

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [38]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[37001] Affan narrated to us, Wuhaib narrated to us, 'Amr b. Yahya narrated to us, from 'Abbad b. Tamim, from 'Abdullah b. Zaid, who said: When Allah restored to His Messenger the spoils on the day of Hunayn, he distributed it among the people, specifically those whose hearts were to be reconciled, but he did not distribute or give anything to the Ansar. It was as if they felt aggrieved because they did not receive what the others received. So he addressed them, saying: "O assembly of Ansar, did I not find you astray and Allah guided you through me? And you were divided and Allah united you through me? And you were needy and Allah enriched you through me?" He said: Whenever he said something, they replied: "Allah and His Messenger are most benevolent." He said: "What prevents you from answering?" They said: "Allah and His Messenger are most benevolent." He said: "If you wished, you could have said: 'You came to us such and such...' Are you not pleased that the people go away

حَدَّثَنَا عَمَانُ ، حَدَّثَنَا وَهَيْبٌ ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى ،
عَنْ عَبَادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ، قَالَ: لَمَّا
أَفَاءَ اللَّهُ عَلَى رَسُولِهِ يَوْمَ حُنَيْنٍ مَا أَفَاءَ قَسْمَ فِي النَّاسِ
فِي الْمُؤْلَفَةِ قُلُوبُهُمْ ، وَلَمْ يَقْسِمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا ،
فَكَانُوكُمْ وَجَدُوا إِذْ لَمْ يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ، فَخَطَبُوكُمْ
فَقَالَ: يَا مُعْشَرَ الْأَنْصَارِ ، أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَذَا كُمْ
اللَّهُ بِي ، وَكُنْتُمْ مُتَقْرِّقِينَ فَجَمَعْتُمُ اللَّهُ بِي ، وَغَالَةَ
فَأَغْنَيْتُكُمُ اللَّهُ بِي ، قَالَ: كُلُّمَا قَالَ شَيْئًا قَالُوا: اللَّهُ
وَرَسُولُهُ أَمْنٌ ، قَالَ: فَمَا يَمْنَعُكُمْ أَنْ تُحِبُّو؟ قَالُوا: اللَّهُ
وَرَسُولُهُ أَمْنٌ: قَالَ: "لَوْ شِئْتُمْ قُلْتُمْ: جِئْنَا كَدَا وَكَدَا ،
أَمَا تَرْضَوْنَ أَنْ يَدْهَبَ النَّاسُ بِالشَّاءِ وَالْبَعِيرِ وَتَدْهَبُونَ
بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمْ ، لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرًا مِنَ
الْأَنْصَارِ ، لَوْ سَأَكَ النَّاسُ وَادِيًّا أَوْ شَعْبًا لَسَلَكْتُ وَادِيَ
الْأَنْصَارِ وَشَعْبَهُمْ ، الْأَنْصَارُ شِعَارُ وَالنَّاسُ دِئَارٌ ،
وَإِنَّكُمْ سَلَّقُونَ بَعْدِي أَثْرَةً ، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى
الْحَوْضِ

[37002] Abu Bakr narrated to us, saying: Hashim b. al-Qasim Abu al-Nadr narrated to us, saying: 'Ikrimah b. 'Ammar narrated to us, saying: Iyas b. Salamah narrated to me, from his father [Salamah b. al-Akwa'], who said: I came to Medina during the time of al-Hudaibiya with the Prophet (peace be upon him). I went out with Rabah, the servant of the Messenger of Allah (peace be upon him), whom the Messenger of Allah (peace be upon him) had sent with the camels, and I went out with him riding Talhah's horse, taking it to graze with the camels. When it was still dark (ghalas), 'Abd al-Rahman b. 'Uyainah raided the camels of the Messenger of Allah (peace be upon him), killed their herdsman, and drove them away, accompanied by people on horses. I said: "O Rabah, sit on this horse, catch up with Talhah, and inform the Messenger of Allah (peace be upon him) that his grazing herd has been raided." He said: So I stood upon a hill, turned my face towards Medina, and called out three times: "Ya Sabahah! (A cry for help)" Then I

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ أَبُو النَّضْرِ ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ، قَالَ: حَدَّثَنِي إِبَاسُ بْنُ سَلَمَةَ ، عَنْ أَبِيهِ ، قَالَ: قَدِمْتُ الْمَدِينَةَ زَمَانَ الْحُدَيْبِيَّةِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ أَنَا وَرَبَاحٌ عَلَامُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الْأَبْلِيلِ وَخَرَجْتُ مَعَهُ بِقَرَسِ طَلْحَةَ أَبْدِيَّةَ مَعَ الْأَبْلِيلِ فَلَمَّا كَانَ بِغْلَسِ أَغَارَ عَنِ الرَّحْمَنِ بْنِ عُيَيْنَةَ عَلَى إِبْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَتَلَ رَاعِيَهَا وَخَرَجَ يَطْرُدُ بِهَا هُوَ وَأَنَاسٌ مَعَهُ فِي خَيْلٍ ، فَقُلْتُ: يَا رَبَاحٌ ، اقْفِدْ عَلَى هَذَا الْفَرَسِ فَالْحِقْهَةُ بِطَلْحَةَ وَأَخْبِرْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ أُغِيَرَ عَلَى سَرْجِهِ ، قَالَ: فَقُمْتُ عَلَى ثَلَّ وَجَعَلْتُ وَجْهِي مِنْ قِبْلِ الْمَدِينَةِ ثُمَّ نَادَيْتُ ثَلَاثَ مَرَاتٍ: يَا صَبَاحَاهُ ، ثُمَّ أَنْبَعْتُ الْقَوْمَ مَعِي سَيْفِي وَتَلْبِي فَجَعَلْتُ أَرْمِيهِمْ وَأَعْقِرْ بِهِمْ ، وَذَاكِ حِينَ يَكْتُرُ الشَّجَرُ ، قَالَ: فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ جَلَسْتُ لَهُ فِي أَصْلِ شَجَرَةِ ثُمَّ رَمَيْتُ فَلَا يُقْبِلُ عَلَيَّ فَارِسٌ إِلَّا عَقَرْتُ بِهِ ، فَجَعَلْتُ أَرْمِيهِمْ وَأَقْوَلُ: أَنَا أَبْنُ الْأَكْوَعِ... وَالْيَوْمُ يَوْمُ الرُّضَعِ فَالْحَقْ بِرَجُلٍ فَأَرْمِيهِ وَهُوَ عَلَى رَحْلِهِ فَبَيْعُ سَهْمِيِّ فِي الرَّجُلِ ، حَتَّى انْتَظَمْتُ كَتْفَهُ ، قُلْتُ: خُذْهَا وَأَنَا أَبْنُ الْأَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَعِ فَإِذَا كُنْتُ فِي الشَّجَرَةِ أَحْرَقْتُهُمْ بِالْتَّلَبِلِ ، وَإِذَا تَضَايَقْتُ النَّثَانِيَا عَلَوْتُ الْجَبَلَ فَرَدَيْتُهُمْ بِالْحَجَارَةِ ، فَمَا زَالَ ذَلِكَ شَأنِي وَشَلْمُهُمْ أَتَبْعَهُمْ وَأَرْتَجُرُ ، حَتَّى مَا خَلَقَ اللَّهُ شَيْئًا مِنْ ظَهَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا خَلَقْتُهُ وَرَاءَ ظَهْرِيِّ ، وَاسْتَنْقَدْتُهُ مِنْ أَيْدِيهِمْ ، قَالَ: ثُمَّ لَمْ أَزْلَ أَرْمِيهِمْ حَتَّى أَقْوَهُمْ أَكْثَرَ مِنْ ثَلَاثَيْنِ رُمْحًا وَأَكْثَرَ مِنْ ثَلَاثَيْنِ بُرْدَةً ، يَسْتَحْفُونَ مِنْهَا ، وَلَا يُلْقُونَ مِنْ ذَلِكَ شَيْئًا إِلَّا جَعَلْتُ عَلَيْهِ آرَاماً مِنَ الْحَجَارَةِ ، وَجَمَعْتُهُ عَلَى طَرِيقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا ائْتَضَ الصُّحَى أَتَاهُمْ عُيَيْنَةُ بْنُ بَدْرِ الْفَزَارِيُّ ، مُمِدًا لَهُمْ وَهُمْ فِي ثَنَيَّةِ ضَيْقَةٍ ، ثُمَّ عَلَوْتُ الْجَبَلَ فَأَتَأْ فَوْقَهُمْ ، قَالَ عُيَيْنَةُ: مَا هَذَا الَّذِي أَرَى؟ قَالُوا: لَقِينَا مِنْ هَذَا الْبَرْحَ ، مَا فَارَقْنَا بِسَحَرِ حَتَّى

[37003] Waki' narrated to us, Sufyan narrated to us, from Abu Bakr b. Abi al-Jahm b. Sukhair al-'Adawi, from 'Ubaidullah b. 'Abdullah b. 'Utbah, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) prayed the Fear Prayer at Dhu Qarad, a land belonging to the lands of Banu Sulaim. He arranged the people behind him in two rows: a row behind him and a row facing the enemy. He prayed one rak'ah with the row that was next to him, then those moved to the positions of the others, and the others moved to the positions of the first group, and he prayed one rak'ah with them.

[37004] Waki' narrated to us, Sufyan narrated to us, from al-Rukayn al-Fazari, from al-Qasim b. Hassan, from Zaid b. Thabit, that the Messenger of Allah (peace be upon him) prayed the Fear Prayer. He mentioned a hadith similar to that of Ibn 'Abbas.

حَدَّثَنَا وَكِبِيرٌ ، حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الجَهْمِ بْنِ صُحَيْرِ الْعَوَيْ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "صَلَاةُ الْخُوفِ بِذِي قَرَدِ أَرْضٍ مِّنْ أَرْضِ بَنِي سُلَيْمٍ ، فَصَافَّ النَّاسَ خَلْفَهُ صَافِينَ: صَافُ خَلْفَهُ ، وَصَافُ مُوازٍ لِلْعَوْ ، فَصَلَّى بِالصَّافِ الَّذِي يَلِيهِ رَكْعَةً ، ثُمَّ نَهَضَ هُولَاءِ إِلَى مَصَافَ هُولَاءِ وَهُولَاءِ إِلَى مَصَافَ هُولَاءِ، فَصَلَّى بِهِمْ رَكْعَةً

حَدَّثَنَا وَكِبِيرٌ ، حَدَّثَنَا سُفْيَانُ ، عَنِ الرُّكَيْنِ الْفَزَارِيِّ ، عَنِ الْفَالَّقِيْسِ بْنِ حَسَانَ ، عَنْ زَيْدِ بْنِ ثَابِتٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْخُوفِ فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عَبَّاسٍ

[37005] 'Abdullah b. al-Mubarak narrated to us, from Ma'mar, from al-Zuhri, from 'Abd al-Rahman b. Ka'b, from his father, who said: Whenever the Messenger of Allah (peace be upon him) intended to go on an expedition, he would conceal it by alluding to a different direction, until the expedition of Tabuk. The Messenger of Allah (peace be upon him) traveled in intense heat and faced a long journey, so he clarified the matter to the Muslims and informed them of it so they could prepare the equipment for their enemy, and he informed them of the direction he intended.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، عَنْ مَعْمِرٍ ، عَنْ الزُّهْرِيِّ
، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ ، عَنْ أَبِيهِ ، قَالَ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ غَزْوَةً وَرَأَى
إِغْيَرِهَا حَتَّى كَانَ غَزْوَةً تَبُوكَ سَافَرَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْ شَدِيدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيدًا ،
فَجَلَّ لِلْمُسْلِمِينَ عَنْ أَمْرِهِمْ وَأَخْبَرَهُمْ بِذَلِكَ لِيَتَأَهَّبُوا
أَهْبَةَ عَدُوِّهِمْ ، وَأَخْبَرَهُمْ بِالْوَجْهِ الَّذِي يُرِيدُ

[37006] Affan narrated to us, Wuhaib narrated to us, 'Amr b. Yahya narrated to us, from al-'Abbas b. Sahl b. Sa'd al-Sa'idi, from Abu Humaid al-Sa'idi, who said: We went out with the Messenger of Allah (peace be upon him) in the year of Tabuk until we came to Wadi al-Qura. There was a woman in a garden of hers. The Messenger of Allah (peace be upon him) said: "Estimate (the yield)." He said: The people estimated, and the Messenger of Allah (peace be upon him) estimated ten awsuq (loads). He said to the woman: "Count what comes out of it until I return to you, if Allah wills." He said: The Messenger of Allah (peace be upon him) proceeded until he arrived at Tabuk. He said: "A strong wind will blow upon you tonight, so let no man stand up during it. Whoever has a camel, let him tie its hobble firmly." He said: Abu Humaid said: We hobbled them. When night came, a strong wind blew. A man stood up during it, and it threw him to the mountain of Tayy. Then the King of Ayla came to the Messenger

حَدَّثَنَا عَمَانُ ، حَدَّثَنَا وَهِبْ ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى ،
عَنِ الْعَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ السَّاعِدِيِّ ، عَنْ أَبِي
حُمَيْدِ السَّاعِدِيِّ ، قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَامَ تَبُوكَ حَتَّى جِئْنَا وَادِيَ الْقُرَى ، وَإِذَا
أَمْرَأَةً فِي حَدِيقَةٍ لَهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: اخْرُصُوا ، قَالَ: فَخَرَصَ الْقَوْمُ ، وَخَرَصَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشَرَةً أُوسُقٍ ، وَقَالَ
لِلنِّسَاءِ: احْصِي مَا يَخْرُجُ مِنْهَا حَتَّى أَرْجِعَ إِلَيْكَ إِنْ
شَاءَ اللَّهُ ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى قَدِيمَ تَبُوكَ ، فَقَالَ: إِنَّهَا سَهْبٌ عَلَيْنَاهُ اللَّيْلَةِ رِيحٌ
شَدِيدَةٌ ، فَلَا يَقُولُنَّ رَجُلٌ فِيهَا ، فَمَنْ كَانَ لَهُ بَعِيرٌ
فَلْيُوْتِقْ عِقَالَهُ ، قَالَ: قَالَ أَبُو حُمَيْدٍ: فَعَلَّمَنَا هَذَا ، فَلَمَّا كَانَ
مِنَ اللَّيْلِ هَبَّتْ رِيحٌ شَدِيدَةٌ ، فَقَامَ فِيهَا رَجُلٌ فَأَلْقَتْهُ فِي
جَبَلٍ طَيِّبٍ ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
مَلِكِ أَيْلَةَ ، فَأَهْدَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْلَةً بَيْضَاءَ ، فَكَسَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بُرْدًا ، وَكَتَبَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِبَخْرِهِمْ ، قَالَ: ثُمَّ أَفْبَلَ وَأَفْبَلْنَا مَعَهُ حَتَّى جِئْنَا وَادِيَ
الْقُرَى ، فَقَالَ لِلنِّسَاءِ: كُمْ حَدِيقَاتُكِ؟ قَالَتْ: عَشَرَةُ
أُوسُقٍ ، حَرْصُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي مُتَعَجِّلٌ ، فَمَنْ
أَحَبَّ مِنْكُمْ أَنْ يَتَعَجَّلَ فَلْيَفْعُلْ ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَوْفَى عَلَى
الْمَدِينَةِ قَالَ: هَذِهِ طَابَهُ فَلَمَّا رَأَى أُحْدَادًا قَالَ: هَذَا جَبَلٌ
يُجِبَّنَا وَنُجِبُّهُ

[37007] Khalid b. Makhlad narrated to us, 'Abd al-Rahman b. 'Abd al-'Aziz al-Ansari narrated to us, saying: Ibn Shihab narrated to me, saying: 'Abd al-Rahman b. 'Abdullah b. Ka'b b. Malik narrated to me, saying: 'Abdullah b. Ka'b b. Malik narrated to me, from his father Ka'b, who said: When the Messenger of Allah (peace be upon him) intended to raid Banu al-Asfar (the Byzantines), he made the matter clear to the people. He rarely intended an expedition without concealing it by alluding to another, until this expedition occurred. He faced intense heat, a long journey, and a new enemy, so he disclosed to the people the direction he was taking them so they could prepare the equipment for their enemy. The Messenger of Allah (peace be upon him) prepared, and the people prepared with him. I began going out to prepare myself and would return without having accomplished anything, until the people were done and it was said: "The Messenger of Allah (peace be upon him) is leaving and heading out to

حَدَّثَنَا حَالِدٌ بْنُ مَحْلِدٍ ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ
الْعَزِيزِ الْأَنْصَارِيِّ ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ ، قَالَ:
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ ،
قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنِ مَالِكٍ ، عَنْ أَبِيهِ كَعْبٍ
قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هُمْ بِتِينِي
الْأَصْفَرِ أَنْ يَغْرُوْهُمْ جَلَّ لِلنَّاسِ أَمْرَهُمْ ، وَكَانَ قَلَّما
أَرَادَ غَرْزَةً إِلَّا وَرَأَيَ عَنْهَا بِعَيْرِهَا ، حَتَّى كَانَتِ الْغَرْزَةُ
فَاسْتَقْبَلَ حَرَّا شَبِيدًا وَسَفَرًا وَعَدْوًا جَدِيدًا ، فَكَشَفَ
لِلنَّاسِ الْوَجْهَ الَّذِي يَخْرُجُ بِهِمْ إِلَيْهِ لِيَتَاهُوَا أُهْبَةً عَدُوْهُمْ
، فَتَجَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَجَهَّزَ
النَّاسُ مَعَهُ ، وَطَفَقْتُ أَغْدُو لِتَجَهَّزَ فَأَرْجِعُ وَلَمْ أَقْضِ
شَيْئًا ، حَتَّى فَرَغَ النَّاسُ وَقَبِيلٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ غَادَ وَخَارَجَ إِلَى وُجْهِهِ ، فَقُلْتُ: أَتَجَهُ
بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ تَمَّ ادْرِكُهُمْ ، وَعِنْدِي رَاحِلَتَانِ ، مَا
اجْتَمَعْتُ عِنْدِي رَاحِلَتَانِ قُطْفَلَهُمَا ، فَأَنَا قَادِرٌ ، فِي
نَفْسِي قَوِيٌّ بَعْدَتِي ، فَمَا زَلْتُ أَغْدُو بَعْدَهُ وَأَرْجِعُ وَلَمْ
أَقْضِ شَيْئًا حَتَّى أَمْعَنَ الْقَوْمَ وَأَسْرَعُوهَا ، وَطَفَقْتُ أَغْدُو
لِلْحَدِيثِ ، وَشَغَلَنِي الرَّحَالُ ، فَاجْمَعْتُ الْقَعُودَ حَتَّى
سَبَقَنِي الْقَوْمُ ، وَطَفَقْتُ أَغْدُو فَلَا أَرَى لِي أُسْوَةً ، لَا
أَرَى إِلَّا رَجُلًا مِمَّنْ عَدَرَ اللَّهُ أَوْ رَجُلًا مَغْفُوسًا عَلَيْهِ
فِي النَّفَاقِ ، فَيُحِزِّنِي ذَلِكُ ، فَطَفَقْتُ أَعْدُ الْعَدْرَ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ وَأَهَيَّ الْكَلَامَ ، وَقَدْرَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا يَذْكُرُنِي حَتَّى تَرَأَ
تُبُوكَ ، فَقَالَ فِي النَّاسِ بِتُبُوكَ وَهُوَ جَالِسٌ: مَا فَعَلَ
كَعْبُ بْنُ مَالِكٍ؟ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ قَوْمِي فَقَالَ: شَغَلَهُ
بِرْدَاهَ وَالنَّظَرِ فِي عِطْفِيِّهِ ، قَالَ: فَنَكَلَمَ رَجُلٌ آخَرُ فَقَالَ:
وَاللَّهِ يَا رَسُولَ اللَّهِ ، إِنْ عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا ، فَصَمَّتَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَبِيلٌ: إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِ
الْبَاطِلِ وَمَا كُنْتُ أَجْمَعُ مِنَ الْكَذِبِ وَالْعَدْرِ ، وَعَرَفْتُ
أَنَّهُ لَنْ يُنْجِيَنِي مِنْهُ إِلَّا الصِّدْقُ ، فَاجْمَعْتُ صِدْقَهُ ،
وَصَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِدِينَةَ فَقَدِمَ ،

[37008] Ghundar narrated to us, from Shu'bah, from al-Hakam, from Mus'ab b. Sa'd, from Sa'd, who said: When the Messenger of Allah (peace be upon him) went out for the expedition of Tabuk, he left 'Ali behind with the women and children. He ('Ali) said: "O Messenger of Allah, are you leaving me behind with the women and children?" He said: "Are you not pleased to be to me in the position that Aaron was to Moses, except that there is no prophet after me?"

حَدَّثَنَا عُنْدَرٌ ، عَنْ شَعْبَةَ ، عَنِ الْحَكَمِ ، عَنْ مُصْبَعِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ ، قَالَ: لَمَّا حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ خَلَفَ عَلَيْهَا فِي النِّسَاءِ وَالصَّبَّيْنَ ، فَقَالَ: "يَا رَسُولَ اللَّهِ ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصَّبَّيْنَ ، فَقَالَ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمِثْلِهِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا تَنِي بَعْدِي

[37009] Yazid b. Harun narrated to us, Sa'id b. Abi 'Arubah informed us, from Musa, from al-Hasan, that 'Uthman brought dinars to the Messenger of Allah (peace be upon him) during the expedition of Tabuk. The Messenger of Allah (peace be upon him) began turning them over in his lap and saying: "Nothing 'Uthman b. 'Affan does after this will harm him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ ، عَنْ مُوسَى ، عَنِ الْحَسَنِ ، أَنَّ عُثْمَانَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنَابِيرَ فِي غَزْوَةِ تَبُوكَ ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَاتِلُهَا فِي جُرْهِ وَيَقُولُ: مَا عَلَى عُثْمَانَ بْنِ عَفَانَ مَا عَمِلَ بَعْدَ هَذَا

[37010] Yazid b. Harun narrated to us, Humaid informed us, from Anas, that when the Messenger of Allah (peace be upon him) returned from the expedition of Tabuk and approached Medina, he said: "Indeed, there are people in Medina; you have not traveled a journey nor crossed a valley but that they were with you in it." They said: "O Messenger of Allah, while they are in Medina?" He said: "Yes, the excuse detained them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، أَخْبَرَنَا حُمَيْدٌ ، عَنْ أَنَسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَجَعَ مِنْ غَزْوَةِ تَبُوكَ وَدَنَّا مِنَ الْمَدِينَةِ قَالَ: "إِنَّ بِالْمَدِينَةِ لَأَقْوَامًا، مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا كَانُوا مَعْنَمٌ فِيهِ ، قَالُوا: يَا رَسُولَ اللَّهِ: وَهُمْ بِالْمَدِينَةِ ، قَالَ: نَعَمْ، حَبَسَهُمُ الْعُذْرُ

[37011] Hushaym told us, Dawud bin 'Amr informed us, from Busr bin 'Ubayd Allah al-Hadrami, from Abu Idris al-Khawlani, 'Awf bin Malik al-Ashja'i told us, that the Messenger of Allah (peace be upon him) ordered wiping over the khuffs (leather socks) during the expedition of Tabuk for three days and their nights for the traveler, and one day and one night for the

حَدَّثَنَا هُشَيْمٌ ، أَخْبَرَنَا دَاؤُدُّ بْنُ عَمْرٍو ، عَنْ بُشْرٍ بْنِ عُبَيْدِ اللَّهِ الْحَضْرَمِيِّ ، عَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ ، حَدَّثَنَا عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيِّ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ بِالْمَسْحِ عَلَى الْخُفَّيْنِ فِي غَزْوَةِ تَبُوكَ ثَلَاثَةَ أَيَّامٍ وَلَيْلَيْهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ

[37012] Ja'far bin 'Awn told us, Al-Mas'udi informed us, from Isma'il bin Awsat, from Muhammad bin Abi Kabsha al-Anmari, from his father, who said: When it was the expedition of Tabuk, people hastened to the Companions of Al-Hijr, so they entered upon them. That reached the Messenger of Allah (peace be upon him) so he ordered and it was called out: "The prayer is gathering." He said: So I came to him while he was holding his camel and he was saying: "Why do you enter upon a people with whom Allah is angry?" He said: A man called out to him: "Out of wonder at them, O Messenger of Allah." The Messenger of Allah (peace be upon him) said: "Shall I not inform you of what is more wonderful than that? A man from among yourselves telling you of what was before you and what will be after you. Be upright and do right, for Allah does not care at all about your punishment, and Allah will bring a people who cannot defend themselves with anything."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنٍ ، أَخْبَرَنَا الْمَسْعُودِيُّ ، عَنْ إِسْمَاعِيلَ بْنِ أُوسَطٍ ، عَنْ مُحَمَّدِ بْنِ أَبِي كَبْشَةَ الْأَنْمَارِيِّ ، عَنْ أَبِيهِ ، قَالَ: لَمَّا كَانَ فِي غَزْوَةِ تَبُوكَ سَارَعَ نَاسٌ إِلَى أَصْحَابِ الْحِجْرِ ، فَدَخَلُوا عَلَيْهِمْ ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ فَنُوذِيَ: إِنَّ الصَّلَاةَ جَامِعَةٌ ، قَالَ: فَتَنَيْتُهُ وَهُوَ مُمْسِكٌ بِبَعِيرِهِ وَهُوَ يَقُولُ: عَلَمَ تَذَلَّوْنَ عَلَى قَوْمٍ عَظِيمَ اللَّهُ عَلَيْهِمْ؟ قَالَ: فَنَادَاهُ رَجُلٌ: تَعَجَّبًا مِنْهُمْ يَا رَسُولَ اللَّهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَلَا أُنَبِّئُكُمْ بِمَا هُوَ أَعْجَبُ مِنْ ذَلِكَ؟ رَجُلٌ مِنْ أَنفُسِكُمْ يُحَدِّثُكُمْ بِمَا كَانَ قَبْلَكُمْ وَبِمَا يَكُونُ بَعْدَكُمْ ، اسْتَقِيمُوا، وَسَتَدُوا ، فَإِنَّ اللَّهَ لَا يَعْبَأُ بِعَدَابِكُمْ شَيْئًا، وَسَيَأْتِي اللَّهُ بِقَوْمٍ لَا يَدْفَعُونَ عَنْ أَنفُسِهِمْ بِشَيْءٍ

[37013] Abu Khalid al-Ahmari told us, from Ibn Ishaq, from Yazid bin 'Abd Allah bin Qusayt, from Al-Qa'qa' bin 'Abd Allah bin Abi Hadrad al-Aslami, from his father 'Abd Allah bin Abi Hadrad, who said: The Messenger of Allah (peace be upon him) sent us in a detachment to Idam. He said: We met 'Amir bin al-Adbat, and he greeted us with the greeting of Islam. We held back from him, but Muhallam bin Jaththama attacked him and killed him. When he killed him, he took his camel and some goods he had. When we arrived, we brought his matter to the Messenger of Allah (peace be upon him) and informed him of his affair, so this verse was revealed: {O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say...} [until the end of] the verse. Ibn Ishaq said: Muhammad bin Ja'far informed me, from Zayd bin Dumayra who said: My father and my uncle told me, and they had witnessed Hunayn with the Messenger of Allah (peace be upon him), saying: The Messenger of

حَدَّنَا أَبُو حَالِدُ الْأَحْمَرُ ، عَنْ ابْنِ إِسْحَاقَ ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ شُسْيَطٍ ، عَنْ الْفَعْقَاعَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرِدٍ ، حَدْرِدُ الْأَسْلَمِيُّ ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرِدٍ ، قَالَ: بَعَثْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ إِلَى إِضَمِّ ، قَالَ: فَأَقْيَتَا عَامِرَ بْنَ الْأَضْبَاطِ ، قَالَ: فَحَيَا بِتَجَانِيَةِ الْإِسْلَامِ ، فَتَرَعَنَا عَنْهُ ، وَحَمَلَ عَلَيْهِ مُحَلَّمُ بْنَ جَنَامَةَ فَقَتَلَهُ ، فَلَمَّا قَتَلَهُ سَلَبَهُ بَعِيرًا لَهُ وَمُتَبِّعًا كَانَ لَهُ ، فَلَمَّا قَدِمْنَا جِنَانًا بِشَأْنِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْنَاهُ بِأَمْرِهِ فَتَرَلَتْ هَذِهِ الْأَيْةُ {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا} الْأَيْةُ ، قَالَ ابْنُ إِسْحَاقَ: فَأَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ زَيْدِ بْنِ ضُمِيرَةَ قَالَ: حَدَّنِي أَبِي وَعَمِّي وَكَانَا شَهِداً حُنَيْنًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالًا: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ ، ثُمَّ جَلَسَ ثَلَاثَ شَجَرَةً ، فَقَامَ إِلَيْهِ الْأَقْرَعُ بْنُ حَابِسٍ وَهُوَ سَيِّدُ خَنْدِفٍ ، يَرْدُ عَنْ أُمَّ مُحَلَّمٍ ، وَقَامَ عُيَيْنَةُ بْنُ حَصْنٍ يَطْلُبُ بِدَمِ عَامِرَ بْنَ الْأَضْبَاطِ الْقَيْسِيِّ وَكَانَ أَشْجَعِيًّا ، قَالَ: فَسَمِعْتُ عُيَيْنَةَ بْنَ حَصْنٍ يَقُولُ: لَأُذِيقَنَ نِسَاءَهُ مِنَ الْحُزْنِ مِثْلَ مَا أَذَاقَ نِسَائِي ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَقْبِلُونَ الدِّيَةَ؟ فَأَبْوَا ، فَقَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ يُقَالُ لَهُ مُكَبِّلٌ، فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ ، مَا شَهِدْتُ هَذَا الْقَتْلَى فِي عَزَّةِ الْإِسْلَامِ إِلَّا كَغَنِمٍ وَرَدَتْ فَرْمِيَّةٌ فَفَرَّ أَخْرُهَا ، أَسْتُنِّ الْيَوْمَ وَغَيْرُهَا ، قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَنِيَّةَ: لَكُمْ خَمْسُونَ فِي سَفَرِنَا هَذَا ، وَخَمْسُونَ إِذَا رَجَعْنَا ، قَالَ: فَقَبِلُوا الدِّيَةَ ، قَالَ: فَقَلُولُوا: ائْتُوا بِصَاحِبِكُمْ يَسْتَغْفِرُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَجِيءَ بِهِ فَوَصَّلَتْ حِلْيَةٌ وَعَلَيْهِ حُلَّةٌ قَدْ شَهِيَّا فِيهَا لِلْقُتلِ حَتَّى أَجْلِسَ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا اسْمُكَ؟ قَالَ: مُحَلَّمُ بْنُ جَنَامَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَنِيَّهِ وَوَصَّفَ أَنَّهُ رَفِعُهُمَا ، اللَّهُمَّ لَا تَعْفِرْ لِمُحَلَّمَ بْنَ جَنَامَةَ ، قَالَ: فَتَحَدَّثَنَا بِيَنِيَّةَ أَنَّهُ إِنَّمَا أَظْهَرَ هَذَا ، وَقَدْ اسْتَغْفَرَ لَهُ فِي السَّرِّ ،

[37014] Jarir told us, from Mughira, from Al-Sha'bi who said: When the Messenger of Allah (peace be upon him) intended to engage in mutual imprecation (Mubahala) with the people of Najran, they accepted to pay the Jizyah. The Messenger of Allah (peace be upon him) said: "The bringer of glad tidings came to me regarding the destruction of the people of Najran had they proceeded with the imprecation, even the birds on the trees or the sparrows on the trees." And when the Messenger of Allah (peace be upon him) went out to them, he took the hand of Hasan and Husayn, and Fatimah was walking behind him.

[37015] 'Affan told us, 'Abd al-Wahid bin Ziyad told us, Mujalid bin Sa'id told us, from Al-Sha'bi who said: "The Messenger of Allah (peace be upon him) wrote to the people of Najran, and they were Christians: 'Whoever among you trades in usury, there is no protection (dhimma) for him.'"

حَدَّثَنَا جَرِيرٌ ، عَنْ مُغِيرَةَ ، عَنْ الشَّعْبِيِّ ، قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُلَأِّعِنَّ أَهْلَ نَجْرَانَ فَبَلُوا الْجِزْيَةَ أَنْ يُعْطُوهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أَتَانِي الْبَشِيرُ بِهَلْكَةِ أَهْلِ نَجْرَانَ لَوْ تَمُوا عَلَى الْمُلَاعِنَةِ حَتَّى الطَّيْرُ عَلَى الشَّجَرِ أَوْ الْعَصْفُورُ عَلَى الشَّجَرِ ، وَلَمَّا غَدَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ ، وَكَانَتْ فَاطِمَةُ تَمْشِي خَلْفَهُ

حَدَّثَنَا عَفَانُ ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ ، حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ ، عَنْ الشَّعْبِيِّ ، قَالَ: "كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ نَجْرَانَ وَهُمْ نَصَارَى: أَنَّ مَنْ بَأْيَعَ مِنْكُمْ بِالرَّبَا فَلَا ذِمَّةَ لَهُ"

[37016] Abu Khalid al-Ahmari told us, from Yahya bin Sa'id, that Umar exiled the people of Najran, the Jews and the Christians, and he bought the white (unplanted) parts of their lands and their vineyards. Umar dealt with the people [such that] if they brought the cattle and iron (tools) from themselves, they would have two-thirds and Umar one-third; and if Umar brought the seed from himself, he would have half. He dealt with them regarding palm trees such that they would have one-fifth and Umar four-fifths, and he dealt with them regarding the vineyards such that they would have one-third and Umar two-

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، أَنَّ عُمَرَ أَجْلَى أَهْلَ نَجْرَانَ الْيَهُودَ وَالنَّصَارَى ، وَأَشْتَرَى بِيَاضَ أَرْضِهِمْ وَكُرُومِهِمْ ، فَعَامَلَ عُمَرُ النَّاسَ إِنْ هُمْ جَاءُوا بِالْبَقَرِ وَالْحَدِيدِ مِنْ عِنْدِهِمْ فَلَمْ يَلْتَهِمُ الْثَّلَاثَانِ وَلِعُمَرِ الْثَّلَاثُ ، وَإِنْ جَاءَ عُمَرُ بِالْبَدْرِ مِنْ عِنْدِهِ قَلَّهُ السَّطْرُ ، وَعَامَلَهُمُ الْنَّخْلَ عَلَى أَنَّ لَهُمُ الْخَمْسَ وَلِعُمَرِ أَرْبَعَةً أَخْمَاسٍ ، وَعَامَلَهُمُ الْكَرْمُ عَلَى أَنَّ لَهُمُ الْثَّلَاثَ وَلِعُمَرِ الْثَّلَاثَانِ

[37017] Waki' told us, Al-A'mash told us, from Salim who said: The people of Najran had reached forty thousand. He said: Umar feared that they might turn against the Muslims, and envy arose among them. They came to Umar and said: "Envy has arisen among us, so exile us." He said: The Messenger of Allah (peace be upon him) had written a document for them that they should not be exiled. He said: So Umar seized the opportunity and exiled them. Then they regretted it and came to him saying: "Rescind our exile," but he refused to rescind it. When Ali arrived, they came to him and said: "We ask you by the handwriting of your right hand and your intercession with your Prophet to rescind our exile." But he refused and said: "Woe to you, indeed Umar was guided in the matter." Salim said: They used to think that if Ali were to criticize Umar regarding anything in his command, he would have criticized him regarding the people of Najran.

حَدَّثَنَا وَكِبِيعُ ، حَدَّثَنَا الْأَعْمَشُ ، عَنْ سَالِمٍ ، قَالَ: كَانَ أَهْلُ نَجْرَانَ قَدْ بَلَغُوا أَرْبَعِينَ الْفَأْرِسَةَ ، قَالَ: وَكَانَ عُمَرُ يَخَافُهُمْ أَنْ "يَمْلِأُوا عَلَى الْمُسْلِمِينَ فَتَحَاسِدُوا بَيْنَهُمْ" ، قَالَ: فَأَتَوْهُمْ عُمَرَ ، فَقَالُوا: إِنَّا قَدْ تَحَاسَدْنَا بَيْنَنَا فَاجْلَنَا ، قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَتَبَ لَهُمْ كِتَابًا أَنْ لَا يُجْلُوا ، قَالَ: "فَاغْتَنَمُهَا عُمَرُ فَاجْلَاهُمْ" ، فَنَذَمُوا فَأَتَوْهُمْ فَقَالُوا أَقْلَنَا ، فَأَبَى أَنْ يُقْرِئُهُمْ ، فَلَمَّا قَدِمَ عَلَيْهِ أَنْوَهُ فَقَالُوا: "إِنَّا نَسْأَلُكَ بِحَاطِّ يَمِينِكَ وَشَفَاعَتِكَ عِنْدَ بَيْنِكَ إِلَّا أَقْلَنَا" ، فَأَبَى وَقَالَ: وَبِحَكْمِ ، إِنَّ عُمَرَ كَانَ رَشِيدُ الْأَمْرِ ، قَالَ سَالِمٌ: فَكَانُوا يَرَوْنَ أَنَّ عَلَيْهِ لَوْ كَانَ طَاعِنًا عَلَى عُمَرَ فِي شَيْءٍ مِّنْ أَمْرِهِ طَعَنَ عَلَيْهِ فِي أَهْلِ نَجْرَانَ

[37018] 'Abd al-Rahim bin Sulayman told us, from Zakariya, from Abu Ishaq, from Silah bin Zufar, from Hudhayfa, who said: "The two bishops of Najran, Al-'Aqib and Al-Sayyid, came to the Prophet (peace be upon him) and said: 'Send with us a trustworthy man, truly trustworthy, truly trustworthy.' He said: 'I will surely send with you a man who is truly trustworthy.' The companions of Muhammad looked up in anticipation for it. He said: 'Stand up, O Abu Ubaydah bin Al-Jarrah.' So he sent him with them."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَاً ، عَنْ أَبِي إِسْحَاقَ ، عَنْ صِلَةَ بْنِ زُفَّارٍ ، عَنْ حُذَيْفَةَ ، قَالَ: "أَتَى
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسْفُقًا نَجْرَانَ الْعَاقِبُ وَالسَّيَّدُ
فَقَالَا: ابْعِثْ مَعَنَا رَجُلًا أَمِينًا حَقَّ أَمِينٍ حَقَّ أَمِينٍ ،
فَقَالَ: لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا حَقَّ أَمِينٍ ، فَاسْتَشْرِفَ لَهَا
أَصْحَابُ مُحَمَّدٍ ، قَالَ: قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَاحَ ،
فَأَرْسَلَهُ مَعَهُمْ

[37019] Ibn Idris told us, from his father, from Simak, from 'Alqama bin Wa'il, from Al-Mughira bin Shu'ba, who said: The Messenger of Allah (peace be upon him) sent me to Najran, and they said to me: "You recite 'O sister of Aaron' [Maryam: 28], yet between Moses and Jesus are whatever Allah willed of years?" I did not know what to answer them with, until I returned to the Prophet (peace be upon him) and asked him. He said: "Why did you not inform them that they used to name [their children] after their prophets and the righteous people before them?"

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ أَبِيهِ ، عَنْ سِمَاكٍ ، عَنْ عَلْفَمَةَ
بْنِ وَائِلٍ ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ ، قَالَ: بَعْثَنِي رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى نَجْرَانَ فَقَالُوا لِي: إِنَّكَمْ
تَقْرَأُونَ يَا أُخْتَ هَارُونَ وَبَيْنَ مُوسَى وَعِيسَى مَا شَاءَ
اللهُ مِنَ السَّنَنِ؟ فَلَمْ أَذْرِ مَا أُحِبُّهُمْ بِهِ ، حَتَّى رَجَعْتُ
إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ فَقَالَ: أَلَا
أَخْبِرُهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ مِنْ
قَبْلِهِمْ

[37020] Mu'tamir told us, from his father, from Qatada, who said: The Messenger of Allah (peace be upon him) said to the Bishop of Najran: "O Abu Al-Harith, submit (become Muslim)." He said: "I am a Muslim." He said: "O Abu Al-Harith, submit." He said: "I submitted before you." The Prophet of Allah (peace be upon him) said: "You have lied. Three things prevented you from Islam: your claim that Allah has a son, your eating of pork, and your drinking of wine."

حَدَّثَنَا مُعْتَمِرٌ ، عَنْ أَبِيهِ ، عَنْ قَاتَادَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَسْقُفِ نَجْرَانَ: "يَا أَبَا الْحَارِثَ ، أَسْلِمْ ، فَقَالَ: إِنِّي مُسْلِمٌ ، قَالَ: يَا أَبَا الْحَارِثَ ، أَسْلِمْ ، قَالَ: فَدَّ أَسْلَمْتُ فَبَلَّكَ ، قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَذَّبْتَ ، مَنَعَكَ مِنِ الْإِسْلَامِ ثَلَاثَةٌ: ادْعَأُوكَ لِلَّهِ وَلَدًا ، وَأَكْلُكَ الْخِنْزِيرَ ، وَشَرْبُكَ الْخَمْرَ

[37021] Ibn Fudail narrated to us, from his father, from Nafi, from Ibn Umar, who said: When the Messenger of Allah (peace be upon him) passed away, Abu Bakr was in a part of Medina. He came and entered upon the Messenger of Allah (peace be upon him) while he was covered. He placed his mouth on the forehead of the Messenger of Allah (peace be upon him) and began kissing him and weeping, saying: "May my father and mother be sacrificed for you, you were good in life and you are good in death." When he went out, he passed by Umar bin Al-Khattab who was saying: "The Messenger of Allah (peace be upon him) has not died, and he will not die until Allah kills the hypocrites." He said: They [the hypocrites] had rejoiced at the death of the Messenger of Allah (peace be upon him) and raised their heads. So he [Abu Bakr] said: "O man, contain yourself, for the Messenger of Allah has died. Have you not heard Allah say: {Indeed, you are to die, and indeed, they are to die} [Az-Zumar: 30] and He said:

حَدَّثَنَا أَبْنُ فُضِيلٍ ، عَنْ أَبِيهِ ، عَنْ نَافِعٍ ، عَنْ أَبْنِ عُمَرَ ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَبُو بَكْرٍ فِي تَاحِيَةِ الْمَدِينَةِ ، فَجَاءَ فَخَلَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُسَاجِّيٌّ ، فَوَضَعَ فَاهَ عَلَى جَبِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَقْبَلُهُ وَيَبْكِي وَيَقُولُ: "إِبَأِي وَأَمِّي، طِبْتَ حَيَاً وَطِبْتَ مَيِّتًا ، فَلَمَّا خَرَجَ مِنْ بَعْدِهِ بَنْ الْخَطَابِ وَهُوَ يَقُولُ: "مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَمُوتُ حَتَّى يُقْتَلُ اللَّهُ الْمُفَاقِيْنَ ، قَالَ: وَكَانُوا قَدْ اسْتَبَرُوا بِمَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعُوا رُءُوسَهُمْ ، فَقَالَ: أَيُّهَا الرَّجُلُ ، ارْبَعَ عَلَى نَفْسِكَ ، فَإِنَّ رَسُولَ اللَّهِ قَدْ مَاتَ ، أَلَمْ تَسْمَعْ اللَّهُ يَقُولُ: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} [الزمر: 30] وَقَالَ: {وَمَا جَعَلْنَا لِشَرِّ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنْ مِتَّ قَالَ: ثُمَّ أَتَى الْمُنْبَرَ [34: فَهُمُ الْخَالِدُونَ] [الأنبياء] فَصَعَدَهُ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، إِنَّ كَانَ مُحَمَّدًا إِلَهُكُمُ الَّذِي تَعْبُدُونَ فَإِنَّ إِلَهَكُمْ قَدْ مَاتَ ، وَإِنَّ كَانَ إِلَهُكُمُ الَّذِي فِي السَّمَاءِ فَإِنَّ إِلَهَكُمْ لَمْ يَمُوتْ ، ثُمَّ تَلَاهَا {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ 144: مَاتَ أَوْ قُتِلَ أَنْقَبْتُمْ عَلَى أَعْقَابِكُمْ} [آل عمران: 144] حَتَّى خَتَمَ الْآيَةَ ، ثُمَّ نَزَّلَ وَقَدْ اسْتَبَرَ الْمُسْلِمُونَ بِذَلِكَ وَاشْتَدَّ فَرَحْمُهُمْ ، وَأَخْدَتِ الْمُنَافِقِينَ الْكَابَةَ ، قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَوَاللَّهِ الَّذِي نُؤْسِي بِيَدِهِ، لَكَانَمَا كَانَتْ عَلَى وُجُوهِنَا أَغْطِيَةً فَكُشِّفَتْ

[37022] Isa bin Yunus narrated to us, from Ibn Juraij, from his father, that they were in doubt regarding the grave of the Prophet (peace be upon him), where should they bury him? Abu Bakr said: I heard the Prophet (peace be upon him) say: "A Prophet is not moved from his place; he is buried where he dies." So they moved his bedding and dug for him at the place of his bedding.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ ابْنِ جُرَيْجٍ ، عَنْ أَبِيهِ ،
أَنَّهُمْ شَكُوا فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَ -
يَدْفِنُونَهُ؟ فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: إِنَّ النَّبِيَّ لَا يُحَوَّلُ عَنْ مَكَانِهِ ، يُدْفَنُ حَيْثُ
يَمُوتُ فَنَحُوا فِرَاشَهُ فَحَقَرُوا لَهُ مَوْضِعَ فِرَاشِهِ

[37023] Ibn Idris narrated to us, from Isma'il bin Abi Khalid, from Qais bin Abi Hazim, from Jarir, who said: I was in Yemen and I met two men from the people of Yemen, Dhu Kula' and Dhu Amr. I began telling them about the Messenger of Allah (peace be upon him). They said: "If what you say is true, then your companion has passed his appointed time three days ago." I proceeded, and they proceeded with me, until we were on some part of the road, a rider from the direction of Medina met us. We asked them, and they said: "The Messenger of Allah (peace be upon him) has passed away, Abu Bakr has succeeded him, and the people are in a good state." He said: They said to me: "Inform your companion that we have come, and perhaps we will return, if Allah wills." And they returned to Yemen. He said: I informed Abu Bakr of their talk. He said: "Why did you not bring them?" He said: Later on, Dhu Amr said to me: "O Jarir, you have a status with me, and I will tell you something. You, the Arabs, will continue to be

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ جَرِيرٍ ، قَالَ: كُنْتُ بِالْيَمَنِ فَلَقِيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كُلَّاْعَ وَذَا عَمْرِو ، فَجَعَلْتُ أَحْدَثَهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَا: إِنْ كَانَ حَقًا مَا تَقُولُ فَقَدْ مَرَ صَاحِبُكَ عَلَى أَجْلِهِ مُنْذُ ثَلَاثٍ ، فَأَقْبَلْتُ وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الْطَّرِيقِ وَقَعَ لَنَا رَكْبٌ مِنْ قَبْلِ الْمَدِينَةِ ، فَسَأَلْنَاهُمْ فَقَالُوا: قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَاسْتَخْلَفَ أُبُو بَكْرٍ ، وَالنَّاسُ صَالِحُونَ ، قَالَ: فَقَالَ لِي: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ حِنَّا ، وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ ، وَرَجَعَ إِلَى الْيَمَنِ ، قَالَ: فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ ، قَالَ: أَفَلَا جِئْتَ بِهِمْ ، قَالَ: فَلَمَّا كَانَ بَعْدًا قَالَ لِي ذُو عَمْرِو: يَا جَرِيرُ ، إِنَّ بِكَ عَلَيَّ كَرَامَةً ، وَإِنِّي مُخْبِرُكَ حَبَرًا ، إِنَّكُمْ مَعْشَرُ الْعَرَبِ لَنْ تَرَأَوْنَا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَّكَ أَمِيرٌ ثَأْمَرْتُمْ فِي أَخْرَ ، فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا يَغْضَبُونَ غَضَبَ الْمُلُوكِ ، وَيَرْضَوْنَ رَضَى الْمُلُوكِ

[37024] Ja'far bin Awn narrated to us, from Ibn Juraij, from Ata, who said: It reached us that when the Messenger of Allah (peace be upon him) died, he said: "The people came forward entering, praying over him, then leaving, and others entering likewise." He said: I said to Ata: "Were they praying [Salah] and supplicating?" He said: "They were praying and seeking forgiveness."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ ، عَنْ ابْنِ جُرَيْجٍ ، عَنْ عَطَاءٍ ،
قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ
مَاتَ ، قَالَ: "أَقْبَلَ النَّاسُ يَدْخُلُونَ فَيُصَلِّوْنَ عَلَيْهِ ثُمَّ
يَخْرُجُونَ وَيَدْخُلُ آخَرُونَ كَذَلِكَ ، قَالَ: قُلْتُ لِعَطَاءِ
يُصَلِّوْنَ وَيَدْعُونَ؟ قَالَ: يُصَلِّوْنَ وَيَسْتَغْفِرُونَ

[37025] Hafs narrated to us, from Ja'far, from his father, who said: "No Imam led the prayer over the Prophet (peace be upon him); they used to enter in crowds, pray, and leave."

حَدَّثَنَا حَفْصٌ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، قَالَ: لَمْ يُؤْمِنْ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِمَامٌ ، وَكَانُوا يَدْخُلُونَ
أَفْوَاجًا يُصَلِّوْنَ وَيَخْرُجُونَ

[37026] Abu Usamah narrated to us, from Sufyan, from Qais bin Muslim, from Tariq bin Shihab, who said: When the Prophet (peace be upon him) passed away, Umm Ayman began to weep. It was said to her: "Why do you weep, O Umm Ayman?" She said: "I weep for the news of heaven has been cut off from us."

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ سُفْيَانَ ، عَنْ قَيْسِ بْنِ مُسْلِمٍ ،
عَنْ طَارِقِ بْنِ شِهَابٍ ، قَالَ: "الَّذَا قُبِضَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلْتُ أُمَّ أَيْمَنَ تَبْكِيًّا ، فَقِيلَ لَهَا: لَمْ
تَبْكِيَنَّ يَا أُمَّ أَيْمَن؟ قَالَتْ: أَبْكِي عَلَى خَبْرِ السَّمَاءِ انْقَطَعَ
عَنَّا

[37027] Abu Usamah narrated to us, from Sulaiman bin Al-Mughirah, from Thabit, from Anas, who said: When the Prophet (peace be upon him) passed away, Abu Bakr said to Umar—or Umar to Abu Bakr: "Let us go to Umm Ayman to visit her." So they went to her, and she began to weep. They said to her: "O Umm Ayman, indeed what is with Allah is better for the Messenger of Allah (peace be upon him)." She said: "I know that what is with Allah is better for the Messenger of Allah (peace be upon him), but I weep because the news of heaven has been cut off from us." So she stirred them to weep, and they began weeping with her.

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةَ ، عَنْ تَائِبٍ ، عَنْ أَنَّسٍ ، قَالَ: "إِنَّمَا قَبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَبُو بَكْرٍ لِعُمَرَ أَوْ عُمَرَ لِأَبِي بَكْرٍ: انْطَلَقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا ، فَانْطَلَقَا إِلَيْهَا فَجَعَلْتُ ثَبْكِي ، فَقَالَ لَهَا: يَا أُمَّ أَيْمَنَ ، إِنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: قَدْ عِلِمْتُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنِّي أَبْكِي عَلَى خَبْرِ السَّمَاءِ انْقَطَعَ عَنَّا ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ ; فَجَعَلَا يَبْكِيَانَ مَعَهَا

[37028] Hafs narrated to us, from Ja'far, from his father, who said: Safiyyah came out after the Prophet (peace be upon him) had passed away, waving her garment—meaning gesturing with it—and saying: "There have been events and confusion after you; if you were present, the calamity would not have been so great."

حَدَّثَنَا حَفْصٌ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، قَالَ: حَرَجَتْ صَفَيَّةً وَقَدْ قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَلْمَعُ بِنُوْبِهَا يَعْنِي تُشِيرُ بِهِ وَهِيَ تَنْوُلُ: فَدْ كَانَ بَعْدَكَ أَنْبَاءً وَهَبْتَهُ لَوْ كُنْتَ شَاهِدُهَا لَمْ تُكْثِرِ الْخَطْبَ

[37029] Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri, from Sa'id bin Al-Musayyib, that the ones who managed the burial of the Messenger of Allah (peace be upon him) and his interment were four men, excluding the other people: Ali, Abbas, Al-Fadl, and Salih, the freed slave of the Prophet (peace be upon him). They dug a niche (Lahd) for him and set the bricks over him.

حَدَّثَنَا عَبْدُ الْأَعْلَى ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ ، أَنَّ الَّذِي وَلَيَ دَفَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِجْنَانَهُ أَرْبَعَةً نَفَرٌ دُونَ النَّاسِ: عَلَيُّ وَعَبَّاسُ وَالْفَضْلُ وَصَالِحٌ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَحَدُوا لَهُ وَنَصَبُوا عَلَيْهِ اللَّبِنَ نَصْبًا

[37030] Waki narrated to us, from Isma'il bin Abi Khalid, from Amir, who said: "Ali, Al-Fadl, and Usamah entered the grave of the Prophet (peace be upon him)." Ash-Sha'bi said: "Marhab—or Ibn Abi Marhab—narrated to me that Abdur-Rahman bin Awf entered the grave with them."

حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ عَامِرٍ ، قَالَ: دَخَلَ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَالْفَضْلُ وَأَسَامَةً" ، قَالَ الشَّعْبِيُّ: وَحَدَّثَنِي مَرْحَبٌ أَوْ ابْنُ أَبِي مَرْحَبٍ ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ دَخَلَ مَعَهُمُ الْقَبْرَ

[37031] Ibn Idris narrated to us, from Isma'il, from Ash-Sha'bi, who said: "Ali, Al-Fadl, and Usamah washed the Prophet (peace be upon him)." He said: "And Ibn Abi Marhab narrated to me that Abdur-Rahman bin Awf entered the grave with them." He said: And Ash-Sha'bi said: "Who should handle the deceased except his family?" And in the Hadith of Ibn Idris, from Ibn Abi Khalid: And Ali began saying: "May my father and mother be sacrificed for you, you were good in life and in death."

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ إِسْمَاعِيلَ ، عَنِ الشَّعْبِيِّ ، قَالَ: غَسَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَالْفَضْلُ وَأَسَامَةً. قَالَ: وَحَدَّثَنِي ابْنُ أَبِي مَرْحَبٍ ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ دَخَلَ مَعَهُمُ الْقَبْرَ ، قَالَ: وَقَالَ الشَّعْبِيُّ: مَنْ يَلِي الْمَيِّتَ إِلَّا أَهْلُهُ ، وَفِي حَدِيثِ ابْنِ إِدْرِيسَ ، عَنْ ابْنِ أَبِي خَالِدٍ: وَجَعَلَ عَلَيْهِ يَقُولُ: بِأَبِي وَأُمِّي ، طِبْتَ حَيَا وَمَيِّتًا

[37032] Ibn Idris narrated to us, from Ibn Juraij, from Muhammad bin Ali, who said: "The Prophet (peace be upon him) was washed in a shirt. Ali attended to his lower body, Al-Fadl held him in his embrace, and Al-Abbas poured the water. He said: Al-Fadl was saying: 'Relieve me, you have cut my aorta, I feel something descending upon me.' He said: He was washed from the well of Sa'd bin Khaithamah in Quba, which is the well called the Well of Aris. He said: By Allah, I have drunk from it and bathed."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ أَبْنِ جُرَيْجٍ ، عَنْ مُحَمَّدِ بْنِ عَلَيِّ ، قَالَ: "عُسْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَمِيصٍ ، فَوَلَيَ عَلَيِّ سِقْلَةً ، وَالْفَضْلُ مُحْتَضَنٌ ، وَالْعَبَّاسُ يَصْبُرُ الْمَاءَ ، قَالَ: وَالْفَضْلُ يَقُولُ: أَرْحَنِي، قَطَعْتَ وَتَبَيَّنِي ، إِنِّي لَأَجُدُ شَيْئًا يَنْزَلُ عَلَيَّ ، قَالَ: وَعُسْلَ مِنْ بَنْرٍ سَعْدٍ بْنِ حَيْمَةَ بْنِ قَبَّاءَ وَهِيَ الْبَنْرُ الَّتِي يُقَالُ لَهَا: بَنْرُ أَرِيسٍ ، قَالَ: وَقَدْ وَاللَّهِ شَرِيكٌ مِنْهَا وَاغْتَسَلَ

[37033] Abdul-A'la and Ibn Mubarak narrated to us, from Ma'mar, from Az-Zuhri, from Sa'id bin Al-Musayyib, that Ali "sought from the Prophet—may Allah honor him—what is usually sought from the deceased, but he found nothing, so he said: 'May my father and mother be sacrificed for you, you were good in life and you are good in death.'"

حَدَّثَنَا عَبْدُ الْأَعْلَى ، وَابْنُ مُبَارَكٍ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، أَنَّ عَلَيْهَا "الْتَّقَسَ مِنَ النَّبِيِّ، كَرَمَهُ اللَّهُ، مَا يُلَئِمُ مِنَ الْمَيِّتِ، فَلَمْ يَجِدْ شَيْئًا فَقَالَ: بِأَبِي وَأُمِّي، طِبَّتْ حَيَاً وَطِبَّتْ مَيِّتًا

[37034] Yahya bin Sa'id narrated to us, from Ja'far, from his father, who said: When they wanted to wash the Prophet (peace be upon him), he had a shirt on. They wanted to remove it, but they heard a call from the house: "Do not remove the shirt."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، قَالَ :
لَمَّا أَرَادُوا أَنْ يُغَسِّلُوا النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ عَلَيْهِ قَمِيصٌ ، فَأَرَادُوا أَنْ يَنْزِعُوهُ ، فَسَمِعُوا نِدَاءً
مِنَ الْبَيْتِ : أَنْ لَا تَنْزِعُوا الْقَمِيصَ

[37035] Yahya bin Sa'id narrated to us, from Sufyan, from Musa bin Abi Aisha, from Ubaidullah bin Abdullah bin Utbah, from Aisha and Ibn Abbas, that Abu Bakr "kissed the Prophet (peace be upon him) after he had died."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ سُفْيَانَ ، عَنْ مُوسَى بْنِ
أَبِي عَائِشَةَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ ، عَنْ
عَائِشَةَ ، وَابْنِ عَبَّاسٍ ، أَنَّ أَبَا بَكْرَ قَلَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بَعْدَمَا مَاتَ

[37036] Abdul-Aziz bin Aban bin Uthman narrated to us, from Ma'mar, from Az-Zuhri, from Anas, who said: "When the Messenger of Allah (peace be upon him) passed away, the people wept. Umar stood up in the mosque as a preacher and said: 'I do not want to hear anyone claiming that Muhammad has died. Rather, his Lord sent for him as his Lord sent for Moses. Allah sent for Moses and he remained away from his people for forty nights. By Allah, I hope that the hands and feet of men who claim he has died will be cut off.'"

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبَانَ بْنُ عُثْمَانَ ، عَنْ مَعْمَرٍ ،
عَنِ الرُّهْبَرِيِّ ، عَنْ أَنَسٍ ، قَالَ: "إِذَا قُضِيَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَى النَّاسُ ، فَقَامَ عُمَرُ فِي
الْمَسْجِدِ خَطِيبًا ، فَقَالَ: لَا أَسْمَعُ أَحَدًا يَزْعُمُ أَنَّ مُحَمَّدًا
قَدْ مَاتَ ، وَلَكِنْ أَرْسَلَ إِلَيْهِ رَبُّهُ كَمَا أَرْسَلَ إِلَى مُوسَى
رَبُّهُ ، فَقَدْ أَرْسَلَ اللَّهُ إِلَى مُوسَى فَلَيْثًا عَنْ قَوْمِهِ
أَرْبَعِينَ لَيْلَةً ، وَاللَّهُ إِنِّي لَأَرْجُو أَنْ تُفْطَعَ أَيْدِي رِجَالٍ
وَأَرْجُلُهُمْ يَرْعُمُونَ أَنَّهُ مَاتَ

[37037] Hatim bin Isma'il narrated to us, from Unais bin Abi Yahya, from his father, from Abu Sa'id Al-Khudri, who said: The Messenger of Allah (peace be upon him) came out to us one day while we were in the mosque, with his head bandaged with a cloth during the illness in which he died. He moved towards the pulpit until he settled upon it, and we followed him. He said: "By the One in Whose Hand is my soul, I am standing at the Basin right now." And he said: "Indeed, a servant was offered the world and its adornment, but he chose the Hereafter." No one understood it except Abu Bakr. His eyes filled with tears and he wept, saying: "May my father and mother be sacrificed for you; rather, we ransom you with our fathers, our mothers, our selves, and our wealth." He said: Then he came down, and he never ascended it again until the Hour, peace be upon him.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ أَنَيْسٍ بْنِ أَبِي يَحْيَى ،
عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، قَالَ: خَرَجَ عَلَيْنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَنَحْنُ فِي
الْمَسْجِدِ وَهُوَ عَاصِبٌ رَأْسَهُ بِخِرْفَةٍ فِي الْمَرَضِ الَّذِي
مَاتَ فِيهِ ، فَأَهْوَى قَبْلَ الْمِنْبَرِ حَتَّى اسْتَوَى عَلَيْهِ
فَأَتَبَعْنَاهُ ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ ، إِنِّي لِقَائِمٌ عَلَى
الْحَوْضِ السَّاعَةِ ، وَقَالَ: إِنَّ عَبْدًا عُرِضَتْ عَلَيْهِ
الدُّنْيَا وَزِينَتُهَا فَاحْتَارَ الْآخِرَةَ فَلَمْ يَفْطُنْ بِهَا أَحَدٌ إِلَّا أَبُو
بَكْرٍ ، فَدَرَأَتْ عَيْنَاهُ فَبَكَّ وَقَالَ: يَا أَبِي أَنْتَ وَأَمِّي ، بَنْ
نَفْدِيكَ بِابَائِنَا وَأَمَهَاتِنَا وَأَنفُسِنَا وَأَمْوَالِنَا ، قَالَ: ثُمَّ هَبَطَ
فَمَا قَامَ عَلَيْهِ حَتَّى السَّاعَةِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[37038] Hatim narrated to us, from Ja'far, from his father, who said: When the Prophet (peace be upon him) became heavy [with illness], he said: "Where will I be tomorrow?" They said: "With so-and-so." He said: "Where will I be the day after tomorrow?" They said: "With so-and-so." His wives realized that he only wanted Aisha, so they said: "O Messenger of Allah, we have gifted our days to our sister Aisha."

حَدَّثَنَا حَاتِمٌ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، قَالَ: لَمَّا نَقْلَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَيْنَ أَكُونُ غَدًا؟ قَالُوا:
عِنْدَ فُلَانَةَ ، قَالَ: أَيْنَ أَكُونُ بَعْدَ غَدِ؟ قَالُوا: عِنْدَ فُلَانَةَ ،
فَعَرَفُنَ أَزْوَاجُهُ أَنَّهُ إِنَّمَا يُرِيدُ عَائِشَةَ ، فَقُلْنَا: يَا رَسُولَ
اللَّهِ ، قَدْ وَهَنَا أَيَّامًا لِأُخْتَنَا عَائِشَةَ

[37039] Husain bin Ali narrated to us, from Za'idah, from Musa bin Abi Aisha, who said: Ubaidullah bin Abdullah bin Utbah narrated to me, saying: I came to Aisha and said: "Tell me about the illness of the Messenger of Allah (peace be upon him)." She said: "Yes. The Messenger of Allah (peace be upon him) became ill and felt heavy, so he fainted, then he recovered and said: 'Place water for me in the tub.' We did so. She said: He bathed, then went to stand up but fainted. Then he recovered and said: 'Place water for me in the tub.' We did so. She said: He bathed, then went to stand up but fainted. She said: Then he recovered and said: 'Place water for me in the tub.' She said: I said: 'We have done so.' She said: He bathed, then went to stand up but fainted. Then he recovered and said: 'Have the people prayed yet?' We said: 'No, O Messenger of Allah, they are waiting for you.' She said: And the people were staying in the mosque waiting for the Messenger of Allah (peace be upon him) to lead them in the final Isha prayer. She said: The

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ ، عَنْ زَائِدَةَ ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُثْبَةَ ، قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: حَدَّثَنِي عَنْ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ: نَعَمْ ، "مَرِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَلَّ فَأَغْمَيَ عَلَيْهِ فَأَفَاقَ ، فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضِبِ ، فَفَعَلْنَا ، قَالَتْ: فَأَغْشَلَ ثُمَّ ذَهَبَ لِيَتُوءَةَ فَأَغْمَيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضِبِ ، فَفَعَلْنَا ، قَالَتْ: فَأَغْشَلَ ، فَذَهَبَ لِيَتُوءَةَ فَأَغْمَيَ عَلَيْهِ ، قَالَتْ: ثُمَّ أَفَاقَ فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضِبِ ، قَالَتْ: قُلْتُ: قَدْ فَعَلْنَا ، قَالَتْ: فَأَغْشَلَ ثُمَّ ذَهَبَ لِيَتُوءَةَ فَأَغْمَيَ عَلَيْهِ ، ثُمَّ أَفَاقَ ، فَقَالَ: أَصَلَّى النَّاسُ بَعْدُ؟ فَقَلَّا: لَا يَا رَسُولَ اللَّهِ ، هُمْ يَنْتَظِرُونَكَ ، قَالَتْ: وَالنَّاسُ مُعْكُوفٌ يَنْتَظِرُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ بِهِمْ عِشَاءَ الْآخِرَةِ ، قَالَتْ: فَأَغْشَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَهَبَ لِيَتُوءَةَ فَأَغْمَيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: أَصَلَّى النَّاسُ بَعْدُ؟ قُلْتُ: لَا ، فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْ أَبِي بَكْرٍ أَنْ يُصَلِّي بِالنَّاسِ ، قَالَتْ: فَأَتَاهَا الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُ أَنْ تُصَلِّي بِالنَّاسِ ، قَالَ: يَا عُمَرُ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: أَنْتَ أَحَقُّ ، إِنَّمَا أَرْسَلَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ ، ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَجَدَ خَفَّةً مِنْ نَفْسِهِ ، فَخَرَجَ لِصَلَاةِ الظَّهَرِ بَيْنَ الْعَبَاسِ وَرَجُلٍ أَخَرَ ، فَقَالَ لَهُمَا: أَجْلَسَنِي عَنْ يَمِينِهِ ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَةً ذَهَبَ يَتَأَخَّرُ ، فَأَمْرَأَهُ أَنْ يَبْتَئِثَ مَكَانَهُ ، قَالَتْ: فَأَجْلَسَهُ عَنْ يَمِينِهِ ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ ، وَالنَّاسُ يُصَلِّونَ بِصَلَاةِ أَبِي بَكْرٍ ، قَالَ: فَأَتَيْتُ ابْنَ عَبَاسٍ فَقُلْتُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةَ؟ قَالَ: هَاتِ ، فَعَرَضْتُ عَلَيْهِ هَذَا فَلَمْ يُنْكِرْ مِنْهُ شَيْئًا ، إِلَّا

[37040] Affan narrated to us, saying: Wuhaib narrated to us, saying: Dawud narrated to us, from Abu Nadrah, from Abu Sa'id, who said: "When the Messenger of Allah (peace be upon him) passed away, the orators of the Ansar stood up, and a man among them began saying: 'O assembly of Muhajirin, whenever the Messenger of Allah (peace be upon him) appointed a man from you, he joined a man from us with him. So we see that two men should handle this matter, one from you and the other from us.' He said: The orators of the Ansar followed in succession on that point. Then Zaid bin Thabit stood up and said: 'Indeed, the Messenger of Allah (peace be upon him) was from the Muhajirin, and the Imam must be from the Muhajirin, and we are his helpers [Ansar] just as we were the helpers of the Messenger of Allah.' So Abu Bakr stood up and said: 'May Allah reward you with good, O assembly of Ansar, and keep your speaker firm.' Then he said: 'By Allah, had you done other than that, I would not have

حَدَّنَا عَفَانُ , حَدَّنَا وَهِبْ , حَدَّنَا دَاؤُدُ , عَنْ أَبِي نَضْرَةَ , عَنْ أَبِي سَعِيدٍ , قَالَ: "إِنَّمَا تُؤْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَمْ خُطَبَاءَ الْأَنْصَارَ , فَجَعَلَ الرَّجُلُ مِنْهُمْ يَقُولُ: يَا مَعْشَرَ الْمُهَاجِرِينَ , إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَعْمَلَ رَجُلًا مِنْهُمْ قَرَنَ مَعَهُ رَجُلًا مِنَّا , فَنَرَى أَنَّ يَلِي هَذَا الْأَمْرَ رَجُلًا أَحَدُهُمَا مِنْكُمْ وَالْأَخْرُ مِنَّا , قَالَ: فَتَتَابَعَتْ خُطَبَاءُ الْأَنْصَارِ عَلَى ذَلِكَ , فَقَامَ زَيْدُ بْنُ ثَابِتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنَ الْمُهَاجِرِينَ وَإِنَّ الْإِمَامَ إِنَّمَا يَكُونُ مِنَ الْمُهَاجِرِينَ وَنَحْنُ الْأَنْصَارُ كَمَا كُنَّا أَنْصَارَ رَسُولَ اللَّهِ , فَقَامَ أُبُو بَكْرٍ فَقَالَ: جَرَأْكُمُ اللَّهُ خَيْرًا يَا مَعْشَرَ الْأَنْصَارِ , وَثَبَّتَ قَائِلُكُمْ , ثُمَّ قَالَ: وَاللَّهِ لَوْ فَعَلْتُمْ غَيْرَ ذَلِكَ لَمَا صَالَحْتُمْ

[37041] Khalid bin Makhlad narrated to us, saying: Sulaiman bin Bilal narrated to us, saying: Abdur-Rahman bin Harmalah narrated to me, saying: I heard Sa'id bin Al-Musayyib say: "When the Messenger of Allah (peace be upon him) passed away, he was placed on his bed. The people entered in groups, prayed over him, and left, and no one led them. He passed away on Monday and was buried on Tuesday."

حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ ، حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ ، قَالَ: لَمَّا تُوْفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وُضِعَ عَلَى سَرِيرِهِ ، فَكَانَ النَّاسُ يَدْخُلُونَ زُمْرًا زُمْرًا يُصَلُّونَ عَلَيْهِ وَيَخْرُجُونَ وَلَمْ يَؤْمَهُمْ أَحَدٌ ، وَتُوْفِيَ يَوْمَ الْإِثْنَيْنِ ، وَدُفِنَ يَوْمَ الْثُلَاثَاءِ

[37042] Ghundar narrated to us, from Shu'bah, from Sa'd bin Ibrahim, who said: I heard Ubaidullah bin Abdullah bin Utbah narrating from Ibn Abbas, from Abdur-Rahman bin Awf, who said: Umar performed Hajj and wanted to address the people with a sermon. Abdur-Rahman bin Awf said: "The riffraff and common people have gathered around you, so delay that until you come to Medina." He said: When I arrived in Medina, I came close to the pulpit and heard him say: "I have known that some people are saying: 'The caliphate of Abu Bakr was a sudden occurrence (falta).' Indeed, it was a sudden occurrence, but Allah protected against its evil. There is no caliphate except by consultation."

حَدَّثَنَا غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عُثْبَةَ ، يُحَدِّثُ عَنْ أَبْنَ عَبَّاسٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، قَالَ: حَجَّ عُمَرُ فَأَرَادَ أَنْ يَخْطُبَ النَّاسَ خُطْبَةً ، فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّهُ "قَدِ اجْتَمَعَ عِنْدَكَ رِعَاعُ النَّاسِ وَسَقَلُّهُمْ ، فَأَخْرُجْ ذَلِكَ حَتَّى تَأْتِيَ الْمَدِينَةَ" ، قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ دَنَوْتُ قَرِيبًا مِنَ الْمِنْبَرِ ، فَسَمِعْتُهُ يَقُولُ: إِنِّي قَدْ عَرَفْتُ أَنَّ أَنَاسًا يَقُولُونَ: إِنَّ خِلَافَةَ أَبِي بَكْرٍ فَلَتَّهُ ، وَإِنَّمَا كَانَ فَلَتَّهُ، وَلَكِنَّ اللَّهَ وَقَى شَرَّهَا ، إِنَّهُ لَا خِلَافَةَ إِلَّا عَنْ مَشْوَرَةٍ

[37043] Abdul-A'la narrated to us, from Ibn Ishaq, from Abdul-Malik bin Abi Bakr, from Az-Zuhri, from Ubaidullah bin Abdulla bin Utbah, from Ibn Abbas, who said: I used to go frequently to Abdur-Rahman bin Awf while we were at Mina with Umar bin Al-Khattab, teaching Abdur-Rahman bin Awf the Quran. I came to him in his lodging but did not find him. It was said: "He is with the Commander of the Faithful." I waited for him until he came, and he said to me: "He was angry today in a way I have never seen him angry before." He said: I said: "Why is that?" He said: "It reached him that two men from the Ansar mentioned the pledge of allegiance to Abu Bakr and said: 'By Allah, it was nothing but a sudden occurrence (falta). So what prevents a man, if this one [Umar] dies, from going to whom he loves and striking his hand [pledging allegiance], so it would be just as it was?'" He said: Umar intended to speak to the people. He said: I said: "Do not do that, O Commander of the Faithful, for you are in a land where all kinds

حَدَّنَا عَبْدُ الْأَعْلَىٰ ، عَنْ ابْنِ إِسْحَاقَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: كُنْتُ أَخْتَافُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَنَحْنُ بِمَنِي مَعَ عُمَرَ بْنِ الْخَطَّابِ ، أَعْلَمُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ الْقُرْآنَ ، فَاتَّيْتُهُ فِي الْمَنْزِلِ فَلَمْ أَجِدْهُ فَقِيلَ: هُوَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ، فَانْتَظَرْنَاهُ حَتَّىٰ جَاءَ فَقَالَ لِي: قَدْ غَضِبَ هَذَا الْيَوْمُ غَضِبًا مَا رَأَيْتُهُ غَضِبَ مِثْلُهُ مُذْكَرًا ، قَالَ: فَلَمْ لِمْ ذَاك؟ قَالَ: بِلْغَةُ أَنَّ رَجُلَيْنِ مِنَ الْأَنْصَارِ ذَكَرَا بَيْعَةَ أَبِي بَكْرٍ فَقَالَا: وَاللَّهِ مَا كَانَتْ إِلَّا فَقْتَنِهِ ، فَمَا يَمْنَعُ امْرَأًا إِنْ هَذَا هَذَا أَنْ يَقُولُ إِلَى مَنْ يُحِبُّ فَيَضْرِبَ عَلَى يَدِهِ فَتَكُونُ كَمَا كَانَتْ ; قَالَ: فَهُمْ عُمَرُ أَنْ يُكَلِّمُ النَّاسَ ، قَالَ: فَقُلْتُ: لَا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ ، فَإِنَّكَ بِإِلَيْكَ قَدْ اجْتَمَعْتُ إِلَيْهِ أَفْنَاءُ الْعَرَبِ كُلُّهَا ، وَإِنَّكَ إِنْ قُلْتَ مَقَالَةً حُمِلْتَ عَنْكَ وَانْتَشَرَتْ فِي الْأَرْضِ كُلُّهَا ، فَلَمْ تَنْدِرْ مَا يَكُونُ فِي ذَلِكَ ، وَإِنَّمَا يُعِينُكَ مَنْ قَدْ عَرَفْتَ أَنَّهُ سَيَصِيرُ إِلَى الْمَدِينَةِ ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ رُحْتُ مُهَاجِرًا حَتَّىٰ أَخْذَتُ عِصَادَةَ الْمِنْبَرِ الْيَمْنَىٰ ، وَرَاحَ إِلَيَّ سَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرُو بْنُ ثُقَيْلٍ حَتَّىٰ جَلَسَ مَعِيِّ ، فَقُلْتُ: لَيَقُولَنَّ هَذَا الْيَوْمُ مَقَالَةً مَا قَالَهَا مُذْكَرًا إِسْتَخْفِفَ ، قَالَ: وَمَا عَسَى أَنْ يَقُولَ ، قُلْتُ: سَنَسْمَعُ ذَلِكَ ، قَالَ: فَلَمَّا اجْتَمَعَ النَّاسُ خَرَجَ عُمَرُ حَتَّىٰ جَلَسَ عَلَى الْمِنْبَرِ ثُمَّ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ اللَّهَ أَبْقَى رَسُولَهُ بَيْنَ أَطْهَرِنَا يَنْذُلُ عَلَيْهِ الْوَحْيُ مِنَ اللَّهِ يُحْلِي بِهِ وَيُحَرِّمُ ، ثُمَّ قَبَضَ اللَّهُ رَسُولُهُ فَرَفَعَ مِنْهُ مَا شَاءَ أَنْ يَرْفَعَ ، وَأَبْقَى مِنْهُ مَا شَاءَ أَنْ يُبْقِي ، فَتَسْبَّبَتْنَا بِعَيْضٍ ، وَفَاتَنَا بَعْضٌ ، فَكَانَ مِمَّا كُنَّا نَقْرَأُ مِنَ الْقُرْآنِ لَا تَرْغِبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفُرٌ بِكُمْ أَنْ تَرْغِبُوا عَنْ آبَائِكُمْ وَتَرَأَتْ آيَةُ الرَّاجِمِ ، فَرَاجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَاجَمَنَا مَعْهُ ، وَالَّذِي تَفْسُنُ مُحَمَّدٌ بِيَدِهِ ، لَقَدْ حَفِظْنَاهَا وَعَلِمْنَاهَا وَعَقَلْنَاهَا، لَوْلَا أَنْ يُقَالَ: كَتَبَ عُمَرُ فِي الْمُصْحَّفِ مَا لَيْسَ فِيهِ ، أَكَبَّنَاهَا بِيَدِي كِتَابًا ، وَالرَّاجِمُ

[37044] Husain bin Ali narrated to us, from Za'idah, from Asim, from Zirr, from Abdullah, who said: When the Messenger of Allah (peace be upon him) passed away, the Ansar said: "A leader from us and a leader from you." He said: So Umar came to them and said: "O assembly of Ansar, do you not know that the Messenger of Allah (peace be upon him) ordered Abu Bakr to lead the people in prayer?" They said: "Yes." He said: "Then which of you would feel comfortable advancing ahead of Abu Bakr?" They said: "We seek refuge in Allah from advancing ahead of Abu Bakr."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ ، عَنْ عَاصِمٍ ، عَنْ زِرٍّ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتِ الْأَنْصَارُ: "مَنَا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ" ، قَالَ: فَإِنَّهُمْ عُمَرٌ، فَقَالَ: يَا مَعَاشِرَ الْأَنْصَارِ ، أَسْتَعِنُ شَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّي بِالنَّاسِ؟ قَالُوا: بَلَى ، قَالَ: فَأَيُّكُمْ تَطِيبُ نَفْسَهُ أَنْ يَتَقدَّمَ أَبَا بَكْرٍ ، فَقَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقدَّمَ أَبَا بَكْرٍ

[37045] Muhammad bin Bishr narrated to us, saying Ubaidullah bin Umar narrated to us, saying Zaid bin Aslam narrated to us, from his father Aslam, that when the pledge of allegiance was given to Abu Bakr after the Messenger of Allah (peace be upon him), Ali and Az-Zubair used to enter upon Fatimah, the daughter of the Messenger of Allah (peace be upon him), consulting her and reviewing their matter. When that reached Umar bin Al-Khattab, he went out until he entered upon Fatimah and said: "O daughter of the Messenger of Allah (peace be upon him), by Allah, no one is more beloved to us than your father, and no one is more beloved to us after your father than you. And by Allah, that will not prevent me, if these people gather at your place, from ordering that the house be burned down over them." He said: When Umar left, they came to her. She said: "Do you know that Umar came to me and swore by Allah that if you return, he will surely burn the house down over you? And by Allah, he will surely fulfill what he

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ ، نَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ ، حَدَّثَنَا رَيْدُ بْنُ أَسْلَمَ ، عَنْ أَبِيهِ أَسْلَمَ أَنَّهُ حِينَ بُوِيَعَ لِأَبِيهِ بَكْرِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَيْهِ وَالرُّبَّيْرُ يَدْخُلُونَ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُشَارِوْنَهَا وَيَرْتَجُونَ فِي أَمْرِهِمْ ، فَلَمَّا بَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابَ خَرَجَ حَتَّى دَخَلَ عَلَى فَاطِمَةَ فَقَالَ: يَا بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَاللَّهُ مَا مِنْ أَحَدٍ أَحَبَّ إِلَيْنَا بَعْدَ أَبِيكَ مِنْكِ ، وَإِيمُونَ اللَّهِ مَا ذَاكَ بِمَا نَعِيَ إِنْ اجْتَمَعَ هُؤُلَاءِ النَّفَرُ عِنْدَكِ ; أَنْ أَمْرُهُمْ أَنْ يُحَرَّقَ عَلَيْهِمُ الْبَيْتُ ، قَالَ: فَلَمَّا خَرَجَ عُمَرُ جَاءُوهَا فَقَالَتْ: تَعْلَمُونَ أَنَّ عُمَرَ قَدْ جَاءَنِي وَقَدْ حَلَفَ بِاللَّهِ لَيْسَ عُذْتُمْ لِيُحَرَّقَ عَلَيْكُمُ الْبَيْتُ وَإِيمُونَ اللَّهِ لِيَمْضِيَنَّ لِمَا حَلَفَ عَلَيْهِ ، فَانْصَرَفُوا رَاشِدِينَ ، فَرَوَا رَأْيَكُمْ وَلَا تَرْجِعُوا إِلَيَّ ، فَانْصَرَفُوا عَنْهَا فَلَمْ يَرْجِعُوا إِلَيْهَا حَتَّى بَأْيَعُوا لِأَبِيهِ بَكْرِ

[37046] Ibn Numair narrated to us, from Hisham b. 'Urwah, from his father, that Abu Bakr and 'Umar did not witness the burial of the Prophet (peace be upon him); they were with the Ansar, so he was buried before they returned.

حَدَّثَنَا أَبْنُ نُمَيْرٍ ، عَنْ هِشَامَ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، أَنَّ أَبَا بَكْرِ ، وَعُمَرَ لَمْ يَشْهَدَا دَفْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؛ كَانَا فِي الْأَنْصَارِ فَدُفِنَ قَبْلَ أَنْ يَرْجِعَا

[37047] Ibn Idris narrated to us, from Ibn 'Ajlan, from Zaid b. Aslam, from his father, who said: 'Umar entered upon Abu Bakr while he was holding his tongue and pulling it. 'Umar said to him: "Allah, Allah, O Successor of the Messenger of Allah!" He replied: "Ah! This has brought me to these watering places (difficult situations)."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ أَبْنِ عَجْلَانَ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ ، قَالَ: دَخَلَ عُمَرُ عَلَى أَبِي بَكْرٍ وَهُوَ آخِذٌ بِلِسَانِهِ يُضْنِضُهُ ، فَقَالَ لَهُ عُمَرُ: اللَّهُ اللَّهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ ، وَهُوَ يَقُولُ: هَاهُ، إِنَّ هَذَا أَوْرَدَنِي الْمَوَارِدَ

[37048] Waki' narrated to us, from Nafi' b. 'Umar, from Ibn Abi Mulaikah, who said: A man said to Abu Bakr: "O Successor of Allah (Khalifat Allah)." He said: "I am not the Successor of Allah, but I am the Successor of the Messenger of Allah, and I am pleased with that."

حَدَّثَنَا وَكِيعٌ ، عَنْ نَافِعِ بْنِ عُمَرَ ، عَنْ أَبْنِ أَبِي مُلَائِكَةَ ، قَالَ: قَالَ رَجُلٌ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ ، قَالَ: لَسْتُ بِخَلِيفَةِ اللَّهِ ، وَلَكِنِّي خَلِيفَةُ رَسُولِ اللَّهِ ، أَنَا رَاضٌ بِذَلِكَ

[37049] Waki' narrated to us, from Sufyan, from 'Abd al-Malik b. 'Umair, from a freed slave of Rib'i b. Hirash, from Rib'i, from Hudhaifah, who said: We were sitting with the Prophet (peace be upon him) and he said: "I do not know how long I will remain among you, so follow the two after me," and he pointed to Abu Bakr and 'Umar, "and be guided by the guidance of 'Ammar, and whatever Ibn Mas'ud narrates to you, believe him."

حَدَّثَنَا وَكِبِيعُ ، عَنْ سُقِيَانَ ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ ،
عَنْ مَوْلَى لِرِبْعَيِّ بْنِ حِرَاشٍ عَنْ رِبْعَيِّ ، عَنْ حُذَيْفَةَ ،
قَالَ: "كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيهِمْ ، فَاقْتَدُوا بِاللَّذِينَ مِنْ
بَعْدِي ، وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ ، وَاهْتَدُوا بِهَذِي
عَمَارٍ ، وَمَا حَنَّكُمْ أَبْنُ مَسْعُودٍ مِنْ شَيْءٍ فَصَدَّقُوهُ

[37050] Waki' narrated to us, from Salim al-Muradi Abu al-'Ala', from 'Amr b. Harim, from Rib'i b. Hirash and Abu 'Abdullah—a man from the companions of Hudhaifah—from Hudhaifah, who said: We were sitting with the Prophet (peace be upon him). He mentioned similar to the hadith of 'Abd al-Malik b. 'Umair, except that he said: "Hold fast to the covenant (instruction) of Ibn Umm 'Abd (Ibn Mas'ud)."

حَدَّثَنَا وَكِبِيعُ ، عَنْ سَالِمِ الْمُرَادِيِّ أَبِي الْعَلاءِ ، عَنْ
عَمْرُو بْنِ هَرِيمَ ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ ، وَأَبِي عَنْدِ
اللَّهِ ، رَجُلٌ مِنْ أَصْحَابِ حُذَيْفَةَ ، عَنْ حُذَيْفَةَ ، قَالَ:
كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ مِثْلَ
حِدِيثِ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ إِلَّا أَنَّهُ قَالَ: تَمَسَّكُوا بِعَهْدِ
ابْنِ أَمْ عَبْدِ

[37051] Abu Usamah narrated to us, from Ibn 'Awn, from Muhammad [Ibn Sirin], from a man from Banu Zurayq who said: When that day came, Abu Bakr and 'Umar went out until they came to the Ansar. Abu Bakr said: "O assembly of Ansar, we do not deny your right, nor does any believer deny your right. By Allah, we have not attained any good except that you shared it with us. However, the Arabs will not be satisfied nor submit except to a man from Quraish, because they are the most eloquent of people in tongue, the most handsome of people in face, the most central of the Arabs in abode, and the people with the most noble character among the Arabs. So come to 'Umar and pledge allegiance to him." He said: They said: "No." 'Umar said: "Why?" They said: "We fear selfishness (preference of others over us)." 'Umar said: "As long as I live, no." He said: So pledge allegiance to Abu Bakr. Abu Bakr said to 'Umar: "You are stronger than me." 'Umar said: "You are better than me." They said it a second time. When it was the

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ أَبْنِ عَوْنِ ، عَنْ مُحَمَّدٍ ، عَنْ رَجُلٍ ، مِنْ بَنِي زُرَيْقٍ قَالَ: لَمَّا كَانَ ذَلِكَ الْيَوْمُ حَرَجَ أَبُو بَكْرٍ ، وَعُمَرُ حَتَّى أَتَيَا الْأَنْصَارَ ، فَقَالَ أَبُو بَكْرٍ: يَا مَعْشَرَ الْأَنْصَارِ ، إِنَا لَا نُنْكِرُ حَكْمَمْ ; وَلَا يُنْكِرُ حَكْمَمْ مُؤْمِنٌ ، وَإِنَا وَاللَّهِ مَا أَصْبَنَا خَيْرًا إِلَّا مَا شَارَكْمُونَا فِيهِ ، وَلَكِنْ لَا تَرْضَى الْعَرَبُ وَلَا تُقْرَأُ إِلَّا عَلَى رَجُلٍ مِنْ فَرِيْشِ لِأَنَّهُمْ أَفْصَحُ النَّاسِ الْسِنَّةَ ، وَأَحْسَنُ النَّاسِ وُجُوهًا ، وَأَوْسَطُ الْعَرَبِ دَارًا ، وَأَكْثَرُ النَّاسِ سَجِيَّةً فِي الْعَرَبِ ، فَهَلُمُوا إِلَى عُمَرَ فَبَأْيُوهُ ، قَالَ: فَقَالُوا: لَا فَقَالَ عُمَرُ: لِمَ؟ فَقَالُوا: نَخَافُ الْأَثْرَةَ ، قَالَ عُمَرُ: أَمَا مَا عِشْتُ فَلَا ، قَالَ: فَبَأْيُوهُ أَبَا بَكْرٍ ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: أَنْتَ أَفْوَى مِنِّي ، فَقَالَ عُمَرُ: أَنْتَ أَفْضَلُ مِنِّي ، فَقَالَ لَهَا التَّانِيَةَ ، فَلَمَّا كَانَتِ التَّالِيَةُ قَالَ لَهُ عُمَرُ: إِنَّ قُوَّتِي لَكَ مَعَ فَضْلِكَ ، قَالَ: فَبَأْيُوهُ أَبَا بَكْرٍ ، قَالَ مُحَمَّدٌ: وَأَثَى النَّاسُ عِنْدَ بَيْعَةِ أَبِي بَكْرٍ أَبَا عُبَيْدَةَ بْنَ الْجَرَاحِ فَقَالَ: أَتَأْتُونِي وَفِيمُ تَالَ ثَلَاثَةٍ يَعْنِي أَبَا بَكْرٍ قَالَ أَبْنُ عَوْنِ: فَقُلْتُ لِمُحَمَّدٍ: مَنْ تَالَ ثَلَاثَةٍ؟ قَالَ: قُولْ 40: اللَّهُ {ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ} [التوبه]

[37052] Ja'far b. 'Awn narrated to us, from Abu al-'Anbas, from Ibn Abi Mulaikah, who said: I heard 'Aishah being asked: "O Mother of the Believers, whom would the Messenger of Allah (peace be upon him) have appointed as successor (or did he appoint)?" She said: "Abu Bakr." He said: Then it was said to her: "Then who?" She said: "Then 'Umar." It was said: "Who after 'Umar?" She said: "Abu 'Ubaidah b. al-Jarrah."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ ، عَنْ أَبِي الْعَبَّاسِ ، عَنْ ابْنِ أَبِي مُلَائِكَةَ ، قَالَ: سَمِعْتُ عَائِشَةَ ، وَسُئِلَتْ: يَا أَمَّا الْمُؤْمِنِينَ ، مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَخِفُ أَوْ اسْتَخْلَفُ؟ قَالَتْ: أَبُو بَكْرٍ قَالَ: ثُمَّ قَبِيلَ لَهَا: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ عُمَرُ ، قِيلَ: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ بْنُ الْجَرَاحَ

[37053] Ibn Numair narrated to us, from 'Abd al-Malik b. Sab', from 'Abd Khair, who said: I heard 'Ali saying: "The Messenger of Allah (peace be upon him) was taken (died) in the best state that any of the Prophets was taken." He said: "Then Abu Bakr was appointed successor, and he acted according to the practice of the Messenger of Allah (peace be upon him) and his Sunnah. Then Abu Bakr was taken in the best state that anyone was taken, and he was the best of this Ummah after its Prophet. Then 'Umar was appointed successor, and he acted according to their practice and their Sunnahs. Then he was taken in the best state that anyone was taken, and he was the best of this Ummah after its Prophet and

حَدَّثَنَا أَبْنُ تُمِيرٍ ، عَنْ عَبْدِ الْمَالِكِ بْنِ سَبْعٍ ، عَنْ عَبْدِ
خَيْرٍ ، قَالَ: سَمِعْتُ عَلَيَا ، يَقُولُ: قُبِضَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ نَبِيٌّ مِنَ
الْأَنْبِيَاءِ ، قَالَ: ثُمَّ اسْتُخْلِفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِسُنْنَتِهِ ، ثُمَّ قُبِضَ أَبُو بَكْرٍ
عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ أَحَدٌ ، وَكَانَ خَيْرٌ هَذِهِ الْأُمَّةِ
بَعْدَ نَبِيِّهَا ، ثُمَّ اسْتُخْلِفَ عُمَرُ فَعَمِلَ بِعَمَلِهِمَا وَسُنْنَتِهِمَا ثُمَّ
قُبِضَ عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ أَحَدٌ ، وَكَانَ خَيْرٌ هَذِهِ
الْأُمَّةِ بَعْدَ نَبِيِّهَا وَبَعْدَ أَبِي بَكْرٍ

[37054] Yazid b. Harun narrated to us, from Sufyan b. Husain, from al-Zuhri, from 'Ubaidullah b. 'Abdullah b. 'Utbah, who said: When apostasy occurred during the time of Abu Bakr, Abu Bakr wanted to fight them (perform Jihad against them). 'Umar said: "Will you fight them when you heard the Messenger of Allah say: 'Whoever testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, his property and blood are inviolable except by its right, and his reckoning is with Allah?'" Abu Bakr said: "Shall I not fight one who differentiates between Prayer and Zakat? By Allah, I will surely fight those who differentiate between them until I unite them." 'Umar said: So we fought alongside him, and by Allah, it was guidance. When he prevailed over those of them whom he prevailed over, he said: "Choose between two plans: either a devastating war or a humiliating plan." They said: "This devastating war we know, but what is the humiliating plan?" He said: "You testify that our killed are in Paradise

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ ، عَنْ الرَّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْنَةَ ، قَالَ: لَمَّا ارْتَدَ عَلَى عَهْدِ أَبِيهِ بَكْرٍ أَرَادَ أَبُو بَكْرٍ أَنْ يُجَاهِدُهُمْ ، فَقَالَ عُمَرُ: أَتَقْاتِلُهُمْ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ حَرُمٌ مَالُهُ وَدَمُهُ إِلَّا بِحَقِّهِ وَجَسَابَةُ عَلَى اللَّهِ ، فَقَالَ أَبُو بَكْرٍ: أَنَا لَا أُفَاتِلُ مَنْ فَرَقَ بَيْنَ الصَّلَاةِ وَالرَّكَاءِ؟ وَاللَّهُ لَا فَاتِلَانَ مَنْ فَرَقَ بَيْنَهُمَا حَتَّى أَجْمَعُهُمَا ، قَالَ عُمَرُ: فَقَاتَلَنَا مَعَهُ فَكَانَ وَاللَّهِ رُشْدًا ، فَلَمَّا ظَفَرَ بِمَنْ ظَفَرَ بِهِ مِنْهُمْ قَالَ: أَخْتَارُوا بَيْنَ حُطَّتَيْنِ: إِمَّا حَرْبٌ مُجَاهِيَّةٌ؛ وَإِمَّا الْخَطْبَةُ الْمُخْزِيَّةُ ، قَالُوا: هَذِهِ الْحَرْبُ الْمُجَاهِيَّةُ قَدْ عَرَفْنَاها ، فَمَا الْخَطْبَةُ الْمُخْزِيَّةُ؟ قَالَ: شَهَدُونَ عَلَى فَتْلَانَا أَنَّهُمْ فِي الْجَنَّةِ وَعَلَى قَتْلَكُمْ أَنَّهُمْ فِي النَّارِ ، فَعَلُوا

[37055] Yazid b. Harun narrated to us, from 'Abd al-'Aziz b. 'Abdullah b. Abi Salamah, from 'Abd al-Wahid b. Abi 'Awn, from al-Qasim b. Muhammad, from 'Aishah, that she used to say: The Messenger of Allah (peace be upon him) passed away, and there descended upon Abu Bakr what would have crushed mountains if it had descended upon them. Hypocrisy raised its head in Medina, and the Arabs apostatized. By Allah, they did not differ on a single point but that my father flew with its share (of responsibility) and its settlement in Islam. And she used to say along with this: "And whoever saw 'Umar b. al-Khattab knew that he was created as a sufficiency for Islam. By Allah, he was an Ahwadhi (skilled, resourceful), unique in his weaving (one of a kind). He had prepared for matters their peers (what was

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ
بْنِ أَبِي سَلَمَةَ ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَوْنَى ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ ، أَنَّهَا كَانَتْ تَقُولُ: ثُوْفَيْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَنَزَلَ بِأَبِي بَكْرٍ مَا
لَوْ نَزَلَ بِالْجِبَالِ لَهَاضَهَا ، اشْرَأَبَ النَّفَاقَ بِالْمَدِينَةِ ،
وَارْتَدَتِ الْعَرَبُ ، فَوَاللَّهِ مَا أَخْتَلُوا فِي نُقطَةٍ إِلَّا طَارَ
أَبِي بَحَطَّهَا وَقَنَائِهَا فِي الْإِسْلَامِ ، وَكَانَتْ تَقُولُ مَعَ هَذَا:
وَمَنْ رَأَى عُمَرَ بْنَ الْخَطَّابِ عَرَفَ أَنَّهُ خَلَقَ غِنَاءً
لِلْإِسْلَامِ ، كَانَ وَاللَّهِ أَحْوَذِنَا ، تَسْجُنْ وَحْدَةً ، قَدْ أَعَدَّ
لِلْأُمُورِ أَفْرَانَهَا

[37056] Waki' and Ibn Idris narrated to us, from Isma'il b. Abi Khalid, from Zubaid b. al-Harith, that when death approached Abu Bakr, he sent for 'Umar to appoint him as successor. The people said: "You are appointing over us one who is harsh and coarse. If he takes charge of us, he will be even harsher and coarser. What will you say to your Lord when you meet Him, having appointed 'Umar over us?" Abu Bakr said: "Do you threaten me with my Lord? I will say: 'O Allah, I appointed over them the best of Your creation.'" Then he sent for 'Umar and said: "I am advising you with a testament, if you preserve it: Allah has a right by day that He does not accept by night, and Allah has a right by night that He does not accept by day. He does not accept a voluntary deed until the obligatory one is performed. The scales of those whose scales are heavy on the Day of Resurrection are heavy only because they followed the Truth in this world and it was heavy upon them; and it is fitting for a scale in

حَدَّنَا وَكِيعُ ، وَابْنُ إِدْرِيسَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ رُبَيْدَ بْنِ الْخَارِثِ ، أَنَّ أَبَا بَكْرَ حِينَ حَضَرَهُ الْمَوْتُ أَرْسَلَ إِلَى عُمَرَ يَسْتَأْخِفُهُ ، فَقَالَ النَّاسُ: سَتَخْلِفُ عَلَيْنَا فَظًا غَلِيظًا ، وَلَوْ قَدْ وَلَيْنَا كَانَ أَفَظًا وَأَغْلَظًا ، فَمَا تَقُولُ لِرَبِّكَ إِذَا لَقِيَهُ وَقَدْ اسْتَخْلَفْتَ عَلَيْنَا وَأَغْلَطْتَ ، قَالَ أَبُو بَكْرٍ: أَبْرَبِي تَحْوُفُونِي ، أَفُؤُ: اللَّهُمَّ اسْتَخْلِفْ عَلَيْهِمْ خَيْرَ خَلْقِكَ ، ثُمَّ أَرْسَلَ إِلَى عُمَرَ فَقَالَ: إِنِّي مُوصِيكَ بِوَصِيَّةٍ إِنْ أَنْتَ حَفِظْتَهَا: إِنَّ لِلَّهِ حَقًّا بِالنَّهَارِ لَا يَقْبِلُهُ بِاللَّيْلِ ، وَإِنَّ لِلَّهِ حَقًّا بِاللَّيْلِ لَا يَقْبِلُهُ بِالنَّهَارِ ، وَإِنَّهُ لَا يَقْبِلُ نَافِلَةً ، حَتَّى تُؤَدِّيَ الْفَرِيضَةَ ، وَإِنَّمَا تَنْكُثُ مَوَازِينُ مَنْ تَنْكُثُ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمْ فِي الدُّنْيَا الْحَقَّ وَتَقْلِهُ عَلَيْهِمْ ، وَحَقُّ لَمِيزَانِ لَا يُوضَعُ فِيهِ إِلَّا الْحَقُّ أَنْ يَكُونَ نَقِيلًا ، وَإِنَّمَا حَفَّتْ مَوَازِينُ مَنْ حَفَّتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْبَاطِلَ وَحَفَّتْهُ عَلَيْهِمْ ، وَحَقُّ لَمِيزَانِ لَا يُوضَعُ فِيهِ إِلَّا الْبَاطِلُ أَنْ يَكُونَ حَفِيفًا ، وَأَنَّ اللَّهَ ذَكَرَ أَهْلَ الْجَنَّةِ بِصَالِحِ مَا عَمِلُوا ، وَأَنَّهُ تَجَاوَزَ عَنْ سَيِّئَاتِهِمْ ، فَيَقُولُ الْفَائِلُ: أَلَا أُبْلِغُ هُؤُلَاءِ ، وَذَكَرَ أَهْلَ النَّارِ بِأَسْوَأِ مَا عَمِلُوا ، وَأَنَّهُ رَدَّ عَلَيْهِمْ صَالِحَ مَا عَمِلُوا ، فَيَقُولُ قَائِلُ: أَنَا خَيْرٌ مِنْ هُؤُلَاءِ ، وَذَكَرَ آيَةَ الرَّحْمَةِ وَآيَةَ الْعَذَابِ ، لِيَكُونَ الْمُؤْمِنُ رَاغِبًا وَرَاهِبًا ، لَا يَتَنَزَّلُ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَلَا يُلْقِي بِيَهُ إِلَى النَّهْلَكَةِ ; فَإِنْ أَنْتَ حَفِظْتَ وَصِيَّتِي لِمَ يَكُنْ عَائِبٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ ، وَإِنْ أَنْتَ ضَيَّعْتَ وَصِيَّتِي لِمَ يَكُنْ عَائِبٌ أَبْعَضُ إِلَيْكَ مِنَ الْمَوْتِ ، وَلَنْ تَعْجِزَ

[37057] Waki' narrated to us, from Isma'il, from Qais b. Abi Hazim, who said: I saw 'Umar b. al-Khattab with a palm stalk in his hand, seating the people and saying: "Listen to the statement of the Successor of the Messenger of Allah." He said: A freed slave of Abu Bakr named Shadid came with a scroll and read it to the people, saying: "Abu Bakr says: 'Listen to and obey the one in this scroll, for by Allah, I have not failed to give you the best advice.'"

Qais said: Then I saw 'Umar b. al-Khattab after that on the pulpit.

حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ،
قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابَ ، وَبِيَدِهِ عَسِيبٌ تَحْلِ ،
وَهُوَ يُجْلِسُ النَّاسَ وَيَقُولُ: اسْمَعُوا لِقَوْلِ خَلِيفَةِ رَسُولِ
اللهِ ، قَالَ: فَجَاءَ مَوْلَى لِأَبِي بَكْرٍ يُقَالُ لَهُ شَدِيدٌ
بِصَحِيفَةٍ ، فَقَرَأَهَا عَلَى النَّاسِ فَقَالَ: يَقُولُ أَبُو بَكْرٍ
اسْمَعُوا وَأَطِيعُوا لِمَنْ فِي هَذِهِ الصَّحِيفَةِ ، فَوَاللهِ مَا
أَوْتُكُمْ قَالَ قَيْسٌ: فَرَأَيْتُ عُمَرَ بْنَ الْخَطَّابَ بَعْدَ ذَلِكَ
عَلَى الْمِنْبَرِ

[37058] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Abu al-Ahwas, from 'Abdullah [Ibn Mas'ud], who said: "The most intuitive of people (in physiognomy/judgment) are three: Abu Bakr when he judged 'Umar's character and appointed him successor; the woman who said: '{Hire him, indeed the best one you can hire is the strong and the trustworthy}' [Al-Qasas: 26]; and Al-'Aziz when he said to his wife: '{Make his residence comfortable}' [Yusuf: 21]."

حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي الْأَحْوَصِ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: "أَفْرَسُ النَّاسَ ثَلَاثَةٌ: أَبُو بَكْرٍ حِينَ شَفَرَسَ فِي عُمَرَ فَاسْتَخَافَهُ ، وَالَّتِي قَالَتْ: {إِسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ} وَالْعَزِيزُ حِينَ قَالَ لِإِمْرَأَتِهِ: ، [القصص 26]: [يوسف 21]: {أَكْرِمِي مُثْوَاه} [بوسف

[37059] Ibn Fudail narrated to us, from Husain, from 'Amr b. Maimun, who said: I came and found 'Umar standing with Hudhaifah and 'Uthman b. Hunaif. He said: "Do you fear that you have burdened the land with what it cannot bear?" Hudhaifah said: "If I wished, I could have doubled my land('s revenue)." 'Uthman said: "I have burdened my land with a matter it can bear, and there is not much surplus in it." He said: "Look to what you have, lest you have burdened the land with what it cannot bear." Then he said: "By Allah, if Allah keeps me safe, I will leave the widows of the people of Iraq needing no one after me ever." He said: Only four (days) passed until he was struck. When he entered the mosque, he would stand between the rows and say: "Straighten up." When they were straight, he would go forward and say the takbir. He said: When he said the takbir, he was stabbed right there. He said: I heard him say: "The dog has killed me," or "The dog has eaten me." 'Amr said: I do not know which of the two he said. He said:

حَدَّثَنَا أَبْنُ فُضِيلٍ ، عَنْ حُصَيْنٍ ، عَنْ عُمَرٍ بْنِ مَيْمُونٍ ، قَالَ: حِلْتُ وَإِذَا عُمَرُ وَاقِفٌ عَلَى حُدَيْفَةَ وَعُثْمَانَ بْنَ حُدَيْفٍ ، فَقَالَ: تَحَافَنَ أَنْ تَكُونَا حَمَلْنَا الْأَرْضَ مَا لَا طَيْقٌ ، فَقَالَ حُدَيْفٌ: لَوْ شِئْتُ لَا ضَعَفْتُ أَرْضِي ، وَقَالَ عُثْمَانٌ: لَقَدْ حَمَلْتُ أَرْضِي أَمْرًا هِيَ لَهُ مُطِيقَةٌ ، وَمَا فِيهَا كَثِيرٌ فَضْلٌ ، فَقَالَ: انْظُرَا مَا لَدِيْكُمَا أَنْ تَكُونَا حَمَلْنَا الْأَرْضَ مَا لَا طَيْقٌ ، ثُمَّ قَالَ: "وَاللَّهِ لَيْسَ سَلَمَنِي اللَّهُ لَدَعْنَ أَرَامِلَ الْعِرَاقِ لَا يَحْجُنَ بَعْدِي إِلَى أَحَدٍ أَبْدَا ، قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا أَرْبَعَةَ حَتَّى أَصِيبَ ، وَكَانَ إِذَا دَخَلَ الْمَسْجِدَ قَامَ بَيْنَ الصُّفُوفِ فَقَالَ: اسْتَوْرُوا ، فَإِذَا اسْتَوْرُوا تَقْدَمَ فَكَبَرَ ، قَالَ: فَلَمَّا كَبَرَ طَعَنَ مَكَانَهُ ، قَالَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي الْكَلْبُ، أَوْ أَكَلَنِي الْكَلْبُ ، قَالَ عَفْرُو: مَا أَدْرِي أَيُّهُمَا قَالَ؟ قَالَ: وَمَا بَيْنِي وَبَيْنَهُ غَيْرِ أَبْنِ عَبَاسٍ ، فَأَخَذَ عُمَرُ بِيَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، فَقَدَمَهُ وَطَارَ الْعَلْجُ ، وَبَيْدِهِ سَكِينٌ دَأْتُ طَرَفَيْنِ ، مَا يَمْرُ بِرَجْلٍ يَمْيِنًا وَلَا شِمَالًا إِلَّا طَعَنَتْ حَتَّى أَصَابَ مِنْهُمْ ثَلَاثَةَ عَشَرَ رَجُلًا ، فَمَاتَ مِنْهُمْ تِسْعَةً ، قَالَ: فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنُسًا لِيَأْخُذَهُ ، فَلَمَّا ظَنَّ أَنَّهُ مَأْخُوذٌ نَحْرَ نَفْسَهُ ، قَالَ فَصَلَّيْنَا الْفَجْرَ صَلَالَةً حَفِيفَةً ، قَالَ: فَأَمَّا نَوَاحِي الْمَسْجِدِ ، فَلَا يَدْرُوْنَ مَا الْأَمْرُ إِلَّا أَنَّهُمْ حَيْثُ فَقُوا صَوْتُ عُمَرَ جَعَلُوا يَقُولُونَ: سُبْحَانَ اللَّهِ مَرَّتَيْنِ ، فَلَمَّا انْصَرَفُوا كَانَ أَوَّلَ مَنْ دَخَلَ عَلَيْهِ أَبْنُ عَبَاسٍ فَقَالَ: انْظُرْ مَنْ قَتَلَنِي؟ قَالَ: فَجَاهَ سَاعَةً ، ثُمَّ جَاءَ فَقَالَ: غَلَامُ الْمُغَيْرَةِ الصَّنَاعِ ، وَكَانَ نَجَارًا ، قَالَ: فَقَالَ عُمَرُ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مَنِيَّتِي بِيَدِ رَجُلٍ يَدْعِي الإِسْلَامَ ، قَاتَلَهُ اللَّهُ ، لَقَدْ أَمْرَتُ بِهِ مَعْرُوفًا ، قَالَ: ثُمَّ كَانَ لِأَبْنِ عَبَاسٍ: لَقَدْ كُنْتَ أَنْتَ وَأَبُوكَ ثُجَيْبًا أَنْ تَكُونَ الْغَلُوجُ بِالْمَدِينَةِ ، قَالَ: فَقَالَ أَبْنُ عَبَاسٍ: إِنْ شِئْتَ فَعُلَّنَا ، فَقَالَ: بَعْدَمَا تَكَلَّمْنَا بِكَلَامِكُمْ ، وَصَلَّوْنَا صَلَاتَكُمْ ، وَنَسَكُوْنَا نَسْكَمُ؟ قَالَ: فَقَالَ لَهُ النَّاسُ: لَيْسَ عَلَيْكَ بِأَسْنٍ ،

[37060] Waki' narrated to us, from Isra'il, from Abu Ishaq, from 'Amr b. Maimun al-Awdi, that when death approached 'Umar b. al-Khattab, he said: "Call for me 'Ali, Talhah, al-Zubair, 'Uthman, 'Abd al-Rahman b. 'Awf, and Sa'd." He said: He did not speak to anyone among them except 'Ali and 'Uthman. He said: "O 'Ali, perhaps these people recognize your kinship and what Allah has given you of knowledge and understanding. Fear Allah, and if you are given charge of this matter, do not place the Banu So-and-so over the necks of the people." And he said to 'Uthman: "O 'Uthman, perhaps these people recognize your relation by marriage to the Messenger of Allah (peace be upon him), your age, and your nobility. If you are given charge of this matter, fear Allah, and do not place the Banu So-and-so over the necks of the people." Then he said: "Call Suhaib for me." He said: "Lead the people in prayer for three (days), and let this group gather and seclude themselves. If they agree upon a man, then strike the head of

حَدَّثَنَا وَكِبِيعُ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرُو بْنِ مَيْمُونٍ الْأَوْدِيِّ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ، لَمَّا حُضِرَ قَالَ: "ادْعُوا إِلَيَّ عَلِيًّا وَطَلْحَةً وَالْزُّبَيرَ وَعُثْمَانَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَسَعْدًا ، قَالَ: فَلَمْ يُكَلِّمْ أَحَدًا مِنْهُمْ إِلَّا عَلِيًّا وَعُثْمَانَ ، فَقَالَ: يَا عَلِيُّ ، لَعَلَّ هُؤُلَاءِ الْقَوْمَ يَعْرُفُونَ قَرَابَتَكَ وَمَا آتَاكَ اللَّهُ مِنَ الْعِلْمِ وَالْفِيقِ ، وَاتَّقِ اللَّهَ ، وَإِنْ وُلِيتَ هَذَا الْأَمْرَ ، فَلَا تَرْفَعْ بَنِي فُلَانٍ عَلَى رِقَابِ النَّاسِ ، وَقَالَ لِعُثْمَانَ: يَا عُثْمَانَ ، إِنَّ هُؤُلَاءِ الْقَوْمَ لَعَلَّهُمْ يَعْرُفُونَ لَكَ صِهْرَكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسِنَّكَ وَشَرِفَكَ ، فَإِنْ أَنْتَ وُلِيتَ هَذَا الْأَمْرَ فَاتَّقِ اللَّهَ ، وَلَا تَرْفَعْ بَنِي فُلَانٍ عَلَى رِقَابِ النَّاسِ ، فَقَالَ: ادْعُوا إِلَيَّ صُهَيْبًا ، فَقَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَيَجْتَمِعَ هُؤُلَاءِ الرَّهْطُ فَلِخُلُوا ، فَإِنْ أَجْمَعُوا عَلَى رَجُلٍ فَاضْرِبُوهُ رَأْسَهُ مِنْ خَالِفِهِمْ

[37061] Ibn Idris narrated to us, from Talhah b. Yahya, from his two paternal uncles 'Isa b. Talhah and 'Urwah b. al-Zubair, who said: 'Umar said: "Let Suhaib lead you in prayer for three (days). Look (to decide); if it happens (you agree), well and good; otherwise, the affair of Muhammad (his nation) is not to be left neglected for more than three (days)."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ طَلْحَةَ بْنِ يَحْيَى ، عَنْ عَمِيهِ
عِيسَى بْنِ طَلْحَةَ وَعُرْوَةَ بْنِ الْزُّبَيرِ قَالَا: قَالَ عُمَرُ:
لِيُصَلِّ لِكُمْ صُهَيْبَ ثَلَاثَةً ، وَانظُرُوا فَإِنْ كَانَ ذَلِكَ ،
وَإِلَّا فَإِنَّ أَمْرَ مُحَمَّدٍ لَا يُبْرَكُ فَوْقَ ثَلَاثٍ سُدُّ

[37062] Ibn 'Ulayyah narrated to us, from Shu'bah, from Qatadah, from Salim b. Abi al-Ja'd al-Ghatafani, from Ma'dan b. Abi Talhah al-Ya'muri, that 'Umar b. al-Khattab stood as a preacher on a Friday (or gave a sermon on Friday), praised Allah and extolled Him, then mentioned the Prophet of Allah (peace be upon him) and Abu Bakr. Then he said: "O people, I have seen a dream in which a red rooster pecked me twice, and I do not see this except as the approach of my term (death). People are ordering me to appoint a successor, and Allah will not let His religion, His Caliphate, and that with which He sent His Prophet go to waste. If something happens to me quickly, then the Caliphate is a consultation (Shura) among these six men with whom the Messenger of Allah (peace be upon him) died while he was pleased. Whichever of them you pledge allegiance to, listen to him and obey. I know that men will attack this matter; I fought them with this hand of mine for Islam. If they do that, they are the enemies

حَدَّثَنَا أَبْنُ عُلَيَّةَ ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطَفَانِيِّ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ حَطِيبًا يَوْمَ جُمُعَةٍ ، أَوْ حَطَبَ يَوْمَ جُمُعَةٍ فَحَمَدَ اللَّهَ وَاثْنَيَ عَلَيْهِ ثُمَّ ذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبَا بَكْرٍ ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، إِنِّي فَدْ رَأَيْتُ رُؤْبِيَا ، كَأَنَّ دِيْكًا أَحْمَرَ تَقَرَّنِي تَقَرَّتِينِ ، وَلَا أَرَى ذَلِكَ إِلَّا لِحَضُورِ أَجْلِي ، وَإِنَّ النَّاسَ يَأْمُرُونِي أَنْ أَسْتَخْلِفَ ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيَضِيعَ دِيْنَهُ وَخَلْفَتَهُ ، وَالَّذِي بَعَثَ بِهِ نَبِيًّا ، فَإِنْ عَجَلْ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هُوَلَاءِ الرَّهْطِ السَّيِّدَةِ الدِّينِ شُوْفَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ ، فَأَيُّهُمْ بَايَعْثُمْ لَهُ فَاسْمَعُوا لَهُ وَأَطِيعُوا ، وَقَدْ عَرَفْتُ أَنَّ رِجَالًا سَيَطْعُمُونَ فِي هَذَا الْأَمْرِ ، وَإِنِّي قَاتَلْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ ، فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرُ الظُّلْلَانُ ، إِنِّي وَاللَّهِ مَا أَدْعُ بَعْدِي أَهَمَ إِلَيَّ مِنْ أَمْرِ الْكَلَالَةِ ، وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَمَا أَغْلَظَ لِي فِيهَا ، حَتَّى طَعَنَ بِأَصْبَعِهِ فِي جَنِينِي أَوْ صَدْرِي ، ثُمَّ قَالَ: يَا عُمَرُ ، تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي أَنْزَلْتُ فِي أَخْرِ النِّسَاءِ ، وَإِنَّ أَعِشْ فَسَاقَضِي فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا أَحَدٌ يَقْرَأُ الْقُرْآنَ ، أَوْ لَا يَقْرَأُ الْقُرْآنَ ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَشْهُدُكَ عَلَى أَمْرَاءِ الْأَمْصَارِ ، فَإِنِّي إِنَّمَا بَعَثْتُهُمْ لِيُعْلَمُوا النَّاسَ بِيَهُمْ وَسُنَّةَ نَبِيِّهِمْ ، وَيَقُسِّمُوا فِيهِمْ فَيَهُمْ ، وَيَعْلَمُوا فِيهِمْ ، فَمَنْ أَشْكَلَ عَلَيْهِ شَيْءٌ رَفِعَهُ إِلَيَّ ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْرَتَيْنِ: هَذَا التُّومُ وَهَذَا الْبَصْلُ ، لَقَدْ كُنْتُ أَرَى الرَّجُلَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَجِّدُ رِيحَةً مِنْهُ فَيُؤْخَذُ بِيَهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ ، فَمَنْ كَانَ أَكْلَهُمَا لَا بُدَّ فَلِيُمَثِّمَهُمَا طَبْحًا ، قَالَ: فَخَطَبَ بِهَا عُمَرُ يَوْمَ الْجُمُعَةِ ، وَأَصْبَبَ بَيْرَمَ الْأَرْبَعَاءَ لِأَرْبَعِ بَقِينَ لِذِي الْحِجَّةِ

[37063] Ibn Idris narrated to us, from Shu'bah, from Abu Hamzah, from Jariyah b. Qudamah al-Sa'di, who said: I performed Hajj the year 'Umar was struck. He said: He gave a sermon and said: "I saw that a rooster pecked me twice or thrice." Then it was only a Friday (week) or so until he was struck. He said: Permission (to enter) was given to the Companions of the Messenger of Allah (peace be upon him), then to the people of Medina, then to the people of Sham, then to the people of Iraq. We were the last to enter upon him. His belly was bandaged with a black cloak, and blood was flowing. Whenever a group entered, they wept and praised him. We said to him: "Advise us," and no one asked him for advice other than us. He said: "Hold fast to the Book of Allah, for you will not go astray as long as you follow it. I advise you regarding the Emigrants (Muhajirin), for the people increase and they decrease. I advise you regarding the Ansar, for they are the people of faith to whom refuge was sought. I advise you regarding the

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ شُعْبَةَ ، عَنْ أَبِي حَمْزَةَ ، عَنْ جَارِيَةَ بْنِ قَدَامَةَ السَّعْدِيِّ ، قَالَ: حَجَجْتُ الْعَامَ الَّذِي أَصَيبَ فِيهِ عُمَرُ ، قَالَ: فَخَطَبَ فَقَالَ: إِنِّي رَأَيْتُ أَنَّ دِيْكَأَنْقَرَنِي نَقْرَتَيْنِ أَوْ ثَلَاثَةِ ، ثُمَّ لَمْ تَكُنْ إِلَّا جُمْعَةَ أَوْ نَحْوَهَا حَتَّى أَصَيبَ ، قَالَ: فَلَذِنْ لِأَصْنَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ أَذِنَ لِأَهْلِ الْمَدِينَةِ ، ثُمَّ أَذِنَ لِأَهْلِ الشَّامِ ، ثُمَّ أَذِنَ لِأَهْلِ الْعِرَاقِ ، فَكُنَّا أَخْرَى مَنْ دَخَلَ عَلَيْهِ وَبَطْنُهُ مَعْصُوبٌ بِبَرْدٍ أَسْوَدَ وَالدَّمَاءُ شَيْبٌ ، كُلُّمَا دَخَلَ قَوْمًا بَكَوْا وَأَشْنَوْا عَلَيْهِ ، فَقُنَّا لَهُ: أَوْصَنَا وَمَا سَأَلَهُ الْوَصِيَّةَ أَحَدٌ غَيْرَنَا ، فَقَالَ: عَلَيْكُمْ بِكِتَابِ اللَّهِ ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْنُوهُ ، وَأَوْصِيَكُمْ بِالْمُهَاجِرِينَ فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقْلُونَ ، وَأَوْصِيَكُمْ بِالْأَنْصَارِ فَإِنَّهُمْ شِعْبُ الْإِيمَانِ الَّذِي لَجَأْ إِلَيْهِ ، وَأَوْصِيَكُمْ بِالْأَغْرَابِ فَإِنَّهَا أَصْلُكُمْ وَمَادِنُكُمْ ، وَأَوْصِيَكُمْ بِذِمَّتِكُمْ فَإِنَّهَا ذَمَّةُ نَبِيِّكُمْ ، وَرِزْقُ عِبَالِكُمْ ، فُؤُمُوا عَنِّي ، فَمَا زَادَنَا عَلَى هُوَلَاءِ الْكَلِمَاتِ

[37064] Abu al-Ahwas narrated to us, from Abu Ishaq, from 'Amr b. Maimun, who said: When 'Umar was stabbed, the people surged against one another until the sun was about to rise. A caller called out: "The Prayer!" They put 'Abd al-Rahman b. 'Awf forward, and he led them in prayer, reciting the two shortest Surahs in the Quran: "Indeed, We have granted you, [O Muhammad], al-Kawthar" and "When the victory of Allah has come." When morning came, the doctor entered upon him while his wound was flowing with blood. He said: "Which drink is most beloved to you?" He said: "Nabidh." He called for nabidh and drank it, but it came out of his wound. The doctor said to him: "Give your bequest, for I do not think but that you will die today

حَدَّثَنَا أَبُو الْأَحْوَصِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ ، قَالَ: لَمَّا "طَعَنَ عُمَرًا مَّا جَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ ، حَتَّىٰ كَادَتِ الشَّمْسُ أَنْ تَطْلُعَ ، فَنَادَى مُنَادٍ: الصَّلَاةُ ، فَقَدِمُوا عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ فَصَلَّى بِهِمْ ، فَقَرَأَ بِأَقْصَرِ سُورَتَيْنِ فِي الْقُرْآنِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ، وَإِذَا جَاءَ نَصْرُ اللَّهِ ، فَلَمَّا أَصْبَحَ دَخَلَ عَلَيْهِ الطَّبِيبُ ، وَجُرْحُهُ يَسِيلُ دَمًا ، فَقَالَ: أَيُّ الشَّرَابِ أَحَبُّ إِلَيْكَ؟ قَالَ: النَّبِيُّ ، فَدَعَا بِنَبِيِّهِ ، فَشَرَبَهُ ، فَخَرَجَ مِنْ جُرْحِهِ ، فَقَالَ لَهُ الطَّبِيبُ: أَوْصِهِ فَإِنِّي لَا أَظُنُّكَ إِلَّا مَيِّتًا مِّنْ يَوْمِكَ أَوْ مِنْ غَدِ

[37065] Ishaq al-Razi narrated to us, from Abu Sinan, from 'Ata' b. al-Sa'ib, from 'Amir [al-Sha'bi], who said: I swear by Allah, 'Umar was stabbed while he was reciting (Surah) An-Nahl.

حَدَّثَنَا إِسْحَاقُ الرَّازِيُّ ، عَنْ أَبِي سِنَانٍ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ عَامِرٍ ، قَالَ: أَحْلَفُ بِاللَّهِ ، لَقَدْ طَعَنَ عُمَرًا وَإِنَّهُ لَفِي الدَّخْلِ يَقُولُ هَا

[37066] Ibn Idris narrated to us, from Shu'bah, from Sa'd b. Ibrahim, from Ibn Mina', from al-Miswar b. Makhramah, who said: I heard 'Umar—while one of my fingers was in his wound (describing its size/depth), this one or this one or this one—saying: "O assembly of Quraish, I do not fear the people for you; I only fear you for the people. I have left among you two things; you will not cease to be in good as long as you adhere to them: justice in judgment and justice in distribution. I have left you upon something like the clear path (or smoothed out path for cattle), unless a people deviate, then it will deviate with them."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ شُعْبَةَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ،
عَنْ أَبْنِ مِينَاءَ ، عَنِ الْمَسْوُرِ بْنِ مَخْرَمَةَ ، قَالَ: سَمِعْتُ
عُمَرَ ، وَإِنَّ إِحْدَى أَصَابِيعِي فِي جُرْحِهِ هَذِهِ أَوْ هَذِهِ أَوْ
هَذِهِ ، وَهُوَ يَقُولُ: يَا مَعْشَرَ قُرَيْشٍ ، إِنِّي لَا أَخَافُ
النَّاسَ عَلَيْكُمْ ، إِنَّمَا أَخَافُكُمْ عَلَى النَّاسِ ، إِنِّي قَدْ تَرَكْتُ
فِيهِمْ ثَنَيْنِ لَنْ تَبْرُحُوا بِخَيْرٍ مَا لَزِمْتُمُوهُمَا: الْعَدْلُ فِي
الْحُكْمِ ، وَالْعَدْلُ فِي الْقُسْطِ ، وَإِنِّي قَدْ تَرَكْتُكُمْ عَلَى مِثْلِ
مُحَرَّفَةِ النَّعْمِ ، إِلَّا أَنْ يَتَعَوَّجَ قَوْمٌ ، فَيَعْوَجُ بِهِمْ

[37067] Abu Usamah narrated to us, from Hisham bin Urwah, from his father, from Sulaiman bin Yasar, from Al-Miswar bin Makhramah, who said: I and Ibn Abbas entered upon Umar after he was stabbed and had fallen unconscious. We said: 'He will not wake up for anything more important to him than prayer.' So we said: 'The prayer, O Commander of the Faithful!' He woke up and said: 'There is no share in Islam for a person who abandons prayer.' So he prayed while his wound was gushing blood.

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ هِشَامَ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ،
عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ ، قَالَ:
دَخَلْتُ أَنَا وَابْنُ عَبَّاسٍ عَلَى عُمَرَ بَعْدَمَا طُعِنَ وَقَدْ
أَغْمَيَ عَلَيْهِ ، فَقُلْنَا: لَا يَنْتَهِ لِشَيْءٍ أَفْرَغَ لَهُ مِنَ الصَّلَاةِ
(فَقُلْنَا): الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ ، فَأَنْتَبَهُ وَقَالَ: وَلَا
حَظًّا فِي الإِسْلَامِ لِأَمْرِي تَرَكَ الصَّلَاةَ ، فَصَلَّى وَجْرَحُهُ
لِيَتَعَبُ دَمًا

[37068] Waki narrated to us, from Al-A'mash, from Ibrahim At-Taimi, from Amr bin Maimun, who said: 'I used to leave the first row out of awe for Umar, and I was in the second row on the day he was attacked. He came and said: "The prayer, servants of Allah, straighten your rows." He led us in prayer, and Abu Lu'lu'ah stabbed him two or three times. Umar was wearing a yellow garment. He placed it [his hand or the garment] on his chest, then fell while saying: {And the command of Allah is a decree determined} [Al-Ahzab: 38]. He [the attacker] killed and stabbed twelve or thirteen people. When the people overwhelmed him, he leaned on his dagger and killed himself.'

حَدَّثَنَا وَكِيعٌ ، عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ ، عَنْ عَمْرُو بْنِ مَيْمُونٍ ، قَالَ: "كُنْتُ أَذْعُ الصَّفَّ الْأَوَّلَ هَيْنَهُ لِعُمَرَ ، وَكُنْتُ فِي الصَّفَّ التَّالِي يَوْمَ أَصْبَابِ ; فَجَاءَهُ فَقَالَ: الصَّلَاةُ عِبَادَ اللَّهِ ، اسْتَوْرُوا ، قَالَ: فَصَلَّى بِنًا ، فَطَعَنَهُ أَبُو لُؤْلَؤَةَ طَعْنَتَيْنِ أَوْ ثَلَاثَةَ ، قَالَ: وَعَلَى عُمَرَ تَوْبُ أَصْفَرُ ، قَالَ: فَجَعَلَهُ عَلَى صَدْرِهِ ، ثُمَّ أَهْوَى وَهُوَ يَقُولُ: {وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَفْعُورًا} [الْأَحْزَابِ 38] فَقَتَلَ وَطَعَنَ اثْنَيْ عَشَرَ أَوْ ثَلَاثَةَ عَشَرَ ، قَالَ: ، وَمَا النَّاسُ عَلَيْهِ ، فَائِكًا عَلَى خَنْجَرِهِ فُقِتَلَ نَفْسَهُ

[37069] Ibn Numair narrated to us, from Sufyan, from Al-Aswad bin Qais, from Abdullah bin Al-Harith Al-Khuza'i, who said: I heard Umar say in his sermon: 'Last night I saw a rooster peck me, and I saw people driving it away from me. By Allah, I swear if I remain alive, I will make the stipend for the lower class of the Muhajirin two thousand each.' He remained only three days until the slave of Al-Mughirah, Abu Lu'lu'ah, killed him.

[37070] Ja'far bin Awn narrated to us, from Muhammad bin Sharik, from Ibn Abi Mulaikah, who said: Umar did not single out anyone from the Shura council over another, except that he met privately with Ali and Uthman, each one separately, and said: 'O so-and-so, fear Allah. If Allah tests you with this matter [Caliphate], do not elevate the Banu so-and-so over the necks of the people.' And he said the same to the other.

حَدَّثَنَا أَبْنُ نُمَيْرٍ ، عَنْ سُفْيَانَ ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ ،
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْخَرَاعِيِّ ، قَالَ: سَمِعْتُ عُمَرَ
، يَقُولُ فِي حُطْبَتِهِ: إِنِّي رَأَيْتُ الْبَارِحَةَ دِيكًا نَقْرَنِي ،
وَرَأَيْتُهُ يُجْلِيهِ النَّاسُ عَنِّي ، وَإِنِّي أَقْسُمُ بِاللَّهِ لَئِنْ بَقِيتُ
لَا جُعْلَنَ سِفْلَةً الْمُهَاجِرِينَ فِي الْعَطَاءِ عَلَى الْأَفْيَنَ الْأَفْيَنَ ،
فَلَمْ يَمْكُثْ إِلَّا تَلَاقَتَا حَتَّى قَتَلَهُ عُلَامُ الْمُغَيْرَةِ أَبُو لُؤْلَوَةَ

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ ، عَنْ أَبْنِ
أَبِي مُلِيقَةَ ، قَالَ: مَا خَصَّ عُمَرُ أَحَدًا مِنْ أَهْلِ الشُّورَى
دُونَ أَحَدٍ ، إِلَّا أَنَّهُ "خَلَا بِعَلِيٍّ وَعُثْمَانَ ، كُلُّ وَاحِدٍ
مِنْهُمَا عَلَى حَدَّةٍ" ، فَقَالَ: يَا فُلَانُ ، اتَّقِ اللَّهَ فَإِنْ ابْتَلَكَ
اللَّهُ بِهَذَا الْأَمْرِ ، فَلَا تَرْفَعْ بَنِي فُلَانٍ عَلَى رِقَابِ
النَّاسِ ، وَقَالَ لِلْأَخْرِيِّ مِثْلَ ذَلِكَ

[37071] Waki narrated to us, from Isma'il bin Abi Khalid, from Hasan bin Muhammad, who said: Umar said to Uthman: 'Fear Allah, and if you are given authority over any affairs of the people, do not burden the people with the Banu Abi Mu'ait.' And he said to Ali: 'Fear Allah, and if you are given authority over any affairs of the people, do not burden the people with the Banu Hashim.'

حَدَّثَنَا وَكِيعُ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ ، عَنْ حَسَنِ
بْنِ مُحَمَّدٍ ، قَالَ: قَالَ عُمَرُ لِعُثْمَانَ: "اَتَقْرَبُ اللَّهَ وَإِنْ
وُلِّيْتَ شَيْئًا مِنْ اُمُورِ النَّاسِ فَلَا تَحْمِلْ بَنِي أَبِي مُعِيْطٍ
عَلَى رِقَابِ النَّاسِ ، وَقَالَ لِعَلِيًّا: اَتَقْرَبُ اللَّهَ، وَإِنْ وُلِّيْتَ
شَيْئًا مِنْ اُمُورِ النَّاسِ ، فَلَا تَحْمِلْ بَنِي هَاشِمٍ عَلَى رِقَابِ
النَّاسِ

[37072] Ibn Idris narrated to us, from Abdul-Aziz bin Umar, from Ibrahim bin Zur'ah, a scholar from the scholars of the people of Ash-Sham, who said: I said to him: 'Who prayed over Umar?' He said: 'Suhaib.'

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ، عَنْ
إِبْرَاهِيمَ بْنِ زُرْعَةَ ، عَالِمٍ مِنْ عُلَمَاءِ أَهْلِ الشَّامِ قَالَ:
فَلْتُ لَهُ: "مَنْ صَلَّى عَلَى عُمَرَ؟" قَالَ: صَهْيَبٌ

[37073] Ibn Numair narrated to us, from Yahya bin Sa'id, from Al-Qasim, that when Umar was stabbed, people came praising him and praying for him. Umar, may Allah have mercy on him, said: 'Do you praise me for the emirate? I accompanied the Messenger of Allah (peace be upon him), and he passed away while pleased with me. I accompanied Abu Bakr, and I listened and obeyed, and Abu Bakr passed away while I was listening and obeying. I do not fear for myself except for this emirate of yours.'

حَدَّثَنَا أَبْنُ نُمَيْرٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ الْفَالِسِمِ ، أَنَّ
عُمَرَ ، حَيْثُ طُعِنَ جَاءَ النَّاسُ يُتَثْوَى عَلَيْهِ وَيَدْعُونَ
لَهُ ، فَقَالَ عُمَرُ رَحْمَةُ اللَّهِ: أَبِالإِمَارَةِ ثُرَكُونِي؟ لَقَدْ
صَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُبِضَ وَهُوَ
عَذِي رَاضٍ ، وَصَحِبْتُ أَبَا بَكْرٍ فَسَمِعْتُ وَأَطَعْتُ ،
فَلَوْفَيْ أَبُو بَكْرٍ وَأَنَا سَامِعٌ مُطِيعٌ ، وَمَا أَصْبَحْتُ أَخَافُ
عَلَى نَفْسِي إِلَّا إِمَارَتَكُمْ هَذِهِ

[37074] Muhammad bin Bishr narrated to us: Muhammad bin Amr narrated to us: Abu Salamah, Yahya bin Abdur-Rahman bin Hatiib, and [several] sheikhs narrated to us, saying: Umar bin Al-Khattab had a dream. He said: 'I saw a red rooster peck me three times between the lower abdomen and the navel.' Asma bint Umayyah, the mother of Abdullah bin Ja'far, said: 'Tell him to make his will,' for she used to interpret dreams. I do not know if it reached him or not. Abu Lu'lu'ah, the disbelieving Magian slave of Al-Mughirah bin Shu'bah, came to him and said: 'Al-Mughirah has imposed a tax on me that I cannot bear.' He said: 'How much did he impose on you?' He said: 'Such and such.' He said: 'What is your work?' He said: 'I carve millstones.' He said: 'That is not too much for you; there is no one in our land who does that other than you. Will you make a millstone for me?' He said: 'Yes, by Allah, I will make a millstone for you that people in the horizons will hear about.' Umar went out for Hajj. When he returned, he lay down at

حَدَّنَا مُحَمَّدُ بْنُ يَسْرِي ، حَدَّنَا مُحَمَّدُ بْنُ عَمْرِو ، حَدَّنَا
أَبُو سَلَمَةَ ، وَيَحْيَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ ،
وَأَشْيَاعُ ، قَالُوا: رَأَى عُمَرُ بْنُ الْخَطَّابِ فِي الْمَنَامِ ،
فَقَالَ: "رَأَيْتُ دِيكًا أَحْمَرَ نَقَرَنِي ثَلَاثَ نَقَراتٍ بَيْنَ النَّسْكَةِ
وَالسُّرَّةِ ، قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ أُمُّ عَبْدِ اللَّهِ بْنِ
جَعْفَرٍ: قُولُوا لَهُ فَلِيوصِ ، وَكَانَتْ تَعْبُرُ الرُّؤْبِيَا ، فَلَا
أَدْرِي أَبْلَغَهُ أُمُّ لَا ، فَجَاءَهُ أَبُو لُؤْلَوَةَ الْكَافِرُ الْمَجُوسِيُّ
عَبْدُ الْمُغِيرَةِ بْنِ شَعْبَةَ ، فَقَالَ: إِنَّ الْمُغِيرَةَ قَدْ جَعَلَ عَلَيَّ
مِنَ الْخَرَاجِ مَا لَا أُطِيقُ ، قَالَ: كَمْ جَعَلَ عَلَيْكَ؟ قَالَ ،
كَذَا وَكَذَا ، قَالَ: وَمَا عَمِلْتَ؟ قَالَ: أَجْوَبُ الْأَرْجَاءَ ،
قَالَ: وَمَا ذَاكَ عَلَيْكَ بِكَثِيرٍ ، لَيْسَ بِإِرْضِنَا أَحَدٌ يَعْمَلُهَا
عَيْرُكَ ، أَلَا تَصْنَعُ لِي رَحْيَ؟ قَالَ: بَلِي وَاللَّهُ لَأَجْعَلَنَّ
لَكَ رَحْيَ يَسْمَعُ بِهَا أَهْلُ الْأَفَاقِ ، فَخَرَجَ عُمَرُ إِلَى
الْحَجَّ ، فَلَمَّا صَدَرَ اضْطَجَعَ بِالْمُحَصَّبِ ، وَجَعَلَ رِدَاءَهُ
ثَحْتَ رَاسِهِ ، فَنَظَرَ إِلَى الْقَمَرِ فَأَعْجَبَهُ اسْتِوَاءُهُ
وَحُسْنَهُ ، فَقَالَ: بَدَا ضَعِيفًا ثُمَّ لَمْ يَزِلَ اللَّهُ يَزِيدُهُ وَيُنْمِيهُ
حَتَّى اسْتَوَى ، فَكَانَ أَحْسَنَ مَا كَانَ ، ثُمَّ هُوَ يَنْفَصُ
حَتَّى يَرْجِعَ كَمَا كَانَ ، وَكَذَلِكَ الْحَلْقُ كُلُّهُ ، ثُمَّ رَفَعَ يَدِيهِ
فَقَالَ: لَهُمْ إِنَّ رَعِيَّتِي قَدْ كَثُرَتْ وَانْتَشَرَتْ فَاقْبِضُنِي
إِلَيْكَ غَيْرَ عَاجِزٍ وَلَا مُضِيِّعٍ ، فَصَدَرَ إِلَى الْمَدِينَةِ فَذَكَرَ
لَهُ أَنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ مَاتَتْ بِالْبَيْنَاءِ مَطْرُوحَةً عَلَى
الْأَرْضِ يَمْرُ بِهَا النَّاسُ لَا يُكَفَّهَا أَحَدٌ ، وَلَا يُوَارِيَهَا
أَحَدٌ ، حَتَّى مَرَ بِهَا كُلِيبُ بْنُ الْبَكِيرِ الْلَّيْثِيُّ ، فَأَقَامَ عَلَيْهَا
حَتَّى كَفَّهَا وَوَارَاهَا ، فَذَكَرَ ذَلِكَ لِعُمَرَ فَقَالَ: مَنْ مَرَ
عَلَيْهَا مِنَ الْمُسْلِمِينَ؟ فَقَالُوا: لَقَدْ مَرَ عَلَيْهَا عَبْدُ اللَّهِ بْنُ
عُمَرَ فِيمَنْ مَرَ عَلَيْهَا مِنَ الْمُسْلِمِينَ ، فَدَعَاهُ وَقَالَ:
وَيْحَكَ ، مَرَرْتَ عَلَى امْرَأَةٍ مِنَ الْمُسْلِمِينَ مَطْرُوحَةً
عَلَى ظَهْرِ الطَّرِيقِ ، فَلِمَ ثَوَارِهَا وَلَمْ تُكَفَّهَا؟ قَالَ: مَا
شَعَرْتُ بِهَا وَلَا ذَكَرَهَا لِي أَحَدٌ ، فَقَالَ: لَقَدْ حَشِيتُ أَنْ
لَا يَكُونَ فِيكَ خَيْرٌ ، فَقَالَ: مَنْ وَارَاهَا وَكَفَّهَا؟ فَقَالُوا:
كُلِيبُ بْنُ بُكَيْرِ الْلَّيْثِيُّ قَالَ: وَاللَّهِ لَحْرِي أَنْ يُصِيبَ

[37075] Ibn Idris narrated to us, from Shu'bah, from Abu Ishaq, from Harithah bin Mudarrib, who said: 'I performed Hajj during the emirate of Umar, and they had no doubt that the Caliphate after him would be for Uthman.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ شُعْبَةَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ ، قَالَ: حَجَّنَا فِي إِمَارَةِ عُمَرَ فَلَمْ يَكُونُوا يَسْكُونُ أَنَّ الْخِلَافَةَ مِنْ بَعْدِهِ لِعُثْمَانَ

[37076] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abdullah bin Sinan, who said: Abdullah said when Uthman was appointed Caliph: 'We did not fall short in selecting the best among us.'

حَدَّثَنَا أَبُو مُعاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ ، قَالَ: قَاتَلَ عَبْدُ اللَّهِ حِينَ اسْتُخْلِفَ عُثْمَانُ: مَا أَلْوَنَا عَنْ أَعْلَانَا ذَا فُوقٍ

[37077] Muhammad bin Bishr narrated to us, from Isma'il bin Abi Khalid, from Hakim bin Jabir, who said: I heard Ibn Mas'ud say when Uthman was given the pledge of allegiance: 'We did not fall short in selecting the best among us.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ حَكِيمِ بْنِ جَابِرٍ ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ ، يَقُولُ حِينَ بُوِيَعَ عُثْمَانُ: مَا أَلْوَنَا عَنْ أَعْلَانَا ذَا فُوقٍ

[37078] Abu Usamah narrated to us, from Kahmas, from Abdullah bin Shaqiq, who said: Harim bin Al-Harith and Usamah bin Khuraim narrated to me—and they used to go on expeditions together, so they both narrated to me, each unaware that the other had narrated it to me—from Murrah Al-Bahzi, who said: While we were with the Messenger of Allah (peace be upon him) one day on one of the roads of Medina, he said: 'What will you do in a tribulation that will erupt in the corners of the earth like the horns of cattle?' They said: 'What should we do, O Prophet of Allah?' He said: 'Stick to this man and his companions.' He said: I hastened until I turned to the man and said: 'This one, O Prophet of Allah?' He said: 'This one.' And it was Uthman.

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ كَهْمَسٍ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ، قَالَ: حَدَّثَنِي هَرِمُ بْنُ الْحَارِثِ ، وَأَسَامَةُ بْنُ خَرَيْمٍ ، قَالَ: وَكَانَا يُعَازِيَانِ فَحَدَّثَانِي جَمِيعًا ، وَلَا يَشْعُرُ كُلُّ وَاحِدٍ مِنْهُمَا أَنَّ صَاحِبَهُ حَدَّثَنِيهِ ، عَنْ مُرَّةَ الْبَهْزِيِّ ، قَالَ: بَيْتَمَانَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ فَقَالَ: كَيْفَ تَصْنَعُونَ فِي فِتْنَةٍ تُثْوِرُ فِي أَفْطَارِ الْأَرْضِ كَانُوهَا صَيَاصِيَ بَقَرِ؟ قَالُوا: فَنَصْنَعُ مَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: عَلَيْكُمْ بِهَذَا وَأَصْحَابِهِ ، قَالَ: فَأَسْرَعْتُ حَتَّى عَطْفَتْ عَلَى الرَّجُلِ ، فَقُلْتُ: هَذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: هَذَا ، فَإِذَا هُوَ عُثْمَانُ

[37079] Isma'il Ibn Ulayyah narrated to us, from Ibn Awn, from Al-Hasan, who said: Wathab informed me—and he was among those who were freed by the Commander of the Faithful Umar, and he used to be in the presence of Uthman later on—he said: I saw the trace of two stab wounds on his [Uthman's] neck, like two cauterizations, which he received on the Day of the House, Uthman's house. He said: The Commander of the Faithful Uthman sent me saying: 'Call Al-Ashtar for me.' So he came. Ibn Awn said: I think he said: So I threw down a cushion for the Commander of the Faithful and a cushion for him. He [Uthman] said: 'O Ashtar, what do the people want from me?' He said: 'Three things, of which you cannot avoid one. They give you the choice between abdicating their affair for them and saying: "This is your affair, choose for it whom you wish," or for you to offer retribution from yourself. If you refuse these two, then the people will kill you.' He said: 'Is there no escape from one of them?'

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ ، عَنْ ابْنِ عَوْنِ ، عَنِ الْحَسَنِ ، قَالَ: أَنْبَأَنِي وَتَابُ ، وَكَانَ مِنْ أَرْكَهُ عِنْقُ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ ، وَكَانَ يَكُونُ بَعْدَ بَيْنَ يَدَيِ عُثْمَانَ ، قَالَ: فَرَأَيْتُ فِي حَلْقِهِ أَثْرَ طَعْنَتَيْنِ ، كَانُهُمَا كَيْتَانَ، طَعْنَهُمَا يَوْمَ الدَّارِ دَارُ عُثْمَانَ ، قَالَ: بَعْثَى أَمِيرُ الْمُؤْمِنِينَ عُثْمَانَ ، قَالَ: ادْعُ لِي الْأَشْتَرَ فَجَاءَ ، قَالَ ابْنُ عَوْنِ: أَظُنُّهُ قَالَ: فَطَرَحْتُ لِأَمِيرِ الْمُؤْمِنِينَ وَسَادَةً وَلَهُ وَسَادَةً ، فَقَالَ: يَا أَشْتَرُ ، مَا يُرِيدُ النَّاسُ مِنِّي؟ قَالَ: تَلَانًا لَيْسَ لَكَ مِنْ إِحْدَاهُنَّ بُدُّ ، يُخِيرُونَكَ بَيْنَ أَنْ تَخْلُعَ لَهُمْ أَمْرَهُمْ وَتَقُولُ: هَذَا أَمْرُكُمْ ، اخْتَارُوا لَهُمْ مِنْ شَيْئِنْ ، وَبَيْنَ أَنْ تَقُصَّ مِنْ نَفْسِكَ ، فَإِنْ أَبْيَتْ هَاتَيْنِ فَإِنَّ الْقَوْمَ قَاتِلُوكَ ، قَالَ: مَا مِنْ إِحْدَاهُنَّ بُدُّ؟ قَالَ مَا مِنْ إِحْدَاهُنَّ بُدُّ ، قَالَ: أَمَّا أَنْ أَخْلُعَ لَهُمْ أَمْرَهُمْ فَمَا كُنْتُ أَخْلُعُ سِرْبَالًا سَرْبَالِيَّ اللَّهُ عَزَّ وَجَلَّ أَبَدًا ، قَالَ ابْنُ عَوْنِ: وَقَالَ عَيْنُ الْحَسَنِ: لَا أَنْ أَفَّمْ فَيُضَرِّبَ عُنْقِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْلُعَ أَمْرَ أَمَّةٍ مُحَمَّدٍ بَعْضُهَا عَنْ بَعْضٍ ، قَالَ ابْنُ عَوْنِ بِكَلَامِهِ: وَلَا أَنْ أَفَّصَ لَهُمْ مِنْ نَفْسِي ، فَوَاللَّهِ لَقْدِ عَلِمْتُ أَنْ صَاحِبَيِّ بَيْنَ يَدَيِّ كَانَا يَقْصَانِ مِنْ أَنْفُسِهِمَا ، وَمَا يَقُومُ بَدْنِي بِالْقِصَاصِ ، وَأَمَّا أَنْ يَقْتُلُونِي ، فَوَاللَّهِ لَوْ قَتَلُونِي لَا يَتَحَبَّلُونَ بَعْدِي أَبَدًا ، وَلَا يُفَاقِلُونَ بَعْدِي عَدُوا جَمِيعًا أَبَدًا ، قَالَ: فَقَامَ الْأَشْتَرُ وَانْطَلَقَ ، فَمَكَنْتُنَا فَقْلَنَا: لَعَلَ النَّاسَ ، ثُمَّ جَاءَ رُوَيْحُلْ كَانَهُ ذِنْبُ ، فَاطَّلَعَ مِنَ الْبَابِ ، ثُمَّ رَجَعَ ، وَقَامَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ فِي ثَلَاثَةِ عَشَرَ حَتَّى انْتَهَى إِلَى عُثْمَانَ ، فَلَخَدَ بِلِحْيَتِهِ فَقَالَ بِهَا حَتَّى سَمِعْتُ وَقْعَ أَضْرَاسِهِ ، وَقَالَ: مَا أَغْنَى عَنِّكَ مُعَاوِيَةُ ، مَا أَغْنَى عَنِّكَ ابْنُ عَامِرٍ ، مَا أَغْنَى عَنِّكَ كُثُبَكَ ، فَقَالَ: أَرْسَلْنِي لِحَيْتِي ابْنَ أَخِي ، أَرْسَلْنِي لِحَيْتِي ابْنَ أَخِي ، قَالَ: فَأَنَا رَأْيُهُ أَسْعَدَى رَجُلًا مِنَ الْقَوْمِ يُعِينُهُ ، فَقَامَ إِلَيْهِ بِمِسْقَصٍ حَتَّى وَجَأَ بِهِ فِي رَأْسِهِ فَأَنْبَتَهُ ، قَالَ: ثُمَّ مَهُ؟ قَالَ: ثُمَّ دَخَلُوا عَلَيْهِ حَتَّى قُتْلُوهُ

[37080] Abu Usamah narrated to us, from Abdul-Malik bin Abi Sulaiman, who said: I heard Abu Laila Al-Kindi say: I saw Uthman looking out at the people while he was besieged, saying: 'O people, do not kill me, but seek conciliation. For by Allah, if you kill me, you will never pray together again, nor will you fight an enemy together again, and you will differ until you become like this'—and he interlaced his fingers. 'O people, {And O my people, let not my dissension cause you to sin, lest you be struck by that which struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away} [Hud: 89].' He said: He sent for Abdullah bin Salam and asked him. He said: 'Restraint, restraint, for it is more effective for your argument.' Then they entered upon him and killed him.

حَدَّثَنَا أَبُو أَسَامَةُ ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ ،
قَالَ: سَمِعْتُ أَبَا لَيْلَى الْكِنْدِيَّ ، قَالَ: رَأَيْتُ عُثْمَانَ اطْلَعَ
إِلَى النَّاسِ وَهُوَ مَحْصُورٌ ، فَقَالَ: "أَيُّهَا النَّاسُ لَا
تَقْتُلُونِي وَاسْتَعْتِبُوكُمْ ، فَوَاللَّهِ لَئِنْ فَتَّلَمُونِي لَا تُصْلُوْنَ
جَمِيعًا أَبْدًا ، وَلَا تُجَاهِدُونَ عَدُوًّا أَبْدًا ، وَلَتَخْتَلِفُنَّ حَتَّى
تَصِيرُوا هَكَّا ، وَشَبَّاكَ بَيْنَ أَصَابِعِهِ ، يَا قَوْمُ ، {لَا
يَجْرِي مِنْكُمْ شِقَاقٌ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ ،
أَوْ قَوْمَ هُودٍ ، أَوْ قَوْمَ صَالِحٍ ، وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ}
قَالَ: وَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ سَلَامٍ " [هود: 89] :
فَسَأَلَهُ ، فَقَالَ: الْكُفُّ الْكُفُّ ، فَإِنَّهُ أَبْلَغُ لَكَ فِي الْحُجَّةِ ،
فَنَخْلُوا عَلَيْهِ فَقَتَلُوهُ

[37081] Ibn Idris narrated to us, from Yahya bin Sa'id, from Abdullah bin Amir, who said: I heard Uthman say: 'The wealthiest among you in my view is the one who withholds his weapon and his hand.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَبْدِ اللَّهِ
بْنِ عَامِرٍ ، قَالَ: سَمِعْتُ عُثْمَانَ ، يَقُولُ: إِنَّ أَعْظَمَكُمْ
عِنْدِي غِنَّى مَنْ كَفَ سِلْاحَهُ وَيَدَهُ

[37082] Ibn Idris narrated to us, from Hisham, from Ibn Sirin, who said: Zaid bin Thabit came to Uthman and said: 'Here are the Ansar at the door. They said: "If you wish, we can be the helpers of Allah twice.'" He said: 'As for fighting, no.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ هِشَامٍ ، عَنْ أَبْنِ سِيرِينَ ، قَالَ:
جَاءَ رَبِيعُ بْنُ ثَابِتٍ إِلَى عُثْمَانَ فَقَالَ: "هَذِهِ الْأَنْصَارُ
بِالْبَابِ" قَالُوا: إِنْ شِئْتَ أَنْ تَكُونَ أَنْصَارَ اللَّهِ مَرَّتَيْنِ ،
فَقَالَ: أَمَّا الْقِتَالُ فَلَا

[37083] Abu Usamah narrated to us, from Hisham bin Urwah, from his father, from Abdullah bin Az-Zubair, who said: I said to Uthman on the Day of the House: 'Go out and fight them, for there are with you those whom Allah has granted victory with fewer than them. By Allah, it is permissible.' He said: He refused and said: 'Whoever owes me hearing and obedience, let him obey Abdullah bin Az-Zubair.' His command that day was over the House, and he was fasting that day.

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ،
عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَّيْرِ ، قَالَ: قُلْتُ لِعُثْمَانَ يَوْمَ الدَّارِ:
أَخْرُجْ فَقَاتِلُهُمْ ، فَإِنَّ مَعَكُمْ مَنْ قَدْ نَصَرَ اللَّهَ بِأَقْلَمِهِ ،
وَاللَّهُ أَكْبَرُ لَحَلَالٌ ، قَالَ: فَأَبَى وَقَالَ: مَنْ كَانَ لِي عَلَيْهِ
سَمْعٌ وَطَاعَةً فَلِيُطْعِنْ عَبْدَ اللَّهِ بْنَ الرُّبَّيْرَ ، وَكَانَ أَمْرُهُ
يَوْمَئِذٍ عَلَى الدَّارِ ، وَكَانَ يَوْمَئِذٍ صَائِمًا

[37084] Abdullah bin Idris narrated to us, from Ubaidullah bin Umar, from Nafi, that a man called Jahjah snatched a staff that was in Uthman's hand and broke it on his knee. He was afflicted in that place [his knee] with gangrene.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ،
عَنْ نَافِعٍ أَنَّ رَجُلًا ، يُقَالُ لَهُ جَهْجَاهٌ تَنَوَّلَ عَصَانِيَةً كَانَتْ
فِي يَدِ عُثْمَانَ فَكَسَرَهَا بِرُكْبَتِهِ ، فَرَمَى فِي ذَلِكَ
الْمَوْضِعِ بِاَكْلَهِ

[37085] Ishaq Ar-Razi narrated to us, from Abu Ja'far, from Ayyub, from Nafi, from Ibn Umar, that Uthman woke up telling the people: 'I saw the Prophet (peace be upon him) last night in a dream, and he said: "O Uthman, break your fast with us.'" So he fasted that morning and was killed on that day.

حَدَّثَنَا إِسْحَاقُ الرَّازِيُّ ، عَنْ أَبِي جَعْفَرٍ ، عَنْ أَيُوبَ ،
عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، أَنَّ عُثْمَانَ ، أَصْبَحَ يُحَدَّثُ
النَّاسَ قَالُوا: "رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْلَّيْلَةَ فِي
الْمَنَامِ فَقَالَ: يَا عُثْمَانُ ، أَفْطِرْ عَنْنَا ، فَأَصْبَحَ صَائِمًا
وَقُتِلَ مِنْ يَوْمِهِ

[37086] Ibn Idris narrated to us, from Isma'il, from Qais, from Sa'id bin Zaid, who said: 'I saw myself when Umar tied me and his sister up for Islam. And if Uhud were to crumble because of what you did to Uthman, it would be deserving.'

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ
سَعِيدِ بْنِ زَيْدٍ ، قَالَ: لَقَدْ رَأَيْتُنِي مُوثَقِي عُمَرُ وَأَخْتَهُ
عَلَى الْإِسْلَامِ، وَلَوْ ارْفَضَ أُحُدًّا مِمَّا صَنَعْنَا بِعُثْمَانَ كَانَ
حَقِيقًا

[37087] Abu Usamah narrated to us, from Al-A'mash, from Abu Salih, who said: Abdullah bin Salam said when Uthman was besieged in the House: 'Do not kill him; for there remains but little of his appointed time. By Allah, if you kill him, you will never pray all together again.'

[37088] Abu Usama told us, from Sadaqa bin Abi 'Imran, he said Abu al-Ya'fur told us, from Abu Sa'id, the mawla of 'Abd Allah bin Mas'ud, who said: 'Abd Allah bin Mas'ud said: "By Allah, if you kill Uthman, you will not find a successor like him."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنِ الْأَعْمَشِ ، حَدَّثَنَا أَبُو صَالِحٍ ،
قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ ، لَمَّا حُصِرَ عُثْمَانُ فِي
الْدَّارِ قَالَ: لَا تَقْتُلُوهُ؛ فَإِنَّهُ لَمْ يَبْقَ مِنْ أَجَلِهِ إِلَّا قَلِيلٌ؛
وَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَا تُصْلُوْنَ جَمِيعًا أَبْدًا

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ صَدَقَةَ بْنِ أَبِي عِمْرَانَ ، قَالَ
حَدَّثَنَا أَبُو الْيَعْفُورِ ، عَنْ أَبِي سَعِيدٍ ، مَوْلَى عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: وَاللَّهِ لَئِنْ قَاتَلْتُمْ
عُثْمَانَ لَا تُصْبِيُونَ مِنْهُ خَلْفًا

[37089] Ibn 'Ulayya told us, from Ayyub, from Abu Qilaba, that a man from Quraysh called Thumama was in charge of Sana'a. When the killing of Uthman happened, he wept and wept for a long time. When he recovered, he said: "Today Prophethood—or he said: the Caliphate—has been snatched from the Ummah of Muhammad, and it has become kingship and tyranny. So whoever overcomes something, devours it."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَئِبْوَ، عَنْ أَبِي قِلَابَةَ، أَنَّ رَجُلًا مِنْ قُرَيْشٍ يُقَالُ لَهُ ثُمَامَةُ كَانَ عَلَى صَنْعَاءِ، فَلَمَّا جَاءَ قَتْلُ عُثْمَانَ بَكَى فَأَطَالَ الْبُكَاءَ، فَلَمَّا أَفَاقَ قَالَ: "الْيَوْمُ انْتَرَعَتِ النُّبُوَّةُ، أَوْ قَالَ: الْخِلَافَةُ مِنْ أُمَّةِ مُحَمَّدٍ: وَصَارَتْ مُلْكًا وَجَبْرِيَّةً، فَمَنْ غَلَبَ عَلَى شَيْءٍ أَكْلَهُ"

[37090] Ibn 'Ulayya told us, from Ayyub, from Abu Qilaba, who said: When Uthman was killed, the orators of Ilya (Jerusalem) stood up. The last of them to stand was a man from the Companions of the Prophet (peace be upon him) called Murra bin Ka'b. He said: "Were it not for a hadith I heard from the Messenger of Allah (peace be upon him), I would not have stood. The Messenger of Allah (peace be upon him) mentioned a tribulation"—I think he said: "and he said it was near"—"then a man passed by, wrapped in his cloak. The Messenger of Allah (peace be upon him) said: 'This one and his companions will be on the truth on that day.' So I went and grabbed him by his shoulders and turned his face towards the Messenger of Allah (peace be upon him) and said: 'This one?' He said: 'Yes.' And behold, it was Uthman."

حَدَّثَنَا أَبْنُ عُلَيَّةَ ، عَنْ أَبِي قِلَابَةَ ، قَالَ: لَمَّا
قُتِلَ عُثْمَانُ قَامَ حُطَّبَاءُ إِيلِيَّاءَ ; فَقَامَ مِنْ آخِرِهِمْ رَجُلٌ
مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ مُرَأَةُ
بْنُ كَعْبٍ فَقَالَ: لَوْلَا حَدِيثُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فَمْتُ ، إِنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ فِتْنَةً أَحْسَبَهُ قَالَ: فَقَرَبَهَا ، فَمَرَّ
رَجُلٌ مُقَعْدٌ بِرِدَائِهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: هَذَا يَوْمَئِذٍ وَأَصْحَابُهُ عَلَى الْحَقِّ ، فَانْطَلَفَ
فَأَخَذْتُ بِمَنْكِبِيهِ فَأَفْبَلْتُ بِوَجْهِهِ إِلَى رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: هَذَا؟ فَقَالَ: نَعَمْ ، فَإِذَا هُوَ عُثْمَانُ

[37091] Ibn Idris told us, from Layth, from Ziyad bin Abi al-Malih, from his father, from Ibn 'Abbas, who said: "If the people had united in killing Uthman, they would have been stoned with stones just as the people of Lot were stoned."

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ لَيْثٍ ، عَنْ زَيَادِ بْنِ أَبِي الْمَلِيجِ ، عَنْ أَبِيهِ ، عَنْ أَبْنِ عَبَّاسٍ ، قَالَ: لَوْ أَنَّ النَّاسَ ، اجْتَمَعُوا عَلَى قَتْلِ عُثْمَانَ رُجُمُوا بِالْحِجَارَةِ كَمَا رُجُمَ قَوْمُ لُوطٍ

[37092] Yazid bin Harun told us, from Ibn 'Awn, from Muhammad bin Sirin who said: Uthman looked down upon them from the palace and said: "Bring me a man with whom I can debate the Book of Allah." So they brought him Sa'sa'a bin Suhan, and he was a young man. He said: "Did you not find anyone to bring me other than this young man?" He said: Sa'sa'a spoke some words. Then Uthman said to him: "Recite." So he recited: {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.} He said: "You have lied. It is not for you nor for your companions, but it is for me and my companions." Then Uthman recited {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory} until he reached {And to Allah belongs the outcome of [all] matters}.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ ابْنِ عَوْنٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: أَشْرَفَ عَلَيْهِمْ عُثْمَانُ مِنَ الْقَصْرِ ، فَقَالَ: إِنَّنِي بِرَجُلِ أُثَلِّيهِ كِتَابَ اللَّهِ ، فَأَتُؤْهُ بِصَعْصَعَةِ بْنِ صُوحَانَ ، وَكَانَ شَابًاً ، فَقَالَ: أَمَا وَجَذَنْتُمْ أَهْدَا تَأْثُورِي بِهِ غَيْرَ هَذَا الشَّابِ ، قَالَ: فَتَكَلَّمُ صَعْصَعَةُ بِكَلَامِ ، فَقَالَ لَهُ عُثْمَانُ: أَتْلُ ، فَقَالَ: {أَذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ} فَقَالَ: "كَبَّتْ ، أَيْسَرْ لَكَ وَلَا لِأَصْحَابِكَ ، وَلِكِنَّهَا لِي وَلِأَصْحَابِي ، ثُمَّ تَلَدَّعْتُ عُثْمَانُ {أَذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ} حَتَّى بَلَغَ {وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ}

[37093] Waki' told us, from Al-A'mash, from Abu Salih, who said: The camel driver was chanting for Uthman, saying: "Indeed the commander after him is Ali ... And in Al-Zubayr is a pleasing successor." He said: Ka'b said: "Rather, it is the owner of the gray mule," meaning Mu'awiya. It was said to Mu'awiya: "Indeed Ka'b is mocking you and claims that you will take charge of this matter." He said: So he came to him and said: "O Abu Ishaq, how can that be when Ali and Al-Zubayr and the Companions of Muhammad are here?" He said: "You are its owner."

[37094] Hushaym told us, from Al-'Awwam, from Ibrahim al-Taymi, who said: When allegiance was pledged to Abu Bakr, Salman said: "You have made a mistake and you have done right. If you had placed it in the People of the House of your Prophet, you would have eaten from it in abundance."

حَدَّثَنَا وَكِبِيعُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، قَالَ: كَانَ الْخَادِي يَحْدُو بِعُثْمَانَ وَهُوَ يَقُولُ: إِنَّ الْأَمِيرَ بَعْدَهُ عَلَيُّ... وَفِي الرُّبَّيْرِ خَلْفُ رَضِيُّ ، قَالَ: فَقَالَ كَعْبٌ: وَلَكِنَّهُ صَاحِبُ الْبَلْلَةِ الشَّهْبَاءِ، يَعْنِي مُعَاوِيَةً ، فَقَيْلَ لِمُعَاوِيَةً: إِنَّ كَعْبًا يَسْخَرُ بِكَ وَيَرْعُمُ أَنَّكَ تَلَى هَذَا الْأَمْرَ ، قَالَ: فَتَأَنَّهَ فَقَالَ: يَا أَبَا إِسْحَاقَ ، وَكَيْفَ وَهَا هُنَا عَلَيُّ وَالرُّبَّيْرُ وَأَصْحَابُ مُحَمَّدٍ ، قَالَ: أَنْتَ صَاحِبُهَا

حَدَّثَنَا هُشَيْمٌ ، عَنِ الْعَوَامِ ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ ، قَالَ: لَمَّا بُوِيَعَ أَبُو بَكْرٍ قَالَ: قَالَ سَلْمَانُ: أَخْطَاثُمْ وَأَصْبَثُمْ ، أَمَّا لُؤْ جَعْلَنُو هَا فِي أَهْلِ بَيْتٍ نَبِيِّكُمْ لَا كَلَّمُو هَا رَغْدًا

[37095] Yazid bin Harun told us, from 'Uyayna bin 'Abd al-Rahman bin Jawshan, from his father, from 'Abd al-Rahman bin Abi Bakra, who said: "Ali did not take anything from our Bayt al-Mal until he parted from us except for a stuffed cloak and a Darabjardi Khamisah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَوْشَنِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ ، قَالَ: مَا رَأَى عَلَيْهِ مِنْ بَيْتٍ مَالِنَا حَتَّى فَارَقْنَا إِلَّا جُبَّةً مَحْشُوَّةً وَخَيْصَةً دَرَابِجْرِيَّةً

[37096] Ghundar told us, from Shu'ba, from Sa'd bin Ibrahim, who said: I heard 'Ubayd Allah bin Abi Rafi' say: I saw Ali when they crowded around him until they made his foot bleed. He said: "O Allah, I have come to hate them and they have come to hate me, so relieve me of them and relieve them of me."

حَدَّثَنَا غُندَرٌ ، عَنْ شُعْبَةَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ ، قَالَ: رَأَيْتُ عَلَيْهَا حِينَ ازْدَحَمُوا عَلَيْهِ حَتَّى أَدْمَوْرِجْلَهُ ، فَقَالَ: اللَّهُمَّ إِنِّي فَدَ كَرِهُهُمْ وَكَرِهُونِي، فَأَرْحَنِي مِنْهُمْ وَأَرْحَهُمْ مِنِّي

[37097] 'Ali bin Mushir told us, from Al-Ajlah, from Al-Sha'bi, who said: "Abd al-Rahman bin Muljam and Shabib al-Ashja'i surrounded Ali when he went out for Fajr. As for Shabib, he struck him but missed him, and his sword stuck in the wall, then he was cornered towards the gates of Kinda. People said: 'Get the owner of the sword!' When he feared he would be captured, he threw the sword and entered into the crowd of people. As for 'Abd al-Rahman, he struck him with the sword on his head. Then he was cornered towards the Gate of the Elephant. 'Urayd—or 'Uwayd—al-Hadrami caught him and took him and brought him in to Ali. Ali said: 'If I die, then kill him if you wish or leave him; and if I survive, there will be legal retaliation (Qisas).'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنِ الْأَجْلَحِ ، عَنِ الشَّعْبِيِّ ،
قَالَ: "اَكْتَفَ عَبْدُ الرَّحْمَنَ بْنُ مُلْجَمٍ وَشَبِيبُ الْأَشْجَعِيُّ
عَلَيْهَا حَيْنَ خَرَجَ إِلَى الْفَجْرِ ، فَأَمَّا شَبِيبُ فَصَرَبَهُ
فَأَخْطَأَهُ وَتَبَتَّ سَيْفُهُ فِي الْحَائِطِ ، ثُمَّ أَحْصَرَ نَحْوَ أَبْوَابِ
كِنْدَةَ ، وَقَالَ النَّاسُ: عَلَيْكُمْ صَاحِبُ السَّيْفِ؛ فَلَمَّا حَشِيَ
أَنْ يُؤْخَذَ رَمَى بِالسَّيْفِ وَدَخَلَ فِي عَرْضِ النَّاسِ ، وَأَمَّا
عَبْدُ الرَّحْمَنِ فَصَرَبَهُ بِالسَّيْفِ عَلَى قَرْبِهِ ، ثُمَّ أَحْصَرَ
نَحْوَ بَابِ الْفَيلِ؛ فَأَدْرَكَهُ عُرَيْضٌ أَوْ عُوَيْضُ
الْحَاضِرَمِيُّ؛ فَأَخْدَهُ فَأَنْجَلَهُ عَلَى عَلِيٍّ ، فَقَالَ عَلِيُّ: إِنْ
أَنَا مِثْ فَاقْتُلُوهُ إِنْ شِئْتُمْ أَوْ دَعْوَهُ؛ وَإِنْ أَنَا نَجَوْتُ كَانَ
الْفِصَاصُ

[37098] Waki' told us, from Al-A'mash, from Salim, from 'Abd Allah bin Subay', who said: I heard Ali say: "This will surely be dyed from this. So what is the most wretched one waiting for?" They said: "Inform us who he is, and we will wipe out his family." He said: "Then, by Allah, you would be killing other than my killer." They said: "Will you not appoint a successor?" He said: "No, but I leave you to what the Messenger of Allah (peace be upon him) left you to." They said: "Then what will you say to your Lord when you meet Him?" He said: "I will say: 'O Allah, You left me among them, then You took me back to Yourself while You were among them. So if You willed, You reformed them, and if You willed, You corrupted them.'"

[37099] Hushaym told us, from Abu Hamza, from his father, who said: I heard Ali say: "O blood! This will surely be dyed from this"—meaning his beard from the blood of his head.

حَدَّثَنَا وَكِيعٌ ، عَنِ الْأَعْمَشِ ، عَنْ سَالِمٍ ، عَنْ عَبْدِ اللَّهِ
بْنِ سُبِّيْعٍ ، قَالَ: سَمِعْتُ عَلِيًّا ، يَقُولُ: لَنْخَضَبَنَ هَذِهِ مِنْ
هَذَا، فَمَا يَنْظُرُ بِالْأَشْفَى ، قَالُوا: فَأَخْبِرْنَا بِهِ ثُبِرْ
عِثْرَةً ، قَالَ: إِذَا تَالَّهِ تَقْتُلُونَ عَيْرَ قَاتِلِيْ ، قَالُوا: أَفَلَا
تَسْخِيفُ ، قَالَ: "لَا ، وَلَكِنِي أَتُرْكُكُمْ إِلَى مَا تَرَكْتُمْ إِلَيْهِ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالُوا: فَمَا تَقْتُلُونَ
لِرَبِّكَ إِذَا لَقِيْتُهُ؟ قَالَ: اللَّهُمَّ تَرَكْتِنِي فِيهِمْ، ثُمَّ
قَبَضْتِنِي إِلَيْكَ وَأَنْتَ فِيهِمْ؛ فَإِنْ شِئْتَ أَصْلَحْهُمْ ، وَإِنْ
شِئْتَ أَفْسَدْهُمْ

حَدَّثَنَا هُشَيْمٌ ، عَنْ أَبِي حَمْزَةَ ، عَنْ أَبِيهِ ، قَالَ: سَمِعْتُ
عَلِيًّا ، يَقُولُ: يَا لِلَّدْمَاءِ ، لَنْخَضَبَنَ هَذِهِ مِنْ هَذَا، يَعْنِي
لِحِينَتِهِ مِنْ دَمِ رَأْسِهِ

[37100] Yazid bin Harun told us, from Hisham bin Hassan, from Muhammad, from 'Ubayda, who said: Ali said: "What holds back the most wretched of them from coming and killing me? O Allah, I have grown weary of them and they have grown weary of me, so relieve me of them and relieve them of

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ هِشَامِ بْنِ حَسَّانٍ ، عَنْ مُحَمَّدٍ ، عَنْ عُبَيْدَةَ ، قَالَ: قَالَ عَلَيْهِ: مَا يَحْبِسُ أَشْفَاهَا أَنْ يَحِيِّءَ فَيَقْتُلُنِي ، اللَّهُمَّ إِنِّي قَدْ سَأَمَّتُهُمْ وَسَأَمُونَنِي، فَأَرْحَنِي مِنْهُمْ وَأَرْحُمْهُمْ مِنِّي

[37101] Ibn Idris told us, from Muhammad bin Ishaq, from 'Abd Allah bin Abi Bakr, who said: The Messenger of Allah (peace be upon him) said on the night of Al-Aqaba: "Bring out for me twelve men from among you to be guarantors over their people, like the guarantee of the Disciples for Jesus son of Mary." The leader of Banu al-Najjar—Ibn Idris said: and they are the maternal uncles of the Messenger of Allah (peace be upon him)—was As'ad bin Zurara Abu Umama. The two leaders of Banu al-Harith bin al-Khazraj were 'Abd Allah bin Rawaha and Sa'd bin Rabi'. The two leaders of Banu Salama were 'Abd Allah bin 'Amr bin Haram and Al-Bara' bin Ma'rur. The two leaders of Banu Sa'ida were Sa'd bin 'Ubada and Al-Mundhir bin 'Amr. The leader of Banu Zurayq was Rafi' bin Malik. The leader of Banu 'Awf bin al-Khazraj—and they are Al-Qawafil—was 'Ubada bin al-Samit. The two leaders of Banu 'Abd al-Ashhal were Usayd bin al-Hudayr and Abu al-Haytham bin al-Tayhan. And the leader of Banu 'Amr bin 'Awf was

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لِيَلَّةَ الْعَقْبَةِ: "أَخْرِجُوهَا إِلَيَّ اثْنَيْ عَشَرَ مِنْهُمْ يَكُونُوا
كُفَلَاءَ عَلَى قَوْمِهِمْ كَكَفَالَةِ الْحَوَارِبِينَ لِعِيسَى ابْنِ مَرْيَمَ ،
فَكَانَ تَقِيبَ بَنِي النَّجَارِ قَالَ أَبْنُ إِدْرِيسَ: وَهُمْ أَخْوَانٌ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَسْعَدُ بْنُ زُرَارَةَ أَبُو
أُمَّامَةَ ، وَكَانَ تَقِيبَيْ بَنِي الْحَارِثِ بْنُ الْخَزْرَاجِ عَبْدُ اللَّهِ
بْنُ رَوَاحَةَ وَسَعْدُ بْنُ رَبِيعٍ ; وَكَانَ تَقِيبَيْ بَنِي سَلَمَةَ عَبْدُ
اللَّهِ بْنُ عَمْرُو بْنُ حَرَامَ وَالْبَرَاءُ بْنُ مَعْزُورٍ ، وَكَانَ
تَقِيبَيْ بَنِي سَاعِدَةَ سَعْدُ بْنُ عُبَادَةَ وَالْمُنْذُرُ بْنُ عَمْرُو ،
وَكَانَ تَقِيبَ بَنِي زُرْبُقِ رَافِعُ بْنُ مَالِكٍ ، وَكَانَ تَقِيبَ
بَنِي عَوْفٍ بْنِ الْخَزْرَاجِ ، وَهُمُ الْقَوَافِلُ ، عُبَادَةُ بْنُ
الصَّامِتِ ، وَكَانَ تَقِيبَيْ بَنِي عَبْدِ الْأَشْهَلِ أَسَيْدُ بْنُ
الْحُضَيْرِ وَأَبُو الْهَيْمَنَ بْنُ التَّيْهَانَ ، وَكَانَ تَقِيبَ بَنِي
عَمْرُو بْنُ عَوْفٍ: سَعْدُ بْنُ حَيَّمَةَ

[37102] 'Abd al-Rahim told us, from Mujalid, from Al-Sha'bi, from 'Uqba bin 'Amr al-Ansari, who said: The Messenger of Allah (peace be upon him) promised to meet us at the base of Al-'Aqaba on the Day of Sacrifice, and we were seventy men. 'Uqba said: I was among the youngest of them. The Messenger of Allah (peace be upon him) came to us and said: "Be brief in the speech, for I fear the disbelievers of Quraysh for you." He said: We said: "O Messenger of Allah, ask of us for your Lord, ask of us for yourself, ask of us for your companions, and inform us what the reward is from Allah and from you." He said: "I ask of you for my Lord that you believe in Him and do not associate anything with Him. I ask of you for myself that you obey me, and I will guide you to the path of righteousness. And I ask of you for myself and my companions that you support us with what you possess, and that you defend us from what you defend yourselves from. If you do that, then you will have Paradise from Allah and from me." He said:

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عُقْبَةَ
بْنِ عَمْرٍو الْأَنْصَارِيِّ، قَالَ: وَعَدَنَا رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْلَلَ الْعَقْبَةَ يَوْمَ الْأَضْحَى وَأَنْحَنَ
سَبْعُونَ رَجُلًا، قَالَ عُقْبَةُ: إِنِّي مِنْ أَصْغَرِهِمْ، فَأَتَّا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَوْجِزُوا فِي
الْخُطْبَةِ فَإِنِّي أَخَافُ عَلَيْكُمْ كُفَّارَ قُرَيْشٍ، قَالَ: فَلَمَّا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَبِّكَ، وَسَلَّمَ لِنَفْسِكَ، وَسَلَّمَ
لِأَصْحَابِكَ، وَأَخْبِرْنَا مَا التَّوَابُ عَلَى اللَّهِ وَعَلَيْكَ ،
فَقَالَ: أَسْأَلُكُمْ لِرَبِّي أَنْ تُؤْمِنُوا بِهِ وَلَا تُشْرِكُوا بِهِ شَيْئًا ،
وَأَسْأَلُكُمْ لِنَفْسِي أَنْ تُطِيعُونِي أَهْدِيْكُمْ سَبِيلَ الرَّشادِ ،
وَأَسْأَلُكُمْ لِي وَلِأَصْحَابِي أَنْ تُوَاسِعُونَا فِي دَارَاتِ أَيْدِيْكُمْ ،
وَأَنْ تَمْنَعُونَا مِمَّا مَنَعْنَا مِنْهُ أَنْفُسُكُمْ ، فَإِذَا فَعَلْنَا ذَلِكَ
فَأَكُمْ عَلَى اللَّهِ الْجَنَّةَ وَعَلَيَّ قَالَ: فَمَدَّدْنَا أَيْدِينَا فَبَأْيَنَاهُ

[37103] Ibn Numayr told us, from Isma'il, from Al-Sha'bi, who said: Al-Abbas went with the Prophet (peace be upon him) to the Ansar and said: "Speak and do not prolong the speech, for there are spies upon you, and I fear the disbelievers of Quraysh for you." A man from among them known as Abu Umama –and he was their orator that day, As'ad bin Zurara–spoke and said to the Prophet (peace be upon him): "Ask of us for your Lord, ask of us for yourself, and ask of us for your companions, and what is the reward for that?" The Prophet (peace be upon him) said: "I ask of you for my Lord that you worship Him and do not associate anything with Him. For myself, that you believe in me and defend me from what you defend yourselves and your children from. And for my companions, support from what you possess." They said: "What is for us if we do that?" He said: "You will have Paradise from Allah."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ:
أَنْطَلَقَ الْعَبَّاسُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
الْأَنْصَارِ فَقَالَ: تَكَلَّمُوا وَلَا تُطِيلُوا الْخُطْبَةَ، إِنَّ عَلَيْنَاهُ
عُيُونًا، وَإِنِّي أَخْشَى عَلَيْنَاهُ كُفَّارَ قُرَيْشٍ، فَتَكَلَّمَ رَجُلٌ
مِنْهُمْ يُكَانِي أَبَا أُمَامَةَ، وَكَانَ حَطِيبَهُمْ يَوْمَئِذٍ وَهُوَ أَسَعَدُ
بْنُ زُرَارَةَ، فَقَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَلَّنَا لِرَبِّكَ
وَسَلَّنَا لِنَفْسِكَ وَسَلَّنَا لِاصْحَابِكَ، وَمَا التَّوَابُ عَلَى
ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَسْأَلُكُمْ لِرَبِّيِّ
أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَلِنَفْسِي أَنْ تُؤْمِنُوا بِي
وَتَمْنَعُونِي مِمَّا لَمْ تُعُونَ مِنْهُ أَنْفُسُكُمْ وَأَبْنَاءُكُمْ
وَلِاصْحَابِي الْمُوَاسَأَةَ فِي دَاتِ أَيْدِيكُمْ، قَالُوا: فَمَا لَنَا إِذَا
فَعَلْنَا ذَلِكَ، قَالَ: لَكُمْ عَلَى اللَّهِ الْجَهَةُ

[37104] Al-Fadl bin Dukayn told us, from Al-Walid bin Jumay', from Abu al-Tufayl, who said: There was something between Hudhayfa and a man from among the people of Al-'Aqaba of what usually happens between people. He said: "I adjure you by Allah, how many were the Companions of Al-'Aqaba?" The people said: "Tell him, for he has asked you." Abu Musa al-Ash'ari said: "We used to be told they were fourteen." Hudhayfa said: "If you were among them, then they were fifteen. I bear witness by Allah that twelve of them are the party of war against Allah and His Messenger in this worldly life and on the Day the witnesses stand. And three were excused; they said: 'We did not hear the caller of the Messenger of Allah (peace be upon him), nor did we know what the people intended.'"

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنَ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ أَبِي الطَّفَلِينَ، قَالَ: كَانَ بَيْنَ حُدَيْفَةَ وَبَيْنَ رَجُلٍ مِّنْهُمْ مِّنْ أَهْلِ الْعَقَبَةِ بَعْضٌ مَا يَكُونُ بَيْنَ النَّاسِ، فَقَالَ: أُنْشُدُكُ بِاللَّهِ، كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ فَقَالَ الْقَوْمُ: فَأَخْبِرْهُ فَقَدْ سَأَلَكُ، فَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ: قَدْ كُنَّا نُخْبِرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ، فَقَالَ حُدَيْفَةُ: "وَإِنْ كُنْتُ فِيهِمْ فَقَدْ كَانُوا خَمْسَةَ عَشَرَ، أَشْهُدُ بِاللَّهِ أَنَّ الَّذِي عَشَرَ مِنْهُمْ حِزْبٌ اللَّهِ وَرَسُولُهُ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُ الْأَشْهَادُ، وَعُذِّرَ تَلَاثَةٌ، قَالُوا: مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا عَلِمْنَا مَا يُرِيدُ الْقَوْمُ

[37105] Abdur-Rahim bin Sulaiman narrated to us, from Isma'il bin Abi Khalid, who said: I heard Abdullah bin Abi Awfa, who was among those who pledged allegiance under the tree, say: The Messenger of Allah (peace be upon him) prayed against the Confederates (Ahzab) and said: 'O Allah, Revealer of the Book, Swift in account, Defeater of the Confederates, O Allah, defeat them and shake them.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوفَى، وَكَانَ مِنْ بَايِعَ تَحْتَ الشَّجَرَةِ، يَقُولُ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ: اللَّهُمَّ مُنْزِلُ الْكِتَابِ، سَرِيعُ الْحِسَابِ، هَازِمُ الْأَحْزَابِ، اللَّهُمَّ اهْزِمْهُمْ وَرَلِّنْهُمْ

[37106] Yahya bin Abi Bukair narrated to us: Shu'bah narrated to us, from Amr bin Murrah, who said: I heard Ibn Abi Awfa say: 'The companions of the Prophet (peace be upon him) who pledged allegiance under the tree were one thousand four hundred or one thousand three hundred, and Aslam were more than the Muhajirin.'

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ ابْنَ أَبِي أُوفَى، يَقُولُ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ بَايَعُوا تَحْتَ الشَّجَرَةِ أَلْفًا وَأَرْبَعَمِائَةً أُوْلَئِكَ وَثَلَاثَمِائَةً، وَكَانَتْ أَسْلَمُ مِنَ الْمُهَاجِرِينَ

[37107] Abdah bin Sulaiman narrated to us, from Mujalid, from Amir, who said: The first person to pledge allegiance under the tree was Abu Sinan Al-Asadi, Wahb. He came to the Prophet (peace be upon him) and said: 'I pledge allegiance to you.' He said: 'Upon what do you pledge to me?' He said: 'Upon what is in your soul.' He said: So he pledged allegiance to him. He said: Then another man came to him and said: 'I pledge allegiance to you upon what Abu Sinan pledged to you.' So he pledged allegiance to him, and then the people pledged allegiance to him.

[37108] Muhammad bin Bishr narrated to us: Isma'il narrated to us, from Amir, who said: {The first forerunners} [At-Tawbah: 100] are those who witnessed the Pledge of Ridwan.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: أَوَّلُ مَنْ بَأْيَعَ تَحْتَ الشَّجَرَةِ أَبُو سِنَانِ الْأَسَدِيُّ وَهُبٌّ ، أَئِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَبَأْيَعُكَ ؛ قَالَ: عَلَامَ تُبَايِعُنِي؟ قَالَ: عَلَى مَا فِي نَفْسِكَ ، قَالَ: فَبَأْيَعُهُ ؛ قَالَ: وَأَتَاهُ رَجُلٌ آخَرُ فَقَالَ: أَبَأْيَعُكَ عَلَى مَا بَأْيَعَكَ عَلَيْهِ أَبُو سِنَانٍ ، فَبَأْيَاعُهُ ثُمَّ بَأْيَاعَهُ النَّاسُ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَامِرٍ، قَالَ: مَنْ أَدْرَكَ بَيْعَةً [100]: {السَّابُقُونَ الْأَوَّلُونَ} [التَّوْبَةُ الرِّضْوَانُ

[37109] Abu Abdur-Rahman narrated to us: Abu Bakr Abdullah bin Muhammad bin Abi Shaibah narrated to us, saying: Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid bin Wahb, from Abdur-Rahman bin Abd Rabb Al-Ka'bah, who said: I came to Abdullah bin Amr while he was sitting in the shade of the Ka'bah and the people were gathered around him. I heard him say: While we were with the Messenger of Allah (peace be upon him) on a journey, we halted at a place. Some of us were setting up their tents, some were competing in archery, and some were tending to their livestock, when his caller called out: 'The prayer is gathering.' So we gathered, and the Prophet (peace be upon him) stood up and addressed us, saying: 'Indeed, there was no prophet before me except that it was a duty upon him from Allah to guide his nation to what is good for them, and to warn them against what he knew was evil for them. Indeed, the well-being of this nation of yours has been placed in its

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ رَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَنَّهُمْ أَتَاهُنَّ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو وَهُوَ جَالِسٌ فِي ظَلِّ الْكَعْبَةِ وَالنَّاسُ عَلَيْهِ مُجْمَعُونَ، فَسَمِعْتُهُ يَقُولُ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ إِذْ تَرَلَنَا مَنْزِلًا، فَمَنْ مَنْ يَصْرِبُ خَيَاءَهُ، وَمَنْ مَنْ يَنْتَضِلُّ، وَمَنْ مَنْ هُوَ فِي جَسْرِهِ إِذْ تَادَى مُنَادِيهِ: الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعُوا، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَنَا فَقَالَ: "إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِ إِلَّا كَانَ حَقُّ اللَّهِ عَلَيْهِ أَنْ يَدْلِلَ أَمَّةَهُ عَلَى مَا هُوَ خَيْرٌ لَهُمْ، وَيُنْذِرُهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ، وَإِنْ أَمْتَكُمْ هَذِهِ جُعْلَتْ عَافِيَّتُهَا فِي أَوَّلِهَا، وَإِنْ أَخْرَهَا سَيِّصِبُّهُمْ بَلَاءً وَأُمُورٌ تُخْرُونَهَا؛ فَمَنْ ثَمَّ تَحْيِيُ الْفَتْنَةَ، فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهَلْكَتِي ثُمَّ تُنَكِّشِفُ ثُمَّ تَحْيِيُ الْفَتْنَةَ، فَيَقُولُ الْمُؤْمِنُ: هَذِهِ، ثُمَّ تُنَكِّشِفُ، فَمَنْ سَرَّهُ مِنْكُمْ أَنْ يُرْجَزَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلَنْدُرِكُهُ مِنْتَهِهِ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَيَّ النَّاسُ الَّذِي يُحِبُّ أَنْ يَأْتُو إِلَيْهِ، وَمَنْ بَاعَ إِمَاماً فَأَعْطَاهُ صَفَقَةً يَدِهِ وَنَمَرَةً فَلَيْطِعْهُ مَا اسْتَطَاعَ، فَإِنْ جَاءَ أَخْرُ يُنَازِعُهُ فَاصْرِبُوا عَنْقَ الْآخِرِ" قَالَ: فَأَدْخَلْتُ رَأْسِي مِنْ بَيْنِ النَّاسِ، فَقُلْتُ: أَشِدْكُ بِاللَّهِ، أَسَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ فَأَشَارَ بِيَدِيهِ إِلَى أَذْنِيْهِ فَقَالَ: فَسَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِيِّ، قَالَ: قُلْتُ: هَذَا أَبْنُ عَمْكَ، يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ وَأَنْ نَقْتُلَ أَنْفُسَنَا، وَقَدْ قَالَ اللَّهُ: لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَنَا بِالْبَاطِلِ وَتُذْلُوا بِهَا إِلَى أَخِرِ الْأُيُّهِ؛ قَالَ: [188: إِلَى الْحُكَمَ] [البقرة] فَجَمَعَ يَدِيهِ فَوَضَعَهُمَا عَلَى جَهْنَمَهُ ثُمَّ تَكَسَّ هُنَيْهَهُ، ثُمَّ قَالَ أَطْعِنُهُ فِي طَاعَةِ اللَّهِ، وَأَعْصِنُهُ فِي مَعْصِيَةِ اللَّهِ

[37110] Waki narrated to us, saying: Al-A'mash narrated to us, from Zaid bin Wahb, from Abdur-Rahman bin Abd Rabb Al-Ka'bah, from Abdullah bin Amr, from the Prophet (peace be upon him) with similar content, except that Waki said: 'And its end will be afflicted with tribulation and trials that will make some seem lighter than others.' And he said: 'Whoever wishes to be removed from the Fire and admitted into Paradise, let his death come to him...' then he mentioned the like of it.

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمُثْلِهِ إِلَّا أَنَّ
وَكِبِيعًا قَالَ: "وَسَيُصِيبُ أَخْرَهَا بَلَاءً وَفِتْنَ يُرَفَّقُ
بَعْضُهَا بَعْضًا ، وَقَالَ: مَنْ أَحَبَ أَنْ يُزْحَرَ عَنِ النَّارِ
وَيُدْخَلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَنِيتُهُ لَمْ ذَكَرْ مِثْلُهُ

[37111] Waki narrated to us, from Uthman Ash-Shahham, who said: Muslim bin Abi Bakrah narrated to us, from his father, who said: The Messenger of Allah (peace be upon him) said: 'There will be a Fitnah (tribulation). The one lying down in it is better than the one sitting, the one sitting is better than the one standing, the one standing is better than the one walking, and the one walking is better than the one running.' A man said: 'O Messenger of Allah, what do you command us?' He said: 'Whoever has camels, let him join his camels. Whoever has sheep, let him join his sheep. Whoever has land, let him join his land. And whoever has none of that, let him take his sword and strike its edge against a rock, then let him save himself if he can save himself.'

حَدَّثَنَا وَكِيعٌ، عَنْ عُثْمَانَ الشَّحَّامِ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا سَتَّكُونُ فِتْنَةً، الْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْجَالِسِ، وَالْجَالِسُ خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ - خَيْرٌ مِنَ الْمَاشِيِّ، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِيِّ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا تَأْمُرُنَا؟ قَالَ: مَنْ كَانَتْ لَهُ إِلَيْهِ فَلَيَحْقُقْ بِإِلَيْهِ، وَمَنْ كَانَتْ لَهُ غَمَّ فَلَيَحْقُقْ بِغَمِّهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلَيَحْقُقْ بِأَرْضِهِ، وَمَنْ لَمْ يَكُنْ لَهُ شَيْءٌ مِنْ ذَلِكَ فَلْيَعْمَدْ إِلَى سَيْفِهِ فَلَيَضْرِبْ بِحَدَّهِ عَلَى صَخْرَةٍ ثُمَّ لِيَنْجُ إِنْ اسْتَطَاعَ النَّجَاءَ

[37112] Abdul-A'la and Ubaidah bin Humaid narrated to us, from Dawud, from Abu Uthman, from Sa'd-Ubaidah raised it [to the Prophet] while Abdul-A'la did not-he said: 'There will be a Fitnah. The one sitting in it is better than the one standing, the one standing is better than the one walking, the one walking is better than the one running, the one running is better than the one riding, and the one riding is better than the one galloping.'

حَدَّثَنَا عَبْدُ الْأَعْلَى، وَعَبِيْدَةُ بْنُ حُمَيْدٍ، عَنْ دَاؤْدَ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ، رَفِيقَةِ عَبِيْدَةِ وَلَمْ يَرْفَعْهُ عَبْدُ الْأَعْلَى قَالَ: تَكُونُ فِتْنَةً ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِيِّ ، وَالْمَاشِيِّ خَيْرٌ مِنَ السَّاعِيِّ ، وَالسَّاعِيِّ خَيْرٌ مِنَ الرَّاكِبِ ، وَالرَّاكِبُ خَيْرٌ مِنَ الْمُوْضِعِ

[37113] Waki narrated to us, from Hammad bin Najih, from Abu At-Tayyah, from Sakhr bin Badr, from Khalid bin Subai'-or Subai' bin Khalid—who said: I came to Kufa and brought some animals from there. While I was in its mosque, a man came around whom people had gathered. I said: 'Who is this?' They said: 'Hudhaifah bin Al-Yaman.' He said: I sat near him, and he said: People used to ask the Prophet (peace be upon him) about good, but I used to ask him about evil. He said: I said: 'O Messenger of Allah, do you see this good that we were in—was there evil before it, and will there be evil after it?' He said: 'Yes.' I said: 'What is the protection from it?' He said: 'The sword.' He said: I said: 'O Messenger of Allah, will there be anything left after the sword?' He said: 'Yes, a truce.' He said: I said: 'O Messenger of Allah, what is after the truce?' He said: 'Callers to misguidance. If you see a Caliph, stick to him, even if he strikes your back and takes your wealth. If there is no Caliph, then flee until death comes to you while

حَدَّنَا وَكَيْعُ، عَنْ حَمَادِ بْنِ نَجِيْحٍ، عَنْ أَبِي النَّيَّاحِ، عَنْ صَخْرِ بْنِ بَدْرٍ، عَنْ خَالِدِ بْنِ سُبَيْعٍ، أَوْ سُبَيْعِ بْنِ خَالِدٍ، قَالَ: أَتَيْتُ الْكُوفَةَ فَجَلَّبْتُ مِنْهَا دَوَابًّا؛ فَإِنِّي لَفِي مَسْجِدِهَا إِذْ جَاءَ رَجُلٌ قَدْ اجْتَمَعَ النَّاسُ عَلَيْهِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: حُذَيْفَةُ بْنُ الْيَمَانَ، قَالَ: فَجَلَّسْتُ إِلَيْهِ فَقَالَ: كَانَ النَّاسُ يَسْأَلُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ هَذَا الْخَيْرَ الَّذِي كُنَّا فِيهِ هُنَّ كَانُ قَبْلَهُ شَرٌّ وَهُنَّ كَانُوا بَعْدَهُ شَرٌّ، قَالَ: نَعَمْ، قُلْتُ: فَمَا الْعِصْمَةُ مِنْهُ؟ قَالَ: السَّيْفُ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَهَلْ بَعْدَ السَّيْفِ مِنْ بَقِيَّةٍ؟ قَالَ: نَعَمْ، هُدْنَةٌ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا بَعْدَ الْهُدْنَةِ؟ قَالَ: دُعَاءُ الصَّلَالَةِ، فَإِنْ رَأَيْتَ خَلِيفَةً فَالْزَّمْهُ وَإِنْ تَهَكَ ظَهْرَكَ ضَرْبًا وَأَخْدَ مَالَكَ، فَإِنْ لَمْ يَكُنْ خَلِيفَةً فَالْهَرَبْ حَتَّى يَأْتِيَكَ الْمَوْتُ وَأَنْتَ عَاضُّ عَلَى شَجَرَةٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا بَعْدَ ذَلِكَ؟ قَالَ: خُرُوجُ الدَّجَالِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا يَحِيُّ بِهِ الدَّجَالُ؟ قَالَ: يَحِيُّ بِنَارٍ وَنَهَرٍ، فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ، وَحُطَّ وَزْرُهُ، وَمَنْ وَقَعَ فِي نَهَرِهِ حُطَّ أَجْرُهُ، وَوَجَبَ وِزْرُهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا بَعْدَ الدَّجَالِ؟ قَالَ: لَوْ أَنَّ أَحَدَكُمْ أَنْتَجَ فَرَسَةً مَا رَكِبَ مُهْرَهَا حَتَّى تَفُومَ السَّاعَةُ

[37114] Abu Usamah narrated to us, from Sulaiman bin Al-Mughirah, who said: Humaid said: Nasr bin Asim Al-Laithi narrated to us, saying: I heard Hudhaifah say: People used to ask the Messenger of Allah (peace be upon him) about good, and I used to ask him about evil, knowing that good would not pass me by. He said: I said: 'O Messenger of Allah, is there evil after this good?' He said: 'O Hudhaifah, learn the Book of Allah and follow what is in it,' three times. He said: I said: 'O Messenger of Allah, is there good after this evil?' He said: 'O Hudhaifah, learn the Book of Allah and follow what is in it,' three times. He said: I said: 'O Messenger of Allah, is there evil after this good?' He said: 'Blind, deaf Fitnah, with callers at the gates of Hellfire. For you to die, O Hudhaifah, while biting onto a tree stump is better than following anyone of them.'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ حُمَيْدٌ، حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْلَّاِثِي، قَالَ: سَمِعْتُ حُدَيْفَةَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ النَّاسَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، وَعَرَفْتُ أَنَّ الْخَيْرَ لَنْ يَسْبِقَنِي، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٌ؟ قَالَ: يَا حُدَيْفَةُ، تَعْلَمُ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ تَلَاتًا، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: يَا حُدَيْفَةُ، تَعْلَمُ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ ثَلَاثَ مِرَارٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌ؟ قَالَ: فِتْنَةُ عَمَيَاءِ صَمَاءِ، عَلَيْهَا دُعَاءٌ عَلَى أَبْوَابِ النَّارِ، فَإِنْ تَمْتَ يَا حُدَيْفَةُ، وَأَنْتَ عَاصُّ عَلَى جَذْلٍ خَيْرٌ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ

[37115] Al-Fadl bin Dukain narrated to us, saying: Yunus bin Abi Ishaq narrated to us, from Hilal bin Khabbab, who said: Abdullah bin Amr narrated to me, saying: While we were around the Messenger of Allah (peace be upon him), he mentioned Fitnah, or it was mentioned in his presence. He said: 'When you see people's covenants become corrupted and their trusts lightened, and they become like this'—and he interlaced his fingers. He said: I stood up to him and said: 'What should I do at that time, may Allah make me your ransom?' He said to me: 'Stick to your house, control your tongue, take what you know [to be good], leave what you disapprove of, attend to your own affairs, and leave the affairs of the general public.'

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنَ، قَالَ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ هِلَالِ بْنِ خَبَابٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ: بَيْمَا تَحْنَ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ ذَكَرَ الْفِتْنَةَ أَوْ ذُكِرَتْ عِنْدُهُ ، قَالَ: فَقَالَ: إِذَا رَأَيْتَ النَّاسَ مَرَجَتْ عَهْوَذُهُمْ وَخَفَّتْ أَمَانَاتُهُمْ ، وَكَانُوا هَكَذَا وَشَبَّاكَ بَيْنَ أَصَابِعِهِ قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: كَيْفَ أَفْعَلْ عِنْدَ ذَلِكَ جَعَلَنِي اللَّهُ فِدَاءَكَ؟ قَالَ: فَقَالَ لِي: الْرَّمْ بَيْتَكَ وَأَمْسِكْ عَلَيْكَ لِسَانَكَ وَخُذْ بِمَا تَعْرِفُ وَدَرْ مَا تُتَكَرُّ ، وَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ ، وَدَرْ عَنْكَ أَمْرَ الْعَامَّةِ

[37116] Abdullah bin Numair narrated to us, from Yahya bin Sa'id, from Abdullah bin Abdur-Rahman Al-Ansari, from his father, that he heard Abu Sa'id say: The Messenger of Allah (peace be upon him) said: 'Soon the best wealth of a Muslim will be sheep with which he follows the mountain peaks and places of rainfall, fleeing with his religion from tribulations.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىْرِ، عَنْ يَحْيَىْ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ عَنْمَ يَتَبَعُ بِهَا شَعْفَ الْجِبَالِ، مَوَاقِعَ الْقَطْرِ، يَقُولُ بِدِينِهِ مِنَ الْفَتَنِ

[37117] Ibn Ulayyah narrated to us, from Ayyub, from Humaid bin Hilal, from Hujair bin Ar-Rabi', who said: Imran bin Husain said to me: 'Go to your people and forbid them from participating in this matter.' I said: 'I am unknown among them and not obeyed.' He said: 'Then convey from me: That I be an Abyssinian slave tending to dusty goats on a mountaintop until death overtakes me is more beloved to me than shooting an arrow into one of the two ranks, whether I miss or hit.'

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ حَمَدْ بْنِ هِلَالٍ، عَنْ حَجَيرِ بْنِ الرَّبِيعِ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ، أَنْتِ قَوْمَكَ فَإِنَّهُمْ أَنْ يُخْفُوا، فِي هَذَا الْأَمْرِ، فَقُلْتُ: إِنِّي فِيهِمْ لَمَغْمُورٌ وَمَا أَنَا فِيهِمْ بِالْمُطَاعِ، فَلَأَلْغُهُمْ عَنِّي لَأَنَّ أَكُونَ عَنْهُمْ حَبِشِيًّا فِي أَعْزَرِ حَصَبَاتٍ أَرْعَاهَا فِي رَأْسِ جَبَلٍ حَتَّى يُدْرِكِي الْمَوْتُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَرْمِي فِي وَاحِدٍ مِنَ الصَّفَّيْنِ بِسَهْمٍ أَخْطَأْتُ أَوْ أَصَبَّتُ

[37118] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid bin Wahb, who said: Hudhaifah said: 'Indeed, Fitnah has periods of pause and periods of resurgence. So if you can die during its pause, then do

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
قَالَ: قَالَ حُدَيْفَةُ: إِنَّ لِلْفِتْنَةِ وَقَفَاتٌ وَبَعْثَاتٌ، فَإِنْ
اسْتَطَعْتَ أَنْ تَمُوتَ فِي وَقَاتِهَا فَافْعُلْ

[37119] Abdullah bin Idris narrated to us, from Laith, from Tawus, from Ziyad bin Simin Kush Al-Yamani, from Abdullah bin Amr, who said: 'There will be a Fitnah or Fitnahs that will cleanse the Arabs; its slain are in the Fire. The tongue in it is sharper than the blow of the sword.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ
زِيَادِ بْنِ سِيمِينَ كُوشَ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو،
قَالَ: تَكُونُ فِتْنَةٌ أَوْ فِتْنَتَانٌ شَتَّىْ أَوْ فِتْنَتَانٌ شَتَّىْ
الْعَرَبُ، قَتْلَاهَا فِي النَّارِ، اللَّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ

[37120] Ali bin Mushir and Abu Mu'awiyah narrated to us, from Asim, from Abu Kabshah As-Sadusi, from Abu Musa, who said: He addressed us and said: 'Behold, ahead of you are trials like pieces of the dark night. A man will wake up a believer and go to sleep a disbeliever, or wake up a disbeliever and go to sleep a believer. The one sitting in it is better than the one standing, the one standing is better than the one walking, and the one walking is better than the one riding.' They said: 'What do you command us?' He said: 'Be the carpets of your houses [stay home].'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي كَبْشَةَ السَّدُوسيِّ، عَنْ أَبِي مُوسَى، قَالَ: حَطَّبَنَا فَقَالَ: "إِلَّا وَإِنَّ مِنْ وَرَائِكُمْ فِتْنَةً كَقِطْعَ اللَّيْلِ الْمُظْلَمِ ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا ، وَيُصْبِحُ كَافِرًا وَيُمْسِي مُؤْمِنًا ، الْفَاقِعُ فِيهَا خَيْرٌ مِنَ الْفَاقِئِ ، وَالْفَاقِئُ خَيْرٌ مِنَ الْمَاشِي ، وَالْمَاشِي خَيْرٌ مِنَ الرَّاكِبِ ، قَالُوا: فَمَا ثَأْمُرْنَا؟ قَالَ: كُونُوا أَخْلَاسَ الْبَيْوتِ

[37121] Ibn Idris narrated to us, from Laith, from Mujahid, who said: The Messenger of Allah (peace be upon him) said: 'Before the Hour there will be trials like pieces of the dark night. A man will wake up a believer and go to sleep a disbeliever, and go to sleep a believer and wake up a disbeliever. And people will sell their religion for a worldly gain.'

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بَيْنَ يَدَيِ السَّاعَةِ فَتْنَةٌ كَقِطْعَ اللَّيْلِ الْمُظْلَمِ ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا ; وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا ، وَبَيْنَهُمْ يَعْرَضُ الدُّنْيَا

[37122] Affan narrated to us, saying: Hammam narrated to us, saying: Muhammad bin Juhadah narrated to us, from Abdur-Rahman bin Tharwan, from Al-Hudhail, from Abu Musa, from the Prophet (peace be upon him), who said: 'Break your bows,' meaning during Fitnah, 'and cut your strings, and stay in the depths of your houses, and be like the better of the two sons of Adam.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ الْهُدَيْلِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اكْسِرُوا قُسْبَيْكُمْ، يَعْنِي فِي الْفِتْنَةِ، وَاقْطُعُوا الْأُوْثَارَ، وَالْزَّمُوا أَجْوَافَ الْبَيْوَتِ، وَكُونُوا فِيهَا كَالْخَيْرِ مِنْ أَبْنَيِ آدَمَ

[37123] Abdul-Aziz bin Abdus-Samad Al-Ammi narrated to us, from Abu Imran Al-Jawni, from Abdullah bin As-Samit, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) said to me: 'O Abu Dharr, if people fight until the stones of Az-Zayt are drowned in blood, what will you do?' I said: 'Allah and His Messenger know best.' He said: 'Enter your house.' I said: 'Should I carry weapons?' He said: 'Then you have participated.' I said: 'What should I do, O Messenger of Allah?' He said: 'If you fear that the glint of the sword will dazzle you, cover your face with your cloak so that he bears your sin and his own sin.'

حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ الصَّمَدِ الْعَمَّيُ، عَنْ أَبِي عِمْرَانَ الْجُوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا ذَرٍّ، أَرَأَيْتَ إِنْ افْتَنَّ النَّاسُ حَتَّى تَغْرِقَ حِجَارَةُ الرَّزِّيْنِ مِنَ الدَّمَاءِ كَيْفَ أَنْتَ صَانِعٌ؟ قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: تَدْخُلُ بَيْتَكَ، قَالَ: قُلْتُ: أَفَأَحْمَلُ السَّلَاحَ؟ قَالَ: إِذَا شَارَكْتَ، قَالَ: قُلْتُ: فَمَا أَصْنَعُ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنْ خِفْتَ أَنْ يَغْلِبَ شَعَاعُ الشَّمْسِ فَلَلْقِ منْ رِدَائِكَ عَلَى وَجْهِكَ يَنْوُءُ بِإِشْكَ وَإِنْمِهِ

[37124] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: 'Indeed, ahead of you are days in which ignorance will descend, knowledge will be lifted, and Harj will increase.' They said: 'O Messenger of Allah, what is Harj?' He said: 'Killing.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا يَنْزَلُ فِيهَا الْجَهَلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ ; قَالُوا: يَا رَسُولَ اللَّهِ ، وَمَا الْهَرْجُ؟ قَالَ: الْفَتْنَةُ

[37125] Muhammad bin Fudail narrated to us, from Yazid bin Abi Ziyad, from Yazid bin Al-Asamm, who said: Hudhaifah said: 'Trials have come to you like pieces of the dark night. In them, every brave hero, every swift rider, and every eloquent speaker will perish.'

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ يَزِيدَ بْنِ الْأَصَمَّ، قَالَ: قَالَ حُذَيْفَةُ: أَنْتُمُ الْفِتْنَةُ مِثْلَ قِطْعَةِ اللَّيْلِ الْمُظْلَمِ ، يَهْلِكُ فِيهَا كُلُّ شُجَاعٍ بَطَلٍ، وَكُلُّ رَاكِبٍ مُوضِعٍ وَكُلُّ خَطِيبٍ مُصْقَعٍ

[37126] Ibn Uyainah narrated to us, from Az-Zuhri, from Urwah, from Kurz bin Alqamah Al-Khuza'i, who said: A man said: 'O Messenger of Allah, does Islam have an end?' He said: 'Yes. Any household from the Arabs or non-Arabs for whom Allah desires good, He introduces Islam to them.' He said: 'Then what?' He said: 'Then trials will fall like shadows. You will return in them like striking snakes, striking the necks of one another.' And Al-Aswad means the snake that rises and then

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ كُرْزِ
بْنِ عَلْقَمَةَ الْخَزَاعِيِّ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ،
هَلْ لِإِسْلَامٍ مُنْتَهَى؟ قَالَ: نَعَمْ ، أَيْمًا أَهْلِ بَيْتٍ مِنَ
الْعَرَبِ أَوِ الْعَجَمِ أَرَادَ اللَّهُ بِهِمْ خَيْرًا أَنْخَلَ عَلَيْهِمُ
الْإِسْلَامَ ، قَالَ: ثُمَّ مَاهِ؟ قَالَ: "ثُمَّ الْفِتْنَ تَقْعُدُ كَالظَّلَّ
تَعُودُونَ فِيهَا أَسْلَوَدَ صُبَّاً ، يَضْرِبُ بَعْضُكُمْ رِقَابَ
بَعْضٍ ، وَالْأَسْلَوْدُ الْحَيَّةُ تَرْتَقِعُ ثُمَّ تَنْصَبُ

[37127] Ibn Uyainah narrated to us, from Az-Zuhri, from Urwah, from Usamah, that the Prophet (peace be upon him) looked down from one of the fortresses of Medina and then said: 'Do you see what I see? I see the places of trials amongst your houses like the falling of rain.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
أُسَامَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَرَّفَ عَلَى أَطْمِ
مِنْ آطَامِ الْمَدِينَةِ ثُمَّ قَالَ: هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لِأَرَى
مَوَاقِعَ الْفِتْنَ حِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقُطْرِ

[37128] Marwan bin Mu'awiyah narrated to us, from Awf, from Abu Al-Minhal Sayyar bin Salamah, who said: When Ibn Ziyad rebelled, and Marwan rebelled in Ash-Sham, and Ibn Az-Zubair rebelled in Mecca, and the reciters rebelled in Basra, Abu Al-Minhal said: My father was extremely distressed. He said: And he used to speak well of his father. My father said to me: 'O my son, let us go to this man from the companions of the Messenger of Allah (peace be upon him).' So we went to Abu Barzah Al-Aslami on a very hot day, and he was sitting in the shade of an upper room of his made of reeds. My father began trying to get him to talk, saying: 'O Abu Barzah, do you not see? Do you not see?' The first thing he said was: 'I have become angry with the tribes of Quraish. You, O assembly of Arabs, were in the state you know of few numbers and ignorance, and Allah revived you through Islam and Muhammad until He brought you to what you see. Indeed, this world is what has corrupted relations between you. That one in Ash-Sham

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ سَيَّارِ بْنِ سَلَامَةَ، قَالَ: لَمَّا كَانَ زَمْنُ خَرَجَ ابْنُ زِيَادٍ وَتَبَ مَرْوَانُ بِالشَّامِ حِينَ وَتَبَ، وَوَتَبَ ابْنُ الزُّبَيْرِ بِمِكَّةَ، وَوَتَبَتِ الْقُرَاءُ بِالْبَصْرَةِ؛ قَالَ: قَالَ أَبُو الْمِنْهَالِ: عَمَّ أَبِي عَمًا شَدِيدًا، قَالَ: وَكَانَ يُثْبِي عَلَى أَبِيهِ خَيْرًا، قَالَ: قَالَ لِي أَبِي: أَيْ بَنَى، انْطَلِقْ بِنَا إِلَى هَذَا الرَّجُلِ مِنْ صَحَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْنَا إِلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ فِي يَوْمٍ حَارٍ شَدِيدِ الْحَرَّ وَإِذَا هُوَ جَالِسٌ فِي ظِلِّ عُلُوْلِهِ مِنْ قَصْبَ، فَأَنْشَأَ أَبِي يَسْتَطِعُهُ الْحَدِيثُ، فَقَالَ: يَا أَبَا بَرْزَةَ، أَلَا تَرَى؟ أَلَا تَرَى؟ فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمُ بِهِ، قَالَ: "إِنِّي أَصْبَحْتُ سَاحِطًا عَلَى أَحْيَاءِ قُرَيْشٍ، إِنَّكُمْ مَعْشَرُ الْعَرَبِ كُنْتُمْ عَلَى الْحَالِ الَّتِي قَدْ عَلِمْتُمْ مِنْ قَلْتُكُمْ وَجَاهِلْتُكُمْ، وَإِنَّ اللَّهَ نَعْشَكُمْ بِالْإِسْلَامِ وَمُحَمَّدٌ حَتَّى يَلْغَ بِكُمْ مَا نَرَوْنَ، وَإِنَّ هَذِهِ الدُّنْيَا هِيَ الَّتِي قَدْ أَفْسَدَتْ بَيْتَنَا، إِنَّ ذَاكَ الَّذِي بِالشَّامِ يَعْنِي مَرْوَانَ وَاللَّهُ إِنْ يُقَاتِلُ إِلَّا عَلَى الدُّنْيَا، وَإِنَّ ذَاكَ الَّذِي بِمِكَّةَ يَعْنِي ابْنَ الزُّبَيْرِ وَاللَّهُ إِنْ يُقَاتِلُ إِلَّا عَلَى الدُّنْيَا، وَإِنَّ هُؤُلَاءِ الَّذِينَ حَوْلَكُمْ يَذْعُونَهُمْ قُرَاءَكُمْ وَاللَّهُ إِنْ يُقَاتِلُونَ إِلَّا عَلَى الدُّنْيَا، قَالَ: فَلَمَّا لَمْ يَدْعُ أَحَدًا" قَالَ لَهُ أَبِي: يَا أَبَا بَرْزَةَ، مَا تَرَى؟ قَالَ: لَا أَرَى الْجِيَومَ خَيْرًا مِنْ عِصَابَةِ مُلَبَّدَةِ، خَمَاصُ بُطُونِهِمْ مِنْ أَمْوَالِ النَّاسِ، حَفَافُ ظُهُورِهِمْ مِنْ دِمَائِهِمْ

[37129] Abu Mu'awiyah, Ibn Numair, and Humaid bin Abdur-Rahman narrated to us, from Al-A'mash, from Shaqiq, from Hudhaifah, who said: We were sitting with Umar and he said: 'Which of you memorizes the hadith of the Messenger of Allah (peace be upon him) regarding Fitnah as he said it?' I said: 'I do.' He said: 'You are bold. How is it?' I said: 'I heard the Messenger of Allah (peace be upon him) say: "The trial of a man in his family, wealth, self, and neighbor is expiated by fasting, charity, enjoining good, and forbidding evil.'" Umar said: 'This is not what I want. I want the one that surges like the waves of the sea.' I said: 'What do you have to do with it, O Commander of the Faithful? Indeed, there is a closed door between you and it.' He said: 'Will the door be broken or opened?' I said: 'No, rather it will be broken.' He said: 'Then it is more likely that it will never be closed again.' We said to Hudhaifah: 'Did Umar know who the door was?' He said: 'Yes, just as I know that there is a night before

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَابْنُ نُمَيْرٍ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ،
عَنِ الْأَعْمَشِ، عَنْ شَفِيقٍ، عَنْ حُدَيْفَةَ، قَالَ: كُنَّا جُلُوسًا
عِنْدَ عُمَرَ فَقَالَ: إِيُّكُمْ بَحْفَظَ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ كَمَا قَالَ؟ فَقُلْتُ: أَنَا ، قَالَ: فَقَالَ:
إِنَّكَ لَجَرِيءٌ ، وَكَيْفَ؟ قَالَ: قُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ
وَنَفْسِهِ وَجَارِهِ يُكَفِّرُهَا الصَّيَامُ وَالصَّدَقَةُ وَالْأَمْرُ
بِالْمَعْرُوفِ وَالنَّهُمَّ عَنِ الْمُنْكَرِ . فَقَالَ عُمَرُ: لَيْسَ هَذَا
أَرِيدُ ، إِنَّمَا أَرِيدُ الَّتِي تَمُوجُ كَمْوَجَ الْبَحْرِ ، قَالَ: قُلْتُ:
مَالِكَ وَلَهَا يَا أَمِيرَ الْمُؤْمِنِينَ؟ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا
مُغْلَقًا ، قَالَ: فَيُكْسَرُ الْبَابُ ، أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لَا ،
بَلْ يُكْسَرُ ، قَالَ: ذَاكَ أَحْرَى أَنْ لَا - يُغْلَقَ أَبْدًا " . قَالَ:
فُلْنَا لِحُدَيْفَةَ: هَلْ كَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ قَالَ: نَعَمْ ،
كَمَا أَعْلَمُ أَنَّ غَدًا دُونَ الْلَّيْلَةِ ، إِنَّي حَدَّثْنَا حَدِيثًا لَيْسَ
بِالْأَغَالِبَطِ ، قَالَ: فَهَبْنَا حُدَيْفَةَ أَنْ نَسْأَلَهُ مِنَ الْبَابِ ،
فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ ، فَسَأَلَهُ، فَقَالَ: عُمَرُ

[37130] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, from Hudhaifah, who said: 'The trial of the whip is more severe than the trial of the sword.' They said: 'How is that?' He said: 'A man is beaten with the whip until he rides the wood [is crucified or executed].'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ، قَالَ: لَفِتْنَةُ السَّوْطِ أَشَدُّ مِنْ فِتْنَةِ السَّيْفِ، قَالُوا: وَكَيْفَ ذَاك؟ قَالَ: إِنَّ الرَّجُلَ لِيُضْرَبُ بِالسَّوْطِ حَتَّى يَرْكَبَ الْخَشَبَةَ

[37131] Abu al-Ahwas told us, from Mansur, from Hilal bin Yasaf, from Sa'id bin Zayd, who said: We were with the Prophet (peace be upon him) and he mentioned a tribulation (fitnah) and emphasized its magnitude. He said: We said—or they said: "O Messenger of Allah, if we live to see this, we will surely be destroyed." He said: "Nay, indeed killing is sufficient for you." Sa'id said: Then I saw my brothers being killed.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافِ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ: كُلُّاً عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ فِتْنَةً فَعَظِيمًا أَمْرَهَا، قَالَ: فَقُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللَّهِ، لَئِنْ أَدْرَكْنَا هَذَا لَنْهُلْكَنَّ؛ قَالَ: كَلَّا، إِنَّ بِحَسْبِكُمُ الْقَتْلَ، قَالَ سَعِيدٌ: فَرَأَيْتُ إِخْرَانِي قُتِلُوا

[37132] 'Abd Allah bin Numayr told us, from Al-Walid bin Jumay', from 'Amir bin Wathila, who said: Hudhayfa said: "There will be three tribulations; the fourth will drive them to the Dajjal: [one] which throws rocks (Nashf), [one] which throws heated stones (Radf), and the dark one which surges like the waves of the sea."

[37133] Abu Usama told us, from Sulayman bin al-Mughira, who said: Humayd said, Nasr bin 'Asim told us, he said Al-Yashkuri told us, he said: I heard Hudhayfa saying: The Messenger of Allah (peace be upon him) said: "[There will be] a blind, deaf tribulation, upon which are callers at the gates of Hellfire. So if you die, O Hudhayfa, while biting onto a tree stump, it is better for you than to follow anyone of them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ عَنِ الْوَلِيدِ بْنِ جُمِيعٍ عَنْ عَامِرِ
بْنِ وَائِلَةَ قَالَ قَالَ حُدَيْفَةُ: تَكُونُ ثَلَاثُ فِتْنَاتٍ، الرَّابِعَةُ
تَسْوِقُهُمْ إِلَى الدَّجَالِ، الَّتِي تَرْمِي بِالنَّشْفِ، وَالَّتِي
تَرْمِي بِالرَّضْفِ، وَالْمُظْلِمَةُ الَّتِي تَمْوِجُ كَمْوَجَ الْبَحْرِ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ، قَالَ: قَالَ
حُمَيْدٌ، حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ، قَالَ حَدَّثَنَا الْيَشْكُرِيُّ،
قَالَ: سَمِعْتُ حُدَيْفَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: فِتْنَةٌ عَمِيَاءٌ صَمَاءٌ، عَلَيْهَا دُعَاءٌ عَلَى أَبْوَابِ
النَّارِ، فَإِنْ تَمْتُ يَا حُدَيْفَةُ وَأَنْتَ عَاضٌ عَلَى جُذُلٍ خَيْرٍ
لَكَ مِنْ أَنْ تَتَبَعَ أَخْدًا مِنْهُمْ

[37134] Waki' told us, he said Sufyan told us, from Mansur, from Rib'i, who said: A man said to Hudhayfa: "What should I do if the people who pray fight each other?"

He said: "Enter your house." He said: I said: "What should I do if he enters my house?" He said: "Say: 'I will not kill you; indeed, I fear Allah, Lord of the worlds.'"

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ رِبْعَيِّ، قَالَ: قَالَ رَجُلٌ لِحُدَيْفَةَ كَيْفَ أَصْنَعُ إِذَا افْتَنَ الْمُصْلَوْنَ؟ قَالَ: تَدْخُلْ بَيْتَكَ ، قَالَ: فُلْتُ: كَيْفَ أَصْنَعُ إِنْ دَخَلَ بَيْتِي؟ قَالَ: فُلْ: لَئِنْ أَفْتَلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

[37135] Abu Mu'awiya told us, from Al-A'mash, from Zayd bin Wahb, from Hudhayfa, who said: "Tribulation (Fitnah) is entrusted with three: The serious, skilled scholar who does not want anything to rise against him without suppressing it with the sword; the orator who calls matters to himself; and the mentioned noble. As for the serious, skilled one, it throws him down. As for these two, it uproots them to test what is with them."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُدَيْفَةَ، قَالَ: "وُكِلَتِ الْفِتْنَةُ بِثَلَاثَةِ: بِالْجَادِ الْحَرَرِيِّ الَّذِي لَا يُرِيدُ أَنْ يَرْتَفَعَ لَهُ شَيْءٌ إِلَّا قَمَعَهُ بِالسَّيْفِ؛ وَبِالْخَطِيبِ الَّذِي يَدْعُو إِلَيْهِ الْأُمُورَ ، وَبِالشَّرِيفِ الْمَذْكُورِ، فَلَمَّا الْجَادَ الْحَرَرِيُّ فَتَصْرَعَهُ ، وَلَمَّا هَدَانَ فَجَنَّهُمَا فَنَبْلُوا مَا عِنْدَهُمَا

[37136] Marwan bin Mu'awiya told us, from Al-Salt bin Bahram, from Al-Mundhir bin Hawdha, from Kharasha bin al-Hurr, who said: Hudhayfa said: "How will you be when [fitnah] kneels down dragging its halter, coming to you from here and there?" They said: "We do not know, by Allah." He said: "But by Allah, I know. You will be on that day like a slave and his master; if the master insults him, the slave cannot insult him back, and if he beats him, the slave cannot beat him back."

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الصَّلَاتِ بْنِ بَهْرَامٍ، عَنِ
الْمُنْذِرِ بْنِ هُودَةَ، عَنْ حَرَشَةَ بْنِ الْحُرْ، قَالَ: قَالَ
حُدَيْفَةُ: كَيْفَ أَنْتُمْ إِذَا بَرَكْتُ تَجْرُّ خَطَامَهَا فَأَنْتُمْ مِنْ
هَاهُنَا وَمِنْ هَاهُنَا، قَالُوا: لَا نَدْرِي وَاللَّهُ، قَالَ: لَكُنِي
وَاللَّهُ أَدْرِي، أَنْتُمْ يَوْمَئِذٍ كَالْعَبْدِ وَسَيِّدِهِ؛ إِنْ سَبَّهُ السَّيِّدُ
لَمْ يَسْتَطِعْ الْعَبْدُ أَنْ يَسْبِّهَ، وَإِنْ ضَرَبَهُ لَمْ يَسْتَطِعْ الْعَبْدُ
أَنْ يَضْرِبَهُ

[37137] 'Abd Allah bin Numayr told us, he said Al-Salt bin Bahram told us, from Mundhir bin Hawdha, from Kharasha, from Hudhayfa, who said: "How will you be when you open up regarding your religion just as a woman opens up her private part, not preventing anyone who comes to her?" They said: "We do not know." He said: "But by Allah, I know. You will be on that day between the incapable and the wicked." A man from the people said: "May the one incapable of that be wretched." He said: Hudhayfa struck his back several times, then said: "May you be wretched, may you be wretched."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا الصَّلَتُ بْنُ بَهْرَامٍ،
عَنْ مُنْذِرٍ بْنِ هُوَذَةَ، عَنْ حَرَشَةَ، عَنْ حُذَيْفَةَ، قَالَ:
كَيْفَ أَنْتُمْ إِذَا انْفَرَجْتُمْ عَنْ دِينِكُمْ، كَمَا تَنْفَرَجُ الْمَرْأَةُ عَنْ
فُلْنِهَا، لَا تَمْنَعُ مَنْ يَأْتِيهَا، قَالُوا: لَا نَدْرِي ، قَالَ:
لَكِنَّ اللَّهَ أَذْرِي ، أَنْتُمْ يَوْمَئِذٍ بَيْنَ عَاجِزٍ وَفَاجِرٍ ،
فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: قُبْحَ الْعَاجِزُ عَنْ ذَاقَ ، قَالَ:
فَضَرَبَ ظُهُرَهُ حُذَيْفَةَ مِرَارًا ، ثُمَّ قَالَ: قُبْحَتْ أَنْتَ ،
قُبْحَتْ أَنْتَ

[37138] 'Abd Allah bin Numayr told us, he said Al-Salt bin Bahram told us, he said Al-Mundhir bin Hawdha informed us, from Kharasha, that Hudhayfa entered the mosque and passed by a group where some were teaching others to recite. He said: "If you are on the [right] path, you have indeed gone far ahead; but if you leave it, you have gone astray." He said: Then he sat in a circle and said: "We were a people who believed before we recited, and indeed there will be a people who recite before they believe." A man from the people said: "That is the fitnah." He said: "Yes, it has come to you from in front of you where it grieves your faces, then it will surely come to you in continuous showers. Indeed, a man will return and consider two matters: one of them is incapacity and the other is wickedness." Kharasha said: I did not leave except for a little while until I saw the man going out with his sword striking the people indiscriminately.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا الصَّلَتُ بْنُ بَهْرَامٍ،
قَالَ أَخْبَرَنَا الْمُنْذِرُ بْنُ هُوَدَةَ، عَنْ حَرَشَةَ، أَنَّ حَذِيفَةَ،
دَخَلَ الْمَسْجِدَ، فَمَرَّ عَلَى قَوْمٍ يُقْرِئُ بَعْضُهُمْ بَعْضًا ،
فَقَالَ: إِنْ شَكُونُوا عَلَى الطَّرِيقَةِ، لَقَدْ سَبَقُتُمْ سَبَقًا بَعِيدًا ،
وَإِنْ تَدْعُوهُ فَقَدْ ضَلَّتُمْ، قَالَ: ثُمَّ جَلَسَ إِلَى حَلْفَةِ ،
فَقَالَ: إِنَّا كُنَّا قَوْمًا آمَنَّا قَبْلَ أَنْ تَفْرَأُ، وَإِنْ قَوْمًا
سَيَقْرَءُونَ قَبْلَ أَنْ يُؤْمِنُوا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: تَلَكَ
الْفِتْنَةُ، قَالَ: أَجَلُ ، "لَقَدْ أَتَثْمَنُ مِنْ أَمَامِكُمْ حَيْثُ تَسْوُءُ
وُجُوهُكُمْ ثُمَّ لَتَأْتِيَنَّكُمْ دِيَمًا دِيَمًا ، إِنَّ الرَّجُلَ لَيَرْجِعُ
فِيُتَمِّرُ الْأَمْرَيْنِ: أَحْدُهُمَا عَجْزٌ وَالْأُخْرُ فُحُورٌ" ، قَالَ
حَرَشَةُ: فَمَا بَرَحْتُ إِلَّا قَلِيلًا حَتَّى رَأَيْتَ الرَّجُلَ يَخْرُجُ
بِسَيْفِهِ يَسْتَعْرِضُ النَّاسَ

[37139] Waki' told us, from Sufyan, from Al-Harith bin Hasira, from Zayd bin Wahb, who said: It was said to Hudhayfa: "What are the pauses of the fitnah and what are its uprisings?" He said: "Its uprisings are the drawing of the sword, and its pauses are sheathing it."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ الْحَارِثِ بْنِ حَصِيرَةَ،
عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَيلَ لِحَدِيفَةَ: مَا وَقَاتُ الْفِتْنَةِ
وَمَا بَعَانَهَا؟ قَالَ: بَعَانَهَا سُلُّ السَّيْفِ، وَوَقَاتُهَا
إِعْمَادُهُ

[37140] Yazid bin Harun told us, he said Yahya bin Sa'id informed us, that Abu al-Zubayr informed him, from Abu al-Tufayl 'Amir bin Wathila, that Hudhayfa said to him: "How will you be in a fitnah? The best of people in it is a rich, hidden one." He said: I said: "And how [can that be] when the stipend of one of us is tossed about in every place and thrown in every direction?" He said: "Be then like a young male camel (Ibn al-Makhad), having no back to be ridden, nor udders to be

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ
أَبَا الرُّبَّيرِ، أَخْبَرَهُ عَنْ أَبِي الطَّفَلِيِّ عَامِرِ بْنِ وَائِلَةَ، أَنَّ
حَدِيفَةَ، قَالَ لَهُ: كَيْفَ أَنْتَ وَفِتْنَةً؟ خَيْرُ النَّاسِ فِيهَا غَنِيٌّ
خَفِيٌّ، قَالَ: فَلُّتُ: وَكَيْفَ وَإِنَّمَا هُوَ عَطَاءُ أَهْدَنَا يَطْرَحُ
بِهِ كُلَّ مَطْرَحٍ، وَيَرْمِي بِهِ كُلَّ مَرْمَى؟ قَالَ: كُنْ إِذَا
كَابِنَ الْمَخَاضِ لَا رَجُوبَةَ فَتَرْكَبُ، وَلَا حَلْوَةَ فَتَحَلُّ

[37141] Yazid bin Harun told us, from Shu'ba, from Abu Ishaq, from 'Abd Allah bin al-Rawa', from Hudhayfa, who said: "There will be a fitnah that arrives causing confusion and departs causing death. If that happens, then stay put; the shepherd does well leaning on his staff behind his sheep. Do not let the flood sweep you away."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَبْدِ اللَّهِ بْنِ الرَّوَاعِ، عَنْ حُدَيْفَةَ، قَالَ: تَكُونُ فِتْنَةٌ
تُقْبِلُ مُشَبَّهَةً وَتُنْبِرُ مُمِيَّةً ، فَإِنْ كَانَ ذَلِكَ فَالْبَدُوا ،
يَجُودُ الرَّاعِي عَلَى عَصَاهَ خَلْفَ عَنْمِهِ ، لَا يَدْهُبُ بِكُمْ
السَّيْئَنَ

[37142] Waki' told us, from Sufyan, from Habib, from Maymun bin Abi Shabib, who said: It was said to Hudhayfa: "Did the Children of Israel disbelieve in one day?" He said: "No, but fitnah was presented to them and they would commit it while being forced into it; then it was presented to them and they would commit it until they were beaten for it with whips and swords, until they waded into the water [of sin], until they did not recognize good nor deny evil."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونَ بْنِ
أَبِي شَبِيبٍ، قَالَ: قِيلَ لِحُدَيْفَةَ: أَكَفَرَتْ بْنُو إِسْرَائِيلَ فِي
يَوْمٍ وَاحِدٍ؟ قَالَ: لَا ، وَلَكِنْ كَانَتْ ثُرَّاضُ عَلَيْهِمُ الْفِتْنَةُ
فَيَأْثُونَهَا فَيُكَرِّهُونَ عَلَيْهَا ، ثُمَّ ثُرَّاضُ عَلَيْهِمْ فَيَأْثُونَهَا
حَتَّىٰ ضُرِبُوا عَلَيْهَا بِالسَّيَاطِ وَالسُّيُوفِ حَتَّىٰ خَاصُوا
الْمَاءَ، حَتَّىٰ لَمْ يَعْرِفُوا مَعْرُوفًا وَلَمْ يُذَكِّرُوا مُنْكَرًا

[37143] Ghundar told us, from Shu'ba, from Mansur, from Rib'i, who said: I heard a man at the funeral of Hudhayfa saying: I heard the owner of this bier saying: "I have no fear since I heard from the Messenger of Allah (peace be upon him): 'If you fight each other, I will surely enter my house. And if he enters upon me, I will surely say: Here, bear my sin and your sin.'"

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، قَالَ: سَمِعْتُ رَجُلًا، فِي جَنَازَةَ حُذَيْفَةَ يَقُولُ: سَمِعْتُ صَاحِبَ هَذَا السَّرِيرِ يَقُولُ: مَا بِي بَأْسٌ مُّدْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَلَئِنْ افْتَنَنُ لَأَدْخُلَنَّ بَيْتِيْ ، فَلَئِنْ دَخَلَ عَلَيَّ لَأَقُولَنَّ: هَا بُوْ إِلَّمِيْ وَإِلَّمِكَ

[37144] Abu al-Ahwas told us, from Abu Ishaq, from Sa'd, who said: Hudhayfa said: "Whoever separates from the community (Jama'ah) by a handspan has separated from Islam."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدٍ، قَالَ: قَالَ حُذَيْفَةَ: مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَارَقَ الْإِسْلَامَ

[37145] Abu Mu'awiya told us, from Al-A'mash, from Ibrahim, from Hammam, from Hudhayfa, who said: "There will surely come a time upon the people when no one will be saved in it except the one who prays with a supplication like the supplication of a drowning person."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ: لَيَاتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَجْعُلُ فِيهِ إِلَّا الَّذِي يَدْعُو بِدُعَاءِ كَذَّابِ الْغَرِيقِ

[37146] Abu Mu'awiya told us, from Al-A'mash, from 'Umara, from Abu 'Ammar, who said: Hudhayfa said: "There will surely come a time upon the people when no one will be saved in it except the one who prays with a supplication like the supplication of a drowning person."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَمَارٍ، قَالَ: قَالَ حُذَيْفَةُ لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا مَنْ دَعَا بِدُعَاءِ كُدُّعَاءِ الْغَرِيقِ

[37147] Abu Khalid al-Ahmar told us, from Al-A'mash, from 'Umara, from Abu 'Ammar, from Hudhayfa, who said: "By Allah, a man will surely wake up seeing clearly, then evening comes and he does not see even with an eyelid [i.e., blinded by fitnah]."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَمَارٍ، عَنْ حُذَيْفَةَ، قَالَ: وَاللَّهِ إِنَّ الرَّجُلَ لَيُصْبِحُ بَصِيرًا ثُمَّ يُمْسِي وَمَا يَنْظُرُ بِشَفْرٍ

[37148] Abu Mu'awiya told us, from Al-A'mash, from Abu Wa'il, who said: Hudhayfa recited this verse {So fight the leaders of disbelief} [At-Tawbah: 12]. He said: "The people of this verse have not been fought yet."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: قَرَأَ حُذَيْفَةَ هَذِهِ الْآيَةَ {فَقَاتَلُوا أَيْمَةَ الْكُفْرِ} ، قَالَ: مَا قُوِّتَ أَهْلُ هَذِهِ الْآيَةِ بَعْدُ

[37149] 'Abd Allah bin al-Mubarak told us, from Hisham, from Al-Hasan, who said: Muhammad bin Maslama said: The Messenger of Allah (peace be upon him) gave me a sword and said: "Fight the polytheists with it as long as they are fought. But when you see the people striking each other"—or a similar phrase—"then take it to a rock and strike it against it until it breaks, then sit in your house until a sinful hand comes to you or a decree of death."

[37150] Abu Khalid al-Ahmarr told us, from Humayd, from Abu al-Mutawakkil al-Naji, from Abu Sa'id al-Khudri, who said: "Beware of blind fighting and a death of ignorance (Jahiliyyah)." He said: I said: "What is blind fighting?" He said: "When it is said: 'O for So-and-so, O Banu So-and-so' [tribal partisanship]." He said: I said: "What is a death of ignorance?" He said: "That you die while having no Imam over you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ مُحَمَّدُ بْنُ سَلَمَةَ: أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّفًا فَقَالَ: قَاتَلْ بِهِ الْمُشْرِكِينَ مَا فُوتِلُوا، فَإِذَا رَأَيْتَ النَّاسَ يَضْرِبُ بَعْضُهُمْ بَعْضًا أَوْ كَلِمَةً تَحْوِهَا فَاعْمِدْ بِهِ إِلَى صَخْرَةٍ فَاضْرِبْهُ بِهَا حَتَّى يَنْكِسِرَ ثُمَّ افْعُدْ فِي بَيْنِكَ حَتَّى تَأْتِيكَ يَدُ خَاطِئَةً أَوْ مَنِيَّةً قَاضِيَةً

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَبِي الْمُنَوَّكِ الْنَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: إِيَّاكُمْ وَقَتَالْ عِمَيَّةً وَمِيَّةً جَاهِلِيَّةً، قَالَ: فُلْتُ: مَا قَتَالْ عِمَيَّةً؟ قَالَ: إِذَا قِيلَ: يَا لَفَلَانْ، يَا بْنِي فُلَانْ، قَالَ: فُلْتُ: مَا مِيَّةً جَاهِلِيَّةً؟ قَالَ: أَنْ تَمُوتَ وَلَا إِمَامٌ عَلَيْكَ

[37151] Abu Khalid told us, from 'Awf, from Al-Hasan, who said: "Whoever is killed in blind fighting, his death is a death of ignorance."

حَدَّثَنَا أُبُو خَالِدٌ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، قَالَ: مَنْ قُتِلَ فِي قِتَالٍ عِمَّيَةً فَمِيتَهُ مِيتَهُ جَاهِلَهُ

[37152] Abu Khalid al-Ahmar told us, from Yahya bin Sa'id, from 'Abd Allah bin 'Amir, who said: When people became divided in criticizing Uthman, my father stood up to pray at night then slept. He said: It was said to him [in a dream]: "Rise and ask Allah to seek refuge from the fitnah from which He sought refuge for His righteous servants." He said: So he rose, then he fell ill and was not seen going out until he died.

حَدَّثَنَا أُبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، قَالَ: "إِذَا نَشَعَّتِ النَّاسُ فِي الطُّعْنِ عَلَى عُثْمَانَ قَامَ أَبِي يُصَلَّى مِنَ اللَّيلِ ثُمَّ نَامَ ، قَالَ: فَقِيلَ لَهُ: فَمَنْ فَأَسْأَلَ اللَّهَ أَنْ يُعِيذَكَ مِنَ الْفِتْنَةِ الَّتِي أَعَادَ مِنْهَا عِبَادَةَ الصَّالِحِينَ ، قَالَ: فَقَامَ فَمَرِضَ فَمَا رُئِيَ خَارِجًا حَتَّى ماتَ

[37153] Abu Mu'awiya told us, from Al-A'mash, from Ibrahim al-Taymi, from Al-Harith bin Suwayd, from Ali, who said: "Islam will diminish until it is not said: 'Allah, Allah'. When that happens, the leader (Ya'sub) of the religion will strike with his tail. When that happens, a people will be sent who gather like the gathering of autumn clouds. By Allah, I surely know the name of their leader and the resting place of their mounts."

[37154] Abu al-Ahwas told us, from Abu Ishaq, from Sa'd bin Hudhayfa, who said: Hudhayfa said: "Whoever separates from the community (Jama'ah) by a handspan has removed the yoke of Islam from his neck."

حَدَّثَنَا أَبُو مَعْلُوِيَّةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،
عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلَىٰ، قَالَ: "يَنْقُصُ
الْإِسْلَامَ حَتَّى لا يُقَالُ: إِلَهُ اللَّهُ، فَإِذَا فَعَلَ ذَلِكَ ضَرَبَ
يَعْسُوبُ الدِّينِ بِنَتِيَّهُ، فَإِذَا فَعَلَ ذَلِكَ بُعِثَّ قَوْمٌ يَجْتَمِعُونَ
كَمَا يَجْتَمِعُ فَرْغُ الْخَرِيفِ، وَاللَّهُ إِنِّي لَا عُرِفُ اسْمَ
أَمِيرِهِمْ وَمَنَاجَ رِكَابِهِمْ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ
حُدَيْفَةَ، قَالَ: قَالَ حُدَيْفَةُ: مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا خَلَعَ
رُبْقَةَ الْإِسْلَامِ مِنْ عُنْقِهِ

[37155] Waki' told us, from Ibrahim bin Marthad, he said my uncle Abu Sadiq told me, from Ali, who said: "The Imams are from Quraysh, and whoever separates from the community by a handspan has removed the yoke of Islam from his neck."

[37156] Abu Mu'awiya told us, from Al-A'mash, from Abu Wa'il, who said: 'Abd Allah said: "How will you be when a fitnah covers you in which the young grow up and the old grow senile, and people take it as a Sunnah? If anything of it is changed, it is said: 'The Sunnah has been changed.'" They said: "When will that be, O Abu 'Abd al-Rahman?" He said: "When your reciters are many and your trustworthy ones are few, and your rulers are many and your jurists are few, and the world is sought by the deeds of the Hereafter."

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ مَرْدَنٍ، قَالَ: حَدَّثَنِي عَمِي أَبُو صَادِقٍ، عَنْ عَلِيٍّ، قَالَ: الْأَئِمَّةُ مِنْ قُرَيْشٍ، وَمَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ نَزَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنْقِهِ

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِيهِ وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: "كَيْفَ أَنْتُمْ إِذَا لَيْسَتُمْ فِتْنَةً يَرْبُو فِيهَا الصَّغِيرُ وَيَهْرُمُ فِيهَا الْكَبِيرُ وَيَتَخَذُهَا النَّاسُ سُنَّةً، فَإِنْ غُيَّرَ مِنْهَا شَيْءٌ قَبْلَهُ: غُيَّرَتِ السُّنَّةُ، قَالُوا: مَتَى يَكُونُ ذَلِكَ يَا أَبَا عَبْدِ الرَّحْمَنِ، قَالَ: إِذَا كَثُرَتْ فُرَّاؤُكُمْ وَقَلَّتْ أُمَّاؤُكُمْ، وَكَثُرَتْ أُمَّرَاؤُكُمْ وَقَلَّتْ فُقَهَاؤُكُمْ، وَالثِّمَسَتِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ

[37157] Abu Usama told us, from Mundhir, from 'Asim bin Damra, from Ali, who said: "Allah has placed five tribulations in this Ummah: a general tribulation, then a specific tribulation, then a general tribulation, then a specific tribulation, then a tribulation that surges like the waves of the sea, in which people will become like cattle."

[37158] Ghundar told us, from Shu'ba, who said: I heard Ahmar—or Ibn Ahmar—narrating from Abu Raja' al-'Utari, who said: I heard Ibn 'Abbas preaching on the pulpit saying: "Whoever separates from the community by a handspan and dies, dies a death of ignorance."

[37159] Abu al-Ahwas told us, from Abu Ishaq, from Zayd bin Yuthay', who said: Hudhayfa said: "How will you be when you are asked for the right [due from you] and you give it, but you are denied your right?" He said: "Then we will be patient, by the Lord of the Ka'ba."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُنْذِرٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ،
عَنْ عَلَيِّ، قَالَ: "وَضَعَ اللَّهُ فِي هَذِهِ الْأُمَّةِ خَمْسَ فِتْنَةً:
فِتْنَةً عَامَّةً ثُمَّ فِتْنَةً خَاصَّةً ثُمَّ فِتْنَةً عَامَّةً ثُمَّ فِتْنَةً خَاصَّةً ،
ثُمَّ فِتْنَةً ثَمُوجًا كَمْوَجَ الْبَحْرِ ، يُصْبِحُ النَّاسُ فِيهَا كَالْبَهَائِمِ"

حَدَّثَنَا عُنْدُرُ، عَنْ شُعبَةَ، قَالَ: سَمِعْتُ أَحْمَرَ أَوْ ابْنَ
أَحْمَرَ، يُحَدِّثُ عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، قَالَ: سَمِعْتُ
ابْنَ عَبَّاسٍ، يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: مَنْ فَارَقَ
الْجَمَاعَةَ شِبْرًا فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ
يُتَّبِعِ، قَالَ: قَالَ حُذَيْفَةَ: "كَيْفَ أَنْتُمْ إِذَا سُلِّمْتُمُ الْحَقَّ
فَأَعْطَيْتُمُوهُ ، وَمُنْعِنْتُمُ حَقَّكُمْ ، قَالَ: إِذَا نَصَبْرُ وَرَبَّ
الْكَعْبَةِ"

[37160] 'Ali bin Mushir told us, from Isma'il, from Abu Salih al-Hanafi, who said: A man came to Hudhayfa and Abu Mas'ud al-Ansari while they were sitting in the mosque, and the people of Kufa had expelled Sa'id bin al-'As. He said: "What holds you back when the people have gone out? By Allah, we are indeed following the Sunnah."

They said: "And how can you be following the Sunnah when you have expelled your Imam? By Allah, you will not be on the Sunnah until the shepherd is compassionate and the flock is sincere." He said: A man said to him: "So if the shepherd is not compassionate and the flock is not sincere, what do you command us?" He said: "We will leave and abandon you."

[37161] Kathir bin Hisham told us, from Ja'far, from Yazid bin Suhayb al-Faqir, who said: "It has reached me that no man girds a sword in a fitnah except that he remains under [Allah's] wrath until he puts it down."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحِ الْحَنَفِيِّ، قَالَ: جَاءَ رَجُلٌ إِلَى حُذَيْفَةَ، وَإِلَى أَبِي مَسْعُودٍ الْأَنْصَارِيِّ وَهُمَا جَالِسَانِ فِي الْمَسْجِدِ وَقَدْ طَرَدَ أَهْلُ الْكُوفَةَ سَعِيدَ بْنَ الْعَاصِ فَقَالَ: مَا يَحْبِسُكُمْ وَقَدْ خَرَجَ النَّاسُ؟ فَوَاللَّهِ إِنَّا لَعَلَى السُّنْنَةِ، فَقَالَا: وَكَيْفَ تَكُونُونَ عَلَى السُّنْنَةِ وَقَدْ طَرَدْنَاهُمْ إِمَامَكُمْ، وَاللَّهُ لَا تَكُونُونَ عَلَى السُّنْنَةِ حَتَّى يُشْفِقَ الرَّاعِي وَتُنْصَحَ الرَّعِيَّةُ، قَالَ: فَقَالَ لَهُ رَجُلٌ: فَإِنْ لَمْ يُشْفِقَ الرَّاعِي وَتُنْصَحَ الرَّعِيَّةُ فَمَا تَأْمُرُنَا؟ قَالَ: نَخْرُجُ وَنَدَعُكُمْ

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ صُهَيْبٍ الْفَقِيرِ، قَالَ: بَلَغَنِي أَنَّهُ مَا تَقْلَدَ رَجُلٌ سَيِّفًا فِي فِتْنَةٍ إِلَّا مُ
بَرَّلَ مَسْخُوطًا عَلَيْهِ حَتَّى يَضْنَعَهُ

[37162] Abu al-Ahwas told us, from Shabib bin Gharqada, from Sulayman bin 'Amr, from his father, who said: I heard the Prophet (peace be upon him) say during the Farewell Pilgrimage: "What day is this?" three times. They said: "The day of the Great Pilgrimage." He said: "Indeed, your blood, your property, and your honor are sacred as the sanctity of this day of yours, in this month of yours, in this city of yours. Behold, no criminal commits a crime except against himself; no father commits a crime against his child, nor a child against his father. Behold, O my Ummah, have I conveyed?" They said: "Yes." He said: "O Allah, bear witness," three times.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ شَبَّابِ بْنِ غَرْقَادَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ: أَيُّ يَوْمٌ هَذَا؟ ثَلَاثَ مَرَّاتٍ، فَقَالُوا: يَوْمُ الْحَجَّ الْأَكْبَرِ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ كُحْرُمَةٌ يَوْمَكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي نَلِدِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٌ إِلَى عَلَى نَفْسِهِ، لَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلَا مُؤْلُودٌ عَلَى وَالِدِهِ، أَلَا يَا أُمَّةَهُ هَلْ بَلَغْتُ قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهُدْ ثَلَاثَ مَرَّاتٍ

[37163] Waki' told us, from 'Abd al-Majid, from Abu 'Amr, who said: I heard Al-'Adda' bin Khalid bin Hawdha say: I performed Hajj with the Prophet (peace be upon him) during the Farewell Pilgrimage. I saw the Prophet (peace be upon him) standing in the stirrups while saying: "Do you know what month this is? What city this is?" He said: "Indeed, your blood and your property are sacred to you as the sanctity of this day of yours, in this month of yours, in this city of yours. Have I conveyed?" They said: "Yes." He said: "O Allah, bear witness."

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبْدِ الْمَجِيدِ، عَنْ أَبِي عَمْرٍو، قَالَ: سَمِعْتُ الْعَدَاءَ بْنَ خَالِدِ بْنِ هَوْذَةَ، قَالَ: حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا فِي الرُّكَابَيْنِ وَهُوَ يَقُولُ: تَدْرُونَ أَيُّ شَهْرٍ هَذَا؟ أَيُّ بَلْدٍ هَذَا؟ قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهُدْ

[37164] Al-Thaqafi told us, from Ayyub, from Ibn Sirin, from Ibn Abi Bakra, from Abu Bakra, from the Prophet (peace be upon him) that he said: "What month is this?" We said: "Allah and His Messenger know best." He said: He remained silent until we thought he would name it by other than its name. He said: "Is it not Dhu al-Hijjah?" We said: "Yes." He said: "And what city is this?" We said: "Allah and His Messenger know best." He remained silent until we thought he would name it by other than its name. He said: "Is it not the [Sacred] City?" We said: "Yes." He said: "What day is this?" We said: "Allah and His Messenger know best." He said: He remained silent until we thought he would name it by other than its name. He said: "Is it not the Day of Sacrifice?" We said: "Yes, O Messenger of Allah." He said: "Indeed, your blood and your property"—Muhammad said: I think he said: "and your honor—are sacred to you as the sanctity of this day of yours, in this city of yours, in this month of yours. And you will meet

حَدَّثَنَا التَّقِيُّ، عَنْ أَبِي يُوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَيُّ شَهْرٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ؟ قَالَ: فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ ذَا الْحِجَّةَ؟ قُلْنَا: بَلَى، قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ الْبَلَدُ؟ قُلْنَا: نَعَمْ، قَالَ: أَيُّ يَوْمٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ؛ قَالَ: فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ يَوْمَ النَّحْرِ، قُلْنَا: بَلَى يَارَسُولَ اللَّهِ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ مُحَمَّدٌ: وَأَحْسَبُهُ قَالَ: وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحْرُمَةٍ يَوْمَكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، وَسَلَّقُونَ رَبَّكُمْ فَيَسْأَلُوكُمْ عَنْ أَعْمَالِكُمْ

[37165] Abu Mu'awiya told us, from Al-A'mash, from Abu Salih, from Jabir, who said: The Prophet (peace be upon him) said during Hajj: "Do you know which day has the greatest sanctity?" He said: We said: "This day of ours." He said: "Then which city has the greatest sanctity?" He said: We said: "This city of ours." He said: "Then which month has the greatest sanctity?" We said: "This month of ours." He said: The Messenger of Allah (peace be upon him) said: "Indeed, your blood and your property are sacred as the sanctity of this day of yours, in this city of yours, in this month of yours."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةٍ: أَتَدْرُونَ أَيْ يَوْمٍ أَعْظَمُ حُرْمَةً؟ قَالَ: فَقُلْنَا: يَوْمَنَا هَذَا ، قَالَ: فَأَيُّ بَلْدَ أَعْظَمُ حُرْمَةً؟ قَالَ: قُلْنَا: بَلْدَنَا هَذَا ، قَالَ: فَأَيُّ شَهْرٍ أَعْظَمُ حُرْمَةً؟ قُلْنَا: شَهْرُنَا هَذَا ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلْدَكُمْ هَذَا فِي شَهْرِكُمْ هَذَا

[37166] Ghundar told us, from Shu'ba, from 'Amr bin Murra, from Murra, from a man among the Companions of the Prophet (peace be upon him), who said: The Messenger of Allah (peace be upon him) stood among us on a red camel with a cut ear and said: "Do you know what day of yours this is? Do you know what month of yours this is? Do you know what city of yours this is?" He said: "Indeed, your blood and your property are sacred to you as the sanctity of this day of yours, in this city of yours, in this month of yours."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ،
عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَةٍ
حَمْرَاءً مُخَضْرَمَةً، فَقَالَ: أَتَذْرُونَ أَيْ يَوْمٍ كُمْ هَذَا؟
أَتَذْرُونَ أَيْ شَهْرٍ كُمْ هَذَا؟ أَتَذْرُونَ أَيْ بَلْدَكُمْ هَذَا؟ قَالَ:
فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا
فِي بَلْدَكُمْ هَذَا فِي شَهْرِكُمْ هَذَا

[37167] Abu Mu'awiya told us, from Al-A'mash, from Zayd, who said: When it was the Day of Al-Jur'ah, it was said to Hudhayfa: "Will you not go out with the people?" He said: "What would make me go out with them?" I knew that they would not shed a cupping-glass worth of blood among themselves before returning. A lot has been mentioned regarding the Hadith of Al-Jur'ah: "I would not like to have what is in your house in exchange for it. Indeed, fitnah looks out for the one who looks out for it."

[37168] Abu Mu'awiya told us, from Al-A'mash, from 'Adi, from Zirr bin Hubaysh, from Hudhayfa, who said: "I wish I had with me one hundred men whose hearts were of gold, then I would climb a rock and tell them a narration after which no fitnah would ever harm them, then I would leave little by little so I would not see them nor would they see me."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدٍ، قَالَ: لَمَّا كَانَ يَوْمُ الْجُرْعَةِ قَبْلَ حُدَيْفَةَ: أَلَا تَخْرُجُ مَعَ النَّاسِ؟ قَالَ: مَا يُخْرِجُنِي مَعَهُمْ؟ قَدْ عَلِمْتُ أَنَّهُمْ لَمْ يُهْرِيُّوْا بَيْنَهُمْ مُحْجِمًا مِنْ ذِمَّةٍ حَتَّىٰ يَرْجِعُوْا، وَلَقَدْ ذُكِرَ فِي حَدِيثِ الْجُرْعَةِ حَدِيثُ كَثِيرٍ: مَا أُحِبُّ أَنْ لَيْ بِهِ مَا فِي بَيْنِكُمْ، إِنَّ الْفِتْنَةَ تَسْتَشِرُّ فُلْنَى اسْتَشْرَفَ لَهَا

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيٍّ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُدَيْفَةَ، قَالَ: وَدِنْتُ أَنْ عِنْدِي، مِائَةً رَجُلًا قُلُوبُهُمْ مِنْ ذَهَبٍ فَاصْنَعْ عَلَىٰ صَخْرَةٍ فَأُحَدِّثُهُمْ حَدِيثًا لَا تَضُرُّهُمْ فِتْنَةٌ بَعْدَهُ أَبَدًا ثُمَّ أُذْهَبُ قَلِيلًا قَلِيلًا أَرَاهُمْ وَلَا يَرَوْنِي

[37169] Abu Bakr told us, he said Waki' told us, he said Al-A'mash told us, from Al-Minhal, from Abu al-Bakhtari, from Hudhayfa, who said: "If I were to tell you what I know, you would split into three groups: a group that fights me, a group that does not support me, and a group that calls me a liar."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ،
عَنِ الْمِنْهَالِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ حُدَيْفَةَ، قَالَ: "إِنْ
حَدَّثْتُكُمْ مَا أَعْلَمُ لَا فَتَرَقْتُمْ عَلَى تَلَاثٍ فِرَقٍ: فِرْقَةٌ تُقَاتِلُنِي
وَفِرْقَةٌ لَا تَتَصْرُنِي ، وَفِرْقَةٌ تُكَيْنِي

[37170] 'Abd Allah bin Numayr told us, from Al-A'mash, he said Dirar bin Murra told me, from 'Abd Allah bin Hanzala, who said: Hudhayfa said: "There is no man except that there is a group with him whom victory defiles, except for two men: one of them has passed, and the other has a dispute regarding him. As for the one who has passed, it is Umar; and as for the one regarding whom there is a dispute, it is Ali."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، قَالَ: حَدَّثَنِي
صِرَارُ بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، قَالَ: قَالَ
حُدَيْفَةُ: "مَا مِنْ رَجُلٍ إِلَّا بِهِ أُمَّةٌ يُنَجِّسُهَا الظَّفَرُ إِلَّا
رَجُلُينِ: أَحَدُهُمَا قَدْ بَرَزَ وَالْأُخْرُ فِيهِ مُنَازَعَةٌ ، فَلَمَّا
أَذِي بَرَزَ فَعَمِرُ ، وَلَمَّا أَذِي فِيهِ مُنَازَعَةٌ فَعَلَيُّ

[37171] Mu'awiya bin Hisham told us, he said Sufyan al-Thawri told us, from Al-Harith al-Azdi, from Ibn al-Hanafiyya, who said: "May Allah have mercy on a man who restrains his hand, withholds his tongue, suffices himself, and sits in his house. He has what he sought, and he will be with whom he loved on the Day of Resurrection. Indeed, deeds reach them faster than the swords of the believers. Indeed, the truth has a state which Allah brings whenever He wills."

[37172] 'Abdah b. Sulaiman, Waki', and Ibn al-Mubarak narrated to us, from Isma'il, from Qais, from Al-Sunabihi, who said: I heard him say: I heard the Messenger of Allah (peace be upon him) say: "I am your predecessor at the Lake-Fount (Al-Hawd), and I will vie with other nations by your numbers, so do not fight one another after me."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفِيَانُ التَّوْرِيُّ، عَنِ الْحَارِثِ الْأَزْدِيِّ، عَنْ ابْنِ الْحَقِيقَيِّ، قَالَ: رَحْمَةُ اللَّهِ أَمْرٌ كَفَ يَدَهُ وَأَمْسَاكَ لِسَانَهُ وَأَغْنَى نَفْسَهُ وَجَلَسَ فِي بَيْتِهِ لَهُ مَا حَسَبَ، وَهُوَ يَوْمُ الْقِيَامَةِ مَعَ مَنْ أَحَبَّ، أَلَا إِنَّ الْأَعْمَالَ أَسْرَعُ إِلَيْهِمْ مِنْ سُيُوفِ الْمُؤْمِنِينَ، أَلَا إِنَّ الْحَقَّ دَوْلَةً يَأْتِي بِهَا اللَّهُ إِذَا شَاءَ

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، وَوَكِيعَ، وَابْنُ الْمُبَارَكِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ الصُّنَابِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ، وَإِنِّي مُكَاثِرٌ بِكُمُ الْأَمَمَ، فَلَا تَقْتَلُنَّ بَعْدِي

[37173] Ibn Numair and Abu Usamah narrated to us, from Isma'il, from Qais, from Al-Sunabihi al-Ahmasi, from the Prophet (peace be upon him) with similar [wording].

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبُو أَسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ،
عَنِ الصَّنَابِحِيِّ الْأَحْمَسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِمِثْلِهِ

[37174] Ghundar narrated to us, from Shu'bah, from Waqid b. Muhammad b. Zaid, that he heard his father narrating from 'Abdullah b. 'Umar, from the Prophet (peace be upon him) that he said during the Farewell Pilgrimage: "Woe to you (Wayhakum) [or he said: Woe to you (Waylakum)], do not revert to disbelievers after me, striking the necks of one another."

حَدَّثَنَا عَنْدُرُ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ،
أَنَّهُ سَمِعَ أَبَاهُ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: "وَيُحَكِّمُ
أُوْقَالٌ: وَيُلْكُمُ ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ
بَعْضُكُمْ رِقَابَ بَعْضٍ

[37175] 'Abdullah b. Numair narrated to us, from Isma'il, from Qais, who said: It reached us that Jarir said: The Messenger of Allah (peace be upon him) said to me: "Make the people silent." Then he said at that time: "I shall indeed inform you about what I see coming after: you will revert to disbelievers after me, striking the necks of one another."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ، قَالَ:
بَلَغَنَا أَنَّ جَرِيرًا، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: اسْتَتَصِتِ النَّاسَ ثُمَّ قَالَ عِنْدَ ذَلِكَ:
لَا عَرَفَنَّكُمْ بَعْدَ مَا أَرَى ، تَرْجِعُونَ بَعْدِي كُفَّارًا ،
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

[37176] Ghundar narrated to us, from Shu'bah, from 'Ali b. Mudrik, who said: I heard Abu Zur'ah b. 'Amr b. Jarir narrating that the Messenger of Allah (peace be upon him) said during the Farewell Pilgrimage: "Make the people silent," and he said: "Do not revert to disbelievers after me, striking the necks of one another."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَلِيٍّ بْنِ مُدْرِكٍ، قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرُو بْنَ جَرِيرٍ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ: اسْتَنْصِبُ النَّاسَ، وَقَالَ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

[37177] Ibn Fudail narrated to us, from Husain, from Shaqiq, from Hudhaifah, who said: The Messenger of Allah (peace be upon him) said to me: "I am your predecessor at the Lake-Fount (Al-Hawd). I will certainly contend for some people and then I will be overcome regarding them. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they introduced (of innovation) after you.'"

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ وَلَا تَازِ عَنْ أَفْوَامًا ثُمَّ لَا أَغْلِبَنَّ عَلَيْهِمْ، فَأَثْوَرُ: يَا رَبَّ، أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ

[37178] 'Ali b. Mushir narrated to us, from Al-Mukhtar b. Fulful, from Anas b. Malik, who said: The Messenger of Allah (peace be upon him) said to me: "Al-Kawthar is a river my Lord promised me; there is much good in it. It is my Lake-Fount (Hawd) to which my nation will come on the Day of Resurrection. Its vessels are as numerous as the stars. A servant from among them will be pulled away, and I will say: 'My Lord, indeed he is from my nation.' He will say: 'You do not know what he introduced after you.'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَّسٍ
بْنِ مَالِكٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "الْكَوْثَرُ نَهْرٌ وَعَذَنِي رَبِّي ، عَلَيْهِ خَيْرٌ كَثِيرٌ ،
هُوَ حَوْضِي تَرْدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ ، آتَيْتُهُ عَدَدَ
النُّجُومِ ، فَيُخْتَلِجُ الْأَعْبُدُ مِنْهُمْ فَأَقْلُوْنُ: رَبِّ ، إِنَّهُ مِنْ أُمَّتِي
، فَيَقُولُ: لَا تَنْدِرِي مَا أَحْدَثَ بَعْدَكَ ،

[37179] 'Abd al-Rahim b. Sulaiman narrated to us, from Muhammad b. Ishaq, from 'Abdullah b. Rafi', from Umm Salamah, who said: I heard the Messenger of Allah (peace be upon him) saying on this pulpit: "I am your predecessor at Al-Kawthar. While I am at it, you will pass by in groups (but) diverted from me (or different from you). I will call out: 'Come!' A caller will call out saying: 'Indeed, they changed (matters) after you.' So I will say: 'Away with them!'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ،
عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى هَذَا الْمِنْبَرِ:
إِنِّي سَأَفُ لَكُمْ عَلَى الْكَوْثَرِ، فَبَيْنَمَا أَنَا عَلَيْهِ إِذْ مَرَ بِكُمْ
أَرْسَالًا مُخَالِفًا لَكُمْ، فَأَنَادِي: هَلْمَ، فَيَنَادِي مُنَادٍ فَيَقُولُ:
أَلَا إِنَّهُمْ قَدْ بَدَلُوا بَعْدَكُمْ، فَأَقُولُ: أَلَا سُحْقًا

[37180] Ghundar narrated to us, from Shu'bah, from 'Amr b. Murrah, from Murrah, from a man among the Companions of the Prophet (peace be upon him), who said: The Messenger of Allah (peace be upon him) stood among us and said: "Behold, I am your predecessor at the Lake-Fount (Al-Hawd). I await you and will vie with other nations by your numbers, so do not blacken my face (with shame)."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ،
عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا
إِنِّي فَرَطْعُكُمْ عَلَى الْحَوْضِ، أَنْظُرْكُمْ وَأَكَاثِرُ بِكُمُ الْأُمَّةَ،
فَلَا تُسَوِّدُوا وَجْهِي

[37181] Muhammad b. Fudail narrated to us, from 'Ata' b. al-Sa'ib, from Abu al-Bakhtari, who said: 'Umar wrote to Abu Musa: "Indeed, people have an aversion to their authority. I seek refuge in Allah that borne grudges, preferred worldly life, and followed desires should overtake me and you. The tribes will call out (to one another in partisanship); that is arrogance from Satan. If that happens, then the sword, the sword! Killing, killing! They say: 'O people of Islam! O people of Islam!'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى: "إِنَّ النَّاسَ نَفِرَةً عَنْ سُلْطَانِهِمْ، فَأَعُوذُ بِاللَّهِ أَنْ تُذْرَكَنِي، وَإِيَّاكُمْ، ضَغَائِنَ مَحْمُولَةً وَدُنْيَا مُؤْتَرَةً وَأَهْوَاءً مُتَبَعَةً، وَإِنَّهُ سَنَدَاعِي الْقَبَائِلَ؛ وَذَلِكَ نَحْوَةُ مِنَ الشَّيْطَانِ، فَإِنْ كَانَ ذَلِكَ فَالسَّيْفُ السَّيْفُ، الْقَتْلُ الْقَتْلُ، يَقُولُونَ: يَا أَهْلَ الْإِسْلَامِ، يَا أَهْلَ الْإِسْلَامِ

[37182] Waki' narrated to us, from Kahmas, from Al-Hasan, from Ubayy b. Ka'b, who said: I heard the Messenger of Allah (peace be upon him) say: "Whoever proudly asserts his tribal lineage (in the manner of Jahiliyyah), tell him to bite his father's member, and do not use a euphemism."

حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ الْحَسَنِ، عَنْ أَبْيَ بْنِ كَعْبٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ اتَّصَلَ بِالْقَبَائِلِ فَأَعْضُوهُ بِهِنْ أَبِيهِ، وَلَا ثُكُوا

[37183] 'Isa b. Yunus narrated to us, from 'Awf, from Al-Hasan, from 'Utayy b. Damrah, from Ubayy, from the Prophet (peace be upon him) with similar [wording].

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، عَنْ عُتَيْيِنِ بْنِ ضَمْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْثُلُهُ

[37184] Waki' narrated to us, from 'Imran, from Abu Mijlaz, who said: 'Umar said: "Whoever boasts of tribal lineage, tell him to bite (his father's member) or drive him away."

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: فَإِنْ عُمَرُ: مَنِ اعْتَرَ بِالْقَبَائِلِ فَاعْصُوْهُ أَوْ فَامْضُوْهُ

[37185] Waki' narrated to us, from Musa b. 'Ubaidah, from Talhah b. 'Ubaidullah b. Kurayz, who said: 'Umar wrote to the commanders of the armies: "If the tribes call out (in partisanship), strike them with the sword until they return to the call of Islam."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ بْنِ كَرِيزٍ، قَالَ: كَتَبَ عُمَرُ إِلَى أَمْرَاءِ الْأَجْنَادِ: إِذَا تَدَاعَتِ الْقَبَائِلُ فَاضْرِبُوهُمْ بِالسَّيْفِ حَتَّى يَسِيرُوا إِلَى دَعْوَةِ الإِسْلَامِ

[37186] Waki' narrated to us, from Mis'ar, from Sahl Abu al-Asad, from Abu Salih, who said: "Whoever says: 'O family of Banu So-and-so (calling for tribal aid),' is only calling to the heaps of Hellfire."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ سَهْلِ أَبِي الْأَسْدِ، عَنْ أَبِي صَالِحٍ، قَالَ: "مَنْ قَالَ: يَا آلَ بَنِي فُلَانٍ ، فَإِنَّمَا يَدْعُو إِلَى جُنَاحِ النَّارِ

[37187] Hafs narrated to us, from Al-A'mash, from Muslim, from Masruq, who said: The Messenger of Allah (peace be upon him) said: "Let me not find you in that state; reverting to disbelievers after me, striking the necks of one another. A man is not to be held accountable for the crime of his brother nor for the crime of his father."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا أُفِيتُكُمْ
بِهِ، تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ
بَعْضٍ، لَا يُؤْخَذُ الرَّجُلُ بِجَرِيرَةِ أَخِيهِ وَلَا بِجَرِيرَةِ أَبِيهِ

[37188] Abu Khalid al-Ahmar narrated to us, from Al-A'mash, from Khaithamah, who said: 'Abdullah said: "There will be disturbances and ambiguous matters. So you must adhere to deliberation. For you to be a follower in good is better than for you to be a leader in evil."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ خَيْرِمَةَ،
قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّهَا سَتَّوْنُ هَنَاتُ وَأَمْوَرٌ
مُشْبِهَاتٌ، فَعَلَيْكِ بِالتُّوْدِةِ فَتَكُونُ ثَابِعًا فِي الْخَيْرِ خَيْرٌ
مِنْ أَنْ تَكُونَ رَأْسًا فِي الشَّرِّ

[37189] Sharik narrated to us, from Abu Husain, from Al-Sha'bi, that a man said: "O for Dabbah (calling the tribe)!" He said: So he wrote to 'Umar. He said: 'Umar wrote to him to punish him—or he said: discipline him—for Dabbah never warded off evil from them nor brought them good, ever.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي حُصَيْنِ، عَنِ الشَّعْبِيِّ، أَنَّ رَجُلًا، قَالَ: يَا لِضَبَّةً، قَالَ: فَكَتَبَ إِلَى عُمَرَ، قَالَ: فَكَتَبَ إِلَيْهِ عُمَرُ أَنْ عَاقِبَهُ، أَوْ قَالَ: أَدْبَهُ، فَإِنَّ ضَبَّةً لَمْ يَدْفَعْ عَنْهُمْ سُوءًا قَطُّ وَلَمْ يَجُرْ إِلَيْهِمْ خَيْرًا قَطُّ

[37190] Ibn 'Ulayyah narrated to us, from Al-Jurairi, from Abu Nadrah, from Abu Sa'id al-Khudri, who said: Zaid b. Thabit narrated to us from the Messenger of Allah (peace be upon him) that he said: "Seek refuge in Allah from tribulations (fitan), the apparent of them and the hidden." We said: "We seek refuge in Allah from tribulations, the apparent of them and the hidden."

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَعُوذُوا بِاللَّهِ مِنِ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، قُلْنَا: تَعُوذُ بِاللَّهِ مِنِ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

[37191] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid b. Wahb, from 'Abdullah [Ibn Mas'ud], who said: When 'Uthman sent to him ordering him to leave for Medina, the people gathered around him and said to him: "Stay, do not leave. We will defend you; nothing you dislike will reach you from him." 'Abdullah said: "There will be matters and tribulations. I do not like to be the first to open them (the door to them), and he has authority over me." He said: So he sent the people back and went out to him.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا بَعَثَ عُثْمَانَ إِلَيْهِ يَأْمُرُهُ
بِالْخُرُوجِ إِلَى الْمَدِينَةِ اجْتَمَعَ النَّاسُ إِلَيْهِ فَقَالُوا لَهُ: أَقِمْ لَا
تَخْرُجْ، فَنَحْنُ نَمْنَعُكَ، لَا يَصِلُّ إِلَيْكَ مِنْهُ شَيْءٌ تَكْرَهُهُ
, فَقَالَ عَبْدُ اللَّهِ: إِنَّهَا سَنَكُونُ أُمُورٌ وَفِتْنٌ، لَا أُحِبُّ أَنْ
أَكُونَ أَنَا أَوَّلَ مَنْ فَتَحَهَا وَلَهُ عَلَيْ طَاقَةً، قَالَ: فَرَدَّ
النَّاسَ وَخَرَجَ إِلَيْهِ

[37192] Abu Usamah narrated to us, saying: Al-A'mash narrated to us, from Al-Musayyab b. Rafi', from Yasir b. 'Amr, who said: We saw Ibn Mas'ud off when he left. He stopped on the way to Al-Qadisiyyah and entered a garden, relieved himself, then performed ablution and wiped over his socks. Then he came out while water was dripping from his beard. We said to him: "Advise us, for the people have fallen into tribulations, and we do not know if we will meet you again or not." He said: "Fear Allah and be patient until the righteous person finds rest or the people find rest from the wicked person. And hold fast to the Jama'ah (community), for Allah does not gather the nation of Muhammad upon error."

[37193] Abu Usamah narrated to us, from Za'idah, from Al-A'mash, from Shimr b. 'Atiyyah, from Anas b. Malik, who said: "There will be kings, then tyrants, then despots (Tawaghit)."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ يَسِيرَ بْنِ عَمْرُو، قَالَ: شَيَّعْنَا ابْنَ مَسْعُودٍ حِينَ خَرَجَ، فَنَزَلَ فِي طَرِيقِ الْقَادِسِيَّةِ فَدَخَلَ بُسْنَاتِنَا، فَقَضَى الْحَاجَةُ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى جَوْبَرِيهِ ثُمَّ خَرَجَ وَإِنَّ لِحَيَّةَ لِيَقْطُرُ مِنْهَا الْمَاءُ، فَقُلْنَا لَهُ: أَعْهُذُ إِلَيْنَا فَإِنَّ النَّاسَ قَدْ وَقَعُوا فِي الْفَقْنَ وَلَا تَذَرِّي هَلْ نَلْفَاكَ أَمْ لَا، قَالَ: اتَّقُوا اللَّهَ وَاصْبِرُوا حَتَّى يَسْتَرِّيَّ بَرُّ أَوْ يُسْتَرَّ أَحَدٌ مِنْ فَاجِرٍ، وَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ لَا يَجْمِعُ أَمَّةً مُحَمَّدٌ عَلَى ضَلَالٍ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ أَنْسِ بْنِ مَالِكٍ، قَالَ: إِنَّهَا سَتَكُونُ مُلُوكٌ، ثُمَّ جَبَابِرَةٌ، ثُمَّ الطَّوَّاغِيْثُ

[37194] Abu Usamah narrated to us, from Za'idah, from Al-A'mash, from Abu Sufyan, from 'Ubaid b. 'Umair, who said: The Messenger of Allah (peace be upon him) went out to the people of the apartments (his wives) and said: "The Fire has been stoked, and tribulations have come like pieces of the dark night. If you knew what I know, you would laugh little and weep much."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ الْحُجُّرَاتِ فَقَالَ: سَعَرَتِ النَّارُ، وَجَاءَتِ الْفِتْنَ كَانَهَا قِطْعَ اللَّيْلِ الْمُظْلِمِ، لَوْ تَعْلَمُوْنَ مَا أَعْلَمُ لَضَحِّكُمْ قَلِيلًا وَلَبَكِيْتُمْ كَثِيرًا

[37195] Abu Usamah narrated to us, from Ibn al-Mubarak and Mufaddal b. Yunus, from Al-Awza'i, from Hassan b. 'Atiyyah, from Abu Idris, who said: "Indeed, tribulations have cast their shadow like the faces of cows (meaning they are dark and similar). Most people will perish in them except for those who recognized them before that."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ ابْنِ مُبَارَكٍ، وَمُفَضَّلِ بْنِ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، عَنْ أَبِي إِدْرِيسَ، قَالَ: إِنَّهَا فِتْنَ قَدْ أَظْلَلَتْ كَجِنَاهُ الْبَقَرِ يَهُكُ فِيهَا أَكْثَرُ النَّاسِ إِلَّا مَنْ كَانَ يَعْرِفُهَا قَبْلَ ذَلِكَ

[37196] Abu Usamah narrated to us, from Mujalid, from Abu al-Safar, from a man of Banu 'Abs who said: Hudhaifah said to us: "How will you be when Allah lets the affair of the nation of Muhammad (peace be upon him) go to waste?" A man said: "You always bring us something objectionable. Allah lets the affair of the nation of Muhammad go to waste?" He said: "What do you think if someone who does not weigh the wing of a mosquito in the sight of Allah takes charge of it? Do you consider the affair of the nation of Muhammad wasted on that day?"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُجَالِدٍ، عَنْ أَبِي السَّفَرِ، عَنْ رَجُلٍ، مِنْ بَنْيِ عَبْسٍ قَالَ: قَالَ لَنَا حُذَيْفَةُ: كَيْفَ أَنْتُمْ إِذَا ضَيَّعَ اللَّهُ أَمْرَ أَمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: مَا تَرَأَلَ تَأْتِينَا بِمُنْكَرٍ، يُضَيَّعُ اللَّهُ أَمْرُ أَمَّةٍ مُحَمَّدٍ؟ قَالَ: "أَرَأَيْتُمْ إِذَا وَلَيْهَا مَنْ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعْوَضَةٍ: أَفَتَرَوْنَ أَمْرَ أَمَّةٍ مُحَمَّدٍ ضَيَّعَ يَوْمَنِ

[37197] 'Affan and Aswad b. 'Amir narrated to us, saying: Hammad b. Salamah informed us, from 'Ali b. Zaid, from Abu 'Uthman, from Khalid b. 'Urfutah, from the Prophet (peace be upon him) that he said: "O Khalid, there will be events and disagreement"—and 'Affan said: "and division"—"so when that happens, if you are able to be the killed one and not the killer,"—'Affan said: "then do so."

حَدَّثَنَا عَفَانُ، وَأَسْوَدُ بْنُ عَامِرٍ، قَالَا: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةً، عَنْ عَلَيِّ بْنِ زَيْنٍ، عَنْ أَبِي عُثْمَانَ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "يَا خَالِدُ، إِنَّهَا سَتَكُونُ أَحْدَاثٌ وَاخْتِلَافٌ وَقَالَ عَفَانُ: وَفُرْقَةٌ فَإِذَا كَانَ ذَلِكَ فَإِنْ اسْتَطَعْتُ أَنْ تَكُونَ الْمَقْتُولُ لَا الْقَاتِلِ، قَالَ عَفَانُ: فَافْعُلْ"

[37198] Yazid b. Harun narrated to us, saying: Hammad b. Salamah informed us, from Thabit b. Zaid, from Abu Burdah, who said: I entered upon Muhammad b. Maslamah and said to him: "May Allah have mercy on you. You have a standing in this matter; why do you not go out to the people, command (good), and forbid (evil)?" He said: The Messenger of Allah (peace be upon him) said: "There will be tribulation, division, and disagreement. When that happens, take your sword to Uhud and strike it until you break it, then sit in your house until a sinful hand or a decreed death comes to you." It has indeed occurred, and I have done what the Messenger of Allah (peace be upon him) told me.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ تَابِتِ بْنِ زَيْدٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: دَخَلْتُ عَلَى مُحَمَّدٍ بْنِ مُسْلِمَةَ فَقُلْتُ لَهُ: رَجُوكَ اللَّهُ، إِنَّكَ مِنْ هَذَا الْأَمْرِ بِمَكَانٍ، فَلَوْ خَرَجْتَ إِلَى النَّاسِ فَأَمْرَتَ وَنَهَيْتَ؟ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّهَا سَتَكُونُ فِتْنَةً وَفُرْقَةً وَاخْتِلَافًّا، فَإِذَا كَانَ ذَلِكَ فَاتَّ بِسَيْفِكَ أَحَدًا فَاصْرِنْهُ حَتَّى تَقْطَعَهُ ثُمَّ اجْلِسْ فِي بَيْتِكَ حَتَّى تَأْتِيَكَ يَدُ حَاطِنَةٍ أَوْ مَنِيَّةٌ قَاضِيَّةٌ، فَقَدْ وَقَعْتَ وَفَعَلْتَ مَا قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[37199] Abu Usamah narrated to us, from Za'idah, from Hisham, from Ibn Sirin, who said: "It has reached me that the Sham (Levant) will continue to be suitable (or in harmony) as long as its destruction does not originate from Sham itself."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: بَلَغَنِي أَنَّ الشَّامَ لَا تَرَالُ مُوَائِمَةً مَا لَمْ يَكُنْ بِنُورِهَا مِنَ الشَّامَ

[37200] 'Ali b. Hafs narrated to us, from Sharik, from 'Asim, from 'Abdullah b. 'Amir, from his father, who said: The Messenger of Allah (peace be upon him) said: "Whoever dies without having obedience (to a ruler) upon him dies a death of Jahiliyyah (pre-Islamic ignorance). And whoever casts it off after contracting it has no argument."

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَاتَ وَلَا طَاعَةً عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ خَلَعَهَا بَعْدَ عَدْهِ إِيَّاهَا فَلَا حُجَّةَ لَهُ

[37201] Abu Usamah narrated to us, saying: Abu al-Ahwas b. Hakim narrated to us, from Damrah b. Habib, from Al-Qasim b. 'Abd al-Rahman, who said: 'Asim al-Bajali said: "Ask your Bikayli–meaning Nawf–about the sign in Sha'ban, the events in Ramadan, the differentiation in Shawwal, the Hasn (uprooting/destruction)–meaning killing and fierce battle–in Dhu al-Qa'dah, and the decree in Dhu al-Hijjah."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا أَبُو الْأَحْوَصِ بْنُ حَكِيمٍ، عَنْ ضَمْرَةَ بْنَ حَبِيبٍ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَاصِمُ الْبَجَلِيُّ: سُلُوا بِكَلِيلِكُمْ يَعْنِي نَوْفًا عَنِ الْأُكْيَةِ فِي شَعْبَانَ وَالْحَدَّيْنَ فِي رَمَضَانَ وَالْتَّمَيِّزِ فِي شَوَّالٍ ، وَالْحَسْنِ - يَعْنِي الْقَتْلِ وَالْمَعْمَعَةَ - فِي ذِي الْقَعْدَةِ ، وَالْقَضَاءِ فِي ذِي الْحِجَّةِ

[37202] Abu Usamah narrated to us, saying: Ibn Juraij narrated to us, from Harun bin Abi Aisha, from Adi bin Adi, from Salman bin Rabi'ah, from Umar, who said: 'There will be leaders and workers whose company is a trial (Fitnah) and separating from them is disbelief (Kufr).' He said: I said: 'Allahu Akbar! Repeat it to me, O Commander of the Faithful, for you have relieved me.' So he repeated it to him. Salman bin Rabi'ah said: Allah said: {And Fitnah is more severe than killing} [Al-Baqarah: 191], and Fitnah is more beloved to me than killing.

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ هَارُونَ بْنِ أَبِي عَائِشَةَ، عَنْ عَدَىٰ بْنِ عَدَىٰ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ، عَنْ عُمَرَ، قَالَ: إِنَّهَا سَتَكُونُ أُمَّرَاءٌ وَعُمَّالٌ صُحْبُهُمْ فِتْنَةٌ وَمُفَارِقَتُهُمْ كُفْرٌ، قَالَ: قُلْتُ: اللَّهُ أَكْبَرُ، أَعْذُّ عَلَيَّ يَا أَمِيرَ الْمُؤْمِنِينَ، فَرَجَعَتْ عَنِّي، فَأَعَادَ عَلَيْهِ، قَالَ سَلْمَانُ بْنُ رَبِيعَةَ: قَالَ اللَّهُ: {وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ} وَالْفِتْنَةُ أَحَبُّ إِلَيَّ مِنَ الْقَتْلِ [البقرة: 191]

[37203] Abu Usamah narrated to us, saying: Hisham bin Hassan narrated to us, from Muhammad, who said: Abu Mas'ud Al-Ansari entered upon Hudhaifah during the illness in which he died. He embraced him and said: 'The parting.' He [Hudhaifah] said: 'Yes, a beloved one has come at a time of need. Verily, successful is he who regrets. Is it not [true] after what I know of certainty?'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا هِشَامُ بْنُ حَسَانَ، عَنْ مُحَمَّدٍ، قَالَ: دَخَلَ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ عَلَى حُذَيْفَةَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَاعْتَنَقَهُ فَقَالَ: الْفِرَاقُ ، فَقَالَ: نَعَمْ حَبِيبٌ جَاءَ عَلَى فَاقِهٍ ، أَلَا ، أَفْلَحَ مَنْ نَدَمْ ، أَلَيْسَ بَعْدَ مَا أَعْلَمُ مِنَ الْيَقِينِ

[37204] Abu Usamah narrated to us, from Al-Ajlah, from Qais bin Abi Muslim, from Rib'i, from Hudhaifah, who said: The Messenger of Allah (peace be upon him) struck parables for us: one, three, five, seven, nine, and eleven. He explained one of them to us and remained silent about the rest. He said: 'A people were weak and destitute, and they fought a people of cunning and hostility. They overcame them, employed them, and empowered them, and thus they angered their Lord against

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَجْلَحِ، عَنْ قَيْسِ بْنِ أَبِي مُسْلِمٍ، عَنْ رِبْعَيِّ، عَنْ حُذَيْفَةَ، قَالَ: ضَرَبَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْثَالًا وَاحِدًا وَلَاثَةً وَخَمْسَةً وَسَبْعَةً وَتِسْعَةً وَأَحَدَ عَشَرَ ، وَفَسَرَ لَنَا مِنْهَا وَاحِدًا وَسَكَّتَ عَنْ سَائِرِهَا ، فَقَالَ: إِنَّ قَوْمًا كَانُوا أَهْلَ ضَعْفٍ وَمَسْكَنَةٍ فَقَاتَلُوا قَوْمًا أَهْلَ حِيلَةٍ وَعَذَاءٍ ، فَظَاهَرُوا عَلَيْهِمْ فَاسْتَعْمَلُوهُمْ وَسَلَطُوهُمْ، فَأَسْخَطُوا رَبَّهُمْ عَلَيْهِمْ

[37205] Abu Usamah narrated to us, saying: Al-Ala' bin Abdul-Karim narrated to us, saying: A Bedouin of ours narrated to me, saying: I emigrated to Kufa and received my stipends, then it occurred to me to leave. The people said: 'There is no Hijrah for you [if you leave].' I met Suwayd bin Ghafalah and told him that. He said: 'I wish I had a mount and enough to live on, and that I were in some of these outskirts.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْكَرِيمِ، قَالَ حَدَّثَنِي أَعْرَابِيٌّ، لَنَا قَالَ: هَاجَرْتُ إِلَى الْكُوفَةَ فَأَخْذَتُ أَعْطِيَةَ لِي تُمَّ تَدَآ لِي أَنْ أَخْرُجَ، فَقَالَ النَّاسُ: لَا هِجْرَةَ لَكَ، فَأَقِيلُتُ سُوَيْدَ بْنَ عَفَلَةَ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ: لَوْدِنْتُ أَنْ لِي حُمُولَةً وَمَا أَعِيشُ بِهِ وَأَنَّى فِي بَعْضِ هَذِهِ النَّوَاحِي

[37206] Abu Usamah narrated to us, saying: Thabit bin Zaid narrated to us, saying: Hilal bin Khabbab Abu Al-Ala' informed us, saying: I asked Sa'id bin Jubair, saying: 'O Abu Abdullah, what is the sign of the destruction of the people?' He said: 'When their scholars perish.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا ثَابِتُ بْنُ زَيْدٍ، قَالَ أَنْبَأَنَا هِلَالُ بْنُ خَبَابٍ أَبُو الْعَلَاءَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، مَا عَلَامَةُ هَلَالِ النَّاسِ؟ قَالَ: إِذَا هَلَكَ عُلَمَاؤُهُمْ

[37207] Abu Usamah narrated to us, saying: Za'idah narrated to us, from Al-A'mash, from Yahya bin Wathab, who said: Hudhaifah said: 'By Allah, no matter comes to them that they cry out from, except it is followed by a matter that distracts them from it.'

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَتَابٍ، قَالَ: قَالَ حُذَيْفَةُ: وَاللَّهِ لَا يَأْتِيهِمْ أَمْرٌ يَضِيقُونَ مِنْهُ إِلَّا أَرْدَفَهُمْ أَمْرٌ يُسْغِيْهُمْ عَنْهُ

[37208] Abu Usamah narrated to us, saying: Abdur-Rahman bin Yazid bin Jabir narrated to us, from Makhul, who said: 'Between the Malhamah (Great Battle), the conquest of Constantinople, and the emergence of the Dajjal is only seven months. And that is nothing but like a necklace breaking, with one part following another.'

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، قَالَ: مَا بَيْنَ الْمُلْحَمَةِ وَفَتْحِ الْقُسْطَنْطِينِيَّةِ وَخُرُوجِ الدَّجَالِ إِلَّا سَبْعَةَ أَشْهُرٍ، وَمَا ذَالِكَ إِلَّا كَهْيَةً الْعِدْدِ يَنْقَطِعُ فَيَتَبَعُ بَعْضُهُ بَعْضًا

[37209] Abu Usamah narrated to us, from Abdur-Rahman bin Yazid bin Jabir, from Makhul, that Mu'adh bin Jabal said: 'The flourishing of Jerusalem is the ruin of Yathrib, the ruin of Yathrib is the emergence of the Malhamah (Great Battle), the emergence of the Malhamah is the conquest of Constantinople, and the conquest of Constantinople is the emergence of the Dajjal.' Then he struck his hand on a man's shoulder and said: 'By Allah, this is indeed true.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ،
عَنْ مَكْحُولٍ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، قَالَ: "عِمَرَانُ بَيْتِ
الْمَقْبِسِ حَرَابٌ يَتْرِبُ وَحَرَابٌ يَتْرِبُ خُرُوجُ الْمُلْحَمَةِ،
وَخُرُوجُ الْمُلْحَمَةِ فَتْحُ الْفُسْطَاطِيَّةِ، وَفَتْحُ
الْفُسْطَاطِيَّةِ خُرُوجُ الدَّجَالِ، ثُمَّ ضَرَبَ بِيَدِهِ عَلَى
مَنْكِبِ رَجُلٍ وَقَالَ: وَاللَّهِ إِنَّ ذَلِكَ لَحَقٌ

[37210] Waki narrated to us, from his father, from Al-Hizhaz, from Yuthai', who said: 'If you see Kufa surrounded by a wall, then leave it, even if [you leave behind] red livestock driven back by dark red horses and dark black horses, until two men dispute over a woman, this one saying: "I have her side," and this one saying: "I have her leg.""

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنِ الْهُزْهَازِ، عَنْ يَتَبَّعِ، قَالَ:
إِذَا رَأَيْتَ الْكُوفَةَ حُوَطَ عَلَيْهَا حَائِطٌ فَأَخْرُجْ مِنْهَا وَلَوْ
حُمُرًا يَرْدُهَا كُمْثُ الْخَيْلِ وَدُهْمُ الْخَيْلِ حَتَّى يَتَنَازَعَ
الرَّجُلَانِ فِي الْمَرْأَةِ يَقُولُ هَذَا: لِي طَرْفُهَا، وَيَقُولُ
هَذَا: لِي سَاقُهَا

[37211] Waki narrated to us, from Sufyan, from Mundhir, from Ibn Al-Hanafiyyah, who said: 'If Ali had lived to see this affair of ours, this would have been the place of his saddle'—meaning the mountain pass (Ash-Shi'b).

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُنْذِرٍ، عَنْ ابْنِ الْحَنْفِيَّةِ،
قَالُوا: لَوْ أَنَّ عَلَيْاً، أَذْرَكَ أَمْرَنَا هَذَا كَانَ هَذَا مَوْضِعَ
رَحْلِهِ يَعْنِي الشَّعْبَ

[37212] Abu Usamah narrated to us, from Al-Jurairi, saying: Abu Al-Ala' narrated to us, from Abdur-Rahman bin Sahhar, from his father, who said: The Messenger of Allah (peace be upon him) said: 'The Hour will not be established until tribes are swallowed by the earth, to the point that it will be said to a man: "[Are you] from the tribe of so-and-so?"' He said: 'So I knew that the Arabs are ascribed to their tribes and the non-Arabs are ascribed to their villages.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْجُرَيْرِيِّ، قَالَ حَدَّثَنَا أَبُو الْعَلاءِ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَحَّارٍ، عَنْ أَبِيهِ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَقُومُ السَّاعَةُ حَتَّى
يُخْسَفَ بِقَبَائِلَ حَتَّى يُقَالَ لِلرَّجُلِ: مَنْ بَنِي فُلَانٍ ، قَالَ:
فَعَرَفْتُ أَنَّ الْعَرَبَ تُذْعَى إِلَى قَبَائِلِهَا ، وَأَنَّ الْعَجَمَ
تُذْعَى إِلَى قُرَاهَا

[37213] Abdullah bin Numair narrated to us, from Al-Hasan bin Amr, from Abu Az-Zubair, from Abdullah bin Amr, who said: I heard the Messenger of Allah (peace be upon him) say: 'Indeed, in my nation there will be swallowing by the earth, transformation, and stones thrown [from the sky].'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ أَبِي الرُّبَّيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ فِي أَمَّتِي حَسْفًا وَمَسْنَحًا وَقَذْفًا

[37214] Ibn Uyainah narrated to us, from Az-Zuhri, from Urwah, from Zainab bint Abi Salamah, from Habib, from Umm Habibah, from Zainab bint Jahsh, that she said: The Messenger of Allah (peace be upon him) woke up from his sleep with a flushed face, saying: 'There is no god but Allah. Woe to the Arabs from an evil that has drawn near. Today, a hole has been opened in the barrier of Gog and Magog like this'—and he made a circle with his fingers indicating ten. Zainab said: I said: 'O Messenger of Allah, shall we be destroyed while there are righteous people among us?' He said: 'Yes, if wickedness prevails.'

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بْنِتِ أَبِي سَلَمَةَ، عَنْ حَبِيبِ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بْنِتِ جَحْشٍ، أَنَّهَا قَالَتِ: أَسْتَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَوْمِهِ مُحْمَرًا وَجْهًا وَهُوَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ ، وَإِنَّ لِلنَّارِ مِنْ شَرٍّ قَدْ افْتَرَبَ ، فُتَحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجَ وَمَأْجُوجَ ، وَعَقَدَ بِدِيهِ يَعْنِي عَشَرَةً ، قَالَتْ زَيْنَبُ: قُلْتُ: يَا رَسُولَ اللَّهِ ، أَنْهَلَكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ ، إِذَا ظَهَرَ الْخَبَثُ

[37215] Ibn Uyainah narrated to us, from Jami', from Mundhir, from Al-Hasan bin Muhammad, from a woman, from Aisha, who said: The Messenger of Allah (peace be upon him) said: 'If evil appears on the earth, Allah sends down His punishment upon the people of the earth.' I said: 'O Messenger of Allah, even if among them are people obedient to Allah?' He said: 'Yes, then they proceed to Allah's mercy.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ جَامِعٍ، عَنْ مُنْذِرٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ امْرَأٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا ظَهَرَ السُّوءُ فِي الْأَرْضِ أَنْزَلَ اللَّهُ بِأَهْلِ الْأَرْضِ بَأْسَهُ، قَالَتْ: يَا رَسُولَ اللَّهِ، وَفِيهِمْ أَهْلُ طَاعَةِ اللَّهِ؟ قَالَ: نَعَمْ، لَمْ يَصِيرُوْنَ إِلَى رَحْمَةِ اللَّهِ

[37216] Yunus bin Muhammad narrated to us, from Laith bin Sa'd, from Yazid, from Abu Sinan, from Anas, from the Prophet (peace be upon him) who said: 'Before the Hour there will be trials like pieces of the dark night. A man will wake up a believer and go to sleep a disbeliever, and he will wake up a disbeliever and go to sleep a believer. And people will sell their religion for a worldly gain.'

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ، عَنْ أَبِي سَلَانٍ، عَنْ أَنَّسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَيْنَ يَدَيِ السَّاعَةِ فَتَنٌ كَقِطْعَ اللَّلَّلِ الْمُظْلَمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي گَافِرًا، وَيُصْبِحُ گَافِرًا وَيُمْسِي مُؤْمِنًا، وَيَبْيَغُ قَوْمٌ دِينَهُمْ بِعَرَضِ الدُّنْيَا

[37217] Abu Usamah narrated to us, from Isma'il, from Bayan, from Qais, that the Messenger of Allah (peace be upon him) raised his head to the sky and then said: 'Glory be to Allah! Trials are sent down upon them like the falling of rain.'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، عَنْ بَيْانٍ، عَنْ قَيْسٍ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ رَأْسَهُ إِلَى
السَّمَاءِ ثُمَّ قَالَ: سُبْحَانَ اللَّهِ، ثُرْسَلُ عَلَيْهِمُ الْفِتْنَ إِرْسَالُ
الْقَطْرِ

[37218] Abu Usamah narrated to us, from Mis'ar, from Abu Husain, from Abu Ad-Duha, who said: A man said while he was with Umar: 'O Allah, I seek refuge with You from Fitnah (or Fitnabs).' Umar said: 'O Allah, I seek refuge with You from barrenness. Do you love that Allah provides you no wealth or children? Whoever among you seeks refuge from Fitnah, let him seek refuge from the misleading trials.'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ
أَبِي الصُّحَى، قَالَ: قَالَ رَجُلٌ وَهُوَ عِنْدُ عُمَرَ: اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْفِتْنَةِ أَوِ الْفِتْنَ، فَقَالَ عُمَرُ: اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الصَّفَاطَةِ، أَتَحِبُّ أَنْ لَا يَرْزُقَ اللَّهُ مَا
وَوَلَدَ، أَئِكُمْ اسْتَعَاذَ مِنَ الْفِتْنَ فَلَا يُسْتَعِدُ مِنْ مُضِلَّاتِهَا

[37219] Jarir narrated to us, from Abdul-Aziz bin Rufai', from Ubaidullah Ibn Al-Qibtiyyah, who said: Al-Harith bin Abi Rabi'ah and Abdullah bin Safwan entered upon Umm Salamah while I was with her. They asked her about the army that would be swallowed by the earth— and this was during the time of Ibn Az-Zubair. She said: The Messenger of Allah (peace be upon him) said: 'A refugee will seek refuge in the House, and an army will be sent to him. When they reach a desert land (Baida'), the earth will swallow them.' We said: 'O Messenger of Allah, what about the one who was unwilling?' He said: 'He will be swallowed with them, but he will be resurrected on the Day of Resurrection according to his intention.' Abu Ja'far said: It is the desert of Medina.

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ، قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ، وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ عَلَى أُمِّ سَلَمَةَ وَأَنَا مَعَهَا، فَسَأَلَاهَا عَنِ الْجَيْشِ الَّذِي يُخْسِفُ بِهِ، وَذَلِكَ فِي زَمَانِ ابْنِ الرُّبَيْرِ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَعُودُ عَائِدٌ بِالْبَيْتِ فَيُبَعْثَثُ إِلَيْهِ بَعْثٌ؛ فَإِذَا كَانَ بِنِيَّادَاءَ مِنَ الْأَرْضِ يُخْسِفُ بِهِمْ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ بِمَنْ كَانَ كَارِهًا؟ قَالَ: يُخْسِفُ بِهِ مَعْهُمْ، وَلَكِنَّهُ يُبَعْثَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ، قَالَ أَبُو جَعْفَرٍ، هِيَ بِنِيَّادَةِ الْمَدِينَةِ

[37220] Yazid bin Harun narrated to us, saying: Sulaiman At-Taimi informed us, from Qatadah, from Al-Hasan, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: 'When two Muslims face each other with their swords and one of them kills his companion, both are in the Fire.' They said: 'O Messenger of Allah, this is the killer, but what about the killed?' He said: 'He intended to kill his companion.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا سُلَيْمَانُ التَّمِيميُّ، عَنْ فَتَادَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَوَجَّهَ الْمُسْلِمَانِ بِسَيْفِيهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا الْفَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ

[37221] Abdullah bin Numair narrated to us, saying: Razin Al-Juhani narrated to us, saying: Abu Ar-Ruqad narrated to us, saying: I went out with my master when I was a young boy, and I was pushed towards Hudhaifah, who was saying: 'A man would speak a word during the time of the Prophet (peace be upon him) and become a hypocrite, and indeed I hear it from one of you in a single sitting four times. You must enjoin the good and forbid the evil, and encourage good, or Allah will encompass you all with a punishment, or He will place the worst of you in authority over you, then the best of you will supplicate but they will not be

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا رَزِينُ الْجُهَنِيُّ،
قَالَ: حَدَّثَنَا أَبُو الرُّقَادُ، قَالَ: حَرَجْتُ مَعَ مَوْلَايَ وَأَنَا
غُلَامٌ، فَدُفِعْتُ إِلَى حُذَيْفَةَ وَهُوَ يَقُولُ: إِنْ كَانَ الرَّجُلُ
لَيَكَلِّمُ بِالْكَلِمَةِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَيَصِيرُ مُنَافِقًا وَإِنِّي لَا سَمِعْتُهَا مِنْ أَحَدِكُمْ فِي الْمُقْدِ
الْوَاحِدِ أَرْبَعَ مَرَّاتٍ، لَتَمُرُّنَ بِالْمَعْرُوفِ وَلَا تُنْهَوْنَ عَنِ
الْمُنْكَرِ، وَلَا تُخَاطِئُنَ عَلَى الْخَيْرِ أَوْ لَيُسْخِتَنَكُمُ اللَّهُ
بِعَذَابٍ جَمِيعًا، أَوْ لَيُؤْمَرَنَ عَلَيْكُمْ شِرَارُكُمْ، ثُمَّ يَدْعُونَ
خَيَارُكُمْ فَلَا يُسْتَجَابُ لَهُمْ

[37222] Muhammad bin Abdullah Al-Asadi narrated to us, from Isra'il, from Simak, from Tharwan bin Milhan, who said: We were sitting in the mosque when Ammar bin Yasir passed by us. We said to him: 'Tell us a hadith of the Messenger of Allah (peace be upon him) regarding Fitnah.' He said: I heard the Messenger of Allah (peace be upon him) say: 'There will be leaders after me who will fight over dominion, killing one another for it.' We said to him: 'If anyone other than you had told us this, we would have disbelieved him.' He said: 'Indeed, it will happen.'

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ ثَرْوَانَ بْنِ مِلْحَانَ، قَالَ: كُنَّا جُلُوسًا فِي الْمَسْجِدِ فَمَرَّ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ فَقُلْنَا لَهُ: حَدَّثَنَا حَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: سَيَكُونُ بَعْدِي أُمَرَاءٌ يَقْتَلُونَ عَلَى الْمُلْكِ، يَقْتَلُ بَعْضُهُمْ عَلَيْهِ بَعْضًا، فَقُلْنَا لَهُ: لَوْ أَنَّ حَدَّثَنَا بِهِ غَيْرُكَ كَذَّبَنَا؛ قَالَ، أَمَا إِنَّهُ سَيَكُونُ

[37223] Affan narrated to us, saying: Imran Al-Qattan narrated to us, from Qatadah, from Abu Al-Khalil, from Abdullah bin Al-Harith, from Umm Salamah, who said: The Messenger of Allah (peace be upon him) said: 'Pledge of allegiance will be given to a man between the Rukn and the Maqam, by a number equal to the people of Badr. The groups of Iraq and the Abdal of Sham will come to him. Then an army from the people of Sham will invade them, and when they are in the desert (Baida'), the earth will swallow them. Then a man from Quraish whose maternal uncles are from Kalb will invade them, and they will meet, and Allah will defeat them. It used to be said: The loser is the one who loses out on the spoils of Kalb.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يُبَاتُ لِرَجُلٍ بَيْنَ الرُّكْنِ وَالْمَقَامِ كَعِدَّةً أَهْلَ بَدْرٍ، فَتَأْتِيهِ عَصَابَيُّ الْعَرَاقِ وَأَبْدَالَ الشَّامِ، فَيَغْزُوهُمْ جِيشٌ مِنْ أَهْلِ الشَّامِ حَتَّى إِذَا كَانُوا بِالْبَيْنَاءِ يُخْسَفُ بِهِمْ، ثُمَّ يَغْزُوهُمْ رَجُلٌ مِنْ قُرَيْشٍ أَخْوَالُهُ كَلْبٌ فَيَلْتَهُونَ فِيهِرُ مُهُمُّهُ اللَّهُ، فَكَانَ يُقَالُ: الْخَابِرُ مَنْ خَابَ مِنْ غَيْمَةِ كَلْبٍ"

[37224] Al-Fadl bin Dukain narrated to us, saying: Sufyan narrated to us, from Salamah bin Kuhail, from Abu Idris Al-Marhabi, from Muslim bin Safwan, from Safiyyah, who said: The Messenger of Allah (peace be upon him) said: 'People will not stop invading this House until an army invades, and when they are in the desert—or a desert land—the earth will swallow the first and last of them, and the middle ones will not escape.' I said: 'What if there is someone among them who is unwilling?' He said: 'Allah will resurrect them according to what is in their souls.'

حَدَّثَنَا الْعَضْلُ بْنُ دُكَيْنِ، قَالَ حَدَّثَنَا سُفِيَّاً، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ أَبِي إِدْرِيسِ الْمَرْهَبِيِّ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ، عَنْ صَافِيَّةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَنْتَهِي نَاسٌ عَنْ غَزْوِ هَذَا الْبَيْتِ حَتَّى يَغْزُوَ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْتِ إِذَا أَوْ بَيْنَادَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوْلَاهُمْ وَآخِرَهُمْ وَلَمْ يَنْجُ أَوْسَطُهُمْ، قُلْتُ: فَإِنْ كَانَ فِيهِمْ مَنْ يَكْرِهُ؟ قَالَ: يَبْعَثُهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ

[37225] Muhammad bin Abdullah Al-Asadi narrated to us, from Sa'd bin Aws, from Bilal Al-Absi, from Maimunah, who said: The Prophet of Allah (peace be upon him) said to us one day: 'How will you be when religion is corrupted, desire appears, brothers differ, and the Ancient House is burned?'

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ الْعَبَّاسِيِّ، عَنْ مَيْمُونَةَ، قَالَتْ: قَالَ لَنَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: كَيْفَ أَنْتُمْ إِذَا مَرَّ الْدِينُ، وَظَهَرَتِ الرَّغْبَةُ، وَاحْتَلَفَتِ الْإِخْرَانُ، وَحَرَقَ الْبَيْتُ الْعَتِيقُ

[37226] Ibn Uyainah narrated to us, from Ziyad bin Sa'd, from Az-Zuhri, from Sa'id bin Al-Musayyib, who heard Abu Hurairah say from the Prophet (peace be upon him): 'The one who will destroy the Ka'bah is Dhus-Suwaiqatain (the one with thin legs) from Abyssinia.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ الرُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِي يُخَرِّبُ الْكَعْبَةَ ذُو السَّوِيقَتَيْنِ مِنَ الْأَبْيَانِ

[37227] Waki narrated to us, from Sufyan, from Salamah bin Kuhail, from Abu Sadiq, from Hanash Al-Kinani, from Alim Al-Kindi, who said: 'This House will surely be destroyed at the hands of a man from the family of Al-Zubair.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَّاً، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَادِقٍ، عَنْ حَنْشِ الْكِنَانِيِّ، عَنْ عَلِيِّ الْكِنْدِيِّ، قَالَ: لَيُخَرِّبَنَّ هَذَا الْبَيْتُ عَلَى يَدِ رَجُلٍ مِنْ آلِ الرُّبَيْرِ

[37228] Ibn Uyainah narrated to us, from Ibn Abi Najih, from Mujahid, who said: He heard Ibn Amr say: 'As if [I see] him, bald and bandy-legged, standing over it demolishing it with his spade.' When Ibn Az-Zubair demolished it, I began looking for the description given by Ibn Amr, and I kept looking.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: سَمِعَ ابْنَ عَمْرٍو، يَقُولُ: كَانَ بِهِ أَصْبَلُعُ أَفْيَدُعُ، فَائِمٌ عَلَيْهَا يَهْدِمُهَا بِمِسْحَاتِهِ فَلَمَّا هَدَمَهَا ابْنُ الرُّبَيْرِ جَاءَتْ أَنْظُرُ إِلَى صِفَةِ ابْنِ عَمْرٍو فَلَمْ أَزِنْ بِهَا

[37229] Ibn Uyainah narrated to us, from Dawud bin Shabur, from Mujahid, who said: 'When Ibn Az-Zubair resolved to demolish it, we went out to Mina waiting for the punishment.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ دَاؤِدَ بْنِ شَابُورَ، عَنْ مُجَاهِدٍ، قَالَ: لَمَّا أَجْمَعَ أَبْنُ الْزُّبَيْرِ عَلَى هَدْمِهَا حَرَجْنَا إِلَى مِنْيَةِ تَنْتَظِرُ الْعَذَابَ

[37230] Ishaq Al-Azraq narrated to us, from Hisham, from Hafsa, from Abu Al-Aliyah, from Ali, who said: 'As if I am looking at a man from Abyssinia, bald, small-eared, thin-legged, sitting on it while it is being demolished.'

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عَلَيِّ، قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَجُلٍ مِنَ الْحَبَشَ أَصْلَعَ أَصْمَعَ حَمْشَ السَّاقَيْنِ جَالِسًا عَلَيْهَا وَهِيَ تُهَدَّمُ

[37231] Ibn Ulayyah narrated to us, from Ibn Abi Najih, from Sulaiman bin Mina', who said: I heard Ibn Amr say: 'If you see Quraish demolish the House then rebuild and decorate it; then if you can die, die.'

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ أَبِي تَجِيْحٍ، عَنْ سُلَيْمَانَ بْنِ مِينَاءَ، قَالَ: سَمِعْتُ أَبْنَ عَمْرِو، يَقُولُ: إِذَا رَأَيْتُمْ قُرَيْشًا قَدْ هَدَمُوا الْبَيْتَ ثُمَّ بَنُوا فَرَوَّقُوهُ؛ فَإِنْ اسْتَطَعْتُمْ أَنْ تَمُوتَ فَمُتْ

[37232] Ghundar narrated to us, from Shu'bah, from Ya'la bin Ata, from his father, who said: I was holding the reins of Abdullah bin Amr's mount, and he said: 'How will you be when you demolish the House and leave not one stone upon another?' They said: 'While we are upon Islam?' He said: 'While you are upon Islam.' He said: 'Then what?' He said: 'Then it will be rebuilt better than it was. And if you see Mecca with its belly cut open with tunnels and you see buildings rising above the peaks of the mountains, then know that the matter has cast its shadow over you.'

[37233] Yazid bin Harun narrated to us, from Humaid, from Bakr bin Abdullah Al-Muzani, from Abdullah bin Amr, who said: 'Enjoy this House before it is lifted, for it will be lifted and demolished twice, and lifted on the third time.'

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ أَخْذًا بِلِحَامِ دَابَّةِ عَبْدِ اللَّهِ بْنِ عَمْرُو فَقَالَ: كَيْفَ أَنْتُمْ إِذَا هَدَمْتُمُ الْبَيْتَ، فَلَمْ تَدْعُوا حَجَرًا عَلَى حَجَرٍ، قَالُوا: وَنَحْنُ عَلَى الإِسْلَامِ؟ قَالَ: وَأَنْتُمْ عَلَى الإِسْلَامِ، قَالَ: ثُمَّ مَاذَا؟ قَالَ: ثُمَّ يُبَنِّي أَحْسَنَ مَا كَانَ، فَإِذَا رَأَيْتُ مَكَّةَ قَدْ بَعَجَتْ كَظَائِمَ وَرَأَيْتَ الْبَيْتَ يَغْلُبُ رُؤُوسَ الْجِبَالِ فَاعْلَمْ أَنَّ الْأَمْرَ قَدْ أَطْلَكَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُرَنِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: تَمَّعُوا مِنْ هَذَا الْبَيْتِ قَبْلَ أَنْ يُرْفَعَ، فَإِنَّهُ سَيُرْفَعُ وَيَهْدُمُ مَرَّتَيْنَ وَيُرْفَعُ فِي التَّالِيَةِ

[37234] Waki narrated to us, from Sufyan, from Abu Husain, from Abdur-Rahman bin Bishr, who said: A man came to Abdullah and said: 'When will I be misguided?' He said: 'When there are leaders over you whom if you obey, they misguide you, and if you disobey, they kill you.'

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: مَتَى أَضَلُّ؟ فَقَالَ: إِذَا كَانَ عَلَيْكَ أَمْرَاءٌ إِنْ أَطَعْنَاهُمْ أَضْلُلُوكُ، وَإِنْ عَصَيْتُهُمْ قَتْلُوكُ

[37235] Waki narrated to us, from Kamil Abu Al-Ala', from Abu Salih, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: 'Seek refuge with Allah from the beginning of the year seventy, and from the rule of boys.'

حَدَّثَنَا وَكِبِيعُ، عَنْ كَامِلِ أَبِي الْعَلَاءِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعَوَّذُوا بِاللَّهِ مِنْ رَأْسِ السَّبْعِينَ، وَمِنْ إِمَارَةِ الْصَّبِيَّانَ

[37236] Ghundar narrated to us, from Shu'bah, from Simak, from Abu Ar-Rabi', from Abu Hurairah, who said: 'Woe to the Arabs from an evil that has drawn near: the rule of boys. If they obey them, they cause them to enter the Fire, and if they disobey them, they strike their necks.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ افْتَرَبَ: إِمَارَةُ الصَّبِيَّانِ؛ إِنْ أَطَاعُوهُمْ أَنْخَلُوهُمُ النَّارَ، وَإِنْ عَصَوْهُمْ ضَرَبُوا أَعْنَاقَهُمْ

[37237] Ghundar narrated to us, from Shu'bah, from Al-Hakam, who said: I heard Maimun bin Abi Shabib narrating from Ubadah bin As-Samit, who said: 'I wish for my beloved that his wealth be little or his death be hastened.' They said: 'We have never seen a well-wisher loving his beloved [wish this].' He said: 'I fear that leaders will overtake you; if you obey them, they will cause you to enter the Fire, and if you disobey them, they will kill you.' A man said: 'Inform us who they are so we may gouge out their eyes'—Shu'bah said: 'or throw dust in their faces.' He said: 'Perhaps you will reach them and they will be the ones who gouge out your eye and throw dust in your

حَدَّنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ مَيْمُونَ بْنَ أَبِي شَبِيبٍ، يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِيتِ، قَالَ: أَتَمَنَّى لِحَبِيبِي أَنْ يَقُلَّ، مَالَهُ أَوْ يُعَجَّلَ مَوْتُهُ، فَقَالُوا: مَا رَأَيْنَا مُمَمْنِيًا مُحِبًّا لِحَبِيبِهِ، فَقَالَ: أَخْشَى أَنْ يُدْرِكُنِّي أَمْرَاءُ، إِنْ أَطْعَنُمُوهُمْ أَدْخِلُوكُمُ النَّارَ، وَإِنْ عَصَيْنُمُوهُمْ قَتْلُوكُمْ، فَقَالَ رَجُلٌ: أَخْبِرْنَا مِنْ هُمْ حَتَّى نَفْعَلَ أَغْيِيْهِمْ، قَالَ شُعْبَةُ: أَوْ تَحْوِلُ فِي وُجُوهِهِمُ التُّرَابَ، فَقَالَ: عَسَى أَنْ تُدْرِكُوْهُمْ فَيُكُوْنُوا هُمُ الْأَذِينَ يُفْعَلُونَ عَيْنَكُ، وَيَحْتُونَ فِي وَجْهِكَ التُّرَابَ

[37238] Yazid bin Harun narrated to us, saying: Hisham informed us, from Muhammad, who said: Hudhaifah said: 'There is no one overtaken by Fitnah except that I fear for him, except Muhammad bin Maslamah, for I heard the Messenger of Allah (peace be upon him) say to him: "Fitnah will not harm you.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ،
قَالَ: قَالَ حَدِيقَةُ: "مَا أَحَدُ ثُرُكُهُ الْفِتْنَةُ إِلَّا وَأَنَا أَخَافُهَا
عَلَيْهِ إِلَّا مُحَمَّدَ بْنَ مَسْلَمَةَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَهُ: لَا تَضُرُّكُ الْفِتْنَةُ

[37239] Yazid bin Harun narrated to us, saying: Hammad bin Salamah informed us, from Ali bin Zaid, that Ali sent for Muhammad bin Maslamah to come to him. He sent word to him saying: 'If he does not come to me, carry him.' They came to him, and he refused to come. They said: 'We have been ordered that if you do not come, we carry you to him.' He said: 'Return to him and say to him: Indeed, your cousin and my close friend [the Prophet] covenanted to me that there will be Fitnah, division, and difference. So when that happens, sit in your house and break your sword until a decisive death comes to you or a sinful hand.' So fear Allah, O Ali, and do not be that sinful hand.' They came to him and informed him, and he said: 'Leave him.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، أَنَّ عَلَيًّا، أَرْسَلَ إِلَى مُحَمَّدٍ بْنِ مَسْلَمَةَ أَنْ يَأْتِيهِ، فَأَرْسَلَ إِلَيْهِ وَقَالَ: إِنْ هُوَ لَمْ يَأْتِنِي فَلَاحْمُلُوهُ، فَأَتَوْهُ فَأَبَى أَنْ يَأْتِيهِ، فَقَالُوا: إِنَّا قَدْ أَمْرَنَا إِنْ لَمْ تَأْتِهِ أَنْ نَحْمِلُكَ حَتَّى تَأْتِيهِ بِكَ، قَالَ: "اْرْجُعُوا إِلَيْهِ فَقُولُوا لَهُ: إِنَّ ابْنَ عَمِّكَ وَخَلِيلِي عَهْدٌ إِلَيَّ أَنَّهُ سَنَثُونُ فِتْنَةً وَفُرْقَةً وَاخْتِلَافً، فَإِذَا كَانَ ذَلِكَ فَاجْلِسْ فِي بَيْتِكَ وَاسْبِرْ سَيْفَكَ حَتَّى تَأْتِيَكَ مَنِيَّةً قَاضِيَّةً أَوْ يَدُ حَاطِلَةً" ، فَأَتَقِيَ اللَّهَ يَا عَلَيُّ وَلَا تَكُنْ تِلْكَ الْيَدُ الْحَاطِلَةُ، فَأَتَوْهُ فَأَخْبَرُوهُ، فَقَالَ: دَعْوَهُ

[37240] Waki narrated to us, from Sufyan, from Abu Asim, from sheikhs, who said: Hudhaifah said: 'There will be a Fitnah, then after it there will be repentance and unity (Jama'ah). Then there will be a Fitnah after which there will be no repentance and no unity.'

حَدَّثَنَا وَكِبِيعُ، عَنْ سُعْيَانَ، عَنْ أَبِي عَاصِمٍ، عَنْ أَشْيَاعَ،
قَالُوا: قَالَ حَدِيفَةُ: تَكُونُ فِتْنَةٌ ثُمَّ يَكُونُ بَعْدَهَا تَوْبَةٌ
وَجَمَاعَةٌ، ثُمَّ تَكُونُ فِتْنَةٌ لَا تَكُونُ بَعْدَهَا تَوْبَةٌ وَلَا
جَمَاعَةٌ

[37241] Waki narrated to us, from Sawwar bin Maimun, who said: A sheikh of ours from Abdul-Qais called Bashir bin Ghawth narrated to me, saying: I heard Ali say: 'When it is the year one hundred and forty-five, the sea will withhold its side. And when it is the year one hundred and fifty, the land will withhold its side. And when it is the year one hundred and sixty, swallowing by the earth, transformation, and tremors will appear.'

حَدَّثَنَا وَكِبِيعُ عَنْ سَوَارِ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي شَيْخُ لَنَا
مِنْ عَبْدِ الْقَيْسِ يُقَالُ لَهُ بَشِيرُ بْنُ غَوْثٍ قَالَ: سَمِعْتُ
عَلَيْهِ يَقُولُ: إِذَا كَانَتْ سَنَةً خَمْسٍ وَأَرْبَعِينَ وَمِائَةً مِنْعَ
الْبَحْرُ جَانِبَهُ، وَإِذَا كَانَتْ سَنَةً خَمْسِينَ وَمِائَةً مِنْعَ الْبَرُّ
جَانِبَهُ، وَإِذَا كَانَتْ سَنَةً سِتِّينَ وَمِائَةً ظَهَرَ الْخَسْفُ،
وَالْمَسْحُ، وَالرَّجْفَةُ

[37242] Sufyan narrated to us, from Abu Sinan, from Sa'id bin Jubair, who said: A monk met me during the Fitnah and said: 'O Sa'id bin Jubair, it has become clear who worships Allah or worships Taghut.'

حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي سِنانٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:
لَقِينِي رَاهِبٌ فِي الْفِتْنَةِ فَقَالَ: يَا سَعِيدُ بْنُ جُبَيْرٍ، تَبَّأَّ
مَنْ يَعْبُدُ اللَّهَ أَوْ يَعْبُدُ الطَّاغُوتَ

[37243] Yahya bin Adam narrated to us, saying: Jarir bin Hazim narrated to us, saying: Ghailan bin Jarir narrated to us, from Abu Qais bin Rabah Al-Qaisi, who said: I heard Abu Hurairah narrating from the Messenger of Allah (peace be upon him) that he said: 'Whoever leaves obedience and separates from the Jama'ah (community) and dies, dies a death of Jahiliyyah. And whoever fights under a blind banner, getting angry for his tribe, or supporting his tribe, or calling to his tribe, and is killed, he is killed in a manner of Jahiliyyah. And whoever goes out against my nation, striking the righteous and the wicked among them, not sparing the believer among them, and not fulfilling the pledge to the one with a covenant, then he is not of me and I am not of him.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ
حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ أَبِي فَيْسِ بْنِ رَبَاحٍ
الْقَيْسِيِّ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ تَرَكَ الطَّاعَةَ
وَفَارَقَ الْجَمَاعَةَ فَمَاتَ فَيْتَهُ جَاهِلِيَّةً ، وَمَنْ خَرَجَ تَحْتَ
رَأْيِهِ عَمِيَّةً يَعْضُبُ لِعَصَبَتِهِ أَوْ يَنْصُرُ عَصَبَتِهِ أَوْ يَدْعُو
إِلَى عَصَبَتِهِ فُقْتَلَ فُقْتَلَةً جَاهِلِيَّةً ، وَمَنْ خَرَجَ عَلَى أُمَّتِي
يَضْرِبُ بَرَّهَا وَفَاجِرَهَا لَا يَتَحَشَّى مِنْ مُؤْمِنَهَا وَلَا يَفِي
بِذِي عَهْدٍ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ

[37244] Yazid bin Harun narrated to us, saying: Ibn Abi Dhi'b informed us, from Sa'id bin Sam'an, who said: I heard Abu Hurairah informing Abu Qatadah from the Prophet (peace be upon him) who said: 'Pledge of allegiance will be given to a man between the Rukn and the Maqam. The House will not be violated except by its people. When they violate it, do not ask about the destruction of the Arabs. Then the Abyssinians will come and destroy it such that it will never be inhabited after that ever. And they are the ones who will extract its treasure.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُخْبِرُ أَبَا فَتَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُبَايِعُ لِرَجُلٍ بَيْنِ الرُّكْنِ وَالْمَقَامِ، وَلَنْ يَسْتَحِلَّ الْبَيْتَ إِلَّا أَهْلُهُ، فَإِذَا اسْتَحْلَوْهُ قَلَّا تَسْأَلُ عَنْ هَلْكَةِ الْعَرَبِ ثُمَّ تَأْتِي الْحَبْشَةُ فَيُخَرِّبُونَ حَرَابًا لَا يُعْمَرُ بَعْدَهُ أَبَدًا وَهُمُ الَّذِينَ يَسْتَخْرِجُونَ كُنْزَةً

[37245] Abu Usamah narrated to us, from Abdullah bin Muhammad bin Umar bin Ali, who said: My father narrated to me, saying: Ali said: 'By the One who split the grain and created the soul, removing mountains from their places is easier than removing a kingdom whose time is delayed. When they differ among themselves, by the One in Whose Hand is my soul, if hyenas plotted against them, they would overcome them.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلَيِّ، قَالَ حَدَّثَنِي أَبِي قَالَ: قَالَ عَلَيْهِ وَالَّذِي فَاقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لِإِزَالَةِ الْجِبَالِ مِنْ مَكَانِهَا أَهُونُ مِنْ إِرَالَةِ مُلْكٍ مُؤَجَّلٍ، فَإِذَا اخْتَلُفُوا بَيْنَهُمْ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَادُتُهُمُ الصَّبَاعُ لَعَلَيْهِمْ

[37246] Mu'awiyah bin Hisham narrated to us, saying: Sufyan narrated to us, from Al-A'mash, from Khaithamah, from Abdullah bin Amr, who said: 'The Hour will not be established until the buttocks of women wobble around idols.'

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفيَّانُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ الْأَيَّاتُ النَّسَاءِ حَوْلَ الْأَصْنَامِ

[37247] Abu Usamah narrated to us, from Abu Al-Ashhab, saying: Amr bin Ubaid narrated to us, from Thawban, who said: 'The nations will soon summon one another against you as people summon one another to their bowl. Fear will be removed from the hearts of your enemy and placed in your hearts, and the world will be made dear to you.' They said: 'From a lack of numbers?' He said: 'Most of you will be scum like the scum of the torrent.'

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ أَبِي الْأَشْهَابِ، قَالَ حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ، عَنْ ثَوْبَانَ، قَالَ: "تُوشِكُ الْأُمُّ أَن تَدَاعِي عَلَيْكُمْ كَمَا يَدَاعِي الْقَوْمُ عَلَى قَصْعَتِهِمْ، يُنْزَعُ الْوَهْنُ مِنْ قُلُوبِ عَدُوكُمْ، وَيُجْعَلُ فِي قُلُوبِكُمْ، وَتُحَبَّبُ إِلَيْكُمُ الدُّنْيَا، قَالُوا: مِنْ قِلَّةٍ؟ قَالَ: أَكْثَرُكُمْ عُثَّاءٌ كَعْثَاءِ السَّيْلِ

[37248] Affan narrated to us, saying: Hammad bin Salamah narrated to us, saying: Asim informed us, from Zirr, from Hudhaifah bin Al-Yaman, who said: 'There will be a Fitnah, and men will rise to it and strike its nose until it goes away. Then there will be another, and men will rise to it and strike its nose until it goes away. Then there will be another, and men will rise to it and strike its nose until it goes away. Then there will be another, and men will rise to it and strike its nose until it goes away. Then the fifth will be dark and enveloping, bursting forth in the earth as water bursts forth.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا عَاصِمٌ، عَنْ زَرٍّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ، قَالَ: تَكُونُ فِتْنَةً فَيَقُولُ لَهَا رَجَلٌ فَيَضْرِبُونَ حَيْشُومَهَا حَتَّى تَذَهَّبَ ، ثُمَّ تَكُونُ أُخْرَى فَيَقُولُ لَهَا رَجَلٌ فَيَضْرِبُونَ حَيْشُومَهَا حَتَّى تَذَهَّبَ ، ثُمَّ تَكُونُ أُخْرَى فَيَقُولُ لَهَا رَجَلٌ فَيَضْرِبُونَ حَيْشُومَهَا حَتَّى تَذَهَّبَ ، ثُمَّ فَيَقُولُ لَهَا رَجَلٌ فَيَضْرِبُونَ حَيْشُومَهَا حَتَّى تَذَهَّبَ ، ثُمَّ تَكُونُ الْخَامِسَةُ دَهْمَاءُ مُجَلَّةً تَبْتَثِقُ فِي الْأَرْضِ كَمَا يَبْتَثِقُ الْمَاءُ

[37249] Mu'awiyah bin Hisham narrated to us, saying: Sufyan narrated to us, from Asim, from Abu Mijlaz, who said: A man said: 'O family of Banu Tamim!' So Umar bin Al-Khattab deprived them of their stipend for a year, then gave it to them the following year.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي مُجْلِزٍ، قَالَ: قَالَ رَجُلٌ: يَا أَلَّا بَنِي تَمِيمٍ ، فَحَرَمَهُمْ عُمَرُ بْنُ الْخَطَّابِ عَطَاءَهُمْ سَنَةً ثُمَّ أَعْطَاهُمْ إِيَّاهُ مِنَ الْعَامِ الْمُقْبِلِ

[37250] Mu'awiyah bin Hisham narrated to us, saying: Sufyan narrated to us, from Salamah bin Kuhail, from Abu Idris, from Al-Musayyib bin Bujainah, from Ali bin Abi Talib, who said: 'Whoever reaches that time should not stab with a spear, strike with a sword, or throw a stone. And be patient, for the outcome is for the righteous.'

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ
بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ، عَنْ الْمُسَيْبِ بْنِ بُجَيْنَةَ،
عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، قَالَ: مَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ
فَلَا يَطْعُنْ بِرُمْحٍ وَلَا يَصْرِبُ بِسَيْفٍ وَلَا يَرْمِ بِحَجْرٍ ،
وَاصْبِرُوا فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

[37251] Yazid bin Harun told us, he said Ibn 'Awn informed us, from 'Umayr bin Ishaq, who said: I heard Abu Huraira saying: "Woe to the Arabs from an evil that has drawn near. It has cast its shadow, by the Lord of the Ka'ba, it has cast its shadow. By Allah, it is faster to them than a swift, trained horse. The blind, deaf, confusing fitnah! A man will wake up in it upon one matter and go to sleep upon another. The one sitting in it is better than the one standing, the one standing in it is better than the one walking, and the one walking in it is better than the one running. If I were to tell you everything I know, you would cut my neck from here"—and he pointed to the back of his neck, turning his hand with a cutting motion—and he would say: "O Allah, let Abu Huraira not reach the rule of boys."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا ابْنُ عَوْنَ، عَنْ
عُمَيْرِ بْنِ إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ:
وَيْلٌ لِلْعَرَبِ مِنْ شَرٌّ فَدِ افْتَرَبَ ، أَظَلَّتْ وَرَبَّ الْكَعْبَةِ
أَظَلَّتْ ، وَاللَّهُ أَهْيَ أَسْرَعَ إِلَيْهِمْ مِنَ الْفَرَسِ الْمُضْمَرِ
السَّرِيعِ ، الْفِتْنَةُ الْعَمِيَاءُ الصَّمَاءُ الْمُشْبِهُ ، يُصْبِحُ
الرَّجُلُ فِيهَا عَلَى أَمْرٍ وَيُمْسِي عَلَى أَمْرٍ ، الْقَاعِدُ فِيهَا
خَيْرٌ مِنَ الْقَائِمِ ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِيِّ ،
وَالْمَاشِيِّ فِيهَا خَيْرٌ مِنَ السَّاعِيِّ ، وَلَوْ أَحَدَّتُمْ بِكُلِّ الَّذِي
أَعْلَمُ لَقْطَعْتُمْ عُنْقِي مِنْ هَاهُنَا ، وَأَشَارَ إِلَى قَفَاهُ يُحَرِّفُ
كَفَهُ بِحُرْرَهُ ، وَيَقُولُ: اللَّهُمَّ لَا يُدْرِكُ أَبَا هُرَيْرَةَ إِمْرَةُ
الصَّبَّانِ

[37252] Abu Mu'awiya told us, from Al-A'mash, from Abu Salih, from Abu Huraira, who said: "Woe to the Arabs from an evil that has drawn near. He has succeeded who restrains his hand."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَيْلٌ لِلنَّارِ مِنْ شَرٍّ فَدِ اقْتَرَبَ ، فَدِ افْلَحَ مَنْ كَفَّ يَدَهُ

[37253] 'Abd Allah bin Numayr told us, from Munakhkhal bin 'Adban, who said: I accompanied 'Asim bin 'Amr al-Bajali and heard him saying: "O son of my brother, if the Gate of the West is opened, it will not be closed."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُنَخْلِ بْنِ عَضْبَانَ، قَالَ: صَاحِبُتْ عَاصِمَ بْنَ عَمْرُو الْبَجَلِيَّ فَسَمِعْتُهُ يَقُولُ: يَا ابْنَ أَخِي ، إِذَا فُتِحَ بَابُ الْمَغْرِبِ لَمْ يُغْلَقْ

[37254] 'Ali bin Mushir told us, from Al-Shaybani, from 'Abd Allah bin al-Mukhariq bin Sulaym, from his father, who said: Ali said: "I do not see these people except overcoming you due to your division regarding your truth and their unity regarding their falsehood. The Imam is not to be opposed in his journey, and he makes mistakes and he is correct. So if there is an Imam over you who acts justly with the subjects and distributes equally, then listen to him and obey. Indeed, nothing reforms the people except an Imam, whether righteous or wicked. If he is righteous, it is for the shepherd and the flock; and if he is wicked, the believer worships his Lord within it, and the wicked one works within it until his term ends. You will be exposed to insulting me and disassociating from me. So whoever insults me, he is absolved for insulting me, but do not disassociate from my religion, for I am upon Islam."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخَارِقِ بْنِ سُلَيْمَ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلَيَّ: إِنِّي لَا أَرَى هُؤُلَاءِ الْفُوْمِ إِلَّا ظَاهِرِينَ عَلَيْكُمْ لِتُغَرِّكُمْ عَنْ حَكْمٍ وَاجْتِمَاعُهُمْ عَلَى بَاطِلِهِمْ، وَإِنَّ الْإِمَامَ لَيْسَ يُشَاقُ سَفَرُهُ، وَإِنَّهُ يُخْطِئُ وَيُصِيبُ، فَإِذَا كَانَ عَلَيْكُمْ إِمَامٌ يَعْدِلُ فِي النَّاسَ لَا يُصْلِحُهُمْ إِلَّا إِمَامٌ بَرٌّ أَوْ فَاجِرٌ، فَإِنْ كَانَ بَرًا فَلِلرَّاعِي وَلِلرَّعِيَّةِ، وَإِنْ كَانَ فَاجِرًا عَبْدٌ فِيهِ الْمُؤْمِنُ رَبُّهُ وَعَمِلَ فِيهِ الْفَاجِرُ إِلَى أَجْلِهِ، وَإِنَّكُمْ سَتُعَزَّزُونَ عَلَى سَبَّيِّ، وَعَلَى الْبَرَاءَةِ مِنِّي، فَمَنْ سَبَّنِي فَهُوَ فِي جَلٌّ مِنْ سَبِّيِّ، وَلَا تَبَرَّءُوا مِنْ دِينِي فَإِنِّي عَلَى الْإِسْلَامِ

[37255] Mu'awiya bin Hisham told us, from Sufyan, from Salama bin Kuhayl, from Kathir bin Numayr, who said: A man brought some men to Ali and said: "I saw these men threatening you, so they fled, and I caught this one." He said: "Should I kill someone who has not killed me?" He said: "He insulted you." He said: "Insult him [back] or leave him."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كَثِيرِ بْنِ نُمَيْرٍ، قَالَ: جَاءَ رَجُلٌ بِرِجَالٍ إِلَى عَلَيِّ فَقَالَ: إِنِّي رَأَيْتُ هَؤُلَاءِ يَتَوَعَّدُونَكَ فَفَرُّوا، وَأَخَذْتُ هَذَا، قَالَ: أَفَأَقْتَلُ مَنْ لَمْ يَتَعَذَّلْنِي؟ قَالَ: إِنَّهُ سَبَّاكَ، قَالَ: سُبَّهُ أَوْ دَعْ

[37256] Yahya bin 'Isa told us, from Al-A'mash, from Shahr, from a man who said: I was a leader (Arif) during the time of Ali. He ordered us with a command, then said: "Have you done what I ordered you?" We said: "No." He said: "By Allah, you will surely do what you are ordered to do, or the Jews and Christians will ride your necks."

حَدَّثَنَا يَحْيَى بْنُ عَيسَى، عَنِ الْأَعْمَشِ، عَنْ شَهْرٍ، عَنْ رَجُلٍ، قَالَ: كُنْتُ عَرِيفًا فِي زَمَانِ عَلَيِّ، قَالَ: فَأَمَرَنَا بِأَمْرٍ فَقَالَ: أَفَعَلْتُمْ مَا أَمْرَنَّكُمْ، قُلْنَا، لَا، قَالَ: وَاللَّهِ لَتَعْلَمُنَّ مَا تُؤْمِرُونَ بِهِ أَوْ لَيَرْكَبَنَّ أَعْنَاقَكُمُ الْيَهُودُ وَالنَّصَارَى

[37257] 'Abd Allah bin Idris told us, from Yahya, 'Ubayd Allah, and Ibn Ishaq, from 'Ubada bin al-Walid bin 'Ubada bin al-Samit, from his father, from his grandfather, who said: We pledged allegiance to the Messenger of Allah (peace be upon him) to listen and obey in difficulty and ease, in what we like and what we dislike, and [to endure] preference given over us, and that we would not dispute the command with its people, and that we would speak the truth wherever we were, not fearing in Allah the blame of a blamer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِنْرِيسَ، عَنْ يَحْيَىٰ، وَعُبَيْدُ اللَّهِ،
وَابْنِ إِسْحَاقَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ
الصَّامِتِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: بَأْيَعْنَا رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ
وَالْأُبْرِ وَالْمُشْتَطِ وَالْمُكْرَهِ وَعَلَى أَثْرَةِ عَلَيْنَا وَعَلَى أَنْ
لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ تَقُولَ بِالْحَقِّ أَيْمَانًا كُنَّا ،
لَا تَخَافُ فِي اللَّهِ لَوْمَةً لَا يَمِ

[37258] 'Abd Allah bin Idris told us, from Muhammad bin 'Ajlan, from Bukayr bin 'Abd Allah bin al-Ashajj, who said: 'Ubada bin al-Samit said to Junada bin Abi Umayya al-Ansari: "Come, so I may inform you what is for you and what is upon you? Indeed, upon you is to listen and obey in your difficulty and your ease, in what you like and what you dislike, and [to endure] preference given over you, and that you speak with your tongue, and that you do not dispute the command with its people unless you see clear disbelief."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ، قَالَ: قَالَ عَبَادَةُ بْنُ الصَّامِتِ لِجُنَادَةَ بْنِ أَبِي أُمِيَّةَ الْأَنْصَارِيِّ: تَعَالَ حَتَّى أُخْبِرَكُ مَاذَا، لَكَ وَمَاذَا عَلَيْكُ؟ إِنَّ عَلَيْكَ السَّمْعَ وَالطَّاعَةَ فِي عُشْرَكَ وَيُسْرَكَ وَمَنْسَطِكَ وَمَكْرُهِكَ، وَالْأَثْرَةَ عَلَيْكَ، وَأَنْ تَقُولَ بِلِسَانِكَ وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَى كُفُرًا بَوَاحًا

[37259] 'Abd Allah bin Idris told us, from Isma'il, from Qays, from Jarir, who said: Dhu 'Amr said: "O Jarir, indeed you have honor with me, and I am informing you of some news: You, O Arabs, will continue to be in good [condition] as long as you were [such that] when a leader dies, you appoint another. But if it becomes by the sword, you will become angry with the anger of kings and be pleased with the pleasure of kings."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ
عَنْ جَرِيرٍ، قَالَ: قَالَ ذُو عَمْرِو: يَا جَرِيرُ ، "إِنَّكَ
عَلَيَّ كَرَامَةً وَإِنِّي مُخْبِرُكَ خَبَرًا: إِنَّكُمْ مَعْشَرُ الْعَرَبِ ،
لَنْ تَرَأَوْا بِخَيْرٍ مَا كُنْتُمْ ، إِذَا هَلَّ أَمِيرٌ تَأْمَرْتُمْ فِي آخَرَ
، فَإِذَا كَانَتْ بِالسَّيْفِ غَضِبْتُمْ غَضِبَ الْمُلُوكِ وَرَضِيْتُمْ
رِضَا الْمُلُوكِ

[37260] 'Abd Allah bin Idris told us, from Hasan bin Furat, from his father, from Abu Hazim, from Abu Huraira, who said: The Messenger of Allah (peace be upon him) said: "The Children of Israel used to be ruled by their prophets; whenever a prophet died, a prophet succeeded him. But there will be no prophet after me." They said: "Then what will there be, O Messenger of Allah?" He said: "There will be Caliphs, and they will be many." They said: "So how should we act?" He said: "Fulfill the pledge of allegiance to the first, then the first. Give them what is due to them, for Allah will ask them about what was due upon them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَنِي إِسْرَائِيلَ كَانُوا تَسْوُسُهُمْ أَنْبِيَاوْهُمْ، كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَيْسَ كَانِتْ فِيهِمْ نَبِيٌّ بَعْدِيٍّ، قَالُوا: فَمَا يَكُونُ يَا رَسُولَ اللَّهِ، قَالَ: يَكُونُ خُلُقًا وَتَكْثُرُ، قَالُوا: فَكَيْفَ تَصْنَعُ؟ قَالَ: أَوْفُوا بِيَعْهَدَةِ الْأَوَّلِ فَالْأَوَّلِ، أَدُّوا الَّذِي عَلَيْهِمْ فَسَيَسْأَلُهُمُ اللَّهُ عَنِ الَّذِي عَلَيْهِمْ

[37261] Abu al-Ahwas told us, from Simak, from 'Alqama bin Wa'il, who said: Salama al-Ju'fi stood up to the Messenger of Allah (peace be upon him) and said: "O Messenger of Allah, what if there are people over us after you who ask us for their rights but deny the rights of Allah?"

He said: The Prophet (peace be upon him) did not answer him. He said: Then he stood up a second time, but the Prophet (peace be upon him) did not answer him. Then he stood up a third time, so the Messenger of Allah (peace be upon him) said: "Upon them is what they are burdened with, and upon you is what you are burdened with; so listen to them and obey."

[37262] Shababa told us, from Shu'ba, from Simak, from 'Alqama bin Wa'il, from his father, from the Prophet (peace be upon him) with the like of it.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، قَالَ: فَأَمَّا سَلَمَةُ الْجُعْفِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ كَانَ عَلَيْنَا مِنْ بَعْدِكَ قَوْمٌ يَأْخُذُونَا بِالْحَقِّ وَيَمْنَعُونَ حَقَّ اللَّهِ، قَالَ: فَإِنْ يُحِبِّهُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِشَيْءٍ، قَالَ: ثُمَّ قَامَ التَّانِيَةَ فَلَمْ يُحِبِّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ، ثُمَّ قَامَ التَّالِيَةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ، فَاسْمَعُوا لَهُمْ وَأَطِيعُوا

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[37263] Husayn bin Ali told us, from Za'ida, from 'Abd Allah bin Uthman, from Nafi' bin Sarjis, from Abu Huraira, who said: "Tribulations have cast their shadow upon you like pieces of the dark night. The most saved of people in them is the companion of a mountain peak who eats from the milk of his sheep, or a man behind the armor holding the reins of his horse, eating from the shadow of his sword."

[37264] Husayn bin Ali told us, from Za'ida, from Sulayman, from Abu Salih, who said: Abu Huraira said to me: "If you are able to die, then die." He said: I said: "I am not able to die before my term comes."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ نَافِعِ بْنِ سَرْجِسَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَظَلَّكُمُ الْفِتْنَ كَقِطَعَ اللَّيلِ الْمُظْلَمِ، أَنْجَى النَّاسُ فِيهَا صَاحِبُ شَاهِقَةٍ، يَأْكُلُ مِنْ رِسْلِهِ أَوْ رَجُلٌ مِنْ وَرَاءِ الدَّرْبِ أَخْدُ بَعَانَ فَرَسِهِ، يَأْكُلُ مِنْ فِي سَيْفِهِ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: إِنْ أَسْتَطَعْتُ أَنْ تَمُوتَ، فَمُتْ، قَالَ: قُلْتُ: لَا أَسْتَطِعُ أَنْ أَمُوتَ قَبْلَ أَنْ يَجِيءَ أَجْلِي

[37265] Abu al-Ahwas told us, from Al-A'mash, from Zayd bin Wahb, from 'Abd Allah, who said: The Messenger of Allah (peace be upon him) said: "Indeed, after me there will be selfishness (others preferred over you) and matters that you will disapprove of." He said: I said: "O Messenger of Allah, what do you order the one among us who lives to see that?" He said: "Give the right that is due from you, and ask Allah for the right that is yours."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنَّهُ سَتَكُونُ بَعْدِي أَئْرَةٌ وَأُمُورٌ تُنْكِرُونَهَا ، قَالَ:
فَقُلْتُ: يَا رَسُولَ اللَّهِ ، مَا تَأْمُرُ مَنْ أَدْرَكَ مِنَ ذَلِكَ ،
قَالَ: تُعْطُونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ

[37266] 'Abd Allah bin Numayr told us, he said Fudayl bin Ghazwan told us, from 'Ikrima, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said during the Farewell Pilgrimage: "O people, what day is this?" They said: "A sacred day." He said: "And what city is this?" They said: "A sacred city." He said: "And what month is this?" They said: "A sacred month." He said: "Indeed, your property, your blood, and your honor are sacred to you as the sanctity of this day of yours, in this city of yours, in this month of yours." Then he repeated it several times. He said: Then he raised his head to the sky and said: "O Allah, have I conveyed?" several times. He said: Ibn 'Abbas says: By Allah, it was his bequest to his Lord. Then he said: "Behold, let the witness inform the absent. Do not return after me as disbelievers, striking the necks of one another."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىْرٍ، قَالَ حَدَّثَنَا فُضَيْلُ بْنُ عَزْرَوَانَ،
عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ: أَيُّهَا النَّاسُ ، أَيُّ
يَوْمٍ هَذَا؟ قَالُوا: يَوْمُ حَرَامٍ ، قَالَ: فَأَيُّ بَلْدٍ هَذَا؟ قَالُوا:
بَلْدٌ حَرَامٌ ، قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ ،
قَالَ: "فَإِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ
كَحْرُمَةٍ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ثُمَّ
أَعَادَهَا مِرَارًا ، قَالَ: ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ:
اللَّهُمَّ هَلْ بَلَغْتُ مِرَارًا" ، قَالَ: يَقُولُ أَبْنُ عَبَّاسٍ: وَاللَّهِ
إِنَّهَا لَوَصِيَّةٌ إِلَى رَبِّهِ ، ثُمَّ قَالَ: أَلَا فَلَيَتَنِعَ الشَّاهِدُ
الْغَايِبُ ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا ، يَضْرِبُ بَعْضُكُمْ
رِقَابَ بَعْضٍ

[37267] Abu Usama told us, he said Ibn 'Awn told us, from Ibn Sirin, who said: Muhammad bin Abi Hudhayfa was with Ka'b on a ship. He said to Ka'b one day: "O Ka'b, do you find this in the Torah, how it flows and how and how?" Ka'b said to him: "Do not mock the Torah, for it is the Book of Allah, and in it is truth." He said: He returned and said the like of that to him, then he returned and said the like of that to him. Then he said: "But I find in it that a man from Quraysh with a prominent canine tooth will leap into the fitnah just as a donkey leaps in its shackles. So fear Allah and do not be him." Muhammad said: And he was him.

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا ابْنُ عَوْنِ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَ مُحَمَّدُ بْنُ أَبِي حُذِيفَةَ مَعَ كَعْبَ فِي سَفِيرَةٍ فَقَالَ لِكَعْبِ دَاتَ يَوْمٍ: يَا كَعْبُ، أَتَجِدُ هَذِهِ فِي التُّورَةِ كَيْفَ تَجْرِي وَكَيْفَ وَكَيْفَ؟ فَقَالَ لَهُ كَعْبُ: لَا شَخْرٌ مِنَ التُّورَةِ، فَإِنَّهَا كِتَابُ اللَّهِ، وَإِنَّمَا فِيهَا حَقٌّ، قَالَ: فَعَادَ فَقَالَ لَهُ مِثْلَ ذَلِكَ، فَعَادَ فَقَالَ لَهُ مِثْلَ ذَلِكَ ثُمَّ قَالَ: وَلَكِنْ أَجِدُ فِيهَا أَنَّ رَجُلًا مِنْ قُرْيَشٍ أَشَطَّ النَّاسَ يَنْزُو فِي الْفِتْنَةِ كَمَا يَنْزُو الْحِمَارُ فِي قَيْدِهِ فَأَنْقَلَ اللَّهُ وَلَا تَكُونُ أَنْتَ هُوَ. قَالَ مُحَمَّدٌ: فَكَانَ هُوَ

[37268] Ghundar told us, from Shu'ba, from Ali bin Mudrik, who said: I heard 'Abd Allah bin Rawa' say: I mentioned fitnah in the presence of Ibn Mas'ud. He said: "Enter your house. If he enters upon you, then be like the heavy-laden camel; it does not rise except unwillingly and does not walk except unwillingly."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُذْرِكٍ، قَالَ:
سَمِعْتُ عَنْ اللَّهِ بْنَ رَوَاعِ، قَالَ: ذَكَرْتُ الْفِتْنَةَ عِنْ أَبْنَيْ
مَسْعُودٍ، قَالَ: ادْخُلْ بَيْتَكَ، فَإِنْ دَخَلَ عَلَيْكَ فَكُنْ
كَالْبَعِيرِ الْفَقَالِ، لَا يَنْبَغِي إِلَّا كَارِهًا وَلَا يَمْشِي إِلَّا
كَارِهًا

[37269] Ghundar told us, from Shu'ba, from Ali bin Mudrik, who said: I heard Abu Salih say: A man from the Companions of the Prophet (peace be upon him) stood among us on the Day of al-Jur'ah. He said: Uthman bin 'Affan had sent Sa'id bin al-'As to Kufa. He said: The people of Kufa went out and caught up with him. He said: A man from the people said: "We are following the Sunnah." He said: "You are not following the Sunnah until the shepherd is compassionate and the flock is sincere."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُذْرِكٍ، قَالَ:
سَمِعْتُ أَبَا صَالِحٍ، قَالَ: قَامَ عِنْدَنَا رَجُلٌ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجَرْعَةِ؛ قَالَ: وَكَانَ
عُثْمَانُ بْنُ عَفَانَ قَدْ بَعَثَ سَعِيدَ بْنَ الْعَاصِ عَلَى
الْكُوفَةِ، قَالَ: فَخَرَجَ أَهْلُ الْكُوفَةِ فَأَذْرَكُوهُ، قَالَ: فَقَالَ
رَجُلٌ مِنَ الْقَوْمِ: إِنَّا عَلَى السُّنَّةِ، فَقَالَ لَسْتُمْ عَلَى السُّنَّةِ
حَتَّى يُشْفِقَ الرَّاعِي وَتُنْصَحُ الرَّعِيَّةُ

[37270] Ahmad bin Ishaq told us, he said Wuheib told us, he said 'Abd Allah bin Tawus told us, from his father, from Abu Huraira, from the Prophet (peace be upon him) who said: "Today, there has been opened from the barrier of Gog and Magog the like of this." And Wuheib made the sign of ninety with his hand.

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فُتَحَ الْيَوْمُ مِنْ رَدْمٍ
يَأْجُوجَ وَمَاجُوجَ مِثْلُ هَذِهِ وَعَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ

[37271] Khalid bin Makhlad told us, he said Ali bin Salih told us, from his father, from Sa'id bin 'Amr, from Abu Hakim, mawla of Muhammad bin Usama, from the Prophet (peace be upon him) who said: "How will you be when no Dinar or Dirham is due to you?" They said: "And when will that be?" He said: "When you break the covenant, Allah will strengthen the hearts of the enemy against you, so they will withhold [it] from you."

حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ، قَالَ حَدَّثَنَا عَلَيُّ بْنُ صَالِحٍ، عَنْ
أَبِيهِ، عَنْ سَعِيدِ بْنِ عَمْرُو، عَنْ أَبِي حَكِيمٍ، مَوْلَى مُحَمَّدٍ
بْنِ أُسَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَيْفَ
أَنْتُمْ إِذَا لَمْ يَجِبْ لَكُمْ دِينَارٌ وَلَا دِرْهَمٌ ، قَالُوا: وَمَنْ
يَكُونُ ذَلِكَ؟ قَالَ: إِذَا نَقْضَيْنَا الْعَهْدَ شَدَّ اللَّهُ فُلُوبَ الْأَعْدُوْ
عَلَيْكُمْ فَامْتَنَّوْا مِنْهُ

[37272] Ishaq bin Mansur told us, from 'Abd Allah bin 'Amr bin Murra, from his father, from Abu Ubaydah, from Hudhayfa, who said: "A time will surely come upon the people when for a man to have donkeys to carry loads upon to al-Sham will be more beloved to him than the goods of this world."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ عُبَيْدَةَ، عَنْ حَذِيفَةَ، قَالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَكُونُ لِلرَّجُلِ أَحْمَرَةً يَحْمِلُ عَلَيْهَا إِلَى الشَّامِ أَحَبُّ إِلَيْهِ مِنْ عَرَضِ الدُّنْيَا

[37273] Yazid bin Harun told us, he said Hammad bin Salama informed us, from Abu al-Jawza', from Muslim bin Yasar, from 'Abd Allah bin 'Amr, who said: "If the year one hundred and thirty-six comes and you do not see a sign, then curse me in my grave."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: إِذَا كَانَتْ سَنَةُ سِتٌّ وَثَلَاثِينَ وَمَائَةً وَلَمْ تَرَوْ أَيْهَا فَالْعُنُونِي فِي قَبْرِي

[37274] Yazid told us, from Hammad bin Salama, from Ali bin Zayd, from Khalid bin al-Huwayrith, from 'Abd Allah bin 'Amr, from the Prophet (peace be upon him) who said: "The signs are beads strung on a string; if the string breaks, they follow one another."

حَدَّثَنَا يَزِيدُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ خَالِدِ بْنِ الْحُوَيْرِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْأَيَّاتُ خَرَّزْ مَنْظُومَاتٍ فِي سِلْكٍ؛ افْقَطَ السِّلْكَ فَيُثْبَعُ بَعْضُهَا بَعْضًا

[37275] Abu Mu'awiya told us, from Al-A'mash, from 'Abd Allah bin Murra, from Hudhayfa, who said: "If a man were to tie a mare in the cause of Allah and it gave birth to a foal at the [time of the] first signs, he would not ride the foal until he sees the last of them."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ حُدَيْفَةَ، قَالَ: لَوْ أَنَّ رَجُلًا ارْتَبَطَ فَرَسًا فِي سَبِيلِ اللَّهِ فَأَنْجَتْ مُهْرًا عِنْدَ أُولِي الْآيَاتِ مَا رَكِبَ الْمُهْرَ حَتَّى يَرَى آخِرَهَا

[37276] Abu Khalid al-Ahmar told us, from Mujalid, from Al-Sha'bi, from Silah, from Hudhayfa, who said: I heard him say: "When you see the first of the signs, they will follow in succession."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ صِلَةَ، عَنْ حُدَيْفَةَ، قَالَ: سَمِعْتُهُ يَقُولُ: إِذَا رَأَيْتُمْ أَوَّلَ الْآيَاتِ تَتَابَعُتْ

[37277] 'Abda bin Sulayman told us, from Uthman bin Hakim, from Abu Umama bin Sahl bin Hunayf, who said: I heard 'Abd Allah bin 'Amr bin al-'As saying: "The Hour will not be established until people mate in the roads like the mating of donkeys."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ: لَا تَقُومُ السَّاعَةُ حَتَّى يَتَسَافَدَ النَّاسُ فِي الظُّرُقِ شَافِدُ الْحَمِيرِ

[37278] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, from Sa'id, from Abu Huraira, from the Prophet (peace be upon him) who said: "Time will draw near, knowledge will decrease, stinginess will be cast [into hearts], tribulations will appear, and Al-Harj will increase." They said: "O Messenger of Allah, what is Al-Harj?" He said: "Killing."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَتَقَارَبُ الزَّمَانُ، وَيَنْفَضُّ الْعِلْمُ، وَيُلْقَى السُّبُّ، وَتَظْهَرُ الْفِنْ، وَيَكْثُرُ الْهَرْجُ، قَالُوا: يَا رَسُولَ اللَّهِ، مَا الْهَرْجُ؟ قَالَ: الْفِنْ

[37279] Abu Khalid al-Ahmar told us, from Mujalid, from Al-Sha'bi, from Masruq, who said: We came to Umar and he said: "How is your living?" We said: "The most fertile of people among a people who fear the Dajjal." He said: "What is before the Dajjal is more fearful for you: Al-Harj." I said: "And what is Al-Harj?" He said: "Killing, such that a man will kill his father."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: قَدِمْنَا عَلَى عُمَرَ فَقَالَ: كَيْفَ عَيْشُكُمْ؟ فَقُلْنَا: أَحَصَبُ قَوْمًا مِنْ قَوْمٍ يَخَافُونَ الدَّجَالَ، قَالَ: مَا قَبْلَ الدَّجَالِ أَحَوْفُ عَلَيْكُمْ؛ الْهَرْجُ، قُلْنَا: وَمَا الْهَرْجُ؟ قَالَ: الْفِنْ، حَتَّى أَنَّ الرَّجُلَ لِيُقْتَلَ أَبَاهُ

[37280] Abu Usama told us, from Shu'ba, he said Qatada told us, from Anas, who said: I heard the Messenger of Allah (peace be upon him) say—and no one after me will narrate to you that he heard the Messenger of Allah (peace be upon him) say: "Indeed, among the signs of the Hour is that knowledge will be lifted, ignorance will appear, wine will be drunk, fornication will appear, men will decrease, and women will increase."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ شُعْبَةَ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَّسٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَلَا يُحَدِّثُكُمْ بَعْدِي أَحَدٌ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَأَنْ تُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الرِّزْنَا، وَيَقُلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ

[37281] Waki' told us, from Sufyan and Mis'ar, from Ash'ath bin Abi al-Sha'tha', from Raja' bin Haywa, from Mu'adh, who said: "You were tested with the trial of hardship and you were patient, and you will be tested with the trial of prosperity. And indeed, the most fearful thing I fear for you is the trial of women when they wear gold and wear the fine cloth of al-Sham, exhausting the rich and burdening the poor with what he does not find."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، وَمِسْعَرٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ مُعَاذٍ، قَالَ: إِنَّكُمْ ابْتُلُوكُمْ بِفِتْنَةِ الضَّرَاءِ فَصَبَرْتُمْ، وَسَوْفَ تُبْلَلُونَ بِفِتْنَةِ السَّرَّاءِ، وَإِنَّ أَخْوَافَ مَا أَتَحْوَفُ عَلَيْكُمْ فِتْنَةَ النِّسَاءِ إِذَا تَسْوَرْنَ الْذَّهَبَ، وَلَيْسَ رَيْطَ الشَّامَ، فَاتَّعِنِ الْغَنِيَّ، وَكَلَّفَ الْفَقِيرَ مَا لَا يَجِدُ

[37282] Abu Khalid al-Ahmari told us, from Al-Taymi, from Abu Uthman, from Usama bin Zayd, who said: The Messenger of Allah (peace be upon him) said: "I have not left upon my Ummah after me a trial more harmful to men than women."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ،
عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: مَا تَرَكْتُ عَلَى أُمَّتِي بَعْدِي فِتْنَةً أَضَرَّ عَلَى
الرِّجَالِ مِنَ النِّسَاءِ

[37283] Abu Usama told us, from 'Awf, from Anas, from Ibn Sirin, from Abu Ubaydah bin 'Abd Allah, from his father, who said: "Whatever signs have been mentioned have passed except four: the rising of the sun from its west, the Dajjal, the Beast of the Earth, and the emergence of Gog and Magog. He said: And the sign with which deeds are sealed is the rising of the sun from its west. Have you not heard the saying of Allah: {The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before} the verse."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْفٍ، عَنْ أَنَّسٍ، عَنْ أَبِينَ
سِيرِينَ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ، قَالَ: "مَا
ذُكِّرَ مِنَ الْآيَاتِ فَقَدْ مَضَى إِلَّا أَرْبَعٌ: طُلُوعُ الشَّمْسِ مِنْ
مَغْرِبِهَا وَالْدَّجَالُ وَذَابَةُ الْأَرْضِ وَخَرُوجُ يَاجُوجَ
وَمَأْجُوجَ، قَالَ: وَالْآيَةُ الَّتِي تُخْتَمُ بِهَا الْأَعْمَالُ طُلُوعُ
الشَّمْسِ مِنْ مَعْرِبِهَا، أَلْمَ تَسْمَعُ إِلَى قَوْلِ اللَّهِ: {يَوْمَ
يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْنَعِ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلِ} الْآيَةُ

[37284] Husayn bin Ali told us, from Za'ida, from Hisham, who said: Al-Hasan claimed that the Prophet of Allah, Moses (peace be upon him), asked his Lord to show him the Beast. He said: So it came out for three days, and not even one of its sides could be seen. He said: So he said: "My Lord, return it." So it was returned.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، قَالَ: رَعَمَ الْحَسَنُ أَنَّ نَبِيَّ اللَّهِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ رَبَّهُ أَنْ يُرِيهِ الدَّابَّةَ، قَالَ: فَخَرَجَتْ تَلَاءَةً أَيَّامٌ لَا يَرَى وَاحِدٌ مِنْ طَرَفِهَا، قَالَ: فَقَالَ رَبُّ رُدَّهَا، فَرُدَّتْ

[37285] Husayn bin Ali told us, from Za'ida, from 'Abd al-'Aziz bin Rufay', from Abu al-Tufayl, from Hudhayfa, who said: "The Beast will emerge twice before the Day of Resurrection, until men are beaten regarding it. Then it will emerge the third time at the greatest of your mosques. It will come to the people while they are gathered around a man and say: 'What gathers you around the enemy of Allah?' They will scatter. Then it will mark the disbeliever so that two men will trade, and one will say: 'Take it, O believer,' and the other will say: 'Take it, O disbeliever.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعَةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُدَيْفَةَ، قَالَ: إِخْرَاجُ الدَّابَّةِ مَرَّتَيْنِ قَبْلَ يَوْمِ الْقِيَامَةِ حَتَّىٰ يُضْرَبَ فِيهَا رَجَالٌ، ثُمَّ إِخْرَاجُ التَّالِثَةِ عِنْدَ أَعْظَمِ مَسَاجِدِكُمْ، فَتَأْتِي الْقَوْمَ وَهُمْ مُجْتَمِعُونَ عِنْدَ رَجُلٍ فَتَقُولُ: مَا يَجْمَعُكُمْ عِنْدَ عَذَوَ اللَّهِ، فَيَنْتَدِرُونَ فَتَسِمُ الْكَافِرَ حَتَّىٰ أَنَّ الرَّجُلَيْنِ لَيْتَبَايِعَا، فَيَقُولُ هَذَا: حُذْ يَا مُؤْمِنٌ، وَيَقُولُ هَذَا: حُذْ يَا كَافِرُ

[37286] Husayn bin Ali told us, from Za'ida, from 'Abd al-Malik bin 'Umayr, from 'Abd Allah bin 'Amr, who said: "The Beast will emerge from the mountain of Jiyad during the Days of Tashriq while people are at Mina. He said: Therefore, greet the leader of the pilgrims if he comes with the safety of the people."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: "تَخْرُجُ الدَّابَّةُ مِنْ جَبَلِ جِيَادٍ أَيَّامَ التَّشْرِيقِ وَالنَّاسُ بِمَنْيَى ، قَالَ: فَإِذَاكَ حَيٌ سَاقِيَ الْحَاجِ إِذَا جَاءَ بِسَلَامَةِ النَّاسِ

[37287] Husayn bin Ali told us, from Fudayl bin Marzuq, from 'Atiyya, from Ibn 'Amr, who said: "The Beast will emerge from a crack in Al-Safa, running like a horse for three days, and not [even] a third of it will have come out."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عَمْرِو، قَالَ: تَخْرُجُ الدَّابَّةُ مِنْ صَدْعٍ فِي الصَّفَّا جَرْيًا لِفَرَسٍ ثَلَاثَةَ أَيَّامٍ لَا تَخْرُجُ ثُلُثَهَا

[37288] Muhammad bin Bishr told us, he said Abu Hayyan told me, from Abu Zur'a, who said: Three men from the Muslims sat with Marwan bin al-Hakam and heard him speaking about the signs, that the first of them is the emergence of the Dajjal. The men left to 'Abd Allah bin 'Amr and told him what they heard from Marwan bin al-Hakam regarding the signs, that the first of them is the emergence of the Dajjal. 'Abd Allah said: Marwan said nothing. I have memorized a hadith from the Messenger of Allah (peace be upon him) which I have not forgotten since I heard the Messenger of Allah (peace be upon him) say: "The first of the signs to emerge is the rising of the sun from its west or the emergence of the Beast upon the people in the forenoon. Whichever of them comes before the other, the other is close behind it." Then 'Abd Allah—who used to read the scriptures—said: And I think the first of them to emerge is the rising of the sun from its west. That is because whenever it sets, it goes under the Throne and

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنِي أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، قَالَ: جَلَسَ ثَلَاثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ فَسَمِعُوهُ يُحَدِّثُ عَنِ الْأَيَّاتِ أَنَّ أَوْلَاهَا خُرُوجُ الدَّجَالِ، فَانْصَرَفَ النَّفَرُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو هَذِهِ تُوْلِيهُ بِالَّذِي سَمِعُوهُ مِنْ مَرْوَانَ بْنَ الْحَكَمِ فِي الْأَيَّاتِ أَنَّ أَوْلَاهَا خُرُوجُ الدَّجَالِ، فَقَالَ عَبْدُ اللَّهِ: لَمْ يَقُلْ مَرْوَانَ شَيْئًا، فَدَّحْفَظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ أَوْلَ الْأَيَّاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ خُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَىً، وَأَيْتَهُمَا مَا كَانُتْ قَبْلَ صَاحِبِتِهَا فَالْآخَرَى عَلَى أَنْتُرُهَا قَرِيبًا، ثُمَّ قَالَ عَبْدُ اللَّهِ وَكَانَ يَقْرَأُ الْكُتُبَ - : وَأَطْنَأْنَ أَوْلَاهُمَا خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَذَاكَ أَنَّهَا كُلُّمَا غَرَبَتْ أَنْتُ تَحْتَ الْعَرْشِ فَسَجَدْتُ، فَاسْتَأْذَنْتُ فِي الرُّجُوعِ فَأَذِنْ لَهَا فِي الرُّجُوعِ، حَتَّى إِذَا شَاءَ اللَّهُ أَنْ تَطْلُعَ مِنْ مَغْرِبِهَا أَنْتُ تَحْتَ الْعَرْشِ فَسَجَدْتُ وَاسْتَأْذَنْتُ فَلَمْ يَرُدْ عَلَيْهَا بِشَيْءٍ، ثُمَّ تَعُودُ فَسَتَأْذَنُ فِي الرُّجُوعِ فَلَا يَرُدُّ عَلَيْهَا بِشَيْءٍ، ثُمَّ تَعُودُ فَسَتَأْذَنُ فِي الرُّجُوعِ فَلَا يَرُدُّ عَلَيْهَا بِشَيْءٍ، حَتَّى إِذَا دَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ أَنْ يَدْهَبَ، وَعَرَفَتْ أَنَّهَا لَوْ أَذِنَ لَهَا لَمْ تُدْرِكِ الْمَسْرُقَ، قَالَتْ: رَبِّ، مَا أَبْعَدُ الْمَسْرُقَ، قَالَتْ: مَنْ لِي بِالنَّاسِ، حَتَّى إِذَا أَضَاءَ الْأَفْقَ كَانَهُ طَوْقٌ اسْتَأْذَنْتُ فِي الرُّجُوعِ، قَبْلَ لَهَا: مَكَانِكَ فَاطَّلَعْتُ عَلَى النَّاسِ مِنْ مَغْرِبِهَا، ثُمَّ تَلَّا عَبْدُ اللَّهِ هَذِهِ الْأَيْةُ وَذَلِكَ {يَوْمٌ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ} {أَمَّنْتُ مِنْ قَبْلٍ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا}

[37289] Abu Mu'awiya told us, from Al-A'mash, from Shaqiq, from Hudhayfa, who said: We were with the Prophet (peace be upon him) and he said: "Count for me everyone who professes Islam." He said: We said: "O Messenger of Allah, do you fear for us when we are between six hundred to seven hundred?" He said: "You do not know, perhaps you will be tested." He said: So we were tested until a man among us would not pray

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَحْصُوا كُلَّ مَنْ تَلَفَّظَ بِالْإِسْلَامِ ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ ، تَخَافُ عَلَيْنَا وَتَحْنُّ مَا بَيْنِ السَّنَائِلِ إِلَى السَّبْعِمَائِيَّةِ؟ فَقَالَ: إِنَّكُمْ لَا تَدْرُونَ لِعَلَّكُمْ أَنْ تُثْبَطُوا ; قَالَ: فَابْتَلُنَا حَتَّى جَعَلَ الرَّجُلُ مِنَّا مَا يُصْلِي إِلَّا سِرًا

[37290] Abu Mu'awiya told us, from Al-A'mash, from Shaqiq, from Hudhayfa, who said: "There is nothing between you and evil being sent upon you like Farsakhs (distances) except a death in the neck of a man which he dies, and that is Umar."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ، قَالَ: مَا بَيْنَكُمْ وَبَيْنَ أَنْ يُرْسَلَ عَلَيْكُمُ الشَّرُّ فَرَاسِخٌ إِلَّا مَوْتٌ فِي عُنْقِ رَجُلٍ يَمُوتُهَا وَهُوَ عُمَرٌ

[37291] Ibn Mahdi told us, from Sufyan, from his father, from Husayn bin 'Abd Allah, from Anas bin Malik, who said: "I do not know anything [remaining as it was] except the prayer."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ حُصَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: مَا أَعْرِفُ شَيْئًا إِلَّا الصَّلَاةَ

[37292] Muhammad bin Bishr told us, he said Isma'il told us, he said a man who used to sell food told me: When Hudhayfa arrived at Jukha, he came to Abu Mas'ud to greet him. His father said: "What is the matter with this sword of yours, O Abu 'Abd Allah?" He said: "Uthman appointed me over Jukha." He said: "O Abu 'Abd Allah, do you fear that this is a fitnah, when the people expelled Sa'id bin al-'As?" Hudhayfa said to him: "Do you not know your religion, O Abu Mas'ud?" He said: "Yes." He said: "Then the fitnah will not harm you as long as you know your religion. Indeed, fitnah is only when truth and falsehood become confused to you and you do not know which of them to follow; that is the fitnah."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ:
حَدَّثَنِي رَجُلٌ، كَانَ يَبْعَثُ الطَّعَامَ، قَالَ: لِمَا قَدِمَ حُدَيْفَةُ
عَلَى جُوْخَا أَتَى أَبَا مَسْعُودٍ يُسَلِّمُ عَلَيْهِ، فَقَالَ أَبُوهُ: مَا
شُانْ سَيِّفِكَ هَذَا يَا أَبَا عَبْدِ اللَّهِ، قَالَ: أَمْرَنِي عُثْمَانُ
عَلَى جُوْخَا، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، أَخْخَسِي أَنْ تَكُونَ
هَذِهِ فِتْنَةً، حِينَ طَرَدَ النَّاسُ سَعِيدَ بْنَ الْعَاصِ، قَالَ لَهُ
حُدَيْفَةُ: أَمَا تَعْرِفُ بِيَنَّكَ يَا أَبَا مَسْعُودٍ، قَالَ: بَلِي،
قَالَ: فَإِنَّهَا لَا تَضُرُّكَ الْفِتْنَةُ مَا عَرَفْتَ بِيَنَّكَ، إِنَّمَا
الْفِتْنَةُ إِذَا اشْتَبَّهَ عَلَيْكَ الْحَقُّ وَالْبَاطِلُ فَلَمْ تَذَرِّ أَيُّهُمَا
تَتَبَيَّنُ، فَإِنَّكَ الْفِتْنَةَ

[37293] 'Abd al-Wahhab al-Thaqafi told us, from Ayyub, from Muhammad, that a man from the Companions of the Prophet (peace be upon him) said: "The fitnah did not overtake anyone among us except that if I wanted to say something about him I could have said it, except for 'Abd Allah bin Umar."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّ رَجُلًا، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا أَدْرَكْتِ الْفِتْنَةَ أَحَدًا مِنَ إِلَّا لَوْ شِئْتُ أَنْ أَقُولَ فِيهِ لِقْنُتْ فِيهِ إِلَّا عَبْدُ اللَّهِ بْنَ عُمَرَ

[37294] Marwan bin Mu'awiya told us, from Al-'Ala' bin Khalid, from Shaqiq, who said: 'Abd Allah said: "Indeed, you have been tested with this authority. If he acts justly, he has the reward and you must show gratitude. If he acts unjustly, he bears the burden and you must show patience."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الْعَلَاءِ بْنِ خَالِدٍ، عَنْ شَقِيقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ هَذَا السُّلْطَانَ قَدْ ابْتَلَيْتُمْ بِهِ، فَإِنْ عَدَلَ كَانَ لَهُ الْأَجْرُ وَعَلَيْكُمُ الشُّكْرُ ، وَإِنْ جَارَ كَانَ عَلَيْهِ الْوَزْرُ وَعَلَيْكُمُ الصَّبْرُ

[37295] Ibn 'Ulayya told us, from Yunus, from Ali, who said: My father said to me: "The people of this contract have perished, by the Lord of the Ka'ba, they have perished and destroyed many. Behold, by Allah, I do not grieve for them, but for those of the Ummah of Muhammad (peace be upon him) whom they destroy."

[37296] Yazid bin Harun told us, he said Hisham informed us, from Al-Hasan, from Dabba bin Mihsan, from Umm Salama, who said: The Messenger of Allah (peace be upon him) said: "There will be leaders whom you will recognize [some deeds] and disapprove [others]. Whoever disapproves is absolved, and whoever hates is safe, but whoever is pleased and follows..." They said: "O Messenger of Allah, shall we not fight them?" He said: "No, as long as they pray."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ عَلِيٍّ، قَالَ لِي أَبِيهِ: هَلَكَ أَهْلُ هَذِهِ الْعُقْدَةِ وَرَبُّ الْكَعْبَةِ هَلَكُوا وَأَهْلُوا كَثِيرًا، أَمَا وَاللَّهِ مَا عَلِيَّهُمْ أَسِي وَلَكِنْ عَلَى مَنْ يَهْكُمُ مِنْ أُمَّةً مُحَمَّدٌ عَلَيْهِ السَّلَامُ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا سَتَكُونُ أَمَرَاءٌ تَعْرِفُونَ وَتُثْكِرُونَ، فَمَنْ أَنْكَرَ فَقْدَ بَرِئَ، وَمَنْ كَرِهَ فَقْدَ سَلِيمٌ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ، قَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا، مَا صَنَّوْا

[37297] Ibn 'Ulayya told us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: Abu Huraira said: "A woman will surely be taken and her belly ripped open, then what is in the womb will be taken and cast away for fear of [having] a child."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنِ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ،
قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَئُؤْخَذَنَ الْمَرْأَةُ فَلَيُبَقِّرَنَ بَطْنُهَا لَمَّا
لَئُؤْخَذَنَ مَا فِي الرَّحْمِ فَلَيُبَدَّلَ مَخَافَةُ الْوَلَدِ

[37298] Ibn 'Ulayya told us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: Abu Huraira said: "Woe to him! By Allah, he will be stripped away just as the pastern is stripped away. Oh, woe! He will be set aside just as the young goat is set aside."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنِ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ،
قَالَ: قَالَ أَبُو هُرَيْرَةَ: يَا وَيْحَةُ، يُخْلَعُ وَاللَّهِ كَمَا يُخْلَعُ
الْأَوْظِيفُ، يَا وَيْلَتَاهُ، يُعْزَلُ كَمَا يُعْزَلُ الْجَذْعُ

[37299] Yazid bin Harun told us, he said Muslim bin Sa'id informed us, from Mansur bin Zadhan, from Mu'awiya bin Qurra, from Ma'qil bin Yasar, who said: The Messenger of Allah (peace be upon him) said: "Worship during the time of fitnah is like emigration to me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا مُسْلِمُ بْنُ سَعِيْدٍ، عَنْ
مَنْصُورِ بْنِ زَادَانَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ
يَسَارٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الْعِبَادَةُ فِي الْفِتْنَةِ كَالْهِجْرَةِ إِلَيَّ

[37300] Muhammad bin Bishr told us, he said Sufyan told us, from Al-Mughira bin al-Nu'man, from 'Abd Allah bin al-Aqna' al-Bahili, from Al-Ahnaf bin Qays, who said: I was sitting in the mosque of Medina. A man came whom no circle saw except that they fled from him, until he reached the circle I was in. I stayed put while they fled. I said: "Who are you?" He said: "Abu Dharr, the Companion of the Messenger of Allah (peace be upon him)." I said: "Why do people flee from you?" He said: "I forbid them from [hoarding] treasures." He said: I said: "Indeed our stipends have reached [us] and increased, and you fear for us regarding them?" He said: "As for today, no. But soon they will be the price of your religion; so if they become the price of your religion, leave them to them."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغَиْرَةِ
بْنِ النُّعْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَقْعَنَ الْبَاهْلِيِّ، عَنِ
الْأَحْنَافِ بْنِ قَيْسٍ، قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ،
فَأَفْقَبَ رَجُلٌ لَا تَرَاهُ حَلْقَةٌ إِلَّا فَرُوا مِنْهُ حَتَّى انْتَهَى إِلَى
الْحَلْقَةِ الَّتِي كُنْتُ فِيهَا، فَبَيَّنَتْ وَقَرُوَ ، فَقُلْتُ: مَنْ أَنْتَ؟
فَقَالَ: أَبُو ذَرٌ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قُلْتُ: لِمَا يَفْرُّ النَّاسُ مِنْكَ ، قَالَ: إِنِّي أَنْهَاهُمْ عَنِ الْكُنُوزِ
، قَالَ: قُلْتُ: إِنَّ أَعْطِيَاتِنَا قَدْ بَلَغَتْ وَارْتَفَعَتْ، فَتَخَافُ
عَلَيْنَا مِنْهَا ، قَالَ: أَمَّا الْيَوْمُ فَلَا، وَلَكِنَّهَا يُوشِكُ أَنْ يَكُونَ
أَنْمَانَ دِيْنِكُمْ فَإِذَا كَانَتْ أَنْمَانَ دِيْنِكُمْ، فَدَعُوهَا إِيَّاهُمْ

[37301] Abu Usamah narrated to us, saying: Sufyan narrated to us, saying: Abu Al-Jahhaf narrated to me, saying: Mu'awiyah bin Tha'labah informed me, saying: I came to Muhammad bin Al-Hanafiyyah and said: 'The messenger of Al-Mukhtar has come to us calling us.' He said to me: 'I dislike to harm this Ummah, or to approach it from other than its proper way.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي أَبُو الجَحَافِ، قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ تَعْلَبَةَ، قَالَ: أَتَيْتُ مُحَمَّدَ بْنَ الْحَنَفِيَّةَ فَقُلْتُ: إِنَّ رَسُولَ الْمُخْتَارِ أَتَانَا يَدْعُونَا ، قَالَ: فَقَالَ لِي: إِنِّي أَكْرَهُ أَنْ أُسُوءَ هَذِهِ الْأُمَّةَ، وَآتَيْهَا مِنْ عَيْنِ وَجْهِهَا

[37302] Muhammad bin Bishr narrated to us, from Sufyan, from Az-Zubair bin Adi, who said: Ibrahim said to me: 'Beware of fighting alongside Qutaibah.'

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، قَالَ لِي إِبْرَاهِيمُ: إِيَّاكَ أَنْ تَقْتَلَ مَعَ قُتَيْبَةَ

[37303] Ghundar narrated to us, from Shu'bah, from Amr bin Murrah, from Abu Wa'il, who said: Abu Musa and Abu Mas'ud entered upon Ammar while he was mobilizing the people. They said: 'We have not seen anything from you since you accepted Islam more hateful to us than your haste in this matter.' Ammar said: 'I have not seen anything from you two since you accepted Islam more hateful to me than your slowness regarding this matter.' He said: So he clothed each of them with a garment.

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، قَالَ: دَخَلَ أَبُو مُوسَى، وَأَبُو مَسْعُودٍ عَلَى عَمَّارٍ وَهُوَ يَسْتَنْفِرُ النَّاسَ، فَقَالَا: مَا رَأَيْتُ مِنْكُمْ مُنْذُ أَسْلَمْتُ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكُمْ فِي هَذَا الْأَمْرِ، فَقَالَ عَمَّارٌ: "مَا رَأَيْتُ مِنْكُمَا مُنْذُ أَسْلَمْنَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَائِكُمَا عَنْ هَذَا الْأَمْرِ، قَالَ: فَكَسَاهُمَا حَلَّةً حَلَّةً

[37304] Ghundar narrated to us, from Shu'bah, from Amr bin Murrah, who said: I heard Abu Wa'il narrating from Al-Harith bin Hanash Al-Asadi, who said: Sa'id bin Al-As sent me with gifts to the people of Medina and he favored Ali. He said to me: 'Say to him: Your nephew sends you greetings and says: I have not sent anyone more than what I sent you, except what is in the treasury of the Commander of the Faithful.' Ali said: 'The thing most grieved over is the inheritance of Muhammad. By Allah, if I possess it, I will shake it out like the shaking of dusting butchers' chopping blocks.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ أَبَا وَائِلَ، يُحَدِّثُ عَنِ الْحَارِثِ بْنِ حَنْشِ الْأَسَدِيِّ، قَالَ: بَعْثَتِي سَعِيدُ بْنُ الْعَاصِ بِهَدَايَا إِلَى أَهْلِ الْمَدِينَةِ وَفَضَّلَ عَلَيْهِ، قَالَ: وَقَالَ لِي: فُلْ لَهُ: إِنَّ ابْنَ أَخِيكَ يُفْرِنُكَ السَّلَامَ وَيَقُولُ: مَا بَعَثْتُ إِلَى أَحَدٍ بِأَكْثَرِ مِمَّا بَعَثْتُ إِلَيْكَ إِلَّا مَا كَانَ فِي حَرَائِنِ أَمِيرِ الْمُؤْمِنِينَ، فَقَالَ عَلَيْهِ: أَشَدُّ مَا يُحْزِنُ عَلَى مِيرَاثِ مُحَمَّدٍ، أَمَّا وَاللَّهِ لَئِنْ مَلَكْتُهَا لَأَنْفُضَنَّهَا نَفْضَ الْوَدَامِ التُّرْبَةَ

[37305] Mu'tamir bin Sulaiman narrated to us, from Ar-Rukayn, from his father, from Ibn Mas'ud, who said: He used to say to us during the Caliphate of Umar: 'There will be tribulations and tribulations. A man should consider, if he sees a matter he dislikes, to let Allah know that he dislikes it.'

حَدَّثَنَا مُعَمِّرُ بْنُ سُلَيْمَانَ، عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ أَبْنِ مَسْعُودٍ، قَالَ: كَانَ يَقُولُ لَنَا فِي خِلَافَةِ عُمَرَ: إِنَّهَا سَتَكُونُ هَذَا وَهَذَا، وَأَنْ يَحْسِبَ الرَّجُلُ إِذَا رَأَى أَمْرًا يَكْرَهُهُ أَنْ يُعْلَمَ اللَّهُ أَنَّهُ لَهُ كَارِهٌ

[37306] Mu'awiyah narrated to us, saying: Sufyan narrated to us, from Ma'mar, from Ibn Tawus, from his father, who said: I said to Ibn Abbas: 'Should I forbid my leader from disobedience?' He said: 'No, will it not be a Fitnah?' I said: 'What if he commands me to disobey?' He said: 'Then at that point [you may refuse/act].'

حَدَّثَنَا مُعاوِيَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ: لَابْنِ عَبَّاسٍ: أَنَّهُ أَمِيرٌ عَنْ مَعْصِيَةٍ؟ قَالَ: لَا، تَكُونُ فِتْنَةً؟ قَالَ قُلْتُ: فَإِنْ أَمْرَنِي بِمَعْصِيَةٍ؟ قَالَ: فَحَبَّنَنِي

[37307] Jarir narrated to us, from Mughirah, from Ibn Ishaq, from Sa'id bin Jubair, who said: A man said to Ibn Abbas: 'Should I enjoin good upon my leader?' He said: 'If you fear he will kill you, then do not rebuke the Imam. But if you must do it, then [let it be] between you and him.'

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ رَجُلٌ لَابْنِ عَبَّاسٍ: أَمْرُ أَمِيرِي بِالْمَعْرُوفِ؟ قَالَ: إِنْ خَفْتَ أَنْ يَقْتُلَكَ فَلَا تُؤْنِبِ الْإِمَامَ، فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فِيمَا بَيْنَكَ وَبَيْنَهُ

[37308] Jarir narrated to us, from Al-Ala, from Khaithamah, who said: Abdullah said: 'If you come to the believing leader, let no one among the people rebuke him.'

حَدَّثَنَا جَرِيرُ، عَنْ الْعَلَاءِ، عَنْ خَيْثَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا آتَيْتَ الْأَمِيرَ الْمُؤْمِنَ فَلَا يُؤْنِبْهُ أَحَدٌ مِنَ النَّاسِ

[37309] Ibn Uyainah narrated to us, from Ibrahim bin Maisarah, from Tawus, who said: Rulers were mentioned in the presence of Ibn Abbas, and a man among them stood up and stretched himself tall until I saw no one in the house taller than him. Then I heard Ibn Abbas say: 'Do not make yourself a trial for the wrongdoing people.' Then he shrank down until I saw no one in the house shorter than him.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، قَالَ: ذُكِرَتِ الْأَمْرَاءُ عِنْدَ أَبْنِ عَبَّاسٍ فَانْبَرَكَ فِيهِمْ رَجُلٌ فَنَطَّاولَ حَتَّىٰ مَا أَرَى فِي الْبَيْتِ أَطْوَلَ مِنْهُ، فَسَمِعَتْ أَبْنُ عَبَّاسٍ يَقُولُ: لَا تَجْعَلْ نَفْسَكَ فِتْنَةً لِلنَّوْمِ الظَّالِمِينَ، فَنَقَاصَرَ حَتَّىٰ مَا أَرَى فِي الْبَيْتِ أَقْصَرَ مِنْهُ

[37310] Kathir bin Hisham narrated to us, from Ja'far bin Burqan, from Abdullah bin Bishr, who said: Ayyub As-Sakhtiyani narrated to us, saying: Ibn Mas'ud, Sa'd, Ibn Umar, and Ammar gathered and mentioned the trial (Fitnah) of the believer. Sa'd said: 'As for me, I will sit in my house and not leave it.' Ibn Mas'ud said: 'I am upon what you said.' Ibn Umar said: 'I have the same [stance].' Ammar said: 'But I will go into the midst of it and strike its greatest nose.'

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ، قَالَ حَدَّثَنَا أَيُوبُ السَّخْتِيَانِيُّ قَالَ: اجْتَمَعَ أَبْنُ مَسْعُودٍ، وَسَعْدٌ، وَأَبْنُ عُمَرَ، وَعَمَّارٌ فَذَكَرُوا فِتْنَةَ الْمُؤْمِنِ، فَقَالَ سَعْدٌ: أَمَا أَنَا فَاجْلِسُ فِي بَيْتِي وَلَا أَخْرُجُ مِنْهُ، وَقَالَ أَبْنُ مَسْعُودٍ: أَنَا عَلَىٰ مَا قُلْتُ، وَقَالَ أَبْنُ عُمَرَ: أَنَا لِي مِثْلُ ذَلِكَ، وَقَالَ عَمَّارٌ: لَكِنِي أَتَوَسَّطُهَا فَأَضْرِبُ خَيْشُومَهَا الْأَعْظَمَ

[37311] Muhammad bin Ubaid narrated to us, from Al-A'mash, from Ibrahim At-Taimi, who said: Al-Harith bin Suwaid was among a group and said: 'Beware of Fitnahs, for they have appeared.' A man said: 'But you went out with Ali.' He said: 'And where can you find an Imam like Ali?'

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّسِيمِيِّ، قَالَ: كَانَ الْحَارِثُ بْنُ سُوَيْدٍ فِي نَفَرٍ فَقَالَ: إِيَّاكُمْ وَالْفِتْنَةِ فَإِنَّهَا قَدْ ظَهَرَتْ، فَقَالَ رَجُلٌ: فَإِنَّتَ قَدْ حَرَجْتَ مَعَ عَلَيِّ، قَالَ: وَأَيْنَ لَكُمْ إِمَامٌ مِثْلُ عَلَيِّ

[37312] Muhammad bin Ubaid narrated to us, from Al-A'mash, from Ziyad, from Tubai', who said: Ka'b said: 'Indeed, every people has a dog [tyrant], so fear Allah lest its evil harms you.'

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ زَيَادٍ، عَنْ تُبَيْعَ، قَالَ كَعْبٌ: إِنَّ لِكُلِّ قَوْمٍ كَلْبًا، فَاتَّقُ اللَّهَ لَا يَضْرُكَ شَرًّا

[37313] Affan narrated to us, saying: Hammad bin Salamah narrated to us, saying: Husain informed us, from Maimun bin Siyah, from Jundub bin Abdullah, that he said regarding Fitnah: 'Whoever erupts into it [exposes himself to it], it destroys him.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا حُسَيْنٌ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ فِي الْفِتْنَةِ: إِنَّهُ مَنْ انْبَجَسَ لَهَا أَرْدَنَهُ

[37314] Yahya bin Abi Bukair narrated to us, saying: Zuhair bin Muhammad narrated to us, from Musa bin Jubair, from Bashir bin Al-Muharrir, from Abu Dharr, who said: 'Soon, no food will be carried to Medina on a saddle, and the food of its people will be within it. Whoever has a root [land], crops, or livestock should follow their tails into the edges of the clouds. If you see buildings rising above Sal' [mountain], then flee from it.'

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ حَدَّثَنَا زُهَيرُ بْنُ مُحَمَّدٍ،
عَنْ مُوسَى بْنِ جُبَيْرٍ، عَنْ بَشِيرٍ بْنِ الْمُحَارِرِ، عَنْ أَبِي
ذَرٍّ، قَالَ: ثُوَشِكُ الْمَدِينَةُ أَنْ لَا يُحْمَلَ إِلَيْهَا طَعَامٌ عَلَى
قَتَبٍ، وَيَكُونُ طَعَامٌ أَهْلُهَا بِهَا، مَنْ كَانَ لَهُ أَصْلٌ أَوْ
خَزْنٌ أَوْ مَاشِيَةٌ يَتَبَعُ أَذْنَابَهَا فِي أَطْرَافِ السَّهَابِ، فَإِذَا
رَأَيْتُمُ الْبُنْيَانَ قَدْ عَلَا سَلْعًا فَارْمُضُوهُ

[37315] Abu Khalid Al-Ahmar narrated to us, from Amr bin Qais, from a man, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) returned from a journey. When he approached Medina, a group hurried ahead on their mounts. He sent for them and they were brought. He said: 'What made you hurry?' They said: 'Did you not give us permission?' He said: 'No, nor did I intend to, but you hurried to the women in Medina.' Then he said: 'Oh, I wish I knew when a fire will emerge from the direction of Mount Al-Waraq, illuminating the necks of camels kneeling at Birk Al-Ghimad in Aden, clearer than the light of day.'

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ أَبِي ذَرٍّ، قَالَ: أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ سَقْرٍ ، فَلَمَّا دَنَّا مِنَ الْمَدِينَةِ تَعَجَّلَ قَوْمٌ عَلَى رَأْيَاتِهِمْ ، فَأَرْسَلَ فَحْيَاءَ بْنَمْ فَقَالَ: مَا أَعْجَلُكُمْ؟ قَالُوا: أَوْلَئِنَّا قَدْ أَدِنَتْ لَنَا ، قَالَ: لَا ، وَلَا شَبَهَتْ وَلِكَكُنْ تَعَجَّلُنَّ إِلَى النِّسَاءِ بِالْمَدِينَةِ ، ثُمَّ قَالَ: أَلَا لَيْتَ شَعْرِي مَتَى تَخْرُجُ نَارٌ مِنْ قَبْلِ جَبَلِ الْوَرَاقِ ثُضِيءٌ لَهَا أَعْنَاقُ الْأَبْلِيلِ بُرُوكًا إِلَى بِرْزَكِ الْغِمَادِ مِنْ عَذَنَ أَبَيَّنَ كَحْسُونَةِ النَّهَارِ

[37316] Abu Khalid Al-Ahmar narrated to us, from Humaid, from Anas, that Abdullah bin Salam asked the Prophet (peace be upon him): 'What is the first of the signs of the Hour?' He said: 'Gabriel informed me just now that a fire will gather them from the East.'

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ فَقَالَ: أَخْبَرَنِي جِبْرِيلُ أَنِّي أَنَّ نَارًا تَحْسُرُهُمْ مِنْ قَبْلِ الْمَشْرِقِ

[37317] Abu Khalid Al-Ahmar narrated to us, from Sa'id bin Abdul-Aziz, from Makhul, who said: Umar said: 'O people, migrate towards Abyssinia. A fire will emerge from the valleys of Banu Ali, coming from the direction of Yemen, gathering the people. It moves when they move and stops when they stop, until it gathers the dung beetles, until it ends with them at Busra. Even a man will fall behind and it will stop until it takes him.'

[37318] Abu Khalid narrated to us, from Juwaibir, from Ad-Dahhak, regarding His saying: {There will be sent upon you a flame of fire} [Ar-Rahman: 35], he said: 'A fire will emerge from the direction of the West, gathering the people, such that it gathers monkeys and pigs. It stays the night where they stay the night and naps where they nap.'

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، قَالَ: قَالَ عُمَرُ: أَيُّهَا النَّاسُ، هَاجِرُوا قَبْلَ الْحَبَشَةِ، تَخْرُجُ مِنْ أُودِيَّةِ بَنِي عَلَيٰ نَارٌ تُقْلِدُ مِنْ قَبْلِ الْيَمَنِ تَحْسُرُ النَّاسَ، شَيْءٌ إِذَا سَارُوا، وَتُقْيِمُ إِذَا أَقَامُوا حَتَّى أَنَّهَا تَحْسُرُ الْجِعْلَانَ حَتَّى تَنْهَيَ بِهِمْ إِلَى بُصْرَى، وَحَتَّى إِنَّ الرَّجُلَ لِيَقُعُ فَيَقْفُ حَتَّى تَأْكُدَ

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَوْلُهُ قَالَ: [35]: {يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ} [الرحمن] نَارٌ تَخْرُجُ مِنْ قَبْلِ الْمَغْرِبِ تَحْسُرُ النَّاسَ حَتَّى إِنَّهَا تَحْسُرُ الْفِرَدَةَ وَالْخَازِيرَ، تَبِيَّثُ حَيْثُ بَائُوا، وَتَقِيلُ حَيْثُ قَالُوا

[37319] Mu'awiyah bin Amr narrated to us, from Za'idah, from Al-A'mash, from Amr, from Abdullah bin Al-Harith, from Habib bin Jammaz, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) said: 'I wish I knew when a fire will emerge from the direction of Al-Waraq, illuminating the necks of camels at Busra while they are kneeling, like the light of day.'

حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَبِيبِ بْنِ جَمَازٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْتَ شِعْرِي مَتَى تَخْرُجُ نَارٌ مِنْ قِبَلِ الْوَرَاقِ ثُبَّيْرَ لَهَا أَعْنَاقُ الْأَبْلِ يُصْرَى بُرُوقًا كَضَوءِ النَّهَارِ

[37320] Abu Amir Al-Aqadi narrated to us, from Ali bin Al-Mubarak, from Yahya, who said: Abu Qilabah narrated to me, saying: Salim bin Abdullah narrated to me, saying: Abdullah bin Umar narrated to me, saying: The Messenger of Allah (peace be upon him) said: 'A fire will emerge before the Day of Resurrection from the sea of Hadramout, gathering the people.' They said: 'O Messenger of Allah, what do you command us?' He said: 'Stick to Ash-Sham (Syria).'

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ عَلَيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى، قَالَ: حَدَّثَنِي أَبُو قِلَّابَةَ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي عَبْدِ اللَّهِ بْنُ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَتَخْرُجُ نَارٌ قَبْلَ يَوْمِ الْقِيَامَةِ مِنْ بَحْرِ حَضْرَمَوْتَ، تَحْشِرُ النَّاسَ؛ قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: عَلَيْكُمْ بِالشَّامِ

[37321] Abu Mu'awiyah narrated to us, from Al-A'mash, from Habib, from Hudhail bin Shurahbil, who said: Mu'awiyah addressed them and said: 'O people, you came and pledged allegiance to me obediently. And if you had pledged allegiance to an Abyssinian slave with mutilated nose/ears, I would have come to pledge allegiance to him with you.' When he came down from the pulpit, Amr bin Al-As said to him: 'Do you know what you came with today? You claimed the people pledged allegiance to you obediently, and that if they had pledged to an Abyssinian slave with mutilated nose/ears, you would have come to pledge to him with them.' He said: So he regretted it and returned to the pulpit and said: 'O people, was there anyone more entitled to this matter than me? Is there anyone more entitled to this matter than me?' He said: Ibn Umar was sitting. He said: Ibn Umar said: 'I intended to say: 'More entitled to this matter than you is the one who fought you and your father upon Islam.' Then I feared my words

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ هُدَيْلِ
بْنِ شَرَحْبِيلَ، قَالَ: خَطَبُهُمْ مُعَاوِيَةُ فَقَالَ: يَا أَيُّهَا
النَّاسُ ، إِنَّكُمْ جِئْنُمْ فَبِإِيمَانِنِي طَائِعُينَ ; وَلَوْ بَايِعْتُمْ
عَبْدًا حَبَشِيًّا مُجْدَعًا أَجِئْتُ حَتَّى أُبَايِعَهُ مَعَهُمْ ، فَلَمَّا نَزَلَ
عَنِ الْمِنْبَرِ قَالَ لَهُ عَمْرُ بْنُ الْعَاصِ: تَدْرِي أَيِّ شَيْءٍ
جِئْتَ بِهِ الْيَوْمَ؟ رَعَمْتَ أَنَّ النَّاسَ بَايِعُوكَ طَائِعُينَ ،
وَلَوْ بَايِعُوا عَبْدًا حَبَشِيًّا مُجْدَعًا لَجِئْتُ حَتَّى تُبَايِعَهُمْ
، قَالَ: فَنَدِمْتُ فَعَادَ إِلَى الْمِنْبَرِ فَقَالَ: أَيُّهَا النَّاسُ ، وَهَلْ
كَانَ أَحَدٌ أَحَقُّ بِهَذَا الْأَمْرِ مِنِّي ، وَهَلْ هُوَ أَحَدٌ أَحَقُّ
بِهَذَا الْأَمْرِ مِنِّي ، قَالَ: وَابْنُ عُمَرَ جَالِسٌ ، قَالَ: فَقَالَ
ابْنُ عُمَرَ: هَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ مِنْ
صَرَبَاكَ وَأَبَالَكَ عَنِ الْإِسْلَامِ ، ثُمَّ خِفْتُ أَنْ تَكُونَ كَلِمَتِي
فَسَادًا ; وَذَكَرْتُ مَا أَعْدَ اللَّهُ فِي الْجَنَانِ ، فَهَوَنَ عَلَيَّ مَا
أَقُولُ

[37322] Abu Usamah narrated to us, saying: Hisham narrated to us, from his father, who said: Qais bin Sa'd bin Ubadah was with Ali leading his vanguard, and with him were five thousand men who had shaved their heads, after Ali had died. When Al-Hasan entered into the pledge of allegiance to Mu'awiyah, Qais refused to enter. He said to his companions: 'Whatever you wish. If you wish, I will fight with you forever until the quickest death. And if you wish, I will secure safety for you.' They said: 'Secure safety for us.' So he secured for them such and such conditions, and that they would not be punished for anything, and that he was a man among them, and he did not take anything specifically for himself. When he departed towards Medina and went with his companions, he began slaughtering a camel for them every day until he reached [destination].

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ: كَانَ
قَيْسُ بْنُ سَعْدٍ بْنُ عُبَادَةَ مَعَ عَلَيِّ عَلَى مُقَدَّمَتِهِ وَمَعَهُ
خَمْسَةُ آلَافٍ قَدْ حَلَّفُوا رُؤُسَهُمْ بَعْدَمَا مَاتَ عَلَيِّ ، فَلَمَّا
دَخَلَ الْحَسَنُ فِي بَيْعَةِ مُعَاوِيَةِ أَبَى قَيْسٌ أَنْ يَدْخُلَ ، فَقَالَ
لِأَصْحَابِهِ: مَا شِئْنَا ، إِنْ شِئْنَا جَاءَنَا بِكُمْ أَبَدًا حَتَّى
بِمَوْتِ الْأَعْجَلِ ، وَإِنْ شِئْنَا أَخْذُ لَكُمْ أَمَانًا ، فَقَالُوا:
أُخْذُ لَنَا أَمَانًا فَأَخْذُ لَهُمْ أَنْ لَهُمْ كَذَا وَكَذَا ، وَأَنْ لَا يُعَاقِبُوا
بِشَيْءٍ ، وَأَنِّي رَجُلٌ مِنْهُمْ ، وَلَمْ يَأْخُذْ لِنَفْسِهِ خَاصَّةً
شَيْئًا ، فَلَمَّا أَرْتَهُنَّ تَحْوِيلَ الْمَدِينَةِ وَمَضَى بِأَصْحَابِهِ جَاءَنَّ
يَنْحِرُ لَهُمْ كُلَّ يَوْمٍ جَزُورًا حَتَّى بَلَغُ

[37323] Ibn Ulayyah narrated to us, from Habib bin Shahid, from Muhammad bin Sirin, who said: Ibn Umar used to say: 'May Allah have mercy on Ibn Az-Zubair, he wanted the dinars of Ash-Sham. May Allah have mercy on Marwan, he wanted the dirhams of Iraq.'

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ شَهِيدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَبْنُ عُمَرَ يَقُولُ: رَحْمَ اللَّهِ أَبْنَ الْزُّبَيْرِ، أَرَادَ دَنَانِيرَ الشَّامَ، رَحْمَ اللَّهِ مَرْوَانَ، أَرَادَ دَرَاهِمَ الْعَرَاقِ

[37324] Yahya bin Adam narrated to us, from Fitir, saying: Mundhir Ath-Thawri narrated to us, from Muhammad bin Ali bin Al-Hanafiyyah, who said: 'Beware of these Fitnahs, for no one looks towards them except they overtake him. Indeed, these people have a term and a duration. If everyone on earth gathered to remove their kingdom, they would not be able to do so until it is Allah who permits it. Are you able to remove these mountains?'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ فِطْرٍ، قَالَ حَدَّثَنَا مُنْذِرُ التُّورِيُّ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ الْحَنْفِيَّةِ، قَالَ: أَقْوَى هَذِهِ الْفِتَنَ فَإِنَّهَا لَا يَسْتَشْرِفُ لَهَا أَحَدٌ إِلَّا سَبَقَهُ، أَلَا إِنَّ هَؤُلَاءِ الْقَوْمَ لَهُمْ أَجَلٌ وَمَدَدٌ، لَوْ اجْتَمَعَ مَنْ فِي الْأَرْضِ أَنْ يُزِيلُوا مُلْكَهُمْ لَمْ يَقْدِرُوا عَلَى ذَلِكَ، حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَأْذِنُ فِيهِ، أَتَسْتَطِعُونَ أَنْ تُزِيلُوا هَذِهِ الْجِبَالَ

[37325] Ibn Ulayyah narrated to us, from Ayyub, from Nafi, from Ibn Umar, who said: When allegiance was pledged to Ali, he came to me and said: 'You are a man beloved among the people of Ash-Sham, and I have appointed you over them, so go to them.' I mentioned kinship and relationship by marriage, and I said: 'As for what follows, by Allah, I will not pledge allegiance to you.'

He left me and went out. Later, Ibn Umar came to his mother [step-mother/sister] Umm Kulthum, greeted her, and headed towards Mecca. Ali came and was told: 'Ibn Umar has headed towards Ash-Sham.' So the people were mobilized. He [the narrator] said: A man would hurry so much that he would throw his cloak on the neck of his camel. He said: I came to Umm Kulthum and informed [her?], so she sent to her father [Ali]: 'What are you doing? The man came to me, greeted me, and headed towards Mecca.' So the people returned.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: لَمَّا بُوِيَعَ لِعَلِيٍّ أَتَانِي فَقَالَ: إِنَّكَ امْرُؤٌ مُحَبَّبٌ فِي أَهْلِ الشَّامِ، فَإِنِّي قَدْ اسْتَعْمَلْتُكَ عَلَيْهِمْ فَسِرْ إِلَيْهِمْ، قَالَ: فَذَكَرْتُ الْفَرَابَةَ وَذَكَرْتُ الصَّهْرَ، فَقُلْتُ: أَمَّا بَعْدُ، فَوَاللَّهِ لَا أُبَايِعُكَ، قَالَ: فَتَرَكَنِي وَخَرَجَ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ حَاءَ أَبْنُ عُمَرَ إِلَى أُمِّهِ أُمَّ كُلُّوْمٍ فَسَلَّمَ عَلَيْهَا وَتَوَجَّهَ إِلَى مَكَّةَ فَأَتَى عَلَيْهِ، فَقَيْلَ لَهُ: إِنَّ أَبْنَ عُمَرَ قَدْ تَوَجَّهَ إِلَى الشَّامِ فَاسْتَشْفَرَ النَّاسَ، قَالَ: فَإِنْ كَانَ الرَّجُلُ لَيُعَجِّلُ حَتَّى يُلْقِي رِدَاءَهُ فِي عُنْقِ بَعِيرِهِ، قَالَ: وَأَتَيْتُ أُمَّ كُلُّوْمٍ فَأَخْبَرْتُهُ، فَأَرْسَلْتُ إِلَيْهِ أَبِيهَا: مَا الَّذِي تَصْنَعُ؟ قَدْ جَاءَنِي الرَّجُلُ وَسَلَّمَ عَلَيَّ وَتَوَجَّهَ إِلَى مَكَّةَ، فَتَرَاجَعَ النَّاسُ

[37326] Abu Usamah narrated to us, saying: Hisham narrated to us, from his father, who said: I and Abdullah bin Az-Zubair entered upon Asma' ten nights before the killing of Abdullah bin Az-Zubair, and Asma' was ailing. Abdullah said to her: 'How do you find yourself?' She said: 'In pain.' He said: 'Indeed, in death there is relief.' She said: 'Perhaps you desire my death, so that is why you wish for it. By Allah, I do not desire to die until I see one of two ends for you: either you are killed and I seek reward [from Allah] for you, or you prevail and my eyes are cooled. So beware of accepting a plan offered to you that you do not agree with, accepting it out of hatred for death.' Ibn Az-Zubair meant that he would be killed and thus grieve her.

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ:
دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ الرُّبَيْرِ، عَلَى أَسْمَاءَ قَبْلَ قَتْلِ
عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ بِعَشْرِ لَيَالٍ وَأَسْمَاءَ وَجْعَةً، فَقَالَ
لَهَا عَبْدُ اللَّهِ: كَيْفَ تَحِيدِيَّكِ؟ قَالَتْ: وَجْعَةً، قَالَ: إِنَّ
فِي الْمَوْتِ لِعَافِيَةً، قَالَتْ: لَعَلَّكَ شَنَوْيِي مَوْتِي، فَلَدِلَّكَ
ثَمَنًا، فَوَاللَّهِ مَا أَشْنَوْيِي أَنْ تَمُوتَ حَتَّى تَأْتِيَ عَلَى أَحَدٍ
طَرَفَيِّكِ، إِمَّا أَنْ تُقْتَلَ فَأَحْسِبَكِ، وَإِمَّا أَنْ تَظْهَرَ فَتَقَرَّ
عَيْنِي، فَلَيَّاكَ أَنْ تُعْرَضَ عَلَيَّكَ خُطْلَةً لَا تُوَافِقُكَ،
فَتَقْبَلُهَا كَرَاهَةُ الْمَوْتِ، وَإِنَّمَا عَنِ ابْنِ الرُّبَيْرِ لِيُقْتَلَ
فَيُحْزِنُهَا بِدِلَّكَ

[37327] Ibn Ulayyah narrated to us, from Ayyub, from Ibn Abi Mulaikah, who said: I came to Asma' after the killing of Abdullah bin Az-Zubair. She said: 'It has reached me that they crucified Abdullah upside down and hung a cat with him. By Allah, I wish I would not die until he is handed over to me, so I can wash him, embalm him, shroud him, and bury him.' Not long after, a letter came from Abdul-Malik to hand him over to his family. So I brought him to Asma', and she washed him, embalmed him, shrouded him, and buried him.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَ، عَنْ أَبْنِ أَبِي مُلَائِكَةَ، قَالَ:
أَتَيْتُ أَسْمَاءَ بَعْدَ قَتْلِ عَبْدِ اللَّهِ بْنِ الرُّبَّيرِ فَقَالَتْ: "بِأَغْزِنِي
إِنَّهُمْ صَلَّوْا عَبْدَ اللَّهِ مُنْكَسًا، وَعَلَّقُوا مَعَهُ هَرَّةً، وَاللَّهُ
إِنِّي لَوَدِدْتُ أَنِّي لَا أَمُوتُ حَتَّى يُذْفَعَ إِلَيَّ فَأَغْسِلَهُ
وَأَحْكِطَهُ وَأَكْفُهُ ثُمَّ أَدْفِنَهُ، فَمَا لَيْثُوا أَنْ جَاءَ كِتَابُ عَبْدِ
الْمَلِكِ أَنْ يُذْفَعَ إِلَى أَهْلِهِ، فَأَتَيْتُ بِهِ أَسْمَاءَ فَغَسَّلَهُ
وَحَكَطَهُ وَكَفَّهُ ثُمَّ دَفَنَهُ

[37328] Ibn Uyainah narrated to us, from Mansur bin Safiyyah, from his mother, who said: Ibn Umar entered the Mosque while Ibn Az-Zubair was crucified. They said to him: 'This is Asma'! So he came to her, reminded her [of Allah], admonished her, and said: 'The body is nothing, and the souls are with Allah, so be patient and seek reward.' She said: 'What prevents me from patience when the head of Yahya bin Zakariyya was gifted to a prostitute among the prostitutes of the Children of Israel?'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفَيْهِ، عَنْ أُمِّهِ،
قَالَتْ: دَخَلَ أَبْنُ عُمَرَ الْمَسْجَدَ وَأَبْنُ الرُّبَّيْرِ مَصْلُوبٌ ،
فَقَالُوا لَهُ: هَذِهِ أَسْمَاءُ ، فَأَتَاهَا وَذَكَرَهَا وَوَعَظَهَا وَقَالَ:
إِنَّ الْجُنَاحَ لَيْسَتْ بِشَيْءٍ وَإِنَّ الْأَرْوَاحَ عِنْدَ اللَّهِ فَاصْبِرْي
وَاحْسَبْيَ ، فَقَالَتْ: وَمَا يَمْنَعُنِي مِنَ الصَّبَرِ وَقَدْ أُهْدِي
رَأْسُ يَحْيَى بْنِ زَكَرِيَّا إِلَى بَعْيَّ مِنْ بَعَائِيَّ بْنِي إِسْرَائِيلَ

[37329] Khalaf bin Khalifah narrated to us, from his father, who said: I was informed that when Al-Hajjaj killed Ibn Az-Zubair, he brought him to Mina and crucified him at the Thaniyyah in the middle of the valley. Then he said to the people: 'Look at this one, this is the evil of the Ummah.' He [narrator] said: I saw Ibn Umar come on a mule of his. He went to bring it close to the trunk [cross], but it shied away. He said to a servant of his: 'Woe to you, take its bridle and bring it close.' He said: I saw him bring it close, so Abdullah bin Umar stopped and said: 'May Allah have mercy on you. Indeed, you were one who fasted much and prayed much. And indeed, an Ummah of which you are the worst has surely succeeded.'

حَدَّثَنَا حَلْفُ بْنُ حَلِيفَةَ، عَنْ أَبِيهِ، قَالَ: أَخْبِرْتُ أَنَّ
الْحَجَاجَ حِينَ قُتِلَ ابْنُ الرُّبَّيرِ جَاءَ بِهِ إِلَى مَنِي فَصَلَّبَهُ
عِنْدَ التَّنْيَةِ فِي بَطْنِ الْوَادِيِّ، ثُمَّ قَالَ لِلنَّاسِ: انْظُرُوا
إِلَيْهَا، هَذَا شَرُّ الْأُمَّةِ، فَقَالَ: إِنِّي رَأَيْتُ ابْنَ عُمَرَ
جَاءَ عَلَى بَعْلَةٍ لَهُ فَدَاهَبَ لِيُذْبِنَهَا مِنَ الْجِدْعِ فَجَعَلَتْ تَنْقُرُ
فَقَالَ لِمَوْلَى لَهُ: وَيْخَكَ، خُذْ بِلِجَامِهَا فَلَذِنَهَا، قَالَ:
فَرَأَيْتُهُ أَذْنَاهَا فَوَقَفَ عَنْدَ اللَّهِ بْنِ عُمَرَ وَهُوَ يَقُولُ:
رَحِمْكَ اللَّهُ إِنْ كُنْتَ لَصَوَاماً فَوَاماً، وَلَئِنْ أَفْلَحْتَ أُمَّةً
أَنْتَ شُرُّهَا

[37330] Abu Usamah narrated to us, from Al-A'mash, from Shimr, from Hilal bin Yasaf, who said: The messenger who brought the head of Al-Mukhtar to Abdullah bin Az-Zubair narrated to me, saying: When I placed it before him, he said: 'Ka'b did not tell me a hadith except I saw its truth, other than this one. He told me that a man from Thaqif would kill me, but I see that I am the one who killed him.'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ هِلَالٍ
بْنِ يَسَافِ، قَالَ: حَدَّثَنِي الْتَّرِيدُ الَّذِي، جَاءَ بِرَأْسِ
الْمُخْتَارِ إِلَى عَبْدِ اللَّهِ بْنِ الرُّبَّيرِ قَالَ: لَمَا وَضَعْتُهُ بَيْنَ
يَدَيْهِ قَالَ: مَا حَدَّثَنِي كَعْبٌ بِحَدِيثٍ إِلَّا رَأَيْتُ مِصْدَاقَهُ
غَيْرَ هَذَا، فَإِنَّهُ حَدَّثَنِي أَنْ يَقْتُلَنِي رَجُلٌ مِنْ ثَقِيفٍ،
أَرَانِي أَنَا الَّذِي قَتَلْتُهُ

[37331] Ibn Fudail narrated to us, from Salim bin Abi Hafsa, from Mundhir, who said: I was with Ibn Al-Hanafiyyah and saw him tossing on his bed and sighing. His wife said to him: 'What distresses you about the affair of this enemy of yours, Ibn Az-Zubair?' He said: 'By Allah, it is not this enemy of Allah, Ibn Az-Zubair, that concerns me, but what he will do in His Sanctuary tomorrow.' He said: Then he raised his hands to the sky and said: 'O Allah, You know that I knew from what You taught me that he will come out of it killed, his head paraded in the cities or the markets.'

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ مُنْذِرٍ، قَالَ: كُنْتُ عِنْدَ أَبْنِ الْخَنْفِيَّةَ فَرَأَيْتُهُ يَتَقَلَّبُ عَلَى فِرَاسِهِ وَيَنْفُخُ، فَقَالَ لَهُ أَمْرَانَهُ: مَا يَكُرُّكُ مِنْ أَمْرٍ عَوْنَكَ هَذَا أَبْنُ الرُّبَّيْرِ، فَقَالَ: وَاللَّهِ مَا بِي عَدُوُ اللَّهِ هَذَا أَبْنُ الرُّبَّيْرِ، وَلَكِنْ بِي مَا يَفْعُلُ فِي حَرَمَهِ غَدًا، قَالَ: ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ قَالَ: اللَّهُمَّ أَنْتَ تَعْلَمُ أَنِّي كُنْتُ أَعْلَمُ مِمَّا عَلِمْتَنِي أَنَّهُ يَخْرُجُ مِنْهَا قَتِيلًا يُطَافُ بِرَأْسِهِ فِي الْأَمْصَارِ أَوْ فِي الْأَسْوَاقِ

[37332] Muhammad bin Kunasah narrated to us, from Ishaq bin Sa'id, from his father, who said: Abdullah bin Umar came to Abdullah bin Az-Zubair and said: 'O Ibn Az-Zubair, beware of committing deviation (Ilhad) in the Sanctuary of Allah. For I heard the Messenger of Allah (peace be upon him) say: "A man from Quraish will commit deviation in it; if his sins were weighed against the sins of mankind and jinn, they would outweigh them." So look to it that you are not him.'

حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ، عَنْ إِسْحَاقَ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، قَالَ: أَتَى عَبْدُ اللَّهِ بْنُ عُمَرَ عَبْدُ اللَّهِ بْنَ الْزُّبَيْرِ فَقَالَ: يَا ابْنَ الْزُّبَيْرِ، إِيَّاكَ وَالْإِلْحَادَ فِي حَرَامِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّهُ سَيُلْحَدُ فِيهِ رَجُلٌ مِنْ قُرَيْشٍ لَوْ أَنَّ دُنْوَبَهُ تُوزَّنُ بِذُنُوبِ النَّقَائِنِ لَرَجَحَتْ عَلَيْهِ، فَانْظُرْ أَلَا تَكُونَهُ

[37333] Muhammad bin Kunasah narrated to us, from Ishaq, from his father, who said: Mus'ab bin Az-Zubair came to Abdullah bin Umar while he was performing Sa'i between Safa and Marwah. He said: 'Who are you?' He said: 'Your brother's son, Mus'ab bin Az-Zubair.' He said: 'The master of Iraq?' He said: 'Yes.' He said: 'I came to ask you about a people who rebelled against obedience, shed blood, and gathered wealth. They were fought and defeated, so they entered a palace and fortified themselves in it. Then they asked for safety and were given it, then they were killed.' He said: 'How many were they?' He said: 'Five thousand.' He said: Ibn Umar glorified Allah (said Subhan Allah) at that and said: 'May Allah give you long life, O Ibn Az-Zubair! If a man came to the livestock of Az-Zubair and slaughtered five thousand from them in one morning, would you consider him wasteful?' He said: 'Yes.' He said: 'You consider it wastefulness regarding animals that do not know what Allah is, yet you seek to justify

حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ، عَنْ إِسْحَاقَ، عَنْ أَبِيهِ، قَالَ: أَتَى مُصْبَعُ بْنُ الرُّبَيْرَ، عَنْ اللَّهِ بْنِ عُمَرَ وَهُوَ يَطْوُفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ فَقَالَ: مَنْ أَنْتَ؟ قَالَ: ابْنُ أَخِي مُصْبَعٍ بْنِ الرُّبَيْرِ، قَالَ: صَاحِبُ الْعِرَاقِ؟ قَالَ: نَعَمْ، قَالَ: جِئْتُ لِأَسْأَلُكَ عَنْ قَوْمٍ حَلَّوْا الطَّاعَةَ وَسَقَوْا الدَّمَاءَ وَجَمَعُوا الْأَمْوَالَ فَقُوتَلُوا فَغَلَبُوا فَدَخَلُوا قَصْرًا فَتَحَصَّنُوا فِيهِ ثُمَّ سَأَلُوا الْأَمَانَ فَأُعْطُوهُ ثُمَّ قُتِلُوا، قَالَ: وَكَمِ الْعُدَّةُ؟ قَالَ: خَمْسَةُ آلَافٍ، قَالَ: فَسَبَّبَ ابْنُ عُمَرَ عِنْدَ ذَلِكَ وَقَالَ: عَمَّرَكَ اللَّهُ يَا ابْنَ الرُّبَيْرِ، لَوْ أَنَّ رَجُلًا أَتَى مَاشِيَةً الرُّبَيْرِ فَذَبَحَ مِنْهَا فِي عَدَاءٍ خَمْسَةُ آلَافٍ أَكْتَثَرَ تَرَاهُ مُسْرِفًا؟ قَالَ: نَعَمْ، قَالَ: فَتَرَاهُ إِسْرَافًا فِي بَهَائِمٍ لَا تَدْرِي مَا اللَّهُ، وَشَتَّحَلَةً مِمَّنْ هَلَّ اللَّهُ يَوْمًا وَاحِدًا

[37334] Abu Bakr bin Ayyash narrated to us, from Abu Hasin, who said: 'I have not seen a man more abusive/cursing than him' - meaning Ibn Az-Zubair.

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، قَالَ: مَا رَأَيْتُ رَجُلًا هُوَ أَسْبُطُ مِنْهُ يَعْنِي ابْنَ الرَّبِيعِ

[37335] Abu Usamah narrated to us, saying: Hisham narrated to us, from his father, that the people of Ash-Sham were fighting Ibn Az-Zubair and shouting at him: 'O son of the one with the two belts (Dhat An-Nitaqayn)!' Ibn Az-Zubair said: 'That is a complaint whose disgrace is far from you.' Asma' said: 'Did they taunt you with it?' He said: 'Yes.' She said: 'By Allah, it is indeed true.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، أَنَّ أَهْلَ الشَّامَ، كَانُوا يُفَاتِلُونَ ابْنَ الرَّبِيعِ وَيَصِيحُونَ بِهِ: يَا ابْنَ دَاتِ النَّطَافَيْنِ، فَقَالَ ابْنُ الرَّبِيعِ: تِلْكَ شَكَاهُ ظَاهِرٌ عَنْكَ عَارُهَا - قَالَتْ أَسْمَاءُ: عَيْرُوكِ بِهِ، قَالَ نَعَمْ، قَالَتْ: فَهُوَ وَاللَّهِ أَحَقُّ

[37336] Ja'far bin Awn narrated to us, from Hisham bin Urwah, that Ibn Az-Zubair used to charge at them until he drove them away from the gates, reciting: 'If my opponent were a single one, I would suffice him... We are not those whose heels bleed [from fleeing]... But the blood drips upon our feet [from advancing].'

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ ابْنَ الرَّبِيعِ، كَانَ يَشُدُّ عَلَيْهِمْ حَتَّى يُخْرِجَهُمْ عَنِ الْأَبْوَابِ وَيَقُولُ: [البحر الرجز] لَوْ كَانَ قَرْنِي وَاحِدًا كَفَيْتُهُ... وَلَسْنَا عَلَى الْأَعْقَابِ تَذَمَّى كُلُّ مَنَا وَلَكُنْ عَلَى أَقْدَامِنَا تَقْطُرُ الدَّمَّا

[37337] Husain bin Ali narrated to us, from Za'idah, saying: Abu Hasin Al-Asadi narrated to us, from Amir, from Thabit bin Qutbah, from Abdullah, who said: 'Stick to this obedience and the Jama'ah (community), for it is the rope of Allah which He commanded. And what you dislike in the Jama'ah is better than what you love in division. Indeed, Allah has not created anything except He appointed an end for it. This religion has been completed, and it is destined to decrease. The sign of that is that ties of kinship will be severed, wealth will be taken without right, blood will be shed, a relative will complain about his kinship and nothing will return to him, and a beggar will go around between two Friday prayers and nothing will be placed in his hand. While they are like that, the earth will bellow like the bellowing of a cow; every group of people will think it bellowed from their side. While the people are like that, the earth will throw out the pieces of its liver [treasures] of gold and silver.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنَا أَبُو حَصِّينُ الْأَسَدِيُّ، عَنْ عَامِرٍ، عَنْ ثَابِتٍ بْنِ قُطْبَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ الرَّمُوا هَذِهِ الطَّاغِيَةُ وَالْجَمَاعَةُ، فَإِنَّهُ حَبْلُ اللَّهِ الَّذِي أَمَرَ بِهِ، وَإِنَّ مَا تَكْرُهُونَ فِي الْجَمَاعَةِ خَيْرٌ مِمَّا تُحِبُّونَ فِي الْفُرَقَةِ، إِنَّ اللَّهَ لَمْ يَخْلُقْ شَيْئًا قَطُّ إِلَّا جَعَلَ لَهُ مُنْهَىً، وَإِنَّ هَذَا الَّذِينَ قَدْ نَمَّ، وَإِنَّهُ صَائِرٌ إِلَى نُفُسَانٍ، وَإِنَّ أَمَارَةَ ذَلِكَ أَنْ تَنْقِطِعَ الْأَرْحَامُ، وَيُؤْخَذُ الْمَالُ بِغَيْرِ حَقِّهِ، وَتُسْفَكُ الدَّمَاءُ وَيُشَكِّي دُوْلُ الْقَرَابَةِ قَرَابَةً لَا يَعُودُ عَلَيْهِ يُشَيْءُ، وَيَطْوُفُ السَّائِلُ بَيْنَ جُمَعَتَيْنِ لَا يُوضَعُ فِي بَيْهِ شَيْءٌ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ حَارَتِ الْأَرْضُ خُوَارَ الْبَقَرَةِ يَحْسِبُ كُلُّ أَنَاسٍ أَنَّهَا حَارَتْ مِنْ قِتْلِهِمْ، فَبَيْنَمَا النَّاسُ كَذَلِكَ إِذْ قَدَّفَتِ الْأَرْضُ بِأَفْلَازٍ كَيْدَهَا مِنَ الدَّهَبِ وَالْفِضَّةِ، لَا يَنْفَعُ بَعْدُ شَيْءٌ مِنْهُ ذَهَبٌ وَلَا فِضَّةٌ

[37338] Husain bin Ali narrated to us, from Za'idah, from Abu Hasin, from Yahya, from Masruq, who said: Abdullah looked over his house and said: 'How great is its sanctity! Yet it will surely be firewood.' It was asked: 'Who [will do it]?' He said: 'People coming from over there.' And Abu Hasin pointed with his hand towards the West.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينِ،
عَنْ يَحْيَىٰ، عَنْ مَسْرُوقٍ، قَالَ: أَشْرَفَ عَبْدُ اللَّهِ عَلَىٰ
دَارِهِ فَقَالَ: أَعْظَمُ بِهَا حُرْمَةً، لِيَحْطِبَنَّ فَقِيلَ: مَنْ؟
فَقَالَ: أَنَاسٌ يَأْتُونَ مِنْ هَاهُنَا، وَأَشَارَ أَبُو حَصِينِ بِيَدِهِ
نَحْوَ الْمَعْرِبِ

[37339] Husain bin Ali narrated to us, from Za'idah, saying: Abu Ishaq narrated to us, from Arqam bin Ya'qub, who said: I heard Abdullah say: 'How will you be when you are expelled from this land of yours to the Arabian Peninsula and the growing places of wormwood?' I said: 'Who will expel us from our land?' He said: 'The enemy of Allah.'

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنَا أَبُو
إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ يَعْقُوبَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ،
يَقُولُ: كَيْفَ أَنْتُمْ إِذَا حَرَجْنَا مِنْ أَرْضِكُمْ هَذَا إِلَى
جَزِيرَةِ الْعَرَبِ وَمَنَابِطِ الشَّيْخِ؟ فُلِثَ: مَنْ يُخْرِجُنَا مِنْ
أَرْضِنَا؟ قَالَ: عَدُوُّ اللَّهِ

[37340] Waki narrated to us, from Muhammad bin Qais, from Ash-Sha'bi, who said: Hudhaifah said: 'As if I see them overlooking the ears of their horses, tethering them by the two banks of the Euphrates.'

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ الشَّعْبِيِّ، قَالَ:
قَالَ حُذَيْفَةَ: كَأَنِّي بِهِمْ مُشْرِفٍ يَذَانُ خَلْيُهُمْ رَابِطِهِمَا
بِحَافَّيِ الْفَرَاتِ

[37341] Waki and Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Zabyan, from Hudhaifah, who said: 'Never did a people curse each other except that the decree/word became due upon them.'

حَدَّثَنَا وَكِبِيعُ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبَيْبَيْنَ، عَنْ حُذَيْفَةَ، قَالَ: مَا تَلَاعَنَ قَوْمٌ قَطُّ إِلَّا حَقَّ عَلَيْهِمُ الْقَوْلُ

[37342] Yahya bin Adam narrated to us, saying: Yazid bin Abdul-Aziz narrated to us, from Al-A'mash, from Ibrahim, from Hammam bin Al-Harith, from Hudhaifah, who said: 'I do not care by whose hand I am struck after Umar.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَامَ بْنِ الْحَارِثِ، عَنْ حُذَيْفَةَ، قَالَ: مَا أَبَالِي عَلَى كَفَّ مَنْ ضُرِبْتُ بَعْدَ عُمَرَ

[37343] Muhammad bin Ubaid narrated to us, from Al-A'mash, from Umarah bin Umair, from Abu Ammar, from Hudhaifah, who said: 'Indeed, Fitnah is presented to the hearts. Any heart that absorbs it, a black spot is impressed on it. And any heart that rejects it, a white spot is impressed on it. Whoever among you wishes to know if Fitnah has afflicted him or not, let him look: if he sees something as Haram that he used to see as Halal, or sees something as Halal that he used to see as Haram, then it has afflicted him.'

[37344] Yahya bin Adam narrated to us, saying: Qutbah narrated to us, from Al-A'mash, from Umarah bin Umair, from Qais bin Sakan, from Hudhaifah, who said: 'A time will come upon the people when if a small arrow were to be shot among them during Friday prayer, it would not hit anyone except a disbeliever.'

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَمَّارٍ، قَالَ: حَدَّثَنَا إِنَّ الْفِتْنَةَ تُلْعَرَضُ عَلَى الْقُلُوبِ، فَإِذَا قَلْبٌ أُشْرِبَهَا نُقْطَةٌ عَلَى قَلْبِهِ نُقْطَةٌ سُودٌ، وَإِذَا قَلْبٌ أَنْكَرَهَا نُقْطَةٌ عَلَى قَلْبِهِ نُقْطَةٌ بَيْضَاءٌ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْلَمْ أَصَابَتْهُ الْفِتْنَةُ أَمْ لَا، فَلْيَنْظُرْ، فَإِنْ رَأَى حَرَاماً مَا كَانَ يَرَاهُ حَلَالاً أَوْ يَرَى حَلَالاً مَا كَانَ يَرَاهُ حَرَاماً فَقَدْ أَصَابَتْهُ

حَدَّثَنَا يَجْيِي بْنُ آدَمَ، قَالَ حَدَّثَنَا قُطْبَةُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكْنٍ، عَنْ حُدَيْفَةَ، قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَوْ اعْتَرَضْنَاهُمْ فِي الْجُمُعَةِ نُبْلِي مَا أَصَابَتْ إِلَّا كَافِرًا

[37345] Hafs narrated to us, from Al-A'mash, from Zaid, from Hudhaifah, who said: 'Indeed, Fitnah has pauses and stirrings. If you can die during its pauses, then do so.' And he said: 'Wine, in its pure form, is not more destructive to the intellects of men than Fitnah.'

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدٍ، قَالَ: قَالَ حُدَيْفَةُ: إِنَّ لِلْفِتْنَةِ وَقَفَاتٌ وَبَعْلَاتٌ، فَإِنْ اسْتَطَعْتُ أَنْ تَمُوتَ فِي وَقَفَاتِهَا فَافْعُلْ، وَقَالَ: مَا الْحَمْرُ صَرْفًا بِإِذْهَبِ لِعْنَوْلِ الرِّجَالِ مِنَ الْقَنِ

[37346] Waki and Yazid bin Harun narrated to us, saying: Imran bin Hudair informed us, from Rufai' Abu Kabirah, from Abu Al-Hasan Ali, who said: 'The earth will be filled with oppression and injustice until fear and war enter every house. They will ask for two Dirhams and two Jaribs [of food] but will not be given it. Then there will be killing upon killing and marching upon marching until Allah surrounds them in His grasp (or palace/city). Then the earth will be filled with justice and equity.' Waki said: 'Until Allah surrounds them in

حَدَّثَنَا وَكِيعٌ، وَبَيْزِيدُ بْنُ هَارُونَ، قَالَا: أَخْبَرَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ رُفَيْعٍ أَبِي كَبِيرَةَ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيًّا، يَقُولُ: "تَنْتَلُ الْأَرْضُ ظُلْمًا وَجَوْرًا حَتَّى يَدْخُلَ كُلَّ بَيْتٍ خَوْفٌ وَحَرْبٌ يَسْأَلُونَ دِرْهَمِينَ وَجَرِيبَيْنَ فَلَا يُعْطَوْنَهُ، فَيَكُونُ ثَقْلًا بِتَقْتَلٍ وَسُيَارٍ بِسُيَارٍ حَتَّى يُحِيطَ اللَّهُ بِهِمْ فِي قَصْرِهِ، ثُمَّ تُمَلَّ الْأَرْضُ عَدْلًا وَقُسْطًا، وَقَالَ وَكِيعٌ: حَتَّى يُحِيطَ اللَّهُ بِهِمْ فِي قَصْرِهِ

[37347] Yazid bin Harun narrated to us, saying: Shu'bah bin Al-Hajjaj informed us, from Qais bin Muslim, from Tariq bin Shihab, who said: Khalid bin Al-Walid lashed a man as a Hadd punishment. The next day, he lashed another man as a Hadd punishment. A man said: 'This, by Allah, is Fitnah. Yesterday he lashed a man for a Hadd, and today he lashes a man for a Hadd.' Khalid said: 'This is not Fitnah. Fitnah is when you are in a land where sins are committed, and you want to leave it for a land where sins are not committed, but you cannot find one.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَاجَ،
عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: جَلَدَ
خَالِدُ بْنُ الْوَلِيدِ رَجُلًا حَدًّا، فَلَمَّا كَانَ مِنَ الْغَدِ جَلَدَ
رَجُلًا آخَرَ حَدًّا فَقَالَ رَجُلٌ هَذِهِ وَاللَّهِ الْفِتْنَةُ، جَلَدَ أَمْسَى
رَجُلًا فِي حَدًّ، وَجَلَدَ الْيَوْمَ رَجُلًا فِي حَدًّ، فَقَالَ خَالِدٌ:
لَيْسَ هَذِهِ بِفِتْنَةٍ، إِنَّمَا الْفِتْنَةُ أَنْ تَكُونَ فِي أَرْضٍ يُعْمَلُ
فِيهَا بِالْمَعَاصِي فَتُرِيدُ أَنْ تَخْرُجَ مِنْهَا إِلَى أَرْضٍ لَا
يُعْمَلُ فِيهَا بِالْمَعَاصِي فَلَا تَجِدُهَا

[37348] Yahya bin Adam narrated to us, saying: Abu Shihab narrated to us, from Al-Hasan bin Amr Al-Fuqaimi, from Mundhir Ath-Thawri, from Sa'd bin Hudhaifah, who said: When the people turned against Sa'id bin Al-As, they wrote a document among themselves that no one would be appointed over them except a man they approved of for themselves and their religion. While they were like that, Hudhaifah arrived from Al-Mada'in. They came to him with their document and said: 'O Abu Abdullah, we have done with this man what has reached you. Then we wrote this document, and we wished not to decide a matter without you.' He looked at their document, laughed, and said: 'By Allah, I do not know which of the two matters you intended? Did you intend to take over the authority of a people that does not belong to you? Or did you intend to turn back this Fitnah after it has let loose its reins and settled? Indeed, it has been sent by Allah upon the earth to graze until it steps on its own

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْحَسَنِ
بْنِ عَمْرِو الْفُقِيمِيِّ، عَنْ مُنْذِرِ التُّورِيِّ، عَنْ سَعْدِ بْنِ
حُدَيْفَةَ، قَالَ: لَمَّا تَحَسَّرَ النَّاسُ سَعِيدَ بْنَ الْعَاصِ كَتَبُوا
بِيَّهُمْ كِتَابًا أَنْ لَا، يَسْتَعْمِلُ عَلَيْهِمْ إِلَّا رَجُلًا يَرْضَوْنَهُ
لَا تُفْسِمُهُمْ وَدِينِهِمْ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ قَدِمَ حُدَيْفَةُ مِنَ
الْمَدَائِنِ فَأَتَوْهُ بِكِتَابِهِمْ فَقَالُوا: يَا أَبَا عَبْدِ اللَّهِ، صَنَعْنَا
بِهِذَا الرَّجُلِ مَا قَدْ بَلَّاكَ، تُمَّ كَتَبْنَا هَذَا الْكِتَابَ وَأَخْبَبْنَا
أَنْ لَا نَقْطَعَ أَمْرًا دُونَكَ، فَنَظَرَ فِي كِتَابِهِمْ وَضَاحَ
وَقَالَ: وَاللَّهِ مَا أَدْرِي أَيُّ الْأَمْرَيْنِ أَرَدْتُمْ أَرَدْتُمْ أَنْ
تَتَوَلُّوْنَ سُلْطَانًا قَوْمٍ لَيْسَ لَكُمْ؟ أَرَدْتُمْ أَنْ تَرُدُّوْنَ هَذِهِ الْفِتْنَةَ
حَيْثُ أَطْلَقْتُ خَطَامَهَا وَاسْتَوْتُ، إِنَّهَا لِمُرْسَلَةٍ مِنَ اللَّهِ
فِي الْأَرْضِ تَرْتَعِي حَتَّى تَطَأَ عَلَى خَطَامَهَا، لَنْ
يَسْتَطِيعَ أَحَدٌ مِنَ النَّاسِ لَهَا رَدًا وَلَيْسَ أَحَدٌ مِنَ النَّاسِ
يُفَاقِلُ فِيهَا إِلَّا قُتِلَ حَتَّى يَبْعَثَ اللَّهُ فَرَّعًا كَفَرَعَ الْخَرِيفِ
يَكُونُ بِهِمْ بَيْنَهُمْ

[37349] Ubaidullah bin Musa narrated to us, from Shaiban, from Al-A'mash, from Amr bin Murrah, from Zadhan, who said: I heard Hudhaifah say: 'A time will surely come upon you when the best of you will be the one who does not enjoin good nor forbid evil.' A man from the people said: 'Will a time come upon us when we see evil and do not change it?' He said: 'By Allah, you will surely do that.' The man said: So Hudhaifah began pointing his finger at his eye saying: 'You lie, by Allah,' three times. The man said: 'So I lied, and he spoke the

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ،
عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ زَادَانَ، قَالَ: سَمِعْتُ حَدِيفَةَ،
يَقُولُ: لَيَاتِينَ عَلَيْكُمْ زَمَانٌ حَيْرُكُمْ فِيهِ مَنْ لَا يَأْمُرُ
بِمَعْرُوفٍ وَلَا يَنْهَا عَنْ مُنْكَرٍ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:
أَيْتَنِي عَلَيْنَا زَمَانٌ نَرَى الْمُنْكَرَ فِيهِ فَلَا تُغَيِّرُهُ، قَالَ:
وَاللَّهِ لَتَقْعُلُنَّ، قَالَ: فَجَعَلَ حَدِيفَةَ يَقُولُ بِأَصْبُعِهِ فِي
عَيْنِهِ: كَذَبْتَ وَاللَّهِ ثَلَاثًا، قَالَ الرَّجُلُ: فَكَذَبْتُ وَصَدَقَ

[37350] Ubaidullah narrated to us, from Shaiban, from Al-A'mash, from Ibrahim At-Taimi, from his father, who said: I heard Hudhaifah say: 'A time will surely come upon you when a man will wish for death, lest he be killed or disbelieve. And a time will surely come upon you when a man will wish for death not due to poverty.'

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ التَّمِيِّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ حَدِيفَةَ، يَقُولُ:
لَيَاتِينَ عَلَيْنَمْ زَمَانٌ يَتَمَنَّى الرَّجُلُ فِيهِ الْمَوْتُ فَيُقْتَلُ أَوْ
يَكْفُرُ، وَلَيَاتِينَ عَلَيْكُمْ زَمَانٌ يَتَمَنَّى الرَّجُلُ الْمَوْتُ مِنْ
غَيْرِ فَقْرٍ

[37351] Yazid bin Harun narrated to us, saying: Al-Awwam bin Hawshab informed us, saying: Sa'id bin Jumhan narrated to me, from Ibn Abi Bakrah, from his father, who said: The Messenger of Allah (peace be upon him) mentioned a land called Basra or Al-Basirah, beside which is a river called the Tigris, having many palm trees. The Banu Qantura will descend upon it, and the people will split into three groups: a group will join their roots (ancestors/bedouins) and they will perish; a group will take [look out] for themselves and they will disbelieve; and a group will put their families behind their backs and fight. Their killed will be martyrs, and Allah will grant victory to those who remain.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ،
قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُمْهَانَ، عَنْ ابْنِ أَبِي بَكْرَةَ، عَنْ
أَبِيهِ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اَرْضًا يُقَالُ لَهَا الْبَصْرَةُ أَوِ الْبَصِيرَةُ إِلَى جَنْبِهَا نَهْرٌ
يُقَالُ لَهُ دِجْلَةً ذُو نَخْلٍ كَثِيرٍ يَنْزَلُ بِهِ بَنُو قَنْطُرَةَ
فَنَفَرُوا النَّاسُ ثَلَاثُ فِرَقٍ: فِرْقَةٌ تَلْحَقُ بِأَصْلِهَا
وَهَلَكُوا ، وَفِرْقَةٌ تَأْخُذُ عَلَى أَنْفُسِهَا وَكَفَرُوا ، وَفِرْقَةٌ
يَجْعَلُونَ ذَرَارِيَّهُمْ خَلْفَ ظُهُورِهِمْ فَيَقَاتِلُونَ ، فَتَلَاهُمْ
شُهَدَاءُ ، يَقْتَلُ اللَّهُ عَلَى بَقِيَّتِهِمْ

[37352] Ibn 'Uyaynah narrated to us, from Al-Zuhri, from Sa'id, from Abu Hurairah, conveying it from the Prophet (peace be upon him), who said: "The Hour will not be established until you fight a people whose shoes are made of hair, and the Hour will not be established until you fight a people with small eyes."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ

[37353] Ibn 'Uyaynah narrated to us, from Abu al-Zinad, from Al-A'raj, from Abu Hurairah, conveying it from the Prophet (peace be upon him): "The Hour will not be established until you fight a people whose shoes are made of hair, and the Hour will not be established until you fight a people with small eyes and flat noses, as if their faces are hammered shields."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ ذُفَّ الْأَنُوفِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَفَةُ

[37354] Yazid b. Harun narrated to us, from Abu Malik al-Ashja'i Sa'd b. Tariq, from his father, that he heard the Prophet (peace be upon him) say: "Killing is sufficient for my Companions (as a trial/destiny)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بِحَسْبِ أَصْحَابِ الْقُتْلِ

[37355] Yazid b. Harun narrated to us, saying: Shu'bah informed us, from Qatadah, from Anas, from Usaid b. Hudair, that the Messenger of Allah (peace be upon him) said to the Ansar: "You will see selfishness (preferential treatment) after me, so be patient until you meet me at the Lake-Fount (Hawd)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا شُعْبَهُ، عَنْ قَتَادَةَ،
عَنْ أَنَسٍ، عَنْ أَسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْأَنْصَارِ: إِنَّكُمْ سَتَرُونَ بَعْدِي أَثْرَهُ
فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَى الْحَوْضِ

[37356] Waki' and Abu Nu'aim narrated to us, from Sufyan, from Nusair, from Hubairah b. Khuzaimah, from Rabi' b. Khuthaim, who said: When news of the killing of Al-Husain came, he said: "O Allah, You judge between Your servants concerning that in which they used to differ."

حَدَّثَنَا وَكِيعٌ، وَأَبُو ثَعْبَانَ، عَنْ سُفْيَانَ، عَنْ هُبَيْرَةَ بْنِ خُرَيْمَةَ، عَنْ رَبِيعِ بْنِ خُتَيْمٍ، قَالَ: لَمَّا جَاءَ
قَتْلُ الْحُسَيْنِ قَالَ: اللَّهُمَّ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ

[37357] Aswad b. 'Amir narrated to us, saying: Zuhair narrated to us, saying: Abu Rawq al-Hamdani narrated to us, saying: Abu al-Gharif narrated to us, saying: We were the vanguard of Al-Hasan b. 'Ali, twelve thousand strong at Maskin, desperate (ready to die), our swords dripping with zeal to fight the people of Sham, and Abu al-'Amr was over us. When the peace treaty between Al-Hasan b. 'Ali and Mu'awiyah reached us, it was as if our backs were broken from grief and rage. When Al-Hasan b. 'Ali arrived in Kufa, a man from among us, kunya Abu 'Amir, stood up to him and said: "Peace be upon you, O humiliator of the believers." He replied: "Do not say that, O Abu 'Amir, but I disliked killing them in pursuit of kingdom or for the sake of kingdom."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا أَبُو رَوْقَى الْهَمَدَانِيُّ، قَالَ حَدَّثَنَا أَبُو الْغَرِيفُ، قَالَ: كُنَّا مُقْدَمَةً الْحَسَنِ بْنِ عَلَى اثْنَيْ عَشَرَ لَفَّا بِمَسْكِنٍ مُسْتَمِتِينَ تَقْطُرُ سُيُوفُنَا مِنَ الْجَدِّ عَلَى قِتَالِ أَهْلِ الشَّامِ وَعَلَيْنَا أَبُو الْعَمَرُو، قَالَ: فَلَمَّا آتَانَا صُلْحُ الْحَسَنِ بْنِ عَلَى وَمُعَاوِيَةَ كَانَنَا كُسْرَتْ ظُهُورُنَا مِنَ الْحُزْنِ وَالْغَيْظِ، قَالَ: فَلَمَّا قَدِمَ الْحَسَنُ بْنُ عَلَى الْكُوفَةَ قَامَ إِلَيْهِ رَجُلٌ مِنَّا يُكَنِّي أَبَا عَامِرٍ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُذَلَّ الْمُؤْمِنِينَ، فَقَالَ: لَا تَقُلْ ذَاكَ يَا أَبَا عَامِرٍ، وَلَكِنِي كَرِهْتُ أَنْ أَقْتُلَهُمْ طَلَبَ الْمُلْكِ أَوْ عَلَى الْمُلْكِ

[37358] Muhammad b. 'Ubaid narrated to us, saying: Sadaqah b. al-Muthanna narrated to me, from his grandfather, Rabah b. al-Harith, who said: Al-Hasan b. 'Ali stood up after the death of 'Ali, addressed the people, praised Allah and extolled Him, then said: "Indeed, what is coming is near, and the command of Allah will occur even if people dislike it. By Allah, since I learned what benefits me from what harms me, I do not love to take charge of the affair of the Ummah of Muhammad (peace be upon him) to the weight of a mustard seed if a cupping-glass worth of blood is shed in it. So join your intent/camp."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ حَدَّثَنِي صَدَقَةُ بْنُ الْمُتَّهَّنِ،
عَنْ جَدِّهِ، رَبَاحِ بْنِ الْحَارِثِ قَالَ: قَامَ الْحَسَنُ بْنُ عَلَيِّ
بَعْدَ وَفَاهَا عَلَيْهِ، فَخَطَبَ النَّاسَ فَحَمَدَ اللَّهَ وَأَتَّى عَلَيْهِ نَمَاءً
قَالَ: إِنَّ مَا هُوَ آتٍ قَرِيبٌ، وَإِنَّ أَمْرَ اللَّهِ وَاقِعٌ وَإِنْ
كُرْهَةُ النَّاسِ، وَإِنِّي وَاللَّهِ مَا أُحِبُّ أَنْ أَلِيَّ مِنْ أَمْرٍ أُمَّةٍ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزِنُ ذَرَّةً مِنْ حَرْدَلٍ
يُهْرَاقُ فِيهَا مِحْجَمَةً مِنْ ذِمَّةٍ مُذْنَبٍ عَلِمْتُ مَا يَنْعَنِي مِمَّا
يَضُرُّنِي، فَالْحُكُومُ بِطَيِّبَتِكُمْ

[37359] Abu Usamah narrated to us, from Ibn 'Awn, from 'Umair b. Ishaq, who said: I and a man entered upon Al-Hasan b. 'Ali to visit him (during his illness). He began saying to that man: "Ask me before you cannot ask me." The man said: "I do not want to ask you anything; may Allah heal you." He stood up, entered the lavatory, then came out to us and said: "I did not come out to you until I had cast out a piece of my liver, turning it over with this stick. I have been given poison several times, but nothing was more severe than this time." He said: We went to him the next morning, and he was in the throes of death. Al-Husain came and sat by his head and said: "O my brother, who is your companion (who poisoned you)?" He said: "Do you want to kill him?" He said: "Yes." He said: "If it is the one I think, Allah's vengeance is more severe, and if he is innocent, I do not like for an innocent person to be killed."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ ابْنِ عَوْنِ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ، قَالَ: دَخَلْتُ أَنَا وَرَجُلٌ عَلَى الْحَسَنِ بْنِ عَلَيِّ نَعْوَدَهُ، فَجَعَلَ يَقُولُ لِذَلِكَ الرَّجُلِ: سَلَّنِي قَبْلَ أَنْ لَا تَسْأَلَنِي، قَالَ: مَا أُرِيدُ أَنْ أَسْأَلَكَ شَيْئًا، يُعَافِيكَ اللَّهُ، قَالَ: فَقَامَ فَدَخَلَ الْكَنِيفَ ثُمَّ خَرَجَ إِلَيْنَا ثُمَّ قَالَ: مَا حَرَجْتُ إِلَيْكُمْ حَتَّى لَفَظْتُ طَائِفَةً مِنْ كَيْدِي أُفْلِيَّهَا بِهَذَا الْعُودِ، وَلَقَدْ سُقِيتُ السُّمُّ مِرَارًا مَا شَيْءَ أَشَدُّ مِنْ هَذِهِ الْمَرَّةِ، قَالَ: فَغَدَوْنَا عَلَيْهِ مِنَ الْعَدْ فَإِذَا هُوَ فِي السُّوقِ، قَالَ: وَجَاءَ الْحُسَيْنُ فَجَلَسَ عِنْدَ رَأْسِهِ فَقَالَ: يَا أَخِي، مَنْ صَاحِبُكَ؟ قَالَ: ثُرِيدُ قَتْلَهُ؟ قَالَ: نَعَمْ، قَالَ: لَئِنْ كَانَ الَّذِي أَطْلَنَ، لَلَّهُ أَشَدُّ نِفْمَةً، وَإِنْ كَانَ بَرِيًّا فَمَا أُحِبُّ أَنْ يُقْتَلَ بَرِيًّا

[37360] Abu al-Ahwas narrated to us, from 'Ubaidullah b. Sharik, from Bishr b. Ghalib, who said: 'Abdullah b. al-Zubair met Al-Husain b. 'Ali in Mecca and said: "O Abu 'Abdullah, it has reached me that you intend (to go to) Iraq?" He said: "Yes." He said: "Do not do so, for they are the killers of your father, the ones who stabbed your brother in the stomach, and if you go to them, they will kill you."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عُبَيْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ بِشْرِ بْنِ غَالِبٍ، قَالَ: لَقِيَ عَبْدُ اللَّهِ بْنَ الرُّبَّيرَ، الْحُسَيْنَ بْنَ عَلَيٍّ بِمَكَّةَ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، بَلَغْنِي أَنَّكَ تُرِيدُ الْعِرَاقَ؟ قَالَ: أَجَلُ، قَالَ: فَلَا تَفْعَلْ، فَإِنَّهُمْ قَتَلُوكَ الطَّاعِنُونَ فِي بَطْنِ أَخِيكَ، وَإِنَّ أَتَيْتُهُمْ قَتْلُوكَ

[37361] Muhammad b. Musa al-Anbari narrated to us, from Jabalah bint Musaffih, who said: Malik b. Damrah bequeathed his weapons to the fighters of Banu Damrah, stipulating that they should not be used to fight the people of Prophecy (Ahl al-Bayt). His brother said at his deathbed: "O my brother, at death you say this?" He said: "That is how it is." He said: "Are we released (from this) if your son needs to benefit (from them)?" He said: "Yes." She said: The weapons went away, and nothing remained of them except a spear. She said: A man came from that detachment which marched against Al-Husain and said: "O son of Malik, O Musa, lend me your father's spear so I may intercept with it." He said: "O servant girl, give him the spear." A woman from his family said: "O Musa, do you not remember your father's bequest?" She said: The man had already walked away with the spear. She said: He caught up with the man, took the spear from him, and broke it.

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْعَبْرِيُّ، عَنْ جَبَلَةَ بِنْتِ
مُصَفَّحٍ، قَالَتْ: أَوْصَى مَالِكُ بْنُ ضَمْرَةَ بِسَلَاجِهِ
لِلْمُجَاهِدِينَ مِنْ بَنِي ضَمْرَةَ أَلَا يُقَاتِلُ بِهِ أَهْلُ نُبُوَّةَ ،
قَالَ: فَقَالَ أخُوهُ عِنْدَ رَأْسِهِ: يَا أَخِي ، عِنْدَ الْمُوْتِ تَقُولُ
هَذَا؟ قَالَ: هُوَ ذَاكُ ، قَالَ: فَتَحَنَّ فِي حَلٌّ إِنْ احْتَاجَ
وَلَذِكَ أَنْ يَتَفَعَّ ، قَالَ: نَعَمْ ، قَالَ: فَدَهَبَ السَّلَاحُ فَلَمْ يَبْقِ
مِنْهُ إِلَّا رُمْحٌ ، قَالَتْ: فَجَاءَ رَجُلٌ مِنْ ذَلِكَ الْبَعْثَ الَّذِي
سَارُوا إِلَى الْحُسَيْنِ فَقَالَ: يَا ابْنَ مَالِكٍ ، يَا مُوسَى ،
أَعِرْنِي رُمْحَ أَبِيكَ أَعْتَرِضُ بِهِ ; قَالَ: فَقَالَ: يَا جَارِيَةً ،
أَعْطِهِ الرُّمْحَ ، فَقَالَتِ امْرَأَةٌ مِنْ أَهْلِهِ: يَا مُوسَى ، أَمَا
تَذَكُّرُ وَصِيَّةَ أَبِيكَ؟ قَالَتْ: وَقَدْ مَرَّ الرَّجُلُ بِالرُّمْحِ ،
قَالَتْ: فَلَحِقَ الرَّجُلُ فَأَخْدَ الرُّمْحَ مِنْهُ فَكَسَرَهُ

[37362] Husain b. 'Ali narrated to us, from Abu Musa, from Al-Hasan, who said: The Prophet (peace be upon him) raised Al-Hasan b. 'Ali with him onto the pulpit and said: "Indeed, this son of mine is a Sayyid (master/chief), and perhaps Allah will make peace between two groups of Muslims through him."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ أَبِيهِ مُوسَى، عَنْ الْحَسَنِ،
قَالَ: رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلَىٰ
مَعَهُ عَلَى الْمِنْبَرِ فَقَالَ: إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهُ أَنْ
يُصْلِحَ بِهِ بَيْنَ فِتَنَيْنِ مِنَ الْمُسْلِمِينَ

[37363] Waki' narrated to us, from Sufyan, from his father, from Mundhir al-Thawri, from Ibn al-Hanafiyyah, who said: "Fitnah (tribulation): whoever faces it will be swept away (or ruined/devoured)."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ مُنْذِرِ الثَّوْرِيِّ،
عَنْ ابْنِ الْحَنْفِيَّةِ، قَالَ: الْفِتْنَةُ مَنْ قَابَلَهَا احْتِيجَ

[37364] Husain b. 'Ali narrated to us, from Ibn 'Uyaynah, from Ibn Tawus, from his father, who said: Ibn 'Abbas said: Husain came to me consulting me about going out to that place—meaning Iraq. I said: "Were it not that they would disgrace me and you, I would have clutched my hands in your hair. Where are you going? To a people who killed your father and stabbed your brother?" What made me resign myself to letting him go was that he said to me: "This Sanctuary (Haram) will be violated by a man, and for me to be killed in such and such land—far away from it—is more beloved to me than that I be that man."

[37365] 'Ubaidullah narrated to us, saying: Isra'il informed us, from Abu Ishaq, from Hani' b. Hani', from 'Ali, who said: "Al-Husain will certainly be killed, and I surely know the soil of the land in which he will be killed. He will be killed near the two rivers."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ ابْنِ عُيُّونَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: جَاءَنِي حُسَيْنٌ يَسْتَشِيرُنِي فِي الْخُرُوجِ إِلَى مَا هَاهُنَا يَعْنِي الْعِرَاقَ ، قَفَّلُتُ: لَوْلَا أَنْ يُرْزَعُوا بِي وَلِكَ لَشَبَّثُ يَدِي فِي شَعْرَكَ ، إِلَى أَيْنَ تَخْرُجُ؟ إِلَى قَوْمٍ قَاتَلُوا أَبَاكَ وَطَعَنُوا أَخَاكَ ، فَكَانَ الَّذِي سَخَا بِنَفْسِي عَنْهُ أَنْ قَالَ لِي: إِنَّ هَذَا الْحَرَامَ يُسْتَحْشِي بِرَجُلٍ ، وَلَأَنْ أُقْتَلَ فِي أَرْضٍ كَذَا وَكَذَا غَيْرُ أَنَّهُ يُبَاعِدُهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ أَنَا هُوَ

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيٍّ، عَنْ عَلَىٰ، قَالَ: لَيُقْتَلَنَّ الْحُسَيْنُ قَتْلًا ، وَإِنِّي لَأَعْرِفُ تُرْبَةَ الْأَرْضِ الَّتِي بِهَا يُقْتَلُ ، يُقْتَلُ قَرِيبًا مِنَ النَّهَرِينَ

[37366] Ya'la b. 'Ubaid narrated to us, from Musa al-Juhani, from Salih b. Arbad al-Nakha'i, who said: Umm Salamah said: Al-Husain entered upon the Prophet (peace be upon him) while I was sitting at the door. I looked in and saw something in the Prophet's (peace be upon him) palm that he was turning over while he (the child) was sleeping on his stomach. I said: "O Messenger of Allah, I looked and saw you turning something in your palm while the boy was sleeping on your stomach and your tears were flowing." He said: "Gabriel came to me with the soil upon which he will be killed, and informed me that my Ummah will kill him."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُوسَى الْجُهْنِيِّ، عَنْ صَالِحٍ
بْنِ أَرْبَدَ النَّخْعَيِّ، قَالَ: قَالَتْ أُمُّ سَلَمَةَ: دَخَلَ الْحُسَيْنُ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا جَالِسَةٌ عَلَى الْبَابِ
فَتَطَلَّعْتُ فَرَأَيْتُ فِي كَفِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
شَيْئًا يُقْبَلُهُ وَهُوَ نَائِمٌ عَلَى بَطْنِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ ،
تَطَلَّعْتُ فَرَأَيْتُكَ تُقْبِلُ شَيْئًا فِي كَفَكَ وَالصَّبَّيُّ نَائِمٌ عَلَى
بَطْنِكَ وَمُمُوكُكَ تَسِيلُ ، فَقَالَ: إِنَّ جِبْرِيلَ أَتَانِي بِالْتُّرْبَةِ
الَّتِي يُقْتَلُ عَلَيْهَا ، وَأَخْبَرَنِي أَنَّ أَمَّتِي يَقْتُلُونَهُ

[37367] Muhammad b. 'Ubaid narrated to us, saying: Shurahbil b. Mudrik al-Ju'fi narrated to me, from 'Abdullah b. Yahya al-Hadrami, from his father, that he traveled with 'Ali, and he was the one in charge of his purification water. When they were opposite Nineveh while he was heading to Siffin, he called out: "Patience, O Abu 'Abdullah! Patience, O Abu 'Abdullah!" I said: "What is it, O Abu 'Abdullah (meaning 'Ali)?" He said: I entered upon the Prophet (peace be upon him) while his eyes were overflowing (with tears). I said: "O Messenger of Allah, why are your eyes overflowing? Did someone anger you?" He said: "Gabriel just rose from my presence and informed me that Al-Husain will be killed at the bank of the Euphrates, so I could not control my eyes from overflowing."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ حَدَّثَنِي شُرَحْبِيلُ بْنُ مُذْرِكٍ الْجُعْفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْحَاضِرَمِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَافَرَ مَعَ عَلَيْهِ، وَكَانَ صَاحِبَ مَطْهَرَتِهِ حَتَّى حَادَى نَبْوَى وَهُوَ مُنْطَلِقٌ إِلَى صَفَّيْنَ فَنَادَى: صَبَرَا أَبَا عَبْدِ اللَّهِ، صَبَرَا أَبَا عَبْدِ اللَّهِ، فَقُلْتُ: مَاذَا أَبَا عَبْدِ اللَّهِ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَيْنَاهُ تَفِيضَانٌ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِعَيْنِي تَفِيضَانٌ؟ أَغْضَبَكَ أَحَدٌ؟ قَالَ: قَامَ مِنْ عِنْدِي جِبْرِيلٌ فَأَخْبَرَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِشَطَّ الْفُرَاتِ، فَلَمْ أُمْلِكْ عَيْنِي أَنْ فَاضَتَا

[37368] Mu'awiyah narrated to us, saying: Al-A'mash narrated to us, from Salam Abu Shurahbil, from Abu Harthamah, who said: A sheep of his passed dung, so he said to a servant girl of his: "O Jarda', this dung has reminded me of a hadith I heard from the Commander of the Faithful ('Ali). I was with him at Karbala, and he passed by a tree under which were gazelle droppings. He took a handful of it, smelled it, and then said: 'From this plain (or ridge), seventy thousand will be resurrected who will enter Paradise without account.'"

حَدَّثَنَا مُعَاوِيَةُ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ سَلَامٍ أَبْنَى شُرَحْبِيلَ، عَنْ أَبِي هَرْثَمَةَ، قَالَ: بَعَرَتْ شَاءَ لَهُ فَقَالَ إِجَارِيَّةٌ لَهُ: يَا جَرْدَاءُ، لَقَدْ أَنْكَرْنِي هَذَا الْبَعْرُ حَدِيثًا سَمِعْنِي مِنْ أَمِيرِ الْمُؤْمِنِينَ وَكُنْتُ مَعَهُ بِكَرْبَلَاءَ فَمَرَّ شَجَرَةٌ تَحْتَهَا بَغْرُ غِزْلَانٍ؛ فَأَخَذَهُ مِنْهُ قَبْصَةً فَسَمَّهَا، ثُمَّ قَالَ: يُحْشَرُ مِنْ هَذَا الظَّهْرِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

[37369] Sharik narrated to us, from 'Ata' b. al-Sa'ib, from Wa'il b. 'Alqamah, that he witnessed Al-Husain at Karbala. He said: A man came and said: "Is Husain among you?" He said: "Who are you?" He said: "Rejoice in the Fire." He said: "Nay, a Lord Who is Forgiving, Merciful, and Obeyed." He said: "Who are you?" He said: "I am Ibn Huwayzah." He (Husain) said: "O Allah, drag him to the Fire." He said: He went (to ride), and his horse bolted with him (hanging) by his legs. He was torn apart so that nothing remained of him except his foot in the stirrup.

[37370] 'Ali b. Mushir narrated to us, from Umm Hakim, who said: "When Al-Husain b. 'Ali was killed—and I was a young girl at the time who had reached womanhood or was about to—the sky remained like a clot of blood for days after his killing."

حَدَّثَنَا شَرِيكُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ وَائِلِ بْنِ عَلْقَمَةَ، أَنَّهُ شَوَّدَ الْحُسَيْنَ بِكَرْبَلَاءَ، قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: أَفَيْكُمْ حُسَيْنٌ؟ فَقَالَ: مَنْ أَنْتَ؟ فَقَالَ: أَبْشِرْ بِالنَّارِ، قَالَ: بَلْ رَبُّ غَفُورٌ رَّحِيمٌ مُطَاعٌ، قَالَ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا ابْنُ حُوَيْزَةَ، قَالَ: اللَّهُمَّ حُزْنٌ إِلَى النَّارِ، قَالَ: فَدَهَبَ فَنَفَرَ بِهِ فَرَسُهُ عَلَى سَاقِيهِ، فَنَقَطَعَ فَمَا بَقِيَ مِنْهُ غَيْرُ رِجْلِهِ فِي الرِّكَابِ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أُمِّ حَكِيمٍ، قَالَتْ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلَيٍّ وَأَنَا يَوْمَئِذٍ جَارِيَةٌ قَدْ بَلَغْتُ مَبْلَغَ النَّسَاءِ أَوْ كِدْنَثُ أَنْ أَبْلَغَ؛ مَكْثَتِ السَّمَاءُ بَعْدَ قَتْلِهِ أَيَّامًا كَالْعَفَةِ

[37371] Waki' narrated to us, from Abu 'Asim al-Thaqafi, from Qais b. Muslim, from Tariq b. Shihab, who said: News of the killing of 'Uthman reached us, and I sensed youth and strength in myself, even if I were to fight. So I went out to see the people until, when I was at Al-Rabadhah, there was 'Ali. He led them in the 'Asr prayer. When he said the taslim, he leaned his back in its mosque and faced the people. He said: Al-Hasan b. 'Ali stood up to speak to him, weeping. 'Ali said to him: "Speak, and do not whimper like a girl." He (Al-Hasan) said: "I ordered you when the people besieged this man ('Uthman) to go to Mecca and stay there, but you disobeyed me. Then I ordered you when he was killed to stay in your house until the Arabs returned to their senses, for even if you were in a lizard's hole, they would have beaten the camels' armpits (ridden hard) to you to extract you from your hole, but you disobeyed me. And I ask you by Allah not to go to Iraq and be killed in a wasted state."

He said: 'Ali replied: "As for your

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي عَاصِمِ التَّقْفِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: جَاءَنَا قَتْلُ عُثْمَانَ وَأَنَا أُونِسٌ مِنْ نَفْسِي شَبَابًا وَقُوَّةً وَلَوْ قَتَلْتُ الْقِتَالَ ، فَخَرَجْتُ أَحْضَرُ النَّاسَ حَتَّى إِذَا كُنْتُ بِالرَّبَّةِ إِذَا عَلَيْ بِهَا ، فَصَلَّى بِمِنْ الْعَصْرَ ، فَلَمَّا سَلَّمَ أَسْنَدَ ظَهْرَهُ فِي مَسْجِدِهَا وَاسْتَقْبَلَ الْقَوْمَ ، قَالَ: فَقَامَ إِلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ يُكَلِّمُهُ وَهُوَ يَبْكِي ، فَقَالَ لَهُ عَلِيُّ: تَكَلُّمْ وَلَا تَحْنَ حَنِينَ الْجَارِيَةَ ، قَالَ: أَمْرَتُكَ حِينَ حَصَرَ النَّاسُ هَذَا الرَّجُلَ أَنْ تَأْتِيَ مَكَّةَ فَتُقْبِلَ بِهَا فَعَصَيْتَنِي ، ثُمَّ أَمْرَتُكَ حِينَ قُتِلَ أَنْ تَلْزِمَ بَيْتَكَ حَتَّى تَرْجِعَ إِلَى الْعَرَبِ غَوَارِبَ أَحَلَّمُهَا ، فَلَوْ كُنْتَ فِي جُحْرٍ ضَبَّ لَضَرَبُوا إِلَيْكَ آتِاطَ الْإِبْلِ حَتَّى يَسْتَخْرِجُوكَ مِنْ جُحْرِكَ فَعَصَيْتَنِي ، وَأَنْشَدُكَ بِاللَّهِ أَنْ تَأْتِيَ الْعِرَاقَ فَتُقْتَلَ بِحَالٍ مَضِيَّةٍ ، قَالَ: فَقَالَ عَلِيُّ: "أَمَا قَوْلُكَ: أَتَيْتَ مَكَّةً ، فَلَمْ أَكُنْ بِالرَّجُلِ الَّذِي تُسْتَحْلِلُ لِي مَكَّةً ، وَأَمَا قَوْلُكَ: قَتَلَ النَّاسُ عُثْمَانَ ، فَمَا دَنَبِيَ إِنْ كَانَ النَّاسُ قَتْلَوْهُ ، وَأَمَا قَوْلُكَ: أَتَيْتَ الْعِرَاقَ ، فَأَكُونُ كَالضَّبَّاعِ شَسَّمُ لِلَّدَمْ

[37372] Yahya b. Adam narrated to us, saying: Ibn 'Uyaynah narrated to us, from Mujalid, from Al-Sha'bi, who said: When the peace treaty occurred between Al-Hasan b. 'Ali and Mu'awiyah, Al-Hasan wanted to leave for Medina. Mu'awiyah said to him: "You are not going until you address the people." Al-Sha'bi said: I heard him on the pulpit; he praised Allah and extolled Him, then said: "Indeed, the shrewdest shrewdness is piety (Taqwa), and the most incapable incapacity is wickedness. This matter regarding which I and Mu'awiyah differed was either mine and I left it for Mu'awiyah, or it was a right for which he saw no one more entitled than me. I only did this to spare your blood, 'And I do not know; perhaps it is a trial for you and enjoyment for a time' [Al-Anbiya: 111]." Then he stepped down.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مُجَالِدٍ،
عَنْ الشَّعْبِيِّ، قَالَ: لَمَّا كَانَ الصُّلُحُ بَيْنَ الْخَسَنِ بْنِ
عَلِيٍّ، وَمَعَاوِيَةَ أَرَادَ الْخَسَنُ الْخُرُوجَ إِلَى الْمَدِينَةِ، فَقَالَ
لَهُ مَعَاوِيَةُ: مَا أَنْتَ بِالَّذِي تَدْهَبُ حَتَّى تَخْطُبَ النَّاسَ ،
قَالَ: قَالَ الشَّعْبِيُّ: فَسَمِعْتُهُ عَلَى الْمِنْبَرِ حَمْدَ اللَّهِ وَأَنَّى
عَلَيْهِ ثُمَّ قَالَ: فَإِنَّ أَكْيَسَ الْكَيْسِ الثُّقَى ، وَإِنَّ أَعْجَزَ
الْعَجْزِ الْفُجُورُ ، وَإِنَّ هَذَا الْأَمْرَ الَّذِي أَخْتَلَفَ أَنَا فِيهِ
وَمَعَاوِيَةُ حَتَّى كَانَ لِي ، فَتَرَكْتُهُ لِمَعَاوِيَةَ ، أَوْ حَقُّ كَانَ
لَا يَرَى أَحَقَّ بِهِ مِنِّي ، وَإِنَّمَا فَعَلْتُ هَذَا لِحَافِنِ بِمَا يُكْفِي ،
وَإِنْ أَدْرِي لِعَلَهُ فِتْنَةً لَمْ وَمَتَاعٌ إِلَى حِينِ ، ثُمَّ نَزَلَ

[37373] Muhammad b. Bishr narrated to us, saying: Mujalid narrated to us, from Ziyad b. 'Ilaqah, from Usamah b. Zaid, who said: The Messenger of Allah (peace be upon him) said: "Whoever splits my Ummah while they are united, strike his head (kill him), whoever he may be."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا مُجَالِدٌ، عَنْ زَيَادِ بْنِ عِلَاقَةَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فَرَقَ بَيْنَ أُمَّتِي وَهُمْ جَمِيعٌ فَاضْرِبُوهُ رَأْسَهُ كَائِنًا مَنْ كَانَ

[37374] Ziyad b. al-Rabi' narrated to us, from 'Abbad b. Kathir al-Shami, from a woman of theirs called Fusailah, from her father, who said: I heard my father say: I asked the Messenger of Allah (peace be upon him): "O Messenger of Allah, is it tribalism ('Asabiyyah) for a man to love his people?" He said: "No, but it is tribalism for a man to aid his people in oppression."

حَدَّثَنَا زَيَادُ بْنُ الرَّبِيعَ، عَنْ عَبَادِ بْنِ كَثِيرِ الشَّامِيِّ، عَنْ امْرَأَةِ مِنْهُمْ يُقَالُ لَهَا فُسَيْلَةُ، عَنْ أَبِيهَا، قَالَتْ: سَمِعْتُ أَبِي، يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللَّهِ، أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، قَالَ: لَا، وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلَ قَوْمَهُ عَلَى الظُّلْمِ

[37375] Ibn 'Uyaynah narrated to us, from Al-Zuhri, from Sinan b. Abi Sinan, from Abu Waqid al-Laithi, that when the Messenger of Allah (peace be upon him) came to Hunayn, he passed by a tree on which the polytheists used to hang their weapons, called Dhat Anwat. They said: "Make for us a Dhat Anwat." The Messenger of Allah (peace be upon him) said: "This is like what the people of Moses said to Moses: '{Make for us a god just as they have gods}' [Al-A'raf: 138]. You will surely follow the ways of those who were before you."

[37376] Yazid b. Harun narrated to us, from Muhammad b. 'Amr, from Abu Salamah, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "You will surely follow the way of those before you, fathom by fathom, cubit by cubit, and span by span, until even if they entered a lizard's hole, you would enter it." They said: "O Messenger of Allah, the Jews and the Christians?" He said: "Who else?"

حَدَّثَنَا أَبُنْ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سِنَانَ بْنِ أَبِي سِنَانٍ، عَنْ أَبِي وَاقِدِ الْيَتَمِّيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَى حُنَيْنًا مَرَّ بِشَجَرَةٍ يُعْلَقُ الْمُسْرُكُونَ بِهَا أَسْلَحَتُهُمْ يَقْالُ لَهُ، ذَاتُ أَنْوَاطٍ فَقَالُوا: اجْعَلْ لَنَا ذَاتًا أَنْوَاطٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هَذَا كَمَا قَالَ قَوْمٌ مُؤْسَى لِمُوسَى: {اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ لَتَرْكَيْنَ سُنَنَ مِنْ كَانَ قَبْلُكُمْ، [الْأَعْرَافَ] 138"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَتَتَبَعَنَّ سُنَّةَ مَنْ كَانَ قَبْلُكُمْ بَاعَابِيَّاً، وَذِرَاعَابِيَّاً، وَشِيرَابِيَّاً، حَتَّى لَوْ دَخَلُوا فِي حُجْرٍ ضَبٌ لَدَخَلْتُمْ فِيهِ، قَالُوا: يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَى؟ قَالَ: فَمَنْ إِذْنُ

[37377] Abu Khalid al-Ahmar narrated to us, from Yahya b. Sa'id, from 'Umar b. al-Hakam, who said: I heard 'Abdullah b. 'Amr say: "You will surely follow the way of those who were before you, its sweet and its bitter."

[37378] Waki' narrated to us, from Sufyan, from Abu Qais, from Huzail, who said: 'Abdullah said: "You are the most similar of people in manner and guidance to the Children of Israel. You will surely tread their path, arrow feather by arrow feather, and sandal by sandal." 'Abdullah said: "Indeed, in eloquence is magic."

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو، يَقُولُ: لَئِرْكَبْنَ سُلَّةَ مَنْ كَانَ قَبْلَكُمْ حُلُوها وَمُرَّهَا

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلِ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَنْتُمْ أَشْبَهُ النَّاسِ سَمْنًا وَهَدْيًا بِنِي إِسْرَائِيلَ لَتَسْلُكُنَّ طَرِيقَهُمْ حَذْوَ الْفَدَّةِ بِالْفَدَّةِ وَالنَّعْلَ بِالنَّعْلِ، قَالَ عَبْدُ اللَّهِ: إِنَّ مِنَ الْبَيَانِ سِحْرًا

[37379] Yahya b. 'Isa narrated to us, from Al-A'mash, from Abu al-Minhal, from Abu al-Bakhtari, who said: Hudhaifah said: "There will not be anything among the Children of Israel except that there will be the like of it among you." A man said: "Will there be among us the people of Lot?" He said: "Yes, and what do you think has reached that (stage), may you have no mother?"

حَدَّثَنَا يَحْيَى بْنُ عَيسَى، عَنِ الْأَعْمَشِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: قَالَ حُدَيْفَةُ: لَا يَكُونُ فِي بَنِي إِسْرَائِيلَ شَيْءٌ إِلَّا كَانَ فِيهِ مِثْلٌ، فَقَالَ رَجُلٌ: فَيْنَا قَوْمٌ لُوطٌ؟ قَالَ: نَعَمْ، وَمَا تَرَى بَلَغَ ذَلِكَ لَا أُمَّ لَكَ

[37380] 'Abdullah b. Numair narrated to us, from Al-A'mash, from Al-Minal b. 'Amr, from Abu al-Bakhtari, from Hudhaifah, who said: "You will surely act according to the deeds of the Children of Israel, so there will not be anything among them except that there will be the like of it among you." A man said: "Will there be monkeys and pigs among us?" He said: "And what clears you of that? May you have no mother." They said: "Narrate to us, O Abu 'Abdullah." He said: "If I narrated to you, you would split into three groups: a group fighting me, a group not helping me, and a group denying me. However, I will narrate to you, and I will not say 'The Messenger of Allah (peace be upon him) said': What if I told you that you would take your Book, burn it, and throw it in the latrines, would you believe me?" They said: "Subhan Allah! Could this happen?" He said: "What if I told you that you would break your Qiblah, would you believe me?" They said: "Subhan Allah! Could this happen?" He said: "What if I told you that your

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنَاهَلِ بْنِ عَمْرِو، عَنْ أَبِي الْجَخْرِيِّ، عَنْ حُذَيْفَةَ، قَالَ: لَتَعْمَلُنَّ عَمَلَ بَنِي إِسْرَائِيلَ فَلَا يَكُونُ فِيهِمْ شَيْءٌ إِلَّا كَانَ فِيهِ مِثْلُهُ، فَقَالَ رَجُلٌ: تَكُونُ فِينَا قِرَدَةً وَخَنَازِيرٌ؟ قَالَ: وَمَا يُبَرِّيكُ مِنْ ذَلِكَ، لَا أُمَّ لَكَ؛ قَالُوا: حَدَّثَنَا يَا أَبَا عَبْدِ اللَّهِ، قَالَ: "لَوْ حَدَّثْتُكُمْ لَا فَتَرَقْتُمْ عَلَى تَلَاثَ فِرَقٍ: فِرَقَةٌ نَّقَالِلِنِي، وَفِرَقَةٌ لَا تَنْصُرُنِي، وَفِرَقَةٌ تُكَذِّبِنِي؛ أَمَا إِنِّي سَأَحَدِّثُكُمْ وَلَا أَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتُكُمْ لَوْ حَدَّثْتُكُمْ أَنَّكُمْ تَأْخُذُونَ كِتَابَكُمْ فَتُحَرِّقُونَهُ وَتُلْقُونَهُ فِي الْحُسُوشِ، صَدَقْتُمُونِي؟ قَالُوا: سُبْحَانَ اللَّهِ، وَيَكُونُ هَذَا، قَالَ: أَرَأَيْتُكُمْ لَوْ حَدَّثْتُكُمْ أَنَّكُمْ تَكْسِرُونَ قِبْلَتَكُمْ، صَدَقْتُمُونِي؟ قَالُوا: سُبْحَانَ اللَّهِ، وَيَكُونُ هَذَا؟ قَالَ: أَرَأَيْتُكُمْ لَوْ حَدَّثْتُكُمْ أَنَّ أَمَّكُمْ تَخْرُجُ فِي فِرَقَةٍ مِنَ الْمُسْلِمِينَ وَتُقَاتِلُكُمْ، صَدَقْتُمُونِي؟ قَالُوا: سُبْحَانَ اللَّهِ وَيَكُونُ هَذَا؟

[37381] 'Abd al-Rahman b. Mahdi narrated to us, from Sufyan, from Habib, who said: I heard Ibn 'Umar say: "O people of Iraq, you bring problematic issues (or dilemmas)."

حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ،
قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: يَا أَهْلَ الْعِرَاقِ، ثَلَاثَةٌ
بِالْمُعْضِلَاتِ

[37382] Yazid b. Harun narrated to us, saying: Sufyan b. Husain informed us, from Hisham b. Yusuf, from 'Awf b. Malik, who said: I asked permission to enter upon the Prophet (peace be upon him). He said: "Enter." I said: "Shall I enter completely or partially?" He said: "Enter completely." So I entered upon him while he was performing ablution slowly. He said: "O 'Awf b. Malik, six (signs) before the Hour: The death of your Prophet (peace be upon him)—take (count) one." It was as if my heart was torn from its place. "And the conquest of Jerusalem; and a death that will take you, by which you will be killed in masses like the plague of sheep; and that wealth will increase until a man is given a hundred dinars and he is dissatisfied with it; and the conquest of the city of disbelief; and a truce that will be between you and Banu al-Asfar (the Romans), then they will come to you under eighty standards, under each standard twelve thousand, and they will be more prone to treachery than you."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا سُفِيَّانُ بْنُ حُسَيْنٍ،
عَنْ هِشَامِ بْنِ يُوسُفَ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ:
اسْتَأْذَنْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ادْخُلْ ،
فَلَمْ: فَادْخُلْ كُلَّيْ أَوْ بَعْضِي قَالَ: ادْخُلْ كُلَّاً ، فَدَخَلْ
عَلَيْهِ وَهُوَ يَتَوَضَّأُ وَضُوءًا مَكِينًا ، قَالَ: "يَا عَوْفَ بْنَ
مَالِكٍ ، سِتُّ قَبْلَ السَّاعَةِ: مَوْتٌ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، حَذْ إِحْدَى ، فَكَانَمَا انْتَرَعَ قُلُّي مِنْ مَكَانِهِ ، وَفَتَحْ
بَيْتَ الْمَقْدِسِ، وَمَوْتٌ يَأْخُذُكُمْ تُفْعَصُونَ بِهِ كَمَا تُفْعَصُ
الْغَنَمُ؛ وَأَنْ يَكُثُرَ الْمَالُ حَتَّى يُعْطَى الرَّجُلُ مِائَةً دِينَارٍ
فَيَسْخَطُهَا ، وَفَتَحْ مَدِينَةَ الْكُفَّرِ؛ وَهُنَّنَّ تَكُونُ بَيْنَمَا
وَبَيْنَ بَيْنِ الْأَصْفَرِ ، فَيُأْتُوكُمْ تَحْتَ ثَمَانِينَ غَایَةً ، تَحْتَ
كُلِّ غَایَةٍ أَنْتُمْ عَشَرَ أَلْفًا فَيَكُونُونَ أَوْلَى بِالْأَعْذَرِ مِنْكُمْ

[37383] Waki' narrated to us, from Al-Nahhas b. Qahm, who said: Shaddad Abu 'Ammar narrated to me, from Mu'adh b. Jabal, who said: The Messenger of Allah (peace be upon him) said: "Six are from the signs of the Hour: My death, the conquest of Jerusalem, that a man is given a thousand dinars and is dissatisfied with it, a tribulation whose party enters the house of every Muslim, a death that takes people like the plague of sheep, and that the Romans betray and march with eighty banners, under each banner twelve thousand."

حَدَّثَنَا وَكِيعٌ، عَنْ النَّهَاسِ بْنِ قَهْمٍ، قَالَ حَدَّثَنِي شَدَّادُ أَبُو عَمَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "سِتُّ مِنْ أَشْرَاطِ السَّاعَةِ: مَوْتِي، وَفَتْحُ بَيْتِ الْمَقْدِسِ، وَأَنْ يُعْطَى الرَّجُلُ أَلْفَ دِينَارٍ فَيَسْخَطُهَا وَفِتْنَةٌ يَذْهُلُ حِزْبُهَا بَيْنَ كُلِّ مُسْلِمٍ وَمَوْتٍ يَأْخُذُ فِي النَّاسِ كُفْعَاصَ الْغَمَّ، وَأَنْ تَغْرِي الرُّومُ فَيُسِيرُونَ بِئْتَانِينَ بَنِيَّا تَحْتَ كُلِّ بَنِيَّا تَحْتَ كُلِّ بَنِيَّا عَشَرَ أَلْفًا

[37384] Hawdhah b. Khalifah narrated to us, saying: 'Awf narrated to us, from Al-Hasan, from Usaid b. al-Mutashammis, who said: We were with Abu Musa, and he said: "Shall I not tell you a hadith that the Messenger of Allah (peace be upon him) used to tell us?" We said: "Yes." He said: The Messenger of Allah (peace be upon him) said: "The Hour will not be established until 'Harj' increases." We said: "O Messenger of Allah, what is 'Harj'?"

He said: "Killing, killing." We said: "More than we kill today?" He said: "It is not your killing of the disbelievers, but a man killing his neighbor, his brother, and his cousin." He said: We were dumbfounded until none of us could show a tooth (smile/speak).

He said: We said: "Will we have our intellects on that day?" He said: "The intellects of most of the people of that time will be removed, and there will remain insignificant people; most of them will think they are upon something, but they are upon nothing. By the One in Whose hand is my soul, I fear that these

حَدَّثَنَا هُوَذَةُ بْنُ حَلِيفَةَ، قَالَ حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَسَيْدِ بْنِ الْمُشَسَّمِ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى فَقَالَ: إِلَّا أَحَدُكُمْ حَدَّيْتُ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُنَا، فَقُلْنَا: بَلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَكُنُّ الْهَرْجُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ الْقَتْلُ، فَقُلْنَا: أَكْثَرُ مِمَّا نَقْتَلُ الْيَوْمَ؛ قَالَ: لَيْسَ بِقَتْلِكُمُ الْكُفَّارَ، وَلَكُنْ بِقَتْلِ الرَّجُلِ جَارُهُ وَأَخَاهُ وَابْنَ عَمِّهِ، قَالَ: فَأَبْلَسْنَا حَتَّى مَا يُبَدِّي أَحَدُ مِنَا عَنْ وَاضِحَةٍ؛ قَالَ: فَلْنَا: وَمَعْنَا عُقُولُنَا يَوْمَئِذٍ؟ قَالَ: تُنْزَعُ عُقُولُ أَكْثَرِ أَهْلِ ذِكْرِ الزَّمَانِ، وَيَخْلُفُ هَنَّاثٌ مِنَ النَّاسِ يَحْسِبُ أَكْثَرُهُمْ أَنَّهُمْ عَلَى شَيْءٍ، وَلَيُسُوا عَلَى شَيْءٍ، وَالَّذِي نَفْسِي بِنَيْدِهِ، لَقَدْ حَشِيتُ أَنْ يُدْرِكَنِي وَإِيَّاكُمُ الْأَمْوَرُ، وَلَئِنْ أَدْرَكْنَا مَا لِي وَلَكُمْ مِنْهَا مَخْرَجٌ إِلَّا أَنْ تَخْرُجَ مِنْهَا كَمَا دَخَلْنَا

[37385] Ghundar narrated to us, from Shu'bah, from Mansur, from Rib'i, from Abu Bakrah, from the Prophet (peace be upon him) that he said: "If two Muslims confront each other with weapons, both are on the brink of Hellfire. If one of them kills his companion, they both enter it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِذَا حَمَلَ مُسْلِمٌ حَمْلَ أَخْدُهُمَا عَلَى أَخِيهِ بِالسَّلَاحِ فَهُمَا عَلَى حَرْفِ جَهَنَّمَ، فَإِذَا قَتَلَ أَخْدُهُمَا صَاحِبَهُ دَخَلَا هَاجِمِينَ

[37386] Yazid b. Harun narrated to us, saying: Ibn 'Awn informed us, from Muhammad, from Abu Hurairah, from the Prophet (peace be upon him), who said: "The angels curse one of you if he points with a piece of iron (weapon), even if it is his brother from his father and mother."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا ابْنُ عَوْنِ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَلَائِكَةُ تَلْعُنُ أَخْذَكُمْ إِذَا أَشَارَ بِخَدِيدَةٍ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ

[37387] Waki' narrated to us, from 'Ubaid b. Tufail, from Shadhan, from Rib'i b. Hirash, who said: Hudhaifah said: "You will surely follow the way of the Children of Israel, sandal by sandal and arrow feather by arrow feather, except that I do not know: will you worship the calf or not?"

حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ بْنِ طَفَّيلٍ، عَنْ شَادَانَ، عَنْ رَبِيعِي بْنِ حَرَاشٍ، قَالَ: قَالَ حُذَيْفَةُ: لَئِرْكِبُنْ سُنَّةَ بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ وَالقَدْدَةُ بِالقَدْدَةِ غَيْرَ أَنَّهُ لَا أَدْرِي تَعْبُدُونَ الْعِجْلَ أَمْ لَا؟

[37388] 'Affan narrated to us, saying: Abu 'Awanah narrated to us, saying: Ibrahim b. Muhammad b. al-Muntashir narrated to us, from his father, from Hudhaifah, who said: "When the Buq'an (servants/mixed people) of the people of Sham are insulted, then whoever among you can die, let him die."

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ الْمُتَشِّرِ، عَنْ أَبِيهِ، عَنْ حُذَيْفَةَ، قَالَ: إِذَا سُبَّ بُقْعَانُ أَهْلِ الشَّامِ ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ فَلْيَمُوتْ

[37389] Yazid b. Harun narrated to us, saying: Hisham informed us, from Muhammad, from 'Abd al-Rahman b. Abi Bakrah, who said: I came to Sham. I said: "If I enter upon 'Abdullah b. 'Amr and greet him." So I came to him and greeted him. He said to me: "Who are you?" I said: "I am 'Abd al-Rahman b. Abi Bakrah." He said: "Banu Qantura are about to drive you out of the land of Iraq." I said: "Then we will return?" He said: "Do you desire that?" I said: "Yes." He said: "Yes, and you will have a comfort of life."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، قَالَ: قَدِمْتُ الشَّامَ ، قَالَ: فَقُلْتُ: لَوْ دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍ وَفَسَلَّمْتُ عَلَيْهِ، فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ لِي: مَنْ أَنْتَ؟ فَقُلْتُ: أَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، قَالَ: يُوشِكُ بَثُو قَنْطُورَاءَ أَنْ يُخْرِجُوكُمْ مِنْ أَرْضِ الْعَرَاقِ ، قُلْتُ: نَعَّمْ ، قَالَ: أَنْتَ تَشْتَهِي ذَلِكَ ، قُلْتُ: نَعَّمْ ، قَالَ: نَعَّمْ ، وَكَنْتُمْ لَمُّ سَلْوَةً مِنْ عَيْشٍ

[37390] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid b. Wahb, who said: A man from the hypocrites died, and Hudhaifah did not pray over him. 'Umar said to him: "Is he from the people (hypocrites)?" He said: "Yes." 'Umar said to him: "By Allah, am I one of them?" He said: "No, and I will not inform anyone about it after you."

[37391] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid, from Hudhaifah, who said: "There are no hypocrites remaining except four; one of them is an old man who cannot feel the coldness of water due to old age." A man said to him: "Then who are these who break into our houses and steal our belongings?" He said: "Woe to you, those are the Fussaq (corrupt/sinful people)."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
قَالَ: مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ فَلَمْ يُصَلِّ عَلَيْهِ حُذْفَةُ ،
فَقَالَ لَهُ عُمَرُ: أَمِنَ الْقَوْمُ هُوَ؟ قَالَ: نَعَمْ ، فَقَالَ لَهُ عُمَرُ:
بِاللَّهِ، مِنْهُمْ أَنَا؟ قَالَ: لَا ، وَلَنْ أُخْبِرَ بِهِ أَحَدًا بَعْدَكَ

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ، عَنْ حُذْفَةِ ،
قَالَ: مَا بَقَى مِنَ الْمُنَافِقِينَ إِلَّا أَرْبَعَةُ ، أَحَدُهُمْ شِيْخٌ كَبِيرٌ
لَا يَجِدُ بَرْدَ الْمَاءِ مِنَ الْكِبَرِ ، قَالَ: فَقَالَ لَهُ رَجُلٌ: "فَمَنْ
هُؤُلَاءِ الَّذِينَ يَنْقُضُونَ بُيُوتَنَا وَيَسْرُقُونَ عَلَائِقَنَا ، قَالَ:
وَيُحَكُّ ، أُولَئِكَ الْفُسَاقُ

[37392] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zaid, who said: Hudhaifah recited {Fight the leaders of disbelief} [Al-Tawbah: 12] and said: "The people of this verse have not been fought yet."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ رَبِيعٍ، قَالَ: قَرَأَ قَالَ: مَا ثُوِيَلَ [12]: حُدَيْفَةَ {فَقَاتِلُوا أَهْلَهُ الْكُفَّارِ} [الْتَّوْبَةِ أَهْلُ هَذِهِ الْآيَةِ بَعْدُ

[37393] Waki' narrated to us, from Al-A'mash, from 'Amr b. Murrah, from Abu al-Bakhtari, who said: A man said: "O Allah, destroy the hypocrites." Hudhaifah said: "If they were destroyed, you would not be able to get justice from your enemy (due to lack of numbers/strength)."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: قَالَ رَجُلٌ: اللَّهُمَّ أَهْلِكِ الْمُنَافِقِينَ، فَقَالَ حُدَيْفَةَ: لَوْ هَلَّوْا مَا انْتَصَفْتُمْ مِنْ عَدُوكُمْ

[37394] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shimr, who said: Hudhaifah said: "Would it please you to kill the most wicked of people?" He said: "Yes." He said: "Then you would be more wicked than him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، قَالَ: قَالَ حُدَيْفَةَ: أَيْسُرُكَ أَنْ تَقْتُلَ أَفْجَرَ النَّاسِ ، قَالَ: نَعَمْ ، قَالَ: إِذْنُ تَكُونُ أَفْجَرَ مِنْهُ

[37395] Abu Mu'awiyah narrated to us, from Al-A'mash, from 'Amr b. Murrah, from Abu al-Bakhtari, from Hudhaifah, who said: "Hearts are of four types: A smoothed (encased) heart, that is the heart of the hypocrite. A wrapped heart, that is the heart of the disbeliever. A bare heart containing a shining lamp, that is the heart of the believer. And a heart containing both hypocrisy and faith; its likeness is that of an ulcer supplied by pus and blood, and its likeness is that of a tree watered by foul water and good water; whichever water dominates it, prevails."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ،
عَنْ أَبِي الْبَخْرِيِّ، عَنْ حُدَيْفَةَ، قَالَ: "الْفُلُوبُ أَرْبَعَةٌ:
قَلْبٌ مُصَفَّحٌ فَذَاكَ قَلْبُ الْمُنَافِقِ، وَقَلْبٌ أَغْلَفُ ، فَذَاكَ
قَلْبُ الْكَافِرِ ، وَقَلْبٌ أَجْرَدُ كَانَ فِيهِ سِرَاجًا يَرْهُو ، فَذَاكَ
قَلْبُ الْمُؤْمِنِ ، وَقَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ فَمِثْلُهُ مِثْلُ ثُرْحَةٍ
يَمْدُهَا قَبْحٌ وَدَمٌ ، وَمِثْلُهُ مِثْلُ شَجَرَةٍ يَسْقِيَهَا مَاءٌ حَبِيبٌ
وَمَاءٌ طَيِّبٌ ، فَأَيُّ مَاءٍ غَلَبَ عَلَيْهَا غَلَبَ

[37396] Waki' narrated to us, saying: Al-A'mash narrated to us, from Shaqiq, from Hudhaifah, who said: "The hypocrites among you today are worse than the hypocrites who were during the time of the Messenger of Allah (peace be upon him)." I (Shaqiq) said: "O Abu 'Abdullah, how is that?" He said: "Those used to hide their hypocrisy, whereas these have announced it."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ
حُدَيْفَةَ، قَالَ: الْمُنَافِقُونَ الَّذِينَ فِيهِمُ الْيَوْمُ شُرٌّ مِنْ
الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، وَكَيْفَ ذَاك؟
قَالَ: إِنَّ أُولَئِكَ كَانُوا يُسْرُونَ نِفَاقَهُمْ ، وَإِنَّ هُوَ لَا
أَعْلَمُ

[37397] Waki' narrated to us, saying: Al-A'mash narrated to us, from Mukhawwal b. Rashid, from a man of 'Abd al-Qais, who said: Hudhaifah said: "I would not care, after seventy years, if I rolled a stone from the top of this mosque of yours and it killed ten of you."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ مُحَوَّلِ بْنِ رَاشِدٍ،
عَنْ رَجُلٍ، مِنْ عَبْدِ الْقَيْسِ قَالَ: قَالَ حُدَيْفَةُ: مَا أُبَالِي
بَعْدَ سَبْعِينَ سَنَةً لَوْ دَهَدَهْتُ حَجَرًا مِنْ فَوْقِ مَسْجِدِكُمْ
هَذَا فَقَتَّلْتُ مِنْكُمْ عَشْرَةً

[37398] Yahya b. 'Isa narrated to us, from Al-A'mash, from Mukhawwal, from a man, who said: We were with Hudhaifah, and he took pebbles and placed them one on top of another. Then he said to us: "Look, what do you see of light?" We said: "We see something faint." He said: "By Allah, falsehood will surely mount upon truth until you do not see of truth except what you see of this (light)."

حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنِ الْأَعْمَشِ، عَنْ مُحَوَّلٍ، عَنْ
رَجُلٍ، قَالَ: كُنَّا مَعَ حُدَيْفَةَ فَأَخَذَ حَصَى فَوَضَعَ بَعْضَهُ
فَوْقَ بَعْضٍ ، ثُمَّ قَالَ لَنَا: انْظُرُوا مَا تَرَوْنَ مِنَ الضَّوْءِ؟
فَلَنَا: نَرَى شَيْئًا خَفِيًّا ، وَاللَّهُ أَلْيَكُمْ الْبَاطِلُ عَلَى الْحَقِّ
حَتَّى لَا تَرَوْنَ مِنَ الْحَقِّ إِلَّا مَا تَرَوْنَ مِنْ هَذَا

[37399] Husain b. 'Ali narrated to us, from Za'idah, from Mansur, from Shaqiq, from Hudhaifah, who said: "Evil is about to be poured upon you from the sky until it reaches the Fayafi." It was said: "What are the Fayafi, O Abu 'Abdullah?" He said: "The barren land."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ: "أَلْيُوشِكَنَ أَنْ يُصَبَّ عَلَيْنَمِ الشَّرُّ مِنَ السَّمَاءِ حَتَّىٰ يَبْلُغَ الْفَيَافِيَّ، قَالَ: قِيلَ: وَمَا الْفَيَافِيْ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: الْأَرْضُ الْفَقْرُ

[37400] 'Ali b. Mushir narrated to us, from Al-Walid b. Jumai', from Abu al-Tufail, who said: A man from Muharib called 'Amr b. Sulai' came to Hudhaifah and said to him: "O Abu 'Abdullah, narrate to us what you saw and witnessed." Hudhaifah said: "O 'Amr b. Sulai', do you see Muharib or Mudar?" He said: "Yes." He said: "Indeed, Mudar will continue to kill every believer and tempt him, or Allah, the angels, and the believers will strike them until they cannot defend the bottom of a ravine. Do you see Muharib or Qais 'Ailan?" He said: "Yes." He said: "If you see 'Ailan settling in Sham, then take your precaution."

حَدَّثَنَا عَلَيْ بْنُ مُسْهِرٍ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ أَبِي الطَّفَلِينَ، قَالَ: جَاءَ رَجُلٌ مِنْ مُحَارِبٍ يَقَالُ لَهُ عَمْرُو بْنُ صُلَيْعٍ إِلَى حُذَيْفَةَ، فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ، حَدَّثَنَا مَا رَأَيْتَ وَشَهَدْتَ؟ فَقَالَ حُذَيْفَةُ: يَا عَمْرُو بْنُ صُلَيْعٍ، أَرَأَيْتَ مُحَارِبَ أَمْ مُضَرَّ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّ مُضَرَّ لَا تَزَالْ تَقْتُلُ كُلَّ مُؤْمِنٍ وَتَفْتَتُهُ، أَوْ يَضْرِبُهُمُ اللَّهُ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ حَتَّىٰ لَا يَمْنَعُوا بَطْنَ ثَلَعَةَ، أَرَأَيْتَ مُحَارِبَ أَمْ قَيْسَ عَيْلَانَ، قَالَ: نَعَمْ، فَإِذَا رَأَيْتَ عَيْلَانَ قَدْ نَزَلَتْ بِالشَّامِ فَخُذْ حِذْرَكَ

[37401] Yazid bin Harun told us, from Al-Awwam, he said Mansur bin al-Mu'tamir told me, from Rib'i, from Hudhayfa, who said: "Come close, O tribe of Mudar. For by Allah, you will not cease persecuting and killing every believer until Allah, His angels, and the believers strike you until you cannot defend the middle of a valley." They said: "Why do you bring us close when we are like that?" He said: "Indeed, among you is the Master of the sons of Adam, and among you are forerunners like the forerunners of horses."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْعَوَامِ، قَالَ حَدَّثَنِي
مَنْصُورٌ بْنُ الْمُعْتَمِرِ، عَنْ رِبْعَيِّ، عَنْ حُذَيْفَةَ، قَالَ:
إِنَّكُمْ أَنْذِلْتُمُ الْمُؤْمِنَاتِ مَعْشَرَ مُضَرَّ، فَوَاللَّهِ لَا تَرَأَوْنَ إِلَّا مُؤْمِنَاتٍ
تَقْتُلُونَهُ وَتَقْتُلُونَهُ حَتَّى يَضْرِبَكُمُ اللَّهُ وَمَلَائِكَةُ
الْمُؤْمِنَاتِ حَتَّى لَا تَمْنَعُوا بَطْنَ ثَلْغَةٍ، قَالُوا: فَلِمَ تُنذِنُنَا
وَتَحْنُّ كَذَلِكَ؟ قَالَ: إِنَّكُمْ سَيِّدُونَ وَلَدَ آدَمَ، وَإِنَّكُمْ
سَوَابِقُ كَسَوَابِقِ الْخَيْلِ

[37402] 'Abd Allah bin Numayr told us, he said Al-A'mash told us, from 'Abd Allah bin Tharwan, from 'Amr bin Hanzala, who said: Hudhayfa said: "Mudar will not leave a believing servant of Allah except that they persecute him or kill him, or Allah, the angels, and the believers will strike them until you cannot defend the tail of a valley." A man said to him: "O Abu 'Abd Allah, do you say this while you are a man from Mudar?" He said: "Should I not say what the Messenger of Allah (peace be upon him) said?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ ثَرْوَانَ، عَنْ عَمْرُو بْنِ حَنْظَلَةَ، قَالَ: قَالَ حُدَيْفَةُ: لَا تَدْعُ مُضَرًّا عَبْدَ اللَّهِ مُؤْمِنًا إِلَّا فَتَنَوْهُ، أَوْ قَتْلَوْهُ، أَوْ يَضْرِبُهُمُ اللَّهُ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ، حَتَّى لا تَمْنَعُوا ذَنْبَ ثَلْغَةٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ اللَّهِ، تَقُولُ هَذَا وَأَنْتَ رَجُلٌ مِنْ مُضَرٍّ؟ قَالَ: أَلَا أَقُولُ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[37403] Abu Usama told us, he said Sufyan told us, he said Ibrahim bin Muhammad bin al-Muntashir told us, from his father, who said: Hudhayfa said: "Indeed, the people of Basra do not open a door of guidance nor do they leave a door of error. And indeed, the Flood has been lifted from the entire earth except from Basra."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، قَالَ: قَالَ حُدَيْفَةُ: إِنَّ أَهْلَ الْبَصْرَةِ لَا يَفْتَحُونَ بَابَ هُدًى وَلَا يَتْرُكُونَ بَابَ ضَلَالَةٍ، وَإِنَّ الطُّوفَانَ قَدْ رُفِعَ مِنَ الْأَرْضِ كُلُّهَا إِلَّا عَنِ الْبَصْرَةِ

[37404] Yazid bin Harun told us, he said 'Uyayna bin 'Abd al-Rahman informed us, from his father, from his brother Rabi'a bin Jawshan, who said: I came to al-Sham and entered upon 'Abd Allah bin 'Amr. He said: "Where are you from?" We said: "From the people of Basra." He said: "Be prepared, O people of Basra." We said: "With what?" He said: "With provisions and waterskins. The best wealth today is camels upon which a man carries his family and brings them provisions, and a strong, hard-hoofed horse. For by Allah, Banu Qantura are soon to expel you from it until they drive you to Dakiyya." He said: We said: "And who are Banu Qantura?" He said: "As for in the Book, this is how we find it; and as for the description, it is the description of

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَخِيهِ، رَبِيعَةُ بْنُ حَوْشَنٍ قَالَ: قَدِمْتُ الشَّامَ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرِو فَقَالَ: مِمَّنْ أَنْتُمْ؟ قُلْنَا مِنْ أَهْلِ الْبَصْرَةِ، قَالَ: أَلَا فَاسْتَعِدُوا يَا أَهْلَ الْبَصْرَةِ، قُلْنَا: بِمَاذَا؟ قَالَ: بِالرَّادِ وَالْفَرْبِ، خَيْرُ الْمَالِ الْيَوْمَ أَجْمَلُ يَحْتَمِلُ الرَّجُلُ عَيْنَاهُ أَهْلُهُ وَيَمِيرُهُمْ عَلَيْهَا، وَفَرَسٌ وَقَاحٌ شَدِيدٌ، فَوَاللَّهِ لَيُوشِكَ بَنُو قَنْطُورَاءَ أَنْ يُخْرِجُوكُمْ مِنْهَا حَتَّى يَجْعَلُوكُمْ بِنَكِيَّةً؛ قَالَ: قُلْنَا: وَمَا بَنُو قَنْطُورَاءَ؟ قَالَ: أَمَّا فِي الْكِتَابِ فَهَكَذَا نَجِدُهُ، وَأَمَّا فِي النَّعْتِ فَنَعْتُ التُّرْكِ

[37405] Waki' told us, from Isma'il bin Abi Khalid, from Sa'id bin Abi 'Amr, from Abu Huraira, who said: "How will you be when no Dinar, nor Dirham, nor Qafiz is due to you?"

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي عَمْرِو، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَيْفَ أَنْتُمْ إِذَا لَمْ يَجِدْ لَكُمْ دِينَارٌ وَلَا دِرْهَمٌ وَلَا قَافِيزٌ

[37406] Waki' told us, from 'Imran, from Abu Mijlaz, who said: Umar wanted not to leave any garrison city without visiting it. Ka'b said to him: "Do not go to Iraq, for in it is nine-tenths of evil."

حَدَّثَنَا وَكِبْرِيُّ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: أَرَادَ عُمَرُ أَنْ لَا يَدْعُ مِصْرًا مِنَ الْأَمْصَارِ إِلَّا أَتَاهُ ، فَقَالَ لَهُ كَعْبٌ: لَا تَأْتِ الْعِرَاقَ فَإِنَّ فِيهِ تِسْعَةً أَعْشَارَ الشَّرِّ

[37407] Abu Usama told us, from 'Awf, from Qasama bin Zuhayr, who said: I heard Abu Musa saying: "Indeed, this [city]—meaning Basra—has four names: Al-Basra, Al-Khurayba, Tadmur, and Al-Mu'tafika."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ، قَالَ: سَمِعْتُ أَبَا مُوسَى، يَقُولُ: "إِنَّ لِهَذِهِ بَعْنَى الْبَصْرَةِ أَرْبَعَةَ أَسْمَاءً: الْبَصْرَةُ، وَالْخُرَيْبَةُ، وَتَدْمُرُ، وَالْمُؤْتَفِكَةُ"

[37408] Ibn 'Ulayya told us, from Hisham, from Ibn Sirin, who said: "I saw Kathir bin Aflah in a dream, so I said to him: 'O Ibn Aflah, how are you?' He said: 'In good condition.' He said: I said: 'Are you martyrs?' He said: 'No, the slain of the Muslims are not martyrs, but we are the lamented ones (Nudaba).'"

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: "رَأَيْتُ كَثِيرَ بْنَ أَفْلَحَ فِي الْمَنَامِ فَقُلْتُ لَهُ: يَا ابْنَ أَفْلَحَ ، كَيْفَ أَنْتُمْ؟ قَالَ: بِخَيْرٍ ، قَالَ: قُلْتُ: أَنْتُمُ الشُّهَدَاءُ ، قَالَ: لَا ، إِنَّ قَتْلَى الْمُسْلِمِينَ لَيْسُوا بِشُهَدَاءَ وَلَكِنَّا الْنَّدَبَاءُ"

[37409] Shababa told us, from Shu'ba, from Yahya bin Husayn, who said: I heard the tribe—more than one of them—narrating from my father that he said to Sa'd bin Abi Waqqas: "What prevents you from fighting?" He said: "No, not until they give me a sword that knows the believer from the disbeliever."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ: سَمِعْتُ الْحَيَّ غَيْرَ وَاحِدٍ يُحَدِّثُونَ عَنْ أَبِي أَنَّهُ، قَالَ لِسَعْدٍ بْنِ أَبِي وَقَاصِ: مَا يَمْنَعُكَ مِنَ الْفِتَالِ؟ قَالَ: لَا، حَتَّى يُعْطُونِي سِيفًا يَعْرُفُ الْمُؤْمِنَ مِنَ الْكَافِرِ

[37410] Hawdha bin Khalifa told us, he said 'Awf told us, from Muhammad bin Sirin, from 'Uqba bin Aws, from 'Abd Allah bin 'Amr, who said: "The people will fight among themselves over a claim of Jahiliyyah upon the killing of a leader or his expulsion. One of the two factions will prevail, but when it prevails it will be humiliated. Then the enemy adjacent to them will covet them and march against them, and people will plunge into disbelief headlong."

حَدَّثَنَا هَوْدَةُ بْنُ خَلِيفَةَ، قَالَ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: يَقْتَلُ النَّاسُ بَيْنَهُمْ عَلَى دَعْوَى جَاهِلِيَّةٍ عِنْدَ قَتْلِ أَمِيرٍ أَوْ إِخْرَاجِهِ فَتَظْهَرُ إِحْدَى الطَّارِقَتَيْنِ حِينَ تَظْهَرُ وَهِيَ ذَلِيلَةٌ، فَيَرْغَبُ فِيهِمْ مَنْ يَلِيهِمْ مِنَ الْعَدُوِّ فَيَسِيرُونَ إِلَيْهِمْ، وَيَقْتَلُهُمُ الْأَنْسُ فِي الْكُفْرِ تَقْتَلُهُمَا

[37411] Ghundar told us, from Shu'ba, from Ya'la bin 'Ata', from 'Abd Allah bin Kharrabudh, from 'Abd Allah bin 'Amr, that he said: "Woe to the wings from the head, and woe to the head from the wings." Shu'ba said: I said: "What are the wings?" He said: "Iraq and Egypt." "And the head?" [He said]: "Al-Sham."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَرَبُوذِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، أَنَّهُ قَالَ: وَيْلٌ لِلْجَنَاحَيْنِ مِنَ الرَّأْسِ، وَيْلٌ لِلرَّأْسِ مِنَ الْجَنَاحَيْنِ، قَالَ: شُعْبَةُ: فَقَلْتُ: وَمَا الْجَنَاحَيْنِ؟ قَالَ: الْعِرَاقُ وَمِصْرُ، وَالرَّأْسُ: الشَّامُ

[37412] 'Affan told us, he said Hammad bin Salama told us, he said 'Abd Allah bin al-Mukhtar informed me, from 'Abbas al-Jurayri, from Abu Uthman al-Nahdi, from 'Abd Allah bin 'Amr, who said: "There will surely be a swallowing up (by the earth) of the house next to the house, and the house next to the house, where it belongs to the oppressor."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ، عَنْ عَبَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: لَيُخْسَفَنَّ بِالدَّارِ إِلَى جَنْبِ الدَّارِ، وَبِالدَّارِ إِلَى جَنْبِ الدَّارِ، حَيْثُ تَكُونُ لِلظَّالِمِ

[37413] 'Affan told us, he said Hammad bin Salama told us, he said Thabit informed us, from Ghalib bin 'Ajrad, who said: I came to 'Abd Allah bin 'Amr, myself and a companion of mine, while he was speaking to the people. He said: "Where are you two from?" We said: "From the people of Basra." He said: "Then stick to its outskirts." When the people dispersed from him, we approached him and said: "Regarding your question 'Where are you two from?' and your saying 'Then stick to its outskirts'?" He said: "Indeed, the seat of its dominion and what is around it is tainted by them." Thabit said: So when Ghalib bin 'Ajrad would enter the square (Al-Rahbah), he would run until he exited it.

[37414] Abu Mu'awiya told us, from 'Asim, from Abu Uthman, who said: A man came to Hudhayfa and said: "I want to go out to Basra." He said: "If you must go, then settle in its outskirts and do not settle in its navel (center)."

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا ثَابِتٌ، عَنْ غَالِبِ بْنِ عَجْرَدٍ، قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو أَنَا وَصَاحِبٌ لِي وَهُوَ يُحَدِّثُ النَّاسَ فَقَالَ: مِمَّنْ أَنْتُمَا؟ فَقُلْنَا: مِنْ أَهْلِ الْبَصْرَةِ، قَالَ: فَعَلَيْكُمَا إِذَا بِضَوَّاجِيهَا، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ دَنَوْنَا مِنْهَا فَقُلْنَا: رَأَيْتُ قَوْلَكَ مِمَّنْ أَنْتُمَا وَقَوْلَكَ عَلَيْكُمَا بِضَوَّاجِيهَا إِذَا قَالَ: إِنَّ دَارَ مَلْكِتِهَا وَمَا حَوْلَهَا مَشُوبٌ بِهِمْ، قَالَ ثَابِتٌ: فَكَانَ غَالِبُ بْنُ عَجْرَدٍ إِذَا دَخَلَ عَلَى الرَّحْبَةِ سَعَى حَتَّى يَخْرُجَ مِنْهَا

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: جَاءَ رَجُلٌ إِلَى حُذَيْفَةَ فَقَالَ: إِنِّي أُرِيدُ الْخُرُوجَ إِلَى الْبَصْرَةِ، فَقَالَ: إِنْ كُنْتَ لَا بَدَّ لَكَ مِنَ الْخُرُوجِ فَانْزِلْ عَرَوَاتِهَا وَلَا شُنْزِلْ سُرَّتِهَا

[37415] Waki' told us, he said Al-A'mash told us, from Thabit bin Hurmuz Abu al-Miqdam, from Abu Yahya, who said: Hudhayfa was asked: "Who is the hypocrite?" He said: "The one who describes Islam but does not act upon it."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ تَابِتِ بْنِ هُرْمَزَ أَبِي الْمِقْدَامَ، عَنْ أَبِي يَحْيَى، قَالَ: سُلِّمْ حُذِيفَةُ مَنِ الْمَنَافِقُ؟ قَالَ: الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ

[37416] 'Ubayd Allah bin Musa told us, from Hasan bin Salih, from Mu'awiya bin Ishaq, who said: A man from Ta'if told me, from 'Abd Allah bin 'Amr, who said: "The Hour will not be established until they copulate in the roads like donkeys, then Iblis will come to them and turn them to the worship of idols."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي رَجُلٌ مِنَ الطَّائِفِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: لَا تَقْوُمُ السَّاعَةُ حَتَّى يَتَهَارَ جُونٌ فِي الطُّرُقِ تَهَارُجَ الْحَمِيرِ فَيَأْتِيهِمْ إِبْلِيسُ فَيَصْرِفُهُمْ إِلَى عِبَادَةِ الْأُوْلَانِ

[37417] Abu Mu'awiya told us, from Al-A'mash, from Shimr, from Shahr bin Hawshab, from Ka'b, who said: "The Quran and the Authority (Sultan) will fight." He said: "So the Authority will trample on the ears of the Quran, and barely, just barely, will it escape from it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَمْرٍ، عَنْ شَهْرٍ بْنِ حَوْشَبٍ، عَنْ كَعْبٍ، قَالَ: يُقْتَلُ الْقُرْآنُ وَالسُّلْطَانُ، قَالَ: فَيَطِأُ السُّلْطَانُ عَلَى سِمَاخِ الْقُرْآنِ فَلَأِيَا بِلَأِيِّ، تَنْقَلَنَّ مِنْهُ

[37418] 'Abd Allah bin Numayr told us, from 'Ubayd Allah bin Umar, from Ka'b, who said: "Soon a fire will emerge from Yemen." He said: "It will drive the people; moving with them when they move in the morning, resting with them when they rest at noon, and moving with them when they move in the evening. So when you hear that, go out to al-Sham."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ كَعْبٍ، قَالَ: "يُوْشِكُ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ" ، قَالَ: شَسُوقٌ النَّاسُ تَغْدُو مَعَهُمْ إِذَا غَدَوا، وَتَقِيلُ مَعَهُمْ إِذَا قَلَّوا، وَتَرُوحُ مَعَهُمْ إِذَا رَاحُوا، فَإِذَا سَمِعْتُمْ ذَلِكَ فَاقْلُبُجُوا إِلَى الشَّامِ

[37419] Waki' told us, from Sufyan, from his father, from 'Ikrima, from his father, from Ibn 'Abbas, who said: Ka'b said: "If you see that rain has been withheld, know that the people have withheld Zakat, so Allah withheld what is with Him. If you see that swords have been unsheathed, know that the judgment of Allah has been neglected, so they took revenge on one another. And if you see that fornication has spread, know that usury has spread."

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَكْرَمَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَعْبٌ: إِذَا رَأَيْتَ الْقُطْرَ قَدْ مُنَعَ فَاعْلَمْ أَنَّ النَّاسَ قَدْ مَنَعُوا الرَّزْكَةَ فَمَنَعَ اللَّهُ مَا عِنْدَهُ، وَإِذَا رَأَيْتَ السُّيُوفَ قَدْ عَرَيْتَ فَاعْلَمْ أَنَّ حُكْمَ اللَّهِ قَدْ صُرِّعَ فَإِنْتَمْ بَعْضُهُمْ مِنْ بَعْضٍ، وَإِذَا رَأَيْتَ الرِّزْنَأَ قَدْ فَشَا فَاعْلَمْ أَنَّ الرِّبَا قَدْ فَشَا

[37420] Waki' told us, he said Al-A'mash told us, from Sulayman bin Maysara, from Tariq bin Shihab, from Zayd bin Suhan, who said: Salman said to me: "How will you be when the Quran and the Authority fight?" He said: "Then I will be with the Quran." He said: "What an excellent provision you are then." Abu Qurra—who used to hate fitan—said: "Then I will sit in my house." Salman said: "Even if you were in the furthest of nine houses, you would be with one of the two factions."

[37421] Waki' told us, from Malik bin Mighwal, he said Musa bin Qays told us, from Salama bin Kuhayl, from Zayd bin Wahb, who said: When we returned from Nahrawan, Ali said: "Indeed, a people in Yemen witnessed us." We said: "O Commander of the Faithful, how is that?" He said: "In spirit (desire)."

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ زَيْدِ بْنِ صُوْحَانَ، قَالَ: قَالَ لِي سَلْمَانُ: كَيْفَ أَنْتَ إِذَا أُفْتَنَ الْقُرْآنَ وَالسُّلْطَانَ، قَالَ: إِذَا أَكُونُ مَعَ الْقُرْآنِ، قَالَ: نَعَمْ الرُّؤَى إِذَا أَنْتَ إِذَا، فَقَالَ أَبُو فُرَّةَ وَكَانَ يَبْغَضُ الْفِتَنَ: إِذَا أَجْلِسُ فِي بَيْتِي، فَقَالَ سَلْمَانُ: لَوْ كُنْتَ فِي أَفْصَنِ تِسْعَةِ أَبْيَاتٍ كُنْتَ مَعَ إِحْدَى الطَّائِفَتَيْنِ

حَدَّثَنَا وَكِبِيعُ، عَنْ مَالِكِ بْنِ مِعْوَلٍ، قَالَ حَدَّثَنَا مُوسَى بْنُ قَيْسٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: لَمَّا رَجَعْنَا مِنَ النَّهَرَوَانِ قَالَ عَلِيٌّ: لَقَدْ شَهِدْنَا قَوْمًا بِالْيَمِنِ، قُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ، كَيْفَ ذَاك؟ قَالَ: بِالْهَوَاءِ

[37422] Waki' told us, from Malik bin Mighwal, from Al-Qasim bin 'Abd al-Rahman, who said: 'Abd Allah said: "Indeed, a man witnesses a sin and denies it, so he is like one who was absent from it; and he is absent from it but is pleased with it, so he is like one who witnessed it."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ، عَنِ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الرَّجُلَ يَشْهُدُ الْمَعْصِيَةَ فَيُنْكِرُهَا فَيَكُونُ كَمَنْ غَابَ عَنْهَا، وَيَكُونُ يَغْيِبُ عَنْهَا فَيَرْضَاهَا فَيَكُونُ كَمَنْ شَهَدَهَا

[37423] Husayn bin Ali told us, from Za'ida, from Al-A'mash, from Zayd, who said: Hudhayfa said: "Indeed, a man may be of the fitnah while he is not from it."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ رَيْدٍ، قَالَ: حُذَيْفَةُ: إِنَّ الرَّجُلَ لَيَكُونُ مِنَ الْفِتْنَةِ وَمَا هُوَ مِنْهَا

[37424] Waki' told us, from Al-A'mash, from Salim bin Abi al-Ja'd, from 'Abd Allah bin Subay', who said: Ali preached to us saying: "This will surely be dyed from this"—meaning his beard from his head. They said: "Inform us of him so we may kill him." He said: "Then, by Allah, you would be killing other than my killer for me." They said: "Then appoint a successor over us." He said: "No, but I leave you to what the Messenger of Allah left you to." He said: "Then what will you say to your Lord when you meet Him?" He said: "I will say: 'O Allah, I was among them, then You took me to Yourself while You remained among them. So if You willed, You reformed them, and if You willed, You corrupted them.'"

[37425] Waki' told us, he said Al-A'mash told us, from Abu Wa'il, who said: 'Abd Allah said: "By Allah, that I should try to move a firm mountain is more beloved to me than to try to manage a deferred authority."

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
عَنْ عَبْدِ اللَّهِ بْنِ سُبَيْعٍ، قَالَ: حَطَبَنَا عَلَيْ قَالَ: لَتُخْضِبَنَّ
هَذِهِ مِنْ هَذَا، يَعْنِي لِحَيْتَهُ مِنْ رَأْسِهِ، قَالُوا: أَخْبِرْنَا بِهِ
نَقْتُلُهُ، قَالَ: إِذَا بِاللَّهِ نَقْتُلُونَ بِي غَيْرِ قَاتِلِيِّ، قَالُوا:
فَاسْتَخْلِفْ عَلَيْنَا، قَالَ: لَا، وَلَكِنِّي أَتْرُكُكُمْ إِلَى مَا
تَرَكُكُمْ إِلَيْهِ رَسُولُ اللَّهِ قَالَ: فَمَا تَقُولُ لِرَبِّكَ إِذَا لَقِيَهُ
قَالَ: أَفُولُ: اللَّهُمَّ كُنْتُ فِيهِمْ ثُمَّ قَبَضْتَنِي إِلَيْكَ وَأَنْتَ فِيهِمْ
، قَالَ شِئْتَ أَصْلَحَهُمْ، وَإِنْ شِئْتَ أَفْسَدَهُمْ

حَدَّثَنَا وَكِبْعُ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنِ أَبِي وَائِلٍ، قَالَ:
قَالَ عَبْدُ اللَّهِ: وَاللَّهِ لَأْنْ أَزَارْتُ جَبَلًا رَأْسِيًّا أَحَبُّ إِلَيَّ
مِنْ أَنْ أَزَارْ مُلْكًا مُؤْجَلًا

[37426] Mu'awiya bin Hisham told us, he said Sufyan told us, from Jabala, from 'Amir bin Matar, who said: I was with Hudhayfa and he said: "Soon you will see them opening up regarding their religion just as a woman opens up her private part. So hold on to what you are upon today, for it is the clear path. How will you be, O 'Amir bin Matar, if the people take one path and the Quran takes another path? Which of them will you be with?" I said: "With the Quran; I live with it and I die with it." He said: "Then you are [truly] you."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ جَبَلَةَ،
عَنْ عَامِرِ بْنِ مَطْرٍ، قَالَ كُنْتُ مَعَ حُذْيَةَ فَقَالَ: يُوشِكُ
أَنْ تَرَاهُمْ يَنْفَرِجُونَ عَنْ دِينِهِمْ كَمَا تَنْفَرِجُ الْمَرْأَةُ عَنْ
قُبْلَهَا، فَأَمْسِكْ بِمَا أَنْتَ عَلَيْهِ الْيَوْمَ فَإِنَّهَا الطَّرِيقُ
الْوَاضِحُ، كَيْفَ أَنْتَ يَا عَامِرُ بْنَ مَطْرٍ إِذَا أَخَذَ النَّاسُ
طَرِيقًا وَالْقُرْآنُ طَرِيقًا، مَعَ أَيِّهِمَا تَكُونُ؟ قَلْتُ: مَعَ
الْقُرْآنِ أَحْيَا مَعَهُ وَأَمْوَاتُ مَعَهُ، قَالَ: فَأَنْتَ أَنْتَ إِذَا

[37427] Mu'awiya bin Hisham told us, he said Sufyan told us, from his father, from Abu Ya'la, from Ibn al-Hanafiyya: "That a people before you became confused or divided until they were lost. So one of them, if called from behind, would answer from in front of him; and if called from in front, would answer from behind him."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ،
عَنْ أَبِي يَعْلَى، عَنِ ابْنِ الْحَقِيقَةِ، أَنَّ قَوْمًا مِنْ قَبْلِكُمْ
تَحَيَّرُوا أَوْ تَفَرَّقُوا حَتَّى تَاهُوا، فَكَانَ أَحَدُهُمْ إِنْ نُودِيَ
مِنْ خَلْفِهِ أَجَابَ مِنْ أَمَامِهِ، وَإِنْ نُودِيَ مِنْ أَمَامِهِ أَجَابَ
مِنْ خَلْفِهِ

[37428] Mu'awiya told us, he said Sharik told us, from Uthman, from Zadhan, from Hudhayfa, who said: "How will you be when a time comes to you when one of you goes out from his room to his privy and returns having been transformed into a monkey, seeking his sitting place but not finding it?"

حَدَّثَنَا مُعَاوِيَةُ، قَالَ حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ، عَنْ زَادَانَ، عَنْ حُذَيْفَةَ، قَالَ: كَيْفَ أَنْتُمْ إِذَا أَتَكُمْ زَمَانٌ
يَخْرُجُ أَحَدُكُمْ مِنْ حَجْلَنِهِ إِلَى حَسَنٍ فَيَرْجِعُ وَقَدْ مُسْخَ
قِرْدًا فَيَطْلُبُ مَجْلِسَةً فَلَا يَجِدُهُ

[37429] Mu'tamir bin Bishr told us, he said Ibn Mubarak told us, he said Ma'mar informed us, from Ishaq bin Rashid, from 'Amr bin Wabis al-Asadi, from his father, who said: I was in my house in Kufa when I heard at the door of the house: "Peace be upon you, may I enter?" I said: "And upon you be peace, enter." And behold, it was 'Abd Allah bin Mas'ud. I said: "O Abu 'Abd al-Rahman, what an hour for visiting!" And that was in the heat of noon. He said: "The day felt long to me, so I remembered someone I could talk to." He began narrating to me from the Messenger of Allah (peace be upon him) and I narrated to him. 'Abd Allah said: I heard the Messenger of Allah (peace be upon him) say: "There will be a fitnah in which the sleeper is better than the one lying down, the one lying down is better than the sitter, the sitter is better than the stander, the stander is better than the walker, and the walker is better than the runner. All its killed are in the Fire." He said: "And when is that, O Messenger of Allah?" He said: "That

حَدَّثَنَا مُعْتَمِرُ بْنُ بَشْرٍ، قَالَ حَدَّثَنَا ابْنُ مُبَارَكٍ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرٍو بْنِ وَابِي صَهْبَةِ الْأَسْدِيِّ، عَنْ أَبِيهِ، قَالَ إِنِّي بِالْكُوفَةِ فِي دَارِي إِذْ سَمِعْتُ عَلَى بَابِ الدَّارِ: السَّلَامُ عَلَيْكُمْ ، أَلَّا جُ؟ فَقُلْتُ: وَعَلَيْكُمُ السَّلَامُ ، فَلَمَّا هُوَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ ، أَيَّهُ سَاعَةٌ زِيَارَةً؟ وَذَلِكَ فِي تَحْرِ الطَّهِيرَةِ ، قَالَ طَالَ عَلَى النَّهَارِ فَتَذَكَّرْتُ مِنْ أَحَدَثِ إِلَيْهِ ، فَجَعَلَ يُحَدِّثُنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحَدَثَهُ ، فَقَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَكُونُ فِتْنَةُ النَّاسِ فِيهَا خَيْرٌ مِنَ الْمُضْطَجَعِ ; وَالْمُضْطَجَعُ خَيْرٌ مِنَ الْفَاقِعِ ، وَالْفَاقِعُ خَيْرٌ مِنَ الْفَائِمِ ، وَالْفَائِمُ خَيْرٌ مِنَ الْمَاشِيِّ ، وَالْمَاشِيُّ خَيْرٌ مِنَ السَّاعِيِّ ، فَتَلَاهَا كُلُّهَا فِي النَّارِ ، قَالَ: قُلْتُ: وَمَئِي ذَلِكَ يَا رَسُولَ اللَّهِ ، قَالَ: ذَلِكَ أَيَّامُ الْهَرْجِ ، قُلْتُ: وَمَئِي أَيَّامُ الْهَرْجِ؟ قَالَ: حِينَ لَا يَأْمُنُ الرَّجُلُ جَلِيسَهُ ، قَالَ: قُلْتُ فَيْمَ تَأْمُرُنِي إِنْ أَدْرَكْتُ ذَلِكَ ، قَالَ: ادْخُلْ بَيْتَكَ ، قُلْتُ: أَفَرَأَيْتَ إِنْ دَخَلْ عَلَيَّ؟ قَالَ: فَادْخُلْ مَخْدَعَكَ ، قَالَ: قُلْتُ: أَفَرَأَيْتَ إِنْ دَخَلْ عَلَيَّ؟ قَالَ: قُلْ هَكَذا ، وَقُلْ: بُو بِإِلَمِي وَإِلَمِكَ ، وَكُنْ عَبْدُ اللَّهِ الْمَعْثُولُ

[37430] Ahmad bin 'Abd Allah told us, from 'Abd al-Hamid bin Bahram, he said Shahr bin Hawshab told us, he said Jundub bin Sufyan told me, from a man of Bajila who said: The Messenger of Allah (peace be upon him) said: "There will be tribulations after me like pieces of the dark night. They will strike a man like the striking of the foreheads of bull stallions. A man will wake up in them a Muslim and evening will come while he is a disbeliever, and evening will come while he is a Muslim and he will wake up a disbeliever." A man from the Muslims said: "O Messenger of Allah, so how should we act at that time?" He said: "Enter your houses and be obscure." A man from the Muslims said: "What if one of us is entered upon in his house?" The Messenger of Allah (peace be upon him) said: "Let him restrain his hands and be the murdered servant of Allah, and let him not be the murdering servant of Allah. For a man may be in the peak of Islam, yet he eats his brother's wealth, sheds his blood, disobeys his Lord,

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْحَمِيدِ بْنَ بَهْرَامَ،
قَالَ حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ، قَالَ: حَدَّثَنِي جُنْدُبُ بْنُ
سُفْيَانَ، عَنْ رَجُلٍ مِنْ بَحِيلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: سَتَكُونُ بَعْدِي فِتنَةٌ كَقِطْعَ الْلَّيْلِ الْمُظْلَمِ ،
تَصَدِّمُ الرَّجُلَ كَصَدْمٍ جِبَاهُ فُحُولَ الْتَّيْرَانَ ، يُصْبِحُ
الرَّجُلُ فِيهَا مُسْلِمًا وَيُمْسِي كَافِرًا ، وَيُمْسِي مُسْلِمًا
وَيُصْبِحُ كَافِرًا ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ ، يَا رَسُولَ
اللَّهِ ، فَكَيْفَ نَصْنَعُ عِنْدَ ذَلِكَ ، قَالَ: ادْخُلُوا بُيُوتَكُمْ
وَاحْمُلُوا ذَكَرَكُمْ ، قَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: أَفَرَأَيْتَ إِنْ
دَخَلَ عَلَى أَحَدِنَا بَيْتَهُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ: فَلْيُمْسِكْ بِبَيْتِهِ وَلْيَكُنْ عَنْدَ اللَّهِ الْمَقْتُولُ ، وَلَا يَكُنْ
عَبْدُ اللَّهِ الْفَاتِلُ ، فَإِنَّ الرَّجُلَ يَكُونُ فِي قُبَّةِ الْإِسْلَامِ
فَيَأْكُلُ مَالَ أَخِيهِ وَيَسْفِكُ دَمَهُ وَيَعْصِي رَبَّهُ وَيَكْفُرُ
بِخَالِقِهِ فَتَجِبُ لَهُ جَهَنَّمُ

[37431] 'Abd al-Rahman bin Muhammad al-Muharibi told us, from Layth, from 'Awn bin Abi Juhayfa, from 'Abd al-Rahman, from Ibn Umar, who said: The Messenger of Allah (peace be upon him) said: "Is one of you incapable, when a man comes to kill him—meaning from the people of such and such—to say like this?"—and he placed one of his hands over the other—"So he becomes like the better of the two sons of Adam; and behold, he is in Paradise, and behold, his killer is in the Fire."

[37432] Abu Mu'awiya told us, from Al-A'mash, from Shaqiq, from Shuraih, who said: "I have not reported news nor asked for news since the fitnah began." Masruq said to him: "If I were like you, it would please me to have died." Shuraih said: "But what is in the hearts suffices more than that. The two factions meet, and one of them is more beloved to me than the other."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُعْجِزُ أَحَدُكُمْ إِذَا أَتَاهُ الرَّجُلُ يَقْتُلُهُ يَعْنِي مِنْ أَهْلِ كَذَا أَنْ يَقُولَ هَكَّاً، وَقَالَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَيَكُونُ كَالْخَيْرِ مِنْ ابْنِي آدَمَ، وَإِذَا هُوَ فِي الْجَنَّةِ وَإِذَا قَاتِلُهُ فِي النَّارِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَفِيقٍ، عَنْ شُرَيْحٍ، قَالَ: مَا أَخْبَرْتُ وَلَا أَسْتَخْبِرْتُ مُذْكَانِتِ الْفِتْنَةِ، قَالَ لَهُ مَسْرُوقٌ: لَوْ كُنْتُ مِثْلَكَ لَسَرَّنِي أَنْ أَكُونَ قَدْ مِتْ؛ قَالَ شُرَيْحٌ: فَيَكُفِّ بِأَكْثَرِ مِنْ ذَلِكَ مَا فِي الصُّدُورِ، وَلَنْقِي الْفِتْنَانِ وَإِحْدَاهُمَا أَحْبُّ إِلَيَّ مِنِ الْأُخْرَى

[37433] Abu Usama told us, from 'Awf, from Abu al-Minal, he said Safwan bin Muhriz told me, from Jundub bin 'Abd Allah al-Bajali, who said: "Let one of you fear Allah; let not a handful of a Muslim's blood intervene between him and Paradise."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، قَالَ حَدَّثَنِي صَفْوَانُ بْنُ مُحْرِزٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: لَيَتَقَدَّمُ أَحَدُكُمْ، لَا يَحُولَنَّ بَيْنَهُ وَبَيْنَ الْجَنَّةِ مِلْءٌ كَفَّٰ مِنْ دَمِ مُسْلِمٍ

[37434] Abu Usama told us, from 'Awf, from Abu al-Minal, from Abu al-'Aliya, who said: "We used to say that a time will come upon the people when the best of them is the one who sees goodness (?) and avoids it closely [meaning avoids involvement/fitnah]."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: كُلُّا نَتَحَدَّثُ أَنَّهُ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرٌ أَهْلِهِ الَّذِي يَرَى الْخَيْرَ فَيُجَانِبُهُ قَرِيبًا

[37435] Ishaq bin Mansur told us, he said Asbat bin Nasr told us, from Al-Suddi, from his father, from Abu Huraira, who said: The Messenger of Allah (peace be upon him) said: "A believer does not assassinate; faith has fettered assassination."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدَّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَفْتَلُكُ مُؤْمِنٌ، إِلَيْمَانٌ قَيْدَ الْفَتْنَكَ

[37436] Abu Usama told us, from 'Awf, from Al-Hasan, who said: A man came to Al-Zubayr during the Days of the Camel and said: "Shall I kill Ali for you?" He said: "And how?"

He said: "I will go to him and inform him that I am with him, then I will assassinate him." Al-Zubayr said: "No, I heard the Messenger of Allah (peace be upon him) say: 'Faith has fettered assassination; a believer does not assassinate.'"

[37437] Muhammad bin Fudayl told us, from 'Ata', from Abu al-Bakhtari, from Hudhayfa, who said: "My companions learned good, and I learned evil." They said: "What made you do that?" He said: "He who knows the place of evil avoids it."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، قَالَ: جَاءَ رَجُلٌ إِلَى الرَّبِيعِ أَيَّامَ الْجَمَلِ، فَقَالَ: أَفْتَلُ لَكَ عَلَيْهِ، قَالَ: وَكَيْفَ؟ قَالَ: أَتِيهِ فَأُخْبِرُهُ أَنِّي مَعَهُ ثُمَّ أَفْتَلُ بِهِ، فَقَالَ الرَّبِيعُ: لَا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْإِيمَانُ قَيَّدُ الْفَتْنَى، لَا يَقْنُكُ مُؤْمِنٌ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ حُدَيْفَةَ، قَالَ: إِنَّ أَصْحَابِي تَعْلَمُوا الْخَيْرَ وَإِنَّي تَعْلَمُ الشَّرَّ قَالُوا: وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قَالَ: إِنَّهُ مَنْ يَعْلَمُ مَكَانَ الشَّرِّ يَتَّقِهِ

[37438] 'Ali bin Mushir told us, from Yahya bin Ayyub, from Abu Zur'a bin 'Amr, from Abu Huraira, who said: "Indeed, a man will be killed on the Day of Resurrection a thousand times." 'Asim bin Abi al-Najud said to him: "O Abu Zur'a, a thousand times?" He said: "According to the types of his killing [crimes]."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ أَبْيَ زُرْعَةَ بْنِ عَمْرِو، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ الرَّجُلَ لِيُقْتَلُ يَوْمَ الْقِيَامَةِ أَلْفَ قِتْلَةً، فَقَالَ لَهُ عَاصِمٌ بْنُ أَبِي النَّجُودِ: يَا أَبَا زُرْعَةَ، أَلْفَ قِتْلَةً؟ قَالَ: بِضُرُوبِ مَا قِتَلَ

[37439] Malik bin Isma'il told us, from Sharik, from Uthman bin Abi Zur'a, from Salih, from Ali, who said: "Do not farm with me in the Sawad; for if you farm, you will fight over a hundred [shares?] with swords, and if you fight, you will disbelieve."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ شَرِيكِ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ صَالِحِ، عَنْ عَلِيٍّ، قَالَ: لَا تَزْرَعُوا مَعِي فِي السَّوَادِ؛ فَإِنَّكُمْ إِنْ تَزْرَعُوا تَقْتَلُوا عَلَى مِائَةٍ بِالسُّيُوفِ، وَإِنَّكُمْ إِنْ تَقْتَلُوا تَكْفُرُوا

[37440] Al-Fadl bin Dukayn told us, from Sufyan, from Abu Ishaq, from Haritha bin Mudarrib, from Ali, who said: "'Urayna, 'Atida, 'Asiyya, and Qati'a are titles of meanness."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ، قَالَ: عُرَيْنَةُ، وَعَيْدَةُ، وَعَصِيَّةُ، وَقَطِيعَةُ، لَقَبُ الْلُّؤْمِ

[37441] Waki' told us, he said Al-A'mash told us, from Salama bin Kuhayl, from Abu Dhabyan, that he was with Umar. He said: He said to him: "Acquire wealth and keep sheep, for soon you may be denied the stipend."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كَهْيَلٍ،
عَنْ أَبِي طَبْيَانَ، أَنَّهُ كَانَ عِنْدَ عُمَرَ ، قَالَ: فَقَالَ لَهُ:
اَعْنَدْ مَالًا، وَاتَّحِدْ شَاءَ، فَيُوْشِكُ أَنْ تُمْنَعُوا الْعَطَاءَ

[37442] Muhammad bin Fudayl told us, from Al-'Ala' bin al-Musayyib, from Fudayl, who said: Ali said: "Take the stipend as long as it is sustenance, but if it is for your religion, then reject it with the utmost rejection."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ
فُضَيْلٍ، قَالَ: قَالَ عَلَيْهِ: حُذُوا الْعَطَاءَ مَا كَانَ طَعْمَةً ،
فَإِذَا كَانَ عَنْ دِينِكُمْ فَارْفُضُوهُ أَشَدَّ الرَّفْضِ

[37443] Ibn Fudayl told us, from Al-'Ala', from Abu Ma'shar, who said: Salman said: "Take the stipend as long as it is pure for you, but if it becomes murky for you, leave it with the utmost abandonment."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ أَبِي مَعْشَرٍ، قَالَ:
قَالَ سَلْمَانُ: حُذُوا الْعَطَاءَ مَا صَفَا لَكُمْ ، فَإِذَا كُدِرَ
عَلَيْكُمْ فَأَنْزُكُوهُ أَشَدَّ التَّرْكِ

[37444] Husayn bin Ali told us, from Za'ida, from 'Abd al-Malik bin 'Umayr, from Sa'id bin 'Amr bin Sa'id, from Abu Huraira, who said: "It will not be long before the fox satisfies its sleep between two pillars of the mosque's pillars." 'Abd al-Malik said: It is the Mosque of Medina. He says: Due to ruin.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ سَعِيدِ بْنِ عَمْرُو بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا يَأْتِي عَلَيْكُمْ إِلَّا قَلِيلٌ حَتَّى يَقْضِيَ الشَّعْلُ وَسَنَّةً بَيْنَ سَارِيَتَيْنِ مِنْ سَوَارِيِ الْمَسْجِدِ ، قَالَ عَبْدُ الْمَالِكِ ، هُوَ مَسْجِدُ الْمَدِينَةِ ، يَقُولُ: مِنَ الْخَرَابِ

[37445] Abu Khalid al-Ahmari told us, from Yazid bin Kaysan, from Abu Hazim, from Abu Huraira, who said: "This Ummah will not pass away until the killer kills not knowing for what he killed, and the killed does not know for what he

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تَذَهَّبُ هَذِهِ الْأُمَّةُ حَتَّى يَقْتُلَ الْفَاتِلُ لَا يَدْرِي عَلَى أَيِّ شَيْءٍ قُتِلَ ، وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ

[37446] Mu'awiya told us, from Layth, from Tawus, who said: "The reciters (Qurra') will surely be killed with a killing until their dead reach Yemen." A man said to him: "Or is it Kayyis? Al-Hajjaj has done that." He said: "That was not it yet."

حَدَّثَنَا مُعاوِيَةُ عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: لَيُقْتَلَنَّ الْقُرَاءُ فَتُلَأِ حَتَّى تَبْلُغَ قَتْلَاهُمُ الْيَمَنَ ، فَقَالَ لَهُ رَجُلٌ: أَوْ كَيْسٌ؟ قَدْ فَعَلَ ذَلِكَ الْحَجَّاجُ ، قَالَ: مَا كَانَتْ تِلْكَ بَعْدُ

[37447] Muhammad bin Bishr told us, from Sufyan, from Al-Zubayr bin 'Adi, who said: Ibrahim said to me: "Beware of being killed with Qutayba."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ سُفْيَانَ، عَنْ الرُّبَّيْرِ بْنِ عَدِيٍّ،
قَالَ: قَالَ لِي إِبْرَاهِيمُ: "إِيَّاكَ أَنْ تُقْتَلَ مَعَ قُتْنَيَةَ

[37448] 'Ubayd Allah bin Musa told us, he said Shayban informed me, from Ziyad bin 'Ilaqa, from Qutba bin Malik, from Hudhayfa bin al-Yaman, who said: "Let no man among you walk a handspan to a ruler to humiliate him. For no, by Allah, a people who humiliate the authority will not cease to be humiliated until the Day of Resurrection."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنِي شَيْبَانُ، عَنْ
زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، عَنْ حُذَيْفَةَ بْنِ
الْيَمَانَ، قَالَ: لَا يَمْسِيَنَ رَجُلٌ مِنْكُمْ شِبْرًا إِلَى ذِي
سُلْطَانٍ لِيُذْلَلَهُ ، فَلَا وَاللَّهِ لَا يَزَالُ قَوْمٌ أَذْلُوا السُّلْطَانَ
أَدِلَّةً إِلَى يَوْمِ الْقِيَامَةِ

[37449] 'Abd Allah bin Numayr told us, he said Isma'il bin Abi Khalid told us, from Zayd bin Wahb, who said: Hudhayfa said: "Two factions will fight in this low land; I do not care in which of them I recognize you." A man said to him: "Are these in Paradise or in the Fire?" He said: "That is what I am telling you." He said: "Then what about their dead?" He said: "Dead of Jahiliyyah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ حُدَيْفَةُ: تَقْتَلُنِي بِهَذَا الْغَائِطِ فِتَّانٌ لَا أَبْلِي فِي أَيِّمَا عَرْفُكَ ، فَقَالَ لَهُ رَجُلٌ: أَفِي الْجَنَّةِ هُؤُلَاءِ أُمُّ فِي النَّارِ ، قَالَ: ذَاكَ الَّذِي أَفْوَى لَكَ ، قَالَ: فَمَا قَتْلَاهُمْ؟ قَالَ: قُتِلَى جَاهِلِيَّةٍ

[37450] Muhammad bin al-Hasan al-Asadi told us, from Ibrahim bin Tahman, from Sulaym bin Qays al-'Amiri, from Suhaym bin Nawfal, who said: 'Abd Allah bin Mas'ud said to me: "How will you be when those who pray fight each other?" I said: "Will that happen?" He said: "Yes, the Companions of Muhammad." I said: "What should I do?" He said: "Hold your tongue, stay hidden in your place, stick to what you know, and do not leave what you know for what you deny."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسْدِيُّ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ سُلَيْمَ بْنِ قَيْسِ الْعَامِرِيِّ، عَنْ سُحَيْمِ بْنِ نَوْفِلٍ، قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: كَيْفَ أَنْتُمْ إِذَا افْتَتَلَ الْمُصْلِنُونَ؟ قُلْتُ: وَيَكُونُ ذَلِكَ ، قَالَ: نَعَمْ ، أَصْحَابُ مُحَمَّدٍ ، قُلْتُ: وَكَيْفَ أَصْنَعُ؟ قَالَ: كُفَّ لِسَانَكَ وَأَخْفِ مَكَانَكَ ، وَعَلَيْكَ بِمَا تَعْرِفُ ، وَلَا تَدْعُ مَا تَعْرِفُ لِمَا تُشْكِرُ

[37451] Muhammad bin Al-Hasan narrated to us, saying: Abdur-Rabbih narrated to us, from Al-Hasan bin Amr Al-Fuqaymi, from Yahya bin Hani, from Al-Harith bin Qais, who said: Abdullah bin Mas'ud said to me: 'Do you want Allah to settle you in the middle of Paradise?' He said: I said: 'May I be sacrificed for you! Do I want anything but that?' He said: 'Adhere to the Jama'ah (congregation), or the group of people.'

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ حَدَّثَنَا عَبْدُ رَبَّهِ، عَنِ الْحَسَنِ بْنِ عَمْرِو الْفُقَيْمِيِّ، عَنْ يَحْيَى بْنِ هَانِيِّ، عَنِ الْحَارِثِ بْنِ قَيْسٍ، قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: أَتَحْبُ أَنْ يُسْكِنَكَ اللَّهُ وَسَطَ الْجَنَّةِ، قَالَ: قَلْتُ: جُعِلْتُ فِي ذَلِكَ، وَهُنَّ أُرِيدُ إِلَّا ذَلِكَ، قَالَ: عَلَيْكَ بِالْجَمَاعَةِ، أَوْ بِجَمَاعَةِ النَّاسِ

[37452] Ibn Ulayyah narrated from Ayyub, who said: Al-Hasan said to me: 'Aren't you amazed at Sa'id bin Jubair? He came to me and asked me about fighting Al-Hajjaj, and with him were some of the leaders' - meaning the companions of Ibn Al-Ash'ath.

حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُوبَ، قَالَ: قَالَ لِي الْحَسَنُ: أَلَا تَعْجَبُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ، دَخَلَ عَلَيَّ فَسَأَلَنِي عَنْ قِتَالِ الْحَاجَاجِ وَمَعْهُ بَعْضُ الرُّؤَسَاءِ يَعْنِي أَصْحَابَ ابْنِ الْأَشْعَثِ

[37453] Affan narrated to us, saying: Sulaim bin Akhdar narrated to us, saying: Ibn Awn narrated to us, saying: 'Muslim bin Yasar was more highly regarded by the people of Basra than Al-Hasan, until he hastened with Ibn Al-Ash'ath, and Al-Hasan held back. So Abu Sa'id remained highly regarded after that, and the other fell [in esteem].'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا سُلَيْمَ بْنُ أَخْضَرَ، قَالَ حَدَّثَنَا ابْنُ عَوْنِ، قَالَ: كَانَ مُسْلِمٌ بْنُ يَسَارٍ أَرْفَعَ عِنْدَ أَهْلِ الْبَصْرَةِ مِنَ الْحَسَنِ حَتَّى خَفَّ مَعَ ابْنِ الْأَشْعَثِ، وَكَفَ الْحَسَنُ، فَلَمْ يَزُلْ أَبُو سَعِيدٍ فِي عُلُوٍّ مِنْهَا بَعْدَ وَسَقَطَ الْآخَرُ

[37454] Yazid bin Harun narrated from Jarir bin Hazim, who said: A sheikh from the people of Mecca narrated to me, saying: I saw Ibn Umar during the days of Ibn Az-Zubair. He entered the mosque, and there were weapons. He began saying: 'You have magnified the world, you have magnified the world,' until he touched the [Black] Stone.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ حَدَّثَنِي شَيْخٌ، مِنْ أَهْلِ مَكَّةَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ فِي أَيَامِ ابْنِ الرُّبَيْرِ فَدَخَلَ الْمَسْجِدَ، فَإِذَا السَّلَاحُ فَجَعَلَ يَقُولُ: لَقَدْ أَعْظَمْنَا الْأَنْتِيَا، لَقَدْ أَعْظَمْنَا الدُّنْيَا، حَتَّى اسْتَلَمَ الْحَجَرَ

[37455] Abu Bakr narrated to us, saying: Ali bin Mushir narrated to us, from Mujalid, from Ash-Sha'bi, from Jabir bin Abdallah, who said: The Messenger of Allah (peace be upon him) said: 'I seal a thousand prophets or more, and there is no prophet sent to a people except that he warned his people about the Dajjal. It has been made clear to me what has not been made clear to anyone: He is one-eyed, and your Lord is not one-eyed.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَخْتِمُ الْأَفْنَيِّ أَوْ أَخْتِمُ وَأَنَّهُ لَيْسَ مِنْ نَبِيٍّ بُعِثَّ إِلَى قَوْمٍ إِلَّا يُنذِرُ قَوْمَهُ الدَّجَّالَ، وَإِنَّهُ قَدْ بَيْنَ لِي مَا لَمْ يُبَيِّنْ لِأَحَدٍ، وَإِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

[37456] Abu Usamah narrated from Ubaidullah, from Nafi, from Ibn Umar, that the Messenger of Allah (peace be upon him) mentioned the Messiah among the people and said: 'Indeed, Allah is not one-eyed, and the false Messiah (Ad-Dajjal) is blind in his right eye, as if his eye is a floating grape.'

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الْمَسِيحَ بَيْنَ ظَهَرَائِي النَّاسِ وَقَالَ: إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَانَ عَيْنَهُ عِنْبَةً طَافِيَّةً

[37457] Yazid bin Harun narrated from Muhammad bin Ishaq, from Dawud bin Amir bin Sa'd, from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) said: 'There was no prophet before me except that he described the Dajjal to his nation, and I will describe him with a description no one before me has described him with: He is one-eyed, and Allah is not one-eyed.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاؤِدَ
بْنِ عَامِرٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِيٌّ
إِلَّا وَقَدْ وَصَفَ الدَّجَالَ لِأُمَّتِهِ، وَلَا أَصِفَّهُ صِفَةً لَمْ
يَصِفْهَا أَحَدٌ قَبْلِيٌّ، إِنَّهُ أَعْوَرُ، وَلَيْسَ اللَّهُ بِأَعْوَرَ

[37458] Abdullah bin Idris narrated from Asim bin Kulaib, from his father, from Khalid - meaning Al-Faltan bin Asim - who said: The Messenger of Allah (peace be upon him) said: 'As for the false Messiah, he is a man with a broad forehead, blind in his left eye, broad-chested, having ugliness, resembling so-and-so bin Abdul-Uzza or Abdul-Uzza bin so-and-so.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَّيْبٍ، عَنْ
أَبِيهِ، عَنْ خَالِدٍ يَعْنِي الْفَلَتَانِ بْنَ عَاصِمٍ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا مَسِيحُ الدَّجَالِ
فَرَجُلٌ أَجْلَى الْجَبَهَةَ مَمْسُوحٌ الْعَيْنِ الْيُسْرَىٰ، عَرِيضٌ
النَّحْرٌ فِيهِ دَمَامَةٌ كَأَنَّهُ فُلَانُ بْنُ عَبْدِ الْغَزَّىٰ أَوْ عَبْدُ
الْغَزَّىٰ بْنُ فُلَانٍ

[37459] Waki narrated from Jarir bin Hazim, from Humaid bin Hilal, from Abu Ad-Dahma', from Imran bin Husain, who said: The Messenger of Allah (peace be upon him) said: 'Whoever among you hears of the emergence of the Dajjal, let him keep away from him as much as possible. For a man will come to him thinking he is a believer, but will continue with him until he follows him because of the doubts he sees.'

حَدَّثَنَا وَكَيْعُ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَمِيدِ بْنِ هَلَالٍ،
عَنْ أَبِي الدَّهْمَاءِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَمِعَ مِنْنِي
بِخُرُوجِ الدَّجَالِ فَأَيْتَنَا عَنْهُ مَا اسْتَطَاعَ، فَإِنَّ الرَّجُلَ
يَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ، فَمَا يَرَالِ بِهِ حَتَّى يَتَبَعَهُ
مِمَّا يَرَى مِنَ الشُّبُهَاتِ

[37460] Waki narrated from Isma'il bin Abi Khalid, from Qais, from Al-Mughirah bin Shu'bah, who said: No one asked the Messenger of Allah (peace be upon him) about the Dajjal more than I did. He said: 'Why do you ask me about him?' I said: 'The people say that he has food and drink with him.' He said: 'He is more insignificant to Allah than that.'

حَدَّثَنَا وَكَيْعُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ
الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: مَا كَانَ أَحَدٌ يَسْأَلُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الدَّجَالِ أَكْثَرَ مِنِّي ، قَالَ:
وَمَا تَسْأَلُنِي عَنْهُ؟ قُلْتُ: إِنَّ النَّاسَ يَقُولُونَ: إِنَّ مَعَهُ
الطَّعَامَ وَالشَّرَابَ ، قَالَ: هُوَ أَفْوَعُ عَلَى اللَّهِ مِنْ ذَلِكَ

[37461] Ibn Ulayyah narrated to us, from Al-Jurairi, from Abu Nadrah, from Abu Sa'id Al-Khudri, who said: Zaid bin Thabit narrated to us from the Messenger of Allah (peace be upon him) that he said: 'Seek refuge in Allah from the trial of the Dajjal.' We said: 'We seek refuge in Allah from the trial of the false Messiah (Ad-Dajjal).'

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ، قَالُوا: تَعَوَّذُ بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

[37462] Waki narrated from Al-Awza'i, from Hassan bin Atiyyah, from Muhammad bin Abi Aisha, from Abu Hurairah, and from Yahya, from Abu Salamah, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: 'When one of you recites the Tashahhud, let him seek refuge in Allah from the evil of the trial of the false Messiah (Ad-Dajjal).'

حَدَّثَنَا وَكِبِيرٌ عَنِ الْأَوزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَشَهَّدَ أَدْخُنُمْ فَلَا يَسْتَعْذُ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

[37463] Waki and Abdullah bin Numair narrated from Hisham, from his father, from Aisha, who said: The Messenger of Allah (peace be upon him) used to say: 'O Allah, I seek refuge in You from the evil of the trial of the false Messiah (Ad-Dajjal).'

حَدَّثَنَا وَكِبِيعُ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أُبِيِّهِ،
عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ

[37464] Waki narrated from Sufyan, from Furat, from Abu At-Tufail, from Abu Sariyah Hudhaifah bin Asid, who said: The Messenger of Allah (peace be upon him) looked out upon us and said: 'The Hour will not come until there are ten signs.' He mentioned the rising of the sun from its west and the Dajjal.

حَدَّثَنَا وَكِبِيعُ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ، عَنْ أَبِي الطَّفَيلِ،
عَنْ أَبِي سَرِيحةَ حُذَيْفَةَ بْنِ أَسِيدٍ، قَالَ: اطْلَعَ عَلَيْنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا تَقُومُ السَّاعَةُ
حَتَّى تَكُونَ عَشْرُ آيَاتٍ ذَكَرَ ظُلُوغَ الشَّمْسِ مِنْ مَغْرِبِهَا
وَالدَّجَالُ

[37465] Marwan bin Mu'awiyah narrated from Mujalid, from Abu Al-Waddak, from Abu Sa'id Al-Khudri, from the Prophet (peace be upon him) that he said: 'I seal a thousand prophets or more. Allah has not sent a prophet to his people except that he warned them of the Dajjal. It has been made clear to me what has not been made clear to anyone before me: He is one-eyed, and Allah is not one-eyed. He is blind in his right eye, it has no pupil, bulging; and the other is like a shining star. And from every people, those who call him a god with their tongues will follow him.'

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَقَالَ: أَنَا أَحَدُهُمْ أَفْلَفُ نَبِيًّا أَوْ أَكْثَرَ ، مَا بَعَثَ اللَّهُ مِنْ
نَبِيٍّ إِلَى قَوْمٍ إِلَّا حَذَرَهُمُ الدَّجَالُ ، وَإِنَّهُ قَدْ بَيَّنَ لِي مَا
لَمْ يُبَيِّنْ لِأَخْدِقَنِي ، إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ،
وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى ، لَا حَدَّفَهُ لَهُ ، جَاحِظٌ ;
وَالْأُخْرَى كَانَهَا كَوْكِبُ دُرْرِيُّ ، وَإِنَّهُ يَتَّبِعُهُ مِنْ كُلِّ قَوْمٍ
يَدْعُونَهُ بِلِسَانِهِمْ إِلَهًا

[37466] Yazid bin Harun narrated, saying: Ibn Awn informed us, from Mujahid, who said: They mentioned the Dajjal in the presence of Ibn Abbas. He said: Written between his eyes is K-F-R. He said: Ibn Abbas said: 'I did not hear him say that, but he said: "As for Abraham, look at your companion" - Yazid said: meaning the Prophet (peace be upon him) - "and as for Moses, he is a brown man, curly-haired, tall, as if he is from the men of Shani'ah, on a red camel with a rein of fiber. It is as if I am looking at him descending from the valley reciting the Talbiyah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا ابْنُ عَوْنِ، عَنْ مُجَاهِدٍ، قَالَ: ذَكْرُهُ يَعْنِي الدَّجَالَ عِنْدَ ابْنِ عَبَّاسٍ، قَالَ: مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَفَرٌ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ لَمْ أَسْمَعْهُ يَقُولُ ذَلِكَ، وَلَكِنَّهُ قَالَ: أَمَا إِبْرَاهِيمَ فَانْظُرُوهُ إِلَى صَاحِبِكُمْ قَالَ يَزِيدُ: يَعْنِي النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَأَمَا مُوسَى فَرَجُلٌ آتُمْ جَعْدُ طُواْلَ بِخُلْبَةٍ، فَكَانَى أَنْظُرُ إِلَيْهِ قَدْ انْدَرَ مِنَ الْوَادِي يَلْبَى

[37467] Waki narrated from Abdul-Hamid bin Bahram, from Shahr bin Hawshab, from Asma' bint Yazid, who said: The Messenger of Allah (peace be upon him) said: 'There is no harm upon you from him. If he emerges while I am alive, I will argue against him. And if he emerges after my death, then Allah is my successor over every Muslim.'

حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءِ ابْنَةِ يَزِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ عَلَيْكُمْ مِنْهُ بَأْسٌ، إِنْ خَرَجَ وَأَنَا حَيٌّ فَأَنَا حَجِيجٌ، وَإِنْ خَرَجَ بَعْدَ مَوْتِي فَاللَّهُ خَلِيقٌ عَلَى كُلِّ مُسْلِمٍ

[37468] Abu Mu'awiyah narrated from Al-A'mash, from Abu Salih, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: 'We seek refuge in Allah from the trial of the false Messiah (Ad-Dajjal).'

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

[37469] Yazid bin Harun narrated from Humaid, from Anas, that the Prophet (peace be upon him) said: 'The Dajjal is blind in the right eye, upon it is a thick film (dhafrah). Written between his eyes is: Kafir (Disbeliever).'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْدَّجَّالُ أَعْوَرُ الْعَيْنِ - الْيَمْنَى ، عَلَيْهَا ظَفَرٌ ، مَكْثُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ

[37470] Husain bin Ali narrated from Za'idah, from Simak, from Ikrimah, from Ibn Abbas, from the Prophet (peace be upon him), who said: 'Indeed, the Dajjal is one-eyed, curly-haired, fair-complexioned, with a shiny forehead, as if his head is the branch of a tree. He is the most similar of people to Abdul-Uzza bin Qatan. If anyone is destroyed, then [know that] he is one-eyed, and Allah is not one-eyed.'

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْدَّجَّالَ أَعْوَرُ، جَعْدٌ، هِجَانٌ، أَفْمُرٌ، كَأَنَّ رَأْسَهُ خَضْئُ شَجَرَةٍ ، أَشْبَهُ النَّاسَ بِعَبْدِ الْعَزَى بْنَ قَطْنٍ ، فَإِمَّا هَلَكَ الْهَلَكَ فَإِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ

[37471] Shababah narrated to us, saying: Sulaiman bin Al-Mughirah narrated to us, from Humaid bin Hilal, who said: Hisham bin Amir Al-Ansari used to see men bypassing him to go to Imran bin Husain and others from the companions of the Prophet (peace be upon him), and he got angry. He said: 'By Allah, you are stepping over to those who were not more present with the Messenger of Allah (peace be upon him) than I was, nor more preserving of his Hadith than I am. I heard the Messenger of Allah (peace be upon him) say: "Between the creation of Adam and the Hour being established, there is no trial greater than the trial of the Dajjal."

حَدَّثَنَا شَبَابَةُ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ، عَنْ حَمِيدِ
بْنِ هِلَالٍ، قَالَ: كَانَ هِشَامُ بْنُ عَامِرٍ الْأَنْصَارِيُّ يَرَى
رِجَالًا يَتَخَطَّوْنَ إِلَى عِمْرَانَ بْنَ حُصَيْنٍ وَغَيْرِهِ مِنْ
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَبَ ، وَقَالَ:
وَاللَّهِ إِنَّكُمْ لَتَخَطَّوْنَ إِلَى مَنْ لَمْ يَكُنْ أَخْضَرَ لِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي، وَلَا أُوْغَى لِحَدِيثِهِ مِنِّي ، لَقَدْ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا بَيْنَ
خَلْقِ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ فِتْنَةٌ أَكْبَرُ مِنْ فِتْنَةِ الدَّجَالِ

[37472] Yazid bin Harun narrated from Abu Malik Al-Ashja'i, from Rib'i, from Hudhaifah, who said: The Messenger of Allah (peace be upon him) said: 'I know what is with the Dajjal better than the Dajjal himself. He has two flowing rivers. One of them appears to the eye as white water, and the other appears to the eye as raging fire. If any one of you reaches that time, let him go to the river he sees as fire, close his eyes, lower his head, and drink; for it is cool water. And the Dajjal is blind in one eye, covered with a thick film. Written between his eyes is Kafir, which every believer, literate or illiterate, will read.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ رِبْعَيِّ، عَنْ حُدَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنَ الدَّجَالِ، مَعَهُ نَهْرًا يَجْرِيَانِ، أَحَدُهُمَا رَأْيُ الْعَيْنِ مَاءً أَبْيَضُ، وَالْأَخَرُ رَأْيُ الْعَيْنِ نَارًا تَاجِعُ، فَإِمَّا أَنْرَكَ أَحَدُ ذَلِكَ فَلَيُبَلَّغَ النَّهْرُ الَّذِي يَرَاهُ نَارًا فَلَيُعْمَضْ ثُمَّ لِيُطَاطِئُ رَأْسَهُ وَلِيُشْرَبُ؛ فَإِنَّهُ مَاءٌ بَارِدٌ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفَرَةٌ غَلِيلَةٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَغْزُوهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ

[37473] Husain bin Ali narrated to us, from Za'idah, from Mansur, from Rib'i, from Hudhaifah, from the Prophet (peace be upon him), who said: 'I know what is with the Dajjal better than the Dajjal himself. He has with him a burning fire and a river of cool water. Whoever among you encounters him, let him not perish by him. Let him close his eyes and fall into what he sees as fire, for it is a river of cool water.'

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعَىٌ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنَ الدَّجَالِ إِنَّ مَعَهُ نَارًا حَرِقُ، وَنَهْرًا مَاءً بَارِدًا، فَمَنْ أَذْرَكَهُ مِنْكُمْ فَلَا يَهُا كَبَّ بِهِ فَلَيُغْمِضَ عَيْنَيْهِ، وَلَيَقْعُدْ فِي الْأَذْيَى يَرَى أَنَّهُ نَارٌ فَإِنَّهُ مَاءً بَارِدًا

[37474] Al-Hasan bin Musa narrated to us, saying: Shaiban narrated to us, from Yahya, from Al-Hadrami bin Lahiq, from Abu Salih, from Aisha, Mother of the Believers, who said: The Prophet (peace be upon him) entered upon me while I was crying. He said: 'What makes you cry?' I said: 'O Messenger of Allah, you mentioned the Dajjal.' He said: 'Do not cry. If he emerges while I am alive, I will suffice you against him. And if I die, then your Lord is not one-eyed. He will emerge with the Jews of Isfahan. He will travel until he encamps in the outskirts of Medina, which will have seven gates on that day, with two angels at each gate. Its evil inhabitants will come out to him. Then he will depart until he comes to Ludd. Isa bin Maryam will descend and kill him. Then Isa will remain on earth for forty years, or close to forty years, as a just leader and a fair judge.'

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ الْحَاضِرَمِيِّ بْنِ لَأْحَقِّ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِيْ ، فَقَالَ: مَا يُبْكِيكِ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَّالَ، قَالَ: فَلَا تَبْكِيْ فَإِنَّ يَخْرُجُ وَأَنَا حَيٌّ أَكْفِيْكُمْ وَإِنْ أَمْتُ فَإِنَّ رَبَّكُمْ لَيْسَ بِأَغْوَرَ ، وَإِنَّهُ يَخْرُجُ مَعَهُ يَهُودٌ أَصْبَهَانٌ، فَيَسِيرُ حَتَّى يَنْزِلَ بِضَاحِيَّةِ الْمَدِينَةِ، وَلَهَا يَوْمَنِ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلْكَانْ، فَيَخْرُجُ إِلَيْهِ شِرَارُ أَهْلِهَا، فَيَنْطَلِقُ حَتَّى يَأْتِيَ لَدَّا، فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُهُ، ثُمَّ يَمْكُثُ عِيسَى فِي الْأَرْضِ أَرْبَعِينَ سَنَةً أَوْ قَرِيبًا مِنْ أَرْبَعِينَ سَنَةً إِمَامًا عَادِلًا وَحَكِيمًا مُفْسِطًا

[37475] Shababah narrated from Laith bin Sa'd, from Zaid bin Abi Habib, from Rabi'ah bin Laqit At-Tujibi, from Ibn Hawalah Al-Azdi, from the Prophet (peace be upon him) that he said: 'Whoever is saved from three things has truly been saved' - he said it three times. They said: 'What are they, O Messenger of Allah?' He said: 'My death, the Dajjal, and the killing of a Caliph who is patient upon the truth, fulfilling it.'

حَدَّثَنَا شَبَابَةُ عَنْ لَيْثٍ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ،
عَنْ رَبِيعَةَ بْنِ لَقِيفِ التُّجِيبِيِّ، عَنْ ابْنِ حَوَالَةَ الْأَزْدِيِّ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ نَجَا مِنْ
ثَلَاثٍ فَقَدْ نَجَا قَالَهَا ثَلَاثَ مَرَّاتٍ، قَالُوا: مَا ذَاكَ يَا
رَسُولَ اللَّهِ؟ قَالَ: مَوْتِي ، وَالدَّجَالُ ، وَمَنْ قُتِلَ خَلِيفَةً
مُصْطَبِرًا بِالْحَقِّ يُعْطِيهِ

[37476] Aswad bin Amir narrated, saying: Hammad bin Salamah narrated to us, from Khalid, from Abdullah bin Shaqiq, from Abdullah bin Suraqah, from Abu Ubaidah, who said: I heard the Messenger of Allah (peace be upon him) say: 'There was no prophet after Noah except that he warned his people about the Dajjal, and I warn you about him.' The Messenger of Allah (peace be upon him) described him to us and said: 'Some who saw me or heard my speech will encounter him.' They said: 'O Messenger of Allah, how will our hearts be on that day? Like they are today?' He said: 'Or better.'

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقِفَةَ، عَنْ أَبِي عَبْيَدَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ قَوْمًا الْدَّجَالَ، وَإِنِّي أَنْذِرُ كُمُوْهُ، وَصَفَةُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: سَيُدْرِكُهُ بَعْضُ مَنْ رَأَيْتُ، أَوْ سَمِعَ كَلَامِيْ، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلْوَبُنَا يَوْمَئِذٍ؟ "أَمْتَلُهَا الْيَوْمَ؟ قَالَ: أَوْ خَيْرًا

[37477] Abu Bakr narrated to us, saying: Hashim bin Al-Qasim narrated to us, saying: Abdur-Rahman bin Thabit bin Thawban narrated to us, from his father, from Makhul, from Jubair bin Nufair, from Malik bin Yukhamir, from Mu'adh bin Jabal, who said: The Messenger of Allah (peace be upon him) said: 'The flourishing of Jerusalem will be the ruin of Yathrib, the ruin of Yathrib will be the outbreak of the Great War (Malhamah), the outbreak of the Great War will be the conquest of Constantinople, and the conquest of Constantinople will be the emergence of the Dajjal.' Then he struck his hand on the thigh or shoulders of the one he was speaking to, and said: 'This is indeed the truth, just as you are here' - or 'just as you are sitting,' meaning Mu'adh.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، قَالَ حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ بْنُ تُوبَانَ، عَنْ أَبِيهِ، عَنْ
مَكْحُولٍ، عَنْ جُبَيْرٍ بْنْ نُفَيْرٍ، عَنْ مَالِكٍ بْنِ يُخَامِرَ، عَنْ
مُعاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "عِمَرًا ثُبَّتِ الْمَقْسِ خَرَابُ يَثْرَبُ ، وَخَرَابُ
يَثْرَبُ خُرُوجُ الْمُلْحَمَةِ ، وَخُرُوجُ الْمُلْحَمَةِ فَتْحُ
الشُّطَاطِينِيَّةِ وَفَتْحُ الشُّطَاطِينِيَّةِ خُرُوجُ الدَّجَالِ ثُمَّ
يَضْرِبُ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَهُ أَوْ مُنْكِبِهِ ، ثُمَّ قَالَ:
إِنَّ هَذَا هُوَ الْحَقُّ كَمَا أَنَّكَ هَاهُنَا ، أَوْ كَمَا أَنْتَ قَاعِدًا
يَعْنِي مُعاذًا

[37478] Aswad bin Amir narrated to us, saying: Hammad bin Salamah narrated to us, from Ali bin Zaid, from Abu Nadrah, who said: We came to Uthman bin Abi Al-As on a Friday to compare a copy of our Quran with his copy. We sat with a man who was speaking, then Uthman bin Abi Al-As came, and we turned to him. Uthman said: I heard the Messenger of Allah (peace be upon him) say: 'The Muslims will have three garrisons: a garrison at the meeting of the two seas, a garrison in Al-Jazirah, and a garrison in Ash-Sham. People will be alarmed three times, and the Dajjal will emerge from amidst an army being defeated from the East. The first garrison he will come to is the one at the meeting of the two seas. Its people will split into three groups: a group that stays and says: "Let's see what he is and observe him," a group that joins the Bedouins, and a group that joins the garrison next to them. With him will be seventy thousand wearing greenish cloaks (Sijan). Most of his followers will be Jews and women.

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي بْنِ رَيْدٍ، عَنْ أَبِي نَصْرَةَ، قَالَ: أَتَيْنَا عُثْمَانَ بْنَ أَبِي الْعَاصِ فِي يَوْمٍ جُمِعَةً لِنَعْرِضَ مُصْحَّفَنَا بِمُصْحَّفِهِ، فَجَلَّسْنَا إِلَى رَجُلٍ يُخَذِّثُ، ثُمَّ جَاءَ عُثْمَانُ بْنُ أَبِي الْعَاصِ فَتَحَوَّلَنَا إِلَيْهِ، فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "يَكُونُ لِلْمُسْلِمِينَ ثَلَاثَةُ أَمْصَارٍ: مَصْرٌ بِمُلْقَى الْبَحْرَيْنِ، وَمَصْرٌ بِالْجَزِيرَةِ، وَمَصْرٌ بِالشَّامِ، فَيَقْرَبُ النَّاسُ ثَلَاثَ فَرَّعَاتٍ فَيَخْرُجُ الدَّجَالُ فِي أَعْرَاضِ جَيْشٍ يَنْهَزِمُ مِنْ قِبَلِ الْمُشْرِقِ، فَأَوْلَ مَصْرٌ يَرْدُهُ الْمَصْرُ الَّذِي يُمْلِقُ الْبَحْرَيْنِ فَيَصِيرُ أَهْلُهُ ثَلَاثَ فَرَقٍ: فَرْقَةٌ تُقْيِمُ وَتَقُولُ: نُشَامَةٌ وَنَنْظُرُ مَا هُوَ؟ وَفَرْقَةٌ تَلْحُقُ بِالْأَعْرَابِ، وَفَرْقَةٌ تَلْحُقُ بِالْمَصْرِ الَّذِي يَلْيِهِمْ وَمَعْهُ سَبْعُونَ أَلْفًا عَلَيْهِمُ السِّيَاجَانُ، فَأَكْثَرُ أَتْبَاعِهِ الْيَهُودُ وَالنِّسَاءُ، ثُمَّ يَأْتِي الْمَصْرُ الَّذِي يَلْيِهِمْ فَيَصِيرُ أَهْلُهُ ثَلَاثَ فَرَقٍ: فَرْقَةٌ تُقْيِمُ وَتَقُولُ: نُشَامَةٌ وَنَنْظُرُ مَا هُوَ؟ وَفَرْقَةٌ تَلْحُقُ بِالْأَعْرَابِ، وَفَرْقَةٌ تَلْحُقُ بِالْمَصْرِ الَّذِي يَلْيِهِمْ ، ثُمَّ يَأْتِي الشَّامُ فَيَتَحَازُ الْمُسْلِمُونَ إِلَى عَقْبَةٍ أَفِيقٍ يَبْعَثُونَ سَرْحَانَ لَهُمْ فَيَصَابُ سَرْحُومُ ، وَيَسْتَدِدُ ذَلِكَ عَلَيْهِمْ ، وَتُصَبِّيْهُمْ مَجَاعَةً شَدِيدَةً وَجَهْدً حَتَّى إِنَّ أَحَدَهُمْ لِيُحْرِقُ وَتَرَ قَوْسِهِ فَيَأْكُلُهُ ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ مِنَ السَّحَرِ: يَا أَيُّهَا النَّاسُ، أَتَأْكُلُ الْغَوْثَ ثَلَاثَ مَرَاتٍ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: إِنَّ هَذَا الصَّوْتَ لِرَجُلٍ شَبْعَانٍ، فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عِنْ صَلَةِ الْفَجْرِ فَيَقُولُ لَهُ أَمِيرُ النَّاسِ: تَقْدَمْ يَا رُوحَ اللَّهِ فَصَلَّ بِنَا، فَيَقُولُ: إِنَّكُمْ مَعْشَرَ هَذِهِ الْأَمَةِ أَمْرَاءٌ بَعْضُكُمْ عَلَى بَعْضٍ، تَقْدَمْ أَنْتَ فَصَلَّ بِنَا، فَيَقْدَمُ الْأَمِيرُ فَيَصَلِّ بِهِمْ ، فَإِذَا انْصَرَفَ أَخَذَ عِيسَى حَرْبَتَهُ فَيَذْهَبُ تَحْوِيَ الدَّجَالِ، فَإِذَا رَأَاهُ ذَاقَ كَمَا يَذُوبُ الرَّصَاصُ، وَيَضْطَعُ حَرْبَتَهُ بَيْنَ تَنْدُوَتِهِ فَيَقْتُلُهُ، ثُمَّ يَنْهَمُ أَصْحَابُهُ

[37479] Al-Fadl bin Dukain narrated, saying: Hashraj narrated to us, saying: Sa'id bin Jumhan narrated to us, from Safinah, who said: The Messenger of Allah (peace be upon him) addressed us and said: 'There was no prophet except that he warned his nation of the Dajjal. He is blind in the left eye, and in his right eye is a thick film. Between his eyes is [written] Kafir. He has with him two valleys, one is Paradise and the other is Fire. His Paradise is Fire and his Fire is Paradise. With him are two angels resembling two of the prophets, one on his right and the other on his left. He says to some people: "Am I not your Lord? Do I not give life and cause death?" One of the angels says to him: "You have lied." But no one among the people hears him except his companion. His companion says: "You have spoken the truth." The people hear him and think he is confirming the Dajjal, and that is a trial. Then he travels until he comes to Medina, but he is not permitted to enter it. He says: "This is the village of that man." Then he travels

حَدَّثَنَا الْعَضْلُ بْنُ دُكَيْنِ قَالَ حَدَّثَنَا حَشْرَجُ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُمَهَارَ، عَنْ سَعِينَةَ، قَالَ: حَطَّبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا حَذَرَ الدَّجَالَ أَمْتَهُ، هُوَ أَعْوَرُ الْعَيْنِ الْيُسْرَى، بِعَيْنِهِ الْيُمْنَى طَفْرَةً غَلِيلَةً، بَيْنَ عَيْنَيْهِ كَافِرٌ، مَعَهُ وَادِيهِنَّ أَحَدُهُمَا جَنَّةٌ وَالْأُخْرُ نَارٌ، فَجَنَّتُهُ نَارٌ وَنَارُهُ جَنَّةٌ، وَمَعَهُ مَلَكَانٌ مِنَ الْمَلَائِكَةِ يُسْبِهَانُ نَبِيَّنِ مِنَ الْأَنْبِيَاءِ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْأُخْرُ عَنْ شِمَالِهِ، فَيَقُولُ لِلنَّاسِ: أَلَسْتُ بِرَبِّكُمْ؟ أَلَسْتُ أَحَبِّي وَأَمِيتُ؟ فَيَقُولُ لَهُ أَحَدُ الْمَلَكَيْنِ: كَدَبْتَ؛ فَمَا يَسْمَعُهُ أَحَدٌ مِنَ النَّاسِ إِلَّا صَاحِبُهُ، فَيَقُولُ صَاحِبُهُ صَدَقْتَ، فَيَسْمَعُهُ النَّاسُ فَيَحْسُبُونَ إِنَّمَا صَدَقَ الدَّجَالَ، وَذَلِكَ فِتْنَةٌ، ثُمَّ يَسِيرُ حَتَّى يَأْتِي الْمَدِينَةَ فَلَا يُؤْدَنُ لَهُ فِيهَا، فَيَقُولُ: هَذِهِ قَرْبَةُ ذَاكَ الرَّجُلِ، ثُمَّ يَسِيرُ حَتَّى يَأْتِي الشَّامَ فَيَقُولُ اللَّهُ عِنْدَ عَبَةٍ أَفِيقٍ

[37480] Ibn Ulayyah narrated from Ayyub, from Humaid bin Hilal, from Abu Qatadah, from Usair bin Jabir, who said: A red wind raged in Kufa, and a man came repeatedly saying: 'O Abdullah bin Mas'ud, the Hour has come!' He said: Abdullah was reclining, so he sat up and said: 'The Hour will not come until no inheritance is distributed and no booty is rejoiced over.' He said: 'An enemy will gather against the people of Islam, and the people of Islam will gather against them.' And he gestured with his hand towards Ash-Sham. I said: 'Do you mean the Romans?' He said: 'Yes. At that fighting, there will be a severe apostasy. The Muslims will send forward a detachment for death, not returning unless victorious. They will fight until night separates them. Both sides will return without victory, and the detachment will be annihilated. Then the Muslims will send forward a detachment for death, not returning unless victorious. They will fight until evening comes. Both sides will return without victory, and the

حَدَّثَنَا أَبْنُ عُلَيْهِ عَنْ أَيُوبَ، عَنْ حَمِيدِ بْنِ هَلَالٍ، عَنْ أَبِي فَتَادَةَ، عَنْ أَسَيْرِ بْنِ جَابِرٍ، قَالَ: هَاجَتْ رِيحٌ حَمْرَاءٌ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرَى إِلَّا: يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ جَاءَتِ السَّاعَةُ - قَالَ وَكَانَ عَبْدُ اللَّهِ مُتَكَبِّرًا فَجَلَّ: إِنَّ السَّاعَةَ لَا تَقْوُمُ حَتَّى لَا يُفْسَدَ مِيرَاثٌ وَلَا يُفْرَحَ بِغَنِيمَةٍ، وَقَالَ: عَذُونَ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ لَهُمْ أَهْلَ الْإِسْلَامِ، وَتَحَى بِيَدِهِ نَحْرُ الشَّامِ؛ قُلْتُ: الرُّومُ تَعْنِي؟ قَالَ: نَعَمْ، فَيَكُونُ عِنْدَ ذَكْرِ الْقِتَالِ رَدَّةً شَدِيدَةً، فَيُشَرِّطُ الْمُسْلِمُونَ شُرْطَهُ لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَلُونَ حَتَّى يَحْجُرَ بَيْنَهُمُ الْلَّيْلُ، فَيَقْتَلُهُمْ هُؤُلَاءِ وَهُؤُلَاءِ كُلُّ غَيْرِ غَالِبٍ، وَتَفْتَى الشُّرْطَةُ لَهُمْ يُشَرِّطُ الْمُسْلِمُونَ شُرْطَهُ لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَلُونَ حَتَّى يُمْسِوَا فِيهِمْ هُؤُلَاءِ وَهُؤُلَاءِ كُلُّ غَيْرِ غَالِبٍ؛ وَتَفْتَى الشُّرْطَةُ، فَإِذَا كَانَ الْيَوْمُ الرَّابِعُ نَهَدَ إِلَيْهِمْ جُنُدُ أَهْلِ الْإِسْلَامِ، فَيُجْعَلُ اللَّهُ الدَّائِرَةَ عَلَيْهِمْ فَيَقْتَلُونَ مَقْتَلَةً عَظِيمَةً، إِمَّا قَالَ: لَا يَرَى مِثْلَهَا، أَوْ قَالَ: لَمْ يُرِي مِثْلَهَا حَتَّى إِنَّ الطَّيْرَ لَيَمْرُ بِجَنَابَتِهِمَا مَا يُخَلِّفُهُمْ حَتَّى يَخْرُجَ مِنْهَا فَيَنْتَهُ بِنُوَابِ كَانُوا مَائِنَةً فَلَا يَجِدُونَهُ بَقِيَّةً مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يَفْرُحُ، أَوْ بِأَيِّ مِيرَاثٍ يُفَاقِسُ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا سَمِعُوا بِبَاسِهِمْ هُوَ أَكْبَرُ مِنْ ذَلِكَ إِذْ جَاءَهُمُ الصَّرِيخُ أَنَّ الدَّجَالَ قَدْ خُلِقَ فِي زَارِبِهِمْ، فَرَفَضُوا مَا فِي أَيْدِيهِمْ وَيُقْتَلُونَ فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا أَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَأَلْوَانَ حُبُولِهِمْ هُمْ خَيْرُ فَوَارِسٍ عَلَى ظَهْرِ الْأَرْضِ، أَوْ قَالَ: هُمْ مِنْ خَيْرِ فَوَارِسٍ عَلَى ظَهْرِ الْأَرْضِ

[37481] Yazid bin Harun narrated from Hammad bin Salamah, from Ali bin Zaid, from Abdur-Rahman bin Abi Bakrah, from his father, who said: The Messenger of Allah (peace be upon him) said: 'The parents of the Dajjal will remain for thirty years without having a child born to them. Then a one-eyed boy will be born to them, the most harmful of things and the least beneficial. His eyes sleep but his heart does not sleep.' Then he described his parents and said: 'His father is a tall man, lean, with a long nose like a beak. His mother is a Farghani woman with large breasts.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ
بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَمْكُثُ أَبُوا
الدَّجَالِ تَلَاثِينَ عَامًا لَا يُولُدُ لَهُمَا ، ثُمَّ يُولُدُ لَهُمَا غُلَامٌ
أَعْوَرُ أَصْرُ شَيْءٍ وَأَقْلَهُ نَفْعًا ، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ ،
ثُمَّ تَعَتَّ أَبُوئِيهِ فَقَالَ: أَبُوهُ رَجُلٌ طُوَالٌ ضَرْبُ الْلَّحْمِ
طَوِيلُ الْأَنْفِ ، كَأَنَّ أَنْفَهُ مِنْقَارٌ ; وَأُمُّهُ امْرَأَةٌ فَرَغَانِيَّةٌ
عَظِيمَةُ التَّدْبِينِ

[37482] Al-Hasan bin Musa narrated to us, saying: Shaiban narrated to us, from Yahya, from Abu Salamah, who said: I heard Abu Hurairah say: The Messenger of Allah (peace be upon him) said: 'Shall I not tell you about the Dajjal a narration that no prophet has told his people? He is one-eyed, and he brings with him the likeness of Paradise and Hell. The one which he says is Paradise is actually Hell. And I warn you against him as Noah warned his people.'

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلَّا أَحَدُكُمْ عَنِ الدَّجَالِ حَدِيبًا مَا حَدَّهُ نَبِيٌّ قَوْمَهُ: إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثْلِ الْجَنَّةِ وَالنَّارِ، فَأَلَّا يَقُولُ: هِيَ الْجَنَّةُ، هِيَ النَّارُ، وَإِنِّي أُنذِرُكُمْ بِهِ كَمَا أَنذَرَ بِهِ نُوحُ قَوْمَهُ

[37483] Muhammad bin Bishr narrated to us, saying: Mis'ar narrated to us, from Sa'd bin Ibrahim, from his father, from Abu Bakrah, who said: The Messenger of Allah (peace be upon him) said: 'The terror of the false Messiah (Ad-Dajjal) will not enter Medina. On that day, it will have seven gates, and at each gate there will be two angels.'

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ قَالَ حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلُ الْمَدِينَةَ رُغْبُ الْمَسِيحِ الدَّجَالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، لِكُلِّ بَابٍ مَلَكٌ

[37484] Shababah narrated to us, saying: Shu'bah narrated to us, from Ja'far bin Iyas, from Abdullah bin Shaqiq, from Raja' bin Abi Raja', who said: Buraidah entered the mosque while Mihjan was at the door of the mosque and Sukbah was praying. Buraidah, who was playful, said: 'Why don't you pray as Sukbah prays?' Mihjan said: 'The Messenger of Allah (peace be upon him) took my hand and ascended Uhud and looked over Medina. He said: "Woe to it! A city whose people will leave it when it is better than it ever was, or more mighty than it ever was. The Dajjal will come to it and find at every one of its gates an angel unsheathing his wings, so he will not enter it."

حَدَّثَنَا شَبَابَةُ قَالَ حَدَّثَنَا شَعْبَةُ، عَنْ جَعْفَرِ بْنِ إِبَاسٍ، عَنْ عَيْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ رَجَاءِ بْنِ أَبِي رَخَاءِ، قَالَ: دَخَلَ بُرَيْدَةَ الْمَسْجِدَ وَمَحْجُنٌ عَلَى بَابِ الْمَسْجِدِ وَسُكْبَةُ يُصَلَّى ، فَقَالَ بُرَيْدَةُ وَكَانَ فِيهِ مِزَاحٌ: أَلَا تُصَلِّي كَمَا يُصَلِّي سُكْبَةُ ، فَقَالَ مَحْجُنٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِي فَصَعَدَ عَلَى أَحَدٍ وَأَشْرَفَ عَلَى الْمَدِينَةِ فَقَالَ: وَلَمْ يَمْهُمْهَا مَدِينَةٌ يَدْعُهَا أَهْلُهَا وَهِيَ خَيْرُ مَا كَانَتْ أَوْ أَعْزَمُ مَا كَانَتْ ، يَأْتِيهَا الدَّجَالُ فَيَجِدُ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلِكًا مُصَلِّيًّا بِجَنَاحَيْهِ فَلَا يَدْخُلُهَا

[37485] Al-Mu'alla bin Mansur narrated to us, saying: Abdul-Wahid bin Ziyad narrated to us, saying: Al-Harith bin Hasirah narrated to us, from Zaid bin Wahb, who said: I heard Abu Dharr say: 'To swear ten times that Ibn Sayyad is the Dajjal is more beloved to me than to swear once that he is not.' That is because of something I heard from the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) sent me to the mother of Ibn Sayyad and said: 'Ask her how long she carried him?' She said: 'I carried him for twelve months.' I came to him and informed him. He said: 'Ask her: Did he cry out when he was born?' She said: 'He cried like a two-month-old child.' He said: Or the Messenger of Allah (peace be upon him) said to him: 'I have concealed something for you.' He said: 'You concealed for me the bone of a dust-colored sheep' - he intended to say Ad-Dukhan (the Smoke). The Messenger of Allah (peace be upon him) said: 'Be off! For you will never exceed your destiny.'

حَدَّثَنَا الْمُعَلِّي بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: سَمِعْتُ أَبَا ذَرًّا، يَقُولُ: لَأَنَّ أَحَدَ عَشْرَ أَنَّ ابْنَ صَيَادٍ، هُوَ الدَّجَالُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْلِفَ وَاحِدَةً أَنَّهُ لَيْسَ بِهِ، وَدَلِيلُكَ لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ - بَعْثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَمْ ابْنِ صَيَادٍ فَقَالَ: سَلْهَا كَمْ حَمَلْتُ بِهِ؟ فَقَالَتْ: حَمَلْتُ بِهِ أَثْنَيْ عَشَرَ شَهْرًا؟ فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: سَلْهَا: أَصَيْحَةٌ حَيْثُ وَقَعَ؟ قَالَتْ صَاحِبَةُ صَيَادٍ صَبِيِّ شَهْرَيْنِ، قَالَ: أَوْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي قَدْ خَيَّأْتُ لَكَ حَبِيبًا، فَقَالَ: خَيَّأْتَ لِي عَظْمًا شَاءَ عَفْرَاءَ، وَأَرَادَ أَنْ يَقُولَ: وَالْدُّخَانُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْسَأْ فَإِنَّكَ لَنْ تَسْبِقَ الْفَدَرَ

[37486] Abu Bakr narrated to us, saying: Waki narrated to us, from Sufyan, from Jabir, from Abdullah bin Najiyy, from Ali, who said: We were sitting with the Prophet (peace be upon him) while he was sleeping. We mentioned the Dajjal, and he woke up with a red face and said: 'Other than the Dajjal is more feared for you by me than the Dajjal: Misguiding Imams.'

[37487] Yazid bin Harun narrated, saying: Ali bin Mas'adah informed us, from Rabah bin Ubaidah, from Yusuf bin Abdullah bin Salam, who said: Abdullah bin Salam said: 'People will remain for forty years after the emergence of the Dajjal, planting palm trees and establishing markets.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَجِيٍّ، عَنْ عَلَيٍّ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا وَهُوَ نَائِمٌ، فَذَكَرْنَا الدَّجَالَ فَاسْتَيقَظَ مُحْمَرًا وَجْهُهُ فَقَالَ: "عَيْنُ الدَّجَالِ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الدَّجَالِ: أَئِمَّةٌ مُضِلُّونَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا عَلَيُّ بْنُ مَسْعَدَةَ، عَنْ رَبَاحِ بْنِ عُبَيْدَةَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: يَمْكُثُ النَّاسُ بَعْدَ خُروجِ الدَّجَالِ أَرْبَعِينَ عَامًا وَيُغَرِّسُ النَّخْلُ وَتَقْوَمُ الْأَسْوَاقُ

[37488] Ya'la bin Ubaid narrated from Al-A'mash, from Sulaiman bin Maisarah, from Tariq bin Shihab, from Hudhaifah, who said: 'Part of the trial of the Dajjal has already been prepared while the Messenger of Allah (peace be upon him) is still alive.'

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ حُذَيْفَةَ، قَالَ: لَقِدْ صُنِعَ بَعْضُ فِتْنَةِ الدَّجَالِ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحَيٌّ

[37489] Waki narrated from Isma'il bin Abi Khalid, from Hakim bin Jabir, who said: Hudhaifah said: 'The emergence of the Dajjal is not more concerning to me than the measure of a bridle.'

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: قَالَ حُذَيْفَةُ: مَا حُرُوجُ الدَّجَالِ بِأَكْرَثِ لِي مِنْ قَيْسِ الْجَامِ

[37490] Ibn Numair narrated to us, saying: Abu Ya'fur narrated to us, saying: I heard Abu Amr Ash-Shaibani say: I was sitting with Hudhaifah when a Bedouin came and knelt before him, saying: 'Has the Dajjal emerged?' Hudhaifah said to him: 'And what is the Dajjal? Indeed, what comes before the Dajjal is more fearful than the Dajjal. His trial is only forty nights.'

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ حَدَّثَنَا أَبُو يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا عَمْرِو الشَّيْبَانِيَّ، يَقُولُ: كُنْتُ عِنْدَ حُذَيْفَةَ جَالِسًا إِذْ جَاءَ أَعْرَابِيٌّ حَتَّى جَنَّا بَيْنَ يَدَيْهِ فَقَالَ: أَخْرَجَ الدَّجَالُ؟ فَقَالَ لَهُ حُذَيْفَةُ: وَمَا الدَّجَالُ؟ إِنَّ مَا دُونَ الدَّجَالِ أَحْوَفُ مِنَ الدَّجَالِ، إِنَّمَا فِتْنَةُ أَرْبَعُونَ لَيْلَةً

[37491] Yunus bin Muhammad narrated from Hammad bin Salamah, from Ishaq bin Abdullah bin Abi Talhah, from Anas, that the Messenger of Allah (peace be upon him) said: 'The Dajjal will traverse the entire earth except Mecca and Medina. He said: He will come to Medina and find rows of angels at every mountain pass. He will come to the barren salty land of Al-Harf and pitch his tent. Then Medina will shake with three tremors, and every hypocrite man and woman will go out to him.'

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَّسٍ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ الدَّجَالَ يَطْوِي الْأَرْضَ
كُلَّهَا إِلَّا مَكَّةَ وَالْمَدِينَةَ، قَالَ: فَيَأْتِي الْمَدِينَةَ فَيَجِدُ بِكُلِّ
نَقْبٍ مِنْ أَنْقَابِهَا صُفُورًا مِنَ الْمَلَائِكَةِ فَيَأْتِي سَبَخَةَ
الْحَرْفِ فَيَضْرِبُ رُوَاقَهُ ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلَاثَ
رَجَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةً"

[37492] Abu Al-Muwarri' narrated, saying: Al-Ajlah narrated to us, from Qais bin Abi Muslim, from Rib'i bin Hirash, who said: I heard Hudhaifah say: 'If the Dajjal were to emerge, people in their graves would believe in him.'

حَدَّثَنَا أَبُو الْمُوَرْعَ قَالَ حَدَّثَنَا الْأَجْلُحُ، عَنْ قَيْسِ بْنِ أَبِي
مُسْلِمٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، قَالَ: سَمِعْتُ حُدَيْفَةَ،
يَقُولُ: لَوْ خَرَجَ الدَّجَالُ لَأَمَّنَ بِهِ قَوْمٌ فِي قُبُورِهِمْ

[37493] Ibn Uyainah narrated from Az-Zuhri, from Salim, from his father, that Umar asked, saying: 'And the god of the Jews? The Son of Mary will surely kill him at the courtyard of Ludd.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ سَأَلَ فَقَالَ: وَإِلَهُ الْيَهُودِ، لَيُقْتَلَ أَبْنُ مَرْيَمَ بِفَنَاءِ لَدْ

[37494] Abu Mu'awiyah narrated to us, from Al-A'mash, from Khaithamah, from Abdullah bin Amr, who said: 'The Messiah, son of Mary, will descend. When the Dajjal sees him, he will melt like fat melts. He said: He will kill the Dajjal, and the Jews will scatter from him. They will be killed until the stone says: "O servant of Allah, O Muslim, here is a Jew, so come and kill him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: "يَنْزَلُ الْمَسِيحُ ابْنُ مَرْيَمَ ، فَإِذَا رَأَاهُ الدَّجَالُ ذَابَ كَمَا تَذُوبُ الشَّحْمَةُ ، قَالَ: فَيُقْتَلُ الدَّجَالُ وَتَفَرَّقَ عَنْهُ الْيَهُودُ ، فَيُقْتَلُونَ حَتَّىٰ إِنَّ الْحَجَرَ يَقُولُ: يَا عَبْدَ اللَّهِ الْمُسْلِمُ ، هَذَا يَهُودِيٌّ ، فَتَعَالَ فَاقْتَلْهُ

[37495] Ibn Uyainah narrated from Az-Zuhri, from Sa'id, from Abu Hurairah, who raised it [to the Prophet], saying: 'The Hour will not be established until Jesus, son of Mary, descends as a just judge and a fair Imam. He will break the cross, kill the pig, abolish the Jizyah, and wealth will overflow until no one accepts it.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَنْزَلَ عِيسَى ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا وَإِمَامًا عَادِلًا فَيُكْسِرُ الصَّلَبَ وَيُقْتَلُ الْخِنْزِيرَ وَيَضْعُ الْجِزْيَةَ وَيَفِيضُ الْمَالُ حَتَّىٰ لَا يَقْبَلَهُ أَحَدٌ

[37496] Ibn Uyainah narrated from Az-Zuhri, from Hanzalah Al-Aslami, who said: I heard Abu Hurairah say: 'By the One in Whose Hand is Muhammad's soul, the son of Mary will surely enter into Ihram at the mountain pass of Ar-Rawha' for Hajj or Umrah, or he will combine them both.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنِ الرُّهْبَرِيِّ، عَنْ حَنْظَلَةَ الْأَسْلَمِيِّ،
قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ، لَيْوَانَ أَبْنُ مَرْيَمَ بِفَجَّ الرَّوْحَاءِ حَاجًاً أَوْ مُعْتَمِرًا أَوْ
لَيْشَنِيَّهُمَا

[37497] Ali bin Mushir narrated from Ash-Shaibani, from Hassan bin Al-Mukhariq, from Ammar bin Al-Mughirah, from Abu Hurairah, who said: 'The mosques will be renovated for the emergence of the Messiah. He will emerge and break the cross, kill the pig, and whoever encounters him will believe in him. So whoever among you encounters him, let him convey my salam to him.' Then he turned to me and said: 'O nephew, I see you are among the youngest of the people, so if you encounter him, convey my salam to him.'

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَسَّانَ بْنِ
الْمُخَارِقِ، عَنْ عَمَّارِ بْنِ الْمُغَиْرَةِ، عَنْ أَبِي هُرَيْرَةَ،
قَالَ: إِنَّ الْمَسَاجِدَ لَتُجَدَّدُ لِخُرُوجِ الْمُسِيْحِ وَإِنَّهُ سَيَخْرُجُ
فَيُكْسِرُ الصَّلَبَيْبِ، وَيَقْتُلُ الْخِنْزِيرَ، وَيُؤْمِنُ بِهِ مَنْ
أَذْرَكَهُ، فَمَنْ أَذْرَكَهُ مِنْكُمْ فَلَيُقْرِئَهُ مِنِّي السَّلَامَ، ثُمَّ
الْتَّفَتَ إِلَيَّ فَقَالَ: يَا ابْنَ أَخِي، إِنِّي أَرَاكَ مِنْ أَحَدَثِ
الْقَوْمِ، فَإِنْ أَذْرَكْتَهُ فَاقْرُئْهُ مِنِّي السَّلَامَ

[37498] Abu Al-Ahwas narrated from Simak, who said: I heard Ibrahim say: 'The Messiah will emerge, break the cross, kill the pig, and abolish the Jizyah.'

حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ: إِنَّ الْمَسِيحَ حَارِجٌ فِي كُسْرِ الصَّلَيبِ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضْعُ الْجِزْيَةَ

[37499] Yazid bin Harun narrated from Sa'id bin Abi Arubah, from Qatadah, from Sa'id bin Al-Musayyib, who said: Abu Bakr said: 'Is there a land in Iraq called Khorasan?' They said: 'Yes.' He said: 'Then the Dajjal will emerge from it.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَنَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ أَبُو بَكْرٍ: هَلْ بِالْعِرَاقِ أَرْضٌ يُقَالُ لَهَا حُرَاسَانٌ، قَالُوا: نَعَمْ، قَالَ: فَإِنَّ الدَّجَالَ يَخْرُجُ مِنْهَا

[37500] Abu Bakr narrated, saying: I was told from Rawh bin Ubadah, from Ibn Abi Arubah, from Abu At-Tayyah, from Al-Mughirah bin Subai', from Amr bin Huraith, from Abu Bakr, from the Prophet (peace be upon him) who said: 'The Dajjal will emerge from Khorasan.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حُدُّثْتُ، عَنْ رَوْحِ بْنِ عُبَادَةَ، عَنْ أَبْنِ أَبِي عَرْوَةَ، عَنْ أَبِي النَّيَاحِ، عَنْ الْمُغَيْرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرُو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الدَّجَالُ يَخْرُجُ مِنْ حُرَاسَانَ

[37501] Yazid b. Harun narrated to us, he said: Muhammad b. Ishaq informed us, from Muhammad b. Ibrahim, from Abu Hurairah, who said: "The Dajjal will descend from the land of Kerman, with him are eighty thousand wearing Persian mantles (Tayalisah), wearing shoes of hair, as if their faces are hammered shields."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: يَهْبِطُ الدَّجَالُ مِنْ كُورِ كَرْمَانَ مَعَهُ ثَمَانُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ، يَتَنَعَّلُونَ الشَّعْرَ كَأَنَّ وُجُوهَهُمْ مَجَانٌ مِطْرَقَةٌ

[37502] 'Abdah b. Sulaiman and Waki' narrated to us, from Mis'ar, from 'Abd al-Malik b. Maisarah, from Hawt al-'Abdi, who said: 'Abdullah (Ibn Mas'ud) said: "Indeed, the ear of the Dajjal's donkey will shade seventy

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، وَوَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ حَوْطِ الْعَبْدِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَذْنَ حَمَارِ الدَّجَالِ لِتُظِلُّ سَبْعِينَ أَلْفًا

[37503] Al-Muharibi narrated to us, from Laith, from Bishr, from Anas, who said: "Indeed, before the Dajjal there will be seventy-six [minor] Dajjals (deceivers)."

حَدَّثَنَا الْمُهَارِبِيُّ عَنْ لَيْثٍ، عَنْ بِشْرٍ، عَنْ أَنَّاسٍ، قَالَ: إِنَّ بَيْنَ يَدَيِ الدَّجَالِ لَسِنًا وَسَبْعِينَ دَجَالًا

[37504] Husain b. 'Ali narrated to us, from Za'idah, from 'Abd al-Malik b. 'Umair, from Jabir b. Samurah, from Nafi' b. 'Utbah b. Abi Waqqas, from the Prophet (peace be upon him) who said: "You will fight the Arabian Peninsula and Allah will conquer it, then you will fight Persia and Allah will conquer it, then you will fight Rome and Allah will conquer it, then you will fight the Dajjal and Allah will conquer him." Jabir said: The Dajjal will not emerge until Rome is conquered.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنْ نَافعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَاصٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثُقَاتُ لُؤْنَ جَزِيرَةِ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ ثُقَاتُ لُؤْنَ فَارِسَ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ ثُقَاتُ لُؤْنَ الرُّومَ فَيَفْتَحُهَا اللَّهُ ، ثُمَّ ثُقَاتُ لُؤْنَ الدَّجَالِ فَيَفْتَحُهُ اللَّهُ قَالَ جَابِرٌ: فَلَا يَخْرُجُ الدَّجَالُ حَتَّى يُفْتَحَ الرُّومُ

[37505] Husain b. 'Ali narrated to us, from Za'idah, from 'Abd al-Malik, from Rib'i b. Hirash, who said: 'Uqbah b. 'Amr said to Hudhaifah: "Will you not narrate to us what you heard from the Messenger of Allah (peace be upon him)?" He said: Yes, I heard him say: "Indeed, with the Dajjal when he emerges is water and fire. As for what the people see as water, it is a burning fire. And as for what the people see as fire, it is cool, fresh water. Whoever among you encounters that, let him fall into what he sees as fire, for it is cool, fresh water." 'Uqbah said: "And I heard him say that."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، قَالَ: قَالَ عُقْبَةُ بْنُ عَمْرٍو لِحَدِيفَةَ: أَلَا تُحَدِّثُنَا بِمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: بَلَى سَمِعْتُهُ يَقُولُ: إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءً وَنَارًا ، فَإِنَّمَا الَّذِي يَرَى النَّاسُ مَاءً فَنَارٌ ثُخْرَقٌ ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ نَارٌ فَمَاءٌ عَذْبٌ بَارِدٌ ، فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ فَلْيَقُعْ فِي الَّذِي يَرَى أَنَّهُ نَارٌ فَإِنَّهُ مَاءٌ عَذْبٌ بَارِدٌ قَالَ عُقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ ذَلِكَ

[37506] Husain b. 'Ali narrated to us, from Za'idah, from Mansur, from Mujahid, who said: Junadah b. Abi Umayyah al-Dawsi narrated to us, saying: I and a companion of mine entered upon a man from the Companions of the Messenger of Allah (peace be upon him). We said: Narrate to us what you heard from the Messenger of Allah (peace be upon him) and do not narrate to us from anyone else, even if he is truthful to you. He said: Yes. The Messenger of Allah (peace be upon him) stood among us one day and said: "I warn you of the Dajjal, I warn you of the Dajjal, I warn you of the Dajjal. There was no prophet except that he warned his nation of him. He is among you, O Ummah. He is curly-haired, dark-skinned, and his left eye is erased. With him are a paradise and a fire; his fire is paradise and his paradise is fire. With him are a river of water and a mountain of bread. He will be given power over a soul to kill it and then revive it, but he will not be given power over any other. He will make the sky rain but the earth will not

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: حَدَّثَنَا جُنَادَةُ بْنُ أَبِي أُمَيَّةَ الدَّوْسِيِّ، قَالَ: دَخَلْتُ أَنَا وَصَاحِبٌ لِي عَلَى رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَقُلْنَا: حَدَّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تُحَدِّثْنَا عَنْ غَيْرِهِ وَإِنْ كَانَ عِنْدَكَ مُسَدِّداً، قَالَ: نَعَمْ، قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: "أَنذِرُكُمُ الدَّجَالَ، أَنذِرُكُمُ الدَّجَالَ، أَنذِرُكُمُ الدَّجَالَ، فَإِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا وَقَدْ أَنذَرَهُ أُمَّةُهُ، وَإِنَّهُ فِيمَ أَيَّتُهَا الْأُمَّةُ، وَإِنَّهُ جَعَدَ أَمْمَ مَمْسُوحٍ الْعَيْنِ الْيُسْرَىِ، وَإِنَّ مَعَهُ حَلَّةً وَنَارًا، فَنَارُهُ حَلَّةٌ وَجَنَّةٌ نَارٌ، وَإِنَّ مَعَهُ نَهَرًا مَاءً وَجَبَلًا خَيْرًا، وَإِنَّهُ يُسْلِطُ عَلَى نَفْسٍ فَيَقْتُلُهَا لَمْ يُحِبِّهَا، لَا يُسْلِطُ عَلَى غَيْرِهَا، وَإِنَّهُ يُمْطِرُ السَّمَاءَ وَلَا تَبْثُثُ الْأَرْضَ، وَإِنَّهُ يَلْبِسُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا حَتَّى يَبْلُغَ مِنْهَا كُلَّ مَنْهَلٍ، وَإِنَّهُ لَا يَقْرَبُ أَرْبَعَةَ مَسَاجِدَ: مَسْجِدَ الْحَرَامِ، وَمَسْجِدَ الرَّسُولِ، وَمَسْجِدَ الْمَقْدِسِ وَالظُّورِ، وَمَا شِبَهَهُ عَلَيْكُمْ مِنَ الْأَشْيَاءِ فَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ مَرَّتَيْنِ

[37507] Husain b. 'Ali narrated to us, from Za'idah, from 'Abd al-Aziz b. Rufai', from Abu 'Amr al-Shaibani, from Hudhaifah, who said: "The Dajjal will not emerge until there is no absent thing whose emergence is more beloved to the believer than him. His emergence is no more harmful to the believer than a pebble he picks up from the ground. The knowledge of the nearest and furthest of them regarding him is the same."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ حُدَيْفَةَ، قَالَ: لَا يَخْرُجُ الدَّجَالُ حَتَّى لَا يَكُونَ غَائِبٌ أَحَبٌ إِلَى الْمُؤْمِنِ حُرْوَجًا مِنْهُ، وَمَا حُرْوَجٌ بِأَصْرَرَ لِلْمُؤْمِنِ مِنْ حَصَاءٍ يَرْفَعُهَا مِنَ الْأَرْضِ وَمَا عِلْمٌ أَذْنَاهُمْ وَأَقْصَاهُمْ إِلَّا سَوَاءٌ

[37508] Abu Bakr narrated to us, saying: Husain b. 'Ali narrated to us, from Za'idah, from 'Abd al-Malik b. 'Umair, from Shahr b. Hawshab, who said: 'Abdullah was sitting with his companions, and their voices rose. He said: Hudhaifah came and said: "What are these voices, O son of Umm 'Abd?" He said: "O Abu 'Abdullah, they mentioned the Dajjal and we feared him." Hudhaifah said: "By Allah, I do not care if I met him or this black goat"-'Abd al-Malik said: referring to a goat eating date stones at the side of the mosque. 'Abdullah said to him: "Why? May your father be for Allah (a compliment)." Hudhaifah said: "Because we are believing people and he is a disbelieving man, and Allah will give us victory and triumph over him. By Allah, he will not emerge until his emergence is more beloved to the Muslim man than a cool drink when thirsty." 'Abdullah said: "Why? May your father be for Allah." Hudhaifah said: "Due to the severity of the tribulation and the hardships of evil."

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَىً، عَنْ زَائِدَةَ،
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ شَهْرِ بْنِ حَوْشَبَ، قَالَ:
كَانَ عَبْدُ اللَّهِ جَالِسًا وَأَصْحَابُهُ، فَارْتَقَعَتْ أَصْوَاتُهُمْ ،
قَالَ: فَجَاءَهُ حُدَيْفَةُ فَقَالَ: مِمَّا هَذِهِ الْأَصْوَاتُ يَا ابْنَ أَمِّ
عَبْدٍ؟ قَالَ: يَا أَبَا عَبْدِ اللَّهِ، ذَكَرُوا الدَّجَالَ وَتَحْوِفَنَاهُ ;
فَقَالَ حُدَيْفَةُ: وَاللَّهِ مَا أَبْلَى هُوَ لَقِيتُ أَمْ هَذِهِ الْعَنْزَ
السَّوْدَاءَ ، قَالَ عَبْدُ الْمَلِكِ لِعَنْزٍ تَأْكُلُ النَّوَى فِي جَانِبِ
الْمَسْجِدِ ، قَالَ: فَقَالَ لَهُ عَبْدُ اللَّهِ: لَمْ؟ لِلَّهِ أَبُوكَ ، قَالَ
حُدَيْفَةُ: لِأَنَّ قَوْمًا مُؤْمِنُونَ وَهُوَ امْرُؤٌ كَافِرٌ ، وَإِنَّ اللَّهَ
سَيُعْطِينَا عَلَيْهِ النَّصْرَ وَالظَّفَرَ ، وَإِيمَانُ اللَّهِ، لَا يَخْرُجُ
حَتَّى يَكُونَ خُرُوجُهُ أَحَبَّ إِلَى الْمُرْءِ الْمُسْلِمِ مِنْ بَرْدَةٍ
الشَّرَابِ عَلَى الظَّمَاءِ ، فَقَالَ عَبْدُ اللَّهِ: لَمْ؟ لِلَّهِ أَبُوكَ ،
فَقَالَ حُدَيْفَةُ: مِنْ شَدَّةِ الْبَلَاءِ وَجَنَادِعِ الشَّرِّ

[37509] Yazid b. Harun narrated to us, saying: Sulaiman al-Taimi informed us, from Abu Nadrah, from Jabir b. 'Abdullah, that the Messenger of Allah (peace be upon him) met Ibn Sayyad, and with him were Abu Bakr and 'Umar—or he said: two men. The Messenger of Allah (peace be upon him) said to him: "Do you testify that I am the Messenger of Allah?" Ibn Sayyad said: "Do you testify that I am the Messenger of Allah?" The Messenger of Allah (peace be upon him) said: "I believe in Allah and His Messenger." The Messenger of Allah (peace be upon him) said: "What do you see?" Ibn Sayyad said: "I see a throne on the water." The Messenger of Allah (peace be upon him) said to him: "You see the throne of Iblis on the sea." He said: "What (else) do you see?" He said: "I see two truthful ones and a liar (or vice versa)." The Messenger of Allah (peace be upon him) said: "He is confused, so leave him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا سُلَيْمَانُ التَّمِيميُّ، عَنْ أَبِي نَصْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ ابْنَ صَيَّادٍ وَمَعَهُ أَبْوَ بَكْرٍ وَعُمَرًا، أَوْ قَالَ: رَجُلَيْنِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟، فَقَالَ ابْنُ صَيَّادٍ: أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ بِاللَّهِ وَرَسُولِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَرَى؟ فَقَالَ ابْنُ صَيَّادٍ: أَرَى عَرْشًا عَلَى الْمَاءِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، قَالَ: مَا تَرَى؟ قَالَ: أَرَى صَادِقِينَ أَوْ كَاذِبِينَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ عَلَيْهِ فَاعْوُدْ

[37510] Abu Usamah narrated to us, saying: Hisham b. 'Urwah narrated to us, from Fatimah bint al-Mundhir, from Asma', who said: I came to 'Aishah while the people were standing (in prayer) and she was praying. I said: "What is the matter with the people?" She pointed her hand towards the sky, or she said: "Subhan Allah." I said: "A sign?" She signaled with her head: "Yes." The Messenger of Allah (peace be upon him) prolonged the prayer until I felt faint, and I began pouring water on my head. She said: The Messenger of Allah (peace be upon him) praised Allah and extolled Him as He deserves, and said: "There is nothing I had not seen but that I have seen it in this place of mine, even Paradise and Hell. It has been revealed to me that you will be tested in the graves like or close to"—I do not know which he said—Asma' said: "the trial of the Dajjal."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ
بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ، قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ
قِيَامٌ وَإِذَا هِيَ تُصَلِّي ، فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ
بِيَدِهَا نَحْوَ السَّمَاءِ ، أَوْ قَالَتْ: سُبْحَانَ اللَّهِ ، فَقُلْتُ:
آيَةُ ، فَأَشَارَتْ بِرَأْسِهَا أَنْ نَعَمْ ، فَأَطَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُفْتُ حَتَّى تَجَلَّنِي الْغَشْيُ ،
وَجَعَلْتُ أَصْبُحُ عَلَى رَأْسِي الْمَاءَ ، قَالَتْ: فَهَمَدَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ وَأَنْتَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ
وَقَالَ: مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي
مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ ، وَقَدْ أَوْحَيَ إِلَيَّ أَنَّكُمْ
تُقْتَلُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا أَدْرِي أَيِّ ذَلِكَ ، قَالَتْ
أَسْمَاءُ: مِنْ فِتْنَةِ الدَّجَالِ

[37511] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Qais, from Al-Haitham b. al-Aswad, who said: I went out as a delegate in the time of Mu'awiyah. There was a red man with many facial folds sitting with him on the couch. Mu'awiyah said to me: "Do you know who this is? This is 'Abdullah b. 'Amr." He said: 'Abdullah said to me: "Where are you from?" I said: "From the people of Iraq." He said: "Do you know a land near you with much salt flats called Kutha?" I said: "Yes." He said: "From it the Dajjal will emerge." Then he said: "Indeed, for the wicked after the good are one hundred and twenty years; no one among the people knows when the first of it will enter."

[37512] Al-Fadl b. Dukain narrated to us, from Sufyan, from Wasil, from Abu Wa'il, from Al-Ma'rur b. Suwa'id, from Ibn Fatik, who said: Ka'b said: "Indeed, the fiercest of the Arab tribes against the Dajjal will be your people"—meaning Banu Tamim.

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي قَيْسٍ، عَنْ الْهَيْثَمِ بْنِ الْأَسْوَدِ، قَالَ: حَرَجْتُ وَافِدًا فِي زَمَانِ مُعَاوِيَةَ فَإِذَا مَعَهُ عَلَى السَّرِيرِ رَجُلٌ أَحْمَرٌ كَثِيرٌ غَصُونُ الْوَجْهِ فَقَالَ لِي مُعَاوِيَةُ: شَدِّرِي مَنْ هَذَا؟ هَذَا عَبْدُ اللَّهِ بْنُ عَمْرُو ، قَالَ: فَقَالَ لِي عَبْدُ اللَّهِ: مِمَّنْ أَنْتَ؟ فَقَلَّتْ: مِنْ أَهْلِ الْعِرَاقِ ، قَالَ: هَلْ تَعْرِفُ أَرْضًا قِبَلَكُمْ كَثِيرًا السَّبَاخَ يُقَالُ لَهَا كُوئٌ ، قَالَ: ثُلُثٌ: نَعَمْ ، قَالَ: مِنْهَا يَخْرُجُ الدَّجَالُ ، قَالَ: ثُمَّ قَالَ: إِنَّ لِلأَشْرَارِ بَعْدَ الْأَخْيَارِ عِشْرِينَ وَمِائَةً سَنَةً ، لَا يَدْرِي أَحَدٌ مِنَ النَّاسِ مَتَّى يَذْخُلُ أَوْلَاهَا

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُقْيَانَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ ابْنِ فَاتِكٍ، قَالَ: قَالَ كَعْبٌ: إِنَّ أَشَدَّ أَحْيَاءِ الْعَرَبِ عَلَى الدَّجَالِ لَقَوْمٌ يَعْنِي بَنِي تَمِيمٍ

[37513] Al-Fadl b. Dukain narrated to us, saying: Tha'labah b. 'Abbad al-'Abdi, from the people of Basra, narrated to us that he witnessed a sermon by Samurah b. Jundub one day. He mentioned in his sermon a hadith from the Messenger of Allah (peace be upon him) that he said: "By Allah, the Hour will not be established until thirty liars emerge, the last of whom is the one-eyed Dajjal, his left eye is erased like the eye of Abu Tahya or Yahya"—an old man from the Ansar. "When he emerges, he will claim that he is Allah. Whoever believes in him, confirms him, and follows him, no righteous deed he did previously will benefit him. And whoever disbelieves in him and denies him, he will not be punished for any deed he did previously. He will prevail over the entire earth except the Haram and Jerusalem (Bayt al-Maqdis). He will besiege the believers in Jerusalem. He said: Allah will defeat him and his soldiers until the base of a wall and the root of a tree will call out: 'O believer, this is a disbeliever hiding

حَدَّنَا أَفْضُلُ بْنُ دُكَيْنَ قَالَ حَدَّنَا أَعْلَمُ بْنُ عَبَادٍ
الْعَبَدِيُّ، مِنْ أَهْلِ الْبَصْرَةِ اللَّهُ شَهِدَ بِوْمًا خُطْبَةً لِسَمْرَةَ
بْنِ جُنْدُبٍ، فَذَكَرَ فِي خُطْبَتِهِ حَيْثِنَا عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "وَاللَّهِ لَا تَقُومُ السَّاعَةُ
حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَابًا آخِرُهُمُ الْأَغْوَرُ الدَّجَالُ
مَمْسُوحُ الْعَيْنِ الْيُسْرَى كَانَهَا عَيْنُ أَبِي ثَجْبَى أَوْ يَحْبَى
لِشَيْخِ الْأَنْصَارِ، وَإِنَّهُ مَنَّى يَخْرُجُ فَإِنَّهُ يَزْعُمُ أَنَّهُ
اللَّهُ، فَمَنْ أَمَنَ بِهِ وَصَدَقَهُ وَاتَّبَعَهُ فَلَيَسْ يَنْفَعُهُ صَالِحٌ
مِنْ عَمَلٍ لَهُ سَلَفَ وَمَنْ كَفَرَ بِهِ وَكَنَّبَهُ فَلَيَسْ يُعَاقَبُ
بِشَيْءٍ مِنْ عَمَلِهِ سَلَفَ، وَإِنَّهُ سَيَظْهَرُ عَلَى الْأَرْضِ
كُلُّهَا إِلَّا الْحَرَمَ وَبَيْتُ الْمَقْدِسِ؛ وَإِنَّهُ يَحْصُرُ الْمُؤْمِنِينَ
فِي بَيْتِ الْمَقْدِسِ، قَالَ: فَيَهْزِمُهُ اللَّهُ وَجُنُودُهُ حَتَّى إِنَّ
جِنْمَ الْحَائِطِ وَأَصْنَلَ الشَّجَرَةَ يُنَادِي: يَا مُؤْمِنُ، هَذَا
كَافِرٌ يَسْتَرِّ بِهِ، تَعَالَ افْتَلُهُ، قَالَ: وَلَنْ يَكُونَ ذَاكَ
كَذَابٌ حَتَّى تَرَوْنَ أُمُورًا يَتَفَاجَّ شَائِهَا فِي أَنْفُسِكُمْ،
تَسَاءَلُونَ بَيْنُكُمْ: هَلْ كَانَ نَبِيُّكُمْ ذَكَرَ لَكُمْ مِنْهَا ذِكْرًا،
وَحَتَّى تَرُولَ جِبَالٌ عَنْ مَرَاتِبِهَا، ثُمَّ عَلَى إِثْرِ ذَلِكَ
الْقَبْضُ وَأَشَارَ بِيَدِهِ، قَالَ: ثُمَّ شَهِدْتُ لَهُ خُطْبَةً أُخْرَى،
قَالَ: فَذَكَرَ هَذَا الْحَدِيثَ مَا قَدَّمَ كَلِمَةً وَلَا أَخْرَهَا

[37514] Zaid b. al-Hubab narrated to us, saying: Mu'awiyah b. Salih informed me, saying: Rabi'ah b. Yazid al-Dimashqi informed me, from 'Abdullah b. 'Amir al-Yahsibi, that he heard Mu'awiyah b. Abi Sufyan saying: "Whoever finds matters confusing, let him not follow a hardship-maker nor a one-eyed person"—meaning the Dajjal.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْشَقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْيَحْصِبِيِّ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يَقُولُ: مَنْ اتَّبَعَتْ عَلَيْهِ الْأُمُورُ فَلَا يَتَّبَعُنَّ مَشَاقًِّا وَلَا أَعْوَرَ الْعَيْنَ يَغْنِي الدَّجَالَ

[37515] Zaid b. al-Hubab narrated to us, saying: Hammad b. Salamah informed us, from 'Ali b. Zaid b. Jud'an, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "The Dajjal will wade through the seas up to his knees, he will reach the clouds, he will race the sun to its setting place, and on his forehead is a horn from which snakes emerge. All weapons are depicted on his body," until he mentioned the sword, the spear, and the 'Daraq'. He said: I said: "What is the Daraq?" He said: "The shield."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ بْنِ جُذْعَانَ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْدَّجَالُ يَخُوضُ الْبَحَارَ إِلَى رُكْبَتِهِ، وَيَتَّاولُ السَّحَابَ، وَيَسْبِقُ الشَّمْسَ إِلَى مَغْرِبِهَا، وَفِي جَبَهَتِهِ قَرْنٌ يَخْرُصُ مِنْهُ الْحَيَاتُ، وَتَذَوَّرُ فِي جَسَدِهِ السَّلَاحُ كُلُّهُ، حَتَّى ذَكَرَ السَّيْفَ وَالرُّمْحَ وَالدَّرَقَ، قَالَ: فَلْمَ: وَمَا الدَّرَقُ؟ قَالَ: الْتُّرْسُ

[37516] Abu Mu'awiyah narrated to us, from Al-A'mash, from Jami' b. Shaddad, from Al-Aswad b. Hilal, from 'Abdullah, who said: "The Dajjal will emerge and stay on earth for forty mornings, reaching every watering place in it. A day of it will be like a week, a week like a month, and a month like a year." Then he said: "How will you be when (you are with) a people in fertile pastures while you are in drought (wind), they are full while you are hungry, and they are quenched while you are thirsty?"

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ،
عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: "يَخْرُجُ
الْدَّجَالُ فَيَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا يَلْبَغُ مِنْهَا
كُلَّ مَنْهَلٍ؛ الْيَوْمُ مِنْهَا كَالْجُمُعَةِ، وَالْجُمُعَةُ كَالشَّهْرِ
وَالشَّهْرُ كَالسَّنَةِ" ، ثُمَّ قَالَ: كَيْفَ أَنْتُمْ وَقَوْمٌ فِي صِبَحٍ
وَأَنْتُمْ فِي رِيحٍ، وَهُمْ شَبَابٌ وَأَنْتُمْ جِيَاعٌ، وَهُمْ رَوَاءٌ
وَأَنْتُمْ ظِمَاءٌ

[37517] Abu Mu'awiyah narrated to us, from Al-A'mash, from Talhah, from Khaithamah, who said: 'Abdullah was reading the Quran in the mosque and came to this verse: "like a seed that sends forth its shoot" [Al-Fath: 29]. 'Abdullah said: "You are the seed, and your harvest has approached." Then they mentioned the Dajjal in that gathering of theirs. Some of the people said: "We wish he would emerge so we could pelt him with stones." 'Abdullah said: "You say (that), but by the One besides Whom there is no god, if you heard of him at Babylon, one of you would go to him complaining of bare feet from the speed (of running to him)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ حَيْمَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ يَقْرَأُ الْقُرْآنَ فِي الْمَسْجِدِ فَأَتَى [29]: عَلَى هَذِهِ الْآيَةِ {كَزَرْعٌ أَخْرَجَ شَطْأً} [الْفَتْحُ فَقَالَ عَبْدُ اللَّهِ: أَنْتُمُ الزَّرْعُ وَقَدْ دَنَا حَصَادُكُمْ ، ثُمَّ ذَكَرُوا الدَّجَالَ فِي مَجْلِسِهِ ذَلِكَ ، فَقَالَ بَعْضُ الْقَوْمِ: لَوْدِنْدَا أَنَّهُ قَدْ خَرَجَ حَتَّى تَرْمِيَهُ بِالْحِجَارَةِ ، فَقَالَ عَبْدُ اللَّهِ: أَنْتُمْ تَتُولُونَ ، وَالَّذِي لَا إِلَهَ غَيْرُهُ ، لَوْ سَمِعْتُمْ بِهِ بِبَابِ لَأَتَاهُ أَحَدُكُمْ وَهُوَ يَشْكُو إِلَيْهِ الْحَفَاظَ مِنَ السُّرْعَةِ

[37518] 'Abdullah b. Numair narrated to us, saying: Hallam b. Salih narrated to us, from Sulaiman b. Shihab al-'Absi, who said: 'Abdullah b. Nu'aim informed me, and he mentioned the Dajjal, saying: "There is nothing hidden about him, but the trials before him are more to be feared for you than the Dajjal. Indeed, the Dajjal has nothing hidden about him; the Dajjal calls to a matter that people recognize until they see that from

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تُمِيرٍ قَالَ حَدَّثَنَا حَلَامُ بْنُ صَالِحٍ، عَنْ سُلَيْمَانَ بْنِ شِهَابِ الْعَبَّاسِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ تُعْيِمٍ، وَدَكَرَ الدَّجَالَ، فَقَالَ: لَيْسَ بِهِ حَفَاءٌ، وَمَا يَكُونُ قَبْلَهُ مِنَ الْفِتْنَةِ أَخْوَفُ عَلَيْكُمْ مِنَ الدَّجَالِ، إِنَّ الدَّجَالَ لَا حَفَاءَ فِيهِ، إِنَّ الدَّجَالَ يَدْعُ إِلَى أَمْرٍ يَغْرِفُ النَّاسَ حَتَّى يَرَوْنَ ذَلِكَ مِنْهُ

[37519] Muhammad b. Fudail narrated to us, from Al-Walid b. Jumai', from Abu al-Tufail, from Hudhaifah, who said: "The Dajjal will not emerge until his emergence is more desirable to the Muslims than drinking water when thirsty."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُدَيْفَةَ، قَالَ: لَا يَخْرُجُ الدَّجَالُ حَتَّى يَكُونَ حُرُوجُهُ أَشَهَى إِلَى الْمُسْلِمِينَ مِنْ شُرْبِ الْمَاءِ عَلَى الظَّمَاءِ

[37520] 'Ali b. Mushir narrated to us, from Al-Mujalid, from Al-Sha'bi, from Fatimah bint Qais, who said: The Prophet (peace be upon him) prayed Zuhr one day then ascended the pulpit. The people found that unusual, so some stood and some sat, and he used not to ascend it before that except on Friday. He gestured to them with his hand to sit, then said: "By Allah, I did not stand in this place of mine for a matter to benefit you out of desire or fear, but Tamim al-Dari came to me and told me news that prevented me from napping due to joy and delight. Indeed, some cousins of Tamim al-Dari were caught in a storm at sea, and the wind drove them to an island they did not know. They sat in the ship's small boats and went up (to the island). Suddenly they met a black, shaggy thing with much hair. They said to it: 'What are you?' It said: 'I am al-Jassasah (the spy).' They said: 'Inform us.' It said: 'I will not inform you nor ask you about him, but go to this monastery you have seen, for in it is a man who is eager to inform

حَدَّنَا عَلَيْ بْنُ مُسْهِرٍ عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بْنَتِ قَيْسٍ، قَالَتْ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمِ الظَّهَرِ ثُمَّ صَعَدَ الْمِنْبَرَ، فَاسْتَكَرَ النَّاسُ ذَلِكَ فَبَيْنَ قَائِمٍ وَجَالِسٍ، وَلَمْ يَكُنْ يَصْنَعُهُ قَبْلَ ذَلِكَ إِلَّا يَوْمُ الْجُمُعَةِ، فَأَسْأَرَ إِلَيْهِمْ بِيَدِهِ أَنْ اجْلِسُوا ثُمَّ قَالَ: "وَاللَّهِ مَا قُمْتُ مَقَامِي هَذَا لِأَمْرٍ يَقْعُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَلَكِنْ تَمِيمًا الدَّارِيَ أَتَانِي فَأَخْبَرَنِي خَبْرًا مَنْعَنِي الْقَيْلُولَةِ مِنَ الْفَرَحِ وَفَرَّةِ الْعَيْنِ، أَلَا إِنَّ بْنِي عَمِ الْتَّمِيمِ الدَّارِيِّ أَخْدَثُهُمْ عَاصِفٌ فِي الْبَحْرِ فَالْجَاثُمُ الرَّبِيعُ إِلَى حَزِيرَةٍ لَا يَعْرُفُونَهَا، فَقَدِعُوا فِي قَوَارِبِ السَّفِينَةِ فَصَعَدُوا فَإِنَّا هُمْ بِشَيْءٍ أَسْوَدَ أَهْدَبَ كَثِيرَ الشَّعْرِ، قَالُوا لَهَا: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَاسَةُ، قَالُوا: فَأَخْبَرْنَا، قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ وَلَا سَائِلَتُكُمْ عَنْهُ، وَلَكِنْ هَذَا الدَّيْرُ قَدْ رَمْقَنْتُهُ فَلَوْهُ، فَإِنْ فِيهِ رَجُلًا بِالْأَشْوَاقِ إِلَيْهِ أَنْ يُخْبِرَكُمْ وَتُخْبِرُوهُ فَلَوْهُ فَخَلُوا عَلَيْهِ، فَإِنَّا هُمْ بِشَيْخِ مُوَنْقِ في الْحَدِيدِ شَدِيدِ الْوَئَاقِ كَثِيرَ الشَّعْرِ، فَقَالَ لَهُمْ مِنْ أَيْنَ؟ قَالُوا: مِنَ الشَّامِ، قَالَ: مَا فَعَلْتَ الْعَرَبَ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ، قَالَ: مَا فَعَلْتَ هَذَا الرَّجُلُ الَّذِي خَرَجَ فِيْكُمْ؟ قَالُوا: خَيْرٌ؛ نَأْوَاهُ قَوْمٌ فَأَظْهَرَهُ اللَّهُ عَلَيْهِمْ فَأَمْرُهُمُ الْيَوْمَ جَمِيعٌ، وَإِلَهُهُمْ وَاحِدٌ وَبَيْنُهُمْ وَاحِدٌ، قَالَ: ذَلِكَ خَيْرٌ لَهُمْ، قَالَ: مَا فَعَلْتَ عَيْنَ رُغْرَ؟ قَالُوا: يَسْعُونَ مِنْهَا رُزُرُ عَهْمٍ وَيَسْرِيُونَ مِنْهَا لِسْقِيْهِمْ، قَالَ: مَا فَعَلْتَ نَخْلُ بَيْنَ عَمَانَ وَبَيْسَانَ، قَالُوا: يُطْعِمُ جَنَاهَ فِي كُلِّ عَامٍ، قَالَ: مَا فَعَلْتَ بُخَيْرَةً طَبَرِيَّةً؟ قَالُوا: تَدْفَقَ جَانِبَاهَا مِنْ كَثْرَةِ الْمَاءِ، فَزَرَفَ تَلَاثَ زَرَافَاتٍ ثُمَّ قَالَ: إِنِّي لَوْ قَدْ اشْفَلْتُ مِنْ وَئَاقِي هَذَا لَمْ أَثْرُكَ أَرْضًا إِلَّا وَطَنَّنَهَا بِقَدْمِي هَاتَيْنِ إِلَّا طَبَيْهِ، لَيْسَ لِي عَلَيْهَا سُلْطَانٌ"، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَى هَذَا الْتَّهْيَى فَرَحِي، هَذِهِ طَبَيْهُ، وَالَّذِي تَفْسُ مُحَمَّدٌ بِيَدِهِ، مَا مِنْهَا طَرِيقٌ ضَيْقٌ وَلَا وَاسِعٌ إِلَّا عَلَيْهِ مَلَكٌ شَاهِرٌ بِالسَّيْفِ إِلَى يَوْمِ الْقِيَامَةِ

[37521] Abu Bakr narrated to us, saying: Malik b. Isma'il narrated to us, saying: Zuhair narrated to us, saying: Qabus b. Abi Zabyan narrated to us that his father narrated to him, saying: We mentioned the Dajjal and asked 'Ali: "When will he emerge?" He said: "He is not hidden from a believer; his right eye is erased, and between his eyes is 'Kafir' (disbeliever)"—'Ali spelled it out for us. He said: We said: "And when will that be?" He said: "When the neighbor boasts over his neighbor, the strong devours the weak, ties of kinship are cut, and they differ like these fingers of mine"—and he interlaced them and raised them like that. A man from the people said to him: "How do you command us at that time, O Commander of the Faithful?" He said: "You have no father (an expression of surprise/emphasis), you will not reach that." He said: So our souls were

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا رُهْبَرٌ، قَالَ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي طَبْيَانَ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ: ذَكَرْنَا الدَّجَالَ فَسَأَلْنَا عَلَيْهِ مَنْهُ خُرُوجُهُ؟ قَالَ: "لَا يَخْفَى عَلَى مُؤْمِنٍ ، عَيْنُهُ الْيَمِنِيَّ مَطْمُوسَةٌ ، بَيْنَ عَيْنَيْهِ كَافِرٌ يَتَهَاجَاهَا لَنَا عَلَيْهِ" ، قَالَ: فَقُلْنَا: وَمَنْهُ يَكُونُ ذَلِك؟ قَالَ: حِينَ يَفْخَرُ الْجَارُ عَلَى جَارِهِ ، وَيَأْكُلُ الشَّدِيدُ الضَّعِيفَ وَتُقْطَعُ الْأَرْحَامُ ، وَيَخْتَلِفُونَ اخْتِلَافَ أَصَابِعِي هَوْلَاءِ وَشَبَكَاهَا وَرَفَعَهَا هَكَّا ، فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ: كَيْفَ تَأْمُرُنَا عِنْدَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ؟ قَالَ: لَا أَبَا لَكَ ، إِنَّكَ لَنْ تُذْرِكَ ذَلِكَ قَالَ: فَطَابَتْ أَنْفُسُنَا

[37522] Yazid b. Harun narrated to us, saying: Abu Malik al-Ashja'i informed us, from Abu Hazim, from Abu Hurairah, who said: "The Dajjal will be given power over a man from the Muslims and kill him, then revive him, then say: 'Am I not your Lord? Do you not see that I give life and cause death?' The man will call out: 'O people of Islam, rather (he is) the enemy of Allah, the disbeliever, the malicious one. By Allah, he will not be given power over anyone after me.'" They said: We used to pass with Abu Hurairah by a schoolteacher, and he would say: "O schoolteacher, gather your boys for me." He would gather them, and he would say: "Tell them to listen. O my nephews, understand what I say to you. If any of you reaches 'Isa son of Maryam—for he is a young man, radiant, red—let him convey salam to him from Abu Hurairah." He would not pass by a schoolteacher without saying the like of that to his boys.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا أَبُو مَالِكِ الْأَشْجَعِيُّ،
عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "يُسَلِّطُ الدَّجَّالُ
عَلَى رَجُلٍ مِّنَ الْمُسْلِمِينَ فَيَقْتُلُهُ ثُمَّ يُحْبِيهُ ثُمَّ يَقُولُ:
أَسْنَتُ بِرَبِّكُمْ؟ أَلَا تَرَوْنَ أَنِّي أُحْبِي وَأُمِيتُ ، وَالرَّجُلُ
يُنَادِي: يَا أَهْلَ الْإِسْلَامِ ، بَلْ عَدُوُ اللَّهِ الْكَافِرُ الْخَبِيثُ ،
إِنَّهُ وَاللَّهِ لَا يُسَلِّطُ عَلَى أَحَدٍ بَعْدِي" ، قَالُوا: وَكُنَّا نَمُرُ
مَعَ أَبِي هُرَيْرَةَ عَلَى مُعَلِّمِ الْكِتَابِ فَيَقُولُ: يَا مُعَلِّمَ
الْكِتَابِ ، اجْمِعْ لِي غَلْمَانَكَ ; فَيَجْمِعُهُمْ فَيَقُولُ: قُلْ لَهُمْ:
فَلَيُئْصِبُوكُمْ ، أَيُّ بَنِي أَخِي أَفْهَمُوكُمْ مَا أُفْوُلُ لَكُمْ ، أَمَا
يُدْرِكُنَ أَحَدٌ مِنْكُمْ عِيسَى ابْنُ مَرْيَمَ فَإِنَّهُ شَابٌ وَضِيءٌ
أَحْمَرُ فَلَيَقْرُأْ عَلَيْهِ مِنْ أَبِي هُرَيْرَةَ السَّلَامَ ، فَلَا يَمُرُ
عَلَى مُعَلِّمِ كِتَابٍ إِلَّا قَالَ لِغَلْمَانِهِ مِثْلَ ذَلِكَ

[37523] 'Abdullah b. Numair narrated to us, saying: Isma'il b. Abi Khalid narrated to us, from his father, from Abu Hurairah, who said: "The Hour will not be established until the city of Heraclius Caesar is conquered, the mu'adhdhin calls the Adhan in it, and wealth is distributed in it by shields. They will return with the most wealth people have ever seen, then a caller will come to them saying that the Dajjal has succeeded you among your families. So they will cast down what is in their hands and come forward to fight him."

[37524] Yazid b. Harun narrated to us, he said: Al-Jurairi informed us, from Abu al-Ala' b. al-Shikhkhir, "That Noah and the Prophets who were with him used to seek refuge from the trial of the Dajjal."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُفْتَحَ مَدِينَةُ هِرَقْلِ فَيَصَرَّ، وَيُؤَدَّنُ فِيهَا الْمُؤَدَّنُونَ، وَيُقْسَمُ فِيهَا الْمَالُ بِالْأَنْوَرَسَةِ فَيُقْبَلُونَ بِأَكْثَرِ أَمْوَالِ رَأَاهَا النَّاسُ، فَيَأْتِيهِمُ الصَّرِيحُ أَنَّ الدَّجَالَ قَدْ حَالَفُكُمْ فِي أَهْلِكُمْ، فَيُلْقَوْنَ مَا فِي أَيْدِيهِمْ وَيُقْبَلُونَ يَقْاتِلُونَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا قَالَ الْجَرِيرِيُّ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، أَنَّ نُوحًا، وَمَنْ مَعَهُ مِنَ الْأَنْبِيَاءِ كَانُوا يَتَعَوَّذُونَ مِنْ فِتْنَةِ الدَّجَالِ

[37525] Yazid b. Harun narrated to us, saying: Al-'Awwam b. Hawshab informed us, saying: Jabalah b. Suhaim narrated to me, from Mu'thir b. 'Afazah, from 'Abdullah b. Mas'ud, who said: "On the night the Messenger of Allah (peace be upon him) was taken on the Night Journey (Isra'), he met Ibrahim, Musa, and 'Isa. They discussed the Hour. They began with Ibrahim and asked him about it, but he had no knowledge of it. Then they asked Musa, but he had no knowledge of it. So they referred the discussion to 'Isa, who said: 'Allah has covenanted with me regarding what is before its onset, but as for its onset, no one knows it but Allah.' He mentioned the emergence of the Dajjal, (saying): 'I will descend and kill him. Then the people will return to their lands, but Gog and Magog will confront them, swarming from every mound. They will not pass by water without drinking it, nor anything without spoiling it. They will come to me, and I will supplicate to Allah, so He will send water from the sky that will carry their bodies and cast

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ، قَالَ حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ، عَنْ مُؤْثِرٍ بْنِ عَفَّازَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: "الَّمَّا كَانَ لَيْلَةً أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى فَتَذَكَّرُوا السَّاعَةَ، فَبَدَأُوا بِإِبْرَاهِيمَ فَسَأَلُوهُ عَنْهَا، فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا إِلَّا عِلْمٌ، فَرَأُوا الْحَدِيثَ إِلَى عِيسَى فَقَالَ: عَهْدُ اللَّهِ إِلَيَّ إِلَّا عِلْمٌ، فَرَأُوا الْحَدِيثَ إِلَى عِيسَى فَقَالَ: عَهْدُ اللَّهِ إِلَيَّ فِيمَا دُونَ وَجَبَتْهَا، فَأَمَّا وَجَبَتْهَا فَلَا يَعْلَمُهَا إِلَّا اللَّهُ؛ فَذَكَرَ مِنْ حُرُوجِ الدَّجَالِ فَأَهْبَطَ فَأَفْتَلَهُ، فَيُرْجِعُ النَّاسَ إِلَى بِلَادِهِمْ فَيَسْتَقْبِلُهُمْ يَأْجُوجَ وَمَاجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَتَسْلُونَ، لَا يَمْرُونَ بِمَاءِ إِلَّا شَرُبُوهُ؛ وَلَا شَيْءٌ إِلَّا أَفْسَدُوهُ، فَيَحِيُّونَ إِلَيَّ فَلَادُونَ اللَّهَ فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ فَتَحْمِلُ أَجْسَادَهُمْ فَتَذَذَّفُهَا فِي الْبَحْرِ ثُمَّ تُنْسَفُ الْجَبَانَ وَتُنَمَّ الْأَرْضُ مَدَ الْأَدِيمَ، ثُمَّ يُعْهَدُ إِلَيَّ إِذَا كَانَ ذَلِكَ أَنَّ السَّاعَةَ مِنَ النَّاسِ كُلَّ حَالِمٍ الْمُتَمَّ، لَا يَدْرِي أَهْلَهَا مَئَى تَفْجُورُهُمْ بِيُولَادِتِهَا" ، قَالَ الْعَوَامُ: فَوَجَدْتُ تَصْدِيقَ ذَلِكَ فِي كِتَابِ اللَّهِ {حَتَّى إِذَا فُتَحَتْ يَأْجُوجَ وَمَاجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَتَسْلُونَ وَاقْتَرَبَ الْوَعْدُ 96: الْحَقُّ} [الأنبياء]

[37526] Muhammad b. Bishr narrated to us, saying: Sa'id b. Abi 'Arubah narrated to us, from Qatadah, from 'Abd al-Rahman b. Adam, from Abu Hurairah, that the Prophet of Allah (peace be upon him) said: "The Prophets are paternal brothers; their mothers are different and their religion is one. I am the closest of people to 'Isa son of Maryam, because there was no prophet between me and him. So if you see him, recognize him: he is a man of medium build, reddish-white, with lank hair, as if his head is dripping though no moisture touched it, wearing two light yellow garments. He will break the cross, kill the swine, abolish the Jizyah, and fight the people for Islam until Allah destroys in his time all religions except Islam, and Allah destroys in his time the Messiah of Misguidance, the lying Dajjal. Security will fall upon the earth in his time until lions graze with camels, tigers with cattle, and wolves with sheep, and children (or boys - he doubted) play with snakes without harming one another. He

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَبَةَ، عَنْ فَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: "الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَاتِ أُمَّهَاتِهِمْ شَتَّى وَدِينُهُمْ وَاحِدٌ، وَأَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ؛ لِأَنَّهُ لَمْ يَكُنْ بَنِي وَبَنِتِهِ نَبِيٌّ، فَإِذَا رَأَيْتُمُوهُ فَاعْرُفُوهُ، فَإِنَّهُ رَجُلٌ مَرْبُوعُ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْأَبْيَاضِ سَبْطُ الرَّأْسِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبِهِ بَلْلُ بَيْنَ مُمَصَّرَتَيْنِ، فَيَقْتُلُ الصَّلَيْبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضْعُ الْجِزْرِيَّةَ، وَيَقْاتِلُ النَّاسَ عَلَى الْإِسْلَامِ حَتَّى يُهْلِكَ اللَّهُ فِي زَمَانِهِ الْمُلَلَ كُلُّهَا غَيْرِ الْإِسْلَامِ، وَيُهْلِكَ اللَّهُ فِي زَمَانِهِ مَسِيحَ الضَّلَالِ الْكَبَابِ الدَّجَالِ، وَتَنَعَّمُ الْأَمَانَةُ فِي زَمَانِهِ فِي الْأَرْضِ حَتَّى تَرْتَعَ الْأَسْوَدُ مَعَ الْأَبْلِ، وَالنُّمُورُ مَعَ الْبَقَرِ، وَالذِّنَابُ مَعَ الْعَنَمِ، وَيَأْلِعُ الصَّبَّيَّانُ أَوِ الْغَلْمَانُ شَكَّ مَعَ الْحَيَّاتِ، لَا يَبْرُرُ بَعْضُهُمْ بَعْضًا، فَيَلْبِسُ فِي الْأَرْضِ مَا شَاءَ اللَّهُ ثُمَّ يُتَوَفَّ فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ

[37527] Waki' narrated to us, from Shaiban, from Wasil, from Abu Wa'il, who said: "The majority of the followers of the Dajjal are the Jews and the children of prostitutes."

حَدَّثَنَا وَكِبْرُّ عَنْ شَيْبَانَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ،
قَالَ: أَكْثَرُ أَتَبْاعِ الدَّجَالِ الْيَهُودُ وَأَوْلَادُ الْمُؤْمِنَاتِ

[37528] Al-Fadl b. Dukain narrated to us, from Sufyan, from 'Abd al-Malik b. 'Umair, from Abu Salamah, from Umm Salamah, who said: "His umbilical cord cut and circumcised"—referring to Ibn Sayyad.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: وَلَدَتْهُ أُمُّهُ
مَسْرُورًا مَخْنُوتًا تَعْنِي ابْنَ صَيَّادٍ

[37529] 'Abdullah b. Idris narrated to us, from his father, from his grandfather, from Ibn 'Umar, who said: "I met Ibn Sayyad on one of the paths of Medina, and he swelled up until he filled the road (earth). I said: 'Be despicable! For you will never exceed your limit.' So he contracted back into himself, and I passed by."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ ابْنِ
عُمَرَ، قَالَ: "لَقِيَتُ ابْنَ صَيَّادٍ فِي طَرِيقٍ مِنْ طُرُقِ
الْمَدِينَةِ فَانْتَفَخَ حَتَّى مَلَأَ الْأَرْضَ ، فَقُلْتُ: أَخْسَأُ ، فَإِنَّكَ
لَنْ تَعْنُوْ قَدْرَكَ ، فَانْصَمَّ بَعْضُهُ إِلَى بَعْضٍ وَمَرَزَثُ

[37530] 'Ubaidullah b. Musa narrated to us, saying: Shaiban informed us, from Al-A'mash, from Shaqiq, from 'Abdullah, who said: We were walking with the Messenger of Allah (peace be upon him) and passed by children playing. They scattered when they saw the Prophet (peace be upon him), but Ibn Sayyad sat down. It was as if this annoyed the Prophet (peace be upon him), so he said to him: "What is wrong with you? May your hands be dusty (expression of rebuke/poverty), do you testify that I am the Messenger of Allah (peace be upon him)?" He said: "Do you testify that I am the Messenger of Allah?" 'Umar said: "O Messenger of Allah, let me kill this malicious one." He said: "Leave him, for if he is the one we fear (Dajjal), you will not be able to kill him."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا شَيْبَانُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَرْنَا عَلَى صِبَّيْنَ يَلْعَبُونَ، فَنَفَرُوا حِينَ رَأَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسَ ابْنُ صَيَادٍ، فَكَانَهُ غَاظَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ: مَا لَكَ تَرَبَّتْ يَدَكَ، أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: أَتَشْهُدُ أَنَّتَ أَنِّي رَسُولُ اللَّهِ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي فَلَا قُتْلَنَ هَذَا الْخَيْثَ، قَالَ: دَعْهُ، فَإِنْ يَكُنْ الَّذِي نَخَافُ فَلَنْ شَتَّابِعَ قَتْلَهُ

[37531] 'Ubaidullah b. Musa narrated to us, saying: Shaiban informed us, from Al-A'mash, from Salim b. Abi al-Ja'd, from Jabir b. 'Abdullah, who said: "We lost Ibn Sayyad on the Day of Al-Harrah."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا شَيْبَانُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: فَقَدَنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ

[37532] 'Affan narrated to us, saying: Hammad b. Salamah narrated to us, from 'Ali b. Zaid, from Abu Nadrah, from Abu Sa'id, that the Messenger of Allah (peace be upon him) said to Ibn Sayyad: "What do you see?" He said: "I see a throne on the sea surrounded by snakes." The Messenger of Allah (peace be upon him) said: "That is the throne of Iblis."

حَدَّثَنَا عَفَانَ قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ أَبِي تَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِابْنِ صَيَّادٍ: مَا ثَرَى؟ قَالَ: أَرَى عَرْشًا عَلَى الْبَحْرِ وَحَوْلَهُ الْحَيَّاتُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَلِكَ عَرْشُ إِبْلِيسِ

[37533] Yazid b. Harun narrated to us, saying: Mubarak informed us, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "Indeed, before the Hour there are liars, among them is the Master of Yamama (Musaylimah), the Aswad al-'Ans, the Master of Himyar, and the Dajjal, and he is the greatest of them in tribulation."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا مُبَارَكٌ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ مِنْهُمْ صَاحِبُ الْيَمَامَةِ وَمِنْهُمُ الْأَسْوَدُ الْعَسِيُّ وَمِنْهُمْ صَاحِبُ حَمْيَرَ وَمِنْهُمُ الدَّجَالُ وَهُوَ أَعْظَمُهُمْ فِتْنَةً

[37534] Shababah narrated to us, from Ibn Abi Dhi'b, from Al-Zuhri, from 'Ubaidullah b. 'Abdullah, from 'Abd al-Rahman b. Yazid b. Jariyah, from Mujammi' b. Jariyah, that the Prophet (peace be upon him) said: "The Dajjal will be killed by 'Isa son of Maryam at the gate of Ludd."

حَدَّثَنَا شَبَابَةُ عَنْ أَبْنِ أَبِي ذِئْبٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَارِيَةَ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الدَّجَّالُ يَقْتَلُهُ عِيسَى ابْنُ مَرْيَمَ عَلَى بَابِ لُدْدَ

[37535] Waki' and Muhammad b. Bishr narrated to us, from Mis'ar, from 'Abd al-Malik b. Maisarah, from Hawt al-'Abdi, who said: 'Abdullah said: "Indeed, the ear of the Dajjal's donkey will shade seventy thousand."

حَدَّثَنَا وَكِيعُ، وَمُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ حَوْطِ الْعَدِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ حَمَارَ الدَّجَّالِ لِتُظْلِلُ سَبْعِينَ أَفْلَافَ

[37536] Waki' narrated to us, from Fitr, from Abu al-Tufail, from a man among the Companions of the Prophet (peace be upon him) who said: "The Dajjal will emerge on a donkey; filth upon filth."

حَدَّثَنَا وَكِيعُ عَنْ فِطْرٍ، عَنْ أَبِي الطَّفْلِينَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَخْرُجُ الدَّجَّالُ عَلَى حَمَارٍ، رِجْسٌ عَلَى رِجْسٍ

[37537] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from Hisham b. 'Urwah, from Wahb b. Kaisan, from 'Ubaid b. 'Umair, who said: The Messenger of Allah (peace be upon him) said: "A people will surely accompany the Dajjal saying: 'We accompany him, and we indeed know that he is a liar, but we only accompany him to eat from the food and graze from the trees (benefits).' When the wrath of Allah descends, it will descend upon all of them."

[37538] Waki' narrated to us, from Sufyan, from Abu al-Miqdam, from Zaid b. Wahb, from 'Abdullah, who said: "The Dajjal will emerge from Kutha."

[37539] Waki' narrated to us, from Sufyan, from Salamah, from Abu Sadiq, who said: 'Abdullah said: "I surely know the first households the Dajjal will strike (visit): You, O people of Kufa."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيَصْحَّبُ الدَّجَالَ قَوْمٌ يَقُولُونَ: إِنَّا لَنَصْحَبُهُ، وَإِنَّا لَنَعْلَمُ أَنَّهُ كَذَابٌ، وَلَكِنَّا إِنَّمَا نَصْحَبُهُ لِنَأْكُلَ مِنَ الطَّعَامِ وَنَرْعَى مِنَ الشَّجَرِ، وَإِذَا نَزَلَ غَضَبُ اللَّهِ نَزَلَ عَلَيْهِمْ كُلُّهُمْ

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْمِقْدَامِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: يَخْرُجُ الدَّجَالُ مِنْ كُوئٍ

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ أَبِي صَادِقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: "إِنِّي لَأَعْلَمُ أَوَّلَ أَهْلِ أُبَيَّ بْنَ يَقْرَبُهُمُ الدَّجَالُ: أَنْتُمْ أَهْلُ الْكُوفَةِ"

[37540] Waki' narrated to us, from Sufyan, from Salamah, from Khaithamah, who said: They said: "If the Dajjal emerged, we would do (fight/resist) him." 'Abdullah said: "If he appeared at Babylon, you would complain of bare feet from the speed (of running to him)."

حَدَّثَنَا وَكِبْرَيْعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ حَبَّيْمَةَ، قَالَ: قَالُوا: لَوْ خَرَجَ الدَّجَّالُ لَفَعَلْنَا، فَقَالَ عَبْدُ اللَّهِ: لَوْ أَصْبَحَ بِبَابِ لَشْكُونْثُ الْحَفَّا مِنَ السُّرْعَةِ

[37541] 'Ali b. Mushir narrated to us, from Zakariyya, from Al-Sha'bi, from 'Amr b. Maimun, from 'Abdullah b. Salam, who said: "No man from Gog and Magog dies until he leaves behind a thousand offspring from his loins."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ زَكَرِيَّاً، عَنْ الشَّعْبِيِّ، عَنْ عَمْرُو بْنِ مَيْمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامَ، قَالَ: مَا ماتَ رَجُلٌ مِنْ يَأْجُوجَ وَمَاجُوجَ إِلَّا تَرَكَ أَلْفَ ذَرَّيًّا لِصُلْبِهِ

[37542] Waki' narrated to us, from Sufyan, from Furat al-Qazzaz, from Abu al-Tufail, from Hudhaifah b. Asid al-Ghfari, who said: The Messenger of Allah (peace be upon him) looked out at us from a room of his while we were discussing the Hour. He said: "The Hour will not be established until there are ten signs:

The Dajjal, the Smoke, the rising of the sun from its west, the Beast of the Earth, Gog and Magog, three sinkings (of the earth): a sinking in the east, a sinking in the west, and a sinking in the Arabian Peninsula; and a fire emerging from the depths of Aden Abyan driving the people to the gathering place, camping with them when they camp, and resting (at midday) with them when they rest."

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفْيَانَ، عَنْ فَرَاتِ الْقَزَّازِ، عَنْ أَبِي الطَّفْلِينَ، عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفارِيِّ، قَالَ: اطْلَعَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غُرْفَةٍ لَهُ وَنَحْنُ نَذَّاكِرُ السَّاعَةَ فَقَالَ: "لَا تَقُومُ السَّاعَةُ حَتَّى تَكُونَ عَشْرَ آيَاتٍ: الدَّجَّالُ، وَالْدُّخَانُ، وَطَلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَدَابَّةُ الْأَرْضِ، وَيَاجُوجُ وَمَاجُوجُ، وَنَلَاثَةُ حُسُوفٍ: حُسْفٌ بِالْمَشْرِقِ، وَحُسْفٌ بِالْمَغْرِبِ، وَحُسْفٌ فِي جَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْدَةِ عَدَنَ أَبْيَنَ تَسُوقُ النَّاسَ إِلَى الْمُحْسَنِ، تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا، وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا

[37543] 'Affan narrated to us, saying: Aban al-'Attar narrated to us, from Qatadah, from 'Abdullah b. Abi 'Utbah, from Abu Sa'id al-Khudri, from the Prophet (peace be upon him) who said: "The House (Ka'bah) will certainly be performed Hajj to and 'Umrah to after the emergence of Gog and Magog."

حَدَّثَنَا عَفَانَ قَالَ حَدَّثَنَا أَبْنُ الْعَطَّارُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُثْمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيُحَجَّ الْبَيْتُ وَلَيُعْتَمِرَ بَعْدَ خُرُوجٍ يَأْجُوْجَ وَمَأْجُوْجَ

[37544] Yahya b. Adam narrated to us, from Shu'bah, from 'Ubaidullah b. Abi Yazid, who said: Ibn 'Abbas saw boys leaping upon one another. He said: "This is how Gog and Magog will emerge."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ شُعْبَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ: رَأَى ابْنُ عَبَّاسٍ غِلْمَانًا يَنْزُو بَعْضُهُمْ عَلَى بَعْضٍ ، قَالَ: هَكَذَا يَخْرُجُ يَأْجُوْجَ وَمَأْجُوْجَ

[37545] Waki' narrated to us, from 'Abdullah b. 'Amr b. Murrah, from his father, from Ibn Sabit, who said: The Messenger of Allah (peace be upon him) said: "Indeed, in my Ummah there will be sinking (of the earth), transformation (of appearance), and stones raining down." They said: "O Messenger of Allah, while they bear witness that there is no god but Allah?" He said: "Yes, when musical instruments and wines appear, and silk is worn."

حَدَّثَنَا وَكَيْعُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِيهِ،
عَنْ ابْنِ سَابِطٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "إِنَّ فِي أُمَّتِي حَسْفًا، وَمَسْنَحًا، وَقَدْفًا" ، قَالُوا: يَا
رَسُولَ اللَّهِ، وَهُمْ يَشْهُدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ فَقَالَ:
نَعَمْ، إِذَا ظَهَرَتِ الْمَعَازِفُ وَالْخُمُورُ وَلَيْسَ الْحَرِيرُ

[37546] Waki' narrated to us, from Sufyan, from Simak, from a man called Nabiyy, who said: Qais came to 'Ali and prostrated to him. He forbade him and said: "Prostrate to Allah." He said: Then he said: "Ask him when the Hour is." He said: "You have asked me about a matter that neither Gabriel nor Michael knows. But if you wish, I will tell you of things that if they happen, the Hour will not be long in waiting: When tongues are smooth (deceptive/eloquent) and hearts are like meteors (hard/wild), people desire the world, buildings appear on the face of the earth, brothers differ so their desires become diverse, and the judgment of Allah is sold (for a price)."

حَدَّثَنَا وَكَيْعُ عَنْ سُعْيَانَ، عَنْ سِمَاكٍ، عَنْ رَجُلٍ، يُقَالُ لَهُ نَبِيٌّ قَالَ: جَاءَ فَيْسٌ إِلَى عَلَيِّ فَسَجَدَ لَهُ فَنَهَا وَقَالَ: اسْجُدْ لِلَّهِ ، قَالَ: فَقَالَ: سَلُوْهُ مَتَى السَّاعَةُ؟ فَقَالَ: "لَدُّ سَأْلَتُمُونِي عَنْ أَمْرٍ مَا يَعْلَمُهُ جِبْرِيلُ، وَلَا مِيكَائِيلُ ، وَلَكِنْ إِنْ شِئْتُمْ أَنْبَلْتُمْ بِأَشْيَاءً إِذَا كَانَتْ لَمْ يَكُنْ السَّاعَةُ كَبِيرٌ لِبُشْرٍ ، إِذَا كَانَتِ الْأَلْسُنُ لَيْلَةً، وَالْقُلُوبُ نَيَازُكَ ، وَرَغْبَتِ النَّاسُ فِي الدُّنْيَا، وَظَهَرَ الْبِنَاءُ عَلَى وَجْهِ الْأَرْضِ ، وَاحْتَلَفَ الْأَخْوَانُ فَصَارَ هَوَاهُمَا شَتَّى، وَبَيْعَ حُكْمُ اللَّهِ بَيْنَهُمَا

[37547] Al-Fadl b. Dukain narrated to us, from Sufyan, from 'Imran b. Muslim, from Yazid b. 'Amr, from Salman al-Farisi, who said: "Indeed, from the nearing of the Hour is that buildings will appear on the face of the earth, ties of kinship will be severed, and the neighbor will harm his neighbor."

[37548] Hafs b. Ghiyath narrated to us, from Al-'Ala' b. Khalid, from Abu Wa'il, from 'Abdullah, who said: "From the signs of the Hour is that indecency, lewdness, bad character, and bad neighborliness will appear."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنْ عُمَرَانَ بْنِ مُسْلِمٍ، عَنْ يَرِيدَ بْنِ عَمْرِو، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: إِنَّ مِنَ الْقُتُرَابِ السَّاعَةَ أَنْ يَظْهَرَ الْبَنَاءُ عَلَى وَجْهِ الْأَرْضِ، وَأَنْ تُقطَعَ الْأَرْحَامُ، وَأَنْ يُؤْذَى الْجَارُ جَارًا

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ عَنِ الْعَلَاءِ بْنِ خَالِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْفُحْشُ، وَالنَّفْحُشُ، وَسُوءُ الْخُلُقِ، وَسُوءُ الْجَوَارِ

[37549] Zaid b. Hubab narrated to us, saying: Mu'awiyah b. Salih informed us, saying: 'Amr b. Qais al-Kindi informed me, saying: I heard 'Abdullah b. 'Amr b. al-'As say: "From the signs of the Hour is that speech will appear and (action) will be stored away (neglected), the wicked will be elevated, the good will be debased, and the Mathani will be read to them, and none of them will find fault with it." He said: I said: "What are the Mathani?" He said: "Every book other than the Book of Allah."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ،
قَالَ: أَخْبَرَنِي عَمْرُو بْنُ قَيْسٍ الْكَنْدِيُّ، قَالَ: سَمِعْتُ:
عَبْدَ اللَّهِ بْنَ عَمْرُو بْنَ الْعَاصِ، قَالَ: "مِنْ أَشْرَاطِ
السَّاعَةِ أَنْ يَظْهَرَ الْقَوْلُ، وَيَخْرُنُ، وَيَرْتَفَعَ الْأَشْرَارُ،
وَيُوْضَعَ الْأَحْيَاءُ، وَتُفْرَأُ الْمَثَانِي عَلَيْهِمْ ، فَلَا يَعْلَمُهُمْ أَحَدٌ
مِنْهُمْ" ، قَالَ: قُلْتُ: مَا الْمَثَانِي؟ قَالَ: كُلُّ كِتَابٍ سِوَى
كِتَابِ اللَّهِ

[37550] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Raja' b. Haywah, who said: "The Hour will not be established until the palm tree bears nothing but a single date."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجَاءِ
بْنِ حَيْوَةَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا تَحْمِلَ النَّخْلَةُ إِلَّا
ثَمَرَةً

[37551] Waki narrated from Isma'il, from Qais, who said: "The Hour will not be established until the head of a cow is valued at an Uqiyah."

حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: لَا تَقُومُ
السَّاعَةُ حَتَّى تَقُومَ رَأْسُ الْبَقَرَةِ بِالْأُوقِيَّةِ

[37552] Waki narrated from Sufyan, from Uthman bin Al-Harith, from Abu Al-Waddak, who said: "Among the signs of the approach of the Hour is the swelling of the crescents."

حَدَّثَنَا وَكِبْرَيْعٌ عَنْ سُفِّيَانَ، عَنْ عُنْمَانَ بْنِ الْحَارِثِ، عَنْ أَبِي الْوَدَّاكِ، قَالَ: مِنْ اقْتِرَابِ السَّاعَةِ انتِفَاحُ الْأَهْلَةِ

[37553] Waki narrated from Sharik, from Al-Abbas bin Dhuraih, from Ash-Sha'bi, who said: The Messenger of Allah (peace be upon him) said: "Among the signs of the approach of the Hour is that the crescent will be seen early, and it will be said: 'It is two nights old.'"

حَدَّثَنَا وَكِبْرَيْعٌ عَنْ شَرِيكٍ، عَنْ الْعَبَّاسِ بْنِ ذُرْيَحٍ، عَنْ الشَّعْبِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ اقْتِرَابِ السَّاعَةِ أَنْ يُرَى الْهَلَالُ قَبْلًا فَيُقَالُ: أَبْنَ لَيْلَتَيْنِ

[37554] Waki narrated from Hisham Ad-Dastawa'i, from Qatadah, from Anas, who said: Shall I not tell you a Hadith that no one will tell you after me? The Messenger of Allah (peace be upon him) said: "The Hour will not be established until one man looks after fifty women."

حَدَّثَنَا وَكِبْرَيْعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: أَلَا أَخَذُكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ بَعْدِي، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ فِي الْخَمْسِينَ امْرَأَةً الرَّجُلُ الْوَاحِدُ

[37555] Waki narrated from Al-Qasim bin Al-Fadl, from Abu Nadrah, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "By the One in Whose Hand is my soul, the Hour will not be established until predatory beasts speak to humans, and until a man is spoken to by the end of his whip and the strap of his sandal, and his thigh informs him of what happened to his family after him."

حَدَّثَنَا وَكِبِيعٌ عَنْ الْقَاسِمِ بْنِ الْفَضْلِ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: وَالَّذِي تَفْسِي بِيَدِهِ، لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ
السَّبَاعُ الْإِنْسَ، وَحَتَّى تُكَلِّمَ الرَّجُلَ عَذَابَهُ سَوْطَهُ
وَشِرَّالَهُ تَعْلِهِ، وَتُخْبِرَهُ فَخِدُهُ بِمَا حَدَثَ فِي أَهْلِهِ بَعْدَهُ

[37556] Waki narrated from Isma'il, from Qais, who said: I was informed that "The Hour will not be established until the stone and the tree say: 'O believer, this is a Jew, this is a Christian, so kill him.'"

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ أَخْبَرْتُ أَنَّ
"السَّاعَةَ لَا تَقُومُ حَتَّى تَقُولَ الْحَجَرُ وَالشَّجَرُ: يَا
مُؤْمِنُ، هَذَا يَهُودِيٌّ، هَذَا نَصْرَانِيٌّ، فَاقْتُلْهُ

[37557] Ibn Ulayyah narrated to us, from Ayyub, from Abu Hayyan, from Abu Zur'ah bin Amr, from Abu Hurairah, that a man said: "O Messenger of Allah, when is the Hour?" He said: "The one asked about it knows no more than the questioner. But I will tell you about its signs: When the slave girl gives birth to her mistress, that is one of its signs; when the barefoot, naked ones become the heads of the people, that is one of its signs; when the shepherds of sheep compete in constructing tall buildings, that is one of its signs. [It is] among five things which no one knows except Allah: {Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted} [Luqman: 34]."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبِّي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: "مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمِ مِنَ السَّائِلِ، وَلَكِنْ سَاحِدُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا؛ وَإِذَا كَاتَتِ الْحُفَّةُ الْعُرَاءُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا شَطَّا لَوْ رِعَاءُ الْغَمَمِ فِي الْبَيْتَانِ فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْعِيْشَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَنْزِلِي نَفْسٌ مَّا دَأَدَ تَكْسِبُ غَدًا وَمَا تَنْرِي نَفْسٌ بِأَيِّ أَرْضٍ ثَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} [القمان: 34]

[37558] Waki narrated from Kahmas bin Al-Hasan, from Ibn Buraidah, from Yahya bin Ya'mar, from Ibn Umar, from Umar, who said: We were sitting with the Prophet (peace be upon him), when a man came to him with intensely white clothes and intensely black hair; no trace of travel could be seen on him, and none of us knew him. He approached him until he placed his knees against his knees and put his palms on his thighs, and said: "O Muhammad, when is the Hour?" He said: "The one asked about it knows no more than the questioner." He said: "But among its signs are that the slave girl gives birth to her mistress, and that you see the barefoot, naked shepherds of sheep competing in constructing tall buildings."

حَدَّثَنَا وَكِبِيْعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ ابْنِ بُرَيْدَةَ،
عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ:
كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَهُ
رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى
عَلَيْهِ أَثْرُ السَّفَرِ، وَلَا يَعْرُفُهُ مِنَ أَحَدٍ فَدَنَا مِنْهُ حَتَّى
أَدَنَى رُكْبَتِيهِ مِنْ رُكْبَتِيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخَذَيْهِ،
فَقَالَ يَا مُحَمَّدُ، مَتَّى السَّاعَةُ؟ فَقَالَ: "مَا الْمُسْتَوْلُ عَنْهَا
بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: وَلَكِنَّ مِنْ أَمَارَاتِهَا أَنْ تَلِدَ
الْأَمْمَةَ رَبَّهَا، وَأَنْ تَرَى الْحُفَّةَ الْغُرَّةَ أَصْحَابَ الشَّاءِ
قَدْ تَطَلَّوْلُوا فِي الْبَيْانِ

[37559] Abu Usamah narrated from Hisham, from his father, from Aisha, who said: Whenever the Bedouins came to the Messenger of Allah (peace be upon him), they would ask him: "When is the Hour?" He would look at the youngest person among them and say: "If this one lives, he will not reach old age before your Hour is established upon you."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأْلُوهُ مَتَى السَّاعَةُ، فَنَظَرَ إِلَى أَحَدِ إِنْسَانٍ مِنْهُمْ فَقَالَ: إِنْ يَعْشُ هَذَا فَمَمْ يُدْرِكُهُ الْهَرَمُ قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ

[37560] Abu Khalid Al-Ahmar narrated from Dawud, from Abu Nadrah, from Abu Sa'id, who said: When the Messenger of Allah (peace be upon him) returned from Tabuk, they asked him about the Hour. The Messenger of Allah (peace be upon him) said: "One hundred years will not come to pass while there is a breathing soul on the earth today."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاؤِدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَبُوكَ سَأْلُوهُ عَنِ السَّاعَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَأْتِي مِائَةٌ سَنَةٌ وَعَلَى الْأَرْضِ نَفْسٌ مَتْفَوِسَةٌ الْيَوْمَ

[37561] Ibn Uyainah narrated from Az-Zuhri, from Anas, who said: A man asked the Prophet (peace be upon him): "When is the Hour?" He said: "What have you prepared for it?" He did not mention anything except: "I love Allah and His Messenger." He said: "A person is with whom he loves."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَّسٍ، قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَّ السَّاعَةُ؟ فَقَالَ: مَا أَعْدَدْتَ لَهَا؟ فَلَمْ يَذْكُرْ شَيْئًا إِلَّا أَنَّى أَحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ: الْمَرءُ مَعَ مَنْ أَحِبَّ

[37562] Abu Bakr said: Waki narrated to us, from Al-A'mash, from Shimr, from Abu Yahya, from Ka'b, who said: "The Hour will not be established until one man is the guardian of fifty women."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ شِيمَرٍ، عَنْ أَبِي يَحْيَى، عَنْ كَعْبٍ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الرَّجُلُ الْوَاحِدُ قَيْمٌ خَمْسِينَ امْرَأَةً

[37563] Yazid bin Harun narrated, saying: Sulaiman At-Taimi informed us, from Abu Nadrah, from Jabir, that the Messenger of Allah (peace be upon him) said: "There is no breathing soul among you upon whom one hundred years will come while it is alive on that day."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا سُلَيْمَانُ التَّمِيميُّ، عَنْ أَبِي نَصْرَةَ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْكُمْ مِنْ نَفْسٍ مَنْفُوسَةٍ ثَأْتِي عَلَيْهَا مِائَةً سَنَةً وَهِيَ حَيَّةٌ يَوْمَئِذٍ

[37564] Yazid narrated from Sulaiman At-Taimi, from Abdur-Rahman, the owner of the Siqayah, from Jabir, from the Prophet (peace be upon him) something similar. And Jabir explained: "A decrease in lifespan."

حَدَّثَنَا يَزِيدُ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ،
صَاحِبِ السَّقَائِيَّةِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِثْلُهُ، وَفَسَرَ جَابِرُ: لُقْصَانٌ مِنَ الْعُمُرِ

[37565] Jarir narrated from Abdul-Aziz bin Rufai', from Ubaid bin Umair Al-Laithi, who said: The Messenger of Allah (peace be upon him) said: "The Hour will not be established until thirty liars emerge, all of them claiming to be a prophet before the Day of Resurrection."

حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ
عُمَيْرِ الْلَّيْثِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَابًا، كُلُّهُمْ
يَرْعُمُ أَنَّهُ نَبِيٌّ قَبْلَ يَوْمِ الْقِيَامَةِ

[37566] Abu Al-Ahwas narrated from Simak, from Jabir bin Samurah, who said: I heard the Messenger of Allah (peace be upon him) say: "Indeed, before the Hour there will be liars." I said: "Did you hear it from the Messenger of Allah (peace be upon him)?" He said: "Yes."

حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ،
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ
بَيْنَ يَدِي السَّاعَةِ كَذَابِينَ، فَقُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ

[37567] Yazid bin Harun narrated, saying: Muhammad bin Amr informed us, from Abu Salamah, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "The Hour will not be established until thirty liars, Dajjals, emerge, lying against Allah and His Messenger."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَخْرُجَ
ثَلَاثُونَ كَذَابًا دَجَالًا يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ

[37568] Al-Fadl bin Dukain narrated, saying: Badr bin Uthman narrated to us, saying: Ash-Sha'bi informed us, from a man, from Abdullah bin Mas'ud, from the Messenger of Allah (peace be upon him) that he said one day: "In the end of times there will be four trials; in the last of them will be annihilation."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ قَالَ حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ، قَالَ:
أَخْبَرَنَا الشَّعْبِيُّ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَوْمًا:
يَكُونُ فِي أَخِرِ الزَّمَانِ أَرْبَعٌ فَتَنٌ يَكُونُ فِي أَخِرِهَا الْفَتَنَاءُ

[37569] Waki narrated from Sufyan, from Jabir, from Amir, who said: Hudhaifah was asked: "Which Fitnah (trial) is most severe?" He said: "That good and evil are presented to you and you do not know which of them to follow."

حَدَّثَنَا وَكِيعٌ عَنْ سُفِّيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:
سُئِلَ حُدَيْفَةُ: أَيُّ الْفِتْنَةُ أَشَدُ؟ قَالَ: أَنْ يُعَرَضَ عَلَيْكَ
الْخَيْرُ وَالشَّرُّ لَا تَدْرِي أَيَّهُمَا تَتَّبِعُ

[37570] Waki narrated from Sufyan, from a man, from Ad-Dahhak, from Hudhaifah, who said: "Indeed, what I fear most for you is that you prefer what you see over what you know, and that you go astray while you are unaware."

حَدَّثَنَا وَكَيْبُعْ عَنْ سُفِّيَانَ، عَنْ رَجُلٍ، عَنِ الصَّحَّাকِ، عَنْ حُذَيْفَةَ، قَالَ: إِنَّ أَخْوَفُ مَا أَتَخْوَفُ عَلَيْكُمْ أَنْ تُؤْثِرُوا مَا تَرَوْنَ عَلَى مَا تَعْلَمُونَ، وَأَنْ تَضِلُّوا وَأَنْتُمْ لَا تَسْعَرُونَ

[37571] Waki narrated from Ibn Awn, from Abdullah bin Sa'd, who said: Umar said: "What I fear most for this Ummah are people who interpret the Quran in a way other than its [true] interpretation."

حَدَّثَنَا وَكَيْبُعْ عَنْ ابْنِ عَوْنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: قَالَ عُمَرُ: أَخْوَفُ مَا أَتَخْوَفُ عَلَى هَذِهِ الْأُمَّةِ قَوْمٌ يَتَأَوَّلُونَ الْقُرْآنَ عَلَى غَيْرِ تَأْوِيلِهِ

[37572] Waki narrated from Musa bin Ubaidah, from Talhah bin Ubaidullah bin Kariz, who said: Umar said: "Indeed, what I fear most for you is stinginess that is obeyed, desire that is followed, and a person's admiration of his own opinion; and that is the most severe of them."

حَدَّثَنَا وَكَيْبُعْ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزِ، قَالَ: قَالَ عُمَرُ: إِنَّ أَخْوَفَ مَا أَتَخْوَفُ عَلَيْكُمْ شُحُّ مُطَاعَ، وَهَوَى مُتَّبَعٌ، وَإِعْجَابُ الْمَرْءِ بِرَأْيِهِ، وَهِيَ أَشَدُهُنَّ

[37573] Waki narrated, saying: Kathir bin Zaid narrated to us, from Al-Muttalib bin Abdullah bin Hantab, who said: He said: "I do not fear for you either of two men: a believer whose faith is clear, and a disbeliever whose disbelief is evident. But I fear for you the one who seeks refuge in faith [outwardly] but acts by other than it."

حَدَّثَنَا وَكِبْرٌ قَالَ حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: قَالَ "مَا أَنْخَوْفُ عَلَيْكُمْ أَحَدٌ رَجُلُينَ: مُؤْمِنٌ قَدْ اسْتَبَانَ إِيمَانُهُ، وَكَافِرٌ قَدْ تَبَيَّنَ كُفُرُهُ، وَلَكِنْ أَنْخَوْفُ عَلَيْكُمْ مُتَعَوِّذًا بِالإِيمَانِ يَعْمَلُ بِغَيْرِهِ"

[37574] Waki narrated from Shu'bah, from Qatadah, from Waqi' bin Sahban, from Tarif bin Yazid bin Tarif, from Abu Musa, who said: "Indeed, before the Hour there will be days in which ignorance descends and knowledge is lifted, until a man stands over his mother and strikes her with a sword out of ignorance."

حَدَّثَنَا وَكِبْرٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ وَاقِعِ بْنِ سَحْبَانَ، عَنْ طَرِيفِ بْنِ يَزِيدِ بْنِ طَرِيفِ، عَنْ أَبِي مُوسَى، قَالَ: إِنَّ بَيْنَ يَدِي السَّاعَةِ أَيَّامًا يَنْزَلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، حَتَّى يَقُولَ الرَّجُلُ إِلَى أُمِّهِ فَيَضْرِبُهَا بِالسَّيْفِ مِنَ الْجَهْلِ

[37575] Waki narrated from Sufyan, from Amr bin Qais, from Atiyyah, from Ibn Umar, regarding His saying {And when the word befalls them, We will bring forth for them a creature from the earth speaking to them} [An-Naml: 82], he said: "When they do not enjoin good and do not forbid evil."

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفِيَّانَ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ، فِي قَوْلِهِ {وَإِذَا وَقَعَ الْفَوْلُ عَلَيْهِمْ 82: أَخْرَجْنَا لَهُمْ دَائِبًا مِنَ الْأَرْضِ ثُكَّلَمُهُمْ} [النمل] قَالَ: حِينَ لَا يَأْمُرُونَ بِمَعْرُوفٍ، وَلَا يَنْهَوْنَ عَنْ مُنْكَرٍ

[37576] Sharik narrated from Shabib bin Gharqadah, from Al-Mustazill bin Husain, who said: Ali said: "O people of Kufa, you must enjoin good and forbid evil, and you will find yourselves in the command of Allah, or else people will be imposed upon you who will torment you, and Allah will torment

حَدَّثَنَا شَرِيكٌ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنِ الْمُسْتَظَلِ بْنِ حُصَيْنٍ، قَالَ: يَا أَهْلَ الْكُوفَةِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَجِدُنَّ فِي أَمْرِ اللَّهِ، أَوْ لَيْسُو مَنَّكُمْ أَقْوَامٌ يُدَبِّوْنَكُمْ وَيُعَذِّبُهُمُ اللَّهُ

[37577] Waki narrated from Sufyan, from Habib, from Abu At-Tufail, who said: It was said to Hudhaifah: "Who are the dead among the living?" He said: "He who does not recognize good with his heart, nor denies evil with his heart."

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفِيَّانَ، عَنْ حَبِيبٍ، عَنْ أَبِي الطَّفَلِ، قَالَ قِيلَ لِحَدِيفَةَ: مَا مَيَّتُ الْأَحْيَاءِ؟ قَالَ مَنْ لَمْ يَعْرِفِ الْمَعْرُوفَ بِقَلْبِهِ، وَيُنْكِرِ الْمُنْكَرَ بِقَلْبِهِ

[37578] Abu Mu'awiyah narrated from Al-A'mash, from Qais bin Rashid, from Abu Juhaifah, from Ali, who said: "The first Jihad you will be overcome in is Jihad with your hands, then Jihad with your tongues, then Jihad with your hearts. So any heart that does not recognize good and does not deny evil is overturned, so its top becomes its bottom."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ قَيْسِ بْنِ رَاشِدٍ،
عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلَيِّ، قَالَ: إِنَّ أَوَّلَ مَا تُغْلِبُونَ
عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ، ثُمَّ الْجِهَادُ بِالْسِتْنَكُمْ، ثُمَّ
الْجِهَادُ بِقُلُوبِكُمْ، فَإِذَا قَلْبٌ لَمْ يَعْرِفِ الْمَعْرُوفَ، وَلَا
يُنْكِرُ الْمُنْكَرَ، ثُمَّ كَسَقَبْجِلَ أَعْلَاهُ أَسْفَلَهُ

[37579] Waki narrated from Sufyan, from Zubaid, from Ash-Sha'bi, from Abu Juhaifah, from Ali, who said: "So it is overturned just as a bag is overturned and what is in it is scattered."

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ الشَّعْبِيِّ، عَنْ
أَبِي جُحَيْفَةَ، عَنْ عَلَيِّ، قَالَ: فَيُنَكَّسُ كَمَا يُنَكَّسُ الْجَرَابُ
فَيُنَثَّرُ مَا فِيهِ

[37580] Sharik narrated from Simak, from Abdullah bin Amirah, from the husband of Durrah, from Durrah, who said: I entered upon the Prophet (peace be upon him) while he was in the mosque and said: "Who are the most pious of people?" He said: "Those who enjoin them to good, forbid them from evil, and join ties of kinship the most."

حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ زَوْجِ دُرَّةَ، عَنْ دُرَّةَ، قَالَتْ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ فَقُلْتُ: "مَنْ أَنْفَى النَّاسَ؟" قَالَ: أَمْرُهُمْ بِالْمَعْرُوفِ، وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ، وَأَوْصَلُهُمْ لِلرَّحْمَةِ

[37581] Waki narrated from Sufyan, from Qais bin Muslim, from Tariq bin Shihab, who said: A man said to Abdullah: "He who does not enjoin good and does not forbid evil is destroyed." Abdullah said: "Rather, he is destroyed who does not recognize good with his heart and deny evil with his heart."

حَدَّثَنَا وَكِيعٌ عَنْ سُعْدِيَّاً، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ قَالَ: رَجُلٌ لِعَبْدِ اللَّهِ: هَلَّكَ مَنْ لَمْ يَأْمُرْ بِالْمَعْرُوفِ وَلَمْ يَنْهَا عَنِ الْمُنْكَرِ، فَقَالَ عَبْدُ اللَّهِ بْنُ هَلَكَ مَنْ لَمْ يَعْرِفِ الْمَعْرُوفَ بِقَلْبِهِ، وَيُنْكِرِ الْمُنْكَرَ بِقَلْبِهِ

[37582] Jarir narrated from Abdul-Malik bin Umair, from Ar-Rabi' bin Umailah, who said: Abdulllah said: "There will be tribulations and tribulations. It is sufficient for a person, if he sees an evil he cannot change, that Allah knows from his heart that he dislikes it."

حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الرَّبِيعِ بْنِ عُمَيْلَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّهَا سَتَكُونُ هَذَاتُ وَهَذَاتُ ، فَإِحْسَبْ امْرِئٍ إِذَا رَأَى مُنْكَرًا لَا يَسْتَطِعُ لَهُ تَغْيِيرًا يَعْلَمُ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَهُ كَارِهٌ

[37583] Abdullah bin Numair and Abu Usamah said: Isma'il bin Abi Khalid narrated to us, from Qais bin Abi Hazim, who said: Abu Bakr stood up, praised Allah and extolled Him, then said: "O people, you recite this verse: {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided} [Al-Ma'idah: 105]. And indeed we heard the Messenger of Allah (peace be upon him) say: 'Indeed, if people see evil and do not change it, Allah is likely to encompass them all with His punishment.'" Abu Usamah said: And he said another time: "And I heard the Messenger of Allah (peace be upon him) say..."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، وَأَبُو أَسَامَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ ، إِنَّكُمْ تَفْرُءُونَ هَذِهِ الْآيَةَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ} [المائدة 105] وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ لَا يُعَيِّرُونَهُ أَوْ شَكُّ اللَّهُ أَنْ يَعْمَمُهُ بِعَقَابِهِ ، قَالَ أَبُو أَسَامَةَ: وَقَالَ مَرَّةً أُخْرَى: وَأَنَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

[37584] Jarir narrated from Abdul-Aziz bin Rufai', from Shaddad bin Ma'qil, who said: Abdullah said: "You will soon take neither cash nor dirham from Kufa." I said: "How is that, O Abdullah bin Mas'ud?" He said: "A people will come whose faces are like hammered shields, until they tether their horses at As-Sawad, and they will expel you to the places where wormwood grows, until a camel and provisions will be more beloved to one of you than a palace among these palaces of yours."

حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ شَدَّادِ بْنِ مَعْقِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: يُوشِكُ أَنْ لَا تَأْخُذُوا مِنَ الْكُوفَةِ نَقْدًا وَلَا دِرْهَمًا، قُلْتُ: وَكَيْفَ يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ؟ قَالَ: يَحِيَءُ قَوْمٌ كَانُوا وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ حَتَّى يَرْبِطُوا خَيْلَهُمْ عَلَى السَّوَاءِ فَيَجْلُوكُمْ إِلَى مَنَابِتِ الشَّيْخِ حَتَّى يَكُونَ الْبَعِيرُ وَالرَّادُ أَحَبَّ إِلَيْكُمْ مِنَ الْقَصْرِ مِنْ قُصُورِكُمْ هَذِهِ

[37585] Abu Al-Ahwas narrated from Abdul-Aziz bin Rufai', from Shaddad bin Ma'qil Al-Asadi, who said: I heard Ibn Mas'ud say: "The first thing you will lose of your religion is trustworthiness (Amanah), and the last thing you will lose of it is prayer. A people will pray who have no religion. And this Quran which is among you will be as if it has been stripped from you." He said: I said: "How, O Abdullah, when Allah has established it in our hearts?" He said: "It will be taken away in a night, the Mus-hafs will be lifted, and what is in the hearts will be stripped away." Then he recited: {And if We willed, We could surely do away with that which We revealed to you} [Al-Isra: 86] to the end of the verse.

[37586] Fudail bin Iyad narrated from Al-A'mash, from Khaithamah, from Abdullah bin Amr, who said: "A time will come upon the people when they gather and pray in the mosques, yet there is not a believer among them."

حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ شَدَادِ بْنِ مَعْقِلٍ الْأَسَدِيِّ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: أَوَّلُ مَا تَفْقَدُونَ مِنْ دِينِكُمُ الْأَمَانَةُ، وَآخِرُ مَا تَفْقَدُونَ مِنْهُ الصَّلَاةُ، وَسَيُصْلَى قَوْمٌ وَلَا يَبْيَأُ لَهُمْ، وَإِنَّ هَذَا الْفُرْقَانَ الَّذِي بَيْنَ أَطْهَرِكُمْ كَانَهُ قَدْ نُرِعَ مِنْكُمْ، قَالَ: فُلْثُ: كَيْفَ يَا عَبْدَ اللَّهِ، وَقَدْ أَنْبَتَ اللَّهُ فِي قُلُوبِنَا؟ قَالَ: "يَسْرِي عَلَيْهِ فِي لَيْلَةٍ فَتُرْفَعُ الْمَصَاحِفُ، وَيُنْزَعُ مَا فِي الْقُلُوبِ، ثُمَّ تَلَأْ {وَلَئِنْ شِئْنَا لَنْذَهَنَ بِالَّذِي أَوْحَيْنَا إِلَى آخِرِ الْأَيَّةِ" [86: إِلَيْكَ] [الإِسْرَاء]

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: يَأْتِي عَلَى النَّاسِ رَمَانُ بِجَمِيعِهِنَّ وَيُصَلُّونَ فِي الْمَسَاجِدِ وَلَيْسَ فِيهِمْ مُؤْمِنٌ

[37587] Abu Usamah narrated to us, saying: Zakariyya narrated to us, from Abu Ishaq, from Abu Al-Aliyah Abdullah bin Salamah Al-Hamdani, from Abu Maisarah, who said: "There will remain a rabble of people who do not recognize truth nor deny evil, mounting one another like beasts and cattle."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا زَكْرِيَّاً، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي الْعَالِيَّةِ عَبْدِ اللَّهِ بْنِ سَلَمَةَ الْهَمْذَانِيِّ، عَنْ أَبِي
مَيْسَرَةَ، قَالَ: تَبَقَّى رَجَّاجٌ مِنَ النَّاسِ لَا يَعْرِفُونَ حَقًا
وَلَا يُنْكِرُونَ مُنْكَرًا يَتَرَكَّبُونَ تَرَكِبَ الدَّوَابَ وَالْأَنْعَامَ

[37588] Abu Usamah narrated from Mujalid, from Ash-Sha'bi, who said: "The Hour will not be established until knowledge becomes ignorance and ignorance becomes knowledge."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: لَا تَقُولُ
السَّاعَةُ حَتَّى يَصِيرَ الْعِلْمُ جَهَلًا وَالْجَهَلُ عِلْمًا

[37589] Waki narrated from Ja'far bin Burqan, from Yazid bin Al-Asamm, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Tribulations will increase and Harj will increase." We said: "What is Harj?" He said: "Killing. And knowledge will decrease." He said: "Indeed, it is not stripped from the hearts of men, but the scholars are taken away."

حَدَّثَنَا وَكِبِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَسْمَمَ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: تَكُثُرُ الْقَتْلُ وَيَكُثُرُ الْهَرْجُ قُلْنَا: وَمَا الْهَرْجُ؟ قَالَ:
الْقَتْلُ، وَيَنْقُصُ الْعِلْمُ، قَالَ: أَمَا إِنَّهُ لَنِسْ بُنْزَغُ مِنْ
صُدُورِ الرِّجَالِ، وَلَكِنْ يُقْبَضُ الْعُلَمَاءُ

[37590] Abu Bakr said: Waki narrated to us, from Hisham, from his father, from Abdullah bin Amr, who said: The Messenger of Allah (peace be upon him) said: "Allah does not take away knowledge by snatching it from the people, but He takes away knowledge by taking away the scholars, until when no scholar remains, people take ignorant leaders who are asked and give Fatwas without knowledge, thus going astray and leading others astray."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ إِذَا عَاهَدَهُ مِنَ
النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ
يَقِنَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤَسَاءً جُهَالًا فَسُلِّمُوا فَأَفْتَوُا بِغَيْرِ
عِلْمٍ فَضَلُّوا وَأَصْنَلُوا

[37591] Waki narrated from Mis'ar, from Wabarah, from Kharashah bin Al-Hurr, who said: Umar said: "The Arabs will perish when the sons of the daughters of Persia grow up among them."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ، عَنْ خَرَشَةَ بْنِ
الْحُرَّ، قَالَ: قَالَ عُمَرُ: تَهْلِكُ الْعَرَبُ حِينَ تَبْلُغُ أَنْبَاءَ
بَنَاتِ فَارِسَ

[37592] Waki narrated from Hisham, from his father, from Abdullah bin Amr, who said: "The affair of the Children of Israel remained moderate until the sons of the captives of the nations grew up among them. They spoke among them based on opinion, so they went astray and led others astray."

حَدَّثَنَا وَكِبِيْعُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْدِلًا حَتَّى نَشَأْ فِيهِمْ أَبْنَاءُ سَبَابِيَا الْأُمُمِ، فَقَالُوا فِيهِمْ بِالرَّأْيِ فَضَلُّوا وَأَصْلَوْا

[37593] Waki narrated from Yazid, from Ibn Sirin, from Ibn Mas'ud, who said: "A man's hand will be cut off at the beginning of the day [for theft], and wealth will overflow at the end of it such that he finds no one to accept it. He will see it and say: 'Oh my sorrow! For this my hand was cut off yesterday.'"

حَدَّثَنَا وَكِبِيْعُ عَنْ يَزِيدٍ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: "يُفْطَعُ يَدُ رَجُلٍ أَوَّلَ النَّهَارَ وَيَفِيضُ الْمَالُ مِنْ آخِرِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ فَيَرَاهُ فَيَقُولُ: يَا حَسْرَتِي ، فِي هَذَا قُطِعْتُ يَدِي بِالْأَمْسِ

[37594] Waki narrated from Al-A'mash, from Shaqiq, from Abu Musa, who said: "Indeed, the Dinar and the Dirham destroyed those before you, and they are your destroyers."

حَدَّثَنَا وَكِبِيْعُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى، قَالَ: إِنَّ الدِّيْنَارَ وَالدِّرْهَمَ أَهْلَكَا مَنْ كَانَ قَبْلَكُمْ ، وَهُمَا مُهْلِكَاهُمْ

[37595] Waki narrated from Isra'il, from Abu Ishaq, from Wahb bin Jabir, from Abdullah bin Amr, who said: "When the sun rises from its west, a man will go to his wealth and treasure, extract it, and carry it on his back saying: 'Who will take this for me?' It will be said to him: 'Why did you not bring it yesterday?' It will not be accepted. So he will go to the place where he dug it up and strike the earth with it, saying: 'I wish I had not seen you.'"

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ وَهْبِ
بْنِ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: "إِذَا طَلَعَتِ
الشَّمْسُ مِنْ مَغْرِبِهَا ذَهَبَ الرَّجُلُ إِلَى مَالِهِ وَكَنْزِهِ
فَيَسْتَخْرِجُهُ فَيَحْمِلُهُ عَلَى ظَهْرِهِ فَيَقُولُ: مَنْ صَلَ لَهُ فِي
هَذِهِ، فَيَقَالُ لَهُ: أَفَلَا جِئْتَ بِهِ بِالْأَمْسِ؟ فَلَا يُفْلِي فَيَجِدُهُ
إِلَى الْمَكَانِ الَّذِي احْتَفَرَ فَيَضْرِبُ بِهِ الْأَرْضَ وَيَقُولُ:
لَيَتَتَبَّعَ لِمَ أَرَكَ

[37596] Waki narrated from Fudail bin Ghazwan, from Abu Hazim, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Three things, if they appear, no soul will benefit from its faith if it had not believed before: The rising of the sun from its west, the Dajjal, and the Beast."

حَدَّثَنَا وَكِبِيعٌ عَنْ فُضَيْلِ بْنِ غَرْوَانَ، عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ
آمِنَّتْ مِنْ قَبْلِهِ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْدَّجَالُ،
وَالْدَّبَابُ

[37597] Waki narrated from Ibn Abi Laila, from Atiyyah, from Abu Sa'id, regarding {The Day some of the signs of your Lord will come no soul will benefit from its faith} [Al-An'am: 158], he said: "The rising of the sun from its west."

حَدَّثَنَا وَكِبِيعُ عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، {يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا قَالَ: طُلُوغُ الشَّمْسِ مِنْ [إِيمَانِهَا]} [الأنعام مَغْرِبِهَا

[37598] Waki narrated from Shu'bah, from Qatadah, from Zurarah bin Abi Awfa, from Ibn Mas'ud, who said: "The rising of the sun from its west."

حَدَّثَنَا وَكِبِيعُ عَنْ شُعْبَةَ، عَنْ فَتَنَادَةَ، عَنْ زُرَارَةَ بْنِ أَبِي أَوْفَى، عَنْ أَبْنِ مَسْعُودٍ، قَالَ: طُلُوغُ الشَّمْسِ مِنْ مَغْرِبِهَا

[37599] Waki narrated from Sufyan, from Mansur, from Ash-Sha'bi, from Aisha, who said: "When the first of the signs appear, the guarding angels will be held back, the pens will be cast down, and the bodies will bear witness to the deeds."

حَدَّثَنَا وَكِبِيعُ عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ الشَّعْبِيِّ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا حَرَجَتْ أَوْلُ الْآيَاتِ حُسِّنَتِ الْحَفْظَةُ، وَطُرِحَتِ الْأَقْلَامُ، وَشَهَدَتِ الْأَجْسَادُ عَلَى الْأَعْمَالِ

[37600] Waki narrated from Isma'il, from Abu Khaithamah, from Abdullah bin Amr, who said: "People will remain for one hundred and twenty [years] after the rising of the sun from its west."

حَدَّثَنَا وَكِبِيعُ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي حَيْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: يَمْكُثُ النَّاسُ بَعْدَ طُلُوغِ الشَّمْسِ مِنْ مَغْرِبِهَا عِشْرِينَ وَمِائَةً

[37601] Waki' told us, from Ibn 'Awn, from Ibn Sirin, who said: Ibn Mas'ud said: "Everything that Allah and His Messenger promised, we have seen, except for four: the rising of the sun from its west, the Dajjal, the Beast, and Gog and

حَدَّثَنَا وَكَيْبُعْ عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: قَالَ
ابْنُ مَسْعُودٍ كُلُّ مَا وَعَدَ اللَّهُ وَرَسُولُهُ قَدْ رَأَيْنَا غَيْرَ
أَرْبَعٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْدَّجَالُ، وَالْدَّابَّةُ،
وَيَاجُوجُ وَمَاجُوجُ

[37602] Waki' told us, from Isma'il, from his father, from Abu Huraira, who said: "A time will come upon the people when a strong camel will be more beloved to one of you than his family and his wealth."

حَدَّثَنَا وَكَيْبُعْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ،
قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ الْجَمَلُ الضَّابِطُ أَحَبَّ
إِلَى أَحَدِكُمْ مِنْ أَهْلِهِ وَمَالِهِ

[37603] Waki' told us, from Abu Ja'far, from Al-Rabi', from Abu al-'Aliya, from Ubayy regarding {Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another."}, he said: "They are four characteristics, and all of them will inevitably occur. Two passed twenty-five years after the death of the Prophet (peace be upon him): they became divided into sects and tasted the violence of one another. And two will inevitably occur: swallowing by the earth (Khasf) and stoning (Rajm)."

[37604] Waki' told us, from 'Ubada bin Muslim al-Fazari, from Jubayr bin Abi Sulayman bin Jubayr bin Mut'im, from Ibn Umar, that the Prophet (peace be upon him) used to say in his supplication: "O Allah, I seek refuge in You from being taken unawares from beneath me," meaning swallowing by the earth (Khasf).

حَدَّثَنَا وَكَيْبُعْ عَنْ أَبِي جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي {قُلْ هُوَ الْفَقِيرُ عَلَى أَنْ يَبْعَثَ عَلَيْهِمْ عَذَابًا مِنْ فُوقَكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسِكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ} قَالَ "هِيَ أَرْبَعُ خَلَالٍ، وَكُلُّهُنَّ وَاقِعٌ لَا مَحَالَةٌ، فَمَضَتِ الْأَنْتَانِ بَعْدَ وَفَاهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَمْسَةٍ وَعِشْرِينَ عَامًا، وَالْأُلْسُوا شِيَعًا وَدَاقَ بَعْضُهُمْ بَأْسَ بَعْضٍ، وَأَثْنَانِ وَاقِعَتَانِ لَا مَحَالَةٌ: الْخَسْفُ وَالرَّجْمُ

حَدَّثَنَا وَكَيْبُعْ عَنْ عُبَادَةَ بْنِ مُسْلِمِ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي يَعْنِي الْخَسْفَ

[37605] Waki' told us, from Al-Walid bin 'Abd Allah bin Jumay', from 'Abd al-Malik bin al-Mughira, from Ibn al-Baylamani, from Ibn Umar, who said: "The Beast will emerge on the night of Muzdalifah (Jam') while the people are proceeding to Mina. It will carry them between its hindquarters and its tail. No hypocrite will remain except that it marks his nose." He said: "And it will wipe [the face of] the believer." He said: "So they will wake up being worse than the Dajjal."

حَدَّثَنَا وَكِبِيعٌ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمِيعٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْمُغِيرَةَ، عَنْ ابْنِ الْبَيْلَمَانِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: "تَخْرُجُ الدَّابَّةُ لِلَّيْلَةِ جَمْعٍ وَالنَّاسُ يَسِيرُونَ إِلَى مَنْيَةٍ فَتَحْمِلُهُمْ بَيْنَ عَجْزِهَا وَذَنْبِهَا فَلَا يَبْقَى مُنَافِقٌ إِلَّا خَطَمَهُ ، قَالَ: وَتَمْسَخُ الْمُؤْمِنَ قَالَ: فَيُصِيبُونَ وَهُمْ أَشَرُّ مِنَ الدَّجَّالِ

[37606] Waki' told us, from Isra'il, from Simak, from Ibrahim, who said: "The Beast of the Earth will emerge from Mecca."

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، قَالَ: دَابَّةُ الْأَرْضِ تَخْرُجُ مِنْ مَكَّةَ

[37607] Al-Fadl bin Dukayn told us, he said Zuhayr told us, from Abu Ishaq, who said: Aisha said: "The Beast will emerge from Ajyad."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَتْ عَائِشَةُ: الدَّابَّةُ تَخْرُجُ مِنْ أَجْيَادَ

[37608] Husayn bin Ali told us, from Ali bin Jud'an, from 'Abd al-Malik bin 'Umayr, from 'Abd Allah bin 'Amr, who said: "The Beast will emerge from the mountain of Ajyad during the Days of Tashriq while the people are at Mina." He said: "Therefore, the leader of the pilgrims is greeted if he arrives with the safety of the people."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ عَنْ عَلَىٰ بْنِ جُذْعَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: تَخْرُجُ الدَّابَّةُ مِنْ جَبَلٍ أَجْيَادَ أَيَّامَ التَّشْرِيقِ وَالنَّاسُ بِمَنِي قَالَ فَإِذَلِكَ حُيُّ سَائِقُ الْحَاجِ إِذَا جَاءَ بِسَلَامَةِ النَّاسِ

[37609] Jarir told us, from Mansur, from Al-Sha'bi, who said: Aisha said: "When the first of the signs appears, the pens will be lifted, the bodies will testify to the deeds, and the recording angels will be held back."

حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَاتَلْتُ عَائِشَةَ إِذَا ظَهَرَ أَوَّلُ الْأَيَّاتِ رُفِعَتِ الْأَقْلَامُ، وَشَوَدَتِ الْأَجْسَادُ عَلَى الْأَعْمَالِ، وَحُبِسَتِ الْحَفَظَةُ

[37610] Yazid bin Harun told us, he said Hisham informed us, from Hafsa, from Abu al-'Aliya, who said: "Between the first of the signs and the last of them is six months; they follow one another like beads follow one another on a string."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ حَفْصَةَ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: مَا بَيْنَ أَوَّلِ الْأَيَّاتِ وَآخِرِهَا سِنَةً أَشْهُرٌ تَتَابَعُ كَمَا تَتَابَعُ الْحَرْزُ فِي النَّظَامِ

[37611] Yazid bin Harun told us, he said Hammad bin Salama informed us, from Abu al-Mihzam, from Abu Huraira, who said: "Between the first of the signs and the last of them is eight months."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْمِهْزَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا بَيْنَ أَوَّلِ الْأَيَّاتِ وَآخِرِهَا سِمَائِيَّةً أَشْهُرٍ

[37612] Yazid bin Harun told us, he said 'Imran bin Hudayr informed us, from Al-Sumayt bin 'Umayr, from Ka'b, who said: "It is as if I see the vanguard of the one-eyed Dajjal, six hundred thousand of the Arabs, wearing Persian cloaks (Taylasan/ Sijan). And what I see us suffering from increases my belief [in this]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَمْرَانُ بْنُ حُدَيْرٍ، عَنِ السُّمَيْطِ بْنِ عُمَيْرٍ، عَنْ كَعْبٍ، قَالَ: كَانَتِي بِمُقْدَمَةِ الْأَغْوَرِ الدَّجَالِ سِمَائِيَّةً أَلْفِيْ مِنَ الْعَرَبِ يَلْبَسُونَ السِّيَّجَانَ؛ وَيَزِيدُ لِي تَصْدِيقًا مَا أَرَى نَعْشُو مِنْهَا

[37613] Waki' told us, from Sufyan, from Habib, from Abu al-Bakhtari, who said: It was said to Hudhayfa: "Should we not enjoin good and forbid evil?" He said: "Indeed, it is good, but it is not from the Sunnah to raise weapons against your Imam."

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: قِيلَ لِحُدَيْفَةَ: أَلَا تَأْمُرُ بِالْمَعْرُوفِ وَنَهَا عَنِ الْمُنْكَرِ؟ قَالَ: إِنَّهُ لَحَسْنٌ، وَلَكِنْ لَيْسَ مِنَ السُّنَّةِ أَنْ تَرْفَعَ السَّلَاحَ عَلَى إِمَامِكَ

[37614] Husayn bin Ali told us, from Za'ida, from Hisham, from Muhammad bin Sirin, from 'Uqba bin 'Amr, who said: "I was a man of high esteem, proud, no one could belittle me in anything, neither a ruler nor anyone else. He said: But now my leaders give me a choice between being patient with them despite my humiliation and unwillingness, or taking my sword and striking with it and thus entering the Fire. So I chose to be patient despite my humiliation and unwillingness, rather than taking my sword and striking and entering the Fire."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ
بْنِ سَيْرِينَ، عَنْ عُقْبَةَ بْنِ عَمْرِو، قَالَ: "كُنْتُ رَجُلًا
عَزِيزَ النَّفْسِ، حَمِيَ الْأَنْفِ، لَا يَسْتَقِلُّ أَحَدٌ مِنِّي شَيْئًا ،
سُلْطَانٌ وَلَا غَيْرُهُ ، قَالَ: فَأَصْبَحْتُ أُمَرَائِي يُخَيْرُونَنِي
أَبَيْنَ أَنْ أَصْبِرَ لَهُمْ عَلَى قُبْحٍ وَجْهِي وَرَغْمِ أَنْفِي وَبَيْنَ
أَنْ أَخْذَ سَيْفِي فَأَضْرِبَ بِهِ فَأَدْخُلَ النَّارَ ، فَاخْتَرْتُ أَنْ
أَصْبِرَ عَلَى قُبْحٍ وَجْهِي وَرَغْمِ أَنْفِي ، وَلَا أَخْذُ سَيْفِي
فَأَضْرِبَ فَأَدْخُلَ النَّارَ

[37615] Yazid bin Harun told us, from Al-Taymi, from Nu'aym bin Abi Hind, that Abu Mas'ud left Kufa while his head was dripping, intending to enter Ihram. They said to him: "Advise us." He said: "O people, suspect your opinion, for I saw myself intending to strike with my sword in disobedience to Allah and disobedience to His Messenger."

They said: "Advise us." He said: "Stick to the Jama'ah (community), for Allah would not unite the Ummah of Muhammad on error." They said: "Advise us." He said: "Fear Allah, and have patience until a righteous person finds rest, or [people] find rest from a wicked person."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ النَّيْمَىِّ، عَنْ نُعَيْمَ بْنِ أَبِي هِنْدٍ، أَنَّ أَبَا مَسْعُودِ خَرَجَ مِنَ الْكُوفَةَ وَرَأْسُهُ يَقْطُرُ، وَهُوَ يُرِيدُ أَنْ يُخْرِمَ، فَقَالُوا لَهُ أُوصِنَا، فَقَالَ: أَيُّهَا النَّاسُ، اتَّهَمُوا الرَّأْيَ، فَقَدْ رَأَيْتِنِي أَهُمْ أَنْ أَضْرِبَ بِسَيْفِي فِي مَغْصِبَةِ اللَّهِ وَمَغْصِبَةِ رَسُولِهِ، قَالُوا: أُوصِنَا، قَالَ: عَلَيْكُم بِالْجَمَاعَةِ، فَإِنَّ اللَّهَ لَمْ يَكُنْ لِي جَمَعَ أُمَّةً مُحَمَّدًا عَلَى ضَلَالٍ، قَالَ: قَالُوا: أُوصِنَا، فَقَالَ: بِتَقْوَى اللَّهِ، وَالصَّابِرُ حَتَّى يَسْتَرِيحَ بَرًّا، أَوْ يُسْتَرَاحَ مِنْ فَاجِرٍ

[37616] Zayd bin al-Hubab told us, he said Musa bin 'Ubayda informed us, he said Zayd bin 'Abd al-Rahman bin Abi Salama Abu Salama informed me, from Abu al-Rabab and a companion of his, that they heard Abu Dharr supplicating. He said: We said to him: "We saw you praying a prayer in this land whose standing, bowing, and prostration we have never seen longer. When you finished, you raised your hands and supplicated, seeking refuge from the Day of Tuesday and the Day of 'Awrah." He said: "What did you find strange?" So we told him. He said: "As for the Day of Tuesday, two factions of Muslims will meet and kill one another. And the Day of 'Awrah: indeed, Muslim women will be taken captive and their calves will be uncovered; whichever of them has the largest calves will be bought based on the size of her calves. So I prayed that this time does not overtake me, but perhaps you two will reach it." He said: Then Uthman was killed, and Mu'awiya sent Ibn Abi Artah to Yemen, and he took Muslim women captive, and

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ قَالَ
أَخْبَرَنِي زَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبِي سَلَامَةَ أَبُو سَلَامَةَ
عَنْ أَبِي الرَّبَّابِ، وَصَاحِبِ، لَهُ أَنَّهُمَا سَمِعَا أَبَا ذَرَ
يَدْعُونَ، قَالَ: فَقُلْنَا لَهُ: رَأَيْنَاكَ صَلَيْتَ فِي هَذَا الْبَدْلِ
صَلَاةً لَمْ نَرَ أَطْلَوْ مَقَاماً وَرُكُوعًا وَسُجُودًا ، فَلَمَّا أَنْ
فَرَغْتَ رَفَعْتَ يَدَيْكَ فَدَعَوْتَ فَتَعَوَّذْتَ مِنْ يَوْمِ الْثَلَاثَاءِ
وَيَوْمِ الْعُورَةِ ، قَالَ: فَمَا أَنْكَرْتُمْ؟ فَأَخْبَرَنَاهُ ، قَالَ: أَمَا
يَوْمُ الْثَلَاثَاءِ فَلَنْقِي فِيَّنَانِ مِنَ الْمُسْلِمِينَ فَيَقْتُلُ بَعْضُهُمْ
بَعْضًا وَيَوْمُ الْعُورَةِ إِنَّ النِّسَاءَ مِنَ الْمُسْلِمَاتِ يُسْبِّيْنَ
فَيُكَشِّفُ عَنْ سُوقِهِنَّ ، فَأَيْتَهُنَّ أَعْظَمُ سَاقًا اسْتَرِيْتَ عَلَى
عَظَمِ سَاقِهَا ، فَدَعَوْتَ أَنْ لَا يُدْرِكَنِي هَذَا الزَّمَانُ ،
وَلَعَلَّكُمَا تُدْرِكَانِهِ ، قَالَ: فَقُتِلَ عُثْمَانُ وَأُرْسَلَ مُعاوِيَةُ
ابْنِ أَبِي أَرْطَاهَ إِلَى الْيَمَنِ فَسَبَّيْ نِسَاءَ مِنَ الْمُسْلِمَاتِ
فَأَقْبَلْنَ فِي السُّوقِ

[37617] Waki' told us, from Sufyan, from Habib, from Ibrahim, from 'Alqama, who said: "If the people of truth prevail over the people of falsehood, then it is not a fitnah."

حَدَّثَنَا وَكَيْعُ عَنْ سُفِيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: إِذَا ظَهَرَ أَهْلُ الْحَقِّ عَلَى أَهْلِ الْبَاطِلِ
فَلَيْسَ هِيَ بِفِتْنَةٍ

[37618] Waki' told us, from Sufyan, from Al-Harith bin Hasira, from Zayd bin Wahb, who said: It was said to Hudhayfa: "What are the pauses of the fitnah and what are its uprisings?" He said: "Its uprisings are the drawing of the sword, and its pauses are sheathing it."

حَدَّثَنَا وَكَيْعُ عَنْ سُفِيَانَ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قِيلَ لِحُدَيْفَةَ: مَا وَقَاتُ الْفِتْنَةِ وَمَا بَعَثَانِهَا؟ قَالَ: بَعَثَانِهَا سُلُّ السَّيْفِ، وَوَقَاتُهَا غَمْدَةٌ

[37619] Wuheib told us, he said 'Abd Allah bin Tawus informed us, from his father, from Abu Musa, that he met him and mentioned the fitnah, so he said: "Indeed, this fitnah is a surge from the surges of fitan, and it has encountered a heavy, enveloping one. Whoever looks out for it, it looks out for him; and whoever agitates it, it agitates him."

حَدَّثَنَا وَهَبْيُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، أَنَّهُ لَقِيَهُ فَذَكَرَ الْفِتْنَةَ فَقَالَ: إِنَّ هَذِهِ الْفِتْنَةَ حَيْصَةٌ مِنْ حَيْصَاتِ الْفِتَنِ، وَإِنَّهَا لَقِيَتِ الرَّدَاحَ الْمُطْبَقَةَ، مَنْ أَشْرَفَ لَهَا أَشْرَفَتْ لَهُ، وَمَنْ مَاجَ لَهَا مَاجَتْ لَهُ

[37620] 'Affan told us, he said Hammad bin Salama told us, from 'Ata' bin al-Sa'ib, from his father, who said: 'Abd Allah bin 'Amr said to me: "Where are you from?" I said: "From the people of Kufa." He said: "By the One in Whose Hand is my soul, you will surely be driven from it to the land of the Arabs, owning neither a Qafiz nor a Dirham, then it will not save you."

[37621] Muhadir told us, he said Al-Ajlah told us, from Qays bin Abi Muslim, from Rib'i bin Hirash, who said: I heard Hudhayfa saying: "If the Dajjal were to come out, people in their graves would believe in him."

حَدَّثَنَا عَفَانَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرُو: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: وَالَّذِي تَقْسِي فِي يَدِهِ، لَتُسَاقُنَّ مِنْهَا إِلَى أَرْضِ الْعَرَبِ لَا تَمْلِكُنَّ قَفِيزًا وَلَا دِرْهَمًا، ثُمَّ لَا يُنْجِيكُمْ

حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا الْأَجْلُحُ، عَنْ قَيْسِ بْنِ أَبِي مُسْلِمٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: لَوْ خَرَجَ الدَّجَالُ لَأَمْنَ بِهِ قَوْمٌ فِي قُبُورِهِمْ

[37622] Abu Bakr told us, he said Al-Fadl bin Dukayn told us, he said Yunus bin Abi Ishaq told us, from 'Ubayd Allah bin Bashir bin Jarir al-Bajali, who said: Ali said: "The last rebellion to emerge in Islam will be at Al-Rumayla, Rumaylat al-Daskara. The people will go out to them and kill a third of them, a third will enter, and a third will fortify themselves in the monastery, Dayr Mirmar. Among them will be the gray-haired one. The people will besiege them, bring them down, and kill them. That is the last rebellion to emerge in Islam."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، قَالَ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللَّهِ بْنِ بَشِيرٍ بْنِ جَرِيرِ الْبَجْلِيِّ، قَالَ: قَالَ عَلَيْهِ: إِنَّ آخِرَ حَارِجَةً تَخْرُجُ فِي الإِسْلَامِ بِالرُّمِيلَةِ رُمِيلَةُ الدَّسْكَرَةِ، فَيَخْرُجُ إِلَيْهِمُ النَّاسُ فَيُقْتَلُونَ مِنْهُمْ ثُلُثٌ، وَيَدْخُلُ ثُلُثٌ وَيَحْصَنُ ثُلُثٌ فِي الدَّيْرِ نَيْرُ مِرْمَارٍ، فَمِنْهُمُ الْأَشْمَطُ، فَيَحْضُرُهُمُ النَّاسُ فَيُنْزَلُونَهُمْ فَيُقْتَلُونَهُمْ، فَهُوَ آخِرُ حَارِجَةٍ تَخْرُجُ فِي الإِسْلَامِ

[37623] Al-Fadl bin Dukayn told us, he said Ja'far bin Burqan informed us, from Rashid al-Azraq, from 'Uqba bin Nafi', who said: I asked Ibn Umar: "With whom should I fight?" He said: "With those who fight for Allah, and do not fight with those who fight for this Dinar and Dirham."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ قَالَ أَخْبَرَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ رَاشِدِ الْأَزْرَقِ، عَنْ عُقْبَةَ بْنِ نَافِعٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ: مَعَ مَنْ أَفَاتِلُ، قَالَ: مَعَ الَّذِينَ يُقَاتِلُونَ لِلَّهِ، وَلَا يُقَاتِلُنَّ مَعَ الَّذِينَ يُقَاتِلُونَ لِهَذَا الدِّينِ وَالدَّرَهْمِ

[37624] Al-Fadl bin Dukayn told us, he said 'Abd al-Salam al-Sulami told us, he said Wabara told me, from Mujahid, who said: "You will not see relief until four rule, all of them from the loins of one man. When that happens, then perhaps [relief will come]."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ حَدَّثَنَا عَبْدُ السَّلَامِ السُّلَمِيُّ،
قَالَ: حَدَّثَنِي وَبَرَّةُ، عَنْ مُجَاهِدٍ، قَالَ: لَا تَرَوْنَ الْفَرَاجَ
حَتَّى يَمَلِّكُ أَرْبَعَةً كُلُّهُمْ مِنْ صُلْبِ رَجُلٍ وَاحِدٍ، فَإِذَا
كَانَ ذَلِكَ فَعَسَى

[37625] Mu'awiya bin Hisham told us, he said Sufyan told us, from Husayn, from Abu Dhabyan, from 'Abd Allah bin 'Amr, who said: "The first of the lands to be ruined is Al-Sham."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ حَدَّثَنَا سُفيَّانُ، عَنْ حُصَيْنِ،
عَنْ أَبِي طَبَيْبَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: أَوَّلُ
الْأَرْضِ خَرَابًا الشَّامُ

[37626] Ghundar told us, from Shu'ba, from Al-Hakam, who said: I heard Abu Sadiq narrating from Al-Rabi' bin Najidh, from Ibn Mas'ud, who said: "A people will come to you from the direction of the East, with broad faces and small eyes, as if their eyes were pierced in rock, as if their faces are hammered shields, until they tether their horses at the bank of the Euphrates."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا
صَادِقِ، يُحَدِّثُ عَنِ الرَّبِيعِ بْنِ نَاجِدٍ، عَنْ ابْنِ مَسْعُودٍ،
قَالَ: يَأْتِيُكُمْ قَوْمٌ مِنْ قِبَلِ الْمَشْرُقِ، عِرَاضُ الْوُجُوهِ،
صِغَارُ الْعَيْنَ، كَانَنَا ثَقِبْتُ أَعْيُنَهُمْ فِي الصَّخْرِ كَانَ
وُجُوهُهُمُ الْمَجَانُ الْمُطْرَقُ، حَتَّى يُوَثِّقُوا خُيُولَهُمْ بِشَطَّ
الْفُرَاتِ

[37627] Yazid bin Harun told us, he said Ibn 'Awn informed us, from 'Umayr bin Ishaq, who said: I heard Abu Huraira saying: "Woe to the Arabs from an evil that has drawn near. It has cast its shadow, by Allah. It is faster to them than a swift, trained horse. The blind, confusing fitnah. A man will wake up in it upon one matter and go to sleep upon another. The one sitting in it is better than the one standing, and the one standing in it is better than the one walking, and the one walking in it is better than the one running. If I were to tell you everything I know, you would cut my neck from here"—and he held his neck with the edge of his hand—"O Allah, let Abu Huraira not reach the rule of boys." And he raised his hands until he made the backs of them facing the palm of his hand.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ، عَنْ
عُمَيْرٍ بْنِ إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: وَيْلٌ
لِلنَّاسِ مِنْ شَرٍّ قَدْ افْتَرَبَ، أَطْلَتْ وَاللَّهُ، لَهُيَ أَسْرَعُ
إِلَيْهِمْ مِنَ الْفَرَسِ الْمُضْمَرِ السَّرِيعِ الْفَتَنَةُ الصَّمَاءُ
الْمُشْبِهَةُ؛ يُصْبِحُ الرَّجُلُ فِيهَا عَلَى أَمْرٍ وَيُمْسِي عَلَى
أَمْرٍ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ
الْمَاشِيِّ، وَالْمَاشِيُّ فِيهَا خَيْرٌ مِنَ السَّاعِيِّ، وَلَوْ أَحَدُكُمْ
بِكُلِّ الدُّنْيَا أَعْلَمُ لَقْطَعْتُمْ عُنُقِي مِنْ هَاهُنَا وَأَخَذْتُمْ
بِخَرْفِ كَفِهِ اللَّهُمَّ لَا تُثْرِكْنَ أَبَا هُرَيْرَةَ إِمْرَأَ الصَّبَّابَانِ،
وَرَفَعَ يَدَيْهِ حَتَّى جَعَلَ ظُهُورَهُمَا مِمَّا يَلِي بَطْنَ كَفِهِ

[37628] Shababa told us, he said Sulayman told us, from Thabit, from Anas, who said: "A time will surely come upon the people when women will find a sandal lying on the road, and some of them will say to others: 'This sandal once belonged to a man.'"

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، قَالَ: "إِنَّهُمْ يَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ تَجِدُ النِّسْوَةُ النَّعْلَ مُلْقَى عَلَى الطَّرِيقِ، فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ: قَدْ كَانَتْ هَذَا النَّعْلُ مَرَّةً لِرِجْلٍ

[37629] Ghundar told us, from Shu'ba, from Husayn, who said: 'Abd al-Rahman bin Abi Layla used to incite the people during the Days of al-Jamajim.

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يَحْضُضُ النَّاسُ أَيَّامَ الْجَمَاجِيمِ

[37630] Mu'awiya bin Hisham told us, he said Sufyan told us, from 'Isa al-Sa'di, from a man who wrote to Abu al-Bakhtari asking him about his position which they were in during the Days of al-Jamajim. He said: So Abu al-Bakhtari wrote to him: "Whoever wishes may say what they want about us. If I knew anything better than what I am in, I would have gone to it."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عِيسَى السَّعْدِيِّ، عَنْ رَجُلٍ، كَتَبَ إِلَى أَبِي الْبُخْتَرِيِّ يَسْأَلُهُ عَنْ مَكَانِهِ الَّذِي، هُمْ فِيهِ أَيَّامَ الْجَمَاجِيمِ، قَالَ: فَكَتَبَ إِلَيْهِ أَبُو الْبُخْتَرِيِّ: مَنْ شَاءَ قَالَ فِينَا، وَلَوْ عِلِّمْتُ شَيْئًا أَفَضَّلُ مِنَ الَّذِي أَنَا فِيهِ لَا تَنْتَهِي

[37631] Abu Usama told us, from Al-'Ala' bin 'Abd al-Karim, who said: Talha bin Musarrif heard me one day while I was laughing, so he said: "You laugh the laughter of a man who did not witness Al-Jamajim."

حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، قَالَ سَمِعْنِي طَلْحَةُ بْنُ مُصَرْفٍ، ذَاتَ يَوْمٍ وَأَنَا أَضْحَكُ فَقَالَ: إِنَّكَ تَضْحَكُ ضِحْكَ رَجُلٍ لَمْ يَشْهُدْ الْجَمَاجِمَ

[37632] Waki' told us, from Al-Qasim bin Habib al-Tammar, who said: I heard Zadhan saying: "I wish that the blood of the people of Al-Sham were in my garment"—and he pointed to his garment—"or he said: in my lap."

حَدَّثَنَا وَكِبِيعٌ عَنِ الْقَاسِمِ بْنِ حَبِيبِ التَّمَّارِ، قَالَ: سَمِعْتُ رَأَدَانَ، يَقُولُ: "وَدِدْتُ أَنْ دِمَاءَ أَهْلِ الشَّامِ فِي ثُوبِيِّ ، وَأَشَارَ إِلَى ثُوبِهِ أَوْ قَالَ: فِي حَجْرِي

[37633] Qabisa told us, he said Sufyan told us, from Mansur, from Ibrahim and Khaythama, that they both disliked Al-Jamajim.

حَدَّثَنَا قَبِيسَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَخَيْثَمَةَ، أَنَّهُمَا كَرِهُانِ الْجَمَاجِمَ

[37634] Waki' told us, from Sufyan, from Yazid, from Abu al-Bakhtari, that he saw a man fleeing during the Days of al-Jamajim, so he said: "The heat of the Fire is more severe than the heat of the sword."

حَدَّثَنَا وَكِبِيعٌ عَنْ سُفْيَانَ، عَنْ يَزِيدَ، عَنْ أَبِي الْبَخْتَرِيِّ، أَنَّهُ رَأَى رَجُلًا مُهَزِّمًا أَيَّامَ الْجَمَاجِمَ فَقَالَ: حَرُّ النَّارِ أَشَدُّ مِنْ حَرَّ السَّيْفِ

[37635] Qabisa told us, he said حَدَّثَنَا قَبِيسَةُ قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ
Sufyan told us, from Mansur, from مُجَاهِدٍ، أَنَّهُ كَرِهَ الْجَمَاجَةَ
Mujahid, that he disliked Al-
Jamajim.

[37636] Abu Usama told us, he said Mujalid told us, he said 'Amir informed us, he said Fatimah bint Qays informed me, she said: The Messenger of Allah (peace be upon him) went out one day during the midday heat to pray. She said: Then he ascended the pulpit, and the people stood up. He said: "O people, sit down, for I did not stand in this position of mine out of desire nor out of fear." And that was because he ascended the pulpit at a time he did not usually ascend it. "But Tamim al-Dari came to me and informed me of news that prevented me from napping out of joy and delight, so I loved to spread to you the news of Tamim. He informed me that a group of his cousins rode the sea, and a storm wind hit them, driving them to an island they did not know. They sat in the small boats of the ship until they came out onto the island. Suddenly, they encountered a black, shaggy thing with much hair; they did not know if it was a man or a woman. They said: 'Will you not inform us?' It said: 'I will not inform

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ حَدَّثَنَا مُجَالِدٌ، قَالَ أَخْبَرَنَا عَامِرٌ، قَالَ أَخْبَرَتِي فَاطِمَةُ ابْنَهُ قَيْسٍ، قَالَتْ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بِالْمَاهِرَةِ يُصَلِّي قَالَتْ: ثُمَّ صَعَدَ الْمِنْبَرَ فَقَامَ النَّاسُ فَقَالَ: "أَيُّهَا النَّاسُ، اجْلِسُوا فَإِنَّى لَمْ أَفْمُ مَقَامِي هَذَا لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَذَلِكَ اللَّهُ صَعَدَ الْمِنْبَرَ فِي السَّاعَةِ لَمْ يَكُنْ يَصْعَدُهُ فِيهَا، وَلَكِنْ شَيْمًا الدَّارِيَ أَثَانِي فَأَخْبَرَنِي حَبَرًا مَنْعِي الْقَيْوَلَةَ مِنَ الْفَرَحِ وَقُرْةِ الْعَيْنِ، فَأَحَبَبْتُ أَنْ أَشْرُ عَلَيْكُمْ حَبَرَ شَمِيمٍ، أَخْبَرَنِي أَنَّ رَهْطًا مِنْ بَنِي عَمِّهِ رَكِبُوا الْبَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ مِنْ رِيحٍ، فَالْجَاثُهُمْ إِلَى جَزِيرَةٍ لَا يَعْرُفُونَهَا فَقَعُوا فِي قَوَارِبِ السَّنَيْنَةِ حَتَّى خَرَجُوا إِلَى الْجَزِيرَةِ فَإِذَا هُمْ بِشَيْءٍ أَسْوَدَ أَهْدَبَ كَثِيرَ الشَّعْرِ، لَا يَدْرُونَ هُوَ رَجُلٌ أَوْ امْرَأٌ، قَالُوا: أَلَا تَخْبُرُنَا، قَالَ: مَا أَنَا بِمُخْبِرِكُمْ وَلَا مُسْتَخْبِرِكُمْ شَيْئًا، وَلَكِنْ هَذَا الدَّيْرَ قَدْ رَمَقْتُمُوهُ فَفِيهِ مَنْ هُوَ إِلَى حَبَرِكُمْ بِالْأَسْوَاقِ، وَإِلَى أَنْ يُخْبِرِكُمْ وَبِيُسْتَخْبِرِكُمْ، قَالُوا: فَمَا أَنْتَ؟ قَالَتْ: أَنَا الْجَسَاسَةُ؛ فَانْطَلَقُوا حَتَّى أَتَوْ الدَّيْرَ فَاسْتَأْذَنُوْا فَادَنَ لَهُمْ فِيْدَا هُمْ بِشَيْخٍ مُوْتَقٍ شَدِيدِ الْوَثَاقِ مُظْهِرِ الْحُزْنِ كَثِيرِ الشَّكْيِ، فَسَلَّمُوا عَلَيْهِ فَرَدَ السَّلَامَ وَقَالَ: مَنْ أَنْتُمْ؟ قَالُوا: مِنَ الشَّامِ، قَالَ: مَمَنْ أَنْتُمْ؟ قَالُوا: مِنَ الْعَرَبِ، قَالَ: مَا فَعَلْتِ الْعَرَبُ، خَرَجَ نَبِيُّهُمْ بَعْدًا؟ قَالُوا: نَعَمْ قَالَ: فَمَا فَعَلُوا؟ قَالُوا: نَأَوْأهُ قَوْمٌ فَاظْهَرَهُ اللَّهُ عَلَيْهِمْ فَهُمُ الْيَوْمَ جَمِيعٌ، قَالَ: ذَلِكَ حَيْرٌ وَذَكَرٌ فِيهِ: أَمْنَوْا بِهِ وَأَتَبَعُوهُ وَصَدَّقُوهُ، قَالَ ذَلِكَ حَيْرٌ لَهُمْ، قَالَ: فَالْعَرَبُ الْيَوْمِ إِلَهُهُمْ وَاحِدٌ وَكَلِمَتُهُمْ وَاحِدَةٌ؟ قَالُوا: نَعَمْ، قَالَ: ذَلِكَ حَيْرٌ لَهُمْ، قَالَ: فَمَا فَعَلْتُ عَيْنُ زُغر؟ قَالُوا: صَالِحَةٌ يَشْرَبُ أَهْلَهَا بِشَفَقَتِهِمْ وَيَسْقُونَ مِنْهَا زَرْعَهُمْ قَالَ: فَمَا فَعَلَ نَخْلٌ بَيْنَ عَمَانَ وَبَيْسَانَ؟ قَالُوا: يُطْعَمُ جَنَاهُ كُلَّ عَامٍ قَالَ: فَمَا فَعَلْتُ بُحِيرَةُ الطَّبَرِيَّةِ؟ قَالُوا: مَلَائِي تَدَقُّ جَبَانُهَا مِنْ كُثْرَةِ الْمَاءِ، قَالَ فَرَزَرَ ثُمَّ رَزَرَ ثُمَّ رَزَرَ ثُمَّ حَلَفَ فَقَالَ: لَوْ قَدِ انْفَلَتْ أَوْ خَرَجَتْ مِنْ وَثَاقِي هَذَا أَوْ مَكَانِي هَذَا مَا تَرَكْتُ أَرْضًا إِلَّا وَطَنَّتْهَا

[37637] 'Abd Allah bin Numayr told us, he said Sufyan told us, he said Salama bin Kuhayl told us, from Abu al-Za'ra', from 'Abd Allah, that the Dajjal was mentioned in his presence, so 'Abd Allah said: "You will divide, O people, upon his emergence into three groups: a group that follows him; a group that returns to the land of their fathers where wormwood grows; and a group that takes the bank of this Euphrates, fighting them and being fought by him until the believers gather in the villages of Al-Sham. They will send a reconnaissance party to him, among whom is a rider on a blond horse or a piebald horse; they will be killed, not a human among them will return." Salama said: Abu Sadiq narrated to me from Rabi'a bin Najidh that 'Abd Allah said: "A blond horse." Then 'Abd Allah said: "And the People of the Book claim that the Messiah, Jesus son of Mary, will descend and kill him." Abu al-Za'ra' said: I never heard 'Abd Allah mention a Hadith from the People of the Book other than this. He said: "Then Gog and

حَدَّثَنَا أَبُو دِينَارٍ قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا
سَلَمَةً بْنَ كَهْيَلٍ، عَنْ أَبِي الزَّعْرَاءِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ
ذَكَرَ عِنْدَهُ الدَّجَالَ قَالَ عَبْدُ اللَّهِ: «الْقَتْرُفُونَ أَيُّهَا النَّاسُ
لِحْرُوجِهِ تَلَاقَتْ فِرْقَةٌ فِرْقَةٌ تَلَاقَتْ هَذَا
بِأَرْضِ أَبَائِهِمْ مِنَ الْمَسِيحِ، وَفِرْقَةٌ تَلَاقَتْ هَذَا
الْفَرَاتَ فِي قَاتِلِهِمْ وَيُقَاتِلُونَهُ حَتَّى يَجْمِعَ الْمُؤْمِنُونَ بِقُرَى
الشَّامِ فَيَقْتَلُونَ إِلَيْهِ طَبِيعَةً فِيهِمْ فَارسٌ عَلَى فَرَسٍ أَشَفَرَ
أَوْ فَرَسٍ أَبْلَقَ، فَيُقَاتِلُونَ لَا يَرْجِعُ مِنْهُمْ بَشَرٌ»؛ قَالَ
سَلَمَةً: فَحَدَّثَنِي أَبُو صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ أَنَّ عَبْدَ
اللَّهِ قَالَ: فَرَسٌ أَشَفَرُ، ثُمَّ قَالَ عَبْدُ اللَّهِ: وَيَرْعُمُ أَهْلَ
الْكِتَابَ أَنَّ الْمَسِيحَ عِيسَى ابْنُ مَرْيَمَ يَنْزَلُ فَيَقْتَلُهُ، قَالَ
أَبُو الزَّعْرَاءِ: مَا سَمِعْتُ عَبْدَ اللَّهِ يَذْكُرُ عَنْ أَهْلِ الْكِتَابِ
حَدِيثًا غَيْرَ هَذَا، قَالَ: ثُمَّ يَخْرُجُ يَاجُوجَ وَمَاجُوجَ
فِيمَرْحُونَ فِي الْأَرْضِ فَيُقْسِدُونَ فِيهَا، ثُمَّ قَرَا وَهُمْ مِنْ
كُلِّ حَدِيثٍ يَتَسْلُونَ قَالَ: ثُمَّ يَبْعَثُ اللَّهُ عَلَيْهِمْ دَابَّةً مِثْلَ
هَذَا النَّغَفِ فَتَلْجُ فِي أَسْمَاعِهِمْ وَمِنَاهُرِهِمْ فَيَمْوُثُونَ مِنْهَا
، قَالَ: فَتَشَنُّ الْأَرْضُ مِنْهُمْ فَيُجَارُ إِلَى اللَّهِ فَيُرِسِّلُ
عَلَيْهِمْ مَاءً فَيُطْهِرُ الْأَرْضَ مِنْهُمْ، ثُمَّ قَالَ: يُرِسِّلُ اللَّهُ
رِيحًا زَمَهَرِيرًا بَارِدَةً، فَلَا تَنْزَلُ عَلَى الْأَرْضِ مُؤْمِنًا إِلَّا
كَفَهُهُ تِلْكَ الرِّيحُ، قَالَ: ثُمَّ يَقْوُمُ السَّاعَةُ عَلَى شَرَارِ
النَّاسِ، قَالَ: ثُمَّ يَقُومُ مَلَكُ بَيْنِ السَّمَاءِ وَالْأَرْضِ
بِالصُّورِ فَيَنْفَخُ فِيهِ، قَالَ: وَالصُّورُ قَرْنٌ، قَالَ: فَلَا
يَبْقَى خَلْقُ اللَّهِ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ إِلَّا مَاتَ إِلَّا
مَا شَاءَ رَبُّكَ، قَالَ: ثُمَّ يَكُونُ بَيْنَ النَّفَخَتَيْنِ مَا شَاءَ اللَّهُ
أَنْ يَكُونَ، قَالَ: فَيُرِسِّلُ اللَّهُ مَاءً مِنْ تَحْتِ الْعَرْشِ
كَمَنِي الرَّجَالِ قَالَ: فَلَيْسَ مِنْ أَبْنِ آدَمَ خَلْقٌ إِلَّا فِي
الْأَرْضِ مِنْهُ شَيْءٌ قَالَ: فَتَبَثُّ أَجْسَادُهُمْ وَلَحْمَاهُمْ مِنْ
ذَلِكَ الْمَاءِ كَمَنَاتِ الْأَرْضِ مِنْ التَّرَى ثُمَّ قَرَا عَبْدُ اللَّهِ
﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتَبَثَّ سَحَابًا فَسُقْنَاهُ إِلَى بَلِيلٍ
مَيَّتٍ فَأَحْيَنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النَّسُورُ﴾ قَالَ:
ثُمَّ يَقُومُ مَلَكٌ بَيْنِ السَّمَاءِ وَالْأَرْضِ بِالصُّورِ فَيَنْفَخُ فِيهِ،
قَالَ: فَتَنْطَلِقُ كُلُّ نَفْسٍ إِلَى جَسَدِهَا فَتَدْخُلُ فِيهِ، قَالَ: ثُمَّ

[37638] Abu Mu'awiya and Ibn Numayr told us, from Musa al-Juhani, from Zayd al-'Ammi, from Abu al-Siddiq al-Naji, from Abu Sa'id al-Khudri, who said: The Messenger of Allah (peace be upon him) said: "The Mahdi will be in my Ummah. Whether he lives long or short, he will rule for seven years, or eight years, or nine years. He will fill it with equity and justice as it was filled with oppression. The sky will rain its rain, and the earth will bring forth its blessings." He said: "And my Ummah will live in his time a life the likes of which they never lived before."

[37639] Abu Mu'awiya told us, from Al-A'mash, from 'Atiyya, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "A man from my family will emerge at a time of interruption of time and appearance of tribulations; his giving will be in handfuls."

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، وَابْنُ ثُمَيرٍ عَنْ مُوسَى الْجُهْنِيِّ عَنْ زَيْدِ الْعَمَّيِّ عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ إِنْ طَالَ عُمْرُهُ أَوْ قَصُرَ عُمْرُهُ بِمَمْلُوكٍ سَبْعَ سِنِينَ أَوْ ثَمَانِيَ سِنِينَ أَوْ تَسْعَ سِنِينَ ، فَيَمْلُؤُهَا فِسْطَاطًا وَعَدْلًا كَمَا مُلْئَتْ جَوْرًا ، وَتُنْهَطُ السَّمَاءُ مَطْرَهَا وَتُخْرُجُ الْأَرْضُ بَرَكَتَهَا ، قَالَ: وَتَبِعِيشُ أُمَّتِي فِي زَمَانِهِ عَيْشًا لَمْ تَعِشْهُ قَبْلَ ذَلِكَ

حَدَّثَنَا أَبُو مُعَاوِيَةُ عَنِ الْأَعْمَشِ ، عَنْ عَطِيَّةَ ، عَنْ أَبِي سَعِيدٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي عِنْدَ انْقِطَاعٍ مِنَ الزَّمَانِ وَظَهُورٍ مِنَ الْقَنْبِ يَكُونُ عَطَاؤُهُ حَتْيَا

[37640] Abu Mu'awiya told us, from Dawud, from Abu Nadra, from Abu Sa'id, from the Prophet (peace be upon him) who said: "A Caliph will emerge at the end of time who will give the due [wealth] without counting."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاؤِدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَخْرُجُ فِي أَخِرِ الزَّمَانِ خَلِيفَةً يُعْطِي الْحَقَّ بِغَيْرِ عَدْدٍ

[37641] Ibn Uyainah narrated from Amr, from Abu Ma'bad, from Ibn Abbas, who said: 'The days and nights will not pass until a young man from us, the Ahl al-Bayt, takes charge. He will not be tainted by tribulations (Fitnah) nor will he taint them.' He said: We said, 'O Abu Al-Abbas, your elders were unable to achieve it, but your youth will attain it?' He said: 'It is the command of Allah; He gives it to whom He wills.'

حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا تَمْضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يَلِي مِنَ الْأَهْلِ الْبَيْتِ فَتَرَى لَمْ تَلْبِسْنَهُ الْفِتْنَ وَلَمْ يَلْبِسْهَا ، قَالَ: فَلَنَا يَا أَبَا الْعَبَّاسِ تَعْجَزُ عَنْهَا مَشِيقَتُكُمْ وَيَأْلَهَا شَبَابُكُمْ ، قَالَ: هُوَ أَمْرُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

[37642] Waki narrated from Fudayl bin Marzuq, who heard it from Maisarah bin Habib, from Al-Minhal, from Sa'id bin Jubair, from Ibn Abbas, who said: 'From us are three: From us is As-Saffah, from us is Al-Mansur, and from us is Al-

حَدَّثَنَا وَكِيعٌ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، سَمِعَهُ مِنْ، مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مِنَ الْمُهَاجِرَةِ، مِنَ السَّفَاحِ وَمِنَ الْمُنْصُرِ وَمِنَ الْمَهْدِيِّ

[37643] Ya'la bin Ubaid narrated from Al-Ajlah, from Ammar Ad-Duhni, from Salim, from Abdullah bin Amr, who said: 'O people of Kufa, you are the happiest of people with the Mahdi.'

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنِ الْأَجْلَحِ، عَنْ عَمَّارِ الدُّهْنِيِّ،
عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: يَا أَهْلَ
الْكُوفَةِ، أَنْتُمْ أَسْعَدُ النَّاسِ بِالْمَهْدِيِّ

[37644] Al-Fadl bin Dukain and Abu Dawud narrated from Yasin Al-Ijli, from Ibrahim bin Muhammad bin Al-Hanafiyyah, from his father, from Ali, from the Prophet (peace be upon him), who said: The Messenger of Allah (peace be upon him) said: 'The Mahdi is from us, the Ahl al-Bayt; Allah will rectify him in a single night.'

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، وَأَبُو دَاؤَدَ عَنْ يَاسِينَ الْعِجْلِيِّ،
عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْحَنْفَيَّةِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَهْدِيُّ مِنَ أَهْلِ الْبَيْتِ يُصْلِحُ
اللَّهُ فِي لَيْلَةٍ

[37645] Waki narrated from Yasin, from Ibrahim bin Muhammad, from his father, from Ali, similar to it but did not raise it [to the Prophet].

حَدَّثَنَا وَكِيعٌ عَنْ يَاسِينَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ
أَبِيهِ، عَنْ عَلَيِّ، مِثْلُهُ وَلَمْ يَرْفَعْهُ

[37646] Al-Walid bin Utbah narrated from Za'idah, from Laith, from Mujahid, who said: 'The Mahdi is Isa, son of Maryam.'

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ عَنْ زَائِدَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،
قَالَ، الْمَهْدِيُّ عِيسَى ابْنُ مَرْيَمَ

[37647] Al-Fadl bin Dukain narrated to us: Fitr narrated to us, from Zirr, from Abdullah, who said: The Messenger of Allah (peace be upon him) said: 'The world will not pass away until Allah sends a man from my household whose name matches my name, and whose father's name matches my father's name.'

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا فِطْرٌ، عَنْ زِرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَذْهَبُ الدُّنْيَا حَتَّى يَبْعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمَهُ اسْمِي، وَاسْمُ أَبِيهِ اسْمُ أَبِي

[37648] Al-Fadl bin Dukain narrated to us: Fitr narrated to us, from Al-Qasim bin Abi Bazzah, from Abu At-Tufail, from Ali, from the Prophet (peace be upon him), who said: 'If there remained but one day of time, Allah would send a man from my household who would fill the earth with justice as it was filled with tyranny.'

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا فِطْرٌ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ أَبِي الطُّفْلِ، عَنْ عَلَيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلأُهَا عَدْلًا كَمَا مُلْأَتْ جُورًا

[37649] Abu Usamah narrated from Hisham, from Ibn Sirin, who said: 'The Mahdi is from this nation, and he is the one who will lead Isa, son of Maryam, in prayer.'

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: الْمَهْدِيُّ مِنْ هَذِهِ الْأُمَّةِ وَهُوَ الَّذِي يَوْمُ عِيسَى ابْنَ مَرْيَمَ

[37650] Abu Usamah narrated from Awf, from Muhammad, who said: 'There will be a Caliph in this nation over whom Abu Bakr and Umar are not preferred.'

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَوْفٍ، عَنْ مُحَمَّدٍ، قَالَ: يَكُونُ فِي هَذِهِ الْأُمَّةِ خَلِيفَةً لَا يُفَضِّلُ عَلَيْهِ أَبُو بَكْرٍ وَلَا عُمَرَ

[37651] Waki narrated from Fudayl bin Marzuq, from Imran bin Zabyan, from Hakim bin Sa'd, who said: When Sulaiman rose to power and manifested what he manifested, I said to Abu Yahya: 'Is this the Mahdi who is mentioned?' He said: 'No, nor does he resemble him.'

حَدَّثَنَا وَكِيعٌ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عِمْرَانَ بْنِ طَبِيَّانَ، عَنْ حَكِيمٍ بْنِ سَعْدٍ، قَالَ: لَمَّا قَامَ سُلَيْمَانُ فَأَظَاهَرَ مَا أَظْهَرَ قُلْتُ لِأَبِي يَحْيَى: هَذَا الْمَهْدِيُّ الَّذِي يُذَكَّرُ؟ قَالَ: لَا ، وَلَا الْمُتَشَبِّهُ

[37652] Humaid bin Abdur-Rahman narrated from Muhammad bin Muslim, from Ibrahim bin Maisarah, who said: I said to Tawus: 'Is Umar bin Abdul-Aziz the Mahdi?' He said: 'He was guided (Mahdi), but he is not him. When the Mahdi comes, the good-doer will be increased in his goodness, and the wrongdoer will be forgiven for his wrongdoing. He will distribute wealth freely, be severe with the workers [officials], and merciful to the poor.'

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، قَالَ: قُلْتُ لِطَاؤُسٍ: عُمَرُ بْنُ عَبْدِ الْعَزِيزِ الْمَهْدِيُّ؟ قَالَ: قَدْ كَانَ مَهْدِيًّا وَلَيْسَ بِهِ ، إِنَّ الْمَهْدِيَّ إِذَا كَانَ زِيدُ الْمُحْسِنِ فِي إِحْسَانِهِ ، وَتَبَيَّبَ عَنِ الْمُسِيءِ مِنْ إِسَاعَتِهِ ، وَهُوَ يَبْدُلُ الْمَالَ وَيَشَّدُ عَلَى الْعَمَالِ وَيَرْحُمُ الْمُسَاكِينَ

[37653] Abdullah bin Numair narrated to us: Musa Al-Juhani narrated to us: Umar bin Qais Al-Masir narrated to me: Mujahid narrated to me: A man from the Companions of the Prophet (peace be upon him) narrated to me: 'The Mahdi will not emerge until the pure soul (An-Nafs Az-Zakiyyah) is killed. When the pure soul is killed, those in the heavens and those on earth will be angry with them. Then the Mahdi will come to the people, and they will celebrate him like a bride is celebrated to her husband on her wedding night. He will fill the earth with equity and justice, the earth will bring forth its vegetation, the sky will rain its rain, and my nation will enjoy a blessing during his rule that they have never enjoyed before.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ قَالَ حَدَّثَنَا مُوسَى الْجُهَنِيُّ، قَالَ
حَدَّثَنِي عُمَرُ بْنُ فَيْسٍ الْمَاصِرُ، قَالَ: حَدَّثَنِي مُجَاهِدٌ،
قَالَ: حَدَّثَنِي فُلَانٌ، رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: أَنَّ الْمَهْدِيَ لَا يَخْرُجُ حَتَّى تُقْتَلَ النَّفْسُ
الرَّكِيَّةُ؛ فَإِذَا قُتِلَتِ النَّفْسُ الرَّكِيَّةُ غَضِيبٌ عَلَيْهِمْ مَنْ فِي
السَّمَاءِ وَمَنْ فِي الْأَرْضِ، فَلَئِنِ النَّاسُ الْمَهْدِيُّ، فَرَفُوهُ
كَمَا ثَرَفَ الْعَرْوُسُ إِلَى زَوْجِهِ لَيْلَةَ غُرْبِسَهَا، وَهُوَ
يَمْلأُ الْأَرْضَ قِسْطًا وَعَدْلًا وَتُخْرَجُ الْأَرْضُ نَبَاتًا
وَتُنْمَطِرُ السَّمَاءُ مَطَرًا، وَتَنْعَمُ أُمَّتِي فِي وِلَائِتِهِ نِعْمَةً
لَمْ تَتَعْمَلْهَا قَطُّ

[37654] Abu Bakr narrated to us: Ibn Ulayyah narrated to us, from Ibn Awn, from Al-Hasan, who said: Wathab informed me—and he was among those freed by the Commander of the Faithful Umar, and he used to be in the presence of Uthman. He said: I saw two stab wounds in his throat, resembling two cauterizations, which he received on the Day of the House (when Uthman was besieged). He said: The Commander of the Faithful Uthman sent me saying: 'Call Al-Ashtar.' So he came. Ibn Awn said: I think he said: A cushion was thrown for the Commander of the Faithful. He said: 'O Ashtar, what do the people want from me?' He said: 'Three things, there is no escape from one of them. They give you the choice between abdicating their command to them, saying: "This is your affair, choose whoever you wish for it," or for you to offer yourself for retribution. If you refuse these two, then the people will fight you.' He said: 'Is there no escape from one of them?' He said: 'There is no escape from one of

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، عَنْ الْحَسَنِ، قَالَ: أَتَبَأْتِي وَثَابْ، وَكَانَ فِيمَنْ أَذْرَكَهُ عِنْقُ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ، فَكَانَ يَكُونُ بَيْنَ يَدَيْ عُثْمَانَ، قَالَ: فَرَأَيْتُ فِي حَلْقِهِ طَعْنَتَيْنِ كَانَهُمَا كَيْتَانِ طَعْنَهُمَا يَوْمَ الدَّارِ دَارِ عُثْمَانَ، قَالَ: بَعْثَتِي أَمِيرُ الْمُؤْمِنِينَ عُثْمَانَ فَقَالَ: ادْعُ الْأَشْتَرَ، فَجَاءَ، قَالَ ابْنُ عَوْنِ: أَطْلُهُ قَالَ: فَطَرَحَتْ لِأَمِيرِ الْمُؤْمِنِينَ وَسَادَةً، فَقَالَ: يَا أَشْتَرُ، مَا يُرِيدُ النَّاسُ مِنِّي؟ قَالَ: ثَلَاثٌ لَيْسَ مِنْ إِحْدَاهُنَّ بُدُّ، يُخِيِّرُونَكَ بَيْنَ أَنْ تَخْلُعَ لَهُمْ أَمْرَهُمْ، فَتَقُولُونَ: هَذَا أَمْرُكُمْ، فَلَا خَاتَرُوا لَهُ مَنْ شِئْتُمْ، وَبَيْنَ أَنْ تَفْصِّلَ مِنْ نَفْسِكَ، فَإِنْ أَبْيَتْ هَاتَيْنِ فَإِنَّ الْقَوْمَ قَاتِلُوكَ، قَالَ: مَا مِنْ إِحْدَاهُنَّ بُدُّ؟ قَالَ: مَا مِنْ إِحْدَاهُنَّ بُدُّ، فَقَالَ: أَمَّا أَنْ أَخْلُعَ لَهُمْ أَمْرَهُمْ فَمَا كُنْتُ لِأَخْلُعَ لَهُمْ سِرْبَالًا سَرْبَالِيَّةَ اللَّهُ أَبَدًا، قَالَ ابْنُ عَوْنِ: وَقَالَ غَيْرُ الْحَسَنِ: لَأَنْ أَقْدَمَ فَتُضْرِبَ عِنْقِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْلُعَ أَمْهَةَ مُحَمَّدَ بَعْضَهَا عَلَى بَعْضٍ، وَقَالَ ابْنُ عَوْنِ: وَهَذِهِ أَسْبَبَةُ بِكَلَامِهِ، وَلَا أَنْ أَفْصِلَ لَهُمْ مِنْ نَفْسِي، فَوَاللَّهِ لَدَنِعْلَمْتُ أَنَّ صَاحِبَيْ بَيْنَ يَدَيْ كَانَا يَقْسِنَ مِنْ أَنْفُسِهِمَا وَمَا يَقُولُ بَنْدِي بِالْقِصَاصِ، وَإِمَّا أَنْ يَقْتُلُونِي فَوَاللَّهِ لَنِعْلَمْتُ أَنَّ قَاتِلَوْنِي لَا يَتَحَبَّوْنَ بَعْدِي أَبَدًا، وَلَا يُقَاتِلُونَ بَعْدِي جَمِيعًا عَدُوا أَبَدًا، فَقَامَ الْأَشْتَرُ فَانْطَلَقَ، فَمَكَثَ فَقَالَ: لَعْلَ النَّاسَ؛ ثُمَّ جَاءَ رُوَيْجَلْ كَاهَهُ ذِئْبٌ، فَاطَّلَعَ مِنْ الْبَابِ ثُمَّ رَجَعَ، ثُمَّ جَاءَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ فِي ثَلَاثَةِ عَشَرَ رَجُلًا حَتَّى اتَّهَى إِلَى عُثْمَانَ فَأَخَذَ بِلِحْيَتِهِ فَقَالَ بِهَا حَتَّى سَمِعْتَ وَقْعَ أَصْرَاسِهِ وَقَالَ: مَا أَغْنَى عَنِكَ مُعَاوِيَةُ، مَا أَغْنَى عَنِكَ ابْنُ عَلَمِرٍ، مَا أَغْنَى عَنِكَ كُثُبَكَ، فَقَالَ: أَرْسِلْ لِي لِحْيَتِي يَا ابْنَ أَخِي، أَرْسِلْ لِي الْحَسَنِي يَا ابْنَ أَخِي، قَالَ: فَأَنَا رَأَيْتُهُ اسْتَعْدَى رَجُلًا مِنَ الْقَوْمِ بِعَيْنِهِ فَقَامَ إِلَيْهِ بِمِشْقَصِ حَتَّى وَجَأَ بِهِ فِي رَأْسِهِ فَأَتَبَتَهُ ثُمَّ مَرَ، قَالَ: ثُمَّ دَخَلُوا عَلَيْهِ وَاللَّهِ حَتَّى قَاتَلُوهُ

[37655] Zaid bin Al-Hubab narrated to us, saying: Mu'awiyah bin Salih narrated to us, saying: Rabi'ah bin Yazid Ad-Dimashqi narrated to me, saying: Abdullah bin Qais narrated to us that he heard An-Nu'man bin Bashir narrating from Aisha that she said: 'Shall I not tell you a Hadith I heard from the Messenger of Allah (peace be upon him)? He sent for Uthman and called him. When he came to him, I heard him say: "O Uthman, perhaps Allah will clothe you with a shirt. If they want you to remove it, do not remove it" - three times.' I said: 'O Mother of the Believers, where were you regarding this Hadith?' She said: 'I was made to forget it as if I had never heard it.'

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: وَحَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْشِقِيُّ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: أَلَا أَحَدُكُ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّهُ بَعَثَ إِلَى عُثْمَانَ فَذَاهَةً فَاقْبَلَ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ: يَا عُثْمَانَ، إِنَّ اللَّهَ لَعَلَّهُ يُفَصِّلُ كَمِيسًا، قَالَنَا أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلُعْ ثَلَاثًا، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَيْنَ كُنْتِ عَنْ هَذَا الْحَدِيثِ؟ قَالَتْ: أُنْسِيَتُهُ كَأَنِّي لَمْ أَسْمَعْهُ

[37656] Affan narrated to us: Jarir bin Hazim narrated to us: Ya'la bin Hakim informed us, from Nafi, who said: Abdullah bin Umar narrated to me, saying: Uthman said to me while he was besieged in the House: 'What do you say regarding what Al-Mughirah bin Al-Akhnas advised me?' I said: 'What did he advise you?' He said: 'These people want to remove me. If I am removed, they will leave me alone, but if I am not removed, they will kill me.' I said: 'Do you think if you are removed, you will live forever in this world?' He said: 'No.' I said: 'Do they control Paradise and Hell?' He said: 'No.' I said: 'Do you think if you are not removed, they can do more than kill you?' He said: 'No.' I said: 'Do you see yourself establishing this Sunnah in Islam: whenever a people are displeased with a leader, they remove him? Do not remove a shirt that Allah has clothed you with.'

حَدَّثَنَا عَفَّانَ قَالَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ أَخْبَرَنَا يَعْلَى بْنُ حَكِيمٍ، عَنْ نَافِعٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: قَالَ لِي عُثْمَانُ وَهُوَ مَحْصُورٌ فِي الدَّارِ: مَا تَقُولُ فِيمَا أَشَارَ إِلَيْهِ عَلَيَّ الْمُغِيرَةُ بْنُ الْأَخْنَاسُ؟ قَالَ: فَلْتُ: وَمَا أَشَارَ إِلَيْهِ عَلَيْكَ؟ قَالَ: إِنَّ هَؤُلَاءِ الْقَوْمَ يُرِيدُونَ خَلْعِي، فَإِنْ خَلَعْتُ تَرْكُونِي، وَإِنْ لَمْ أَخْلَعْ قَتْلُونِي، قَالَ: فَلْتُ: أَرَأَيْتَ إِنْ خَلَعْتُ أَثْرَاكَ مُخْذَداً فِي الدُّنْيَا؟ قَالَ "لَا" ، فَلْتُ: فَهُنَّ يَمْلَكُونَ الْجَنَّةَ وَالنَّارَ؟ قَالَ: لَا، فَلْتُ: أَرَأَيْتَ إِنْ لَمْ تُخْلِعْ، أَيْزِبُونَ عَلَى قَنْبَاقَ؟ قَالَ: لَا، فَلْتُ: أَرَأَيْتَ شُسْنَ هَذِهِ السُّنْنَةُ فِي الإِسْلَامِ كُلَّمَا سَخِطَ قَوْمٌ عَلَى أَمِيرٍ خَلُوْهُ، وَلَا تَخْلُعُ قَمِيصاً قَمَصَكَهُ اللَّهُ

[37657] Waki narrated from Isma'il, from Qais, who said: Abu Sahlah narrated to me that Uthman said on the Day of the House: 'The Messenger of Allah (peace be upon him) made a covenant with me, so I am patient upon it.' He said: They used to think that it was that day.

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: حَدَّثَنِي أَبُو سَهْلَةُ، أَنَّ عُنْمَانَ، قَالَ يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاهَدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ، قَالَ: فَكَانُوا يَرَوْنَ أَنَّهُ ذَاكُ الْيَوْمُ

[37658] Abu Usamah narrated from Abdul-Malik bin Abi Sulaiman, who said: I heard Abu Laila Al-Kindi say: I saw Uthman looking out at the people while he was besieged, saying: 'O people, do not kill me, but seek conciliation with me. For by Allah, if you kill me, you will never fight together again, nor will you fight an enemy together again. You will differ until you become like this' - and he interlaced his fingers. '{And O my people, let not my dissension cause you to sin, lest you be struck by that which struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away}' [Hud: 89]. He said: He sent for Abdullah bin Salam and asked him. He said: 'Restraint, restraint, for it is more eloquent for you in argument.' Then they entered upon him and killed him.

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا لَيْلَى الْكِنْدِيَّ، يَقُولُ: رَأَيْتُ عُثْمَانَ اطْلَعَ عَلَى النَّاسِ وَهُوَ مَحْصُورٌ فَقَالَ: "أَيُّهَا النَّاسُ ، لَا تَقْتُلُونِي وَاسْتَغْبِيُونِي ، فَوَاللَّهِ لَئِنْ فَتَّلَمُونِي لَا تُفَاتِلُونَ جَمِيعًا أَبْدًا وَلَا تُجَاهِدُونَ عَدُوًا أَبْدًا ، لَتَخْتَلِفُنَّ حَتَّى تَصِيرُوا هَذَا وَشَبَّاكَ بَيْنَ أَصَابِعِهِ {يَا قَوْمَ لَا يَجْرِمُكُمْ شِفَاقِي} أَنْ يُصِيبُكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحَ أَوْ [هود: 89]: قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِتَعْبِيدٍ قَالَ: وَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ سَلَامٍ فَسَأَلَهُ فَقَالَ: الْكُفَّارُ، فَإِنَّهُ أَبْلَغُ لَكَ فِي الْحُجَّةِ ، فَدَخَلُوا عَلَيْهِ فَقَتَلُوهُ

[37659] Yazid bin Harun narrated from Ibn Awn, from Muhammad bin Sirin, who said: Uthman looked out at you from the palace and said: 'Bring me a man with whom I can recite the Book of Allah.' So they brought Sa'sa'ah bin Suhan, who was a young man. He said: 'Did you not find anyone to bring me other than this young man?' He said: Sa'sa'ah spoke some words. Uthman said to him: 'Recite.' Sa'sa'ah recited: {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory} [Al-Hajj: 39]. He said: 'It is not for you nor your companions, but it is for me and my companions.' Then Uthman recited: {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory} [Al-Hajj: 39] until he reached {And to Allah belongs the outcome of [all] matters} [Al-Hajj: 41].

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: أَشْرَفَ عَلَيْنَمْ عُثْمَانُ مِنَ الْقُصْرِ فَقَالَ: أَتُؤْنِي بِرَجُلٍ أَتَلَّيْهِ كِتَابَ اللَّهِ، فَلَأَتُؤْهُ بِصَعْصَعَةٍ بْنِ صُوحَانَ، وَكَانَ شَابًا، فَقَالَ: مَا وَجَدْنَا حَدَّا تَأْتُونِي عَيْرَ هَذَا الشَّابَ، قَالَ: فَتَكَلَّمُ صَعْصَعَةً بِكَلَامِ، فَقَالَ لَهُ عُثْمَانُ: اثْلُ: فَقَالَ صَعْصَعَةً {أَذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ [39]: ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ} [الحج فَقَالَ: لَيْسْتُ لَكَ وَلَا لِأَصْحَابِكَ، وَلَكُنْهَا إِلَيْ وَلَا أَصْحَابِي، ثُمَّ تَلَأَ عُثْمَانُ {أَذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ [39]: ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ} [الحج [41]: حَتَّى يَلْعَنَ {وَلَلَّهِ عَاقِبَةُ الْأُمُورِ} [الحج

[37660] Abu Mu'awiyah narrated from Al-A'mash, saying: Abu Salih narrated to us, saying: Abdullah bin Salam said: 'When Uthman was besieged in the House, he said: "Do not kill him, for there remains only a little of his lifespan. By Allah, if you kill him, you will never pray all together again."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، قَالَ حَدَّثَنَا أَبُو صَالِحٍ،
قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: "إِنَّمَا حُصِرَ عُثْمَانُ فِي
الْدَّارِ، قَالَ: لَا تَقْتُلُوهُ فَإِنَّهُ لَمْ يَبْقَ مِنْ أَجَلِهِ إِلَّا قَلِيلٌ،
وَاللَّهُ أَكْبَرُ فَقَاتَلُوكُمْ لَا تُصْلِوْا جَمِيعًا أَبَدًا

[37661] Abdullah bin Idris narrated from Yahya bin Sa'id, from Abdullah bin Amir, who said: I heard Uthman say: 'The wealthiest among you in my view is the one who withholds his weapon and his hand.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عَامِرٍ، قَالَ: سَمِعْتُ عُثْمَانَ، يَقُولُ: إِنَّ
أَعْظَمَكُمْ غِنَى عِنْدِي مَنْ كَفَ سِلَاحَهُ وَيَدَهُ

[37662] Abu Usamah narrated from Hisham, from his father, from Ibn Az-Zubair, who said: I said to Uthman on the Day of the House: 'Go out and fight them, for you have with you those whom Allah has granted victory with fewer than them. By Allah, fighting them is lawful.' He said: He refused and said: 'Whoever owes me hearing and obedience, let him obey Abdullah bin Az-Zubair.' He had appointed him commander that day, and he [Uthman] was fasting that day.

[37663] Abu Usamah narrated from Sadaqah bin Abi Imran, saying: Abu Al-Ya'fur narrated to us, from Abu Sa'id, the freed slave of Ibn Mas'ud, who said: Abdullah said: 'If they kill Uthman, they will not find a successor for him.'

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ،
قَالَ: قُلْتُ لِعُثْمَانَ يَوْمَ الدَّارِ: اخْرُجْ فَقَاتُهُمْ، فَإِنَّ مَعَكَ
مَنْ قَدْ نَصَرَ اللَّهَ بِأَقْلَمِ مِنْهُ، وَاللَّهُ وَقْتَلُهُمْ لَحَلَالٌ، قَالَ:
فَأَبَى وَقَالَ: "مَنْ كَانَ لِي عَلَيْهِ سَمْعٌ وَطَاعَةٌ فَلْيُطْعِنْ عَبْدَ
اللَّهِ بْنَ الزُّبَيْرِ، وَكَانَ أَمْرَهُ يَوْمَئِذٍ، وَكَانَ ذَلِكَ الْيَوْمَ
صَائِمًا

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ صَدَقَةَ بْنِ أَبِي عَمْرَانَ، قَالَ حَدَّثَنَا
أَبُو الْيَعْفُورِ، عَنْ أَبِي سَعِيدٍ، مَوْلَى ابْنِ مَسْعُودٍ قَالَ:
قَالَ عَبْدُ اللَّهِ: لَئِنْ قَتَلُوا عُثْمَانَ لَا يُصِيبُونَا مِنْهُ خَلَافًا

[37664] Ibn Idris narrated from Hisham, from Ibn Sirin, who said: Zaid bin Thabit came to Uthman and said: 'Here are the Ansar at the door. They say: "If you wish, we can be helpers of Allah twice.'" He said: 'As for fighting, no.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ:
جَاءَ رَيْدُ بْنُ ثَابِتٍ إِلَى عُثْمَانَ فَقَالَ: هَذِهِ الْأَنْصَارُ
بِالْبَابِ، قَالُوا: إِنْ شِئْتَ أَنْ تَكُونَ أَنْصَارًا لِلَّهِ مَرَّتَيْنِ،
قَالَ: أَمَا قِتَالُ فَلَا

[37665] Abdullah bin Idris narrated from Isma'il, from Qais, from Sa'id bin Zaid, who said: 'I saw myself when Umar tied me and his sister up for Islam. And if Uhud were to crumble because of what you did to Uthman, it would be deserving.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ،
عَنْ سَعِيدِ بْنِ رَيْدٍ، قَالَ: لَقْدْ رَأَيْتِي مُونِقِي عُمَرَ وَأُخْتَهِ
عَلَى الْإِسْلَامِ، وَلَوْ ارْفَضَ أَحَدٌ مِمَّا صَنَعْتُمْ بِعُثْمَانَ
كَانَ حَقِيقًا

[37666] Ghundar narrated from Shu'bah, saying: I heard Simak bin Harb say: I heard Hanzalah bin Fattan Abu Muhammad, from Banu Amir bin Dhuhl, who said: Uthman looked out at us from a window while he was besieged and said: 'Are the two sons of Majduh among you?' They were not there; they were sleeping. They were woken up and came. Uthman said to them: 'I remind you by Allah, do you not know that Umar said: "Rabi'ah are but wicked or treacherous?" By Allah, I will not make their shares equal to the shares of a people who came from a month's journey. Then one of them emigrated near his tent ropes. Then I increased them in one morning by five hundred each until I made them equal to them?' They said: 'Yes.' He said: 'I remind you by Allah, do you not know that you came to me and said: "Kindah are head-eaters, and Rabi'ah are the head, and Al-Ash'ath bin Qais has devoured them." So I removed him and appointed you two?' They said: 'Yes.' He said: 'O Allah, O Allah, if they have denied my favor and

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ سِمَاكَ بْنَ حَرْبِ،
قَالَ: سَمِعْتُ حَنْظَلَةَ بْنَ فَقَانَ أَبَا مُحَمَّدَ، مِنْ بَنِي عَامِرٍ
بْنِ دُهْلِ، قَالَ: أَشْرَفَ عَلَيْنَا عُثْمَانُ مِنْ كُوَّةٍ وَهُوَ
مَحْصُورٌ فَقَالَ: أَفِيكُمْ ابْنَانِي مَجْدُوحٍ، فَلَمْ يَكُونَا ثَمَّ، كَانَا
نَائِمِينَ، فَأُولُو قِطَا فَجَاءُهُمَا، فَقَالَ لَهُمَا عُثْمَانُ: "أَذَكِرُكُمَا
اللَّهُ، أَسْنَثُمَا تَعْلَمَانِ أَنَّ عُمَرَ قَالَ: إِنَّمَا رَبِيعَةَ فَاجِرٍ أُو
غَادِرٍ، فَإِنَّمَا اللَّهُ لَا أَجْعَلُ فَرَائِضَهُمْ وَفَرَائِضَ قَوْمٍ
جَاءُوا مِنْ مَسِيرَةِ شَهْرٍ، فَهَاجَرَ أَحَدُهُمْ عِنْ طَبَّهُ ثُمَّ
زَدْتُهُمْ فِي غَدَاءٍ وَاحِدَةٍ خَمْسَائِيَّةً حَمْسَائِيَّةً، حَتَّى
الْحَقْثُمُ بِهِمْ؟" قَالَ: بَلَى، قَالَ: "أَذَكِرُكُمَا اللَّهُ أَسْنَثَمَا
تَعْلَمَانِ أَنَّكُمَا أَنْتَيْمَانِي فَقُلْتُمَا: إِنَّ كِنْدَةَ أَكْلَهُ رَأْسِ، وَأَنَّ
رَبِيعَةَ هُمُ الرَّأْسُ، وَأَنَّ الْأَشْعَثَ بْنَ قَيْسٍ قَدْ أَكَلَهُمْ
فَتَرَعْثَهُ وَاسْتَعْمَلْتُهُمَا؟" قَالَ: بَلَى، قَالَ: اللَّهُمَّ اللَّهُمَّ،
إِنْ كَانُوا كُفَّارًا مَعْرُوفُونَ وَبَدَلُوا نِعْمَتِي فَلَا تُرْضِيهِمْ
عَنْ إِيمَانٍ وَلَا تُرْضِي الْأَمَمَ عَنْهُمْ

[37667] Abu Mu'awiyah narrated from Hajjaj As-Sawwaf, from Humaid bin Hilal, from Ya'la bin Al-Walid, from Jundub Al-Khair, who said: We came to Hudhaifah when the Egyptians marched against Uthman. We said: 'These people have marched against this man, so what do you say?' He said: 'They will kill him, by Allah.' He said: We said: 'Where is he [destined]?' He said: 'In Paradise, by Allah.' He said: We said: 'And where are his killers?' He said: 'In the Fire, by Allah.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجِ الصَّوَافِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ يَعْلَى بْنِ الْوَلِيدِ، عَنْ جُندُبِ الْخَيْرِ، قَالَ: أَتَيْنَا حُدَيْفَةَ حِينَ سَارَ الْمُصْرِبُونَ إِلَى عُثْمَانَ فَقُلْنَا: إِنَّهُؤُلَاءِ قَدْ سَارُوا إِلَى هَذَا الرَّجُلِ فَمَا تَقُولُ؟ قَالَ: يَقْتَلُونَهُ وَاللَّهُ؛ قَالَ: فُلْنَا: أَيْنَ هُوَ؟ قَالَ: فِي الْجَنَّةِ وَاللَّهُ، قَالَ: فُلْنَا: فَأَيْنَ قَتَلُوكُمْ؟ قَالَ: فِي النَّارِ وَاللَّهُ

[37668] Abu Usamah narrated to us, saying: Hammad bin Zaid narrated to us, from Yazid bin Humaid Abu At-Tayyah, from Abdullah bin Abi Al-Hudhail, who said: When the killing of Uthman occurred, Hudhaifah said: 'Today people have descended to the edge of Islam. How many stages have they moved away from it?' He said: And Ibn Abi Al-Hudhail said: 'By Allah, these people have deviated from the moderate path until there is rugged terrain between it and them; they are not guided to it and do not know it.'

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ يَزِيدَ بْنِ حُمَيْدٍ أَبْنِي النَّيَّاحِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبْنِي الْهُدَيْلِ، قَالَ لَمَّا جَاءَ قَتْلُ عُثْمَانَ قَالَ حُذَيْفَةُ: الْيَوْمَ نَزَلَ النَّاسُ حَافَّةً إِلَّا سَلَامٌ، فَكَمْ مِنْ مَرْحَلَةٍ قَدْ ارْتَحَلُوا عَنْهُ قَالَ: وَقَالَ أَبْنُ أَبْنِي الْهُدَيْلِ: وَاللَّهِ لَقَدْ جَاءَ هُؤُلَاءِ الْقَوْمُ عَنِ الْقَصْدِ حَتَّىٰ إِنَّ بَيْنَهُمْ وَبَيْنَهُمْ وُعْوَرَةٌ، مَا يَهْتَدُونَ لَهُ وَمَا يَعْرُفُونَ

[37669] Abu Bakr narrated to us, saying: Abdullah bin Idris narrated to us, from Husain, from Abu Wa'il Shaqiq bin Salamah, from Khalid Al-Absi, from Hudhaifah, who mentioned Uthman and said: 'O Allah, I did not kill, nor did I command, nor was I pleased.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ شَقِيقِ بْنِ سَلَمَةَ، عَنْ خَالِدِ الْعَبَّاسِيِّ، عَنْ حُذَيْفَةَ، وَذَكَرَ عُثْمَانَ فَقَالَ: اللَّهُمَّ لَمْ أَقْتُلْ وَلَمْ آمِرْ وَلَمْ أَرْضَ

[37670] Abdullah bin Idris narrated from Laith, from Abdul-Aziz bin Rufai', who said: When Ali marched to Siffin, he appointed Abu Mas'ud as his deputy over the people. He addressed them on a Friday and saw few people among them. He said: 'O people, go out, and whoever goes out is safe. We, by Allah, know that among you are those who dislike this direction and are reluctant about it. So go out, and whoever goes out is safe. Indeed, by Allah, we do not consider it well-being that these two armies meet and fight each other, but we consider it well-being that Allah reconciles the Ummah of Muhammad and unites them. Shall I tell you about Uthman and what people held against him? They will not leave him and his sin until Allah punishes him or forgives him. They did not achieve what they sought, for they envied him for what Allah gave him.' When Ali arrived, he said to him: 'Are you the one who said what has reached me about you, O Farruj (chick)? You are an old man whose mind has gone.' He said: 'My

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ، عَنْ عَبْدِ الْعَزِيزِ
بْنِ رُفَيْعٍ، قَالَ: لَمَّا سَارَ عَلَيْهِ إِلَى - صِيفِينَ اسْتَخْفَفَ أَبَا
مَسْعُودٍ عَلَى النَّاسِ فَخَطَبَهُمْ فِي يَوْمِ جُمُعَةٍ فَرَأَى فِيهِمْ
قِلَّةً، فَقَالَ: "أَيُّهَا النَّاسُ، اخْرُجُوا فَمَنْ خَرَجَ فَهُوَ
آمِنٌ، إِنَّا وَاللَّهِ نَعْلَمُ أَنَّ مَنْ كُنْتُمُ الْكَارِهِ لِهَذَا الْوَجْهِ
وَالْمُتَنَاهِلِ عَنْهُ فَأَخْرُجُوا، فَمَنْ خَرَجَ فَهُوَ آمِنٌ، إِنَّا
وَاللَّهِ مَا نُعِدُ عَافِيَةً أَنْ يَلْتَقِي هَذَا الْعَازَانَ يَقِنِي
أَحَدُهُمَا صَاحِبَهُ، وَلَكِنَّنَا نُعِدُهَا عَافِيَةً أَنْ يُصْلِحَ اللَّهُ
أُمَّةُ مُحَمَّدٍ وَيَجْمِعَ الْفَقَهَا، أَلَا أَخْبُرُكُمْ عَنْ عُثْمَانَ وَمَا
نَعْلَمُ النَّاسُ عَلَيْهِ، إِنَّهُمْ لَنْ يَدْعُوهُ وَدَنْبُهُ حَتَّى يَكُونَ اللَّهُ
هُوَ يُعَذِّبُهُ أَوْ يَعْفُوَ عَنْهُ، وَلَمْ يُنْدِرُكُوا الَّذِي طَلَبُوا، إِذْ
حَسَدُوهُ مَا آتَاهُ اللَّهُ إِبَاهُ، فَلَمَّا قَدِمَ عَلَيْهِ قَالَ لَهُ: أَنْتَ
الْفَائِلُ مَا بَلَغْنِي عَنْكَ يَا فَرُوجُ، إِنَّكَ شَيْخٌ فَذَهَبَ
عَفْلُكَ؛ قَالَ: لَقَدْ سَمَّنْتِي أُمِّي بِإِسْمٍ هُوَ أَحْسَنُ مِنْ هَذَا ،
أَذَهَبَ عَقْلِي وَقَدْ وَجَبَتْ لِي الْجَنَّةُ مِنْ اللَّهِ وَرَسُولِهِ ،
شَعْلَمْتُ أَنْتَ، وَمَا بَقَيَ مِنْ عَقْلِي فَإِنَّا كُنَّا نَتَحَدَّثُ بِأَنَّ
الْآخِرَ فَالْآخِرَ شَرٌّ، ثُمَّ خَرَجَ، فَلَمَّا كَانَ بِالسَّيَاحِينَ أَوْ
بِالْفَادِسِيَّةِ خَرَجَ عَلَيْهِمْ وَظُفَرَاهُ يَقْطُرَانُ، يَرَوْنَ أَنَّهُ قَدْ
تَهَيَّأَ لِلْأَحْرَامِ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الْغَرْزِ وَأَخْدَ
بِمُؤَخِّرِ وَاسِطَةِ الرَّاحِلِ قَامَ إِلَيْهِ نَاسٌ مِنَ النَّاسِ" فَقَالُوا
لَهُ: لَوْ عَهَدْتِ إِلَيْنَا يَا أَبَا مَسْعُودٍ، قَالَ: "يُتَقَوِّيُ اللَّهُ
وَالْجَمَاعَةُ فَإِنَّ اللَّهَ لَا يَجْمِعُ أُمَّةً مُحَمَّدٍ عَلَى ضَلَالٍ ،
قَالَ: فَأَعَادُوا عَلَيْهِ، فَقَالَ: عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالْجَمَاعَةِ
, فَإِنَّمَا يَسْتَرِيُّ بَرُّ أَوْ يُسْتَرَّ أَخْ مِنْ فَاجِرٍ

[37671] Abdullah bin Idris narrated from Laith, from Mujahid and Tawus, from Ibn Abbas, who said: Ali said: 'I did not kill - meaning Uthman - nor did I command it' - three times - 'but I was overcome.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،
وَطَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَلَمْ يَعْلَمْ
يَعْنِي عُثْمَانَ وَلَا أَمْرَتُ تَلَاثًا، وَلَكِنِي غُلِبْتُ

[37672] Ibn Idris narrated from Mis'ar, from Abdul-Malik bin Maisarah, from Tawus, from Ibn Abbas, who said: Ali said: 'I did not kill [him], and indeed I was averse to his killing.'

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ
مَيْسَرَةَ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَلَمْ يَعْلَمْ
مَا قَتَلْتُ، وَإِنْ كُنْتُ لِقَاتِلِهِ لَكَارِهً

[37673] Abdah bin Sulaiman narrated from Asim, from Abu Zurarah and Abu Abdullah, who said: We heard Ali say: 'By Allah, I did not participate, nor did I kill, nor did I command, nor was I pleased' - meaning the killing of Uthman.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ، عَنْ أَبِي زُرَارَةَ،
وَأَبِي عَبْدِ اللَّهِ، قَالَا: سَمِعْنَا عَلَيْاً، يَقُولُ: وَاللَّهِ مَا
شَارَكْتُ وَمَا قَتَلْتُ وَلَا أَمْرَتُ وَلَا رَضِيْتُ يَعْنِي قَتْلَ
عُثْمَانَ.

[37674] Muhammad bin Bishr narrated to us: Isma'il bin Abi Khalid narrated to us: Husain, a man from Banu Al-Harith, narrated to me: The concubine of Zaid bin Arqam informed me, saying: Ali came to visit Zaid bin Arqam, and there were people with him. He said to the people: 'Listen and be silent. By Allah, you will not ask me about anything today except that I will inform you about it.' Zaid said to him: 'I adjure you by Allah, did you kill Uthman?' He lowered his head for a while, then said: 'By the One who split the grain and created the soul, I did not kill him, nor did I command his killing, nor did it please me.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، قَالَ: حَدَّثَنِي حُصَيْنٌ، رَجُلٌ مِنْ بَنِي الْحَارِثِ قَالَ: أَخْبَرَنِي سَرِيَّةُ رَيْدٍ بْنِ أَرْقَمَ قَالَتْ: جَاءَ عَلَيْهِ يَعْوُذُ رَيْدٌ بْنَ أَرْقَمَ وَعِنْدَهُ الْقَوْمُ ، فَقَالَ لِلنَّاسِ: أَنْصِتُوكُمْ وَاسْكُنُوكُمْ ، فَوَاللَّهِ لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا أَخْبَرُكُمْ بِهِ ، فَقَالَ لَهُ رَيْدٌ: أَشْدُكُ اللَّهَ ، أَنْتَ قَاتِلُ عُثْمَانَ؟ ، فَأَطْرَقَ سَاعَةً ثُمَّ قَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسْمَةَ ، مَا قَاتَلْتُهُ وَلَا أَمْرَتُ بِقَتْلِهِ وَمَا سَرَّنِي

[37675] Abu Mu'awiyah narrated from Al-A'mash, from Mundhir bin Ya'la, who said: On the day they wanted to kill Uthman, Marwan sent to Ali saying: 'Do not come to this man to defend him, for they will not stop without you.' Ali said: 'We will surely go to them.' Ibn Al-Hanafiyyah grabbed his shoulders and embraced him, saying: 'O father, where are you going? By Allah, they will only increase your fear.' So Ali sent his turban to them, forbidding them from [killing] him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ بْنِ يَعْلَى،
قَالَ: كَانَ يَوْمًا أَرَادُوا قَتْلَ عُثْمَانَ أَرْسَلَ مَرْوَانٌ إِلَيْهِ
عَلَيِّ الْأَلَّ تَأْتِيَ هَذَا الرَّجُلُ فَتَمَعَّهُ، فَإِنَّهُمْ لَنْ يَبْرُءُوا
دُونَكَ، فَقَالَ عَلَيْهِ: لَنَأْتِنَّهُمْ، فَأَخَذَ ابْنَ الْحَقِيقَةِ بِكِتْفَيْهِ
فَاحْتَضَنَهُ، فَقَالَ: يَا أَبَتِ، أَيْنَ تَذْهَبُ وَاللهُ مَا
يَرِيدُونَكَ إِلَّا رَهْبَةً، فَأَرْسَلَ إِلَيْهِمْ عَلَيْهِ بِعِمَامَتِهِ بِنْهَا هُمْ
عَنْهُ.

[37676] Abu Mu'awiyah narrated from Al-A'mash, from Thabit bin Ubaid, from Abu Ja'far Al-Ansari, who said: I entered upon Uthman with the Egyptians. When they struck him, I ran out quickly, filling my strides with running, until I entered the mosque. There was a man sitting with about ten people, wearing a black turban. He said: 'Woe to you, what is behind you?' I said: 'By Allah, the man has been finished off.' He said: 'Perish you for the rest of time!' He said: I looked, and it was Ali.

[37677] Ya'la bin Ubaid narrated from Isma'il bin Abi Khalid, from Hakim bin Jaber, who said: When Uthman was besieged, Ali came to Talhah while he was leaning on cushions in his house and said: 'I adjure you by Allah, will you not turn the people away from the Commander of the Faithful? For he is about to be killed.' Talhah said: 'No, by Allah, until Banu Umayyah give the rights from themselves.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ تَابِتِ بْنِ عُبَيْدٍ، عَنْ أَبِي جَعْفَرِ الْأَنْصَارِيِّ، قَالَ: دَخَلْتُ مَعَ الْمِصْرِيِّينَ عَلَى عُثْمَانَ، فَلَمَّا ضَرَبُوهُ خَرَجْتُ أَشْتَدَّ قَدْ مُلِئْتُ فُرُوجِي عَدْوًا حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَجُلٌ جَالِسٌ فِي نَحْوِ مِنْ عَشَرَةِ عَلَيْهِ عِمَامَةً سَوْدَاءً، قَالَ: وَيْحَكَ مَا وَرَاكَ؟ قَالَ: قُلْتُ قَدْ وَاللَّهِ فُرِغَ مِنَ الرَّجُلِ، قَالَ: فَقَالَ: ثُمَّاً لَكُمْ آخِرَ الدَّهْرِ، قَالَ: فَنَظَرْتُ فَإِذَا هُوَ عَلَيْ

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: لَمَّا حُصِرَ عُثْمَانُ أَتَى عَلَيْيُ طَلْحَةُ وَهُوَ مُسْتَبْدٌ إِلَى وَسَائِدٍ فِي بَيْتِهِ فَقَالَ: أَشْدُكَ اللَّهُ، مَا رَدَدْتُ النَّاسَ عَنْ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّهُ مَقْتُولٌ، فَقَالَ طَلْحَةُ: لَا وَاللَّهِ حَتَّى تُعْطِيَ بَنُو أُمَّةَ الْحَقِّ مِنْ أَنْفُسِهَا.

[37678] Waki narrated from Imran bin Hudair, from Abu Mijlaz, who said: 'They criticized Uthman for tearing up the Mushafs (copies of the Quran), yet they believed in what was written for them.'

[37679] Abu Usamah narrated from Awf, from Muhammad, who said: Ali gave a sermon in Basra and said: 'By Allah, I did not kill him nor did I conspire to kill him.' When he descended, some of his companions said to him: 'What have you done? Now your companions will disperse from you.' When he returned to the pulpit, he said: 'Whoever asks about the blood of Uthman, indeed Allah killed him and I am with Him.' Muhammad said: This is a Qurashi expression with a [specific] meaning.

حَدَّثَنَا وَكِيعٌ عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مُجْلِزٍ،
قَالَ: عَابُوا عَلَى عُثْمَانَ تَمْزِيقَ الْمَصَاحِفِ وَآمَنُوا بِمَا
كُتِبَ لَهُمْ

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَوْفٍ، عَنْ مُحَمَّدٍ، قَالَ: خَطَبَ
عَلَيِّ بِالْبَصْرَةِ فَقَالَ: "وَاللَّهِ مَا قَاتَلْتُهُ وَلَا مَالَتْ عَلَيَّ
قَاتِلُهُ، فَلَمَّا نَزَلَ قَالَ لَهُ بَعْضُ أَصْحَابِهِ: أَيِّ شَيْءٍ
صَنَعْتَ الْأَنَّ يَتَفَرَّقُ عَنْكَ أَصْحَابُكَ، فَلَمَّا عَادَ إِلَى
الْمِنْبَرِ قَالَ: مَنْ كَانَ سَائِلاً عَنْ دَمِ عُثْمَانَ فَإِنَّ اللَّهَ قَاتَلَهُ
وَأَنَا مَعَهُ" ، قَالَ مُحَمَّدٌ: هَذِهِ كَلِمَةُ قُرَشِيَّةُ دَاثُ وَجْهٍ

[37680] Kathir bin Hisham narrated from Ja'far bin Burqan, saying: Al-Ala bin Abdullah bin Rafi' narrated to us, from Maimun, who said: When Uthman was killed, Hudhaifah made a gesture like this - forming a circle with his hand - and said: 'A breach has been made in Islam that even a mountain cannot patch.'

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنَا
الْعَلَاءُ بْنُ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ مَيْمُونٍ، قَالَ: لَمَّا قُتِلَ
عُثْمَانُ قَالَ حُذَيْفَةُ هَكَذَا وَحَلَقَ بِيَدِهِ وَقَالَ: فُتِقَ فِي
الإِسْلَامِ فَتَقَّ لَا يَرْتَقِهِ جَبَلٌ

[37681] Abu Usamah narrated to us: Ath-Thawri narrated to us: Salim Al-Munqari narrated to us, from Abdullah bin Abdur-Rahman bin Abza, from his father, who said: When the matter of Uthman happened as it did, and people spoke about his affair, I came to Ubayy bin Ka'b and said: 'O Abu Al-Mundhir, what is the way out?' He said: 'The Book of Allah.' He said: 'Whatever is clear to you from it, act upon it and benefit from it. And whatever is ambiguous to you, believe in it and entrust it to the One who knows it.'

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا التَّوْرِيُّ، قَالَ: حَدَّثَنَا سَالِمُ
الْمُنْقَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَزَى، عَنْ
أَبِيهِ، قَالَ: لَمَّا وَقَعَ مِنْ أَمْرِ عُثْمَانَ مَا كَانَ، وَتَكَلَّمَ
النَّاسُ فِي أَمْرِهِ، أَتَيْتُ أَبِيهِ بْنَ كَعْبٍ فَقُلْتُ: أَبَا الْمُنْذِرِ ،
مَا الْمُخْرِجُ؟ قَالَ: كِتَابُ اللَّهِ ، قَالَ: مَا اسْتَبَانَ لَكَ مِنْهُ
فَاعْمَلْ بِهِ وَانْتَفِعْ بِهِ ، وَمَا اسْتَبَانَ عَلَيْكَ فَامْنُ بِهِ وَكُلْهُ
إِلَى عَالِمِهِ

[37682] Ubaidullah bin Musa narrated to us: Shaiban informed us, from Al-A'mash, from Isma'il bin Raja', from Sakhr bin Al-Walid, from Juz' bin Bukayr Al-Absi, who said: Hudhaifah came to Uthman to bid him farewell or greet him. When he turned back, he [Uthman] said: 'Bring him back.' When he came, he said: 'What has reached me about you in my absence?' He said: 'By Allah, I have not hated you since I loved you, nor have I deceived you since I advised you.' He said: 'You are more truthful than them and more righteous. Go.' When he turned back, he said: 'Bring him back.' He said: 'What has reached me about you in my absence?' Hudhaifah gestured with his hand like this: 'What has reached me about you in my absence? Yes, by Allah, you will surely be driven out like a bull, then you will be slaughtered like a camel.' He said: Trembling seized him from that. So he sent for Mu'awiyah, and he was brought being pushed. He said: 'Do you know what Hudhaifah said?' He said: 'By Allah, you will surely be

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا شَيْبَانُ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ صَخْرَ بْنِ الْوَلِيدِ، عَنْ جُزْءِ بْنِ بُكَيْرِ الْعَبْسِيِّ، قَالَ: جَاءَ حُذَيْفَةُ إِلَى عُثْمَانَ لِيَوْدَعَهُ أَوْ يُسْلِمَ عَلَيْهِ، فَلَمَّا أَدْبَرَ قَالَ: رُدُوْهُ، فَلَمَّا جَاءَ قَالَ: مَا بَلَغْنِي عَنْكَ بِظَهَرِ الْغَيْبِ، فَقَالَ: وَاللَّهِ مَا أَبْعَضْتَكَ مُنْذَ أَخْبَرْتَنِي، وَلَا غَشَّشْتَكَ مُنْذَ نَصَحْتُكَ، قَالَ أَنْتَ أَصْدَقُ مِنْهُمْ وَأَبْرُ، انْطَلِقْ، فَلَمَّا أَدْبَرَ قَالَ: رُدُوْهُ؛ قَالَ: مَا بَلَغْنِي عَنْكَ بِظَهَرِ الْغَيْبِ، فَقَالَ حُذَيْفَةُ بْنِ هَكَّادًا، مَا بَلَغْنِي عَنْكَ بِظَهَرِ الْغَيْبِ، أَجَلْ وَاللَّهِ لَتُخْرَجَنَّ إِخْرَاجَ الثُّورِ ثُمَّ لَتُذَبَّحَنَّ دَبْحَ الْجَمَلِ، قَالَ: فَأَخَدَهُ مِنْ ذَلِكَ أَفْكَلْ، فَأَرْسَلَ إِلَى مُعَاوِيَةَ فَجِيءَ بِهِ يُدْفَعُ، قَالَ: هَلْ تَذْرِي مَا قَالَ حُذَيْفَةُ؟ قَالَ: وَاللَّهِ لَتُخْرَجَنَّ إِخْرَاجَ الثُّورِ وَلَتُذَبَّحَنَّ دَبْحَ الْجَمَلِ، فَقَالَ: أَوْلَاهَا لِعُثْمَانَ.

[37683] Yazid bin Harun narrated to us: Salam bin Miskin informed us, saying: Someone who saw Abdullah bin Salam on the day Uthman was killed narrated to me that he was weeping and saying: 'Today the Arabs have perished.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا سَلَامُ بْنُ مِسْكِينٍ،
قَالَ: حَدَّثَنِي مَنْ رَأَى عَبْدَ اللَّهِ بْنَ سَلَامٍ يَوْمَ قُتِلَ عُثْمَانُ
يَبْكِي وَيَقُولُ: الْيَوْمُ هَلَكَ الْعَرَبُ

[37684] Abu Usamah narrated to us: Mu'tamir narrated to us, from his father, from Abu Nadrah, from Abu Sa'id, that some people were at Aisha's tent and Uthman passed by them - and I think this was in Mecca. Abu Sa'id said: None of them remained except he provoked him or cursed him, other than me. Among them was a man from the people of Kufa. Uthman was bolder with the Kufan than with others. He said: 'O Kufan, do you curse me? Come to Medina,' as if threatening him. He said: So he came to Medina and was told: 'Go to Talhah.' So Talhah went with him until they came to Uthman. Uthman said: 'By Allah, I will lash you a hundred times.' He said: Talhah said: 'By Allah, you will not lash him a hundred times unless he is an adulterer.' He said: 'I will deprive you of your stipend.' He said: Talhah said: 'Allah will provide for him.'

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ نَاسًا كَانُوا عِنْدَ فُسْطَاطِ عَائِشَةَ فَمَرَّ بِهِمْ عُثْمَانُ، وَأَرَى ذَلِكَ بِمَكَّةَ، قَالَ أَبُو سَعِيدٍ: فَمَا يَقِي أَحَدٌ مِنْهُمْ إِلَّا بَعَثَهُ أَوْ سَبَّهُ غَيْرِيْ ، وَكَانَ فِيهِمْ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ، فَكَانَ عُثْمَانُ عَلَى الْكُوفِيِّ أَجْرًا مِنْهُ عَلَى غَيْرِهِ، فَقَالَ: يَا كُوفِيُّ ، أَتَسْبُّنِي؟ أَفْعُمُ الْمَدِينَةَ، كَانَهُ يَتَهَدَّدُ ، قَالَ: فَقَدِمُ الْمَدِينَةَ فَقِيلَ لَهُ: عَلَيْكَ بِطَلْحَةَ فَانْطَلَقَ مَعَهُ طَلْحَةَ حَتَّى أَتَى عُثْمَانَ، فَقَالَ عُثْمَانُ: وَاللَّهِ لَا جِلْدَكَ مِائَةً، قَالَ: فَقَالَ طَلْحَةُ: وَاللَّهِ لَا تَجْلِدُهُ مِائَةً إِلَّا أَنْ يَكُونَ زَانِيَاً، قَالَ لِأَخْرِمَنَّكَ عَطَاءَكِ، قَالَ: فَقَالَ طَلْحَةُ: إِنَّ اللَّهَ سَيَرْزُقُهُ

[37685] Ghundar narrated from Shu'bah, from Amr bin Murrah, who said: I heard Dhakwan Abu Salih narrating from Suhaib, the freed slave of Al-Abbas, who said: Al-Abbas sent me to Uthman to invite him. He said: I came to him and he was serving lunch to the people. I invited him, and he came to him. He said: 'May the face prosper, O Abu Al-Fadl.' He said: 'And your face, O Commander of the Faithful.' He said: 'No sooner did your messenger come to me while I was serving lunch to the people, I fed them and then came.' Al-Abbas said: 'I remind you of Allah regarding Ali, for he is your cousin, your brother in religion, your companion with the Messenger of Allah (peace be upon him), and your son-in-law. It has reached me that you intend to take action against Ali and his companions, so excuse me from that, O Commander of the Faithful.' Uthman said: 'I am more entitled than your brother to accept your intercession. If Ali wished, no one would be below him, but he refused except his own

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ دَكْوَانَ أَبَا صَالِحَ، يُحَدِّثُ عَنْ صُهَيْبِ، مَوْلَى الْعَبَاسِ قَالَ: أَرْسَلَنِي الْعَبَاسُ إِلَى عُنْمَانَ أَدْعُوهُ ، قَالَ: فَأَتَيْتُهُ فَإِذَا هُوَ يُعْدِي النَّاسَ ، فَدَعَوْنَاهُ فَأَتَاهُ فَقَالَ: أَفْلَحَ الْوَجْهُ أَبَا الْفَضْلِ ، قَالَ: وَوَجْهُكَ أَمِيرُ الْمُؤْمِنِينَ ، قَالَ: مَا زِدْتُ أَنْ أَتَابِي رَسُولُكَ وَأَنَا أَعْدِي النَّاسَ فَعَذَّبَهُمْ ثُمَّ أَفْبَلْتُ ، فَقَالَ الْعَبَاسُ: أَذْكُرْكَ اللَّهُ فِي عَلِيٍّ ، قَائِمًا أَبْنَى عَمَّكَ وَأَخْوَكَ فِي دِينِكَ وَصَاحِبِكَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَهْرِكَ ، وَإِنَّهُ قَدْ بَلَغَنِي أَنَّكَ تُرِيدُ أَنْ تَقْوَمَ بِعَلِيٍّ وَأَصْحَابِهِ فَاعْفُنِي مِنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ ، فَقَالَ عُنْمَانُ: أَنَا أَوْلَى مِنْ أَخِيكَ أَنْ قَدْ شَفَعْتُكَ أَنَّ عَلِيًّا لَوْ شَاءَ مَا كَانَ أَحَدُ دُونَهُ ، وَلِكَنَّهُ أَبِي إِلَّا رَأَيْهُ ، وَبَعَثَ إِلَيْ عَلِيٍّ فَقَالَ لَهُ: "أَذْكُرْكَ اللَّهُ فِي أَبْنَ عَمَّكَ وَأَبْنَ عَمَّتِكَ وَأَخِيكَ فِي دِينِكَ وَصَاحِبِكَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَلِيَّ بَيْعَتَكَ ، فَقَالَ: وَاللَّهِ لَوْ أَمْرَنِي أَنْ أَخْرُجَ مِنْ ذَارِي لَخَرْجَتُ ، فَلَمَّا أَنْ أَدَاهَنَ أَنْ لَا يُقَامَ كِتَابُ اللَّهِ فَلَمَّا أَكْنَ لِأَفْعَلَ" ، قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: سَمِعْتُهُ مَا لَا أَخْصِي وَغَرَضْتُهُ عَلَيْهِ غَيْرَ مَرَّةٍ

[37686] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: Isma'il bin Qais narrated to us, who said: When Mu'awiyah and Amr came to Kufa, Al-Harith bin Al-Azma' came to Amr. Amr came out riding. Al-Harith said to him: 'I came for a matter; if I had found you settled, I would have asked you.' Amr said: 'You would not ask me about anything while I am settled except that I would tell you about it now.' He said: 'Tell me about Ali and Uthman.' He said: 'Discontent and selfishness met, so discontent overcame selfishness.' Then he rode on.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ فَيْسٍ، قَالَ: لَمَّا قَدِمَ مُعَاوِيَةً وَعَمْرُو الْمُؤْفَفَةَ أَتَى الْحَارِثُ بْنُ الْأَزْمَعَ عَمْرًا ، فَخَرَجَ عَمْرُو وَهُوَ رَاكِبٌ ، فَقَالَ لَهُ الْحَارِثُ: جِئْتُ فِي أَمْرٍ لَوْ وَجَدْتُكَ عَلَى فَرَارٍ لِسَأْلُوكَ ، فَقَالَ عَمْرُو: مَا كُنْتَ لِتَسْأَلُنِي عَنْ شَيْءٍ وَأَنَا عَلَى فَرَارٍ إِلَّا أَخْبَرْتُكَ بِهِ الْآنَ ، قَالَ ، فَأَخْبَرْنِي عَنْ عَلِيٍّ وَعُثْمَانَ ، قَالَ: فَقَالَ "اجْتَمَعَتِ السَّخْطَةُ وَالْإِثْرَةُ ، فَغَلَبَتِ السَّخْطَةُ الْإِثْرَةُ ، ثُمَّ سَارَ

[37687] Abu Usamah narrated to us: Kahmas narrated to us: Abdullah bin Shaqiq narrated to me: Al-Aqra' narrated to me, saying: Umar sent for the Bishop. He said: He was asking him while I was standing over them shading them from the sun. He said to him: 'Do you find us in your book?' He said: 'Your description and your deeds.' He said: 'What do you find me?' He said: 'I find you to be a horn of iron.' He said: Umar speckled his face and said: 'A horn of iron?' He said: 'Trustworthy and strong.' He said: He seemed pleased with that. He said: 'What do you find after me?' He said: 'A truthful Caliph who favors his relatives.' Umar said: 'May Allah have mercy on Ibn Affan.' He said: 'What do you find after him?' He said: 'A crack in iron.' He said: And in Umar's hand was something he was turning over. He said: He threw it and said: 'Oh, his stench!' two or three times. He said: 'Do not say that, O Commander of the Faithful, for he is a Muslim Caliph and a righteous man, but he will be appointed Caliph while the sword is

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ حَدَّثَنَا كَهْمَسُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَقِيقٍ، قَالَ حَدَّثَنِي الْأَقْرَعُ، قَالَ: أَرْسَلَ عُمَرَ إِلَى الْأَسْفَفِ، قَالَ: فَهُوَ يَسْأَلُهُ وَأَنَا فَائِمٌ عَلَيْهِمَا أَظِلُّهُمَا مِنَ الشَّمْسِ، قَالَ لِهِ: هَلْ تَحْدُثُنَا فِي كِتَابِكُمْ؟ قَالَ: نَعْلَمُ وَأَعْمَالَكُمْ، قَالَ: فَمَا تَحْدُثُنِي؟ قَالَ: أَجِدُكَ قَرْنَ حَدِيدٍ، قَالَ: فَنَقْطَ عُمَرُ وَجْهَهُ وَقَالَ قَرْنَ حَدِيدٍ؟ قَالَ أَمِينٌ شَدِيدٌ، قَالَ: فَكَانَهُ فَرِحٌ بِذَلِكَ، قَالَ فَمَا تَحْدُثُ بَعْدِي؟ قَالَ حَلِيفَةً صِدْقِي يُؤْثِرُ أَفْرَبِيهِ، قَالَ فَقَالَ عُمَرُ يَرْحَمُ اللَّهُ أَبْنَ عَفَانَ، قَالَ: فَمَا تَحْدُثُ بَعْدَهُ؟ قَالَ صَدْعُ حَدِيدٍ، قَالَ وَفِي يَدِ عُمَرَ شَيْءٌ يُقْبَلُهُ، قَالَ: فَنَبَدَهُ وَقَالَ يَا دُفْرَاةُ، مَرَّتَيْنِ أَوْ ثَلَاثَاتِ، فَقَالَ لَا تَشْفُلْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ حَلِيفَةً مُسْلِمٌ وَرَجُلٌ صَالِحٌ، وَلَكِنَّهُ يُسْتَخْفَفُ وَالسَّيْفُ مَسْلُولٌ وَالَّذِمْ مَهْرَاقٌ، قَالَ: نُمَّ النَّفَتَ إِلَيَّ وَقَالَ: الصَّلَاةُ

[37688] Waki narrated from Yahya bin Abi Al-Haitham, from Yusuf bin Abdullah bin Salam, from his father, who said: 'Do not draw your swords, for if you draw them, they will not be sheathed until the Day of Resurrection.' And he said: 'Give me respite for eighteen' - meaning the day of Uthman.

حَدَّثَنَا وَكِبْرُّ عَنْ يَحْيَى بْنِ أَبِي الْهَيْئَمَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ أَبِيهِ، قَالَ: لَا تَسْلُوا سُؤْفَكُمْ فَإِنْ سَأَلْتُمُوهَا لَا تُعْمَدُ إِلَى يَوْمِ الْقِيَامَةِ وَقَالَ: أَنْظِرُونِي ثَمَانِي عَشْرَةً يَعْنِي يَوْمَ عُثْمَانَ

[37689] Ibn Al-Mubarak narrated from Ibn Lahi'ah, from Yazid bin Abi Habib, who said: Ka'b said: 'As if I am looking at this one, and in his hands are two brands of fire' - meaning the killer of Uthman - 'so he killed him.'

حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنِ ابْنِ لَهِيَعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، قَالَ: كَأَنِّي أَنْظُرُ إِلَى هَذَا؛ وَفِي يَدِيهِ شَهَابَاتٍ مِنْ نَارٍ يَعْنِي قَاتِلَ عُثْمَانَ، فَقَتَلَهُ

[37690] Affan told us, Mu'tamir bin Sulayman al-Taymi told me, he said: I heard my father say: Abu Nadra told us, from Abu Sa'id, the mawla of Abu Usayd al-Ansari, who said: Uthman heard that the delegation of the people of Egypt had approached, so he went out to meet them and was in a village outside of Medina—or as he said. He said: When they heard of him, they came towards him to the place where he was. He said: I believe he said: He disliked that they should come upon him in Medina, or something similar to that. So they came to him and said: "Call for the Mushaf (Quran)." So he called for the Mushaf. They said: "Open to the Seventh [Surah]." And they used to call Surah Yunus "the Seventh." So he read it until he reached this verse: {Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?"} [Yunus: 59]. They said: "Do you see what

حَدَّثَنَا عَفَانُ قَالَ حَدَّثَنِي مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّمِيمِيُّ، قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو نَضْرَةً، عَنْ أَبِي سَعِيدٍ، مَوْلَى أَبِي أَسِيدِ الْأَصْسَارِيِّ قَالَ: سَمِعَ عُثْمَانَ أَنَّ وَفْدَ أَهْلِ مِصْرَ قَدْ أَقْبَلُوا، فَاسْتَقْبَلُهُمْ فَكَانَ فِي قَرْيَةٍ حَارِّجًا مِنَ الْمَدِينَةِ، أَوْ كَمَا قَالَ، قَالَ: فَلَمَّا سَمِعُوا بِهِ أَقْبَلُوا نَحْوَهُ إِلَى الْمَكَانِ الَّذِي هُوَ فِيهِ، قَالَ: أَرَاهُ قَالَ: وَكَرِهَ أَنْ يَقْدُمُوا عَلَيْهِ الْمَدِينَةَ، أَوْ نَحْوَهُ مِنْ ذَلِكَ، فَأَتَوْهُ فَقَالُوا: ادْعُ بِالْمُصْحَفِ، فَدَعَ بِالْمُصْحَفِ فَقَالُوا: افْتَحِ السَّابِعَةَ، وَكَانُوا يُسَمِّونَ سُورَةَ يُوْنُسَ السَّابِعَةَ، فَقَرَأَهَا حَتَّى إِذَا أَتَى عَلَى هَذِهِ الْآيَةِ: {قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَاماً وَخَلَالاً فَلَمَّا أَنْزَلَ اللَّهُ أَنْ لَكُمْ أَمْ عَلَى اللَّهِ شَفَرُونَ} قَالُوا: أَرَأَيْتُمْ مَا حَمَيْتُ مِنَ الْحِمَى اللَّهُ أَنْ لَكَ بِهِ أَمْ عَلَى اللَّهِ تَفَرَّي؟ فَقَالَ: أَمْضِهِ، أَنْزَلْتُ فِي كَذَا وَكَذَا، وَأَمَّا الْحِمَى فَإِنَّ عُمَرَ حَمَى الْحِمَى قَبْلِي لِأَبْلِ الصَّدَقَةِ؛ فَلَمَّا وُلِيَتِ زَادَتْ إِلَيْهِ الصَّدَقَةِ فَرَدَتْ فِي الْحِمَى لِمَا زَادَ مِنْ إِلَيْهِ الصَّدَقَةِ؛ أَمْضِهِ، فَجَعَلُوا يَأْخُذُونَهُ بِالْأَيَةِ فَيَقُولُونَ: أَمْضِهِ، نَزَلْتُ فِي كَذَا وَكَذَا وَالَّذِي يَلِي كَلَامُ عُثْمَانَ يَوْمَئِنْدِ فِي سِنَّكَ، يَقُولُ أَبُو نَضْرَةَ: يَقُولُ لِي ذَلِكَ أَبُو سَعِيدٍ، قَالَ أَبُو نَضْرَةَ: وَأَنَا فِي سِنَّكَ يَوْمَئِنْدِ؛ قَالَ: وَلَمْ يَخْرُجْ وَجْهِي أَوْ لَمْ يَسْتَوْ وَجْهِي يَوْمَئِنْدِ، لَا أَدْرِي لَعَلَهُ قَالَ مَرَّةً أُخْرَى: وَأَنَا يَوْمَئِنْدِ فِي ثَلَاثَيْنِ سَنَّةً؛ ثُمَّ أَخْدُوهُ بِأَسْيَاءَ لَمْ يَكُنْ عِنْدَهُ مِنْهَا مَخْرَجٌ، فَعَرَفَهَا فَقَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوْبُ إِلَيْهِ، فَقَالَ لَهُمْ: مَا تُرِيدُونَ؟ فَلَأَخْدُوْهُمْ مِيثَاقَهُ، قَالَ: وَأَحْسِبُهُ قَالَ: وَكَتَبُوا عَلَيْهِ شَرْطًا، قَالَ: وَأَخْدَ عَلَيْهِمْ، أَنْ لَا يَشْفُوا عَصَا وَلَا يُفَارِقُوا جَمَاعَةً مَا أَقَامَ لَهُمْ بِشَرْطِهِمْ أَوْ كَمَا أَخْدُوْهُمْ عَلَيْهِ، فَقَالَ لَهُمْ: مَا تُرِيدُونَ؟ فَقَالُوا: نُرِيدُ أَنْ لَا يَأْخُذَ أَهْلَ الْمَدِينَةَ عَطَاءً، فَإِنَّمَا هَذَا الْمَالُ لِمَنْ قَاتَلَ عَلَيْهِ وَلِهُذِهِ الشُّيُوخُ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضُوا، وَأَقْبَلُوا مَعَهُ إِلَى الْمَدِينَةِ رَاضِيَنَ، فَقَامَ فَخَطَبَ فَقَالَ: وَاللَّهِ أَنَّهُ، مَا أَنْتُ وَفُدًا هُمْ خَذْلُ الْحَوَّاتِ، مَنْ هَذَا الْوَفْدُ

[37691] Abu Bakr told us, Affan told us, Abu Mihsan—the brother of Hammad bin Numayr, a man from the people of Wasit—told us, Husayn bin 'Abd al-Rahman told us, Jahm, a man from Banu Fihir, told me: I am a witness to this matter. He said: Sa'd and Ammar came and sent a message to Uthman: "Come to us, for we want to mention to you things you have introduced or things you have done." He said: So he sent back to them: "Go back today, for I am busy, and your appointment is on such and such a day, until I prepare myself"—Abu Mihsan said: 'Asharna' means: I prepare myself for your dispute. He said: So Sa'd left, but Ammar refused to leave—Abu Mihsan said it twice. He said: So Uthman's messenger reached for him and hit him. He said: When they gathered for the appointment, along with those with them, Uthman said to them: "What do you resent from me?" They said: "We resent your hitting Ammar." He said: Uthman said: "Sa'd and Ammar came, and I sent to them to leave. Sa'd left, but

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا أَبُو مِحْسَنٍ، أَخُو حَمَادٍ بْنُ نُمَيْرٍ رَجُلٌ مِنْ أَهْلِ وَاسِطَّ، قَالَ حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي جَهْمٌ، رَجُلٌ مِنْ بَنِي فَهْرٍ، قَالَ: أَنَا شَاهِدٌ هَذَا الْأَمْرُ، قَالَ: جَاءَ سَعْدٌ وَعَمَّارٌ فَأَرْسَلُوا إِلَى عُثْمَانَ أَنْ أُنْتَنَا، فَإِنَّا نُرِيدُ أَنْ نَذْكُرَ لَكَ أَشْيَاءً أَحْدَثْنَا أَوْ أَشْيَاءَ فَعَلَّمَا، قَالَ: فَأَرْسَلُ إِلَيْهِمْ أَنْ انْصَرِفُوا الْيَوْمَ، فَإِنِّي مُشْتَغَلٌ وَمِيَعَادُكُمْ يَوْمٌ كَذَا وَكَذَا حَتَّى أَشْرُنَّ، قَالَ أَبُو مِحْسَنٍ: أَشْرُنَّ: أَسْتَعِدُ لِحُصُومَتْكُمْ، قَالَ: فَلَنْصَرِفَ سَعْدَ وَأَبِي عَمَّارٍ أَنْ يَنْصَرِفَ، فَلَهَا أَبُو مِحْسَنٍ مَرَّتَيْنِ، قَالَ: فَتَنَاؤلُهُ رَسُولُ عُثْمَانَ فَضَرَبَهُ، قَالَ: فَلَمَّا اجْتَمَعُوا لِلْمِيَاعَادِ وَمَنْ مَعَهُمْ قَالَ لَهُمْ عُثْمَانُ مَا تَنْقِمُونَ مِنِّي؟ قَالُوا: نَنْقِمُ عَلَيْكَ ضَرَبَكَ عَمَّارًا، قَالَ: فَلَمَّا عُثْمَانُ: جَاءَ سَعْدٌ وَعَمَّارٌ فَأَرْسَلْتُ إِلَيْهِمَا، فَأَنْصَرَفَ سَعْدٌ وَأَبِي عَمَّارٍ أَنْ يَنْصَرِفَ، فَتَنَاؤلُهُ رَسُولٌ مِنْ غَيْرِ أَمْرِي؛ فَوَاللَّهِ مَا أَمْرَتُ وَلَا رَضِيتُ، فَهَذِهِ يَدِي لِعَمَّارٍ فَيَصْطَبِرُ، قَالَ أَبُو مِحْسَنٍ: يَعْنِي: يَقْصُنُ، قَالُوا: نَنْقِمُ عَلَيْكَ أَنَّكَ جَعَلْتَ الْحُرُوفَ حَرْفًا وَاحِدًا، قَالَ: جَاءَنِي حُذْيَفَةَ فَقَالَ: مَا كُنْتُ صَانِعًا إِذَا قِيلَ: قِرَاءَةُ فُلَانٍ وَقِرَاءَةُ فُلَانٍ وَقِرَاءَةُ فُلَانٍ، كَمَا اخْتَافَ أَهْلُ الْكِتَابِ، فَإِنْ يَأْكُ صَوَابًا فِيمَنِ اللَّهُ، وَإِنْ يَأْكُ خَطَا فَمِنْ حُذْيَفَةَ، قَالُوا: نَنْقِمُ عَلَيْكَ أَنَّكَ حَمَيْتَ الْحَمَى، قَالَ: جَاءَنِي قُرَيْشٌ فَقَالُتُ: إِنَّهُ لَيْسَ مِنَ الْعَرَبِ فَوْمٌ إِلَّا لَهُمْ حَمَى يَرْعُونَ فِيهِ غَيْرَهَا، فَقُلْتُ ذَلِكَ لَهُمْ؛ فَإِنْ رَضِيْتُمْ فَأَقْرِبُوا، وَإِنْ كُرْهُنْ فَعَيْرُوا، أَوْ قَالَ لَا تُقْرِبُوا شَكَّ أَبُو مِحْسَنٍ، قَالُوا: وَنَنْقِمُ عَلَيْكَ أَنَّكَ اسْتَعْمَلْتَ السُّفَهَاءَ أَقْارِبَكَ قَالَ فَلَيْقُمْ أَهْلُ كُلِّ مِصْرٍ يَسْأَلُونِي صَاحِبَهُمُ الَّذِي يُحِبُّونَهُ فَأَسْتَعْمَلُهُ عَلَيْهِمْ وَأَعْزِلُ عَنْهُمُ الَّذِي يُكْرَهُونَ، قَالَ: فَقَالَ أَهْلُ الْبَصْرَةَ: رَضِيْنَا بِعَدْدِ اللَّهِ بْنِ عَامِرٍ، فَأَقْرَبَهُ عَلَيْنَا، وَقَالَ أَهْلُ الْكُوفَةَ: اعْزِلْنَا سَعِيدًا، وَقَالَ الْوَلِيدُ شَكَّ أَبُو مِحْسَنٍ: وَاسْتَعْمَلْنَا عَلَيْنَا أَنَا مُوسَى، فَفَعَلَ . قَالَ: وَقَالَ أَهْلُ الشَّامَ: قَدْ ضَيَّنَا

[37692] Abdullah bin Bakr told us, Hatim bin Abi Saghira told us, from 'Amr bin Dinar, who said: When they mentioned regarding the affair of Uthman what they mentioned, 'Abd al-Rahman bin 'Awf came with a group of his companions until they entered upon 'Abd Allah bin Umar and said: "O Abu 'Abd al-Rahman, do you not see what this man has introduced?" He said: "Bakh! Bakh! So what do you command me? Do you want to be like the Romans and Persians; whenever they got angry at a king, they killed him? Allah has entrusted him with what He entrusted him, and He knows best. I am not saying anything regarding his affair."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ حَدَّثَنَا حَاتِمٌ بْنُ أَبِي صَغِيرَةَ،
عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: لَمَّا ذَكَرُوا مِنْ شَأْنِ عُثْمَانَ
الَّذِي ذَكَرُوا أَفْتَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي نَقْرَ مِنْ
أَصْحَابِهِ حَتَّى دَخَلُوا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالُوا: يَا
أَبَا عَبْدِ الرَّحْمَنِ، أَلَا تَرَى مَا قَدْ أَخْدَثَ هَذَا الرَّجُلُ؟
فَقَالَ: بَخِ بَخِ فَمَا تَأْمُرُونِي؟ تُرِيدُونَ أَنْ تَكُونُوا مِثْلَ
الرُّومِ وَفَارسَ إِذَا غَضِبُوا عَلَى مَلِكٍ قَتَلُوهُ، قَدْ وَلَاهُ
اللَّهُ الَّذِي وَلَاهُ فَهُوَ أَعْلَمُ؛ لَسْتُ بِقَائِلٍ فِي شَأْنِهِ شَيْئًا

[37693] Aswad bin 'Amir told us, Hammad bin Salama told us, from Ali bin Zayd, from Bishr bin Shaghaf, who said: I asked 'Abd Allah bin Salam about the Khawarij, and I said to them: "[They are] the people with the longest prayers and most fasting, except that when they crossed the bridge, they shed blood and seized wealth." He said: "Do not ask anyone but this one about them. Behold, I had said to them: 'Do not kill Uthman, leave him. For by Allah, if you leave him for eleven [days/months/years?], he will surely die on his bed a natural death.' But they did not do so. Indeed, no prophet is killed except that seventy thousand people are killed for him, and no Caliph is killed except that thirty-five thousand are killed for him."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ بِشْرٍ بْنِ شَعَافٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ سَلَمَ عَنِ الْخَوَارِجِ فَقُلْتُ لَهُمْ: أَطْوَلُ النَّاسِ صَلَاةً وَأَكْثَرُهُمْ صَوْمًا غَيْرَ أَنَّهُمْ إِذَا خَلَقُوا الْجِسْرَ أَهْرَقُوا الدَّمَاءَ وَأَخْلَقُوا الْأَمْوَالَ، قَالَ: لَا تَسْأَلْ عَنْهُمْ إِلَّا أَمَّا أَنِّي قَدْ قُلْتُ لَهُمْ: لَا تَقْتُلُوا عُثْمَانَ، دَعْوَةُ رَبِّ الْمَلَائِكَةِ لِئَنَّ رَبَّكُنُمْ هُوَ أَحَدٌ عَشْرَةُ الْيَمُونَ عَلَى فِرَاسِهِ مَوْتًا فَمَنْ يَفْعُلُوا وَإِنَّهُ لَمْ يُقْتَلْ نَبِيًّا إِلَّا قُتِلَ بِهِ سَبْعُونَ أَلْفًا مِنَ النَّاسِ وَلَمْ يَقْتَلْ خَلِيفَةً إِلَّا قُتِلَ بِهِ خَمْسَةُ وَتَلْلَاتُونَ أَلْفًا.

[37694] Ali bin Hafs told us, Muhammad bin Talha told us, from 'Asim bin Kulayb al-Jarmi, from Abu Qilaba, who said: Al-Hasan bin Ali came to Uthman and said: "Shall I unsheathe my sword?" He said: "No, may Allah not absolve [anyone] of your blood then. Rather, sheathe your sword and return to your father."

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ عَاصِمِ بْنِ كُلَيْبِ الْجَرْمِيِّ، عَنْ أَبِي قِلَابَةَ، قَالَ: جَاءَ الْحَسَنُ بْنُ عَلِيٍّ إِلَى عُثْمَانَ فَقَالَ: اخْتَرْطْ سَيْفِيْ، قَالَ: لَا أَبْرَأُ اللَّهَ إِذَا مِنْ دَمِكَ، وَلَكِنْ ثُمَّ سَيْفِكَ وَارْجِعْ إِلَيْكَ

[37695] Abdullah bin Numayr told us, from Al-A'mash, who said: We entered upon Ibn Abi Hudhayl and he said: "They killed Uthman then came to me." So we said to him: "Does your soul make you doubt?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ عَنِ الْأَعْمَشِ، قَالَ: دَخَلْنَا عَلَى ابْنِ أَبِي هَدَيْلٍ فَقَالَ: قَتَلُوا عُثْمَانَ ثُمَّ أَتَوْنِيْ، فَقُلْنَا لَهُ: أَتُرِيْكَ نَفْسُكَ

[37696] Ghundar and Abu Usama told us, they said Shu'ba informed us, from Sa'd bin Ibrahim, from his father, who said: I heard him say: "These are my two legs; if it is in the Book of Allah that you should put them in shackles, then put them in shackles."

حَدَّثَنَا غُنْدَرُ، وَأَبُو أُسَامَةَ قَالَا أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُهُ يَقُولُ: هَاتَانِ رِجْلَائِيْ، فَإِنْ كَانَ فِي كِتَابِ اللَّهِ أَنْ تَجْعَلُهُمَا فِي الْقِيُودِ فَاجْعَلُهُمَا فِي الْقِيُودِ

[37697] Abu Usama told us, from Hisham, from Muhammad, who said: Hudhayfa said when Uthman was killed: "O Allah, if the Arabs have achieved good, guidance, or [Your] pleasure by killing Uthman, then I am innocent of it, and I have no share in it. And if the Arabs have erred by killing Uthman, then You know my innocence." He said: "Consider my words, what I say to you: By Allah, if the Arabs were right in killing Uthman, they will surely milk milk from it; but if the Arabs erred in killing Uthman, they will surely milk blood from it."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: قَالَ حَذِيفَةُ حِينَ قُتِلَ عُثْمَانُ: اللَّهُمَّ إِنْ كَانَتِ الْعَرَبُ أَصَابَتْ بِقَتْلِهَا عُثْمَانَ حَيْرًا أَوْ رُشْدًا أَوْ رِضْوَانًا فَإِنِّي بَرِيءٌ مِنْهُ، وَلَيْسَ لِي فِيهِ نَصِيبٌ، وَإِنْ كَانَتِ الْعَرَبُ أَخْطَأْتُ بِقَتْلِهَا عُثْمَانَ فَقَدْ عَلِمْتُ بِرَأْءِتِي، قَالَ، اعْتَرِرُوا قَوْلِي مَا أَقُولُ لَكُمْ، وَاللَّهُ إِنْ كَانَتِ الْعَرَبُ أَصَابَتْ بِقَتْلِهَا عُثْمَانَ لَتَحْذَلَنَّ بِهِ لَبَّا، وَلَيْسَ كَانَتِ الْعَرَبُ أَخْطَأْتُ بِقَتْلِهَا عُثْمَانَ لَتَحْذَلَنَّ بِهِ دَمًا.

[37698] Ibn 'Ulayya told us, from Ayyub, from Humayd bin Hilal, who said: Abu Dharr said to Uthman: "If you ordered me to hang onto the loop of a saddle, I would hang onto it forever until I die."

حَدَّثَنَا ابْنُ عُلَيْهَ عَنْ أَئِبْوَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: قَالَ أَبُو ذَرٍّ لِعُثْمَانَ: "أَفْوَ أَمْرْتَنِي أَنْ أَتَعَلَّقَ بِعُرْوَةِ قَنَبِ لَتَعَلَّفَ بِهَا أَبَدًا حَتَّى أَمُوتَ

[37699] Abd al-Rahman bin Mahdi told us, from Sufyan, from his father, from Abu Ya'la, from Ibn al-Hanafiyya, who said: Ali said: "If Uthman had exiled me to Sirar, I would have listened to him and obeyed."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِيهِ،
عَنْ أَبِي يَعْلَى، عَنْ ابْنِ الْخَنَفِيَّةِ، قَالَ: قَالَ عَلَيْهِ: لَوْ
سَيَّرَنِي عُثْمَانُ إِلَى صِرَارٍ لَسَمِعْتُ لَهُ وَأَطَعْتُ

[37700] Abu Bakr told us, Waki' told us, Al-A'mash told us, from Maymun bin Mihran, from 'Abd Allah bin Sidan, from Abu Dharr, who said: "If Uthman ordered me to walk on my head, I would have walked."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الأَعْمَشُ،
عَنْ مَيْمُونَ بْنِ مِهْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِيدَانَ، عَنْ
أَبِي ذَرٍّ، قَالَ: لَوْ أَمَرَنِي عُثْمَانُ أَنْ أَمْشِي عَلَى رَأْسِي
لَمَشِيتُ

[37701] Waki' told us, Al-A'mash told us, from Abu Ishaq, from 'Ubayd bin 'Amr al-Khariqi, who said: I was one of the group who came and camped at Dhu al-Marwah. They sent us to a group of the Companions of Muhammad (peace be upon him) and his wives to ask them: "Should we advance or return?" And it was said to us: "Make Ali the last one you ask." He said: So we asked them, and all of them ordered us to advance. Then we came to Ali and asked him. He said: "Did you ask anyone before me?" We said: "Yes." He said: "What did they order you?" We said: "They ordered us to advance." He said: "But I do not order you; let eggs hatch [meaning let the matter take its course/wait and see]."

حَدَّثَنَا وَكَيْعُ قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ بْنِ عَمْرِو الْخَارِقِيِّ، قَالَ: كُنْتُ أَحَدَ النَّفَرِ الَّذِينَ قَدِمُوا فَنَزَلُوا بِذِي الْمَرْوَةِ، فَأَرْسَلُونَا إِلَى نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْوَاجِهِ نَسَّالْهُمْ: أَنْقُدُمُ أَوْ تَرْجِعُ، وَقِيلَ لَنَا: اجْعَلُوا عَلَيْاً آخِرَ مِنْ شَسَّالُونَ، قَالَ: فَسَأَلْنَاهُمْ فَكُلُّهُمْ أَمْرٌ بِالْقُدُومِ فَأَتَيْنَا عَلَيْاً فَسَأَلْنَاهُ فَقَالَ: سَأَلْتُمْ أَحَدًا فَقِيلَ؟ فَلَمَّا: نَعَمْ؛ قَالَ: فَمَا أَمْرُوكُمْ بِهِ؟ فَلَمَّا: أَمْرُونَا بِالْقُدُومِ، قَالَ: لَكُنِّي لَا أَمْرُكُمْ .. بَيْضٌ فَلَيْفَرُخٌ

[37702] Yazid bin Harun told us, from Al-Awwam, he said: A man from the companions of Al-Akhras told me, from two sheikhs from Banu Tha'laba, a man and his wife, who said: We came to Al-Rabadha and passed by a man with white hair and beard, unkempt. It was said: "This is one of the Companions of the Messenger of Allah (peace be upon him)." [Someone said to him]: "This man [Uthman] has done such and such to you. Will you raise a banner for us so we may bring you whatever men you wish?" He said: "O people of Islam, do not offer me your harm. Do not humiliate the ruler, for whoever humiliates the ruler, Allah will humiliate him. By Allah, if Uthman were to crucify me on the tallest rope or tallest wooden pole, I would listen, obey, be patient, and seek reward, and I would see that as better for me. And if he were to exile me from horizon to horizon, or from East to West, I would listen, obey, be patient, and seek reward, and I would see that as better for me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ الْعَوَامِ، قَالَ: حَدَّثَنِي رَجُلٌ،
مِنْ أَصْحَابِ الْأَخْرَسِ عَنْ شَيْخَيْنِ، مِنْ بَنِي تَعْلَبَةَ
رَجُلٌ وَامْرَأَتِهِ قَالَا: قَدِمْنَا الرَّبَّدَةَ فَمَرَرْنَا بِرَجُلٍ أَبْيَضَ
الرَّأْسِ وَاللَّحْيَةِ أَشْعَثَ، فَقَيْلَ هَذَا مِنْ أَصْحَابِ رَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ فَعَلَ بِكَ هَذَا الرَّجُلُ وَفَعَلَ
، فَهَلْ أَنْتَ نَاصِبٌ لَنَا رَأْيَهُ فَنَاتِيَكَ بِرِجَالٍ مَا شِئْتَ ،
فَقَالَ: يَا أَهْلَ الْإِسْلَامِ ، لَا تَعْرِضُوا عَلَيَّ أَذَانُمْ ، لَا
تَذْلِلُوا السُّلْطَانَ ، فَإِنَّهُ مِنْ أَذَلِ السُّلْطَانِ أَذَلُّهُ اللَّهُ ، وَاللَّهُ
أَنْ لَوْ صَلَّيْتُ عُثْمَانَ عَلَى أَطْوَلِ حَبَّلٍ أَوْ أَطْوَلِ خَشْبَةٍ
لَسْمِعْتُ وَأَطْعَثُ وَصَبَرْتُ وَاحْتَسَبْتُ وَرَأَيْتُ أَنَّ ذَلِكَ
خَيْرٌ لِي ، وَلَوْ سَيَرَنِي مَا بَيْنَ الْأَقْفَى إِلَى الْأَقْفَى ، أَوْ بَيْنَ
الْمَشْرِقِ إِلَى الْمَغْرِبِ ، لَسْمِعْتُ وَأَطْعَثُ وَصَبَرْتُ
وَاحْتَسَبْتُ وَرَأَيْتُ أَنَّ ذَلِكَ خَيْرٌ لِي

[37703] Ghundar told us, from Shu'ba, from 'Asim, who said: I heard Abu Wa'il saying: When Uthman was killed, Abu Musa said: "Indeed, this fitnah is a ripping fitnah, like a disease of the belly. We do not know from where it comes. It comes to you from your place of safety, and it leaves the forbearing man as if he were born yesterday. They have severed your kinship ties and removed the heads of your spears."

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، قَالَ سَمِعْتُ أَبِي وَائِلَ، يَقُولُ: لَمَّا قُتِلَ عُثْمَانُ قَالَ أَبُو مُوسَى: إِنَّ هَذِهِ الْفِتْنَةُ فِتْنَةٌ بِاقْرَأَهُ كَذَاءُ الْبَطْنِ، لَا نَدْرِي أَنَّى تُؤْتَى، تُؤْتِيْكُمْ مِنْ مَأْمَنِكُمْ وَتَدْعُ الْحَلِيمَ كَائِنَهُ ابْنُ أَمْسٍ، قَطَّعُوا أَرْحَامَكُمْ وَانْتَصَلُوا رِمَاحَكُمْ

[37704] Waki' told us, from Fitr, from Zayd bin Ali, who said: Zayd bin Thabit was among those who wept for Uthman on the Day of the House (Yawm al-Dar).

حَدَّثَنَا وَكِيعٌ عَنْ فِطْرٍ، عَنْ زَيْدِ بْنِ عَلَيٍّ، قَالَ: كَانَ زَيْدٌ بْنُ ثَابِتٍ مِمْنُ بَكَى عَلَى عُثْمَانَ يَوْمَ الدَّارِ

[37705] Yazid bin Harun told us, Abu Ubaydah al-Naji informed us, from Al-Hasan, who said: The Ansar came to Uthman and said: "O Commander of the Faithful, we support Allah twice: We supported the Messenger of Allah (peace be upon him), and we support you." He said: "There is no need for that; return." Al-Hasan said: By Allah, if they wanted to defend him with their cloaks, they would have defended him.

[37706] Abu Usama told us, from Al-A'mash, from Abu Salih, who said: Abdullah bin Salam said when Uthman was besieged in the House: "Do not kill him, for there remains but little of his term. By Allah, if you kill him, you will never pray together [united] ever again."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا أَبُو عُبَيْدَةَ النَّاجِيُّ،
عَنِ الْحَسَنِ، قَالَ: أَتَتِ الْأَنْصَارُ عُثْمَانَ فَقَالُوا: يَا أَمِيرَ
الْمُؤْمِنِينَ، نَنْصُرُ اللَّهَ مَرَّتَيْنِ، نَصَرَنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَنْصُرُكَ، قَالَ: لَا حَاجَةَ فِي
ذَلِكَ، ارْجِعُوهَا وَقَالَ الْحَسَنُ: وَاللَّهِ لَوْ أَرَادُوا أَنْ يَمْنَعُوهُ
بِإِرْدِيَّتِهِمْ لَمْ يَمْنَعُوهُ

حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ:
قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ لَمَّا حُصِرَ عُثْمَانُ فِي الدَّارِ: لَا
تَقْتُلُوهُ فَإِنَّهُ لَمْ يَبْقَ مِنْ أَجَلِهِ إِلَّا قَلِيلٌ وَاللَّهُ لَئِنْ قَتَلْتُمُوهُ لَا
تُصْلِوَا جَمِيعًا أَبَدًا

[37707] Zayd bin al-Hubab told us, Muhammad bin Suqa told me, Mundhir al-Thawri told me, who said: We were with Muhammad ibn al-Hanafiyya. He said: Some of the people criticized Uthman. He said: "Stop." So we said to him: "Your father used to curse Uthman." He said: "He did not curse him. If he were to curse him any day, he would have cursed him the day I came to him and the tax collectors came to him. He said: 'Choose the Book of Allah regarding the tax collectors, and go with it to Uthman.' So I took it and went with it to him. He [Uthman] said: 'We have no need for it.' So I came to him [Ali] and informed him. He said: 'Put it in its place.' So if he were to curse him any day, he would have cursed him that day."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سُوقَةَ، قَالَ حَدَّثَنِي مُنْذُرُ التَّوْرِيُّ، قَالَ: كُنَّا عِنْدَ مُحَمَّدٍ ابْنَ الْحَنَفَيَّةِ، قَالَ: فَنَالَ بَعْضُ الْقَوْمِ مِنْ عُثْمَانَ فَقَالَ: مَهْ، فَقُلْنَا لَهُ: كَانَ أَبُوكَ يَسْبُّ عُثْمَانَ، قَالَ: مَا سَبَّهُ، وَلَوْ سَبَّهُ يَوْمًا لَسْبَّهُ يَوْمَ جِئْنَاهُ وَجَاءَهُ السَّعَادُ، فَقَالَ: خَيْرٌ كِتَابَ اللَّهِ فِي السَّعَادِ، فَأَذْهَبْتُ بِهِ إِلَى عُثْمَانَ، فَأَخْبَثْتُ فَذَهَبْتُ بِهِ إِلَيْهِ، فَقَالَ: لَا حَاجَةُ لَنَا فِيهِ، فَجِئْنُتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَ: ضَعْفُهُ مَوْضِيعُهُ، فَلَوْ سَبَّهُ يَوْمًا لَسْبَّهُ ذَلِكَ الْيَوْمُ.

[37708] Zayd bin al-Hubab told us, Al-'Ala' bin al-Minhal told me, Fulan told me, who said: I heard Al-Zuhri saying at Al-Rusafa: "O Allah, Ali surely advised and acted correctly regarding Uthman. Had they not struck the Book, they would have returned."

حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ قَالَ حَدَّثَنِي الْعَلَاءُ بْنُ الْمِنَهَالِ،
قَالَ حَدَّثَنِي فُلَانٌ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، بِالرَّصَافَةِ
يَقُولُ: اللَّهُمَّ لَقَدْ نَصَحَ عَلَيِّ وَصَحَّ فِي عُثْمَانَ لَوْلَا
أَنَّهُمْ أَصَابُوا الْكِتَابَ لَرَجَعُوا

[37709] Yahya bin Adam told us, Abu Bakr bin Ayyash told me, from Mughira, from Ibrahim, from 'Alqama, who said: I said to Al-Ashtar: "You used to dislike the Day of the House, so how did you change your opinion?" He said: "Yes, by Allah, I indeed used to dislike the Day of the House. But I came with Umm Habiba bint Abi Sufyan to bring her into the House, and I wanted to bring Uthman out in a howdah. But they refused to let me and said: 'What business do we have with you, O Ashtar?' But I saw Talha, Al-Zubayr, and the people pledge allegiance to Ali willingly, not forced, then they broke their pledge to him." I said: "Was it Ibn al-Zubayr who said: 'Kill me and Malik'?" He said: "No, by Allah. And I did not lift the sword from Ibn al-Zubayr while seeing any spirit left in him, because I was furious with him, for he belittled the Mother of the Believers until he brought her out. So when I met him, I was not satisfied with the strength of my arm alone until I stood up in the stirrups and struck him on his head,

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَيَّاشَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قُلْتُ لِلأشْرَرِ: لَقَدْ كُنْتُ كَارِهًا لِيَوْمَ الدَّارِ فَكَيْفَ رَجَعْتَ عَنْ رَأْيِكِ؟ فَقَالَ: أَجَلْ، وَاللَّهِ إِنْ كُنْتُ لَكَارِهًا لِيَوْمِ الدَّارِ وَلَكِنْ جِئْتُ بِأُمِّ حَبِيبَةَ بِنْتَ أَبِي سُفَيْفَانَ لِأُدْخِلَّهَا الدَّارَ، وَأَرَدْتُ أَنْ أُخْرِجَ عُثْمَانَ فِي هُودَجٍ، فَأَبْوَا أَنْ يَدْعُونِي وَقَالُوا: مَا لَنَا وَلَكَ يَا أَشْرَرُ، وَلَكِنِّي رَأَيْتُ طَلْحَةَ وَالزُّبَirَ وَالْقَوْمَ بَأْيَعُوا عَلَيْا طَائِعِينَ غَيْرَ مُكْرَهِينَ؛ ثُمَّ نَكْثَوْا عَلَيْهِ، قُلْتُ: فَابْنُ الزُّبَirِ الْقَائِلُ: اقْتُلُونِي وَمَالِكًا، قَالَ: لَا وَاللَّهِ، وَلَا رَفَعْتُ السَّيْفَ عَنْ ابْنِ الزُّبَirِ وَأَنَا أَرَى أَنَّ فِيهِ شَيْئًا مِنَ الرُّوحِ لَأَنِّي كُنْتُ عَلَيْهِ بِخَنْقٍ؛ لَأَنَّهُ اسْتَخَفَ أَمَّ الْمُؤْمِنِينَ حَتَّى أَخْرَجَهَا، فَلَمَّا لَقِيَنِي مَا رَضِيَتُ لَهُ بِقُوَّةِ سَاعِدِي حَتَّى قُمْتُ فِي الرَّكَابَيْنِ فَإِنَّمَا فَضَرَبْتُهُ عَلَى رَأْسِهِ، فَرَأَيْتُ أَنِّي قَدْ قَتَلْتُهُ، وَلَكِنَّ الْقَائِلَ اقْتُلُونِي وَمَالِكًا عَبْدُ الرَّحْمَنِ بْنُ عَنَّابَ بْنُ أَسِيدٍ، لَمَّا لَقِيَنِهِ اعْتَقْتُهُ فَوَقَعْتُ أَنَا وَهُوَ عَنْ فَرَسِيْنَا، فَجَعَلَ يُنَادِي: اقْتُلُونِي وَمَالِكًا، وَالنَّاسُ يَمْرُونَ لَا يَدْرُونَ مَنْ يُعْذِي، وَلَمْ يَفْلُ: الْأَشْرَرُ وَإِلَّا لَقُتُلُ

[37710] Abu Usama told us, from Ibn Abi 'Aruba, from Qatada, who said: Ali took Al-Ashtar by the hand, then went with him until he came to Talha and said: "Indeed, these people"—meaning the people of Egypt—"listen to you and obey you, so forbid them from killing Uthman." He said: "I cannot prevent blood that Allah wanted to be shed." So Ali took Al-Ashtar by the hand, then turned away saying: "Miserable is what Ibn al-Hadramiyya thought, that he would kill my cousin and overcome me for my dominion; miserable is what I see."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، قَالَ:
أَخَدَ عَلَيْيِ بِيدِ الْأَشْتَرِ ثُمَّ أَنْطَلَقَ بِهِ حَتَّى أَتَى طَلْحَةَ فَقَالَ:
إِنَّ هُولَاءِ يَعْنِي أَهْلَ مِصْرَ يَسْمَعُونَ مِنْكُ وَيُطِيعُونَكُ ،
فَأَنْهَمُمْ عَنْ قَتْلِ عُثْمَانَ ، فَقَالَ: مَا أَسْتَطِيعُ دَفْعَ دَمِ أَرَادَ
اللَّهُ إِهْرَافَهُ ; فَأَخَدَ عَلَيْيِ بِيدِ الْأَشْتَرِ ، ثُمَّ انْصَرَفَ وَهُوَ
يَقُولُ: بِسْنَ مَا ظَنَّ ابْنُ الْحَضْرَمَيْةَ أَنْ يَقْتُلَ ابْنَ عَمِّي
وَيَغْلِبَنِي عَلَى مُلْكِي بِسْنَ مَا أَرَى

[37711] Aswad b. 'Amir told us, saying: Jarir b. Hazim told us, from Ibn Sirin, who said: I did not know that 'Ali was accused regarding the killing of 'Uthman until he was pledged allegiance to; (then) the people accused him.

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ
ابْنِ سِيرِينَ، قَالَ: مَا عَلِمْتُ أَنَّ عَلَيًّا، أَتَهُمْ فِي قَتْلِ
عُثْمَانَ حَتَّى بُوِيَعَ اتَّهَمَهُ النَّاسُ

[37712] Abu al-Muwarri' said: Al-'Ala' b. 'Abd al-Karim informed us, from 'Amirah b. Sa'd, who said: When Talhah and Al-Zubair and those with them arrived, he said: A man stood up in a gathering of people and said: "I am So-and-so son of So-and-so, one of the Banu Jusham." He said: "Indeed, these people who have come to you, if it is fear that drives them, then they have come from where birds are safe (i.e., the Sanctuary/Mecca). And if it is the killing of 'Uthman that drives them, then they are the ones who killed him. And the opinion regarding them is that their beasts should sink with them until they leave."

[37713] 'Affan said: Mu'tamir b. Sulaiman told us, saying: I heard my father say: Abu 'Uthman told us that 'Uthman was killed during the middle of the days of Tashreeq.

حَدَّثَنَا أَبُو الْمُؤْرِعْ قَالَ أَخْبَرَنَا الْعَلَاءُ بْنُ عَبْدِ الْكَرِيمِ عَنْ عَمِيرَةَ بْنِ سَعْدٍ، قَالَ: لَمَّا قَدِمَ طَلْحَةُ وَالزُّبَيْرُ وَمَنْ مَعَهُمْ، قَالَ "قَامَ رَجُلٌ فِي مَجْمَعٍ مِنَ النَّاسِ، فَقَالَ: أَنَا فُلَانُ بْنُ فُلَانٍ، أَحَدُ بَنِي جُشَمٍ، فَقَالَ: إِنَّ هُؤُلَاءِ الَّذِينَ قَدِمُوا عَلَيْكُمْ، إِنْ كَانَ إِنَّمَا بِهِمُ الْحَوْفُ فَجَاءُوكُمْ حَيْثُ يَأْمُنُ الطَّيْرُ، وَإِنْ كَانَ إِنَّمَا بِهِمْ قَتْلُ عُثْمَانَ فَهُمْ قَاتِلُوهُ، وَإِنَّ الرَّأْيَ فِيهِمْ أَنْ تَنْخِسِفَ بِهِمْ دَوَابُهُمْ حَتَّى يَخْرُجُوا

حَدَّثَنَا عَفَانُ قَالَ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَبُو عُثْمَانَ، أَنَّ عُثْمَانَ، قُتِلَ فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ.

[37714] Al-Fadl b. Dukain said: Sa'id b. 'Abd al-Rahman told us, saying: Muhammad b. Sirin told us, saying: When 'Uthman was killed, 'Adi b. Hatim said: "Two goats will not butt heads over it." But when the Day of Siffin occurred and his eye was gouged out, it was said: "Two goats will not butt heads over the killing of 'Uthman?" He said: "Yes, and many eyes will be gouged out over it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ قَالَ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، قَالَ: لَمَّا قُتِلَ عُثْمَانُ قَالَ عَدِيُّ بْنُ حَاتِمٍ: لَا تَنْتَطِحُ فِيهَا عَزْرَانٌ ، فَلَمَّا كَانَ يَوْمُ صِيفَيْنِ فُقِتِلَ عَيْنُهُ فَقِيلَ: لَا تَنْتَطِحُ فِي قَتْلِ عُثْمَانَ عَزْرَانٌ ، قَالَ بَلَى ، وَنَفَقَ فِيهِ عُيُونٌ كَثِيرَةٌ

[37715] Abu Usamah said: 'Abdullah b. al-Walid told us, from Musa b. 'Abdullah b. Yazid, from Abu Zabyan al-Azdi, who said: 'Umar said: "What is your wealth, O Abu Zabyan?" He said: I said: "I receive two thousand and five hundred." He said: "Then acquire sheep, for it is imminent that young boys from Quraish will come and withhold this giving."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي ظَبَيْنَ الْأَزْدِيِّ، قَالَ: قَالَ عُمَرُ "مَالِكٌ يَا أَبَا ظَبَيْنَانَ ، قَالَ: قُلْتُ: أَنَا فِي الْقَيْنَ وَخَمْسِيَائَةٍ ؛ قَالَ: فَاتَّخِذْ شَاءَ فَإِنَّهُ يُوشِكُ أَنْ تَحِيَءَ أَغْلِيمَةً مِنْ قُرَيْشٍ يَمْنَعُونَ هَذَا الْعَطَاءَ

[37716] Abu Usamah said: 'Abdullah b. al-Walid told us, saying: I heard Muhammad b. 'Abd al-Rahman b. Abi Dhi'b say: Abu Hurairah said: "By Allah, if you knew what I know, you would laugh much and weep little. If you knew what I know, you would laugh little and weep much. By Allah, killing and death will surely befall this clan of Quraish until the saddle reaches al-Kuna..." Abu Usamah said: Meaning Al-Kunasah (a place in Kufa), "...and finds there the sandal of a Quraishi."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ أَبِي ذِئْبٍ، يَقُولُ قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكُوكُمْ كَثِيرًا وَلَبَكَيْتُمْ قَلِيلًا ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكُوكُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا ، وَاللَّهِ لَيَعْلَمُ الْأَقْتُلُ وَالْمَوْتُ فِي هَذَا الْحَيَّ مِنْ قُرَيْشٍ حَتَّى يَأْتِي الرَّحْلُ الْكُنَّا ، قَالَ أَبُو أَسَمَّةَ: يَعْنِي الْكُنَّاسَةَ فَيَجِدُ بِهَا نَعْلَ قُرَشِيٌّ

[37717] Abu Bakr said: And Muhammad b. Bishr told us, saying: Isma'il b. Abi Khalid told us, from Mujalid, from Al-Sha'bi, from 'Amir b. Shahr, who said: I heard a word from the Prophet (peace be upon him) and a word from Al-Najashi. I heard the Prophet (peace be upon him) say: "Look at Quraish; listen to their speech but leave their actions." He said: And I was with Al-Najashi when a son of his came from the school (kuttab) and read a verse from the Gospel. He understood it and I laughed. He said: "What are you laughing at? At the Book of Allah? By Allah, it is indeed in the Book of Allah which was sent down to Jesus, that the curse is upon the earth if its rulers are boys."

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عَامِرٍ بْنِ شَهْرٍ، قَالَ: سَمِعْتُ مِنَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً، وَمِنَ النَّجَاشِيِّ كَلِمَةً، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: انْظُرُوا فُرِيَّسًا فَاسْمَعُوهُ مِنْ قَوْلِهِمْ وَدَرُّوْفِعْلَهُمْ، قَالَ: وَكُنْتُ عِنْدَ النَّجَاشِيِّ إِذْ جَاءَ ابْنَ لَهِ مِنَ الْكِتَابِ فَقَرَأَ آيَةً مِنَ الْإِنْجِيلِ فَفَهَمَهَا فَضَحَّكُتْ فَقَالَ: مَمَّ تَضْحَكُ؟ مِنْ كِتَابِ اللَّهِ؟ أَمَا وَاللَّهِ إِنَّهَا لِفِي كِتَابِ اللَّهِ الَّذِي أُنْزِلَ عَلَى عِيسَى أَنَّ اللَّغْةَ تَكُونُ فِي الْأَرْضِ إِذَا كَانَ أَمْرَاؤُهَا الصَّبِيَّانَ

[37718] Al-Fadl b. Dukain said: Sufyan told us, from Habib b. Abi Thabit, from Al-Qasim b. al-Harith, from 'Abdullah b. 'Utbah, from Abu Mas'ud, who said: The Prophet (peace be upon him) said to Quraish: "Indeed, this matter (authority) is among you and you are its rulers, as long as you do not introduce a practice (sin) for which Allah strips it from you. If you do that, Allah will set over you the worst of His creation, and they will peel you just as a branch is peeled."

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنٍ قَالَ حَدَّثَنَا سُفيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الْفَاسِمِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقُرَيْشٍ: إِنَّ هَذَا الْأَمْرَ فِيْكُمْ وَأَنْتُمْ وَلَا تُمْلِئُو الْأَرْضَ حَسْدًا وَأَنْتُمْ أَنْتُمْ فَإِذَا فَعَلْتُمْ ذَلِكَ سُلَّطَ اللَّهُ عَلَيْكُمْ شِرًا رَحْقِهِ فَالنَّحْوُكُمْ كَمَا يُنَحِّي الْفَضِيلُ

[37719] Abu Usamah, from 'Awf, from Ziyad b. Mikhraq, from Abu Kinanah, from Abu Musa, who said: The Prophet (peace be upon him) stood at the door of a house in which there was a group of Quraish, and said: "Indeed, this matter (authority) is in Quraish as long as when they are asked for mercy, they show mercy; and when they judge, they are just; and when they distribute, they are equitable. So whoever among them does not do that, upon him is the curse of Allah, the angels, and all people; neither obligatory nor voluntary deeds will be accepted from him."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَابِ بَيْتٍ فِيهِ نَقْرٌ مِنْ قُرَيْشٍ ، فَقَالَ: إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ مَا دَامُوا إِذَا اسْتَرْجَحُوا رَجُمُوا، وَإِذَا مَا حَكَمُوا عَذَّلُوا ، وَإِذَا مَا قَسَمُوا أَقْسَطُوا ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

[37720] Muhammad b. Fudail, from Yazid b. Abi Ziyad, from Sulaiman b. 'Amr b. al-Ahwas, who said: The owner of this house, Abu Hilal, informed me that he heard Abu Barzah al-Aslami narrating that they were with the Messenger of Allah (peace be upon him) on a journey, and they heard singing, so they looked out for it. A man stood up and listened—and that was before wine was prohibited. He came to them and returned, saying: "This is So-and-so and So-and-so, and they are singing to each other, one answering the other while saying: [Poetry] 'My steed's bones still gleam... War has turned away from him being hidden and buried.'" The Messenger of Allah (peace be upon him) raised his hands and said: "O Allah, plunge them into Fitnah (trial/sedition) deeply, O Allah, shove them into the Fire forcefully."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرُو بْنِ الْأَحْوَصِ، قَالَ: أَخْبَرَنِي رَبُّهَا الدَّارُ أَبُو هِلَالٍ أَنَّهُ سَمِعَ أَبَا بَرْزَةَ الْأَسْلَمِيَّ، يُحَدِّثُ أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَسَمِعُوا غِنَاءً فَاسْتَشْرِفُوا لَهُ، فَقَامَ رَجُلٌ فَاسْتَمَعَ؛ وَذَلِكَ قَبْلَ أَنْ تُحرَمَ الْخَمْرُ، فَلَمَّا هُمْ ثُمَّ رَجَعُوا قَالُوا: هَذَا فُلَانٌ وَفُلَانٌ، وَهُمَا يَتَغَيَّبَانَ وَيُجِيبُ أَحَدُهُمَا الْآخَرَ وَهُوَ يَقُولُ: لَا يَرَالْ جَوَادِي تَلُوكَ عِظَامُهُ... زَوْيَ الْحَرْبِ عَنْهُ أَنْ يُجَنَّ فَيُقْبَرَا فَرَقَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ قَالَ: اللَّهُمَّ أَرْكِسْهُمَا فِي الْفِتْنَةِ رُكْسًا، اللَّهُمَّ دَعْهُمَا إِلَى النَّارِ دَعًا

[37721] Khalid b. Makhlad, from Sulaiman b. Bilal, who said: Sharik b. 'Abdullah b. Abi Namir told me, from Al-A'sha b. 'Abd al-Rahman, from Mukammil, from Azhar b. 'Abdullah, who said: 'Ubada b. al-Samit came performing Hajj from Al-Sham and arrived in Medina. He came to 'Uthman b. 'Affan and said: "O 'Uthman, shall I not inform you of something I heard from the Messenger of Allah (peace be upon him)?" He said: "Yes." I said: "I heard the Messenger of Allah (peace be upon him) say: 'There will be rulers over you who will command you with what you recognize (as good) but they will practice what you deny (as bad). There is no obedience to them upon you.'"

حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، قَالَ: حَتَّىٰ شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ الْأَعْشَىٰ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُكَمِّلٍ، عَنْ أَزْهَرَ بْنِ عَبْدِ اللَّهِ، قَالَ أَفْبَلَ عُبَادَةً بْنَ الصَّامِتِ حَاجًاٌ مِنَ الشَّامَ فَقَدِمَ الْمَدِينَةَ، فَأَتَى عُثْمَانَ بْنَ عَفَانَ فَقَالَ: يَا عُثْمَانَ، أَلَا أَخْبِرُكَ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: بَلَىٰ، قُلْنِ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "سَتَكُونُ عَلَيْكُمْ أَمْرَاءٌ يَأْمُرُونَكُمْ بِمَا تَعْرِفُونَ وَيَنْهَا مَا تُنْكِرُونَ، فَإِنَّ لِأُولَئِكَ عَلَيْهِمْ طَاعَةً"

[37722] 'Abdullah b. Numair said: Isma'il b. Abi Khalid told us, from Isma'il al-Awdi, who said: The daughter of Ma'qil b. Yasar informed me that her father became critically ill. This reached Ibn Ziyad, so he came to visit him. He sat and recognized death in him, so he said to him: "O Ma'qil, will you not narrate to us? Perhaps Allah will benefit us with things we hear from you." He said: "I heard the Messenger of Allah (peace be upon him) say: 'There is no governor who rules over subjects, be they few or many, and does not deal justly with them, except that Allah will throw him on his face into the Fire.'" The other one (Ibn Ziyad) looked down for a while, then said: "Is this something you heard from the Messenger of Allah (peace be upon him) or from behind-behind (rumors/others)?" He said: "No, rather it is something I heard from the Messenger of Allah (peace be upon him). I heard the Messenger of Allah (peace be upon him) say: 'Whoever is entrusted with a flock (subjects) and does not encompass

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ إِسْمَاعِيلَ الْأَوْدِيِّ، قَالَ: أَخْبَرَنِي بْنُ مَعْقِلٍ بْنُ يَسَارٍ، أَنَّ أَبَاهَا قَلَّ، فَبَلَغَ ذَلِكَ ابْنَ زَيَادٍ فَجَاءَ يَعْوِذُهُ فَجَلَّسَ فَعَرَفَ فِيهِ الْمَوْتَ قَالَ لَهُ: يَا مَعْقِلُ، أَلَا تَحْدَثُنَا، فَقَدْ كَانَ اللَّهُ يَنْقُنُنَا بِأَشْيَاءَ نَسْمَعُهَا مِنْكَ، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَيْسَ مِنْ وَالِيلِي أَمَّةٌ قَلَّتْ أَوْ كَثُرَتْ لَمْ يَعْدِنْ فِيهِمْ إِلَّا كَبَّهُ اللَّهُ لِوَجْهِهِ فِي النَّارِ، فَأَطْرَقَ الْأَخْرُ سَاعَةً فَقَالَ: شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مِنْ وَرَاءِ وَرَاءِ، قَالَ: لَا، بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ اسْتَرْعَى رَعِيَّةً فَلَمْ يُحْطِمْهُ بِنَصِيبِهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ مِائَةِ عَامٍ، قَالَ ابْنُ زَيَادٍ: أَلَا كُنْتَ حَدَّثْتَنِي بِهَذَا قَبْلَ الْأَنَّ؟ قَالَ: وَالآنَ لَوْلَا مَا أَنَا عَلَيْهِ لَمْ أُحَدِّثُكَ بِهِ

[37723] Waki', from Isma'il, from Qais, that a man was walking with Hudhaifah towards the Euphrates. He said: "How will you be when you come out and do not taste a drop of it?" He (Qais) said: We said: "Do you think that (will happen)?" He said: "I do not think it, but I am certain of it."

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، أَنَّ رَجُلًا، كَانَ يَمْشِي مَعَ حُذَيْفَةَ نَحْوَ الْفُرَاتِ فَقَالَ: كَيْفَ أَنْتُمْ إِذَا حَرَجْتُمْ لَا تَذُوقُ مِنْهُ قَطْرَةً؟ قَالَ: قُلْنَا: أَنَّظُنَّ ذَلِكَ؟ قَالَ: مَا أَنْظُنَّهُ، وَلَكِنْ أَسْتَيقِنُهُ

[37724] 'Abd al-A'la, from Al-Jurairi, from Abu al-'Ala', who said: They said to Mutarrif: "This 'Abd al-Rahman b. al-Ash'ath has arrived." Mutarrif said: "By Allah, I surely see (the outcome) between two matters: If he prevails, no religion for Allah will remain established (due to worldly corruption), and if he is prevailed over (defeated), they will remain humiliated until the Day of Resurrection."

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ الْجَرَيْرِيِّ، عَنْ أَبِي الْعَلاءِ، قَالَ: قَالُوا: لِمُطَرِّفٍ: هَذَا عَبْدُ الرَّحْمَنِ بْنُ الْأَشْعَثِ قَدْ أَقْبَلَ، فَقَالُ مُطَرِّفٌ: "وَاللَّهِ لَنْ يَرَى بَيْنَ أَمْرَيْنِ: لَنْ ظَهَرَ لَا يَقُومُ لِلَّهِ دِينٌ، وَلَئِنْ ظَهَرَ عَلَيْهِ لَا يَرَأُونَ أَذْلَلَةً إِلَى يَوْمِ الْقِيَامَةِ"

[37725] Waki' said: Al-A'mash told us, from Salim, from Abu al-Darda', who said: "If a man whose concern was Islam and knew it were to inspect it (now), he would not recognize anything of it."

حَدَّثَنَا وَكِبِيعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: لَوْ أَنَّ رَجُلًا هَذِهِ الْإِسْلَامَ وَعَرَفَهُ ثُمَّ تَفَقَّدَهُ لَمْ يَعْرِفْ مِنْهُ شَيْءًا

[37726] Waki' said: Al-A'mash told us, from a Shaikh, who said: 'Umar said: "Whoever wants the truth, let him descend to the open field (i.e., make his matter public/clear)."

حَدَّثَنَا وَكِبْعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ شَيْخٍ، قَالَ: قَالَ
عُمَرُ: مَنْ أَرَادَ الْحَقَّ فَلْيَنْزِلْ بِالْبَرَازِ: يَعْنِي يُظْهِرُ أَمْرَهُ

[37727] Mu'awiyah b. Hisham, from 'Ali b. Salih, from Yazid b. Abi Ziyad, from Ibrahim, from 'Alqamah, from 'Abdullah b. Mas'ud, who said: While we were with the Messenger of Allah (peace be upon him), some youths from Banu Hashim approached. When the Prophet (peace be upon him) saw them, his eyes filled with tears and his color changed. He ('Abdullah) said: I said to him: "We still see in your face something we dislike." He

said: "Indeed, we are the People of the House (Ahl al-Bayt) for whom Allah has chosen the Hereafter over the world. And indeed, the people of my house will face after me tribulation, displacement, and expulsion, until a people come from the direction of the East with black banners. They will ask for the right (truth/justice) but will not be given it. So they will fight and be victorious, and they will be given what they asked for, but they will not accept it until they hand it over to a man from the people of my house. He will fill it (the earth) with equity just as they filled it with

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عَلَىٰ بْنِ صَالِحٍ، عَنْ يَزِيدٍ
بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ
بْنِ مَسْعُودٍ، قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذْ أَفْبَلَ فِتْيَةً مِنْ بَنِي هَاشِمٍ، فَلَمَّا رَأَهُمْ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْرَرْفَتْ عَيْنَاهُ وَتَغَيَّرَ
لَوْنُهُ؛ قَالَ: فَقُلْتُ لَهُ: مَا نَزَالَ نَرَى فِي وَجْهِكَ شَيْئًا
نَكْرَهُهُ؟ قَالَ: إِنَّا أَهْلُ الْبَيْتِ إِخْتَارَ لَنَا اللَّهُ الْآخِرَةَ عَلَىٰ
الْدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا
وَتَطْرِيدًا، حَتَّىٰ يَأْتِيَ قَوْمٌ مِنْ قِبْلِ الْمَشْرِقِ مَعَهُمْ
رَأِيَاتُ سُودٍ يَسْأَلُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ، فَيُقَاتِلُونَ
فَيَضْرُوْنَ فَيُعْطَوْنَ مَا سَأَلُوا، فَلَا يَقْنُلُونَهُ حَتَّىٰ يَدْفَعُوا
إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي، فَيَمْلُؤُهَا قُسْطًا كَمَا مَلَأُوهَا
جَوْرًا، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَىٰ
الثَّجْ

[37728] Waki', from Sharik, from Abu Mahl, who said: I said to Abu Ja'far: "The Sultan (ruler) assigns the work." He said: "Do not take charge of anything for them. And if you are appointed, then fear Allah and fulfill the trust."

حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي مَهْلٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ: إِنَّ السُّلْطَانَ يُوَلِّي الْعَمَلَ، قَالَ: لَا تَلِئَنَّ لَهُمْ شَيْئًا، وَإِنْ وَلَيْتَ فَاتَّقِ اللَّهَ وَأَدِّ الْأَمَانَةَ

[37729] Waki', from Khalid b. Tahman, from Abu Ja'far, who said: "Do not prepare a scroll for them, nor write for them with a pen."

حَدَّثَنَا وَكِيعٌ عَنْ خَالِدِ بْنِ طَهْمَانَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا تُعِدَّ لَهُمْ سِفْرًا وَلَا تَخْطُّ لَهُمْ بِقَلْمَنْ

[37730] Abu Usamah, from Al-A'mash, from Abu Wa'il, who said: I entered upon 'Ubaidullah b. Ziyad in Basra, and the Jizya of Isfahan had been brought to him—three million—and it was placed before him. He said: "O Abu Wa'il, what do you say about one who dies and leaves behind the like of this?" He said: I said: "I hint to him: What if it was from Ghulul (unlawfully acquired spoils/public funds)?" He said: "That is evil upon evil." Then he said: "O Abu Wa'il, when I come to Kufa, come to me; perhaps I will bestow some good upon you." He said: So he came to Kufa. He said: I came to 'Alqamah and informed him. He said: "Beware, if you had gone to him before consulting me, I would not have said anything to you. But since you have consulted me, it is incumbent upon me to advise you." He said: "I do not love having two thousand from two thousand (or two thousand out of two thousand sins/burdens) while I am the most honored soldier to him; and that is because I will not acquire anything of their world

حَدَّثَنَا أَبُو أَسَمَّةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: دَخَلْتُ عَلَى عُبَيْدِ اللَّهِ بْنِ زَيَادٍ بِالْبَصْرَةِ وَقَدْ أَتَيَ بِجُزْيَةِ أَصْبَهَانَ تَلَاثَةَ آلَافِ الْفِي، فَهِيَ مَوْضُوعَةٌ بَيْنَ يَدَيْهِ، فَقَالَ: يَا أَبَا وَائِلٍ: مَا تَقُولُ فِيمَنْ مَاتَ وَتَرَكَ مِثْلَ هَذِهِ؟ قَالَ: فَقُلْتُ: أَعْرِضُ بِهِ كَيْفَ إِنْ كَانَتْ مِنْ غُلُولٍ، قَالَ: ذَاكَ شَرٌ عَلَى شَرٍّ، ثُمَّ قَالَ: يَا أَبَا وَائِلٍ، إِذَا أَنْتَ قَدِيمُ الْكُوفَةَ فَاتَّنِي لَعَلَّيْ أَصِيبُكَ بِخَيْرٍ، قَالَ: فَقَدْمُ الْكُوفَةِ، قَالَ: فَأَتَيْتُ عَلَقْمَةً فَأَخْبَرْتُهُ فَقَالَ: أَمَا إِنَّكَ لَوْ أَتَيْتُهُ قَبْلَ أَنْ تَسْتَشِيرَنِي لَمْ أَفْلَ لَكَ شَيْئًا، فَأَمَا إِذَا اسْتَشَرْتُنِي فَإِنَّهُ يَحِقُّ عَلَيَّ أَنْ أَنْصَحَّكَ، فَقَالَ: مَا أُحِبُّ أَنْ لِي الْفَقِيرُ مِنَ الْغَيْرِ وَإِنَّمَا أَعْزُّ الْجُنُدَ عَلَيْهِ، وَذَلِكَ أَنِّي لَا أَصِيبُ مِنْ ذُنُبِهِمْ شَيْئًا إِلَّا أَصَابُوا مِنْ دِينِي أَكْثَرَ مِنْهُ

[37731] Ibn Fudail, from Al-Salt b. Matar al-Ijli, from 'Isa al-Muradi, from Mu'adh, who said: "In the end of this time there will be immoral Quran reciters, wicked ministers, treacherous trustees, oppressive overseers, and lying rulers."

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنِ الصَّلَاتِ بْنِ مَطْرِ الْعَجْلِيِّ عَنْ عِيسَى الْمُرَادِيِّ عَنْ مُعَاذٍ قَالَ: يَكُونُ فِي أَخْرِ هَذَا الزَّمَانِ قُرَاءٌ فَسَقَةٌ، وَوُزَّارَاءٌ فَجَرَةٌ، وَأَمْنَاءٌ خَوَانَةٌ، وَعُرَفَاءٌ ظَلَمَةٌ، وَأَمْرَاءٌ كَذَبَةٌ

[37732] Ya'la b. 'Ubaid, from Musa al-Juhani, from Qais b. Yazid, who said: My mawlah Sidrah told me that my grandfather Salamah b. Qais told me, saying: I met Abu Dharr, and he said: "O Salamah b. Qais, three things I have memorized: Do not combine co-wives, for you will never be just even if you strive; do not work on (collecting) Sadaqah, for the collector of Sadaqah is (seen as) adding or subtracting; and do not frequent a ruler, for you will not acquire anything of their world except that they take from your religion better than it."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنْ مُوسَى الْجُهَنْيِّ، عَنْ قَيْسِ بْنِ يَزِيدَ، قَالَ: حَدَّثَنِي مَوْلَاتِي سِدْرَةُ أَنَّ جَدِّي سَلَمَةً بْنَ قَيْسٍ حَدَّثَنِي ، قَالَ: أَقِيتُ أَبَا ذَرًّا قَالَ: يَا سَلَمَةُ بْنُ قَيْسٍ ، ثَلَاثٌ قَدْ حَفِظْتُهَا لَا تَجْمَعُ بَيْنَ الضَّرَائِرِ فَإِنَّكَ لَنْ تَعْدِلَ وَلَوْ حَرَصْتَ ، وَلَا تَعْمَلَ عَلَى الصَّدَقَةِ فَإِنَّ صَاحِبَ الصَّدَقَةِ زَانِدَ وَنَاقَصَ ، وَلَا تَغْشَنَ ذَا سُلْطَانِ فَإِنَّكَ لَا تُصْبِبُ مِنْ ذُنْبِهِمْ شَيْئًا إِلَّا أَصَابُوا مِنْ دِينِكَ أَفْضَلَ مِنْهُ

[37733] Al-Fadl b. Dukain, from Fitr, from Abu Ishaq, from 'Umarah b. 'Abd, who said: Hudhaifah said: "Beware of the doors of the rulers, for they are the places of Fitnah (trial). Verily, Fitnah comes resembling (truth), but becomes clear when it departs."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ فِطْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَارَةَ بْنِ عَبْدٍ، قَالَ قَالَ حُدَيْفَةُ: اتَّقُوا أَبْوَابَ الْأَمْرَاءِ فَإِنَّهَا مَوَاقِفُ الْفِتْنَةِ، أَلَا إِنَّ الْفِتْنَةَ شَبِيهَةٌ مُفْلِلَةٌ وَتَبَيْنُ مُدْبِرَةٌ

[37734] Abu Bakr said: Malik b. Isma'il told us, saying: 'Abd al-Rahman b. Humaid al-Ru'asi told us, saying: 'Amr b. Qais told us, from Al-Minhal b. 'Amr-'Abd al-Rahman said: I think he narrated from Qais b. al-Sakan—who said: 'Ali said on his pulpit: "I am the one who gouged out the eye of the Fitnah. Had I not been among you, So-and-so and So-and-so and So-and-so and the people of Al-Nahrawan would not have been fought. By Allah, were it not that you would rely (on it) and abandon work, I would have told you what has been promised to you upon the tongue of your Prophet for the one who fights them while having insight into their misguidance and knowing what we are upon." He said: Then he said: "Ask me, for you will not ask me about anything between you and the Hour, nor about a group that guides a hundred or misguides a hundred, except that I will tell you about it and its leader." He said: A man stood up and said: "O Commander of the Faithful, tell us about the tribulation (Al-Bala')."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ حُمَيْدٍ الرُّؤَاشِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ، عَنِ الْمُنْهَلِ بْنِ عَمْرِو، قَالَ عَبْدُ الرَّحْمَنَ: أَطْلُهُ عَنْ قَيْسِ بْنِ السَّكِّنِ، قَالَ: قَالَ عَلَيٌ عَلَى مِنْبَرِهِ: إِنِّي أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ، وَلَوْلَمْ أَكُنْ فِيهِمْ مَا قُوْتَلَ فُلَانٌ وَفُلَانٌ وَأَهْلُ النَّهْرِ، وَأَيْمَنُ اللَّهِ لَوْلَا أَنْ شَكَلُوا فَتَدْعُوا الْعَمَلَ لَحَدَّثُكُمْ بِمَا سَيِّقَ لَكُمْ عَلَى لِسَانِنِي يَبْيَكُمْ، لِمَنْ قَاتَهُمْ مُبْصِراً لِضَلَالِتِهِمْ عَارِفًا بِالَّذِي تَحْنُ عَلَيْهِ، قَالَ: ثُمَّ قَالَ: سَلُونِي فَإِنَّكُمْ لَا تَسْلُونِي عَنْ شَيْءٍ فِيمَا يَبْيَكُمْ وَبَيْنَ السَّاعَةِ وَلَا عَنْ فِتْنَةِ تَهْدِي مَائَةً وَتَضْلِلُ مَائَةً إِلَّا حَدَّثُكُمْ وَلَا شَايَعُهَا قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، حَدَّثَنَا عَنِ الْبَلَاءِ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: إِذَا سَأَلْتُ سَائِلًا فَلَيَعْقَلْ، وَإِذَا سَأَلْ مَسْئُولًا فَلَيَتَبَيَّنْ، إِنَّ مَنْ وَرَأَكُمْ أُمُورًا جَلَلَهُ وَبَلَاءً مُبْلِحًا مُكْلِحًا، وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَوْ قَدْ فَقَدْتُمُونِي وَنَزَلْتُ جَرَاهِنَةُ الْأُمُورِ وَحَقَائِقُ الْبَلَاءِ لَفَشَلَ كَثِيرٌ مِنَ السَّائِلِينَ، وَلَا طَرَقَ كَثِيرٌ مِنَ الْمَسْئُولِينَ، وَذَلِكَ إِذَا فَحَسَلتُ حَرْبُكُمْ وَكَسَفتُ عَنْ سَاقِ لَهَا وَصَارَتِ الدُّنْيَا بَلَاءً عَلَى أَهْلِهَا حَتَّى يَفْتَحَ اللَّهُ لِبَقِيَةِ الْأَبْرَارِ، قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، حَدَّثَنَا عَنِ الْفِتْنَةِ، قَالَ: إِنَّ الْفِتْنَةَ إِذَا أَفْبَأْتُ شَبَهَتْ، وَإِذَا أَدْبَرْتُ أَسْفَرَتْ، وَإِنَّمَا الْفِتْنَةُ نُحُومٌ كَنُحُومِ الرَّيَاحِ، يُصْبِنَ بَلَدًا وَيُخْطِنَ أَخْرَى، فَانْصُرُوا أَفْوَاماً كَانُوا أَصْحَابَ رَأْيَاتِ يَوْمِ بَدْرٍ وَيَوْمِ حُنُنٍ ثُنَصَرُوا وَتُوْجَرُوا، أَلَا إِنَّ أَخْوَفَ الْفِتْنَةَ عِنْدِي عَلَيْكُمْ فِتْنَةُ عَمِيَاءِ مُظْلَمَةٍ حَسَنَتْ فِتْنَهَا، وَعَمَّتْ بِلَيْلَهَا، أَصَابَ الْبَلَاءُ مِنْ أَبْصَرَ فِيهَا، وَأَخْطَأَ الْبَلَاءُ مِنْ عَمَيَ عَنْهَا، يَظْهَرُ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى ثُمَلاً الْأَرْضَ عَذَّوْا نَأْنَأْ وَظَلَّمَا، وَإِنَّ أَوَّلَ مَنْ يَكْسِرُ عَمَدَهَا وَيَضَعُ جَبَرُوْتَهَا وَيَنْزَعُ أَوْتَادَهَا اللَّهُ رَبُّ الْعَالَمِينَ، أَلَا وَإِنَّكُمْ سَتَجِدُونَ أَرْبَابَ سُوءِ لَكُمْ مِنْ بَعْدِي كَالنَّابِ الصُّرُوسِ، تَعَضُّ بِفِيهَا، وَتَرْكُضُ بِرِجْلِهَا، وَتَخْبِطُ

[37735] Waki', from 'Imran b. Hudair, from Al-Sumait, from Ka'b, who said: "For every time there are kings. If Allah intends good for a people, He sends among them their reformer; and if He intends evil for a people, He sends among them their affluent ones (corrupt)."

حَدَّثَنَا وَكِبِيعٌ عَنْ عُمَرَانَ بْنِ حُدَيْرٍ، عَنْ السُّمَيْطِ، عَنْ كَعْبٍ، قَالَ: لِكُلِّ زَمَانٍ مُلُوكٌ، فَإِذَا أَرَادَ اللَّهُ بِقُوَّمٍ خَيْرًا بَعَثَ فِيهِمْ مُصْلِحَهُمْ، وَإِذَا أَرَادَ بِقُوَّمٍ شَرًّا بَعَثَ فِيهِمْ مُثْرَفِيهِمْ

[37736] Yazid b. Harun said: Sharik informed us, from Abu al-Yaqzan, from Zadhan, from 'Alim, who said: We were with him on a roof, and with him was a man from the Companions of the Prophet (peace be upon him) during the days of the plague. Pigs began passing by. He said: "O plague, take me!" He said: 'Alim said: "Did not the Messenger of Allah (peace be upon him) say: 'Let none of you wish for death, for it is at the cessation of his deeds, and he is not returned so he may make amends'?" He said: "I heard the Messenger of Allah (peace be upon him) say: 'Hasten to death before six things: The rule of fools, the abundance of police (guards), the selling of judgment, the trivialization of blood, and a generation who take the Qur'an as flutes, putting forward (to lead prayer) one who sings to them, even if he is the least of them in understanding.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَادَانَ، عَنْ عَلِيهِمْ، قَالَ: كُنَّا مَعَهُ عَلَى سَطْحٍ وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَيَّامِ الطَّاعُونِ، فَجَعَلَتِ الْخَازِيرُ تَمُرُّ، فَقَالَ يَا طَاغُونُ خُذْنِي، قَالَ: فَقَالَ عَلِيهِمْ "أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَأَنَّ أَحَدُكُمُ الْمُوْتَ، فَإِنَّهُ عِنْدَ اِنْقِطَاعِ عَمَلِهِ، وَلَا يُرْدَ فَيَسْعَتْهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بَادِرُوا بِالْمُوْتِ سِتًا، إِمْرَةً السُّفَهَاءِ، وَكَثْرَةً الشَّرْطِ، وَبَيْنَ الْحُكْمِ، وَاسْتِحْفَافًا بِالْدَّمِ، وَنُشُوءًا يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرًا، يُقَدِّمُونَهُ لِيُعْنِيْهُمْ، وَإِنْ كَانَ أَقْرَبُهُمْ فِيهَا

[37737] Yazid b. Harun said: Abu 'Ubaidah informed us, from Al-Hasan, who said: "Indeed, this Sultan (authority) is the Rope of Allah, a helper for the servants of Allah and His religion. So how is it when someone rides oppressively over the servants of Allah and takes the servants of Allah as chattel, judging in their blood and wealth however they wish? By Allah, if anyone resists... By Allah, no nation met, after its Prophet, such trials and humiliation as this one met after its Prophet."

[37738] Abu Mu'awiyah, from Al-A'mash, from Ibrahim, from Hammam, who said: A man from the People of the Book came to 'Umar and said: "Peace be upon you, O King of the Arabs." 'Umar said: "Is this how you find it in your book? Do you not find the Prophet, then the Caliph, then the Commander of the Faithful, then the kings after that?" He said to him:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا أَبُو عُبَيْدَةَ، عَنِ الْحَسَنِ، قَالَ إِنَّمَا حَيْلُ اللَّهِ هَذَا السُّلْطَانُ نَاصِرٌ لِعِبَادِ اللَّهِ وَدِينِهِ، فَكَيْفَ مَنْ رَكِبَ ظُلْمًا عَلَى عِبَادِ اللَّهِ وَأَتَّخَدَ عِبَادَ اللَّهِ خَوْلًا، يَحْكُمُونَ فِي دِمَائِهِمْ وَأَمْوَالِهِمْ مَا شَاءُوا، وَاللَّهُ إِنْ يَمْتَنَعْ أَحَدٌ، وَاللَّهُ مَا أَقْبَلْتُ أَمَّا بَعْدَ فَنِيَّهَا مِنَ الْفِتْنَ وَالذُّلُّ مَا أَقْبَلْتُ هَذِهِ بَعْدَ نِيَّهَا.

حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ: جَاءَ إِلَى عُمَرَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مَالِكَ الْعَرَبِ، قَالَ عُمَرُ: وَهَذَا تَجْدُونَهُ فِي كِتَابِكُمْ؟ أَلَيْسَ تَجْدُونَ النَّبِيَّ ثُمَّ الْخَلِيلَ ثُمَّ أَمِيرَ الْمُؤْمِنِينَ ثُمَّ الْمُلُوكَ بَعْدُ؟ قَالَ لَهُ: بَلِّي

[37739] Waki' said: Al-A'mash told us, from Shaqiq, from 'Abdullah, and he mentioned a man, saying: "Stinginess and an evil entourage destroyed him."

حَدَّثَنَا وَكِبْرُّ قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، وَدَكَرَ رَجُلًا فَقَالَ: أَهْلَكَ الشُّحُّ وَبِطَانَةُ السُّوءِ

[37740] Ja'far b. 'Awn, from Al-Walid b. Jumai', from Abu Bakr b. Abi al-Jahm, from Abu Burdah b. Niyar, attributing it to the Prophet (peace be upon him) who said: "The world will not pass away until it belongs to Luka' ibn Luka' (a foolish/wicked person son of a foolish/wicked person)."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ، رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَذَهَّبُ الْأُنْثِيَّ حَتَّى تَكُونَ عِنْدَكُمْ أَكْعَنْ أَبْنَى لَكُمْ

[37741] Ghundar narrated to us from Shu'bah, from Sa'd b. Ibrahim, that he heard his father say: I saw 'Abd al-Rahman b. 'Awf at Mina, with his head shaved, weeping and saying: "I did not fear that I would remain (alive) until 'Uthman was killed."

حَدَّثَنَا غُنْدَرُ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ أَبَاهُ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ يَمْنَى مَحْلُوقًا رَأْسُهُ يَبْكِي ، يَقُولُ: مَا كُنْتُ أَحْسَى أَنْ أَبْقَى حَتَّى يُقتلَ عُثْمَانُ

[37742] 'Abdullah narrated to us from Shaiban, from Al-A'mash, from Salim b. Abi al-Ja'd, from 'Abdullah b. 'Amr, who said: We find in the revealed Book of Allah two types of people in the Fire: A people who will be at the end of time, having whips like the tails of cows with which they beat people without any crime, and they do not fill their bellies except with the unlawful (malignant); and women who are clothed yet naked, inclined (to evil) and inclining (others to it), they will not enter Paradise nor find its fragrance.

حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شَيْبَانَ، عَنْ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: إِنَّا لَنَجَدُ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ صِنْفَيْنِ فِي النَّارِ: قَوْمٌ يَكُونُونَ فِي أَخِرِ الزَّمَانِ مَعَهُمْ سِيَاطٌ كَأَنَّهَا أَذَابُ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ عَلَى غَيْرِ جُزْمٍ لَا يُذْخَلُونَ بُطُونَهُمُ إِلَّا حَبِيبًا ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا

[37743] Yahya b. Abi Bukayr narrated to us, saying: Al-Hayyah b. Bistam al-Hanzali narrated to us, saying: Laith b. Abi Sulaim narrated to us, from Tawus, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "There will be rulers whom you will recognize (some deeds) and deny (others). Whoever opposes them is saved, whoever isolates himself from them is safe or almost safe, and whoever mixes with them perishes."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ قَالَ: حَدَّثَنَا الْهَيَّاخُ بْنُ سُنْطَامٍ الْحَنْظَلِيُّ، قَالَ حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا سَنَّوْنَ أُمَّرَاءٌ تَعْرُفُونَ وَتُنْكِرُونَ ، فَمَنْ بَارَ أُهْمَّ نَجَا ، وَمَنْ اعْتَرَأْهُمْ سَلِمَ أَوْ كَادَ ، وَمَنْ خَالَطَهُمْ هَلَكَ

[37744] Yahya b. Ishaq narrated to us, saying: Yahya b. Ayyub informed me, from Abu Qabil, from Yuthay', from Al-Nu'man b. Bashir, that he said: "Send for Amalah (workers/guards) to repel corruption from the land." Ka'b al-Ahbar said to him: "Stop, do not do it. For it is in the revealed Book of Allah that a people called Al-Amalah will carry in their hands whips like the tails of cows; they will not smell the scent of Paradise. So do not be the first to send them." He said: So he did (desisted). I said to Yahya: "What are the Amalah?" He said: "You call them in Iraq the Shurat (police/guards)."

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ أَخْبَرَنِي يَحْيَى بْنُ أَئْوَبَ،
عَنْ أَبِي قَبِيلٍ، عَنْ يُتَّبِعٍ، عَنْ النُّعْمَانَ بْنَ بَشِيرٍ، أَنَّهُ
قَالَ: ابْعُثُوا إِلَى أَمْلَةً يَذْبُونَ عَنْ فَسَادِ الْأَرْضِ، فَقَالَ
لَهُ كَعْبُ الْأَحْبَارُ: مَهْ لَا تَفْعَلُ، فَإِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ
الْمُنَزَّلِ: أَنَّ قَوْمًا يُقَالُ لَهُمُ الْأَمْلَةُ يَخْمِلُونَ بِأَيْدِيهِمْ
سِيَاطًا كَانَهَا أَذَنَابُ الْبَقَرِ، لَا يَرِيحُونَ رِيحَ الْجَنَّةِ، فَلَا
تَكُنْ أَنْتَ أَوَّلَ مَنْ يُبَعِّثُ فِيهِمْ، قَالَ: فَفَعَلَ فَقَاتَ أَنَّا
لِيَحْيَى: مَا الْأَمْلَةُ؟ قَالَ: أَنْتُمْ تُسَمُّونَهُمْ بِالْعِرَاقِ الشُّرَطِ

[37745] Waki' narrated to us from Yazid b. Mardanbah, from Khalifah b. Sa'd, who said: I saw 'Uthman in some of the paths of Medina saying: "Enjoin good and forbid evil before the worst of you are set over you, then the best of you will pray against them, but it will not be answered for them." He said: And his mercy carried him, so he took him by his upper arms and said: "I will not die until the rule of boys overtakes me."

حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ مُرْدَانِبَهُ، عَنْ خَلِيفَةَ بْنِ سَعْدٍ،
قَالَ: رَأَيْتُ عُثْمَانَ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ يَقُولُ:
مُرُوا بِالْمَعْرُوفِ وَانْهُوا عَنِ الْمُنْكَرِ قَبْلَ أَنْ يُسْلَطَ
عَلَيْهِمْ شَرَارُكُمْ ، فَيَدْعُوهُمْ عَلَيْهِمْ خَيَارُكُمْ ، فَلَا يُسْتَجَابُ
لَهُمْ ، قَالَ: وَرَحْمَتُهُ حَمْلَهُ فَأَخَذَ بِعَصْدِنِيهِ فَقَالَ: لَا
أَمُوتُ حَتَّى تُدْرِكَنِي إِمَارَةُ الصَّبَّيْنَ

[37746] Waki' narrated to us from Al-Nahhas b. Qahm, from Shaddad Abu 'Ammar, who said: 'Awf b. Malik said: "O plague, take me to you!" They said: "Did you not hear the Messenger of Allah (peace be upon him) say: 'The longer the life of the Muslim, the better it is for him'?" He said: "Yes, but I fear six things: The rule of the foolish, the selling of judgment, the shedding of blood, the severing of kinship ties, the abundance of police (Shurat), and a generation that will grow up taking the Qur'an as musical instruments (mazamir)."

[37747] Al-Fadl b. Dukain narrated to us, saying: 'Ubaid b. Tufail Abu Sidan al-Ghatafani narrated to us, saying: Rib'i b. Hirash narrated to me, from 'Umar b. al-Khattab, who said: "Leave these broad-faced people alone as long as they leave you alone. By Allah, I wish that between us and them there was an impassable sea."

حَدَّثَنَا وَكَيْعُ عَنِ النَّهَاسِ بْنِ قَهْمٍ، عَنْ شَدَّادِ أَبِي عَمَارٍ، قَالَ: قَالَ عَوْفُ بْنُ مَالِكٍ يَا طَاعُونُ حُذْنِي إِلَيْكَ ، فَقَالُوا: أَمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّمَا طَالَ عُمُرُ الْمُسْلِمِ كَانَ خَيْرًا لَهُ؟ قَالَ: بَلَى وَلَكِنِي أَخَافُ سِنًّا: إِمَارَةَ السُّفَهَاءِ، وَبَيْعَ الْحُكْمِ، وَسَفْكَ الدِّمْ، وَقَطْبِيعَةَ الرَّاجِحِ، وَكَثْرَةَ الشُّرُطِ، وَشُنُوعَ يُنْشَأُونَ يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ حَدَّثَنَا عَبْيَدُ بْنُ طَفَلٍ أَبُو سِيدَانَ الْغَطَّافَانِيَّ، قَالَ حَدَّثَنِي رِبْعَيُ بْنُ حِرَاشَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: ائْرُكُوا هُؤُلَاءِ الْفُطْحَ الْوُجُوهَ مَا تَرَكُوكُمْ، فَوَاللَّهِ لَوْدِدْتُ أَنْ بَيْتَنَا وَبَيْتَهُمْ بَحْرًا لَا يُطَاقُ

[37748] Humaid b. 'Abd al-Rahman narrated to us from Hasan, from 'Abd al-Malik b. Abi Sulaiman, who said: I asked Abu Ja'far: "Is there Kufr (disbelief) in this Ummah?" He said: "I do not know of it, nor Shirk (polytheism)." He said: I said: "Then what?" He said: "Baghy (transgression/oppression)."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَسَنٍ، عَنْ عَبْدِ الْمَالِكِ
بْنِ أَبِي سُلَيْمَانَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرِ: هَلْ فِي هَذِهِ
الْأُمَّةِ كُفْرٌ؟ قَالَ: لَا أَعْلَمُ، وَلَا شِرْكٌ، قَالَ: قُلْتُ:
فَمَاذَا؟ قَالَ: بَغْيٌ

[37749] Yazid b. Harun narrated to us, saying: Sufyan b. Nashit informed us, saying: Abu 'Abd al-Malik, the freed slave of Banu Umayyah, narrated to me, saying: I heard Abu Hurairah say: "There will be a tribulation from which nothing will save (one) except a supplication like the supplication of a drowning person."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ نَشِيطِ
قَالَ حَدَّثَنِي أَبُو عَبْدِ الْمَالِكِ، مَوْلَى بَنِي أُمَيَّةَ قَالَ: سَمِعْتُ
أَبَا هُرَيْرَةَ، يَقُولُ: تَكُونُ فِتْنَةً لَا يُنْجِي مِنْهَا إِلَّا دُعَاءُ
كُذَاعِ الْغَرِيقِ

[37750] Yazid b. Harun narrated to us, saying: Hammad informed us, from Al-Jurairi, from Ibn al-Muthanna, from Abu Umamah, who said: "The Hour will not be established until the worst of the people of Sham move to Iraq, and the best of the people of Iraq move to Sham."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا حَمَادٌ، عَنِ الْجُرَيْرِيِّ، عَنْ ابْنِ الْمُتْهَنَّى، عَنْ أَبِي أَمَامَةَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَتَحَوَّلَ شِرَارُ أَهْلِ الشَّامِ إِلَى الْعِرَاقِ، وَخَيَارُ أَهْلِ الْعِرَاقِ إِلَى الشَّامِ

[37751] Ghundar narrated to us from Shu'bah, from Simak, from Abu al-Rabi', from Abu Hurairah, who said: "Woe to the Arabs from an evil that has drawn near: the rule of boys. If they obey them, they will cause them to enter the Fire, and if they disobey them, they will strike their necks."

حَدَّثَنَا عَنْدَرٌ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدْ افْتَرَبَ: إِمَارَةُ الصَّبَّيَانِ، إِنْ أَطَاعُوهُمْ أَنْخَلُوهُمُ النَّارَ، وَإِنْ عَصَوْهُمْ ضَرَبُوا أَعْنَاقَهُمْ

[37752] Hawdhah b. Khalifah narrated to us, saying: 'Awf narrated to us from Muhammad, who said: We used to discuss that there would be a severe apostasy until people from the Arabs return to worshipping idols at Dhu al-Khalasah.

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ قَالَ كُنَّا نَتَحَدَّثُ أَنَّهُ لَكُونُ رِدَّةٌ شَدِيدَةٌ حَتَّى يَرْجِعَ نَاسٌ مِنَ الْعَرَبِ يَعْبُدُونَ الْأَصْنَامَ بِذِي الْخَلَصَةِ

[37753] 'Ubaidullah b. Musa narrated to us from Fitr, from Abu Ishaq, who said: A person who entered upon Ibn Muljam in the prison narrated to me that he (Ibn Muljam) had turned black as if he were a burnt trunk.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ فِطْرٍ عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي مَنْ دَخَلَ عَلَى ابْنِ مُلْجَمِ السَّجْنَ وَقَدْ اسْوَدَ كَانَهُ جُذْعٌ مُحْتَرِقٌ

[37754] Hawdhah b. Khalifah narrated to us, saying: 'Awf narrated to us, from Muhammad, from Abu al-Jald, who said: "There will be a tribulation followed by a tribulation.

حَدَّثَنَا هَوْدَةُ بْنُ خَلِيفَةَ قَالَ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ عَنْ أَبِي الْجَلْدِ قَالَ: تَكُونُ فِتْنَةٌ بَعْدَهَا فِتْنَةٌ ، الْأُولَى فِي الْآخِرَةِ كَثْرَةُ السُّوْطِ يَتَبَعُهَا دُبَابُ السَّيْفِ ، ثُمَّ تَكُونُ بَعْدَ ذَلِكَ فِتْنَةٌ شُتَّاحٌ فِيهَا الْمَحَارُمُ كُلُّهَا ، ثُمَّ تَأْتِي الْخِلَافَةُ خَيْرُ أَهْلِ الْأَرْضِ وَهُوَ قَاعِدٌ فِي بَيْتِهِ هَنِيَّاً

The first compared to the latter is like the thong of a whip followed by the sharp edge of a sword. Then after that, there will be a tribulation in which all sacred things are violated. Then the Caliphate will come to the best of the people of the earth while he is sitting comfortably in his house."

[37755] Al-Hasan b. Musa narrated to us, saying: Hammad b. Salamah narrated to us from Abu Muhammad, from 'Asim b. 'Amr al-Bajali, that Abu Umamah said: "The name of a man will surely be called out from the sky; the lowly will not deny it, and the mighty will not be able to prevent it."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي مُحَمَّدٍ عَنْ عَاصِمِ بْنِ عَمْرِو الْبَجَلِيِّ أَنَّ أَبَا أَمَامَةَ قَالَ: لَيُنَادِيهِنَّ بِاسْمِ رَجُلٍ مِنَ السَّمَاءِ لَا يُنَكِّرُهُ الدَّلِيلُ وَلَا يَمْتَنَعُ مِنْهَا الْعَزِيزُ

[37756] Al-Hasan b. Musa narrated to us, saying: Hammad b. Salamah narrated to us, saying: Sulaiman al-Taimi narrated to us from Abu 'Uthman al-Nahdi, that Hudhaifah b. al-Yaman said: "While people are conversing, camels that have been abandoned will pass by them. They will say: 'O camels, where are your owners?' They will say: 'Our owners were gathered (for Judgment/Resurrection) in the forenoon.'"

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ أَنَّ حُدَيْغَةَ بْنَ الْيَمَانِ قَالَ: بَيْنَمَا قَوْمٌ يَتَحَدَّثُونَ إِذْ تَمُرُّ بِهِمْ إِلَيْهِنَّ قَدْ عُطِّلَتْ , فَيَقُولُونَ: يَا إِلَهُ , أَيْنَ أَهْلُكَ؟ فَتَقُولُ: أَهْلُنَا حُشِّرُوا ضُحَى

[37757] 'Abd Allah bin Yunus told us, he said Baqi bin Makhlad told us, he said Abu Bakr told us, he said Abu Usama told us, he said Al-'Ala' bin al-Minhal told me, he said 'Asim bin Kulayb al-Jarmi told us, he said: My father told me, he said: We besieged Tawwaj, and a man from Banu Sulaym called Mujashi' bin Mas'ud was over us. He said: When we conquered it—and I was wearing a worn-out shirt—I went to one of the slain non-Arabs we had killed. He said: I took a shirt from one of those slain. He said: And there was blood on it. So I washed it between stones and rubbed it until I cleaned it, then wore it and entered the village. I took a needle and thread and sewed my shirt. Then Mujashi' stood up and said: "O people, do not take anything (Ghulul); whoever takes something will bring it on the Day of Resurrection, even if it is a needle." So I went to that shirt, took it off, and went to my own shirt and began to unstitch it until, by Allah, O my son, I began tearing my shirt to save the thread from breaking. I went with the needle and the shirt I

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا بَقِيُّ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، قَالَ حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ الْمِنْهَالِ، قَالَ حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبِ الْجَرْمِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَاصِرَنَا تَوْجٌ وَعَلَيْنَا رَجُلٌ مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ: مُجَاشِعُ بْنُ مَسْعُودٍ، قَالَ: فَلَمَّا أَنْ افْتَحَاهَا، قَالَ: وَعَلَيَّ قَمِيصٌ حَلْقٌ انْطَلَقَ إِلَى قَتِيلٍ مِنَ الْقَتْلَى الَّذِينَ قُتِلُوا مِنَ الْعَجَمِ، قَالَ: فَأَخَذْتُ مِنْ قَمِيصِ بَعْضِ أُولَئِكَ الْقَتْلَى، قَالَ: وَعَلَيْهِ الدَّمَاءُ، فَغَسَلْتُهُ بَيْنَ أَحْجَارٍ، وَدَلَّلْتُهُ حَتَّى أَنْقَبَهُ وَلِسْتَهُ وَأَدْخَلْتُهُ الْقَرِيرَةَ، فَأَخَذْتُ إِبْرَةً وَحْيُوتًا، فَخَطَّتْ قَمِيصِي، فَقَامَ مُجَاشِعٌ فَقَالَ: يَا أَيُّهَا النَّاسُ، لَا تَغْلُوا شَيْئًا، مَنْ غَلَّ شَيْئًا جَاءَ بِهِ يَوْمُ الْقِيَامَةِ وَلَوْ كَانَ مُخْيَطًا، فَانْطَلَقَ إِلَى ذَلِكَ الْقَبِيسِ فَنَزَعْتُهُ وَانْطَلَقَ إِلَى قَمِيصِي فَجَعَلْتُ أَفْتَهُ حَتَّى وَاللَّهِ يَا بَنَيَّ جَعَلْتُ أَخْرَقَ قَبِيسِي تَوَقِّيَا عَلَى الْخَيْطِ أَنْ يَنْقُطِعَ؛ فَانْطَلَقَ وَالْأَبْرَةُ وَالْقَبِيسُ الَّذِي كُنْتُ أَخْدُنُهُ مِنَ الْمَقَاسِمِ فَأَفْتَهَهُ فِيهَا ثُمَّ مَا ذَهَبْتُ مِنَ الدُّنْيَا حَتَّى رَأَيْتُهُمْ يَغْلُونَ الْأُوسَاقَ، فَإِذَا قُلْتَ: أَيُّ شَيْءٍ هَذَا؟ قَالُوا نَصِيبُنَا مِنَ الْفَيْءِ أَكْثَرُ مِنْ هَذَا قَالَ عَاصِمٌ: وَرَأَى أَبِي رُؤْيَا وَهُمْ مُحَاصِرُو تَوْجٍ فِي خِلَافَةِ عُثْمَانَ، وَكَانَ أَبِي إِذَا رَأَى رُؤْيَا كَانَنَا يَنْظُرُ إِلَيْهَا زَهَارًا، وَكَانَ أَبِي قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَرَأَى كَانَ رَجُلًا مَرِيضًا وَكَانَ قَوْمًا يَتَنَازَّ عُونَ عِنْدَهُ، اخْتَلَقَتْ أَيْدِيهِمْ وَارْتَفَعَتْ أَصْوَاتُهُمْ وَكَانَتْ امْرَأَةٌ عَلَيْهَا ثِيَابٌ خُضْرَ جَالِسَةً كَانَهَا لَوْ تَشَاءُ أَصْلَحْتُ بَيْنَهُمْ، إِذَا قَامَ رَجُلٌ مِنْهُمْ فَقَلَّ بِطَانَةً جُبَّةً عَلَيْهِ ثُمَّ قَالَ: أَيُّ مَعَاشِ الرَّمَضَانِ، أَيْخَلَّ الْإِسْلَامَ فِيْكُمْ وَهَذَا سِرْبَالُ نَبِيِّ اللَّهِ فِيْكُمْ لَمْ يَخْلُقْ، إِذَا قَامَ أَخْرُ مِنَ الْقَوْمِ فَأَخَذَ بِأَحَدِ لَوْحَيِ الْمُصْنَحِ فَنَفَضَهُ حَتَّى اضْطَرَبَ وَرَفْقُهُ، قَالَ: فَأَصْبَحَ أَبِي يَعْرُضُهَا وَلَا يَجِدُ مَنْ يَعْبَرُهَا، قَالَ: كَانُهُمْ هَابُوا تَعْبِيرَهَا، قَالَ أَبِي: فَلَمَّا أَنْ قَدِمْتُ الْبَصْرَةَ فَإِذَا النَّاسُ قَدْ عَسْكُرُوا، قَالَ: قُلْتُ: مَا شَانُهُمْ؟ قَالَ: فَقَالُوا:

[37758] 'Isa bin Yunus told us, from Al-A'mash, from a man he named, who said: I witnessed the Day of the Camel. I never entered the house of Al-Walid except that I remembered the Day of the Camel and the clashing of swords on helmets. He said: I used to see Ali charging and striking with his sword until it bent, then he would return saying: "Do not blame me, blame this," then he would return and straighten it.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، قَدْ سَمَّاهُ قَالَ: شَهَدْتُ يَوْمَ الْجَمَلِ فَمَا دَخَلْتُ دَارَ الْوَلِيدِ إِلَّا ذَكَرْتُ يَوْمَ الْجَمَلِ؛ وَوَقْعَ السُّيُوفِ عَلَى الْبَيْضِ قَالَ: كُنْتُ أَرَى عَلَيًّا يَحْمِلُ فَيَصْرُبُ بِسَيْفِهِ حَتَّى يَنْتَهِي ثُمَّ يَرْجِعُ فَيَقُولُ: لَا تَلُومُونِي، وَلَوْمُوا هَذَا، ثُمَّ يَغُودُ فَيَقُولُهُ

[37759] Ibn Idris told us, from Husayn, from Maysara Abu Jamila, who said: The first day the Khawarij spoke was the Day of the Camel. They said: "What made their blood lawful for us but their offspring and wealth unlawful?" He said: Ali said: "The dependents are my responsibility upon my chest and throat. And for you in five hundred is five hundred; I made it for you to suffice you instead of the dependents."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مَيْسَرَةَ أَبِي جَمِيلَةَ، قَالَ: إِنَّ أَوَّلَ يَوْمٍ تَكَلَّمَتِ الْخَوَارِجُ يَوْمَ الْجَمَلِ قَالُوا: مَا أَحَلَّ لَنَا دِمَاءَهُمْ وَحَرَمَ عَلَيْنَا دَرَارِيهِمْ وَأَمْوَالِهِمْ؟ قَالَ: فَقَالَ عَلَيْهِ: إِنَّ الْعِيَالَ مِنِي عَلَى الصَّدَرِ وَالنَّحْرِ، وَلَكُمْ فِي خَمْسِيَّةِ خَمْسِيَّةٍ، جَعَلْتُهَا لَكُمْ مَا يُغْنِي كُمْ عَنِ الْعِيَالِ

[37760] Muhammad bin Abi 'Adi told us, from Al-Taymi, from Hurayth bin Mukhash, who said:

Ali's banner was black—meaning on the Day of the Camel—and the banner of those people [was...].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ النَّبِيِّ، عَنْ حُرَيْثَ بْنِ مُخْشٍّ، قَالَ: كَانَتْ رَايَةُ عَلَيٰ سَوْدَاءً يَعْنِي يَوْمَ الْجَمْلِ، وَرَايَةُ أُولَئِكَ

[37761] Waki narrated from Sufyan, from Az-Zubair bin Adi, from Hudhaifah, that he said to a man: 'What did your mother do?' He said: 'She has died.' He said: 'Behold, you will fight her.' The man was amazed by that until Aisha came out.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدَىٰ، عَنْ حُدَيْفَةَ، أَنَّهُ قَالَ لِرَجُلٍ: مَا فَعَلْتُ أُمَّكَ؟ قَالَ: قَدْ مَاتَتْ، قَالَ: أَمَا إِنَّكَ سَقَاتِهَا، قَالَ: فَعَجِبَ الرَّجُلُ مِنْ ذَلِكَ حَتَّىٰ خَرَجَتْ عَائِشَةُ

[37762] Jarir narrated from Ata bin As-Sa'ib, from Ash-Sha'bi, who said: Ali divided the inheritances of those killed on the Day of the Camel according to the laws of inheritance for Muslims: the wife received her eighth, the daughter her share, the son his prescribed portion, and the mother her share.

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ، قَالَ: قَسَمَ عَلَيٰ مَوَارِيثَ مَنْ قُتِلَ يَوْمَ الْجَمْلِ عَلَىٰ فَرَأَيْضِ الْمُسْلِمِينَ: لِلْمَرْأَةِ ثُمَّنُهَا، وَلِلْإِنْثَيَةِ نَصِيبُهَا، وَلِلْأَبْنَى فَرِيضَتُهُ، وَلِلَّامِ سَهْمُهَا

[37763] Yazid bin Harun narrated from Sharik, from Abu Al-Anbas, from Abu Al-Bakhtari, who said: Ali was asked about the people of the Camel. It was said: 'Are they polytheists?' He said: 'They fled from polytheism.' It was said: 'Are they hypocrites?' He said: 'Indeed, the hypocrites remember Allah only a little.' It was said: 'Then what are they?' He said: 'Our brothers who transgressed against us.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ أَبِي الْعَنْبَسِ،
عَنْ أَبِي الْبَخْرِيِّ، قَالَ: سُئِلَ عَلَيْهِ عَنْ أَهْلِ الْجَمْلِ،
قَالَ: قَيلَ: أَمْشَرِكُونَ هُمْ؟ قَالَ: مِنَ الشَّرِيكِ فَرُوا، قَيلَ:
أَمْنَافِقُونَ هُمْ؟ قَالَ: إِنَّ الْمُنَافِقِينَ لَا يَذْكُرُونَ اللَّهَ إِلَّا
قَلِيلًا؛ قَيلَ: فَمَا هُمْ؟ قَالَ: إِخْوَانُنَا بَعْوَانِيَّةٌ

[37764] Abbad bin Al-Awwam narrated from As-Salt bin Bahram, from Shaqiq bin Salamah, that Ali did not take captives on the Day of the Camel nor did he kill the wounded.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنِ الصَّلَتِ بْنِ بَهْرَامَ، عَنْ
شَقِيقِ بْنِ سَلَمَةَ، أَنَّ عَلَيْهِ لَمْ يَسْبِ يَوْمَ الْجَمْلِ وَلَمْ يَقْتُلْ
جَرِيًّا

[37765] Abbad bin Al-Awwam narrated from As-Salt bin Bahram, from Abdul-Malik bin Sal', from Abd Khair, that Ali did not take captives on the Day of the Camel nor did he take the fifth (of the spoils). They said: 'O Commander of the Faithful, will you not take the fifth of their wealth?' He said: 'This is Aisha, do you seek her command?' They said: 'It is only this, it is only this.'

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الصَّلَاتِ بْنِ بَهْرَامِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ، عَنْ عَبْدِ حَيْرٍ، أَنَّ عَلِيًّا "لَمْ يَسْبِبْ يَوْمَ الْجَمْلِ وَلَمْ يُخْمَسْ ، قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ ، أَلَا تُخْمَسُ أَمْوَالُهُمْ؟ قَالَ: فَقَالَ: هَذِهِ عَائِشَةُ شَتَّانِمُهَا؟ قَالَ: قَالُوا: مَا هُوَ إِلَّا هَذَا ، مَا هُوَ إِلَّا هَذَا

[37766] Ibn Idris narrated from Harun bin Ibrahim, from Abdullah bin Ubaid bin Umair, that Al-Ashtar and Ibn Az-Zubair met (in combat). Ibn Az-Zubair said: 'I did not strike him once until he struck me five or six times.' He said: Then he said: 'And he threw me down by my leg, then said: "By Allah, if it were not for your kinship to the Messenger of Allah (peace be upon him), I would not have left a limb of yours attached to its companion.'" He said: And Aisha said: 'Oh, the bereavement of Asma!' He said: Later on, she gave ten thousand to the one who brought her the news that he was alive.

[37767] Abu Usamah narrated to us, saying: Abdullah bin Muhammad narrated to us, saying: My father informed me that Ali said on the Day of the Camel: 'We grant them favor due to the testimony that there is no god but Allah, and we allow inheritance between fathers and sons.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ الْأَشْتَرَ، وَابْنُ الرُّبَّيرِ التَّقِيَا
فَقَالَ ابْنُ الرُّبَّيرِ: فَمَا ضَرَبْتُهُ ضَرْبَةً حَتَّىٰ ضَرَبَنِي
خَمْسًا أَوْ سِتًّا ، قَالَ: ثُمَّ قَالَ: وَلَقَانِي بِرِجْلِي ثُمَّ قَالَ:
وَاللَّهِ لَوْلَا قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا تَرَكْتُ مِنْكَ عُضُواً مَعَ صَاحِبِهِ ، قَالَ: وَقَالَتْ
عَائِشَةُ: وَأَتَكُلُّ أَسْمَاءً ، قَالَ: فَلَمَّا كَانَ بَعْدُ أَعْطَتِ الَّذِي
بَشَّرَهَا بِهِ أَنَّهُ حَيٌّ عَشَرَةَ آلَافِ

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ:
أَخْبَرَنِي أَبِي أَنَّ عَلِيًّا، قَالَ يَوْمُ الْجَمْلِ: نَمْنُ عَلَيْهِمْ
بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَتُورِّثُ الْأَبْنَاءَ مِنَ الْأَبْنَاءِ

[37768] Abu Usamah narrated to us, saying: Mis'ar narrated to us, from Thabit bin Ubaid, who said: I heard Abu Ja'far saying: 'The people of the Camel did not disbelieve.'

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرَ، يَقُولُ: لَمْ يَكُفُرْ أَهْلَ الْجَمَلِ

[37769] Ghundar narrated to us, from Shu'bah, from Amr bin Murrah, who said: I heard Suwayd bin Al-Harith say: 'I saw us on the Day of the Camel, and our spears and their spears were interlocked. If men wished, they could have walked on them. They were saying: "Allah is the Greatest," and they were saying: "Glory be to Allah, Allah is the Greatest." And they were saying: "There is no doubt in it." I wish I had not witnessed it.' Abdullah bin Salamah said: 'But I am not pleased that I did not witness it, and I wish that every battle Ali witnessed, I had witnessed too.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ سُوَيْدَ بْنَ الْحَارِثَ، قَالَ: لَقَدْ رَأَيْنَا يَوْمَ الْجَمَلِ وَإِنَّ رِمَاحَنَا وَرِمَاحَهُمْ لِمُتَشَاجِرَةً، وَلَوْ شَاءَتِ الرُّجَالُ لَمَشَتُ عَلَيْهِمْ؛ يَقُولُونَ: اللَّهُ أَكْبَرُ، وَيَقُولُونَ: سُبْحَانَ اللَّهِ اللَّهُ أَكْبَرُ، وَيَقُولُونَ: لَيْسَ فِيهَا شَكٌ؛ وَلَيَتَنِي لَمْ أَشْهُدْ، وَيَقُولُ عَبْدُ اللَّهِ بْنُ سَلَمَةَ: وَلَكِنِّي مَا سَرَّنِي أَنِّي لَمْ أَشْهُدْ، وَلَوَدِدتُّ أَنَّ كُلَّ مَشْهِدٍ شَهَدَةً عَلَيِّ شَهْدُهُ

[37770] Abu Usamah narrated to us, saying: Isma'il bin Abi Khalid narrated to us, saying: Qais informed us, saying: Marwan bin Al-Hakam shot Talhah with an arrow in his knee on the Day of the Camel. He said: The blood began to flow profusely. He said: When they held it, it stopped, and when they let go, it flowed. He said: So he said: 'Leave it.' He said: And when they held the mouth of the wound, his knee swelled. So he said: 'Leave it, for it is an arrow sent by Allah.' He said: So he died. He said: We buried him on the bank of the water. Then some of his family saw in a dream that he said: 'Will you not relieve me from the water? For I have drowned,' saying it three times. He said: So they exhumed him, and behold, he was green like chard. They drained the water from him, then extracted him, and behold, the part of his beard and face that touched the earth had been eaten by the earth. So they bought a house for him from the houses of the family of Abu Bakrah for ten thousand and buried him in it.

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،
قَالَ أَخْبَرَنَا قَيْسٌ، قَالَ: رَمَى مَرْوَانُ بْنُ الْحَكَمِ يَوْمَ
الْجَمْلِ طَلْحَةً بِسَهْمٍ فِي رُكْبَتِهِ؛ قَالَ: فَجَعَلَ الدَّمْ يَعْذُو
يَسِيلًا، قَالَ: فَإِذَا أَمْسَكُوهُ اسْتَمْسَكَ، وَإِذَا تَرَكُوهُ سَالَ،
قَالَ: فَقَالَ: دَعْوَةٌ، قَالَ: وَجَعَلُوا إِذَا أَمْسَكُوهُ فَمُ الْجُرْحِ
اَنْتَفَخَتْ رُكْبَتُهُ، فَقَالَ: دَعْوَةٌ فَإِنَّمَا هُوَ سَهْمٌ أَرْسَلَهُ
اللَّهُ، قَالَ: فَمَا ؟ قَالَ: فَدَفَنَاهُ عَلَى شَاطِئِ الْكَلَاءِ،
فَرَأَى بَعْضُ أَهْلِهِ أَنَّهُ قَالَ: أَلا تُرِيحُونِي مِنَ الْمَاءِ؟
فَإِنَّمَا قَدْ غَرِبْتُ ثَلَاثَ مِرَارٍ يَقُولُهَا، قَالَ: فَبَشِّرُوهُ فَإِذَا
هُوَ أَخْضَرُ كَالسَّلْقِ فَنَزَفُوا عَنْهُ الْمَاءُ ثُمَّ اسْتَخْرَجُوا فَإِذَا
مَا يَلِي الْأَرْضَ مِنْ لِحْيَتِهِ وَرَجْمَهِ قَدْ أَكَلَهُ الْأَرْضُ،
فَاسْتَرَوْلَهُ دَارًا مِنْ دُورٍ أَلِّي بَكْرَةً بِعَشَرَةَ آلَافِ
فَدَقَّوْهُ فِيهَا

[37771] Abu Usamah narrated to us, saying: Isma'il narrated to us, from Qais, who said: When Aisha reached some waters of Banu Amir at night, the dogs barked at her. She said: 'What water is this?' They said: 'The water of Al-Haw'ab.' She stopped and said: 'I think I am only going back.' Talhah and Az-Zubair said to her: 'Wait, may Allah have mercy on you. Rather, proceed so the Muslims may see you and Allah may reconcile between them.' She said: 'I think I am only going back. Indeed, I heard the Messenger of Allah (peace be upon him) say to us one day: "How will it be for one of you when the dogs of Al-Haw'ab bark at her?"'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: لَمَّا بَلَغْتُ عَائِشَةَ بَعْضَ مِيَاهَ بَنِي عَامِرٍ لِيَلَّا تَبَحَّثِ الْكِلَابُ عَلَيْهَا، فَقَالَتْ: أَيُّ مَاءٍ هَذَا؟ قَالُوا: مَاءُ الْحَوَابِ، فَوَقَفَتْ فَقَالَتْ: مَا أَطْنَنِي إِلَّا رَاجِعَةً، فَقَالَ لَهَا طَحَّةً، وَالرَّبِيعُ: مَهْلًا رَحْمَكَ اللَّهُ، بْنَ ثَقْدَمِينَ فَيَرَاكَ الْمُسْلِمُونَ فَيُصْلِحُ اللَّهُ ذَاتَ بَيْنَهُمْ، قَالَتْ: مَا أَطْنَنِي إِلَّا رَاجِعَةً، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا ذَاتَ يَوْمٍ: كَيْفَ يَأْخُذُكُنَّ ثَبْخَ عَلَيْهَا كِلَابُ الْحَوَابِ

[37772] Abu Usamah narrated to us, saying: Isma'il narrated to us, from Qais, who said: Aisha said when death approached her: 'Bury me with the wives of the Prophet (peace be upon him), for indeed I have introduced an innovation after him.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: فَلَمَّا حَضَرَتْهَا الْوَفَاءُ: ادْفُونِي مَعَ أَزْوَاجِ النَّبِيِّ عَلَيْهِ السَّلَامُ فَإِنِّي كُنْتُ أَحْدَثُ بَعْدَهُ حَدَّثَنَا

[37773] Ghundar narrated to us, from Shu'bah, from Sa'd bin Ibrahim, who said: I heard my father say: It reached Ali bin Abi Talib that Talhah was saying: 'I only pledged allegiance while the sword was at my neck.' He said: So he sent Ibn Abbas and asked them. He said: Usamah bin Zaid said: 'As for the sword at his neck, I do not know, but he pledged allegiance while he was unwilling.' He said: So the people leapt at him until they almost killed him. He said: So Suhaib went out while I was by his side, and he turned to me and said: 'I thought Umm Awf was furious.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ:
سَمِعْتُ أَبِي قَالَ: بَلَغَ عَلَيْهِ بْنُ أَبِي طَالِبٍ أَنَّ طَلْحَةَ،
يَقُولُ: إِنَّمَا بَأَيَّعْتُ وَاللُّجُّ عَلَى قَفَاعَيْ، قَالَ: فَأَرْسَلَ أَبْنَ
عَبَّاسٍ فَسَأَلُوهُمْ، قَالَ: فَقَالَ أُسَامَةُ بْنُ زَيْدٍ أَمَا وَاللُّجُّ
عَلَى قَفَاعَهُ فَلَا أَعْلَمُ وَلَكِنْ قَدْ بَأَيَعَ وَهُوَ كَارِهٌ، قَالَ:
فَوَتَّبَ النَّاسُ إِلَيْهِ حَتَّىٰ كَادُوا أَنْ يَقْتُلُوهُ، قَالَ: فَخَرَجَ
صُهَيْبٌ وَأَنَا إِلَى جَنْبِهِ فَأَلْتَقَتُ إِلَيْهِ قَوْلَهُ، قَالَ: قَدْ طَنَّتْ أَنَّ أَمَّ
عَوْفٍ حَانِقَةً

[37774] Abu Usamah narrated to us, from Khalid bin Abi Karimah, from Abu Ja'far, who said: Ali and his companions sat one day weeping over Talhah and Az-Zubair.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ أَبِي
جَعْفَرٍ، قَالَ: جَلَسَ عَلَيْهِ وَأَصْحَابُهُ يَوْمَ يَبْكُونَ عَلَى
طَلْحَةَ وَالزُّبَيرِ

[37775] Abu Usamah narrated to us, saying: Mu'tamir bin Sulaiman narrated to us, from his father, who said: Abu Nadrah narrated to us that Rabi'ah spoke to Talhah in the mosque of Banu Maslamah and said: 'We were facing the enemy until your pledge of allegiance to this man came to us, then now you fight him'–or something similar to what they said. He said: He replied: 'I was forced into the garden and the sword was placed on my neck, and it was said: "Pledge allegiance or we will fight you." He said: 'So I pledged allegiance, knowing it was a misguided pledge.' At-Taimi said: Al-Walid bin Abdul-Malik said: A hypocrite from the hypocrites of Iraq, Jabalah bin Hakim, said to Az-Zubair: 'Have you pledged allegiance?' Az-Zubair said: 'The sword was placed on my neck and it was said to me: "Pledge allegiance or we will kill you." He said: 'So I pledged allegiance.'

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ، أَنَّ رَبِيعَةَ، كَلَمْتُ طَلْحَةَ فِي مَسْجِدِ بَنِي مَسْلَمَةَ قَالُوا: كُنَّا فِي نَحْرِ الْغُصْنِ حَتَّى جَاءَنَا بِيَعْنَاكَ هَذَا الرَّجُلُ، ثُمَّ أَنْتَ الْأَنْ ثُقَاتُهُ أَوْ كَمَا قَالُوا، قَالَ: فَقَالُوا: إِنِّي أَدْخَلْتُ الْحُشَّ وَوُضِعَ عَلَى عُنْقِي الْلَّجْ، وَقَيْلٌ: بَأْيُونَ وَإِلَّا قَاتَلْنَاكَ، قَالَ: فَبَأْيَعْنَتْ وَعَرَفْتُ أَنَّهَا بِيَعْنَةٍ ضَلَالَةً، قَالَ التَّيْمِيُّ: وَقَالَ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ: إِنَّ مُنَافِقًا مِنْ مُنَافِقِي أَهْلِ الْعِرَاقِ جَبَلَةَ بْنَ حَكِيمٍ قَالَ لِلزُّبَيْرِ: فَإِنَّكَ قَدْ بَأْيَعْنَتْ؟ فَقَالَ الزُّبَيْرُ: إِنَّ السَّيْفَ وُضِعَ عَلَى قَفَاهِي فَقَيْلٌ لِي: بَأْيُونَ وَإِلَّا قَاتَلْنَاكَ قَالَ: فَبَأْيَعْنَتْ

[37776] Muhammad bin Bishr narrated to us, saying: I heard Ahmad bin Abdullah bin Al-Asamm mentioning from Umm Rashid, his grandmother, who said: I was with Umm Hani when Ali came to her. She called for food for him. He said: 'Why do I not see blessing with you?'—meaning the sheep. She said: She replied: 'Glory be to Allah! Yes, by Allah, we have blessing.' He said: 'I only mean the sheep.' She said: She went down and met two men on the stairs. She heard one of them say to his companion: 'Our hands pledged allegiance to him, but our hearts did not.' She said: I said: 'Who are these two men?' They said: 'Talhah and Az-Zubair.' She said: 'Indeed, I heard one of them say to his companion: "Our hands pledged allegiance to him, but our hearts did not.'" Ali recited: {So whoever breaks his oath, only breaks it to the detriment of himself. And whoever fulfills that which he has promised Allah - He will give him a great reward} [Al-Fath: 10].

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ سَمِعْتُ أَحْمَدَ بْنَ عَبْدِ اللَّهِ بْنَ الْأَصْمَمَ، يَكْرُرُ عَنْ أُمِّ رَاشِدٍ، جَدِّهِ قَالَتْ كُنْتُ: إِنَّمَا هَانِي فَلَأَهَا عَلَيِّ، فَدَعَتْ لَهُ بِطَعَامٍ: فَقَالَ: مَالِي لَا أَرَى عِنْدَكُمْ بَرَكَةً يَعْنِي الشَّاةَ، قَالَتْ: فَقَالَتْ: سُبْحَانَ اللَّهِ، بَلَى وَاللَّهِ إِنَّ عِنْدَنَا لِبَرَكَةً، قَالَ: إِنَّمَا أَعْنِي النَّسَاءَ، قَالَتْ: وَنَزَّلْتُ فَلَقِيتُ رَجُلَيْنِ فِي الدَّرَجَةِ، فَسَمِعْتُ أَحَدَهُمَا يَقُولُ لِصَاحِبِهِ: بَأَيْمَانِهِ أَيْدِينَا وَلَمْ تَبِاعِهِ قُلُوبُنَا، قَالَتْ: فَقُلْتُ: مَنْ هَذَا الرَّجُلَانِ؟ فَقَالُوا: طَلْحَةُ وَالرَّبِيعُ، قَالَتْ: فَإِنِّي قَدْ سَمِعْتُ أَحَدَهُمَا يَقُولُ لِصَاحِبِهِ: بَأَيْمَانِهِ أَيْدِينَا وَلَمْ تَبِاعِهِ قُلُوبُنَا، فَقَالَ عَلَيِّ: {فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ [10]: عَلَيْهِ اللَّهُ فَسِيُّونِيهِ أَجْرًا عَظِيمًا} [الفتح]

[37777] Yahya bin Adam narrated to us: Abu Al-Ahwas narrated to us, from Khalid bin Alqamah, from Abd Khair, who said: A tent was pitched between the two armies on the Day of the Camel for three days. Ali, Az-Zubair, and Talhah used to come to it and mention whatever Allah willed. Until on the third day, at the decline of the sun, Ali lifted the side of the tent and then ordered fighting. We marched towards each other and engaged with spears until if a man wished to walk on them, he could have walked. Then swords took us, and I likened it only to the house of Al-Walid.

[37778] Yahya bin Adam narrated to us, saying: Sharik narrated to us, from As-Suddi, from Abd Khair, from Ali, that he said on the Day of the Camel: 'Do not pursue one who flees, do not finish off a wounded person, and whoever lays down his weapon is safe.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ حَمْرَى، قَالَ: ضُرِبَ فُسْطَاطٌ بَيْنَ الْعَسْكَرَيْنِ يَوْمَ الْجَمْلِ تَلَانَةً أَيَّامٍ، فَكَانَ عَلَيْهِ وَالزُّبَيرُ وَطَلْحَةُ يَتُوْنَهُ، فَيَذْكُرُونَ فِيهِ مَا شَاءَ اللَّهُ، حَتَّىٰ إِذَا كَانَ يَوْمُ التَّالِثِ عِنْدَ رَوَالِ السَّمْسَ رَفَعَ عَلَيْهِ جَانِبَ الْفُسْطَاطِ ثُمَّ أَمْرَ بِالْقِتَالِ، فَمَشَى بَعْضُنَا إِلَى بَعْضٍ، وَشَجَرْنَا بِالرَّمَاحِ حَتَّىٰ لَوْ شَاءَ الرَّجُلُ أَنْ يَمْشِي عَلَيْهَا لَمَشَى، ثُمَّ أَخْدَثَنَا السُّيُوفُ فَمَا سَبَهُنَا إِلَّا دَارُ الْوَلِيدِ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا شَرِيكٌ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ حَمْرَى، عَنْ عَلَيِّ، أَنَّهُ قَالَ يَوْمَ الْجَمْلِ: لَا تَنْتَبِعُوا مُدْبِرًا، وَلَا تُجْهِزُوا عَلَى جَرِيحٍ؛ وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ

[37779] Yahya bin Adam narrated to us, saying: Musa bin Qais Al-Hadrami narrated to us, from Muslim Al-Batin and Salamah bin Kuhail, from Hujr bin Anbas, that Ali gave his companions in Basra five hundred each.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ الْحَاضِرَمِيُّ، عَنْ مُسْلِمِ الْبَطِينِ، وَسَلَمَةً بْنَ كَهْيَلٍ، عَنْ حُجْرٍ بْنِ عَنْبَسٍ، أَنَّ عَلِيًّا أَعْطَى أَصْحَابَهُ بِالْبَصْرَةِ خَمْسَمِائَةً خَمْسَمِائَةً

[37780] Yahya bin Adam narrated to us, saying: Mas'ud bin Sa'd Al-Ju'fi narrated to us, from Ata bin As-Sa'ib, from Abu Al-Bakhtari, who said: When the people of the Camel were defeated, Ali said: 'Let no slave seek anything outside the camp. Whatever beast or weapon there is, it is yours. You have no right to the mothers of children. Inheritances are according to the laws of Allah. Any woman whose husband was killed must observe a waiting period of four months and ten days.' They said: 'O Commander of the Faithful, their blood is lawful for us but their women are not lawful for us?' He said: So they disputed. He said: 'Such is the practice regarding the people of the Qiblah.' He said: 'Bring your arrows and cast lots for Aisha, for she is the head of the matter and their leader.' He said: So they became afraid and said: 'We seek forgiveness from Allah.' He said: Thus Ali defeated them in argument.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا مَسْعُودٌ بْنُ سَعْدٍ الْجُعْفِيُّ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: لَمَّا انْهَرَمَ أَهْلُ الْجَمَلِ قَالَ عَلَيْهِ: لَا يَطْلُبُ عَبْدٌ خَارِجًا مِنَ الْعَسْكَرِ، وَمَا كَانَ مِنْ دَابَّةٍ أَوْ سِلَاحٍ فَهُوَ لَكُمْ؛ وَلَئِنْسَ لَكُمْ أُمٌّ وَلَدٌ؛ وَالْمَوَارِيثُ عَلَى فَرَائِضِ اللَّهِ، وَأَيُّ امْرَأَةٍ قُتِّلَ زَوْجُهَا فَلْتَعْتَدْ أَرْبَعَةً أَشْهُرٍ وَعَشْرًا؛ قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، تَحِلُّ لَنَا دِمَاؤُهُمْ وَلَا تَحِلُّ لَنَا نِسَاؤُهُمْ، قَالَ: فَخَاصَّسُوا فَقَالَ: كَذَلِكَ السِّيرَةُ فِي أَهْلِ الْقِبْلَةِ، قَالَ: فَهَاتُوا سِهَامَكُمْ وَاقْرَعُوا عَلَى عَائِشَةَ فَهِيَ رَأْسُ الْأُمُرِ وَقَائِدُهُمْ، قَالَ: فَفَرِّقُوا وَقَالُوا: نَسْتَغْفِرُ اللَّهَ، قَالَ: فَخَصَّمُوهُمْ عَلَيْهِ

[37781] Yahya bin Adam narrated to us, saying: Ibn Uyainah narrated to us, from Isma'il bin Abi Khalid, from Hakim bin Jabir, who said: I heard Talhah bin Ubaidullah say on the Day of the Camel: 'We compromised in the matter of Uthman, so we find no escape but to pledge allegiance.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمَ بْنِ جَابِرٍ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَوْمَ الْجَمْلِ يَقُولُ: إِنَّا كُنَّا دَاهَّنَا فِي أَمْرِ عُثْمَانَ فَلَا نَجِدُ بُدَّا مِنَ الْمُبَايِعَةِ

[37782] Ibn Ulayyah narrated to us, from Mansur bin Abdur-Rahman, from Ash-Sha'bi, who said: None of the Companions of the Prophet (peace be upon him) from the Muhajirin and Ansar witnessed the Battle of the Camel except Ali, Ammar, Talhah, and Az-Zubair. If they bring a fifth, then I am a liar.

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، قَالَ: لَمْ يَشْهُدْ الْجَمْلَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا عَلَيْهِ وَعَمَّارُ وَطَلْحَةُ وَالزُّبَيرُ فَإِنْ جَاءُوا بِخَامِسٍ فَإِنَّا كَذَّابُ

[37783] Abdah bin Sulaiman narrated to us, from Al-A'mash, from Shimr bin Atiyyah, from Abdullah bin Ziyad, who said: Ammar bin Yasir said: 'Indeed, our mother has marched this march of ours. And by Allah, she is the wife of Muhammad (peace be upon him) in this world and the Hereafter. But Allah has tested us with this to know whether we obey Him or her.'

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنْ شِيمَرِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ: قَالَ عَمَّارُ بْنُ يَاسِرٍ: إِنَّ أُمَّنَا سَارَتْ مَسِيرَنَا هَذَا، وَإِنَّهَا وَاللَّهِ زَوْجُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ ابْتَلَانَا بِهَا لِيَعْلَمَ إِيَّاهَا نُطِيعُ أُمَّهَا

[37784] Ibn Idris narrated to us, from Hasan bin Furat, from his father, from Umair bin Sa'd, who said: When Ali returned from the Battle of the Camel and prepared for Siffin, the Nakha' gathered until they entered upon Al-Ashtar. He said: 'Is there anyone in the house except a Nakha'i?' They said: 'No.' He said: 'This nation aimed at its best one and killed him. We marched to the people of Basra, a people over whom we had a pledge of allegiance, and we were granted victory over them due to their breaking of the pledge. But tomorrow you march to the people of Ash-Sham, a people over whom you have no pledge of allegiance. So let every man among you look where he places his sword.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، عَنْ
عُمَيْرِ بْنِ سَعْدٍ، قَالَ: لَمَّا رَجَعَ عَلَيْهِ مِنَ الْجَمْلِ وَتَهَيَّأَ
لِصِفَّيْنِ اجْتَمَعَتِ النَّاحَةُ حَتَّى دَخَلُوا عَلَى الْأَشْتَرِ ،
فَقَالَ: هَلْ فِي الْبَيْتِ إِلَّا نَحْنُ؟ فَقَالُوا: لَا ، فَقَالَ: إِنَّ
هَذِهِ الْأُمَّةَ عَمِدَتْ إِلَى خَيْرِهَا فَقَتَلَهُ ، وَسَرَّنَا إِلَى أَهْلِ
الْبَصْرَةِ، قَوْمٌ لَنَا عَلَيْهِمْ بَيْعَةٌ فَتُصِرُّنَا عَلَيْهِمْ بِنَكْبِهِمْ ،
وَإِنَّكُمْ تَسْبِرُونَ غَدًا إِلَى أَهْلِ الشَّامِ، قَوْمٌ لَنَا لَكُمْ عَلَيْهِمْ
بَيْعَةٌ ، فَلْيَنْظُرْ امْرُؤٌ مِنْكُمْ أَيْنَ يَضْعُ سَيْفَهُ

[37785] Waki narrated to us, from Isam bin Qudamah, from Ikrimah, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) said: 'Which one of you will be the owner of the hairy camel, around whom many will be killed, and she will be saved after almost perishing?'

حَدَّثَنَا وَكِيعٌ، عَنْ عِصَمِ بْنِ فُدَامَةَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْتُكُنْ صَاحِبَةُ الْجَمْلِ الْأَذْبَابِ، يُقْتَلُ حَوْلَهَا قَاتِلٌ كَثِيرٌ تَتَجْوِي بَعْدَمَا گَادَ

[37786] Al-Fadl bin Dukain narrated to us, from Abdul-Jabbar bin Abbas, from Ata bin As-Sa'ib, from Amr bin Al-Hajanna', from Abu Bakrah, who said: It was said to him: 'What prevented you from fighting with your insight on the Day of the Camel?' He said: I heard the Messenger of Allah (peace be upon him) say: 'A people will emerge who are doomed and will not succeed, their leader is a woman.' He said: 'They are in Paradise.'

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عَبْدِ الْجَبَارِ بْنِ عَبَّاسٍ، عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ عَمْرُو بْنِ الْمَهْجَعَ، عَنْ أَبِي بَكْرَةَ، قَالَ: قَبْلَ لَهُ: مَا مَنَعَكُمْ أَنْ تَكُونَ قَاتِلَتَ عَلَى بَصِيرَتِكُمْ يَوْمَ الْجَمْلِ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَخْرُجُ قَوْمٌ هَلْكَى لَا يُفْلِحُونَ، قَائِدُهُمْ امْرَأَةٌ؛ قَالَ: هُمْ فِي الْجَنَّةِ

[37787] Abu Dawud narrated to us, from Uyainah bin Abdur-Rahman, from his father, from Abu Bakrah, who said: I heard the Prophet (peace be upon him) say: 'Never will succeed such a nation as makes a woman their ruler.'

حَدَّثَنَا أَبُو دَاؤْدَ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،
عَنْ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: لَنْ يَلْحَقَ قَوْمٌ أَسْنَدُوا أَمْرًا هُمْ إِلَى امْرَأَةٍ

[37788] Abdah bin Sufyan narrated to us, from Mis'ar, from Amr bin Murrah, from Al-Harith bin Jumhan Al-Ju'fi, who said: 'I saw us on the Day of the Camel, and our spears and their spears were interlocked. If a man wished to walk on them, he could have walked. And these were saying: "There is no god but Allah and Allah is the Greatest," and those were saying: "There is no god but Allah and Allah is the Greatest."

حَدَّثَنَا عَبْدَةُ بْنُ سُفْيَانَ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ الْحَارِثِ بْنِ جُمْهَانَ الْجُعْفِيِّ، قَالَ: لَقَدْ رَأَيْنَا يَوْمَ
الْجَمْلِ وَإِنَّ رِمَاحَنَا وَرِمَاحَهُمْ مُتَشَابِهَةٌ وَلَوْ شاءَ
الرَّجُلُ أَنْ يَمْشِي عَلَيْهَا لَمْشَى ، قَالَ: وَهُؤُلَاءِ يَقُولُونَ:
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، وَهُؤُلَاءِ يَقُولُونَ: لَا إِلَهَ إِلَّا
اللَّهُ وَاللَّهُ أَكْبَرُ

[37789] Abdah bin Sulaiman narrated to us, from Juwaibir, from Ad-Dahhak, that when Ali defeated Talhah and his companions, he ordered his caller to announce that no one advancing or retreating should be killed, no door should be opened, and no private part or wealth should be made lawful.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ، أَنَّ عَلِيًّا، لَمَّا هَزَمَ طَلْحَةَ وَأَصْحَابَهُ أَمْرَ مُنَادِيهِ أَنْ لَا يُقْتَلَ مُفْلِّي وَلَا مُدْبِرٌ، وَلَا يُفْتَحَ بَابٌ، وَلَا يُسْتَحَلَّ فَرْجٌ وَلَا مَالٌ

[37790] Abdah bin Sulaiman narrated to us, from Abdul-Malik bin Sal', from Abd Khair, who said: Ali ordered a caller who announced on the Day of the Camel: 'Behold, no wounded person shall be finished off, nor shall a fleeing person be pursued.'

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ، عَنْ عَبْدِ خَيْرٍ، قَالَ: أَمْرَ عَلِيًّا مُنَادِيَا فَنَادَى يَوْمَ الْجَمْلِ: أَلَا لَا يُجْهَرَنَّ عَلَى جَرِيحٍ وَلَا يُتَبَعَ مُدْبِرٌ

[37791] Waki' told us, from Fitr, from Mundhir, from Ibn al-Hanafiyya, who said: "I charged at a man on the Day of the Camel. When I went to stab him, he said: 'I am on the religion of Ali bin Abi Talib.' So I knew what he meant and left him alone."

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، عَنْ مُنْذِرٍ، عَنْ ابْنِ الْحَنَفِيَّةِ، قَالَ: حَمَلْتُ عَلَى رَجُلٍ يَوْمَ الْجَمْلِ فَلَمَّا ذَهَبَتْ أَطْعَنَهُ قَالَ: أَنَا عَلَى دِينِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَعَرَفْتُ الَّذِي يُرِيدُ فَتَرَكْتُهُ

[37792] Waki' told us, from Sufyan, from Ja'far, from his father, from Ali bin Husayn, who said: Ibn Abbas told us, saying: Ali sent me to Talha and Al-Zubayr on the Day of the Camel. He said: I said to them: "Your brother sends you greetings and says to you: 'Have you found any injustice in judgment from me, or monopolization of Fay' (spoils), or this or that?'" He said: Al-Zubayr said: "Not in any one of them, but with fear comes intense greed."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ: أَرْسَلَنِي عَلَيٌ إِلَى طَلْحَةَ وَالزُّبَيْرِ يَوْمَ الْجَمْلِ ، قَالَ: فَقَاتُ لَهُمَا: إِنَّ أَخَاهُمَا يُفْرِنُكُمَا السَّلَامَ وَيَقُولُ لَكُمَا: هَلْ وَجَدْتُمَا عَلَيَّ حَيْفَا فِي حُكْمٍ أَوْ اسْتِئْنَارًا بِقَيْءٍ أَوْ بِكَدًا أَوْ بِكَدًا ، قَالَ: فَقَالَ الزُّبَيْرُ: لَا فِي وَاحِدَةٍ مِنْهَا ، وَلَكِنْ مَعَ الْخُوفِ شِدَّةُ الْمَطَامِعِ

[37793] Yazid bin Harun told us, he said Abu Malik al-Ashja'i informed us, from Salim bin Abi al-Ja'd, from Muhammad ibn al-Hanafiyya, who said: We were in the mountain pass (Sha'b) and we were criticizing Uthman. One day we went too far, so 'Abd Allah bin Abbas turned to me, and I said to him: "O Abu Abbas, do you remember the evening of the Camel? I was on Ali's right and you were on his left, when we heard the cry from the direction of the city?" He said: Ibn Abbas said: "Yes, the one sent by so-and-so son of so-and-so, informing him that he found the Mother of the Believers, Aisha, standing at Al-Mirbad cursing the killers of Uthman. Ali said: 'May Allah curse the killers of Uthman in the plain and the mountain, the land and the sea.' I was on Ali's right and this one was on his left, so I heard it from his mouth to mine and Ibn Abbas." By Allah, I have not criticized Uthman to this day of mine.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، قَالَ كُلَّا فِي السَّعْبِ فَكُلَّا تَنْقِصُ عُثْمَانَ ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَفْرَطْنَا ، فَالْتَّقَتِ إِلَيَّ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ ، تَنْكِرُ عَشِيَّةَ الْجَمْلِ؟ أَنَا عَنْ يَمِينِ عَلَيٌّ وَأَنْتَ عَنْ شِمَالِهِ ، إِذْ سَمِعْنَا الصَّيْحَةَ مِنْ قِبْلِ الْمَدِينَةِ؟ قَالَ: فَقَالَ أَبُنْ عَبَّاسٍ: نَعَمْ ، الَّتِي بَعَثْتَ بِهَا فُلَانْ بْنَ فُلَانْ ، فَأَخْبَرَهُ أَنَّهُ وَجَدَ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ وَاقِفَةً فِي الْمَرْبَدِ تَلْعَنُ قَتْلَةَ عُثْمَانَ ، فَقَالَ عَلِيُّ: لَعَنَ اللَّهِ قَتْلَةَ عُثْمَانَ فِي السَّهْلِ وَالْجَبَلِ وَالْبَرِّ وَالْبَحْرِ ، أَنَا عَنْ يَمِينِ عَلَيٌّ وَهَذَا عَنْ شِمَالِهِ ، فَسَمِعْنَاهُ مِنْ فِيهِ إِلَى فِي وَابْنِ عَبَّاسٍ ، فَوَاللَّهِ مَا عِبْتُ عُثْمَانَ إِلَى يَوْمِي هَذَا

[37794] Yahya bin Adam told us, he said Abu Dirar Zayd bin 'Asr al-Dabbi, Imam of the mosque of Banu Hilal, told us, he said: Khalid bin Mujahid bin Hayyan al-Dabbi from Banu Mabdhul told us, from a cousin of his called Tamim bin Dhuhl al-Dabbi, who said: On the Day of the Camel, I was holding Ali's stirrup, striving with him, thinking we were [going] to Paradise. He was inspecting the slain, and he passed by a man whose appearance impressed him, and he was dead. He said: "Who knows this man?" I said: "This is so-and-so al-Dabbi, and this is his son," until I counted seven slain bodies lying around him. He said: Ali said: "I wish there was not a single Dabbi on earth except under [the leadership/command of] this old man."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا أَبُو ضِرَارٍ زَيْدُ بْنُ عَصْرٍ الصَّبَّيِّ إِمَامُ مَسْجِدِ بَنِي هَلَالٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مُجَاهِدٍ بْنُ حَيَّانَ الصَّبَّيِّ، مِنْ بَنِي مَبْدُولٍ عَنْ أَبْنَاءِ عَمٍّ لَهُ يُقَالُ لَهُ: ثَمِيمٌ بْنُ ذُهْلٍ الصَّبَّيِّ، قَالَ: إِنِّي يَوْمَ الْجَمْلِ آخِذُ بِرِكَابَ عَلَيِّ أَجْهَدُ مَعَهُ وَأَنَا أَرَى إِنَّا فِي الْجَنَّةِ، وَهُوَ يَتَصَفَّحُ الْقَطْلَى، فَمَرَّ بِرَجْلٍ أَعْجَبَهُ هَيَّنَهُ وَهُوَ مَقْتُولٌ، فَقَالَ: مَنْ يَعْرِفُ هَذَا؟ قُلْتُ: هَذَا فُلَانُ الصَّبَّيِّ، وَهَذَا ابْنُهُ، حَتَّى عَدَدْتُ سَبْعَةَ صَرْعَى مُقْتَلَيْنَ حَوْلَهُ، قَالَ: فَقَالَ عَلَيِّ: لَوْدِنْتُ اللَّهَ لَيْسَ فِي الْأَرْضِ صَبَّيٌ إِلَّا تَحْتَ هَذَا الشَّيْخِ

[37795] Yahya bin Adam told us, he said 'Abd Allah bin Idris told us, from Husayn bin 'Abd al-Rahman, from Yusuf bin Ya'qub, from Al-Salt bin 'Abd Allah bin al-Harith, from his father, who said: I came to Ali when he finished with the Camel. He went to his house holding my hand. His wife and two daughters were crying, and they had seated a slave girl at the door to inform them when he arrived. But what the women were doing distracted the slave girl until he entered upon them. I stayed behind and stood at the door. They fell silent. He said: "What is the matter with you?" He scolded them once or twice. One of the women said: "We said—didn't you hear?—we mentioned Uthman and his kinship, and Al-Zubayr and his kinship." He said: "I hope that we will be like those about whom Allah said: {And We removed whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.} [Al-Hijr: 47]. And who are they if we are not? And who are they?" He kept repeating that until I wished he would stop.

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ،
عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يُوسُفَ بْنِ يَعْقُوبَ،
عَنِ الصَّلَتِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ:
قَدِمْتُ عَلَى عَلِيٍّ حِينَ فَرَغَ مِنَ الْجَمْلِ، فَانْطَلَقَ إِلَى
بَيْتِهِ وَهُوَ أَخْذُ بَيْدِيٍّ، فَإِذَا امْرَأَةٌ وَابْنَاهُ يَبْكِيْنَ، وَقَدْ
أَجْلَسْنَ وَلِيْدَةً بِالْبَابِ تُؤْذِنُهُنَّ بِهِ إِذَا جَاءَ، فَلَمَّا الْوَلِيدَةَ
مَا ثَرَى السُّوَّةَ يَفْعُلُنَ حَتَّى دَخَلَ عَلَيْهِنَّ، وَتَخَفَّفَ
فَقُمْتُ بِالْبَابِ، فَاسْكَنْتُنَّ، قَالَ: مَا لَكُنَ؟ فَانْتَهَرُهُنَّ مَرَّةً
أُوْ مَرَّتَيْنِ، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: فُلَّنَا: مَا سَمِعْتَ ذَكْرَنَا
عُثْمَانَ وَقَرَابَتَهُ وَالزُّبَيْرَ وَقَرَابَتَهُ، قَالَ: إِنِّي لَا زُجُوْجُ
أَنْ تَكُونَ كَالَّذِينَ قَالَ اللَّهُ {وَتَرَزَّعْنَا مَا فِي صُورِهِمْ مِنْ
غِلٍ إِخْوَانًا عَلَى سُرُرِ مُتَقَابِلِيْنَ} وَمَنْ هُمْ إِنْ لَمْ نَكُنْ؟
وَمَنْ هُمْ؟ يُرَدِّدُ ذَلِكَ حَتَّى وَدَبَّتْ أَنَّهُ سَكَتَ

[37796] Ibn Idris told us, from Layth, from Talha bin Musarrif, that Ali sat Talha up on the Day of the Camel and wiped the dust from his face, then turned to Hasan and said:

"I wish I had died before this."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ بْنِ مُصَرْرِفٍ، أَنَّ عَلِيًّا، أَجْلَسَ طَلْحَةَ يَوْمَ الْجَمْلِ وَمَسَحَ عَنْ وَجْهِهِ التُّرَابَ، ثُمَّ التَّقَتَ إِلَى حَسَنٍ فَقَالَ: إِنِّي وَدِدْتُ أَنِّي مِثْ قَبْلِ هَذَا

[37797] Qabisa told us, he said Sufyan told us, from Abu Ishaq, from Himyar bin Malik, who said: 'Ammar said to Ali on the Day of the Camel: "What do you think about capturing the offspring?" He said: "We only fought those who fought us." He said: "If you had said other than this, we would have opposed you."

حَدَّثَنَا قَبِيسَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حِمْيَرِ بْنِ مَالِكٍ، قَالَ: قَالَ عَمَّارٌ، لِعَلِيٍّ يَوْمَ الْجَمْلِ: مَا تَرَى فِي سَبْيِ الدُّرْرِيَّةِ؟ قَالَ فَقَالَ: إِنَّمَا قَاتَلْنَا مِنْ قَاتَلْنَا، قَالَ: لَوْ قُلْتَ غَيْرَ هَذَا خَالَفْتَكَ

[37798] Ibn Idris told us, from Husayn, from Umar bin Jawan, from Al-Ahnaf bin Qays, who said: We came to Medina intending to perform Hajj. We were at our lodging putting down our saddles when someone came to us and said: "The people have panicked and gathered in the mosque." I went and found the people gathered in the mosque, and there were Ali, Al-Zubayr, Talha, and Sa'd bin Abi Waqqas. He said: While we were like that, Uthman came to us. It was said: "This is Uthman." He entered wearing a yellow cloak covering his head. He said: "Is Ali here?" They said: "Yes." He said: "Is Al-Zubayr here?" They said: "Yes." He said: "Is Talha here?" They said: "Yes." He said: "Is Sa'd here?" They said: "Yes." He said: "I adjure you by Allah besides Whom there is no god, do you know that the Messenger of Allah (peace be upon him) said: 'Whoever buys the Mirbad of Banu so-and-so, Allah will forgive him'? So I bought it for twenty thousand or twenty-five thousand, then I came to the Messenger of Allah (peace be

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ عُمَرَ بْنِ جَوَانَ،
عَنْ الْأَحْنَفِ بْنِ قَيْسٍ، قَالَ: قَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ
الْحَجَّ، فَإِنَّا لِمَنَازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَانَا آتِ، فَقَالَ:
إِنَّ النَّاسَ قَدْ فَزَّعُوا وَاجْتَمَعُوا فِي الْمَسْجِدِ، فَانْطَلَقْتُ
فَإِذَا النَّاسُ مُجْتَمِعُونَ فِي الْمَسْجِدِ، فَإِذَا الْزَّبِيرُ
وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَاصٍ، قَالَ: فَإِنَّا لَكُلَّكَ إِذَا
جَاءَنَا عُثْمَانُ، فَقَبِيلَ: هَذَا عُثْمَانُ، فَدَخَلَ عَلَيْهِ مَلِيَّةُ الْهُ
صَفَرَاءُ، قَدْ قَنَعَ بِهَا رَأْسَهُ، قَالَ: هَاهُنَا عَلَيْ؟ قَالُوا:
نَعَمْ، قَالَ: هَاهُنَا الْزَّبِيرُ؟ قَالُوا: نَعَمْ، قَالَ: هَاهُنَا
طَلْحَةُ؟ قَالُوا: نَعَمْ؛ قَالَ هَاهُنَا سَعْدُ؟ قَالُوا: نَعَمْ، قَالَ:
أَشْدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ هُنْ تَعْلَمُونَ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ يَبْتَاعُ مِرْبَدَ بَنِي
فُلَانِي غَفَرَ اللَّهُ لَهُ، فَابْتَعَثْتُ عِشْرِينَ أَلْفًا أَوْ بِخَمْسَةِ
وَعِشْرِينَ أَلْفًا، فَاتَّبَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقُلْتُ لَهُ: ابْتَعَثْتُ، قَالَ: أَجْعَلْهُ فِي مَسْجِدِنَا وَلَكَ أَجْرُهُ،
فَقَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: فَقَالَ: أَشْدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ
إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: مَنْ ابْتَاعَ بِنْرَ رُومَةَ غَفَرَ اللَّهُ لَهُ، فَابْتَعَثْهَا بِكَدَا
وَكَدَا، ثُمَّ أَتَيْتُهُ فَقُلْتُ: قَدْ ابْتَعَثْهَا، قَالَ: أَجْعَلْهَا سَقَايَةً
لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ، قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَشْدُكُمْ
بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهِ عَلَيْهِ وَسَلَّمَ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَقَالَ: مَنْ جَهَزَ
هُؤُلَاءِ غَفَرَ اللَّهُ لَهُ يَعْنِي جَيْشَ الْعُسْرَةِ، فَجَهَزْتُهُمْ
حَتَّى لَمْ يَفْقُدوْ خِطَامًا وَلَا عِقاَلاً، قَالَ: قَالُوا: اللَّهُمَّ نَعَمْ
، قَالَ: اللَّهُمَّ اشْهُدْ ثَلَاثًا، قَالَ الْأَحْنَفُ: فَانْطَلَقْتُ فَاتَّبَعْتُ
طَلْحَةَ، وَالْزَّبِيرَ فَقُلْتُ: مَا تَأْمُرَنِي بِهِ وَمَنْ تَرْضَيْنِي
لِي، فَإِنِّي لَا أَرِي هَذَا إِلَّا مَقْنُولاً، قَالَ: نَأْمُرُكَ بِعَلِيٍّ ،
قَالَ: قُلْتُ: نَأْمُرَنِي بِهِ وَتَرْضَيْنِي لِي؟ قَالَ: نَعَمْ، قَالَ:
ثُمَّ انْطَلَقْتُ حَاجًا حَتَّى قَدَمْتُ مَكَّةَ فَبَيْنَا نَحْنُ بِهَا إِذْ أَتَانَا
قَتْلُ عُثْمَانَ وَبِهَا عَائِشَةُ أُمُّ الْمُؤْمِنِينَ، فَلَقِيْتُهَا فَقُلْتُ لَهَا:
مَنْ تَأْمُرِنِي بِهِ أَنْ أَبَايِعَ؟ قَالَتْ: عَلَيْاً، فَقُلْتُ:
أَتَأْمُرُنَّنِي بِهِ وَتَرْضَيْنِي لِهِ؟ قَالَتْ: نَعَمْ. فَمَرَدْتُ عَلَيْهِ

[37799] Yahya bin Adam told us, he said Ja'far bin Ziyad told us, from Abu al-Sayrafi, from Safwan bin Qabisah, from Tariq bin Shihab, who said: When Uthman was killed, I said: "What keeps me in Iraq when the community is in Medina with the Muhajirun and Ansar?" He said: So I went out and was informed that the people had pledged allegiance to Ali. He said: I reached Al-Rabadha and Ali was there. A saddle (?) was placed for him and he sat on it, appearing as tall as a standing man. He praised Allah and extolled Him, then said: "Indeed, Talha and Al-Zubayr pledged allegiance willingly, not forced, then they wanted to corrupt the matter and split the unity of the Muslims." And he incited to fight them. He said: Al-Hasan bin Ali stood up and said: "Did I not tell you that the Arabs would have a turmoil upon the killing of this man? If you had stayed in your home where you were—meaning Medina—for I fear you will be killed in a lost state with no helper for you." He said: Ali said: "Sit down, for the girl only yearns;

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، قَالَ حَدَّثَنَا جَعْفُرُ بْنُ زِيَادٍ، عَنْ أَبِي الصَّيْرَفِيِّ، عَنْ صَفْوَانَ بْنِ قَبِيسَةَ، عَنْ طَارِقَ بْنِ شِهَابٍ، قَالَ: لَمَّا قُتِلَ عُثْمَانُ فُلِتَ: مَا يُقِيمُنِي بِالْعَرَاقِ ، وَإِنَّمَا الْجَمَاعَةُ بِالْمَدِينَةِ عِنْدَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ; قَالَ: فَخَرَجْتُ فَلَخَبِرْتُ أَنَّ النَّاسَ قَدْ بَاهُوا عَلَيَّ ، قَالَ: فَانْتَهَيْتُ إِلَى الرَّبَّةِ وَإِذَا عَلَيِّ بِهَا ، فَوُضِعَ لِهِ رَجْلٌ فَقَعَدَ عَلَيْهِ ، فَكَانَ كَيْيَامَ الرَّجْلِ ، فَحَمَدَ اللَّهَ وَأَنْتَ عَلَيْهِ ثُمَّ قَالَ إِنَّ طَلْحَةَ وَالرُّبَيْرَ بَايَعَا طَائِعِينَ غَيْرَ مُكَرَّهِينَ ، ثُمَّ أَرَادَا أَنْ يُقْسِدَا الْأَمْرَ وَيَشْقَى عَصَا الْمُسْلِمِينَ ، وَحَرَضَ عَلَى قِتَالِهِمْ قَالَ: فَقَامَ الْحَسَنُ بْنُ عَلَيٍّ فَقَالَ: أَلَمْ أَقُلْ لَكَ إِنَّ الْعَرَبَ سَتَكُونُ لَهُمْ جَوْلَةً عِنْدَ قُتْلِ هَذَا الرَّجْلِ ؛ فَلَوْ أَقْمَتَ بِذَارِكِ الَّتِي أَنْتَ بِهَا يَعْنِي الْمَدِينَةَ فَإِنَّمَا أَخَافُ أَنْ تُقْتَلَ بِحَالٍ مُضِيَّةٍ لَا نَاصِرٌ لَكَ ، قَالَ: فَقَالَ عَلَيٌّ: اجْلِسْ فَإِنَّمَا تَحْنُ الْجَارِيَةَ ؛ وَإِنَّ لَكَ حَنِينًا كَحَنِينِ الْجَارِيَةِ ، اجْلِسْ بِالْمَدِينَةِ كَالضَّبَّاعِ تَسْتَمِعُ الدَّمَ ، لَقَدْ ضَرَبْتُ هَذَا الْأَمْرَ ظَهْرَهُ وَبَطْنَهُ أَوْ رَأْسَهُ وَعَيْنَيهِ ، فَمَا وَجَدْتُ إِلَّا السَّيْفَ أَوْ الْكُفْرَ.

[37800] Yahya bin Adam told us, he said 'Abd Allah bin al-Mubarak told us, from Ma'mar, who said: Sayf bin Fulan bin Mu'awiya al-Anazi told me, he said: My maternal uncle told me, from my grandfather, who said: On the Day of the Camel when the people were in turmoil, people stood up to Ali claiming things. They spoke a lot, and he did not understand them. He said: "Is there no man who can summarize his speech for me in five or six words?"

I poised myself on one leg and said [to myself]: "If he likes my speech [good], otherwise I will sit down quickly." I said: "O Commander of the Faithful, the speech is not five nor six, but two words: injustice (Hadim) or retaliation (Qisas)." He said: He looked at me and made a sign of thirty with his hand, then said: "Do you see what you have counted? It is under this foot of mine."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمِرٍ، قَالَ: حَدَّثَنِي سَيْفُ بْنُ فُلَانَ بْنُ مُعاوِيَةَ الْعَنَرِيِّ؛ قَالَ: حَدَّثَنِي خَالِي، عَنْ جَدِّي، قَالَ: لَمَّا كَانَ يَوْمُ الْجَمْلِ وَاصْطَرَبَ النَّاسُ، قَامَ النَّاسُ إِلَى عَلَيِّ يَدْعُونَ أَشْيَاءً، فَأَكْتُرُوا الْكَلَامَ، فَلَمْ يَفْهَمْ عَنْهُمْ، فَقَالَ: أَلَا رَجُلٌ يَجْمِعُ لِي كَلَامَهُ فِي خَمْسٍ كَلِمَاتٍ أَوْ سِتٍّ، فَاحْتَفَرْتُ عَلَى إِخْدَى رِجَالٍ، فَقُلْتُ: إِنَّ أَعْجَبَهُ كَلَامِي وَإِلَّا لَجَلَسْتُ مِنْ قَرِيبٍ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْكَلَامَ لَنِسَ بِخَمْسٍ وَلَا سِتٍّ، وَلَكِنَّهُمَا كَلِمَتَانِ، هَذُنْ أَوْ قِصَاصُ، قَالَ: فَنَظَرَ إِلَيَّ فَعَقَدَ بِيَدِهِ ثَلَاثَيْنَ، ثُمَّ قَالَ: أَرَأَيْتُمْ مَا عَدْنُمْ فَهُوَ تَحْتَ قَدَمِي هَذِهِ

[37801] Ibn 'Ulayya told us, from Sa'id bin Yazid, from Abu Nadra, who said: They mentioned Ali, Uthman, Talha, and Al-Zubayr in the presence of Abu Sa'id. He said: "People who had precedents (good deeds) and were afflicted by fitnah; so refer their affair to Allah."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ،
قَالَ: ذَكَرُوا عَلَيْاً وَعُثْمَانَ وَطَلْحَةَ وَالزُّبَيْرَ عِنْدَ أَبِي
سَعِيدٍ فَقَالَ: أَفَوَّلُمْ سَبَقْتُ أَهُمْ سَوَابِقُ وَأَصَابَتْهُمْ فِتْنَةٌ ،
فَرُدُّوا أَمْرُهُمْ إِلَى اللَّهِ

[37802] Al-Muharibi told us, from Layth, he said Habib bin Abi Thabit told me that Ali said on the Day of the Camel: "O Allah, this is not what I wanted. O Allah, this is not what I wanted."

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، قَالَ حَدَّثَنِي حَبِيبُ بْنُ أَبِي
ثَابِتٍ، أَنَّ عَلِيًّا، قَالَ يَوْمَ الْجَمْلِ: اللَّهُمَّ لَيْسَ هَذَا أَرَدْتُ ،
اللَّهُمَّ لَيْسَ هَذَا أَرَدْتُ

[37803] Waki' told us, from Isma'il, from Qays, who said: Marwan was with Talha on the Day of the Camel. He said: When the battle intensified, Marwan said: "I will not seek my revenge after today." He said: So he shot him with an arrow which hit his knee. The blood did not stop flowing until he died. He said: And Talha said: "Leave it, for it is an arrow sent by Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: كَانَ
مَرْوَانُ مَعَ طَلْحَةَ يَوْمَ الْجَمْلِ ، قَالَ: فَلَمَّا اشْتَبَكَتِ
الْحَرْبُ قَالَ مَرْوَانُ: لَا أَطْلُبُ بَنَارِي بَعْدَ الْيَوْمِ ، قَالَ:
ثُمَّ رَمَاهُ بِسَهْمٍ فَأَصَابَ رُكْبَتَهُ ، فَمَارَقَ الدَّمُ حَتَّى
مَاتَ ، قَالَ: وَقَالَ طَلْحَةُ: دَعَوْهُ فَإِنَّمَا هُوَ سَهْمٌ أَرْسَلَهُ
اللَّهُ

[37804] 'Abbad bin al-'Awwam told us, from Ash'ath bin Sawwar, from his father, who said: Musa bin Talha sent for me regarding a need, so I went to him. He said: While I was with him, some people from the mosque entered upon him and said: "O Abu 'Isa, we were told about the prisoners last night, and I heard them say: 'As for Musa bin Talha, he will be killed tomorrow morning.'"

When I prayed Fajr, a man came running saying: "The prisoners! The prisoners!" He said: Then another came after him saying: "Musa bin Talha! Musa bin Talha!" He said: So I went and entered upon the Commander of the Faithful and greeted him. He said: "Will you pledge allegiance? Will you enter into what the people have entered?"

I said: "Yes." He said: "Like this," and extended his hand and spread them. He said: So I pledged allegiance to him. Then he said: "Return to your family and wealth." He said: When the people saw that I had come out [safe], he said: They began entering and pledging allegiance.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ أَشْعَثِ بْنِ سَوَارٍ، عَنْ أَبِيهِ، قَالَ: أَرْسَلَ إِلَيَّ مُوسَى بْنُ طَلْحَةَ فِي حَاجَةٍ فَأَتَيْتُهُ، قَالَ: فَبَيْنَا أَنَا عِنْدُهُ، إِذْ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْمَسْجِدِ، فَقَالُوا: يَا أَبَا عِيسَى، حَدَّثَنَا فِي الْأَسَارِي لَيْلَتَنَا، فَسَمِعْتُهُمْ يَقُولُونَ: أَمَا مُوسَى بْنُ طَلْحَةَ فَإِنَّهُ مَغْثُولٌ بِكَرَّةٍ، فَلَمَّا صَلَّيْتُ الْغَدَاءَ جَاءَ رَجُلٌ يَسْعَى الْأَسَارِي الْأَسَارِي قَالَ: ثُمَّ جَاءَ آخَرُ فِي أَثْرِهِ يَقُولُ: مُوسَى بْنُ طَلْحَةَ مُوسَى بْنُ طَلْحَةَ قَالَ: فَانْطَلَقْتُ، فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَسَلَّمْتُ فَقَالَ: أَتُبَايِعُ؟ تَذَكَّرُ فِيمَا دَخَلَ فِيهِ النَّاسُ؟ قُلْتُ: نَعَمْ، قَالَ: هَكَذَا، وَمَدَيْدَهُ فَبَسَطَهُمَا، قَالَ: فَبَأَيْنَهُ ثُمَّ قَالَ: ارْجِعْ إِلَى أَهْلِكَ وَمَالِكِ، قَالَ: فَلَمَّا رَأَى النَّاسُ قَدْ خَرَجْتُ، قَالَ: جَعَلُوا يَدْخُلُونَ فَيَأْبَعُونَ

[37805] Waki' told us, from Isma'il, from Al-Suddi regarding: {And fear a trial which will not strike those who have wronged among you exclusively} [Al-Anfal: 25], he said: "[It refers to] the people of the Camel."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ، عَنِ السُّدَّيِّ: {وَاتَّقُوا فِتْنَةً لَا تُصِيبُنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً} قَالَ: أَصْحَابُ الْجَمَلِ

[37806] Hushaym told us, from 'Awf, who said: I do not know it except from Al-Hasan, regarding His saying: {And fear a trial which will not strike those who have wronged among you exclusively} [Al-Anfal: 25], he said: "So-and-so and So-and-so."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَوْفٍ، قَالَ: لَا أَعْلَمُ إِلَّا عَنِ الْحَسَنِ، فِي قَوْلِهِ: {وَاتَّقُوا فِتْنَةً لَا تُصِيبُنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً} قَالَ: فُلَانٌ وَفُلَانٌ

[37807] Waki' informed us, from Sufyan, from Ja'far, from his father, that a man mentioned the people of the Camel in the presence of Ali, to the point of mentioning disbelief (Kufr), so Ali forbade him.

حَدَّثَنَا أَخْبَرَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، ذَكَرَ عِنْدَ عَلَيِّ أَصْحَابَ الْجَمَلِ حَتَّى ذَكَرَ الْكُفَرَ، فَهَاهُ عَلَيِّ

[37808] Muhammad bin Abi 'Adi told us, from Al-Taymi, from Hurayth bin Mukhish, who said: "I have not witnessed a day more severe than the Day of Ibn 'Ulais except the Day of the Camel."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ النَّبِيِّ، عَنْ حُرَيْثَ بْنِ مُخْشٍّ، قَالَ: مَا شَهَدْتُ يَوْمًا أَشَدَّ مِنْ يَوْمِ ابْنِ عُلَيْسٍ إِلَّا يَوْمَ الْجَمَلِ

[37809] Waki' told us, from Ali bin Abi Salih, from his father, from Abu Bakr bin 'Amr bin 'Utba, who said: "There were two or three months between Siffin and the Camel."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرُو بْنِ عُثْنَةَ، قَالَ: كَانَ بَيْنَ صِيفَيْنَ وَالْجَمَلِ شَهْرٌ أَوْ ثَلَاثَةَ

[37810] Ya'la bin 'Ubayd told us, he said Isma'il bin Abi Khalid told us, from Abu al-Duha, from Abu Hafs, who said: Ali heard a voice on the Day of the Camel from the direction of the Mother of the Believers. He said: "Look what they are saying." They returned and said: "They are shouting about the killers of Uthman." He said: "O Allah, bring disgrace upon the killers of Uthman."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي الصُّحَى، عَنْ أَبِي حَفْصٍ، قَالَ: سَمِعَ عَلَيِّ بَوْمَ الْجَمَلِ صَوْتًا تِلْقَاءَ أُمِّ الْمُؤْمِنِينَ، فَقَالَ: انْظُرُوا مَا يَقُولُونَ، فَرَجَعُوا فَقَالُوا: يَهْتَفُونَ بِقَتْلَةِ عُثْمَانَ، فَقَالَ: اللَّهُمَّ اخْلُنْ بِقَتْلَةِ عُثْمَانَ خَرْبَيَا

[37811] Ya'la bin Ubaid narrated to us, saying: Isma'il bin Abi Khalid informed us, from Ali bin Amr Ath-Thaqafi, who said: Aisha said: 'For me to have refrained from my journey would have been more beloved to me than having ten [children] from the Messenger of Allah like the children of Al-Harith bin Hisham.'

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ عَلِيٍّ بْنِ عَمْرُو التَّقَفِيِّ، قَالَ: قَالْتُ عَائِشَةُ: لَأَنْ أَكُونَ جَلَسْتُ عَنْ مَسِيرِيِّ كَانَ أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي عَشَرَةُ مِنْ رَسُولِ اللَّهِ مِثْلُ وَلَدِ الْحَارِثِ بْنِ هِشَامٍ

[37812] Affan narrated to us, saying: Abu Awanah narrated to us, from Ibrahim bin Muhammad bin Al-Muntashir, from his father, from Ubaid bin Nadlah, from Sulaiman bin Surad, who said: I came to Ali on the Day of the Camel, and Al-Hasan and some of his companions were with him. When Ali saw me, he said: 'O Ibn Surad, you hesitated, wavered, and waited. How do you see what Allah has done? Allah has sufficed without you.' I said: 'O Commander of the Faithful, indeed the whip gets muddy, and there remain matters in which you will know your enemy from your friend.' He said: When Al-Hasan stood up, I met him and said: 'I don't see that you helped me at all or excused me before the man, and I was eager for you to witness with him.' He said: 'He blames you for what he blames you, and he said to me on the Day of the Camel: "The people marched against each other. O Hasan, may your mother be bereaved of you—or may your mother lose you—what do you think of my command? He gathered between these two armies.

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنْ سُلَيْمَانَ بْنِ صُرَدَ، قَالَ: أَتَيْتُ عَلَيْاً يَوْمَ الْجَمْلِ وَعِنْدَهُ الْحَسْنُ وَبَعْضُ أَصْحَابِهِ، فَقَالَ عَلَيْهِ حِينَ رَأَيْتَنِي: يَا ابْنَ صُرَدَ، تَنَاثَتْ وَتَرَجَّحَتْ وَتَرَبَّصْتَ، كَيْفَ تَرَى اللَّهَ صَنَعَ، فَذَادَ أَغْنَى اللَّهَ عَنْكَ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ السُّوْطَ يَطِينُ وَقَدْ بَقَى مِنَ الْأُمُورِ مَا تَعْرِفُ فِيهَا عَدُوكَ مِنْ صِدِّيقَكَ، قَالَ: فَلَمَّا قَامَ الْحَسْنُ لَقِيَتْهُ فَقُلْتَ: مَا أَرَاكَ أَغْنَيْتَ عَنِّي شَيْئًا وَلَا عَدَرْتَنِي عِنْدَ الرَّجُلِ، وَقَدْ كُنْتَ حَرِيصًا عَلَى أَنْ تَشْهَدَ مَعَهُ، قَالَ: هَذَا يَلُومُكَ عَلَى مَا يَلُومُكَ وَقَدْ قَالَ لِي يَوْمَ الْجَمْلِ: مَشَى النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ، يَا حَسَنُ، تَكِلْكَ أُمُّكَ أَوْ هَبِلْكَ أُمُّكَ مَا ظَنَكَ بِأَمْرِي، جَمَعَ بَيْنَ هَذَيْنِ الْغَارَيْنِ، وَاللَّهُ مَا أَرَى بَعْدَ هَذَا خَيْرًا، قَالَ: فَقُلْتُ: أَسْكُنْتُ، لَا يَسْمَعُكَ أَصْحَابُكَ، فَيَقُولُوا: شَكْكُتُ، فَيَقْتُلُونَكَ

[37813] Abu Usamah narrated to us, from Awf, from Al-Hasan, who said: A man came to Az-Zubair on the Day of the Camel and said: 'Shall I kill Ali for you?' He said: 'How?' He said: 'I will go to him and inform him that I am with him, then I will assassinate him.' Az-Zubair said: 'I heard the Messenger of Allah (peace be upon him) say: "Faith (Iman) has shackled assassination (Fatka); a believer does not assassinate."'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَوْفٍ، عَنِ الْحَسَنِ، قَالَ: جَاءَ رَجُلٌ إِلَى الرَّبِيعِ يَوْمَ الْجَمْلِ فَقَالَ: أَفْتُلُ لَكَ عَلَيْاً؟ قَالَ: وَكَيْفَ، قَالَ: آتَيْهِ فَأُخْبِرُهُ أَنِّي مَعَهُ، ثُمَّ أَفْتَلُ بِهِ، فَقَالَ الرَّبِيعُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْإِيمَانُ قَيَدُ الْفَتَنَ، لَا يَغْنِكُ مُؤْمِنٌ

[37814] Abu Usamah narrated to us, saying: Hisham bin Urwah narrated to us, from his father, from Abdullah bin Az-Zubair, who said: When Az-Zubair stood on the Day of the Camel, he called me, so I stood by his side. He said: 'Indeed, no one is killed except as an oppressor or oppressed, and I see myself being killed today as oppressed. My greatest concern is my debt. Do you think our debt will leave anything of our wealth?' Then he said: 'O my son, sell our property and pay off our debt.' And he bequeathed one-third, and two-thirds to his sons. 'If anything remains of our wealth after paying the debt, then one-third of it is for your children.' Abdullah bin Az-Zubair said: He began instructing me about his debt and saying: 'O my son, if you are unable to pay anything of it, seek help from my Master.' He said: By Allah, I did not know what he meant until I said: 'O father, who is your Master?' He said: 'Allah.' He said: By Allah, I never fell into difficulty regarding his debt except that I said: 'O Master of Az-Zubair, pay off his

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، قَالَ: لَمَّا وَقَفَ الرُّبَيْرُ يَوْمَ الْجَمْلِ دَعَانِي فَقُمْتُ إِلَى جَنِيهِ، فَقَالَ: إِنَّهُ لَا يُقْتَلُ إِلَّا ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لَأَرَانِي سَأَقْتَلُ الْيَوْمَ مَظْلُومًا، وَإِنَّ أَكْبَرَ هُمَّيْ لَدَيْنِي، أَفَتَرَ دِينَنَا يُبْقِي مِنْ مَالِنَا شَيْئًا؟ ثُمَّ قَالَ: يَا بُنَيَّ، بِعْ مَالَنَا وَأَفْضِ دِينَنَا، وَأُوْصِيَكَ بِالثَّلِثِ وَنَصِيبِ لَدَيْنِهِ فَإِنْ فَضَلَ شَيْءٌ مِنْ مَالِنَا بَعْدَ فَضَاءِ الدِّينِ فَتَلَّهُ لَوْلَكَ، قَالَ عَبْدُ اللَّهِ بْنُ الرُّبَيْرِ: فَجَعَلُ يُوسُفِيَنِي بِدِينِهِ وَيَقُولُ: يَا بُنَيَّ، إِنْ عَجَزْتَ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيْهِ مَوْلَايَ، قَالَ: فَوَاللَّهِ مَا دَرِيْتُ مَا أَرَادَ حَتَّى قُلْتُ: يَا أَبَتِ، مَنْ مَوْلَاكَ؟ قَالَ: اللَّهُ، قَالَ: وَاللَّهِ مَا وَقَعْتُ فِي كُرْبَةِ مِنْ دِينِهِ إِلَّا قُلْتُ: يَا مَوْلَى الرُّبَيْرِ، افْضِ عَنْهُ دِينَهُ، فَيَقُولُهُ، قَالَ: وَقُتِلَ الرُّبَيْرُ فَلَمْ يَدْعُ دِينَارًا وَلَا دِرْهَمًا إِلَّا رُضِيَّهُ مِنْهَا الْغَایِةُ وَإِحْدَى عَشْرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَيْنَ بِالْبَصْرَةِ، وَدَارًا بِالْكُوفَةِ، وَدَارًا بِمِصْرِ، قَالَ: وَإِنَّمَا كَانَ دِينُهُ الَّذِي كَانَ عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَاهُ، فَيَقُولُ الرُّبَيْرُ: لَا وَلَكِنَّهُ سَلْفٌ، إِنِّي أَخْشَى عَلَيْهِ ضَيْعَةً، وَمَا وَلَيَ وَلَائِهَ قَطُّ وَلَا جَيَاهَةً وَلَا حَرَاجًا وَلَا شَيْئًا إِلَّا أَنْ يَكُونَ فِي غَرْبٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ

[37815] Affan narrated to us, saying: Hammad bin Salamah narrated to us, from Dawud bin Abi Hind, from Abu Harb bin Al-Aswad, from his father, that when Az-Zubair bin Al-Awwam arrived in Basra, he entered the treasury (Bait Al-Mal) and found gold and silver. He recited: {Allah has promised you much booty that you will take and has hastened for you this} [Al-Fath: 20] {And [He promises] other [booties] that you were not able to take, Allah has encompassed them} [Al-Fath: 21]. Then he said: 'This is for us.'

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ دَاؤِدَ بْنِ أَبِي هَنْدٍ، عَنْ أَبِي حَرْبٍ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّ الرَّبِيعَ بْنَ الْعَوَامَ، لَمَّا قَدِمَ الْبَصْرَةَ دَخَلَ بَيْتَ الْمَالِ ، فَإِذَا هُوَ بِصَفَرَاءَ وَبَيْضَاءَ ، فَقَالَ: {وَعَدْكُمُ اللَّهُ مَغَانِيمَ وَأُخْرَى} [20: كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ} [الفتح] فَقَالَ: [21: لَمْ تَفْدِرُوا عَلَيْهَا فَدَ أَحَاطَ اللَّهُ بِهَا} [الفتح] هَذَا لَنَا.

[37816] Hafs bin Ghiyath narrated to us, from Ja'far, from his father, who said: Ali ordered his caller to announce on the Day of Basra: 'Do not pursue one who flees, do not finish off a wounded person, do not kill a prisoner. Whoever closes a door is safe, and whoever throws down his weapon is safe.' And he did not take anything from their property.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: أَمْرَ عَلَيْيُ مُنَادِيَهُ فَنَادَى يَوْمَ الْبَصْرَةِ: لَا يُتْبَعُ مُذْبِرٌ وَلَا يُدَدَّفَ عَلَى جَرِيحٍ ، وَلَا يُقْتَلُ أَسِيرٌ ، وَمَنْ أَغْلَقَ بَابًا فَهُوَ آمِنٌ ، وَمَنْ أَلْقَى سِلَاحًا فَهُوَ آمِنٌ ، وَلَمْ يَأْخُذْ مِنْ مَتَاعِهِمْ شَيْئًا

[37817] Abdul-A'la narrated to us, from Al-Jurairi, from Abu Al-Ala, who said: When Zaid bin Suhan was struck on the Day of the Camel, he said: 'This is what my close friend Salman Al-Farisi told me: "This nation will only be destroyed by breaking its covenants."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، قَالَ: لَمَّا أُصِيبَ زَيْدُ بْنُ صُوَحَانَ يَوْمَ الْجَمْلِ قَالَ: هَذَا الَّذِي حَدَّثَنِي خَلِيلِي سَلْمَانُ الْفَارِسِيُّ: إِنَّمَا يُهْلِكُ هَذِهِ الْأُمَّةَ نَفْضُهَا عُهُودَهَا.

[37818] Waki narrated to us, from Jarir bin Hazim, from Abdullah bin Ubaid bin Umair, who said: Aisha said: 'I wish I had been a fresh branch and had not undertaken this journey of mine.'

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَاتَلْتُ عَائِشَةً: وَدِدْتُ أَنِّي كُنْتُ غُصْنًا رَطْبًا وَلَمْ أَسِرْ مَسِيرِيَّ هَذَا

[37819] Waki narrated to us, from Muhammad bin Muslim, from Ibrahim bin Maisarah, from Ubaidah bin Sa'd, from Aisha, that she was asked about her journey, and she said: 'It was destiny.'

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عُبَيْدَةَ بْنِ سَعْدٍ، عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ عَنْ مَسِيرِهَا، فَقَالَتْ: كَانَ قَدْرًا

[37820] Waki narrated to us, from Fitri, from Mundhir, from Ibn Al-Hanafiyyah, that Ali distributed among the army on the Day of the Camel whatever weapons or mounts they had captured.

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، عَنْ مُنْذِرٍ، عَنْ ابْنِ الْخَنْفِيَّةِ، أَنَّ عَلِيًّا، قَسَّمَ يَوْمَ الْجَمْلِ فِي الْعَسْكَرِ مَا أَجَابُوا عَلَيْهِ مِنْ سِلَاحٍ أَوْ كَرَاعٍ

[37821] Waki narrated from Aban bin Abdullah Al-Bajali, from Nu'aim bin Abi Hind, from Rib'i bin Hirash, who said: Ali said: 'I hope that I, Talhah, and Az-Zubair will be among those about whom Allah said: {And We removed whatever was in their breasts of resentment}' [Al-A'raf: 43].'

حَدَّثَنَا وَكِيعٌ عَنْ أَبَائَنَ بْنِ عَبْدِ اللَّهِ الْبَجْلِيِّ، عَنْ تُعْيِمَ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، قَالَ: قَالَ عَلِيٌّ: إِنِّي لَأَرْجُو أَنْ أَكُونَ أَنَا وَطَلْحَةُ وَالرُّبَّيْرُ مِمَّنْ قَالَ اللَّهُ: {وَنَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غُلٌ} [الأعراف: 43]

[37822] Ishaq bin Mansur narrated to us, saying: Abdullah bin Amr bin Murrah narrated to us, from his father, from Abdullah bin Salamah, who said: He witnessed the Camel and Siffin with Ali and said: 'Whatever is on the earth would not please me in exchange for them.'

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو بْنُ مُرَّةً، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ: وَشَهِدَ مَعَ عَلِيٍّ الْجَمَلَ وَصِفْيَيْنَ وَقَالَ: مَا يَسْرُنِي بِهِمَا مَا عَلَى الْأَرْضِ

[37823] Al-Muharibi narrated to us, from Laith, from Mujahid, that Muhammad bin Abi Bakr or Muhammad bin Talhah said to Aisha on the Day of the Camel: 'O Mother of the Believers, what do you command me?' She said: 'O my son, if you are able to be like the better of the two sons of Adam, then do so.'

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ أَوْ مُحَمَّدَ بْنَ طَلْحَةَ قَالَ لِعَائِشَةَ يَوْمَ الْجَمَلِ: يَا أُمَّ الْمُؤْمِنِينَ، مَا شَأْمَرِينِي؟ قَالَتْ: يَا بُنَيَّ، إِنِّي أَسْتَطَعْتَ أَنْ تَكُونَ كَالْخَيْرِ مِنْ ابْنَيْ آدَمَ فَافْعُلْ

[37824] Yahya bin Adam narrated to us, saying: Abu Bakr narrated to us, from Asim, from Abu Salih, who said: Ali said on the Day of the Camel: 'I wish I had died twenty years before this.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَاصِمٍ،
عَنْ أَبِي صَالِحٍ، قَالَ: قَالَ عَلَيْهِ يَوْمُ الْجَمْلِ: وَدِنْتُ أَنِّي
كُنْتُ مِثْ قَبْلَ هَذَا بِعِشْرِينَ سَنَةً

[37825] Ibn Adam said: Sharik narrated to us, from Sulaiman bin Al-Mughirah, from Yazid bin Dubay'ah Al-Absi, from Ali, that he said on the Day of the Camel: 'Do not pursue one who flees, and do not finish off a wounded person.'

حَدَّثَنَا ابْنُ آدَمَ قَالَ حَدَّثَنَا شَرِيكُ، عَنْ سُلَيْمَانَ بْنِ
الْمُغِيرَةِ، عَنْ يَزِيدَ بْنِ صُبَيْرَةِ الْعَبْسِيِّ، عَنْ عَلَيِّ، أَنَّهُ
قَالَ يَوْمَ الْجَمْلِ: لَا يَتَبَعَ مُدْبِرٌ وَلَا يَدْفَقُ عَلَى جَرِي

[37826] Muhammad bin Al-Hasan said: Jarir bin Hazim narrated to us, from Abu Maslamah, from Abu Nadrah, from a man from Banu Dubay'ah, who said: When Talhah and Az-Zubair arrived, they camped among Banu Tahiyyah. I rode my horse and went to them. I entered the mosque where they were and said: 'You are two men from the Companions of the Messenger of Allah (peace be upon him). Is this a covenant the Messenger of Allah (peace be upon him) made with you, or is it an opinion you have formed?' As for Talhah, he lowered his head and did not speak. As for Az-Zubair, he said: 'We were told that there is much wealth here, so we came to take from them.'

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ رَجُلٍ، مِنْ بَنِي صُبَيْعَةَ قَالَ: لَمَّا قَدِمَ طَلْحَةُ وَالرُّبَيْرُ تَرَلَا فِي بَنِي طَاحِيَةَ، فَرَكِبْتُ فَرَسِي فَأَتَيْتُهُمَا فَدَخَلْتُ عَلَيْهِمَا الْمَسْجِدَ، فَقُلْتُ: إِنَّكُمَا رَجُلَانِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْهَدْتُ عَهْدَ إِلَيْكُمَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمْ رَأَيْتُمَا، فَأَمَّا طَلْحَةُ فَنَكَسَ رَأْسَهُ فَلَمْ يَتَكَلَّمْ، وَأَمَّا الرُّبَيْرُ فَقَالَ: حَدَّثَنَا أَنَّ هَهُنَا دَرَاهِمٌ كَثِيرَةٌ فَجِئْنَا نَاحِذَ مِنْهُمْ

[37827] Ya'la bin Ubaid narrated from Isma'il bin Abi Khalid, from Abdus-Salam, a man from Banu Hayyah, who said: Ali was alone with Az-Zubair on the Day of the Camel and said: 'I adjure you by Allah, do you remember hearing the Messenger of Allah (peace be upon him) say while you were twisting my hand in the Saqifah of Banu so-and-so: "You will fight him while you are unjust to him, then he will be victorious over you?"' He said: 'I heard it. Indeed, I will not fight

حَدَّثَنَا يَعْلَمُ بْنُ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ عَبْدِ السَّلَامَ، رَجُلٌ مِنْ بَنْيِ حَيَّةَ قَالَ: حَلَا عَلَيْ ، بِالْأَزْبَيْرِ يَوْمَ الْجَمَلِ فَقَالَ: أَنْشُدُكَ بِاللَّهِ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَأَنْتَ لَاوَيْدِي فِي سَقِيفَةِ بَنِي فُلَانٍ: لَقَاتَنَا وَأَنْتَ طَالِمُ لَهُ ، ثُمَّ لَيْتَصَرَّنَ عَلَيْكَ ، قَالَ: قَدْ سَمِعْتُ، لَا جَرَمَ ، لَا أَفَاتَكَ

[37828] Yazid bin Harun narrated to us, saying: Sharik narrated to us, from Al-Aswad bin Qais, who said: Someone who saw Az-Zubair narrated to me that he was fiercely attacking the horses with his spear. Ali called out to him: 'O servant of Allah! O servant of Allah!' He said: So he approached until the necks of their mounts met. Ali said to him: 'I adjure you by Allah, do you remember the day the Prophet (peace be upon him) came to us while I was confiding in you, and he said: "Are you confiding in him? By Allah, he will fight you one day and he will be unjust to you.'" He said: So Az-Zubair struck the face of his mount and left.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنِ الْأَسْوَدِ
بْنِ قَيْسٍ، قَالَ: حَدَّثَنِي مَنْ، رَأَى الرُّبِّيْرَ يَقْعُصُ الْحَيْلَ
بِالرُّمْحِ قَعْصًا ، فَتَوَبَ بِهِ عَلَيْهِ: يَا عَبْدَ اللَّهِ يَا عَبْدَ
اللَّهِ ، قَالَ: فَأَقْبَلَ حَتَّى اتَّقْتَ أَعْنَاقَ دَوَابِّهِمَا ، قَالَ:
فَقَالَ لَهُ عَلَيْهِ: أَنْشُدُكَ بِاللَّهِ ، أَنْذُكُرُ يَوْمَ أَتَانَا النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَنْاجِيكَ فَقَالَ: أَنْتَاجِيهِ ، فَوَاللَّهِ
أَلِيقًا لَنَاكَ يَوْمًا وَهُوَ لَكَ ظَالِمٌ ، قَالَ: فَضَرَبَ الرُّبِّيْرُ
وَجْهَ دَائِيْهِ فَانْصَرَفَ

[37829] Muhammad bin Al-Hasan narrated to us, saying: Sharik narrated to us, from Ishaq, from Abdullah bin Muhammad, who said: Ali passed by the slain of the people of Basra and said: 'O Allah, forgive them.' With him were Muhammad bin Abi Bakr and Ammar bin Yasir. One of them said to the other: 'Do we not hear what he says?' The other said to him: 'Be quiet, he does not include you.'

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ حَدَّثَنَا شَرِيكُ، عَنْ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، قَالَ: مَرَّ عَلَيْيَ عَلَى فَتْنَى مِنْ أَهْلِ الْبَصْرَةِ، فَقَالَ: اللَّهُمَّ اغْفِرْ لَهُمْ، وَمَعَهُ مُحَمَّدُ بْنُ أَبِي بَكْرٍ، وَعَمَّارُ بْنُ يَاسِرٍ، فَقَالَ أَحَدُهُمَا لِلْأَخْرِ: مَا تَسْتَمِعُ مَا يَقُولُ؟ فَقَالَ لَهُ الْأَخْرُ: أَسْكُنْ لَأَ يَزِيدُ بِكَ

[37830] Yahya bin Adam narrated to us, saying: Abu Bakr narrated to me, from Jahsh bin Ziyad Ad-Dabbi, who said: I heard Al-Ahnaf bin Qais say: When Ali prevailed over the people of Basra, he sent to Aisha saying: 'Return to Medina and to your house.' He said: She refused. He said: So he sent the messenger back to her saying: 'By Allah, you will return, or I will send women from Bakr bin Wa'il to you whose blood is sharp blades to take you.' When she saw that, she left.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ، عَنْ جَحْشِ بْنِ زَيَادِ الضَّبَّيِّ، قَالَ: سَمِعْتُ الْأَحْنَافَ بْنَ قَيْسَ، يَقُولُ: لَمَّا ظَهَرَ عَلَيْيَ عَلَى أَهْلِ الْبَصْرَةِ أَرْسَلَ إِلَى عَائِشَةَ: ارْجِعِي إِلَى الْمَدِينَةِ وَإِلَى بَيْتِكَ، قَالَ: فَأَبْثَثْ، قَالَ: فَأَعَادَ إِلَيْهَا الرَّسُولَ: وَاللَّهِ لَتَرْجِعَنَّ أَوْ لَاَبْعَذَنَّ إِلَيْكَ نِسْوَةً مِنْ بَكْرٍ بْنِ وَائِلٍ دَمْهُنَّ شِفَارٌ حِدَادٌ يَأْخُذُنَّ بِهَا، فَلَمَّا رَأَتْ ذَلِكَ خَرَجَتْ

[37831] Khalid bin Makhlad narrated to us, saying: Ya'qub narrated to us, from Ja'far bin Abi Al-Mughirah, from Ibn Abza, who said: Abdullah bin Budayl reached Aisha while she was in the howdah on the Day of the Camel. He said: 'O Mother of the Believers, I adjure you by Allah, do you know that I came to you on the day Uthman was killed and said: "Uthman has been killed, so what do you command me?" And you said to me: "Stick to Ali." By Allah, he has not changed nor substituted.' She remained silent. He repeated it to her three times, and she remained silent. He said: 'Hamstring the camel.' So they hamstrung it. He said: Then I and her brother Muhammad bin Abi Bakr got down and carried the howdah until we placed it before Ali. Ali ordered it to be taken into the house of Abdullah bin Budayl. Ja'far bin Abi Al-Mughirah said: My aunt was with Abdullah bin Budayl. My aunt told me that Aisha said to her: 'Let me in.' She said: So I let her in and brought her a basin and ewer, and she closed the door upon

حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ جَعْفَرِ
بْنِ أَبِي الْمُغِيرَةِ، عَنْ ابْنِ أَبْرَى، قَالَ: إِنَّهَى عَنْ اللَّهِ
بْنُ بُدَيْلٍ إِلَى عَائِشَةَ وَهِيَ فِي الْهَوْدَجِ يَوْمَ الْجَمَلِ ،
فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ ، أَنْسَدْتُكَ بِاللَّهِ ، أَتَعْلَمُنِي أَنِّي أَتَيْتُكَ
يَوْمَ قُتْلِ عُثْمَانَ فَقُلْتُ: إِنَّ عُثْمَانَ قُدْ قُتِلَ فَمَا تَأْمِرُنِي ،
فَقُلْتُ لَيِّ: الْزَّمْ عَلَيْاً ، فَوَاللَّهِ مَا عَيْرَ وَلَا بَدَلَ ، فَسَكَّنَتْ
ثُمَّ أَعَادَ عَلَيْهَا تَلَاثَ مَرَاتٍ ، فَسَكَّنَتْ فَقَالَ: اغْفِرُوا
الْجَمَلَ ، فَعَفَرُوهُ ، قَالَ: فَنَرَأَتُ أَنَا وَآخُوهَا مُحَمَّدَ بْنَ
أَبِي بَكْرٍ وَاحْتَلَمْتُ الْهَوْدَجَ حَتَّى وَضَعَاهُ بَيْنَ يَدَيِ
عَلَيِّ ، فَأَمَرَ بِهِ عَلَيِّ فَأَدْخَلَ فِي مَنْزِلِ عَبْدِ اللَّهِ بْنِ بُدَيْلٍ
؛ قَالَ جَعْفَرُ بْنُ أَبِي الْمُغِيرَةِ: وَكَانَتْ عَمَّتِي عِنْدَ عَبْدِ
اللَّهِ بْنِ بُدَيْلٍ ، فَحَدَّثَتِي عَمَّتِي أَنَّ عَائِشَةَ قَالَتْ لَهَا:
أَدْخِلِنِي ، قَالَتْ: فَأَدْخَلْتُهَا وَأَتَيْتُهَا بِطَشْتِ وَإِبْرِيقِ
وَأَجَفَتْ عَلَيْهَا الْبَابَ ، قَالَتْ: فَلَطَّاعْتُ عَلَيْهَا مِنْ حَلَّ
الْبَابِ وَهِيَ تَعَالِجُ شَيْئًا فِي رَأْسِهَا مَا أَدْرِي شَجَّةً أَوْ
رَمَيْةً

[37832] Ishaq bin Sulaiman narrated to us, saying: Abu Sinan narrated to us, from Amr bin Murrah, who said: Sulaiman bin Surad came to Ali bin Abi Talib after he finished fighting on the Day of the Camel – and he had companionship with the Prophet (peace be upon him). Ali said to him: 'You abandoned us, sat away from us, and did [such and such],' in front of the people. Sulaiman met Al-Hasan bin Ali and said: 'What did you encounter from the Commander of the Faithful?' He said: 'He said to me such and such in front of the people.' He said: 'Do not let this frighten you from him, for he is a warrior. I saw him on the Day of the Camel when swords took their toll saying: "I wish I had died twenty years before this day."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا أَبُو سِنَانٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ: جَاءَ سُلَيْمَانُ بْنُ صُرَدٍ إِلَى عَلَيِّ بْنِ أَبِي طَالِبٍ بَعْدَمَا فَرَغَ مِنْ قِتَالِ يَوْمِ الْجَمْلِ، وَكَانَتْ لَهُ صُحْبَةٌ مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ عَلَيِّ: حَذَّلْنَا وَجَلَسْنَا عَنَّا وَفَعَلْنَا، عَلَى رُءُوسِ النَّاسِ، فَلَقِي سُلَيْمَانُ الْحَسَنَ بْنَ عَلَيِّ فَقَالَ: مَا لَقِيْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ؟ قَالَ: قَالَ لِي كَذَا وَكَذَا عَلَى رُءُوسِ النَّاسِ، فَقَالَ: لَا يَهُولْنَاكَ هَذَا مِنْهُ فَإِنَّهُ مُحَارِبٌ، فَلَقَدْ رَأَيْتُهُ يَوْمَ الْجَمْلِ حِينَ أَخَذَتِ السُّلُوفَ مَا خَذَّهَا يَقُولُ: لَوْدِنْتُ أَنِّي مِثْ قَبْلِ هَذَا الْيَوْمِ بِعِشْرِينَ سَنَةً

[37833] Ahmad bin Abdullah narrated to us, saying: Za'idah narrated to us, from Amr bin Qais, from Zaid bin Wahb, who said: Talhah and Az-Zubair advanced until they encamped at Basra and expelled Sahl bin Hunaif. This reached Ali, and Ali had appointed him over it. So he advanced until he encamped at Dhi Qar. He sent Abdullah bin Abbas to Kufa, but they were slow to respond. Then Ammar came to them, and they went out. Zaid said: I was among those who went out with him. He said: He refrained from fighting Talhah, Az-Zubair, and their companions, and invited them [to peace] until they initiated hostilities against him. He fought them after the noon prayer. The sun did not set while there was a blinking eye around the camel defending it. Ali said: 'Do not finish off a wounded person, do not kill one retreating, and whoever closes his door and throws down his weapon is safe.' Their fighting was only that evening alone. They came the next day speaking to Ali about the spoils. Ali

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ رَيْدِ بْنِ وَهْبٍ، قَالَ: أَقْبَلَ طَلْحَةً وَالزُّبِيرُ حَتَّى نَزَلَا الْبَصْرَةَ وَطَرَحُوا سَهْلَ بْنَ حُنَيْفَ، فَبَلَغَ ذَلِكَ عَلَيْهِ، وَعَلَيْهِ كَانَ بَعْثَةُ عَلَيْهَا، فَأَقْبَلَ حَتَّى نَزَلَ بِذِي قَارِ، فَأَرْسَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسَ إِلَى الْكُوفَةَ فَأَبْطَلُوا عَلَيْهِ، ثُمَّ أَتَاهُمْ عَمَّارٌ فَخَرَجُوا، قَالَ رَيْدٌ: فَكُنْتُ فِيهِنَّ خَرَجَ مَعَهُ، قَالَ: فَكَفَّ عَنْ طَلْحَةَ وَالزُّبِيرِ وَأَصْحَابِهِمَا، وَدَعَاهُمْ حَتَّى يَدْعُوهُ فَقَاتَلُوهُمْ بَعْدَ صَلَاةِ الظُّهُرِ، فَمَا غَرَبَتِ الشَّمْسُ وَحَوْلَ الْجَمْلِ عَيْنُ تَطْرُفُ مِمْنَ كَانَ يَدْبُ عَنْهُ، فَقَالَ عَلَيْهِ: لَا تَنْمُوا جَرِحًا وَلَا تَقْتُلُوا مُذِيرًا وَمَنْ أَغْلَقَ بَابَهُ وَالَّتِي سِلَاحَهُ فَهُوَ آمِنٌ؛ فَلَمْ يَكُنْ قَاتَلُوهُمْ إِلَّا تِلْكُ الْعَشِيشَةَ وَحْدَهَا، فَجَاءُوا بِالْغَدِ يُكَلِّمُونَ عَلَيْهِ فِي الْغَنِيمَةِ فَقَوْلُ عَلَيْهِ هَذِهِ الْأُيُّهُ، فَقَالَ: أَمَا إِنَّ اللَّهَ يَقُولُ {وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ اللَّهَ أَيْكُمْ لِعَانِشَةَ؟ فَقَالُوا: [41: حُمْسَةٌ وَلِلرَّسُولِ] [الأنفال سُبْحَانَ اللَّهِ، أَمْنَا، فَقَالَ: أَحَرَامٌ هِيَ؟ قَالُوا: نَعَمْ، قَالَ عَلَيْهِ: فَإِنَّهُ يَحْرُمُ مِنْ بَنَاتِهَا مَا يَحْرُمُ مِنْهَا}؛ فَقَالَ: أَفَلَيْسَ عَلَيْهِنَّ أَنْ يَعْتَدِنَ مِنَ الْقَتْلِي أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، قَالُوا: بَلَى، قَالَ: أَفَلَيْسَ لَهُنَّ الرُّبُعُ وَالثُّمُنُ مِنْ أَرْوَاحِهِنَّ، قَالُوا: بَلَى، قَالَ: ثُمَّ قَالَ: مَا بَالِ الْيَتَامَى لَا يَأْخُذُونَ أَمْوَالَهُمْ، ثُمَّ قَالَ: يَا قَنْبُرُ، مَنْ عَرَفَ شَيْئًا فَلْيَأْخُذْهُ، قَالَ رَيْدٌ: فَرَدَ مَا كَانَ فِي الْعَسْكَرِ وَغَيْرِهِ، قَالَ: وَقَالَ عَلَيْهِ، لِطَلْحَةَ وَالزُّبِيرِ: أَلَمْ تُبَايِعَنِي؟ فَقَالَا: نَطْلُبُ دَمَ عُثْمَانَ؛ فَقَالَ عَلَيْهِ: أَيْسَنْ عِنْدِي دَمُ عُثْمَانَ، قَالَ: قَالَ عَمْرُو بْنُ قَيْسٍ: فَحَدَّثَنَا رَجُلٌ مِنْ حَضَرَمُوتَ يُقَالُ لَهُ أَبُو قَيْسٍ، قَالَ: لَمَّا تَادَى قَنْبُرٌ مِنْ عَرَفَ شَيْئًا فَلْيَأْخُذْهُ مَرَ رَجُلٌ عَلَى قِدْرِ لَنَا وَنَحْنُ نَطْلُبُ فِيهَا فَأَخَذَهَا، فَقَلَّا: دَعْهَا حَتَّى يَنْصَبَ مَا فِيهَا، قَالَ: فَصَرَبَهَا بِرِجْلِهِ ثُمَّ أَخَذَهَا.

[37834] Ghundar narrated to us, from Shu'bah, from Amr bin Murrah, from Abu Wa'il, who said: Abu Musa and Abu Mas'ud entered upon Ammar while he was rallying the people. They said: 'We have not seen anything from you since you became Muslim that we dislike more than your hastening in this matter.' Ammar said: 'I have not seen anything from you two since you became Muslim that I dislike more than your delaying in this matter.' He said: So he clothed each of them in a suit, and they all went out to prayer together.

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، قَالَ: دَخَلَ أَبُو مُوسَى ، وَأَبُو مَسْعُودٍ عَلَى عَمَّارٍ وَهُوَ يَسْتَنْفِرُ النَّاسَ ، فَقَالَا: مَا رَأَيْنَا مِنْكُمْ مُنْذُ اسْلَمْتُمْ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكُمْ فِي هَذَا الْأَمْرِ ، فَقَالَ عَمَّارٌ: مَا رَأَيْتُ مِنْكُمَا مُنْذُ اسْلَمْتُمَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَانِكُمَا عَنْ هَذَا الْأَمْرِ ، قَالَ: فَكَسَاهُمَا حُلَّةً ، وَخَرَجُوا إِلَى الصَّلَاةِ جَمِيعًا

[37835] Abu Usamah narrated to us, from Shu'bah, from Ibn Awn, from Abu Ad-Duha, who said: Sulaiman bin Surad Al-Khuza'i said to Al-Hasan bin Ali: 'Excuse me before the Commander of the Faithful, for indeed such and such prevented me from the Day of the Camel.' He said: Al-Hasan said: 'I saw him when the fighting intensified seeking refuge with me and saying: "O Hasan, I wish I had died twenty years before this."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ شُعْبَةَ، عَنْ ابْنِ عَوْنَ، عَنْ أَبِي الصُّحَى، قَالَ: قَالَ سُلَيْمَانُ بْنُ صُرَدِ الْخَزَاعِيُّ ، لِلْحَسَنِ بْنِ عَلَىٰ: أَعْذِرْنِي عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ، فَإِنَّمَا مَنَعَنِي مِنْ يَوْمِ الْجَمَلِ كَذَا وَكَذَا ، قَالَ: فَقَالَ الْحَسَنُ: لَفَدْ رَأَيْتُهُ حِينَ اشْتَدَّ الْقِتَالُ يَلُوذُ بِي وَيَقُولُ: يَا حَسَنُ ، لَوْدِدْتُ أَنِّي مِثْ قَبْلَ هَذَا بِعِشْرِينَ حَجَّةَ

[37836] Muhammad b. al-Hasan narrated to us, saying: Hammad b. Zaid narrated to us, from Ishaq b. Suwaid al-'Adawi, who said: Fifty men from among us were killed on the Day of the Camel around the camel, all of whom had memorized the Quran.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ سُوَيْدِ الْعَدَوِيِّ، قَالَ: قُتِلَ مِنَّا يَوْمَ الْجَمَلِ خَمْسُونَ رَجُلًا حَوْلَ الْجَمَلِ فَذَفَرُوا الْقُرْآنَ

[37837] Yahya b. Adam narrated to us, saying: Zaid b. 'Abd al-'Aziz narrated to us, from his father, from Habib b. Abi Thabit, who said: I saw –or it was (Yahya doubted)–the banner of 'Ali on the Day of Siffin with Hashim b. 'Utbah, who was a one-eyed man. 'Ammar charged against him, saying: "Advance, O one-eyed one! There is no good in a one-eyed person who does not approach alarm, feel ashamed, and advance." He said: 'Amr b. al-'As was saying: "I see that the bearer of the black banner has a task; if he persists in what I see, the Arabs will surely be annihilated today." He said: Abu al-Yaqzan continued to rally them, saying: "Every water is a watering place, and the waters are sought. Patience, O servants of Allah! Paradise is under the shade of swords."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ عَبْدِ الْعَزِيزِ،
عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: رَأَيْتُ أَوْ
كَانَتْ شَكْرَ يَحْيَى رَأِيَةً عَلَيْهِ يَوْمًا صَفِيفًا مَعَ هَاشِمَ بْنِ
عُثْنَةَ، وَكَانَ رَجُلًا أَعْوَرَ؛ فَحَمَلَ عَلَيْهِ عَمَّارٌ يَقُولُ:
أَفَدْمِ يَا أَعْوَرُ ، لَا خَيْرٌ فِي أَعْوَرٍ ، لَا يَأْتِي الْفَرَغُ
فَيَسْتَحِي فَيَتَقدَّمُ ، قَالَ: يَقُولُ عَمْرُو بْنُ الْعَاصِ: إِنِّي
لأَرَى لِصَاحِبِ الرَّأِيَةِ السَّوَادِاءِ عَمَلًا لِئَنْ دَامَ عَلَى مَا
أَرَى لِثُقَانِ الْعَرَبِ الْيَوْمَ ، قَالَ: فَمَا زَالَ أَبُو الْيَقْظَانَ
يَتَأَلَّفُ فِيهِمْ ، قَالَ: وَهُوَ يَقُولُ كُلُّ الْمَاءِ وُرْدٌ ، وَالْمِيَاهُ
رَوْدٌ ، صَبَرًا عِبَادَ اللَّهِ ، الْجَنَّةُ تَحْتَ ظِلَالِ السُّبُوفِ

[37838] Ishaq b. Mansur narrated to us, from Muhammad b. Rashid, from Ja'far b. 'Amr b. Umayyah, from Muslim b. al-Ajda' al-Laithi—who was among those who witnessed Siffin—who said: 'Ammar used to go out between the two ranks, when the banners were raised, and call out so they could hear him at the top of his voice: "Go to Paradise! The Houris have adorned themselves."

حَدَّثَنَا إِسْحَاقُ بْنُ مُنْصُرٍ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أَتَيَةَ، عَنْ مُسْلِمِ بْنِ الْأَجْدَعِ الْلَّيْثِيِّ، وَكَانَ مِمْنَ شَهِيدَ الصَّفَيْنِ، قَالَ: كَانَ عَمَّارٌ يَخْرُجُ بَيْنَ الصَّفَيْنِ، وَقَدْ أُخْرِجَتِ الرَّأْيَاتُ، فَيَنَادِي حَتَّى يُسْمِعُهُمْ بِأَعْلَى صَوْتِهِ: رُوْحُوا إِلَى الْجَنَّةِ، فَذَرْتَنِي الْحُورُ الْعَيْنَ.

[37839] Ghundar narrated to us, from Shu'bah, from Abu Maslamah, who said: I heard 'Ammar b. Yasir saying: "Whoever is pleased to be surrounded by the Houris, let him advance between the two ranks seeking reward. For I see a rank that will strike you a blow causing the falsifiers to doubt. By the One in Whose Hand is my soul, if they struck us until they reached the palm trees of Hajar with us, I would still know that we are upon the truth and they are upon error."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ، قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ، يَقُولُ: مَنْ سَرَهُ أَنْ تَكْتُفَهُ، الْحُورُ الْعَيْنُ فَلْيَتَقَدَّمْ بَيْنَ الصَّفَيْنِ مُحْسِبًا، فَإِنِّي لِأَرَى صَفَّا لِيَضْرِبَنَّمْ ضَرْبًا يَرْتَابُ مِنْهُ الْمُبْطَلُونَ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ ضَرَبُونَا حَتَّى يَبْلُغُوا بِنَا سَعْفَاتِ هَجَرَ لَعَرَفْتَ إِنَّا عَلَى الْحَقِّ وَأَنَّهُمْ عَلَى الضَّلَالِ

[37840] Waki' narrated to us, from Al-A'mash, from 'Amr b. Murrah, from 'Abdullah b. Salamah or from Abu al-Bakhtari, from 'Ammar, who said: "If they struck us until they drove us to the palm trees of Hajar, we would still know that we are upon the truth and they are upon falsehood."

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، أَوْ عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَمَّارٍ، قَالَ: لَوْ صَرَبُونَا حَتَّى يُبْلِغُونَا سَعْفَاتِ هَجَرَ لَعِلْمَنَا إِنَّا عَلَى الْحَقِّ وَإِنَّهُمْ عَلَى الْبَاطِلِ

[37841] Yazid b. Harun narrated to us, from Al-Hasan b. al-Hakam, from Ziyad b. al-Harith, who said: I was beside 'Ammar b. Yasir at Siffin, and my knee was touching his knee. A man said: "The people of Sham have disbelieved." 'Ammar said: "Do not say that. Our Prophet and their Prophet is one, and our Qiblah and their Qiblah is one. But they are a people who are tested and have deviated from the truth, so it is incumbent upon us to fight them until they return to it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَسَنِ بْنِ الْحَكَمِ، عَنْ زَيْدِ بْنِ الْحَارِثِ، قَالَ: كُنْتُ إِلَى جَنْبِ عَمَّارٍ بْنِ يَاسِرٍ بِصِفَيْنِ ، وَرُكْبَتِي تَمَسَّ رُكْبَتَهُ ، فَقَالَ رَجُلٌ: كَفَرَ أَهْلُ الشَّامِ ، فَقَالَ عَمَّارٌ: لَا تَقُولُوا ذَلِكَ نَبِيُّنَا وَنَبِيُّهُمْ وَاحِدٌ ، وَقِبْلَتُنَا وَقِبْلَتُهُمْ وَاحِدَةٌ ; وَلَكِنَّهُمْ قَوْمٌ مَفْتُوحُونَ جَارُوا عَنِ الْحَقِّ ، فَحَقٌّ عَلَيْنَا أَنْ نُفَاجِلَهُمْ حَتَّى يَرْجِعُوا إِلَيْهِ

[37842] Waki' narrated to us, from Hasan b. al-Harith, from a shaikh of his called Rabah, who said: 'Ammar said: "Do not say: The people of Sham have disbelieved, but say: They have sinned, they have oppressed."

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ الْحَارِثِ، عَنْ شَيْخٍ، لَهُ يُفَاعَلُ
لَهُ رَبَاحٌ، قَالَ: قَالَ عَمَّارٌ: لَا تَقُولُوا: كَفَرَ أَهْلُ الشَّامِ ،
وَلَكِنْ قُولُوا: فَسَقُوا ظَلَمُوا

[37843] Waki' narrated to us, from Mis'ar, from 'Abdullah b. Rabah, from 'Ammar, who said: "Do not say: The people of Sham have disbelieved, but say: They have sinned, they have oppressed."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ
عَمَّارٍ، قَالَ: لَا تَقُولُوا: كَفَرَ أَهْلُ الشَّامِ وَلَكِنْ قُولُوا:
فَسَقُوا، ظَلَمُوا

[37844] Yazid b. Harun narrated to us, from Al-Awwam, from 'Amr b. Murrah, from Abu Wa'il, who said: Abu Maisarah 'Amr b. Shurahbil—who was one of the best companions of 'Abdullah—saw in a dream. He said: "I saw as if I was entered into Paradise, and I saw tents pitched. I said: 'For whom are these?' It was said: 'These are for Dhu al-Kala' and Hawshab'—and they were among those killed with Mu'awiyah on the Day of Siffin. I said: 'Where are 'Ammar and his companions?' They said: 'Ahead of you.' I said: 'How is that when they killed one another?' It was said: 'They met Allah and found Him Vast in Forgiveness.' I said: 'What happened to the people of Al-Nahrawan?' It was said: 'They encountered hardship.'"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْعَوَامِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، قَالَ: رَأَى فِي الْمَنَامِ أَبُو مَيْسَرَةَ عَمْرُو بْنَ شُرَحْبِيلَ، وَكَانَ مِنْ أَفْضَلِ أَصْحَابِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ كَأَنِّي أَذْخَلْتُ الْجَنَّةَ، فَرَأَيْتُ قَبَابِيَّاً مَضْرُوبَةً، فَقُلْتُ: لِمَنْ هَذِهِ؟ فَقِيلَ: هَذِهِ لِذِي الْكَلَاعِ وَحَوْشَبِ، وَكَانَا مِنْ قُتْلَ مَعَ مُعَاوِيَةَ يَوْمَ صِيفَيْنِ، قَالَ: قُلْتُ: فَأَئِنَّ عَمَّارًا وَأَصْحَابَهُ؟ قَالُوا: أَمَامَكَ، قُلْتُ: وَكَيْفَ وَقَدْ قَتَلَ بَعْضُهُمْ بَعْضًا؟ قَالَ: قَبِيلٌ: إِنَّهُمْ لَفُوَالَّهُ فَوَجَدُوهُ وَاسِعَ الْمُغْفِرَةَ، قَالَ: فَقُلْتُ: فَمَا فَعَلَ أَهْلُ النَّهْرِ؟ قَالَ: فَقِيلَ: لَفُوا بَرَحًا

[37845] Yazid b. Harun narrated to us, saying: Al-'Awwam b. Hawshab informed us, saying: Aswad b. Mas'ud narrated to me, from Hanzalah b. Khuwailid al-Anazi, who said: I was sitting with Mu'awiyah when two men came to him disputing over the head of 'Ammar; each one of them saying: "I killed him." 'Abdullah b. 'Amr said: "Let one of you be pleased to give it up to his companion, for I heard the Messenger of Allah (peace be upon him) say: 'The rebellious group will kill him.'" Mu'awiyah said: "Will you not spare us from your madman, O 'Amr? Why are you with us then?" He said: "I am with you but I am not fighting. My father complained about me to the Messenger of Allah (peace be upon him), and the Messenger of Allah (peace be upon him) said: 'Obey your father as long as he lives and do not disobey him.' So I am with you, but I am not fighting."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْعَوَامُ بْنُ حَوْشَبٍ،
قَالَ حَدَّثَنِي أَسْوَدُ بْنُ مَسْعُودٍ، عَنْ حَنْظَلَةَ بْنِ حُوَيْلٍ
الْعَنْزِيِّ، قَالَ: إِلَيْ لَجَالِسٍ عِنْدَ مُعَاوِيَةَ إِذْ آتَاهُ رَجُلًا
يَخْتَصِمَانِ فِي رَأْسِ عَمَّارٍ، كُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: أَنَا
فَقْتُلْتُهُ، قَالَ عَنْدَ اللَّهِ بْنِ عَمْرُو: لَيَطِبُ بِهِ أَحَدُكُمَا نَفْسًا
لِصَاحِبِهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: فَقْتُلَهُ الْفِتَنَةُ الْبَاغِيَةُ، فَقَالَ مُعَاوِيَةُ: أَلَا تُغْنِي
عَنِّي مَجْنُونَكَ يَا عَمْرُو، فَمَا بِالْكَ مَعْنَى؟ قَالَ: إِلَيْ مَعْكُمْ
وَلَسْنُ أَقَاتِلُ، إِنَّ أَلِي شَكَانِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطْعِنْ
أَبَاكَ مَا دَامَ حَيًّا وَلَا تَحْصِيهِ "فَأَنَا مَعْكُمْ، وَلَسْنُ أَقَاتِلُ

[37846] Waki' narrated to us, from Muhammad b. Qais, from Sa'd b. Ibrahim, who said: While 'Ali was holding the hand of 'Adi b. Hatim and walking among the slain, he passed by a man whom I recognized. I said: "O Commander of the Faithful, I knew this man as a believer." He said: "And now?"

[37847] Yahya b. Adam narrated to us, saying: Fitri narrated to us, from Abu al-Qa'qa', who said: I saw 'Ali on the Prophet's (peace be upon him) grey mule going around among the slain.

حَدَّثَنَا وَكِيعُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
قَالَ: بَيْنَمَا عَلَيِّ أَخْذَ بِيدِ عَدِيِّ بْنِ حَاتِمٍ وَهُوَ يُطَوِّفُ فِي
الْقَتْلَى إِذْ مَرَ بِرَجُلٍ عَرَفْتُهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ ،
عَهْدِي بِهِدَا وَهُوَ مُؤْمِنٌ قَالَ: وَالآنْ؟

حَدَّثَنَا يَحْيَى بْنُ آمَّ، قَالَ حَدَّثَنَا فِطْرٌ، عَنْ أَبِي الْقَعْدَاءِ،
قَالَ: رَأَيْتُ عَلِيًّا عَلَى بَغْلَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الشَّهْبَاءَ يَطُوفُ بَيْنَ الْقَتْلَى

[37848] Yahya b. Adam narrated to us, saying: Abu Bakr b. 'Ayyash narrated to us, saying: Suhaib al-Faq'asi Abu Asad narrated to us, from his uncle, who said: "The pegs of our tents on the Day of Siffin were nothing but the corpses, and we could not eat food because of the stench." He said: A man said: "Who called to the mule for the day of disbelief of the people of Sham?" He said: He replied: "They fled from disbelief."

[37849] Yahya b. Adam narrated to us, saying: Ibn 'Uyaynah narrated to us, from 'Imran b. Zabyan, from Hakam b. Sa'd, who said: "They lowered their spears at Siffin and we lowered ours; if a person were to walk on them, he could have done so."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَاشٍ،
قَالَ حَدَّثَنَا صُهَيْبُ الْفَعْسَيُّ أَبُو أَسَدٍ، عَنْ عَمِّهِ، قَالَ: مَا
كَانَتْ أَوْتَادُ فَسَاطِيطِنَا يَوْمَ صِيفَيْنِ إِلَّا قُتْلَىٰ ، وَمَا كُنَّا
نَسْطَطِيعُ أَنْ نَأْكُلَ الطَّعَامَ مِنَ النَّيْنِ ، قَالَ: وَقَالَ رَجُلٌ:
مَنْ دَعَا إِلَى الْبَغْلَةِ لِيَوْمِ كُفْرِ أَهْلِ الشَّامِ ، قَالَ: فَقَالَ:
مِنَ الْكُفَّارِ فَرُوا

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا ابْنُ عُيُّونَةَ، عَنْ عِمْرَانَ
بْنِ طَبِيَّانَ، عَنْ حَكَمِ بْنِ سَعْدٍ، قَالَ: لَقَدْ أَشَرَّ عُوَا
رِمَاحَهُمْ بِصِيفَيْنِ وَأَشَرَّ عَنَا رِمَاحَنَا ، وَلَوْ أَنَّ إِنْسَانًا
يَمْشِي عَلَيْهَا لَفَعَلَ

[37850] Mu'awiyah b. Hisham narrated to us, saying: Ibn Abi Dhi'b narrated to us, from someone who told him from 'Ali, who said: When he fought Mu'awiyah, he reached the water first and said: "Let them be, for water is not to be withheld."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ، قَالَ: لَمَّا قَاتَلَ مُعَاوِيَةَ سَبَقَهُ إِلَى الْمَاءِ فَقَالَ: دَعُوهُمْ، فَإِنَّ الْمَاءَ لَا يُمْنَعُ.

[37851] Ibn 'Ulayyah narrated to us, from Ibn 'Awn, from Al-Hasan, from his mother, from Umm Salamat, who said: The Messenger of Allah (peace be upon him) said: "The rebellious group will kill 'Ammar."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، عَنْ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقْتُلُ عَمَّارًا الْفَتَّةُ الْبَاغِيَةُ

[37852] Muhammad b. al-Hasan al-Asadi narrated to us, saying: Yahya b. Muhallab narrated to me, from Sulaiman b. Mihran, who said: Someone who heard 'Ali on the Day of Siffin biting his lip narrated to me: "If I had known the matter would turn out like this, I would not have come out. Go, O Abu Musa, and judge, even if my neck were to fall."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسْدِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُهَلَّبٍ، عَنْ سُلَيْمَانَ بْنِ مُهْرَانَ، قَالَ: حَدَّثَنِي مَنْ، سَمِعَ عَلَيْهَا، يَوْمَ صِيفَيْنَ وَهُوَ عَاضُّ عَلَى شَفَتِهِ: لَوْ عَلِمْتُ أَنَّ الْأَمْرَ يَكُونُ هَكَّا مَا حَرَجْتُ، اذْهَبْ يَا أَبَا مُوسَى فَاحْكُمْ وَلَوْ حَرَّ عُنْقِي.

[37853] Ibn Numair narrated to us, saying: Al-A'mash narrated to us, from Abu Mu'alij, that 'Ali said to Abu Musa: "Judge, even if my neck were to fall."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي مُعَاذِجِ،
أَنَّ عَلِيًّا، قَالَ لِأَبِي مُوسَى: احْكُمْ وَلَوْ يَخْرُجُ عُنْقِي

[37854] Abu Usamah narrated to us, from Mujalid, from Al-Sha'bi, from Al-Harith, who said: When 'Ali returned from Siffin, he knew that he would never rule (with stability). He spoke of things he used not to speak of and narrated Hadiths he used not to narrate. Among what he said was: "O people, do not dislike the rule of Mu'awiyah. By Allah, if you were to lose him, you would see heads falling from their shoulders like colocynths."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ
الْحَارِثِ، قَالَ: لَمَّا رَجَعَ عَلَيْهِ مِنْ صِفَيْنَ عَلِمَ أَنَّهُ لَا
يَمْلُكُ أَبَدًا ، فَنَكَلَمْ بِأَشْيَاءَ كَانَ لَا يَنَكَلِمُ بِهَا ، وَحَدَّثَ
بِأَحَادِيثٍ كَانَ لَا يَحْكَثُ بِهَا ، فَقَالَ فِيمَا يَقُولُ: إِيَّاهَا
النَّاسُ ، لَا تَكْرَهُوْ إِمَارَةً مُعَاوِيَةً ، وَاللَّهُ لَوْ قَدْ فَقَدْ ثُمُودَهُ
لَقَدْ رَأَيْتُمُ الرُّؤُوسَ تَنْدُرُ مِنْ كَوَاهِلَهَا كَالْحُنْظَلِ

[37855] Al-Fadl b. Dukain narrated to us, saying: Musa b. Qais narrated to us, saying: I heard Hujr b. 'Anbas say: It was said to 'Ali on the Day of Siffin: "We have been cut off from the water." He said: So he said: "Send for Al-Ash'ath." He said: So he came and said: "Bring me the armor of Ibn Sahar"—a man from Banu Bara'. He put it on him, then he went to them and fought them until he drove them away from the water.

[37856] Al-Fadl b. Dukain narrated to us, from Hasan b. Salih, from 'Abdullah b. al-Hasan, who said: I heard him say: 'Ali said to the two arbitrators: "On the condition that you judge by what is in the Book of Allah, and the Book of Allah is entirely for me. If you do not judge by what is in the Book of Allah, then there is no arbitration for you."

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنِ، قَالَ حَدَّثَنَا مُوسَى بْنُ قَيْسٍ، قَالَ سَمِعْتُ حُجْرَ بْنَ عَنْبَسٍ، قَالَ: قِيلَ لِعَلَيِّ يَوْمَ صِيفَنَ: قَدْ جَلَ بَيْنَنَا وَبَيْنَ الْمَاءِ، قَالَ: فَقَالَ: أَرْسِلُوا إِلَى الْأَشْعَثِ: قَالَ: فَجَاءَ فَقَالَ: إِنَّهُونِي بِدْرُعِ ابْنِ سَهَرٍ رَجُلٌ مِنْ بَنِي بِرَاءٍ فَصَبَّهَا عَلَيْهِ ثُمَّ أَتَاهُمْ فَقَاتَلُوهُ حَتَّى أَرَأَلَهُمْ عَنِ الْمَاءِ

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، قَالَ: سَمِعْتُهُ قَالَ: قَالَ عَلَيِّ لِلْحَكَمَيْنِ: عَلَى أَنْ تَحْكُمَا بِمَا فِي كِتَابِ اللَّهِ، وَكِتَابُ اللَّهِ كُلُّهُ لِي، فَإِنْ لَمْ تَحْكُمَا بِمَا فِي كِتَابِ اللَّهِ فَلَا حُكْمَةَ لَكُمَا

[37857] Al-Fadl b. Dukain narrated to us, saying: Hasan b. Salih narrated to us, saying: I heard Ja'far say: 'Ali said: "That you judge by what is in the Book of Allah, reviving what the Qur'an revived and causing to die what the Qur'an caused to die, and do not deviate."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، قَالَ سَمِعْتُ جَغْرًا، قَالَ: قَالَ عَلَيْهِ أَنْ تَحْكُمَ، بِمَا فِي كِتَابِ اللَّهِ فَتُحْيِي مَا أَحْيَا الْقُرْآنُ؛ وَتُمِيتَ مَا أَمَاتَ الْقُرْآنُ وَلَا تَرْنِي

[37858] Al-Fadl b. Dukain narrated to us, saying: Hasan b. Salih narrated to us, saying: I heard 'Abdullah b. al-Hasan mentioning from his mother that the Muslims killed 'Ubaidullah b. 'Umar on the Day of Siffin, and the Muslims took his spoils, and it was wealth.

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنَ، يَذْكُرُ عَنْ أُمِّهِ، أَنَّ الْمُسْلِمِينَ، قَتَلُوا عُبَيْدَ اللَّهِ بْنَ عُمَرَ يَوْمَ صِيفَيْنِ، وَأَخَذُ الْمُسْلِمُونَ سَلَبَهُ وَكَانَ مَالًا

[37859] Sharik narrated to us, from Muhammad b. Ishaq, from Abu Ja'far, who said: Whenever a prisoner from Siffin was brought to 'Ali, he would take his mount and weapon, make him promise not to return (to fight), and release him.

حَدَّثَنَا شَرِيكُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ عَلَيْهِ إِذَا أُتْرِي بِأَسِيرٍ صِيفَيْنِ أَخَذَ دَابَّةَهُ وَسِلَاحَهُ ، وَأَخَذَ عَلَيْهِ أَنْ يَعُودَ ، وَخَلَى سَبِيلَهُ

[37860] Muhammad b. al-Hasan narrated to us, saying: Hammad b. Zaid narrated to us, from Hisham, from Muhammad b. Sirin, who said: The dead on the Day of Siffin reached seventy thousand. They were unable to count them except with reeds; they placed a reed on every person, then counted the reeds.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، قَالَ: بَلَغَ الْفَتْلَى يَوْمَ صِيفَيْنَ سَبْعِينَ آلَفًا، فَمَا قَدَرُوا عَلَى عَدْهُمْ إِلَّا بِالْقَصَبِ، وَضَعُفُوا عَلَى كُلِّ إِنْسَانٍ فَصَبَّةً، ثُمَّ عَدُوا الْقَصَبَ

[37861] Muhammad b. 'Abdullah al-Asadi narrated to us, he said: Kaysan narrated to us, he said: My mawla Yazid b. Bilal narrated to me, saying: I witnessed with 'Ali on the Day of Siffin. Whenever a prisoner was brought to him, he would say: "I will never kill you in captivity; I fear Allah, the Lord of the worlds." He would take his weapon, make him swear not to fight him, and give him four dirhams.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا كَيْسَانُ، قَالَ: حَدَّثَنِي مَوْلَايَ يَزِيدُ بْنُ بِلَالٍ قَالَ: شَهُدْتُ مَعَ عَلَيِّ يَوْمَ صِيفَيْنَ، فَكَانَ إِذَا أُتِيَ بِالْأَسِيرِ قَالَ: لَنْ أَقْتُلَكَ صَبْرًا، إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ، وَكَانَ يَأْخُذُ سِلَاحَهُ وَيُحَافِهُ: لَا يُقَاتِلُهُ، وَيُعْطِيهِ أَرْبَعَةَ دَرَاهِمَ

[37862] Waki' narrated to us, he said: Al-A'mash narrated to us, from Shaqiq, who said: It was said to him: "Did you witness Siffin?" He said: "Yes, and what a miserable alignment (of battle) it was."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، قَالَ:
فِيلَ لَهُ: أَشَهَدُ صِيفَيْنِ ، قَالَ: نَعَمْ ، وَبِسْتَ الصُّفُونُ
كَانَتْ

[37863] Regarding the verse: "If two groups among the believers fight, then make peace between them. But if one of them transgresses against the other, then fight the one that transgresses until it returns to the command of Allah" [Al-Hujurat: 9], Al-Dahhak said: "By the sword." I said: "What about those (from the just group) who are killed?" He said: "They are martyrs who are provided for." I said: "And what about the others – the transgressors – those among them who are killed?" He said: "(They go) to the Fire."

حَدَّثَنَا هُشَيْمٌ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، فِي قَوْلِهِ:
"إِنْ طَائِقَنِ مِنَ الْمُؤْمِنِينَ افْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا
فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأَخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى
، قَالَ: بِالسَّيْفِ".[9] (تَفَيِّعٌ إِلَى أَمْرِ اللَّهِ) [الحجرات
فُلْتُ: فَمَا قَتَلَاهُمْ؟ قَالَ: شُهَدَاءُ مَرْزُوقُونَ. فُلْتُ: فَمَا
حَالَ الْأُخْرَى أَهْلُ الْبَغْيِ مَنْ قُتِلَ مِنْهُمْ؟ قَالَ: إِلَى النَّارِ

[37864] Ibn Fudail narrated to us, from 'Ata' b. al-Sa'ib, who said: More than one person narrated to me that a judge from the judges of Sham came to 'Umar and said: "O Commander of the Faithful, I saw a dream that horrified me." He asked: "What is it?" He said: "I saw the sun and the moon fighting each other, and the stars were divided in half with them." He asked: "With which of them were you?" He said: "I was with the moon against the sun." 'Umar recited: "{And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible}" [Al-Isra: 12]. Then he said: "Depart, for by Allah, you shall never work for me again." 'Ata' said: It reached me that he was killed alongside Mu'awiyah on the Day of Siffin.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: حَدَّثَنِي
عَيْرُ وَاحِدٌ، أَنَّ فَاضِيًّا، مِنْ قُضاةِ الشَّامِ أَتَى عُمَرَ فَقَالَ:
يَا أَمِيرَ الْمُؤْمِنِينَ، رَأَيْتُ رُؤْيَا أَفْظَعَتِنِي، قَالَ: مَا
هِيَ؟ قَالَ: رَأَيْتُ الشَّمْسَ وَالْقَمَرَ يَقْتَلَانِ، وَالنُّجُومُ
مَعْهُمَا نِصْفَيْنِ، قَالَ: فَمَعَ أَيِّنْهُمَا كُنْتَ؟ قَالَ: كُنْتُ مَعَ
الْقَمَرِ عَلَى الشَّمْسِ، فَقَالَ عُمَرُ {وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ
آيَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً}
فَأَنْطَلَقَ فَوَاللَّهِ لَا تَعْمَلُ لِي عَمَلاً أَبْدَأَ، [12]: [الإسراء]
قَالَ عَطَاءُ: فَبَلَغَنِي أَنَّهُ قُتِلَ مَعَ مُعاوِيَةَ يَوْمَ صِيفَيْنِ

[37865] Abu Usamah narrated to us, from Hisham b. 'Urwah, who said: 'Abdullah b. 'Urwah informed me, saying: A man who witnessed Siffin informed me, saying: I saw 'Ali come out during one of those nights. He looked towards the people of Sham and said: "O Allah, forgive me and them." Then 'Ammar came and that was mentioned to him, so he said: "Drag the barrier for him as he dragged it for you" - meaning Sa'd, may Allah have mercy on him.

حَدَّثَنَا أَبُو أَسَاطِيرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ عُرْوَةَ، قَالَ: أَخْبَرَنِي رَجُلٌ، شَهِيدٌ صَفِيفٌ
قَالَ: رَأَيْتُ عَلَيْهِ حَرَاجَ فِي بَعْضِ تِلْكَ الْيَالِيِّ، فَنَظَرَ
إِلَى أَهْلِ الشَّامِ فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَلَهُمْ، فَأَتَى عَمَارًا
فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: جُرُوا لَهُ الْحَطِيرَ مَا جَرَاهُ لَكُمْ يَعْنِي
سَعْدًا رَحْمَةُ اللَّهِ

[37866] Waki' narrated to us, from Shu'bah, from 'Amr b. Murrah, from 'Abdullah b. Salamah, who said: I saw 'Ammar on the Day of Siffin, a tall, dark-skinned old man, his hands trembling, holding a lance in his hand. He said: "Even if they strike us until they drive us to the palm branches of Hajar, I would know that our cause is upon the truth and they are upon falsehood."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ
اللَّهِ بْنِ سَلَمَةَ، قَالَ: رَأَيْتُ عَمَارًا يَوْمَ صِيفِينَ شَيْخًا آمَّ
طَوَالًا وَيَدَاهُ تَرْتَعِشُ وَيَدِهِ الْحَرْبَةُ فَقَالَ: لَوْ ضَرَبُوكُمْ
حَتَّى بَلَغُوا بِنَا سَعْفَاتٍ هَجَرَ لَعْنَتُ أَنَّ مَصْلَحَتَنَا عَلَى
الْحَقِّ وَأَنَّهُمْ عَلَى الْأَبْطَلِ

[37867] Yazid b. Harun narrated to us, saying: 'Abd al-Malik b. Qudamah al-Jumahi narrated to us, saying: 'Amr b. Shu'aib narrated to me, from his father, from his grandfather, who said: When the people withdrew their hands from Siffin, 'Amr b. al-'As said: "War has ignited, so I prepared for it a high-withered, strong-backed (horse), connecting charge with charge. When the horses leap from the charge, it speeds. A bulky horse, its greatest part is its chest cavity; when it gets wet with water (sweat), it excels." He said: And 'Abdullah b. 'Amr said: "If only Jamal (a woman's name) had witnessed my standing and my scene at Siffin, a day from which forelocks turn grey. The evening when the people of Iraq came as if they were a spring cloud raised by the south winds. And we came to them charging, as if our ranks were a tide from the sea, its waves crashing over one another. So our millstone turned and their millstone turned, the middle of the day, shoulders did not turn away. Whenever I said, 'They have

حَدَّنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّنَا عَبْدُ الْمَالِكِ بْنُ قَدَامَةَ الْجُمَحِيُّ، قَالَ حَدَّنِي عَمْرُو بْنُ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: لَمَّا رَفَعَ النَّاسُ أَيْدِيهِمْ عَنْ صِفَنَ، قَالَ عَمْرُو بْنُ الْعَاصِ: شَبَّتِ الْحَرْبُ فَأَعْدَدْتُ لَهَا مِفْرَعَ الْحَارِكِ مَرْوِيًّا التَّبَجْ يَصِلُ الشَّدَّ بِشَدَّ فَإِذَا وَتَبَ الْحَيْلُ مِنَ الشَّدَّ مَعْجَ جَرْشَعْ أَعْظَمُهُ جَفْرَتُهُ فَإِذَا ابْتَلَ مِنَ الْمَاءِ خَرَجْ قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو: لَوْ شَهِدتْ جَمْلَ مَقَامِي وَمَسْهَدِي بِصِفَنَ يَوْمًا شَابَ مِنْهَا الْدَّوَابُ عَشِيَّةً جَاءَ أَهْلُ الْعَرَاقِ كَانُوكُمْ سَحَابُ رَبِيعِ رَفَعَتْهُ الْجَنَائِبُ وَجِنَّاتُهُمْ ثُرْدِي كَانَ صُفُوفُنَا مِنَ الْبَحْرِ مَدْ مَوْجَةً مُنَرَّاكِبُ فَذَارَتْ رَحَانَا وَاسْتَذَارَتْ رَحَاهُمْ سَرَّاً نَهَارِ مَا تَوَلَّ الْمَنَاكِبُ إِذَا قُلْتَ قَذْ وَلَوْا سِرَاعًا بَدَنْتُ لَنَا كَنَائِبُ مِنْهُمْ فَارْجَحَنَتْ كَنَائِبُ فَقَالُوا لَنَا إِنَّا نَرَى أَنْ تُبَلِّغُوا عَلَيْا فَقَلَّا بَنْ تَرَى أَنْ تُضَارِبَ

[37868] Aswad b. 'Amir narrated to us, saying: Hammad b. Salamah narrated to us, from 'Ali b. Zaid, from Al-Hasan, that Jundub was with 'Ali on the Day of Siffin. Hammad said: He did not fight.

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ الْحَسَنِ، أَنَّ جُنْدُبًا، كَانَ مَعَ عَلِيًّا يَوْمَ صِفَيْنِ، قَالَ حَمَادٌ: لَمْ يَكُنْ يُقَاتَلُ

[37869] Sharik narrated to us, from Mansur, from Ibrahim, who said: I asked him: "Did 'Alqamah witness Siffin?" He said: "Yes, he dyed his sword (with blood) and his brother killed (someone/was killed)."

حَدَّثَنَا شَرِيكُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قُلْتُ لَهُ: شَهِدَ عَلْقَمَةُ صِفَيْنِ؟ قَالَ: نَعَمْ، حَضَبَ سَيْفَهُ وَقَتَلَ أَخَوَهُ

[37870] Ibn Numair narrated to us, from Al-A'mash, from Muslim, from Abu al-Bakhtari, who said: 'Alqamah returned on the Day of Siffin having dyed his sword (with blood) alongside 'Ali.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: رَجَعَ عَلْقَمَةُ يَوْمَ صِفَيْنِ وَقَدْ حَضَبَ سَيْفَهُ مَعَ عَلِيًّا

[37871] Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaqiq, from Abu Wa'il, who said: Sahl b. Hunaif said on the Day of Siffin: "O people, suspect your own judgment, for by Allah, we never placed our swords on our shoulders with the Messenger of Allah (peace be upon him) for a matter that horrified us except that it led us easily to a matter we recognized, other than this (situation)."

[37872] Ghundar narrated to us, from Shu'bah, from 'Amr b. Murrah, from 'Abdullah b. Salamah, who heard him say: I saw 'Ammar on the Day of Siffin, a tall, dark-skinned old man holding a lance in his hand, and his hand was trembling. He said: "By the One in Whose hand is my soul, even if they strike us until they drive us to the palm branches of Hajar, I would know that our interest is upon the truth and they are upon falsehood."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ سَهْلُ بْنُ حُنَيْفٍ يَوْمَ صِيفَيْنَ: إِنَّهَا النَّاسُ ، اتَّهَمُوا رَأْيَكُمْ فَإِنَّهُ وَاللَّهُ مَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَمْرٍ يَقْطَعُنَا إِلَّا أَسْهَلَنَا إِلَى أَمْرٍ تَعْرِفُهُ غَيْرُ هَذَا

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، سَمِعَهُ يَقُولُ: رَأَيْتُ عَمَارًا يَوْمَ صِيفَيْنَ شَيْخًا آدَمَ طِوَالًا آخِذُ حَرِبَةً بِيَدِهِ وَيَدُهُ تَرْعَدُ ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ ضَرَبُونَا حَتَّى يَبْلُوْنَا بِنَا سَعْفَاتِ هَجَرَ لَعَرَفْتُ أَنَّ مَصْحَّحَنَا عَلَى الْحَقِّ وَأَنَّهُمْ عَلَى الْبَاطِلِ.

[37873] Yahya b. Adam narrated to us, saying: Ibn 'Uyaynah narrated to us, from 'Asim b. Kulaib al-Jarmi, from his father, who said: I was leaving the mosque when I saw Ibn 'Abbas when he came from Mu'awiyah regarding the matter of the two arbitrators. He entered the house of Sulaiman b. Rabi'ah, so I entered with him. Men kept coming to him one after another, saying: "O Ibn 'Abbas, you have disbelieved, associated partners with Allah, and set up rivals. Allah said such-and-such in His Book, and Allah said such-and-such..." until I felt concerned about that. He said: And who are they? By Allah, they are the early ones, the Companions of Muhammad; by Allah, they are the people of hooded cloaks and columns (of the mosque). He said: Ibn 'Abbas said: "Look for the most argumentative, dialectic, and knowledgeable of your proof among you, and let him speak." So they chose a one-eyed man called 'Attab from Banu Taghib. He stood up and said: "Allah said such-and-such, and Allah said such-and-such," as if he

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، قَالَ: حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَاصِمِ
بْنِ كُلَيْبٍ الْجَرْمِيِّ، عَنْ أَبِيهِ، قَالَ: إِنِّي لَخَارِجٌ مِنَ
الْمَسْجِدِ إِذْ رَأَيْتُ ابْنَ عَبَّاسٍ حِينَ جَاءَ مِنْ عِنْدِ مُعَاوِيَةَ
فِي أَمْرِ الْحَكَمَيْنِ فَدَخَلَ دَارَ سُلَيْمَانَ بْنَ رَبِيعَةَ فَدَخَلَتُ
مَعَهُ، فَقَاتَلَ يَزْمِي إِلَيْهِ رَجُلٌ ثُمَّ رَجُلٌ بَعْدَ رَجُلٍ "يَا
ابْنَ عَبَّاسٍ كَفَرْتَ وَأَشْرَكْتَ وَنَدَدْتَ، قَالَ اللَّهُ فِي كِتَابِهِ
كَذَا، وَقَالَ اللَّهُ كَذَا، وَقَالَ اللَّهُ كَذَا، حَتَّىٰ دَخَلْنِي مِنْ
ذَلِكَ، قَالَ: وَمَنْ هُمْ؟ هُمْ وَاللَّهِ السُّنْنُ الْأُولُ أَصْحَابُ
مُحَمَّدٍ، هُمْ وَاللَّهِ أَصْحَابُ الْبَرَائِسِ وَالسَّوَارِيِّ، قَالَ:
فَقَالَ ابْنُ عَبَّاسٍ: انْظُرُوا أَخْصَمَكُمْ وَأَجْدَلَكُمْ وَأَعْلَمَكُمْ
بِحُجَّتِكُمْ، فَلَمَّا كَانَتْ فَاتِحَةُ الْمَحْمَدِ، فَلَمَّا دَعَ اللَّهَ
عَثَابَ مِنْ بَنِي تَعْلِبٍ، فَقَامَ فَقَالَ: قَالَ اللَّهُ كَذَا، وَقَالَ
اللَّهُ كَذَا؛ كَلَّمَا يَنْزَعُ بِحَاجَتِهِ مِنَ الْقُرْآنِ فِي سُورَةِ
وَاحِدَةٍ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: إِنِّي أَرَاكَ قَارِئًا لِلْقُرْآنِ
عَالِمًا بِمَا فَدَ فَصَلَتْ وَوَصَلَتْ، أَنْشَدْتُكُمْ بِاللَّهِ الَّذِي لَا
إِلَهَ إِلَّا هُوَ، هَلْ عَلِمْتُمْ أَنَّ أَهْلَ الشَّامِ سَأَلُوا الْقَضِيَّةَ
فَكَرِهْنَاهَا وَأَبَيْنَاهَا، فَلَمَّا أَصَابَتُكُمُ الْجُرُوحَ وَعَصَمُكُمْ
الْأَلْمَ وَمُنْعَثُمْ مَاءَ الْفَرَاتِ وَأَنْشَأْتُمْ تَطْلُونَهَا، وَلَقَدْ
أَخْبَرْنِي مُعَاوِيَةُ أَنَّهُ أَتَيَ بِرَسِّ بَعِيدِ الْبَطْنِ مِنَ الْأَرْضِ
لِيَهُرِبُ عَلَيْهِ ثُمَّ أَتَاهُ أَتَ مِنْكُمْ، فَقَالَ: إِنِّي تَرَكْتُ أَهْلَ
الْعِرَاقِ يَمْوِجُونَ مِثْلُ النَّاسِ لَيْلَةَ النَّفْرِ بِمَكَّةَ، يَقُولُونَ
مُخْتَلِفِينَ فِي كُلِّ وَجْهٍ مِثْلُ لَيْلَةَ النَّفْرِ بِمَكَّةَ، قَالَ: ثُمَّ
قَالَ ابْنُ عَبَّاسٍ، أَنْشَدْتُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَيَّ
رَجُلٌ كَانَ أَبُو بَكْرٍ؟ فَقَالُوا: خَيْرٌ، وَأَنْتُوا، فَقَالَ: أَفَرَأَيْتُمْ
لَوْ أَنَّ رَجُلًا حَرَجَ حَاجًا أَوْ مُعْنَمًا فَأَصَابَ ظَبَيَا أَوْ
بَعْضَ هَوَامِ الْأَرْضِ فَحَكَمَ فِيهِ أَحَدُهُمَا وَحْدَهُ، أَكَانَ
فَمَا [95: لَهُ، وَاللَّهُ يَقُولُ {يَحْكُمُ بِهِ ذَوَا عَدْلٍ} [المائدَةِ]
أَخْتَلَقْتُمْ فِيهِ مِنْ أَمْرِ الْأَمَّةِ أَعْظَمَ، يَقُولُ: فَلَا تُنْكِرُوا
حَكَمَيْنِ فِي دِمَاءِ الْأَمَّةِ، وَقَدْ جَعَلَ اللَّهُ فِي قَتْلِ طَائِرٍ
حَكَمَيْنِ، وَقَدْ جَعَلَ بَيْنَ أَخْتِلَافِ رَجُلٍ وَأَمْرَأِهِ حَكَمَيْنِ
لِإِقَامَةِ الْعَدْلِ وَالْإِنْصَافِ بَيْنَهُمَا فِيمَا اخْتَلَفَا فِيهِ

[37874] Ibn Idris narrated to us, from 'Abd al-'Aziz b. Rufai', who said: When 'Ali marched to Siffin, he appointed Abu Mas'ud as his deputy over the people. He addressed them on Friday and saw few people among them, so he said: "O people, go out; whoever goes out is safe. We know, by Allah, that among you are those who dislike this direction and are reluctant about it. Go out; whoever goes out is safe. By Allah, we do not consider it wellbeing that these two armies meet and fear one another, but we consider wellbeing to be that Allah reconciles the Ummah of Muhammad and unites their affection. Shall I not tell you about 'Uthman and what the people held against him? They did not leave him and his sin until it would be Allah Who punishes him or forgives him. And those who sought him did not attain what they envied him for of what Allah gave him." When 'Ali returned, he said: "Are you the one who said what reached me about you, O Farruj (chick)? You are an old man whose mind has gone." He said: "My mother named me a

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: لَمَّا سَارَ عَلَيْهِ إِلَى صِيفَيْنَ اسْتَخَلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَطَّبَهُمْ يَوْمَ الْجُمُعَةِ فَرَأَى فِيهِمْ قَلْمَةً فَقَالَ: يَا أَيُّهَا النَّاسُ ، اخْرُجُوا فَمَنْ خَرَجَ فَهُوَ آمِنٌ ، إِنَّ نَعْمَ وَاللَّهِ أَنْ مِنْكُمْ الْكَارِهُ لِهَذَا الْوَجْهِ وَالْمُتَنَاقِلُ عَنْهُ ، اخْرُجُوا فَمَنْ خَرَجَ فَهُوَ آمِنٌ ، وَاللَّهُ مَا نَعْدُهَا عَافِيَةً أَنْ يَلْقَيَ هَذَانِ الْعَرَاءَ إِنْ يَتَقَى أَحَدُهُمَا الْأُخْرَ ، وَلَكِنْ نَعْدُهَا عَافِيَةً أَنْ يُصْلِحَ اللَّهُ أُمَّةً مُحَمَّدًا - وَيَجْمَعَ الْفَتَّهَا ، أَلَا أَخْرُكُمْ عَنْ عُثْمَانَ وَمَا نَعْمَ النَّاسُ عَلَيْهِ أَنَّهُمْ لَمْ يَدْعُوهُ وَذَنْبُهُ حَتَّى يَكُونَ اللَّهُ هُوَ يُعَذِّبُهُ أَوْ يَغْفُرُ عَنْهُ ، وَلَمْ يُدْرِكِ الَّذِينَ طَلَبُوا إِذْ حَسَدُوا مَا آتَى اللَّهُ إِيَاهُ ، فَلَمَّا قِيمَ عَلَيْ قَالَ: أَنْتَ الْفَائِلُ مَا بَلَغْنِي عَنْكَ يَا فَرُوجُ ، إِنَّكَ شَيْخٌ قَدْ ذَهَبَ عَنْكَ ، قَالَ لَقَدْ سَمَّئْنِي أُمِّي بِاسْمِ أَحْسَنِ مِنْ هَذَا ، أَذَهَبَ عَنِّي وَقَدْ وَجَبَتْ لِي الْجَنَّةُ مِنَ اللَّهِ وَمِنْ رَسُولِهِ ، تَعْلَمُهُ أَنْتَ ، وَمَا بَقَيَ مِنْ عَقْلِي فَإِنَّا كُنَّا نَتَحَدَّثُ أَنَّ الْأُخْرَ فَالْأُخْرُ شَرٌّ ، قَالَ: فَلَمَّا كَانَ بِالسَّيْلِحِينَ أَوْ بِالْفَادِسِيَّةِ خَرَجَ عَلَيْهِمْ وَظَفَرَاهُ يَقْطَرُانِ ، يَرَى أَنَّهُ قَدْ تَهَيَّأَ لِلْأَحْرَامِ ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الْغَرْزِ وَأَحَدَ بِمُؤْخِرِ وَاسِطَةِ الرَّاحِلِ قَامَ إِلَيْهِ نَاسٌ مِنَ النَّاسِ فَقَالُوا: لَوْ عَهَدْتَ إِلَيْنَا يَا أَبَا مَسْعُودٍ ، فَقَالَ: عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالْجَمَاعَةِ ، فَإِنَّ اللَّهَ لَا يَجْمَعُ أُمَّةً مُحَمَّدًا عَلَى ضَلَالٍ ، قَالَ: فَأَعَادُوا عَلَيْهِ فَقَالَ: عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالْجَمَاعَةِ فَإِنَّمَا يَسْتَرِيخُ بَرٌّ أَوْ يُسْتَرَأُخُ مِنْ فَاجِرٍ

[37875] 'Ali b. Hafs narrated to us, from Abu Ma'shar, from Muhammad b. 'Umarah b. Khuzaimah b. Thabit, who said: My grandfather withheld his weapon on the Day of Siffin and the Day of the Camel until 'Ammar was killed. When he was killed, he unsheathed his sword and said: I heard the Messenger of Allah (peace be upon him) say: "The rebellious group will kill 'Ammar." So he fought until he was killed.

[37876] Yahya b. Adam narrated to us, saying: Warqa' narrated to us, from 'Amr b. Dinar, from Ziyad, the freed slave of 'Amr b. al-'As, from 'Amr b. al-'As, who said: The Messenger of Allah (peace be upon him) said: "The rebellious group will kill 'Ammar."

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ بْنِ حُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ: مَا زَالَ جَدِّي كَافِ سِلَاحَهُ يَوْمَ صَفِّينَ وَيَوْمَ الْجَمَلِ حَتَّى قُتِلَ عَمَّارٌ، فَلَمَّا قُتِلَ سَلَّ سَيِّفُهُ وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَقْتُلُ عَمَّارًا أَفْئَهُ الْبَاغِيَةُ، فَقَاتَلَ حَتَّى قُتِلَ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِيَنَارٍ، عَنْ زَيْدٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَقْتُلُ عَمَّارًا أَفْئَهُ الْبَاغِيَةُ.

[37877] Waki' narrated to us, from Sufyan, from Habib, from Abu al-Bakhtari, who said: When it was the Day of Siffin and the fighting intensified, 'Ammar asked for a drink of milk. He drank it and said: The Messenger of Allah (peace be upon him) said to me: "The last drink you will drink in this world is a drink of milk."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: لَمَّا كَانَ يَوْمُ صَفَّينَ وَأَشْتَدَّ الْحَرْبُ دَعَا عَمَّارٌ بِشَرْبَةَ لَبِنِ فَسَرَبَهَا، وَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي: إِنَّ آخِرَ شَرْبَةَ شَرَبَهَا مِنَ الدُّنْيَا شَرْبَةَ لَبِنِ

[37878] Waki' narrated to us, saying: Al-A'mash narrated to us, from Shimr, from 'Abdullah b. Sinan al-Asadi, who said: I saw 'Ali on the Day of Siffin with the sword of the Messenger of Allah (peace be upon him), Dhu al-Fiqar. He said: We would restrain him, but he would break loose and charge at them. He said: Then he would come back. He said: Then he would charge at them again. He said: So he came back with his sword bent, saying: "This one is making excuses to you."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شِمْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانِ الْأَسْدِيِّ، قَالَ: رَأَيْتُ عَلِيًّا يَوْمَ صَفَّينَ وَمَعَهُ سَيْفُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُو الْفِقَارِ، قَالَ: فَنَصَبْتُهُ فَيَقْلُثُ فَيَحْمِلُ عَلَيْهِمْ، قَالَ: ثُمَّ يَجِيءُ، قَالَ: ثُمَّ يَحْمِلُ عَلَيْهِمْ، قَالَ، فَجَاءَ بِسَيْفِهِ قَدْ تَنَّى، قَقَالَ: إِنَّ هَذَا يَعْذِرُ إِلَيْهِمْ

[37879] Shababah narrated to us, saying: Shu'bah narrated to us, saying: I asked Al-Hakam: "Did Abu Ayyub witness Siffin?" He said: "No, but he witnessed the Day of Al-Nahr (Nahrawan)."

حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَأَلْتُ الْحَكَمَ: هَلْ شَهَدَ أَبُو أَيُوبَ صِيفَيْنِ؟ قَالَ: لَا؛ وَلَكِنْ شَهَدَ يَوْمَ النَّهْرِ

[37880] 'Umar b. Ayyub al-Mawsili narrated to us, from Ja'far b. Burqan, from Yazid b. al-Asamm, who said: 'Ali asked about the slain of the Day of Siffin, so he said: "Our slain and their slain are in Paradise, and the matter will come to me and Mu'awiyah."

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ الْمَوْصِلِيُّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، قَالَ: سَأَلَ عَلَيْهِ عَنْ قَتْلَى، يَوْمَ صِيفَيْنِ، فَقَالَ: قَتَلْنَا وَقَتَلَاهُمْ فِي الْجَنَّةِ، وَيَصِيرُ الْأَمْرُ إِلَيَّ وَإِلَى مُعَاوِيَةَ

[37881] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us, from Ayyub, from Ibn Sirin, from 'Abidah, from 'Ali, who said: The Khawarij were mentioned. He said: "Among them is a man with a defective hand, or a short hand, or a maimed hand. Were it not that you would become exultant (and stop working), I would have told you what Allah has promised those who kill them upon the tongue of Muhammad (peace be upon him)." I said: "Did you hear it from Muhammad (peace be upon him)?" He said: "Yes, by the Lord of the Kaaba," three times.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَئْيُوبَ، عَنِ
ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ: ذُكِرَ الْخَوَارِجُ
, قَالَ: فِيهِمْ رَجُلٌ مُخْدِجُ الْيَدِ أَوْ مُؤْدَنٌ أَوْ مَشْدُونُ الْيَدِ
لَوْلَا أَنْ تَبْطَرُوا لَهُنُّكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ
عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: أَنْتَ
سَمِعْتَهُ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِي وَرَبِّ
الْكَعْبَةِ ثَلَاثَ مَرَاتٍ

[37882] 'Ali b. Mushir narrated to us, from Al-Shaibani, from Usair b. 'Amr, who said: I asked Sahl b. Hunaif: "Did you hear the Prophet (peace be upon him) mentioning these Khawarij?" He said: I heard him—and he pointed with his hand towards the East—saying: "A people will emerge from there who recite the Quran with their tongues but it does not go beyond their collarbones. They will pass through the religion just as an arrow passes through the target."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ أَسِيرِ بْنِ عَمْرِو، قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ، هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ هَؤُلَاءِ الْخَوَارِجَ؟ قَالَ: سَمِعْتُهُ وَأَشَارَ بِيَدِهِ تَحْوِيَّ الْمَشْرِقِ يَخْرُجُ مِنْهُ قَوْمٌ يُقْرَءُونَ الْقُرْآنَ بِالْسِتَّنِهِمْ لَا يَعْدُوا تَرَاقِيهِمْ، يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمِيَّةِ

[37883] Abu Bakr narrated to us, from 'Asim, from Zirr, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "There will emerge at the end of time a people, young in age and foolish in thought. They will speak from the best of people's speech. They recite the Quran, but it does not go beyond their collarbones. They pass through Islam just as an arrow passes through the target. So whoever meets them should kill them, for whoever kills them will have a reward with Allah."

حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ فِي أَخِرِ الزَّمَانِ قَوْمٌ أَحْذَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ: يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَّهُمْ، يَمْرُّفُونَ مِنِ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنِ الرَّمِيَّةِ، فَمَنْ أَقْتَلَهُمْ فَلَيُقْتَلُهُمْ فَإِنْ قَتَلُوهُمْ أَجْرٌ عِنْدَ اللَّهِ

[37884] Ishaq al-Azraq narrated to us, from Al-A'mash, from Ibn Abi Awfa, who said: The Messenger of Allah (peace be upon him) said: "The Khawarij are the dogs of the Fire."

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، عَنْ ابْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَوَارِجُ كِلَابُ النَّارِ

[37885] Abu Usamah narrated to us, from Ibn 'Awn, from 'Umair b. Ishaq, who said: The Khawarij were mentioned in the presence of Abu Hurairah, and he said: "Those are the worst of creation."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ ابْنِ عَوْنَى، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ، قَالَ: ذَكَرُوا الْخَوَارِجَ عِنْدَ أَبِي هُرَيْرَةَ قَالَ: أُولَئِكَ شِرَارُ الْخُلُقِ

[37886] Waki' narrated to us, from 'Ikrimah b. 'Ammar, from 'Asim b. Shumaykh, who said: I heard Abu Sa'id al-Khudri saying—while his hands were like this, meaning trembling from old age: "Fighting the Khawarij is more beloved to me than fighting their number from the people of Shirk."

حَدَّثَنَا وَكِيعٌ، عَنْ عَكْرَمَةَ بْنِ عَمَّارٍ، عَنْ عَاصِمِ بْنِ شُعْبَيْخٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: وَيَدَاهُ هَكَّاً يَعْنِي تَرْتِيشَانِ مِنَ الْكِتَرِ: لِقَاتَ الْخَوَارِجَ أَحَبُّ إِلَيْيَّ مِنْ قِتَالِ عُتَيْبَمْ مِنْ أَهْلِ الشَّرْكِ

[37887] Ibn Numair narrated to us, saying: 'Ubaidullah b. 'Umar narrated to us, from Nafi', who said: When Ibn 'Umar heard that Najdah (the Kharijite) had arrived and intended to enter Medina, capturing women and killing children, he said: "In that case, we will not leave him to that." He intended to fight him and incited the people. It was said to him: "The people will not fight with you, and we fear that you will be left alone." So he abandoned it.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، قَالَ: لَمَّا سَمِعَ ابْنُ عُمَرَ، بِنَجْدَةَ قَدْ أَفْبَلَ وَأَنَّهُ يُرِيدُ الْمَدِينَةَ وَأَنَّهُ يَسْبِي النِّسَاءَ وَيَقْتُلُ الْوُلْدَانَ ، قَالَ: إِذَا لَا نَدْعُهُ وَذَلِكَ ، وَهُمْ بِقِتَالِهِ وَحَرَضِ النَّاسَ ، فَقَبِيلَ لَهُ: إِنَّ النَّاسَ لَا يُقَاتِلُونَ مَعَكُ ، وَنَخَافُ أَنْ تُثْرَكَ وَحْدَكَ ، فَتَرَكَهُ

[37888] 'Abdah narrated to us, from Al-A'mash, who said: I heard them mention that 'Abdullah b. Yazid fought the Khawarij.

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُهُمْ يَذْكُرُونَ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ، غَرَّ الْخَوَارِجَ

[37889] Abu Usamah narrated to us, from Sulaiman b. al-Mughirah, from Humaid b. Hilal, from 'Abdullah b. al-Samit, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) said: "Indeed, after me—or there will be after me—from my Ummah a people who recite the Quran but it does not go beyond their throats. They exit the religion just as an arrow exits the target, and they do not return to it. They are the worst of creation and creatures." 'Abdullah b. al-Samit said: I mentioned that to Rafi' b. 'Amr, the brother of Al-Ghfari, and he said: "I also heard it from the Messenger of Allah (peace be upon him)."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ
بْنِ هَلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَعْدِي أَوْ
سَيَكُونُ بَعْدِي مِنْ أُمَّتِي قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ
حُلُوقَهُمْ، يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ
الرَّمَيَّةِ، لَا يَعُودُونَ فِيهِ، هُمْ شَرَارُ الْخَلْقِ وَالْخَلِيقَةِ،
قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذَلِكَ لِرَافِعَ بْنِ
عَمْرٍ وَأَخِي الْغِفارِيِّ فَقَالَ: وَأَنَا أَيْضًا قَدْ سَمِعْتُهُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[37890] 'Amr b. Yahya b. 'Amr b. Salamah narrated to us, from his father, from his grandfather, who said: We were sitting at 'Abdullah's door waiting for him to come out to us. He came out and said: "The Messenger of Allah (peace be upon him) told us that a people will recite the Quran but it will not go beyond their collarbones. They will pass through Islam just as an arrow passes through the target. By Allah, I do not know, perhaps most of them are from you." 'Amr b. Salamah said: We saw most of those piercing us with spears on the Day of Al-Nahrawan with the Khawarij.

حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ عَمْرُو بْنُ سَلَمَةَ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ، قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُ أَنْ
يَخْرُجَ إِلَيْنَا فَخَرَجَ ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَنَّ قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَادِلُ
نَّارَفِيهِمْ ، يَمْرُّونَ مِنَ الْإِسْلَامَ كَمَا يَمْرُقُ السَّهْنُ مِنَ
الرَّمِيَّةِ ، وَإِيمَانُ اللَّهِ لَا أَدْرِي لَعَلَّ أَكْثَرَهُمْ مِنْكُمْ ، قَالَ:
فَقَالَ عَمْرُو بْنُ سَلَمَةَ: فَرَأَيْنَا عَامَّةً أُولَئِكَ يُطَاعِنُونَا يَوْمَ
النَّهْرَوَانِ مَعَ الْخَوَارِجِ

[37891] Yahya bin Adam narrated to us, saying: Abdur-Rahman bin Humaid Ar-Ru'asi narrated to us, saying: Imran bin Zabyan narrated to us, from Abu Tahya, who said: He heard a man from the Khawarij saying while he was praying the Fajr prayer: '{And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers}' [Az-Zumar: 65]. He said: So he left the Surah he was reciting. He said: And he recited: '{So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]}' [Ar-Rum: 60].

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، قَالَ حَدَّثَنَا عِمْرَانُ بْنُ طَبِيَّانَ، عَنْ أَبِي ثَعْبَانَ، قَالَ: سَمِعَ رَجُلًا مِنَ الْخَوَارِجِ وَهُوَ يُصَلِّي صَلَاةَ الْفَجْرِ يَقُولُ: {وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لِيْخْبَطَنَ عَمَلُكَ وَلَنْ تُكُونَ مِنْ كَانَتْ فِيهَا قَالَ: وَقَرَأَ {فَاقْسِبْرِ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا قَالَ: فَتَرَكَ سُورَةَ الْتَّي} [الْخَاسِرِيَّنَ] 65: [الزَّمَرَ] 60: {بَيْسْتَخْفَفَكَ الَّذِينَ لَا يُوقِنُونَ} [الرُّومَ]

[37892] Qatan bin Abdullah Abu Murayy narrated to us, from Abu Ghalib, who said: I was in the mosque of Damascus when they brought seventy heads of the Haruriyyah and placed them on the steps of the mosque. Abu Umamah came and looked at them and said: 'Dogs of Hellfire. The worst killed under the canopy of the sky, and those whom they killed are the best killed under the sky.' And he wept. Then he looked at me and said: 'O Abu Ghalib, are you from the land of these people?' I said: 'Yes.' He said: 'May Allah protect you from them'—I think he said: 'Allah.' He said: 'Do you recite Al Imran?' I said: 'Yes.' He recited: '{It is He who has sent down to you the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge...}' [Al

حَدَّثَنَا قَطْنُ بْنُ عَبْدِ اللَّهِ أَبُو مَرِيٍّ، عَنْ أَبِي غَالِبٍ، قَالَ: كُنْتُ فِي مَسْجِدٍ دِمْشَقَ فَجَاءُوا بِسَبْعِينَ رَأْسًا مِنْ رُؤُوسِ الْحُرُورِيَّةِ فَنَصَبْتُ عَلَى دُرْجِ الْمَسْجِدِ، فَجَاءَ أَبُو أُمَامَةَ فَنَظَرَ إِلَيْهِمْ فَقَالَ: كِلَابُ جَهَنَّمْ، شَرُّ قَنْىَ تَحْتَ السَّمَاءِ، وَمَنْ قَنْلَوْا خَيْرًا قَنْلَى تَحْتَ السَّمَاءِ، وَبَكَى فَنَظَرَ إِلَيَّ وَقَالَ: يَا أَبَا غَالِبٍ، إِنَّكَ مِنْ بَلَدِ هُولَاءِ؟ قُلْتُ: نَعَمْ، قَالَ: أَعْذَاكَ قَالَ: أَظْنَهُ قَالَ: اللَّهُ مِنْهُمْ؛ قَالَ: تَقْرَأُ آلَ عِمْرَانَ؟ قُلْتُ: نَعَمْ، قَالَ: {مِنْهُ أَيَّاثٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُ مُتَشَابِهَاتٍ فَإِنَّمَا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَبَيَّنُونَ مَا تَشَابَهَ مِنْهُ إِبْتِغَاءُ الْفَتْنَةِ وَإِبْتِغَاءُ ثَأْرِيلِهِ وَمَا يَعْلَمُ ثَأْرِيلَهُ إِلَّا اللَّهُ قَالَ: {يَوْمٌ [7] وَالرَّاسِخُونَ فِي الْعِلْمِ} [آل عمران] تَبَيَّضُ وُجُوهُ وَتَسْوُدُ وُجُوهٌ فَإِنَّمَا الَّذِينَ اسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَعْدَ إِيمَانِهِمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكُفُّرُونَ} قُلْتُ: يَا أَبَا أُمَامَةَ، إِنِّي رَأَيْتُكَ [106]: [آل عمران] تَهْرِيقَ عَبْرَتَكِ؟ قَالَ: نَعَمْ، رَحْمَةً لَهُمْ، إِنَّهُمْ كَانُوا مِنْ أَهْلِ الْإِسْلَامِ، قَالَ: إِفْرَقْتُ بَنُو إِسْرَائِيلَ عَلَى وَاحِدَةٍ وَسَبْعِينَ فِرْقَةً، وَتَزَيَّدَ هَذِهِ الْأَمْمَةُ فِرْقَةً وَاحِدَةً، كُلُّهَا فِي النَّارِ إِلَّا السَّوَادُ الْأَعْظَمُ؛ عَلَيْهِمْ مَا حَمَلُوا وَعَلَيْهِمْ مَا حَمَلْتُمْ، وَإِنْ تُطِيعُوهُ تَهْتَنُوا؛ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ، السَّمْعُ وَالطَّاعَةُ خَيْرٌ مِنَ الْفُرْقَةِ وَالْمَعْصِيَةِ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا أُمَامَةَ، أَمِنْ رَأْيِكَ تَقُولُ أَمْ شَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي إِذَا لَجَرِيَءٌ، قَالَ بْنُ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَأَةٍ وَلَا مَرْأَتَيْنِ حَتَّى ذَكَرَ سَبْعًا

[37893] Yazid bin Harun Al-Wasiti narrated to us, saying: Sulaiman At-Taimi narrated to us, from Abu Mijlaz, who said: Ali forbade his companions from attacking the Khawarij until they committed an aggression. They passed by Abdullah bin Khabbab and seized him. One of them passed by a date that had fallen from a palm tree, took it and threw it into his mouth. Some of them said: 'A date belonging to a Mu'ahid (person under covenant of protection), by what right did you make it lawful?' So he threw it out of his mouth. Then they passed by a pig, and one of them struck it with his sword. Some of them said: 'A pig belonging to a Mu'ahid, by what right did you make it lawful?' Abdullah said: 'Shall I not guide you to what has greater sanctity upon you than this?' They said: 'Yes.' He said: 'Me.' So they brought him forward and struck his neck. Ali sent to them saying: 'Hand over the killers of Abdullah bin Khabbab to us for retaliation.' They sent back to him: 'How can we hand them over to you when all of us

حَدَّنَا يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ، قَالَ حَدَّنَا سُلَيْمَانُ التَّئِمِيُّ، عَنْ أَبِي مُجْلِرٍ، قَالَ: نَهَى عَلَيْهِ أَصْحَابَهُ أَنْ يَسْطُوا عَلَى الْخَوَارِجَ حَتَّى يُحْدِثُوا حَدَّثًا، فَمَرُوا بِعِدْنَ اللَّهِ بْنِ حَبَّابٍ فَأَخْذُوهُ، فَمَرَ بَعْضُهُمْ عَلَى ثَمَرَةٍ سَاقِطَةٍ مِنْ نَخْلَةٍ فَأَخْذَهَا فَأَلْقَاهَا فِي فِيهِ؛ فَقَالَ بَعْضُهُمْ: ثَمَرَةٌ مَعَاهِدٍ، فَيَمْ اسْتَخْلَاثُهَا؟ فَأَلْقَاهَا مِنْ فِيهِ، ثُمَّ مَرُوا عَلَى خَنْزِيرٍ فَنَفَحَهُ بَعْضُهُمْ بِسَيْفِهِ فَقَالَ بَعْضُهُمْ: خَنْزِيرٌ مَعَاهِدٍ، فَيَمْ اسْتَخْلَاثُهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَلَا أَذْكُمْ عَلَى مَا هُوَ أَعْظَمُ عَلَيْكُمْ حُرْمَةً مِنْ هَذَا؟ قَالُوا: نَعَمْ، قَالَ: أَنَا، فَقَمَوْهُ فَضَرَبُوا عُنْقَهُ، فَأَرْسَلَ إِلَيْهِمْ عَلَيْيِ أَنْ أَقِيدُونَا بِعِبْدِ اللَّهِ بْنِ حَبَّابٍ، فَأَرْسَلُوا إِلَيْهِ وَكَيْفَ - تُقِيدُكَ وَكُلُّنَا قَاتِلَهُ، قَالَ: أَوْكُلُكُمْ قَاتِلَهُ؟ قَالُوا: نَعَمْ، فَقَالَ: اللَّهُ أَكْبَرُ، ثُمَّ أَمْرَ أَصْحَابَهُ أَنْ يَسْطُوا عَلَيْهِمْ، قَالَ: وَاللَّهِ لَا يُقْتَلُ مِنْكُمْ عَشَرَةً وَلَا يَفْلُثُ مِنْهُمْ عَشَرَةً، قَالَ: فَقَتَلُوْهُمْ فَقَالَ: اطْلُبُوا فِيهِمْ ذَا الثَّدِيَةِ، فَطَلَبُوهُ فَأَتَيْهِ بِهِ، فَقَالَ: مَنْ يَعْرِفُهُ، فَلَمْ يَجِدُوا أَحَدًا يَعْرِفُهُ إِلَّا رَجُلًا، قَالَ: أَنَا رَأَيْتُهُ بِالْحِيرَةِ، فَقُلْتُ لَهُ: أَيْنَ ثُرِيدُ؟ قَالَ: هَذِهِ، وَأَشَارَ إِلَى الْكُوفَةِ، وَمَالِي بِهَا مَعْرِفَةً، قَالَ: فَقَالَ عَلَيْهِ: صَدَقَ هُوَ مِنَ الْجَانِ

[37894] Yazid bin Harun narrated to us, saying: Imran bin Hudair informed us, from Abu Mijlaz, who said: When Ali met the Khawarij, the Muslims fell upon them. By Allah, not even nine of the Muslims were killed until they annihilated them.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا عَمْرَانُ بْنُ حُدَيْرٍ،
عَنْ أَبِي مِجْلَزٍ، قَالَ: لَمَّا لَقِيَ عَلَيِّ الْخَوَارِجَ أَكَبَّ
عَلَيْهِمُ الْمُسْلِمُونَ ، فَوَاللَّهِ مَا أَصَبَّ مِنَ الْمُسْلِمِينَ تِسْعَةً
حَتَّىٰ أَفْتَوْهُمْ

[37895] Yazid bin Harun narrated to us, saying: Hammad bin Salamah informed us, from Sa'id bin Jumhan, who said: The Khawarij had invited me until I almost joined them. Then the sister of Abu Bilal saw in a dream as if she saw Abu Bilal as a shaggy dog. She said: 'O my brother, what is your state?' He said: 'O my sister, what about your state?' He said: 'We were made dogs of the people of Hellfire after you.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ
سَعِيدِ بْنِ جُهْمَةَ، قَالَ: كَانَتِ الْخَوَارِجُ قَدْ دَعَوْنِي حَتَّىٰ
كِدْتُ أَنْ أَدْخُلَ فِيهِمْ ، فَرَأَتْ أُخْتُ أَبِي بَلَالٍ فِي الْمَنَامِ
كَانَهَا رَأَتْ أَبَا بَلَالٍ أَهْلَبَ ، فَقُلْتُ: يَا أَخِي ، مَا سِنَانُك؟
قَالَ: فَقَالَ: يَا أُخْتِي ، سِنَانُك؟ قَالَ: فَقَالَ: جُعْلَنَا بَعْدَكُمْ
كِلَابَ أَهْلِ النَّارِ

[37896] Yazid bin Harun narrated to us, saying: Sulaiman bin Al-Mughirah informed us, from Humaid bin Hilal, who said: A man from Abdul-Qais narrated to me, saying: I was with the Khawarij and I saw something from them that I disliked, so I separated from them on the condition that I would not increase their numbers. While I was with a group of them, they saw a man coming out as if he was frightened. There was a river between them and him. So they crossed the river to him and said: 'It seems we have frightened you?' He said: 'Yes.' They said: 'And who are you?' He said: 'I am Abdullah bin Khabbab bin Al-Aratt.' They said: 'Do you have a Hadith to narrate to us from your father from the Messenger of Allah (peace be upon him)?' He said: I heard him say that he heard the Prophet (peace be upon him) say: 'Indeed, a Fitnah is coming; the one sitting in it is better than the one standing, and the one standing in it is better than the one walking. So if you meet them, if you can be the killed servant of Allah,

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ حُمَيْدٍ بْنِ هِلَالٍ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ عَبْدِ الْفَئِيسِ قَالَ: كُنْتُ مَعَ الْخَوَارِجَ فَرَأَيْتُ مِنْهُمْ شَيْئًا كَرِهُنِّي، فَقَارَفْتُهُمْ عَلَى أَنْ لَا أَكْثِرَ عَلَيْهِمْ، فَبَيْنَا أَنَا مَعَ طَائِفَةٍ مِنْهُمْ إِذْ رَأَوْا رَجُلًا خَرَجَ كَانَهُ قَرْعٌ، وَبَيْنَهُمْ وَبَيْنَهُ نَهْرٌ، فَقَطَّعُوا إِلَيْهِ النَّهْرَ، فَقَالُوا: كَاتَنَا رُعْنَاك؟ قَالَ: أَجَلْ، قَالُوا: وَمَنْ أَنْتَ؟ قَالَ: أَنَا عَبْدُ اللَّهِ بْنُ حَبَابَ بْنِ الْأَرَاثَ، قَالُوا: عِنْدَكَ حَدِيثٌ ثَحِيْثَنَا عَنْ أَبِيكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُهُ يَقُولُ: إِنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ فِتْنَةً جَاءِيَّةً، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِيِّ، فَإِنَّ لَقِيَتْهُمْ فَإِنْ اسْتَطَعْتُمْ أَنْ تَكُونُ عَبْدَ اللَّهِ الْمَقْتُولَ فَلَا تَكُونُ عَبْدَ اللَّهِ الْمَقْتُولَ، قَالَ: فَقَرَبُوهُ إِلَى النَّهْرَةَ فَضَرَبُوا عَنْقَهُ فَرَأَيْتُ دَمَهُ يَسِيلُ عَلَى الْمَاءِ كَانَهُ شَرَاثٌ مَاءٌ انْدَفَرَ بِالْمَاءِ حَتَّى تَوَارَى عَنْهُ، ثُمَّ دَعَوْا بِسُرِّيَّةٍ لَهُ حُبْلًا فَبَقَرُوا عَمَّا فِي بَطْنِهَا

[37897] Yahya bin Adam narrated to us, saying: Musa bin Muhammad Al-Ansari narrated to us, saying: Yahya bin Habban narrated to me, from Jabalah bin Suhaim and so-and-so bin Nadlah, who said: Ali sent to the Khawarij and said: 'Do not fight them until they call for what they were upon regarding giving provision in safety from Allah and His Messenger.' But they refused and insulted us.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ حَبَّانَ، عَنْ جَبَّالَةَ بْنِ سُحَيْمٍ، وَفُلَانَ بْنِ نَضْلَةَ، قَالَا: بَعَثَ عَلَيْهِ إِلَى الْخَوَارِجِ فَقَالُوا: لَا تُقَاتِلُوهُمْ حَتَّى يَدْعُوكُمْ إِلَى مَا كَانُوا عَلَيْهِ مِنْ إِعْطَاءٍ رِزْقٍ فِي أَمَانٍ مِنَ اللَّهِ وَرَسُولِهِ، فَأَبْوَا وَسَبُّوْنَا

[37898] Yahya bin Adam narrated to us, saying: Musa bin Qais Al-Hadrami narrated to us, from Salamah bin Kuhail, from Zaid bin Wahb, who said: Ali addressed us at Al-Mada'in at a bridge and said: 'It has been mentioned to me that a dissenting group will emerge from the East, among them is Dhul-Thudayyah. I do not know if they are these ones or others.' He said: So they proceeded, meeting one another. The Haruriyyah said: 'Do not speak to them as you spoke to them on the day of Harura.' So he spoke to him... He said: So they engaged each other with spears. Some of Ali's companions said: 'Cut the spearheads.' He said: So they encircled them and killed them. Twelve or thirteen of Ali's companions were killed. He said: 'Search for him.' So they searched for him and found him. He said: 'By Allah, I did not lie nor was I lied to. Work and rely [on Allah]. Were it not that you would become complacent, I would have informed you of what Allah has decreed for you on the tongue of your Prophet.'

حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ حَدَّثَنَا مُوسَى بْنُ قَيْسٍ
الْخَضْرَمِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ رَيْدَ بْنِ وَهْبٍ،
قَالَ: حَطَبَنَا عَلَيْهِ بِالْمَدَائِنِ بِقُتْرَةٍ فَقَالَ: قَدْ ذُكِرَ لِي أَنَّ
خَارِجَةً تَخْرُجُ مِنْ قَبْلِ الْمَشْرِقِ فِيهِمْ ذُو الْثَّبَيَّةُ، وَإِنِّي
لَا أَذْرِي أَهُمْ هُؤُلَاءِ أَمْ غَيْرُهُمْ، قَالَ: فَانْطَلَقُوا إِلَيْنِي
بِعَضُهُمْ بَعْضًا، فَقَالَتِ الْحَرُورِيَّةُ: لَا تُكَلِّمُوهُمْ كَمَا
كَلَّمْنَاهُمْ يَوْمَ حَرُورَاءَ، فَكَلَّمَهُ...، قَالَ: فَشَجَرَ
بِعَضُهُمْ بَعْضًا بِالرَّمَاحِ، فَقَالَ بَعْضُ أَصْحَابِ عَلَيِّ
قَطْلُوا الْعَوَالِيَّ، قَالَ: فَاسْتَأْتَرُوا فَقَتَلُوهُمْ وَقُتِلَ مِنْ
أَصْحَابِ عَلَيِّ اثْنَا عَشَرَ أَوْ ثَلَاثَةَ عَشَرَ، فَقَالَ:
الْتَّمِسُوهُ، فَالْتَّمِسُوهُ فَوَجَدُوهُ فَقَالَ: وَاللَّهِ مَا كَذَبْتُ وَلَا
كَذَبْتُ، اعْمَلُوا - وَاتَّكِلُوا، فَلَوْلَا، أَنْ تَكَلَّمُوا
لَا خَرَّتُكُمْ بِمَا قَضَى اللَّهُ لَكُمْ عَلَى لِسَانِ نَبِيِّكُمْ، ثُمَّ قَالَ:
لَقَدْ شَهَدَنَا نَاسٌ بِالْيَمِنِ، قَالُوا: كَيْفَ ذَاكَ يَا أَمِيرَ
الْمُؤْمِنِينَ؟ فَقَالَ: كَانَ هَذَا هُنَّ اللَّهُ مَعَنَّا

[37899] Yazid bin Harun narrated to us, saying: Abu Shaibah informed us, from Abu Ishaq, from Abu Barakah As-Sa'idi, who said: When Ali killed Dhul-Thudayyah, Sa'd said: 'Ibn Abi Talib has killed the Jinn of Ar-Radhah.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا أَبُو شَيْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بَرَكَةَ الصَّابِدِيِّ، قَالَ: لَمَّا قَتَلَ عَلَيْهِ ذَلِكَ الْجِنِّيَّ قَالَ سَعْدٌ: أَقْدَرْتَ أَبْنَاءَ أَبِي طَالِبٍ جَانَ الرَّدْهَةَ

[37900] Yahya bin Adam narrated to us, saying: Ibn Idris narrated to us, from Isma'il bin Sumai' Al-Hanafi, from Abu Razin, who said: When the arbitration took place at Siffin and the Khawarij separated from Ali, they returned having separated from him. They were in a camp, and Ali was in a camp. Until Ali entered Kufa with the people in his army, and they proceeded to Harura in their army. Ali sent Ibn Abbas to them, and he spoke to them, but it did not have an effect on them. Then Ali went out to them and spoke to them until they and he agreed upon satisfaction. They returned until they entered Kufa with mutual satisfaction. They stayed for two days or so. He said: Al-Ash'ath bin Qais entered upon Ali –and he used to enter upon him– and said: 'The people are saying that you returned to them unwillingly.' When the next day was Friday, he ascended the pulpit, praised Allah and extolled Him, then delivered a sermon reminding them of their separation from the people and the matter over which they separated.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعِ الْخَنْفِيِّ، عَنْ أَبِي رَزِينَ، قَالَ: لَمَّا كَانَتِ الْحُكْمَةُ بِصِيفَنْ وَبَابَيْنَ الْخَوَارِجُ عَلَيْهَا رَجَعُوا مُبَابَيْنِ لَهُ ، وَهُمْ فِي عَسْكَرٍ ، وَعَلَيْهِ فِي عَسْكَرٍ ، حَتَّى يَدْخُلَ عَلَيْهِ الْكُوفَةَ مَعَ النَّاسِ بِعَسْكَرِهِ ، وَمَضَوْا هُمْ إِلَى حَرُورَاءِ فِي عَسْكَرِهِمْ ، فَبَعَثَ عَلَيْهِمْ أَبْنُ عَبَّاسٍ فَكَلَّمُوهُمْ فَلَمْ يَقْعُدْ مِنْهُمْ مُوقِعاً ، فَخَرَجَ عَلَيْهِمْ فَكَلَّمُوهُمْ حَتَّى أَجْمَعُوهُمْ هُمْ وَهُوَ عَلَى الرِّضَا ، فَرَجَعُوا حَتَّى يَدْخُلُوا الْكُوفَةَ عَلَى الرِّضَا مِنْهُ وَمِنْهُمْ ، فَاقْلَمُوا يَوْمَيْنِ أَوْ نَحْوَ ذَلِكَ ، قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ وَكَانَ يَدْخُلُ عَلَيْهِ فَقَالَ: إِنَّ النَّاسَ يَتَحَمَّلُونَ أَنَّكَ رَجَعْتَ لَهُمْ عَنْ كُرْبَهِ ، فَلَمَّا أَنْ كَانَ الْعَدُ الْجُمْعَةُ صَادَ الْمِنْبَرَ فَحَمَدَ اللَّهَ وَأَنْتَى عَلَيْهِ فَخَطَبَ فَكَرَهُهُمْ وَمُبَايِنَهُمُ النَّاسُ وَأَمْرَهُمُ الَّذِي فَارَقُوهُ فِيهِ ، فَعَابَهُمْ وَعَابَ أَمْرَهُمْ ; قَالَ: فَلَمَّا نَزَلَ عَنِ الْمِنْبَرِ تَنَادَوْا مِنْ تَوَاحِي الْمَسْجِدِ لَا حُكْمٌ إِلَّا لِلَّهِ فَقَالَ عَلَيْهِ: حُكْمُ اللَّهِ أَنْتَظِرُ فِيهِمْ ، ثُمَّ قَالَ بِيَهِ هَكَذَا يُسْكِنُهُمْ بِالإِشَارَةِ ، وَهُوَ عَلَى الْمِنْبَرِ حَتَّى أَنَّ رَجُلٌ مِنْهُمْ وَاضِعًا إِصْبَاعَهِ فِي أَذْنِيَهِ وَهُوَ يَقُولُ: {لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَ عَمَلُكَ وَلَتَكُونَنَ مِنَ الْخَاسِرِينَ} [الزمر: 65].

[37901] Yahya bin Adam narrated to us, saying: Ibn Uyainah narrated to us, from Ubaidullah bin Abi Yazid, from Ibn Abbas, that the Khawarij were mentioned in his presence, and their worship and diligence were mentioned. He said: 'They are not more diligent than the Jews and Christians, yet they pray.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ ذُكِرَ عِنْهُ الْخَوَارِجُ فَذُكِرَ مِنْ عِبَادَتِهِمْ وَاجْتِهَادِهِمْ فَقَالَ: لَيْسُوا بِأَشَدَّ اجْتِهَادًا مِنَ الْيَهُودَ وَالنَّصَارَى ثُمَّ هُمْ يُصْلُونَ

[37902] Yahya bin Adam narrated to us, saying: Ibn Uyainah narrated to us, from Ma'mar, from Rib'i, from Ibn Tawus, from his father, from Ibn Abbas, that he mentioned what the Khawarij encounter with the Quran and said: 'They believe in its clear verses (Muhkam) and perish at its ambiguous verses (Mutashabih).'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ رَبِيعٍ، عَنْ ابْنِ طَوْسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ ذُكِرَ مَا يَلْفَى الْخَوَارِجُ عِنْدَ الْقُرْآنِ فَقَالَ: يُؤْمِنُونَ عِنْدَ مُحْكَمِهِ وَيَهْلُكُونَ عِنْدَ مُتَشَابِهِ

[37903] Aswad bin Amir narrated to us, saying: Hammad bin Salamah narrated to us, from Ali bin Zaid, from Bishr bin Shaghaf, who said: Abdullah bin Salam asked me about the Khawarij. I said: 'They have the longest prayers and fast the most, except that when they crossed the bridge, they shed blood and seized property.' He said: 'May harm not be asked about them. Indeed, I had said to them: "Do not kill Uthman, leave him, for by Allah, if you leave him for eleven nights, he will die on his bed a natural death," but they did not do so. For no prophet is killed except that seventy thousand people are killed because of him, and no Caliph is killed except that thirty-five thousand are killed because of him.'

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ بِشْرٍ بْنِ شَغَافٍ، قَالَ: سَأَلْتَنِي عَنْ اللَّهِ بْنِ سَلَامَ عَنِ الْخَوَارِجِ، فَقُلْتُ: هُمْ أَطْوَلُ النَّاسَ صَلَاةً وَأَكْثَرُهُمْ صَوْمًا غَيْرَ أَنَّهُمْ إِذَا حَافَوا الْجِسْرَ أَهْرَافُوا الدَّمَاءَ، وَأَخْنَوْا الْأَمْوَالَ، فَقَالَ: لَا سُئِلَ عَنْهُمُ الْأَدَى، أَمَا إِنِّي قَدْ قُلْتُ لَهُمْ: لَا تَقْتُلُوا عُثْمَانَ، دَعْوَةُ فَوَاللَّهِ لَئِنْ تَرَكْتُمُوهُ إِحْدَى عَشْرَةَ لَيْلَةً لِيَمُوتَنَّ عَلَى فِرَاسِهِ مَوْتًا فَلَمْ يَفْعُلُوا، فَإِنَّهُ لَمْ يُقْتَلْ نَبِيًّا إِلَّا قُتِلَ بِهِ سَبْعُونَ أَلْفًا مِنَ النَّاسِ، وَلَمْ يُقْتَلْ خَلِيفَةً إِلَّا قُتِلَ بِهِ خَمْسَةُ وَتَلْلَاثُونَ أَلْفًا

[37904] Aswad bin Amir narrated to us, saying: Hammad bin Salamah narrated to us, from Ali bin Zaid, from Abu At-Tufail, that a man had a boy born to him during the time of the Prophet (peace be upon him). He prayed for him and took hold of the skin of his forehead, doing like this, pressing his forehead, and prayed for blessing for him. He said: A hair grew on his forehead like the hair of a horse. The boy grew up. When the time of the Khawarij came, he loved them. The hair fell from his forehead. His father took him and chained him for fear that he would join them. He said: We entered upon him and admonished him, saying among what we said: 'Do you not see that the blessing of the supplication of the Messenger of Allah (peace be upon him) has fallen from your forehead?' We kept at him until he turned back from their view. He said: Allah returned the hair to his forehead afterwards, and he repented and reformed.

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيْهِ بْنِ زَيْدٍ، عَنْ أَبِي الطَّفْلِينَ، أَنَّ رَجُلًا، وُلِدَ لَهُ غُلَامٌ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ اللَّهُ وَأَخَدَ بِبَشَّرَةِ جَبَهَتِهِ فَقَالَ بِهَا هَكَّا وَغَمَرَ جَبَهَتَهُ وَدَعَاهُ اللَّهُ بِالْبَرَكَةِ، قَالَ: فَبَيْتٌ شَعْرَةٌ فِي جَبَهَتِهِ كَانَهَا هُلْبَةً فَرَسِ ، فَشَبَّ الْغُلَامُ، فَلَمَّا كَانَ رَمَضَانُ الْخَوَارِجَ أَجَبَهُمْ - فَسَقَطَتِ الشَّعْرَةُ عَنْ جَبَهَتِهِ، فَلَاحَدَهُ أَبُوهُ فَقَيَّدَهُ مَخَافَةً أَنْ يَلْحَقَ بِهِمْ؛ قَالَ: فَدَخَلْنَا عَلَيْهِ فَوَاعْطَنَاهُ وَقْدَنَا لَهُ فِيمَا نَقُولُ: إِلَمْ تَرَ أَنَّ بَرَكَةَ دَعْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ وَقَعْتُ مِنْ جَبَهَتِكَ، فَمَا زَلْنَا بِهِ حَتَّى رَجَعَ عَنْ رَأِيهِمْ، قَالَ: فَرَدَ اللَّهُ إِلَيْهِ الشَّعْرَةَ بَعْدَ فِي جَبَهَتِهِ وَتَابَ وَأَصْلَحَ

[37905] Abu Usamah narrated to us, from Ibn Awn, from Umair bin Ishaq, who said: The Khawarij were mentioned in the presence of Abu Hurairah, and he said: 'Those are the worst of creation.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنَ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ، قَالَ: ذُكِرَ الْخَوَارِجُ عِنْدَ أَبِي هُرَيْرَةَ فَقَالَ: أُولَئِكَ شُرُّ الْخَلْقِ

[37906] Yazid bin Harun narrated to us, saying: Abu Shaibah informed us, from Abu Ishaq, from Abu Barakah As-Sa'idi, who said: When Ali killed Dhul-Thudayyah, Sa'd said: 'Ali has killed the Jinn of Ar-Radhah.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا أَبُو شَيْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بَرَّ كَهْ الصَّائِدِيِّ، قَالَ: لَمَّا قُتِلَ عَلِيُّ ذَا النُّعَيْدَةِ قَالَ سَعْدٌ: لَقَدْ قُتِلَ عَلِيُّ جَانَ الرَّدْهَةِ

[37907] Affan narrated to us, saying: Shu'bah narrated to us, from Abu Ishaq, who said: I heard Asim bin Damrah say: A rebellious group revolted over a judgment, saying: 'No judgment except for Allah.' Ali said: 'Indeed, there is no judgment except for Allah, but they say: "No leadership." Yet people must have a leader, whether righteous or wicked, under whose leadership the believer works and the disbeliever enjoys, and through whom Allah brings about the appointed term.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ، قَالَ: إِنَّ حَارِجَةَ خَرَجَتْ عَلَى حُكْمٍ، فَقَالُوا: لَا حُكْمٌ إِلَّا لِلَّهِ، فَقَالَ عَلِيُّ: إِنَّهُ لَا حُكْمٌ إِلَّا لِلَّهِ، وَلَكِنَّهُمْ يَقُولُونَ: لَا إِمْرَةٌ، وَلَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٌّ أَوْ فَاجِرٍ، يَعْمَلُ فِي إِمَارَتِهِ الْمُؤْمِنُ وَيَسْتَمْتَعُ فِيهَا الْكَافِرُ، وَيُبَلِّغُ اللَّهَ فِيهِ الْأَجَلُ

[37908] Jarir narrated to us, from Mughirah, who said: Umar bin Abdul-Aziz debated the Khawarij. Those who returned returned, and a group of them refused to return. So Umar sent a man on horseback and ordered him to camp where they camp, and not to provoke them or agitate them. If they killed and caused corruption in the land, then he should attack them and fight them. And if they did not kill or cause corruption in the land, then let them proceed.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: حَاصِمٌ عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ الْخَوَارِجَ، فَرَجَعَ مَنْ رَجَعَ مِنْهُمْ، وَأَبْتَطَ طَائِفَةً
مِنْهُمْ أَنْ يَرْجِعُوا، فَأَرْسَلَ عُمَرُ رَجُلًا عَلَى حَيْلٍ وَأَمْرَهُ
أَنْ يَنْزِلَ حِينَ يَرْحَلُونَ، وَلَا يُحَرِّكُهُمْ وَلَا يُهَيِّجُهُمْ،
فَإِنْ قَتَلُوا وَأَفْسَدُوا فِي الْأَرْضِ فَاسْتُ عَلَيْهِمْ وَقَاتَلُوهُمْ،
وَإِنْ هُمْ لَمْ يَقْتُلُوا وَلَمْ يُفْسِدُوا فِي الْأَرْضِ فَذَعْنُهُمْ
يَسِيرُونَ

[37909] Yazid bin Harun narrated to us, saying: Muhammad bin Amr narrated to us, from Abu Salamah, who said: I said to Abu Sa'id Al-Khudri: 'Did you hear anything from the Messenger of Allah (peace be upon him) regarding the Haruriyyah?' He said: 'Yes, I heard him mention a people who are excessive in worship. One of you would belittle his prayer compared to their prayer, and his fasting compared to their fasting. They pass through the religion as an arrow passes through the game. He takes his arrow and looks at its arrowhead but sees nothing, looks at its binding but sees nothing, looks at its shaft but sees nothing, looks at its feathers and doubts whether he sees anything or not.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو،
عَنْ أَبِي سَلَمَةَ، قَالَ: قُلْتُ لِأَبِي سَعِيدِ الْخُدْرِيِّ: هَلْ
سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ فِي
الْحَرُورِيَّةِ شَيْئًا؟ قَالَ: نَعَمْ سَمِعْتُهُ يَذْكُرُ قَوْمًا يَعْبُدُونَ ،
يُحَفَّرُ أَحَدُكُمْ صَلَاتُهُ مَعَ صَلَاتِهِمْ وَصَوْمَاهُ مَعَ
صَوْمَهُمْ ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ
الرَّمَيَّةِ ، أَحَدُ سَهْمَهُ فَنَظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئًا ،
فَنَظَرَ فِي رِصَافِهِ فَلَمْ يَرَ شَيْئًا ، فَنَظَرَ فِي قَدَحِهِ فَلَمْ يَرَ
شَيْئًا ، فَنَظَرَ فِي الْقُنْدِ فَتَمَارَى هَلْ يَرَى شَيْئًا أَمْ لَا

[37910] Affan narrated to us, saying: Wuhaib narrated to us, saying: Ayyub narrated to us, from Ghailan bin Jarir, who said: I wanted to go out with Abu Qilabah to Mecca, so I asked permission to enter upon him. I said: 'May I enter?' He said: 'If you are not a

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا أَيُوبُ، عَنْ عَيْلَانَ بْنِ جَرِيرٍ، قَالَ: أَرَدْتُ أَنْ أَخْرُجَ، مَعَ أَبِي قِلَابَةَ إِلَى مَكَّةَ، فَاسْتَأْذَنْتُ عَلَيْهِ، فَقُلْتُ: أَدْخُلْ؟ قَالَ: إِنْ لَمْ تَكُنْ حَرُورِيًّا

[37911] Yazid bin Harun narrated from Hammad, from Abu Imran Al-Jawni, from Abdullah bin Rabah, from Ka'b, who said: 'The one killed by the Khawarij has ten lights; he is favored by eight lights over the light of the martyrs.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمَادٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ كَعْبٍ، قَالَ: الَّذِي قَتَلَهُ الْخَوَارِجُ لَهُ عَشْرَةُ أَنْوَارٍ، فُضِّلَ ثَمَانِيَّةُ أَنْوَارٍ عَلَى نُورِ الشُّهَدَاءِ

[37912] Humaid narrated from Al-Hasan, from Abu Na'amah, from Khalid, who said: I heard Ibn Umar saying: 'They presented [themselves] without fire. If I were there and had my weapon with me, I would have fought for it'—meaning Najdah and his companions.

حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنْ أَبِي نَعَامَةَ، عَنْ خَالِدٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّهُمْ عَرَضُوا بِعِنْدِنَارٍ، لَوْ كُنْتُ فِيهَا وَمَعِي سِلَاحِي لَقاتَلْتُ عَلَيْهَا يَعْنِي نَجْدَةً وَأَصْحَابَهُ

[37913] Humaid narrated from Hasan, from his father, who said: I bear witness that the letter of Umar bin Abdul-Aziz was read to us: 'If they shed sacred blood and cut off the road...' He disavowed the Haruriyyah in his letter and ordered fighting them.

حَدَّثَنَا حُمَيْدٌ عَنْ حَسَنَ، عَنْ أَبِيهِ، قَالَ: أَشْهَدُ أَنَّ كِتَابَ
عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فُرِيَ عَلَيْنَا: إِنْ سَفَّعُوا الدَّمَ الْحَرَامَ
وَقَطَّعُوا السَّيْلَ فَتَبَرَّاً فِي كِتَابِهِ مِنَ الْحَرُورِيَّةِ وَأَمَرَ
بِقتالِهِمْ

[37914] Ibn Numair narrated to us, saying: Abdul-Aziz bin Siyah narrated to us, saying: Habib bin Abi Thabit narrated to us, from Abu Wa'il, who said: I came to him and asked him about these people whom Ali fought. I said: 'Over what did they separate from him? And over what did they respond to him? And to what did he call them? And over what did they separate from him then he made their blood lawful?' He said: When the killing became severe among the people of Ash-Sham at Siffin, Mu'awiyah and his companions took refuge on a mountain. Amr bin Al-As said: 'Send the Mushaf to Ali, for by Allah, he will not reject it.' He said: So a man came carrying it, calling out: 'Between us and you is the Book of Allah {Have you not considered those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing}' [Al Imran: 23]. He said: Ali said: 'Yes, between us and you is the Book of Allah; I am more

حَدَّثَنَا أَبْنُ نُعْمَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٌ، قَالَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي تَابِتٍ، عَنْ أَبِي وَائِلٍ، قَالَ: أَتَيْنَاهُ فَسَأَلْنَاهُ عَنْ هُؤُلَاءِ الْقَوْمِ الَّذِينَ، فَتَلَمِّهُمْ عَلَيْهِ، قَالَ: فَلَمْ: فِيمَ فَارَقُوهُ وَفِيمَا اسْتَجَابُوا لَهُ وَفِيمَا دَعَاهُمْ، وَفِيمَ فَارَقُوهُ ثُمَّ اسْتَحَلَ دِمَاءُهُمْ؟ قَالَ: إِنَّهُ لَمَّا اسْتَحَرَ القُتْلُ فِي أَهْلِ الشَّامِ بِصِيفَنْ اعْتَصَمْ مُعَاوِيَةً وَأَصْحَابَهُ بِجَبَلٍ، فَقَالَ عَمْرُو بْنُ الْعَاصِمِ: أَرْسِلْ إِلَى عَلَيْهِ بِالْمُصْنَفِ، فَلَا وَاللَّهِ لَا يَرُدُّهُ عَلَيْكَ، قَالَ: فَجَاءَ بِهِ رَجُلٌ يَحْمِلُهُ يَتَأَدِي: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ {إِنَّمَا تَرَى إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِنَ الْكِتَابِ يُذْعَنُونَ إِلَى كِتَابِ اللَّهِ لِيُحْكَمْ بَيْنَهُمْ ثُمَّ يَتَوَلَّ فَرِيقٌ مِنْهُمْ وَهُمْ مُغَرَّضُونَ} [آل عمران: 23]: فَقَالَ عَلَيْهِ: نَعَمْ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، أَنَا أَوْلَى بِهِ مِنْكُمْ، قَالَ: فَجَاءُوكُمْ بِأَسْيَافِهِمْ عَلَى عَوَاتِقِهِمْ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، لَا نَنْهَاكُمْ إِلَى هُؤُلَاءِ الْقَوْمِ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ، فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهَمُوا أَنفُسَكُمْ، لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُيَّبَةِ وَلَوْ تَرَى قِتالًا لَفَاقَنَا، وَذَلِكَ فِي الصُّلُحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْمُشْرِكِينَ، فَجَاءَ عُمَرُ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَسْنَا عَلَى حَقٍّ؟ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَى، قَالَ: أَلَيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي النَّارِ؟ قَالَ: بَلَى، قَالَ: فَقَيْمُ نُعْطِي الدِّيَةَ فِي دِيَنَا وَنَرْجِعُ وَلَمَا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبْدًا، قَالَ: فَانْطَلَقَ عُمَرُ وَلَمْ يَصْبِرْ مُتَعَيِّنًا حَتَّى أَتَى أَبَا بَكْرِ فَقَالَ: يَا أَبَا بَكْرِ، أَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ فَقَالَ: بَلَى قَالَ: أَلَيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي النَّارِ؟ قَالَ: بَلَى، قَالَ: فَعَلَمْ نُعْطِي الدِّيَةَ فِي دِيَنَا وَنَرْجِعُ وَلَمَا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبْدًا، قَالَ: فَنَزَلَ الْفُرْقَانُ عَلَى مُحَمَّدٍ

[37915] Abu Mu'awiyah narrated from Al-A'mash, from Zaid bin Wahb, from Ali, who said: On the Day of Nahrawan, he met the Khawarij. They did not leave until they engaged with spears and were all killed. Ali said: 'Search for Dhul-Thudayyah.' They searched for him but did not find him. Ali said: 'I did not lie nor was I lied to. Search for him.' So they searched for him and found him in a depression in the ground, with bodies piled on top of him. There was a man with something on his hand like the whiskers of a cat. He said: Ali and the people said 'Allahu Akbar.' The people were amazed, and Ali was amazed.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ عَلَيِّ، قَالَ: لَمَّا كَانَ يَوْمُ النَّهْرَوَانَ لَقِيَ الْخَوَارِجَ
فَلَمْ يَبْرَحُوا حَتَّى شَجَرُوا بِالرَّمَاحِ فَقُتِلُوا جَمِيعًا ، فَقَالَ
عَلَيِّ: اطْلُبُوا ذَا النُّدِيَّةِ ، فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَقَالَ عَلَيِّ:
مَا كَذَبْتُ وَلَا كُذَبْتُ ، اطْلُبُوهُ ، فَطَلَبُوهُ فَوَجَدُوهُ فِي
وَهْدَةٍ مِنَ الْأَرْضِ عَلَيْهِ نَاسٌ مِنَ الْقَتْلَى ، فَإِذَا رَجَلٌ
عَلَى يَدِهِ مِثْلُ سَبَلَاتِ السُّتُورِ ، قَالَ: فَكَبَرَ عَلَيِّ وَالنَّاسُ
, وَأَعْجَبَ النَّاسُ وَأَعْجَبَ عَلَيِّ

[37916] Waki' told us, he said Al-A'mash told us, from 'Amr bin Murra, from 'Abd Allah bin al-Harith, from a man from Banu Nadir bin Mu'awiya, who said: We were with Ali, and they mentioned the people of Al-Nahrawan. A man cursed them, so Ali said: "Do not curse them. However, if they revolt against a just Imam, then fight them; but if they revolt against an unjust Imam, then do not fight them, for they have an argument in that."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ رَجُلٍ، مِنْ بَنْي نَصْرٍ بْنِ
مُعَاوِيَةَ قَالَ: كُلَّا عِنْدَ عَلِيٍّ فَذَكَرُوا أَهْلَ النَّهْرِ فَسَبَّهُمْ
رَجُلٌ فَقَالَ عَلِيٌّ: لَا تَسْبُّهُمْ ، وَلَكِنْ إِنْ خَرَجُوا عَلَى
إِمَامٍ عَادِلٍ فَقَاتِلُوهُمْ ، وَإِنْ خَرَجُوا عَلَى إِمَامٍ جَائِرٍ فَلَا
يُقَاتِلُوهُمْ ، فَإِنَّ لَهُمْ بِذَلِكَ مَفَالِ

[37917] Yunus bin Muhammad told us, he said Hammad bin Salama told us, from Al-Azraq bin Qays, from Sharik bin Shihab al-Harithi, who said: I wished to meet a man from the Companions of Muhammad (peace be upon him) who would narrate to me about the Khawarij. So I met Abu Barza al-Aslami with a group of his companions on the Day of Arafat. I said: "Narrate to me something you heard from the Messenger of Allah (peace be upon him) saying about the Khawarij." He said: "I will narrate to you what my ears heard and my eyes saw. The Messenger of Allah (peace be upon him) was brought Dinars and he began dividing them. There was a black man with shaven hair, wearing two white garments, with the trace of prostration between his eyes. He was presenting himself to the Messenger of Allah (peace be upon him), but he did not give him anything. So he came to him from in front of his face, but he did not give him anything. Then he came from his right, but he did not give him anything. Then he came from his

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ شَرِيكِ بْنِ شَهَابٍ الْحَارِثِيِّ، قَالَ: جَعَلْتُ أَنْمَى أَنَّ الْقَى رَجُلًا مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُنِي عَنِ الْخَوَارِجِ، فَلَقِيتُ أَبَا بَرْزَةَ الْأَسْلَمِيَّ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِي يَوْمِ عَرَفةَ، فَقُلْتُ: حَدَّنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ فِي الْخَوَارِجِ، فَقَالَ: أَحَدُكُمْ بِمَا سَمِعْتُ أَذْنَايَ وَرَأَتْ عَيْنَايَ، أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنَابِرٍ فَجَعَلَ يُقْسِمُهَا وَعِنْدَهُ رَجُلٌ أَسْوَدٌ مَطْمُومُ الشَّعْرِ، عَلَيْهِ تَوْبَانٌ أَبْيَضَانٌ، بَيْنَ عَيْنَيْهِ أَثْرُ السُّجُودِ، وَكَانَ يَتَعَرَّضُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعْطِهِ، فَأَتَاهُ فَعَرَضَ لَهُ مِنْ قِبْلَ وَجْهِهِ فَلَمْ يُعْطِهِ شَيْئًا، فَأَتَاهُ مِنْ قِبْلِ يَمِينِهِ فَلَمْ يُعْطِهِ شَيْئًا، ثُمَّ أَتَاهُ مِنْ قِبْلِ شِمَالِهِ فَلَمْ يُعْطِهِ شَيْئًا، ثُمَّ أَتَاهُ مِنْ خَلْفِهِ فَلَمْ يُعْطِهِ شَيْئًا فَقَالَ: يَا مُحَمَّدُ، مَا عَدَلْتُ مُنْذُ الْيَوْمِ فِي الْقِسْمَةِ، فَعَصَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَصَبًا شَدِيدًا، ثُمَّ قَالَ: وَاللَّهِ لَا تَجِدُونَ أَحَدًا أَعْدَلَ عَلَيْكُمْ مِنِّي ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: يَخْرُجُ عَلَيْكُمْ رِجَالٌ مِنْ قِبْلِ الْمَشْرِقِ كَأَنَّ هَذَا مِنْهُمْ هَذِيْهُمْ هَكَذَا، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوزُ تَرَاقِهِمْ، يَمْرُغُونَ مِنَ الدِّينِ كَمَا يَمْرُغُ السَّهَمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُنَ إِلَيْهِ وَوَضَعَ يَدَهُ عَلَى صَدْرِهِ سِيمَاهُمُ التَّحْلِيقُ، لَا يَرَأُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ، فَإِذَا رَأَيْتُمُوهُمْ فَاقْتُلُوهُمْ ثَلَاثًا، هُمْ شُرُّ الْخُلُقِ وَالْخَلِيقَةِ يُقُولُهَا ثَلَاثًا

[37918] Zayd bin Hubab told us, he said Qurra bin Khalid al-Sadusi told me, he said Abu al-Zubayr told us, from Jabir bin 'Abd Allah, who said: The Messenger of Allah (peace be upon him) said: "A people will come who recite the Quran but it does not go beyond their collarbones. They pass through the religion as an arrow passes through game [leaving nothing] on its notch."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ السَّدُوسِيُّ، قَالَ حَدَّثَنَا أَبُو الرُّبِّيرُ، عَنْ حَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَحِيُّهُ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ عَلَى فُوقِهِ

[37919] Abu al-Ahwas told us, from Simak, from 'Ikrima, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) said: "People from my Ummah will surely recite the Quran, passing through Islam as an arrow passes through game."

حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

[37920] Zayd bin Hubab told us, he said Musa bin 'Ubayda informed me, he said 'Abd Allah bin Dinar informed me, from Abu Salama and 'Ata' bin Yasar, who said: We came to Abu Sa'id al-Khudri and said: "Did you hear anything from the Messenger of Allah (peace be upon him) regarding the Haruriyya?" He said: "I do not know what the Haruriyya are, but I heard the Messenger of Allah (peace be upon him) say: 'There will come after you people whose prayer you will belittle compared to their prayer, and your fasting compared to their fasting, and your worship compared to their worship. They recite the Quran but it does not go beyond their collarbones. They pass through the religion as an arrow passes through game.'"

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي سَلْمَةَ، وَعَطَاءَ بْنِ يَسَارٍ، قَالَا: حَدَّثَنَا أَبَا سَعِيدِ الْخُدْرِيَّ فَقُلْنَا: سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَرُورِيَّةِ شَيْئًا ، فَقَالَ: مَا أَذْرِي مَا الْحَرُورِيَّةُ ، وَلَكِنْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَأْتِي مِنْ بَعْدِكُمْ أَفْوَامٌ تُخْتَقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ وَعِبَادَتَكُمْ مَعَ عِبَادَتِهِمْ ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَلِّوْزُ نَرَاقَهُمْ يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّوْمَةِ

[37921] Yahya bin Abi Bukayr told us, he said Ibn 'Uyayna told us, he said Al-'Ala' bin Abi al-Abbas told us, he said: I heard Abu al-Tufayl reporting from Bakr bin Qirwash, from Sa'd bin Malik, who said: The Messenger of Allah (peace be upon him) mentioned Dhu al-Thudayya who was with the people of Al-Nahrawan and said: "The devil of the rocky ground (Radhah); a man from Bajila called Al-Ashhab or Ibn al-Ashhab will overcome him. He is an evil sign among unjust people." 'Ammar al-Duhni said when he denied it: A man from Bajila came— he said: I think he said: from Dahn— called Al-Ashhab or Ibn al-Ashhab.

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ حَدَّثَنَا أَبْنُ عُيَيْنَةَ، قَالَ حَدَّثَنَا الْعَلَاءُ بْنُ أَبِي الْعَبَّاسِ، قَالَ: سَمِعْتُ أَبا الطَّفَلِ، يُخْبِرُ عَنْ بَكْرٍ بْنِ قَرْوَاشٍ، عَنْ سَعْدٍ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ ذَا النُّثَيْةَ الَّذِي كَانَ مَعَ أَصْحَابِ النَّهَرِ فَقَالَ: شَيْطَانُ الرَّذْهَةِ يَحْتَدِرُهُ رَجُلٌ مِنْ بَجِيلَةٍ يُقَالُ لَهُ الْأَشْهَبُ أَوْ أَبْنُ الْأَشْهَبِ عَلَامَةُ سُوءٍ فِي قَوْمٍ ظَلَمَةٍ، فَقَالَ عَمَّارُ الدُّهْنِيُّ حِينَ كَذَّبَ بِهِ جَاءَ رَجُلٌ مِنْ بَجِيلَةٍ، قَالَ: وَأَرَاهُ قَالَ: مِنْ دُهْنٍ، يُقَالُ لَهُ الْأَشْهَبُ أَوْ أَبْنُ الْأَشْهَبِ

[37922] Muhammad bin Bishr told us, he said 'Ubayd Allah bin al-Walid told us, from 'Ubayd bin al-Hasan, who said: The Khawarij said to Umar bin 'Abd al-'Aziz: "Do you want to proceed with us according to the way of Umar bin al-Khattab?"

He said: "What is wrong with them, may Allah fight them! By Allah, I have done nothing more than taking the Messenger of Allah (peace be upon him) as an Imam."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ،
عَنْ عُبَيْدِ بْنِ الْحَسَنِ، قَالَ: قَاتَلَتِ الْخَوَارِجُ لِعُمَرَ بْنِ
عَبْدِ الْعَزِيزِ: ثُرِيدُ أَنْ تَسِيرَ، فَيَنَا بِسِيرَةِ عُمَرَ بْنِ
الْخَطَّابِ؟ فَقَالَ: مَا لَهُمْ قَاتَلُهُمُ اللَّهُ، وَاللَّهُ مَا زِدْتُ أَنْ
أَلْخَذَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِمَاماً

[37923] Ibn 'Ulayya told us, from Al-Taymi, from Abu Mijlaz, who said: While 'Abd Allah bin Khabbab was in the hands of the Khawarij, they came upon a date palm. A man from them took a date, so his companions turned to him and said: "You took a date from the dates of the people of the covenant (Ahl al-'Ahd)." And they came upon a pig, and a man from them struck it with his sword. His companions turned to him and said: "You killed a pig belonging to the people of the covenant." He said: So 'Abd Allah said: "Shall I not inform you of who has a greater right over you than this?" They said: "Who?" He said: "I am. I have not abandoned prayer, nor abandoned such and such, nor abandoned such and such." He said: So they killed him. He said: When Ali came to them, he said: "Hand over to us the killers of 'Abd Allah bin Khabbab." They said: "How can we hand them over to you when all of us participated in his blood?" So he deemed fighting them lawful.

حَدَّثَنَا أَبْنُ عُلَيَّةَ عَنِ النَّعِيمِيِّ، عَنْ أَبِي مِجْلَزٍ، قَالَ: بَيْنَمَا
عَبْدُ اللَّهِ بْنُ خَبَابٍ فِي يَدِ الْخَوَارِجِ إِذْ أَتَوْا عَلَى نَخْلٍ ،
فَتَنَاهَوْلَ رَجُلٌ مِنْهُمْ تَمْرَةً فَأَقْبَلَ عَلَيْهِ أَصْحَابُهُ فَقَالُوا لَهُ:
أَحَدُنَا تَمْرَةً مِنْ تَمْرِ أَهْلِ الْعَهْدِ ، وَأَتَوْا عَلَى خَنْزِيرٍ
فَنَفَخَهُ رَجُلٌ مِنْهُمْ بِالسَّيْفِ فَأَقْبَلَ عَلَيْهِ أَصْحَابُهُ فَقَالُوا
لَهُ: قَتَلْتَ خَنْزِيرًا مِنْ خَنْزِيرِ أَهْلِ الْعَهْدِ ، قَالَ: فَقَاتَلَ
عَبْدُ اللَّهِ ، أَلَا أَخْبِرُكُمْ مَنْ هُوَ أَعْظَمُ عَلَيْكُمْ حَقًا مِنْ
هَذَا؟ قَالُوا: مَنْ؟ قَالَ: أَنَا ، مَا تَرَكْتُ صَلَاةً وَلَا تَرَكْتُ
كَذَّا وَلَا تَرَكْتُ كَذَّا ; قَالَ: فَقَتَلُوهُ ، قَالَ: فَلَمَّا جَاءُهُمْ
عَلَيْهِ قَالَ: أَقِيدُونَا بِعَبْدِ اللَّهِ بْنِ خَبَابٍ قَاتَلُوا: كَيْفَ نُقِيدُكُ
بِهِ وَكُلُّنَا قَدْ شَرَكَ فِي دَمِهِ ، فَاسْتَحْلَلَ قِتَالُهُمْ

[37924] Ishaq bin Mansur told us, from 'Abd Allah bin 'Amr bin Murra, from his father, from 'Abd Allah bin Salama, who said—and he had witnessed the Camel and Siffin with Ali—and said: "Whatever is on the face of the earth would not please me in exchange for them."

حَدَّثَنَا إِسْحَاقُ بْنُ مُنْصُرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ وَقَدْ كَانَ شَهِدَ مَعَ عَلَيِّ الْجَمَلَ وَصِفَيْنَ وَقَالَ: مَا يَسْرُنِي بِهِمَا كُلُّ مَا عَلَى وَجْهِ الْأَرْضِ

[37925] Ghundar told us, from Shu'ba, from 'Amr bin Murra, from Mus'ab bin Sa'd, who said: I asked my father about this verse: {Say, "Shall We inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life..."} [Al-Kahf: 103-104]. Are they the Haruriyya? He said: "No, they are the People of the Book, the Jews and the Christians. As for the Jews, they denied Muhammad (peace be upon him). As for the Christians, they disbelieved in Paradise and said: 'There is no food or drink in it.' But the Haruriyya are {those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers} [Al-Baqarah: 27]." And Sa'd used to call them the defiantly disobedient (Al-Fasiqin).

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ أَبِي عَنْ هَذِهِ الْآيَةِ، {قُلْ هَلْ نُنَبِّهُكُمْ بِالْخَسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا} أَهُمُ الْحَرُورِيَّةُ؟ قَالَ: لَا، هُمْ أَهْلُ الْكِتَابِ الْيَهُودُ وَالنَّصَارَى، أَمَّا الْيَهُودُ فَكَذَّبُوا بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَأَمَّا النَّصَارَى فَكَفَرُوا بِالْجَنَّةِ وَقَالُوا: لَيْسَ فِيهَا طَعَامٌ وَلَا شَرَابٌ، وَلَكِنَّ الْحَرُورِيَّةَ {الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيَاهِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ} وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ

[37926] Waki' told us, from Isma'il bin Abi Khalid, who said: I heard Mus'ab bin Sa'd say: My father asked about the Khawarij. He said: "They are a people who deviated, so Allah caused their hearts to deviate."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ
مُصْنَعَبَ بْنَ سَعْدٍ، قَالَ: سَأَلَ أَبِي عَنِ الْخَوَارِجِ، قَالَ:
هُمْ قَوْمٌ رَاغُوا فَأَرَأَغَ اللَّهُ فُلُوبَهُمْ

[37927] 'Ubayd Allah told us, he said Nu'aym bin Hakim informed us, he said Abu Maryam told me that Shabath bin Rib'i and Ibn al-Kawa' left Kufa for Harura. So Ali ordered the people to go out with their weapons, and they went out to the mosque until the mosque was full. Ali sent a message: "How badly you have acted by entering the mosque with your weapons. Go to the cemetery of Murad until my command comes to you." Abu Maryam said: So we went to the cemetery of Murad and stayed there for a while during the day. Then news reached us that the people had returned and were marching. He said: I said: "I will go and look at them." He said: So I went and began weaving through their ranks until I reached Shabath bin Rib'i and Ibn al-Kawa', who were standing leaning on their mounts. Ali's messengers were with them, adjuring them by Allah to return. They were saying to them: "We seek refuge in Allah from hastening the fitnah of this year for fear of next year." A man from them stood up to one of Ali's

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ أَخْبَرَنَا نَعِيمُ بْنُ حَكِيمٍ، قَالَ: حَدَّثَنِي أَبُو مَرْيَمٍ، أَنَّ شُبَيْثَ بْنَ رَبِيعَيِّ، وَابْنَ الْكَوَاءَ، خَرَجَا مِنَ الْكُوفَةِ إِلَى حَرُورَاءَ، فَأَمْرَرَ عَلَيِّ النَّاسَ أَنْ يَخْرُجُوا بِسِلَاحِهِمْ فَخَرَجُوا إِلَى الْمَسْجِدِ حَتَّى امْتَلَأَ الْمَسْجِدُ، فَأَرْسَلَ عَلَيْهِ: بِئْسَ مَا صَنَعْنَا حِينَ تَذَلُّلُ الْمَسْجِدِ بِسِلَاحِكُمْ، ادْهَبُوهُ إِلَى جَبَانَةِ مُرَادٍ حَتَّى يَأْتِيَكُمْ أَمْرِيٌّ، قَالَ: قَالَ أَبُو مَرْيَمٍ: فَانْطَلَقْنَا إِلَى جَبَانَةِ مُرَادٍ، فَكُنَّا بِهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ بَلَغْنَا أَنَّ الْقَوْمَ قَدْ رَجَعُوا وَأَنَّهُمْ رَاجِفُونَ، قَالَ: فَقَلْتُ: أَنْطَلِقْ أَنَا فَانْظُرْ إِلَيْهِمْ، قَالَ: فَانْطَلَقْتُ فَجَعَلْتُ أَتَخَلُّ صُفُوفَهُمْ حَتَّى اتَّهَيْتُ إِلَى شَبَيْثَ بْنَ رَبِيعَيِّ وَابْنَ الْكَوَاءَ وَهُمَا وَاقِفَانِ مُتَوَكِّلَانِ عَلَى ذَابِتَهُمَا، وَعِنْدَهُمْ رُسْلُلٌ عَلَيِّ يُنَاشِدُونَهُمَا اللَّهَ لَمَا رَجَعُوا، وَهُمْ يَقُولُونَ لَهُمْ: نُعِذُّكُمْ بِاللَّهِ أَنْ تَعْجَلُوا بِفِتْنَةِ الْعَامِ حَشِيشَةَ عَامِ قَابِلٍ، فَقَامَ رَجُلٌ مِنْهُمْ إِلَى بَعْضِ رُسْلِلِ عَلَيِّ فَعَقَرَ ذَابِتَهُ، فَنَزَلَ الرَّجُلُ وَهُوَ يَسْتَرْجِعُ، فَحَمَلَ سَرْجَهُ فَانْطَلَقَ بِهِ، وَهُمَا يَقُولَانِ: مَا طَلَبْنَا إِلَّا مُنَابَدَتَهُمْ، وَهُمْ يُنَاشِدُونَهُمُ اللَّهُ، فَمَكَثُوا سَاعَةً ثُمَّ انْصَرَفُوا إِلَى الْكُوفَةِ كَانَهُ يَوْمٌ أَصْنَحُى أَوْ يَوْمٌ فَطْرٌ، وَكَانَ عَلَيِّ يُحَدِّثُنَا قَبْلَ ذَلِكَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ الْإِسْلَامِ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمَيْةِ، عَلَامَتُهُمْ رَجُلٌ مُخْدِجُ الْبَيْدَ، قَالَ: فَسِمِعْتُ ذَلِكَ مِنْ مِرَاراً كَثِيرَةً، قَالَ: وَسَمِعْهُ تَافِعٌ: الْمُخْدَجُ أَيْضًا، حَتَّى رَأَيْتُهُ يَتَكَرَّهُ طَعَامَهُ مِنْ كَثْرَةِ مَا سَمِعْهُ مِنْهُ، قَالَ: وَكَانَ تَافِعٌ مَعَنَا فِي الْمَسْجِدِ يُصَلِّي فِيهِ بِالْهَلَارِ، وَبَيْتُ فِيهِ بِاللَّيْلِ، وَقَدْ كَسَوْتُهُ بِرُسْنَسًا فَلَقِيَتْهُ مِنَ الْغَدِ فَسَأَلْتُهُ: هَلْ كَانَ خَرَجَ مَعَنَا النَّاسُ الَّذِينَ خَرَجُوا إِلَى حَرُورَاءَ؟ قَالَ: خَرَجْتُ أَرِيدُهُمْ حَتَّى إِذَا بَلَغْتُ إِلَى بَنِي فَلَانِ لَقِيَنِي صَبِيَانٌ، فَنَزَعُوا سِلَاحِي، فَرَجَعْتُ حَتَّى إِذَا كَانَ الْحَوْلُ أَوْ نَحْوُهُ خَرَجَ أَهْلُ النَّهْرَوَانَ وَسَارَ عَلَيِّ إِلَيْهِمْ، فَلَمْ أَخْرُجْ مَعَهُ، قَالَ: وَخَرَجَ أَخِي أَبُو عَبْدِ اللَّهِ وَمَوْلَاهُ مَعَ عَلَيِّ، قَالَ: فَلَأُخْبِرَنِي أَبُو عَبْدِ اللَّهِ أَنَّ عَلَيَا سَارَ إِلَيْهِمْ حَتَّى إِذَا كَانَ حِدَاءُهُمْ عَلَى شَاطِئِ النَّهْرَوَانَ

[37928] Sharik told us, from Muhammad bin Qays, from Abu Musa, that Ali prostrated when the Mukhdaj was brought to him.

حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَىٰ، أَنَّ عَلِيًّا، لَمَّا أُتِيَ بِالْمُخْدَجِ سَجَدَ

[37929] Waki' told us, he said Al-A'mash told us, from Abu Ishaq, from Husayn—who was the chief of Ali's police—who said: Ali said: "May Allah fight them! What a Hadith they distorted!"—meaning the Khawarij who were killed.

حَدَّثَنَا وَكِبِيعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُصَيْنٍ، وَكَانَ صَاحِبَ شُرْطَةِ عَلِيٍّ قَالَ: قَالَ عَلِيُّ: قَاتَلُهُمُ اللَّهُ أَيُّ حَدِيثٍ شَابُوا يَعْنِي الْخَوَارِجَ الَّذِينَ قُتِلُوا

[37930] Ibn Numayr told us, from Al-Ajlah, from Salama bin Kuhayl, from Kathir bin Nimr, who said: While I was at the Friday prayer, and Ali bin Abi Talib was on the pulpit, a man came and said: "No judgment but for Allah." Then another stood up and said: "No judgment but for Allah." Then they stood up from the corners of the mosque proclaiming judgment for Allah. He gestured to them with his hand: "Sit down. Yes, no judgment but for Allah. A word of truth by which falsehood is sought. Allah's judgment is awaited regarding you. Now, you have three rights upon me as long as you are with us: We will not prevent you from the mosques of Allah wherein His name is mentioned; we will not deny you Fay' as long as your hands are with ours; and we will not fight you until you fight." Then he resumed his sermon.

حَدَّثَنَا أَبْنُ نُمَيْرٍ عَنِ الْأَجْلَحِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كَثِيرِ بْنِ نِمْرٍ، قَالَ: بَيْنَا أَنَا فِي الْجُمُعَةِ، وَعَلَيَّ بْنُ أَبِي طَالِبٍ، عَلَى الْمِنْبَرِ إِذْ جَاءَ رَجُلٌ فَقَالَ: لَا حُكْمٌ إِلَّا لِلَّهِ، ثُمَّ قَامَ آخَرُ فَقَالَ: لَا حُكْمٌ إِلَّا لِلَّهِ، ثُمَّ قَامُوا مِنْ نَوَاحِي الْمَسْجِدِ يُحَكِّمُونَ اللَّهَ فَأَشَارَ عَلَيْهِمْ بِيَدِهِ: اجْلِسُوا، نَعَمْ لَا حُكْمٌ إِلَّا لِلَّهِ، كَلِمَةً حَقًّا يُبَتَّغِي بِهَا بَاطِلٌ، حُكْمُ اللَّهِ يُبَتَّنَطِرُ فِيهِمْ، إِلَآنَ لَكُمْ عِنْدِي ثَلَاثٌ خَلَالٌ مَا كُنْنَمْ مَعَنَا، لَنْ نَمْنَعُكُمْ مَسَاجِدَ اللَّهِ أَنْ يَذْكُرَ فِيهَا اسْمُهُ، وَلَا نَمْنَعُكُمْ فِينَا مَا كَانْتُ أَيْدِيْكُمْ مَعَ أَيْدِيْنَا، وَلَا نُقَاتِلُكُمْ حَتَّى قُتَاتِلُوا، ثُمَّ أَحَدٌ فِي حُطْبَتِهِ

[37931] Yahya bin Adam told us, he said Yazid bin 'Abd al-'Aziz told us, from Umar bin Hasil bin Sa'd bin Hudhayfa, he said Habib Abu al-Hasan al-'Absi told us, from Abu al-Bakhtari, who said: A man entered the mosque and said: "No judgment but for Allah." Then another said: "No judgment but for Allah." Ali said: "No judgment but for Allah. Indeed, the promise of Allah is truth. And let not those who have no certainty cause you to be unsteady.' Do you know what these people are saying? They say: 'No leadership.' O people, nothing will set you right except a leader (Amir), whether righteous or wicked." They said: "We know the righteous one, but what about the wicked one?" He said: "The believer works, and the wicked one is given respite, and Allah makes them reach their appointed term. Your roads become safe, your markets function, your Fay' is distributed, your enemy is fought, and the weak is protected from the strong"--or he said: "from the severe among you."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ،
عَنْ عُمَرَ بْنِ حَسِيلٍ بْنِ سَعْدِ بْنِ حُذَيْفَةَ، قَالَ حَدَّثَنَا
حَبِيبُ أَبْوَ الْحَسَنِ الْعَبْسِيُّ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ:
دَخَلَ رَجُلٌ الْمَسْجِدَ فَقَالَ: لَا حُكْمٌ إِلَّهٌ ثُمَّ قَالَ آخَرُ:
لَا حُكْمٌ إِلَّهٌ، فَقَالَ عَلِيٌّ: لَا حُكْمٌ إِلَّهٌ إِنَّ وَعْدَ اللَّهِ
حَقٌّ وَلَا يَسْتَخِفَنَّكُمُ الظَّنِينَ لَا يُوقِنُونَ فَمَا تَدْرُونَ مَا يَقُولُونَ
هُؤُلَاءِ؟ يَقُولُونَ: لَا إِمَارَةَ، أَئِهَا النَّاسُ، إِنَّهُ لَا
يُصْلِحُكُمُ إِلَّا أَمِيرٌ بَرٌّ أَوْ فَاجِرٌ، قَالُوا: هَذَا الْبَرُّ قَدْ
عَرَفْنَاهُ، فَمَا بَالُ الْفَاجِرِ؟ فَقَالَ: يَعْمَلُ الْمُؤْمِنُ وَيُمْلِي
لِلْفَاجِرِ، وَيُبَلِّغُ اللَّهُ الْأَجْلَ، وَتَأْمَنُ سُبْلُكُمْ، وَتَقُومُ
أَسْوَاقُكُمْ، وَيُقَسَّمُ فَيُؤْكِمْ وَيُجَاهِدُ عَدُوكُمْ وَيُؤْخِذُ
الضَّعِيفُ مِنَ الْقُويِّ أَوْ قَالَ: مِنَ الشَّدِيدِ مِنْكُمْ

[37932] Yahya bin Adam told us, he said Yazid bin 'Abd al-'Aziz told us, he said Ishaq bin Rashid told us, from Al-Zuhri, from Abu Salama bin 'Abd al-Rahman and Al-Dahhak bin Qays, from Abu Sa'id al-Khudri, who said: While the Messenger of Allah (peace be upon him) was distributing spoils on the Day of Khaybar, a man from Banu Tamim called Dhu al-Khuwaysira came to him and said: "O Messenger of Allah, be just." He said: "Woe to you! I would be disappointed and lost if I did not act justly." Umar said: "Let me kill him, O Messenger of Allah." He said: "No, for he has companions who will emerge during a division among the people. They recite the Quran but it does not go beyond their throats. They pass through the religion as an arrow passes through game. You will belittle your prayer compared to their prayer, and your fasting compared to their fasting. Their sign is a man among them whose hand is like a woman's breast, or like a piece of meat wobbling." Abu Sa'id said: My ears heard it from the Messenger of Allah

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ،
قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَالضَّحَّاكَ بْنِ فَيْسٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ، قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقِيمُ مَغْنِمًا يَوْمَ خَيْبَرَ، فَأَتَاهُ رَجُلٌ مِّنْ بَنْيِ تَمِيمٍ
يُقَالُ لَهُ ذُو الْخُوَيْصِرَةَ فَقَالَ: يَا رَسُولَ اللَّهِ، اعْدِلْ،
فَقَالَ: هَاتِ لَقْدْ خَبِثُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ، فَقَالَ
عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ أَقْتُلْهُ؛ فَقَالَ: لَا، إِنْ لِهَا
أَصْحَابًا يَخْرُجُونَ عِنْدَ اخْتِلَافٍ مِّنَ النَّاسِ، يَقْرَءُونَ
الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا
يَمْرُقُ السَّهْمُ مِنَ الرَّمَيَةِ، تَحْقِرُونَ صَلَاتَكُمْ مَعَ
صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، أَيْتُهُمْ رَجُلٌ مِّنْهُمْ كَانَ
يَدْهُذِي الْمَرْأَةَ، وَكَانَهَا بِضْعَةً تَذَرْدُرُ، قَالَ: فَقَالَ أَبُو
سَعِيدٍ فَسَمِعْتُ أَذْنِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَ حُنَيْنٍ وَبَصَرَ عَيْنِي مَعَ عَلَيِّ حِينَ قَتَلُهُمْ، ثُمَّ
اسْتَخَرَ جَهَهُ فَنَظَرْتُ إِلَيْهِ

[37933] Abu Usama told us, Hammad bin Zayd told us, Mujalid bin Sa'id told us, from 'Umayr bin Zudhi Abu Kabir, who said: Ali preached to us one day, and the Khawarij stood up and interrupted his speech. He said: So he came down and entered, and we entered with him. He said: "Behold, indeed I was eaten the day the white bull was eaten." Then he said: "My likeness is that of three bulls and a lion that gathered in a thicket: a white one, a red one, and a black one. Whenever the lion wanted one of them, they would gather together and prevent him. So he said to the red and black ones: 'Nothing exposes us in this thicket of ours except the place of this white one. So leave me with him so I may eat him, then I will be alone with you two in this thicket; for your color is like my color, and my color is like your color.' He said: So they did so. He said: So he pounced on him and did not delay in killing him. He said: Then whenever he wanted one of the remaining two, they would gather and prevent him. So he said

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا
مُجَالِدُ بْنُ سَعِيدٍ، عَنْ عُمَيْرِ بْنِ زُوْدِي أَبِي كَبِيرٍ، قَالَ:
خَطَّبَنَا عَلَيْهِ يَوْمًا ، فَقَامَ الْخَوَارِجُ فَقَطَّعُوا عَلَيْهِ كَلَامَهُ ،
قَالَ: فَنَزَلَ فَدَخَلَ وَدَخَلْنَا مَعَهُ فَقَالَ: أَلَا إِنِّي إِنَّمَا أُكِلُتُ
يَوْمًَ أَكِلَ الْتُورُ الْأَبْيَضُ ، ثُمَّ قَالَ: مَنِيَ مَنِيَ تَلَاثَةُ أَتْوَارٍ
وَأَسَدٌ جَنَّمُونَ فِي أَجْمَةٍ: أَبْيَضٌ وَأَحْمَرٌ وَأَسْوَدٌ ، فَكَانَ
إِذَا أَرَادَ شَيْئًا مِنْهُنَّ اجْتَمَعُنَّ ، فَامْتَثَلُنَّ مِنْهُ فَقَالَ
لِلْأَحْمَرِ وَالْأَسْوَدِ ، إِنَّهُ لَا يَفْضَحُنَا فِي أَجْمَاتِنَا هَذِهِ إِلَّا
مَكَانُ هَذَا الْأَبْيَضِ ، فَخَلَّيَا بَيْنِي وَبَيْنَهُ حَتَّى أَكْلَهُ ، ثُمَّ
أَخْلُو أَنَا وَأَنْتُمَا فِي هَذِهِ الْأَجْمَةِ ، فَلَوْنُكُمَا عَلَى لَوْنِي
وَلَوْنِي عَلَى لَوْنِكُمَا ، قَالَ: فَفَعَلَا ، قَالَ: فَوَتَّبَ عَلَيْهِ فَلَمْ
يُلْبِيَهُ أَنْ قَتَلَهُ ، قَالَ: فَكَانَ إِذَا أَرَادَ أَحْدُهُمَا اجْتَمَعَا ،
فَامْتَثَلُنَّ مِنْهُ ، وَقَالَ لِلْأَحْمَرِ: يَا أَحْمَرُ ، إِنَّهُ لَا يَشْهُرُنَا
فِي أَجْمَاتِنَا هَذِهِ إِلَّا مَكَانُ هَذَا الْأَسْوَدِ ، فَخَلَّ بَيْنِي وَبَيْنَهُ
حَتَّى أَكْلَهُ ، ثُمَّ أَخْلُو أَنَا وَأَنْتَ ، فَلَوْنِي عَلَى لَوْنِكَ
وَلَوْنُكَ عَلَى لَوْنِي ، قَالَ: فَأَمْسَكَ عَنْهُ فَوَتَّبَ عَلَيْهِ فَلَمْ
يُلْبِيَهُ أَنْ قَتَلَهُ ، ثُمَّ لَبِثَ مَا شَاءَ اللَّهُ ثُمَّ قَالَ لِلْأَحْمَرِ: يَا
أَحْمَرُ ، إِنِّي أَكْلُكَ ، قَالَ: ثَكْلَنِي ، قَالَ: نَعَمْ ، قَالَ: أَمَا
لَا فَدَعْنِي حَتَّى أَصَوَّتَ تَلَاثَةَ أَصْوَاتٍ ، ثُمَّ شَأْنُكَ بِي
قَالَ: فَقَالَ: أَلَا إِنِّي إِنَّمَا أُكِلُتُ يَوْمًَ أَكِلَ الْتُورُ الْأَبْيَضُ ،
قَالَ: ثُمَّ قَالَ عَلَيْهِ: أَلَا وَإِنِّي إِنَّمَا رُهِبْتُ يَوْمَ قُتِلَ عُثْمَانُ

[37934] Ibn Fudayl told us, from Isma'il bin Sumay', from Al-Hakam, who said: "Ali took the fifth (Khumus) from the people of Al-Nahrawan."

حَدَّثَنَا ابْنُ فُضِيلٍ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنِ الْحَكَمِ،
قَالَ: حَمَسَ عَلَيْهِ أَهْلُ النَّهْرِ

[37935] Yazid bin Harun told us, from Al-Hajjaj, from Al-Hakam, that Ali distributed the slaves and all the goods of the people of Al-Nahrawan among his companions.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، أَنَّ
عَلَيْهِ، قَسَّمَ بَيْنَ أَصْحَابِهِ رَفِيقَ أَهْلِ النَّهْرِ وَمَتَاعَهُمْ كُلَّهُ

[37936] Waki' told us, from Sufyan, from Shabib bin Gharqada, from a man from Banu Tamim, who said: I asked Ibn Umar about the wealth of the Khawarij. He said: "There is no booty (Ghanimah) nor stealing from spoils (Ghulul) in it."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ شَبَّابِ بْنِ غَرْقَدَةَ، عَنْ
رَجُلٍ، مِنْ بَنْيِ تَمِيمٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ أَمْوَالِ
الْخَوَارِجِ، قَالَ: لَنْ يَسَّرَ فِيهَا غَنِيمَةٌ وَلَا غُلُولٌ

[37937] Ibn Idris told us, from his father, from his grandfather, who said: "The Mosque was terrified when the people of Al-Nahrawan were struck."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: فَرَزَعَ
الْمَسْجِدُ حِينَ أُصِيبَ أَهْلُ النَّهْرِ

[37938] Yazid bin Harun told us, he said Al-'Awwam bin Hawshab informed us, he said: One who heard Abu Sa'id al-Khudri (may Allah be pleased with him) told me, saying regarding fighting the Khawarij: "It is more beloved to me than fighting the Daylam."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا الْعَوَامُ بْنُ حَوْشَبٍ قَالَ:
حَدَّثَنِي مَنْ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ فِي قِتَالِ الْخَوَارِجِ: لَهُوَ أَحَبُّ إِلَيَّ مِنْ قَتْلِ الدَّيْمِ

[37939] Yazid bin Harun told us, Al-'Awwam bin Hawshab informed us, from Al-Shaybani, from Usayr bin 'Amr, from Sahl bin Hunayf, from the Prophet (peace be upon him), who said: "A people will wander (in error) from the direction of the East, having shaven heads."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا الْعَوَامُ بْنُ حَوْشَبٍ، عَنِ
الشَّيْبَانِيِّ، عَنْ أَسَيْرِ بْنِ عَمْرُو، عَنْ سَهْلِ بْنِ حُنَيْفٍ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَتَبَيَّهُ قَوْمٌ مِنْ قَبْلِ
الْمُشْرِقِ مُحَلَّةً رُؤُوسُهُمْ

[37940] Yahya bin Adam told us, he said Hammad bin Zayd told us, from Ibn 'Awn, from Al-Hasan, who said: When Ali appointed the two arbitrators, the people of Harura (Khawarij) said: "You only want to flatter these people." So they went out. Iblis came to them and said: "Where were these people whom we separated from as Muslims? Evil is our opinion! And if they were disbelievers, we should have called them out." Al-Hasan said: So Abu al-Hasan (Ali) leaped upon them and cut them down severely.

[37941] Shababa told us, from Al-Hudhayl bin Bilal, who said: I was with Muhammad bin Sirin when a man came to him and said: "I have a slave boy of mine whom I want to sell. I have been offered six hundred dirhams for him, but the Khawarij offered me eight hundred. Should I sell him to them?" He said: "Would you sell him to a Jew or a Christian?" He said: "No." He said: "Then do not sell him to them."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ابْنِ عَوْنَى، عَنْ الْحَسَنِ، قَالَ: لَمَّا صَنَعَ عَلَيْهِ الْحَكَمَيْنَ قَالَ أَهْلُ الْحَرُورَاءِ: مَا تَزِيدُ أَنْ تُجَامِعَ لِهُؤُلَاءِ، فَخَرَجُوا فَأَتَاهُمْ إِبْلِيسُ فَقَالَ: أَيْنَ كَانَ هُؤُلَاءِ الْقَوْمُ الَّذِينَ فَارَقُنَا مُسْلِمِيْنَ؟ لَبِسْنَ الرَّأْيِ رَأَيْنَا، وَلَيْسَ كَانُوا كُفَّارًا لَيَتَبَغِي لَنَا أَنْ نُنَادِيَهُمْ، قَالَ الْحَسَنُ: فَوَتَبَ عَلَيْهِمْ أَبُو الْحَسَنِ فَجَدَهُمْ جَدًّا

حَدَّثَنَا شَبَابَةُ، عَنِ الْهُدَيْلِ بْنِ بِلَالٍ، قَالَ: كُنْتُ عِنْدَ مُحَمَّدٍ بْنِ سِيرِينَ فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ عِنْدِي غُلَامًا لِي أُرِيدُ بَيْعَهُ، فَقَدْ أُعْطِيْتُ بِهِ سِتَّمِائَةً دِرْهَمًا، وَقَدْ أَعْطَانِي الْخَوَارِجُ ثَمَانِيَّةً، أَفَأَبِيعُهُ مِنْهُمْ؟ قَالَ: كُنْتُ بَايَعَهُ مِنْ يَهُودِيًّا أَوْ نَصْرَانِيًّا؟ قَالَ: لَا؛ قَالَ: فَلَا تَبِعْهُ مِنْهُمْ

[37942] Yahya bin Adam told us, Mu'dil bin Muhalhil told us, from Al-Shaybani, from Qays bin Muslim, from Tariq bin Shihab, who said: I was with Ali, and he was asked about the people of Al-Nahrawan: "Are they polytheists?" He said: "From polytheism they fled." It was said: "Are they hypocrites?" He said: "Indeed, the hypocrites do not remember Allah except a little." It was said to him: "Then what are they?" He said: "A people who transgressed against us."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، ثَنَانَا مُعْضِلُ بْنُ مُهَلْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: كُنْتُ عِنْدَ عَلَيْهِ فَسُلْطَنًا عَنْ أَهْلِ النَّهَرِ، أَهْمُ مُشْرِكُونَ؟ قَالَ: مِنَ الظَّرِيفِ فَرُوا، قَيْلَ: فَمَنَافِقُونَ هُمْ؟ قَالَ: إِنَّ الْمَنَافِقِينَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا، قَيْلَ لَهُ: فَمَا هُمْ؟ قَالَ: قَوْمٌ بَعَوْا عَلَيْنَا

[37943] Yahya bin Adam told us, Mu'dil told us, from Abu Ishaq, from 'Arfaja, from his father, who said: When what was in the camp of the people of Al-Nahrawan was brought to Ali, he said: "Whoever recognizes something, let him take it." He said: So [everything] was taken except a pot. He said: Then I saw it later having been taken.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، ثَنَانَا مُعْضِلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَرْفَجَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا جَاءَ عَلَيْهِ بِمَا فِي عَسْكَرِ أَهْلِ النَّهَرِ قَالَ: مَنْ عَرَفَ شَيْئًا فَلْيَأْخُذْهُ، قَالَ: فَأَخِذْتُ إِلَّا قَنْدَرًا، قَالَ: ثُمَّ رَأَيْتُهَا بَعْدَ قَدْ أَخِذْتُ