

Introduction of the Explanation of
kitab fitan Saheeh Muslim - Lessons
from Shaykh Sulaymaan Ar Ruhaylee
May Allah preserve him

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
(Translators Note)

This is the translation of the audio of the lessons of Shaykh sulaymaan Ruhaylee taken from the following link: <https://www.ajurry.com/vb/showthread.php?t=34711>

In the name of Allah most gracious most merciful, all praise is due to Allah , the king, the most holy, the source of peace. He has honoured us with the religion of Islam, completed for us the religion, and completed on us the favour. And I bear witness there is no deity worthy of worship except Allah alone the one who has the right to be worshipped always he promised the monotheists paradise the house of peace and the sinners are promised jahannam, the house of retribution. And I bear witness that Muhammad is his servant and his sent messenger as a mercy for the creatures, Allah sealed the prophets with him so he is the good conclusion(of prophets), whoever holds to his sunnah he is guided and upon steadfastness and whoever innovates in his affair what is not from it then it is rejected with sins May Allah send peace and blessings upon him the most complete prayers and most complete peace may Allah be pleased with his knowledgeable pure family and distinguished good his companions.

So O virtuous gathering, we are gathered in the mosque of the messenger of Allah (ﷺ) may Allah send peace and blessings upon him studying knowledge and goodness, and we hope Allah exalted and majestic provides us with that beneficial understanding and writes for us a restricted? Reward for ourselves for learning for verily the prophet may Allah send peace and blessings upon him gave great glad tidings he said, (ﷺ) may Allah send peace and blessings upon him **"whoever enters this masjid of ours teaching good or learning it he is like the one who strives in the path of Allah"** and he said (ﷺ) may Allah send peace and blessings upon him **"من دخل مسجدنا هذا يُعَلِّمُ خَيْرًا أَوْ يَتَعَلَّمُهُ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ"** **"whoever go to the masjid not wanting except to learn good or teach it his reward is similar to hajj a complete hajj"** And we O brothers, today and the days after it will read the narrations of the messenger of Allah (ﷺ) may Allah send peace and blessings upon him, we will hear the speech of the messenger of Allah (ﷺ) may Allah send peace and blessings upon him in what's authentic from it and that is through reading in regards to a matter of paramount importance and it is:

"Book of trials and signs of the hour from Saheeh muslim" may Allah exalted and glorified have mercy on him"

And from what's known O brothers, is that the prophet (ﷺ) may Allah send peace and blessings upon him clarified the trials(fitan) and warned from it a great warning, and clarified the means of escape from it, pay attention regarding the chapter of fitan with great concern. And the

companions may the pleasure of Allah be upon him be upon them had great concern with this matter, they used to ask about it, they used to ask the messenger of Allah (ﷺ) may Allah send peace and blessings upon him. Then after he died (ﷺ) may Allah send peace and blessings upon him they used to ask the most knowledgeable about it like what will come to us if Allah exalted and majestic wills in what Imaam Muslim preceded (in Saheeh Muslim) may Allah have mercy upon him

This alludes to that it is befitting the muslim to be concerned with the matter of fitan, not to fall in it or to be from its fuel, but rather only to be cautious from it, to warn from it, to recognize strong means for safety from it.

And we are in this time, in the most severe of needs than other than us, because we are living in a time of a large surge of fitan. Being varied, abundance, and new, it is the same what's connected to the trials of doubts, which are varied or what's connected to trials of the desires, which are becoming abundant and big downpour, especially we are in a time of the multiplying of means of communication, and and it has become what happens in the whole world as if it happens in one neighborhood. Man is exposed to the trials of the Dunyaa in his house, it is the same whether it is connected to doubts or desires, man has become mixed with trials in his house, on his street, at his job, at his school, in every place.

So what we need is to recognize the guidance of the prophet (ﷺ) may Allah send peace and blessings upon him in dealing with fitan, because by Allah there is no safety for individuals and societies from fitan except by acting on the guidance of muhammad (ﷺ) may Allah send peace and blessings upon him and following muhammad (ﷺ) may Allah send peace and blessings upon him in what he clarified in this chapter. And we will if Allah wills read what Imaam muslim may Allah have mercy on him preceded and we will be concerned with the text. As for the group of chains (of narrations in the Hadeeth) and it's a lot, we will not show it in this explanation of ours, due to the situation of time and what the situation(of the time) demands. And due to that we will read the summarised chain summarised to the companion who narrated the hadeeth. It is sufficient because the hadeeth is in Saheeh Muslim, which the Ummah received with acceptance and the scholars of the Ummah agreed on the authenticity of what is it from whatever wording.

And we start with seeking the aid of Allah in the reading of what's connected to this chapter and book

Reader: **In the name of Allah most gracious most merciful, in the name of Allah and complete peace and blessings on the best of creation and upon his family and his companions and who supported him as for what's after:**

Imaam An nawawee says "book of trials and signs of the hour"

Imaam An nawawee may Allah have mercy on him says because the one who categorised Saheeh muslim is Imaam An nawawee, So Imaam muslim may Allah have mercy on him did not categorise the Saheeh and he did not divide it by title he only divided it by the subjects yes. When we ponder over Saheeh muslim, we find that he divided it by the subjects, so kitab Eeman(Faith), kitab taharah(Purification), and book of Salaah(Prayer) all of it is in one place, but he may Allah have mercy on him did not name it, so Imaam An nawawee came and completed this book, and his completion of it is that he categorized it. He said "book of trials and signs of the hour" fitan(الفتن) O brothers is the plural of fitnah(الفتنة) and fitnah has in the language of the Arabs a number of faces(meanings) from it is punishment (العذاب), from it is burning (الإحراق), from it is wars(الحروب) and from it is trials (الابتلاء) and examination (الامتحان) and all these faces are for the meanings of fitnah with the Arabs. And the origin of fitan is trials (الإبتلاء), taken from your saying "I smelted the silver and gold when I put them with fire to distinguish the bad from the iron" and in the pureness "when you place it in the fire to see its quality" so therefore, fitnah O brothers and due to that Al haafidh ibn abdul barr "**and the overall meaning of fitnah is trials, tests and examination**" "**and the overall meaning of fitnah is trials, tests and examination**" Al Haafidh ibn abdul barr said it

and fitan could be in life, and it could be in death and due to that we were commenced to seek refuge from the fitnah of life and from the fitnah of death, And seeking refuge (الإستعدادة) from fitan its meaning O brothers, either that it is seeking its non presence like seeking refuge with Allah from the fitnah of Maseeh Dajjal, you say I seek refuge with Allah from the fitnah of Al Maseeh Ad Dajjal, meaning you seek refuge from Allah that you do not meet this fitnah. And could be seeking refuge seeking its non occurrence in it if it occurs, like seeking refuge from fitan of sins, sins occur and you are while seeking with Allah from fitan of sins you ask Allah that you don't fall

in it. And likewise seeking refuge from fitan of wars/fighting which happens between groups of Muslims. So this is its meaning that you ask Allah that you do not fall in it while it occurs. And seeking refuge could be from seeking being on the most correct path, seeking being on the most correct in it and that is like seeking refuge from fitan of acts of obedience, so obedience has in it fitnah like what we will mention if Allah wills, and seeking refuge from its fitnah it's meaning is that you ask Allah that he gives you success perform acts of obediences. So this is the meaning seeking refuge which covers every fitan. And fitan of living are a lot, in the family, wealth, deen, and dunya. So from fitan is trials and tribulations. And from that O brothers is infatuation with acts of obediences. One from us he says "I believe" he says "I bear witness that no none has the right to be worshipped except Allah and I bear witness that Muhammad is the messenger of Allah, the no doubt that he will be tested "أَحْسِبَ النَّاسَ أَنْ يَتَّخِذُوا أَنْ يَفُوحُوا أَمْنًا وَهُمْ لَا يَفْتَحُونَ" **"do the people think that they will be left alone because they say "believe" and they won't be tested"** [surah ankaboot:2] nay by Allah man will be tested, and from the fitnah of the muslim is that he is tested with acts of obedience, so he is commanded with the prayer, and man is commanded as an example with the leaving of the beard(not shaving). So this is a fitnah and tribulation, the muslim is tried by, because some of the people if they were commanded with what they love they would do it, and if they were commanded with what they do not like they would not do it. The believer is tested with the command to obey his ruler even if he is rebellious, so this is fitnah, trial of test and tribulation, to make clear the one who is obedient from the rebellious, to make clear the people of Jannah from the people of the fire. And from fitnah is wealth, and from fitnah is children "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ" **"verily your wealth and children are only a trial"**[taghaabun:15] so the muslim is tried by his children, and he could be tried from his children, and tried in his children. He could be tried by his children, so he is diverted by them from acts of obedience; like what Allah exalted and majestic said "أَلْهَاكُمُ النَّكَاتُ" **"حَتَّى زُرْتُمُ الْمَقَابِرَ"** [takathur:1-2] so he is diverted by them. And the fitnah of man could be from his children, so how many times a child is a source of fitnah for his father, how many obedient fathers on the sunnah are tested with a son on innovation, and pulls him from the sunnah to innovation. And he could be tried in his children, with what occurs from fitan for children in the street, school, and home, so this is fitnah. And man could be tried by his wealth, and he could be tried in his wealth, he is tried by his wealth, so he is diverted by his gathering of it from obediences, he hears the statement of the muadhin "Allahu akbar" he does not make haste to the masjid, he holds on to the transactions, he knows that this dealing is haraam(impermissible), but he does not leave it, fitnah with wealth, and he could be tried in his wealth, the wealth he

has, first in his seeking (of it), secondly it could be has wealth, but he does not recognize the the right of Allah in it , so he does not enjoin the ties of kinship with it, he does not take the zakaah from it and not other than that. So from fitnah is wealth and children. And from fitnah is Kufr(disbelief). And the protection of Allah (is sought); like what Allah exalted and majestic says "وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ" **“and fitnah is greater(in sin) than killing”**[surah baqarah:191] meaning that kufr is more severe than killing, and from fitnah is difference of people in opinions like what the prophet (ﷺ) may Allah send peace and blessings upon him "فإنه من يعيش منكم بعدي فسيرى اختلافاً" **“whoever amongst you lives long after me will see a lot of differing”** so this is fitnah. And from fitnah, fitnah of the muslim by people, yes. The muslim could be tried by the people, either by their disapproval or either by their praise, he’s tried by their disapproval, like the disapproval of some of the people on the muwahhiddeen(those who do not worship others except Allah), so when he singles out Allah (in worship) he goes to Hajj as an example and he hears the speech of the people of knowledge built on Allah said the messenger said (ﷺ) may Allah send peace and blessings upon him his heart is filled with the light of tawheed, and he returns to his land on strong will that he will not turn to the worship to Allah, so those who disapprove come to him and say ‘wahhabi has come, he returned from saudi with the islaam of saudi,’ they rebuke him, he is tried by these insults. And likewise if the Muslim holds on to the sunnah, so he leaves his beard, and raises his izaar, they rebuke him and say ‘mutashadid(strict severe, extremist), hanbalee’, so he is tried by reproach, so he leaves the truth because the fitnah of the people. And this great fitnah Allah exalted and majestic says "وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ" **“And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah”** [surah ankabootl:10] so when they are harmed in the cause of Allah, so they rebuke him whoever is around him, he leaves the truth, so he made the fitnah of the people like the punishment of Allah, so he made himself fall in the punishment of Allah for the sake of the people - and the protection of Allah is sought, and he could be tried by their praise. So they say as an example ‘so and so prays in the masjid’, ‘so and so mostly prays in the masjid’, ‘so and so stand in the night’, ‘so and so is a righteous man’, ‘so and so has good manners’ and the origin in this is that it is an immediate glad tiding for the Mu’min(believer) what he did not seek, but he could be tried by it, so he falls in riyaa(showing off) due to this reason, so when he attends for prayer during the adhaan he starts attending before the adhaan to increase the people (in their praise) and when he is having humility in his prayer, a loud sound in his chest from the fear of Allah he

increases, so the voice is apparent with humility for the reason to increase the people (in their praise) this, he is tried by the speech of people he is tried by the praise of people, the person could be a student of knowledge, Allah makes benefit by him in his field, so he is praised and so it is said 'you are a scholar, you are a scholar, you are the Imaam of the muslims' so he is tried by this, so he becomes speaking about everything, then he turns from speaking with what benefits the people to speaking with what reconciles and joins the people, so he is tried by the people. So the muslim could be tried by the people, whether from the side of rebuke or from the side of praise. And sins all of it are fitnah, and everyone who is tested with something from sins and forbidden desires then he is one who is put to trial. And it could be in this chapter what is more severe than just sins like what ibn abdul barr mentioned, verily it is continuation on the sin and staying on the sin, so continuation on sin its affair is dangerous even in the minor sins.' And due to that it came from the salaf " لا صغيرة مع الإصرار، ولا كبيرة مع الاستغفار، " **there is no major(sin) with seeking forgiveness and no minor(sin) with continuity**". And from the greatest fitan severity of the great danger is a great narration, newly invented innovation which is taken as a deen and belief and bears witness by it on Allah defaming what Allah did not legislate, not in his book and not in the sunnah of his messenger (ﷺ) may Allah send peace and blessings upon him so it is lied (falsely attributing) to Allah by it, and whoever is tried by it loves it, and they do not love to decrease in it. And it is easier on him to decrease in the established sunnah than to decrease in the newly invented innovation and he does not move away from it and he wishes that Allah takes him upon it, and due to that the prophet (ﷺ) may Allah send peace and blessings upon him said "إِنَّ اللَّهَ حَبَّبَ التَّوْبَةَ عَنْ كُلِّ صَاحِبِ بَدْعَةٍ؛ حَتَّى يَدْعَهَا" "Allah covers the tawbah from every innovator until he leaves it" "Allah covers the tawbah from every innovator until he leaves it" narrated by Tabaraani and Al albaanee authenticated it, so this is also one who is tried, with fitnah more severe than sins. Because innovations are higher than sins, it is above major(sins), and it could be kufr and it could be other than kufr, so this is one who is tested beautified for him are his evil deeds and he wishes that all the people are similar to him, in this matter. And from fitan, killing like what will come if Allah wills. And from fitan is what man is tried with from the adornments of the Dunyaa(Worldly life) and its desires even if it is permissible, so he could be tested by the wife, she is permissible for him, but he is tried by her because he's amazed by her, so she occupies him from his akhirah(his hereafter), some of the people are tried with their spouse, he does not leave the beard, because the wife does not want the beard, she says 'give away this beard' 'I want your cheek to be like mine', so he shaves his beard. And how many people asking questions asked me with the same meaning, and she could seek from

him the haraam, so he goes with it while knowing that it is haraam, because he loves her, she amazes him, so she occupies him from his Hereafter. And due to that some of the salaf explained the statement of the prophet (ﷺ) may Allah send peace and blessings upon him "ما تركتُ على أمتي فتنةَ أضَرَ على الرجال من النساء بمثل هذا **"I did not leave on my Ummah a fitnah more harmful on the men than women"** with similar to this they said its meaning I fear you will be amazed by them, so you will be occupied by them from the akhirah. And from fitan like what shaykhul Islaam ibn taymiyyah may Allah have mercy on him said **"wars between leaders of the muslims and their groups while everyone from both groups are holding to the laws of Islam,"** pay attention for the constrictions; **the wars between groups of muslims and their rulers with every group holding to the laws of Islaam, similar to what was from the people of Jamal and Siffeen from the muslims, with that everyone from the two groups holding with the laws of Islam, but they are fighting each other from a doubt presented to them".** Shaykhul Islaam ibn taymiyyah said **"And as for fighting khawaarij and those who prevent zakah then it is not from the wars/fighting of fitan, rather these people are fought until they enter in the established legislation from the prophet (ﷺ) may Allah send peace and blessings upon him"**. And this is an important matter O brothers, we will bring attention to it because some of the people mix between wars of fitan and between other than it, so they do not stop at the legislative stopping. So as an example, what occurs from the evils from the misguided groups in lands of the Muslims and from it what occurred in this blessed land, from attacks from a people claiming that they are performing striving in the path of Allah, and they are not ones who are striving in the path of Allah, so the country fought them preventing their evil, may Allah reward the country with good, so some of the people thought that this matter is from fitnah, I mean from the fighting of fitnah so he said "fitnah may Allah purify our swords from it so we will free our tongues from it" so they do not disapprove these (actions of the khawaarij) and do not get angry at their actions and do not describe them with what is deserving legislatively, and this not the legislated position(to take). So it is obligatory the muslim separates between what is from the fighting of fitnah on the description which Shaykh Islaam ibn taymiyyah described and it is that every group holding to the laws of Allah and between fighting of transgression and the khawaarij, so this is not from fitan rather it is befitting that it becomes for the muslim a role in rejection of the evil of these (people) who bring evil to Muslims from the first appearance of them till this day of ours, this is something from the fitan of life.

And as for the fitnah of the dead, then it could be on his death bed, for verily the dead will be attended by the angels and it could be in the grave also, for verily we will be tried in our graves, and man is tested in his grave, with questions about his lord, his prophet, and his religion, so from the people are those who will be saved be successful in the correct(answer) then a caller will call **“that slave told the truth spread a bed for him from paradise, clothe him from Jannah, open a door for him from Jannah, so some of its air and scent will come to him and his grave will expand as far as the eye can see, and a man of beautiful face, good clothes , good smell then he’ll say “glad tidings this is your day which you were promised glad tidings with the pleasure of Allah and Jannah in it lasting enjoyment then he will say “and you may Allah give you glad tidings of good who are you? Then he will say “ I am your righteous deeds” so by Allah I did not know except I used to rush in the obedience of Allah and slow in the disobedience of Allah, so may Allah reward you with good”** and some of the people will not be successful in the correct(answer) and it could be he used to say the correct(response) in the Dunya(worldly life), but he will not be given success in his grave, so his answer will be **“ah ah I don’t know I heard the people saying such so I said then a caller will call “that he lied spread a bed for him from the fire and clothe him from the fire and open a door for him from the fire so it will come to him from its heat and smoke and enclosed on him in his grave until his ribs cross. And a man of nasty face will come to him, ugly garment, bad smell then he will say glad tidings with which evil is for you this is your day which you were promised, then he will say “who are you?” may Allah give you glad tidings of evil for your face is coming with evil?” so he will say “I am your evil deeds” - so by Allah or in a narration(another narration)” “I am your filthy deeds” by Allah I did not know except that i used to be slow in the obedience of Allah and fast in the disobedience of Allah”** so seek refuge my brothers from fitnah of life and from the fitnah of death.

And as for the hour, and what will make you know what is the hour? Allah exalted and majestic says **" يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ " "O mankind! fear your Lord and be dutiful to him! verily, the earthquake of the Hour(of Judgement) is a terrible thing" " يَوْمَ تَرُؤْنَهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ " "The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be**

drunken, but severe will be the Torment of Allah." [surah hajj 1-2] exalted and glorified warned us from the earthquake of the hour "يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ" **"The Day you shall see it, every nursing mother will forget her nursling"** [surah hajj:2] and what is that which will make the nursing woman distracted from what she was nursing? by Allah nothing will make her forget except the shaking of the hour "وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى" **"and every pregnant one will drop her load, and you will see mankind as in a drunken state,"** [surah hajj:2] they are swaying but they have no drunkenness with them, "وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ" **"but severe will be the Torment of Allah."** [surah hajj:2]made fearful to them, so they move swaying from the severity of the punishment of Allah glorified and exalted is he - and no one knows when the hour will be established except Allah, Allah exalted and majestic "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَفَيْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً سَوْرَةُ الْأَعْرَافِ" **"They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not."** [surah A'raaf:187] so knowledge of the time of the hour, a sent prophet does not know nor a close Angel except that it is close, by Allah verily it is close. Allah exalted and glorified informs about the coming close of the hour with the past tense verb indicating emphasis and confirmation of its occurrence it is inevitable like his statement "اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ" **"Draws near for mankind their reckoning, while they turn away in heedlessness."** [surah Anbiya:1] and his statement "اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ" **"the Hour has drawn close and the moon has split"**[surah qamar:1] the prophet (ﷺ) may Allah send peace and blessings upon him said "بُعِثْتُ أَنَا وَالسَّاعَةَ كِهَاتَيْنِ، يَشِيرُ بِأَصْبَعِيهِ يَمْدَهُمَا" **"I was sent and the hour like these two, he put two of his fingers together"** narrated by Bukhaaree

And the state of the people of Eeman(Faith), is that they are afraid of the hour, fearful, fearful **"وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ" "and they are afraid of the Hour"** [surah anbiyaa:49] fearful and do not know when it will come, so they are preparing for it, because one from them does not know when his hour will commence, and whoever's death arrives, his hour has been established, so they are fearful of the hour afraid and people that are preparing (for it).

And as for the one who overindulges and follows his self desires and does not think of the hour, his account then he is from those at a loss(a loser) when the hour comes to him unexpectedly Allah exalted and glorified says "حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا" **"until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," [surah An'aam:31],** so the hour it's affair is great O brothers!

And as for the signs of the hour then it's signs: signs of the reckoning which precedes it and allude to the closeness of its occurrence, and it is with the people of knowledge O brothers two types.

Major(signs) and it is greater signs which appear at the closeness of the hour. None from them have occurred, but if it occurs, it will follow each other. And minor(signs) and it is other than the Major(signs), and from it what occurs and stops, what (has happened) in the past, like the splitting of the Moon, and from it what occurs and wont stop, it will not cease to increase like the spreading of ignorance. So the spreading of ignorance occurs and does not cease to occur and does not cease to expand out, and it appears today from ignorance the types which was little in the past, like compounded ignorance, ignorance of the ignorant which he does not know that he is ignorant, he thinks himself as a scholar or admonisher or muftee while he is more ignorant than the chair he sits on. And this is from the smaller signs of the hour, and from it what will occur if Allah exalted and glorified wills - so if a sayar says: what is the link between fitan and signs of the hour that Imaam Muslim compiled between the two in one subject and An nawawee categorised it with this categorisation?. The compilation O brothers - is that fitan is from the signs of the hour and every time fitan increases that is a sign to the closeness of the hour. So this is the link between the two. And we will read what Imaam Muslim put forward, yes.