

## 52. The Book Of Tribulations And The Portents Of The Hour

### Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya'jûj And Ma'jûj

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: "None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." And Sufyân gestured to indicate the size of the hole.

I said: "O Messenger of Allâh, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails."

[7236] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7235).

٨ - (المعجم ٥٢) - كتاب الفتن

وأشراط الساعة (التحفة ٤٠)

(المعجم ١) - (باب اقتراب الفتن،  
وفتح ردم يأجوج ومأجوج) (التحفة ١)

[٧٢٣٥] ١ - (٢٨٨٠) حَدَّثَنَا عَمْرُو

النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ،  
عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ  
حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ؛ أَنَّ  
النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لَا  
إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ،  
فَتَبَحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ  
هَذِهِ» وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشْرَةَ.

قُلْتُ: يَا رَسُولَ اللَّهِ! أَنَهْلِكَ وَفِينَا  
الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبْثُ».

[٧٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ  
وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عَمَرَ قَالُوا:  
حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ -  
وَرَأَدُوا فِي الْإِسْنَادِ عَنْ سُفْيَانَ فَقَالُوا:  
عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ،  
عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ.

[7237] 2 - (...) It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: "The Messenger of Allāh ﷺ went out one day in a panic, red in the face, saying: 'None has the right to be worshipped but Allāh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj,' and he made a circle with his thumb and forefinger."

She said; "I said: 'O Messenger of Allāh! Will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'"

[7238] (...) A *Hadīth* like that of Yûnus from Az-Zuhrī (no. 7237) was narrated from Ibn Shihâb with this chain of narrators.

[7239] 3 - (2881) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj."

[٧٢٣٧] ٢- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بِنْتُ الزُّبَيْرِ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا؛ أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: حَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا فَرِعَا، مُحْمَرًا وَجْهَهُ، يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَنِلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فَتِيحَ الْيَوْمَ مِنْ رَذَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ» وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامَ، وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنْهَلِكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ، إِذَا كَثُرَ الْخَبْثُ.

[٧٢٣٨] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنْ ابْنِ شِهَابٍ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَفِي إِسْنَادِهِ.

[٧٢٣٩] ٣- (٢٨٨١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ

النَّبِيِّ ﷺ قَالَ: «فَتِيحَ الْيَوْمِ مِنْ رَدْمِ  
يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ وَهَيْبٌ  
بِيَدِهِ تِسْعِينَ.

## Chapter 2. The Earth Swallowing Up The Army That Aims To Attack *Al-Bait* (The Ka'bah)

[7240] 4 - (2882) It was narrated that 'Ubaidullâh bin Al-Qibṭiyyah said: Al-Hārith bin Abī Rabī'ah, 'Abdullâh bin Ṣafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: "Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth." I said: "O Messenger of Allâh, what about one who was forced (to join that army)?" He said: "He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention."

Abû Ja'far said: "It is the plain of Al-Madīnah."

(المعجم ٢) - (بَابُ الْخَسْفِ بِالْجَيْشِ  
الَّذِي يَوْمَ الْبَيْتِ) (التحفة ٢)

[٧٢٤٠] [٢٨٨٢) - ٤ (٢٨٨٢) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ  
إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ قَالَ إِسْحَاقُ:  
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ  
عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ  
الْقَيْطِيَّةِ قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ  
وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَى أُمَّ  
سَلَمَةَ أُمَّ الْمُؤْمِنِينَ، فَسَأَلَاهَا عَنِ الْجَيْشِ  
الَّذِي يُخَسَفُ بِهِ، وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ  
الزُّبَيْرِ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«يَعُودُ عَائِدٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ، فَإِذَا  
كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ»  
فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَمَنْ كَانَ  
كَارِهًا؟ قَالَ: «يُخَسَفُ بِهِ مَعَهُمْ، وَلَكِنَّهُ  
يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نَبِيِّهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ.

[7241] 5 - (...) 'Abdul-'Azīz bin Rufai' narrated it with this chain of narrators (a *Hadīth* similar to no. 7240), and in his *Hadīth* he

[٧٢٤١] ٥ - (...) حَدَّثَنَا أَحْمَدُ بْنُ  
يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ  
ابْنُ رُفَيْعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ

said: "I met Abû Ja'far and said: 'Did she say: 'A plain in some land?' Abû Ja'far said: 'No, by Allâh, it is the plain of Al-Madînah.'"

[7242] 6 - (2883) It was narrated that Umayyah bin Şafwân heard his grandfather 'Abdullâh bin Şafwân say: Ḥaḥṣah told me that she heard the Messenger of Allâh ﷺ say: "An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story."

A man said: "I bear witness that you are not telling a lie about Ḥaḥṣah, and I bear witness that Ḥaḥṣah did not tell a lie about the Prophet ﷺ."

[7243] 7 - (...) 'Abdullâh bin Şafwân narrated from the Mother of the Believers that the Messenger of Allâh ﷺ said: "Some people will seek refuge in this House, i.e., the Ka'bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth."

Yûsuf said: "At that time the people of Ash-Shâm were marching

قَالَ: فَلَقِيتُ أَبَا جَعْفَرٍ فَقُلْتُ: إِنَّهَا إِنَّمَا قَالَتْ: بَيْدَاءَ مِنَ الْأَرْضِ، فَقَالَ أَبُو جَعْفَرٍ: كَلَّا، وَاللَّهِ! إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ.

[٧٢٤٢] ٦ - (٢٨٨٣) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمِّيَّةَ بِنِ صَفْوَانَ؛ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرْتَنِي حَفْصَةُ؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «لَيُؤْمَنَّ هَذَا الْبَيْتَ جَيْشٌ يَعْزُونُهُ، حَتَّى إِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ، يُحْصَفُ بِأَوْسَطِهِمْ، وَيُنَادِي أَوْلَهُمْ آخِرَهُمْ، ثُمَّ يُحْصَفُ بِهِمْ، فَلَا يَبْقَى إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

[٧٢٤٣] ٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو: أَخْبَرَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُوسُفَ بْنِ مَاهَكَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ عَنْ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبْعُونَ بِهَذَا الْبَيْتِ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلَا عَدَدٌ وَلَا عُدَّةٌ،

towards Makkah. ‘Abdullâh bin Şafwân said: “By Allâh, it is not this army.”

يُبْعَثُ إِلَيْهِمْ جَيْشٌ، حَتَّى إِذَا كَانُوا بِيَدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ».

قَالَ يُوسُفُ: وَأَهْلُ الشَّامِ يَوْمَئِذٍ يَسِيرُونَ إِلَى مَكَّةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ: أَمْ وَاللَّهِ! مَا هُوَ بِهَذَا الْجَيْشِ.

قَالَ زَيْدٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ بْنِ أَبِي رَيْعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ، بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ مَاهَكَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

[7244] 8 - (2884) It was narrated from ‘Abdullâh bin Az-Zubair that ‘Āishah said: “The Messenger of Allâh ﷺ was startled in his sleep, and we said: ‘O Messenger of Allâh, you did something in your sleep that you did not do before.’ He said: ‘Strange it is, that some people of my *Ummah* will attack the House to kill a man of the Quraish who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.’ We said: ‘O Messenger of Allâh, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be

[٧٢٤٤] ٨ - (٢٨٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَانِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: عِبْتُ رَسُولَ اللَّهِ ﷺ فِي مَنَامِهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! صَنَعْتَ شَيْئًا فِي مَنَامِكَ لَمْ تَكُنْ تَفْعَلُهُ فَقَالَ: «الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يُؤْمُونَ الْبَيْتَ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ». فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ، فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ، وَابْنُ السَّبِيلِ، يَهْلِكُونَ مَهْلِكًا وَاحِدًا،

raised in different states; Allāh will raise them according to their intentions.”

وَيَصْدُرُونَ مَصَادِرَ شَتَّى، يَبْعَثُهُمُ اللَّهُ عَلَى نِيَّاتِهِمْ».

### Chapter 3. Onset Of Tribulations Like Rainfall

(المعجم ٣) - (باب نزول الفتن)

كمواقع القطر) (التحفة ٣)

[7245] 9 - (2885) It was narrated from Usamah that the Prophet ﷺ looked out over one of the battlements of Al-Madīnah and said: “Do you see what I see? I see the places of tribulation among your houses like the places where rain falls.”

[٧٢٤٥] ٩ - (٢٨٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ أُسَامَةَ؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَى أُطْمٍ مِنْ آطَامِ الْمَدِينَةِ، ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ، كَمَوَاقِعِ الْقَطْرِ».

[7246] (...) A similar report (as *Hadīth* no. 7245) was narrated from Az-Zuhrī with this chain of narrators.

[٧٢٤٦] (...) حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[7247] 10 - (2886) Abū Hurairah said: “The Messenger of Allāh ﷺ said: “There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever find a refuge from

[٧٢٤٧] ١٠ - (٢٨٨٦) حَدَّثَنِي عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بَنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:

them, let him seek protection therein.”

قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُدْ بِهِ».

[7248] 11 - (...) A *Hadīth* like that of Abū Hurairah (no. 7247) was narrated from Nawfal bin Mu‘āwiyah, but Abū Bakr (one of the narrators) added (the words): “Among the *Salāt* (prayers) there is one *Salāt* (prayer), whoever misses it, it is as if he was deprived of his family and his wealth.”

[٧٢٤٨] ١١ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعِ بْنِ الْأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ، مَنْ فَاتَتْهُ فَكَانَمَا وَتَرَ أَهْلَهُ وَمَالَهُ».

[7249] 12 - (...) It was narrated that Abū Hurairah said: “The Prophet ﷺ said: “There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.”

[٧٢٤٩] ١٢ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْقِيْطَانِ، وَالْقِيْطَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا فَلْيَسْتَعِذْ».

[7250] 13 - (2887) ‘Uthmān Ash-Shah-ḥām said: Farqad As-Sabakhī and I went to Muslim bin

[٧٢٥٠] ١٣ - (٢٨٨٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا

Abi Bakrah when he was in his land, and entered upon him. We said: 'Did you hear your father narrate any *Hadith* about tribulations?' He said: Yes, I heard Abû Bakrah narrate that the Messenger of Allâh ﷺ said: "Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land." A man said: "O Messenger of Allâh, what do you think if he does not have camels, or sheep, or land?" He said: "Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)?" A man said: "O Messenger of Allâh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?" He said: "He will bear the burden of his sin and your sin, and he will be one of the people of the Fire."

حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُمَانُ الشَّحَّامُ قَالَ: انْطَلَقْتُ أَنَا وَفَرَقْدُ السَّبَخِيُّ إِلَى مُسْلِمِ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثًا؟ قَالَ: قَالَ: نَعَمْ، سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنٌ، أَلَا! ثُمَّ تَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي [فِيهَا]، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا، أَلَا! فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ، فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ». قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ لَمْ تَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَى سَيْفِهِ فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ، ثُمَّ لَيُنْجُ إِنْ اسْتَطَاعَ النَّجَاءَ، اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! هَلْ بَلَّغْتُ؟» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ أَكْرَهْتُ حَتَّى يُنْطَلِقَ بِي إِلَى أَحَدِ الصَّفَيْنِ، أَوْ إِحْدَى الْفِئَتَيْنِ، فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ، أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: «يَوْمٌ يَأْتِيهِ وَإِثْمُكَ، وَيَكُونُ مِنَ أَصْحَابِ النَّارِ».



[7251] (...) The *Hadīth* of Ibn Abī ‘Adiyy, which is like the *Hadīth* of Ḥammād up to the end, was narrated from ‘Uthmān Ash-Shah-ḥām (no. 7250) with this chain of narrators. The *Hadīth* of Wakī‘ ends with the words: “Then let him try to find a way of escape if he can,” and he did not mention what comes after that.

#### Chapter 4. If Two Muslims Confront One Another With Their Swords

[7252] 14 - (2888) It was narrated that Al-Aḥnaf bin Qais said: “I went out looking for this man, and I was met by Abū Bakrah who said: ‘Where are you going, O Aḥnaf?’ I said: ‘I want to support the cousin of the Messenger of Allāh ﷺ,’ meaning ‘Alī. He said to me: ‘O Aḥnaf, go back, for I heard the Messenger of Allāh ﷺ say: “When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire.” I said: – or it was said: – “O Messenger of Allāh, (we understand about) the slayer, but what about the slain?” He said: “He wanted to kill his companion.”

[٧٢٥١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ، وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ عُثْمَانَ الشَّحَامِ بِهَذَا الْإِسْنَادِ، بِحَدِيثِ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَى آخِرِهِ وَانْتَهَى حَدِيثُ وَكَيْعٍ عِنْدَ قَوْلِهِ: «إِنْ اسْتَطَاعَ النَّجَاءَ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(المعجم ٤) - (بَابُ: إِذَا تَوَاجَهَ

المسلمان بسيفيهما) (التحفة ٤)

[٧٢٥٢] [١٤- (٢٨٨٨)] وَحَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَذَا الرَّجُلَ، فَلَقَيْتَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ يَا أَخْنَفُ! قَالَ: قُلْتُ: أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ يَعْنِي عَلِيًّا، قَالَ: فَقَالَ لِي: يَا أَخْنَفُ! ارْجِعْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ: فَقُلْتُ - أَوْ قِيلَ -: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ».

[7253] 15 - (...) It was narrated that Abû Bakrah said: “The Messenger of Allâh ﷺ said: ‘When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.’”

[7254] (...) A *Hadîth* like that of Abû Kâmil from Hammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[7255] 16 - (...) It was narrated from Abû Bakrah that the Prophet ﷺ said: “When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it.”

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Ahadîth*,

[٧٢٥٣] ١٥- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَيُونُسَ وَالْمُعَلَّى بْنِ زِيَادٍ عَنِ الْحَسَنِ، عَنِ الْأَخْتَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

[٧٢٥٤] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ مِنْ كِتَابِهِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كَامِلٍ عَنْ حَمَّادٍ، إِلَى آخِرِهِ.

[٧٢٥٥] ١٦- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِيِّ بْنِ جِرَاشٍ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السَّلَاحَ، فَهَمَّا عَلَى جُرْفِ جَهَنَّمَ، فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيعًا».

[٧٢٥٦] ١٧- (١٥٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا:

including the following: The Messenger of Allâh ﷺ said: "The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same."

[7257] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until there is a great deal of *Harj*." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing."

### Chapter 5. (Parts of) This *Ummah* Will Destroy One Another

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allâh ﷺ said: "Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my *Ummah* will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my *Ummah* be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: 'O Muḥammad, when I decree something it cannot be altered. I

وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتِيلَ فِئْتَانِ عَظِيمَتَيْنِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعَاوَاهُمَا وَاحِدَةٌ». [راجع: ٣٩٦]

[٧٢٥٧] ١٨ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْقَتْلُ، الْقَتْلُ».

(المعجم ٥) - (بابُ هلاك هذه الأمة بعضهم ببعض) (التحفة ٥)

[٧٢٥٨] ١٩ - (٢٨٨٩) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَى لِي مِنْهَا، وَأَعْطَيْتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا - مِنْ سِوَى أَنْفُسِهِمْ - فَيَسْتَبِيحَ بَيْضَتَهُمْ،

have granted you that your *Ummah* will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.”

[7259] (...) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: “Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white” – then he mentioned a *Hadîth* like that of Ayyûb from Abû Qilâbah (no. 7258).

[7260] 20 - (2890) It was narrated from Thawbân that the Prophet of Allâh ﷺ came from Al-‘Âliyah one day, and when he came to the *Masjid* of Banû Mu‘âwiyah, he entered and prayed two *Rak‘ah*, and we prayed with him. He supplicated to his Lord

وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ عَامَّةٍ، وَلَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يَهْلِكُ بَعْضًا، وَيَسْبِي بَعْضُهُمْ بَعْضًا.

[٧٢٥٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ [تَعَالَى] زَوَى لِي الْأَرْضَ، حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَأَعْطَانِي الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ عَنْ أَبِي قِلَابَةَ.

[٧٢٦٠] ٢٠ - (٢٨٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّ

for a long time, then he turned to us and said: "I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my *Ummah* be destroyed by famine, and He granted me that. I asked Him not to let my *Ummah* be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me."

رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنْ  
الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ،  
دَخَلَ فَرَكَعَ فِيهِ رَكَعَتَيْنِ، وَصَلَّيْنَا مَعَهُ،  
وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا،  
فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي  
اِثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي أَنْ لَا  
يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ  
لَا يُهْلِكَ أُمَّتِي بِالْعَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ  
أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنْعَنِيهَا».

[7261] 21 - (...) 'Âmir bin Sa'd narrated from his father that he came with the Messenger of Allâh ﷺ, among a group of his Companions, and he came to the *Masjid* of Banû Mu'âwiyah... a *Hadîth* like that of Ibn Numair (no. 7260).

[٧٢٦١] ٢١- (...) وَحَدَّثَنَا ابْنُ  
أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ:  
حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ الْأَنْصَارِيِّ:  
أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّهُ أَقْبَلَ  
مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ  
أَصْحَابِهِ، فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، بِمِثْلِ  
حَدِيثِ ابْنِ نُمَيْرٍ.

### Chapter 6. The Prophet's Foretelling Of What Will Happen Until The Hour Begins

[7262] 22 - (2891) Hudhaifah bin Al-Yamân said: "By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone

(المعجم ٦) - (بَابُ إِخْبَارِ النَّبِيِّ ﷺ)  
فِي مَا يَكُونُ إِلَى قِيَامِ السَّاعَةِ (التحفة ٦)  
[٧٢٦٢] ٢٢- (٢٨٩١) حَدَّثَنِي حَرْمَلَةُ  
ابْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ:  
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا  
إِدْرِيسَ الْخَوْلَانِيَّ كَانَ يَقُولُ: قَالَ حَدَّثَنِي بَنُو  
الْيَمَانِ: وَاللَّهِ! إِنِّي لَأَعْلَمُ النَّاسَ بِكُلِّ فِتْنَةٍ  
هِيَ كَائِنَةٌ، فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ، وَمَا بِي

else, rather the Messenger of Allâh ﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allâh ﷺ said, when he was listing the tribulations: ‘Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.’”

Hudhaifah said: “All of those people have gone (passed away) except me.”

[7263] 23 - (...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.”

[7264] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 7263), up to the words: “...and those who forgot it, forgot it,” and he did not mention what came after that.

إِلَّا أَنْ يَكُونَ رَسُولَ اللَّهِ ﷺ أَسْرَ إِلَيَّ فِي ذَلِكَ شَيْئًا، لَمْ يُحَدِّثْهُ غَيْرِي، وَلَكِنْ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ، عَنِ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُنَّ ثَلَاثٌ لَا يَكْذَنُ يَذَرَنَ شَيْئًا، وَمِنْهُنَّ فِتْنٌ كَرِيحِ الصَّيْفِ، مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ».

قَالَ حُذَيْفَةُ: فَذَهَبَ أَوْلِيكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

[٧٢٦٣] ٢٣- (...) [و] حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُمَانُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ، عَنِ حُذَيْفَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَامًا، مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ، إِلَّا حَدَّثَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هَوْلَاءَ، وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتَهُ فَأَرَاهُ فَأَذْكُرُهُ، كَمَا يَذْكُرُ الرَّجُلُ وَجَهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَأَاهُ عَرَفَهُ.

[٧٢٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: وَنَسِيَهُ مَنْ نَسِيَهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[7265] 24 - (...) It was narrated from ‘Abdullâh bin Yazîd, that Hudhaifah said: “The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madīnah out of Al-Madīnah.”

[7266] (...) Shu‘bah narrated a similar report (as *Hadīth* no. 7266) with this chain of narrators.

[7267] 25 -(2892) Abû Zaid, (meaning, ‘Amr bin Akhtab) said: “The Messenger of Allâh ﷺ led us in *Fajr* prayers, then he ascended the *Minbar* and addressed us until the time for *Zuhr* came. Then he came down and offered prayers. Then he ascended the *Minbar*, and addressed us until the time for *‘Asr* came. Then he came down and offered the (*‘Asr*) prayers. Then he ascended the *Minbar* and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it.”

[٧٢٦٥] ٢٤- (...) [و] حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُدَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَيَّ أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلَّا قَدْ سَأَلْتُهُ، إِلَّا أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟ .

[٧٢٦٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٢٦٧] ٢٥-(٢٨٩٢) حَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدُّورِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ، جَمِيعًا عَنْ أَبِي عَاصِمٍ - قَالَ حَجَّاجُ: حَدَّثَنَا أَبُو عَاصِمٍ - : أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عَلْبَاءُ بْنُ أَحْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ [يَعْنِي عَمْرَو بْنَ أَخْطَبَ] قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَحَظَبْنَا حَتَّى حَضَرَتِ الظُّهُرُ، فَزَلَّ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَحَظَبْنَا حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَحَظَبْنَا حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمْنَا أَحْفَظْنَا .

## Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqiq that Hudhaifah said: ‘We were with ‘Umar and he said: Who amongst you remembers the Hadith of the Messenger of Allāh ﷺ about tribulation as he said it? I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allāh ﷺ say: “A man’s *Fitnah*<sup>[1]</sup> (trial) because of his family, his wealth, his own self, his child and his neighbor, (these *Fitan*) may be expiated by *Aṣ-Siyām* (fasting), *Aṣ-Ṣalāt* (prayer), *Aṣ-Sadaqah* (charity) and enjoining what is good and forbidding what is evil.” ‘Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Hudhaifah: “Did ‘Umar know who the door was?” He said: “Yes, just as he knew that before the morrow comes the night. I told him a Hadith in which there was nothing fabricated.”

(المعجم ٧) - (بَابُ: فِي الْفِتْنَةِ الَّتِي

تَمُوجُ كَمَوْجِ الْبَحْرِ) (التحفة ٧)

[٧٢٦٨] ٢٦ - (١٤٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - : حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ:؟ قَالَ: فَقُلْتُ: أَنَا، قَالَ: إِنَّكَ لَجَرِيءٌ، وَكَيْفَ قَالَ:؟ فَقُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ، يُكْفَرُهَا الصِّيَامُ وَالصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَذَا أُرِيدُ، إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ، قَالَ: فَقُلْتُ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ: أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لَا. بَلْ يُكْسَرُ. قَالَ: ذَلِكَ أَحْرَى أَنْ لَا يُغْلَقَ أَبَدًا. قَالَ: فَقُلْنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ

[1] A man may be distracted from and fall short in his duties towards Allāh because of his family, wealth, etc.



We did not dare to ask Hudhaifah who the door was. We said to Masrûq: “Ask him.” So he asked him, and he said: “(It was) ‘Umar.”

يَعْلَمُ مِنَ الْبَابِ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ  
أَنَّ دُونَ غَدِ اللَّيْلَةِ، إِنِّي حَدَّثْتُهُ حَدِيثًا  
لَيْسَ بِالْأَعْلَى.

قَالَ: فَهَبْنَا أَنْ نَسْأَلَ حُدَيْفَةَ: مَنْ  
الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، فَسَأَلَهُ.

فَقَالَ: عُمَرُ. [راجع: ٣٦٩]

[7269] 27 - (...) A Hadîth like that of Abû Mu‘âwiyah (no. 7268) was narrated from Al-A‘mash with this chain of narrators. In the Hadîth of ‘Eisâ from Al-A‘mash, from Shaqîq, it says: “He said: ‘I heard Hudhaifah say...”

[٧٢٦٩] ٢٧- (...) وَحَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُ  
قَالَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ  
بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛  
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ  
عَيْسَى، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا  
الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ وَفِي  
حَدِيثِ عَيْسَى عَنِ الْأَعْمَشِ عَنِ شَقِيقِ  
قَالَ: سَمِعْتُ حُدَيْفَةَ يَقُولُ.

[7270] (...) It was narrated that Hudhaifah said: “Umar said: ‘Who will tell us about tribulation?’” And he narrated a similar Hadîth (as no. 7268).

[٧٢٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي  
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ بْنِ أَبِي  
رَاشِدٍ؛ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ  
حُدَيْفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ  
الْفِتْنَةِ؟ وَاقْتَصَرَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

[7271] 28 - (2893) It was narrated that Muhammad said: “Jundab said: ‘On the Day of Al-Ja‘rah I came and saw a man sitting there. I said: “There will certainly

[٧٢٧١] ٢٨- (٢٨٩٣) [و] حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ:  
حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ

be bloodshed here today.” That man said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh. There is a *Hadîth* of the Messenger of Allâh ﷺ that he told to me.” I said: “What a bad companion you have been to me today. You heard me disagreeing with you when it was a *Hadîth* that you heard from the Messenger of Allâh ﷺ, but you did not stop me.” Then I said: “What is this anger?” And I turned to him to ask him, and the man was Hudhaifah.”

### Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

[7272] 29 - (2894) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: ‘Perhaps I will be the one who will be saved.’”

[7273] (...) A similar report (as *Hadîth* no. 7272) was narrated from Suhail with this chain of

عَنْ مُحَمَّدٍ قَالَ: قَالَ جُنْدُبٌ: جِئْتُ يَوْمَ الْجَرَعَةِ، فَإِذَا رَجُلٌ جَالِسٌ، فَقُلْتُ: لَتَهْرَاقَنَّ الْيَوْمَ هَهُنَا دِمَاءٌ، فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِيهِ، قُلْتُ: بِيَسِّ الْجَلِيسِ لِي أَنْتَ مُنْذُ الْيَوْمِ، تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَلَا تَنْهَانِي؟ ثُمَّ قُلْتُ: مَا هَذَا الْعَصَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسَأَلُهُ، فَإِذَا الرَّجُلُ حُدَيْفَةُ.

(المعجم ٨) - (بَابُ: لَا تَقُومُ السَّاعَةُ

حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ

ذَهَبٍ) (التحفة ٨)

[٧٢٧٢] ٢٩ - (٢٨٩٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، يَقْتُلُ النَّاسُ عَلَيْهِ، فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو».

[٧٢٧٣] (...) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

narrators, and he added: "My father said: 'If you see it, do not go near it.'"

[7274] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.'"

[7275] 31 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.'"

[7276] 32 - (2895) It was narrated that 'Abdullâh bin Al-Hârith bin Nawfal said: I was standing with Ubayy bin Ka'b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: 'I heard the Messenger of Allâh ﷺ say: "Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: 'If we let

رَوْحٌ عَنْ سُهَيْلٍ بِهِذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتَهُ فَلَا تَقْرَبْتَهُ.

[٧٢٧٤] ٣٠- (...) حَدَّثَنَا أَبُو مَسْعُودٍ سَهْلُ بْنُ عُمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدِ السَّكُونِيِّ عَنْ عُبَيْدِ اللَّهِ، عَنْ حُثَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[٧٢٧٥] ٣١- (...) حَدَّثَنَا سَهْلُ ابْنُ عُمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدِ عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[٧٢٧٦] ٣٢- (٢٨٩٥) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ سَلِيمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: كُنْتُ وَاقِفًا مَعَ أَبِي بْنِ كَعْبٍ، فَقَالَ: لَا يَزَالُ النَّاسُ

the people, they will take it all away.' So they will fight for it, and out of every hundred, ninety-nine will be killed."

Abû Kâmil said in his *Hadîth*: "Ubayy bin Ka'b and I stood in the shade of the battlement of Hassân."

مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا، قُلْتُ: أَجَلٌ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ، فَيَقُولُ مَنْ عِنْدَهُ: لَيْسَ تَرَكَنَا النَّاسَ يَأْخُذُونَ مِنْهُ لِيُذَهَبَ بِهِ كُلُّهُ، قَالَ: فَيَقْتُلُونَ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَفْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي ظِلِّ أُجْمِ حَسَّانٍ.

[7277] 33 - (2896) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Al-Irâq will withhold its Dirham and its *Qafiz*,<sup>[1]</sup> Ash-Shâm will withhold its *Muday* and *Dînâr*, and Egypt will withhold its *Irdabb*<sup>[2]</sup> and *Dînâr*, and you will return to where you started, you will return to where you started, you will return to where you started.' The flesh and blood of Abû Hurairah bear witness to that."

[٧٢٧٧] [٣٣- (٢٨٩٦)] حَدَّثَنَا عُبَيْدُ ابْنُ يَعِيشَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُبَيْدٍ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ بْنِ سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيرَهَا، وَمَنْعَتِ الشَّامُ مُدْيَهَا وَدِينَارَهَا، وَمَنْعَتِ مِصْرُ إِردَبَّهَا وَدِينَارَهَا، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَيَّ ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ».

[1] A measurement of grain.

[2] Each of these are measurements for grain and the like.

### Chapter 9. The Conquest Of Constantinople, The Emergence Of *Ad-Dajjâl* And The Descent Of 'Eisâ bin Mariam

[7278] 34 - (2897) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A'mâq or Dâbiq,<sup>[1]</sup> and an army composed of the best people on earth at that time will go out from Al-Madînah to meet them. When they arrange themselves in ranks, the Byzantines will say: 'Do not stand between us and those who took prisoners from us; let us fight them.' The Muslims will say: 'No by Allâh, we will never let you reach our brothers.' Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allâh; one-third will be killed, and they are the best of martyrs before Allâh; and one-third will prevail and will never succumb to any *Fitnah*, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the *Shaitân* will shout out among them: Al-Masih has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,

(المعجم ٩) - (بَابُ: فِي فَتْحِ  
قُسطنطينية، وخرج الدجال، ونزول  
عيسى ابن مريم) (التحفة ٩)

[٧٢٧٨] ٣٤ - (٢٨٩٧) حَدَّثَنِي زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا  
سُلَيْمَانَ بْنَ بِلَالٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا  
تَقُومُ السَّاعَةُ حَتَّى تَنْزِلَ الرُّومُ بِالْأَعْمَاقِ، أَوْ  
بِدَابِقٍ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ  
خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَوْا  
قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَّوْا  
مِنَّا نَفَاتِلَهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا، وَاللَّهِ!  
لَا نَخْلِي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيَقَاتِلُونَهُمْ،  
فَيَنْهَزُ ثُلُثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا. وَيَقْتُلُ  
ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ. وَيَفْتَحُ  
الثُّلُثُ، لَا يُفْتَنُونَ أَبَدًا فَيَفْتَحُونَ  
قُسطنطينية، فَيَبْتَغِي مَا هُمْ يَفْتَسِمُونَ الْعَنَائِمَ، قَدْ  
عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمْ  
الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي  
أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا  
جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَا هُمْ يُعِدُّونَ  
لِلْقِتَالِ، يُسَوِّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ  
الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ، فَأَمَّهُمْ،

[1] Al-A'mâq and Dâbiq - two places in modern Syria near Aleppo.

drawing up their ranks, the *Iqâmah* for prayer will be called, and ‘Eisâ bin Mariam ﷺ will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance.”

### Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

[7279] 35 -(2898) Mûsâ bin ‘Ulayy narrated that his father said: In the presence of ‘Amr bin Al-‘Âs, Al-Mustawrid Al-Qurashî said: I heard the Messenger of Allâh ﷺ say: “The Hour will begin when the Byzantines are the most prevalent of people.” ‘Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh ﷺ. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[7280] 36 - (...) Al-Mustawrid Al-Qurashî said: “I heard the Messenger of Allâh ﷺ say: ‘The Hour will begin when the Byzantines are the

فَإِذَا رَأَهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمَلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهٗ لَأَنْذَابَ حَتَّىٰ يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيَرِيهِمْ دَمَهُ فِي حَرْبَتِهِ» .

(المعجم ١٠) - (بَابُ: تَقَوْمِ السَّاعَةِ وَالرُّومِ أَكْثَرَ النَّاسِ) (التحفة ١٠)

[٧٢٧٩] ٣٥-(٢٨٩٨) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي مُوسَى بْنُ عَلِيٍّ عَنْ أَبِيهِ قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقَوْمُ السَّاعَةِ وَالرُّومُ أَكْثَرُ النَّاسِ». فَقَالَ لَهُ عَمْرُو: أَبْصِرْ مَا تَقُولُ، قَالَ: أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: لَيْنَ قُلْتَّ ذَٰلِكَ، إِنَّ فِيهِمْ لَخِصَالًا أَرْبَعًا: إِنَّهُمْ لِأَحْلَمُ النَّاسِ عِنْدَ فِتْنَتِهِ، وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ، وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فِرَّةٍ، وَخَيْرُهُمْ لِمَسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ، وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ: وَأَمْنُهُمْ مِنْ ظُلْمِ الْمُلُوكِ .

[٧٢٨٠] ٣٦-(...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى [التَّجِيبِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

most prevalent of people.’ News of that reached ‘Amr bin Al-‘Âs, and he said: ‘What are these *Aḥadīth* that it is said you narrate from the Messenger of Allāh ﷺ?’” Al-Mustawrid said to him: “I say that which I heard from the Messenger of Allāh ﷺ.” ‘Amr said: “As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak.”

وَهَبِ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ حَدَّثَهُ؛ أَنَّ الْمُسْتَوْرِدَ الْفَرَسِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ» - قَالَ -: فَبَلَغَ ذَلِكَ عَمْرُو بْنُ الْعَاصِ فَقَالَ: مَا هَذِهِ الْأَحَادِيثُ الَّتِي تُذَكِّرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ لَهُ الْمُسْتَوْرِدُ: قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، [قَالَ]: فَقَالَ عَمْرُو: لَيْنُ قُلْتُ ذَلِكَ، إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ، وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَلِضِعْفَائِهِمْ.

### Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When *Ad-Dajjāl* Emerges

(المعجم ١١) - (بَابُ إِقْبَالِ الرُّومِ فِي كَثْرَةِ الْقَتْلِ عِنْدَ خُرُوجِ الدَّجَالِ)  
(التحفة ١١)

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: “A red wind blew in Al-Kûfah, and there came a man who had no concern except to say: ‘O ‘Abdullâh bin Mas‘ûd, the Hour has come.’ He sat up, as he had been reclining, and said: ‘The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.’ Then he gestured with his hand like this, in the direction of *Ash-Shâm*, and said:

[٧٢٨١] ٣٧- (٢٨٩٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، كِلَاهُمَا عَنِ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِابْنِ حُجْرٍ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي فَتَادَةَ الْعَدَوِيِّ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءَ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرَى إِلَّا: يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ! جَاءَتِ السَّاعَةُ، قَالَ: فَفَعَدَّ وَكَانَ مُتَّكِنًا، فَقَالَ: إِنَّ السَّاعَةَ

'An enemy will gather against the people of Islam, and the people of Islam will gather against them.' I said: 'Do you mean the Byzantines?' He said: 'Yes.' He said: 'Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

"Then on the fourth day, the rest of the Muslims will set out to join them, and Allāh will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,

لَا تَقُومُ، حَتَّى لَا يُقَسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، ثُمَّ قَالَ بِيَدِهِ هَكَذَا وَنَحَاهَا نَحْوَ الشَّامِ فَقَالَ: عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، قُلْتُ: الرُّومُ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ، فَيَسْتَرْطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجَزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَسْتَرْطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجَزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَسْتَرْطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يُمْسُوا، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةَ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ الدَّائِرَةَ عَلَيْهِمْ، فَيَقْتَتِلُونَ مَقْتَلَةً - إِمَّا قَالَ: لَا يَرَى مِثْلَهَا، وَإِمَّا قَالَ: لَمْ يَرِ مِثْلَهَا - حَتَّى إِنْ الطَّائِرَ لَيَمُرُّ بِجَنَابَتِهِمْ، فَمَا يُخْلِفُهُمْ حَتَّى يَخْرَ مَيِّتًا، فَيَتَعَادُ بَنُو الْأَبِ، كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيِّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَاهُمْ كَذَلِكَ



and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that *Ad-Dajjal* has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts.” The Messenger of Allāh ﷺ said: “I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time.”

[7282] (...) It was narrated that Yusair bin Jâbir said: “I was in the house of Ibn Mas‘ûd when a red wind blew...” and he quoted a similar *Hadîth*, but the *Hadîth* of Ibn ‘Ulayyah (as no. 7281) is more complete.

[7283] (...) It was narrated that Yusair bin Jâbir said: “We were in the house of ‘Abdullâh bin Mas‘ûd, and the house was full. A red wind blew in Al-Kûfah...” and he mentioned a *Hadîth* like that of Ibn ‘Ulayyah (no. 7281).

إِذْ سَمِعُوا بِبَأْسِ، هُوَ أَكْبَرُ مِنْ ذَلِكَ،  
فَجَاءَهُمُ الصَّرِيحُ إِنَّ الدَّجَالَ قَدْ خَلَفَهُمْ فِي  
دَرَارِيهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ،  
وَيَقْبَلُونَ، فَيَبْعَثُونَ عَشْرَ فَوَارِسَ طَلِيعَةٍ، قَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ،  
وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خِيُولِهِمْ، هُمْ خَيْرُ  
فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ، أَوْ مِنْ  
خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ  
أُسَيْرِ بْنِ جَابِرٍ.

[٧٢٨٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ  
عَبِيدِ الْعُبَيْرِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ  
أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي  
قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ  
ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءَ، وَسَاقَ  
الْحَدِيثَ بِنَحْوِهِ، وَحَدِيثُ ابْنِ عَلِيَّةَ أُمَّتُمْ  
وَأَشْبَعُ.

[٧٢٨٣] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ  
فَرُوحَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ:  
حَدَّثَنَا حُمَيْدُ يَعْنِي ابْنَ هِلَالٍ، عَنْ أَبِي  
قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنَّا فِي  
بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَالْبَيْتُ مَلَأٌ،  
قَالَ: فَهَاجَتْ رِيحٌ حَمْرَاءَ بِالْكَوْفَةِ،  
[فَذَكَرَ] نَحْوَ حَدِيثِ ابْنِ عَلِيَّةَ.

## Chapter 12. Conquests Of The Muslims Before The Appearance Of *Ad-Dajjâl*

[7284] 37 - (2900) It was narrated from Jâbir bin Samurah, from Nâfi' bin 'Utbah, who said: "We were with the Messenger of Allâh ﷺ on a campaign, and some people came to the Messenger of Allâh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allâh ﷺ was sitting. I said to myself: 'I shall go and stand between them and him, lest they assassinate him.' Then I said: 'Perhaps it is a private conversation between them.' So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: 'You will fight in the Arabian Peninsula, and Allâh will enable you to prevail over it, then (you will fight in) Persia, and Allâh will enable you to prevail over it, then you will fight in Byzantium and Allâh will enable you to prevail over it, then you will fight *Ad-Dajjâl*, and Allâh will enable you to prevail over him.'"

Nâfi' said: "O Jâbir, we did not think that the *Ad-Dajjâl* would appear until Byzantium was conquered."

(المعجم ١٢) - (بَابُ مَا يَكُونُ مِنْ  
فُتُوحَاتِ الْمُسْلِمِينَ قَبْلَ الدَّجَالِ)  
(التحفة ١٢)

[٧٢٨٤] ٣٨ - (٢٩٠٠) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ  
ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ  
ابْنِ عُتْبَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي  
غَزْوَةٍ قَالَ: فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنْ قِبَلِ  
الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ  
عِنْدَ أَكْمَةِ، فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ ﷺ  
قَاعِدٌ، قَالَ: قَالَتْ لِي نَفْسِي: ائْتِيهِمْ فَقُمْ  
بَيْنَهُمْ وَبَيْنَهُ، لَا يَغْتَالُونَهُ، قَالَ: ثُمَّ قُلْتُ:  
لَعَلَّهُ نَجِيٌّ مَعَهُمْ، فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ  
وَبَيْنَهُ، قَالَ: فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ،  
أَعَدُّهُنَّ فِي يَدِي، قَالَ: «تَغْزُونَ جَزِيرَةَ  
الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ، ثُمَّ فَارِسَ،  
فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الرُّومَ، فَيَفْتَحُهَا  
اللَّهُ، ثُمَّ تَغْزُونَ الدَّجَالَ، فَيَفْتَحُهَا اللَّهُ».  
قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ! لَا تُرَى  
الدَّجَالَ يَخْرُجُ حَتَّى يُفْتَحَ الرُّومَ.

### Chapter 13. The Signs Which Will Appear Before The Hour

[7285] 39 - (2901) It was narrated that Ḥudhaifah bin Asīd Al-Ghifārī said: The Prophet ﷺ looked out over us when we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will never come until you see ten signs." He mentioned the Smoke, the *Ad-Dajjāl*, the Beast, the rising of the sun from its place of setting, the descent of 'Eîsâ bin Mariam, Ya'jûj and Ma'jûj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[7286] 40 - (...) It was narrated that Abû Sariḥah Ḥudhaifah bin Asīd said: "The Prophet ﷺ was in a room, and we were below him. He looked out over us and said: 'What are you talking about?' We said: 'The Hour.' He said: 'The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of

(المعجم ١٣) - (بَابُ: فِي الْآيَاتِ  
الَّتِي تَكُونُ قَبْلَ السَّاعَةِ) (التحفة ١٣)

[٧٢٨٥] ٣٩- (٢٩٠١) حَدَّثَنَا أَبُو حَيْثِمَةَ  
زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي  
عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِرُهَيْبٍ - قَالَ إِسْحَاقُ:  
أَخْبَرَنَا، وَقَالَ الْآخِرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ  
عُيَيْنَةَ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطَّفِيلِ، عَنْ  
حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ قَالَ: اطَّلَعَ النَّبِيُّ ﷺ  
عَلَيْنَا وَنَحْنُ نَتَدَاكُرُ، فَقَالَ: «مَا تَذْكُرُونَ؟»  
قَالُوا: نَذْكُرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنْ تَقُومَ  
حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ،  
وَالدَّجَالَ، وَالذَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ  
مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ ﷺ،  
وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٍ  
بِالْمَشْرِقِ، وَخَسْفٍ بِالْمَغْرِبِ، وَخَسْفٍ  
بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ  
الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ.

[٧٢٨٦] ٤٠- (...). حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ  
فُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطَّفِيلِ، عَنْ أَبِي  
سَرِيحَةَ حُدَيْفَةَ بْنِ أَسِيدٍ. قَالَ: كَانَ النَّبِيُّ ﷺ  
فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ، فَاطَّلَعَ إِلَيْنَا فَقَالَ:  
«مَا تَذْكُرُونَ؟» قُلْنَا: السَّاعَةَ، قَالَ: «إِنَّ  
السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرَ آيَاتٍ:

the earth in the Arabian Peninsula, the Smoke, *Ad-Dajjâl*, the Beast of the earth, Ya'jûj and Ma'jûj, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of 'Aden and drive the people."

Shu'bah said: "Abdul-'Azîz bin Rufay' narrated a similar report to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not mention the Prophet ﷺ. One of them said that the tenth sign would be the descent of 'Eisâ bin Mariam, and the other said it would be a wind that would throw the people into the sea."

[7287] 41 - (...) It was narrated that Abû Sarîḥah said: "The Messenger of Allâh ﷺ was in a room, and we were below it, talking..." and he quoted a similar *Hadîth* (as no. 7286).

Shu'bah said: "I think he said: 'It will halt with them when they halt, and it will stop with them when they rest.'"

Shu'bah said: "A man narrated this *Hadîth* to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not attribute it to the Messenger of Allâh ﷺ. One of these two men said: 'The descent of 'Eisâ bin Mariam,' and the other said: 'A wind which will throw them into the sea.'"

[7288] (...) It was narrated that Abû Sarîḥah said: "We were talking, and the Messenger of

خَسَفُ بِالْمَشْرِقِ، وَخَسَفُ بِالْمَغْرِبِ،  
وَخَسَفُ فِي جَزِيرَةِ الْعَرَبِ، وَالذُّخَانُ،  
وَالذُّجَالُ، وَدَابَّةُ الْأَرْضِ، وَيَأْجُوجُ  
وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ  
تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَرَحَّلُ النَّاسَ".

قَالَ شُعْبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ  
عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، مِثْلَ  
ذَلِكَ، لَا يَذْكُرُ النَّبِيَّ ﷺ، وَقَالَ أَحَدُهُمَا،  
فِي الْعَاشِرَةِ: نَزُولُ عِيسَى ابْنِ مَرْيَمَ [ﷺ]،  
وَقَالَ الْآخَرُ: وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ.

[٧٢٨٧] ٤١ - (...) وَحَدَّثَنَا مُحَمَّدٌ  
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:  
حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا  
الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كَانَ  
رَسُولُ اللَّهِ ﷺ فِي غَرْفَةٍ، وَنَحْنُ نَحْتَمِلُهَا  
نَتَحَدَّثُ، وَسَاقَ الْحَدِيثَ، بِمِثْلِهِ.

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: نَزَلَ مَعَهُمْ  
إِذَا نَزَلُوا، وَتَقَبَّلُ مَعَهُمْ حَيْثُ قَالُوا.

قَالَ شُعْبَةُ: وَحَدَّثَنِي رَجُلٌ هَذَا الْحَدِيثَ عَنْ  
أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، وَلَمْ يَرْفَعَهُ، قَالَ  
أَحَدُ هَذَيْنِ الرَّجُلَيْنِ: نَزُولُ عِيسَى ابْنِ مَرْيَمَ،  
وَقَالَ الْآخَرُ: رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ.

[٧٢٨٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُسْتَنَى: حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ

Allâh ﷻ looked out over us...” a *Hadîth* like that of Mu‘âdh and Ibn Ja‘far (no. 7286, 7287).

Ibn Al-Muthanna said: “Abû An-Nu‘mân Al-Hakam bin ‘Abdullâh narrated to us: ‘Shu‘bah narrated to us from ‘Abdul-‘Azîz bin Rufai,’ from Abû Aṭ-Ṭufail, from Abû Sarîhah,” a similar report. He said: “And the tenth (sign) is the descent of ‘Eisâ bin Mariam.”

Shu‘bah said: “‘Abdul-‘Azîz did not attribute it to the Prophet ﷺ.”

#### Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijâz

[7289] 42 - (2902) It was narrated that Ibn Shihâb said: “Abû Hurairah told me that the Messenger of Allâh ﷺ said: ‘The Hour will not begin until a fire emerges from the land of the Hijâz which will illuminate the necks of the camels in Buṣra.’”

اللَّهِ الْعَجَلِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كُنَّا نَتَحَدَّثُ، فَأَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، بِنَحْوِ حَدِيثِ مُعَاذِ وَابْنِ جَعْفَرٍ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، بِنَحْوِهِ، قَالَ: الْعَاشِرَةُ: نَزُولُ عِيسَى ابْنِ مَرْيَمَ. قَالَ شُعْبَةُ: وَلَمْ يَرْفَعَهُ عَبْدُ الْعَزِيزِ.

(المعجم ١٤) - (باب: لا تقوم

الساعة حتى تخرج نار من أرض

الحجاز) (التحفة ١٤)

[٧٢٨٩] ٤٢ - (٢٩٠٢) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى».

**Chapter 15. The Inhabitants Of Al-Madīnah And How Far It Will Be Developed Before The Hour**

[7290] 43 - (2903) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The dwelling (of Al-Madīnah) will reach Ihâb or Yahâb.’”

Zuhair said: “I said to Suhail: ‘How far is that from Al-Madīnah?’ He said: ‘so-and-so many miles.’”

[7291] 44 - (2904) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything.”

**Chapter 16. Tribulation From The East, From Where The Horns Of The *Shaitân* Appear**

[7292] 45 - (2905) It was narrated from Ibn ‘Umar that he heard the Messenger of Allāh ﷺ say, while facing towards the east: “Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the *Shaitân* appear.”

(المعجم ١٥) - (بَابُ: فِي سَكْنِي

الْمَدِينَةِ وَعِمَارَتِهَا قَبْلَ السَّاعَةِ

(التحفة ١٥)

[٧٢٩٠] ٤٣ - (٢٩٠٣) حَدَّثَنِي عَمْرُو

النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا

زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«تَبْلُغُ الْمَسَاكِينُ إِهَابَ أَوْ يَهَابَ».

قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: وَكَمْ ذَلِكَ

مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مَيْلًا.

[٧٢٩١] ٤٤ - (٢٩٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ

الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتْ

السَّنَةُ بِأَنْ لَا تُمَطَّرُوا، وَلَكِنَّ السَّنَةَ أَنْ

تُمْطَرُوا وَتُمْطَرُوا، وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا».

(المعجم ١٦) - (بَابُ الْفِتْنَةِ مِنْ

الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ)

(التحفة ١٦)

[٧٢٩٢] ٤٥ - (٢٩٠٥) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدٌ

بْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ

ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ

مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلَا! إِنَّ الْفِتْنَةَ

هُهْنَا، أَلَا! إِنَّ الْفِتْنَةَ هُهْنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» .

[7293] 46 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ stood at Ḥafṣah’s door and gestured with his hand towards the east: “Tribulation is there, from where the horns of the *Shaitān* appear.” He said it two or three times.

‘Ubaidullāh bin Sa‘eed said in his report: “The Messenger of Allāh ﷺ stood at ‘Āishah’s door.”

[٧٢٩٣] ٤٦- (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ، كُلُّهُمَّ عَنْ يَحْيَى الْقَطَّانِ - قَالَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ - عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عِنْدَ بَابِ حَفْصَةَ، فَقَالَ بِيَدِهِ، نَحْوَ الْمَشْرِقِ: «الْفِتْنَةُ هُهْنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا .

وَقَالَ عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ فِي رَوَايَتِهِ: قَامَ رَسُولُ اللَّهِ ﷺ عِنْدَ بَابِ عَائِشَةَ .

[7294] 47 - (...) It was narrated from Sālim bin ‘Abdullāh from his father that the Messenger of Allāh ﷺ said, while facing towards the east: “Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the *Shaitān* appear.”

[٧٢٩٤] ٤٧- (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ: «هَا! إِنَّ الْفِتْنَةَ هُهْنَا، هَا! إِنَّ الْفِتْنَةَ هُهْنَا، هَا! إِنَّ الْفِتْنَةَ هُهْنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» .

[7295] 48 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ came out of ‘Āishah’s house and said: “The head of disbelief is there, where the horns of the *Shaitān* appear,”” meaning the east.

[٧٢٩٥] ٤٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ:

«رَأْسُ الْكُفْرِ مِنْ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». يَعْنِي الْمَشْرِقَ.

[7296] 49 - (...) Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say, pointing towards the east with his hand: ‘Oh, tribulation is there, oh, tribulation is there,’ three times, ‘where the horns of the *Shaitân* appear,’ meaning the east.”

[٧٢٩٦] ٤٩- (...)- حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ سُلَيْمَانَ : أَخْبَرَنَا حَنْظَلَةُ قَالَ : سَمِعْتُ سَالِمًا يَقُولُ : سَمِعْتُ ابْنَ عَمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ : «هَا ! إِنَّ الْفِتْنَةَ هَهُنَا ، هَا ! إِنَّ الْفِتْنَةَ هَهُنَا» ثَلَاثًا «حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» يَعْنِي الْمَشْرِقَ .

[2797] 50 - (...) Sâlim bin ‘Abdullâh bin ‘Umar said: “O people of Al-‘Irâq, how often you ask about minor issues when you are committing major sins? I heard my father, ‘Abdullâh bin ‘Umar, say: I heard the Messenger of Allāh ﷺ say: ‘Tribulation will come from there,’ and he pointed with his hand towards the east, ‘where the horns of the *Shaitân* appear.’ You are striking one another’s necks, but Mûsâ killed the one whom he killed of Pharaoh’s people by mistake, and Allāh, Glorified and Exalted is He, said to him: ‘...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...’”<sup>[1]</sup>

[٧٢٩٧] ٥٠- (...)- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى وَأَحْمَدُ ابْنُ عُمَرَ الْوُكَيْعِيُّ - وَاللَّفْظُ لِابْنِ أَبَانَ - قَالُوا : حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عَمَرَ يَقُولُ : يَا أَهْلَ الْعِرَاقِ ! مَا أَسْأَلُكُمْ عَنِ الصَّغِيرَةِ ، وَأَرْكَبُكُمْ لِلْكَبِيرَةِ ! سَمِعْتُ أَبِي ، عَبْدِ اللَّهِ بْنِ عَمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَهُنَا» وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ «مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» وَأَنْتُمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ، وَإِنَّمَا قَتَلَ مُوسَى الَّذِي قَتَلَ ، مِنْ آلِ فِرْعَوْنَ حَطًّا ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ : ﴿ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ﴾ [طه : ٤٠] .

Aḥmad bin ‘Umar said in his report: “from Sâlim,” he did not say: “I heard Sâlim.”

[1] Ta-Ha 20:40.



وَقَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ: عَنْ  
سَالِمٍ، لَمْ يَقُلْ: سَمِعْتُ سَالِمًا.

### Chapter 17. The Hour Will Not Begin Until (The Tribe Of) Daws Worship Dhul-Khalaṣah

(المعجم ١٧) - (بَابُ: لَا تَقُومُ  
السَّاعَةُ حَتَّى تَعْبُدَ دَوْسَ ذَا الْخَلْصَةِ)  
(التحفة ١٧)

[7298] 51 - (2906) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalaṣah.’”

That was an idol that Daws used to worship in Tabālah during the *Jāhiliyyah*.

[٧٢٩٨] ٥١ - (٢٩٠٦) حَدَّثَنِي مُحَمَّدُ  
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:  
أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ  
الرِّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ  
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ  
أَلْيَاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلْصَةِ».  
وَكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي  
الْجَاهِلِيَّةِ، بِتَبَالَةٍ.

[7299] 52 - (2907) It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘Night and day will not cease until Al-Lāt and Al-‘Uzza are worshipped.’ I said: ‘O Messenger of Allāh, when Allāh revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it).’<sup>[1]</sup> I thought that this had been fulfilled, and would never be

[٧٢٩٩] ٥٢ - (٢٩٠٧) حَدَّثَنَا أَبُو  
كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ، زَيْدُ بْنُ يَزِيدَ  
الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَ:  
حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ  
الْحَمِيدِ بْنُ جَعْفَرٍ عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ،  
عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَذْهَبُ اللَّيْلُ  
وَالنَّهَارُ حَتَّى تَعْبُدَ اللَّاتَ وَالْعُزَّى» فَقُلْتُ:  
يَا رَسُولَ اللَّهِ! إِنْ كُنْتُ لَأَطُنُّ حِينَ أَنْزَلَ اللَّهُ:

[1] *At-Tauba* 9:33, *Aṣ-Ṣaff* 61:33.

undone.' He said: 'As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers.'"

[7300] (...) 'Abdul-Hamîd bin Ja'far narrated a similar report (as *Hadîth* no. 7299) with this chain of narrators.

**Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity**

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until a man passes by the grave of another man and says: 'Would that I were in his place.'"

[7302] 54 - (...) It was narrated that Abû Hurairah said: "The

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ [التوبة: ٣٣ و الصف: ٩]. أَنَّ ذَلِكَ تَأَمُّ، قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً، فَتَوَفِّي كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ، فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ».

[٧٣٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ - وَهُوَ الْحَقْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ١٨) - (بَابُ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ، فَيَتَمَنَّى أَنْ يَكُونَ مَكَانَ الْمَيِّتِ، مِنَ الْبِلَاءِ) (التحفة ١٨)

[٧٣٠١] ٥٣ - (١٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ». [راجع: ٣٩٦]

[٧٣٠٢] ٥٤ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ

Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: "Would that I were in the place of the occupant of this grave," not because of religion, but because of calamity.'

[7303] 55 - (2908) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.'"

[7304] 56 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.' It was said: 'How will that be?' He said: (Because of) 'Al-Harj (widespread killing). And the slayer and the slain will both be in the Fire.'"

يَزِيدَ الرَّفَاعِيُّ - وَاللَّفْظُ لِابْنِ أَبِي بَرٍ - قَالَ : حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِي إِسْمَاعِيلَ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَمْرَعُ عَلَيْهِ ، وَيَقُولُ : يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ ، وَلَيْسَ بِهِ الدِّينُ إِلَّا الْبَلَاءُ» .

[7303] 55 - (2908) حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ : حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ - وَهُوَ ابْنُ كَيْسَانَ - ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ ، وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ» .

[7304] 56 - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبِي بَرٍ وَوَأَصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِي إِسْمَاعِيلَ الْأَسْلَمِيِّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ ، لَا يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ ، وَلَا الْمَقْتُولُ فِيمَ قُتِلَ» - فَقِيلَ : كَيْفَ يَكُونُ ذَلِكَ ؟ قَالَ : «الْهَرْجُ . الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» .

وَفِي رِوَايَةٍ ابْنِ أَبَانَ قَالَ: هُوَ يَزِيدُ بْنُ  
كَيْسَانَ عَنْ أَبِي إِسْمَاعِيلَ، لَمْ يَذْكُرِ  
الْأَسْلَمِيَّ.

[7305] 57 - (2909) Abû Hurairah said, (narrating) from the Prophet ﷺ: “Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka‘bah.”

[٧٣٠٥] ٥٧ - (٢٩٠٩) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ -  
وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ  
ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ  
الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ سَمِعَ أَبَا هُرَيْرَةَ  
يَقُولُ عَنِ النَّبِيِّ ﷺ: «يُحْرَبُ الْكَعْبَةَ دُو  
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7306] 58 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka‘bah.’”

[٧٣٠٦] ٥٨ - (...) حَدَّثَنِي حَرَمَلَةُ  
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي  
يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ  
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «يُحْرَبُ الْكَعْبَةَ دُو  
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7307] 59 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the House of Allâh, Glorified and Exalted is He.”

[٧٣٠٧] ٥٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي  
الدَّرَّأَوْرِدِيَّ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي  
الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ  
يُحْرَبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ».

[7308] 60 - (2910) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٧٣٠٨] ٦٠ - (٢٩١٠) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

“The Hour will not begin until a man emerges from Qaḥṭân, driving the people with his stick.”

[7309] 61 - (2911) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Day and night will not cease until a man called Al-Jahjâh becomes king.”

Muslim said: They are four brothers: Sharîk, ‘Ubaidullâh, ‘Umair, and ‘Abdul-Kabîr, sons of ‘Abdul-Majîd.<sup>[1]</sup>

مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

[٧٣٠٩] ٦١ - (٢٩١١) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي، حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ».

قَالَ مُسْلِمٌ: هُمْ أَرْبَعَةٌ إِخْوَةٌ: شَرِيكٌ، وَعَبِيدُ اللَّهِ، وَعُمَيْرٌ، وَعَبْدُ الْكَبِيرِ، بَنُو عَبْدِ الْمَجِيدِ.

[7310] 62 - (2912) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair.”<sup>[2]</sup>

[٧٣١٠] ٦٢ - (٢٩١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمْ الشَّعْرُ».

[1] ‘Abdul-Kabîr is one of the narrators.

[2] They used to refer certain kinds of animal skins as “hair.”

[7311] 63 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.'"

[٧٣١١] ٦٣- (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلَكُمْ أُمَّةٌ يَنْتَعِلُونَ الشَّعْرَ، وَجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ».

[7312] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses."

[٧٣١٢] ٦٤- (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نَعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِعَارَ الْأَعْيُنِ، ذُلْفَ الْأَنْفِ».

[7313] 65 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair."

[٧٣١٣] ٦٥- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنِ سُهَيْلٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ، قَوْمًا وَجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ، يَلْبَسُونَ الشَّعْرَ، وَيَمْسُونَ فِي الشَّعْرِ».

[7314] 66 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Before the Hour begins you will fight a people whose shoes are

[٧٣١٤] ٦٦- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ وَأَبُو أُسَامَةَ عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ قَيْسِ بْنِ أَبِي

made of hair and whose faces are like hammered shields, with red faces and small eyes.”

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naḍrah said: “We were with Jâbir bin ‘Abdullâh and he said: ‘Soon the people of Al-‘Irâq will not send them any *Qafiz* or Dirham.’ We said: ‘Why is that?’ He said: ‘Because of the non-Arabs.’ Then he said: ‘Soon the people of Ash-Shâm will not send them any Dînâr or *Mudî*.’ We said: ‘Why is that?’ He said: ‘Because of the Byzantines.’ Then he fell silent for a while, then he said: ‘The Messenger of Allâh ﷺ said: At the end of my *Ummah* there will be a *Khalifah* who will give out handfuls of wealth without counting it.”

He said: “I said to Abû Naḍrah and Abul-‘Ala’: “Do you think that that was ‘Umar bin ‘Abdul-‘Aziz?’” They said: “No.”

[7316] (...) Sa‘eed, meaning Al-Jurairî, narrated a similar report (as *Hadîth* no. 7315) with this chain of narrators.

[7317] 68 - (2914) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said:

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا نِعَالُهُمُ الشَّعْرُ، كَأَنَّ وُجُوهُهُمُ الْمَجَانُّ الْمَطْرَقَةُ، حُمْرُ الْوُجُوهِ، صِغَارُ الْأَعْيُنِ».

[٧٣١٥] ٦٧ - (٢٩١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِرُهَيْبٍ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يَجِيعَ إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ، قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قَيْلِ الْعَجَمِ، يَمْنَعُونَ ذَلِكَ، ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يَجِيعَ إِلَيْهِمْ دِينَارٌ وَلَا مُدِيٌّ، قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قَيْلِ الرُّومِ، ثُمَّ سَكَتَ هُنَيْئَةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثِيًّا، وَلَا يَعُدُّهُ عَدًّا».

قَالَ: قُلْتُ لِأَبِي نَضْرَةَ وَأَبِي الْعَلَاءِ: أَتَرَيَانِ أَنَّهُ عَمْرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالَا: لَا.

[٧٣١٦] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ يَعْنِي الْجُرَيْرِيِّ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٣١٧] ٦٨ - (٢٩١٤) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي

‘Among your *Khalîfah* will be a *Khalîfah* who will give out handfuls of wealth without counting it.’”

[7318] 69 - (2913/2914) It was narrated that Abû Sa‘eed, and Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘At the end of time there will be a *Khalîfah* who will distribute wealth without counting it.’”

[7319] (...) A similar report (as *Hadîth* no. 7318) was narrated from Abû Sa‘eed, from the Prophet ﷺ.

[7320] 70 - (2915) It was narrated that Abû Sa‘eed Al-Khudrî said: “One who is better than me told me that the Messenger of Allâh ﷺ said to ‘Ammâr, when he was digging the ditch (before the battle of *Al-Khandaq*) he wiped his head and said: “You poor man, son of Sumayyah, a group of wrongdoers will kill you.”

ابن مفضل؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خُلِفَاكُمْ خَلِيفَةً يَحْشُو الْمَالَ حَشْيًا، وَلَا يُعَدُّهُ عَدَدًا». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْشِي الْمَالَ».

[7318] 69 - (2913/2914) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يُعَدُّهُ».

[7319] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7320] 70 - (2915) ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ



اللَّهِ ﷺ قَالَ لِعِمَّارٍ، حِينَ جَعَلَ يَحْفِرُ  
الْحَنْدَقَ، جَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ:  
«يُوسَ ابْنَ سُمَيَّةَ، تَقْتُلُكَ فِتْنَةٌ بَاغِيَةٌ».

[7321] 71 - (...) A similar report (as *Hadith* no. 7320) was narrated from Abû Maslamah with this chain of narrators, except that in the *Hadith* of An-Naḍr it says: “One who is better than me, Abû Qatâdah” – and in the *Hadith* of Khâlîd bin Al-Hârith it says: “I think he meant Abû Qatâdah.”

[٧٣٢١] ٧١ - (...) وَحَدَّثَنِي مُحَمَّدُ  
ابْنُ مُعَاذِ بْنِ عَبَّادِ الْعَنْبَرِيُّ وَهَرِيمُ بْنُ عَبْدِ  
الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛  
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ  
مَنْصُورٍ وَمَحْمُودُ بْنُ غِبْلَانَ وَمُحَمَّدُ بْنُ  
قُدَّامَةَ قَالُوا: أَخْبَرَنَا النَّضْرُ بْنُ شَمَيْلٍ،  
كَيْلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ بِهَذَا  
الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ  
قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو قَتَادَةَ  
- وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ:  
أَرَاهُ يَعْني أَبَا قَتَادَةَ - وَفِي حَدِيثِ خَالِدِ:  
وَيَقُولُ: «وَيْسَ» أَوْ [يَقُولُ]: «يَا وَيَسَ  
ابْنَ سُمَيَّةَ».

[7322] 72- (2916) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said to ‘Ammâr: “You will be killed by the group who are in the wrong.”

[٧٣٢٢] ٧٢ - (٢٩١٦) وَحَدَّثَنِي مُحَمَّدُ  
ابْنُ عَمْرٍو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛  
وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمِ الْعَمِّيِّ وَأَبُو بَكْرِ بْنُ  
نَافِعٍ - قَالَ عُقْبَةُ: حَدَّثَنَا، وَقَالَ أَبُو بَكْرٍ:  
أَخْبَرَنَا - عُندَرُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ  
خَالِدًا الْحَدَّاءَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ أَبِي  
الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ لِعِمَّارٍ: «تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَةُ».

[7323] (...) A similar report (as *Hadith* no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[٧٣٢٣] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7324] 73 - (...) It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said: “Ammâr will be killed by the group who are in the wrong.”

[٧٣٢٤] ٧٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقْتُلُ عَمَارًا الْفِتْنَةُ الْبَاغِيَّةُ».

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This *Ummah* of mine will be destroyed by this tribe of Quraish.” They said: “What do you command us to do?” He said: “Would that the people will keep away from them.”

[٧٣٢٥] ٧٤- (٢٩١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَهْلِكُ أُمَّتِي هَذَا الْحَيُّ مِنْ قُرَيْشٍ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَرَلُوهُمْ».

[7326] *Shu‘bah* narrated a similar report (as *Hadith* no. 7325) with this chain of narrators.

[٧٣٢٦] حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيِّ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ، فِي مَعْنَاهُ.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: “The Messenger of Allāh ﷺ said:

[٧٣٢٧] ٧٥- (٢٩١٨) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عَمَرَ - وَاللَّفْظُ لِابْنِ أَبِي

‘Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allâh.’”

[7328] (...) A similar *Hadîth* (as no. 7327) was narrated from Az-Zuhrî with the chain of Sufyân.

[7329] 76 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allâh.’”

[7330] 77 - (2919) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘When Chosroes dies, there will be no Chosroes after him’” and he mentioned a *Hadîth* like that of Abû Hurairah (no. 7329).

عُمَرَ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ،  
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ مَاتَ  
كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ  
فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ!  
لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[٧٣٢٨] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى:  
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛  
وَحَدَّثَنِي ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ  
عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ  
الرَّهْرِيِّ بِإِسْنَادِ سُفْيَانَ وَمَعْنَى حَدِيثِهِ.

[٧٣٢٩] ٧٦ - (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو  
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ،  
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ كِسْرَى  
ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرٌ لَيْهَلِكَنَّ  
ثُمَّ لَا يَكُونُ قَيْصَرَ بَعْدَهُ، وَلَتُنْفَقَنَّ  
كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[٧٣٣٠] ٧٧ - (٢٩١٩) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ  
عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ»  
فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سِوَاءً.

[7331] 78 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.'"

Qutaibah said: "...of Muslims," and he was not uncertain.

[٧٣٣١] ٧٨ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَفْتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، أَوْ مِنَ الْمُؤْمِنِينَ، كَنْزَ آلِ كِسْرَى الَّذِي فِي الْأَيْبُسِ».

قَالَ قُتَيْبَةُ: مِنَ الْمُسْلِمِينَ، وَلَمْ يَشُكَّ.

[7332] (...) Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ... a *Hadith* like that of Abû 'Awânah (no. 7331).

[٧٣٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ أَبِي عَوَانَةَ.

[7333] (2920) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Have you heard of a city, one side of which is on land and the other is in the sea?" They said: "Yes, O Messenger of Allâh." He said: "The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and one of its two sides will fall."

Thawr said: "I do not know except he said: 'The side that is

[٧٣٣٣] (٢٩٢٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ وَهُوَ ابْنُ زَيْدِ الدِّيلِيِّ عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُمْ بِمَدِينَةِ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَعْزُوهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ، فَإِذَا جَاءَهَا نَزَلُوا، فَلَمْ يَقَاتِلُوا بِسِلَاحٍ وَلَمْ يَزُمُوا بِسَهْمٍ، قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ أَحَدُ جَانِبَيْهَا».

in the sea.” – “Then they will say a second time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and the other side will fall. Then they will say a third time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying *Ad-Dajjal* has appeared, and they will leave everything and go back.”

[7334] (...) Thawr bin Zaid Ad-Daili narrated a similar report (as *Hadith* no. 7333), with this chain of narrators.

[7335] 79 - (2921) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Most certainly you will fight the Jews, and you will fight them until a rock says: ‘O Muslim, here is a Jew, come and kill him.’”

[7336] (...) It was narrated from ‘Ubaidullâh with this chain of narrators (a *Hadith* similar to no. 7335), and he said in his *Hadith*: “Here is a Jew behind me.”

قَالَ ثَوْرٌ: لَا أَعْلَمُهُ إِلَّا قَالَ: «الَّذِي فِي الْبَحْرِ، ثُمَّ يَقُولُ الثَّانِيَةَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ جَانِبَهَا الْآخِرُ، ثُمَّ يَقُولُ الثَّالِثَةَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَفْرَجُ لَهُمْ، فَيَدْخُلُونَهَا فَيَغْنَمُوا، فَيَبِينَمَا هُمْ يَفْتَسِمُونَ الْمَعَانِمَ، إِذْ جَاءَهُمُ الصَّرِيحُ فَقَالَ: إِنَّ الدَّجَالَ قَدْ خَرَجَ، فَيَتْرُكُونَ كُلَّ شَيْءٍ، وَيَرْجِعُونَ».

[٧٣٣٤] (...) حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا بِشْرُ بْنُ عَمَرَ الزَّهْرَائِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا ثَوْرُ بْنُ زَيْدِ الدَّبَلِيِّ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[٧٣٣٥] ٧٩ - (٢٩٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَقَاتِلَنَّ الْيَهُودَ، فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ».

[٧٣٣٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ - وَقَالَ فِي حَدِيثِهِ: «هَذَا يَهُودِيٌّ وَرَأَيْتِي».

[7337] 80 - (...) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ said: “You and the Jews will fight one another, until a rock says: ‘O Muslim, here is a Jew behind me, come and kill him.’”

[7338] 81 - (...) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ said: “The Jews will fight you, and you will prevail over them, until a rock will say: ‘O Muslim, here is a Jew behind me, kill him.’”

[7339] 82 - (2922) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: ‘O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him.’” Except the *Gharqad* (a thorny tree), for it is one of the trees of the Jews.”

[٧٣٣٧] ٨٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْرَةَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقْتُلُونَ أَنْتُمْ وَيَهُودُ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَائِي، تَعَالَ فَاقْتُلْهُ».

[٧٣٣٨] ٨١- (...) حَدَّثَنَا حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي سَالِمٌ [بْنُ عَبْدِ اللَّهِ]؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ، فَتُسَلِّطُونَ عَلَيْهِمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

[٧٣٣٩] ٨٢- (٢٩٢٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ أَوْ الشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِي، فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرَقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

[7340] 83 - (2923) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'Before the Hour comes, there will be many liars.'"

In the *Hadîth* of Abul-Aḥṣas it says: "He said: 'I said to him (the sub narrator): "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes.'"

[٧٣٤٠] ٨٣ - (٢٩٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ».

وَزَادَ فِي حَدِيثِ أَبِي الْأَحْوَصِ: قَالَ فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

[7341] (...) A similar report (as *Hadîth* no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: "I heard my brother say: 'Jâbir said: "Be on your guard against them (the liars)."'

[٧٣٤١] (...) وَحَدَّثَنِي ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. قَالَ سِمَاكٌ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَأَحْذَرُوهُمْ.

[7342] 84 - (157) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until *Dajjâlûn* and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allâh."

[٧٣٤٢] ٨٤ - (١٥٧) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ». [راجع: ٣٩٦]

[7343] (...) A similar report (as *Hadīth* no. 7342) was narrated from Abū Hurairah, from the Prophet ﷺ.

### Chapter 19. About Ibn Ṣayyād

[7344] 85 - (2924) It was narrated that ‘Abdullāh said: “We were with the Messenger of Allāh ﷺ and we passed by some boys among whom was Ibn Ṣayyād. The boys went away and Ibn Ṣayyād sat down. It was as if the Messenger of Allāh ﷺ did not like that. The Prophet ﷺ said to him: ‘May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allāh?’ He said: ‘No; rather you should bear witness that I am the messenger of Allāh.’ ‘Umar bin Al-Khattāb said: ‘O Messenger of Allāh, let me kill him.’ The Messenger of Allāh ﷺ said: ‘If he is who you think he is, you will never be able to kill him’”

[7345] 86 - (...) It was narrated that ‘Abdullāh said: “We were walking with the Prophet ﷺ and we passed by Ibn Ṣayyād. The Messenger of Allāh ﷺ said to him: ‘I have hidden something

[٧٣٤٣] (...). حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : حَتَّى يَتَّبِعَتْ .

(المعجم ١٩) - (باب ذكر ابن صياد)  
(التحفة ١٩)

[٧٣٤٤] [٧٣٤٤] ٨٥ - (٢٩٢٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ عُثْمَانُ : حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ، فَمَرَرْنَا بِصِبْيَانٍ فِيهِمْ ابْنُ صَيَّادٍ ، فَفَرَّ الصَّبِيَّانُ وَجَلَسَ ابْنُ صَيَّادٍ ، فَكَانَ رَسُولُ اللَّهِ ﷺ كَرِهَ ذَلِكَ ، فَقَالَ لَهُ النَّبِيُّ ﷺ : «تَرَبَّتْ يَدَاكَ ، أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ : لَا ، بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ : ذَرْنِي ، يَا رَسُولَ اللَّهِ ! حَتَّى أَقْتُلَهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنْ يَكُنِ الَّذِي تَرَى ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ» .

[٧٣٤٥] [٧٣٤٥] ٨٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ ابْنُ نُمَيْرٍ : حَدَّثَنَا ، وَقَالَ الْآخَرَانِ : أَخْبَرَنَا - أَبُو



for you in my mind.' He said: 'Dukh.' The Messenger of Allâh ﷺ said: 'Away with you. You cannot go beyond your rank.' 'Umar said: 'O Messenger of Allâh, let me strike his neck.' The Messenger of Allâh ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

[7346] 87 - (2925) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ, Abû Bakr and 'Umar met him (meaning Ibn Şayyâd) on one of the streets of Al-Madînah, and the Messenger of Allâh ﷺ said to him: 'Do you bear witness that I am the Messenger of Allâh ﷺ?' He said: 'Do you bear witness that I am the messenger of Allâh?' The Messenger of Allâh ﷺ said: 'I believe in Allâh and His Angels, and His Books. What do you see?' He said: 'I see a throne over the water.' The Messenger of Allâh ﷺ said: 'You are seeing the throne of Iblîs over the sea. What else do you see?' He said: 'I see two truth-tellers and one liar, or two liars and one truth-teller.' The Messenger of Allâh ﷺ said: 'He has been confounded. Leave him alone.'"

[7347] 88 - (2926) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allâh ﷺ

مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمشي مَعَ النَّبِيِّ ﷺ، فَمَرَرْنَا بِابْنِ صَيَّادٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ: دُخٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِحْسَأْ، فَلَنْ تَعُدُّوْا قَدْرَكَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي فَأَضْرِبْ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ، فَإِنْ يَكُنِ الَّذِي تَخَافُ، لَنْ تَسْتَطِيعَ قَتْلَهُ».

[7346] 87 - (2925) حَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ هُوَ: [أ]تَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ، مَا تَرَى؟» قَالَ: أَرَى عَرْشًا عَلَى الْمَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، وَمَا تَرَى؟» قَالَ: أَرَى صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لُبْسٌ عَلَيْهِ، دَعُوهُ».

[7347] 88 - (2926) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا:

met Ibn Ṣâ'id, and Abû Bakr and 'Umar were with him, and Ibn Ṣâ'id was with the boys." And he mentioned a *Hadîth* like that of Al-Jurairî (no. 7346).

[7348] 89 - (2927) It was narrated that Abû Sa'eed Al-Khudrî said: "I accompanied Ibn Ṣayyâd to Makkah, and he said to me: 'I have met some people who say that I am the *Dajjâl*, but didn't you hear the Messenger of Allâh ﷺ say: "He will have no children"?' I said: 'Yes.' He said: 'But I have children. Didn't you hear the Messenger of Allâh ﷺ say: "He will not enter Al-Madînah or Makkah"?' I said: 'Yes.' He said: 'I was born in Al-Madînah and now I am heading for Makkah.' Then the last thing he said was: 'By Allâh, I know where he was born and I know where he is now.'" He (Abu Sa'eed) said: "He left me confused."

[7349] 90 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Ibn Ṣâ'id said to me something that made me feel sorry for him: 'I can excuse other people but what is the matter with you, O

حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي [قال]:  
حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ  
قَالَ: لَقِيَ نَبِيَّ اللَّهِ ﷺ ابْنُ صَائِدٍ، وَمَعَهُ  
أَبُو بَكْرٍ وَعُمَرُ، وَابْنُ صَائِدٍ مَعَ الْعُلَمَانِ،  
فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ.

[٧٣٤٨] ٨٩ - (٢٩٢٧) حَدَّثَنِي عُيَيْدُ  
اللَّهِ بْنُ عَمْرِو الْقَوَارِيرِيِّ وَمُحَمَّدُ بْنُ الْمُثَنَّى  
قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ  
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
قَالَ: صَحِبْتُ ابْنَ صَيَّادٍ إِلَى مَكَّةَ، فَقَالَ  
لِي: [أ] مَا قَدْ لَقِيتُ مِنَ النَّاسِ، يَزْعُمُونَ  
أَنِّي الدَّجَّالُ، أَلَسْتُ سَمِعْتَ رَسُولَ  
اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَا يُوَلَّدُ لَهُ» قَالَ:  
قُلْتُ: بَلَى، قَالَ: فَقَدْ وُلِدَ لِي، أَوْلَيْسَ  
سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ  
الْمَدِينَةَ وَلَا مَكَّةَ» قُلْتُ: بَلَى. قَالَ: فَقَدْ  
وُلِدْتُ بِالْمَدِينَةِ، وَهَذَا أَنَا أُرِيدُ مَكَّةَ -  
قَالَ - : ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا،  
وَاللَّهِ! إِنِّي لَأَعْلَمُ مَوْلِدَهُ، وَمَكَانَهُ وَأَيْنَ  
هُوَ. قَالَ: فَلَبَسَنِي.

[٧٣٤٩] ٩٠ - (...) حَدَّثَنَا يَحْيَى بْنُ  
حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا  
الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي  
نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ

Companions of Muḥammad? Didn't the Messenger of Allāh ﷺ say: "He (meaning *Ad-Dajjāl*) will be a Jew"? But I am a Muslim. Didn't he say, "He will have no children"? But I have children. And he said: "Allāh has forbidden Makkah to him," but I have performed *Hajj*.'

"And he carried on until I was nearly convinced by his words, then he said: 'By Allāh, I know where he is now, and I know his father and mother.' It was said to him: 'Wouldn't it please you to be that man?' He said: 'If it was offered to me I would not object.'"

[7350] 91 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: "We set out for *Hajj* or *'Umrah* and Ibn Ṣā'id was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: 'Drink, Abū Sa'eed.' I said: 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand.' He said: 'O Abū Sa'eed, I was thinking

لِي ابْنُ صَائِدٍ، فَأَخَذْتَنِي مِنْهُ ذِمَامَةً: هَذَا عَذَرْتُ النَّاسَ، مَالِي وَلَكُمْ؟ يَا أَصْحَابَ مُحَمَّدٍ! أَلَمْ يَقُلْ نَبِيُّ اللَّهِ ﷺ: «إِنَّهُ يَهُودِيٌّ» وَقَدْ أَسْلَمْتُ، قَالَ: «وَلَا يُؤَلَّدُ لَهُ» وَقَدْ وُلِدَ لِي، وَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ» وَقَدْ حَجَّجْتُ.

قَالَ: فَمَا زَالَ حَتَّى كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ، قَالَ: فَقَالَ [لَهُ]: أَمَا، وَاللَّهِ! إِنِّي لَأَعْلَمُ الْآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ، قَالَ: وَقِيلَ لَهُ: أَيْسُرُكَ أَنْكَ ذَاكَ الرَّجُلُ؟ قَالَ فَقَالَ: لَوْ عَرِضَ عَلَيَّ مَا كَرِهْتُ.

[٧٣٥٠] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَّاجًا أَوْ عُمَرَاءَ وَمَعَنَا ابْنُ صَائِدٍ، قَالَ: فَتَزَلْنَا مَنْزِلًا، فَتَفَرَّقَ النَّاسُ وَبَقِيَثُ أَنَا وَهُوَ، فَاسْتَوْحَشْتُ مِنْهُ وَحَشَّةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ، قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي، فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَوْ وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ، قَالَ: فَفَعَلْ، قَالَ: فَرَفِعَتْ لَنَا غَنَمٌ، فَأَنْطَلَقَ فَجَاءَ بِعُسٍّ، فَقَالَ: اشْرَبْ، أَبَا سَعِيدٍ! فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ، مَا بِي إِلَّا أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ

of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abû Sa'eed, some may be ignorant of the *Hadîth* of the Messenger of Allâh ﷺ but you the *Anṣâr* people are not. Who among the people has more knowledge of the *Hadîth* of the Messenger of Allâh ﷺ than you? Aren't you among the most knowledgeable of the *Hadîth* of the Messenger of Allâh ﷺ? Didn't the Messenger of Allâh ﷺ say: "He is a disbeliever" (meaning the *Dajjâl*)? But I am a Muslim. Didn't the Messenger of Allâh ﷺ say: "He is sterile and will have no children"? But I have left my children behind in Al-Madînah. Didn't the Messenger of Allâh ﷺ say, "He will not enter Al-Madînah or Makkah?" But I have come from Al-Madînah and am heading for Makkah."

Abû Sa'eed Al-Khudrî said: "I was about to accept his excuse, then he said: 'But, by Allâh, I know him, and I know where he was born, and I know where he is now.'"

He said: "I said to him: 'May the rest of your day be ruined.'"

[7351] 92 - (2928) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said to Ibn Ṣâ'id: "What is the earth of Paradise?" He said: "A fine white flour, musk, O Abul-Qâsim." He said: "You have spoken the truth."

- أَوْ قَالَ أَخَذَ عَنْ يَدِهِ - فَقَالَ: أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ أَخَذَ حَبْلًا فَأَعْلَقَهُ بِشَجَرَةٍ ثُمَّ أَحْتَنِقَ مِمَّا يَقُولُ لِي النَّاسُ، يَا أَبَا سَعِيدٍ! مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا خَفِيَ عَلَيْكُمْ، مَعَشَرَ الْأَنْصَارِ! أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا مُسْلِمٌ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَقِيمٌ لَا يُولِدُ لَهُ» وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟.

قَالَ أَبُو سَعِيدٍ [الْخُدْرِيُّ]: حَتَّى كَذْتُ أَنْ أَعْذِرَهُ، ثُمَّ قَالَ: أَمَا، وَاللَّهِ! إِنِّي لَأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الْآنَ. قَالَ: قُلْتُ لَهُ: تَبًّا لَكَ، سَائِرَ الْيَوْمِ.

[7351] 92 - (2928) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مَفْضَلٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَابْنِ صَائِدٍ: «مَا تُرَبُّهُ الْجَنَّةُ؟»

قَالَ: دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ، يَا أَبَا الْقَاسِمِ! قَالَ: «صَدَقْتُ».

[7352] 93 - (...) It was narrated from Abû Sa'eed Al-Khudrî that Ibn Şayyâd asked the Prophet ﷺ about the earth of Paradise. He said: "A fine white flour, pure musk."

[٧٣٥٢] ٩٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ تُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ خَالِصٌ».

[7353] 94 - (2929) It was narrated that Muḥammad bin Al-Munkadir said: "I saw Jâbir bin 'Abdullâh swearing by Allâh that Ibn Şâ'id was the *Dajjâl*. I said: 'Are you swearing by Allâh?' He said: 'I heard 'Umar swearing to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not object to that.'"

[٧٣٥٣] ٩٤ - (٢٩٢٩) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ صَائِدِ الدَّجَّالِ، فَقُلْتُ: أَتَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَيَّ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[7354] 95 - (2930) It was narrated from 'Umar bin Al-Khaṭṭâb accompanied the Messenger of Allâh ﷺ and a group of men to Ibn Şayyâd. He found him playing with some boys by the battlement of Banû Maghâlah. At that time Ibn Şayyâd was approaching puberty. He did not notice anything until the Messenger of Allâh ﷺ tapped him on the back with his hand. Then the Messenger of Allâh ﷺ said to

[٧٣٥٤] ٩٥ - (٢٩٣٠) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عُمَرَ بْنِ التُّجَيْبِيِّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ؛ أَنَّ عَبْدِ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ فَبَلَ ابْنَ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصَّبِيَّانِ عِنْدَ أُطْمِ

Ibn Şayyâd: “Do you bear witness that I am the Messenger of Allâh?” Ibn Şayyâd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Şayyâd said to the Messenger of Allâh ﷺ: “Do you bear witness that I am the messenger of Allâh?” The Messenger of Allâh ﷺ gave up on him and said: “I believe in Allâh and in His Messengers.” Then the Messenger of Allâh ﷺ said to him: “What do you see?” Ibn Şayyâd said: “A truth-teller and a liar come to me.” The Messenger of Allâh ﷺ said: “You have been confounded.” Then the Messenger of Allâh ﷺ said to him: “I am hiding something in my mind for you.” Ibn Şayyâd said: “It is *Ad-Dukh*.” The Messenger of Allâh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your rank.” ‘Umar bin Al-Khaţţâb said: “O Messenger of Allâh, let me strike his neck.” The Messenger of Allâh ﷺ said: “If he is him (meaning the *Dajjâl*), you will never be able to overpower him, and if he is not him, there is no good for you in killing him.”

[7355] (2931) ‘Abdullâh bin ‘Umar (in continuation of the previous *Hadîth*) said: “After that the Messenger of Allâh ﷺ and Ubayy bin Ka‘b Al-Anşârî went to the palm trees where Ibn Şayyâd

بني معالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ - يَوْمَئِذٍ - الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَمَنْتُ بِاللَّهِ وَرَبِّسُلَيْهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَا تَبْنِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ ابْنُ صَيَّادٍ: «هُوَ الدُّخُّ» فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «[أَخْسَأُ]، فَلَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللَّهِ! أَضْرِبْ عُنُقَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ» [انظر:

[۷۳۵۷].

[۷۳۵۵] [۲۹۳۱] وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي بِنُ كَعْبٍ [الْأَنْصَارِيُّ] إِلَى النَّخْلِ الَّتِي فِيهَا

was. When the Messenger of Allāh ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Ṣayyād before Ibn Ṣayyād saw him. The Messenger of Allāh ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Ṣayyād saw the Messenger of Allāh ﷺ hiding among the trunks of the palm trees, and said to Ibn Ṣayyād: ‘O Ṣâf’ – which was the name of Ibn Ṣayyād – ‘here is Muḥammad!’ Ibn Ṣayyād jumped up and the Messenger of Allāh ﷺ said: ‘If she had left him the matter would have become clear.’”

[7356] (169) ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ stood up among the people and praised Allāh as He deserves to be praised, then he mentioned the *Dajjāl* and said: ‘I am warning you against him. There is no Prophet who did not warn his people against him. Nūḥ warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allāh, Blessed and Exalted is He, is not one-eyed.’”

Ibn Shihāb said: “‘Umar bin Thābit Al-Anṣārī told me that one of the Companions of the Messenger of Allāh ﷺ told him, that the Messenger of Allāh ﷺ said – on the day when he warned the

ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُدُوعِ النَّخْلِ، وَهُوَ يَخْتَلُّ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ [وَأَهُوَ مُضْطَجِعٌ عَلَى فِرَاشٍ فِي قَطِيفَةٍ، لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافٍ! - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ، فَتَارَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتُهُ بَيْنَ».

[٧٣٥٦] (١٦٩) قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنذِرُكُمْ، مَا مِنْ نَبِيٍّ إِلَّا [وَأَقْدَ أَنْذَرَهُ] قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعَلَّمُوا أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ».

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتِ الْأَنْصَارِيِّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ حَذَرَ النَّاسَ الدَّجَالَ:

people about the *Dajjâl*: ‘Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.’ And he said: ‘Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.’”

[7357] 96 - (2930) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ set out with a group of his Companions, among whom was ‘Umar bin Al-Khattâb, to find Ibn Şayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu‘âwiyah.” And he quoted a *Hadîth* like that of Yûnus (no. 7354), to the end of the *Hadîth* of ‘Umar bin Thâbit (no. 7356). In the *Hadîth* from Ya‘qûb it says: “Ubayy said:” – concerning the words: “...if she had left him the matter would have become clear” “...if his mother had left him, his case would have become clear.”

[7358] 97 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ passed by Ibn Şayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A *Hadîth* like that of Yûnus (no. 7354) and Şâlih

«إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ، أَوْ يَقْرَأُهُ كُلُّ مُؤْمِنٍ» وَقَالَ: «تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدًا مِنْكُمْ رَبَّهُ - عَزَّ وَجَلَّ - حَتَّى يَمُوتَ». [راجع: ٤٢٥]

[٧٣٥٧] ٩٦ - (٢٩٣٠) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدِ اللَّهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، حَتَّى وَجَدَ ابْنَ صَيَّادٍ غُلَامًا قَدْ نَاهَزَ الْحُلْمَ، يَلْعَبُ مَعَ الْعِلْمَانِ عِنْدَ أُطَمٍ بَنِي مُعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، إِلَى مُتْنِهِ حَدِيثَ عُمَرَ ابْنِ ثَابِتٍ - وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ قَالَ: قَالَ أَبِي يَعْنِي فِي قَوْلِهِ: «لَوْ تَرَكَتَهُ بَيْنَ» - قَالَ: لَوْ تَرَكَتَهُ أُمُّهُ، بَيْنَ أَمْرِهِ [راجع: ٧٣٤٤].

[٧٣٥٨] ٩٧ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ وَسَلَمَةُ بْنُ شَيْبٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ



(no. 7355) , but ‘Abd bin Ḥumaid did not mention the *Hadīth* of Ibn ‘Umar about the Prophet ﷺ going to the palm trees with Ubayy bin Ka’b.

[7359] 98 - (2932) It was narrated that Nāfi‘ said: “Ibn ‘Umar met Ibn Ṣayyād on one of the roads of Al-Madīnah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn ‘Umar entered upon Ḥafṣah, who had already heard about it, and she said to him: ‘May Allāh have mercy on you! What do you want from Ibn Ṣayyād? Do you not know that the Messenger of Allāh ﷺ said: He will emerge because of a single instance of anger’”?

[7360] 99 - (...) It was narrated that Nāfi‘ said: “Ibn ‘Umar said: ‘I met Ibn Ṣayyād twice. I met him and I said to one of them: “Are you saying that he is the one (the *Dajjāl*)?” He said: “No, by Allāh.” I said: “You are lying, by Allāh. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today.” We talked, then I left him. He said:

أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أُطْمِ بْنِ مَعَالَةَ، وَهُوَ غُلَامٌ، بِمَعْنَى حَدِيثِ يُوسَى وَصَالِحِ، غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي انْطِلَاقِ النَّبِيِّ ﷺ مَعَ أَبِي بِنِ كَعْبٍ، إِلَى النَّخْلِ.

[٧٣٥٩] ٩٨ - (٢٩٣٢) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَيَّادٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ قَوْلًا أَعْصَبَهُ، فَانْتَفَخَ حَتَّى مَلَأَ السَّكَّةَ، فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا، فَقَالَتْ لَهُ: رَحِمَكَ اللهُ! مَا أَرَدْتَ مِنْ ابْنِ صَيَّادٍ؟ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضَبِهِ يَغْضِبُهَا».

[٧٣٦٠] ٩٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنٌ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ - قَالَ: قَالَ ابْنُ عُمَرَ: - لَقَيْتُهُ مَرَّتَيْنِ، قَالَ: فَلَقَيْتُهُ فَقُلْتُ لِبَعْضِهِمْ: هَلْ تُحَدِّثُونَ أَنَّهُ هُوَ؟ قَالَ: لَا، وَاللَّهِ! قَالَ: قُلْتُ: كَذَّبْتَنِي، وَاللَّهِ! لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ

‘And I met him again, when his eye had become swollen, and I said: “When did that happen to your eye?” He said: “I do not know.” I said: “You do not know and it is in your head?” He said: “If Allāh willed, He could create (an eye) in this staff of yours.” Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allāh, I am not aware of that.”

“Then he came and entered upon the Mother of the Believers and told her about that, and she said: ‘What do you want with him? Do you not know that he (ﷺ) said: The first thing that will send him to the people will be anger?’”?

## Chapter 20. *Ad-Dajjâl*

[7361] 100 - (169) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ mentioned the *Dajjâl* among the people and said: “Allāh, Blessed and Exalted is He, is not one-eyed, but the *Dajjâl* is blind in his right eye, as if his eye was a floating grape.”

حَتَّى يَكُونَ أَكْثَرَكُمْ مَالًا وَوَلَدًا، فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ، قَالَ: فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ - قَالَ: - فَلَقِيْتُهُ لَفِيَّةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ، قَالَ: فَقُلْتُ: مَتَى فَعَلْتَ عَيْنَكَ مَا أَرَى؟ قَالَ: لَا أَدْرِي. قَالَ: قُلْتُ: لَا تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ، قَالَ: فَخَرَّ كَأَشَدِّ نَجِيرِ حِمَارٍ سَمِعْتُ، قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصَا كَانَتْ مَعِي حَتَّى تَكَسَّرَتْ، [وَأَمَّا] أَنَا، وَاللَّهِ! فَمَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّى دَخَلَ عَلَيَّ أُمَّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَعْضِبُهُ».

(المعجم ٢٠) - (بَابُ ذِكْرِ الدَّجَالِ)

(التحفة ٢٠)

[٧٣٦١] ١٠٠ - (١٦٩) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَالَ بَيْنَ

ظَهَرَانِي النَّاسَ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [و]إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنُهُ طَافِيَةٌ». [راجع: ٤٢٥]

[7362] (...) A similar report (as *Hadith* no. 7361) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٧٣٦٢] (...) حَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَبِي ثَوْبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7363] 101 - (2933) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is *Kâ, Fâ, Râ*.'"

[٧٣٦٣] ١٠١ - (٢٩٣٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنذِرَ أُمَّتَهُ الْأَعْوَرَ الْكُذَّابَ، أَلَا إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبِّكُمْ - عَزَّ وَجَلَّ - لَيْسَ بِأَعْوَرَ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر».

[7364] 102 - (...) It was narrated from Qatâdah that Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: "Between the *Dajjal's* eyes is written *Kâf, Fâ, Râ* - meaning, disbeliever."

[٧٣٦٤] ١٠٢ - (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الدَّجَالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر، أَي: كَافِرٌ».

[7365] 103 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The *Dajjâl* is blind in one eye, and between his eyes is written, disbeliever.’ Then he spelled it out, *Kâf, Fâ, Râ*, ‘and every Muslim will read it.’”

[7366] 104 - (2934) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘The *Dajjâl* is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.’”

[7367] 105 - (...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘I know what the *Dajjâl* will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The *Dajjâl* has one blind eye, with a layer of thick skin over it, and between his eyes is written

[٧٣٦٥] ١٠٣ - (...) وَحَدَّثَنِي زُهَيْرُ  
ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ  
عَنْ شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ مَمْسُوحُ  
الْعَيْنِ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» ثُمَّ تَهَجَّاهَا ك  
ف ر، «يَقْرَأُهُ كُلُّ مُسْلِمٍ».

[٧٣٦٦] ١٠٤ - (٢٩٣٤) حَدَّثَنَا  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ  
الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ:  
أَخْبَرَنَا، وَقَالَ الْآخِرَانِ: حَدَّثَنَا - أَبُو  
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ  
حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ  
أَعْوَرُ الْعَيْنِ الْيُسْرَى، جُفَالُ الشَّعْرِ، مَعَهُ  
جَنَّةٌ وَنَارٌ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ».

[٧٣٦٧] ١٠٥ - (...) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ  
عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ بْنِ  
جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ،  
مَعَهُ نَهْرَانِ يَجْرِيَانِ، أَحَدُهُمَا، رَأْيِي  
الْعَيْنِ، مَاءٌ أبيضٌ، وَالْآخَرُ، رَأْيِي  
الْعَيْنِ، نَارٌ تَأْجِجُ، فَإِذَا أَدْرَكَتْ أَحَدُ  
فَلْبَاتِ النَّهْرِ الَّذِي يَرَاهُ نَارًا وَيُلْعَمَصُ، ثُمَّ  
لِيَطَّطِيءَ رَأْسَهُ فَيَسْرَبُ مِنْهُ، فَإِنَّهُ مَاءٌ

disbeliever, which every believer will read, whether he is literate or illiterate.”

[7368] 106 - (...) It was narrated from Ḥudhaifah that the Prophet ﷺ said concerning the *Dajjâl*: “He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves.”

بَارِدٌ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَفْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ كَاتِبٍ».

[7368] 106 - (...) حَدَّثَنَا عُيَيْدٌ

اللَّهُ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - فِي الدَّجَالِ -: «إِنَّ مَعَهُ مَاءً وَنَارًا، فَتَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ، فَلَا تَهْلِكُوا».

[7369] (2935) Abû Mas‘ûd said: “I heard it from the Messenger of Allâh ﷺ.”

[7369] (2935) قَالَ أَبُو مَسْعُودٍ:

وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[7370] 107 - (2934/2935) It was narrated that Rib‘î bin Ḥirâsh said: “I went with ‘Uqbah bin ‘Amr Abû Mas‘ûd Al-Anṣârî to Ḥudhaifah bin Al-Yamân. ‘Uqbah said to him: ‘Tell me what you heard from the Messenger of Allâh ﷺ about the *Dajjâl*.’ He said: (The Prophet ﷺ said:) ‘The *Dajjâl* will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that

[7370] 107 - (2934/2935) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ

صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: انْطَلَقْتُ مَعَهُ إِلَى حُذَيْفَةَ بْنِ الْيَمَانِ، فَقَالَ لَهُ عُقْبَةُ: حَدَّثَنِي مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ فِي الدَّجَالِ، قَالَ: «إِنَّ الدَّجَالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً، فَتَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ

which he thinks is fire, for it is sweet, cool water.”

‘Uqbah said: “I also heard it” – confirming what Hudhaifah said.

[7371] 108 - (...) It was narrated that Rib’î bin Hirâsh said: “Hudhaifah and Abû Mas’ûd met, and Hudhaifah said: ‘I am more knowledgeable about what the *Dajjâl* will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.”

Abû Mas’ûd said: “This is what I heard the Messenger of Allâh ﷺ say.”

[7372] 109 - (2936) It was narrated that Abû Salamah said: I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Shall I not tell you about the *Dajjâl*, something which no Prophet told his people? He is one eyed, and he will bring with

نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ.»

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ - تَصَدِّقًا لِحُدَيْفَةَ - .

[٧٣٧١] ١٠٨ - (...) حَدَّثَنَا عَلِيُّ

ابْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنْ نَعِيمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ: اجْتَمَعَ حُدَيْفَةُ وَأَبُو مَسْعُودٍ، فَقَالَ حُدَيْفَةُ: «لَأَنَا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ، فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ، مَاءٌ، وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ، فَإِنَّهُ يَجِدُهُ مَاءً.»

قَالَ [أَبُو] مَسْعُودٍ: هَكَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ.

[٧٣٧٢] ١٠٩ - (٢٩٣٦) حَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَخْبِرُكُمْ عَنِ الدَّجَالِ

him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nūḥ warned his people of him.”

[7373] 110 - (2937) It was narrated that An-Nawwâs bin Sam'ân said: “The Messenger of Allâh ﷺ mentioned the *Dajjâl* one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: ‘What is the matter with you?’ We said: ‘O Messenger of Allâh, you mentioned the *Dajjâl* this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.’ He said: ‘It is something other than the *Dajjâl* that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf.

“He is a young man with curly hair, and his eye is blind. He most resembles ‘Abdul-‘Uzza bin Qaṭan. Whoever among you sees him, let him recite the opening

حَدِيثًا مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرٌ، وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ، وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

[٧٣٧٣] ١١٠ - (٢٩٣٧) حَدَّثَنِي أَبُو حَيْثَمَةَ زُهَيْرٌ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرِ الطَّائِي قَاضِي حِمصَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفْعِرِ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيَّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيَّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفْعِرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفْعِرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ وَرَفَعَ، حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّحْلِ، فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِيْنَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَالَ غَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّحْلِ، فَقَالَ: «غَيْرُ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ يَخْرُجَ، وَأَنَا

Verses of *Sûrat Al-Kahf* over him. He will emerge in a place between *Ash-Shâm* and *Al-'Irâq*, and will spread mischief right and left. O slaves of Allâh, be steadfast.'

“We said: ‘O Messenger of Allâh, how long will he stay on earth?’ He said: ‘Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.’ We said: ‘O Messenger of Allâh, on that day which is like a year, will the *Ṣalât* (prayers) of one day be sufficient for us?’ He said: ‘No. Calculate the time (for prayer).’ We said: ‘O Messenger of Allâh, how quickly will he travel through the land?’ He said: ‘Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

“Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: “Bring forth your treasure,” and its treasure will follow him like a

فِيكُمْ، فَأَنَا حَاجِيحُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ،  
وَلَسْتُ فِيكُمْ، فَأَمْرُو حَاجِيحِ نَفْسِي، وَاللَّهِ!  
خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌ  
قَطَطٌ، عَيْنُهُ طَافِتَةٌ، كَأَنِّي أَشْبَهُهُ بِعَبْدِ  
الْعَزَّى بْنِ قَطَنِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ  
عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ  
خَلَّةَ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِينًا  
وَعَاثَ شِمَالًا، يَا عِبَادَ اللَّهِ! فَابْتُؤُوا».  
قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا لَبَنُ فِي  
الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ  
كَسَنِي، وَيَوْمٌ كَشَهْرِي، وَيَوْمٌ كَجُمُعَةٍ،  
وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ  
اللَّهِ! فَذَلِكَ الْيَوْمُ الَّذِي كَسَنِي، أَتَكْفِينَا فِيهِ  
صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، أَقْدِرُوا لَهُ قَدْرَهُ»  
قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا إِسْرَاعُهُ فِي  
الْأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ،  
فِيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ  
وَيَسْتَحْيِبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ،  
وَالْأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ  
سَارِحَتُهُمْ، أَطْوَلُ مَا كَانَتْ ذُرَى، وَأَسْبَعُهُ  
ضُرُوعًا، وَأَمَدَهُ حَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ،  
فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ  
عَنْهُمْ، فَيُضْبِحُونَ مُمَجَلِينَ، لَيْسَ بِأَيْدِيهِمْ  
شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْحَرَبِ فَيَقُولُ



swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

“Then while he is like that, Allâh will send Al-Masîh the son of Mariam, peace be upon him’ who will descend to the white minaret in the east of Damascus, wearing two *Mahrudh* garments,<sup>[1]</sup> placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

“He will pursue him (the *Dajjâl*) until he catches him at the gate of Ludd (Iod), and kills him. Then some people whom Allâh has protected will come to ‘Eisâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to ‘Eisâ, peace be upon him: “I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in At-Tûr.”

“And Allâh will send Ya’jûj and Ma’jûj, who will swarm down from every slope. The first of them will pass by the Lake of

لَهَا: أَخْرَجِي كُنُوزَكَ، فَتَبِعَهُ كُنُوزُهَا  
كَيْعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا  
شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ  
رَمِيَّةِ الْعَرَضِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ وَيَتَهَلَّلُ  
وَجْهَهُ، وَيَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ  
بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ - عَلَيْهِ  
السَّلَامُ - فَيَنْزِلُ عِنْدَ الْمِنَارَةِ الْبَيْضَاءِ  
شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا  
كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَاطَأَ رَأْسَهُ  
قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ  
كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ  
إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي  
طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِيَابِ لُدٍّ،  
فَيَقْتُلُهُ، ثُمَّ يَأْتِي عَيْسَى [ابْنَ مَرْيَمَ] قَوْمٌ  
قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ  
وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ،  
فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عَيْسَى  
- عَلَيْهِ السَّلَامُ - : إِنَّي قَدْ أَخْرَجْتُ عِبَادًا  
لِي، لَا يَدَانِ لِأَحَدٍ يَقْتَالِيهِمْ، فَحَرَّرُ  
عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ  
وَمَاْجُوجَ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ،  
فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيَّةَ، فَيَشْرَبُونَ  
مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ

[1] Garments dyed with Wars and then with Saffron after that.

Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here." Then 'Eisâ the Prophet of Allâh and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dinâr to one of you today. The Prophet of Allâh, 'Eisâ and his companions will beseech [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allâh 'Eisâ ﷺ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allâh, 'Eisâ ﷺ, and his companions will beseech Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessing." On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.

بِهَائِهِ، مَرَّةً، مَاءً، وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرٍ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، فَيُرْسِلُ [اللَّهُ] عَلَيْهِمُ التَّعَفُّ فِي رِقَابِهِمْ، فَيُضْبِحُونَ فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى عَلَيْهِ السَّلَامُ وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنَّتُهُمْ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى - عَلَيْهِ السَّلَامُ - وَأَصْحَابُهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرَكَهَا كَالزَّلْفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْتِي تَمَرْتِكِ، وَرَدِّي بَرَكْتِكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرَّمَانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيَبَارِكُ فِي الرِّسْلِ، حَتَّى أَنْ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفَيْئَامَ مِنَ النَّاسِ، وَاللَّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللَّفْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخْدَ مِنَ النَّاسِ، فَيَبْنِي هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ

Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come.”

[7374] 111 - (...) It was narrated by ‘Alî bin Hujr As-Sa’dî, a *Hadîth* similar to the narration of ‘Abdur-Rahmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: “There was once water here” he added: “Then they will march until they come to the mountain of *Khamar*, which is the mountain of Bait Al-Maqdis, and they will say: ‘We have killed those who are on earth; now let us kill those who are in heaven.’ They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood.”

In the report of Ibn Hujr it says: “I have sent down some slaves of Mine, against whom no one will dare to fight.”

وَكُلِّ مُسْلِمٍ، وَيَقَى شِرَارَ النَّاسِ،  
يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمْرِ، فَعَلَيْهِمْ  
تَقُومُ السَّاعَةُ».

[٧٣٧٤] ١١١ - (...) حَدَّثَنَا عَلِيُّ  
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدُ  
ابْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ: دَخَلَ  
حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهَذَا  
الْإِسْنَادِ، نَحْوَ مَا ذَكَرْنَا - وَزَادَ بَعْدَ  
قَوْلِهِ: «لَقَدْ كَانَ بِهَذِهِ، مَرَّةً، مَاءٌ - ثُمَّ  
يَسِيرُونَ حَتَّى يَتَّهُوا إِلَى جَبَلِ الْخَمْرِ، وَ  
هُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ، فَيَقُولُونَ: لَقَدْ  
قَتَلْنَا مَنْ فِي الْأَرْضِ، هَلُمَّ فَلْنَقْتُلْ مَنْ فِي  
السَّمَاءِ، فَيَرْمُونَ بِنَشَابِهِمْ إِلَى السَّمَاءِ،  
فَيَرُدُّ اللَّهُ عَلَيْهِمْ نَشَابَهُمْ مَخْضُوبَةً دَمًا».  
وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ  
عِبَادًا لِي، لَا يَدِّي لِأَحَدٍ بِقَتَالِهِمْ».

**Chapter 21. Description Of *Ad-Dajjal* ; Al-Madīnah Is Forbidden To Him ; He Will Kill A Believer And Bring Him Back To Life**

(المعجم ٢١) - (بَابُ: فِي صِفَةِ  
الدَّجَالِ، وَتَحْرِيمِ الْمَدِينَةِ عَلَيْهِ، وَقَتْلِهِ  
الْمُؤْمِنِ وَإِحْيَائِهِ) (التحفة ٢١)

[7375] 112 - (2938) Abû Sa‘eed Al-Khudrî said: “One day the

[٧٣٧٥] ١١٢ - (٢٩٣٨) حَدَّثَنِي

Messenger of Allâh ﷺ spoke to us at length about the *Dajjâl*. Among what he told us he said: 'He will come, but it will be forbidden to him to enter the mountain passes of Al-Madīnah. So he will go to the barren tracts near Al-Madīnah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: "I bear witness that you are the *Dajjâl* of whom the Messenger of Allâh ﷺ spoke." The *Dajjâl* will say: "If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?" They will say: "No." So he will kill him then bring him back to life, and when he is brought back to life, he will say: "By Allâh, I was never more certain of you than I am now." He said: "The *Dajjâl* will want to kill him but he will not be able to do so."

[7376] (...) A similar report (as *Hadīth* no. 7375) was narrated from Az-Zuhrī with this chain of narrators.

عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بَنٍ حَمِيدٍ: وَالْفَاطِمَةُ مُتْقَارِبَةُ، وَالسِّيَاقُ لِعَبْدِ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ [و] هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَ هُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَتَّبِعِي إِلَى بَعْضِ السَّبَاحِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، أَتَشْكُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ! مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْآنَ، قَالَ: فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يَسْلُطُ عَلَيْهِ».

[٧٣٧٦] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ فِي هَذَا الْإِسْنَادِ، مِثْلَهُ.

[7377] 113 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the *Dajjâl*. They will say to him: "Where are you going?" He will say: "I am going to this one who has emerged." They will say to him: "Don't you believe in our lord?" He will say: "There is nothing hidden about our Lord." They will say: "Kill him." They will say to one another: "Didn't your lord forbid you to kill anyone without his consent?" So they will take him to the *Dajjâl*, and when the believer sees him, he will say: "O people, this is the *Dajjâl* whom the Messenger of Allâh ﷺ mentioned." The *Dajjâl* will order that he be made to lie on his stomach, on the ground. He will say: "Take him and strike him on the head," and he will be beaten severely on his back and stomach. Then he will say: "Don't you believe in me?" He will say: "You are the false Messiah." Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the *Dajjâl* will walk between the two pieces and will say to him: "Get up," and he will stand up straight. Then he will say to him: "Do you

[٧٣٧٧] ١١٣ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادَ، مِنْ أَهْلِ مَرَوْ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْرَةَ، عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَالِ، فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ، قَالَ: فَيَقُولُونَ لَهُ: أَوْ مَا تُؤْمِنُ بِرَبَّنَا؟ فَيَقُولُ: مَا بِرَبَّنَا خَفَاءَ، فَيَقُولُونَ: أَقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمُ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ، قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَالِ، فَإِذَا رَأَهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ! هَذَا الدَّجَالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَيَأْمُرُ الدَّجَالُ بِهِ فَيُسَبِّحُ، فَيَقُولُ: خُذُوهُ وَشَجُوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا - قَالَ - : فَيَقُولُ: أَمَا تُؤْمِنُونَ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ، قَالَ فَيُؤَمَّرُ بِهِ فَيُؤَسَّرُ بِالْمِئْسَارِ مِنْ مَفْرَقِهِ حَتَّى يُفْرَقَ بَيْنَ رِجْلَيْهِ، قَالَ: ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ، فَيَسْتَوِي قَائِمًا، - قَالَ - : ثُمَّ يَقُولُ لَهُ:

believe in me?" He will say: "It has only made me more certain about you." Then he will say: "O people, he will not do it to anyone after me." Then the *Dajjâl* will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise."

The Messenger of Allâh ﷺ said: "This will be the greatest of martyrs before the Lord of the Worlds."

### Chapter 22. *Ad-Dajjâl* Is Very Insignificant Before Allâh

[7378] 114 - (2939) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why are you worried about him? He will not harm you.' I said: 'O Messenger of Allâh, they say that he will have food and rivers with him.' He said: 'He is too insignificant before Allâh for that.'"

أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا أَزْدَدْتُ فِيكَ إِلَّا بَصِيرَةً، قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، قَالَ: فَيَأْخُذُهُ الدَّجَالُ لِيَذْبَحَهُ، فَيُجْعَلُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا، قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْدِفُ بِهِ، فَيَحْسِبُ النَّاسُ أَنَّهَا قَذْفُهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

(المعجم ٢٢) - (باب: في الدجال وهو

أهون على الله عز وجل) (التحفة ٢٢)

[٧٣٧٨] ١١٤ - (٢٩٣٩) حَدَّثَنَا شِهَابُ بْنُ عَبْدِ الْعَبْدِيِّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرَّوَّاسِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصَبُ مِنْهُ؟ إِنَّهُ لَا يَضْرُكُ» قَالَ: فُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ، قَالَ: «هُوَ أَهْوَنُ عَلَيَّ اللَّهُ مِنْ ذَلِكَ».

[7379] 115 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why do you keep asking?' I said: 'They say that he will have mountains of bread and meat, and a river of water.' He said: 'He is too insignificant before Allâh for that.'"

[7380] (...) A *Hadîth* like that of Ibrâhîm bin Humaid (no. 7378) was narrated from Ismâ'îl with this chain of narrators.

**Chapter 23. The Emergence Of *Ad-Dajjâl* And His Stay On Earth, And The Descent Of 'Eisâ Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves**

[7381] 116 - (2940) Ya'qûb bin 'Ashim bin 'Urwah bin Mas'ûd Ath-Thaqafî said: "I heard

[٧٣٧٩] ١١٥ - (...) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ، قَالَ: «وَمَا سُؤَالُكَ؟» قَالَ: [قُلْتُ]: إِنَّهُمْ يَقُولُونَ: مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ، وَنَهْرٌ [مِنْ] مَاءٍ، قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[٧٣٨٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حَمِيدٍ - وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيُّ بَنِي».

(المعجم ٢٣) - (باب: في خروج الدجال ومكثه في الأرض، ونزول عيسى وقتله إياه، وذهاب أهل الخير والإيمان، وبقاء شرار الناس وعبادتهم الأوثان، والنفخ في الصور، وبعث من في القبور) (التحفة ٢٣)

[٧٣٨١] ١١٦ - (٢٩٤٠) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

‘Abdullâh bin ‘Amr, when a man came to him and said: ‘What is this *Hadîth* that you are narrating? You say that the Hour will begin when such and such happens.’ He said: ‘*Subhân Allâh* – or *Lâ ilâha illallâh!*’ – or similar words. ‘I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka‘bah will be burned. And such and such will happen, and such and such will happen.’ Then he said: ‘The Messenger of Allâh ﷺ said: “The *Dajjâl* will appear among my *Ummah*, and he will stay for forty.” I do not know if it is forty days, or forty months, or forty years. “Then Allâh will send ‘Eisâ bin Mariam, who looks like ‘Urwah bin Mas‘ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of *Ash-Shâm*, and there will be no one left on the face of the earth in whose heart there is a speck goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him unit it grabs him.”

“He said: ‘I heard it from the Messenger of Allâh ﷺ, who said: “There will be left the most evil of people, who will be as careless as birds, and be as cruel as wild

شُعْبَةُ عَنِ النَّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُرْوَةَ بْنَ مَسْعُودٍ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: سُبْحَانَ اللَّهِ! - أَوْ - لَا إِلَهَ إِلَّا اللَّهُ - أَوْ - كَلِمَةً نَحْوَهُمَا، لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَ أَحَدًا شَيْئًا أَبَدًا، إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، يُحَرِّقُ الْبَيْتَ، وَيَكُونُ، وَيَكُونُ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكْتُ أَرْبَعِينَ لَا أَدْرِي: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمَكْتُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ». - قَالَ - : سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: «فَيَقْفَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ،



animals. They will not acknowledge any good or denounce any evil. Then the *Shaiṭān* will appear to them and will say: 'Will you not listen to me?' They will say: 'What do you command us to do?' He will command them to worship idols, but despite that, they will have ample provision and a good life.

"Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allāh will send" – or send down – "rain like moisture or a shadow" – Nu'mān (a sub narrator) is the one who was not sure – "and the bodies of the people will grow from it.

"Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: 'O people, go to your Lord; stop them, for they must be asked.' Then it will be said: 'Send forth those who are destined for the Fire.' It will be said: 'How many?' It will be said: 'Out of every thousand, nine hundred and ninety nine.' That is the Day that will make the children grey-headed,<sup>[1]</sup> and that is the Day when the Shin shall be laid bare."<sup>[2]</sup>

لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا،  
فَيَمْتَلِ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا  
تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟  
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ  
دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي  
الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لِيَتَأَنَّ  
وَرَفَعَ لِيَتَأَنَّ، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ  
يَلُوطٌ حَوْضَ إِبِلِهِ قَالَ: فَيَضَعُ، وَيَضَعُ  
النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنَزِّلُ  
اللَّهُ- مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ الطَّلُّ - نُعْمَانُ  
الشَّاكِّ- فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ  
يُنْفَخُ فِيهِ أُخْرَى فَيَذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ  
يُقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ،  
وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ، [قَالَ]: ثُمَّ  
يُقَالُ: أَخْرِجُوا بَعَثَ النَّارِ، فَيُقَالُ: مِنْ  
كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تَسْعِمَائِيَّةٌ  
وَتِسْعَةٌ وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ  
الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ  
سَاقٍ».

[1] See *Al-Muzzammil* 73:17.

[2] See *Al-Qalam* 68:42.

[7382] 117 - (...) Ya'qûb bin 'Aşim bin 'Urwah bin Mas'ûd said: I heard a man say to 'Abdullâh bin 'Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka'bah. Shu'bah (a sub narrator) said: "This, or something similar." 'Abdullâh bin 'Amr said: The Messenger of Allâh ﷺ said: "The *Dajjâl* will emerge among my *Ummah*..." and he quoted a *Hadîth* like that of Mu'âdh (no. 7381), and he said in his *Hadîth*: "There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die."

Muhammad bin Ja'far said: "Shu'bah narrated it to me with this chain of narrators several times, and I read it out to him."

[7383] 118 - (2941) It was narrated that 'Abdullâh bin 'Amr said: "I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say: 'The first signs of the appearance (of the *Dajjâl*) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after.'"

[٧٣٨٢] ١١٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الثَّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَكُمْ بِشَيْءٍ، إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، فَكَانَ حَرِيْقَ النَّيْتِ قَالَ شُعْبَةُ: هَذَا أَوْ نَحْوَهُ. قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فِي أُمَّتِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَعَاذٍ، وَقَالَ فِي حَدِيثِهِ: «فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ».

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ بِهَذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَّضْتُهُ عَلَيْهِ.

[٧٣٨٣] ١١٨ - (٢٩٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ صُحَى،

وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتَيْهَا، فَلَا أُخْرَى  
عَلَى إِثْرَهَا قَرِيبٌ».

[7384] (...) It was narrated that Abû Zur‘ah said: “Three Muslim individuals sat before Marwân bin Al-Hakam in Al-Madînah, and they heard him say – concerning the signs – that the first of them would be the emergence of the *Dajjâl*. ‘Abdullâh bin ‘Amr said: ‘Marwân did not say anything (of merit). I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say...” and he mentioned a similar report (as *Hadîth* no. 7383).

[٧٣٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ: جَلَسَ إِلَيَّ مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ، فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الْآيَاتِ: أَنَّ أَوْلَهَا خُرُوجَ الدَّجَالِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَمْ يَقُلْ مَرْوَانُ شَيْئًا، قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فَذَكَرَ مِثْلَهُ.

[7385] (...) It was narrated that Abû Zur‘ah said: “They discussed the Hour in the presence of Marwân, and ‘Abdullâh bin ‘Amr said: ‘I heard the Messenger of Allâh ﷺ say...” a similar *Hadîth*, (as no. 7383) but he did not mention forenoon.

[٧٣٨٥] (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَاكُرُوا السَّاعَةَ عِنْدَ مَرْوَانَ، فَقَالَ عَبْدُ اللَّهِ ابْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثَيْهِمَا، وَلَمْ يَذْكُرْ ضَحَى.

## Chapter 24. The Story Of Al-Jassâsh

(المعجم ٢٤) - (بَابُ قِصَّةِ الْجَسَّاسَةِ)

(...)

[7386] 119 - (2942) ‘Âmir bin Sharâhîl Ash-Sha‘bî, a man from Hamdân narrated that he asked Fâtimah bint Qais, the sister of Aḍ-Ḍaḥ-ḥâk bin Qais, who was one of the earliest *Muhâjir* women: “Tell

[٧٣٨٦] ١١٩ - (٢٩٤٢) حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ

me a *Hadith* that you heard directly from the Messenger of Allâh ﷺ.” She said: “If you wish, I will do that.” He said to her: “Yes, tell me.” She said: “I married Ibn Al-Mughîrah, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of *Jihâd* with the Messenger of Allâh ﷺ. When I became a widow, ‘Abdur-Rahmân bin ‘Awf proposed marriage to me, so did a group of the Companions of Muhammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

“I had been told that the Messenger of Allâh ﷺ had said: ‘Whoever loves me, let him love Usâmah.’ So when the Messenger of Allâh ﷺ spoke to me, I said: ‘My affairs are in your hand. Marry me to whomever you wish.’ He said: ‘Go to Umm Sharîk.’ Umm Sharîk was a rich lady of the *Anshâr* who spent a great deal in the cause of Allâh and entertained many guests. I said: ‘I will do that.’ He said: “Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, ‘Abdullâh bin ‘Amr bin Umm Maktûm.’ He was a man from Banû Fihir, Fihir of Quraish,

الصَّمَدِ - : حَدَّثَنِي أَبِي عَنْ جَدِّي ، عَنِ  
الْحُسَيْنِ بْنِ ذَكْوَانَ : حَدَّثَنَا ابْنُ بُرَيْدَةَ :  
حَدَّثَنِي عَامِرُ بْنُ شَرَّاحِيلَ الشَّعْبِيُّ : شَعْبُ  
هَمْدَانَ ؛ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ ،  
أُخْتِ الضَّحَّاكِ بْنِ قَيْسٍ ، وَكَانَتْ مِنَ  
الْمُهَاجِرَاتِ الْأُولَى ، فَقَالَ : حَدَّثَنِي حَدِيثًا  
سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ ، لَا تُسْنِدِيهِ إِلَيَّ  
أَحَدٌ غَيْرِهِ ، فَقَالَتْ : لَئِنْ شِئْتُ لَأَفْعَلَنَّ ،  
فَقَالَ لَهَا : أَجَلُ حَدِيثِي ، فَقَالَتْ :  
نَكَحْتُ ابْنَ الْمُغِيرَةِ ، وَهُوَ مِنْ خِيَارِ شَبَابِ  
قُرَيْشٍ يَوْمَئِذٍ ، فَأَصِيبُ فِي أَوَّلِ الْجِهَادِ  
مَعَ رَسُولِ اللَّهِ ﷺ ، فَلَمَّا تَأَيَّمْتُ خَطْبَنِي  
عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ، فِي نَفَرٍ مِنْ  
أَصْحَابِ مُحَمَّدٍ ﷺ ، وَخَطْبَنِي رَسُولُ  
اللَّهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ ، وَكُنْتُ  
قَدْ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « مَنْ  
أَحَبَّنِي فَلْيُحِبِّ أُسَامَةَ » فَلَمَّا كَلَّمَنِي رَسُولُ  
اللَّهِ ﷺ قُلْتُ : أَمْرِي بِيَدِكَ ، فَأَنْكِحْنِي مَنْ  
شِئْتُ ، فَقَالَ : « انْتَقِلِي إِلَيَّ أُمَّ شَرِيكِ » وَأُمُّ  
شَرِيكِ امْرَأَةٌ غَنِيَّةٌ ، مِنَ الْأَنْصَارِ ، عَظِيمَةُ  
الْتَّقَةِ فِي سَبِيلِ اللَّهِ ، يَنْزِلُ عَلَيْهَا  
الضُّيْفَانُ ، فَقُلْتُ : سَأَفْعَلُ ، فَقَالَ : « لَا  
تَفْعَلِي ، إِنَّ أُمَّ شَرِيكِ امْرَأَةٌ كَثِيرَةٌ  
الضُّيْفَانِ ، فَإِنِّي أكرهُ أَنْ يَسْقُطَ عَنْكَ

and he was from the same clan as mine. So I went to him.

“When my ‘Iddah ended, I heard the voice of the caller, the caller of the Messenger of Allāh (ﷺ), saying: ‘*As-ṣalātu jāmi‘ah* (prayer is being gathered for),’ so I went out to the *Masjid* and I prayed with the Messenger of Allāh ﷺ. I was in the women’s row that was closest to the people. When the Messenger of Allāh ﷺ had finished his prayer, he sat on the *Minbar* and he was smiling. He said: ‘Let each person stay in the place where he just prayed.’ Then he said: ‘Do you know why I called you together?’ They said: ‘Allāh and His Messenger know best.’

“He said: ‘By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamîm Ad-Dârî who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about *Al-Masih Ad-Dajjal*.

“He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhām and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,

حِمَارِكِ، أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكَ،  
فَيَرَى الْقَوْمَ مِنْكَ بَعْضَ مَا تَكْرَهُينَ،  
وَلَكِنْ انْتَقِلِي إِلَى ابْنِ عَمِّكَ، عَبْدِ اللَّهِ بْنِ  
عَمْرِو بْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي  
فِهْرٍ، فَهَرِ قُرَيْشٍ، وَهُوَ مِنَ الْبَطْنِ الَّذِي  
هِيَ مِنْهُ، فَانْتَقَلْتُ إِلَيْهِ.

فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ  
الْمُنَادِي، مُنَادِي رَسُولِ اللَّهِ ﷺ يُنَادِي:  
الصَّلَاةُ جَامِعَةٌ، فَخَرَجْتُ إِلَى الْمَسْجِدِ،  
فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنْتُ فِي  
صَفِّ النِّسَاءِ الَّذِي يَلِي ظُهُورَ الْقَوْمِ،  
فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، جَلَسَ  
عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ، فَقَالَ: «لِيَلْزَمَ  
كُلُّ إِنْسَانٍ مُصَلَّاهُ». ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ  
جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: «إِنِّي، وَاللَّهِ! مَا جَمَعْتُكُمْ لِرَغْبَةٍ  
وَلَا لِرَهْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ، لِأَنَّ تَمِيمًا  
الدَّارِيَّ، كَانَ رَجُلًا نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ  
وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافِقَ الَّذِي كُنْتُ  
أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ  
رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلَاثِينَ رَجُلًا  
مِنْ لَحْمٍ وَجُدَامٍ، فَلَعَبَ بِهِمُ الْمَوْجُ شَهْرًا  
فِي الْبَحْرِ، ثُمَّ أَرْفَقُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ  
حِينَ مَغْرِبِ الشَّمْسِ، فَجَلَسُوا فِي أَقْرَبِ

and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassâsah." They said: "What is Al-Jassâsah?" It said: "O people, go to this man in the monastery for he is keen to know about you." He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: "Woe to you, who are you?" He said: "You will soon find out about me; tell me who you are." They said: "We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy. We said: 'Woe to you, what are you?' It said: 'I am Al-Jassâsah.' We said: 'What is Al-Jassâsah?' It said: 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it

السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِينَهُمْ دَابَّةً أَهْلَبُ كَثِيرُ الشَّعْرِ، لَا يَذْرُونَ مَا قُبْلَهُ مِنْ دُبْرِهِ، مِنْ كَثْرَةِ الشَّعْرِ، فَقَالُوا: وَيْلَكَ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: يَا أَيُّهَا الْقَوْمُ! انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ بِالْأَشْوَاقِ، قَالَ: لَمَّا سَمَّتْ لَنَا رَجُلًا فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً.

قَالَ: فَانْطَلَقْنَا سِرَاعًا، حَتَّى دَخَلْنَا الدَّيْرَ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا، وَأَشَدَّهُ وَثَاقًا، مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا: وَيْلَكَ مَا أَنْتِ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَيَّ خَبْرِي، فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ، رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ، فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ، فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا، ثُمَّ أَرْقَانَا إِلَى جَزِيرَتِكَ هَذِهِ، فَجَلَسْنَا فِي أَقْرِبِهَا، فَدَخَلْنَا الْجَزِيرَةَ، فَلَقِينَا دَابَّةً أَهْلَبُ كَثِيرُ الشَّعْرِ، لَا نَذْرِي مَا قُبْلَهُ مِنْ دُبْرِهِ مِنْ كَثْرَةِ الشَّعْرِ، فَقُلْنَا: وَيْلَكَ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ

because we could not be sure that it was not a devil.”

“He (that chained person) said: Tell me about the date-palm trees of Baisân. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Ṭabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madīnah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the ‘Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

“He said: If it is so, that is better for them, that they show

بِالْأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا، وَفَرَعْنَا مِنْهَا، وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً.

فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَا إِنَّهَا يُوشِكُ أَنْ لَا تُثْمِرَ، قَالَ: أَخْبِرُونِي عَنْ بَحِيرَةِ طَبْرِيَّةَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ، قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ، - قَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ، قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَحْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ، - قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْتَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ - قَالَ - قَالَ لَهُمْ: تَذْكَرُ ذَلِكَ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ، وَإِنِّي مُخْبِرُكُمْ عَنِّي، إِنِّي أَنَا الْمَسِيحُ الدَّجَالُ، وَإِنِّي أَوْشِكُ أَنْ يُؤَدَّنَ

obedience to him. Now I will tell you about myself. I am *Al-Masîh Ad-Dajjâl*, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Ṭaibah (Al-Madīnah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.”

She said: “Then the Messenger of Allāh ﷺ struck the *Minbar* with his staff and said: ‘This is Ṭaibah, this is Ṭaibah, this is Ṭaibah,’ meaning Al-Madīnah. ‘Did I not tell you this before?’ The people said: ‘Yes.’ (The Prophet ﷺ said:) ‘I liked the story of Tamīm because it agrees with what I used to tell you about him, and about Makkah and Al-Madīnah. But he is in the sea of *Ash-Shâm* or the Yemeni sea. No, rather he is in the east, he in the east, he is in the east,’ and he pointed towards the east with his hand.” She said: “I memorized this from the Messenger of Allāh ﷺ.”

[7387] 120 - (...) *Ash-Sha‘bī* said: “We entered upon Fâtimah bint Qais, and she offered us the kind of fresh dates that are called Ibn Ṭâb, and she gave us *Sawîq Sult* to drink. I asked her about

لي في الخروج، فَأَخْرَجُ فَأَسِيرُ فِي الْأَرْضِ، فَلَا أَدْعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ، فَهَمَّا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِدًا مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السِّيفُ صَلْتًا، يَصُدُّنِي عَنْهَا، وَإِنَّ عَلَيَّ كُلَّ نَقَبٍ مِنْهَا مَلَائِكَةٌ يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمِخْصَرْتِهِ فِي الْمِنْبَرِ: «هَذِهِ طَيْبَةٌ، هَذِهِ طَيْبَةٌ، هَذِهِ طَيْبَةٌ» يَعْنِي الْمَدِينَةَ «أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ، أَنَّهُ وَافَقَ الَّذِي كُنْتُ أَحَدْتُكُمْ عَنْهُ، وَعَنِ الْمَدِينَةِ وَمَكَّةَ، أَلَا! إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لَا بَلَّ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ.» وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ، قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

[٧٣٨٧] ١٢٠ - (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهَجَمِيُّ أَبُو عُمَانَ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ: حَدَّثَنَا



the woman who has been thrice divorced – where should she observe her ‘Iddah? She said: ‘My husband divorced me three times, and the Messenger of Allâh ﷺ gave me permission to observe my ‘Iddah among my family. Then the call was given to the people: “Prayer is being gathered for,” so I went out with the people.’ She said: ‘I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the *Minbar*. He said: “The cousins of Tamîm Ad-Dârî traveled by sea...” and he quoted the *Hadîth* (similar to no. 7387) and added: “It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: ‘This is Ṭaibah,’ meaning Al-Madînah.”

[7388] 121 - (...) It was narrated that Fâtimah bint Qais said: “Tamîm Ad-Dârî came to the Messenger of Allâh ﷺ, and he told the Messenger of Allâh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair...” and he (the sub narrator) narrated the *Hadîth* (similar to no. 7387), and he said in it: “If permission is given to me to

السَّعْبِيُّ قَالَ: دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَحَفَّتْنَا بِرُطْبٍ يُقَالُ لَهُ رُطْبُ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلَيْمٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَ فِي أَهْلِي، قَالَتْ فَنُودِيَ فِي النَّاسِ: إِنَّ الصَّلَاةَ جَامِعَةٌ قَالَتْ: فَاذْطَلَفْتُ فِيمَنْ انْطَلَقَ مِنَ النَّاسِ، قَالَتْ: فَكُنْتُ فِي الصَّفِّ الْمَقْدَمِ مِنَ النِّسَاءِ، وَهُوَ يَلِي الْمُوَخَّرَ مِنَ الرِّجَالِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ: «إِنَّ بَنِي عَمِّ لَتَمِيمِ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ» - وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ: قَالَتْ: فَكَأَنَّمَا أَنْظَرُنِي إِلَى النَّبِيِّ ﷺ، وَأَهْوَى بِمُخَصَّرَتِهِ إِلَى الْأَرْضِ، وَقَالَ: «هَذِهِ طَيْبَةٌ» يَعْنِي الْمَدِينَةَ.

[7388] 121 - (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَحْمَدُ بْنُ عُمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ عِيْلَانَ ابْنَ جَرِيرٍ يُحَدِّثُ عَنِ السَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قَدِمَ عَلَيَّ رَسُولُ اللَّهِ ﷺ تَمِيمِ الدَّارِيِّ فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنَّهُ رَكِبَ الْبَحْرَ، فَتَاهَتْ بِهِ

emerge, I will cover the whole land, except Ṭaibah.’ The Messenger of Allāh ﷺ brought him out to the people and told them, and he said: ‘This is Ṭaibah, and that is the *Dajjāl*.’”

[7389] 122 - (...) It was narrated from Fāṭimah bint Qais that the Messenger of Allāh ﷺ sat on the *Minbar* and said: “O people, Tamīm Ad-Dārī told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea...” and he quoted the *Ḥadīth* (similar to no. 7387).

[7390] 123 - (2943) Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘There is no part of the land that the *Dajjāl* will not enter, except Makkah and Al-Madīnah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madīnah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it.’”

سَفِينَتُهُ، فَسَقَطَ إِلَى جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ، فَلَقِيَ إِنْسَانًا يَجْرُ شَعْرَهُ، وَاقْتَصَرَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ، قَدْ وَطِئْتُ الْبِلَادَ كُلَّهَا، غَيْرَ طَيْبَةٍ، فَأَخْرَجَهُ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَذِهِ طَيْبَةٌ، وَذَلِكَ الدَّجَالُ».

[٧٣٨٩] ١٢٢ - (...) حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ! حَدَّثَنِي تَمِيمُ الدَّارِيُّ؛ أَنَّ أَنَسًا مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ، فَأَنْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَى لَوْحٍ مِنْ أَلْوَابِحِ السَّفِينَةِ، فَخَرَجُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ» وَسَاقَ الْحَدِيثَ.

[٧٣٩٠] ١٢٣ - (٢٩٤٣) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ، وَلَيْسَ نَقَبٌ مِنْ أَنْفَائِهَا

إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَاقِينَ تَحْرُسُهَا، فَيَنْزِلُ  
بِالسَّبْحَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ،  
يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[7391] (...) It was narrated from Anas that the Messenger of Allāh ﷺ said... and he mentioned a similar report (as *Hadīth* no. 7390) except that he said: "He will come to the wasteland of Al-Juruf and pitch his tent." And he said: "Every hypocrite, male and female, will go out to him."

[٧٣٩١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبْحَةَ الْجُرُفِ فَيَضْرِبُ رُؤُوفَهُ، وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ.

### Chapter 25. The Rest Of The *Ahadīth* About The *Dajjāl*

(المعجم ٢٥) - (بَابُ: فِي بَقِيَةِ مَنْ  
أَحَادِيثِ الدَّجَالِ) (التحفة ٢٤)

[7392] 124 - (2944) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: "Seventy thousand of the Jews of Iṣbahân will follow the *Dajjāl*, wearing *Tayâlisahs* (Persian shawls)."

[٧٣٩٢] ١٢٤ - (٢٩٤٤) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَّبِعُ الدَّجَالَ، مِنْ يَهُودِ إِصْبَهَانَ، سَبْعُونَ أَلْفًا، عَلَيْهِمُ الطَّيَالِسَةُ».

[7393] 125 - (2945) Umm Sharīk narrated that she heard the Prophet ﷺ say: "The people will flee from the *Dajjāl* in the mountains." Umm Sharīk said: "O Messenger of Allāh, where will the Arabs be on that day?" He said: "They will be few in number."

[٧٣٩٣] ١٢٥ - (٢٩٤٥) حَدَّثَنِي هَرُورُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرْتَنِي أُمُّ شَرِيكٍ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَنَّ النَّاسُ مِنَ الدَّجَالِ فِي

الْجِبَالِ». قَالَتْ أُمُّ شَرِيكِ: يَا رَسُولَ اللَّهِ!  
فَأَيُّنَ الْعَرَبِ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[7394] (...) It was narrated from Ibn Juraij with this chain of narrators.

[٧٣٩٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
بَشَّارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو  
عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ.

[7395] 126 - (2946) It was narrated that a number of people, including Abû Ad-Dahmâ' and Abû Qatadâh, said: We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥuşain. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allâh ﷺ than I, and they do not have more knowledge of his *Ḥadîth* than I. I heard the Messenger of Allâh ﷺ say: "Between the creation of Âdam and the onset of the Hour there is no creation that has more impact than the *Dajjâl*."

[٧٣٩٥] ١٢٦ - (٢٩٤٦) حَدَّثَنِي زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ  
الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ  
الْمُخْتَارِ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ،  
عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ  
قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ، نَأْتِي  
عِمْرَانَ بْنَ حُصَيْنٍ، فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ  
لَتَجَاوِزُونِي إِلَى رِجَالٍ، مَا كَانُوا بِأَخْصَرَ  
لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَعْلَمَ بِحَدِيثِهِ مِنِّي،  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ  
آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلَقَ أَكْبَرُ مِنَ الدَّجَالِ».

[7396] 127 - (...) It was narrated from Ḥumaid bin Hilâl, that three of his people, including Abû Qatadah, said: "We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥuşain..." a *Ḥadîth* like that of 'Abdul-'Azîz bin Mukhtâr (no. 7395), except that he said: "a matter of greater impact than the *Dajjâl*."

[٧٣٩٦] ١٢٧ - (...) وَحَدَّثَنِي  
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ  
الرَّقِّيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ  
أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ ثَلَاثَةِ رَهْطٍ  
مِنْ قَوْمِهِ، فِيهِمْ أَبُو قَتَادَةَ قَالُوا: كُنَّا نَمُرُّ  
عَلَى هِشَامِ بْنِ عَامِرٍ، إِلَى عِمْرَانَ بْنِ  
حُصَيْنٍ، مِثْلَ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ،  
غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ».

[7397] 128 - (2947) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the *Dajjâl*, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten to do good deeds before six things happen: The *Dajjâl*, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death)."

[7399] (...) A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

## Chapter 26. The Virtue Of Worship At Times Of Turmoil

[7400] 130 - (2948) Ma'qil bin Yasâr narrated that the Prophet ﷺ said: "Worship during *Al-Harj* (killing) is like emigrating (*Hijrah*) to me."

[٧٣٩٧] ١٢٨ - (٢٩٤٧) حَدَّثَنَا يَحْيَى  
ابْنُ أَيُّوبَ وَفُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ قَالُوا:  
حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ،  
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ  
مِنْ مَغْرِبِهَا، أَوْ الدُّخَانَ، أَوْ الدَّجَالَ، أَوْ  
الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ، أَوْ أَمْرَ الْعَامَةِ».

[٧٣٩٨] ١٢٩ - (...) حَدَّثَنَا أُمَيَّةُ بْنُ  
بَسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا  
شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ  
رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:  
«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدُّجَالَ، وَالدُّخَانَ،  
وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا،  
وَأَمْرَ الْعَامَةِ، وَخُوصَّةَ أَحَدِكُمْ».

[٧٣٩٩] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ  
حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا  
عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ  
عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ٢٦) - (بَابُ فَضْلِ الْعِبَادَةِ فِي  
الْهَرَجِ) (التحفة ٢٥)

[٧٤٠٠] ١٣٠ - (٢٩٤٨) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَعْلَى  
ابْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ  
يَسَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنِ الْمُعَلَّى بْنِ زِيَادٍ،  
رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ، رَدَّهُ إِلَى مَعْقِلِ بْنِ  
يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي  
الْمُهْرَجِ، كَهَجْرَةِ إِلَيَّ».

[7401] (...) Hammâd narrated a similar report (as *Hadîth* no. 7400) with this chain of narrators.

[٧٤٠١] (...) وَحَدَّثَنِيهِ أَبُو كَايِلٍ:  
حَدَّثَنَا حَمَّادٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

**Chapter 27. The Approach Of The Hour**

(المعجم ٢٧) - (بَابُ قَرَبِ السَّاعَةِ)  
(التحفة ٢٦)

[7402] 131 - (2949) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “The Hour will not come except upon the most evil of people.”

[٧٤٠٢] [١٣١- (٢٩٤٩)] حَدَّثَنَا  
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ  
يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ  
ابْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ  
اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ  
إِلَّا عَلَى شِرَارِ النَّاسِ».

[7403] 132 - (2950) Sahl said: “I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: ‘The Hour and I have been sent like this.’”

[٧٤٠٣] [١٣٢- (٢٩٥٠)] حَدَّثَنَا  
سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ  
الرَّحْمَنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ  
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ -  
وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي  
حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: سَمِعْتُ  
النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ  
وَالْوُسْطَى، وَهُوَ يَقُولُ: «بِعُنْتِ أَنَا  
وَالسَّاعَةُ هَكَذَا».

[7404] 133 - (2951) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two.'"

[٧٤٠٤] ١٣٣ - (٢٩٥١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ».

قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي فَصِّهِ: كَفَضَلِ إِحْدَاهُمَا عَلَى الْأُخْرَى، فَلَا أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ، أَوْ قَالَهُ قَتَادَةُ.

[7405] 134 - (...) Shu'bah said: "I heard Qatâdah and Abû At-Tayyâh narrate that they heard Anas narrate, that the Messenger of Allâh ﷺ said: 'The Hour and I have been sent like this,'" and Shu'bah held his forefinger and middle finger up together.

[٧٤٠٥] ١٣٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التِّيَّاحِ يُحَدِّثَانِ؛ أَنَّهُمَا سَمِعَا أَنَسًا يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا» وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ، الْمُسَبَّحَةِ وَالْوُسْطَى، يَحْكِيهِ.

[7406] (...) This was narrated from Anas from the Prophet ﷺ (a similar Hadîth as no. 7405).

[٧٤٠٦] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التِّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.

[7407] (...) A similar Hadîth (as no. 7405) was narrated from Anas, from the Prophet ﷺ.

[٧٤٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حَمْرَةَ يَعْنِي الصَّبِيَّ، وَأَبِي التِّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِهِمْ.

[7408] 135 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two,' and he held his forefinger and middle finger together."

[7409] 136 - (2952) It was narrated that 'Aishah said: "When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: 'When will the Hour be?' He looked at the youngest of them and said: 'If this one lives, he will not grow very old before your Hour comes to you.'"

[7410] 137 - (2953) It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: "When will the Hour begin?" And there was an *Anṣârî* boy there, who was called Muḥammad. The Messenger of Allâh ﷺ said: "If this boy lives, perhaps he will not grow old before the Hour comes."

[7411] 138 - (...) It was narrated from Anas bin Mâlik that a man asked the Prophet ﷺ: "When will the Hour come?" The Messenger of Allâh ﷺ remained silent for a while, then

[٧٤٠٨] ١٣٥ - (...) وَحَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ، عَنْ مَعْبُدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ». قَالَ: وَضَمَّ السَّبَابَةَ وَالْوَشْطَى.

[٧٤٠٩] ١٣٦ - (٢٩٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَى السَّاعَةُ؟ فَظَنَرَ إِلَى أَحَدٍ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعْشَ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ، قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ».

[٧٤١٠] ١٣٧ - (٢٩٥٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَتَى تَقُومُ السَّاعَةُ؟ وَعِنْدَهُ غُلَامٌ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَعْشَ هَذَا الْغُلَامُ، فَعَسَى أَنْ لَا يُدْرِكْهُ الْهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ».

[٧٤١١] ١٣٨ - (...) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَمَرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا سَأَلَ



he looked at a boy who was in front of him, from (the tribe of) Azd Shanû'ah, and said: "If he lives, he will not grow old before the Hour comes."

Anas said: "That boy was of my age at that time."

[7412] 139 - (...) It was narrated that Anas said: "A young boy of Al-Mughirah bin Shu'bah passed by, who was of my age. The Prophet ﷺ said: "If he lives long, he will not grow old before the Hour comes."

[7413] 140 - (2954) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes."

**Chapter 28. Between The Two Blasts (Of The Trumpet)**

[7414] 141 - (2955) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

النَّبِيِّ ﷺ قَالَ: مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ هُنَيْهَةً، ثُمَّ نَظَرَ إِلَى غُلَامٍ بَيْنَ يَدَيْهِ مِنْ أُرْدِ شَنْوَاءَ، فَقَالَ: «إِنْ عَمَّرَ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ».

قَالَ: قَالَ أَنَسٌ: ذَلِكَ الْغُلَامُ مِنْ أَتْرَابِي يَوْمَئِذٍ.

[7412] 139 - (...) حَدَّثَنَا هَرُونَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: مَرَّ غُلَامٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ، وَكَانَ مِنْ أَقْرَابِي، فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُوسَّرَ هَذَا، فَلَنْ يُدْرِكْهُ الْهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ».

[7413] 140 - (2954) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ [النَّبِيِّ ﷺ] قَالَ: «تَقُومُ السَّاعَةُ وَالرَّجُلُ يَخْلُبُ اللَّفْحَةَ، فَمَا يَصِلُ الْإِنَاءُ إِلَى فِيهِ حَتَّى تَقُومَ، وَالرَّجُلَانِ يَتَبَايَعَانِ الثُّوبَ، فَمَا يَتَبَايَعَانِهِ حَتَّى تَقُومَ، وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ، فَمَا يَصْدُرُ حَتَّى تَقُومَ».

(المعجم ٢٨) - (بَابُ مَا بَيْنَ النَّفْخَتَيْنِ) (التحفة ٢٧)

[7414] 141 - (2955) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

‘Between the two Trumpet blasts there will be forty.’” They said: “O Abû Hurairah, forty days?” He said: “I cannot say.” They said: “Forty months?” He said: “I cannot say.” They said: “Forty years?” He said: “I cannot say. ‘Then Allâh will send down water from the sky, and they will grow as herbs grow.’”

He said: “There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection.”

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “All of the son of Âdam will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated.”

[7416] 143 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of *Ahadith* including the following: “The Messenger of Allâh ﷺ said: ‘In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.’ They said: ‘Which bone is it, O Messenger of Allâh?’ He said: ‘The tail bone.’”

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،  
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«مَا بَيْنَ التَّمَخْتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا  
هُرَيْرَةَ! أَرْبَعِينَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا:  
أَرْبَعِينَ شَهْرًا؟ قَالَ: أَبَيْتُ - قَالُوا:  
أَرْبَعِينَ سَنَةً؟ قَالَ: أَبَيْتُ. «ثُمَّ يُنْزَلُ [اللَّهُ]  
مِنَ السَّمَاءِ مَاءٌ فَيَنْبِتُونَ كَمَا يَنْبُتُ الْبَقْلُ».  
قَالَ: «وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا  
يَبْلَى، إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ  
الدَّنْبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[٧٤١٥] [١٤٢- (...)] وَحَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي  
الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجْبَ  
الدَّنْبِ، مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ».

[٧٤١٦] [١٤٣- (...)] وَحَدَّثَنَا مُحَمَّدُ  
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو  
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ،  
مِنْهَا - : وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي  
الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا، فِيهِ  
يُرَكَّبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظْمٍ هُوَ؟ يَا  
رَسُولَ اللَّهِ! قَالَ: «عَجْبُ الدَّنْبِ».