

“If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Hira will (safely reach Makkah and) perform the *Tawāf* of the Ka'bah, fearing none but Allāh.” I said to myself, “What will happen to the robbers of the tribe of Tai' who have spread evil through out the country?” The Prophet ﷺ further said, “If you should live long, the treasures of *Khosrau* will be opened (and taken as spoils).” I asked, “You mean *Khosrau*, son of *Hurmuz*?” He said, “*Khosrau*, son of *Hurmuz*; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allāh, on the Day of his Meeting with Him, and there will be no translator between him and Allāh to translate for him, and Allāh will say to him: ‘Didn’t I send a Messenger to convey Our Message (of Islāmic Monotheism) to you?’ He will say: ‘Yes.’ Allāh will say: ‘Didn’t I give you wealth and preferred you with favours?’ He will say: ‘Yes.’ Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.”

‘Adī further said: I heard the Prophet ﷺ saying, “Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word.” ‘Adī added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Hira till she performed the *Tawāf* of the Ka'bah, fearing none but Allāh. And I was one of those who opened (conquered) the treasures of *Khosrau*, son of *Hurmuz*. If you should live long, you will see what the Prophet Abul-Qāsim ﷺ had said: ‘A person will come out with a handful of gold...’ etc.

أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَنَاهُ  
آخَرَ فَشَكَا إِلَيْهِ قَطَعَ السَّبِيلِ، فَقَالَ:  
«يَا عَدِيُّ، هَلْ رَأَيْتَ الْحَيْرَةَ؟» قُلْتُ:  
لَمْ أَرَهَا، وَقَدْ أُنبِئْتُ عَنْهَا. قَالَ:  
«فَإِنْ طَالَتْ بِكَ حَيَاةٌ لَتَرِيَنَّ الطَّعِينَةَ  
تَرْتَجِلُ مِنَ الْحَيْرَةِ حَتَّى تَطُوفَ  
بِالْكَعْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ.»  
قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي: فَأَيُّ  
دُعَاؤِ طَيِّبٍ الَّذِينَ قَدْ سَعَرُوا الْبِلَادَ.  
«وَلَيْئِنْ طَالَتْ بِكَ حَيَاةٌ لَتُفْتَحَنَّ كُنُوزُ  
كَسْرَى»، قُلْتُ: كِسْرَى بِنُ هُرْمُزٍ؟  
قَالَ: «كَسْرَى بِنُ هُرْمُزٍ. وَلَيْئِنْ طَالَتْ  
بِكَ حَيَاةٌ لَتَرِيَنَّ الرَّجُلَ يُخْرُجُ مِلءَ  
كَفِّهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ  
مِنْهُ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ. وَلَيَلْقِيَنَّ  
اللَّهُ أَحَدَكُمْ يَوْمَ يَلْقَاهُ، وَلَيَسَّ بَيْنَهُ  
وَبَيْنَهُ تَرْجَمَانٌ يَتَرَجَّمُ لَهُ فَيَقُولَنَّ: أَلَمْ  
أُبْعَثْ إِلَيْكَ رَسُولًا فَيُبَلِّغَكَ؟ فَيَقُولُ:  
بَلَى، فَيَقُولُ: أَلَمْ أُعْطِكَ مَالًا  
وَأَفْضَلَ عَلَيْكَ؟ فَيَقُولُ: بَلَى، فَيَنْظُرُ  
عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ  
عَنْ يَسَارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ». قَالَ  
عَدِيُّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:  
«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. فَمَنْ لَمْ  
يَجِدْ شِقِّ تَمْرَةٍ فِكَلِمَةٍ طَيِّبَةٍ». قَالَ  
عَدِيُّ: فَرَأَيْتَ الطَّعِينَةَ تَرْتَجِلُ مِنَ  
الْحَيْرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لَا تَخَافُ  
إِلَّا اللَّهَ، وَكُنْتُ فِيمَنْ افْتَسَحَ كُنُوزَ

كِسْرَى بْنِ هُرْمَزٍ، وَلَيْتَن طَالَتْ بِكُمْ  
حَيَاةً لَتَرَوْنَّ مَا قَالَ النَّبِيُّ أَبُو  
الْقَاسِمِ ﷺ: «يُخْرِجُ مِلءَ كَفِّهِ».

[راجع: ١٤١٣]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا  
أَبُو عَاصِمٍ: حَدَّثَنَا سَعْدَانُ بْنُ بَشِيرٍ:  
حَدَّثَنَا أَبُو مُجَاهِدٍ: حَدَّثَنَا مُجَلُّ بْنُ  
خَلِيفَةَ: سَمِعْتُ عَدِيًّا: كُنْتُ عِنْدَ  
النَّبِيِّ ﷺ.

3596. Narrated 'Uqba bin 'Amir رضي الله عنه: The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uḥud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my *Hauḍ* (*Al-Kauthar*) now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes."

٣٥٩٦ - حَدَّثَنِي سَعِيدُ بْنُ  
شُرْحَبِيلٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ  
أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ  
النَّبِيِّ ﷺ: خَرَجَ يَوْمًا فَصَلَّى عَلَى  
أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ  
انْصَرَفَ إِلَى الْمَنْبَرِ فَقَالَ: «إِنِّي  
فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ  
لَأَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ  
أُعْطِيتُ خَزَائِنَ مَفَاتِيحِ الْأَرْضِ وَإِنِّي  
وَاللَّهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا  
وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

3597. Narrated Usāma رضي الله عنه: Once, the Prophet ﷺ stood on one of the high buildings (of Al-Madīna) and said, "Do you see what I see? I see *Al-Fitan* (trials and afflictions) pouring among your houses like raindrops."

٣٥٩٧ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا  
ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ،  
عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشْرَفَ  
النَّبِيُّ ﷺ عَلَى أَطْمِ مِنَ الْأَطَامِ فَقَالَ:  
«هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى الْفِتْنَ  
تَقَعُ جِلَالَ بَيْوتِكُمْ مَوَاقِعَ الْقَطْرِ».

[راجع: ١٨٧٨]

**3598.** Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya’jūj and Ma’jūj (Gog and Magog) as large as this,” pointing with two of his fingers making a circle. Zainab said: I said, “O Allāh’s Messenger! Shall we be destroyed though amongst us there are pious people?” He said, ‘Yes, if *Al-Khabath*<sup>(1)</sup> increased<sup>(2)</sup>.’”

٣٥٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فِرْعَاءً يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ، فُنَحَّ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجُ وَمَأْجُوجُ مِثْلُ هَذَا» وَحَلَقَ بِأَصْبُعِهِ وَبِالْتِي تَلِيهَا. فَقَالَتْ زَيْنَبُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ». [راجع: ٣٣٤٦]

**3599.** Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ woke up and said, “Glorified be Allāh: What great (how many) treasures have been sent down, and what great (how many) *Al-Fitan* (trials and afflictions) have been sent down!”

٣٥٩٩ - وَعَنِ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ: أَنَّ أُمَّ سَلَمَةَ قَالَتْ: اسْتَيْقِظَ النَّبِيُّ ﷺ، فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ؟». [راجع: ١١٥]

**3600.** Narrated Sa’sa’a: Abū Sa’īd Al-Khudri رَضِيَ اللهُ عَنْهُ said to me, “I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh’s Messenger ﷺ saying, ‘A time will come upon the people when the best of a Muslim’s property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from *Al-Fitan*

٣٦٠٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بْنِ الْمَاجِشُونَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَتَتَّخِذُهَا فَأُضْلِحُّهَا وَأُضْلِحُّ رُعَاتَهَا، فَإِنِّي

(1) (H..3598). *Al-Khabath*: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islāmic Law. See *Fath Al-Bari*]

(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islāmic Law.

(trials and afflictions).”

**3601.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “There will be *Fitan* (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these *Fitan*, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it.”

[See Vol. 9, *Hadīth* No.7081, 7082]

**3602.** The same narration is reported by Abū Bakr, with the addition, “(The Prophet ﷺ said), ‘Among the *Ṣalāt* (prayer) there is a *Ṣalāt* (prayer) the missing of which will be to one like losing one's family and property.’”<sup>(1)</sup> (See H. 552, 553)

**3603.** Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Soon others will be preferred to you, and there will be things which you will not like.” The companions of the Prophet ﷺ asked, “O Allāh's Messenger!

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الْعَنَمُ فِيهِ خَيْرَ مَالِ الْمُسْلِمِ، يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ أَوْ سَعَفَ الْجِبَالِ فِي مَوَاقِعِ الْقَطْرِ، يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ». [راجع: ١٩]

٣٦٠١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ الْأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. وَمَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيُعِذْ بِهِ». [انظر: ٧٠٨١،

[٧٠٨٢

٣٦٠٢ - وَعَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعِ بْنِ الْأَسْوَدِ، عَنْ تَوْفَلِ بْنِ مُعَاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ مَنْ فَاتَهُ فَكَانَ مَأْوَى أُمَّةٍ وَمَالَهُ».

٣٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ ابْنِ وَهَبٍ، عَنْ ابْنِ مَسْعُودٍ عَنِ

(1) (H. 3602) The *Ṣalāt* (prayer) meant here is the *ʿAṣr* prayer.

What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh."

النَّبِيِّ ﷺ قَالَ: «سَتَكُونُ أَثَرَةً وَأُمُورٌ تُنْكَرُونَهَا»، قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تَوَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[نظر: ٧٠٥٢]

**3604.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "This branch from Quraish will ruin the people." The companions of the Prophet ﷺ asked, "What do you order us to do (then)?" He said, "I would suggest that the people should keep away from them."

٣٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُهْلِكُ النَّاسَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ»، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَرَلُوهُمْ». قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ أَبَا زُرْعَةَ. [انظر: ٣٦٠٥،

[٧٠٥٨]

**3605.** Narrated Sa'īd Al-Umawī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, "I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwān asked, "Youngsters?" Abū Hurairah said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

٣٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ الْأَمْوِيِّ، عَنْ جَدِّهِ قَالَ: كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ الْمُضْذَوِّقَ يَقُولُ: «هَلَاكُ أُمَّتِي عَلَى يَدَيِّ غِلْمَةٍ مِنْ قُرَيْشٍ»، فَقَالَ مَرْوَانُ: غِلْمَةٌ؟ قَالَ أَبُو هُرَيْرَةَ: إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ: بَنِي فُلَانٍ، وَبَنِي فُلَانٍ.

[راجع: ٣٦٠٤]

**3606.** Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ

٣٦٠٦ - حَدَّثَنَا يَحْيَى بْنُ

about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh has bestowed upon us the present good: will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e., little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh's Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allāh while you are still in that state."

مُوسَى: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْخَضْرَمِيُّ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّهُ سَمِعَ حَدِيثَهُ بِنِ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ. وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ. فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ». قُلْتُ: وَهَلْ بَعْدَ هَذَا الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ». قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيٍ تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ، دُعَاءٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَدَفُوهُ فِيهَا». قُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا؟ فَقَالَ: «هُمْ مِنْ جِلْدَتِنَا، وَتَتَكَلَّمُونَ بِالسِّيْتَانَا». قُلْتُ: فَمَا تَأْمُرُنِي أَنْ أُدْرِكَنِي ذَلِكَ؟ قَالَ: «تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَرِزْ تِلْكَ الْفِرْقَ كُلَّهَا وَتَوَّ أَنْ تَعْضُ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ». [النظر:

[٧٠٨٤، ٣٦٠٧

3607. Narrated Hudhaifa رضى الله عنه: My companions learned (something about) good

٣٦٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ

(through asking the Prophet ﷺ), while I learned (something about) evil (by asking the Prophet ﷺ about it, to save myself from it).

**3608.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Day of (Judgement) will not be established till there is a fight—war between two groups whose claims (to religion) will be the same."

**3609.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

**3610.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Banī Tamīm and said, "O Allāh's Messenger! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who offer *Ṣalāt* (prayer)

المُنْتَهَى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسٌ عَنْ حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: تَعَلَّمَ أَصْحَابِي الْخَيْرَ وَتَعَلَّمْتُ الشَّرَّ. [راجع: ٣٦٠٦]

٣٦٠٨ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِتْنَانِ دَعَاوَاهُمَا وَاحِدَةٌ». [راجع: ٨٥]

٣٦٠٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِتْنَانٌ فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَاوَاهُمَا وَاحِدَةٌ. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ». [راجع: ٨٥]

٣٦١٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ يَقْسِمُ قِسْمًا إِذْ أَتَاهُ ذُو الْمُخَوِّصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اغْدُلْ، فَقَالَ: «وَيْلَكَ،

in such a way that you will consider your *Salāt* (prayer) negligible in comparison to theirs and observe *Ṣaum* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islām as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Riṣāf* and see nothing: he would look at its *Naḍī* and see nothing, and he would look at its *Qudḥadh*<sup>(1)</sup> and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abū Sa'īd added: I testify that I heard this narration from Allāh's Messenger ﷺ, and I testify that 'Alī bin Abī Ṭālib fought with such people,<sup>(2)</sup> and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ حَبِثُ  
وَحَصِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»، فَقَالَ  
عُمَرُ: يَا رَسُولَ اللَّهِ، أَتَدْنُ لِي فِيهِ  
فَأَضْرِبُ عُنُقَهُ، فَقَالَ: «دَعُهُ فَإِنَّ لَهُ  
أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ  
صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ،  
يَقْرُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ،  
يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ  
مِنَ الرَّيْبَةِ. يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ  
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا  
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيهِ  
وَهُوَ قِدْحُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ  
يُنْظَرُ إِلَى قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ.  
قَدْ سَبَقَ الْفَرْثُ وَالِدَمَ. أَيْتُهُمْ رَجُلٌ  
أَسْوَدٌ إِحْدَى عَضْدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ  
أَوْ مِثْلُ الْبِضْعَةِ تَدْرَدُرُ، وَيَخْرُجُونَ  
عَلَى حِينِ فُرْقَةِ مِنَ النَّاسِ» قَالَ أَبُو  
سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا  
الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ  
أَنْ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا  
مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَمِسْ فَأْتِي  
بِهِ حَتَّى نَنْظُرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ  
ﷺ الَّذِي نَعْتُهُ. [راجع: ٣٣٤٤]

3611. Narrated 'Alī رضي الله عنه: I relate the narrations of Allāh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

٣٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ  
خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ

(1) (H. 3610) *Riṣāf*, *Naḍī* and *Qudḥadh* are the names of the different parts of an arrow.  
(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur'ān) and they will abandon Islām as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

عَلَيَّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتَكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَلَا تَأْخُذْ بِأَجْرٍ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذَبَ عَلَيْهِ. وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ حُدُوعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [انظر:

[٦٩٣٠، ٥٠٥٧]

**3612.** Narrated Khabbāb bin Al-Aratt: We complained to Allāh's Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his *Burd* (i.e., covering sheet). We said to him, "Would you seek help for us? Would you pray to Allāh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e., Islām) will prevail till a traveller from *Ṣan'ā* (in Yemen) to *Ḥaḍramaut* will fear none but Allāh, (not fear) a wolf as regards his sheep, but you (people) are hasty."

٣٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الْأَرْتِّ قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلَا تَسْتَنْصِرُ لَنَا؟ أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ: «كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُخْفَرُ لَهُ فِي الْأَرْضِ فَيَجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِيسَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيَسَّقُ بِأَثْنَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ. وَيُمَسِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتَمَنَّيَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّايِبُ مِنَ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ أَوْ

الذَّنْبِ عَلَى غَنَمِهِ، وَلِكِنَّاكُمْ  
تَسْتَعْجِلُونَ». [انظر: ٣٨٥٢، ٦٩٤٣]

**3613.** Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allāh's Messenger! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thābit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell."<sup>(1)</sup> The man went back and told the Prophet ﷺ that Thābit had said so-and-so. (The subnarrator, Mūsa bin Anas said, "The man went to Thābit again with glad tidings.") The Prophet ﷺ said to him, "Go and say to Thābit: 'You are not from the people of Fire, but from the people of Paradise.'"

٣٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
الله: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: حَدَّثَنَا  
ابْنُ عَوْنٍ قَالَ: أَنْبَأَنِي مُوسَى بْنُ  
أَنْسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ  
عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ  
قَيْسٍ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنَا  
أَعْلَمُ لَكَ عِلْمَهُ، فَاتَاهُ فَوَجَدَهُ جَالِسًا  
فِي بَيْتِهِ مُنْكَسًا رَأْسَهُ فَقَالَ: مَا  
شَأْنُكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ  
فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حِطَّ عَمَلُهُ  
وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ  
فَأخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا، فَقَالَ  
مُوسَى بْنُ أَنَسٍ: فَرَجَعَ الْمَرَّةَ الْآخِرَةَ  
بِإِشَارَةِ عَظِيمَةٍ، فَقَالَ: «أَذْهَبَ إِلَيْهِ،  
فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ  
وَلَكِنْ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٤٨٤٦]

**3614.** Narrated Al-Barā' bin 'Āzib رضي الله عنه: A man recited *Sūrat Al-Kahf* [in his *Ṣalāt* (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Ṣalāt* (prayer) with *Taslim*, but behold! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakina* (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur'ān." (See H. 5011)

٣٦١٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي  
إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ  
رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَرَأَ رَجُلٌ  
الْكَهْفَ فِي الدَّارِ الدَّابَّةُ فَجَحَلَتْ تَنْفِرُ  
فَسَلَّمَ الرَّجُلُ فإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ  
عَشِيْبَةٌ فَذَكَرَهُ النَّبِيُّ ﷺ فَقَالَ: «اقْرَأْ  
فُلَانٌ فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ أَوْ  
تَنَزَّلَتْ لِلْقُرْآنِ». [انظر: ٤٨٣٩، ٥٠١١]

(1) (H. 3613) Thābit is talking about himself using the third person singular instead of the first person.