

man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and everytime the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance. The most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of of spring colour. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up". The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men

فَانْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ التَّنُورِ - قَالَ: وَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ: - فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ، قَالَ: فَاظْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُوا، قَالَ: قُلْتُ لَهُمَا: مَا هَؤُلَاءِ؟ قَالَ: قَالَا لِي: انْطَلِقِ انْطَلِقِي، قَالَ: فَاظْلَعْنَا فَأَتَيْنَا عَلَى نَهْرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: - أَحْمَرٌ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْعُرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجْرًا فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجْرًا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقِ انْطَلِقِي، قَالَ: فَاظْلَعْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْأَةَ كَأَكْرَهَ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَّةً، فَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقِ انْطَلِقِي، فَاظْلَعْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةَ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ

to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet ﷺ further added, "My two companions (angels) said to me, 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allāh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he symbolises the one who studies the Qur'ān and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Ṣalāt* (prayers). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Ribā* (usury)<sup>(1)</sup> and the ugly looking man whom you saw near the fire, kindling it and going round it, is *Mālik*, the gatekeeper of Hell, and the tall man whom you saw in the garden, is *Ibrāhīm* (Abraham) and the children around him are those children who die with *Al-Fiṭrah* (the Islāmic Faith of

وَلَدَانِ رَأَيْتُهُمْ قَطُّ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ مَا هَؤُلَاءِ؟ قَالَ: قَالَا لِي: أَنْطَلِقِ انْطَلِقِي، قَالَ: فَأَنْطَلَقْنَا فَأَنْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَا لِي: ارْقِي، فَارْتَقَيْتُ فِيهَا، قَالَ: فَارْتَقَيْتَنَا فِيهَا فَأَنْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنِ فِضَّةٍ، فَاتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفَتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطْرٌ كَأَفْجَحٍ مَا أَنْتَ رَأَيْتَ، قَالَ: قَالَا لَهُمْ: أَذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ مِنَ الْبِيضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَ: قَالَا لِي: هَلْ فِيهِ جَنَّةٌ عَدْنٍ وَهَذَاكَ مَثْرُوكٌ، قَالَ: فَسَمَّا بَصْرِي صُعْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَا لِي: هَذَاكَ مَثْرُوكٌ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمَا، ذَرَانِي فَأَدْخَلَهُ، قَالَا: أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَا لِي: أَمَّا إِنَّا سَخْبِرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي

(1) (H.7047) *Ribā*: See the glossary.

Monotheism).’ ” The narrator added : Some Muslims asked the Prophet ﷺ, “O Allāh’s Messenger! What about the children of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ)?” The Prophet ﷺ replied, “And also the children of *Al-Mushrikūn*. The Prophet ﷺ added, “And my two companions added, “The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.’ ”

أَتَيْتَ عَلَيْهِ يُبْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ  
الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَبْنَاهُ عَنِ  
الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَّا الَّذِي أَتَيْتَ  
عَلَيْهِ يُسْرِسُرُ شِدْقَهُ إِلَى فَقَاهُ وَمَنْخَرَهُ  
إِلَى فَقَاهُ وَعَيْنُهُ إِلَى فَقَاهُ فَإِنَّهُ الرَّجُلُ  
يَعْدُو مِنْ بَيْنِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ  
الْآفَاقَ، وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعَرَاءُ  
الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُورِ فَهُمْ الزُّنَاةُ  
وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ  
عَلَيْهِ يَسْبُحُ فِي النَّهْرِ وَيُلْقِمُ الْحِجَارَةَ  
فَإِنَّهُ آكَلُ الرَّبَا. وَأَمَّا الرَّجُلُ الْكَرْبِيُّ  
الْمَرَاةَ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى  
حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ، وَأَمَّا  
الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ  
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ. وَأَمَّا الْوَلْدَانُ الَّذِينَ  
حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ». .  
قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا  
رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «وَأَوْلَادُ الْمُشْرِكِينَ.  
وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ  
حَسَنٌ وَشَطْرًا مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ  
خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا،  
تَجَاوَزَ اللَّهُ عَنْهُمْ».

92 – THE BOOK OF AL-FITAN  
(Trials and afflictions)

٩٢ - كتاب الفتن

(1) CHAPTER. Statement of Allāh تعالى: “And fear the *Fitnah* (trial and affliction) which affects not in particular (only) those among you who do wrong...” (V.8:25).

And the warning of the Prophet ﷺ against *Al-Fitan*.

7048. Narrated Asmā': The Prophet ﷺ said, “I will be at my *Haud* — Tank (*Al-Kauthar*) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, ‘My followers!’ It will be said, ‘You do not know, they turned apostates as renegades (deserted their religion).’”

Ibn Abī Mulaika said, “O Allāh, we seek refuge with You from turning on our heels from the (Islāmic) religion and from being put to trial.” (See H. 6587)

(١) باب ما جاء في قول الله تعالى: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾ [الأنفال: ٢٥] وما كان النبي ﷺ يحذر من الفتن

٧٠٤٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَتْ أَسْمَاءُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنَا عَلَى حَوْضِي أَنْظِرُ مَنْ يَرِدُ عَلَيَّ، فَيُؤْخَذُ بِنَاسٍ مِنْ دُونِي فَأَقُولُ: أُمَّتِي، فَيَقَالُ: لَا تَدْرِي مَسُوا عَلَى الْفَهْمَرَى».

قَالَ ابْنُ أَبِي مُلَيْكَةَ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا أَوْ نَفْتَنَ. [راجع: ٦٥٩٣]

7049. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “I am your predecessor at the *Al-Haud* — Tank (*Al-Kauthar*) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, ‘O Lord, my companions!’ It will be said to me, ‘You do not know what they did after you left, they introduced new things (heresies) in the religion after you.’”

٧٠٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَلْيُرْفَعَنَّ إِلَيَّ رِجَالُ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتَ لِأَنَاوِلِهِمْ اخْتَلَجُوا دُونِي، فَأَقُولُ: أَيُّ رَبِّ، أَصْحَابِي، فَيَقُولُ: لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ». [راجع: ٦٥٧٥]

7050, 7051. Narrated Sahl bin Sa'd: I heard the Prophet ﷺ saying, “I am your predecessor at *Al-Haud* — Tank (*Al-*

٧٠٥٠، ٧٠٥١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ

*Kauthar*), and whoever will come to it will drink from it; and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them.”

Abū Sa‘īd Al-Khudrī added that the Prophet ﷺ further said, “I will say these people are from me (i.e., they are my followers). It will be said, ‘You do not know what new changes and new things (heresies) they did after you.’ Then I will say, ‘Far removed (from mercy), far removed (from mercy), those who changed, did new things in (the religion) after me!’”

الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَدًا، لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرَفُهُمْ وَيَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ: قَالَ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَذَرِي مَا بَدَلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي». [راجع:

[٦٥٨٤، ٦٥٨٣

(2) CHAPTER. The statement of the Prophet ﷺ: “After me you will see things which you will disapprove of.”

Narrated ‘Abdullāh bin Zaid: The Prophet ﷺ said, “Be patient till you meet me at *Al-Haud* — Tank (*Al-Kauthar*).”

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «سَتَرُونَ بَعْدِي أُمُورًا تُنْكِرُونَهَا»،

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: قَالَ النَّبِيُّ ﷺ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

7052. Narrated ‘Abdullāh عنه رضي الله عنه: Allāh’s Messenger ﷺ said to us, “You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of.” They asked, “What do you order us to do, O Allāh’s Messenger (under such circumstances)?” He said, “Pay their rights to them (to the rulers) and ask your rights from Allāh.”

٧٠٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرُونَ بَعْدِي أَمْرًا وَأُمُورًا تُنْكِرُونَهَا». قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَدُوا

إِلَيْهِمْ حَقَّهُمْ وَسَلُّوا اللهُ حَقُّكُمْ».

[راجع: ٣٦٠٣]

**7053.** Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islāmic Period of Ignorance (i.e., as rebellious sinners). (See *Fath Al-Bari*)

٧٠٥٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنِ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَخْرَجٌ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً». [انظر:

[٧١٤٣، ٧٠٥٤]

**7054.** Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the *Al-Jamā’ah* (the Muslim group) [i.e., becomes separate from the company of the Muslims] even for a span and then dies, he will die as those who died in the Pre-Islāmic Period of Ignorance (as rebellious sinners).

٧٠٥٤ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عَثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعَطَّارِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً». [راجع: ٧٠٥٣]

[See *Fath-Al-Bārī*]

**7055.** Narrated Junāda bin Abū Umaiyya : We entered upon ‘Ubāda bin Aṣ-Ṣāmit while he was sick. We said, “May Allāh make you good and healthy, will you tell us a *Hadīth* you heard from the Prophet ﷺ and by which Allāh may benefit you.” He said, “The Prophet ﷺ called us and we gave him the *Bai’at* (pledge) for Islām.”

٧٠٥٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي ابْنُ وَهَبٍ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، فَقُلْنَا: أَضْلَحَكَ اللهُ، حَدَّثَ بِحَدِيثٍ يُنْفَعُ اللهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعَنَا. [راجع: ١٨]

**7056.** [H. 7055 contd.] “And among the conditions on which he took the pledge from us, was that we were to listen and obey (the

٧٠٥٦ - فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي

orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the Muslim ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open *Kufr* (disbelief) for which we would have a proof with us from Allāh.”

7057. Narrated Usaid bin Ḥuḍair : A man came to the Prophet ﷺ and said, “O Allāh’s Messenger! You appointed such and such person and you did not appoint me?” The Prophet ﷺ said, “After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.”

مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا،  
وَأَثَرَةَ عَلَيْنَا، وَأَنْ لَا تَنْزَاعَ الْأَمْرَ أَهْلَهُ  
«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنْ  
اللَّهِ فِيهِ بُرْهَانٌ». [انظر: ٧٢٠٠]

٧٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ  
عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ  
أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ:  
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا  
رَسُولَ اللَّهِ، اسْتَعْمَلْتَ فُلَانًا وَلَمْ  
تَسْتَعْمِلْنِي، قَالَ: «إِنَّكُمْ سَتَرُونَ بَعْدِي  
أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي».  
[راجع: ٣٧٩٢]

(3) CHAPTER. The statement of the Prophet ﷺ, “The destruction of my followers will be through the hands of foolish young men.”

7058. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : I heard the truthful and trusted by Allāh (i.e., the Prophet ﷺ) saying, “The destruction of my followers will be through the hands of young men from Quraysh.”

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «هَلَاكُ  
أُمَّتِي عَلَى يَدَيْ أَعْيِلِمَةِ سُفَهَاءَ»  
٧٠٥٨ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ  
سَعِيدِ بْنِ عَمْرُو بْنِ سَعِيدٍ قَالَ:  
أَخْبَرَنِي جَدِّي قَالَ: كُنْتُ جَالِسًا مَعَ  
أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ  
بِالْمَدِينَةِ وَمَعَنَا مَرْوَانُ، قَالَ أَبُو  
هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ الْمَضْدُوقَ  
يَقُولُ: «هَلَكَةُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ  
مِنْ قُرَيْشٍ»، فَقَالَ مَرْوَانُ: لَعَنَهُ اللَّهُ  
عَلَيْهِمْ غِلْمَةٌ، فَقَالَ أَبُو هُرَيْرَةَ: لَوْ  
شِئْتُ أَنْ أَقُولَ: بَنِي فُلَانٍ وَبَنِي فُلَانٍ  
لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى

بَنِي مَرَوَانَ حِينَ مَلَكَوا بِالشَّامِ فَإِذَا  
رَأَهُمْ غُلَمَانًا أَحَدَانًا قَالَ لَنَا: عَسَى  
هُؤُلَاءِ أَنْ يَكُونُوا مِنْهُمْ، قُلْنَا: أَنْتَ  
أَعْلَمُ. [راجع: ٣٦٠٤]

(4) CHAPTER. The statement of the Prophet ﷺ: “Woe to the Arabs from the great evil that is nearly, approaching them.”

7059. Narrated Zainab bint Jahsh رضي الله عنها: The Prophet ﷺ got up from his sleep with a flushed red face and said, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh). Woe to the Arabs, from the great evil that is nearly, approaching them. Today a gap has been made in the wall of Ya’jūj and Ma’jūj (Gog and Magog people) like this.” (Sufyān illustrated this by forming the number 90 or 100 with his fingers.) It was asked, “Shall we be destroyed, though there are righteous people among us?” The Prophet ﷺ said, “Yes, if *Al-Khabath*<sup>(1)</sup> increased.”

(٤) بَابُ قَوْلِ النَّبِيِّ ﷺ: «وَيْلٌ  
لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ»

٧٠٥٩ - حَدَّثَنَا مَالِكُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ  
الرُّهْرَبِيَّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ  
أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ  
بِنْتِ جَحْشِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا  
قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ  
مُحْمَرًا وَجْهَهُ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا  
اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ،  
فُتِحَ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجُ وَمَأْجُوجُ  
مِثْلَ هَذِهِ» وَعَقَدَ سُفْيَانُ تِسْعِينَ أَوْ  
مِائَةً. قِيلَ: أَنْهَلِكُ وَفِينَا الصَّالِحُونَ؟  
قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبَثُ».  
[راجع: ٣٣٤٦]

7060. Narrated Usāma bin Zaid رضي الله عنه: Once the Prophet ﷺ stood over one of the high buildings of Al-Madīna and then said (to the people), “Do you see what I see?” They said, “No.” He said, “I see *Al-Fitan* (trials and afflictions) falling among your houses as rain drops fall.”

٧٠٦٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا  
ابْنُ عُيَيْنَةَ، عَنِ الرَّهْرَبِيِّ.  
وَحَدَّثَنِي مُحَمَّدُ: أَخْبَرَنَا عَبْدُ  
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ  
الرُّهْرَبِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ  
زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ  
النَّبِيُّ ﷺ عَلَى أَطْمٍ مِنْ أَطَامِ الْمَدِينَةِ

(1) (H.7059) The word *Al-Khabath* is interpreted as illegal sexual intercourse, and illegitimate children and every kind of evil, i.e. the majority of people will indulge in evil deeds and act against Islāmic law. (See *Fath Al-Bārī*).

فَقَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟» قَالُوا:  
لَا، قَالَ: «فَإِنِّي لَأَرَى الْفِتْنَ تَقَعُ  
خِلَالَ بُيُوتِكُمْ كَوَقْعِ الْقَطْرِ».

[راجع: ١٨٧٨]

(٥) بَابُ ظُهُورِ الْفِتَنِ

(5) CHAPTER. The appearance of *Al-Fitan*  
(trials and afflictions).

7061. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :  
The Prophet ﷺ said, “Time will pass  
rapidly<sup>(1)</sup>, good deeds will decrease,  
miserliness will be thrown (in the hearts of  
the people), *Al-Fitan* (trials and afflictions)  
will appear and there will be much *Al-Harj*.”  
They said, “O Allāh’s Messenger! What is  
“*Al-Harj*?”” He said, “Killing! Killing!” [See  
Vol.8, *Hadūth* No.6037]

٧٠٦١ - حَدَّثَنَا عِيَّاشُ بْنُ  
الرَّوَيْدِ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا  
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ  
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:  
«يَتَفَارَبُ الزَّمَانُ وَيَنْقُصُ الْعَمَلُ،  
وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتْنُ وَيَكْثُرُ  
الْهَرْجُ». قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّمَا  
هُوَ؟ قَالَ: «الْقَتْلُ الْقَتْلُ». [راجع: ٨٥]  
وَقَالَ يُونُسُ وَشُعَيْبٌ وَاللَيْثُ وَابْنُ  
أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، عَنْ  
حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.  
٧٠٦٢، ٧٠٦٣ - حَدَّثَنَا مُسَدَّدٌ:

7062, 7063. Narrated ‘Abdullāh and Abu  
Mūsā: The Prophet ﷺ said, “Near the  
establishment of the Hour there will be days  
during which general ignorance will spread,  
(religious) knowledge will be taken away  
(vanish) and there will be much *Al-Harj*, and  
*Al-Harj* means killing.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ  
الْأَعْمَشِ، عَنْ سَقِيبِ قَالَ: كُنْتُ مَعَ  
عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَا: قَالَ  
النَّبِيُّ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ  
لَأَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ وَيُرْفَعُ فِيهَا  
الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ»، وَالْهَرْجُ:  
الْقَتْلُ. [انظر: ٧٠٦٤، ٧٠٦٥، ٧٠٦٦]

7064. Narrated Abū Mūsā: The Prophet  
ﷺ said, “Near the establishment of the Hour

٧٠٦٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:  
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا

(1) (H.7061) Because of indulging in the pleasures of the world and forgetting one’s duties towards Allāh.

there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj* in abundance, and *Al-Harj* means killing.”

**7065.** Narrated Abū Mūsā: The Prophet ﷺ said... (as above, *Hadīth* No. 7064). And *Al-Harj*, in the Ethiopian language, means killing.

شَقِيقٌ قَالَ: جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا، فَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ»، وَالْهَرْجُ: الْقَتْلُ. [راجع: ٧٠٦٣]

٧٠٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ. مِثْلَهُ. وَالْهَرْجُ بِلِسَانِ الْحَبَشَةِ: الْقَتْلُ. [راجع: ٧٠٦٣]

**7066.** Narrated ‘Abdullāh عنه رضي الله عنه: The Prophet ﷺ said, “Near the establishment of the Hour, there will be the days of *Al-Harj*, and the (religious) knowledge will be taken away (vanish i.e., by the death of religious scholars) and general ignorance will spread.”

Abū Mūsā said, “*Al-Harj*, in the Ethiopian language, means killing.”

٧٠٦٦ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ - وَأَخْبِيَهُ رَفَعَهُ - قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرْجِ، يَزُولُ فِيهَا الْعِلْمُ وَيُظْهَرُ فِيهَا الْجَهْلُ». قَالَ أَبُو مُوسَى: وَالْهَرْجُ: الْقَتْلُ بِلِسَانِ الْحَبَشَةِ. [راجع: ٧٠٦٢]

**7067.** Ibn Mas‘ūd added: I heard Allāh’s Messenger ﷺ saying, “(It will be) from among the most wicked people who will be living at the time when the Hour will be established.”

٧٠٦٧ - وَقَالَ أَبُو عَوَّانَةَ، عَنْ عاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْأَشْعَرِيِّ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ: تَعْلَمُ الْأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ ﷺ أَيَّامَ الْهَرْجِ؟ نَحْوَهُ.

وَقَالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تَذَرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ».