

أَتَيْتُ مُعْسِرًا فَتَجَاوَرْتُ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَرَ عَنَّا، قَالَ: فَلَقَيَ اللَّهَ فَتَجَاوَرْ عَنْهُ». [راجع: ٢٠٧٨]

3481. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allāh, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allāh ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allāh asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allāh forgave him."

Another narrator said, "The man said, 'Fear of You, O Lord!'"

3482. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما: Allāh's Messenger ﷺ said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." (See H. 745, 3318)

3481 - حدثني عبد الله بن محمد: حدثنا هشام: أخبرنا معمراً، عن الزهرري، عن حميد بن عبد الرحمن، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «كان رجلاً يسرف على نفسه فلما حضره الموت قال ليته: إذا أنا مُتْ فأخرفوني ثم اطحونوني ثم ذروني في الربيع، فوالله ليئن فكر الله علیي ليعدبني عذاباً ما عذبه أحداً. فلما مات فعل به ذلك فامر الله تعالى الأرض فقال: أجمعى ما فيك منه، ففعلت. فإذا هو قائم فقال: ما حملك على ما صنعت؟ قال: يا رب خسيتك حملتني، فغفر له»، وقال غيره: «مخالفك يا رب». [انظر: ٦٧٥٠٢]

3482 - حدثني عبد الله بن محمد ابن أسماء: حدثنا جويرية بن أسماء، عن نافع، عن عبد الله بن عمر رضي الله عنهما: أن رسول الله ﷺ قال: «عذبت امرأة في هرّة ربطةها حتى ماتت فدخلت فيها النار، لا هي أطعمتها ولا سقتها إذ حبسها، ولا هي تركتها تأكل من خشاش الأرض».

3483. Narrated Abū Mas'ūd 'Uqba : The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 8, *Hadīth* No. 6120]

3484. Narrated Abū Mus'ūd : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

3485. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ رُهْبَرِهِ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عَفْيَةً قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مَمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحِ فَافْعُلْ مَا شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

٣٤٨٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةً، عَنْ مَنْصُورٍ قَالَ: سَوْفَتْ رِبْعَيِّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مَمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ». [راجع: ٣٤٨٣]

٣٤٨٥ - حَدَّثَنَا يَشْرُبُرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا يُونُسَ، عَنْ الرُّهْبَرِيِّ: أَخْبَرَنِي سَالِمٌ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَجْرُي إِزَارَهُ مِنَ الْجُلَاءِ حُسِيفَ بِهِ فَهُوَ يَتَجَلَّجِلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تابعه عبد الرحمن بن خالد، عن الرُّهْبَرِيِّ. [انظر: ٧٥٩٠]

3486. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allāh gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the

٣٤٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنِي أَبُنْ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَدْعَ مُلُّ أُمَّةٍ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتَيْنَا مِنْ بَعْدِهِمْ، فَهُنَّا

Christians. (See H. 896)

3487. It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days.” (See Vol. 2, *Hadīth* No.897)

3488. Narrated Sa‘id bin Al-Musaiyab : When Mu‘āwiya bin Abī Sufyān came to Al-Madina for the last time, he delivered a *Khutba* (religious talk) before us. He took out a tuft of hair and said, “I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet ﷺ named such a practice, *Az-Zūr* (i.e., falsehood), meaning the use of false hair.”

الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، فَغَدَّا لِلْيَهُودِ

وَبَعْدَ غَدِ اللَّنَّصَارَىٰ ». [رَاجِعٌ : ٢٣٨]

٣٤٨٧ - «عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ

سَبْعَةِ أَيَّامٍ يَوْمٌ يَعْسِلُ رَأْسَهُ وَجَسَدَهُ».

[رَاجِعٌ : ٨٩٧]

٣٤٨٨ - حَدَّثَنَا آدُمُ : حَدَّثَنَا

شُعْبَةُ : حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ : سَمِعْتُ

سَعِيدَ بْنَ الْمُسَيَّبَ قَالَ : قَدِيمًا مُعاوِيَةُ

بْنُ أَبِي سُفْيَانَ الْمَدِينَةَ آخِرَ قَدْمَةَ

قَدْمَهَا فَخَطَبَنَا فَأَخْرَجَ كُلَّهُ مِنْ شَعَرِ

فَقَالَ : مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَعْمَلُ

هَذَا غَيْرَ الْيَهُودِ؟ إِنَّ النَّبِيَّ ﷺ سَمَاهُ

الرُّورَ، يَعْنِي الْوَصَالَ فِي السَّعَرِ.

تَابَعَهُ غُنْدُرٌ عَنْ شُعْبَةَ . [رَاجِعٌ : ٣٤٦٨]

61 – THE BOOK OF VIRTUES

٦١ - كتاب المناقب

(1) CHAPTER. The Statement of Allāh : عَالِيٌّ أَنْتَ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَّأُنْثَىٰ ﴿١٣﴾ الْأَيَّةٌ [الحجرات: ١٣] وَقُولُهُ: «وَأَنَّقُوا اللَّهَ إِلَيْكُمْ نَسَاءً لَّمْ يَرْجِعْنِيهِنَّ بِهِ وَالْأَرْجَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا» [النساء: ١] وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ . الشُّعُوبُ: النَّسْبُ الْعَيْدُ . وَالْقَبَائِلُ: دُونَ ذَلِكَ .

And Allāh's Statement :

“...And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allāh is Ever an All-Watcher over you.” (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

3489. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse :

‘And (We) made you *Shu’uba* (nations) and *Qabā’il* (tribes) that you may know one another...’ (V.49:13)

That *Shu’uba* means the big *Qabā’il* (i.e., nations) while the *Qabā’il* (i.e., tribes) means the branch tribes.

3490. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Once, Allāh's Messenger ﷺ was asked, “Who is the most honourable amongst the people?” He said, “The one who fears Allāh and keeps his duty to Him.” They said, “We do not ask you about this.” He said, “Then Yūsuf (Joseph), the Prophet of Allāh.”

3491. Narrated Kulaib bin Wā'il : I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), “Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?” She replied, “Yes, he belonged to the tribe of Muḍar and was from the offspring

(1) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿١٣﴾ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَّأُنْثَىٰ الْأَيَّةٌ [الحجرات: ١٣] وَقُولُهُ: «وَأَنَّقُوا اللَّهَ إِلَيْكُمْ نَسَاءً لَّمْ يَرْجِعْنِيهِنَّ بِهِ وَالْأَرْجَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا» [النساء: ١] وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ . الشُّعُوبُ: النَّسْبُ الْعَيْدُ . وَالْقَبَائِلُ: دُونَ ذَلِكَ .

٣٤٨٩ - حَدَّثَنَا خَالِدُ بْنُ يَزِيدٍ
الْكَاهِلِيُّ : حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿١٣﴾ وَجَعَلْنَاكُمْ شُعُورًا وَبَأْبَلَ لِتَعْرِفُوهُمْ» قَالَ: الشُّعُوبُ: الْقَبَائِلُ الْعَظَامُ، وَالْقَبَائِلُ: الْبَطْوُنُ .

٣٤٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ شَبَّارٍ
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَبِيلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَنْتَاهُمْ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَيُوْسُفُ نَبِيُّ اللَّهِ» . [راجع: ٣٣٤٩]

٣٤٩١ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ
حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلَ قَالَ: حَدَّثَنِي رَبِيعَةُ التَّيْمِيَّةُ زَيْنَبُ ابْنَةِ أَبِي سَلَمَةَ قَالَ: فُلُّ لَهَا:

of An-Nadr bin Kināna.”

3492. Narrated Kulaib : I was told by the *Rabība* (i.e., daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) *Ad-Dubbā'*, *Al-Hantam*, *Al-Muqaiyar* and *Al-Muzaffat*. I said to her, “Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?” She replied, “He belonged to the tribe of Muḍar and was from the offspring of An-Nadr bin Kināna.”

3493. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, “You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islāmic Period of Ignorance are also the best in Islām if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most.”

3494. (Allāh's Messenger ﷺ added :) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite). ”

3495. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,

أَرَأَيْتَ السَّيِّدَ عَلِيًّا أَكَانَ مِنْ مُضَرٍّ؟
قَالَتْ: مِمَّنْ كَانَ إِلَّا مِنْ مُضَرٍّ؟ مِنْ
بَنِي النَّضْرِ بْنِ كِنَانَةَ. [انظر: ٣٤٩٢]

٣٤٩٢ - حَدَّثَنَا مُوسَى : حَدَّثَنَا
عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبٌ: حَدَّثَنِي
رَبِيعَةُ النَّبِيِّ عَلِيٌّ وَأَطْلَطُهَا رَبِيعَةُ قَالَتْ:
نَهَى رَسُولُ اللَّهِ عَلِيٌّ عَنِ الدَّبَاءِ
وَالحَتْمِ وَالْمُقَبَّرِ وَالْمُرَفَّتِ. وَقُلْتُ
لَهَا: أَخْبَرْتِنِي النَّبِيُّ عَلِيٌّ مِمَّنْ كَانَ؟
مِنْ مُضَرٍّ كَانَ؟ قَالَتْ: فِيمَنْ كَانَ إِلَّا
مِنْ مُضَرٍّ كَانَ مِنْ وَلَدِ النَّضْرِ بْنِ
كِنَانَةَ. [راجع:]

٣٤٩٣ - حَدَّثَنِي إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ،
عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ عَلِيٌّ قَالَ:
”تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي
الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا
فَقَهُوا. وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا
الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً”. [انظر:
٣٥٨٨، ٣٤٩٦]

٣٤٩٤ - وَتَجِدُونَ شَرَّ النَّاسِ ذَا
الْوَجْهَيْنِ: الَّذِي يَأْتِي هُؤُلَاءِ بِوْجَهٍ
وَيَأْتِي هُؤُلَاءِ بِوْجَهٍ. [انظر: ٦٠٥٨،
٧١٧٩]

٣٤٩٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا الْمُغَиْرَةُ، عَنْ أَبِي الرِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

and the infidels follow the infidels amongst them.

عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «النَّاسُ تَبَعُ
لْقُرْيُشِ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعُ
لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعُ لِكَافِرِهِمْ».

٣٤٩٦ - «النَّاسُ مَعَادُونُ:
خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي
الإِسْلَامِ إِذَا فَقَهُوا. تَجِدُونَ مِنْ خِيَارِ
النَّاسِ أَسْدَهُمْ كَرَاهِيَّةً لِهَذَا الشَّأْنِ
حَتَّى يَقَعُ فِيهِ». [راجع: ٣٤٩٣]

3496. (Allāh's Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the *Bai'a* pledge."

3497. Narrated Ṭāwūs: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا recited the Qur’ānic Verse :

"...Except to be kind to me for my kinship with you..." (V.42:23)

Sa‘īd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn ‘Abbās said, "There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.'"

٣٤٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شَعْبَةَ: حَدَّثَنِي عَبْدُ
الْمَلْكِ، عَنْ طَاؤُوسٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِلَّا الْمَوْدَةُ فِي
الْقُرْبَى﴾ [الشورى: ٢٣]، قَالَ: فَقَالَ
سَعِيدُ بْنُ جُبَيرٍ: قُرْبَى مُحَمَّدٍ ﷺ،
فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطِئْنُ مِنْ
قُرْيُشٍ إِلَّا وَلَهُ فِيهِ قَرَابَةٌ، فَنَرَأَتْ
عَلِيهِ: إِلَّا أَنْ تَصِلُوا قَرَابَةً بَيْنِ
وَبَيْنَكُمْ. [انظر: ٤٨١٨]

3498. Narrated Abū Maṣ'ud رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "From this side, pointing towards the east, *Al-Fitan* (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi'a and Muḍar."

٣٤٩٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُقِيَّاً، عَنْ إِسْمَاعِيلَ،
عَنْ قَبِيسٍ، عَنْ أَبِي مَسْعُودٍ يَبْلُغُ بِهِ
النَّبِيُّ ﷺ قَالَ: «إِنْ هَاهُنَا جَاءَتِ
الْفِتْنَةُ نَحْوَ الْمَسْرِقِ، وَالْجَفَاءُ وَغِلَظُ
الْقَلُوبِ فِي الْفَدَادِيَّةِ أَهْلُ الْوَرِّ عِنْدَ
أَصْوَلِ أَذْنَابِ الْأَيْلِ وَالْبَقَرِ فِي زَيْعَةٍ
وَمُمْضَرِّ». [راجع: ٣٣٠٢]

3499. Narrated Abū Hurairah رضي الله عنه said, "I heard Allāh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom)." Abū 'Abdullah (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the Ka'bah, and Sham was called so because it is situated to the left of the Ka'bah."⁽¹⁾

٣٤٩٩ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ:
أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَوَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْفَخْرُ
وَالْحُجَّلَاءُ فِي الْفَدَادِينَ أَهْلُ الْوَبِرِ،
وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالإِيمَانُ
يَمَانٌ، وَالْحِكْمَةُ يَمَانَةً».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِّيَتِ الْيَمَانُ
لَأَنَّهَا عَنْ يَمِينِ الْكَعْبَةِ، وَالشَّامُ لِأَنَّهَا
عَنْ يَسَارِ الْكَعْبَةِ. وَالْمَشَامُ:
الْمَيْسَرُ، وَالْيَدُ الْيُسْرَى: الشَّوْمِيُّ،
وَالْجَانِبُ الْأَيْسَرُ: الْأَشَامُ. [راجع:
٣٣٠١]

(2) CHAPTER. Virtues of Quraish.

3500. Narrated Muḥammad bin Jubair bin Muṭ'im, that while he was with a delegation from Quraish to Mu'awiya, the latter heard the news that 'Abdullāh bin 'Amr bin Al-'Āṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu'awiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in Allāh's Book (Qur'ān), nor have been told by Allāh's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Messenger saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

٣٥٠٠ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
كَانَ مُحَمَّدُ ابْنُ جُبَيْرٍ بْنِ مُظْعِمٍ
يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدُهُ فِي
وَفِي مَنْ قَرِيبُهُ أَنَّ عَبْدَ اللَّهِ ابْنَ عَمْرُو
بْنِ الْعَاصِي يُحَدِّثُ أَنَّهُ سَيَكُونُ مِلِكًا
مِنْ قَطْطَانَ فَغَضِبَ مُعَاوِيَةُ. فَقَاتَمَ
فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ
قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالًا
مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي
كِتَابِ اللَّهِ وَلَا تُؤْثِرُ عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأُولَئِكَ جُهَالُكُمْ فَإِيَّاكُمْ

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words 'Yemen and Sham.'

long as they abide by the laws of the religion.””

والأمانة التي تُضليل أهلها . فإني سمعت رسول الله ﷺ يقول : «إن هذا الأمر في قرئش ، لا يعاد لهم أحد إلا كَبَهُ الله على وجهه ما أقاموا الدين». [انظر : ٧١٣٩]

3501. Narrated Ibn ‘Umar رضي الله عنهمما : The Prophet ﷺ said , “Authority of ruling will remain with Quraish, even if only two of them remained .”

٣٥٠١ - حَدَّثَنَا أَبُو الولِيدُ : حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ : سَمِعْتُ أَبِيهِ، عَنْ أَبِيهِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقَى مِنْهُمْ اثْنَانٌ». [انظر : ٧١٤٠]

3502. Narrated Jubair bin Muṭ‘im : ‘Uthmān bin ‘Affān رضي الله عنهمما went (to the Prophet ﷺ) and said , “O Allāh’s Messenger! You gave property to Banī Al-Muṭtalib and did not give us, although we and they are of the same degree of relationship to you .” The Prophet ﷺ said , “Only Banī Hāshim and Banī Al-Muṭtalib are one thing (as regards family status).”

٣٥٠٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْيَثْرَى، عَنْ عُفَيْلٍ، عَنْ أَبِيهِ شَهَابٍ، عَنْ أَبِيهِ الْمُسِيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعَمٍ قَالَ : مَشِيتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقَالَ : يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنَى الْمُظَلِّبِ وَتَرَكْتَنَا إِنَّمَا نَحْنُ وَهُمْ مِنْكُمْ بِمَتْرَلَةٍ وَاحِدَةٍ؟ فَقَالَ الْيَثْرَى ﷺ : «إِنَّمَا بْنُو هَاشِمٍ وَبْنُو الْمُظَلِّبِ شَيْءٌ وَاحِدٌ». [راجع : ٣١٤٠]

3503. Narrated ‘Urwa bin Az-Zubair : ‘Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to ‘Aishah who used to treat them nicely because of their relation to Allāh’s Messenger ﷺ .

٣٥٠٣ - وَقَالَ الْيَثْرَى : حَدَّثَنِي أَبُو الْأَسْوَدِ مُحَمَّدًا : عَنْ عُرْوَةَ بْنِ الرَّبِيْرِ قَالَ : دَهَبَ عَبْدُ اللَّهِ بْنُ الرَّبِيْرِ مَعَ أَنَاسٍ مِنْ بَنَى زُهْرَةَ إِلَى عَائِشَةَ وَكَانَتْ أَرْقَ شَيْءٍ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ ﷺ . [انظر : ٣٥٠٥ ، ٦٠٧٣]

3504. Narrated Abū Hurairah رضي الله عنهمما : said , “The tribes of Allāh’s Messenger ﷺ said , “The tribes of Quraish, Al-Anṣār, the (people of the tribe

٣٥٠٤ - حَدَّثَنَا أَبُو نُعْمَانَ : حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدٍ ح . قَالَ يَعْقُوبُ بْنُ

of) Juhaina, Muzaina, Aslam, Ashja', and Ghifār are my *Mawālī* (helpers, protectors) and they have no *Maulā* (Protector, helper) except Allāh and His Messenger."

ابن أهيم: حدثنا أبي عن أبيه قال: حدثني عبد الرحمن بن هرمز الأخرجو، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "فَرِيشُ الْأَنْصَارُ وَجَهِينَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغَفارُ مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ". [انظر:

٣٥١٢

3505. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair was the most beloved person to 'Āishah excluding the Prophet ﷺ, and Abū Bakr, and he in his turn, was the most devoted to her. 'Āishah used not to withhold the money given to her by Allāh, but she used to spend it in charity. ('Abdullāh) bin Az-Zubair said, "'Āishah should be stopped from doing so.' (When 'Āishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allāh's Messenger ﷺ to intercede with her, but she refused (to talk to him). *Az-Zuhriyūn*, the uncles of the Prophet ﷺ, including 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Āishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,

٣٥٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ قَالَ: كَانَ عَبْدُ اللَّهِ ابْنُ الزَّبِيرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَكَانَ أَبْرَارُ النَّاسِ بِهَا. وَكَانَتْ لَا تُنْسِكُ شَيْئًا مِمَّا جَاءَهَا مِنْ رِزْقِ اللَّهِ تَصَدَّقَتْ، فَقَالَ ابْنُ الزَّبِيرِ: يَنْبَغِي أَنْ يُؤْخَذَ عَلَى يَدِهَا، فَقَالَتْ: أَيُؤْخَذَ عَلَى يَدِي؟ عَلَيَّ نَذْرٌ إِنْ كَلَمْتُهُ. فَاسْتَسْفَعَ إِلَيْهَا بِرِجَالٍ مِنْ فَرِيشٍ وَبِأَخْوَالٍ رَسُولُ اللَّهِ ﷺ خَاصَّةً فَامْتَعَتْ. فَقَالَ لَهُ الرُّهْبَرُونَ أَخْوَالُ الْبَيْتِ ﷺ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ بْنُ عَبْدِ يَعْوَثَ، وَالْمُسْوَرُ بْنُ مَحْرَمَةَ: إِذَا اسْتَأْذَنَنَا فَاقْتَحِمِ الْحِجَابَ فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا يَعْشِرَ بِرِقَابَ فَأَعْتَنَتْهُمْ ثُمَّ لَمْ تَرُوْلَ تَعْتِقُهُمْ حَتَّى بَلَغَتْ أَرْبَعينَ. وَقَالَتْ: وَدَدْتُ أَنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أَعْمَلُهُ

so that I might have done it easily.”⁽¹⁾

(3) CHAPTER. The Qur’ān was revealed in the language of Quraish.

3506. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Uthmān called Zaid bin Thābit, Abdullāh bin Az-Zubair, Sa‘id bin Al-‘Āṣ and ‘Abdur-Rahmān bin Al-Hārith bin Hishām, and then they wrote the manuscripts of the Noble Qur’ān in the form of book in several copies. Uthmān said to the three Quraishi persons, “If you differ with Zaid bin Thābit on any point of the Qur’ān, then write it in the language of Quraish, as the Qur’ān was revealed in their language.” So, they acted accordingly. (Zaid bin Thābit was an *Anṣārī* and not from Quraish).

فَأَفْرَغَ مِنْهُ . [راجع: ٣٥٠٣]

(٣) بَابٌ نَزَلَ الْقُرْآنُ بِلِسَانِ قُرَيْشٍ

٣٥٠٦ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَّسٍ: أَنَّ عُثْمَانَ دَعَا زَيْدَ ابْنَ ثَابِتَ، وَعَبْدَ اللَّهِ بْنَ الرَّبِّيرِ، وَسَعِيدَ ابْنَ الْعَاصِ، وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ ابْنِ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ . وَقَالَ عُثْمَانُ لِلرَّهْطِ الْفُرَشَيْنِ الْثَلَاثَةِ: إِذَا أَحْتَافْتُمْ أَنْتُمْ وَرَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا ذَلِكَ . [انظر: ٤٩٨٤ ، ٤٩٨٧]

(٤) بَابٌ نُسْبَةُ الْيَمِنِ إِلَى إِسْمَاعِيلَ
مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنُ حَارِثَةَ بْنِ عَمْرُو بْنِ عَمِيرٍ مِنْ حُزَاعَةَ .

٣٥٠٧ - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَسْلَمَ يَتَنَاضِلُونَ بِالسُّوقِ . فَقَالَ: «اَرْمُوا بَنَى إِسْمَاعِيلَ فَإِنَّ أَبَّكُمْ كَانَ رَامِيًّا، وَأَنَا مَعَ بَنَى فُلَانٍ، لَأَحْدِ الْفَرِيقَيْنِ» . فَامْسَكُوا بِأَيْدِيهِمْ . فَقَالَ: «مَا لَهُمْ؟»

(4) CHAPTER. The descent of the Yemenites from Ismā‘il (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Ḥāritha bin ‘Āmir from Khuza‘a.

3507. Narrated Salama: Allāh’s Messenger ﷺ passed by some people from the tribe of Aslam practising archery. He said, “O children of Ismā‘il (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Banī so-and-so (meaning one of the two teams).” The other team stopped throwing; whereupon the Prophet ﷺ said, “What has happened to them?” They replied, “How shall we throw while you are with Banī so-and-so?” He said, “Throw, for I am with all of you.”

(1) (H. 3505) ‘Aishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.