

وَمَوَاقِعَ الْقَطْرِ، يَفْرَ بِدِينِهِ مِنَ الْفِتَنِ».

[راجع: ١٩]

(١٥) بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ

(15) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

7089. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people started asking the Prophet ﷺ too many questions importunately. So he ascended the pulpit and said, "You will not ask me any question but I will answer it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then a man got up who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allāh as (our) Lord, Islām as our religion and Muḥammad as (our) Messenger and we seek refuge with Allāh from the evil of *Al-Fitan* (trials and afflictions)." The Prophet ﷺ said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell were displayed in front of me till I saw them in front of that wall."

Qatāda said: This *Hadīth* used to be mentioned as an explanation of this Verse:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٧٠٨٩ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ:

حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَخْفَوْهُ بِالمَسْأَلَةِ فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ المِنْبَرَ فَقَالَ: «لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنْتُ لَكُمْ»، فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَبْكِي، فَأَنْشَأُ رَجُلًا كَانَ إِذَا لَاحَى يُدْعَى إِلَى غَيْرِ أَبِيهِ فَقَالَ: يَا نَبِيَّ اللهُ، مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُدَاقَةٌ». ثُمَّ أَنْشَأُ عُمَرَ فَقَالَ: رَضِينَا بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِ مُحَمَّدٍ رَسُولًا، نَعُوذُ بِاللهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ النَّبِيُّ ﷺ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُورَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ».

قَالَ قَتَادَةُ: يُذَكِّرُ هَذَا الْحَدِيثُ عِنْدَ هَذِهِ الآيَةِ ﴿يَسْأَلُهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ فَسْئَلُكُمْ﴾ [المائدة:

١٠١]. [راجع: ٩٣]

٧٠٩٠ - وَقَالَ عَبَّاسُ التَّرْسِيُّ:

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ نَبِيَّ

اللَّهُ ﷺ بِهَذَا، وَقَالَ: كُلُّ رَجُلٍ لَأَقَا
رَأْسَهُ فِي تَوْبِهِ يَبْكِي، وَقَالَ: عَائِدًا
بِاللَّهِ مِنْ سُوءِ الْفِتَنِ، أَوْ قَالَ: أَعُوذُ
بِاللَّهِ مِنْ سَوَأَى الْفِتَنِ. [راجع: ٩٣]

٧٠٩١ - وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَمُعْتَمِرٌ،
عَنْ أَبِيهِ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا حَدَّثَهُمْ
عَنِ النَّبِيِّ ﷺ بِهَذَا، وَقَالَ: عَائِدًا
بِاللَّهِ مِنْ شَرِّ الْفِتَنِ. [راجع: ٩٣]

(16) CHAPTER. The statement of the Prophet ﷺ: “*Al-Fitnah* (trial and affliction) will appear from the east.”

7092. Narrated Sālim's father: The Prophet ﷺ stood up beside the pulpit (and pointed with his finger towards the east) and said, “*Al-Fitnah* is there! *Al-Fitnah* (trial and affliction) is there, from where the side of the head of Satan comes out,” or said, “... the side of the sun...”

(١٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْفِتْنَةُ
مِنْ قِبَلِ الْمَشْرِقِ»

٧٠٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ
مُعْتَمِرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمِ بْنِ
أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَامَ إِلَى جَنْبِ
الْمِنْبَرِ فَقَالَ: «الْفِتْنَةُ هُنَا، الْفِتْنَةُ هُنَا
مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ، أَوْ
قَالَ: قَرْنُ الشَّمْسِ». [راجع: ٣١٠٤]

7093. Narrated Ibn 'Umar رضي الله عنهما: I heard Allāh's Messenger ﷺ while he was facing the east, saying, “Verily! *Al-Fitnah* (trial and affliction) is there (in the east), from where the side of the head of Satan comes out.”

٧٠٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ
ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلَا
إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ
الشَّيْطَانِ». [راجع: ٣١٠٤]

7094. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, “O Allāh! Bestow Your Blessings on our Shām! O Allāh! Bestow Your Blessings on our Yemen.” The people said, “And also on our Najd.” He said, “O Allāh! Bestow your Blessings on our Shām

٧٠٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ
عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
ذَكَرَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَارِكْ لَنَا فِي

(north)! O Allāh! Bestow Your Blessings on our Yemen.” The people said, “O Allāh’s Messenger! And also on our Najd.” I think the third time the Prophet ﷺ said, “There (in Najd) is the place of earthquakes and *Al-Fitan* (trials and afflictions) and from there comes out the side of the head of Satan.”

شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا». قَالُوا: يَا رَسُولَ اللَّهِ! وَفِي نَجْدِنَا؟ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا»، قَالُوا: يَا رَسُولَ اللَّهِ، وَفِي نَجْدِنَا؟ فَأَظْطَهُ قَالَ فِي الثَّلَاثَةِ: «هُنَاكَ الرَّزَالِزِلُ وَالْفِتْنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[راجع: ١٠٣٧]

7095. Narrated Sa‘id bin Jubair: ‘Abdullāh bin ‘Umar came to us and we hoped that he would narrate to us a good *Hadīth*. But before we asked him, a man got up and said to him, “O Abū ‘Abdur-Raḥmān! Narrate to us about the battles during the time of *Al-Fitnah* (trial and affliction) as Allāh says:

٧٠٩٥ - حَدَّثَنَا إِسْحَاقُ

الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنْ بِيَانٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: نَحَرَاجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَجَوْنَا أَنْ يُحَدِّثَنَا حَدِيثًا حَسَنًا، قَالَ: فَبَادَرَنَا إِلَيْهِ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، حَدِّثْنَا عَنِ الْقِتَالِ فِي الْفِتْنَةِ وَاللَّهِ يَقُولُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾ [البقرة: ١٩٣] فَقَالَ: هَلْ تَدْرِي مَا الْفِتْنَةُ تُكَلِّتُكَ أُمَّكَ؟ إِنَّمَا كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ. [راجع: ٣١٣٠]

‘And fight them until there is no more *Fitnah* (i.e. no more disbelief and worshipping of others along with Allāh, trial and afflictions).’ ” (V.2:193)

Ibn ‘Umar said (to the man), “Do you know what is meant by *Al-Fitnah*? Let your mother bereave you! Muḥammad ﷺ used to fight against *Al-Mushrikūn*, for a Muslim was put to trial in his religion (*Al-Mushrikūn* will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling.”

(17) CHAPTER. *Al-Fitnah* (trial and affliction) that will move like the waves of the sea.

(١٧) بَابُ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ،

Some of the learned men used to recite the following poetry at the time of *Al-Fitan* (trials and afflictions). Imra-ul-Qais said:

وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ خَلْفِ بْنِ حَوْشَبٍ: كَانُوا يَسْتَجِيبُونَ أَنْ يَتَمَثَّلُوا بِهَذِهِ الْأَبْيَاتِ عِنْدَ الْفِتَنِ، قَالَ أَمْرُؤُ الْقَيْسِ:

“The war at the beginning seems attractive

Moving with its beauty for every ignorant.

But when it flared strongly,
It becomes an old lady whom none accepts
in marriage,
With grey hair and bad colour,
Disliked to be smelled or kissed.”

7096. Narrated Shaqiq: I heard Hudhaifa saying, “While we were sitting with ‘Umar, he said, ‘Who among you remembers the statement of the Prophet ﷺ about *Al-Fitan* (trial and afflictions)?” Hudhaifa said, “The *Fitnah* of a man in his family, his property, his children and his neighbours are expiated by his *Salāt* (prayers), *Zakāt* (and charity) and enjoining *Al-Ma‘rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden).” ‘Umar said, “I do not ask you about these *Al-Fitan* but about that *Al-Fitnah* which will move like the waves of the sea.” Hudhaifa said, “Don’t worry about it, O chief of the believers, for there is a closed door between you and it.” ‘Umar said, “Will that door be broken or opened?” I said, “No, it will be broken.” ‘Umar said, “Then it will never be closed.” I said, “Yes.” We asked Hudhaifa, “Did ‘Umar know what that door meant?” He replied, “Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration, free from errors.” We dared not ask Hudhaifa as to whom the door represented so we ordered Masrūq to ask him what does the door stand for? He replied, “‘Umar.”

7097. Narrated Abū Mūsā Al-Ash‘arī. The Prophet ﷺ went out to one of the

الحَرْبُ أَوَّلُ مَا تَكُونُ فِتْنَةً
تَسْعَى بِزِينَتِهَا لِكُلِّ جَهُولٍ
حَتَّى إِذَا اسْتَعْلَتْ وَشَبَّ ضِرَامُهَا
وَلَّتْ عَجُوزًا غَيْرَ ذَاتِ حَلِيلٍ
شَمْطَاءٍ يُنْكِرُ لَوْنَهَا وَتَغَيَّرَتْ
مَكْرُوهَةً لِلشَّمِّ وَالتَّقْفِيلِ.

٧٠٩٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ، سَمِعْتُ
حَدِيثَهُ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ
عُمَرَ إِذْ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ
ﷺ فِي الْفِتْنَةِ؟ قَالَ: «فِتْنَةُ الرَّجُلِ فِي
أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا
الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ
وَالنَّهْيُ عَنِ الْمُنْكَرِ»، قَالَ: لَيْسَ عَنْ
هَذَا أَسْأَلُكَ، وَلَكِنْ الَّتِي تَمُوجُ
كَمُوجِ الْبَحْرِ، فَقَالَ: لَيْسَ عَلَيْكَ
مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ
وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: عُمَرُ أَيُّكُمْ
الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: لَا، بَلْ يُكْسَرُ.
قَالَ عُمَرُ: إِذَا لَا يُغْلَقُ أَبَدًا. قُلْتُ:
أَجَلٌ، قُلْنَا لِحَدِيثِهِ: أَكَانَ عُمَرُ يَعْلَمُ
الْبَابَ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ
عَدِ لَيْلَةٍ، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا
لَيْسَ بِالْأَغَالِيطِ، فَهَبْنَا أَنْ نَسْأَلَهُ: مَنْ
الْبَابُ؟ فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ:
مَنْ الْبَابُ؟ قَالَ: عُمَرُ. [راجع: ٥٢٥]

٧٠٩٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي

gardens of Al-Madīna for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "Today I will be the gate-keeper of the Prophet ﷺ though he has not ordered me." The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), "Wait till I get permission for you." Abū Bakr waited outside and I went to the Prophet ﷺ and said, "O Allāh's Prophet! Abū Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abū Bakr entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." So 'Umar entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for anyone to sit. When 'Uthmān came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him" When he entered, he could not find any place to sit with them, so he went to the other edge of the well opposite them, and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allāh for his coming.

Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthmān is separate from theirs."

مَرِيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ وَخَرَجْتُ فِي إِثْرِهِ، فَلَمَّا دَخَلَ الْحَائِطُ جَلَسْتُ عَلَى بَابِهِ وَقُلْتُ: لَا أَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ ﷺ، وَلَمْ يَأْمُرْنِي، فَذَهَبَ النَّبِيُّ ﷺ وَقَضَى حَاجَتَهُ وَجَلَسَ عَلَى قَفِّ الْبَيْرِ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْرِ، فَجَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ. فَقَالَ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَدَخَلَ فَجَاءَ عَنْ يَمِينِ النَّبِيِّ ﷺ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْرِ. فَجَاءَ عُمَرُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَجَاءَ عَنْ يَسَارِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ سَاقَيْهِ فَدَلَّاهُمَا فِي الْبَيْرِ، فَامْتَلَأَ الْقَفُّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جَاءَ عُثْمَانُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ مَعَهَا بَلَاءٌ يُصِيبُهُ». فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبَيْرِ فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ

دَلَاهُمَا فِي الْبَيْتِ، فَجَعَلْتُ أَمْتِي أَخَا لِي وَأَدْعُو اللَّهَ أَنْ يَأْتِي.

قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمْ اجْتَمَعَتْ هُنَا وَانْفَرَدَ عُثْمَانُ.

[راجع: ٣٦٧٤]

7098. Narrated Abū Wā'il: Someone said to Usāma, "Will you not talk to this ('Uthmān)?" Usāma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler, who rules over two men or more, that he is good after I heard Allāh's Messenger ﷺ saying, 'A man will be brought and put in (Hell) Fire and he will circumambulate (go round and round) in (Hell) Fire like a donkey of a (flour) grinding mill, and all the people of (Hell) Fire will gather around him and will say to him, 'O so-and-so! Didn't you use to order others for *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) and forbid from *Al-Munkar* (i.e., polytheism, disbelief and all that Islām has forbidden)?' That man will say, 'I used to order others for *Al-Ma'rūf* but I myself never used to do it, and I used to forbid others from *Al-Munkar* (i.e. polytheism, disbelief and all that Islām has forbidden) while I myself used to do it.'

٧٠٩٨ - حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: قِيلَ لِأَسَامَةَ: أَلَا تُكَلِّمُ هَذَا؟ قَالَ: قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ بَابًا أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ: أَنْتَ خَيْرٌ، بَعْدَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «يُجَاءُ بِرَجُلٍ فَيَطْرَحُ فِي النَّارِ فَيَطْحَنُ فِيهَا كَطْحَنِ الْحِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: أَيُّ فُلَانٍ، أَلَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟» فَيَقُولُ: إِنِّي كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ.

[راجع: ٣٢٦٧]

(18) CHAPTER.

(١٨) بَابٌ:

7099. Narrated Abū Bakra: During the battle of Al-Jamal, Allāh benefited me with a Word (I heard from the Prophet ﷺ). When the Prophet ﷺ heard the news that the people of the Persia had made the daughter of Khosrau their queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

٧٠٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ، لَمَّا بَلَغَ النَّبِيُّ ﷺ أَنَّ فَارِسًا مَلَكَوا ابْنَةَ كِسْرَى قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ.» [راجع: ٤٤٢٥]

7100. Narrated Abū Maryam ‘Abdullāh bin Ziyād Al-Asadi : When Ṭalḥa, Az-Zubair and ‘Āishah رضي الله عنها moved to Baṣrah, ‘Alī sent ‘Ammar bin Yāsir and Ḥasan bin ‘Alī who came to us at Kūfa and ascended the pulpit. Al-Ḥasan bin ‘Alī was at the top of the pulpit and ‘Ammār was below Al-Ḥasan . We all gathered before him. I heard ‘Ammār saying, ‘Āishah has moved to Al-Baṣrah. By Allāh! She is the wife of your Prophet ﷺ in this world and in the Hereafter. But Allāh تعالى has put you to test whether you obey Him (Allāh) or her (‘Āishah).”

٧١٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَاصِبٍ: حَدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللَّهِ بْنُ زِيَادِ الْأَسَدِيِّ قَالَ: لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ بَعَثَ عَلِيٌّ عَمَّارَ بْنَ يَاسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الْكُوفَةَ فَصَعِدَا الْمِنْبَرَ، فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَعْلَاهُ، وَقَامَ عَمَّارٌ أَسْفَلَ مِنَ الْحَسَنِ فَاجْتَمَعْنَا إِلَيْهِ فَسَمِعْتُ عَمَّاراً يَقُولُ: إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ، وَوَاللَّهِ إِنَّهَا لَزَوْجَةٌ نَبِيِّكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَاكُمْ لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ.

7101. Narrated Abū Wā’il: ‘Ammār stood on the pulpit at Kūfa and mentioned ‘Āishah رضي الله عنها and her coming (to Baṣrah) and said, “She is the wife of your Prophet ﷺ in this world and in the Hereafter, but you people are being put to test in this issue.”

٧١٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ أَبِي عَيْنِيَّةَ، عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ: قَامَ عَمَّارٌ عَلَى مَنبَرِ الْكُوفَةِ فَذَكَرَ عَائِشَةَ وَذَكَرَ مَسِيرَهَا وَقَالَ: إِنَّهَا زَوْجَةٌ نَبِيِّكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّهَا مِمَّا ابْتُلِيتُمْ. [راجع: ٣٧٧٢]

7102, 7103, 7104. Narrated Abū Wā’il: Abū Mūsa and Abū Mas’ūd went to ‘Ammār when ‘Alī had sent him to Kūfa to exhort them to fight (on ‘Alī’s side). They said to him, “Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter.” ‘Ammār said, “Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter.” Then

٧١٠٢، ٧١٠٣، ٧١٠٤ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَمْرُو: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: دَخَلَ أَبُو مُوسَى وَأَبُو مَسْعُودٍ عَلَى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الْكُوفَةِ يَسْتَنْفِرُهُمْ فَقَالَا: مَا رَأَيْنَاكَ أَتَيْتَ أَمراً أكره عندنا من إسرائِكَ

Abū Mas‘ūd provided ‘Ammār and Abū Mūsa with two piece outfits to wear, and one of them went to the mosque (of Kūfa).

فِي هَذَا الْأَمْرِ مُنْذُ أَسْلَمْتَ. فَقَالَ عَمَّارٌ: مَا رَأَيْتُ مِنْكُمْ مُنْذُ أَسْلَمْتُمَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِيْطَائِكُمَا عَنْ هَذَا الْأَمْرِ، وَكَسَاهُمَا حُلَّةً، ثُمَّ رَاحُوا إِلَى الْمَسْجِدِ. [انظر: ٧١٠٥،

[٧١٠٦، ٧١٠٧]

7105, 7106, 7107. Narrated Shaqīq bin Salama: I was sitting with Abū Mas‘ūd and Abū Mūsa and ‘Ammār. Abū Mas‘ūd said (to ‘Ammār), “There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue.” ‘Ammār said, “O Abū Mas‘ūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsa) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ.” Then Abū Mas‘ūd who was a rich man, said (to his servant), “O boy! Bring two suits.” Then he gave one to Abū Mūsa and the other to ‘Ammār and said (to them), “Put on these suits before going for the Friday prayer.”

٧١٠٥، ٧١٠٦، ٧١٠٧ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مَسْعُودٍ وَأَبِي مُوسَى وَعَمَّارٍ، فَقَالَ أَبُو مَسْعُودٍ: مَا مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ، غَيْرِكَ، وَمَا رَأَيْتُ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أَغْيَبَ عِنْدِي مِنْ اسْتِسْرَاعِكَ فِي هَذَا الْأَمْرِ. قَالَ عَمَّارٌ: يَا أَبَا مَسْعُودٍ، وَمَا رَأَيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ ﷺ أَغْيَبَ عِنْدِي مِنْ إِيْطَائِكُمَا فِي هَذَا الْأَمْرِ. فَقَالَ أَبُو مَسْعُودٍ وَكَانَ مُوسِرًا: يَا غُلَامُ، هَاتِ حُلَّتَيْنِ، فَأَعْطَى إِحْدَاهُمَا أَبَا مُوسَى وَالْأُخْرَى عَمَّارًا، وَقَالَ: رُوحَا فِيهِ إِلَى الْجُمُعَةِ. [راجع: ٧١٠٢، ٧١٠٣،

[٧١٠٤]

(19) CHAPTER. If Allāh sends a punishment upon a nation.

(١٩) بَابٌ: إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

7108. Narrated Ibn ‘Umar رضي الله عنهما: رضي الله عنهما: Allāh’s Messenger ﷺ said, “If Allāh sends punishment upon a nation then it befalls

٧١٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا

upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.”

(20) CHAPTER. The statement of the Prophet ﷺ about Al-Ḥasan bin ‘Alī, “This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.”

7109. Narrated Al-Ḥasan (Al-Baṣrī): When Al-Ḥasan bin ‘Alī رضي الله عنهما moved with army units against Mu‘āwīya, ‘Amr bin Al-‘Āṣ said to Mu‘āwīya, “I see an army that will not retreat unless and until the opposing army retreats.” Mu‘āwīya said, “(If the Muslims are killed) who will look after their children?” ‘Amr bin Al-‘Āṣ said, “I (will look after them).” On that, ‘Abdullāh bin ‘Āmir and ‘Abdur-Raḥmān bin Samura said, “Let us meet Mu‘āwīya and suggest peace.” Al-Ḥasan Al-Baṣrī added: No doubt, I heard that Abū Bakra said, “Once, while the Prophet ﷺ was addressing (the people), Al-Ḥasan (bin ‘Alī) came and the Prophet ﷺ said, ‘This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.’”

يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْرَةَ بِنْتُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ثُمَّ يَبْعَثُوا عَلَى أَعْمَالِهِمْ».

(٢٠) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا لَسَيِّدٌ، وَلَعَلَّ اللَّهُ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ»

٧١٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيْتُهُ بِالْكُوفَةِ. جَاءَ إِلَى ابْنِ شُبْرَمَةَ فَقَالَ: أَدْخِلْنِي عَلَى عَيْسَى فَأَعْظُمُهُ، فَكَانَ ابْنُ شُبْرَمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ: أَرَى كِتَابَةَ لَا تُؤَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا، قَالَ مُعَاوِيَةُ: مَنْ لِدْرَارِي الْمُسْلِمِينَ؟ فَقَالَ: أَنَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ: نَلْقَاهُ فَتَقُولُ لَهُ: الصَّلِحْ. قَالَ الْحَسَنُ: وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ جَاءَ الْحَسَنُ فَقَالَ النَّبِيُّ ﷺ: «ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ». [راجع: ٢٧٠٤]

7110. Narrated Ḥarmala, Usāma's *Maulā*: Usāma (bin Zaid) sent me to 'Ali (at Kūfa) and said, " 'Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you ('Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' "

Ḥarmala added, " 'Ali didn't give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusain and Ibn Ja'far and they loaded my camels with much (wealth). "

(21) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

7111. Narrated Nāfi': When the people of Al-Madīna dethroned Yazīd bin Mu'āwiyā, Ibn 'Umar gathered his special friends and children and said, "I heard the Prophet ﷺ saying, 'A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,' and we have given the *Bai'a* (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ. I do not know of anything more faithless than fighting a person who has been given the *Bai'a* (pledge) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the *Bai'a* (to somebody else) then there will be separation between him and me."

٧١١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُو: أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ أَنَّ حَرْمَلَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ. قَالَ عَمْرُو: وَقَدْ رَأَيْتُ حَرْمَلَةَ قَالَ: أُرْسَلَنِي أُسَامَةُ إِلَى عَلِيٍّ وَقَالَ: إِنَّهُ سَيَسْأَلُكَ الْآنَ فَيَقُولُ: مَا خَلَّفَ صَاحِبَكَ؟ فَقُلْ لَهُ: يَقُولُ لَكَ: لَوْ كُنْتُ فِي شِدْقِ الْأَسَدِ لَأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلَكِنَّ هَذَا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِنِي شَيْئًا. فَذَهَبْتُ إِلَى حَسَنِ وَحُسَيْنِ وَابْنِ جَعْفَرٍ، فَأَوْقَرُوا لِي رَاحِلَتِي.

(٢١) بَابُ إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ

٧١١١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَسَمَهُ وَوَلَدَهُ فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُنْصَبُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ»، وَإِنَّا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، وَإِنِّي لَا أَعْلَمُ غَدْرًا أَعْظَمَ مِنْ أَنْ يُبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ يُنْصَبَ لَهُ الْقِتَالُ، وَإِنِّي لَا أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ وَلَا بَايَعَ فِي هَذَا الْأَمْرِ إِلَّا كَانَتْ الْفَيْصَلُ بَيْنِي وَبَيْنَهُ.