

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

31. Chapters On *Al-Fitan* From The Messenger Of Allāh ﷺ

(المعجم ٣١) - أَبْوَابُ الْفِتَنِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٨)

Chapter 1. What Has Been Related About 'The Blood Of A Muslim Is Not Lawful Except For One Of Three'

(المعجم ١) - بَابُ مَا جَاءَ لَا يَحِلُّ دَمُ
امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ (التحفة ١)

2158. Abū Umāmah bin Sahl bin Hunaif narrated that on the day of siege, 'Uthmān bin 'Affān stood overlooking the people, and he said: "I swear to you by Allāh! You know that the Messenger of Allāh ﷺ said: 'The blood of a Muslim man is not lawful, except for one of three (cases): Illegitimate sexual relations after *Iḥṣān* (having been married), or apostasy after Islām, or taking a life without right, for which he is killed.' By Allāh! I have never committed illegitimate sexual relations, not during *Jāhiliyyah* nor during Islām, and I have not committed apostasy since I gave my pledge to the Messenger of Allāh ﷺ, and I have not taken a life that Allāh had made unlawful. So for what do you fight me?" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, 'Aishah, and Ibn 'Abbās. This *Ḥadīth* is *Ḥasan*. Hammād bin Salamah reported it from Yahya bin Sa'eed in *Marfū'* form. Yahya

٢١٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُثْمَانَ ابْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ: أَنْشَدُكُمْ بِاللَّهِ أَنْتَعَلُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: زَنَى بَعْدَ إِحْصَانٍ، أَوْ ارْتَدَّ بَعْدَ إِسْلَامٍ، أَوْ قَتَلَ نَفْسَ بَغَيْرِ حَقٍّ فَقُتِلَ بِهِ» فَوَاللَّهِ! مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ، وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُولَ اللَّهِ ﷺ، وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، فِيمَ تَقْتُلُونِي.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ. [وَهَذَا حَدِيثٌ حَسَنٌ. وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَفَعَهُ. وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُ وَاحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ هَذَا الْحَدِيثَ فَوْقَهُوهُ وَلَمْ يَرْفَعُوهُ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ

bin Sa'eed Al-Qaṭṭān and more than one narrator reported this *Ḥadīth* from Yahya bin Sa'eed in *Mawqūf*, not *Marfū'* form. And this *Ḥadīth* has been reported through other routes from 'Uthmān from the Prophet ﷺ [in *Marfū'* form].

غَيْرِ وَجْهِ عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ [مَرْفُوعًا].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الحدود، باب: لا يحل دم امرئ مسلم إلا في ثلاث، ح: ٢٥٣٣ عن أحمد بن عبدة وأبو داود، ح: ٤٥٠٢ والنسائي، ح: ٤٠٢٤ من حديث حماد بن زيد به وصححه ابن الجارود، ح: ٨٣٦ والحاكم: ٤/٣٥٠ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ابن مسعود [تقدم: ١٤٠٢] وعائشة [أبو داود، ح: ٤٣٥٣] وابن عباس [ابن ماجه، ح: ٢٥٣٩].

Comments:

Islam is a religion of peace. It does not allow the spilling of blood unlawfully. It does provide for killing the person that has wrongfully killed another person. It only allows the killing of a person in cases where the Islamic Law provides for the death sentence.

Chapter 2. What Has Been Related About the Prohibition Of Blood And Wealth

2159. Sulaimān bin 'Amr bin Al-Aḥwās narrated from his father who said: "During the Farewell Pilgrimage, I heard the Messenger of Allāh ﷺ saying: 'Which day is this?' They said: 'The day of *Al-Hajj Al-Akbar*'. He said: 'Indeed your blood, your wealth, your honor is sacred to each other, just as this day of yours is sacred in this city of yours. Indeed, no one commits a crime except against himself. Indeed none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable. Indeed *Ash-Shaitān* has lost hope of ever being worshipped in this city of

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَحْرِيمِ الدِّمَاءِ وَالْأَمْوَالِ (التحفة ٢)

٢١٥٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ: «أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمُ الْحَجِّ الْأَكْبَرِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلَا مَوْلُودٍ عَلَى وَالِدِهِ، أَلَا وَإِنَّ الشَّيْطَانَ قَدْ آسَرَ [مِنْ] أَنْ يُعْبَدَ فِي بِلَادِكُمْ هَذِهِ أَبَدًا، وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تُحْفَرُونَ مِنْ أَعْمَالِكُمْ

yours, but he will have compliance in what deeds of yours you consider insignificant, which he will be content with.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Bakrah, Ibn ‘Abbās, Jābir, and Hidhyam bin ‘Amr As-Sa’dī. This *Hadīth* is *Hasan Ṣaḥīḥ*. Zā’idah reported similarly from Shabīb bin Gharqadah, and we do not know of it except as a narration of Shabīb bin Gharqadah.

فَسَيَرْضَى بِهِ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَحَدِيثِ بْنِ عَمْرِو السَّعْدِيِّ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى زَائِدَةُ عَنْ شَيْبِ بْنِ عَرْقَدَةَ نَحْوَهُ. وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَيْبِ بْنِ عَرْقَدَةَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب الخطبة يوم النحر، ح: ٣٠٥٥ عن هناد بن السري به ورواه أبو داود، ح: ٣٣٣٤ من حديث أبي الأحوص طرفه الآخر * وفي الباب عن أبي بكرة [البخاري، ح: ٦٧ ومسلم، ح: ١٦٧٩] وابن عباس [البخاري، ح: ١٧٣٩] وجابر [مسلم، ح: ١٢١٨] وحديث بن عمرو السعدي [أحمد: ٣٣٧/٤ وابن خزيمة، ح: ٢٨٠٨].

Comments:

All the *Aḥādīth* of this chapter conclusively prove that Islam attaches the highest importance to protecting the life, honor and wealth of all people.

Chapter 3. What Has Been Related About It is Not Lawful To Intimidate A Muslim

2160. ‘Abdullāh bin As-Sā’ib bin Yazīd narrated from his father, from his grandfather who said: “The Messenger of Allāh ﷺ said: ‘Let one of you not take his brothers staff, neither in play nor seriousness. Whoever took his brother’s staff,^[1] then let him return it to him.” (*Ṣaḥīḥ*)

(المعجم ٣) - بَابُ مَا جَاءَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا (التحفة ٣)

٢١٦٠ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ السَّائِبِ بْنُ يَزِيدَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْخُذُ أَحَدُكُمْ عَصَا أَخِيهِ لَاعِبًا أَوْ جَادًا، فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرْدِّهَا إِلَيْهِ».

[1] “His brother’s belongings...” as is in the report in Abū Dāwūd. “He only cited the staff as an example because it is of the trivial things not considered so important by it’s owner, so that it is known that greater care must be taken concerning what is of importance (to it’s owner).” *Tuhfat Al-Aḥwadhī*.

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar, Sulaimān bin Šurad, Ja’dah, and Abū Hurairah.

This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Ibn Abī *Dhi’b*. As-Sā’ib bin Yazīd was a Companion, he heard *Aḥādīth* from the Prophet ﷺ when he was a boy. The Prophet ﷺ died when As-Sā’ib was seven years old. Yazīd bin As-Sā’ib, his father, was one of the Companions of the Prophet ﷺ, and he reported from the Prophet ﷺ. [As-Sā’ib bin Yazīd is the son of Namir’s sister].

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَسَلَيْمَانَ بْنِ صُرَدٍ وَجَعْدَةَ وَأَبِي هُرَيْرَةَ. [وَأَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي ذُئْبٍ. وَالسَّائِبُ بْنُ يَزِيدَ لَهُ صُحْبَةٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ غُلَامٌ، فُيْضَ النَّبِيِّ ﷺ وَالسَّائِبُ ابْنُ سَبْعِ سِنِينَ. وَأَبُوهُ يَزِيدُ بْنُ السَّائِبِ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ [وَالسَّائِبُ بْنُ يَزِيدَ هُوَ ابْنُ أُحْتِ نَمِرٍ].

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يأخذ الشيء من مزاج، ح: ٥٠٠٣ عن بNDAR به * وفي الباب عن ابن عمر [البرار (كشف الأستار): ٢/٢٠٢، ح: ١٥٢١] وسليمان بن صرد [الطبراني في الكبير: ٧/٩٩، ح: ٦٤٨٧] وجعدة [أحمد: ٣/٤٧١ والنسائي في عمل اليوم والليلة، ح: ١٠٦٤] وأبي هريرة [ابن عدي: ٧/٢٦٦١ والبغوي في شرح السنة: ١٠/٢٦٤، ح: ٢٥٧١].

Comments:

Not to speak of taking hold of more valuable or substantial things of others for purposes of terrorizing them, Islam does not even allow a Muslim to take in his hand the wooden staff of his brother.

2161. [Muḥammad bin Yūsuf narrated that As-Sā’ib bin Yazīd said: “Yazīd performed *Hajj* in the Farewell Pilgrimage with the Prophet ﷺ when I was seven years old.” So ‘Alī bin Al-Madīnī narrated from Yahya bin Sa’eed Al-Qaṭṭān: “Muḥammad bin Yūsuf was a very reliable narrator of *Hadīth*, and As-Sā’ib bin Yazīd was his grandfather, and Muḥammad bin Yūsuf would say: ‘As-Sā’ib bin Yazīd narrated to me – and he is my grandfather from my mother’s side’”]. (*Ṣaḥīḥ*)

٢١٦١ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ السَّائِبِ ابْنِ يَزِيدَ قَالَ: حَجَّ يَزِيدُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ. فَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: كَانَ مُحَمَّدُ بْنُ يُوسُفَ ثَبَتًا صَاحِبَ حَدِيثٍ وَكَانَ السَّائِبُ بْنُ يَزِيدَ جَدَّهُ، وَكَانَ مُحَمَّدُ بْنُ يُوسُفَ يَقُولُ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ وَهُوَ جَدِّي، مِنْ قِبَلِ أُمِّي].

تخريج: وأخرجه البخاري، جزء الصيد، باب حج الصبيان، ح: ١٨٥٨ من حديث حاتم بن إسماعيل به.

Chapter 4. What Has Been Related About A Muslim Pointing A Weapon At His Brother

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِشَارَةِ الْمُسْلِمِ إِلَى أَخِيهِ بِالسَّلَاحِ (التحفة ٤)

2162. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever points a piece of iron at his brother, the angels curse him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Bakrah, ‘Āishah, and Jābir.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, is considered strange as a narration of *Khālīd Al-Ḥadh-dhā’*. Ayyūb reported a similar narration from Muḥammad bin Sīrīn, from Abū Hurairah, but he did not narrate it in *Marfū’* form, and he added in it: “Even if he was his brother, from his mother or his father.”

(Another chain of narration)

٢١٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ [الْعَطَّارُ] الْهَاشِمِيُّ: حَدَّثَنَا مَجْبُوبُ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَهُ الْمَلَائِكَةُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَعَائِشَةَ وَجَابِرٍ.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، يُسْتَعْرَبُ مِنْ حَدِيثِ خَالِدِ الْحَذَّاءِ. وَرَوَى أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَرَّادَ فِيهِ: «وَأِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

[قَالَ:] حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ بِهَذَا.

تخريج: [إسناده صحيح] وأخرجه مسلم، البر والصلة، باب النهي عن الإشارة بالسلاح إلى مسلم، ح: ٢٦١٦ من حديث محمد بن سيرين به * وفي الباب عن أبي بكرة [البخاري، ح: ٣١ ومسلم، ح: ٢٨٨٨] وعائشة [أحمد: ٢٦٦/٦] وجابر [البخاري، ح: ٧٠٧٤ ومسلم، ح: ٢٦١٤].

Comments:

Pointing a piece of iron, such as knife, dagger or sword at a Muslim brother, even in play, has the effect of creating discomfort and fear in his mind. That is why angels send their curse on him.

Chapter 5. What Has Been Related About The Prohibition Of Passing An Unsheathed Sword

2163. Jābir narrated: “The Messenger of Allāh ﷺ prohibited passing an unsheathed sword.” (*Daʿīf*)

[Abū ‘Eīsā said:] There is something on this topic from Abū Bakrah.

This *Hadīth* is *Hasan Gharīb* as a narration of Ḥammād bin Salamah. Ibn Lahi’ah reported this *Hadīth* from Abū Az-Zubair, from Jābir, from Bannah Al-Juhanī from the Prophet ﷺ. The narration of Ḥammād bin Salamah is more correct in my view.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في النهي أن يتعاطى السيف مسلولاً، ح: ٢٥٨٨ من حديث حماد بن سلمة به وصححه ابن حبان (الإحسان): ٥٩١٦ والحاكم على شرط مسلم: ٢٩٠/٤ ووافقه الذهبي وسنده ضعيف أبو الزبير عنعن وللحديث شواهد ضعيفة عند الحاكم وغيره * وفي الباب عن أبي بكره [أحمد: ٤٢/٥].

Chapter 6. What Has Been Related About ‘Whoever Prays *Ṣubḥ* Then He Is Under A Covenant Of Allāh The Mighty And Sublime’

2164. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever prays *Ṣubḥ*, then he is under the protection of Allāh’s covenant, so do not infringe at all upon Allāh’s covenant.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from

(المعجم ٥) - بَابُ [مَا جَاءَ فِي] النَّهْيِ عَنْ تَعَاطِي السَّيْفِ مَسْلُولًا (التحفة ٥)

٢١٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمَحِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ. [وَلِهَذَا] حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى ابْنُ لَهْيَعَةَ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ بَنَّةِ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عِنْدِي أَصَحُّ.

(المعجم ٦) - بَابُ مَا جَاءَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ عَزَّ وَجَلَّ (التحفة ٦)

٢١٦٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَسْبِعُكُمْ اللَّهُ بِشَيْءٍ مِنْ ذِمَّتِهِ».

^[1] See no. 222.

Jundab and Ibn ‘Umar.

This *Ḥadīth* is *Ḥasan Gharib* from this route.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جُنْدَبٍ

وَأَبْنِ عُمَرَ.

[وَلِهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه (تحفة الأشراف: ١٠/٢٥٠، ح: ١٤١٣٨) عن بندار به ورواه أبو يعلى: ١١/٣٣٥، ح: ٦٤٥٢ من حديث معدي بن سليمان به وسنده ضعيف وله شواهد عند مسلم، ح: ٦٥٧ وغيره وانظر الحديث المتقدم: ٢٢٢ * وفي الباب عن جندب [تقدم: ٢٢٢] وابن عمر [أحمد: ١١١/٢].

Comments:

Anyone who performs the morning *Ṣalāt* in congregation will surely be able to perform other *Ṣalāt* as well. Such a person will enjoy the protection of Allāh. However, he who does not offer the morning *Ṣalāt* in fact breaks his covenant with Allāh and is liable to be censured for that.

Chapter 7. What Has Been Related About Adhering To The *Jamā'ah*

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي لُزُومِ الْجَمَاعَةِ (التحفة ٧)

2165. Ibn ‘Umar narrated: “ ‘Umar delivered a *Khutbah* to us at Al-Jābiyah.^[1] He said: ‘O you people! Indeed I have stood among you as the Messenger of Allāh ﷺ stood among us, and he said: “I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is *Ash-Shaitān*. Adhere to the *Jamā'ah*, beware of separation, for indeed *Ash-Shaitān* is with one, and he is further away from two. Whoever wants the best place in Paradise,

٢١٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَنَا عُمَرُ بِالْجَابِيَةِ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي قُمْتُ فِيكُمْ كَمَا قَامَ رَسُولُ اللَّهِ ﷺ فِينَا فَقَالَ: «أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَخْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ، وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ، أَلَا لَا يَخْلُونُ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ، عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْاِثْنَيْنِ أَبْعَدُ. مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ، مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَلْيَلْزِمِ الْمُؤْمِنَ».

[1] A village of Damascus.

then let him stick to the *Jamā'ah*. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Ibn Al-Mubārak reported it from Muḥammad bin Sūwqah, and this *Ḥadīth* has been reported through other routes from ‘Umar from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدَ بْنِ سُوْقَةَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه الحاكم في المستدرک: ١١٤/١ من حديث أحمد بن منيع والنسائي في الكبرى، ح: ٩٢٢٥ من حديث النضر بن إسماعيل به ولم ينفرد به، تابعه ابن المبارك (أحمد: ١٨/١ والحاكم) وصححه ابن حبان (الإحسان: ٧٢١٠) وله شواهد عند ابن ماجه، ح: ٢٣٦٣ وغيره.

Comments:

1. A person's love and devotion towards the Messenger of Allāh ﷺ demands that he also keep his bond of love and affinity with the Companions who kept Allāh's Messenger's company. Then come in line the Successors and the Followers. They are the people that, should we retain our connection and link with them and abide by their path, we shall earn the title to be lodged in the best part of Paradise.
2. To rejoice at doing a good deed and grieve at doing an evil deed is a sign that the person is a believer with strong faith. As for the hypocrite, neither good nor bad has any value for him; he is simply the prisoner of his own desires and interests.

2166. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Allāh's Hand is with the *Jamā'ah*.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Ibn ‘Abbās except through this route.

٢١٦٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدُ اللَّهِ مَعَ الْجَمَاعَةِ». هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ١١٦/١ من حديث عبدالرزاق به ولفظه: "لا يجمع الله أمتي - أو قال: هذه الأمة على ضلالة أبداً ويد الله على الجماعة".

2167. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh will not gather my *Ummah*” – or he said: “[Muḥammad’s] *Ummah* upon deviation, and Allāh’s Hand is over the *Jamā’ah*, and whoever deviates, he deviates to the Fire.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* from this route. In my view, Sulaimān Al-Madanī is Sulaimān bin Sufyān – there is something on this topic from Ibn ‘Abbās – and Abū Dāwud Aṭ-Ṭayālīsī, Abū ‘Āmir Al-‘Aqadī and more than one of the people of knowledge reported from him (Sulaimān bin Sufyān).

[Abū ‘Eisā said:] The explanation of the *Jamā’ah*, according to the people of knowledge, is the people of *Fiqh*, knowledge, and *Ḥadīth*. He said: “I heard Al-Jārūd bin Mu‘ādh saying: ‘I heard ‘Alī bin Al-Ḥasan saying: “I asked ‘Abdullāh bin Al-Mubārak: ‘Who is the *Jamā’ah*?’ So he said: ‘Abū Bakr and ‘Umar.’ It was said to him: ‘Abū Bakr and ‘Umar have died.’ He said: ‘So-and-so.’ It was said to him: ‘So-and-so, and so-and-so have died.’ So ‘Abdullāh bin Al-Mubārak said: ‘Abū Ḥamzah As-Sukkarī is a *Jamā’ah*’”

[Abū ‘Eisā said:] Abū Ḥamzah is Muḥammad bin Maimūn, he was a righteous *Shaiikh*, and he only said this about during his life, according to us.

٢١٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ: حَدَّثَنِي الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا سُلَيْمَانُ الْمَدَنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي» - أَوْ قَالَ: «أُمَّةُ مُحَمَّدٍ ﷺ» - عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ عَلَى الْجَمَاعَةِ، وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَسُلَيْمَانُ الْمَدَنِيُّ هُوَ عِنْدِي سُلَيْمَانُ بْنُ سُفْيَانَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ.

وَقَدْ رَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو عَامِرٍ الْعَقَدِيُّ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ. [قَالَ أَبُو عِيسَى:] وَتَفْسِيرُ الْجَمَاعَةِ عِنْدَ أَهْلِ الْعِلْمِ هُمْ أَهْلُ الْفِقْهِ وَالْعِلْمِ وَالْحَدِيثِ، قَالَ: وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَقُولُ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ: مَنْ الْجَمَاعَةُ؟ فَقَالَ: أَبُو بَكْرٍ وَعُمَرُ، قِيلَ لَهُ قَدْ مَاتَ أَبُو بَكْرٍ وَعُمَرُ، قَالَ: فَلَانٌ، قِيلَ لَهُ قَدْ مَاتَ فَلَانٌ وَفُلَانٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَبُو حَمْرَةَ السَّكْرِيُّ جَمَاعَةٌ.

[قَالَ أَبُو عِيسَى:] وَأَبُو حَمْرَةَ: هُوَ مُحَمَّدُ ابْنُ مَيْمُونٍ وَكَانَ شَيْخًا صَالِحًا، وَإِنَّمَا قَالَ هَذَا فِي حَيَاتِهِ، عِنْدَنَا.

تخریج: [إسناده ضعيف] سليمان بن سفیان بن سفيان ضعيف * أثر ابن المبارك صحيح عنه.

Comments:

Allāh has commanded that those ill-educated or ignorant in religious matters seek guidance from those who are well-read in the Qur'ān and *Sunnah* and related sciences. This by implication means that the people of knowledge in their totality will not unite on a wrong premise. The *Hadīth*, therefore, confirms that any opinion on which the entire community of scholars of an age are agreed would not be misguided or deviant, and it clarifies the meaning of the *Jamā'ah*.

Chapter 8. What Has Been Related About The Descent Of The Punishment When Evil Is Not Changed

2168. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you.^[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer and they do not take him by the hand, then soon Allāh shall envelope you in a punishment from Him.'" (*Ṣaḥīḥ*)

(Another chain of narration)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Umm Salamah, An-Nu'mān bin Bashīr, 'Abdullāh bin 'Umar, and Hudhaifah. [And this *Hadīth* is *Ṣaḥīḥ*.] More than one narrator reported narrations similar to the narration of Yazid from Ismā'il, some of them narrated it in *Marfū'* form from Ismā'il, and some of them narrated it in *Mawqūf* form.

(المعجم ٨) - بَابُ مَا جَاءَ فِي نَزُولِ الْعَذَابِ إِذَا لَمْ يُغَيَّرِ الْمُنْكَرُ (التحفة ٨)

٢١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: ١٠٥]، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأمِّ سَلَمَةَ وَالتَّوْعَمَانِ بْنِ بَشِيرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍ وَحُدَيْفَةَ. [وَهَذَا حَدِيثٌ صَحِيحٌ] هَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنْ إِسْمَاعِيلَ نَحْوَ حَدِيثِ يَزِيدَ، وَرَفَعَهُ بَعْضُهُمْ عَنْ إِسْمَاعِيلَ، وَأَوْفَقَهُ بَعْضُهُمْ.

[1] *Al-Mā'idah* 5:105.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٨ وابن ماجه، ح: ٤٠٠٥ من حديث إسماعيل بن أبي خالد به وصرح بالسماع عند أحمد: ٥/١ وصححه ابن حبان (الإحسان): ٣٠٤ * وفي الباب عن عائشة [ابن ماجه، ح: ٤٠٠٤ وابن حبان، ح: ١٨٤١] وأم سلمة [أحمد: ٦/٢٩٤، ٤١٨] والنعمان بن بشير [يأتي: ٢١٧٣] وعبدالله بن عمر [الطبراني في الأوسط: ١/٢١٧، ح: ١٣٨٩] وحذيفة [يأتي: ٢١٦٩، ٢١٧٠].

Comments:

A person treading the right path puts an onus on him to direct others also to tread the right path and avoid taking the wrong one. If all people collectively decide to take this course, there shall be nothing to hinder their path. In case the society as a whole fails to fulfill this obligation, and there is an individual person who is capable and does his best to fulfill this duty, he will surely save himself from punishment. If no one performs this duty, then the entire community shall be considered sinning and be punished. The reason being that, as we shall read in the next chapter, stopping the wrongdoer from committing wrong is a collective duty that must be performed by all.

Chapter 9. What Has Been Related About Commanding Good And Forbidding Evil

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ (التحفة ٩)

2169. Hudhaifah bin Al-Yamān narrated that the Prophet ﷺ said: "By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allāh will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you." (Hasan)

(Another route for) this chain, with similar meaning. This *Hadīth* is *Hasan*.

٢١٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، وَعَبْدُ اللَّهِ الْأَنْصَارِيُّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يَسْتَجِيبُ لَكُمْ». حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهِذَا الْإِسْنَادِ نَحْوَهُ هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٥/٣٨٨ من حديث عمرو بن أبي عمرو به وللحديث شواهد عند ابن ماجه، ح: ٤٠٠٩ وابن المبارك (الزهدي، ص: ٤٧٦) وغيرهما.

Comments:

Commanding good and forbidding evil is a religious, communal and social obligation. The entire body of the people or society has a duty to fulfill this obligation within their ability and responsibility. If the entire body of the people (or society) fails in performing this duty, the entire community shall suffer punishment and any amount of supplication shall fail to avert

retribution from Allāh. A condition of civil war in the society is but a facet of this retribution.

2170. Hudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until you fight your *A’immah*, and you strike each other with your swords, and your world will be inherited by the vilest among you.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*. [We only know of it as a narration of ‘Amr bin Abī ‘Amr].

٢١٧٠ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ، وَيَرِثَ دُنْيَاكُمْ شِرَارُكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. [إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب أشرار الساعة، ح: ٤٠٤٣ من حديث عبدالعزيز الدراوردي به.

Comments:

If the people fail to enjoin good and forbid evil, internal strife shall raise its head and, consequently, the people shall revolt against their rulers. They will also fight each-other, and the worst people shall take control of the national wealth, since the community as a whole shall lose the title of being the “best of the people”.

Chapter 10. The *Hadīth* About The Earth Swallowing An Army At *Al-Baidā*^[1]

2171. Umm Salamah narrated that the Prophet ﷺ mentioned the army that the earth would swallow, so Umm Salamah said: “Perhaps there are those among them who are averse to it.” He said: “They will be resurrected on their intentions.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is

(المعجم ١٠) - [بَابُ حَدِيثِ الْخَسَفِ
بِجَيْشِ الْبَيْدَاءِ] (التحفة ١٠)

٢١٧١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الْجَيْشَ الَّذِي يُخَسَفُ بِهِمْ، فَقَالَتْ أُمُّ سَلَمَةَ: لَعَلَّ فِيهِمْ الْمَكْرَهَ، قَالَ: «إِنَّهُمْ يُعْتُونَ عَلَى بَيَاتِهِمْ».

[1] “An-Nawawī said: ‘The scholars say that *Al-Baidā*’ is every flat land with nothing in it.” *Tuhfat Al-Aḥwadhī*. “*Al-Baidā*’ is the name of the flat land between Makkah and Al-Madīnah.” *Mu’jam Al-Buldān*. See no. 2153.

Hasan Gharib from this route. This *Hadīth* has also been reported from Nāfi' bin Jubair, from 'Āishah from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ أَيْضًا عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه ابن ماجه، الفتن، باب جيش البداء، ح: ٤٠٦٥ عن نصر بن علي به ورواه مسلم، ح: ٢٨٨٢ من حديث أم سلمة به * وحديث عائشة: أخرجه البخاري، ح: ٢١١٨ من حديث نافع بن جبير بن مطعم عنها.

Comments:

The *Hadīth* confirms the fact that when evil people are in majority in a society, and some people find themselves compelled to support them, both kinds of people shall suffer punishment in this world, but on the Day of Judgement, they will be dealt with according to what they had intended.

Chapter 11. What Has Been Related About Changing The Evil With The Hand, Or With The Tongue, Or With The Heart

(المعجم ١١) - بَابُ مَا جَاءَ فِي تَغْيِيرِ الْمُنْكَرِ بِالْيَدِ أَوْ بِاللِّسَانِ أَوْ بِالْقَلْبِ
(التحفة ١١)

2172. Tāriq bin Shihāb said: "The first to advance the *Khutbah* before the *Ṣalāt* was Marwān.^[1] A man stood to say to Marwān: 'You have contradicted the *Sunnah*.' So he said: 'O so-and-so! What was there it has been left.' So Abū Sa'eed said: 'As for this, he has fulfilled what is upon him. I heard the Messenger of Allāh ﷺ saying: 'Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith.'"*(Ṣaḥīh)*

٢١٧٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَانُ عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانُ، فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ: خَالَفْتَ السُّنَّةَ. فَقَالَ: يَا فُلَانُ تَرِكَ مَا هُنَاكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَلْيَنْكِرْهُ بِيَدِهِ، وَمَنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ،

^[1] Meaning, for the 'Eid prayers, see *Al-Bukhārī*, no. 956.

ح: ٤٩ من حديث سفيان الثوري به .

Comments:

The Messenger of Allāh ﷺ used to perform the 'Eid prayer first and then deliver the *Khutbah*. The rightly guided Caliphs also adhered to this order as a normal practice. Marwan, however, made it a habit to deliver the *Khutbah* first, to make the people listen to his *Khutbah*. The Muslims as a whole did not accept this change.

Chapter 12. Something Else About That

(المعجم ١٢) - بَابُ: مِنْهُ (التحفة ١٢)

2173. An-Nu'mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: "The parable of the one who upholds Allāh's laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: 'We will not leave you to come up here and bother us.' Then those on the lower part say: 'We should make a hole in the lower part so we can get water.' If they take them by the hand and stop them, then they will save all of them, and if they leave them, they will all drown." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الشَّعْبِيِّ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَضُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَقَالَ الَّذِينَ فِي أَعْلَاهَا: لَا نَدْعُكُمْ تَصْعَدُونَ فَتَوَدُّونَنَا، فَقَالَ الَّذِينَ فِي أَسْفَلِهَا: فَإِنَّا نَنْقُبُهَا فِي أَسْفَلِهَا فَتَسْتَفِي، فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنَعُوهُمْ نَجَّوْا جَمِيعًا، وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب القرعة في المشكلات، ح: ٢٦٨٦ من حديث الأعمش ومسلم، ح: ١٥٩٩ من حديث عامر الشعبي به .

Comments:

The *Ḥadīth* is explicit on the point that if sinfulness and evil deeds become rampant in a society, and the virtuous people in it fail in their duty to stop it, though they had the power to do it, all the people shall suffer punishment from Allāh.

Chapter 13. What Has Been Related About 'The Most Virtuous *Jihād* Is A Just Statement Before A Tyrannical Ruler'

2174. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Indeed, among the greatest types of *Jihād* is a just statement before a tyrannical ruler." (*Hasan*)

[Abū 'Eisā said:] There is something on this topic from Abū Umāmah.

And this *Hadīth* is *Hasan Gharīb* from this route.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح: ٤٠١١ عن القاسم بن زكريا بن دينار به ورواه أبو داود، ح: ٤٣٤٤ من حديث إسرائيل، وللحديث شواهد عند أبي داود، ح: ٤٣٤٤ وابن ماجه، ح: ٤٠١٢ وغيرهما * وفي الباب عن أبي أمانة [ابن ماجه، ح: ٤٠١٢].

Comments:

The expression '*Kalimat Al-'Adl*' (just statement) as used here, means commanding what is good and prohibiting what is evil. To enjoin good to a tyrannical ruler or prohibit him from doing wrong is inviting disaster for oneself, nay perhaps signing one's own death warrant, while going out to face an enemy is not necessarily to court injury or death. That is why admonishing a tyrannical ruler has been described in the *Hadīth* as the highest form of *Jihād*.

Chapter 14. What Has Been Related About The Three Things That The Prophet ﷺ Requested For His *Ummah*

2175. 'Abdullāh bin Khabbāb bin Al-Aratt narrated from his father: "The Messenger of Allāh ﷺ performed *Ṣalāt*, making it long. They said: 'O Messenger of Allāh! You have performed *Ṣalāt* (in a manner) which you do not

(المعجم ١٣) - بَابُ [مَا جَاءَ] أَفْضَلُ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ (التحفة ١٣)

٢١٧٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُضْعَبٍ أَبُو يَزِيدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي أَمَانَةَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي سُؤَالِ النَّبِيِّ ﷺ ثَلَاثًا فِي أُمَّتِهِ (التحفة ١٤)

٢١٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ رَاشِدٍ [يُحَدِّثُ] عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ

ordinarily perform it.' He said: 'Yes, it was a prayer of hope and fear. In it I asked Allāh for three things. He granted me two, and withheld one from me. I asked Him that my *Ummah* not be destroyed by drought. He granted that. I asked Him that they not be overcome by enemies from other than them. He granted that. And I asked Him that some of them not suffer from the harm of others, and He withheld that.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. There are narrations on this topic from Sa'd and Ibn 'Umar.

ابْنِ الْأَرْتِّ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً فَأَطَالَهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيْهَا، قَالَ: «أَجَلَ إِنَّهَا صَلَاةُ رَغْبَةٍ وَرَهْبَةٍ، إِنِّي سَأَلْتُ اللَّهَ فِيهَا ثَلَاثًا فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُذَيِّقَ بَعْضُهُمْ بَأْسَ بَعْضٍ فَمَنْعَنِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ سَعْدٍ وَابْنِ عُمَرَ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٢١٧/٣، ح: ١٦٣٩ (قيام الليل، باب إحياء الليل) من حديث الزهري به وصرح بالسماع وصححه ابن حبان، ح: ١٨٣٠ وللحديث طرق أخرى * وفي الباب عن سعد [مسلم، ح: ٢٨٩٠] وابن عمر [أحمد: ٤/٤٤٥].

Comments:

The *Ḥadīth* proves that:

1. The Muslim nation as a whole shall not fall a prey to famine; partially, however, they might.
2. The entire Muslim population shall not be overcome by the enemy in a way that they are completely wiped out.
3. The community shall suffer internal dissensions and divisions resulting in acts of murder and plunder on a large scale.

2176. *Ṭhawbān* narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh gathered the earth for me so that I saw its east and its west. And surely my *Ummah*'s authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red and the white. I asked my Lord that my *Ummah* is not to be destroyed by a universal drought,

٢١٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَلُغُ مُلْكُهَا مَا زَوَى لِي مِنْهَا، وَأَعْطَيْتُ الْكَثْرَيْنِ الْأَحْمَرَ وَالْأَصْفَرَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي

and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muḥammad! When I issue a decree it is not reversed. I have granted for your *Ummah* that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power – even if they gather against them from all the regions.' Or he said: "Among the regions. But some of them will destroy others, and some will capture others." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيِّضَتَهُمْ، وَإِنْ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لَأَمَتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ عَامَّةٍ وَلَا أَسْلُطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيِّضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ - : مِنْ بَيْنِ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح: ٢٨٨٩ عن قتبية به.

Comments:

The *Ḥadīth* is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet ﷺ.

Chapter 15. What Has Been Related About A Man During The *Fitnah*

1277. Umm Mālik Al-Bahziyyah narrated that the Messenger of Allāh ﷺ mentioned *Fitnah*, such that it was drawing near. She said: "I said: 'O Messenger of Allāh! Who is the best of people during it?' He said: 'A man among his livestock, who pays what is due on them, and worships his Lord. And a man clutching the head of his horse, terrified of the enemy, and they terrified of him.'" (*Ḥasan*)

[Abū 'Eīsā said:] There are

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَكُونُ فِي الْفِتْنَةِ (التحفة ١٥)

٢١٧٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبُصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ رَجُلٍ، عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكٍ الْهَزْرِيَّةِ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقَرَّبَهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ خَيْرُ النَّاسِ فِيهَا؟ قَالَ: «رَجُلٌ فِي مَا شِئْتَهُ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ، وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخِيفُ الْعَدُوَّ وَيُخَوِّفُونَهُ».

narrations on this topic from Umm Mubash-shir, Abū Sa‘eed Al-Khudrī and Ibn ‘Abbās.

This *Ḥadīth* is *Ḥasan Gharīb* from this route. Al-Laiṭh bin Abī Sulaim reported it from Ṭāwus, from Umm Mālik Al-Bahziyyah from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أُمِّ مُبَشِّرٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَابْنِ عَبَّاسٍ.
[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

[وَقَدْ رَوَاهُ اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ عَنِ النَّبِيِّ ﷺ.]

تخريج: [حسن] وله شواهد عند الحاكم: ٤٤٦/٤ والطبراني في مسند الشاميين والكبير: ٢٥/١٥٠، ١٥١، وغيرهما * حديث الليث بن أبي سليم عند أحمد: ٤١٩/٦، ح: ٢٧٨٩٧.

Comments:

The *Ḥadīth* is explicit on the point that in times of trial and tribulation i.e., in an era when Muslims are in conflict with one another, the best course for a believer is to retire to a place of isolation and spend his time there.

Chapter 16. About Restraining The Tongue During *Fitnah*

(المعجم ١٦) - بَابُ: [فِي كَفِّ اللِّسَانِ
فِي الْفِتْنَةِ] (التحفة ١٦)

2178. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There shall be a *Fitnah* of extermination of the ‘Arabs. Its fighters are in the Fire. During it, the tongue is stronger than the sword.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*.

I heard Muḥammad bin Ismā‘il saying: “We do not know of Ziyād bin Simīn Kūsh (a narrator in the chain) other than in this *Ḥadīth*.” Hammad bin Salamah reported it from Laiṭh in *Marfū‘* form, and Hammad bin Zaid reported it in *Mawqūf* form from Laiṭh.

٢١٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادِ بْنِ سَمِينٍ كُوشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ الْفِتْنَةُ تَسْتَنْظِفُ الْعَرَبَ، قَتْلَاهَا فِي النَّارِ، اللِّسَانُ فِيهَا أَشَدُّ مِنَ السَّيْفِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: لَا نَعْرِفُ لِزِيَادِ بْنِ سَمِينٍ كُوشَ غَيْرَ هَذَا الْحَدِيثِ، وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ لَيْثٍ فَرَفَعَهُ، وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ لَيْثٍ فَأَوْفَقَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفتن والملاحم، باب: في كف اللسان، ح: ٤٢٦٥ من حديث ليث بن أبي سليم به وهو ضعيف وزيد مجهول الحال.

Comments:

The fire of mutual quarreling and fighting is usually flared up by the flint of the tongue.

Chapter 17. What Has Been Related About The Disappearance Of Trust

2179. Hudhaifah [bin Al-Yamān] said: "The Messenger of Allāh ﷺ narrated two narrations to us, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur'ān was revealed, and they learned it from the Qur'ān, and then they learned it from the *Sunnah*. Then he narrated to us about the disappearance of trust, saying, 'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg. He said: 'So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, such that it will be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners,

(المعجم ١٧) - بَابُ مَا جَاءَ فِي رَفْعِ
الْأَمَانَةِ (التحفة ١٧)

٢١٧٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ [ابْنِ الْيَمَانِ] قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ فَقَالَ: «يَتَأَمُّ الرَّجُلُ النَّوْمَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظُلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرِ دَخَرْتَهُ عَلَى رِجْلِكَ فَتَقَطَّتْ فَتَرَاهُ مُتَبَيَّرًا وَلَيْسَ فِيهِ شَيْءٌ»، ثُمَّ أَخَذَ حَصَاةً فَدَخَرَهَا عَلَى رِجْلِهِ، قَالَ: «فَيُضِيحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجَلَدَهُ وَأَطْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ». قَالَ: وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أَبَالِي أَيْكُمْ بَايَعْتُ فِيهِ، لَيْتَنِي كَانَتْ مُسْلِمًا لِيُرِدَّنِي عَلَيَّ دِينُهُ، وَلَيْتَنِي كَانَتْ يَهُودِيًّا أَوْ نَصْرَانِيًّا لِيُرِدَّنِي عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايِعُ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا.

although indeed he will not have faith equal to a mustard seed in his heart.” He (Hudhaifah) added: “There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح: ١٤٣ من حديث أبي معاوية الضرير والبخاري، ح: ٦٤٩٧ من حديث الأعمش به.

Comments:

As long as a person remains possessed of a sense of moral responsibility, he keeps fulfilling his obligations towards both Allāh and fellow human beings. But as soon as this quality begins to wane in him, he starts disregarding his obligations towards both the Creator and the creation. The assassination of the third Caliph ‘Uthmān ؓ was the single major event that triggered this decline in the attitude of the people.

Chapter 18. What Has Been Related About ‘You Shall Follow the Ways Of Those Who Were Before You’

(المعجم ١٨) - بَابُ مَا جَاءَ لَتَرْكِبَنَّ
سَنَنْ مَنْ كَانَ قَبْلَكُمْ (التحفة ١٨)

2180. Abū Wāqid Al-Laithī narrated that when the Messenger of Allāh ﷺ went out to Hunain he passed a tree that the idolaters called *Dhāt Anwāt* upon which they hung their weapons. They (the Companions) said: “O Messenger of Allāh! Make a *Dhāt Anwāt* for us as they have a *Dhāt Anwāt*.” The Prophet ﷺ said: “*Subhān Allāh!* This is like what Mūsā’s people said: Make for us a god like their

٢١٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ
سَيِّدَانَ بْنِ أَبِي سَيَّانٍ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ:
أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ
بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ
يُعَلَّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ، فَقَالُوا: يَا رَسُولَ
اللَّهِ! اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ
أَنْوَاطٍ، فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ! هَذَا

gods.^[1] By the One in Whose Hand is my soul! You shall follow the ways of those who were before you.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Abū Wāqid Al-Laithī’s name is Al-Ḥārith bin ‘Awf. And there are narrations on this topic from Abū Sa‘eed and Abū Hurairah.

كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ، وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو وَقِيدِ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه الحميدي، ح: ٨٥٠ عن سفيان بن عيينة به وصححه ابن حبان (الإحسان): ٦٦٧ والزهرى صرح بالسماع عنده وعند ابن جرير: ٣١/٩ * وفي الباب عن أبي سعيد [البخاري، ح: ٣٤٥٦، ومسلم، ح: ٢٦٦٩] وأبي هريرة [البخاري، ح: ٧٣١٩ وابن ماجه، ح: ٣٩٩٤].

Comments:

The *Hadīth* makes the point that if a people have an aptitude for thoughtlessly taking up the habits of other nations, they are quick to adopt the evil ways and customs of others, which causes them to go astray.

Chapter 19. What Has Been Related About Predators Speaking

2181. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people, and until the tip of a man’s whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Hasan Gharīb*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كَلَامِ

السَّبَاعِ (التحفة ١٩)

٢١٨١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا

أَبِي عَنِ الْقَاسِمِ بْنِ الْفَضْلِ: حَدَّثَنَا أَبُو نَضْرَةَ الْعُبَيْدِيُّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السَّبَاعُ الْإِنْسَ، وَحَتَّى يُكَلِّمَ الرَّجُلَ عَذْبَتُهُ سَوْطِيهِ وَشِرَاكُ نَعْلِهِ وَتُخْبِرُهُ فَعِزَّهُ بِمَا أَحَدَتْ أَهْلُهُ بَعْدَهُ».

قَالَ أَبُو عِيسَى: [وَفِي الْبَابِ عَنْ أَبِي

هُرَيْرَةَ.

وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا

[1] *Al-A‘rāf* 7:138.

Ṣaḥīḥ, we do not know of it except as a narration of Al-Qāsim bin Al-Faḍl, and Al-Qāsim bin Al-Faḍl is trustworthy and reliable according to the people of *Ḥadīth*. Yahya bin Sa'eed Al-Qaṭṭān and 'Abdur-Raḥmān bin Maḥdī said he was trustworthy.

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْقَاسِمِ بْنِ الْفَضْلِ.
وَالْقَاسِمُ بْنُ الْفَضْلِ ثِقَّةٌ مَأْمُونٌ عِنْدَ أَهْلِ
الْحَدِيثِ، وَثَقَّةُ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ وَعَبْدُ
الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخريج: [صحيح] وأخرجه الحاكم: ٤/٤٦٧ من حديث وكيع، وأحمد: ٨٣/٣، ٨٤ من حديث القاسم بن الفضل به وصححه ابن حبان، ح: ٢١٠٩ والحاكم على شرط مسلم ووافقه الذهبي * وفي الباب عن أبي هريرة [البخاري، ح: ٣٤٧١ ومسلم، ح: ٢٣٨٨].

Comments:

Scientists in our age have accomplished mind-boggling inventions and made stunning revelations, which could not even have been thought of half a century ago. Allāh the All-Mighty and All-Powerful who is the Master and Creator of these scientists and the bestower of knowledge and intelligence to them is all the more apt to do the kind of things mentioned in the *Ḥadīth*. He is surely able to do all things.

Chapter 20. What Has Been Related About The Moon Splitting

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي
انْشِقَاقِ الْقَمَرِ (التحفة ٢٠)

2182. Ibn 'Umar said: "The moon split during the time of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ said: 'Bear witness.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Anas, and Jubair bin Muṭ'am. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عُمرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اشْهَدُوا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ
مَسْعُودٍ وَأَنَسٍ وَجُبَيْرِ بْنِ مُطْعِمٍ.
[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١ * وفي الباب عن ابن مسعود [يأتي: ٣٢٨٧] وأنس [يأتي: ٣٢٨٦] وجبير بن مطعم [يأتي: ٣٢٨٩].

Comments:

It so happened, before the Messenger of Allāh's ﷺ Emigration, that a party of the idolaters who were seated with him ﷺ in Minā, asked him to show

them a sign (miracle). So, Allāh, in His Supreme Might and Power, cleft the moon asunder in two. Chapter 54 of the Qur'an in fact opens with the mention of this miracle. A miracle, by definition, is the demonstration of a Prophet's veracity and of the Supreme Might of Allāh. It would, therefore, be in vain to deny it, and there is absolutely no need for anyone to apologetically explain it or misrepresent it in any way.

Chapter 21. What Has Been Related About The Earth Swallowing

2183. Hudhaifah bin Asīd said: "The Messenger of Allāh ﷺ stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allāh ﷺ said: 'The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'jūj and Ma'jūj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west, and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest.'"

(*Ṣaḥīḥ*)

(Another chain) with similar, but he added in it: "The smoke."

(Another chain) and he added in it: "The Dajjāl or the smoke."

(Another chain) and he added in it: "The tenth of them was either a wind that drives them to the sea, or the descent of 'Eīsā bin Mariam."

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, Abū Hurairah, Umm Salamah and Safiyyah bint Ḥuyai. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي
الْخَسْفِ (التحفة ٢١)

٢١٨٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: أَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَكَّرُ السَّاعَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجُ وَمَأْجُوجُ وَالْدَّابَّةُ وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالشَّرْقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنِ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَنَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا، وَنَقِيلُ مَعَهُمْ حَيْثُ قَالُوا».

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، [عَنْ فُرَاتٍ] نَحْوَهُ، وَزَادَ فِيهِ: وَالْدُّخَانُ.

حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ فُرَاتِ الْقَزَّازِ نَحْوَ حَدِيثِ وَكِيعٍ، عَنْ سُفْيَانَ. حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: عَنْ شُعْبَةَ وَالْمَسْعُودِيِّ، سَمِعَا فُرَاتًا الْقَزَّازَ نَحْوَ حَدِيثِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ وَزَادَ فِيهِ: الدَّجَالُ أَوْ الدُّخَانُ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ
الْعَجَلِيُّ عَنْ شُعْبَةَ، عَنْ فُرَاتٍ نَحْوَ حَدِيثِ
أَبِي دَاوُدَ عَنْ شُعْبَةَ وَزَادَ فِيهِ: [قَالَ:]
وَالْعَاشِرَةُ إِمَّا رِيحٌ تَطْرَحُهُمْ فِي الْبَحْرِ وَإِمَّا
نُزُولُ عِيسَى ابْنِ مَرْيَمَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ
وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَصَفِيَّةَ بِنْتِ حُجَيْمٍ.
وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفتن، باب: في الآيات التي تكون قبل الساعة، ح: ٢٩٠١ من
حديث سفيان الثوري به * حديث المسعودي في مسند الطيالسي، ح: ١٠٦٧ * وفي الباب عن
علي [يأتي: ٢٢١٠] وأبي هريرة [يأتي: ٢٢١١] وأم سلمة [تقدم: ٢١٧١] وصفية بنت حبي
[يأتي: ٢١٨٤].

Comments:

Ten signs shall appear before the onset of the Hour. Some of them shall take place just before the approach of the Hour and some much before that. The order of their happening is, however, difficult to tell as we do not know it for sure.

2184. Şafiyyah narrated “The Messenger of Allāh ﷺ said: ‘The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baiḍā’, or a *Baiḍā*’ in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.’ I said: ‘O Messenger of Allāh ﷺ! What about those among them who are averse to it?’ He said: ‘Allāh will resurrect them upon what was in their souls (intentions).’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا
أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ،
عَنْ أَبِي إِدْرِيسَ الْمُزْهَبِيِّ، عَنْ مُسْلِمِ بْنِ
صَفْوَانَ، عَنْ صَفِيَّةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ: «لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هَذَا الْبَيْتِ
حَتَّى يَغْزَوْا جَيْشَ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ
بِئْبَدَاءٍ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ،
وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: يَا رَسُولَ اللَّهِ!
فَمَنْ كَرِهَ مِنْهُمْ؟ قَالَ: «يَبْعَثُهُمُ اللَّهُ عَلَى مَا
فِي أَنْفُسِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب جيش البيداء، ح: ٤٠٦٤ من حديث أبي نعيم الفضل بن دكين به وللحديث شواهد عند مسلم، ح: ٢٢٨٣ وابن ماجه، ح: ٤٠٦٣ وغيرهما.

Comments:

The *Hadith* tells us, by implication, that no one of us should associate himself with the wrongdoers in their evil deeds. Even those who join them in their nefarious activities under coercion, or as unwilling partners, shall not escape their sorrowful end.

2185. ‘Āishah narrated “The Messenger of Allāh ﷺ said: ‘In the end of this *Ummah* there will be a collapse, transformation, and *Qadhf*.’”^[1] She said: “I said: ‘O Messenger of Allāh! Will they be destroyed while there are righteous among them?’ He said: ‘Yes, when evil is dominant.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadith* is *Gharīb* as a narration of ‘Āishah. We do not know of it except through this route, and ‘Abdullāh bin ‘Umar (one of the narrators) was criticized by Yahya bin Sa‘eed due to his poor memory.

٢١٨٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا صَيْفِيُّ ابْنِ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ»، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتُهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا ظَهَرَ الْخَبْثُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ عُمَرَ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ.

تخریج: [صحيح] وأخرجه أبو يعلى: ١٤٨/٨، ح: ٤٩٩٣ عن أبي كريب به وللحديث شواهد عند ابن حبان، ح: ١٨٩٠ والبخاري، ح: ٣٣٤٦ ومسلم، ح: ٢٨٨٠ وغيرهم وانظر الحديث المتقدم: ٢١٥٢.

Comments:

The *Hadith* is explicit on the point that when sinfulness and moral depravity become rampant in the society, and people of goodness and virtue find themselves powerless to stand up to them, or chose not to resist them, then the people shall suffer Allāh’s retribution, and not even the goodness of the good among them shall save them.

^[1] In *Faidh Al-Qaḍir*, under the *Hadith*: “Indeed in my *Ummah* there will be” it says: “*Maskh*: It is transforming the appearance of some humans, for example, into dogs or monkeys. *Qadhf*: Stones being cast down upon it from the heavens.” And he mentioned that some said it was figurative, referring to a transformation and collapse of the hearts, but his first definition is more appropriate.

Chapter 22. What Has Been Related About The Sun Rising From Its Setting Position

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (التحفة ٢٢)

2186. Abū Dharr said: "I entered the *Masjid* at sunset, and the Prophet ﷺ was sitting. He said: 'O Abū Dharr! Do you know where this (sun) goes?' I said: 'Allāh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it:^[1] "Rise from whence you came." So it shall rise from its setting place.' Then he^[2] recited: 'That is its fixed course.'"

He^[3] said: "That is the recitation of 'Abdullāh bin Mas'ūd."^[4] (*Ṣaḥīḥ*)

[Abū 'Eisā said: There are narrations on this topic from Ṣafwān bin 'Assāl, Ḥudhaifah bin Asīd, Anas and Abū Mūsā.

This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب: "وكان عرشه على الماء... الخ"، ح: ٧٤٢٤ ومسلم، ح: ١٥٩ من حديث أبي معاوية الضرير به * وفي الباب عن صفوان بن عسال [ابن ماجه، ح: ٤٠٧٠] وحذيفة بن أسيد [تقدم: ٢١٨٣] وأنس [ابن ماجه، ح: ٤٠٥٦] وأبي موسى [مسلم، ح: ٢٧٥٩].

Comments:

The sun, like all things in the universe, is all the time under the Throne of Allāh. And we know it too well that all things in the universe, even the smallest particle in it, is ever-obedient and dutiful to the will and command of Allāh. But since both the rising and the setting of the sun are by Allāh's permission, when Allāh decides to wrap up this world, He will not accept the sun's prostration and will not grant it permission to rise again.

[1] Meaning, it shall happen, see *Al-Bukhārī*, nos. 3199 and 4802.

[2] "[The Prophet] ﷺ." (*Tuhfat Al-Aḥwadhī*).

[3] "Abū Dharr, as that is what is apparent." (*Tuhfat Al-Aḥwadhī*).

[4] Meaning, *Sūrah Yā Sīn* (36:38).

٢١٨٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتْ الشَّمْسُ وَالنَّبِيُّ ﷺ جَالِسٌ فَقَالَ: «يَا أَبَا ذَرٍّ! أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ لِيَسْتَأْذِنَ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطْلُعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعْ مِنْ مَغْرِبِهَا»، قَالَ: ثُمَّ قَرَأَ: (وَذَلِكَ مُسْتَقَرٌّ لَهَا) وَقَالَ: ذَلِكَ قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ صَفْوَانَ ابْنِ عَسَالٍ وَحَذِيفَةَ بْنِ أَسِيدٍ وَأَنْسٍ وَأَبِي مُوسَى.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Chapter 23. What Has Been Related About The Coming Out Of Ya'jūj and Ma'jūj

2187. Zainab bint Jahsh said: "One day, the Messenger of Allāh ﷺ awoke from sleep with a flushed red face, and said: '*Lā ilāha illallāh*. He repeated it thrice. 'Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya'jūj and Ma'jūj like this.' And he formed ten (with his fingers)." Zainab said: "I said: 'O Messenger of Allāh! Shall we be destroyed while there are righteous among us?' He said: 'Yes, when the evil abounds.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān has done well with this *Hadīth*. [Al-Ḥumaidī, 'Alī bin Al-Madīnī, and more than one of the *Huffāz* reported it similarly from Sufyān bin 'Uyainah.] Al-Ḥumaidī said: "From Sufyān bin 'Uyainah: 'I remembered that in this chain from Az-Zuhrī there were four women: Zainab bint Abī Salamah, from Ḥabībah – and they are step-daughters of the Prophet ﷺ – from Umm Ḥabībah, from Zainab bint Jahsh – two (of the) wives of the Prophet ﷺ.'" Ma'mar reported [and others] reported this *Hadīth* from Az-Zuhrī, but they did not mention: "From Ḥabībah" in it. [Some of the companions of Ibn 'Uyainah reported this *Hadīth* from Ibn 'Uyainah but they did not mention: "From Umm Ḥabībah" in it].

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي خُرُوجِ
يَأْجُوجَ وَمَأْجُوجَ (التحفة ٢٣)

٢١٨٧ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ [وَأَبُو بَكْرٍ بْنُ نَافِعٍ] وَغَيْرُ وَاحِدٍ
قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عُرْوَةَ
[ابْنِ الزُّبَيْرِ]، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ
حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ
قَالَتْ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَوْمٍ مُحْضًا
وَجْهَهُ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ»، يَرْدُدُهَا
ثَلَاثَ مَرَّاتٍ، «وَنِلَّ لِلْعَرَبِ، مِنْ شَرِّ قَدْ
اقْتَرَبَ، فَتُحِلُّ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ
مِثْلُ هَذِهِ» وَعَقَدَ عَشْرًا، قَالَتْ زَيْنَبُ: قُلْتُ:
يَا رَسُولَ اللَّهِ! أَفَنُهَلُكَ وَفِينَا الصَّالِحُونَ؟
قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبْثُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. [وَقَدْ] جَوَّدَ سُفْيَانُ هَذَا الْحَدِيثَ.
[هَكَذَا رَوَى الْحُمَيْدِيُّ وَعَلِيُّ بْنُ الْمَدِينِيِّ
وغيرُ وَاحِدٍ مِنَ الْحَفَاطِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ
نَحْوَ هَذَا] وَقَالَ الْحُمَيْدِيُّ عَنْ سُفْيَانَ بْنِ
عُيَيْنَةَ حَفِظْتُ مِنَ الزُّهْرِيِّ فِي هَذَا الْإِسْنَادِ
أَرْبَعَ نِسَوَ: زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ
وَهُمَا رَبِيبَتَا النَّبِيِّ ﷺ عَنْ أُمِّ حَبِيبَةَ، عَنْ
زَيْنَبِ بِنْتِ جَحْشٍ زَوْجَةِ النَّبِيِّ ﷺ.
[وَهَكَذَا] رَوَى مَعْمَرٌ [وغيرُهُ] هَذَا الْحَدِيثَ
عَنِ الزُّهْرِيِّ وَلَمْ يَذْكُرُوا فِيهِ عَنْ حَبِيبَةَ [وَقَدْ
رَوَى بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ

عَنِ ابْنِ عُيَيْنَةَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أُمِّ حَبِيبَةَ].

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "ويل للعرب من شر قد اقترب"، ح: ٧٠٥٩ ومسلم، ح: ٢٨٨٠ من حديث سفيان بن عيينة به.

Comments:

Allāh confirms the appearance of Yājūj and Mājūj (Gog and Magog) close to the Hour (21:96, 97).

Chapter 24. What Has Been Related About The Description Of The Renegades

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي صِفَةِ الْمَارِقَةِ (التحفة ٢٤)

2188. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “In the end of time there will come a people young in years, foolish in minds, reciting the Qur’ān which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Abū Sa‘eed and Abū Dharr. [And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The description of these people – who recite the Qur’ān which will not go beyond their throats, going through the religion as an arrow goes through the target – has been reported from the Prophet ﷺ in other than this *Ḥadīth*, and they are the *Ḥarūriyah Khawārij*, and others from the *Khawārij*.

٢١٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخْرَجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخَذُوا الْأَسْنَانِ سُفْهَاءَ الْأَحْلَامِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَبِي ذَرٍّ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ وَصَفَ هَؤُلَاءِ الْقَوْمِ الَّذِينَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، إِنَّمَا هُمُ الْخَوَارِجُ الْحَرُورِيَُّّةُ، وَغَيْرُهُمْ مِنَ الْخَوَارِجِ.

تخريج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ١٦٨ من حديث أبي بكر بن عياش به وللحديث شواهد عند البخاري، ح: ٣٦١١ ومسلم، ح: ١٠٦٥-١٠٦٧ وغيرهما * وفي الباب عن علي [البخاري، ح: ٣٧١١ ومسلم، ح: ١٠٦٦] وأبي سعيد [مسلم، ح: ١٠٦٥] وأبي ذر [مسلم، ح: ١٠٦٧].

Comments:

The expression '*Ākhir Az-Zamān*' (end of time) as used here means the 'near the end of the best of times' when a large number of Companions were still alive, since the *Khawārij* had only raised their heads and revolted against the established authority as an aftermath of the Battle of Siffin, because of their opposition to the policy of Arbitration. They were a highly hot-headed and emotional people who used the policy of going for Arbitration as a ploy to declare the majority of Muslims as *Kāfir* (unbelievers).

Chapter 25. What Has Been Related About Preferential Treatment

2189. Usaid bin Hudair said: "A man from the *Anṣār* said, 'O Messenger of Allāh! You appointed so-and-so and did not appoint me. So, the Prophet ﷺ said, 'After me you will see preferential treatment, so be patient till you meet me at *Al-Hawd*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الْأَثَرَةِ
(التحفة ٢٥)

٢١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ! اسْتَغْمَلْتُ فَلَانًا وَلَمْ تَسْتَغْمِلْنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ للأنصار: "اصبروا حتى تلقوني على الحوض"، ح: ٣٧٩٢ ومسلم، ح: ١٨٤٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٩٦٩ ولم يذكر فيه أسيد بن حضير رضي الله عنه.

Comments:

The Prophet ﷺ means to say that there is no discrimination against anybody in my time. Each person is being utilized in accordance with his worth and ability. This — preferential treatment to some — shall happen after me. But let no one of you make it a reason for dissention and discard. Be patient in life and you will get your reward in the next world.

2190. 'Abdullāh narrated that the Prophet ﷺ said: "Indeed, after me you will see preferential treatment, and matters that you dislike." They said: "Then what do you command us [O Messenger of Allāh!]" He said: "Give them their

٢١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُورًا تُكْرَهُونَهَا،

rights, and ask Allāh for yours.”
(*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ، قَالَ:
«أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَاسْأَلُوا اللَّهَ الَّذِي لَكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "سترون بعدي أمورًا تنكرونها"، ح: ٧٠٥٢ من حديث يحيى القطان ومسلم، ح: ١٨٤٣ من حديث الأعمش به.

Comments:

The *Ḥadīth* confirms that even if the rulers do not deliver the subjects their rights, fail to establish justice in the society, and indulge in unsavory acts (provided they do not openly commit acts of disbelief), let no one try to make a revolt against them. That is to say, no wars be waged against them that could trigger a civil strife in the society.

Chapter 26. What The Prophet ﷺ Informed His Companions Would Occur Until The Day Of Resurrection

2191. Abū Sa‘eed Al-*Khudrī* said: “One day, the Messenger of Allāh ﷺ lead us in *Ṣalāt Al-‘Aṣr* while it was still daytime. Then he stood to give us a *Khutbah*. He did not leave anything that would happen until the Hour of Judgement except that he informed us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Among what he said was: ‘Indeed the world is green and sweet, and indeed Allāh has left you to remain to see how you behave. So beware of the world, and beware of women.’ And among what he said was: ‘The awe (status) of people should not prevent a man from saying the truth when he knows it.’”

He (one of the narrators) said: “Abū Sa‘eed wept, then he said:

(المعجم ٢٦) - بَابُ مَا أَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ
(التحفة ٢٦)

٢١٩١ - حَدَّثَنَا عَمْرَانُ بْنُ مُوسَى الْقَرَارِيُّ
الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ
ابْنُ زَيْدٍ [بْنِ جُدْعَانَ الْقُرَشِيِّ] عَنْ أَبِي
نَصْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى
بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ
قَامَ خَطِيبًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَى قِيَامِ
السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفَظَهُ مَنْ حَفَظَهُ وَنَسِيَهِ
مَنْ نَسِيَهِ، فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ
حُلْوَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظَرُ كَيْفَ
تَعْمَلُونَ، أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النَّسَاءَ،
وَكَانَ فِيمَا قَالَ: «أَلَا لَا تَمْنَعَنَّ رَجُلًا هَيْبَةُ
النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ». قَالَ: فَبَكَى
أَبُو سَعِيدٍ فَقَالَ: قَدْ وَاللَّهِ! رَأَيْنَا أَشْيَاءَ فَهَبْنَا
وَكَانَ فِيمَا قَالَ: «أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ

'By Allāh! We have seen things and we feared.'" "And among what he said in it, was: 'Indeed, for every treacherous person there shall be a banner erected on the Day of Resurrection in proportion to his treachery. And there is no treachery greater than the treachery of a leader to the masses' whose banner shall be positioned at his buttocks.' And among what we remember from that day is: 'Behold! Indeed the children of Ādam were created in various classes. Among them is he who was born a believer, lives as a believer, and dies a believer. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a disbeliever. Among them, is he who was born a believer, lives as a believer, and dies a disbeliever. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a believer. Behold! Among them is the slow to get angry, the quick to calm. Among them is the quick anger and the quick to calm, so this is with that.^[1] Behold! Among them is the quick get angry and the slow to calm, and indeed the best of them is the slow get angry and the quick to calm, and the worst of them is the quick get angry and the slow to calm. Behold! Among them is he who pays back well and collects well. Among them is he who is bad with paying back and good when collecting. Among them is he who

لِوَاءٍ يَوْمَ الْقِيَامَةِ بِقَدْرِ عَدْرَتِهِ وَلَا عَدْرَةَ أَعْظَمَ مِنْ عَدْرَةِ إِمَامٍ عَامَّةٍ يُرَكِّزُ لِوَاؤُهُ عِنْدَ اسْتِهِ. وَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ: «أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى، فَمِنْهُمْ مَنْ يُوَلَّدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا، وَمِنْهُمْ مَنْ يُوَلَّدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُوَلَّدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُوَلَّدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ مُؤْمِنًا، أَلَا وَإِنَّ مِنْهُمْ الْبُطِيءَ الْغَضَبِ السَّرِيعَ الْفَتَى، وَمِنْهُمْ سَرِيعُ الْغَضَبِ السَّرِيعَ الْفَتَى، فَتِلْكَ بَيْتُكَ، أَلَا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَتَى، أَلَا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعَ الْفَتَى، أَلَا وَسَرُّهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَتَى، أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الْطَلَبِ، وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنَ الْطَلَبِ، وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الْطَلَبِ، فَتِلْكَ بَيْتُكَ أَلَا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الْطَلَبِ، أَلَا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الْطَلَبِ، أَلَا وَسَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الْطَلَبِ، أَلَا وَإِنَّ الْعَصَبَ جَمْرَةً فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحْسَنَ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصِقْ بِالْأَرْضِ»، قَالَ: وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى

^[1] Meaning, equal. See *Tuhfat Al-Aḥwadhī*.

pays back well and is bad with collecting, so this is with that. Behold! Among them is he who is bad with paying back and bad with collecting. Indeed the best of them is the one who is good in paying back and good in collecting. And the worst of them is the one who is bad with paying back and bad with collecting. Behold! Anger is an ember in the heart of the son of Ādam, as you see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, then let him cling to the ground.”^[1]

He said: “So we began turning toward the sun to see if anything of it remained (meaning whether it has set or not). So the Messenger of Allāh ﷺ said: ‘Behold! The world, in relation to what has passed of it, shall not remain except as what remains of this day of yours, in relation to what has passed of it.’” (*Da‘if*)

[Abū ‘Eīsā said:] There are narrations on this topic from Al-Mughīrah bin Shu‘bah, Abū Zaid bin Akḥṭab, Ḥudhaifah and Abū Mariam. They mentioned that: “The Prophet ﷺ narrated to them about what would be until the Hour was established.” And this *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخريج: [إسناده ضعيف بهذا السياق] وأخرجه ابن ماجه، الفتن، باب فتنة النساء، ح: ٢٨٧٣/٤٠٠٠ عن عمران بن موسى به ورواه المستمير بن الريان وغيره عند مسلم، ح: ١٧٣٨ وغيره مختصراً بلفظ: "لكل غادر لواء يوم القيامة، يرفع له بقدر غدره، ألا ولا غادر أعظم غدرًا

مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وَحَدِيثَهُ وَأَبِي مَرْيَمَ [وَذَكَرُوا: أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ]. [وَهَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

^[1] Meaning, abate his anger. See *Tuḥfat Al-Aḥwadhī*.

من أمير عامة" ولقوله: "إن الدنيا خضرة حلوة... واتقوا النساء" شواهد وهو بها صحيح * علي بن زيد بن جدعان ضعيف * وفي الباب عن حذيفة [البخاري، ح: ٦٦٠٤ ومسلم، ح: ٢٨٩١] وأبي مريم (مالك بن ربيعة السلولي) [النسائي: ٢٩٧/١، ح: ٦٢٢] وأبي زيد عمرو بن أخطب [مسلم، ح: ٢٨٩٢] والمغيرة بن شعبة [أحمد: ٤/٢٥٤].

Comments:

1. Anger is like a burning coal. The way to avoid it for man is to remind himself of the fact, and ponder over it, that he is created from dust whose characteristic is submissiveness and humility.
2. The world is bound to perish anyway. A greater part of it has already passed and what is left is very short in comparison. We must, therefore, make the best use of the time at our disposal.

Chapter 27. What Has Been Related About The Inhabitants Of *Ash-Shām*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي أَهْلِ الشَّامِ (التحفة ٢٧)

2192. Mu'āwiyah bin Qurrah narrated from his father that the Messenger of Allāh ﷺ said: "When the inhabitants of *Ash-Shām* become corrupt, then there is no good in it^[1] for you. There will never cease to be a group in my *Ummah* who will be helped (by Allāh), they will not be harmed by those who forsake them until the Hour is established."

Muḥammad bin Ismā'il said: "Alī bin Al-Madīnī said: "They are the people of *Hadīth*." (*Ṣaḥīh*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Hawālah, Ibn 'Umar, Zaid bin Thābit, and 'Abdullāh bin 'Amr. This *Hadīth* is *Hasan Ṣaḥīh*.

(Another chain) Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Messenger of Allāh ﷺ! Where do you command me?' He said:

٢١٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ» قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ، هُمْ أَصْحَابُ الْحَدِيثِ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ وَابْنِ عُمَرَ وَزَيْدِ بْنِ ثَابِتٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ تَأْمُرُنِي؟ قَالَ: «هَاهُنَا». وَنَحْنُ بِيَدِهِ نَحْوُ

^[1] See *Tuhfat Al-Ahwadhī*.

‘There.’ And he ﷺ motioned with his hand toward Ash-Shām.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الشَّامِ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب اتباع سنة رسول الله ﷺ، ح: ٦٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٠٧٦ وصححه ابن حبان، ح: ٢٣١٣ * وفي الباب عن عبدالله بن حوالة [أحمد: ٣٣/٥] وابن عمر [يأتي: ٣٩٥٣] وزيد بن ثابت [يأتي: ٣٩٥٤] وعبدالله بن عمرو [أبو داود، ح: ٢٤٨٢] * حديث بهز بن حكيم عن أبيه عن جده: سنده حسن، وله طرق أخرى عند الطبراني: ٤٢٠/١٩، ح: ١٠١٥ وغيره .

Comments:

If conditions in religious and spiritual matters deteriorate in a region, one should not feel interested in residing there nor should he wish to live there.

Chapter 28. What Has Been Related About “Do Not Revert To Disbelief After Me, Some Of You Striking The Necks Of Others”

(المعجم ٢٨) - بَابُ [مَا جَاءَ] «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» (التحفة ٢٨)

2193. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Do not revert to disbelief^[1] after me, some of you striking the necks of others.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Jarīr, Ibn ‘Umar, Kurz bin ‘Alqamah, Wāthilah bin Al-Asqa‘, and Aṣ-Ṣunābiḥī. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٩٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» .
[قَالَ أَبُو عِيسَى:] وفي الباب عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَرِيرٍ وَابْنِ عُمَرَ وَكُرْزِ بْنِ عَلْقَمَةَ وَوَاثِلَةَ بْنِ الْأَسْقَعِ وَالصَّنَابِغِيِّ .
[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: وأخرجه البخاري، الحج، باب الخطبة أيام منى، ح: ١٧٣٩ من حديث يحيى القطان به * وفي الباب عن عبدالله بن مسعود [أحمد: ٤٠٢/١] وجريير [البخاري، ح: ٤٤٠٥] ومسلم، ح: ٦٥ وابن عمرو [البخاري، ح: ٤٤٠٣] ومسلم، ح: ٦٦ وكurz بن علقمة [أحمد: ٣/٤٧٧] والحميدي، ح: ٥٧٤ واثلة بن الأسقع [أحمد: ١٠٦/٤] والصنابحي [ابن ماجه، ح: ٣٩٤٤] .

^[1] Being like them in actions. *Tuhfat Al-Aḥwadhī*.

Comments:

Muslims' killing each other is being ungrateful to the favors Allāh bestowed upon them. This is why it is named "*Kufr*" (disbelief) and in this narration the term '*Kuffār*' is used. It would rather be an act becoming the disbelievers. Islam is a religion of brotherhood, togetherness and love. It is in fact the disbeliever who is after the life of believers.

Chapter 29. What Has Been Related About 'There Will Be A *Fitnah* In Which The One Sitting Is Better Than The Standing'

2194. Busr bin Sa'eed said: During the *Fitnah* (in the time) of 'Uthmān bin 'Affān, Sa'd bin Abī Waqqāṣ said: "I testify that the Messenger of Allāh ﷺ said: 'There will be a *Fitnah* during which the sitting person is better than the standing, the standing (person) is better than the walking, and the walking (person) is better than the running.'" He said: "What do you see (I should do) if he entered upon me in my home and extended his hand to kill me? He said: 'Be as Ādam's son.'" ^[1] (*Sahīh*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, *Khabbāb bin Al-Aratt*, Abū Bakrah, Ibn Mas'ūd, Abū Wāqid, Abū Mūsā, and *Kharashah*.

This *Hadīth* is *Hasan*. Some of them reported this *Hadīth* from Al-Laiṭh bin Sa'd in which he added a narrator (in the chain).

[Abū 'Eīsā said:] This *Hadīth* has been reported from Sa'd from the Prophet ﷺ, through routes other than this.

(المعجم ٢٩) - بَابُ مَا جَاءَ إِنَّهُ تَكُونُ
فِتْنَةُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ
(التحفة ٢٩)

٢١٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عَبَّاسِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ
الْأَسَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ سَعْدَ بْنَ أَبِي
وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ: أَشْهَدُ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ،
الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ
الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي»، قَالَ:
أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ إِلَيَّ
لِيَقْتُلَنِي، قَالَ: «كُنْ كَابْنَ آدَمَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ وَخَبَّابِ بْنِ الْأَرْتِ وَأَبِي بَكْرَةَ وَابْنِ
مَسْعُودٍ وَأَبِي وَقَادٍ وَأَبِي مُوسَى وَخَرَّشَةَ.
[و] هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا
الْحَدِيثَ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَزَادَ فِي
الْإِسْنَادِ رَجُلًا.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ.

^[1] See *Al-Mā'idah* 5:28, and *Sunan Abū Dāwūd*: The Book Of *Fitn* and *Malāhim*.

تخریج: [صحیح] وأخرجه أحمد: ١/١٨٥ عن قتيبة به وله شواهد عند مسلم، ح: ٢٨٨٧ وغيره * وفي الباب عن أبي هريرة [البخاري، ح: ٣٦٠٨ ومسلم، ح: ٢٨٨٦] وخباب بن الأرت [أحمد: ٥/١١٠] وأبي بكرة [مسلم، ح: ٢٨٨٧] وابن مسعود [أبو داود، ح: ٤٢٥٨] وأبي واقد [الطبراني في الأوسط: ٩/٣٠٨، ح: ٨٦٧٤] وأبي موسى [أبو داود، ح: ٤٢٥٩] وابن ماجه، ح: ٣٩٦] وخرشة [أحمد: ٤/١٠٦، ١١٠].

Comments:

The *Hadith* confirms the fact that if conditions of trial, affliction and conflict in a society become so acute and civil strife appears, then the farther a person remains from all this the better it is for him.

Chapter 30. What Has Been Related About 'There Will Be A *Fitnah* Like A Portion Of The Dark Night'

(المعجم ٣٠) - بَابُ مَا جَاءَ سَتُكُونُ
فِتْنَةٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ (التحفة ٣٠)

2195. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Rush to do good deeds. A *Fitnah* will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world." (*Ṣaḥīḥ*)

٢١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ أَحَدُهُمْ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإيمان، باب الحث على المبادرة بالأعمال قبل تظاهر الفتن، ح: ١١٨ من حديث العلاء به.

Comments:

Man should seize the opportunity given to him and do more and more virtuous deeds. There is no knowing when a time will come when man shall grope in vain but find no way to perform good deeds.

2196. Umm Salamah narrated: "One night the Prophet ﷺ awoke and said, '*Subḥān Allāh!* How many *Fitan* (trials and afflictions) have descended tonight, and how many

٢١٩٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ

treasures have been disclosed? Who will awaken the women sleeping in these dwellings? O! How many are clothed in this world, yet naked in the Hereafter.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

اسْتَيْقَظَ لَيْلَةً فَقَالَ: «سُبْحَانَ اللَّهِ! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ؟ مَاذَا أُنْزِلَ مِنَ الْخَرَائِنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ؟ يَا رَبُّ كَاسِيَةٌ فِي الدُّنْيَا، عَارِيَةٌ فِي الْآخِرَةِ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التهجيد، باب تحريض النبي ﷺ على قيام الليل والنوافل من غير إيجاب، ح: ١١٢٦ من حديث ابن المبارك به.

Comments:

The *Ḥadīth* has three possible interpretations. (1) Passion for glamour and ostentation is generally quite strong among women. Hence the saying that many of them make claims of virtuosity and piety although the claims are hollow. They shall, therefore, rise up on the Day of Judgement shorn of the garment of piety. (ii) They put on fineries in this world but hardly ever give thanks to Allāh for that. They shall, therefore, rise up undressed in the Hereafter. (iii) They don dresses that reveal more than they cover of their bodies. That is why they shall be raised up naked in the Hereafter. And they say it means other than this of what is similar. Allāh knows best.

2197. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Before the Hour there shall be *Fitan* like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world.” (*Ḥasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah, Jundab, An-Nu‘mān bin Bashīr and Abū Mūsā. This *Ḥadīth* is *Gharīb* from this route.

٢١٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُضْهِجُ الرَّجُلَ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْهِجُ كَافِرًا، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ [مِنَ الدُّنْيَا].»

[قَالَ أَبُو عِيسَى:] وفي الباب عَنْ أَبِي هُرَيْرَةَ وَجُنْدَبٍ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي مُوسَى. [و] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٣٩/١١ عن الليث بن سعد به * سعد بن سنان حسن الحديث كما تقدم: ٦٤٦ وللحديث شواهد * وفي الباب عن أبي هريرة [تقدم: ٢١٩٥] وجندب [الطبراني في الكبير: ١٧٧/٢، ح: ١٧٢٤] والنعمان بن بشير [أحمد: ٢٧٢/٤، ٢٧٧] وأبي موسى [أبو داود، ح: ٤٢٦٢].

2198. Hishām narrated that Al-Hasan would say about the *Hadīth* “Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning” – he said: “Morning would come [upon a man] while his brother’s blood, honor and wealth was sacred, and when evening would come, he would consider it lawful for him. And evening would come while his brother’s blood, honor and wealth was sacred, and when morning would come, he would consider it lawful for him.” (*Ḍaʿīf*)

٢١٩٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: كَانَ يَقُولُ فِي هَذَا الْحَدِيثِ: يُضْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْبِحُ كَافِرًا، قَالَ: يُضْبِحُ [الرَّجُلُ] مُحَرَّمًا لِدَمِ أَخِيهِ وَعِزِّهِ وَمَالِهِ وَيُمْسِي مُسْتَحِلًّا لَهُ، وَيُمْسِي مُحَرَّمًا لِدَمِ أَخِيهِ وَعِزِّهِ وَمَالِهِ وَيُضْبِحُ مُسْتَحِلًّا لَهُ.

تخريج: [إسناده ضعيف] * هشام بن حسان عنن ولعله يشير إلى حديث ابن أبي شيبة: ١٩/١١، ح: ١٠٣٩٠ من حديث زائدة عن هشام عن الحسن عن أبي موسى به مختصراً.

2199. ‘Alqamah bin Wā’il bin Hujr narrated from his father: “I heard the Messenger of Allāh ﷺ while a man was asking him: ‘What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?’ So the Messenger of Allāh ﷺ said: ‘Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

٢١٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عُلْقَمَةَ بْنِ وَاثِلِ بْنِ حُجْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَرَجُلٌ يَسْأَلُهُ فَقَالَ: أَرَأَيْتَ إِنْ كَانَ عَلَيْنَا أُمَرَاءُ يَمْنَعُونَا حَقَّنَا وَيَسْأَلُونَا حَقَّهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْكُمْ مَا حُمِّلُوا وَإِنَّمَا عَلَيْكُمْ مَا حُمِّلْتُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإمامة، باب: في طاعة الأمراء وإن منعوا الحقوق، ح: ١٨٤٦ من حديث شعبة به.

Comments:

Islam has a clear-cut policy or principle, which is to exhort each section or group of the society to faithfully do its duty. It does not permit any individual or group to neglect his duty under the plea that others are not fulfilling their

obligation towards him. It is because if each one starts doing his duty, the rights of others will automatically be safeguarded. It is for this reason that Islam commands the rulers to fulfill their obligations and exhorts the subjects to fulfill theirs.

Chapter 31. What Has Been Related About *Al-Harj* (And Performing Worship During It)

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْهَرْجِ
[وَالْعِبَادَةِ فِيهِ] (التحفة ٣١)

2200. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "Indeed after you there will be days in which knowledge shall be raised up and *Al-Harj* shall abound." They said: "O Messenger of Allāh ﷺ! What is *Al-Harj*?" He said: "Killing." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Hurairah, Khālīd bin Al-Walīd and Ma'qil bin Yasār.

This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح: ٢٦٧٢ من حديث أبي معاوية الضرير والبخاري، ح: ٧٠٦٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح: ٨٥ ومسلم، ح: ١٥٧، بعد، ح: ٢٦٧٢] وخالد بن الوليد [أحمد: ٩٠/٤] ومعل بن يسار [يأتي: ٢٢٠١].

Comments:

Although the means of the diffusion of knowledge will be plentiful before the approach of the Hour, the really competent and true scholars shall gradually depart, and with them shall also depart the soundness and depth of knowledge.

2201. Ma'qil bin Yasār narrated that the Prophet ﷺ said: "Worship during *Al-Harj* is like *Hijrah* to me." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we only know of it as a narration of [Ḥammād bin Zaid], from Al-Mu'allā bin Ziyād.

٢٢٠٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ [بْنِ سَلَمَةَ]، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَالِدِ بْنِ الْوَلِيدِ وَمَعْقِلِ بْنِ يَسَارٍ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٢٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْمُعَلَّى بْنِ زِيَادٍ رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةٍ فَرَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ كَالْهَجْرَةِ إِلَيَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ [حَمَّادِ بْنِ

زَيْدٍ] عَنِ الْمُعَلَّى بْنِ زِيَادٍ.

تخريج: وأخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح: ٢٩٤٨ عن قتبية به.

Comments:

During the days of rampant killing and destruction everyone shall find himself beset by hosts of worries and cares. Contentment of the heart will be a rare commodity. Each person will be worried about his own safety. Acts of worship will no longer be the object of anybody's concern.

Chapter 32. The *Hadīth*: “When The Sword Is Imposed On My *Ummah*, It Shall Not Be Removed From It Until The Day Of Resurrection.”

(المعجم ٣٢) - بَابُ [حَدِيثِ] «إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ» (التحفة ٣٢)

2202. Thawbān narrated that the Messenger of Allāh ﷺ said: “When the sword is imposed on my *Ummah*, it shall not be removed from it until the Day of Resurrection.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

٢٢٠٢ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الفتن، والملاحم، باب ذكر الفتن ودلائلها، ح: ٤٢٥٢ من حديث حماد بن زيد به وأصله في صحيح مسلم، ح: ٢٨٨٩.

Comments:

The first use of the sword to settle the scores among the Muslim people was made for the assassination of ‘Uthmān ؓ and the *Ummah* is still suffering from its consequences.

Chapter 33. What Has Been Related About Taking A Sword of Wood (During *Fitnah*)

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي اتِّخَاذِ السَّيْفِ مِنْ خَشَبٍ [فِي الْفِتْنَةِ] (التحفة ٣٣)

2203. ‘Udaisah bint Uhbān bin Ṣafī Al-Ghifārī said: “Alī bin Abī Ṭālib came to my father to call him to go out (to fight) with him. My father said to him: ‘Indeed my

٢٢٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُدَيْسَةَ بِنْتِ أَهْبَانَ بْنِ صَيْفِي الْغِفَارِيِّ

beloved, the son of your paternal uncle, made a covenant with me, that when the people differ, to take a sword of wood. So I have resigned it, if you wish I will take it out with you.' She said: 'So he left him.'" (*Hasan*)

[Abū 'Eīsā said:] There is something on this topic from Muḥammad bin Maslamah, and this *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of 'Umar bin 'Ubaid.

قَالَتْ: جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى أَبِي قَدْعَاهُ إِلَى الْخُرُوجِ مَعَهُ، فَقَالَ لَهُ أَبِي: إِنَّ خَلِيلِي وَابْنَ عَمِّكَ عَهْدَ إِيَّايَ إِذَا اخْتَلَفَ النَّاسُ أَنْ أَتَّخِذَ سَيْفًا مِنْ خَشَبٍ فَقَدْ اتَّخَذْتُهُ فَإِنْ شِئْتَ خَرَجْتُ بِهِ مَعَكَ. قَالَتْ: فَتَرَكُهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦٠ عن عبدالله بن عبيد به * وفي الباب عن محمد بن مسلمة [ابن ماجه، ح: ٣٩٦٢].

Comments:

To recommend a wooden sword is to exhort the addressee to keep away from *Fitnah* (conflict) between the Muslims, and the best course in the situation is not to take part in it.

2204. Abū Mūsā narrated that the Prophet ﷺ said, about the *Fitnah*: "Break your bows during it, cut their strings, and stick to the depths of your homes, and be like Ādam's son." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharib Ṣaḥīḥ*.

'Abdur-Raḥmān bin Tharwān (a narrator in the chain) is Abū Qais Al-Awdī.

٢٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثُرْوَانَ، عَنْ هُرَيْرِ بْنِ شَرَحْبِيلٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْفِتْنَةِ: «كَسَرُوا فِيهَا قَسِيَكُمْ، وَقَطَّعُوا فِيهَا أَوْتَارَكُمْ، وَالزَّمُوا فِيهَا أَجْوَافَ بَيُوتِكُمْ، وَكُونُوا كَأَبْنِ آدَمَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وَعَبْدُ الرَّحْمَنِ بْنُ ثُرْوَانَ هُوَ أَبُو قَيْسٍ الْأَوْدِيُّ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦١ وأبو داود، ح: ٤٢٥٩ من حديث محمد بن جحادة به وصححه ابن حبان (الإحسان): ٥٩٣١ والحاكم: ٤/ ٤٤٠.

Comments:

This *Hadīth* also advises the Muslims to suffer being killed rather than participate in internal strife, thereby following the example of Prophet

Adam's son (Hābil) who preferred getting killed to taking up arms against his brother. (Qur'ān, 6:28,29).

Chapter 34. What Has Been Related About The Signs Of The Hour

2205. Anas bin Mālik said: "I shall narrate a *Hadīth* to you that I heard from the Messenger of Allāh ﷺ, which none after me shall narrate that he heard it from the Messenger of Allāh ﷺ." [He said:] "The Messenger of Allāh ﷺ said: 'Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, *Zinā* shall abound, *Khamr* shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Mūsā and Abū Hurairah. And this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي أَشْرَاطِ السَّاعَةِ (التحفة ٣٤)

٢٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: أَخَذْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ [قَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُو الزُّنَا وَيُسْرَبَ الْخَمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قِيمٌ وَاحِدٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَأَبِي هُرَيْرَةَ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح: ٨١ ومسلم، ح: ٢٦٧١ من حديث شعبة به * وفي الباب عن أبي موسى [البخاري، ح: ٧٠٦٢ ومسلم، ح: ٢٦٧٢] وأبي هريرة [البخاري، ح: ٨٥ ومسلم، ح: ١٥٧ بعد: ٢٦٧٢].

Comments:

This *Hadīth* informs us that the Hour shall only be established when all those matters that are like breath and soul of a man's life shall fall prey to corruption. They are: religion, life, reason, protection of family line and wealth.

Chapter 35. Something Else: There Shall Not Come A Time Except That The One After It Is More Evil Than It

2206. Az-Zubair bin 'Adī said: "We entered upon Anas bin Mālik. We complained to him about what

(المعجم ٣٥) - بَابُ: [مِنْهُ لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ] (التحفة ٣٥)

٢٢٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ

we were experiencing from Al-Ḥajjāj. So he said: "There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الرُّبَيْرِ بْنِ عَدِيٍّ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ قَالَ: فَشَكُونَا إِلَيْهِ مَا تَلْقَى مِنَ الْحَجَّاجِ، فَقَالَ: مَا مِنْ عَامٍ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ. سَمِعْتُ هَذَا مِنْ نَبِيِّكُمْ ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه البخاري، الفتن، باب: لا يأتي زمان إلا الذي بعده شر منه، ح: ٧٠٦٨ من

حديث سفيان الثوري به.

Comments:

This *Ḥadīth* conveys the idea that each age before the approach of the Hour or the appearance of its signs will, as a whole, be better than the one that will follow it. Each succeeding age will be inferior to the preceding one, in terms of the decreased number of scholars endowed with depth of their scholarship and knowledge, and the uprightness of their actions and deeds.

2207. Anas narrated that the Messenger of Allāh ﷺ said: "The Hour will not be established until: 'Allāh, Allāh' is not said on the earth." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

(Another chain) from Anas which is similar, but it is not *Marfū'*, and this is more correct than the first *Ḥadīth*.

٢٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ. وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخریج: [صحيح] وأخرجه أحمد: ١٠٧/٣، ح: ١٢٠٦٦ عن محمد بن أبي عدي به ورواه

مسلم، ح: ١٤٨ من حديث ثابت عن أنس به.

Comments:

There is a lengthy *Ḥadīth* narrated by 'Abdullāh bin 'Amr ؓ in *Ṣaḥīḥ Muslim* (7381). One of the sentences in it runs as follows: After the killing of Ad-Dajjāl Allāh will send a cool breeze from the direction of Ash-Shām that will bring death to anyone in whose heart is even an iota of Imān. The survivors will be the worst people, and the Hour shall only be established upon them. See no. 2240, recorded by *At-Tirmidhī*.

Chapter 36. Something Else: The Earth Expelling The Treasures That Are Inside Of It

(المعجم ٣٦) - بَابُ: [مِنْهُ فِي طَرَحِ
الْأَرْضِ مَا فِي بَطْنِهَا مِنَ الْكُنُوزِ]

(التحفة ٣٦)

2208. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The earth will throw out pieces of its liver (in sides): liver; gold and silver will come out like columns." He said: "A thief will come and say: 'For this my hands were amputated?' A murderer will come and say: 'For this I killed?' One who severed ties of kinship will come and say: 'For this I severed the ties of kinship?' Then they will leave it without taking anything from it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except from this route.

٢٢٠٨ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلاَدَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ» قَالَ: «فَيَجِيءُ السَّارِقُ فَيَقُولُ فِي مِثْلِ هَذَا قُطِعَتْ يَدِي، وَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَجَوِي، ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: وأخرجه مسلم، الزكاة، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها، ح: ١٠١٣ عن واصل بن عبد الأعلى به.

Comments:

One of the signs of the approach of the Hour will be that the earth shall throw out columns and columns of silver and gold for anyone to see. But because of the unprecedented abundance of wealth in those days, valuables like gold and silver would have lost their luster for the people, and they would not care to pick them up. The greedy and avaricious, the thief, the murderer and the severer of the ties of kinship - all shall look at these treasures and regret the acts of stupidity that they had committed for these worthless things. The *Ḥadīth* could also mean that waves of internal dissension and conflict would have occupied their minds so absolutely that they would have no inclination left in their minds for such things.

Chapter 37. Something Else: The Happiest Of People Will Be Luka' Bin Luka'

2209. Ḥudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: "The Hour will not

(المعجم ٣٧) - بَابُ: [مِنْهُ أَسْعَدُ

النَّاسِ لُكْعُ بْنُ لُكْعٍ] (التحفة ٣٧)

٢٢٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو؛ ح:

be established until the happiest of people in the world is Luka' bin Luka'.”^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we only know of it as a narration of 'Amr bin Abī 'Amr.

وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللَّهِ - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَبِيِّ -، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ بِالْذُّنْيَا لُكْعُ بْنُ لُكْعٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو ابْنِ أَبِي عَمْرٍو.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٨٩/٥ من حديث إسماعيل بن جعفر به وأورده الضياء في المختارة وللحديث شواهد ذكرت بعضها في تخريج النهاية، ح: ٤٢٠ * عبدالله بن عبدالرحمن الأنصاري: حسن الحديث على الراجح.

Comments:

The Hour shall only be established when the worst of people would inhabit the earth. They will have an abundance of wealth, and wealth alone shall be considered the hallmark of one's happiness and good fortune.

Chapter 38. What Has Been Related About The Signs Of The Occurrence Of The Transformation And The Collapse Of The Earth

(المعجم ٣٨) - بَابُ «مَا جَاءَ فِي عِلَامَةِ حُلُولِ الْمَسِيحِ وَالْخَسْفِ» (التحفة ٣٨)

2210. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “When my *Ummah* does fifteen things, the afflictions will occur in it.” It was said: “What are they O Messenger of Allāh?” He said: “When *Al-Maghnām* (the spoils of war) are distributed (preferentially), trust is usurped, *Zakāh* is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his

٢٢١٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ [التِّرْمِذِيُّ]: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَعَلْتُ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ». قِيلَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا كَانَ الْمَغْنَمُ دُولًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ

^[1] Meaning, “foolish the son of foolish” or, “disgraceful the son of disgraceful” etc.

father, voices are raised in the *Masājid*, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this *Ummah* curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation.”

(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* we do not know of it as a narration of 'Alī [bin Abī Ṭālib] except through this route. We do not know anyone who reported this *Hadīth* from Yaḥya bin Sa'eed Al-Anṣārī other than Al-Faraj bin Faḍālah. [And Al-Faraj bin Faḍālah] was criticized by some of the scholars of *Hadīth* and graded weak, due to his poor memory. Wakī' and others among the *A'imma* reported from him.

مَغْرَمًا، وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّ أُمَّهُ، وَبَرَّ صَدِيقَهُ وَجَفَأَ أَبَاهُ، وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ، وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَشَرِبَتِ الْخُمُورُ وَلَيْسَ الْحَرِيرُ، وَاتَّخَذَتِ الْقِيَانُ وَالْمَعَارِيفُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا، فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حُمْرَاءَ، أَوْ حَسْفًا وَمَسْخًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ [وَالْفَرَجُ بْنُ فَضَالَةَ]. قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ، وَضَعَفَهُ مِنْ قِبَلِ حِفْظِهِ. وَقَدْ رَوَى عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ.

تخریج: [إسناده ضعيف] وأخرجه ابن حبان في المجروحين: ٢٠٧/٢ والخطيب في تاريخه: ١٥٨/٣ من حديث الفرج بن فضالة به وهو ضعيف كما في التقريب وغيره ورواه ابن الجوزي في العلل: ٣٦٧/٢ من حديث الترمذي به وقال الدارقطني في حديث فرج: باطل (خطيب: ٣٩٦/١٢) ويحيى بن سعيد لم يدرك محمد بن علي كما قال العلائي وغيره.

Comments:

The evil habits and innovations listed in this *Hadīth*, also catalogued in the next *Hadīth*, are already in evidence albeit on a comparatively limited scale but the upward trend in them on a daily basis is clearly discernable.

2211. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When *Al-Fatā* is distributed (preferentially), trust is a spoil of war, *Zakāt* is a fine, knowledge is sought for other than the (sake of

٢٢١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ [الْوَاسِطِيُّ] عَنْ الْمُسْتَلِيمِ بْنِ سَعِيدٍ، عَنْ رُمَيْحِ الْجَدَامِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اتُّخِذَ الْفَيْءُ

the) religion, a man obeys his wife and disobeys his mother, he is close to his friend and far from his father, voices are raised in the *Masājid*, tribes are led by their wicked, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, singing slave-girls and music spread, intoxicants are drunk, and the end of this *Ummah* curses its beginning – then anticipate a red wind, earthquake, collapsing of the earth, transformation, *Qadhf*, and the signs follow in succession like gems of a necklace whose string is cut and so they fall in succession.” (*Daʿīf*)

[Abū ‘Eīsā said:] There is a narration on this topic from ‘Alī, and this *Hadīth* is *Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعيف] ورواه ابن الجوزي في تلييس إبليس، ص: ٢٣٤ من طريق الترمذي به * رميح مجهول كما في الكاشف: ٢٤٣/١ والتقريب وغيرهما * وفي الباب عن علي [تقدم: ٢٢١٠ واليزار (كشف الأستار): ١٤٧/٤، ح: ٣٤٠٦].

Comments:

All these evil habits shall dominate the society on a wide scale, close to the approach of the Hour. The various signs and the forms of divine retribution, one after the other, as mentioned in the *Hadīth* are bound to happen in those days but a beginning of the same is already in evidence.

2212. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “In this *Ummah* there shall be collapsing of the earth, transformation, and *Qadhf*.” A man among the Muslims said: “O Messenger of Allāh! When is that?” He said: “When singing slave-girls, music, and drinking intoxicants spread.” (*Daʿīf*)

[Abū ‘Eīsā said:] This *Hadīth* is

دُؤَلَا، وَالْأَمَانَةُ مَعْنَمًا، وَالرَّكَاءَةُ مَعْرَمًا، وَتُعْلَمُ لِعِغْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ، وَعَقَّ أُمُّهُ وَأَذْنَى صَدِيقَهُ وَأَفْصَى أَبَاهُ، وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةُ فَاسْقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْدَلَهُمْ، وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ، وَشَرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْحًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كِنِظَامِ بَالٍ قُطِعَ سِلْكُهُ فَتَتَابَعُ.

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ عَلِيٍّ. [و] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٢٢١٢ - حَدَّثَنَا عَبَادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُوسِ عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْحٌ وَقَذْفٌ»، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ! وَمَتَى ذَلِكَ؟ قَالَ: «إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَشَرِبَتِ

Gharib. This *Hadīth* has been reported from Al-A'mash, from 'Abdur-Rahmān bin Sābit from the Prophet ﷺ in *Mursal* form.

الْحُمُورُ».

[قَالَ أَبُو عِيسَى:] [و] هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده ضعيف] * في السند علل، عباد ضعيف رافضي وشيخه ضعيف ضعفه الجمهور والأعمش عنعن إن صح السند إليه والمرسل أيضًا ضعيف.

Chapter 39. What Has Been Related About The Prophet's ﷺ Saying: "The Hour And I Have Been Dispatched Like These Two" Meaning The Index And Middle Fingers

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ بَعْضِي السَّبَّابَةُ وَالْوُسْطَى (التحفة ٣٩)

2213. Al-Mustawrid bin Shaddād Al-Fihri reported that the Messenger of Allāh ﷺ said: "I was sent in advance of the Hour, so that I precede it like this precedes this." (Indicating) with his index and middle fingers. (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib* as a narration of Al-Mustawrid bin Shaddād, we do not know of it except from this route.

٢٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هِجَاجٍ الْأَسَدِيُّ الْكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ الْأَرْحَبِيِّ: حَدَّثَنَا عُيَيْنَةُ بْنُ الْأَسْوَدِ عَنْ مَجَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَارِثٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ الْفَهْرِيِّ، رَوَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ أَنَا فِي نَفْسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقْتُ هَذِهِ هَذِهِ لِأَضْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن جرير في تاريخه: ١٥/١ عن محمد بن عمر، والطبراني: ٢٠/٢٠٤، ح: ٧٢٤ من حديث يحيى الأرحبي به وسنده ضعيف والحديث شاهد حسن عند أحمد: ٥/٣٤٨ بلفظ: "بعثت أنا والساعة جميعًا، إن كادت لتسبقني".

Comments:

The phrase '*Fi nafs as-sā'ah*' (literally, synchronizing in time with each other) used in the *Hadīth* is intended to highlight the idea that there shall be no prophet and no new *Sharī'ah* between myself and the Hour, and there is as much proximity and conjoining between myself and the Hour as there is between the index and middle fingers of the hand. In other words, 'I am the last Prophet and my *Ummah* is the last *Ummah*'.

2214. Anas narrated that the Messenger of Allāh ﷺ said: "The Hour and I were dispatched like these two" – and Abū Dāwud (a narrator) indicated with his index and middle fingers – so, how much more (in length) is one then the other. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ بَنَاتَا شُعْبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» - وَأَشَارَ أَبُو دَاوُدَ بِالسَّبَابَةِ وَالْوُسْطَى - فَمَا فَضَّلُ إِحْدَاهُمَا عَلَى الْأُخْرَى.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "بعثت أنا والساعة كهاتين ... إلخ، ح: ٦٥٠٤ ومسلم، ح: ٢٩٥١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٩٨٠ من حديث قتادة وأبي التياح عن أنس به.

Comments:

There is a marginal difference of length between the index and middle fingers of the hand, the middle finger being a shred longer than its companion. The idea is to convey the message to the *Ummah* that there is not much time left between myself and the occurrence of the Hour. Let everybody, therefore, prepare for the Hour, especially because there are no prophet to come after him ﷺ.

Chapter 40. What Has Been Related About Fighting The Turks

2215. Abū Hurairah narrated that the Prophet ﷺ said: "The Hour shall not be established until you fight a people whose sandals are made of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Buraidah, Abū Sa'eed, 'Amr bin Taghlib and Mu'āwiyah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي قِتَالِ التُّرْكِ (التحفة ٤٠)

٢٢١٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا يَغَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَبُرَيْدَةَ وَأَبِي سَعِيدٍ وَعَمْرٍو بْنِ تَغْلِبٍ وَمُعَاوِيَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب قتال الذين يتعلو الشعر،

ح: ٢٩٢٩ ومسلم، ح: ٢٩١٢ من حديث سفيان بن عيينة به * وفي الباب عن أبي بكر الصديق [لعله يشير إلى الحديث الآتي: ٢٢٣٧] وبريدة [أبو داود، ح: ٤٣٠٥] وأبي سعيد [ابن ماجه، ح: ٤٠٩٩] وعمرو بن تغلب [البخاري، ح: ٢٩٢٧، ٣٥٩٢] ومعاوية [أبو يعلى كما في مجمع الزوائد: ٣١١/٧، ٣١٢] وجامع المسانيد والسنن لابن كثير: ٦٣٠/١١، ح: ٩٠٠٣.

Comments:

As predicted in the *Hadīth*, wars have already taken place with the Turks who used sandals made of hair and of ropes made from hair.

Chapter 41. What Has Been Related About: When *Kisrā* Is Ruined There Will Be No *Kisrā* After Him

2216. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When *Kisrā* is ruined, there will be no *Kisrā* after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allāh's cause." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ٤١) - بَابُ مَا جَاءَ إِذَا ذَهَبَ
كِسْرَى فَلَا كِسْرَى بَعْدَهُ (التحفة ٤١)

٢٢١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ:
حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ
وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي
نَفْسِي بِيَدِهِ لَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... إلخ، ح: ٢٩١٨ من حديث سفيان بن عيينة والبخاري، ح: ٣٦١٨ من حديث الزهري به.

Comments:

Kisrā (Khusrau) was the title given to the kings of Iran while Qaisar (Caesar) was the title of the Roman kings. Even as the Prophet ﷺ had foretold, once the incumbent kings Khusrau and Caesar living in those days were vanquished and their treasures fell into the hands of Muslims, no ruler in the world has ever after been given either of these two titles.

Chapter 42. The Hour Will Not Be Established Until A Fire Comes From The Direction Of The *Hijāz*

2217. Sālim bin 'Abdullāh [bin

(المعجم ٤٢) - بَابُ: لَا تَقُومُ السَّاعَةُ
حَتَّى تَخْرُجَ نَارٌ مِنْ قِبَلِ الْحِجَازِ
(التحفة ٤٢)

٢٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا

‘Umar] narrated from his father, that the Messenger of Allāh ﷺ said: “A Fire is coming from Hadramawt, or from near the sea of Hadramawt – before the Day of Judgement – to gather the people.” They said: “O Messenger of Allāh! What do you order us?” He said: “Stick to *Ash-Shām*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Ḥudhaifah bin Asīd, Anas, Abū Hurairah and Abū Dharr.

This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn ‘Umar.

حُسَيْنُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَابَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتٍ أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتٍ قَبْلَ يَوْمِ الْقِيَامَةِ تَحْشُرُ النَّاسَ». قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنَا؟ قَالَ: «عَلَيْكُمْ بِالشَّامِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ حَذِيفَةَ ابْنِ أَسِيدٍ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخریج: [صحیح] وأخرجه أحمد: ٦٩/٢ من حديث حسين بن محمد به وصحه ابن حبان، ح: ٢٣١٢ من حديث يحيى بن أبي كثير وهو صرح بالسماع عند أبي يعلى: ٤٠٥/٩، ح: ٥٥٥١ وللحديث شواهد * وفي الباب عن حذيفة بن أسيد [تقدم: ٢١٨٣] وأنس [البخاري، ح: ٣٩٣٨] وأبي هريرة [البخاري، ح: ٧١١٨ ومسلم، ح: ٢٩٠٢] وأبي ذر [النسائي، ح: ٢٠٨٨].

Comments:

Under this very heading there is a *Hadīth* from Abū Hurairah ؓ included in both *Al-Bukhārī* and *Muslim* to the effect that the Messenger of Allāh ﷺ said: “The Hour will not be established till a fire will come out of the land of Hijāz, and it will throw light on the necks of the camels at Buṣrah.”

Chapter 43. What Has Been Related About ‘The Hour Shall Not Be Established Until The Liars Appear’

2218. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Hour shall not be established until nearly thirty impostors, *Dajjāl* appear, each of them claiming that he is the Messenger of Allāh.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Jābir bin Samurah and Ibn ‘Umar.

(المعجم ٤٣) - بَابُ مَا جَاءَ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ كَذَّابُونَ (التحفة ٤٣)

٢٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْبُعَ كَذَّابُونَ دَجَالُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يُزْعَمُ أَنَّهُ رَسُولُ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جَابِرِ ابْنِ سَمُرَةَ وَابْنِ عُمَرَ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٠٩ من حديث عبدالرزاق به * وفي الباب عن جابر بن سمرة [مسلم، ح: ٢٩٢٣] وابن عمر [أحمد: ١٠٤/٢].

Comments:

A great number of people made false claims of prophethood after the Messenger of Allāh ﷺ. Musailimah the Liar and Aswad ‘Ansi came out with such false claims during the Prophet’s ﷺ own lifetime. Then the Tulaihah bin Khuwailid Asadī and Sajāh bint Al-Hārith Tamimiyah made similar claims during the caliphate of Abū Bakr ﷺ, but they both ultimately died on Islam. In the past century the name of Mirza Gulām Ahmad of Qādiyān also figures in this infamous list of impostors.

2219. Thawbān narrated that the Messenger of Allāh ﷺ said: “The Hour shall not be established until tribes of my *Ummah* unite with the idolaters, and until they worship idols. And indeed there shall be thirty impostors in my *Ummah*, each of them claiming that he is a Prophet. And I am the last of the Prophets, there is no Prophet after me.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحْبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٧٨/٥ من حديث حماد بن زيد به مطولاً وتابعه سماك بن عطية عند أبي نعيم في أخبار أصبهان: ١٤٤/١.

Comments:

There is no doubt that during the caliphate of Abū Bakr ﷺ, after the death of the Prophet ﷺ, a few tribes had turned apostates and joined hand with the idolaters. As for the worship of the idols, it shall be practiced a little before the Hour so much so that some Yemenite women shall make circuits round their old idol Dhul-Khalsah and worship the ancient Arabian idols, Lāt and ‘Uzza.

Chapter 44. What Has Been Related About The Liar And Destroyer From *Thaqif*

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ (التحفة ٤٤)

2220. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “In *Thaqif* there will be a great liar and destroyer.” (*Ṣaḥīḥ*)

٢٢٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكَ [بْنِ عَبْدِ اللَّهِ]،

[Abū 'Eīsā said:] There is a narration on this topic from Asma' bint Abū Bakr.

(Another route with this chain) and this *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Umar. We do not know of it except through the report of Sharīk. And Sharīk would say: “‘Abdullāh bin ‘Uṣm, while Isrā'īl would say: “‘Abdullāh bin ‘Uṣmah.”

[Abū 'Eīsā said:] It is said that the liar was Al-Mukhtār bin Abī 'Ubaid, and the destroyer was Al-Ḥajjāj bin Yūsuf.

Abū Dāwud Sulaimān bin Salm Al-Balkhī narrated to us: “An-Naḍr bin Shumail narrated to us, from Hishām bin Hassān who said: ‘They counted how many (people) did Al-Ḥajjāj killed indiscriminately, so it reached one hundred and twenty thousand murders.’”

تخريج: [صحيح] وأخرجه أحمد: ٢٦/٢، ٨٧، ٩١، ٩٤ من حديث شريك القاضي به وعنن وللحديث شواهد كثيرة عند مسلم وغيره * وفي الباب عن أسماء بنت أبي بكر [مسلم، ح: ٢٥٤٥] وقول هشام بن حسان، سنده صحيح إليه.

Chapter 45. What Has Been Related About The Third Generation

2221. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it.” (*Ṣaḥīh*)

عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ: حَدَّثَنَا شَرِيكٌ نَحْوَهُ [بِهَذَا الْإِسْنَادِ] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ. وَشَرِيكٌ يَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمٍ، وَإِسْرَائِيلُ يَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمَةَ.

[قَالَ أَبُو عِيسَى:] وَيُقَالُ: الْكَذَّابُ: الْمُخْتَارُ ابْنُ أَبِي عُبَيْدٍ، وَالْمُبِيرُ: الْحَجَّاجُ بْنُ يُوسُفَ.

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ: أَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ أَلْفٍ وَعِشْرِينَ أَلْفَ قَتِيلٍ.

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي الْقَرْنِ الثَّالِثِ (التحفة ٤٥)

٢٢٢١ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عُمَرَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي مِنْ بَعْدِهِمْ قَوْمٌ يَتَسَمَّنُونَ

[Abū 'Eisā said:] This is how Muḥammad bin Fuḍail reported this *Hadīth*; from Al-A'mash, from 'Alī bin Mudrik from Hilāl bin Yasāf.

Others among the *Huffāz* reported [this *Hadīth*] from Al-A'mash, from Hilāl bin Yasāf, and they did not mention 'Alī bin Mudrik in it.

Al-Ḥusain bin Ḥuraith narrated to us: "Wakī narrated to us from Al-A'mash: 'Hilāl bin Yasāf narrated to us, from 'Imrān bin Ḥusain from the Prophet ﷺ.'" And he mentioned a similar narration. And this is more correct to me than the narration of Muḥammad bin Fuḍail. This *Hadīth* has been reported through more than one route from 'Imrān bin Ḥusain from the Prophet ﷺ.

وَيُجِبُونَ السَّمْنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوَهَا.

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى مُحَمَّدُ بْنُ فَضِيلٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ.

وَرَوَى غَيْرُ وَاحِدٍ مِنَ الْخُفَاطِ [هَذَا الْحَدِيثَ] عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، وَلَمْ يَذْكُرُوا فِيهِ عَلِيَّ بْنَ مُدْرِكٍ.

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ: حَدَّثَنَا هِلَالُ بْنُ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ فَذَكَرَ نَحْوَهُ. وَهَذَا أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضِيلٍ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ وَجْهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخریج: [صحيح] وأخرجه الطبراني: ٢٣٤/١٨، ح: ٥٨٣ من حديث الأعمش به ورواه البخاري، ح: ٣٦٥٠ ومسلم، ح: ٢٥٣٥ من حديث عمران بن حصين به وسأيت: ٢٣٠٢ * حديث وكيع: أخرجه أحمد: ٤٢٦/٤ عنه وصححه ابن حبان، ح: ٢٢٨٥ والحاكم: ٤٧١/٣ على شرط الشيخين ووافقه الذهبي وسنده صحيح.

Comments:

'Abduliāh bin Mas'ūd's version of the *Hadīth* as quoted in *Ṣaḥīḥ Muslim* also contains mention of the 'third generation'. Anyway, the *Hadīth* is categorical on the point that the best of all generations was that of the Companions and they were superior to all the rest. Second in order of superiority were the Successors, and the third were the Followers. Thereafter, begins the age of people whose integrity cannot be relied upon since they would love eating and will brag about their own superiority or else, they would have a desire to amass more and more wealth, so much so, that they would even be prepared to give false testimony for it.

2222. 'Imrān bin Ḥusain narrated that the Messenger of Allāh ﷺ said: "The best of my *Ummah* is the generation among whom I was sent, then those who follow them."

٢٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ

He (‘Imrān) said: I do not know if he mentioned the third or not. “Then there shall appear people who testify while their testimony was not sought, who are treacherous, not trusted, and fatness shall spread among them.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

﴿الَّذِينَ يَلُونَهُمْ﴾: «خَيْرُ أُمَّتِي الْقُرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»، قَالَ: وَلَا أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لَا، «ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَفْسُقُوا فِيهِمُ السَّمَنُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب فضل الصحابة ثم الذين يلونهم، ثم الذين يلونهم، ح: ٢٥٣٥ عن قتيبة به.

Chapter 46. What has Been Related About *Al-Khulafā’*

2223. Simāk bin Ḥarb narrated from Jābir bin Samurah who said: “The Messenger of Allāh ﷺ said: ‘There will be twelve *Amir* after me.’” He said: “Then he said something that I did not understand. So I asked the one who was next to me, who said that he ﷺ had said: ‘All of them are from Quraish.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been reported through more than one route from Jābir bin Samurah.

Abū Kuraib narrated to us: “‘Umar bin ‘Ubaid narrated to us, from his father, from Abū Bakr bin Abī Mūsā, from Jābir bin Samurah from the Prophet ﷺ” and it is similar to this *Ḥadīth*.

[Abū ‘Eisā said:] This *Ḥadīth* is [Ḥasan Ṣaḥīḥ] *Gharīb*, it is considered *Gharīb* as a narration of Abū Bakr bin Abī Mūsā from Jābir bin Samurah.

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي

الْخُلَفَاءِ (التحفة ٤٦)

٢٢٢٣ - حَدَّثَنَا أَبُو كُرَيْبٍ [مُحَمَّدُ بْنُ الْعَلَاءِ]: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ [الطَّنَافِيسِيِّ] عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا»، قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ: قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ ابْنِ سَمُرَةَ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ صَحِيحٌ] غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ أَبِي بَكْرٍ

There are narrations on this topic from Ibn Mas'ūd, and 'Abdullāh bin 'Amr.

إِبْنُ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمُرَةَ. وَفِي
الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخريج: [صحيح] وأخرجه أحمد: ٩٩/٥، ١٠٨ من حديث عمر بن عبيد، ومسلم، ح: ٦/١٨٢١ من حديث سماك بن حرب به ورواه البخاري، ح: ٧٢٢٢، ٧٢٢٣ ومسلم من طريق آخر عن جابر بن سمرة به * وفي الباب عن ابن مسعود [أحمد: ٣٩٨/١، ٤٠٦] وعبدالله بن عمرو [الطبراني في الأوسط: ٥٠٨/٤، ح: ٣٨٦٥].

Comments:

Some versions of the *Hadīth* contain the additional words "Islam would continue to be strong, and the *Ummah* would be united on them". The prediction contained in the *Hadīth* fits the following *Umarā'* (rulers): Abū Bakr, 'Umar, 'Uthmān, 'Ali, Mu'āwiyah, Yazid bin Mu'āwiyah, 'Abd Al-Malik bin Marwān, Walid bin 'Abdul-Malik, Sulaimān bin 'Abdul-Malik, 'Umar bin 'Abdul-'Aziz, Yazid bin 'Abdul-Malik, and Hishām bin 'Abdul-Malik, and Hāfiz Ibn Hajar has quoted narrations in this regard.

Chapter 47. It Is Disliked To Insult The *Sulṭān*

(المعجم ٤٧) - [بَابُ كَرَاهِيَةِ إِهَانَةِ
السُّلْطَانِ] (التحفة ٤٧)

2224. Ziyād bin Kusaib Al-'Adawī said: "I was with Abū Bakrah under the *Minbar* of Ibn 'Āmir^[1] while he was giving a *Khuṭbah* wearing a fine garment. Abū Bilāl said: 'Look at our *Amīr* wearing clothes of wickedness!' So Abū Bakrah said: 'Be quiet! I heard the Messenger of Allāh ﷺ saying: "Whoever insults Allāh's *Sulṭān* on the earth, Allāh disgraces him." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٢٢٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو دَاوُدَ:
حَدَّثَنَا حُمَيْدُ بْنُ مِهْرَانَ عَنْ سَعْدِ بْنِ أَوْسٍ،
عَنْ زِيَادِ بْنِ كُسَيْبِ الْعَدَوِيِّ، قَالَ: كُنْتُ مَعَ
أَبِي بَكْرَةَ تَحْتَ مِثْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ
وَعَلَيْهِ ثِيَابُ رِقَاقٍ، فَقَالَ أَبُو بِلَالٍ: انْظُرُوا
إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفَسَاقِ، فَقَالَ أَبُو
بَكْرَةَ: اسْكُتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
"مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ
اللَّهُ".

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٢/٥، ٤٨، ٤٩ من حديث حميد بن مهران به وللحديث شاهد عند ابن أبي عاصم في السنة بلفظ: "من أجل سلطان الله أجله الله يوم القيامة".

[1] 'Abdullāh bin 'Āmir who was the governor of Al-Baṣrah under 'Uthmān, and in As-Siyar (3:20 Ar-Risālah) Adh-Dhahabī said: "Abū Bilāl is Mirdās bin Udiyyah from the *Khawārij*."

Chapter 48. What Has Been Related About *Al-Khilāfah*

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي
الْخِلَافَةِ (التحفة ٤٨)

2225. Sālim bin ‘Abdullāh narrated from his father who said: “It was said to ‘Umar bin Al-Khattāb: ‘Perhaps you should endorse your successor.’ He said: ‘If I appoint a successor, then indeed Abū Bakr appointed a successor. And if I do not appoint a successor, the Messenger of Allāh ﷺ did not appoint a successor.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is a lengthy story in this *Ḥadīth*, and this *Ḥadīth* is *Ṣaḥīḥ*, it has been reported through other routes from Ibn ‘Umar.

تخريج: متفق عليه، وأخرجه مسلم، الإمامة، باب الاستخلاف وتركه، ح: ١٨٢٣ من حديث عبدالرزاق والبخاري، ح: ٧٢١٨ من حديث عبدالله بن عمر به.

Comments:

The Messenger of Allāh ﷺ did not expressly appoint anyone his successor, although he left broad hints in favor of Abū Bakr ؓ. Abū Bakr ؓ, in his turn, nominated ‘Umar ؓ for the office. ‘Umar ؓ appointed a panel and charged it to elect a caliph from amongst themselves. However, the task of selecting the successor could as well be assigned to the accredited representatives of the community.

2226. Sa‘eed bin Jumhān narrated: “Safīnah narrated to me, he said: ‘The Messenger of Allāh ﷺ said: “*Al-Khilāfah* will be in my *Ummah* for thirty years, then there will be monarchy after that.”’ Then Safīnah said to me: ‘Count the *Khilāfah* of Abū Bakr,’ then he said: ‘Count the *Khilāfah* of ‘Umar and the *Khilāfah* of ‘Uthmān.’ Then he said to me: ‘Count the *Khilāfah* of ‘Alī.’” He said: “So we found that they add up to thirty

٢٢٢٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قِيلَ لِعُمَرَ بْنِ الْخَطَّابِ: لَوْ اسْتَخْلَفْتَ. قَالَ: إِنْ اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ اسْتَخْلِفْ لَمْ يَسْتَخْلِفْ رَسُولُ اللَّهِ ﷺ. [قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ [و] هَذَا حَدِيثٌ صَحِيحٌ، قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عُمَرَ.

٢٢٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا سُرَيْجُ بْنُ التَّعْمَانِ: حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ عَنْ سَعِيدِ بْنِ جُمَهَانَ، قَالَ: حَدَّثَنِي سَفِينَةُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً، ثُمَّ مَلِكٌ بَعْدَ ذَلِكَ» ثُمَّ قَالَ لِي سَفِينَةُ: أَمْسِكْ [عَلَيْكَ] خِلَافَةَ أَبِي بَكْرٍ، ثُمَّ قَالَ: وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ، ثُمَّ قَالَ [لِي]: أَمْسِكْ خِلَافَةَ عَلِيٍّ قَالَ: فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً. قَالَ سَعِيدٌ: فَقُلْتُ لَهُ: إِنَّ بَنِي

years.” Sa‘eed said: “I said to him: ‘Banū Umaiyiyah claim that the *Khilāfah* is among them.’ He said: ‘Banū Az-Zarqā’ lie, rather they are a monarchy, among the worst of monarchies.” (*Hasan*)

[Abū ‘Eīsā said:] There is a narration on this topic from ‘Umar and ‘Alī saying that the Prophet ﷺ did not order anything regarding the *Khilāfah*. And this *Hadīth* is *Hasan*, more than one narrator reported it from Sa‘eed bin Jumhān, and we do not know of it except from his narration.

أُمِّيَّةٌ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ، قَالَ: كَذَبُوا
بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ.
[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ
وَعَلِيٍّ قَالَا: لَمْ يَعْهَدْ النَّبِيُّ ﷺ فِي الْخِلَافَةِ
شَيْئًا. [و]لهَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ
وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمَهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ
حَدِيثِهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٢١/٥ من حديث حشر، أبو داود، ح: ٤٦٤٦
من حديث سعيد بن جهمان به ومن طريق الترمذي رواه ابن الأثير في أسد الغابة: ٣٢٤/٢ وصححه
ابن حبان، ح: ١٥٣٤، ١٥٣٥ والحاكم: ٧١/٣ وأحمد بن حنبل وغيرهم * وفي الباب عن عمر
[تقدم: ٢٢٢٥] وعلي [أحمد: ١١٤/١] ويعنيان أن رسول الله ﷺ لم يصرح، باسم الخليفة فلا
تعارض بين الأحاديث.

Comments:

Another narration by Safinah appearing in *Sunan Abū Dawūd* contains the words: *Khilāfah An-Nubuwwah* i.e. Prophetic Succession (will last after me for) thirty years, then Allāh will give (power and authority) to whomsoever He wills. The *Hadīth* thus tells us that caliphate after the pattern of the Prophet e.g., in full accord with the principles and methods of the Prophet ﷺ, will continue for thirty years, after that it will become kingship or monarchy.

Chapter 49. What Has Been Related About ‘*Al-Khulafā*’ Are From Quraish Until The Hour Is Established’

2227. ‘Abdullāh bin Abī Al-Hudhail said: “There were some people from (the tribe of) Rabī‘ah with ‘Amr bin Al-‘Ās, so a man from (the tribe of) Bakr bin Wā’il said: ‘Either the Quraish will stop, or Allāh will place this matter among the masses of the Arabs

(المعجم ٤٩) - بَابُ مَا جَاءَ أَنَّ الْخُلَفَاءَ
مِنْ قُرَيْشٍ إِلَى أَنْ تَقُومَ السَّاعَةُ (التحفة ٤٩)

٢٢٢٧ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ
الْبَصْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا
شُعْبَةُ عَنْ حَبِيبِ بْنِ الزُّبَيْرِ، قَالَ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ أَبِي الْهَدَيْلِ يَقُولُ: كَانَ نَاسٌ مِنْ
رَبِيعَةَ عِنْدَ عُمَرَوِ بْنِ الْعَاصِ فَقَالَ رَجُلٌ مِنْ
بَكْرِ بْنِ وَائِلٍ: لَتَنْتَهِيَنَّ قُرَيْشٌ أَوْ لَيَجْعَلَنَّ اللَّهُ

other than them.' So 'Amr bin Al-
'Āṣ said: 'You have lied, I heard
the Messenger of Allāh ﷺ saying:
"The Quraish are the leaders of
the people, in the good and the
bad, until the Day of Judgement."
(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are
narrations on this topic from Ibn
Mas'ūd, Ibn 'Umar and Jābir.

هَذَا الْأَمْرُ فِي جُمْهُورٍ مِنَ الْعَرَبِ غَيْرِهِمْ،
فَقَالَ عَمْرُو بْنُ الْعَاصِ: كَذَبْتَ سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «قُرَيْشٌ وَلِأَهْلِ النَّاسِ فِي
الْخَيْرِ وَالشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ ابْنِ
مَسْعُودٍ وَابْنِ عُمَرَ وَجَابِرٍ.

[و] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٠٣/٤ من حديث شعبة به * وفي الباب عن ابن
مسعود [أحمد: ٤٥٨/١] وابن عمر [البخاري، ح: ٣٥٠١ ومسلم، ح: ١٨٢٠] وجابر (بن عبدالله)
[مسلم، ح: ١٨١٩ وجابر ابن سمرة، مسلم، ح: ١٨٢١].

Comments:

The *Ḥadīth* confirms the fact that, just as in the pre-Islamic days the Quraish were the leaders of the Arabs in both political and religious matters, and the common men had waited to see what the Quraish would do before they decided whether or not to enter the fold of Islam, and the moment the Quraish accepted Islam after the Conquest of Makkah, the rest of the people also followed them en masse, and delegates from all sides started to pour in Al-Madīnah to accept Islam. It, therefore, behooves us all even today that we recognize the special status of the Quraish, and accept their right to *Imāmah* and *Khilāfah* until the Day of Judgement.

Chapter 50. The Reign Of A Man Among the *Mawālī* Called Jahjāh

2228. Abū Hurairah narrated that
the Messenger of Allāh ﷺ said:
"The night and the day shall not go
away until a man called Jahjāh
among the *Mawālī* reigns." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is
Ḥasan Gharīb.

(المعجم ٥٠) - [بَابُ مَلِكٍ رَجُلٍ مِنَ
الْمَوَالِي يُقَالُ لَهُ: جَهْجَاهُ] (التحفة ٥٠)

٢٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
[الْعَبْدِيُّ]: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ عَنْ عَبْدِ
الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ،
قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى
يَمْلِكَ رَجُلٌ مِنَ الْمَوَالِي يُقَالُ لَهُ: جَهْجَاهُ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل... إلخ، ح: ٢٩١١ عن محمد بن بشار به.

Comments:

This is a prediction made by the Prophet ﷺ which is bound to happen.

Chapter 51. What Has Been Related About The Misguiding *A'immah*

2229. Thawbān narrated that the Messenger of Allāh ﷺ said: "I only fear for my *Ummah* from the misguiding *A'immah*." He said that the Messenger of Allāh ﷺ said: "There will never cease to be a group from my *Ummah* manifest upon the truth, they will not be harmed by those who forsake them until Allāh's Decree comes." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإمامة، باب قوله ﷺ: "لا تزال طائفة من أمتي ظاهرين على الحق ... إلخ"، ح: ١٩٢٠ عن قتبية به.

Comments:

It is an undeniable fact that if the rulers begin to tread the path of wickedness and sin and propagate these things among the masses, the people also follow the footsteps of their masters, and this brings spiritual and moral depravity and turpitude in the society.

Chapter 52. What Has Been Related About The *Mahdī*

2230. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name." (*Ḥasan*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, Abū Sa'eed, Umm Salamah, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الْأَئِمَّةِ الْمُضِلِّينَ (التحفة ٥١)

٢٢٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحْبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَخَافُ عَلَى أُمَّتِي أَيْمَةً مُضِلِّينَ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْمَهْدِيِّ (التحفة ٥٢)

٢٢٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَبَّاحٍ عَنْ مُحَمَّدٍ الْقُرَشِيِّ [الْكُوفِيِّ] قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَفِيْعَانُ الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَنِي يُوَاطِيءُ اسْمُهُ اسْمِي». [قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ

وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: [إسناده حسن] وأخرجه أبو داود، الفتن، والملاحم، المهدي، ح: ٤٢٨٢ من حديث سفيان الثوري به وصرح بالسماع عند أحمد: ١/٣٧٧، ٤٣٠ وصححه ابن حبان، ح: ١٨٨٦، ١٨٨٧ والذهبي في تلخيص المستدرک: ٤/٤٤٢ * وفي الباب عن علي [أبو داود، ح: ٤٢٨٣] وأبي سعيد [أبو داود، ح: ٤٢٨٥] وأم سلمة [أبو داود، ح: ٤٢٨٤] وأبي هريرة [يأتي: ٢٢٣١].

Comments:

Concerning the version of the *Hadith* contained in *Sunan Abū Dāwūd* the Prophet ﷺ is reported to have said: "He will be my namesake and his father's name will agree with my father's name, i.e. his name will be Muḥammad bin 'Abdullāh". Therefore, the Shiite claim, that the Mahdī will be the Promised *Imām* as defined by them, could not be true since the name of their Hidden *Imām*, whose re-appearance they are waiting for, is Muḥammad bin Ḥasan 'Askari (and not Muḥammad bin 'Abdullāh).

2231. 'Āsim narrated from Zirr, from 'Abdullāh, from the Prophet ﷺ who said: "A man is coming from the people of my family whose name agrees with my name." 'Āsim said: "Abū Ṣāliḥ narrated to us from Abū Hurairah, who said: 'If there did not remain in the world but one day, then Allāh would extend that day until he comes.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

٢٢٣١ - حَدَّثَنَا عَبْدُ الْجُبَّارِ بْنُ الْعَلَاءِ

[ابن عبد الجبار] العطار: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ زِرِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوْاطِئُ اسْمُهُ اسْمِي»، قَالَ عَاصِمٌ: وَحَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمًا لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٣٧٦ عن سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان (الإحسان): ٦٧٨٥ وأشار إليه الحاكم: ٤/٤٤٢.

Chapter 53. Regarding The Mahdī's Life And His Giving

(المعجم ٥٣) - [بَابُ: فِي عَيْشِ

الْمَهْدِيِّ وَعَطَائِهِ] (التحفة ٥٣)

2232. Zaid bin Al-'Ammī said: "I heard Abū Aṣ-Ṣiddīq An-Nājī

٢٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

narrate a *Hadīth* from Abū Sa‘eed Al-Khudrī who said: ‘We feared events to occur after our Prophet, so we asked Allāh’s Prophet ﷺ, and he said: “Indeed there will be a *Mahdī* who comes in my *Ummah* (ruling) living for five, or seven, or nine.” – Zaid was the one in doubt – He said: “We said: What is that?” He said: “Years.” He said: “A man will come to him and say: O *Mahdī*! ‘Give to me, give to me! So he will fill in his garment whatever he is able to carry.”

(*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*, it has been reported through other routes from Abū Sa‘eed from the Prophet ﷺ. Abū Aṣ-Ṣiddīq An-Nāǧī’s name is Bakr bin ‘Amr, and it is also said that it is Bakr bin Qais.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب خروج المهدي، ح: ٤٠٨٣ من حديث زيد العمي به وهو ضعيف كما في التقريب وغيره.

Comments:

As per other narrations, the *Mahdī*’s stay in the world will last seven years. Wealth in that age will be bountiful, and so he will give it to the people with an open hand.

Chapter 54. What Has Been Related About The Descent Of ‘Eīsā Bin Mariam (Peace Be Upon Him)

2233. Abū Hurairah narrated that the Prophet ﷺ said: “By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the *Jizyah*, and wealth will be so bountiful that there will be none to accept it.” (*Ṣaḥīh*)

زَيْدَا الْعَمِّي، قَالَ: سَمِعْتُ أَبَا الصَّدِّيقِ النَّاجِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَشِينَا أَنْ يَكُونَ بَعْدَ نَبِيِّنَا حَدَثٌ، فَسَأَلْنَا نَبِيَّ اللَّهِ ﷺ فَقَالَ: «إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا» - زَيْدُ الشَّائِكُ - قَالَ: قُلْنَا: وَمَا ذَاكَ. قَالَ: سِنِينَ، قَالَ: فَيَجِيءُ إِلَيْهِ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيَّ أَعْطِنِي أَعْطِنِي، قَالَ: «فَيَحْثِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ ابْنِ عَمْرٍو، وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ.

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي نَزُولِ

عِيسَى ابْنِ مَرْيَمَ [عَلَيْهِ السَّلَامُ]

(التحفة ٥٤)

٢٢٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنَزِيرَ وَيَضَعُ الْجِزْيَةَ، وَيَقْبِضُ الْمَالَ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

حَتَّى لَا يَقْبَلَهُ أَحَدٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، البيهقي، باب قتل الخنزير، ح: ٢٢٢٢ ومسلم،

ح: ١٥٥ عن قتيبة به.

Comments:

Both Imām Al-Bukhārī and Imām Muslim have reported it, and it is a clear proof of the descent of the Prophet 'Eisā عليه السلام. That is why there is unanimity of opinion among the Muslims on his second coming.

Chapter 55. What Has Been Related About The *Dajjāl*

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي

الدَّجَالِ (التحفة ٥٥)

2234. Abū 'Ubaidah bin Al-Jarrāh said: "I heard the Messenger of Allāh ﷺ saying: 'There was never a Prophet after Nūḥ but that he warned his people about the *Dajjāl*, and indeed I shall warn you of him.'" Then the Messenger of Allāh ﷺ described him for us, and he said: "Perhaps some of you who see me, or hear my words shall live to see him." They said: "O Messenger of Allāh! How will our hearts be on that day?" He said: "The same – that is, as today – or better." (*Hasan*)

[Abū 'Eisā said:] There are narrations on this topic from [ʿAbdullāh bin Busr, ʿAbdullāh bin Al-Hārith bin Juzāʾi, and] ʿAbdullāh bin Mughaffal and Abū Hurairah.

This *Hadīth* is *Hasan Gharīb* as a narration of Abū 'Ubaidah bin Al-Jarrāh. We do not know of it from him except as a narration of Khālid Al-Hadh-dhā'. Abū 'Ubaidah bin Al-Jarrāh's name is ʿĀmir bin ʿAbdullāh bin Al-Jarrāh.

٢٢٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ

الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ سُرَّاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا قَدْ أُنْذِرَ قَوْمَهُ الدَّجَالُ وَإِنِّي أُنْذِرُكُمْوهُ»، فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَعَلَّهُ سَيُذِرْكُمُ بَعْضُ مَنْ رَأَى أَوْ سَمِعَ كَلَامِي»، قَالُوا: يَا رَسُولَ اللَّهِ! فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ فَقَالَ: «مِثْلَهَا يَعْني الْيَوْمَ أَوْ خَيْرٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ [عَبْدِ

اللَّهِ بْنِ بُسْرِ وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جُزَيْيٍّ وَ[عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ وَأَبِي هُرَيْرَةَ.

و] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ

أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ خَالِدِ الْحَدَّاءِ. وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ اسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الْجَرَّاحِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في الدجال، ح: ٤٧٥٦ من حديث

حماد بن سلمة به وصححه ابن حبان، ح: ١٨٩٥ والحاكم: ٥٤٢/٤، ٥٤٣ ووافقه الذهبي * عبدالله بن سراقه وثقه العجلي وابن حبان وغيرهما وصرح بالسماع في رواية علي بن عاصم ولا يبعد سماعه من أبي عبيد الله رضي الله عنه * وفي الباب عن عبد الله بن بسر [أبو داود، ح: ٤٢٩٦] وعبد الله بن الحارث بن جزء [لم أجده] وعبد الله بن مغفل [ابن حبان، ح: ١٨٩٤] وأبي هريرة [البخاري، ح: ٣٣٣٨ ومسلم، ح: ٢٩٣٦].

Comments:

The *Dajjal* (Antichrist) will be an extremely treacherous and deceitful character and will let loose a rein of frightful terror on earth. It is for this reason that, following the *Sunnah* of Nūh the first *Rasūl* sent down by Almighty Allāh, each Prophet that followed him, including the Last Messenger of Allāh ﷺ, informed his people about this horrendous character. And since his emergence shall happen after the time of the Last Prophet of Allāh ﷺ and close to the Doomsday, he ﷺ gave a complete description of *Ad-Dajjal* to the people so that no true believer is duped by him.

Chapter 56. What Has Been Related About The Signs Of The *Dajjal*

(المعجم ٥٦) - [بَابُ مَا جَاءَ فِي عِلَامَةِ الدَّجَالِ] (التحفة ٥٦)

2235. Az-Zuhri narrated from Sālim, from Ibn 'Umar who said: "The Messenger of Allāh ﷺ stood among the people, he praised Allāh as is due to Him, then he mentioned the *Dajjal* and he said: 'Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nūh indeed warned his people – but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allāh is certainly not one-eyed.'" Az-Zuhri said: "Umar bin Thābit Al-Anṣārī informed me that some of the Companions of the Prophet ﷺ informed him, that one day, the Prophet ﷺ was cautioning them against *Fitanah* and he said: 'You must know that not one of you will ever see his Lord until he dies. And indeed, he (the

٢٢٣٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنذِرُكُمْوَهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنذِرَ قَوْمَهُ، وَلَقَدْ أُنذِرَ نُوحٌ قَوْمَهُ وَلَكِنْ سَاقُولُ فِيهِ قَوْلًا لَمْ يَقْلُهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ». قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ، قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَةً: «تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ، وَأَنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

Dajjāl) has “*Kāfir*” written between his eyes; everyone who is averse to his behavior shall read it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الفتن، باب ذكر ابن صياد، ح: ٩٦/٢٩٣٠ عن عبد بن حميد والبخاري، ح: ٣٠٥٥-٣٠٥٧ من حديث معمر به.

Comments:

Allāh is free from any kind of defect or blemish and is endowed with only nobleness and perfection. The *Dajjāl* will claim Divinity for himself, but will be imperfect in every respect, and all his defects will be evident to each man of faith. He will claim Lordship for himself, and will be visible to each naked eye like any mortal individual. As for Allāh, no one can see Him with his mortal eyes in this life on earth. Another proof of the *Dajjāl*'s falsity will be the fact that the word “*Kāfir*” shall be inscribed between his two eyes, which every Muslim - literate or illiterate - will be able to read.

2236. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “You shall fight the Jews. You will gain such control over them, that a rock will say: ‘O Muslim! This Jew is behind me so kill him!’” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٩٣ ومسلم، ح: ٢٩٢١ من حديث الزهري به.

Comments:

At the emergence of the *Dajjāl*, the Jews will side with him, and fight against the Muslims. Muslims will kill them, and they will seek shelter behind stones and trees. However, each stone and tree except the *Gharqad* (acacia) tree shall reveal their presence so that the Muslims might kill them.

Chapter 57. What Has Been Related About Where The *Dajjāl* Comes From

2237. Abū Bakr Aṣ-Ṣiddīq said: “The Messenger of Allāh ﷺ narrated to us, saying: ‘The *Dajjāl*

٢٢٣٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عَمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقَاتِلُكُمُ الْيَهُودُ فَتَسْلُطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَأَيْي فَأَقْتُلْهُ» [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٥٧) - بَابُ مَا جَاءَ مِنْ أَيْنَ يَخْرُجُ الدَّجَالُ (التحفة ٥٧)

٢٢٣٧ - حَدَّثَنَا بُنْدَارٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ

shall emerge from a land in the east called *Khurāsān*. He is followed by a people whom appear as if their faces are shields coated with leather.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah and ‘Āishah.

This *Hadīth* is *Hasan Gharīb*. ‘Abdullāh bin *Shawdhāb* and more than one other narrator reported it from Abū At-Tayyāh, and we do not know of it except from the narration of Abū At-Tayyāh.

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٧٢ من حديث روح بن عبادة به وصححه الحاكم: ٥٢٧/٤ ووافقه الذهبي ورواه عبدالله بن شاذب عن أبي التياح به عند أبي يعلى، راجع النهاية في الفتن والملاحم (بتحقيق: ٢٢٥ * وفي الباب عن أبي هريرة [مسلم، ح: ١٣٨٠] وعائشة [أحمد: ٦/٧٥].

Comments:

The *Dajjāl* will emerge from *Khurāsān* and seventy thousand Jews covering themselves with Persian shawls and with faces round and full of flesh will support him (*Tuhfat Al-Aḥwadhī*, v.3, p.234).

Chapter 58. What Has Been Related About Signs Of The Coming Of The *Dajjāl*

2238. Abū Baḥriyyah, a companion of Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “The great *Malḥamah*, the conquest of Constantinople, and the coming of the *Dajjāl* occur in (the span of) seven months.” (*Da‘if*)

[Abū ‘Eīsā said:] There are narrations on this topic from Aṣ-Ṣa‘b bin Jath-thāmah, ‘Abdullāh bin Busr, ‘Abdullāh bin Mas‘ūd and

أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُعْبِرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: «الدَّجَالُ يَخْرُجُ مِنْ أَرْضِ الْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرُقَةُ».

[قَالَ أَبُو عِيسَى:] وفي الباب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ.

[و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ شَوذَبٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي التَّيَّاحِ وَلَا يُعْرَفُ إِلَّا مِنْ حَدِيثِ أَبِي التَّيَّاحِ.

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي عَلَامَاتِ خُرُوجِ الدَّجَالِ (التحفة ٥٨)

٢٢٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْزَمٍ، عَنِ الْوَلِيدِ بْنِ سُفْيَانَ، عَنْ يَزِيدَ بْنِ قُطَيْبٍ السَّكُونِيِّ، عَنْ أَبِي بَحْرِيَّةٍ صَاحِبِ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلْحَمَةُ الْعُظْمَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ».

Abū Sa'eed Al-Khudrī.

This *Hadīth* is *Hasan Gharib*, we do not know of it except from this route.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ الصَّعْبِ ابْنِ جَثَامَةَ وَعَبْدِ اللَّهِ بْنِ بُسْرِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ. [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.]

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب الملاحم، ح: ٤٠٩٢ من حديث الوليد وأبو داود، ح: ٤٢٩٥ من حديث أبي بكر بن أبي مریم به وهو ضعيف مشهور والوليد بن سفيان ويزيد السكوني مجهولان * وفي الباب عن الصعب بن جثامة [عبدالله بن أحمد في زوائد المسند: ٧١/٤، ٧٢] وعبدالله بن بسر [أبو داود، ح: ٤٢٩٦] وعبدالله بن مسعود [لعله يشير إلى حديث مسلم، ح: ٢٨٩٩] وأبي سعيد الخدري [لعله يشير إلى حديث مسلم، ح: ٢٩٣٨].

Comments:

It will be a long-drawn bloody war that will last more than six years. The *Dajjāl* shall appear in the remaining seven months of the seventh year.

2239. Anas bin Mālik said:

“Constantinople will be conquered with the coming of the Hour.”

(*Ṣaḥīh*)

(One of the narrators) Maḥmūd said: “This *Hadīth* is *Gharib*, and Constantinople is a Roman city which will be conquered when the *Dajjāl* comes, and Constantinople was (also) conquered during the time of some of the Companions of the Prophet ﷺ.”

٢٢٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فَتَحَ الْقُسْطَنْطِينَةَ مَعَ يَوْمِ السَّاعَةِ، قَالَ مُحَمَّدٌ: هَذَا حَدِيثٌ غَرِيبٌ وَالْقُسْطَنْطِينَةُ هِيَ مَدِينَةُ الرُّومِ تُفْتَحُ عِنْدَ خُرُوجِ الدَّجَالِ، وَالْقُسْطَنْطِينَةُ قَدْ فُتِحَتْ فِي زَمَانٍ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ. **تخریج:** [إسناده صحيح].

Comments:

Constantinople was conquered by Muslims during the caliphate of Mu'awiyah ؓ. It was again captured by the Romans. Muslims once again captured it, and it is still under their control. The *Hadīth* indicates that the Muslims shall once again lose control of it. Then, after a great war, Muslims will recapture it. It is after this that the *Dajjāl* will appear, and it will happen just before the Final Hour.

Chapter 59. What Has Been Related About The Turmoil Of The *Dajjāl*

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي فِتْنَةِ الدَّجَالِ (التحفة ٥٩)

2240. It was narrated from An-

٢٢٤٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

Nawwās bin Sam‘ān, who said: “The Messenger of Allāh ﷺ mentioned the *Dajjāl* one morning, he belittled him and mentioned his importance,^[1] until we thought that he might be amidst a cluster of date-palms.” He said: “We departed from the presence of the Messenger of Allāh ﷺ, then we returned to him, and he noticed that (concern) in us. So he said: ‘What is wrong with you?’” We said: ‘O Messenger of Allāh! You mentioned the *Dajjāl* this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of the date-palms.’ He said: ‘It is not the *Dajjāl* that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to fend for himself. And Allāh will take care of every Muslim after me. He is young, with curly hair, his eye protruding, resembling someone from ‘Abdul-Uzza bin Qaṭan. Whoever among you sees him, then let him recite the beginning of *Sūrah Aṣḥāb Al-Kahf*.’

“He said: ‘He will appear from what is between *Ash-Shām* and *Al-‘Irāq*, causing devastation toward the right and toward the left. O worshippers of Allāh! Hold fast!’” We said: ‘O Messenger of Allāh! How long will he linger on the earth?’ He said: ‘Forty days, a day

الْوَلِيدُ بْنُ مُسْلِمٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدَ بْنِ جَابِرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي
حَدِيثِ الْآخَرِ عَنْ عَبْدِ الرَّحْمَنِ [بْنِ] يَزِيدَ بْنِ
جَابِرٍ، عَنْ يَحْيَى ابْنِ جَابِرٍ الطَّائِي، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ،
عَنِ الثَّوَالِسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: ذَكَرَ
رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ فَخَفَضَ فِيهِ
وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ، قَالَ:
فَانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ رُحْنَا إِلَيْهِ
فَعَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالَ:
قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَالَ الْغَدَاةَ
فَخَفَضْتَ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ
قَالَ: «غَيْرُ الدَّجَالِ أَخَوْفُ لِي عَلَيْكُمْ إِنْ
يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ
يَخْرُجُ وَلَسْتُ فِيكُمْ فَاْمُرُوا حَاجِبَ نَفْسِهِ، وَاللَّهِ
خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ
قَائِمَةٌ شَبِيهَ عَبْدِ الْعُزَّى بْنِ قَطَنِ، فَمَنْ رَأَاهُ
مِنْكُمْ فَلْيَقْرَأْ قَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ».
قَالَ: «يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاتِ
يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ! ابْتَئُوا».
قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا لَبْنُهُ فِي الْأَرْضِ؟
قَالَ: «أَرْبَعِينَ يَوْمًا يَوْمَ كَسَفَةِ وَيَوْمَ كَشْهَرِ
وَيَوْمَ كَجُمُعَةٍ وَسَائِرِ أَيَّامِهِ كَأَيَّامِكُمْ».
قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْيَوْمَ الَّذِي
كَالَسَنَةِ أَتُخَفِّئُ فِيهِ صَلَاةَ يَوْمٍ؟ قَالَ: «لَا،

[1] And it could be: “Speaking so quietly about him, and then loudly.”

like a year, a day like a month, a day like a week, and the remainder of his days are like your days.” We said: ‘O Messenger of Allāh! Do you think that during the day that is like a year, the *Ṣalāt* of one day will be sufficient for us?’ He said: ‘No. You will have to estimate it.’ We said: ‘O Messenger of Allāh! How fast will he move through the earth.’ He said: ‘Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the heavens to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.’ He said: ‘Then he will come upon some ruins, saying to it: “Bring me your treasures!” He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword, cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing.

So while he is doing that, ‘Eisā bin Mariam, peace be upon him, will descend in eastern Damascus at the white minaret, between two

وَلَكِنْ أَقْدِرُوا لَهُ». قُلْنَا: يَا رَسُولَ اللَّهِ! فَمَا سُرْعَتُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْفَيْثِ اسْتَدْبَرْتُهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَكْذِبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفَ عَنْهُمْ، فَتَتَّبِعُهُ أَمْوَالُهُمْ وَيُضْطَحُونَ لَيْسَ بِأَيِّدِيهِمْ شَيْءٌ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيَصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ تُمَطِّرَ فَمَطَرٌ وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فَتَنْبِتُ فَتَرْوِحُ عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرَى وَأَمْدَهُ خَوَاصِرَ وَأَدْرَهُ ضُرُوعًا»، قَالَ: «ثُمَّ يَأْتِي الْخَرِبَةَ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ فَيَنْصَرِفُ مِنْهَا فَيَتَّبِعُهُ كَيْعَاسِبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا شَابًا مُمْتَلِكًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ، فَيَمَّا هُوَ كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ بِشَرْقِيِّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَئِينَ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جَمَانٌ كَاللُّؤْلُؤِ، قَالَ: وَلَا يَجِدُ رِيحَ نَفْسِهِ يَعْنِي أَحَدًا إِلَّا مَاتَ، وَرِيحُ نَفْسِهِ مُتَهَيَّ بِصَرِهِ»، قَالَ: «فَيَطْلُبُهُ حَتَّى يَنْدِرَكَ بَابٌ لُدٌّ فَيَقْتُلُهُ». قَالَ: «فَبَلِّغْ كَذَلِكَ مَا شَاءَ اللَّهُ؟» قَالَ: «ثُمَّ يُوجِي اللَّهُ إِلَيْهِ أَنْ حَوَّزَ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَاتِلِهِمْ»، قَالَ: «يَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ: ﴿وَهُمْ مِنْ كُلِّ حَبْثٍ يَنْسِلُونَ﴾» [الأنبياء: ٩٦]، قَالَ: «وَيَمُرُّ

Mahrūd,^[1] with his hands on the wings of two angels. When he lowers his head, drops fall, and when he raises it, gems like pearls drop from him.' He said: 'His (the *Dajjal*'s) breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him (the *Dajjal*) until he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there as a long as Allāh wills.' He said: 'Then Allāh reveals to him: "Take my slaves to *At-Tūr*, for I have sent down some creatures of Mine which no one shall be able to kill."' He said: 'Allāh dispatches *Ya'jūj* and *Ma'jūj*, and they are as Allāh said: They swoop down from every mount.'^[2]

"He said: 'The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: "There was water here at one time." They travel until they reach a mountain at Bait Al-Maqdis. They will say: "We have killed whoever was in the earth. Come! Let us kill whoever is in the skies." They will shoot their arrows into the heavens, so Allāh will return their arrows to them red with blood. 'Eīsā bin Mariam and his companions will be surrounded, until the head of a bull on that day would be better to them than a hundred *Dinār* to one of you today.'

أَوَّلُهُمْ يُحَيِّرَةُ الطَّيْرِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَتَنَّهُوْا إِلَى جَبَلٍ بَيْنَ الْمَقْدِسِ فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ فَهَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بُشَابَهُمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مُحْمَرًّا دَمًا، وَيُحَاصِرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ النُّورِ يَوْمَئِذٍ خَيْرًا لَهُمْ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ». قَالَ: «فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابُهُ» قَالَ: «فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّغَفَّ فِي رِقَابِهِمْ فَيَضْبَحُونَ فَرَسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ»، قَالَ: «وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُ مَوْضِعَ شِبِيرٍ إِلَّا وَقَدْ مَلَأَتْهُ زَهْمَتُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ». قَالَ: «فَيَرْغَبُ عِيسَى إِلَى اللَّهِ وَأَصْحَابُهُ» قَالَ: فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ» قَالَ: «فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالْمَهْبِلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيهِمْ وَنُشَابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِينَ» قَالَ: «وَيُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لَا يُكْنُ مِنْهُ بَيْتٌ وَبَرٌّ وَلَا مَدِيرٌ، قَالَ: فَيَغْسِلُ الْأَرْضَ فَيَتَرَكُهَا كَالزَّلْفَةِ»، قَالَ: «ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمَرَكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ الرَّمَانَةَ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارِكُ فِي الرَّسْلِ

[1] Two garments or cloths. "It is said that the *Mahrūd* garment is the one that is dyed with *Wars*, then saffron, so its color becomes similar to that of a buttercup flower." (*An-Nihāyah*)

[2] *Al-Anbiyā* 21:96.

“He ﷺ said: “‘Eisā will beseech Allāh, as will his companions.’ He said: ‘So Allāh will send *An-Naghaf*^[1] down upon their necks. In the morning they will find that they have all died like the death of a single soul.’ He said: “‘Eisā and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay and blood. So ‘Eisā will beseech Allāh, as will his companions.’ So Allāh will send upon them birds like the necks of *Bukht* (milch) camels.’ They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows and quivers for seventy years.’

“He ﷺ said: ‘Allāh will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: “Bring forth your fruits and return your blessings.” So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. And that a tribe will be sufficed by one milking of a cow, and that a group will be sufficed by the milking of sheep. While it is like that, Allāh will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them

حَتَّىٰ إِنَّ الْفِتَامَ مِنَ النَّاسِ لَيَكْتُمُونَ بِاللَّفْحَةِ
مِنَ الْإِبِلِ وَأَنَّ الْقَبِيلَةَ لَيَكْتُمُونَ بِاللَّفْحَةِ مِنَ
الْبَقَرِ، وَإِنَّ الْفَحْدَ لَيَكْتُمُونَ بِاللَّفْحَةِ مِنَ
الْعَنَمِ، فَيَبْنِمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا
فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ
يَتَهَارَجُونَ كَمَا يَتَهَارَجُ الْحُمْرُ فَعَلَيْهِمْ تَقَوْمُ
السَّاعَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ
الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ.

[1] A type of worm which usually infests the nose or necks of camels.

the Hour shall begin.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of ‘Abdur-Raḥmān bin Yazīd bin Jābir.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٧ عن علي بن حجر به.

Comments:

- ‘Fa-khaffada fihi wa raffa‘a’* has two possible interpretations: (i) The Prophet ﷺ lowered his voice and raised it in turns in order that everybody might hear him, and at the same time he would not get tired by speaking loudly all the time, or (ii) He belittled his feats but considered them a big trial for the *Ummah*.
- The *Ḥadīth* confirms that the *Dajjāl* will make his appearance a little before the Last Day, and Allāh will let him perform extraordinary feats, as an inducement or trial for him. The true believers will, however, not be duped by him, since the Messenger of Allāh ﷺ has already given detailed description of these things to the people, in order that they might take steps to safeguard themselves against these things.

Chapter 60. What Has Been Related About The Description Of The *Dajjāl*

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي صِفَةِ الدَّجَالِ (التحفة ٦٠)

2241. Ibn ‘Umar narrated that the Prophet ﷺ was asked about the *Dajjāl*, so he said: “Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Sa’d, Ḥudhaifah, Abū Hurairah, Asmā’, Jābir bin ‘Abdullāh, Abū Bakrah, ‘Āishah, Anas, Ibn ‘Abbās, and Al-Faltān bin ‘Āsim.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of ‘Abdullāh bin ‘Umar.

٢٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ عَنِ الدَّجَالِ فَقَالَ: «أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عَيْنَةٌ طَافِيَةٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ وَحُذَيْفَةَ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرَةَ وَعَائِشَةَ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَالْفَلْتَانِ بْنِ عَاصِمٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ١٦٩/١٠٠ بعد، ح: ٢٩٣٢ من

حديث عبيد الله بن عمر به ورواه البخاري، ح: ٣٤٣٩ من حديث نافع به * وفي الباب عن سعد [أحمد: ١/١٧٦، ١٨٢] وحذيفة [مسلم، ح: ٢٩٣٤] وأبي هريرة [البخاري، ح: ٣٣٣٨] ومسلم، ح: ٢٩٣٦] وأسماء [أحمد: ٦/٤٥٣، ٤٥٦] وجابر بن عبد الله [لعله يشير إلى حديث أحمد: ٣/٣٦٨] وأبي بكرة [يأتي: ٢٢٤٨] وعائشة [أحمد: ٦/٧٥، ٧٦، ١٢٥] وأنس [انظر، ح: ٢٢٤٥] وابن عباس [أحمد: ١/٢٤٠، ٣١٣] وصححه ابن حبان (الإحسان: ٦٧٥٨) والفلتان بن عاصم [الطبراني في الكبير: ١٨/٣٣٥، ح: ٨٦٠].

Comments:

Both eyes of the *Dajjāl* will be defective. The left eye will be effaced and the right eye will be bulging outside like a grape. Thus, there is no contradiction between the narration of Ibn ‘Umar ؓ that he will be blind in the right eye, and that of Hudhaifah ؓ that he will be blind in the left eye.

Chapter 61. What Has Been Related About ‘The *Dajjāl* Will Not Enter Al-Madīnah’

(المعجم ٦١) - بَابُ مَا جَاءَ فِي أَنَّ
الدَّجَالَ لَا يَدْخُلُ الْمَدِينَةَ (التحفة ٦١)

2242. Anas narrated that the Messenger of Allāh ﷺ said: “The *Dajjāl* will come to Al-Madīnah to find the angels have surrounded it. Neither the plague nor the *Dajjāl* will enter it, if Allāh wills.” (*Sahīh*)

[He said:] There is a narration on this topic from Abū Hurairah, Fāṭimah bint Qais, Miḥjan, Usāmah bin Zaid and Samurah bin Jundab.

[Abū ‘Eīsā said:] This *Hadīth* is *Sahīh*.

٢٢٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الدَّجَالُ الْمَدِينَةَ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا، فَلَا يَدْخُلُهَا الطَّاغُوتُ وَلَا الدَّجَالُ إِنْ شَاءَ اللَّهُ».

[قَالَ:] وفي الباب عن أبي هريرة وفاطمة بنت قيس ومجن وأسامة بن زيد وسمرة بن جندب.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الفتن، باب: لا يدخل الدجال المدينة، ح: ٧١٣٤ من حديث يزيد بن هارون به * وفي الباب عن أبي هريرة [البخاري، ح: ١٨٨٠، ٥٧٣١، ٧١٣٣] ومسلم، ح: ٤٨٥٠/١٣٧٩] وفاطمة بنت قيس [مسلم، ح: ٢٩٤٢] وأسامة بن زيد [لم أجده] وسمرة بن جندب [أحمد: ٥/١٦] وصححه الحاكم على شرط الشيخين: ٣٣١-٣٢٩/١ ووافقه الذهبي وصححه ابن حبان (الإحسان: ٢٨٤٥) وتقدم طرفه: ٥٦٢] ومجن [أحمد: ٤/٣٣٨] وصححه الحاكم على شرط مسلم: ٥٤٣/٤ ووافقه الذهبي].

Comments:

Due to the constant vigil being maintained by the angels around Al-Madīnah neither plague nor the *Dajjāl* shall enter the city. The proviso *Inshā-Allāh* (If

Allāh wills) used by the Prophet ﷺ, while speaking about the future events was, on the one hand, meant to invoke blessings of Allāh, and on the other, to affirm his trust in Him.

2243. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and *Riyā* is in those who boast among the people of horses and the people of camels. *Al-Masih* - that is *Ad-Dajjāl* - will come, and when he reaches behind Uḥud, the angels will turn his face to the direction of Ash-Shām, and it is there that he will be destroyed." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Hasan*] *Ṣaḥīḥ*.

٢٢٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْإِيمَانُ يَمَانٍ وَالْكَفَرُ مِنْ قِبَلِ الْمَشْرِقِ، وَالسَّكِينَةُ لِأَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَبْلِ وَأَهْلِ الْوَرَى، يَأْتِي الْمَسِيحُ - أَيِ الدَّجَالِ - إِذَا جَاءَ ذُبُرُ أَحَدٍ صَرَفَتْ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهَنَالِكَ يَهْلِكُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: وأخرجه مسلم، الإيمان، باب تفاضل أهل الإيمان فيه ورجحان أهل اليمن فيه، ح: ٥٢ من حديث العلاء به.

Comments:

The *Ḥadīth* contains appreciation by the Prophet ﷺ of the quality of faith in the hearts of the people of Yemen. The appreciation may, however, be taken to belong to the people of his time, or that during these events, Yemen is the only land that faith will remain. The expression 'direction of the east' refers to east of Al-Madinah, namely Iraq and Iran which have been described by the Prophet ﷺ as the bastion of conflict and disbelief. History bears witness that all trials and afflictions in religion and politics have initially raised their heads in the lands of Iraq and Iran.

Chapter 62. What Has Been Related About 'Eisā Bin Mariam Killing The *Dajjāl*

2244. Mujammi' bin Jāriyah Al-Anṣārī said: "I heard the Messenger of Allāh ﷺ saying: "Eīsā bin Maryam will kill the *Dajjāl* at the gate of Ludd." (*Ḥasan*)

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي قَتْلِ عِيسَى ابْنِ مَرْيَمَ الدَّجَالِ (التحفة ٦٢)

٢٢٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنَ ثَعْلَبَةَ الْأَنْصَارِيِّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ الْأَنْصَارِيِّ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ قَالَ: سَمِعْتُ عَمِّي مُجَمِّعَ بْنَ جَارِيَةَ

[He said:] There is something on this topic from ‘Imrān bin Ḥuṣain, Nāfi‘ bin ‘Utbah, Abū Barzah, Ḥudhaifah bin Asīd, Abū Hurairah, Kaisān, ‘Uthmān bin Abī Al-‘Āṣ, Jābir, Abū Umāmah, Ibn Mas‘ūd, ‘Abdullāh [bin] ‘Amr, Samurah bin Jundab, An-Nawwās bin Sam‘ān, ‘Amr bin ‘Awf and Ḥudhaifah bin Al-Yamān.

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīh*.

الْأَنْصَارِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بَابَ لُدٍّ». [قَالَ:] وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَنَافِعِ بْنِ عُتْبَةَ وَأَبِي بَرَزَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَبِي هُرَيْرَةَ وَكَيْسَانَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَجَابِرٍ وَأَبِي أُمَامَةَ وَابْنِ مَسْعُودٍ وَعَبْدَ اللَّهِ [ابْنِ] عَمْرِو وَسُمُرَةَ بْنِ جُنْدَبٍ وَالتَّوَّاسِ بْنِ سَمْعَانَ وَعَمْرِو بْنِ عَوْفٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ٤٢٠/٣ من حديث الليث بن سعد به ورواه ابن الأثير في أسد الغابة: ٢٩١/٤ من طريق الترمذي، وصححه ابن حبان، ح: ١٩٠١ * وفي الباب عن عمران ابن حصين [لعله يشير إلى حديث أبي داود، ح: ٢٤٨٤، ٤٣١٩] ونافع بن عتبة [مسلم، ح: ٢٩٠٠] وأبي برزة [النسائي، ح: ١١٩/٧، ١٢١، ح: ٤١٠٨] وحذيفة بن أسيد [لعله يشير إلى حديث مسلم، ح: ٢٩٠١] وأبي هريرة [لعله يشير إلى حديث البخاري، ح: ٣٣٣٨] ومسلم، ح: ٢٩٣٦] وكيسان [لعله يشير إلى حديث البخاري في التاريخ الكبير: ٢٣٣/٧، ٢٣٤] وعثمان بن أبي العاص [أحمد: ٢١٦/٤، ٢١٧] وجابر [لعله يشير إلى حديث أحمد: ٣٦٧/٣، ٣٦٨] وأبي أمامة [أبو داود، ح: ٤٣٢٢] وابن ماجه، ح: ٤٠٧٧] وابن مسعود [ابن ماجه، ح: ٤٠٨١] وصححه البوصيري والحاكم: ٣٨٤/٢ ووافقه الذهبي [عبدالله بن عمرو [مسلم، ح: ٢٩٤٠] وسمره بن جندب [أحمد: ١٣/٥] والتوَّاس بن سمعان [مسلم، ح: ٢٩٣٧] وعمرو بن عوف (بن زيد المزني) [ابن ماجه، ح: ٤٠٩٤] وحذيفة بن اليمان [لعله يشير إلى حديث البخاري، ح: ٣٤٥٠، ٧١٣٠] ومسلم، ح: ٢٩٣٤.

Comments:

‘Eīsā bin Maryam ﷺ will kill the *Dajjāl* in order to show to the people that he was not the Eternal Lord or Sustainer, but only a fraud or juggler who could not even save himself from the jaws of death.

Chapter: (...)

(المعجم ...) بَابُ (التحفة ...)

2245. It was narrated that Anas said: “The Messenger of Allāh ﷺ said: ‘There was no Prophet except that he warned his *Ummah* of the liar who is blind in one eye. Lo! He

٢٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا

is blind in one eye, and your Lord is not blind in one eye. Written between his eyes is: *Kāfir*.” (*Ṣaḥīḥ*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

مِنْ نَبِيِّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ .
إِلَّا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ،
مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ .

هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ .

تخريج: متفق عليه، ومسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٣ عن محمد بن بشار
والبخاري، ح: ٧١٣١ من حديث شعبة به .

Chapter 63. What Has Been Related About Ibn Ṣayyād

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي ذِكْرِ

ابْنِ صَيَّادٍ (التحفة ٦٣)

2246. Abū Sa‘eed said: “I was accompanied by Ibn Ṣayyād – either performing *Hajj* or *‘Umrah* – the people departed, and he and I were left. When I was alone with him I trembled and felt frightened of him because of what the people were saying about him. When I halted I said to him: ‘Put your belongings near that tree.’” “He saw a sheep, took out a cup, and went to milk, it. Then he came to me with some milk and said to me: ‘Drink Abū Sa‘eed!’ But I loathed drinking anything from his hand because of what the people were saying about him. So I said to him: ‘It is very hot today, and I would not like to drink milk.’ So he said to me: ‘O Abū Sa‘eed, I think I should take a rope, tie it to the tree, then hang myself because of what the people are saying about me. You see those who may be unaware of some narrations, while you are not unaware of them. You people are the most knowledgeable among the people of the *Aḥādīth* of the Messenger of Allāh, O people

٢٢٤٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَحِبَنِي ابْنُ صَيَّادٍ إِذَا جُجَّاجًا وَإِمَامًا مُعْتَمِرِينَ فَأَنْطَلَقَ النَّاسُ وَتَرَكْتُ أَنَا وَهُوَ، فَلَمَّا خَلَصْتُ بِهِ أَفْشَعَزْتُ مِنْهُ وَاسْتَوْحَشْتُ مِنْهُ مِمَّا يَقُولُ النَّاسُ فِيهِ، فَلَمَّا نَزَلْتُ قُلْتُ لَهُ: ضَعْ مَتَاعَكَ حَيْثُ تِلْكَ الشَّجَرَةُ. قَالَ: فَأَبْصَرَ غَنَمًا فَأَخَذَ الْقَدَحَ فَأَنْطَلَقَ فَاسْتَحَلَبَ ثُمَّ أَتَانِي بِلَبَنٍ فَقَالَ لِي: يَا أَبَا سَعِيدٍ! اشْرَبْ، فَكَرِهْتُ أَنْ أَشْرَبَ عَنْ يَدِهِ شَيْئًا لِمَا يَقُولُ النَّاسُ فِيهِ، فَقُلْتُ لَهُ: هَذَا الْيَوْمَ يَوْمٌ صَائِفٌ وَإِنِّي أَكْرَهُ فِيهِ اللَّبَنَ، فَقَالَ لِي: يَا أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ أَخَذَ حَبْلًا فَأَوْتِقَهُ إِلَى الشَّجَرَةِ ثُمَّ أَخْتَنِقَ لِمَا يَقُولُ النَّاسُ لِي وَفِي، أَرَأَيْتَ مَنْ خَفِيَ عَلَيْهِ حَدِيثِي فَلَنْ يَخْفَى عَلَيْكُمْ، أَنْتُمْ أَعْلَمُ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ كَافِرٌ» وَأَنَا مُسْلِمٌ، أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَقِيمٌ لَا يُؤَلِّدُ لَهُ»

of the *Anṣār*! Did the Messenger of Allāh ﷺ not say: “He is a disbeliever” while I am a Muslim? Did the Messenger of Allāh ﷺ not say: “He is sterile, having no children” while I have left my children behind in Al-Madīnah? Did the Messenger of Allāh ﷺ not say: “[He will not enter or] Makkah [and Al-Madīnah] are not lawful for him” and am I not from the inhabitants of Al-Madīnah, and who is the one who accompanied you to Makkah?” “By Allāh, he continued talking like this until I said: ‘Perhaps he has been falsely accused’ then he said: ‘O Abū Sa‘eed! By Allāh, I can inform you of some information that is true, by Allāh! Verily, I know him, I know his father, [and I know] where he is at this time in the land.’ So I said: ‘May the rest of your day be but grief.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

تخريج: [صحيح] وأخرجه مسلم، الفتن، باب ذكر ابن صياد، ح: ٢٩٢٧ من حديث سعيد الجريري به.

Comments:

The real name of Ibn Ṣayyād (or Ibn Ṣā‘id) was Sāf. He was an extremely treacherous and fraudulent soothsayer having in him some of the signs of the one-eyed *Dajjāl*. It was on this basis, that some of the Companions believed him to be the *Dajjāl* and called him as such. Some people believe that he is the very person but had not yet assumed his role, which he will do before the Final Hour.

2247. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ met Ibn Ṣā‘id on one of the streets of Al-Madīnah, so he stopped him – and he was a Jewish boy with locks – and Abū Bakr and

وَقَدْ خَلَفْتُ وَلَدِي بِالْمَدِينَةِ، أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «(لَا يَدْخُلُ أَوْ) لَا تَجُلُّ لَهُ مَكَّةَ، [وَالْمَدِينَةَ]» أَلَسْتُ مِنْ أَهْلِ الْمَدِينَةِ، وَهُوَ ذَا أَنْطَلِقَ مَعَكَ إِلَى مَكَّةَ، قَالَ: فَوَاللَّهِ مَا زَالَ يَجِيءُ بِهَذَا حَتَّى قُلْتُ: فَلَعَلَّهُ مَكْدُوبٌ عَلَيْهِ، ثُمَّ قَالَ: يَا أَبَا سَعِيدٍ! وَاللَّهِ لِأَخْبَرَنكَ خَبْرًا حَقًّا وَاللَّهِ! إِنِّي لِأَعْرِفُهُ وَأَعْرِفُ وَالِدَهُ [وَأَعْرِفُ] أَيْنَ هُوَ السَّاعَةَ مِنَ الْأَرْضِ، فَقُلْتُ: تَبَّ لَكَ سَائِرُ الْيَوْمِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

قَالَ عَبْدُ الرَّزَّاقِ: يَغْنِي الدَّجَالَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

٢٢٤٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ ﷺ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَاحْتَبَسَهُ وَهُوَ

‘Umar were with him. So the Messenger of Allāh ﷺ said to him: ‘Do you testify that I am the Messenger of Allāh?’ So he replied: ‘Do you testify that I am Allāh’s messenger?’ So the Prophet ﷺ said: ‘I believe in Allāh, His Angels, His Books, His Messengers, and the Last Day.’ Then the Prophet ﷺ said to him: ‘What do you see?’ He said: ‘I see a throne above the water.’ So the Prophet ﷺ said: ‘He sees the throne of Iblīs above the sea.’ He said: ‘What else do you see?’ He said: ‘I see a truthful one, and two liars – or two truthful ones and a liar.’ So the Prophet ﷺ said: ‘He has been confounded. So leave him.’” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from ‘Umar, Ḥusain bin ‘Alī, Ibn ‘Umar, Abū Dharr, Ibn Mas‘ūd, Jābir and Ḥaḥṣah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan*.

غُلَامٌ يَهُودِيٌّ وَلَهُ ذُرَابَةٌ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ». فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا تَرَى؟» قَالَ: أَرَى عَرْشًا فَوْقَ الْمَاءِ. فَقَالَ النَّبِيُّ ﷺ: «بَرَى عَرْشَ إِبْلِيسَ فَوْقَ الْبَحْرِ». قَالَ: «مَا تَرَى؟» قَالَ: أَرَى صَادِقًا وَكَاذِبَيْنِ أَوْ صَادِقَيْنِ وَكَاذِبًا. قَالَ النَّبِيُّ ﷺ: «لُبْسٌ عَلَيْهِ» فَدَعَاهُ.

[قَالَ:] وفي الباب عَنْ عُمَرَ وَحُسَيْنِ بْنِ عَلِيٍّ وَابْنِ عُمَرَ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ وَجَابِرٍ وَحَفْصَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٢٥ من حديث سعيد الجريري به * وفي الباب عن عمر [الطحاوي في مشكل الآثار: ١٠٢/٤] وحسين بن علي [الطبراني في الكبير: ١٣٥/٣، ح: ٢٩٠٨، ٢٩٠٩] وابن عمر [يأتي: ٢٢٤٩] وأبي ذر [أحمد: ١٤٨/٥] وابن مسعود [مسلم، ح: ٢٩٢٤] وجابر [مسلم، ح: ٢٩٢٦] وحفصة [مسلم، ح: ٢٩٣٠].

Comments:

The day the Prophet ﷺ met Ibn Sā'id out on the street, he was a Jewish boy. The Prophet ﷺ had a treaty of peace with the Jews at that time. Hence it is, that when he claimed himself to be a messenger of Allāh, the Prophet ﷺ took no action against him.

2248. It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah from his father who said: “The Messenger of Allāh ﷺ said: ‘The father of the *Dajjāl* and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to

٢٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمُعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمُكْتُ أَبُو الدَّجَالِ وَأُمُّهُ ثَلَاثِينَ عَامًا لَا يُولَدُ لَهُمَا وَلَدٌ

them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.' Then the Messenger of Allāh ﷺ described his parents for us: 'His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.'" So Abū Bakrah said: "I heard about a child being born to some Jews in Al-Madīnah. So Az-Zubair bin Al-'Awwām and I went until we entered upon his parents. They appeared as the Messenger of Allāh ﷺ had described them. We said: 'Do you have any children?' They said: 'We remained for thirty years without any children being born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.'" He said: "So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: 'What were you saying?' We said: 'Did you hear what we were saying?' He said: 'Yes, that my eyes sleep but my heart does not sleep.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥammād bin Salamah.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٠/٥ من حديث حماد بن سلمة به * علي بن زيد بن جدعان ضعيف مشهور، تقدم مراراً.

Comments:

It is not *Hadīth* for the simple reason that Abū Bakrah ؓ only embraced Islam at the time of the siege of Ṭāif after the conquest of Makkah in the

ثُمَّ يُوَلَّدُ لَهُمَا غُلَامٌ أَعْوَرُ أَضْرُ شَيْءٍ وَأَقْلَهُ مَنَفْعَةٍ، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ». ثُمَّ نَعَتْ لَنَا رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ فَقَالَ: «أَبُوهُ طَوَالٌ ضَرْبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِيقَارٌ، وَأُمُّهُ امْرَأَةٌ فِرْصَاخِيَّةٌ طَوِيلَةُ النَّدِيِّينَ». فَقَالَ أَبُو بَكْرَةَ: فَسَمِعْتُ بِمَوْلُودٍ فِي الْيَهُودِ بِالْمَدِينَةِ، فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبَوَيْهِ فَإِذَا نَعَتْ رَسُولَ اللَّهِ ﷺ فِيهِمَا. قُلْنَا: هَلْ لَكُمَا وَلَدٌ؟ فَقَالَا: مَكْنَتُنَا ثَلَاثِينَ عَامًا لَا يُوَلَّدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرُ أَضْرُ شَيْءٍ وَأَقْلَهُ مَنَفْعَةٍ، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ: فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قُطَيْفَةٍ لَهُ وَلَهُ هَمْهَمَةٌ فَكَشَفَ عَنْ رَأْسِهِ، فَقَالَ: مَا قُلْتُمَا؟ قُلْنَا: وَهَلْ سَمِعْتَ مَا قُلْنَا؟ قَالَ: نَعَمْ، تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ.

year 8 AH. And according to the unanimous *Ḥadīth* (appearing in both *Ṣaḥīh Muslim* and *Al-Bukhārī*) when the Messenger of Allāh ﷺ met him at the oasis, he had already approached the age of puberty. Abū Bakrah ؓ came and settled in Al-Madinah just two years before the death of the Prophet ﷺ.

Chapter 64. 'A Hundred Years Shall Not Pass While A Soul Born Upon the Earth Today Survives'

(المعجم ٦٤) بَابُ: [لَا تَأْتِي مِائَةُ سَنَةٍ
وَعَلَى الْأَرْضِ نَفْسٌ مِّنْفُوسَةَ الْيَوْمِ]
(التحفة ٦٤)

2249. It was narrated from Ibn 'Umar, that the Messenger of Allāh ﷺ passed by Ibn Ṣayyād with a group of his Companions – among them 'Umar bin Al-Khaṭṭāb – while he was playing with two boys at the fort of Banū Maghālah, and he was a boy. He did not realize until the Messenger of Allāh ﷺ struck him with his hand on his back, then he said: “Do you testify that I am the Messenger of Allāh?” So Ibn Ṣayyād looked at him, and said: ‘I testify that you are the Messenger to the illiterates.’” He said: “Then Ibn Ṣayyād said to the Prophet ﷺ: ‘Do you testify that I am the Messenger of Allāh?’ So the Prophet ﷺ said: ‘I believe in Allāh and His Messengers.’ Then the Prophet ﷺ said: ‘Who has come to you?’ Ibn Ṣayyād said: ‘A truthful one and a liar came to me.’ So the Prophet ﷺ said: ‘The matter has been confused for you.’ Then the Messenger of Allāh ﷺ said: ‘I have concealed something from you.’ And he had concealed: The day when the sky will bring forth a visible smoke.^[1] Ibn Ṣayyād said: ‘It is, “*Ad-Dukh*.”’ So the

٢٢٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ
سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ
بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ
الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أَطْمِ
بَنِي مَعَالَةَ وَهُوَ غُلَامٌ، فَلَمَّ يَشْمُرُ حَتَّى ضَرَبَ
رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ: «أَتَشْهَدُ
أَنِّي رَسُولُ اللَّهِ؟» فَتَنَظَّرَ إِلَيْهِ ابْنُ صَيَّادٍ قَالَ:
«أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ». قَالَ: ثُمَّ قَالَ ابْنُ
صَيَّادٍ لِلنَّبِيِّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟»
فَقَالَ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ»، ثُمَّ
قَالَ النَّبِيُّ ﷺ: «مَا يَأْتِيكَ؟» قَالَ ابْنُ صَيَّادٍ:
يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ ﷺ:
«خُلِطَ عَلَيْكَ الْأَمْرُ»، ثُمَّ قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا وَخَبَأَ لَهُ
﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾ [الدخان: ١٠].
فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخْ. فَقَالَ رَسُولُ اللَّهِ
ﷺ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: يَا
رَسُولَ اللَّهِ! ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «إِنْ يَكْ حَقًّا فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَا

^[1] *Ad-Dukhān* 44:10.

Messenger of Allāh ﷺ said: 'Beat it! You can never surpass your ability.' 'Umar said: 'O Messenger of Allāh! Permit me to chop off his head!' The Messenger of Allāh ﷺ said: 'If he is indeed him, then you will never overpower him, and if he is not, then there is no good in you killing him.'” (*Ṣaḥīḥ*)

'Abdur-Razzāq said: “Meaning: The *Dajjāl*.”

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

يَكُ فَلَآ خَيْرَ لَكَ فِي قَتْلِهِ .
قَالَ عَبْدُ الرَّزَّاقِ : يَغْنِي الدَّجَالُ .

تخریج: [صحيح] متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: كيف يعرض الإسلام على الصبي؟، ح: ٣٠٥٥ من حديث معمر ومسلم، ح: ٢٩٣٠ من حديث الزهري به مطولاً.

Comments:

Ibn Ṣayyād at that time was one of the *Dajjāl*, but not the *Great Dajjāl*, who will claim not Prophethood, but Divinity for himself, and will demonstrate strange feats through his sorcery.

2250. It was narrated from Jābir, that the Prophet ﷺ said: “There is no soul born upon the earth – meaning today – upon whom will come one hundred years.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Sa'eed, and Buraidah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٥٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَلَى الْأَرْضِ نَفْسٌ مَنُوسَةٌ، يَغْنِي الْيَوْمُ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ» .
[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ .

تخریج: [صحيح] وأخرجه أحمد: ٣/٣١٤ عن أبي معاوية الضرير به ورواه مسلم، ح: ٢٥٣٨ من حديث جابر بن عبد الله رضي الله عنه * وفي الباب عن ابن عمر [يأتي: ٢٢٥١] وأبي سعيد [مسلم، ح: ٢٥٣٩] وبريدة [ينظر فيه].

2251. It was narrated from 'Abdullāh bin 'Umar, that he said: “The Messenger of Allāh ﷺ lead us in *Ṣalāt* one night for *Ṣalāt Al-*

٢٢٥١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ -

'*Ishā'* during the end of his life. When he said the *Taslim* he stood and said: 'Do you see this night of yours, upon the head of one hundred years from it, there shall not remain anyone who is upon the surface of the earth today.' Ibn 'Umar said: 'So, people misunderstood the saying of the Messenger of Allāh ﷺ, in what they say based on these *Ahādīth* about one hundred years. The Messenger of Allāh ﷺ only said: 'There shall not remain anyone who is upon the surface of the earth today.' Meaning, that generation would end." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīh*.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب معنى قوله ﷺ: "على رأس مائة سنة لا يبقى نفس منقوسة ممن هو موجود الآن"، ح: ٢٥٣٧ عن عبد بن حميد والبخاري، ح: ١١٦ من حديث الزهري به.

Comments:

As is clearly mentioned in *Ṣaḥīh Muslim* on the authority of Jābir ؓ, the Prophet ﷺ made the statement, one month before his death in 11 AH, and the last of his Companions Abū Tufayl 'Amir bin Wāṭilah breathed his last in 110 AH.

Chapter 65. What Has Been Related About The Prohibition Of Cursing The Wind

2252. It was narrated from Ubayy bin Ka'b that the Messenger of Allāh ﷺ said: "Do not curse the wind. When you see what you dislike, then say: *Allāhumma innā naṣ-aluka min khairi hādhihir-rih, wa khairi mā fihā wa khairi mā umirat bihi wa na'udhu bika min sharri hadhihir-rih wa sharri mā fihā wa sharri mā umirat bihi*' ('O Allāh! Indeed we ask you of the good of

وَهُوَ ابْنُ أَبِي حَثْمَةَ - أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ بَلْكَ فِيمَا يَتَحَدَّثُونَ بِهِ هَذِهِ الْأَحَادِيثُ نَحْوَ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»: يُرِيدُ بِذَلِكَ أَنْ يَنْحَرِمَ ذَلِكَ الْقُرْنُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ سَبِّ الرِّيَّاحِ (التحفة ٦٥)

٢٢٥٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ [الْبَصْرِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ دَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبَرَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الرِّيَّاحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ

this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded.)” (*Hasan*)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, ‘Uthmān bin Abī Al-‘Āṣ, Anas, Ibn ‘Abbās and Jābir.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتُ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتُ بِهِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَجَابِرٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٣٤ عن إسحاق بن إبراهيم به وصححه الحاكم: ٢٧٢/٢ ووافقه الذهبي وللحديث شواهد، انظر، ح: ١٩٧٨ * وفي الباب عن عائشة [يأتي: ٣٤٤٩] وأبي هريرة [أبو داود، ح: ٥٠٩٧ وابن ماجه، ح: ٣٧٢٧] وعثمان بن أبي العاص [لم أجده] وأنس [البخاري في الأدب المفرد: ٧١٧ وابن عباس [تقدم: ١٩٧٨] وجابر [أبو يعلى في مسنده، ح: ٢١٩٤ والطبراني في الأوسط، ح: ٤٦٩٥، ٦٧٩١].

Comments:

Since the wind only obeys the commands of Allāh and is powerless to do anything of its own, and since its Creator, i.e., Allāh orders it to work good or harm, what we should do is pray and supplicate to Allāh. Cursing the wind is a profitless act, and reviling its Master is sheer impudence and perversity.

Chapter 66. The *Hadīth* Of Tamīm Ad-Dārī About The *Dajjāl*

(المعجم ٦٦) - بَابُ [حَدِيثِ تَمِيمِ الدَّارِيِّ فِي الدَّجَالِ] (التحفة ٦٦)

2253. Fāṭimah bint Qais narrated that Allāh’s Prophet ﷺ ascended the *Minbar*, he laughed, and said: “Verily, Tamīm Ad-Dārī narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its

٢٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ: «إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَقَرَحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ [بِهِ حَدَّثَنِي] أَنَّ نَاسًا مِنْ أَهْلِ فَلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَذَفَتْهُمْ فِي جَرِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا

hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassāsah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. He said: 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about *Al-Buḥairah*.'^[1] We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysān which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: 'What are you?' He said: 'I am the *Dajjāl*.'" (The Prophet ﷺ said) "He will enter all of the lands except At-Ṭaibah, and At-Ṭaibah is Al-Madinah." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Qatādah from Ash-Sha'bī. It has been reported by more than one from Ash-Sha'bī from Fāṭimah bint Qais.

تخریج: [صحيح] وأخرجه مسلم، الفتن، باب قصة الجساسة، ح: ٢٩٤٢ من حديث

الشعبي به.

Comments:

The *Ḥadīth* informs us that just now the *Dajjāl* is lying chained in an island.

هُم بِدَايَةِ لَبَاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا: مَا أَنْتَ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ. قَالُوا: فَأَخْبِرِينَا. قَالَتْ: لَا أُخْبِرُكُمْ وَلَا أَسْتَخِيرُكُمْ وَلَكِنْ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَخِيرُكُمْ، فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوثَّقٌ بِسِلْسِلَةٍ فَقَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرٍ. قُلْنَا: مَلَأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنِ الْبُحَيْرَةِ. قُلْنَا: مَلَأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ الَّذِي بَيْنَ الْأُرْدُنِّ وَفَلَسْطِينَ هَلْ أَطْعَمَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي عَنِ النَّبِيِّ هَلْ بُعِثَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ؟ قُلْنَا: سِرَاعٌ. قَالَ: فَتَرَى نَزْوَةً حَتَّى كَادَ. قُلْنَا: فَمَا أَنْتَ؟ قَالَ: أَنَا الدَّجَالُ وَإِنَّهُ يَدْخُلُ الْأَمْصَارَ كُلَّهَا إِلَّا طَيْبَةَ، وَطَيْبَةَ: الْمَدِينَةَ.

[قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنِ الشَّعْبِيِّ. وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ.]

^[1] "The little sea" and in the version of Muslim it is "Tiberias."

He will only be released before the Last Hour when he will perform his nefarious acts magic-like tricks.

Chapter 67. Not Taking On A Trial Which One Is Not Able To Bear

(المعجم ٦٧) بَابُ: [لَا يَتَعَرَّضُ مِنْ الْبَلَاءِ لِمَا لَا يُطِيقُ] (التحفة ٦٧)

2254. It was narrated from Hudhaifah, that the Messenger of Allāh ﷺ said: "It is not for the believer to humiliate himself." They said: "How does he humiliate himself?" He said: "By taking on a trial which he can not bear."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٢٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَنْ عَمْرِو بْنِ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَّبِعِي لِلْمُؤْمِنِ أَنْ يَذِلَّ نَفْسَهُ» قَالُوا: «وَكَيْفَ يَذِلُّ نَفْسَهُ؟» قَالَ: «يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ﴾، ح: ٤٠١٦ عن محمد بن بشار به * علي بن زيد بن جدعان ضعيف والحسن البصري عن ابن عمر سنده ضعيف، وللحديث شواهد ضعيفة منها مرسل الحسن البصري وحديث مجاهد عن ابن عمر سنده ضعيف، ابن أبي نجيع مدلس وعن ابن عمر سنده ضعيف.

Comments:

Some people try to impress the people of their abstinence and piety by adopting monastic ways and practices and take to doing things that are against human nature: they stop trimming their hair, avoid taking bath, put fetters and chains in their hands and feet, and fast for days on end without letting anything past their throats.

Chapter 68. 'Help Your Brother Whether He Is An Oppressor Or Oppressed'

(المعجم ٦٨) بَابُ: [أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا] (التحفة ٦٨)

2255. It was narrated from Anas bin Mālik, that the Prophet ﷺ said: "Help your brother whether

٢٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

^[1] There are numerous chains of narration for it, one of which Al-'Irāqī called: "*Jayyid*," (see *Musnad Ahmad* 5:405; *Ar-Risālah*) and *Aṣ-Ṣaḥīḥah* no. 613 where *Shāikh* Al-Albānī graded it *Hasan*. The meaning of this *Hadīth*, is that it is part of faith to recognize one's worth and abilities and lack thereof, and that taking a burden one can not bear is a form of injustice and oppression, and Allāh does not oppress His creatures, but they oppress themselves, with the exception of the believer. And it is a fitting prelude and comment on the following *Hadīth*.

he is an oppressor or oppressed.” It was said: “O Messenger of Allāh! I help him when he is oppressed. But how can I help him when he oppresses?” He said: “Prevent him from oppression, that is your help for him.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from ‘Āishah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قِيلَ: يَا رَسُولَ اللَّهِ! نَصْرُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ قَالَ: «تَكْفُهُ عَنِ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ».

[قَالَ:] وفي الباب عَنْ عَائِشَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، المظالم، باب: أَعْنِ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، ح: ٢٤٤٤ من حديث حميد الطويل به * وفي الباب عن عائشة [الطبراني في الأوسط: ١/ ٣٧٧، ح: ٦٥٣].

Comments:

It was part of the pre-Islamic tradition to help and support one's brother even when he was plainly wrong, but Islam rejects the idea of helping a wrongdoer. The Companions were understandably surprised to hear the Prophet's advice. As such they asked the real meaning of the admonition but were satisfied when the Prophet ﷺ explained its real purport.

Chapter 69. 'Whoever Comes To The Door Of The *Sulṭān* He Will Suffer A *Fitanah*'

(المعجم ٦٩) - بَابُ [مَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتِتِنَ] (التحفة ٦٩)

2256. It was narrated from Ibn ‘Abbās, that the Prophet ﷺ said: “Whoever resides in the deserts, he becomes ignorant, whoever follows game, he becomes heedless, and whoever comes to the door of the *Sulṭān*, he will suffer a *Fitanah*.” (*Ḥasan*)

[He said:] There is a narration on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* as a narration of Ibn ‘Abbās, we do not know of it except from the narration of Ath-Thawrī.

٢٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتِتِنَ». [قَالَ:] وفي الباب عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٩٥/٧، ١٩٦، ح: ٤٣١٤ (الصيد، باب اتباع الصيد) من حديث ابن مهدي وأبو داود، ح: ٢٨٥٩ من حديث سفيان الثوري به وصرح بالسماع عنده * وفي الباب عن أبي هريرة [أبو داود، ح: ٢٨٦٠].

Comments:

Anyone who takes to residing in a desert remains cut off from a great deal of information and knowledge. Moreover, his lack of interaction with people has the effect of hardening the heart and robbing it of the feeling of tenderness. Such a person will also be devoid of kindness towards his kinsmen.

Chapter 70. Regarding Adhering To *Taqwā* Of Allāh During Victory And Aid

(المعجم ٧٠) بَابُ: [فِي لُزُومِ تَقْوَى اللَّهِ عِنْدَ الْفَتْحِ وَالنَّصْرِ] (التحفة ٧٠)

2257. ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd narrated from his father, that he heard the Messenger of Allāh ﷺ said: “Indeed you shall be aided, capturing, and victorious;^[1] so whoever among you sees that, then let him have *Taqwā* of Allāh, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire.” (*Ṣaḥīḥ*) [Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ أَبَانَا شُعْبَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَتَّقِ اللَّهَ وَلْيَأْمُرْ بِالْمَعْرُوفِ وَلْيَنْهَ عَنِ الْمُنْكَرِ وَمَنْ يَكْذِبْ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤٣٦/١ من حديث شعبة، والنسائي في الكبرى، ح: ٩٨٢٨ من حديث سماك بن حرب به وصححه ابن حبان، ح: ١٨٤٤ وهو في مسند أبي داود الطيالسي، ح: ٣٣٧ وللحديث شواهد.

Comments:

It is a common sight that people, when they get ascendance or victory over the enemy and capture his land or property, they lose their poise and magnanimity and exult beyond measure. Intoxicated with their triumph, they arrange drink and dance parties and abuse the conquered nations and people. Islam strictly prohibits all such things.

^[1] Aided against the enemies, capturing spoils of war, and victorious over many lands. See *Tuḥfat Al-Aḥwadhī*.

Chapter 71. The *Fitnah* That Spreads Like The Waves Of The Sea

(المعجم ٧١) - بَابُ [الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ] (التحفة ٧١)

2258. Abū Wā'il narrated from Ḥudhaifah that 'Umar said: "Which of you remembers what the Messenger of Allāh ﷺ said about the *Fitnah*?" So Ḥudhaifah said: "I do." Ḥudhaifah said: "A man's *Fitnah* is in his family, his wealth, his children, and his neighbors. It is atoned for by the *Ṣalāt*, fasting, charity, and by commanding good and forbidding evil." 'Umar said: "I am not asking you about this. Rather, about the *Fitnah* that spreads like the waves of the sea." He said: "O Commander of the Believers! Between you and it is a closed door." 'Umar said: "Will it be opened or broken?" He said: "It will be broken." He said: "Then it will never be closed until the Day of Judgement." (*Ṣaḥīh*)

In the narration of Ḥammād, Abū Wā'il said: "I said to Masrūq: 'Ask Ḥudhaifah about the door.' So he asked him, and he said: "(That door is) 'Umar (himself)."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīh*.

٢٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أُنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَ عَاصِمِ ابْنِ بَهْدَلَةَ وَ حَمَادٍ سَمِعُوا أَبَا وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: أَيُّكُمْ يَحْظُ مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ، فَقَالَ حُذَيْفَةُ: أَنَا. قَالَ حُذَيْفَةُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

قَالَ عُمَرُ: لَسْتُ عَنْ هَذَا أَشَأْلُكَ وَلَكِنْ عَنِ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ عُمَرُ: أَيُفْتَحُ أَمْ يُكْسَرُ؟ قَالَ: بَلْ يُكْسَرُ، قَالَ: إِذَا لَا يُغْلَقُ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ أَبُو وَائِلٍ فِي حَدِيثِ حَمَادٍ: فَقُلْتُ لِمَسْرُوقٍ: سَلْ حُذَيْفَةَ عَنِ الْبَابِ، فَسَأَلَهُ فَقَالَ: عُمَرُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، مواقيت الصلاة، باب الصلاة كفارة، ح: ٥٢٥ ومسلم، الفتن: ٢٦/١٤٤ بعد، ح: ٢٨٩٢ من حديث الأعمش عن شقيق أبي وائل به وهو في مسند أبي داود الطيالسي، ح: ٤٠٨ بالاختصار.

Comments:

Man's failure to remedy the situation in the face of afflictions caused by personal shortcomings can be expiated through performing virtuous deeds. Not so the afflictions plaguing a whole nation and community. In that case the entire nation or community has to face the consequences of it. Every

student of Islamic history knows it too well that no major affliction for the Muslims had raised its head until the assassination of ‘Umar رضي الله عنه. His martyrdom, however, opened the floodgate of all sorts of trials and afflictions for the community.

Chapter 72. Regarding The Danger Of Agreeing With Evil Leaders

2259. It was narrated from Ka'b bin 'Ujrah who said: "The Messenger of Allāh ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: 'Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the *Hawd*. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the *Hawd*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we do not know of it as a narration of Mis'ar except from this route.

(Another chain) with similar narration.

(Another chain) with similar narration.

[He said:] There are narrations on this topic from *Hudhaifah* and Ibn 'Umar.

(المعجم ٧٢) بَابُ: [فِي التَّحْذِيرِ عَنْ مُوَافَقَةِ أُمَرَاءِ الشُّوْءِ] (التحفة ٧٢)

٢٢٥٩ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ [عَاصِمٍ] الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ تِسْعَةُ خَمْسَةٍ وَأَرْبَعَةٍ، أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ، فَقَالَ: «اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْخَوْضُ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْخَوْضُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مِسْعَرٍ إِلَّا مِنْ هَذَا الْوَجْهِ. قَالَ هَارُونُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمٍ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ هَارُونُ: وَحَدَّثَنِي مُحَمَّدٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ وَلَيْسَ بِالتَّحْعِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مِسْعَرٍ

[قَالَ:] وفي الباب عَنْ حُذَيْفَةَ وَابْنِ عُمَرَ .

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٦١/٧، ح: ٤٢١٣ (البيعة، باب من لم يعن أميرًا على الظلم) عن هارون بن إسحاق به وصححه ابن حبان، ح: ١٥٧١ ورواه جماعة عن مسعر به وللحديث طرق كثيرة جدًا، انظر، ح: ٦١٤ * وفي الباب عن حذيفة [مسلم، ح: ١٨٤٧ وأحمد: ٣٨٤/٥] وابن عمر [أحمد: ٩٥/٢].

Chapter 73. The One Who Is Patient Upon His Religion During *Fitan* Is Like One Holding An Ember

(المعجم ٧٣) - بَابُ [الصَّابِرِ عَلَى دِينِهِ فِي الْفِتَنِ كَالْقَابِضِ عَلَى الْجَمْرِ] (التحفة ٧٣)

2260. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* from this route. ‘Umar bin Shākir is a *Shaikh* from Al-Baṣrah, and more than one of the people of knowledge reported from him.

٢٢٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ ابْنِ السُّدِّيِّ الْكُوفِيُّ: حَدَّثَنَا عُمَرُ ابْنُ شَاكِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعُمَرُ بْنُ شَاكِرٍ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَهُوَ شَيْخٌ بَصْرِيٌّ.

تخريج: [حسن] وأخرجه ابن عدي: ١٧١١/٥ من حديث إسماعيل بن موسى به * عمر بن شاكر ضعيف (تقريب) وللحديث شواهد عند أحمد: ٣٩٠/٥، ٣٩١ وغيره وانظر الحديث الآتي: ٣٠٥٨.

Comments:

The *Hadīth* informs us that the Muslim *Ummah* shall pass through periods of time when wickedness, lewdness and sinfulness will hold sway in the society, and the believers shall find it extremely difficult to preserve their faith, and swim against the surging tide of worldly benefits and gains. Holding on to one's faith under those conditions would in fact be like holding a live coal in the palms of one's hands, which will be a highly challenging and trying task.

Chapter 74. When The Evil Among My *Ummah* Will Be Set Over The Best Of Them

2261. It was narrated from ‘Abdullāh bin Dīnār, that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘When my *Ummah* walks in a proud march, and its servants are the children of kings, children of Persians and Romans, the vilest of them will be set over the best of them” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, Abū Mu‘āwiyah reported it from Yahya bin Sa‘eed Al-Anṣārī.

(Another chain) from Abū Mu‘āwiyah, from Yahya bin Sa‘eed Al-Anṣārī, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ with similar meaning. And there is no basis known for the narration of Abū Mu‘āwiyah from Yahya bin Sa‘eed, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar; what is known is only the narration of Mūsā bin ‘Ubaidah (the chain and narration of no. 2261). And Mālik bin Anas has reported this *Ḥadīth* from Yahya bin Sa‘eed, in *Mursal* form, and he did not mention in it: “‘Abdullāh bin Dīnār, from Ibn ‘Umar.”

(المعجم ٧٤) بَابُ: [مَتَى يُسَلِّطُ شِرَارُ أُمَّتِي عَلَى خِيَارِهَا] (التحفة ٧٤)

٢٢٦١ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ [الْكُوفِيُّ]: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَشَتْ أُمَّتِي الْمُطِيطِيَاءُ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ فَارِسَ وَالرُّومِ سَلَّطَ شِرَارُهَا عَلَى خِيَارِهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَا يُعْرَفُ لِحَدِيثِ أَبِي مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَصْلٌ إِنَّمَا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ، وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [صحيح] وأخرجه ابن المبارك في الزهد (زوائد نعيم بن حماد الصدوق: ١٧٨) عن موسى بن عبيدة به وهو ضعيف، وحديث محمد بن إسماعيل الواسطي: أخرجه أبو نعيم في دلائل النبوة: ١٩٦/٢، ح: ٤٦٦ وأبو معاوية الضرير صرح بالسماع عنده وسنده صحيح وللحديث شواهد كثيرة عند ابن حبان، ح: ١٨٦٤ وغيره.

Comments:

When the Persian and Roman empires fell to the Islamic forces during the

caliphate of ‘Uthmān ؓ, and their treasures fell into the hands of Muslims, and the princes of yesterday became the pages of today, the lifestyle of the new entrants to the Islamic faith also started undergoing unwelcome changes. A campaign of unrest was then started by these new converts against the caliphate, which culminated in the assassination of the Caliph himself. This heralded the weakening of the *Ummah* (*Tuhfatul-Aḥwadhī*), v.3, p.245).

Chapter 75. What Has Been Related About “A People Will Never Succeed Who Give Their Leadership To A Woman”

(المعجم ٧٥) - [بَابُ مَا جَاءَ «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»] (التحفة ٧٥)

2262. Abū Bakrah said: “Allāh restrained me with something that I heard from the Messenger of Allāh ﷺ. When Kisra was destroyed, he said: ‘Who did they have to succeed him?’ They said: ‘His daughter.’ So the Prophet ﷺ said: ‘A people will never succeed who give their leadership to a woman.’” He said: “So when ‘Āishah arrived – meaning in Al-Baṣrah – I remembered the saying of the Messenger of Allāh ﷺ, so Allāh restrained me by it.” (*Ṣaḥīḥ*)

٢٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنْ اسْتَخْلَفُوا؟» قَالُوا: ابْنَتُهُ، فَقَالَ النَّبِيُّ ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». قَالَ: فَلَمَّا قَدِمْتُ عَائِشَةَ، يَعْنِي الْبَصْرَةَ، ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ فَعَصَمَنِي اللَّهُ بِهِ.

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي: ٢٢٧/٨، ح: ٥٣٩٠ (آداب القضاة، باب النهي عن استعمال النساء في الحكم) عن محمد بن المثنى والبخاري، ح: ٤٤٢٥ من حديث الحسن البصري به.

Comments:

What we learn from the *Ḥadīth* is that it is not permissible in Islam to choose a woman as ruler. To do so would be a wasteful bargain leading only to loss. It was for this reason that Abū Bakrah ؓ did not take sides in the conflict known as the Battle of the Camel. He not only kept himself aloof of the civil war, but also did whatever he could to restrain others from taking part in it.

Chapter 76. The *Hadīth* “The Best Of You Is The One Whose Goodness Is Hoped For And Whose Evil People Are Safe From”

(المعجم ٧٦) - بَابُ [حَدِيثِ:] «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ»
(التحفة ٧٦)

2263. Abū Hurairah narrated that the Messenger of Allāh ﷺ came across some people who were sitting, so he said: ‘Shall I not inform you of the best of you from your worst?’ He said: “They became silent, so he said that three times, then a man said: ‘Of course, O Messenger of Allāh! Inform us of the best among us from our worst.’ He said: ‘The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

٢٢٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَى أَنَاسٍ جُلُوسٍ فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟» قَالَ: فَسَكَتُوا، فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلَى يَا رَسُولَ اللَّهِ! أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٧٨/٢ عن قتيبة به وصححه ابن حبان،

ح: ٢٠٦٨.

Comments:

The Companions feared lest any of their characteristics should be named as that of the worst people, and as a result of which the person concerned should appear a sorry figure in the midst of the people. That is why they refrained from speaking initially, and thought it fit to let the Prophet ﷺ speak whatever he thought best. But when the Messenger of Allāh ﷺ persisted with the question, one of them spoke out and requested the Messenger of Allāh ﷺ to tell them about the best and the worst among the people. The Messenger of Allāh ﷺ thereupon only mentioned the golden principle with which to tell the best from the worst.

Chapter 77. Regarding The Best Of Leaders And Their Worst

2264. ‘Umar bin Al-Khattāb narrated that the Prophet ﷺ said: “Shall I not inform you of the best of your leaders and the worst of them: The best of them are those whom you love and they love you, you supplicate for them, and they supplicate for you. And the vilest of your leaders are those who hate you, and you hate them, and they curse you and you curse them.” (*Sahīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and Muḥammad was graded weak due to his memory.

تخریج: [صحیح] وأخرجه البزار (البحر الزخار): ١٤/١، ح: ٢٩٠ من حديث أبي عامر العقدي به وسنده ضعيف وللحديث شواهد عند مسلم، ح: ١٨٥٥/٦٥، ٦٦ وغيره.

Comments:

If the ruler is kind to his subjects, delivers their rights and wins the goodwill of the people by administering justice among them, then naturally both the ruler and the ruled will supplicate for each other.

Chapter 78. When The Surface Of The Earth Is Better Than Its Belly, And When It Is Worse

2265. Umm Salamah narrated that the Prophet ﷺ said: “Indeed there shall come upon you *A’immah* whom you like (what they do) and some (of what they do) you dislike. So whoever rejects, then he is innocent, and whoever loathes, then he is safe. But whoever is pleased and follows.” It was said:

(المعجم ٧٧) بَابُ: [فِي خِيَارِ الْأَمَرَاءِ وَشِرَارِهِمْ] (التحفة ٧٧)

٢٢٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ [الْعَقْلِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخِيَارِ أَمْرَائِكُمْ وَشِرَارِهِمْ: خِيَارُهُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ، وَشِرَارُ أَمْرَائِكُمُ الَّذِينَ يُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ وَمُحَمَّدٌ بُضْعَفٌ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [صحیح] وأخرجه البزار (البحر الزخار): ١٤/١، ح: ٢٩٠ من حديث أبي عامر العقدي به وسنده ضعيف وللحديث شواهد عند مسلم، ح: ١٨٥٥/٦٥، ٦٦ وغيره.

(المعجم ٧٨) - [بَابُ: مَتَى يَكُونُ ظَهْرُ الْأَرْضِ خَيْرًا مِنْ بَطْنِهَا، وَمَتَى يَكُونُ شَرًّا] (التحفة ٧٨)

٢٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِخْصَنٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَيْمَةٌ تَعْرِفُونَ وَتُكْرَهُونَ، فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ

“O Messenger of Allāh! Shall we fight them?” He said: “No, as long as they offer *Ṣalāt*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَتَابَعَ. فَقِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإمامة، باب وجوب الإنكار على الأمراء فيما يخالف الشرع وترك قتالهم ما صلوا، ونحو ذلك، ح: ١٨٥٤ من حديث هشام بن حسان به.

2266. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ṣāliḥ Al-Murri, and Ṣāliḥ Al-Murri has some *Gharā’ib* (oddities) in his narrations [which he is alone with], not being followed up in them (by anyone else) and he is a righteous man.

٢٢٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْمُرِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَهَاشِمُ بْنُ الْقَاسِمِ قَالَا: حَدَّثَنَا صَالِحُ الْمُرِّي عَنْ سَعِيدِ الْجَرِيرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَتْ أُمَرَاؤُكُمْ خَيْرًا مِنْكُمْ وَأَعْيَانُكُمْ سُمَحَاءَكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ فَظَهَرَ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارًا مِنْكُمْ وَأَعْيَانُكُمْ بُخَلَاءَكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ، فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ الْمُرِّي. وَصَالِحُ الْمُرِّي فِي حَدِيثِهِ غَرَائِبٌ [يَتَفَرَّدُ بِهَا] لَا يُتَابَعُ عَلَيْهَا وَهُوَ رَجُلٌ صَالِحٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ١٧٦/٦ من حديث صالح المري به وهو ضعيف وفيه علة أخرى.

Chapter 79. Doing Deeds During *Fitan*, The Land Of *Fitan*, And The Signs Of *Fitan*

2267. Abū Hurairah narrated that the Prophet ﷺ said: “You are in a

(المعجم ٧٩) بَابُ: [فِي الْعَمَلِ فِي الْفِتَنِ وَأَرْضِ الْفِتَنِ، وَعَلَامَةُ الْفِتَنِ] (التحفة ٧٩)

٢٢٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزْجَانِيُّ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ: أَخْبَرَنَا

Comments:

As pointed out earlier, the lands east of Al-Madīnah are the lands of Iraq and Iran. These lands have been the breeding grounds of all political and religious trials and afflictions that have befallen Islam.

2269. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Black standards will come from Khurāsān, nothing shall turn them back until they are planted in Jerusalem.” (*Daʿīf*)

This *Hadīth* is *Gharīb Hasan*.

٢٢٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنِ الزُّهْرِيِّ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سَوْدٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِيلَاءٍ». هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣٦٥/٢ عن قتيبة به * رشدين بن سعد ضعيف وفيه علة أخرى.