، والحاكم على شرط الشيخين: ٣/٥٩٠، ووافقه الذهبي، ورواه عمرو بن مرة عن سالم به (أحمد: ٤/٢١٩، ومن طريقه الحاكم: ١/١٠٠)، وأعله البوصيري بالانقطاع، ونقل عن البخاري قال: لم يسمع سالم من زياد بن لبيد، وله شاهد منقطع عند الطبراني (كبير: ٥/٢٦٥).

### Comments:

'Knowledge of Qur'ân' does not mean only reciting its words, rather it means following its rulings and changing life entirely according to its teachings.



4049. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites<sup>[1]</sup> and charity are. The Book of Allâh will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: "We saw our fathers saying these words: 'Lâ ilâha illallâh' so we say them too." Silah said to him: "What good will (saying): *Lâ ilâha illallâh* do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?" Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: "O Silah! It will save them from Hell," three times. (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه الحاكم: ١/٤٧٣، ٥٤٥ من حديث أبي معاوية به، ولم أجد تصريح سماعه، وخالفه محمد بن فضيل فرواه عن أبي مالك عن ربيعي عن حذيفة به موقوفاً (الدعاء له ص: ٣٠، ح: ١٥)، ومع ذلك صححه البوصيري، والحاكم على شرط مسلم، ووافقه الذهبي.

### Comments:

During the time of afflictions, even a few deeds are sufficient for salvation, because practicing even a few teachings of Islam also becomes very difficult at that time. In Russia, during the communist rule they tried very systematically to deprive Muslims of their religion. Therefore, Muslims in Russia and in other communist countries were forced to give up Islam to the extent that they forgot everything about Islam except its name.

٤٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُدْرَسُ الْإِسْلَامُ كَمَا يُدْرَسُ وَشِي الثُّوبِ. حَتَّى لَا يَدْرَى مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ. وَلَيْسَرَى عَلَى كِتَابِ اللَّهِ، عَزَّ وَجَلَّ، فِي لَيْلَةٍ. فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ. وَتَبْقَى طَوَائِفٌ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْمَجُورُ. يَقُولُونَ: أَدْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ: لَا إِلَهَ إِلَّا اللَّهُ. فَتَحْنُ نَقُولُهَا» فَقَالَ لَهُ صِلَةَ: مَا تُغْنِي عَنْهُمْ: لَا إِلَهَ إِلَّا اللَّهُ، وَهُمْ لَا يَدْرُونَ مَا صَلَاةٌ وَلَا صِيَامٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ. ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا. كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ. ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّلَاثَةِ، فَقَالَ: «يَا صِلَةَ تَنْجِيهِمْ مِنَ النَّارِ». ثَلَاثًا.

[1] Rites; meaning of Hajj and 'Umrah.

**4050.** It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much *Harj*. And *Harj* means killing." (*Sahih*)

٤٠٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ، يُرْفَعُ فِيهَا الْعِلْمُ، وَتَنْزَلُ فِيهَا الْجَهْلُ، وَيَكْتَثُرُ فِيهَا الْهَرْجُ وَالْهَرْجُ: الْقَتْلُ».

تخریج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح: ٧٠٦٢، ٧٠٦٣ من حديث الأعمش به، ومسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح: ٢٦٧٢ عن ابن نمير به.

**4051.** It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (*Sahih*)

٤٠٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا. يَنْزَلُ [فِيهَا] الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْتَثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

تخریج: [صحیح] انظر الحديث السابق.

**4052.** It was narrated from Abu Hurairah in a *Marfu'* report (meaning, attributed to the Prophet ﷺ): "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much *Harj*." They said: "O Messenger of Allâh, what is *Harj*?" He said: "Killing." (*Sahih*)

٤٠٥٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَتُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْتَثُرُ الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

تخریج: أخرجه البخاري، الفتن، باب ظهور الفتن، ح: ٧٠٦١ من حديث عبد الأعلى به، ومسلم، العلم، رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح: ١٢/٢٦٧٢ عن أبي بكر بن أبي شيبة به.

### Chapter 27. The Disappearance Of Honesty

(المعجم ٢٧) - بَابُ ذَهَابِ الْأَمَانَةِ

(التحفة ٢٧)

**4053.** It was narrated that Hudhaifah said: "The Messenger of Allāh ﷺ told us two *Ahādith*, one of which I have seen, and I am still waiting for the other. He told us: 'Honesty was preserved in the roots of men's hearts' - (One of the narrators) Tanâfisi said: 'Meaning in the middle of men's hearts' - 'Then the Qur'ân was revealed and we learned (it) from the Qur'ân and from the *Sunnah*.' Then he told us about its disappearance, saying; 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'" Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: "People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart."

٤٠٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ حُدَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ: قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا: «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ» قَالَ الطَّنَافِيسِيُّ: يَعْنِي وَسْطَ قُلُوبِ الرِّجَالِ. وَنَزَلَ الْقُرْآنُ. فَعَلِمْنَا مِنَ الْقُرْآنِ وَعَلِمْنَا مِنَ السُّنَنِ.

ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتَرْفَعُ الْأَمَانَةَ مِنْ قَلْبِهِ. فَيَظَلُّ أَنْرَهَا كَأَثَرِ الْوَحْمَةِ. ثُمَّ يَنَامُ النَّوْمَةَ، فَتَنْزِعُ الْأَمَانَةَ مِنْ قَلْبِهِ. فَيَظَلُّ أَنْرَهَا كَأَثَرِ الْمَجْلِ. كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَقِطُ، فَتَرَاهُ مُتَسْبِرًا، وَلَيْسَ فِيهِ شَيْءٌ».

ثُمَّ أَخَذَ حُدَيْفَةُ كَفًّا مِنْ حَصَى، فَدَخَرَجَهُ عَلَى سَاقِهِ.

قَالَ: «فَيُضِجُ النَّاسُ يَتَبَايَعُونَ وَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ. حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا. وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَغْفَلَهُ وَأَجْلَلَهُ وَأَطْرَفَهُ وَمَا فِي قَلْبِهِ حَبَّةٌ خَرْدَلٍ مِنْ إِيْمَانٍ».

وَلَقَدْ آتَى عَلِيٌّ زَمَانَ. وَلَسْتُ أَبَالِي أَيْكُمْ بَايَعْتُ. لَيْتَنِي كَانَ مُسْلِمًا لِيُرِدَّنِي عَلَيَّ إِسْلَامُهُ. وَلَيْتَنِي كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لِيُرِدَّنِي عَلَيَّ سَاعِيهِ. فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لِأَبَايَعُ إِلَّا

"There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so." (*Sahih*)

فُلَانًا وَفُلَانًا .

تخريج: أخرجه البخاري، الرقاق، باب رفع الأمانة، ح: ٧٢٧٦، ٧٠٨٦/٦٤٩٧ من حديث الأعمش به، ومسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح: ٢٣٠/١٤٣ من حديث وكيع به.

### Comments:

- The reason of the comparison to a blister, is that a blister, due to its swelling, seems as an important thing, while it does not contain anything. Similarly, people will seem to be religious and pious, but their hearts will be empty from goodness.
- In a non-Islamic society cheating and fraud is considered an art and it is even praised, a Muslim should avoid such practice.

**4054.** It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When Allāh wants to destroy a person, He takes away modesty from him, and when modesty is taken away from him, you will only see him with the wrath of Allāh upon him, and he will be hated by people. When you only see him with the wrath of Allāh upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and

٤٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصْطَفَى: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيِّ، عَنْ أَبِي شَجْرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ. فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ، لَمْ تَلْقَهُ إِلَّا مَقِيئًا مُمَقَّتًا. فَإِذَا لَمْ تَلْقَهُ إِلَّا مَقِيئًا مُمَقَّتًا، نَزَعَتْ مِنْهُ الْأَمَانَةَ. فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةَ، لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا. فَإِذَا لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا، نَزَعَتْ مِنْهُ الرَّحْمَةَ. فَإِذَا نَزَعَتْ مِنْهُ الرَّحْمَةَ، لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلْعَنًا، فَإِذَا لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلْعَنًا، نَزَعَتْ مِنْهُ رِبْقَةَ الْإِسْلَامِ».

accursed, then the bond of Islam will be taken away from him.”  
(*Maudu'*)

تخريج: [إسناده موضوع] وضعفه البوصيري لضعف سعيد بن سنان الحنفي الكندي الحمصي أبي مهدي، وهو متروك، ورواه الدارقطني وغيره بالوضع.

### Chapter 28. Signs (Of The Day Of Judgment)

(المعجم ٢٨) - بَابُ الْآيَاتِ (التحفة ٢٨)

4055. It was narrated that Hudhaifah bin Asid, Abu Sariyah, said: "The Messenger of Allāh ﷺ looked out from a room, when we were talking about the Hour. He said: "The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); *Dajjāl*; the smoke; the beast; Gog and Magog people; the appearance of 'Eisa bin Maryam, ﷺ the earth collapsing three times - once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday." (*Sahih*)

٤٠٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ قُرَاتِ الْقَرَّازِ، عَنْ عَامِرِ بْنِ وَائِلَةَ، أَبِي الطَّفَيْلِ الْكِنَانِيِّ، عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ، أَبِي سَرِيحَةَ قَالَ: اطَّلَعَ رَسُولُ اللَّهِ ﷺ مِنْ عُرْفَةٍ، وَنَحْنُ نَتَذَكَّرُ السَّاعَةَ. فَقَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا. وَالذَّجَالُ. وَالذُّخَانُ. وَالذَّابَّةُ. وَيَأْجُوجُ وَمَأْجُوجُ. وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ، عَلَيْهِ السَّلَامُ. وَثَلَاثُ حُسُوفٍ: حَسَفٌ بِالشَّرْقِ. وَحَسَفٌ بِالمَغْرِبِ. وَحَسَفٌ بِجَزِيرَةِ العَرَبِ. وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدْنِ أَيْبِينَ، تَسُوقُ النَّاسَ إِلَى المَحْشَرِ. تَبِيثُ مَعَهُمْ إِذَا بَاتُوا. وَتَقْيِيلُ مَعَهُمْ إِذَا قَالُوا».

#### Comments:

تخريج: [صحيح] تقدم، ح: ٤٠٤١.

- The rising of the sun from the west shows the end of the system of this world and beginning of the stages of the Day of Judgment. Therefore, repentance is not accepted at that time, just as it is not accepted at the time of death when the death angels appear.
- The trial of *Dajjāl* (False christ) will be a very great trial. He will be the leader of the Jews and will misguide many Muslims.

4056. It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: "Hasten to do good deeds (before) six things (happen):

٤٠٥٦ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الحَارِثِ وَابْنُ لَهْبَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ،

The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, *Dajjāl* (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection).” (*Hasan*)

عَنْ سَيَّانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَيِّئًا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَالذُّجَالَ، وَخَوِصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ».

تخريج: [إسناده حسن] وحسنه البوصيري، وله شاهد عند مسلم، الفتن، باب في بقية من أحاديث الدجال، ح: ١٢٩٧/٢٩٨، ١٢٩٧ من حديث أبي هريرة به.

**Comments:**

- The door of repentance will be closed when the sun rises from the west. So, one should engage himself with good deeds and prepare well to protect himself from Hell.
- Good deeds could be done only in this life, so this opportunity finishes after one’s death. Therefore, one should seize this opportunity as much as possible.
- There are many temptations in which a person may go astray. So, if he has performed good deeds prior to such temptations, Allāh may bless him and protect him from them.

**4057.** It was narrated from Anas bin Mālik that Abu Qatādah said: “The Messenger of Allāh ﷺ said: ‘The (lesser) signs (will come) after two hundred (years).’” (*Da’if*)

٤٠٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَوْْنُ بْنُ عُمَارَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنُ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْآيَاتُ بَعْدَ الْمِائَتَيْنِ».

تخريج: [إسناده ضعيف جداً] أخرجه العقبلي: ٣/٣٢٩ من حديث الحسن بن علي الصمداني به، وصححه الحاكم: ٤/٤٢٨ على شرط الشيخين، فتعبه الذهبي بقوله: أحسنه موضوعاً وعون ضعفه، وأورده ابن الجوزي في الموضوعات: ٣/١٩٧، ١٩٨، وضعفه البوصيري \* عون ضعيف كما في التقريب وغيره.

**4058.** It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty

٤٠٥٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعْقَلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: فَأَرْبَعُونَ سَنَةً، أَهْلُ بَرٍّ

years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be *Harj* after *Harj* (killing). Seek deliverance, seek deliverance.”  
(*Da'if*)

تخريج: (الف) [إسناده ضعيف] وضعفه البوصيري لضعف يزيد تقدم، ح: ١٠٨٠، وعبدالله

ابن مغلل مجهول (تقريب).

Another chain from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “My nation will pass through five stages, each of which will last for forty years. During my stage and that of my Companions, they will be people of knowledge and faith. The second stage, from forty to eighty years, will be people of righteousness and piety.” Then he mentioned something similar.  
(*Da'if*)

وَتَقْوَى. ثُمَّ الَّذِينَ يَلُونَهُمْ إِلَى عِشْرِينَ وَمِائَةً سَنَةٍ، أَهْلُ تَرَاحِمٍ وَتَوَاصُلٍ. ثُمَّ الَّذِينَ يَلُونَهُمْ، إِلَى سِتِّينَ وَمِائَةً سَنَةٍ، أَهْلُ تَدَابِيرٍ وَتَقَاطِعٍ. ثُمَّ الْهَرَجُ الْهَرَجُ. النَّجَا النَّجَا.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا حَازِمٌ أَبُو مُحَمَّدٍ الْعَنْزِيُّ: حَدَّثَنَا الْمُسَوِّرُ بْنُ الْحَسَنِ عَنْ أَبِي مَعْنٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمَّتِي عَلَى خَمْسِ طَبَقَاتٍ: كُلُّ طَبَقَةٍ أَرْبَعُونَ عَامًا، فَأَمَّا طَبَقَتِي وَطَبَقَةُ أَصْحَابِي، فَأَهْلُ عِلْمٍ وَإِيمَانٍ. وَأَمَّا الطَّبَقَةُ الثَّانِيَةُ، مَا بَيْنَ الْأَرْبَعِينَ إِلَى الثَّمَانِينَ، فَأَهْلُ بِرٍّ وَتَقْوَى». ثُمَّ ذَكَرَ نَحْوَهُ.

تخريج: (ب) [إسناده ضعيف جدًا، باطل] وقال البوصيري: [هذا إسناد ضعيف، أبو معن والمسور بن الحسن وخازم العنزي مجهولون، قال أبو حاتم: هذا الحديث باطل وقال الذهبي في المسور: حديثه منكر]، وله شواهد موضوعة عند ابن حبان (مجروحين ١٧١/٢)، وابن الجوزي (موضوعات: ١٩٦/٣، ١٩٧) وغيرهما.

## Chapter 29. The Earth Collapsing

### (المعجم ٢٩) - بَابُ الْخُسُوفِ

(التحفة ٢٩)

4059. It was narrated from 'Abdullâh that the Prophet ﷺ said: “Just before the Hour comes there will be transformations, the earth collapsing, and *Qadhf*. (i.e.

٤٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بَشِيرٌ بْنُ سَلِيمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ

the throwing of stones perhaps as a means of punishment – maybe it refers to landslides.” (Sahih)

قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ مَسْحٌ وَخَسْفٌ وَقَذْفٌ».

تخريج: [صحيح] أخرجه أبو نعيم في الحلية: ١٢١/٧ من حديث بشير به، وأعله البوصيري بالانقطاع بين سيار وطارق، وله شواهد انظر، ح: ٤٠٦١.

### Comments:

- The incidents of metamorphosis of human beings occurred in previous nations as those who hunted fishes on Saturday were transformed into monkeys. (See *Surat Al-A'râf* 7:163-166.) Before the Day of Judgment such incidents will take place in this nation too.
- The rain of stones was sent upon the sexually immoral people of Lot (Lut) عليه السلام (See *Surat Hud* 11:82). And Karah (Qârûn) was sunk down in the earth. (*Surat Qasas* 28:81). Such punishments will befall sinful people of this nation before the Day of Judgment.

**4060.** It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "At the end of my nation there will be the earth collapsing, transformations, and *Qadhf*." (Sahih)

٤٠٦٠ - حَدَّثَنَا أَبُو مُضْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي حَارِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ فِي آخِرِ أُمَّتِي خَسْفٌ وَمَسْحٌ وَقَذْفٌ».

تخريج: [صحيح] أخرجه عبد بن حميد، ح: ٤٥٢، والطبراني: ١٥٠/٦، ح: ٥٨١٠ من حديث عبدالرحمن تقدم، ح: ٢٣٨، به، ومن أجله ضعفه البوصيري، وله شواهد منها الحديث الآتي.

**4061.** It was narrated from Nâfi' that a man came to Ibn 'Umar and said: "So-and-so sends his *Salâm* to you." He said: "I have heard that he has introduced innovations (into Islâm). If he has indeed introduced innovations, then do not convey my *Salâm* to him, for I heard the Messenger of Allâh ﷺ say: 'There will be among my nation - or among this nation - transformations, the earth collapsing, and *Qadhf*.' That was concerning *Ahlul-Qadar*." (Hasan)

٤٠٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَبِيبُ بْنُ شُرَيْحٍ: حَدَّثَنَا أَبُو صَخْرٍ عَنْ نَافِعِ بْنِ أَبِي حَارِمٍ أَنَّ رَجُلًا أَتَى ابْنَ عَمْرِو فَقَالَ: «إِنَّ فُلَانًا يُفْرِئُكَ السَّلَامَ». قَالَ: «إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحَدَثَ. فَإِنْ كَانَ قَدْ أَحَدَثَ، فَلَا تَقْرَأْهُ مِنِّي السَّلَامَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَكُونُ فِي أُمَّتِي - أَوْ فِي هَذِهِ الْأُمَّةِ - مَسْحٌ وَخَسْفٌ وَقَذْفٌ» وَذَلِكَ فِي أَهْلِ الْقَدَرِ».



**تخریج:** [إسناده حسن] أخرجه أبو داود، السنة، باب من دعا إلى السنة، ح: ٤٦١٣ من حديث أبي صخر حميد بن زياد به، وأخرجه الترمذي، ح: ٢١٥٢ عن ابن بشار به، وقال: حسن صحيح غريب.

### Comments:

The affliction of the denial of the Divine Decree started in the era of the Companions of the Prophet ﷺ. Ibn Umar رضي الله عنه، considering the enormity of their sin, guessed that such punishments will afflict such people.

**4062.** It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be among my nation collapsing of the earth, transformations, and *Qadhf*." (Sahih)

٤٠٦٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ مُحَمَّدٌ بْنُ فَضَيْلٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي أُمَّتِي خَشْفٌ وَمَسَخٌ وَقَذْفٌ».

**تخریج:** [صحيح] أخرجه أحمد: ١٦٣/٢ من حديث الحسن بن عمرو به، وأعله البوصيري بالانقطاع، والحديث السابق شاهد له، وذكره الحاكم في المستدرک: ٤٤٥/٤.

### Chapter 30. The Army Of Al-Baydâ'

(المعجم ٣٠) - بَابُ جَيْشِ الْبَيْدَاءِ  
(التحفة ٣٠)

**4063.** Hafsah narrated that she heard the Messenger of Allâh ﷺ say: "An invading army will come towards this House until, when they are in Baydâ', the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them." When the army of Hajjâj came, we thought that they were (the ones mentioned in this *Hadith*). A man said: "I bear witness that you did not attribute a lie to Hafsah and that Hafsah did not attribute a lie to the Prophet ﷺ." (Sahih)

٤٠٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُيَّانُ بْنُ عُيَيْنَةَ عَنْ أُمِّئَةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ يَقُولُ: أَخْبَرْتَنِي حَفْصَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَكُونَنَّ هَذَا الْبَيْتُ جَيْشٌ يَغْرُزُونَهُ. حَتَّى إِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ، خُحِفَ بِأَوْسَطِهِمْ. وَيَتَنَادَى أَوْلَاهُمْ آخِرَهُمْ. فَيُخَسَفُ بِهِمْ. فَلَا يَبْقَى مِنْهُمْ إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ، ظَنَنَّا أَنَّهُمْ هُمْ. فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

**تخریج:** [صحيح] أخرجه النسائي، مناسك الحج، حرمة الحرم، ح: ٢٨٨٣ من حديث سفيان به، وصححه الحاكم: ٤/٤٢٩، ٤٣٠، والذهبي، وهو في صحيح مسلم: ٤/٢٢٠٩، ٢٢١٠، ح: ٢٨٨٣، الفتن، باب الخسف بالجيش الذي يؤم البيت من حديث سفيان بن عيينة به باختلاف يسير.

**Comments:**

- a. Abdullâh bin Safwân ؓ, was among the young Companions of the Prophet ﷺ, and one of the supporters of Abdullah bin Zubair ؓ. He attained martyrdom holding the cover of Ka'bah during the invasion of Hajjâj bin Yusuf in Makkah. His father Safwân bin Umayyah ؓ, died close to the period when Uthman ؓ, became a martyr. (*Taqribut-Tahdhib*).
- b. Baid' is the smooth ground in which nothing grows (desert). There is a place called Baydâ' located between Makkah and Al-Madinah. Probably, the second meaning is meant in the *Hadith*.
- c. This incident will take place close to the Day of Judgment.

**4064.** It was narrated from Safiyyah that the Messenger of Allâh ﷺ said: "People will not stop attacking this House until an army attacks, until when they are in Baidâ', the first and the last of them will be swallowed by the earth, and the middle of them will not be saved." I said: "What if there are those among them who were forced (to join the army)?" He said: "Allâh will resurrect them according to what is in the hearts." (*Sahih*)

٤٠٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهَبِيِّ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ، عَنْ صَفِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَّهِي النَّاسُ عَنْ غَزْوِ هَذَا الْبَيْتِ، حَتَّى يَغْزَوْا جَبِشٌ. حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بَيْدَاءِ مِنَ الْأَرْضِ حُسِفَ بِأَوْلِهِمْ وَأَخْرِهِمْ. وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يُكْرَهُ؟ قَالَ: «يَبْعَثُهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ».

**تخریج:** [صحيح] أخرجه الترمذي، الفتن، باب ماجاء في الخسف، ح: ٢١٨٤ من حديث أبي نعيم، الفضل بن دكين به، وقال: حسن صحيح، والحديث السابق شاهد له.

**4065.** It was narrated that Umm Salamah said: "The Prophet ﷺ mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allâh, perhaps there will be some among them who

٤٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ نَصْرُ بْنُ عَلِيٍّ، وَ هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، سَمِعَ نَافِعَ بْنَ جَبْرِ يُخْبِرُ عَنْ أُمِّ سَلَمَةَ قَالَتْ: ذَكَرَ النَّبِيُّ ﷺ الْجَيْشَ الَّذِي يُخْسَفُ

were forced (to join them)?' He said: 'They will be resurrected according to their intentions.'"

بِهِمْ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ لَعَلَّ فِيهِمُ الْمَكْرَهُ؟ قَالَ: «إِنَّهُمْ يُبْعَثُونَ عَلَيَّ نِيَاتِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب حديث الخسف بجيش البداء، ح: ٢١٧١ عن نصر بن علي به، وانظر الحديثين السابقين.

### Comments:

- Sometimes Allāh's punishment inflicts those who involve themselves in committing great major sins in this life.
- Punishment of Allāh also inflicts those who live with evil people.

### Chapter 31. The Beast Of The Earth

(المعجم ٣١) - بَابُ دَابَّةِ الْأَرْضِ

(التحفة ٣١)

4066. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The Beast will emerge and will have with it the seal of Sulaimān bin Dāwud and the staff of Musa bin 'Imrān. It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal; until the inhabitants of a cluster of houses will gather together; then one will say 'O believer!' And to another 'O disbeliever.'" (Da'if)

٤٠٦٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ، وَعَصَا مُوسَى ابْنِ عِمْرَانَ، عَلَيْهِمَا السَّلَامُ. فَتَجْلِبُو وَجْهَ الْمُؤْمِنِينَ بِالْعَصَا. وَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، حَتَّى أَنْ أَهْلَ الْجَوَاءِ لِيَخْتَمِمُونَ. فَيَقُولُ هَذَا: يَا مُؤْمِنُ وَيَقُولُ هَذَا: يَا كَافِرٌ».

Another chain with similar wording.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبرَاهِيمُ ابْنُ يَحْيَى: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ مَرَّةً. فَيَقُولُ هَذَا: يَا مُؤْمِنُ وَهَذَا: يَا كَافِرٌ

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، [باب ومن] سورة النمل، ح: ٣١٨٧ من حديث حماد به، وقال: حسن غريب \* علي بن زيد تقدم حاله، ح: ١١٦، وشبهه مجهول (تقريب) له عن أبي هريرة ثلاثة أحاديث منكرة، قاله ابن القطان.

**Comments:**

The emergence of the creature from the earth (*Dābatul-Ardh*) is also mentioned in other Sound *Ahādith*. (See: 4055, 4056)

4067. 'Abdullāh bin Buraidah narrated that his father said: "The Messenger of Allāh ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allāh ﷺ said: 'The Beast will emerge from this spot – span by a span. (i.e., the size of that spot).'" (*Da'if*)

٤٠٦٧ - حَدَّثَنَا أَبُو عَسَانَ، مُحَمَّدُ بْنُ عَمْرٍو، زَيْنَجٌ: حَدَّثَنَا أَبُو ثُمَيْلَةَ: حَدَّثَنَا خَالِدُ ابْنُ عَيْبِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: ذَهَبَ بِي رَسُولُ اللَّهِ ﷺ إِلَى مَوْضِعٍ بِالْبَابِيَّةِ، قَرِيبٍ مِنْ مَكَّةَ. فَإِذَا أَرْضٌ يَابِسَةٌ، حَوْلَهَا رَمْلٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَخْرُجُ الدَّابَّةُ مِنْ هَذَا الْمَوْضِعِ». فَإِذَا فَتْرٌ فِي شِبْرِ. قَالَ ابْنُ بُرَيْدَةَ: فَفَحَّجَجْتُ بَعْدَ ذَلِكَ بِسِنِينَ. فَأَرَانَا عَصَا لَهُ. فَإِذَا هُوَ بِعَصَايَ هَذِهِ. كَذًا

تخریج: [إسناده ضعيف جداً] أخرجه أحمد: ٣٥٧/٥ من حديث أبي تميلة يحيى بن واضح الأزدي به، وضعفه البوصيري من أجل خالد بن عبيد، وهو متروك الحديث مع جلالة كما في التقريب.

**Comments:**

It is narrated in a *Hadith* that the False christ will appear from the direction which is between Syria and Iraq. (See *Hadith*: 4075).

### Chapter 32. The Rising Of The Sun From The West (The Place Of Its Setting)

(المعجم ٣٢) - بَابُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (الحنفة ٣٢)

4068. It was narrated that Abu Hurairah said: "I heard the Messenger of Allāh ﷺ say: "The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before." (*Sahih*)

٤٠٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي [الرُّزَعَةَ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ، آمَنَ مَنْ عَلَيْهَا. فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ».

تخریج: أخرجه البخاري، التفسير، باب لا ينفع نفساً إيمانها، ح: ٤٦٣٥ من حديث عمارة به، ومسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٧ عن ابن أبي شيبه به.

### Comments:

- Rising of the sun from the west is a clear sign that shows great changes and the end of the system of this world.
- After this sign, no repentance is accepted but the good deeds of the believers will continue.

**4069.** It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people, at forenoon."

'Abdullâh said: "Whichever of them appears first, the other will come soon after."

'Abdullâh said: "I do not think it will be anything other than the sun rising from the west." (*Sahih*)

٤٠٦٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ الْآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ، ضُحًى».

قَالَ عَبْدُ اللَّهِ: فَأَيُّهُمَا مَا خَرَجَتْ قَبْلَ الْأُخْرَى، فَلَا أُخْرَى مِنْهَا قَرِيبٌ.  
قَالَ عَبْدُ اللَّهِ: وَلَا أَظُنُّهَا إِلَّا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

تخریج: أخرجه مسلم، الفتن، باب في خروج الدجال ومكته في الأرض ... الخ، ح: ٢٩٤١ من حديث سفیان الثوري به.

**4070.** It was narrated from Safwân bin 'Assâl that the Messenger of Allâh ﷺ said: "Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith." (*Sahih*)

٤٠٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ عَاصِمِ بْنِ زُرَّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَابًا مَفْتُوحًا، عَرْضُهُ سَبْعُونَ سَنَةً، فَلَا يَزَالُ ذَلِكَ الْبَابُ مَفْتُوحًا لِلتَّوْبَةِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ. فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ، لَمْ يَنْفَعْ نَفْسًا [إِيمَانُهَا] لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي [إِيمَانُهَا] خَيْرًا».

تخریج: [حسن] تقدم، ح: ٤٧٨.

### Comments:

- Accepting repentance is one of the attributes of Allâh, and the open door is a physical indication for this matter.
- The door of repentance is among the unseen matters which must be believed without seeing them, as we believe in Paradise and Hell.
- The system of universe is in the Hands of Allâh, He can change all of the system and the laws of nature whenever He likes.

### Chapter 33. The Tribulation Of *Dajjâl*, The Emergence Of 'Eisa Bin Maryam And The Emergence Of Gog and Magog

(المعجم ٣٣) - بَابُ فِتْنَةِ الدَّجَالِ  
وَوُجُوحِ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجِ  
يَأْجُوجَ وَمَأْجُوجَ (التحفة ٣٣)

4071. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: "The *Dajjâl* (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell." (*Sahih*)

٤٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ،  
وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ:  
حَدَّثَنَا الْأَعْمَشُ عَنْ شَيْبَةَ، عَنْ حُدَيْفَةَ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَالُ أَعْوَرُ عَيْنِ  
النَّيْسَرِيِّ. جُفَاءُ الشَّعْرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ  
جَنَّةٌ، وَجَنَّتُهُ نَارٌ».

تخریج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح: ١٠٤/٢٩٣٤ عن ابن نمير به.

### Comments:

- The *Dajjâl* (False Christ) is an extraordinary personality but he is not a fictitious character, rather he is real. He is a Jew and will appear in a certain period.
- The Antichrist will show many tricks, and many people of weak faith will be deceived by such tricks and accept his claim of being their lord. The true believers will not be deceived by him.

4072. It was narrated that Abu Bakr Siddiq said: "The Messenger of Allâh ﷺ told us: '*Dajjâl* will emerge in a land in the east called Khorasân, and will be followed by people with faces like hammered shields.'" (*Hasan*)

٤٠٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَبِيُّ، وَ  
مُحَمَّدُ بْنُ بَشَّارٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالُوا:  
حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي  
عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغْبِرَةِ بْنِ  
سَيْبِغٍ، عَنْ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ

الصَّدِيقِيُّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْضِ بِالْمَشْرِقِ، يُقَالُ لَهَا خُرَّاسَانٌ. يَتَّبِعُهُ أَقْوَامٌ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةُ».

**تخریج:** [حسن] أخرجه الترمذي، باب ماجاء من أين يخرج الدجال، ح: ٢٢٣٧ من حديث روح به، وقال: حسن غريب، وصححه الحاكم: ٥٢٧/٤، والذهبي \* ابن أبي عروبة تابعه عبد الله ابن شوذب عند أبي يعلى وغيره، راجع النهاية في الفتن والملاحم، ح: ٢٢٥ بتحقيقي.

**Comments:**

- a. The territory that was named Khorasân in the past, covers most area of present Afghanistan, some part of present Iran and some area of the states that became independent from Russia, and are in the north of Afghanistan.
- b. People with faces like hammered shields live in China, Tibet, in the northern territories of Pakistan (Gilgat, Baltistan, etc.) and Japan. The *Hadith* may refer to the people who belong to one of these areas. People of some areas of Khorasân might be similar to the people of those areas. Allâh knows best.

**4073.** It was narrated that Mughirah bin Shu'bah said: "No one asked the Prophet ﷺ about *Dajjâl* more than I did." (One of the narrators) Ibn Numair said (in his version): "(No one asked) more difficult questions than I did." - "He said to me: 'What are you asking about him?' I said: 'They say that he will have food and drink with him.' He said: 'He is too insignificant before Allâh for that.'" (*Sahih*)

٤٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدَ النَّبِيِّ ﷺ، عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ - وَقَالَ ابْنُ نُمَيْرٍ: أَشَدَّ سُؤْلاً مِنِّي - فَقَالَ لِي: «مَا تَسْأَلُ عَنْهُ؟» قُلْتُ: إِنَّهُمْ يَتَوَلَّوْنَ: إِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

**تخریج:** أخرجه البخاري، الفتن، باب ذكر الدجال، ح: ٧١٢٢ من حديث إسماعيل به، ومسلم، الفتن، باب في الدجال وهو أهون على الله عزوجل، ح: ١١٥/٢٩٣٩ عن ابن نمير به.

**4074.** It was narrated that Fâtimah bint Qais said: "The Messenger of Allâh ﷺ prayed one day, and ascended the pulpit, and

٤٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،

he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allâh, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dâri has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dâri told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassâsah," They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Shâm." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared

عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ. وَصَعِدَ الْمِنْبَرَ. وَكَانَ لَا يَصْعَدُ عَلَيْهِ، قَبْلَ ذَلِكَ، إِلَّا يَوْمَ الْجُمُعَةِ. فَاسْتَدَّ ذَلِكَ عَلَى النَّاسِ. فَمِنْ بَيْنِ قَائِمٍ وَجَالِسٍ. فَأَسَارَ إِلَيْهِمْ بِيَدِهِ أَنْ أَقْعُدُوا: «فَأَيُّي، وَاللَّهِ مَا قُمْتُ مَقَامِي هَذَا لِأَمْرٍ يَنْفَعُكُمْ، لِرِغْبَةٍ وَلَا لِرَهْبَةٍ. وَلَكِنْ تَمِيمًا الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَيْرًا مَنَعَنِي الْقَبُولَةَ، مِنَ الْقَرَحِ وَفَرَّةِ الْعَيْنِ. فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ. أَلَا إِنَّ ابْنَ عَمِّ لَتَمِيمِ الدَّارِيَّ أَخْبَرَنِي أَنَّ الرِّيحَ أَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ لَا يَعْرِفُونَهَا. فَتَعَدُّوا فِي قَوَارِبِ السَّفِينَةِ. فَخَرَجُوا فِيهَا. فَإِذَا هُمْ بِشَيْءٍ أهدَبَ، أَسْوَدَ. قَالُوا لَهُ: مَا أَنْتَ؟ قَالَ: أَنَا الْجَسَّاسَةُ. قَالُوا: أَخْبِرْنَا. قَالَتْ: مَا أَنَا بِمُخْبِرِكُمْ شَيْئًا. وَلَا سَائِلِكُمْ. وَلَكِنْ هَذَا الدَّبِيرُ، قَدْ رَمَقْتُمُوهُ. فَأَتَوْهُ. فَإِنَّ فِيهِ رَجُلًا بِالْأَسْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ. فَأَتَوْهُ فَدَخَلُوا عَلَيْهِ. فَإِذَا هُمْ بِشَيْخٍ مُوتِقٍ، شَدِيدِ الْوَتَاقِ. يُظَهِّرُ الْحُزْنَ. شَدِيدِ التَّسْكِي. فَقَالَ لَهُمْ: مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ. قَالَ: مَا فَعَلْتَ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ. عَمَّ نَسْأَلُ؟ قَالَ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْرًا. نَأْوَى قَوْمًا. فَأَظْهَرَهُ اللَّهُ عَلَيْهِمْ. فَأَمَرَهُمْ، الْيَوْمَ، جَمِيعًا: إِلَيْهِمْ وَاحِدًا، وَدِينَهُمْ وَاحِدًا. قَالَ: مَا فَعَلْتَ عَيْنَ زُعْرَ؟ قَالُوا: خَيْرًا. يَسْقُونَ مِنْهَا



among you?" They said: "(He has done) well. He made enemies of some people, but Allâh supported him against them and now they have become one, with one God and one religion." He said: "What happened to the spring of Zughar?" They said: "It is good; we irrigate our crops from it and drink from it." He said: "What happened to the date-palms between 'Ammân and Baisân?" They said: "They bear fruit every year." He said: "What happened to the Lake of Tiberias?" They said: "It overflows because of the abundance of water." He gave three deep sighs, then he said: "If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it." The Prophet ﷺ said: 'My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection.'" (*Da'if*)

زُرُوعُهُمْ. وَيَسْتَقُونَ مِنْهَا لِسْقِيهِمْ. قَالَ: فَمَا  
فَعَلَ نَخْلَ بَيْنَ عَمَانَ وَيَسَانَ؟ قَالُوا: يُطْعِمُ  
تَمْرَهُ كُلَّ عَامٍ. قَالَ: فَمَا فَعَلْتَ بِحَيْرَةِ  
الطَّبْرِيَّةِ؟ قَالُوا: تَدْفُقُ جَبَاتِهَا مِنْ كَثْرَةِ  
الْمَاءِ. قَالَ: فَزَفَرَ ثَلَاثَ زَفَرَاتٍ، ثُمَّ قَالَ: لَوْ  
انْفَلَتَ مِنْ وَثَاقِي هَذَا، لَمْ أَدْعُ أَرْضًا إِلَّا  
وَطِئْتُهَا بِرِجْلِي هَاتِيْنِ. إِلَّا طَبِيَّةً. لَيْسَ لِي  
عَلَيْهَا سَبِيلٌ. قَالَ النَّبِيُّ ﷺ: «إِلَى هَذَا  
يَبْتَهِي فَرَحِي. هَذِهِ طَبِيَّةٌ. وَالَّذِي نَفْسِي بِيَدِهِ  
مَا فِيهَا طَرِيقٌ ضَبِيقٌ وَلَا وَاسِعٌ، وَلَا سَهْلٌ  
وَلَا جَبَلٌ، إِلَّا وَعَلَيْكَ مَلَكٌ شَاهِرٌ سَيْفُهُ إِلَى  
يَوْمِ الْقِيَامَةِ».

تحريج: [إسناده ضعيف] أخرجه أبوداود، ح: ٤٣٢٧ من حديث إسماعيل بن أبي خالد. قلت: مجالد ضعيف كما تقدم، ح: ١١، وتفرد بالفاظ: معني القبوله ... فرح نبيكم ...، ما أنا بمخيرتكم شيئاً ولا سائلتكم ... يظهر الحزن، ... شديد التشكي، ... بين عمان ويسان، ... زفر ثلاث زفرات، وهي ضعيفة، وباقي الحديث صحيح، وحديث مسلم (٢٩٤٢) يعني عنه.

### Comments:

The status of the chain: Allâmah Albâni رحمه الله، said: "The chain of this *Hadith* is Weak. But some sentences of the *Hadith* are Sound. (For the Sound narration see the *Sahih Muslim*: 2942)

- a. The Prophet ﷺ, sometimes used to teach important matters after *Fajr* prayer, like interpretation of dreams and the like. But delivering a speech from the pulpit after *Fajr* was not his common practice.
- b. The reason for the happiness of the Prophet ﷺ, was that he used to warn against the *Dajjâl*. The incident of Tamim Dâri ؓ, confirmed his information. The narration of *Sahih Muslim* reads: "he informed me a matter, which coincides with what I used to inform you about the Antichrist."
- c. Amman and Baisan are the two cities of Syria. At present Amman is the capital of Jordan.
- d. Zughar is a city of Syria. There is a well close to this city. Lake Tiberias or the sea of Tiberias is also in Syria.
- e. Antichrist will not enter in nor Al-Madinah. (*Sahih Muslim*: 2942)

**4075.** Nawwâs bin Sam'ân Al-Kilâbi said: "The Messenger of Allâh ﷺ mentioned *Dajjâl*, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allâh ﷺ in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of Allâh, you mentioned *Dajjâl* this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the *Dajjâl*. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allâh will take care of every Muslim on my behalf. He (*Dajjâl*) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin

٤٠٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَرِيدِ بْنِ جَابِرٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ ابْنِ مُفَيْرٍ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ، الْعُدَاةَ، فَحَفِضَ فِيهِ وَرَفَعَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَى رَسُولِ اللَّهِ ﷺ، عَرَفَ ذَلِكَ فِينَا. فَقَالَ: «مَا شَأْنُكُمْ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْعُدَاةَ. فَحَفِضْتَ فِيهِ ثُمَّ رَفَعْتَ. حَتَّى ظَنَنَّا أَنَّهُ فِي طَائِفَةِ النَّخْلِ. قَالَ: «غَيْرُ الدَّجَالِ أَحْوَفُنِي عَلَيْكُمْ: إِنْ يَخْرُجُ، وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ. وَإِنْ يَخْرُجُ، وَلَسْتُ فِيكُمْ، فَأَمْرٌ حَاجِبٌ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌ قَطَطٌ. عَيْنُهُ قَائِمَةٌ. كَأَنِّي أَشْبَهُهُ بِعَبْدِ الْعُرَى بْنِ قَطَنِ. فَمَنْ رَأَاهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَعَاتِ بِمِينَا، وَعَاتِ شِمَالًا. يَا عِبَادَ اللَّهِ اتَّبِعُوا.» قُلْنَا: يَا

Qatan. Whoever among you sees him, let him recite the first Verses of *Surat Al-Kahf* over him. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast.' We said: 'O Messenger of Allâh, how long will he stay on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of Allâh, on that day which is like a year, will the prayers of one day suffice us?' He said: 'Make an estimate of time (and then observe prayer).' We said: 'How fast will he move through the earth?' He said: 'Like a rain cloud driven by the wind.' He said: 'He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of

رَسُولَ اللَّهِ وَمَا لُبُّهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا. يَوْمٌ كَسَنَةٍ. وَيَوْمٌ كَشَهْرٍ. وَيَوْمٌ كَجُمُعَةٍ. وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» فُلْنَا: يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَتِ، نَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «فَأَقْدُرُوا لَهُ قَدْرَهُ». قَالَ، فُلْنَا: فَمَا إِسْرَاعُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْعَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ». قَالَ: «فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرُ. وَيَأْمُرُ الْأَرْضَ أَنْ تَنْتِجَ فَتَنْتِجُ. وَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ دُرَى وَأَسْبَعَهُ ضُرُوعًا وَأَمَدَهُ حَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ. فَيَصْرِفُ عَنْهُمْ. فَيُضْحِكُونَ مُمَجَلِينَ. مَا بِأَيْدِيهِمْ شَيْءٌ. ثُمَّ يَمُرُّ بِالْحَرَبِةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ. فَيَنْطَلِقُ. فَتَبَعَهُ كُنُوزُهَا كَيْمَا سَبَبِ النَّحْلِ. ثُمَّ يَدْعُو رُجُلًا مُمْتَلِكًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً، فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةَ الْعَرَضِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ يَتَهَلَّلُ وَجْهَهُ يَضْحَكُ. فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ بَعَثَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ، شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَتْفَيْهِ عَلَى أَجْحِيحَةِ مَلَكَيْنِ، إِذَا طَاطَأَ رَأْسَهُ قَطْرٌ. وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ. وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَنْطَلِقُ حَتَّى يُدْرِكُهُ عِنْدَ بَابِ لُدٍّ، فَيَقْتُلُهُ. ثُمَّ يَأْتِي نَبِيَّ اللَّهِ عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ.

bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allâh will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two *Mahrud*,<sup>[1]</sup> resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and will catch up with him (the *Dajjâl*) at the gate of Ludd, and will kill him. Then the Prophet of Allâh 'Eisa will come to some people whom Allâh has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allâh will reveal to him: "O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety." Then Gog and Magog will emerge and they will, as Allâh describes, "swoop down

فَيَمْسَحُ وُجُوهُهُمْ وَيُحْدِثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ: يَا عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي. لَا يَدَانِي لِأَحَدٍ بِقِتَالِهِمْ. فَأَخْرَزُ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ، كَمَا قَالَ اللَّهُ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلَهُمْ عَلَى بُحَيْرَةِ الطَّبْرِيَّةِ. فَيَسْرُبُونَ مَا فِيهَا. ثُمَّ يَمُرُّ آخِرَهُمْ فَيَقُولُونَ: لَقَدْ كَانَ فِي هَذَا مَاءٌ، مَرَّةً. وَيَحْضُرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ. حَتَّى يَكُونَ رَأْسُ النُّورِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ. فَيَرْعَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ إِلَى اللَّهِ. فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ. فَيُضَيِّحُونَ فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ. وَيَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ فَلَا يَجِدُونَ مَوْضِعَ شِبِيرٍ إِلَّا قَدْ مَلَأَهُ زَهْمُهُمْ وَتَنَّتُهُمْ وَدَمَائُهُمْ. فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ. فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُحْتِ. فَتُحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ. ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لَا يَكُونُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ. فَيَسْأَلُهُ حَتَّى يَتْرُكَهُ كَالرَّالِقَةِ. ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِيي تَمَرْتِكِ. وَرُدِّي بَرَكَّتِكِ. فَيُؤَمِّدُ تَأْكُلُ الْعِصَابَةَ مِنَ الرُّمَانَةِ. فَتَشْبِعُهُمْ. وَتَسْتَظِلُّونَ بِحُفَّتِهَا. وَيَبَارِكُ اللَّهُ فِي الرُّسُلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ تَكْفِي الْقِتَامَ مِنَ

[1] *Mahrud*; the scholars differ over its exact description. Nawawi said it is a garment dyed with Wars and then Saffron, in *Lisânul-'Arab (Hurud)*: "A plant used for dyeing, and it is said that it is turmeric. *Mahrud* and *Muharrad* is a garment dyed yellow with *Hurud*."

from every mound.”<sup>[1]</sup> The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: “There was water here once.” The Prophet of Allâh, ‘Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinâr are to any one of you today. Then, the Prophet of Allâh, ‘Eisa and his companions will supplicate Allâh. Then Allâh will send a worm in their necks and the next morning they will all die as one. The Prophet of Allâh ‘Eisa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allâh, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allâh wills. Then Allâh will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: “Bring forth your fruits and bring back your blessing.” On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allâh will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be

النَّاسِ وَاللَّفْحَةَ مِنَ الْبَقْرِ تَكْفِي الْقَبِيلَةَ.  
وَاللَّفْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخْدَ. فَبَيْنَمَا هُمْ  
كَذَلِكَ، إِذْ بَعَثَ اللَّهُ عَلَيْهِمْ رِيحًا طَيِّبَةً.  
فَتَأْخُذُ تَحْتَ أَبْطَاهِمُ. فَتَقْبِضُ رُوحَ كُلِّ  
مُسْلِمٍ. وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارِجُونَ، كَمَا  
تَتَهَارِجُ الْحُمُرُ. فَعَلَيْهِمْ تَقْوَمُ السَّاعَةُ».

[1] *Al-Anbiyâ'* 21:96.

sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allāh will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.”

(*Sahih*)

تخریج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح: ۱۱۰/۲۹۳۷ من حديث ابن جابر به.

**Comments:**

- a. Raining or being struck with famine is a trial just as showing Paradise, Hell or bringing a dead person to life are his trials.
- b. The system of day and night is suspended temporarily during the time when the Antichrist appears.
- c. Prayers of one year should be performed in the day which will be equal to one year, and the time of every prayer should be estimated. This ruling proves that at that time people will have means through which they will be able to decide accurate times. It also predicates the inventions of watches.
- d. ‘Eisa (Jesus) is alive in heavens. This fact is agreed upon by all Muslims, as it is agreed upon that he will be sent down again on the earth. Mirza Ghulām Ahmad Qādiyāni and his followers do not agree with this fact.
- e. *Dajjāl* is also called *Masih* but he is not the true *Masih*; the true *Masih* is ‘Eisa (Jesus) ﷺ, who will kill him.
- f. Gog and Magog will be very strong physically and great in numbers. So, human beings cannot fight them.
- g. ‘Eisa (Jesus) ﷺ will die in Al-Madinah, and will be buried besides the Prophet ﷺ.

4076. It was narrated from Nawwās bin Sam‘ān that the Messenger of Allāh ﷺ said: “The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years.” (*Sahih*)

٤٠٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِي: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نَفْعٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيُوقَدُ الْمُسْلِمُونَ، مِنْ قِيسِي بِأَجُوجَ وَمَاجُوجَ وَنَشَابِيهِمْ وَأَثَرِ سِتِّهِمْ، سَبْعَ سِنِينَ».

تخریج: [صحیح] انظر الحديث السابق.

### Comments:

- a. This shows the great population and weaponry of Gog and Magog.  
b. Their weapons are used as fuel, since Muslim will no longer need to continue *jihād* because all people will accept Islam as their religion.

**4077.** It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ addressed us, and most of his speech had to do with telling us about *Dajjâl*. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allâh created the offspring of Âdam, that will be greater than the tribulation of *Dajjâl*. Allâh has not sent any Prophet but he warned his nation about *Dajjâl*. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you, then each man must fend for himself and Allâh will take care of every Muslim on my behalf. He will emerge from Khallah, between Shâm and 'Irâq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying "I am a Prophet," and there is no Prophet after me. Then the second time he will say: "I am your Lord." But you will not see your Lord until you die.

٤٠٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، أَبِي رَافِعٍ، عَنْ أَبِي زُرْعَةَ السَّيِّئَانِيِّ، يَحْيَى ابْنَ أَبِي عَمْرٍو، [عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ] عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ ﷺ فَكَانَ أَكْثَرَ حَطْبِيهِ حَدِيثًا حَدَّثَنَا عَنْ الدَّجَالِ. وَحَدَّثَنَا. فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ: «إِنَّهُ لَمْ تَكُنْ فِتْنَةً فِي الْأَرْضِ، مُنْذُ دَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَالِ. وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَّرَ أُمَّتَهُ الدَّجَالِ. وَأَنَا آخِرُ الْأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الْأُمَمِ. وَهُوَ خَارِجٌ فِيكُمْ، لَا مَحَالَةَ. وَإِنْ يَخْرُجُ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجُ مِنْ بَعْدِي، فَكُلُّ امْرِئٍ حَجِيجٌ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِثُ بِيَمِينًا وَيَعِثُ شِمَالًا. يَا عِبَادَ اللَّهِ فَانْتَبِهُوا. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِلَّا هِيَ نَبِيِّ قَبْلِي. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيِّ وَلَا نَبِيَّ بَعْدِي. ثُمَّ يَتَّبِعُ فَيَقُولُ: أَنَا رَبُّكُمْ. وَلَا تَرَوْنِ رَبُّكُمْ حَتَّى تَمُوتُوا. وَإِنَّهُ أَعْوَرٌ. وَإِنْ رَبُّكُمْ لَيْسَ بِأَعْوَرَ. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ. وَإِنْ مِنْ فِتْنَتِهِ

He is one-eyed, and your Lord is not one-eyed, and written between his eyes is *Kâfir*. Every believer will read it, whether he is literate or illiterate. Part of his *Fitnah* will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allâh and recite the first Verses of *Al-Kahf*, then it will be cool and safe for him, as the fire was for Ibrâhim. Part of his *Fitnah* will be that he will say to a Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say: "Yes." Then two devils will appear to him in the form of his father and mother and will say: "O my son, follow him, for he is your Lord." And part of his *Fitnah* will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: "Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me." Then Allâh will resurrect him and the evil one will say to him: "Who is your Lord?" and he will say: "Allâh is my Lord, and you are the enemy of Allâh, you are the *Dajjal*. By Allâh, I have never had more insight about you than I have today." -

(An addition) Abul-Hasan Tanâfisi said: "Muhâribi told us:

أَنَّ مَعَهُ جَنَّةٌ وَنَارًا. فَكَارَهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. فَمَنْ ابْتَلَى بِنَارِهِ، فَلَسْتَعَثَّ بِإِلَهِهِ وَلَقِرَأَ فَوَاتِحَ الْكُتُبِ. فَتَكُونُ عَلَيْهِ بَرْدًا وَسَلَامًا. كَمَا كَانَتْ النَّارُ عَلَى إِبْرَاهِيمَ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ - لِأَعْرَابِيٍّ: أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَمْتَلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولَانِ: يَا بَنِيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ. وَإِنْ مِنْ فِتْنَتِهِ أَنْ يُسَلِّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا، وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يَلْقَى شَيْئَتَيْنِ. ثُمَّ يَقُولُ: انظُرُوا إِلَيَّ عَبْدِي هَذَا. فَإِنِّي أَبْعَثُهُ الْآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَمْتَلُ اللَّهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَأَنْتَ عَدُوُّ اللَّهِ. أَنْتَ الدَّجَالُ. وَاللَّهُ مَا كُنْتُ، بَعْدُ، أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ».

قَالَ أَبُو الْحَسَنِ الطَّنَافِسِيُّ: فَحَدَّثَنَا الْمُحَارِبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ الرَّجُلُ أَرْفَعُ أُمَّتِي دَرَجَةً فِي الْحَيَّهِ».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَاللَّهِ مَا كُنَّا نَرَى ذَلِكَ الرَّجُلَ إِلَّا عُمَرَ بْنِ الْخَطَّابِ. حَتَّى مَضَى لِسَبِيلِهِ.

قَالَ الْمُحَارِبِيُّ: ثُمَّ رَجَعْنَا إِلَى حَدِيثِ أَبِي رَافِعٍ. قَالَ: «وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمَطِّرَ فَمَطِطِرَ. وَيَأْمُرَ الْأَرْضَ أَنْ تُنْبِتَ فَنُتِبَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ



'Ubaidullâh bin Al-Walid Al-Wassâfi told us, from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'That man will be the highest in status in my nation in Paradise.'" -

He said: "Abu Sa'eed said: 'By Allâh, we did not think that man would be anyone other than 'Umar bin Khattâb, until he passed away. -

Muhâribi said: "Then we went back to the narration of Abu Râfi'." He said: - 'Part of his *Fitnah* will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his *Fitnah* will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his *Fitnah* will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end

فَيَكْذُبُونَهُ. فَلَا تَبْقَى لَهُمْ سَائِمَةٌ إِلَّا هَلَكَتْ. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيَصَدَّقُونَهُ. فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَيَمْطُرُ. وَيَأْمُرُ الْأَرْضَ أَنْ تَنْبِتَ فَيَنْبِتُ. حَتَّى تَرُوحَ مَوَاشِيَهُمْ، مِنْ يَوْمِهِمْ ذَلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدْرَهُ ضُرُوعًا. وَإِنَّهُ لَا يَبْقَى شَيْءٌ مِنَ الْأَرْضِ إِلَّا وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلَّا مَكَّةَ وَالْمَدِينَةَ. لَا يَأْتِيهِمَا مِنْ نَقَبٍ مِنْ بَقَائِهِمَا إِلَّا لَقِيَتْهُ الْمَلَائِكَةُ بِالسُّيُوفِ صَلْتَةً. حَتَّى يَنْزِلَ عِنْدَ الظَّرْبِ الْأَحْمَرِ، عِنْدَ مُنْقَطِعِ السَّبْحَةِ. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ. فَلَا يَبْقَى مُنَافِقٌ وَلَا مُنَافِقَةٌ إِلَّا خَرَجَ إِلَيْهِ. فَتَنْفِي الْحَبَّتَ مِنْهَا كَمَا يَنْفِي الْكَبِيرُ حَبَّتَ الْحَدِيدِ. وَيُدْعَى ذَلِكَ الْيَوْمَ يَوْمَ الْخَلَاصِ».

فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكْرِ: يَا رَسُولَ اللَّهِ فَأَيَّنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ. وَجُلُوهُمْ بَيْتَ الْمَقْدِسِ. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. فَيَبْتِنَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمْ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذَلِكَ الْإِمَامُ يَنْكُصُ، يَمْشِي الْفَقْرَى، لِيَتَقَدَّمَ عِيسَى يُصَلِّيَ بِالنَّاسِ. فَيَضَعُ عِيسَى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمَ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ. فَإِذَا انْصَرَفَ، قَالَ عِيسَى عَلَيْهِ السَّلَامُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَالُ مَعَهُ سَعُونَ أَلْفَ يَهُودِيٍّ. كُلُّهُمْ ذُو

of the marsh. Then Al-Madinah will be shaken with its people three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.'

"Umm Sharik bint Abi 'Akar said: 'O Messenger of Allâh, where will the 'Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in *Subh* prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the *Iqâmah* was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa ﷺ will say: "Open the gate." So they will open it and behind it will be *Dajjâl* with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When *Dajjâl* looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa ﷺ will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of

سَيْنِ مَحَلِّي وَسَاحٍ. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِبًا. وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْعِيِّ فَيَقْتُلُهُ، فَيَهْرِمُ اللَّهُ الْيَهُودَ، فَلَا يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللَّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلَّا أَطَقَ اللَّهُ ذَلِكَ الشَّيْءَ، لَا حَجَرَ وَلَا شَجَرَ وَلَا حَائِطٌ وَلَا دَابَّةً - إِلَّا الْمَرْقَدَةَ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لَا تَنْطَلِقُ - إِلَّا قَالَ: يَا عَبْدَ اللَّهِ الْمُسْلِمِ هَذَا يَهُودِيٌّ. فَتَمَالَ أَقْتَلُهُ.

قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً. السَّنَةُ كِبْصِفِ السَّنَةِ. وَالسَّنَةُ كَالشَّهْرِ. وَالشَّهْرُ كَالْمُجْمَعَةِ. وَأَخْرَجَ أَيَّامَهُ كَالشَّرْرَةِ. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ. فَلَا يَبْلُغُ بِأَبِهَا الْآخَرَ حَتَّى يُمْسِيَ» فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي فِي تِلْكَ الْأَيَّامِ الْقِصَارِ؟ قَالَ: «تَقْلُدُونَ فِيهَا الصَّلَاةَ كَمَا تَقْلُدُونَهَا فِي هَذِهِ الْأَيَّامِ الطَّوَالِ، ثُمَّ صَلُّوا» قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِي أُمَّتِي حَكَمًا عَدْلًا، وَإِمَامًا مُسَيِّطًا. يَدُقُّ الصَّلِيبَ، وَيَذْبَحُ الْخَنْزِيرَ. وَيَضَعُ الْحِزْيَةَ. وَيَتْرُكُ الصَّدَقَةَ، فَلَا يَسْعَى عَلَى شَاةٍ وَلَا بَعِيرٍ. وَتَرْفَعُ السُّحْنَاءُ وَالنَّبَاغُصُ. وَتَنْزِعُ حَمَةً كُلُّ ذَاتِ حَمَةٍ، حَتَّى يَدْخُلَ الْوَلِيدُ يَدَهُ فِي فِي الْحَيَّةِ، فَلَا تَضْرِبُهُ، وَتَفْرُ الْوَلِيدَةُ الْأَسَدَ، فَلَا يَضْرِبُهَا، وَيَكُونُ الدُّبُّ فِي الْعَنَمِ كَأَنَّهُ كَلْبُهَا. وَتَمْلَأُ الْأَرْضُ مِنَ السَّلْمِ كَمَا يَمْلَأُ الْإِنَاءُ مِنَ

Ludd, and will kill him. Then Allāh will defeat the Jews, and there will be nothing left that Allāh has created which the Jews will be able to hide behind, except that Allāh will cause it to speak - no stone, no tree, no wall, no animal - except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: "O Muslim slave of Allāh, here is a Jew, come and kill him!"

"The Messenger of Allāh ﷺ said: 'His (the *Dajjāl*'s) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and will not reach its other gate until evening comes.' It was said: 'O Messenger of Allāh, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' The Messenger of Allāh ﷺ said: "Eisa bin Maryam عليه السلام, will be just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the *Jizyah* and charity will be left. No one will be appointed to (collect the *Zakāh*) of sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will

الماء، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً، فَلَا يُعْبَدُ إِلَّا اللَّهُ. وَتَضَعُ الْحَرْبُ أَوْزَارَهَا، وَتُسَلَبُ قُرَيْشٌ مُلْكُهَا، وَتَكُونُ الْأَرْضُ كَفَاتُورِ الْفِضَّةِ، تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ. حَتَّى يَجْتَمِعَ النَّفْرُ عَلَى الْقَطْفِ مِنَ الْعِنَبِ فَيَسْبِعُهُمْ. وَيَجْتَمِعُ النَّفْرُ عَلَى الرُّمَانَةِ فَتَسْبِعُهُمْ. وَيَكُونُ الثُّورُ بِكَذَا وَكَذَا، مِنْ الْمَالِ. وَتَكُونُ الْفَرَسُ بِالذُّرَيْهَمَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا يُرْخِصُ الْفَرَسُ؟ قَالَ: «لَا تُرَكَّبُ لِحَرْبٍ أَبَدًا» قِيلَ لَهُ: فَمَا يُلْعَبُ الثُّورُ؟ قَالَ: «تُحْرَتُ الْأَرْضُ كُلُّهَا. وَإِنْ قَبْلَ خُرُوجِ الدَّجَالِ ثَلَاثَ سَوَاتٍ شِدَادٍ، يُصِيبُ النَّاسَ فِيهَا جُوعٌ شَدِيدٌ. يَأْمُرُ اللَّهُ السَّمَاءَ فِي السَّنَةِ الْأُولَى أَنْ تَحْبِسَ ثَلَاثَ مَطَرًا. وَيَأْمُرُ الْأَرْضَ فَتَحْبِسَ ثَلَاثَ نَبَاتِهَا. ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ، فَتَحْبِسَ ثَلَاثِي مَطَرًا. وَيَأْمُرُ الْأَرْضَ، فَتَحْبِسَ ثَلَاثِي نَبَاتِهَا. ثُمَّ يَأْمُرُ اللَّهُ السَّمَاءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسَ مَطَرَهَا كُلَّهُ. فَلَا تَقْطُرُ قَطْرَةً. وَيَأْمُرُ الْأَرْضَ، فَتَحْبِسَ نَبَاتَهَا كُلَّهُ، فَلَا تُنْبِتُ خَضِرَاءً. فَلَا تَبْقَى ذَاتٌ ظَلْفٍ إِلَّا هَلَكَتْ، إِلَّا مَا شَاءَ اللَّهُ». قِيلَ: فَمَا يُعِيشُ النَّاسَ فِي ذَلِكَ الزَّمَانِ؟ قَالَ: «التَّهْلِيلُ وَالتَّكْبِيرُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ، وَيَجْرَى ذَلِكَ عَلَيْهِمْ مَجْرَى الطَّعَامِ».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ أَبَا الْحَسَنِ الطَّنَافِيسِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ الْمُحَارِبِيَّ يَقُولُ: يَنْبَغِي أَنْ يُدْفَعَ هَذَا

not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allâh. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Âdam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few Dirham.' They said: 'O Messenger of Allâh, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before *Dajjâl* appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allâh will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a

الْحَدِيثُ إِلَى الْمُؤَدَّبِ، حَتَّى يُعَلِّمَهُ الصَّيَّانَ  
فِي الْكِتَابِ.

single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allāh wills.' It was said: 'What will the people live on at that time?' He said: '*Tahlil*,<sup>[1]</sup> *Takbir*, *Tasbih* and *Tahmid*. That will take the place of food for them.'"

Abu 'Abdullāh (Ibn Mājah) said: "I heard Abul-Hasan Tanāfisi say: 'I heard 'Abdur-Rahmān Al-Muhāribi say: "This *Hadith* should be sent to every teacher so that they can teach it to the children in the schools.'" (*Da'if*)

تخريج: [إسناده ضعيف] فيه علتان: عن عنة المحاربي، وضعف إسماعيل بن رافع، وحديث أبي سعيد أيضًا ضعيف، أخرجه أبو داود، الملاحم، باب خروج الدجال، ح: ٤٣٢٢ به مختصراً جداً، وإسناده هذه القطعة حسن.

### Comments:

- Some matters mentioned in this *Hadith* are also mentioned in other Sound *Ahadith*.
- This *Hadith* proves that even after 'Eisa ﷺ descends, the local *Imām* will lead people in prayers, and 'Eisa ﷺ will perform prayers following him; this is not correct. A narration of *Sahih Muslim* reads: "The *Iqāmah* for prayer is called while they will be preparing for the battle with the *Dajjāl* and at that time Jesus ﷺ, son of Mary, descends and will lead them in prayer." (*Sahih Muslim*: 289).

**4078.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hour will not begin until 'Eisa bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it." (*Sahih*)

٤٠٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُفْسِطًا، وَإِمَامًا عَدْلًا. فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِزْيِرَ، وَيَضَعُ الْحِزْبَةَ،

[1] *Tahlil*: saying *Lā ilāha illallāh* (None has the right to be worshiped but Allāh). *Takbir*: saying *Allāhu Akbar* (Allāh is the Most Great); *Tasbih*: saying *Subhān-Allāh* (Glory is to Allāh); *Tahmid*: saying *Al-hamdu Lillāh* (All praise is to Allāh).

وَيَقْبِضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ.

تخريج: أخرجه البخاري، المظالم، باب كسر الصليب وقتل الخنزير، ح: ٢٤٧٦، ومسلم، الإيمان، باب نزول عيسى بن مريم حاكمًا... الخ، ح: ١٥٥ عن ابن أبي شيبة من حديث سفیان . به .

**Comments:**

- a. Till this time the Islamic ruling is that Jews and Christians are free to remain on their religions under an Islamic government, provided they surrender to the Islamic government and pay the *Jizyah*. This *Hadith* proves that this ruling will continue till the descent of Jesus. After his descent he will not accept *Jizyah*; rather they have to either accept Islam or go to war against him to die.
- b. This *Hadith* clearly rejects the claim of Mirza Ghulām Ahmad Qādiyāni .

**4079.** It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ said: "Gog and Magog people will be set free and they will emerge as Allāh says: "swoop(ing) down from every mound."<sup>[1]</sup> They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: 'There was once water in this place.' They will prevail over the earth, then their leader will say: 'These are the people of earth, and we have finished them off. Now let us fight the people of heaven!' Then one of them will throw his spear towards the sky, and it will come back down smeared with

٤٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُرْسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَاصِمُ ابْنُ عَمْرٍو بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَيْدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُفْتَحُ بِأَجُوجَ وَمَاجُوجَ. فَيَخْرُجُونَ كَمَا قَالَ اللَّهُ تَعَالَى: «وَهُمْ مِنْ كُلِّ حَدْبٍ يَسْأَلُونَ» [الأنبياء: ٩٦] فَيَعْمُونَ الْأَرْضَ. وَيَنْحَازُ مِنْهُمْ الْمُسْلِمُونَ، حَتَّى تَصِيرَ بَقِيَّةُ الْمُسْلِمِينَ فِي مَدَائِنِهِمْ وَحُصُونِهِمْ. وَيَضْمُونَ إِلَيْهِمْ مَوَاشِيَهُمْ، حَتَّى أَنْتَهُمْ لَيَمْرُونَ بِالنَّهْرِ فَيَشْرَبُونَهُ، حَتَّى مَا يَذُرُونَ فِيهِ شَيْئًا، فَيَمُرُّ آخِرُهُمْ عَلَى آتْرِهِمْ، فَيَقُولُ قَائِلُهُمْ: لَقَدْ كَانَ بِهَذَا الْمَكَانِ، مَرَّةً مَاءٌ. وَيَطْهَرُونَ عَلَى الْأَرْضِ. فَيَقُولُ قَائِلُهُمْ: هُوَ لِأَهْلِ الْأَرْضِ، قَدْ فَرَعْنَا مِنْهُمْ. وَكُنَّا نَزَلْنَا أَهْلَ السَّمَاءِ، حَتَّى إِنْ أَحَدَهُمْ لَيَهُزُّ حَرْبَتَهُ إِلَى السَّمَاءِ، فَتَرْجِعُ مُخَصَّبَةً بِالْدَمِ. فَيَقُولُونَ: قَدْ

[1] *Al-Anbiyā'* 21:96.

blood. And they will say: 'We have killed the people of heaven.' While they are like that, Allâh will send a worm like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them, and they will say: 'Who will sell his soul for the sake of Allâh and see what they are doing?' A man will go down, having prepared himself to be killed by them, and he will find them dead, so he will call out to them: 'Be of good cheer, for your enemy is dead!' Then the people will come out and will let their flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found."

(*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٧٧/٣ من حديث ابن إسحاق به، وصححه البوصيري، وابن حبان، ح: ١٩٠٩، والحاكم: ٤٠٢٤٥/٢، ٤٨٩٩/٤، ٤٩٠ الأول على شرط مسلم، ووافقه الذهبي.

### Comments:

- This *Hadith* shows thoroughly, that Gog and Magog are disbelievers, uncivilized and warlike nations.
- Their spears and arrows coming back with blood stains is a type of giving respite to them, and a way of granting them temporary happiness by Allâh.
- Cattle do not eat meat, but as the many incidents of that period are unusual, similarly, the animals will become accustomed to eating the meat of dead people and they will be able to digest the meat.

4080. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Gog and Magog

قَتَلْنَا أَهْلَ السَّمَاءِ. فَيَتَمَّا هُمْ كَذَلِكَ، إِذْ بَعَثَ اللَّهُ دَوَابَّ كَنَعَفِ الْجَرَادِ. فَتَأْخُذُ أَعْنَاقَهُمْ فَيَمُوتُونَ مَوْتَ الْجَرَادِ. يَرْكَبُ بَعْضُهُمْ بَعْضًا. فَيُصْبِحُ الْمُسْلِمُونَ لَا يَسْمَعُونَ لَهُمْ حِسًا. فَيَقُولُونَ: مَنْ رَجُلٌ يَشْرِي نَفْسَهُ، وَيَنْظُرُ مَا فَعَلُوا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يَمُتُوهُ. فَيَجِدُهُمْ مَوْتَى. فَيُنَادِيهِمْ: أَلَا أَبْشُرُوا. فَقَدْ هَلَكَ عَدُوُّكُمْ. فَيَخْرُجُ النَّاسُ وَيَحْلُونَ سَبِيلَ مَوَاشِيهِمْ. فَمَا يَكُونُ لَهُمْ رَعِيٌّ إِلَّا لُحُومُهُمْ. فَتَشْكُرُ عَلَيْهَا، كَأَحْسَنِ مَا شَكَرَتْ مِنْ نَبَاتٍ أَصَابَتْهُ قَطُّ.

٤٠٨٠ - حَدَّثَنَا أَرْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ. قَالَ: حَدَّثَنَا

people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allâh puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allâh wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allâh wills." So they will say: "If Allâh wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allâh will send a worm in the napes of their necks and kill them thereby." The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh." (*Sahih*)

أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ بِأَجْرٍ وَمَأْجُوجٍ يَحْفَرُونَ كُلَّ يَوْمٍ. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسْتَخَفِرُوهُ غَدًا. فَيُعِيدُهُ اللَّهُ أَشَدَّ مَا كَانَ. حَتَّى إِذَا بَلَغَتْ مَدَّتُهُمْ، وَأَرَادَ اللَّهُ أَنْ يَتَعَنَّهُمْ عَلَى النَّاسِ، حَفَرُوا. حَتَّى إِذَا كَادُوا يَرَوْنَ شُعَاعَ الشَّمْسِ، قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا. فَسْتَخَفِرُونَهُ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى. وَاسْتَنْوَأُوا. فَيَعُودُونَ إِلَيْهِ، وَهُوَ كَهَيْئَتِهِ حِينَ تَرَكُوهُ. فَيَحْفَرُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَنْشِفُونَ الْمَاءَ. وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِي حُصُونِهِمْ. فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ. فَيَرْجِعُ، عَلَيْهَا الدَّمُ الَّذِي احْتَفَظُوا. فَيَقُولُونَ: قَهَرْنَا أَهْلَ الْأَرْضِ، وَعَلَوْنَا أَهْلَ السَّمَاءِ. فَيَبْعَثُ اللَّهُ نَعْمًا فِي أَقْفَانِهِمْ فَيَقْتُلُهُمْ بِهَا».

قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنْ دَوَّابَّ الْأَرْضِ لَتَسْمَنَ وَتَشْكُرُ شُكْرًا مِنْ لُحُومِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، التفسير، [باب] ومن سورة الكهف، ح: ٣١٥٣ من حديث قتادة به، وقال: حسن غريب، وصححه البوصيري، وابن حبان، ح: ١٩٠٨، والحاكم على شرط الشيخين (٤/٤٨٨)، ووافقه الذهبي، وللحديث شواهد، راجع النهاية بتحقيقي، ح: ٣٤٨ إن شئت المزيد.

### Comments:

- a. Digging here means that they will try to make a hole in the wall but Allâh will not allow them to be successful in their efforts so, the wall once again



becomes thick as it was.

- b. Means are in the Hands of Allāh, without His will, success cannot be obtained, even when all the possible efforts are spent. So, a believer should have firm trust in Allāh.
- c. The Name of Allāh has so much blessings, that even non-believers (Gog and Magog people) mention Allāh's Name, the wall will not turn back as it was, and they will become successful in their purpose.

**4081.** It was narrated that 'Abdullāh bin Mas'ud said: "On the night on which the Messenger of Allāh ﷺ was taken on the Night Journey (*Isrā'*), he met Ibrāhīm, Musa and 'Eisa, and they discussed the Hour. They started with Ibrāhīm, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked 'Eisa bin Maryam, and he said: 'I have been assigned to some tasks before it happens.' As for as when it will take place, no one knows that except Allāh. Then he mentioned *Dajjāl* and said: 'I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: "swoop down from every mound."<sup>[1]</sup> They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allāh, and I will pray to Allāh to kill them. The earth will be filled with their stench and (the people) will beseech Allāh and I

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ  
ابْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ:  
حَدَّثَنِي جَبَلَةُ بْنُ سَحِيمٍ عَنْ مُؤَيَّرِ بْنِ عَفَّارَةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةَ  
أَسْرِي رَسُولِ اللَّهِ ﷺ، لَقِيَ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى، فَتَذَكَّرُوا السَّاعَةَ. فَبَدَأُوا بِإِبْرَاهِيمَ.  
فَسَأَلُوهُ عَنْهَا. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. ثُمَّ  
سَأَلُوهُ مُوسَى. فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ. فَرَدَّ  
الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ. فَقَالَ: قَدْ  
عُهِدَ إِلَيَّ فِيمَا دُونَ وَجِبَّتِهَا. فَأَمَّا وَجِبَّتُهَا فَلَا  
يَعْلَمُهَا إِلَّا اللَّهُ. فَذَكَرَ خُرُوجَ الدَّجَالِ. قَالَ:  
فَأَنْزِلُ فَأَقْتُلُهُ. فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ.  
فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ  
حَدَبٍ يَنْسِلُونَ. فَلَا يَمُرُّونَ بِمَاءٍ إِلَّا شَرِبُوهُ.  
وَلَا بِشَيْءٍ إِلَّا أَفْسَدُوهُ. فَيَجَارُونَ إِلَى اللَّهِ.  
فَادْعُوا اللَّهَ أَنْ يُبَيِّتَهُمْ. فَتَنْتِنُ الْأَرْضُ مِنْ  
رِجِحِهِمْ. فَيَجَارُونَ إِلَى اللَّهِ. فَادْعُوا اللَّهَ.  
فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ. فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي  
الْبَحْرِ. ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمدُّ الْأَرْضُ مَدَّ  
الْأَدِيمِ. فَعُهِدَ إِلَيَّ: مَتَى كَانَ ذَلِكَ، كَانَتْ  
السَّاعَةُ مِنَ النَّاسِ. كَالْحَامِلِ الَّتِي لَا يَدْرِي

[1] *Al-Anbiyā'* 21:96.

will pray to Allâh, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.”

(One of the narrators) ‘Awwâm said: “Confirmation of that is found in the Book of Allâh, where Allâh says: “Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound.”<sup>[1]</sup> (Sahih)

أَهْلَهَا مَتَى تَفْجَرُهُمْ يَوْلَادِهَا.

قَالَ الْعَوَّامُ: وَوَجِدَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: ﴿حَتَّىٰ إِذَا فُجِّحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾. [الأنبياء: ٩٦]

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣٧٥ من حديث العوام به، وصححه البوصيري، والحاكم (٢/٣٨٤)، والذهبي، ولم أر لمضعفه حجة \* مؤثر ثقة، وثقه المعتدل العجلي، وابن حبان وغيرهما.

### Chapter 34. The Appearance Of The Mahdi

(المعجم ٣٤) - بَابُ خُرُوجِ الْمَهْدِيِّ  
(التحفة ٣٤)

4082. It was narrated that ‘Abdullâh said: “While we were with the Messenger of Allâh ﷺ, some youngsters from Banu Hâshim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: ‘We still see something in your face that we do not like (to see).’ He said: ‘We are members of a Household for whom Allâh has chosen the

٤٠٨٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ أَقْبَلَ فِتْنَةً مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَأَاهُمُ النَّبِيُّ ﷺ، اعْرُورِقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَزَّالُ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ. فَقَالَ: «إِنَّا أَهْلُ بَيْتِ اخْتَارَ اللَّهُ لَنَا

[1] Al-Anbiyâ' 21:96.

Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.” (Da'if)

الْآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ  
بَعْدِي بَلَاءً وَتَشْرِيدًا وَنَطْرِيدًا. حَتَّى يَأْتِي قَوْمٌ  
مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ، فَيَسْأَلُونَ  
الْخَيْرَ، فَلَا يُعْطَوْنَهُ، فَيَقَاتِلُونَ فَيَنْصُرُونَ،  
فَيَعْطُونَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا  
إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلَأُهَا قِسْطًا كَمَا  
مَلَأُوهَا جَوْرًا. فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ،  
فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى التَّلَجِّ.

تخریج: [إسناده ضعيف] أخرجه ابن أبي شيبه: ۲۳۵/۱۵، ۲۳۶، ح: ۱۹۵۷۳ عن معاوية به، وانظر حديث: ۵۰۴ لحال يزيد، ولم تثبت متابعة الحكم له، وفي السند إليه عبدالله بن واهر رافضي خبيث متهم، وله طريق آخر موضوع عند الحاكم: ۴/۴۶۴.

4083. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'" (Da'if)

٤٠٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ:  
حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ: حَدَّثَنَا  
عَمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدِ الْعَمِيِّ، عَنْ  
أَبِي صَدِيقِ التَّاجِي، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
أَنَّ النَّبِيَّ ﷺ، قَالَ: «يَكُونُ فِي أُمَّتِي  
الْمَهْدِيُّ. إِنْ قَصَرَ، فَسَبْعٌ. وَإِلَّا فِسَبْعٌ. فَتَنْعَمُ  
فِيهِ أُمَّتِي نِعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ. فَوَيْلٌ  
أَكْلَهَا. وَلَا تَدْخُرُ مِنْهُمْ شَيْئًا. وَالْمَالُ يَوْمئِذٍ  
كُدُوسٌ. فَيَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ  
أَعْطِنِي. فَيَقُولُ: خُذْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفتن: ۵۳، ح: ۲۲۳۲ من حديث شعبة عن زيد العمي به، وقال: حسن، وتقدم حاله، ح: ۲۷۰۳، والحديث ضعيف من أجله.

**Comments:**

- a. The Mahdi will be a pious man from the descendants of Fâtimah ؑ. His name will be Muhammad, as the name of the Prophet ﷺ, and his father's name will be as the name of the Prophet's father. During his seven year's rule people will live in peace, safety and prosperity. (See *Jâmi' At-Tirmidhi*: 2231, *Sunan Abu Dâwud*: 4282).
- b. Many people claimed to be the Mahdi in the past, which was not correct. Therefore, some contemporary people denied the concept of coming of the Mahdi. It is not proper to deny a truth in order to reject a falsehood.

**4084.** It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I do not remember, then he said: "When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allâh, Mahdi." (*Da'if*)

٤٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ وَ أَحْمَدُ  
ابْنُ يُوسُفَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ  
سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ أَبِي  
قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْتُلُ عِنْدَ  
كَتْرِكُمْ ثَلَاثَةَ. كُلُّهُمْ ابْنُ خَلِيفَةٍ. ثُمَّ لَا يَصِيرُ  
إِلَىٰ وَاجِدٍ مِنْهُمْ. ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ  
جِبَلِ الْمَشْرِقِ. فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يَقْتُلْهُ قَوْمٌ».  
ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ. فَقَالَ: «فَإِذَا رَأَيْتُمُوهُ  
فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى النَّجَجِ. فَإِنَّهُ خَلِيفَةُ  
اللَّهِ الْمَهْدِيُّ».

تخریج: [إسناده ضعيف] أخرجه البيهقي في الدلائل (٥١٥/٦) من حديث عبدالرزاق به، وصححه البوصيري، والحاكم (٤/٤٦٣، ٤٦٤، ٥٠٢) على شرط الشيخين، ووافقه الذهبي، وصححه ابن كثير، وإسناده ضعيف لعنينة الثوري، ح: ١٦٢، ولبعض الحديث شواهد.

**4085.** It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Mahdi is one of us, the people of the Household. Allâh rectifying him in a single night." (*Hasan*)

٤٠٨٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا يَاسِينَ عَنْ إِبْرَاهِيمَ  
ابْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنَّا،  
أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ».

تخریج: [إسناده حسن] أخرجه ابن أبي شيبة: ١٥/١٩٧، ح: ١٩٤٩٠ عن الحفري به، وتابعه الفضل بن دكين عند أحمد: ١/٨٤ وغيره، وله شاهد ضعيف عند أبي داود، ح: ٤٢٩٠.

**Comments:**

'Rectifying him in a single night' means that he will repent sincerely, suddenly, and become righteous person, or he will get the required leadership qualities suddenly, and become eligible to rule people.

**4086.** It was narrated that Sa'eed bin Musayyab said: "We were with Umm Salamah and we were discussing Mahdi. She said: 'I heard the Messenger of Allâh ﷺ say: "Mahdi will be one of the descendants of Fâtimah." (Hasan)

٤٠٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ يَمَانَ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ. فَتَذَكَّرْنَا الْمَهْدِيَّ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ».

**تخريج:** [إسناده حسن] أخرجه أبوداود، المهدي: ١، ح: ٤٢٨٤ من حديث أبي المليح الرقي به، وأورده الحاكم في المستدرک: ٤/٥٥٧، وسكت عليه.

**Comments:**

Many things that are mentioned in the Shiites narrations are not correct, such as his disappearance in the cave of Samara, or possessing the Sword (Dhulfiqâr) or having the original Qur'ân, etc.

**4087.** It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh say: 'We, the sons of 'Abdul-Muttalib, will be the leaders of the people of Paradise: Myself, Hazmah. 'Ali, Ja'far, Hasan, Husain and Mahdi." (Da'if)

٤٠٨٧ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ زِيَادِ الْيَمَامِيِّ، عَنْ عِكْرَمَةَ بْنِ عَمَارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ، وَوَلَدُ عَبْدِ الْمُطَّلِبِ، سَادَةُ أَهْلِ الْجَنَّةِ. أَنَا وَحَمْرَةَ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ».

**تخريج:** [إسناده ضعيف] أخرجه الحاكم: ٣/٢١١ من حديث سعد به إلا أنه قال: عبدالله ابن زياد اليمامي، وهو الصواب، وضعفه البخاري، والجمهور \* وعكرمة مدلس وعنعن، وللحديث شاهد عند الخطيب: ٩/٤٣٤، وقال فيه: هذا الحديث منكر جداً، وهو غير ثابت، وفي إسناده غير واحد من المجهولين.

**4088.** It was narrated from 'Abdullâh bin Hârith bin Jaz' Az-Zabidi that the Messenger of Allâh ﷺ said: "People will come from the east, paving the way for Mahdi," meaning, for his rule. (Da'if)

٤٠٨٨ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ، وَابْنُ إِبْرَاهِيمَ بْنُ سَعِيدِ الْجَوْهَرِيُّ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ لَهْبَعَةَ عَنْ أَبِي زُرْعَةَ عَمْرُو بْنِ جَابِرِ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ جَزْءِ الرَّبِيعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُؤَيِّدُونَ لِلْمَهْدِيِّ» يَعْنِي سُلْطَانَهُ.

تخریج: [إسناده ضعيف] وضعفه البوصيري لضعف عمرو بن جابر \* وابن لهيعة تقدم، ح: ٣٣٠، وله شاهد ضعيف عند أبي نعيم في الحلية: ٥٣/٦.

**Chapter 35. The Fierce Battles**

(المعجم ٣٥) - بَابُ الْمَلَّاحِمِ  
(التحفة ٣٥)

**4089.** It was narrated that Jubair bin Nufair said: "Jubair said to me: 'Let's go to Dhu Mikhmar, who was a man from among the Companions of the Prophet ﷺ.' So I went with them and he asked him about the peace treaty (with the Romans). He said: 'I heard the Prophet ﷺ say: "The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: 'The Cross has prevailed.' Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove

٤٠٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانِ ابْنِ عَطِيَّةٍ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَوَلِدْتُ مَعَهُمَا. فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْمَرٍ، وَكَانَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَأَنْطَلَقْتُ مَعَهُمَا. فَسَأَلَهُ عَنِ الْهُدْنَةِ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «سَتُصَالِحُكُمْ الرُّومُ صُلْحًا آمِنًا. ثُمَّ تَغْرُونَ، أَنْتُمْ وَهُمْ، عَدَاؤًا. [فَتَنْصَرُونَ] وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَنْصَرُونَ. حَتَّى تَنْزِلُوا بِمَرْجِ ذِي تُلُولٍ. فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ الصَّلِيبِ الصَّلِيبَ، فَيَغْضَبُ الصَّلِيبَ، فَيَقُولُ: هَلَبَ الصَّلِيبُ. فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ. فَيَقُومُ إِلَيْهِ فَيَدْفَعُهُ. فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ، [فَيَجْتَمِعُونَ] لِلْمَلْحَمَةِ».

treacherous (breaking the treaty) (and will gather) for the fierce battle.” (*Sahih*)

Another chain with a similar report to which he added: “They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ [الدمشقي]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِإِسْنَادِهِ، نَحْوَهُ. وَزَادَ فِيهِ! فَيَجْتَمِعُونَ لِلْمَلْحَمَةِ فَيَأْتُونَ حَيْثُ تَحْتَ ثَمَانِينَ غَايَةً. تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الجهاد، باب في صلح العدو، ح: ٢٧٦٧، ٤٢٩٣ من حديث عيسى به، وصححه ابن حبان، ح: ١٨٧٤، ١٨٧٥، والحاكم: ٤٢١/٢، والذهبي، وقال البوصيري: إسناده حسن.

**Comments:**

- a. Christians have many sects which differ from each other. The numbers of the followers of these sects vary from country to country. Therefore, it is possible that some Christians' sects, due to the oppression of other sects, may cooperate with Muslims.
- b. The temporary peace agreement between Muslims and Christians cannot be a permanent one. They conceal hatred of Muslims in their hearts so, they may rise against Muslims whenever they get a chance for that.

**4090.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When the fierce battles take place, Allāh will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allāh will support His religion.” (*Hasan*)

٤٠٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَثْمَانُ بْنُ أَبِي الْعَائِكَةَ عَنْ سُلَيْمَانَ بْنِ حَبِيبِ الْمُخَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتِ الْمَلْحَمُ، بَعَثَ اللَّهُ بَعْتًا مِنْ الْمَوَالِي، هُمْ أَكْرَمُ الْعَرَبِ فَرَسًا وَأَجْوَدَهُ سِلَاحًا، يُؤَيِّدُ اللَّهُ بِهِمُ الدِّينَ».

تخريج: [إسناده حسن] أخرجه الحاكم: ٨٤٨/٤ من حديث عثمان به، وصححه علي شرط البخاري، ووافقه الذهبي على شرط مسلم، وقال البوصيري: هذا إسناده حسن، عثمان مختلف فيه قلت: وثقه الجمهور في غير علي بن يزيد الألهاني.

**Comments:**

Love of Islam and its adherence decreases among the old Muslims (those who are Muslims from generations) unlike the new Muslims, who adopt Islam with full conviction that it is the true and the best religion. So, they have strong enthusiasm to sacrifice themselves for Islam.

**4091.** It was narrated from Jâbir bin Samurah, that Nâfi' bin 'Utbah bin Abu Waqqâs narrated that the Prophet ﷺ said: "You will fight the Arabian Peninsula and victory will be granted by Allâh. Then you will fight the Romans and victory will be granted (by Allâh). Then you will fight *Dajjâl* and victory will be granted (by Allâh)."

Jâbir said: "*Dajjâl* will not appear until you have fought the Romans." (*Sahih*)

٤٠٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُبَيْدَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحَهَا اللَّهُ. ثُمَّ تَقَاتِلُونَ الرُّومَ فَيَفْتَحَهَا [اللَّهُ]، ثُمَّ تَقَاتِلُونَ الدَّجَالَ فَيَفْتَحَهَا [اللَّهُ]».

قَالَ جَابِرٌ: فَمَا يَخْرُجُ الدَّجَالُ حَتَّى تُفْتَحَ الرُّومُ.

تخریج: أخرجه مسلم، الفتن، باب ما يكون من فتوحات المسلمين قبل الدجال، ح: ٢٩٠٠ من حديث عبد الملك بن عمير به.

**Comments:**

- a. The Arabian Peninsula (the present day Saudi Arabia, Yemen, Hadramaut, Qatar, Kuwait, and a part of Iraq) was conquered in the era of the Prophet ﷺ. During the period of the caliphate Muslims were busy in wars with the Romans and Iran.
- b. Now Rome is a very important place for Christians, all Europe is influenced by its culture. However, Muslim-populated areas are struggling to get freedom.

**4092.** It was narrated from Mu'âdh bin Jabal that the Prophet ﷺ said: "The great fierce battle, the conquest of Constantinople and the emergence of *Dajjâl*, will all happen within seven months." (*Da'if*)

٤٠٩٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَ إِسْمَاعِيلُ بْنُ عَبَّاسٍ، قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ ابْنِ سَفْيَانَ بْنِ أَبِي مَرْيَمَ، عَنْ زَيْدِ بْنِ قُطَيْبِ السَّكُونِيِّ وَقَالَ الْوَلِيدُ: زَيْدُ بْنُ قُطَيْبَةَ، عَنْ أَبِي بَحْرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ، فِي سَبْعَةِ أَشْهُرٍ».

تخریج: [إسناده ضعيف] أخرجه أبو داود، الملاحم، باب في تواتر الملاحم، ح: ٤٢٩٥ من حديث أبي بكر بن أبي مريم به، وتقدم حاله، ح: ١٤٨٠، وحسنه الترمذي، ح: ٢٢٣٨ بقوله:



حسن غريب \* أبو بكر بن أبي مریم ضعیف، وشيخه مجهول، ويزيد مجهول الحال.

**4093.** It was narrated from 'Abdullâh bin Busr that the Messenger of Allâh ﷺ said: "Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of *Dajjâl* will come in the seventh." (Da'if)

تحريج: [إسناده ضعيف] أخرجه أبو داود، أيضاً، ح: ٤٢٩٦ من حديث بقية تقدم حاله، وابن أبي بلال لم يوثقه غير ابن حبان.

**4094.** It was narrated from Kathir bin 'Abdullâh bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the closest Muslim outpost will be at Baulâ.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijâz who do not fear the blame of anyone for the sake of Allâh. They will conquer Constantinople with *Tasbih* and *Takbir* and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "*Masih* has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.'" (Da'if)

٤٠٩٣ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا بَقِيَّةُ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ [عَنْ] ابْنِ أَبِي بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ، سِتُّ سِنِينَ، وَيَخْرُجُ الدَّجَالُ فِي السَّابِعَةِ».

٤٠٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مَيْثُونِ الرَّقِّيُّ: حَدَّثَنَا أَبُو يَعْقُوبَ الْمُحَنَّبِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَى مَسَالِحِ الْمُسْلِمِينَ بَبُولَاءٍ». ثُمَّ قَالَ: «يَا عَلِيُّ، يَا عَلِيُّ، يَا عَلِيُّ» قَالَ: يَا أَبِي وَأُمِّي قَالَ: «إِنَّكُمْ سَتَقَاتِلُونَ بَنِي الْأَصْفَرِ وَيَقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الْإِسْلَامِ، أَهْلُ الْحِجَازِ. الَّذِينَ لَا يَخَافُونَ فِي اللَّهِ لَوْمَةَ لَائِمٍ. فَيَمْتَسِحُونَ الْقُسْطُنطينِيَّةَ بِالتَّسْبِيحِ وَالتَّكْبِيرِ. فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا. حَتَّى يَقْتَسِمُوا بِالْأَرْمَسَةِ. وَيَأْتِي آتٍ يَقُولُ: إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلَادِكُمْ. أَلَا وَهِيَ كَذِبَةٌ. فَالْأَجْدُ نَادِمٌ، وَالتَّارِكُ نَادِمٌ».

تخریج: [إسناده ضعيف جداً] أخرجه الطبراني: ٢٥/١٧، ح: ٩ من حديث كثير به، ومن أجله ضعفه البوصيري، وانظر، حديث: ١٦٥ لحاله.

4095. It was narrated from 'Awf bin Mâlik Al-Ashja'i that the Messenger of Allâh ﷺ said: "There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops." (Sahih)

٤٠٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ: حَدَّثَنِي بَشْرُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: حَدَّثَنِي عَوْفُ بْنُ مَالِكِ الْأَشْجَعِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ هُدُنَةٌ، فَيَغْدِرُونَ بِكُمْ، فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا».

تخریج: [صحيح] تقدم، ح: ٤٠٤٢.

#### Comments:

For the comments on this *Hadith* see *Hadith*: 4042

### Chapter 36. The Turks

4096. It was narrated from Abu Hurairah, conveying it from the Prophet ﷺ: "The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes." (Sahih)

(المعجم ٣٦) - بَابُ التُّرْكِ (التحفة ٣٦)

٤٠٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا يَغَالَهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ».

تخریج: أخرجه البخاري، الجهاد، باب قتال الذين يتعلون الشعر، ح: ٢٩٢٩، ومسلم، الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... الخ، ح: ٥٧/٢٩٠٩ عن ابن أبي شيبه من حديث سفیان به.

4097. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not

٤٠٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، ذُلْفَ الْأَنْوَابِ، كَأَنَّ وُجُوهُهُمْ

begin until you fight people whose shoes are made of hair.”  
(*Sahih*)

تخریج: أخرجه البخاري، انظر الحديث السابق، ومسلم، الحديث السابق، ح: ۲۹۱۲ عن ابن أبي شيبة من حديث سفيان به.

4098. It was narrated that ‘Amr bin Taghlib said: “I heard the Prophet ﷺ say: ‘One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair.’”  
(*Sahih*)

تخریج: أخرجه البخاري، الجهاد، باب قتال الترك، ح: ۲۹۲۷ و ۳۵۹۲ من حديث جرير به.

4099. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allāh ﷺ said: “The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using leather shields and tying their horses to date-palm trees.”  
(*Sahih*)

تخریج: [صحيح] أخرجه أحمد: ۳/۳۱ عن عمار به، وتابعه أبو عبيدة عبد الملك بن معن عند ابن حبان، ح: ۱۸۷۲، وحسنه البوصيري، وله شواهد عند البخاري، ح: ۲۹۲۸، ۳۵۸۷، وغيره.

### Comments:

- Allāmah Baidāwi رحمه الله said: “The reason of comparing their faces to a shield is that their features will be flat, and their faces will be round. The expression of being ‘coated or plaited’ means that they will be fatty and fleshy.” (*Fathul-Bāri*, volume 6, page 743)
- Abu Hurairah رضي الله عنه said: “The *Hadith* means the people of Bāriz’; who are Kurds.” Allah knows best.

الْمَجَانُ الْمَطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا يَعَالَهُمُ الشَّعْرُ».

۴۰۹۸ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ عَنْ عَمْرِو بْنِ تَعْلَبٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تَقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ. كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ. وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تَقَاتِلُوا قَوْمًا يَتَّعِلُونَ الشَّعْرَ».

۴۰۹۹ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَجِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا صِبْغَارَ الْأَعْيُنِ، عِرَاضَ الْوُجُوهِ، كَأَنَّ أَعْيُنَهُمْ حَدَقُ الْجِرَادِ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ، يَتَّعِلُونَ الشَّعْرَ وَيَخْذُونَ الدَّرَقَ، يَرْبِطُونَ خَيْلَهُمْ بِالنَّخْلِ».