

# A Research Study On Kitabul-Fitan And Their Related Discussions In The Light Of Ghunyat Ul-Qari Sharh Sahih Ul-Bukhari

Nazeer Muhammad<sup>1</sup>, Dr. Gulzar Ali<sup>2</sup>, Dr. Saeed Shafiq<sup>3</sup>

<sup>1</sup> PhD research scholar, Department of Islamic Studies, Abdul Wali Khan University, Mardan Khyber Pakhtoonkhwa, Pakistan.

<sup>2</sup> Assistant Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan Khyber Pakhtoonkhwa, Pakistan.

<sup>3</sup> Assistant Professor, Islamic Studies, Higher Education Department, Khyber Pakhtoonkhwa, Pakistan.

## Abstract:

Imam Bukhari in his book "Al-Jam' Al-Sahih Al-Musnad Min Amoor Rasoolullah sallallaahu 'alaihi wa sallam and Sunnah" has brought a book titled "Kitab al-Fattan". In this book, Imam Bukhari has mentioned various trials, some of which have occurred while others have not yet occurred. Shaykh Muhammad Abdul Khaliq Bajauri in his Sharh "Ghanit al-Qari" has clarified the evidence of these temptations by determining what is meant by the mentioned temptation in the Hadith, or if there can be different possibilities in a temptation, what are those possibilities.

In this short research article, the proofs of these temptations have been clarified in light of Sheikh Muhammad Abdul Khaliq Bajauri's research. The method that has been adopted is that the title of each chapter is given which the explanation of Fitna of a Hadith has been considered necessary by the mentioned commentator and then the words of the Hadith that have been explained by the commentator have been brought under it. After that, the words of Shaarih have been explained in clear words, what and which fitnah are meant in Shaarih's opinion. In this way, Shaarih's research about temptation has been brought to the fore.

## Introduction:

The Sahih of Imam Bukhari has been given the title of Kitab Allah after Asah Al-Kitab. has served this book by keeping the requirements of his time in front.

Among the commentators of this book, Imam Al-Khattabi, Imam Kirmani<sup>1</sup>, Imam Qastalani<sup>2</sup>, Ibn Batal<sup>3</sup>, Sahih Al-Bukhari, Allama Kirmani's al-Kawakb al-Darari, Ibn Hajar's<sup>4</sup> Fateh al-Bari and Allama Aini.<sup>5</sup> is the most famous of Umdat al-Qari.

In Pakistan's Pakhtun Khawa province<sup>6</sup>, there have been many Muhaddithians, whose academic

ability, maturity of understanding, far-reaching vision and accurate thinking were considered exemplary, but due to their indolence and anonymity, their position and Scholarly work is generally hidden from view. Sheikh Muhammad Abdul Khaliq bin Maulana Syed Amir (Bajuri) 1275 AH according to 1858 AH is one of these personalities.

In this short article, we will try to present the words of this great Muhaddith of the recent past in the light of Imam Bukhari's Kitab al-Fatan and try to understand the present age in this context:





confused and the mind is confused. Therefore, the same point has been explained in another hadith.

"Surah Al-A'raf 7:187"

مَوْنًا مُرًّا فِي أَوَّلِ يَوْمٍ لَكُمْ فِيهِ كَلْبٌ  
 يَنْفَقُكُمْ وَمَوْنًا مُرًّا فِيهِ كَلْبٌ  
 مَوْنًا مُرًّا فِيهِ كَلْبٌ

مَوْنًا مُرًّا فِيهِ كَلْبٌ  
 مَوْنًا مُرًّا فِيهِ كَلْبٌ  
 مَوْنًا مُرًّا فِيهِ كَلْبٌ

“You will see great things, the awe and greatness of which will be greater in your hearts, and about which you will ask each other if there is any hadith of the Prophet (peace be upon him) about them”

In view of the horror of temptations, their greatness and very serious situation, it will become very difficult to remain on Islam and there will not be even a day's gap left before

leaving Islam, rather one will become a believer

in the morning and a disbeliever in the evening. He said in the hadith

لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ

“The reason for falling into these dangerous

temptations is not always wealth, but sometimes it is wealth and sometimes it is because of not distinguishing between truth and falsehood”

With the passage of time, the nature and reality of these long trials will be so embedded in the people that they will start considering truth as false and falsehood as truth, after which Sunnah will be considered innovation and innovation as Sunnah, as Hazrat Abdullah bin Masoud said.

مَنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 مَنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 مَنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ

occurs, the people suffering from the fitnah will continue to seek God's pleasure through the fitnah, understanding themselves on the open right.

لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ

“In the coming age, there will be severe

temptations like the darkness of a dark night, which will come one after the other, which will be similar to you like the faces of cows, and it will be difficult to distinguish them from each other.

For this reason, Hazrat Huzaifa bin Yaman (RA) used to ask the Prophet (PBUH) about matters of evil and temptation more than about good matters, so he said”

لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ  
 لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ لَمْ يَكُنْ يَتَّقِ عِلْمَ النَّبِيِّ

مَوْنًا مُرًّا فِيهِ كَلْبٌ  
 مَوْنًا مُرًّا فِيهِ كَلْبٌ

“People used to ask about the good and good deeds done by the Prophet ﷺ, and I used to ask about the evils and temptations, because of the fear that these temptations may not befall me and I should not fall into these temptations. Let it be clear that the Companions was so afraid of falling into these temptations, so how important is it for humanity, which has fallen into the temptations of the present day due to the distance from the time of revelation, to know these temptations, so that they themselves can avoid these present temptations and in the coming periods. Also be aware to avoid these temptations.

The Prophet ﷺ said about this

ومن يبحر الخبر يعطه، ومن يبق الش ربه 12

سَوَّاهٌ، ذَا نَبِيٍّ رَكْمٌ نَشِيءٌ لَيْلًا رَكَتٌ

313 will happen to you, when you <sup>السنن</sup> 9

fall into <sup>كَلَامَاتٍ</sup> 9 9 “What

such tribulations, due to the severity of which middle-aged people will grow old and children grow up. People will give these tribulations the status of sunnah, and if they ever get hurt, it will be said that the sunnah has been abandoned”

This situation will not happen at the time of any particular fitnah, but whenever any fitnah

Journal of Positive School Psychology  
“Whoever keeps searching for good deeds and

good deeds, they are given to him and whoever tries to avoid evil deeds, Allah Ta'ala keeps him away from evil and temptations. Hazrat Hasan Basri said about the hearts of the Companions”

هم أكبر ذلواً وألعمق علماً وأؤل  
بأولنا<sup>13</sup>

“In terms of goodness, the hearts of the Companions were more inclined towards good, and in terms of knowledge, their hearts were more profound and deep, while in terms of

society and residence, they were the least troublesome.

When those blessed people were more in need of hadiths related to temptations before the advent of temptations, were attracted to them, and were going to run away from temptations, even though those temptations had not yet occurred at that time, then we believe in our current circumstances. From these calamities to the neediest campaign.

Therefore, the Holy Prophet (peace and blessings of Allah be upon him) said that Hazrat Umar's door is the gate in front of the beginning of temptations because the shield before the temptations, beating like the waves of the sea, was his blessed self. However, he had also predicted that this door (i.e., Hazrat Umar's caste) would be broken and he would be martyred, after which the Ummah would be attacked by temptations. This is how it happened. [Narrated by a Muslim]. [Narrated by al-Bukhari and Muslims] Similarly, he said about Hazrat Ali that his fight will be for the right and his opponents will be against the unjust.”

**In addition to this, there are several traditions that clarify this point, so there is a tradition from Hazrat Abu Huraira**

حفظت من أَوَّلِ مَا أَحْبَبْتُ لِمَنْ دَنَا مِنِّي وَرَسُو لَنَا وَط  
 نَدَا نَبِيَّهُ بِعِزِّهِ وَأَعْرَضَ عَنِّي وَرَسُو لَنَا وَط  
 وَوُزِنُوا بِأَنْفُسِهِمْ  
 ق

knowledge from the Messenger of Allah, peace and blessings of Allah be upon him, I spread one pot of knowledge and if I start to spread the other pot, my neck will be cut off”

يَا عِزُّو سِنَةَ السَّنِينَ... وَيَعُوذُ مِنْ إِمَارَةِ الصَّبِيَّانِ 14

“O Allah! Give me death before the arrival of

sixty (60) Hijri, so that I will not have the rule and empire of children”

So the prayer of Hazrat Abu Hurairah was fulfilled, and he died before 60 Hijri. After the year 60 Hijri, during the reign of Yazid, the

took place. 4. The changing domestic and global conditions in the last century have attracted Muslims to hold firmly to all the branches of the whole religion and to pay attention to each one according to its importance, since this is the last Ummah. It is, and the Ummah has to be supervised by the scholars in light of the sayings of the Holy Prophet, peace and blessings be upon him, for the conditions that will come up to the Day of Judgement. So this matter is fully present in the hadith of Gabriel, and he mentioned two basic signs of the Day of Judgement in this hadith:

The first sign is that the mothers will give birth to their masters. The second sign: bare bodies, bare feet, and shepherds of goats will be proud of each other in high buildings. In the present time, these two signs are coming true. And the coming days will face the most severe trials. However, in the blessed hadiths, striving to get out of these temptations and making practical preparations before the appearance of Imam Mahdi is a requirement of time and an important responsibility of Muslims. It is important to know and explain the various scattered signs in the books of Hadith in a practical way, encouraging the people to know the matters related to the Day of Resurrection and the signs of the Day of Resurrection with the obligations of faith, Islam, and Ihsan. Among the responsibilities.

- Temptation of heresy and cruelty and deprivation of the Prophet's house:

**Chapter Ma came in the word of Allah:**

لَمَّا بَدَأَ الْبَيْتَ يُؤْتَلُ: سَمِعَتْ الرَّبِّيَّةُ يُؤْتَلُ: اَوَّلَ نَرِ  
 عَلِيٍّ  
 الْحَوْ هُنَّ وَرَدَهُ شَ رَبِّ مَرْءٍ، وَمِنْ شَ رَبِّ مَرْءٍ لَمْ يُظْمَأْ بِعَدِهِ  
 أَبْدَاءً، لِيُرَدَّ عَلَى أَقْوَامٍ أَعْرَنَهُمْ وَيَعْرَنُوهُ، ثُمَّ يَحَالُ بِيَزَى وَيَبِينُ مَمْ”  
 لَمَّا بَدَأَ نَرْ مَمْ مَمْ، نَبِيُّوَالِ اِنْكَ لِنَدْرِ مَابِدَلُوا بِعَدِكَ، نَأْتُولُ  
 سَحْرًا  
 incident of the burning of Karbala and Baitullah

سحقاً Imam Bukhari has mentioned three hadiths in this chapter which consist of one subject and that is that when people are presented to the Holy

Prophet ﷺ while he is present at the pool, some of them should be prevented from the pool. will On this the Holy Prophet will say: O my Lord! These are my followers. You will be answered that these people brought out new things (in religion).

The article is mentioned in the three hadiths of this chapter, but the words of these hadiths are

different: in one hadith.

“and in a hadith  
 ما احدثو بعدك 16

ما بدلو بعدك 17

“is Now, what is worth commenting on is what is meant by creation and change, then Sharah Mohammad Bajuri explains it and says”

“ما احدثو بعدك: من المهور العام؛ الذي ل يرضى بعلى  
 بما من البدع والظلم والجور 18

“That these people invented new things after you which were not liked by Allah Ta'ala, i.e. innovations and persecution. So according to the commentator, Ahadad and Fitam mean ugly and bad actions and actions and common sins, i.e. innovation and oppression. Wastam”

“There are two opinions of the author: One opinion is that it means apostasy, i.e. being

ungodly. In this case, it is obvious that he should be absolved from them because apostasy is disbelief and there is no room for disbelief in Islam.

While the second opinion is that it does not mean apostasy, but innovation and common sin. In this case, even if they will be tormented for a while, but ultimately they will be admitted to Paradise because innovation is a major sin. And you say”

شناعى ل ه للكباير من  
 أمى 19

**“My intercession will be for those people of my ummah who are guilty of major sins”**

**The temptation to trample on merit and**

“عن اسي دين حضي ن ان رج اللى الذى النبى ﷺ، نغال: يا رسول  
 فلا اسن عملت نلنا ولم نسن عملنى؟، قال: انكم سىرون بعدى اثرة،  
 فاصبروا حتى تالفونى” 20

“Six hadiths are mentioned in this chapter and all the hadiths are explaining the basis of a fitna.

The temptation mentioned in these hadiths is that soon you will see that others will be preferred over you”

: سىون اثرة 21  
 عى

“According to Shahrah, the "effect" is that the people in power will prefer worldly positions and powers for themselves and will limit their

rights to themselves. Thus he says”

والخبا رلننس هنى الحظوظ الدينوية والخصاص بها 22

“That is, they will like worldly positions themselves and limit it to themselves. This is the temptation that is coming soon”

There is a problem with this that in this situation, i.e. when the people who are powerful and imposing on the government are fighting for their own interests, should we obey them or should we rebel against them? has ordered to pay the rights of

اللى هم حى هم حى 23  
 وسلاواوا  
 لا

“That is, pay them their right and ask for your own right from Allah Ta'ala. According to Sharah, their right is to be obeyed. Therefore, in the second tradition of the same chapter, he says”

نا فى خ رج فى ال لىل شبرا ما  
 24

“What has been inferred from this is that there should not be quarrels and fights with princes and caliphs in the emirate and the kingdom”

بايع ل ه ع لى ان ل نرا زع ال ام راء و ال نى المار  
 لوال 25

وال لىك

**our responsibility at such times:**

\*باب قول النبى ﷺ سىرون بعدى امورا نكرونها \*



chapter, Sharh says that if it is possible to depose the nobles without persecution and sedition, then it is obligatory to depose them at that time, and if there is a possibility of sedition, it is not obligatory to depose them. Rather, it is obligatory to be patient”



19 you will perish, although there will be good people among you and this will happen when the wickedness will increase within you<sup>29</sup>. Now the important thing is that what is meant by evil? The commentator says that evil means debauchery and adultery<sup>30</sup>.

Journal of Positive School Psychology  
“According to Shaikh, the presence of pleasures true in many ways, among which is the pleasure of a life, so the pleasant hour passes very quickly. According to this opinion, the blessings will end with time, one opinion is that the countries will be quick to fight each other, due to which the lives of their subjects will be at stake, another opinion is that it is permissible and not. An-ul-Munkar will end.



Sharh has explained to Qaim, Qa'id, Mashi, and Sa'i that all of them are going to be used in this fitna. Then who among them is the most used? So the first of them is that it will be the cause of the effects of temptations, then the one who walks in it, and that person is the one who provides the causes of temptations; then the one who stands up because he is a showman and does not fight; then the one who lies awake so that he is not used to it and does not show off; and then the one who sleeps because he does not do anything but agrees to this temptation. It happens. In the hadith, the superiority of a person with a little evil is better than that of a person with a lot of evil, according to the above description.<sup>43</sup>.

#### **Description of temptations coming from the east**

قَوْلُ الرَّسُولِ ﷺ: الْفِتْنَةُ مِنْ شَرْقِ الدُّنْيَا

“That means temptations will be from the east”

It is narrated from the Holy Prophet (peace and blessings of Allah be upon him) that he stood towards the pulpit and said that the fitna is on this



makruh, because at these times Satan puts his horn with the sun and assures the people of his

Journal of Positive School Psychology  
“The Prophet (peace and blessings of Allah be upon him) said that the Day of Judgment will not take place until a man passes by another man's grave and says, "I wish I were in his place.”

Jealousy of the people of the cemetery means that death will be wished for, but the question of why death will be wished for is very important, because the world is very sweet and green, so why would people wish for it? So Sharh said: The wish for death will be made because many temptations will appear and the people of falsehood will increase and sins will increase, then there will be a danger of the destruction of religion<sup>49</sup>.

### **The prophetic way of identifying good and bad personalities near the end of the day**

congregation. That the rising and setting of the

أَبْنَا نُغَيِّرُ اللَّيْلَ إِذَا نَزَلَتْ  
الْأُكُوفُ ۝ ٥٠

“That is, the times will change until idolatry begins”

There is a hadith in this chapter that the Day of Judgment will not be established until the necks of the women of two tribes are moved on Dhu Khalsa.

لَسَ نُوْلًا      خَبَرِي أَبُو رُبِّي أُنْع  
 عِدُّ لُ مِ پ      رَقِي رَضِي لَابِ هُو  
 رُو ل      هَلَا عَ      لَ لَ «لُ وُ مُ السَّرَاعَةُ  
 لَ      هِي هِي      حِي هِي هِي  
 مُضِطُّ رِبِ أَلِ      يَزِيدُ وُ سِ لِعِ      فِي صَعِ      وَوُ  
 لَ      يِ      اِ      اِ      اِ  
 دَ وُ سِ      يِ لَ اِ حِ حَلَا      5 F  
 اِ      يِ طَ غِ      نَ كُ وَا  
 هِي

“The moving of the necks means idolatry, this is what Sharah said, and the meaning of both fates is that they will commit idolatry and that their condition will change towards idolatry”

The Prophet (peace and blessings of Allah be upon him) said that the Day of Judgment will not be established until a person emerges from Qahtan and drives people away with a stick.

عُرَا      رَقِي      لُ      هَلَا      وُ سِ لَ      مِ نَ لَ «لُ  
 يِ      أُنْ رُ لُ      مِ نَ      هِي      دَ نَ وُ      لُ      هِي  
 السَّرَاعَةُ      يِ      حِ      حِ      لَ      وُ      اِ      اِ      اِ      52  
 هِي

“By driving people, it means that he will make them slaves, because this is an irony of subjugating them, and according to Sharh, it is an irony that this person will have ownership over them and then they will enslave them”

Interpretation of the words of Hazrat Sheikh:

In this tradition of Sahihin, it is mentioned that a man will come out of Qahtan near the Day of Resurrection and force people to divide them into right and wrong. "Qahtan" refers to Banu Hamir, Hamadan, and other Yemenite tribes; "Yasuq al-Nassah" means to shake with a stick, meaning that people will obey and follow him, but people obey and follow him. It will not be done by one's own consent, but just as the herds are forced to obey the words of their leader, in the same way, in the end times, a man will come out of "Qahtan" and force people to obey him. That is, people will obey him by following him, but people will obey him not willingly but unwillingly, just as the herd

people against their will and force them to follow the guide who drives them against their will, i.e., Qahtani [i].

And just as the driving of the herd by the Saiq is for their benefit to save them from any great trouble, calamity, and losses, in the same way the

driving of the people with a stick by Qahtani in

the last days will also be for their benefit, but just

as the herd prefers to follow its own will, even if

there is a threat from the wolf, in the same way, in the end times, Qahtani will bring these dangers, sufferings, difficulties, and great harm to the Ummah against their will. He will hunt for protection from wolves, which will apparently be against the will of the nation and against the interests of the wolf commander.

2. Mentioning the stick in this hadith is as a proverb, not really a stick, as in the hadith he

follows the will of the herder and the Caliphate is forced to obey the driver by nature. The man who will come out for the last time will also lead



lift the stick from your family. For this, it has been ordered in the hadith to make their obedience obligatory through various methods. In this hadith, just as the instrument of beating with a stick is not meant, but rather to make one's followers accustomed to it. Similarly, in this Qahtani hadith, the staff does not mean a stick.

3. According to Allama Ibn Hajar, "Yasuq al-Naas Ba'sah" refers to dominating people and making them obey and follow him; coercion refers to forcing one's submission. Some people have taken the meaning of "Yusuq al-Nannas Ba'sah" to actually drive them, as camels and other cattle are driven by force.

4. Allama Ibn Hajar, Allama Aini, Allama Anwar Shah Kashmiri, and other Muhadditheen have taken Qahtani to mean another person besides Jahjah, who will actually be a Yemeni Arab but not a Qureshi, but who is a good, virtuous, and honourable person. There will be a man; however, in this era, the conditions of the world of Islam and Muslims will change.





Makkah (Al-Kukb al-Darari per Sharh Sahih). Completed twenty-five volumes of al-Bukhari).

<sup>2</sup> Ahmad bin Muhammad bin Abi Bakr bin Abd al-Mulk Qastalani Al-Qutabi al-Masri, Abu al-Abbas, Shahab al-Din, who are among the Muhadditheen, were born and died in Cairo, and their report (Irshad al-Sari for Sharh Sahih al-Bukhari) is in ten volumes and al-Mawahib al-Dunniyyah. In Al-Muhammadiyah) which is in the biography of the Prophet

<sup>3</sup> Ali bin Khalaf (449 AH. 1057 AH) bin Abd al-Mulk bin Batal Abul Hasan was a great Muhaddith. Some part was written in (Istanbul) and its first chapter is "Ziyadat al-Iman wa Kanatila".

<sup>4</sup> Ahmad bin Ali bin Muhammad (773-852) Kanani Asqalani Abu Al-Fazl, Shahabuddin Ibn Hajar who is the Imam of knowledge and history. They are originally from Ashkelon, born and died in (Cairo). He was fond of literature and poetry, then he turned to Hadith and traveled to Yemen and Hejaz to learn from Shaykhs, and became famous. People started getting knowledge from him and he became the Hafiz-e-Islam of his time.

<sup>5</sup> Mahmoud bin Ahmad Musa (762-855 AH; 1361-1451) bin Ahmad Abu Muhammad, Badr al-Din al-Aini al-Hanafi, who is a historian and a great scholar and a great muhaddith. He is originally from (Aleppo). He was born in Aintab and Aleppo. , lived in Egypt, Damascus and Quds and was a Qazi of Qaza Hanafit in Cairo and became close to Wali and became one of his ministers and Wali used to respect him and died in Cairo.

<sup>6</sup> The Islamic Republic of Pakistan, which became independent on 14 August 1947. India was divided into two parts when the British rule ended. . It is the seventh country in the Islamic world. The famous mountain of Himalayas is located in Pakistan.

<sup>7</sup> Musnad Ahmad, number: 20422. Rizal Ahmad Rizal al-Sahih Ghir Thaalba bin Ibadah and Thaq Ibn Hibban. Majmam al-Zawaid, number: 12520, vol. 7 p. 342. On the authority of al-

Hakim, waqal sahih Ali Sharat al-Sheikheen, 1/330

<sup>8</sup> Sahih Muslim: 118

<sup>9</sup> Akhrja Al-Darmi Wal-Hakam Wal-Bayhaqi on the authority of Ya'li bin Ubaid, and the Sahih chain of command was Qal Al-Dhahbi fi al-Talkhees, and on the authority of Na'eem in Al-Futtan on the authority of Sufyan al-Thawri on the authority of Yazid bin Abi Ziyad on the authority of Ibrahim on the authority of Al Qamah, Barqam: 51-52.

<sup>10</sup> Akhrjah Ahmad in a Musnad based on a strong chain of narrators, Wabin Abi Shiba in a chain of narrators on the authority of Abi Idris Al-Kholani, on the authority of Naeem Ibn Hammad, Barqam: 5, on the authority of Abi Idris Al-Kholani on the authority of Huzaifah, with a valid chain of transmission.

<sup>11</sup> Sahih Al-Bukhari, Number: 3606

<sup>12</sup> History of Baghdad for Al-Khatib, and Sahih Al-Albani: Number: 342

<sup>13</sup> History of Baghdad for Al-Khatib, and Sahih Al-Albani: Number: 342

<sup>14</sup> Narrated by Ahmad Wal-Bazar, Warjal Ahmad-Rijal Al-Sahih Ghir Kamil Bin Al-Ala'ah and Taqqa, Majma' Al-Zawaid Number: 1960, Volume 7 p. 450.

<sup>15</sup> Sahih al-Bukhari, Abu Abdullah Muhammad bin Ismail al-Bukhari, 9:64, Kitab al-Fitn (92), Chapter Ma came in the words of Allah Ta'ala and fear fitna, do not be afraid of those who do wrong (Al-Anfal: 25), and what the Prophet, peace and blessings of God be upon him, warned against temptation. , Hadith 7069 Dar Tawq al-Najat is?

<sup>16</sup> Sahih al-Bukhari, Abu Abdullah Muhammad bin Ismail al-Bukhari, 9:64, Kitab al-Fitn (92), Chapter Ma came in the words of Allah Ta'ala and fear fitna, do not be afraid of those who do wrong (Al-Anfal: 25), and what did the Prophet, peace be upon him, beware of temptation. , Hadith 7069 Dar Tawq al-Najat

<sup>17</sup> Also Hadith 7050

<sup>18</sup> Jami al-Asul from the hadiths of the Prophet, Ibn al-Athir al-Jazri, Book 9 of the Qiyamah and what it relates to, the first and last chapters, the fifth chapter of the intercession, Makbatah Al-Hilwani, edition 9691.

<sup>19</sup> Jami al-Asul from the hadiths of the Prophet, Ibn al-Athir al-Jazri, Book 9 of the Qiyamah and what it relates to, the first and last chapters, the fifth chapter of the intercession, Makbatah Al-Hilwani, edition 9691.

<sup>20</sup> Also, chapter of Qul-ul-Nabi (peace be upon him): Seventeen things are disputable

<sup>21</sup> Ghani al-Qari Sharh Sahih al-Bukhari, Kitab al-Fatan 301

<sup>22</sup> Ghaniyat al-Qari Sharh Sahih al-Bukhari, Kitab al-Fatn: 299, unpublished

<sup>23</sup> Sahih al-Bukhari, Chapter Sayings of the Prophet, peace and blessings be upon him; Seventeen matters of conflict, Hadith 7053.

<sup>24</sup> Also, chapter of Qul-ul-Nabi (peace and blessings of Allah be upon him) Seventeen Amura Tankarunha, Hadith 7056

<sup>25</sup> Ghaniyyah al-Qari Sharh Sahih al-Bukhari, Kitab al-Fattan, 300

<sup>26</sup> Ghaniyyah al-Qari Sharh Sahih al-Bukhari, Kitab al-Fattan, 300

<sup>27</sup> Sahih al-Bukhari, Chapter Qul al-Nabi (peace be upon him): Halak Ummi Ali Yadi Ughilmat Safa. Hadith, 7058.

<sup>28</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari, Kitab al-Fattan: 302

<sup>29</sup> Also, the chapter of the saying of the Prophet, may Allah bless him and grant him peace, Wail to the Arabs from the evil of nearness. Hadith 7059

<sup>30</sup> Ghaniyat al-Qari Sharh Sahih al-Bukhari Kitab al-Fattan 303

<sup>31</sup> Sahih al-Bukhari, Chapter Qul al-Nabi sallallahu ‘alayhi wa sallam, “Wail for the Arabs from the evil of nearness.” Hadith 7059.

<sup>32</sup> Sahih al-Bukhari, Chapter Qul al-Nabi sallallahu ‘alayhi wa sallam, “Wail for the Arabs from the evil of nearness.” Hadith 7059.

<sup>33</sup> Sahih al-Bukhari, Chapter Qul al-Nabi sallallahu alayhi wa sallam, Wail l’ Arab min shar qud iqtarb, 7060

<sup>34</sup> Ghaniyyah al-Qari Sharh Sahih al-Bukhari Kitab al-Fattan 303

<sup>35</sup> Ghaniyat al-Qari Sharh Sahih al-Bukhari, Kitab al-Fitn Hadith 304

<sup>36</sup> Ghaniyat al-Qari, Sahih al-Bukhari, Kitab al-Fattan, 305

<sup>37</sup> Sahih Al-Bukhari, Chapter Zuhur al-Fattan, Hadith 7061

<sup>38</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari - Kitab al-Fattan, 311

<sup>39</sup> Sahih Al-Bukhari, Chapter Zuhur Al-Fatan, Hadith 7062

<sup>40</sup> Sahih al-Bukhari, Chapter, Takun Fitna al-Qa’id Fiha Khair min al-Qaim, Hadith 7068

<sup>41</sup> Ghaniyyah al-Qari, Sharh Sahih al-Bukhari, Kitab al-Fatan, 305

<sup>42</sup> Sahih al-Bukhari, chapter, Laiyati Zaman al-Adhi after evil, Hadith 7068

<sup>43</sup> Ghaniyyah al-Qari, Sharh Sahih Al-Bukhari, Kitab al-Fatan: 305

<sup>44</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari, Kitab al-Fattan, 320

<sup>45</sup> Sahih al-Bukhari, chapter of the saying of the Prophet, peace and blessings be upon him, Al-Fitna from the East, Hadith 7092.

<sup>46</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari, Kitab al-Fattan; 326

<sup>47</sup> Sahih al-Bukhari, chapter of the saying of the Prophet, peace and blessings be upon him, to Hasan bin Ali, may God bless him and grant him peace, among the Muslims, Hadith 7092.

<sup>48</sup> Sahih Al-Bukhari, Chapter Lataqum al-Sa’at Hat Yagbat Ahl al-Qubur, Hadith 7115

<sup>49</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari, Kitab al-Fattan 333.

<sup>50</sup> Sahih Al-Bukhari, Chapter Exile of Al-Nar, Hadith 7119

<sup>51</sup> Sahih Al-Bukhari, Chapter, Change of Time, Even Worshiping Idols, Hadith 7116

<sup>52</sup> Sahih Al-Bukhari, Chapter, Change of Time, Even Worshiping Idols, Hadith 7116

---

<sup>53</sup> Ghaniyyah al-Qar y Sharh Sahih al-Bukhari,  
Kitab al-Fattan 333

<sup>54</sup> Sahih al-Bukhari, Chapter Tagheer al-Zaman,  
even the worship of idols, Hadith 7117.

<sup>55</sup> Ghaniyyah al-Qari Sharh Sahih Al-Bukhari,  
Kitab Al-Fatan 335