

57 - THE BOOK OF THE OBLIGATIONS OF *KHUMUS*

٥٧ - كتاب فرض الخمس

(1) CHAPTER. The obligations of *Khumus*.

3091. Narrated 'Alī رضي الله عنه: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Faṭīma, the daughter of Allāh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Banī Qainuqā' to go with me to bring *Idhkhīr* (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Anṣārī* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not hold back my tears. I asked, "Who has done this?" The people replied, "Ḥamza bin 'Abdul-Muṭṭālib who is staying with some *Anṣārī* drunks in this house." I went away till I reached the Prophet ﷺ, and Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed on my face the effect of what I had suffered, so the Prophet ﷺ asked. "What is wrong with you?" I replied, "O Allāh's Messenger! I have never seen such a day as today. Ḥamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Ḥāritha, till he came to the house where Ḥamza was staying. He asked permission to enter, and they allowed him, and they were

(١) بَابُ فَرَضِ الْخُمْسِ

٣٠٩١ - حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَغْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أُبْتَنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَعَدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنُقَاعٍ أَنْ يَرْتَحِلَ مَعِيَ فَتَأْتِي بِأَذْخِرٍ أَرَدْتُ أَنْ أُبِيعَهُ الصَّوَاغِينَ وَأَسْتَعِينُ بِهِ فِي وَلِيمَةِ عُرْسِي. فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْحِجَالِ، وَشَارِفَايَ مُنَاخَتَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَرَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدْ أُجِبَتْ أَسْنِمَتُهُمَا، وَبُقِرَتْ حَوَاصِرُهُمَا وَأُخِذَ مِنْ أُكْبَادِهِمَا، وَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ فَقَالُوا: فَعَلَ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ. فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ

drunk. Allāh's Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh's Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, "Aren't you but the slaves of my father?" Allāh's Messenger ﷺ realised that he was drunk, so Allāh's Messenger ﷺ retreated, and we went out with him.

ﷺ فِي وَجْهِ الَّذِي لَقَيْتُ، فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْرُهُ عَلَى نَاقَتِي فَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَهِيَ هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرِبَ. فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْرُهُ فَاسْتَأْذَنَ، فَأَذِنُوا لَهُمْ فَإِذَا هُمْ شَرِبُوا. فَظَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْرَةَ فِيمَا فَعَلَ، فَإِذَا حَمْرُهُ قَدْ تَمَلَّ مُحَمَّدَةَ عَيْنَاهُ، فَنَظَرَ حَمْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ. ثُمَّ قَالَ حَمْرَةُ: هَلْ أَنْتُمْ إِلَّا عِبِيدُ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَدْ تَمَلَّ، فَتَكَصَّ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبِيهِ الْقَهْقَرَى وَخَرَجْنَا مَعَهُ. [راجع: ٢٠٨٩]

3092. Narrated رَضِيَ اللهُ عَنْهَا 'Āishah Mother of the believers: After the death of Allāh's Messenger ﷺ, Fāṭima عليها السلام the daughter of Allāh's Messenger ﷺ asked Abū Bakr Aṣ-Ṣiddīq to give her, her share of inheritance from what Allāh's Messenger ﷺ had left of the *Fai* (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.

٣٠٩٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا: أَخْبَرَتْهُ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ بَعْدَ وِفَاةِ رَسُولِ اللَّهِ ﷺ أَنْ يُقَسِّمَ لَهَا مِيرَاثَهَا،

ما تَرَكَ رَسُولُ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ. [انظر: ٣٧١١، ٤٠٣٥، ٤٢٤٠،

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3093. Abū Bakr said to her, “Allāh’s Messenger ﷺ said, ‘Our property will not be inherited, whatever we (i.e., Prophets) leave is *Ṣadaqa* (to be used for charity).’” Fāṭima, the daughter of Allāh’s Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh’s Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh’s Messenger ﷺ which he left at *Khaibar*, and *Fadak*, and his property at *Al-Madina* (devoted for charity). Abū Bakr refused to give her that property and said, “I will not leave anything Allāh’s Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray.” (Later on) ‘Umar gave the Prophet’s property (of *Ṣadaqa*) at *Al-Madina* to ‘Alī and ‘Abbās, but he withheld the properties of *Khaibar* and *Fadak* in his custody and said, “These two properties are the *Ṣadaqa* which Allāh’s Messenger ﷺ used to use for his expenditures and urgent needs. Now, their management is to be entrusted to the ruler.” (Az-Zuhri said, “They have been managed in this way till today.”)

٣٠٩٣ - فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً»، فَعَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوَفِّيَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَتْ: وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيحَتَهَا مَا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْرٍ وَفَدَكَ وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى أَنْ تَرَكَتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَأَمَّا خَيْرٌ وَفَدَكَ فَأَمْسَكَهَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ كَانَتْ لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهَمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ قَالَ أَبُو عَبْدِ اللَّهِ: اعْتَرَاكَ افْتَعَلْتَ مِنْ عَرَوْتَهُ فَأَصْبَتَهُ. وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي.

[انظر: ٣٧١٢، ٤٠٣٦، ٤٢٤١، ٤٢٤٦]

3094. Narrated Mālik bin Aūs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of ‘Umar bin Al-*Khaṭṭāb* came to me and said, “The chief of the believers has sent for you.” So, I went

٣٠٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ

along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa came saying, "'Uthmān, 'Abdur-Rahmān bin 'Auf, Az-Zubair and Sa'd bin Abī Waqqāṣ are asking your permission (to see you); may I admit them?" 'Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Alī and 'Abbās?" 'Umar said, "Yes". So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." They had a dispute regarding the property of Banī An-Naḍir which Allāh had given to His Messenger ﷺ as *Fai* (booty). The group (i.e., 'Uthmān and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." 'Umar said, "Be patient! I beseech you by Allāh by Whose Permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (i.e., Prophets') property will not be inherited, and whatever we leave, is *Sadaqa* (to be used for charity),' and Allāh's Messenger ﷺ meant himself (by saying "we")?" The group said, "He said so." 'Umar then turned to 'Alī and 'Abbās and said, "I beseech you by Allāh, do you know that Allāh's Messenger ﷺ said so?." They replied, "He said so." 'Umar

أوس بن الحدّان، وكانَ مُحَمَّدُ بْنُ جُبَيْرٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ، فَأَنْطَلَقْتُ حَتَّى أَدْخَلْتُ عَلَى مَالِكِ بْنِ أَوْسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَقَالَ مَالِكٌ: بَيْنَمَا أَنَا جَالِسٌ فِي أَهْلِي حِينَ مَتَعَ النَّهَارُ إِذَا رَسُولُ عُمَرَ بْنِ الْخَطَّابِ يَأْتِينِي، فَقَالَ: أَحِبُّ أَمِيرَ الْمُؤْمِنِينَ، فَأَنْطَلَقْتُ مَعَهُ حَتَّى أَدْخَلْتُ عَلَى عُمَرَ فَإِذَا هُوَ جَالِسٌ عَلَى رِمَالِ سَرِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، مُتَكِيٌّ عَلَى وِسَادَةٍ مِنْ أَدَمٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ، فَقَالَ: يَا مَالِ، إِنَّهُ قَدِمَ عَلَيْنَا مِنْ قَوْمِكَ أَهْلُ أُبَيَاتٍ، وَقَدْ أَمَرْتُ فِيهِمْ بِرِضْخِ فَاقِضْهُ فَاغْسِمْهُ بَيْنَهُمْ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمَرْتُ لَهُ غَيْرِي، قَالَ: فَاقِضْهُ أَيُّهَا الْمَرْءُ. فَبَيْنَمَا أَنَا جَالِسٌ عِنْدَهُ أَنَا هَاجِبُهُ يَرْفَا، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، ثُمَّ جَلَسَ يَرْفَا يَسِيرًا، ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمَا فَدَخَلَا فَسَلَّمَا فَجَلَسَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضِ بَنِي وَبَيْنَ هَذَا، وَهَمَّا يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ مَالِ بَنِي النَّضِيرِ،

then said, "So, I will talk to you about this matter. Allāh bestowed on His Messenger ﷺ with a special favour of something of this *Fai* which he gave to nobody else." 'Umar then recited the Holy Verse :

"And what Allāh gave as booty *Fai* to His Messenger ﷺ (Muḥammad ﷺ) from them.. (up to).. And Allāh is Able to do all things." (V.59:6)

'Umar added, "So, this property was especially given to Allāh's Messenger ﷺ. But, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh's Messenger ﷺ used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allāh's Cause. Allāh's Messenger ﷺ kept on doing this during all his lifetime. I ask you by Allāh, do you know this?" They replied in the affirmative. 'Umar then said to 'Alī and 'Abbās. "I ask you by Allāh, do you know this?" 'Umar added, "When Allāh took His Prophet ﷺ unto Him, 'Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ, so, Abū Bakr took over that property and managed it in the same way as Allāh's Messenger ﷺ used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr's successor. And I kept that property in my possession for the first two years of my caliphate, managing it in the same way as Allāh's Messenger ﷺ used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., 'Alī and 'Abbās) came to talk to me, bearing the same claim and presenting

فَقَالَ الرَّهْطُ: عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَقْضِ بَيْنَهُمَا، وَأَرْخِ أَحَدَهُمَا مِنَ الْآخِرِ، فَقَالَ عُمَرُ: تَتِدَّكُمْ، أَنْشُدْكُمْ بِاللَّهِ الَّذِي بَادِيَهُ تَقَوْمُ السَّمَاءِ وَالْأَرْضِ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدْكُمْ [اللَّهِ] أَنْتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفِيءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، ثُمَّ قَرَأَ ﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ﴾ إِلَى قَوْلِهِ: ﴿فَكَاثَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ وَوَاللهَ مَا اخْتَارَهَا ذُوْنُكُمْ، وَلَا اسْتَأْتَرَ بِهَا عَلَيْكُمْ، قَدْ أَعْطَاكُمْوهُ وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ فَعَمِلَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ حَيَاتِهِ. أَنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلِيِّ وَعَبَّاسٍ: أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَ عُمَرُ: ثُمَّ تَوَقَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ

the same case; you, 'Abbās, came to me asking for your share from your nephew's property, and this man, (i.e., 'Ali), came to me asking for his wife's share from her father's property. I told you both that Allāh's Messenger ﷺ said, 'Our (Prophets') properties are not to be inherited, but what we leave is *Sadaqa* (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would manage it in the same way as Allāh's Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?" The group said, "Yes." Then 'Umar faced 'Alī and 'Abbās saying, "I ask you by Allāh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

اللَّهِ ﷺ، فَقَبِضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَكُنْتُ أَنَا وَلِيُّ أَبِي بَكْرٍ فَقَبِضْتُهَا سَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ إِنِّي فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ جِئْتُمَانِي تَكَلَّمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا وَاحِدٌ، جِئْتَنِي يَا عَبَّاسُ تَسْأَلْنِي نَصِيْبَكَ مِنْ ابْنِ أُخِيكَ، وَجَاءَنِي هَذَا - يُرِيدُ عَلِيًّا - يُرِيدُ نَصِيْبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةٌ». فَلَمَّا بَدَأَ لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنْ عَلَيَكُمَا عَهْدُ اللَّهِ وَمِيثَاقُهُ لَتَعْمَلَانِ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وُلِيْتُهَا، فَقُلْتُمَا: أَدْفَعْهَا إِلَيْنَا، فَبِذَلِكَ دَفَعْتُهَا إِلَيْكُمَا. فَأَنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ. ثُمَّ أَقْبَلَ عَلَيَّ عَلِيُّ وَعَبَّاسُ، فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَتَلْتَمَسَانِ مِنِّي قَضَاءَ غَيْرِ ذَلِكَ؟ فَوَاللَّهِ الَّذِي بِيَاذِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي

فِيهَا قَضَاءٌ غَيْرَ ذَلِكَ. فَإِنْ عَجَزْتُمْ
عَنْهَا فَادْفَعُوهَا إِلَيَّ، فَإِنِّي أَكْفِيكُمْهَا.

[راجع: ٢٩٠٤]

(2) CHAPTER. The payment of *Khumus* is a part of religion.

3095. Narrated Ibn ‘Abbās رضي الله عنهما: The delegates of the tribe of ‘Abdul-Qais came and said, “O Allāh’s Messenger! We are from the tribe of Rabī‘a, and there is the infidels of the tribe of Muḍar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well.” The Prophet ﷺ said, “I order you (to do) four (things) and forbid you from four: I order you to believe in Allāh, to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) (the Prophet ﷺ pointed with his hand); to offer *Ṣalāt* (prayer) (*Iqamāt-as-Salāt*); to pay *Zakāt*; to observe *Ṣaum* (fast) the month of Ramaḍān, and to pay the *Khumus* (i.e., one-fifth) of the war booty to be given in Allāh’s Cause,⁽¹⁾ and I forbid you *Ad-Dubbā’*, *An-Naqīr*, *Al-Hantam* and *Al-Muzaffat* (these are utensils used for preparing alcoholic drinks).”

[See Vol. 1, *Hadīth* No.53]

(3) CHAPTER. The expenditure of the wives of the Prophet ﷺ after his death.

3096. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “My heirs should not take even a single Dīnār (i.e., anything from my property), and whatever I leave,

٣٠٩٥ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَبِي جَمْرَةَ الضَّبْعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ وَفَدُّ عَبْدِ الْقَيْسِ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةَ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضْرًا، فَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ. فَمُرْنَا بِأَمْرٍ نَأْخُذُ بِهِ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا، قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانَ بِاللَّهِ، شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَعَقْدَ يَدَيْهِ - وَإِقَامَ الصَّلَاةِ، وَإِتْيَانَ الرِّزْقَةِ، وَصِيَامَ رَمَضَانَ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمْسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَابِ، وَالتَّقْيِيرِ، وَالْحَنْتَمِ، وَالْمُرَقَّتِ».

[راجع: ٥٣]

(٣) بَابُ نَفَقَةِ نِسَاءِ النَّبِيِّ ﷺ بَعْدَ وَفَاتِهِ

٣٠٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

(1) (H. 3095) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allāh was not a new order, for they had already believed in Allāh.

excluding the expenditure of my wives and my labourers, will be *Ṣadaqa* (i.e., be used for charity).”

3097. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

3098. Narrated ‘Amr bin Al-Hārith: The Prophet ﷺ did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as *Ṣadaqa*.

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet ﷺ and that which were named after them of the houses (e.g., ‘Aishah’s house).

And the Statement of Allāh عَزَّ وَجَلَّ:

“And stay in your houses, ‘(O wives of the Prophet)...’ (V.33:33)

And also: “Enter not the Prophet’s houses, unless permission is given to you...” (V.33:53)

3099. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: When the sickness of Allāh’s Messenger ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤَنَةِ عَامِلِي فَهُوَ صَدَقَةٌ». [راجع: ٢٧٧٦]

٣٠٩٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوْفِّي رَسُولَ اللهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَيْدٍ إِلَّا سَطَرَ سَعِيرٌ فِي رَفِّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فَكَلَّمْتُهُ فَفَنِي. [انظر: ٦٤٥١]

٣٠٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَعْلَتَهُ الْبَيْضَاءَ وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [٢٧٣٩]

(٤) بَابُ مَا جَاءَ فِي بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ وَمَا نُسِبَ مِنَ الْبُيُوتِ إِلَيْهِنَّ،

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ [الأحزاب: ٣٣] وَ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

٣٠٩٩ - حَدَّثَنَا حَبَّانُ بْنُ مُوسَى وَمُحَمَّدٌ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُيَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ

3100. Narrated Ibn Abi Mulaika : ‘Āishah رضي الله عنها said, “The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva.” ‘Āishah added, “Abdur-Raḥmān came with a *Siwāk* and the Prophet ﷺ was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it.”⁽¹⁾

عُبَّةَ بن مَسْعُودٍ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا رَوَّجَ النَّبِيَّ ﷺ قَالَتْ: لَمَّا نُقِلَ رَسُولُ اللهِ ﷺ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرِّضَ فِي بَيْتِي فَأِذِنَ لَهُ. [راجع: ١٩٨]

٣١٠٠ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:

حَدَّثَنَا نَافِعٌ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: تَوَفَّى النَّبِيَّ ﷺ فِي بَيْتِي، وَفِي نَوْتِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَجَمَعَ اللهُ بَيْنَ رِيقِي وَرِيقِهِ. قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بِسِوَاكٍ فَصَعَفَ النَّبِيَّ ﷺ عَنْهُ فَأَخَذَتْهُ فَمَضَعَتْهُ ثُمَّ سَنَّتُهُ بِهِ.

[راجع: ٨٩٠]

3101. Narrated Şafiyya رضي الله عنها, the wife of the Prophet ﷺ that she came to visit Allāh’s Messenger ﷺ while he was in *I’tikāf* (i.e., seclusion) in the mosque during the last ten days of Ramaḍān. When she got up to return, Allāh’s Messenger ﷺ got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by them and greeted Allāh’s Messenger ﷺ and then went away. Allāh’s Messenger ﷺ addressed them saying, “Don’t hurry! (She is my wife).” They said, “Glorified be Allāh! O Allāh’s Messenger. (You are far away from any suspicion),” and his saying was hard on them. Allāh’s Messenger ﷺ said, “Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts.”

٣١٠١ - حَدَّثَنَا سَعِيدُ بْنُ عَمِيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. ثُمَّ قَامَتْ تَتَقَلَّبُ، فَقَامَ مَعَهَا رَسُولُ اللهِ ﷺ حَتَّى إِذَا بَلَغَ قَرِيْبًا مِنْ بَابِ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ ثُمَّ تَفَدَّأ. فَقَالَ لَهُمَا رَسُولُ اللهِ ﷺ: «عَلَى رِسْلِكُمَا»، قَالَا: سُبْحَانَ اللهِ يَا

(1) (H. 3100) This is what she meant by “Allāh made my saliva mix with his saliva.”

رَسُولَ اللَّهِ. وَكَبَّرَ عَلَيْهِمَا ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا».

[راجع: ٢٠٣٥]

3102. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: Once I went upstairs in Ḥafṣa’s house and saw the Prophet ﷺ answering the call of nature with his back towards the *Qiblah* and facing *Sham*.

٣١٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةَ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

3103. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا that Allāh’s Messenger ﷺ used to offer the ‘*Asr*’ prayer while the sun was still shining in her *Hūjra* (i.e., her dwelling place).

٣١٠٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا. [راجع: ٥٢٢]

3104. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stood up and delivered a *Khūṭba* (religious talk), and pointing to ‘Āishah’s house (i.e., eastwards), he said thrice, *Al-Fitnah* (trial or affliction) (will appear from) there, from where comes out the side of the Satan’s head (i.e., from the East).”

٣١٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ فَقَالَ: «هَاهُنَا الْفِتْنَةُ - ثَلَاثًا - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». [انظر:

[٣٢٧٩، ٣٥١١، ٥٢٩٦، ٧٠٩٢، ٧٠٩٣]

3105. Narrated ‘Amra bint ‘Abdur-Rahmān: ‘Āishah, the wife of the Prophet ﷺ told her that once Allāh’s Messenger ﷺ

٣١٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ

was with her and she heard somebody asking permission to enter Ḥaḥṣa's house. She said, "O Allāh's Messenger! This man is asking permission to enter your house." Allāh's Messenger ﷺ replied, "I think he is so-and-so (meaning) the foster-uncle of Ḥaḥṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations."

بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَاهُ فَلَانًا - لِعَمِّ حَفْصَةَ مِنَ الرِّضَاعَةِ - الرِّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ». [راجع: ٢٦٤٤]

(5) CHAPTER. What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

(٥) بَابُ مَا ذُكِرَ مِنْ دِرْعِ النَّبِيِّ ﷺ وَعَصَاهُ وَسَيْفِهِ وَقَدْحِهِ وَخَاتَمِهِ، وَمَا اسْتَعْمَلَ الْخُلَفَاءُ بَعْدَهُ مِنْ ذَلِكَ مِمَّا لَمْ يُذَكَّرْ قِسْمَتُهُ، وَمِنْ شَعْرِهِ وَنَعْلِهِ وَأَيْتِهِ مِمَّا تَبَرَّكَ أَصْحَابُهُ وَغَيْرُهُمْ بَعْدَ وَفَاتِهِ

3106. Narrated Anas that when Abū Bakr became the caliph, he sent him to Baḥrain and wrote this letter for him, and stamped it with the ring of the Prophet ﷺ. Three lines were engraved on the ring, (the word) 'Muḥammad' was in a line, 'Messenger' was in another line, and 'Allāh' in a third line.

٣١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ: حَدَّثَنَا أَنَسٌ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا اسْتُخْلِيفَ بَعَثَهُ إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ بِخَاتَمِ النَّبِيِّ ﷺ وَكَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةَ أَسْطُرٍ: مُحَمَّدٌ سَطْرٌ: وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ. [راجع: ١٤٤٨]

3107. Narrated 'Īsā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps.

٣١٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ: حَدَّثَنَا عَيْسَى بْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسٌ نَعْلَيْنِ جَرْدَاوَيْنِ

Later on Ṭhābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet ﷺ.

لَهُمَا قِبَالَانِ فَحَدَّثَنِي ثَابِتُ الْبُنَائِيُّ بَعْدُ
عَنْ أَنَسٍ أَنَّهُمَا نَعَلَا النَّبِيَّ ﷺ .

[انظر: ٥٨٥٧، ٥٨٥٨]

3108. Narrated Abū Burda: ‘Āishah رَضِيَ اللهُ عَنْهَا brought out to us a patched woollen garment, and she said, “(It chanced that) the soul of Allāh’s Messenger ﷺ was taken away while he was wearing this.” Abū-Burda added, ‘Āishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called *Al-Mulabbada*.”

٣١٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
أَيُّوبُ: عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ
أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ
رَضِيَ اللهُ عَنْهَا كِسَاءً مُلَبَّدًا، وَقَالَتْ:
فِي هَذَا نَزَعَ رُوحَ النَّبِيِّ ﷺ. وَزَادَ
سُلَيْمَانُ، عَنْ حُمَيْدٍ، عَنْ أَبِي بُرْدَةَ،
قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا
غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ وَكِسَاءً مِنْ
هَذِهِ الَّتِي تَدْعُونَهَا الْمُلَبَّدَةَ. [انظر:

٥٨١٨]

3109. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the cup of Allāh’s Messenger ﷺ got broken, he fixed it with a silver wire at the crack. The subnarrator, ‘Āṣim said, “I saw the cup and drank (water) in it.”

٣١٠٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمْرَةَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ،
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ
قَدَحَ النَّبِيِّ ﷺ انْكَسَرَ فَاتَّخَذَ مَكَانَ
الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. قَالَ
عَاصِمٌ: رَأَيْتُ الْقَدَحَ، وَشَرِبْتُ فِيهِ.

[انظر: ٥٦٣٨]

3110. Narrated ‘Alī bin Al-Ḥusain that when they reached Al-Madīna after returning from Yazīd bin Mu‘āwīya after the martyrdom of Ḥusain bin ‘Alī رَحِمَهُ اللهُ عَلَيْهِ, Al-Miswar bin Makhruma met him and said to him, “Do you have any need you may order me to satisfy?” ‘Alī said, “No.” Al-Miswar said, “Will you give me the sword of Allāh’s Messenger ﷺ for I am afraid that people may take it from you by force? By Allāh, if you give it to me, they will never be

٣١١٠ - حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ
الْجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ حَدَّثَهُ
عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ
الدِّيَلِيِّ حَدَّثَهُ: أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ:
أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ: أَنَّهُمْ حِينَ
قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ

able to take it till I die.” When Alī bin Abī Ṭālib demanded the hand of the daughter of Abū Jahl to be his wife besides Fāṭima عليها السلام, I heard Allāh’s Messenger ﷺ on his pulpit delivering a *Khuṭba* (religious talk) in this connection before the people, and I had then attained my age of puberty. Allāh’s Messenger ﷺ said, “Fāṭima is from me, and I am afraid she may be put to trials in her religion (because of jealousy).” The Prophet ﷺ then mentioned one of his son-in-law who was from the tribe of ‘Abd Shams, and he praised him as a good son-in-law, saying, “Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allāh, the daughter of Allāh’s Messenger ﷺ and the daughter of the enemy of Allāh, (i.e., Abū Jahl) can never get together (as the wives of one man).”

[See Vol. 5, *Ḥadīth* No.3729]

مَقْتَلِ حُسَيْنِ بْنِ عَلِيٍّ رَحِمَهُ اللَّهُ عَلَيْهِ
لَقِيَهُ الْمَسُورُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ: هَلْ
لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقُلْتُ
لَهُ: لَا، فَقَالَ: فَهَلْ أَنْتَ مُعْطِي
سَنَفَ رَسُولِ اللَّهِ ﷺ فَإِنِّي أَخَافُ أَنْ
يُعْلَبَكَ الْقَوْمُ عَلَيْهِ؟ وَإِنَّمَا اللَّهُ لَكِنُّ
أُعْطِيَنِيهِ لَا يُخَلِّصُ إِلَيْهِ أَبَدًا، حَتَّى
تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ
خَطَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ
عَلَيْهَا السَّلَامُ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنبَرِهِ
هَذَا، وَأَنَا يَوْمَئِذٍ الْمُحْتَلِمُ فَقَالَ: «إِنَّ
فَاطِمَةَ مِنِّي، وَأَنَا أَنْخَوْفُ أَنْ تُفْتَنَ فِي
دِينِهَا». ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ
شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ،
قَالَ: «حَدَّثَنِي فَصَدَّقَنِي وَعَوَدَنِي فَوَفَى
لِي، وَإِنِّي لَسْتُ أُحْرَمُ حَلَالًا، وَلَا
أَجِلُّ حَرَامًا، وَلَكِنِّ وَاللَّهِ لَا تَجْتَمِعُ
بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ
أَبَدًا».

3111. Narrated Ibn Al-Ḥanafiyya : If ‘Alī had spoken anything bad about ‘Uthmān رَضِيَ اللَّهُ عَنْهُ then he would have mentioned the day when some persons came to him and complained about the *Zakāt* officials of ‘Uthmān. ‘Alī then said to me, “Go to ‘Uthmān and say to him, “This document contains the regulations of spending the *Ṣadaqa* of Allāh’s Messenger ﷺ. So, order your *Zakāt* officials to act accordingly.” I took the document to ‘Uthmān. ‘Uthmān said, “Take it away, for we are not in need of

٣١١١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ،
عَنْ مُنْذِرٍ، عَنِ ابْنِ الْحَنَفِيَّةِ قَالَ: لَوْ
كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ ذَاكِرًا عُثْمَانَ
رَضِيَ اللَّهُ عَنْهُ ذَكَرَهُ يَوْمَ جَاءَهُ نَاسٌ
فَشَكَّوْا سُعَاءَ عُثْمَانَ فَقَالَ لِي عَلِيٌّ:
أَذْهَبْ إِلَى عُثْمَانَ فَأَخْبِرْهُ أَنَّهَا صَدَقَةٌ
رَسُولِ اللَّهِ ﷺ، فَمُرْ سَعَاتِكَ يَمْلُؤُوا

it.” I returned to ‘Alī with it and informed him of that. He said, “Put it whence you took it.”

3112. Narrated Muḥammad bin Sūqa: I heard Mundhir Ath-Thauri reporting Ibn Hanafiyya who said, “My father sent me saying, ‘Take this letter to ‘Uthmān for it contains the orders of the Prophet ﷺ concerning the *Ṣadaqa*.’”

(6) CHAPTER. The evidence that confirms that the *Khumus* (i.e., one-fifth of the war booty) is meant for the needs of Allāh’s Messenger ﷺ and the poor; and the fact that Allāh’s Messenger ﷺ favoured the people of *Aṣ-Ṣuffa* and the widows in this matter, for when Fātima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh’s Aid.

3113. Narrated ‘Alī رضي الله عنه: Fātima رضيها السلام complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh’s Messenger ﷺ. She went to him to ask for a maidservant, but she could not find him, and told ‘Āishah of her need. When the Prophet ﷺ came, ‘Āishah informed him of that. The Prophet ﷺ came to our house when we had gone to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, “Keep at your places.” I felt the coolness of the Prophet’s feet on my chest. Then he said, “Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: *Allāhu Akbar* (i.e., Allāh is the

بها فأتيته بها، فقال: أغنيتها عَنَّا. فَأَتَيْتُ بِهَا عَلِيًّا فَأَخْبِرْتُهُ فَقَالَ: ضَعْمَهَا حَيْثُ أَخَذْتَهَا. [انظر: 3112]

3112 - وَقَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُوْقَةَ قَالَ: سَمِعْتُ مُنْذِرًا التَّوْزِيَّ عَنِ ابْنِ الْحَنْفِيَّةِ قَالَ: أُرْسَلَنِي أَبِي: خُذْ هَذَا الْكِتَابَ فَادْهَبْ بِهِ إِلَى عُثْمَانَ، فَإِنَّ فِيهِ أَمْرَ النَّبِيِّ ﷺ بِالصَّدَقَةِ. [راجع: 3111]

(6) بَابُ الدَّلِيلِ عَلَى أَنَّ الْخُمْسَ لِنَوَائِبِ رَسُولِ اللَّهِ ﷺ وَالْمَسَاكِينِ. وَإِنَارِ النَّبِيِّ ﷺ أَهْلَ الصَّمَّةِ وَالْأَرَامِلِ حِينَ سَأَلَتْهُ فَاطِمَةُ وَشَكَتْ إِلَيْهِ الطَّحْنَ وَالرَّحَى أَنْ يُحْدِمَهَا مِنَ السَّبْيِ فَوَكَّلَهَا إِلَى اللَّهِ

3113 - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي الْحَكَمُ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: أَخْبَرَنَا عَلِيُّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ اشْتَكَتْ مَا تَلَقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ فَبَلَّغَهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَنْبَى بِسَبْيِ فَاتِمَةَ تَسْأَلُهُ خَادِمًا فَلَمْ تُؤَافِقْهُ. فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ ﷺ فَذَكَرَتْ ذَلِكَ عَائِشَةُ لَهُ. فَاتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِتَقْوَمَ فَقَالَ: «عَلَى مَكَانِكَمَا» حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي.

Most Great) for 34 times, and *Alḥamdu Lillāh* (i.e., all the praises are for Allāh) for 33 times, and *Subḥān Allāh*⁽¹⁾ (i.e., Glorified be Allāh) for 33 times. This is better for you than what you have requested.”

فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَانِي؟ إِذَا أَخَذْتُمَا مَصَاجِعَكُمْمَا فَكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا مِمَّا سَأَلْتُمَاهُ.

[انظر: ٣٧٠٥، ٥٣٦١، ٦٣١٨]

(7) CHAPTER. The Statement of Allāh تعالى: “Verily one-fifth (1/5th) of it is assigned to Allāh and to the Messenger ﷺ ...” (V.8:41)

It means that Allāh’s Messenger ﷺ had the authority of distributing it (i.e., the fifth share), for Allāh’s Messenger ﷺ said, “I am a distributor and a treasurer, and Allāh is the Giver.”

(٧) بَابُ قَوْلِهِ تَعَالَى: ﴿فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾ [الأنفال: ٤١] يَعْنِي لِلرَّسُولِ قِسْمٌ ذَلِكَ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا قَاسِمٌ وَخَازِنٌ، وَاللَّهُ يُعْطِي».

3114. Narrated Jābir bin ‘Abdullāh رضي الله عنه: A boy was born to one of our men, the *Anṣār*, and he wanted to name him Muḥammad. The *Anṣārī* man said, “I took the boy to the Prophet ﷺ. The Prophet ﷺ said, “Name your child by my name, but do not name (them) by my *Kunya*, for I have been made *Qāsim* (i.e., a distributor) to distribute (the booty etc.) amongst you.” The narrator, Ḥusain said that the Prophet ﷺ said, “I have been sent as a *Qāsim* (i.e., distributor) to distribute (things) amongst you.” [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet ﷺ said, “Call (your sons) by my name, but do not name (them) by my *Kunya*.”]

٣١١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَقَتَادَةَ: أَنَّهُمْ سَمِعُوا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: «وُلِدَ لِرَجُلٍ مَنَا مِنَ الْأَنْصَارِ غُلَامٌ فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا، قَالَ شُعْبَةُ فِي حَدِيثٍ مَنْصُورٍ: إِنَّ الْأَنْصَارِيَّ قَالَ: حَمَلْتُهُ عَلَى عُقْفِي فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، وَفِي حَدِيثِ سُلَيْمَانَ: «وُلِدَ لَهُ غُلَامٌ فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا قَالَ: «سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي، فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ». وَقَالَ حُصَيْنٌ: «بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ». وَقَالَ عَمْرُو: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ:

(1) (H. 3113) See glossary.

سَمِعْتُ سَالِمًا عَنْ جَابِرٍ: أَرَادَ أَنْ يُسَمِّيَهُ الْقَاسِمَ فَقَالَ النَّبِيُّ ﷺ: «تَسْمُوا بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي».

[انظر: ٣١١٥، ٣٥٣٨، ٦١٨٦، ٦١٨٧،

[٦١٩٦، ٦١٨٩

3115. Narrated Jābir bin ‘Abdullāh Al-Anṣārī رضي الله عنهما: A man amongst us begot a boy whom he named Al-Qāsim. On that the Anṣār said, (to the man), “We will never call you Abūl-Qāsim and will never please you with this blessed title.” So, he went to the Prophet ﷺ and said, “O Allāh’s Messenger! I have begotten a boy whom I named Al-Qāsim and the Anṣār said, ‘We will never call you Abūl-Qāsim, nor will we please you with this title.’” The Prophet ﷺ said, “The Anṣār have done well. Name by my name, but do not name by my *Kunya*,⁽¹⁾ for I am Qāsim.”

٣١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْحَجْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: «وُلِدَ لِرَجُلٍ مِّنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمَ. فَقَالَتِ الْأَنْصَارُ: لَا تَكْنِيكَ أَبَا الْقَاسِمِ وَلَا تُنْعِمِكَ عَيْنًا، فَآتَى النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلَامٌ فَسَمَيْتُهُ الْقَاسِمَ فَقَالَتِ الْأَنْصَارُ: لَا تَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا تُنْعِمِكَ عَيْنًا. فَقَالَ النَّبِيُّ ﷺ: «أُحْسِنْتَ الْأَنْصَارُ، فَسْمُوا بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي فَإِنَّمَا أَنَا قَاسِمٌ».

[راجع: ٣١١٥]

3116. Narrated Mu‘āwiyā: Allāh’s Messenger ﷺ said, “If Allāh wants to do good for somebody, He makes him comprehend the religion [i.e., Islām, the understanding of the Qur’ān and the *Sunna* (legal ways of the Prophet ﷺ)], and Allāh is the Giver and I am *Al-Qāsim* (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allāh’s Order comes and they will still be victorious.” (See H. 71)

٣١١٦ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُوسُفَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَرِدَ اللَّهُ بِهِ خَيْرًا يُقَفِّهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ. وَلَا تَزَالُ هَذِهِ الْأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ».

[راجع: ٧١]

(1) (H. 3115) *Kunya*: Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.

3117. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., *Qāsim*), and I give as I am ordered (by Allāh عزوجل)." .

3118. Narrated Khāula Al-Anṣāriya رَضِيَ اللهُ عَنْهَا: I heard Allah's Messenger ﷺ saying, "Some people spend Allah's Wealth (i.e., Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

(8) CHAPTER. The statement of the Prophet ﷺ: "Booty has been made legal for you Muslims."

And the Statement of Allāh عزَّ وجلَّ: "Allāh has promised you abundant spoils that you will capture..." (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allāh's Messenger ﷺ explained (the details) of those who deserved or not.

[See *Fath Al-Bārī*].

3119. Narrated 'Urwa-al-Bāriqī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelock of horse (meant for *Jihād*) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection."

[Vol.4, *Hadīth* No.2849, 2850, 2851, 2852].

٣١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا أُعْطِيكُمْ وَلَا أَمْنَعُكُمْ، إِنَّمَا أَنَا قَاسِمٌ، أَضْعُ حَيْثُ أُمِرْتُ».

٣١١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ ابْنِ أَبِي عِيَّاشٍ وَاسْمُهُ نَعْمَانُ، عَنْ حَوَلَةَ الْأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ رِجَالَي يَتَخَوَّضُونَ فِي مَالِ اللهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ».

(٨) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أُحِلَّتْ لَكُمْ الْغَنَائِمُ».

وَقَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَعَدَكُمْ اللهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾ [الآية [الفتح: ٢٠] فَهِيَ لِلْعَامَّةِ حَتَّى يُبَيِّنَهُ الرَّسُولُ ﷺ.

٣١١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ رَضِيَ اللهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ: الْأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٨٥٠]

3120. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When *Khosrau* is ruined, there will be no *Khosrau* after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

3121. Narrated Jābir bin Samura رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When *Khosrau* is ruined, there will be no *Khosrau* after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

3122. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Booty has been made legal for me."

3123. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihād* in His Cause and belief in His Words (Islāmic Monotheism) that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he

٣١٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفِقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللهِ». [راجع: ٣٠٢٧]

٣١٢١ - حَدَّثَنَا إِسْحَاقُ: سَمِعَ جَرِيرًا: عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفِقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللهِ». [انظر: ٦٦٢٩، ٣٦١٩]

٣١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُحِلَّتْ لِي الْعَنَائِمُ». [راجع: ٣٣٥]

٣١٢٣ - حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَكْفَلُ اللهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَصَدِيقُ كَلِمَاتِهِ بَأَنَّ

gains of reward or booty.”

3124. Narrated Abū Hurairah رضي الله عنه:
The Prophet ﷺ said, “A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.’ So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ‘*Ṣalāt-ul-Aṣr*’ (*Aṣr* prayer), he said to the sun, ‘O sun! You are under Allāh’s Order. O Allāh! Stop it (i.e., the sun) from setting.’ It was stopped till Allāh made him victorious.

“Then he collected the booty and the fire came to burn it, but it did not burn it.⁽¹⁾ He said (to his men), ‘Some of you have stolen something from the booty. So, one man from every tribe should give me the *Bai’a* (pledge) by shaking hands with me.’ (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), ‘The theft has been committed by your people. So, all the persons of your tribe should give me the *Bai’a* (pledge) by shaking hands with me.’ The hands of two or three men got stuck in the hand of their Prophet and he said, ‘You have committed the theft.’ Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.” The Prophet ﷺ added: “Then Allāh saw our weakness

يُدْخِلُهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَسْكِنِهِ
الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ
غَنِيمَةٍ». [راجع: ٣٦]

٣١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْعَلَاءِ، عَنْ ابْنِ الْمُبَارِكِ، عَنْ مَعْمَرٍ،
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:
«عَزَا نَبِيِّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ:
لَا يَتَّبِعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ،
وَهُوَ يُرِيدُ أَنْ يَنْبِيَّ بِهَا وَلَمَّا بَيَّنَّ بِهَا.
وَلَا أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ
سُقُوفَهَا، وَلَا آخَرَ اشْتَرَى غَنَمًا أَوْ
خِلْفَاتٍ وَهُوَ يَنْتَظِرُ وِلَادَهَا. فَعَزَا فَدَنَا
مِنَ الْقَرِيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ
ذَلِكَ. فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ
وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا،
فَحَبِسَتْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمُ، فَجَمَعَ
الْغَنَائِمَ، فَجَاءَتْ - يَعْنِي النَّارُ -
لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا فَقَالَ: إِنَّ فِيكُمْ
غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ
رَجُلٌ، فَلَزَقَتْ يَدَ رَجُلٍ بِيَدِهِ فَقَالَ:
فِيكُمْ الْغُلُولُ، فَلَتَّبَايَعْنِي قَبِيلَتِكَ،
فَلَزَقَتْ يَدَ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ،
فَقَالَ: فِيكُمْ الْغُلُولُ، فَجَاؤَا بِرَأْسٍ
مِثْلِ رَأْسِ بَقْرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا
فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أَحَلَّ اللَّهُ
لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجَزَنَا

(1) (H. 3124) Booty used to be burnt by a fire sent by Allāh.

and disability, so He made booty legal for us.”

فَأَحَلَّهَا لَنَا. [انظر: ٥١٥٧]

(9) CHAPTER. The war booty is for those who witness the battles.

(٩) بَابُ الْغَنِيْمَةِ لِمَنْ شَهِدَ الْوُقُوعَةَ

3125. Narrated Aslam: ‘Umar رضي الله عنه said, “Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet ﷺ distributed the land of Khaibar.”

٣١٢٥ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمٍ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا ثُمَّ قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ. [راجع:

[٢٣٣:

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

(١٠) بَابُ مَنْ قَاتَلَ لِلْمَعْنَمِ، هَلْ يُنْقُصُ مِنْ أَجْرِهِ؟

3126. Narrated Abū Mūsa Al-Ash‘arī رضي الله عنه: A bedouin asked the Prophet ﷺ, “A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allāh’s Cause?” The Prophet ﷺ said, “He who fights so that Allāh’s Word [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and i.e., Allāh’s religion of Islāmic Monotheism)] should be superior, is for Allāh’s Cause.”

٣١٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: عَنْ عَمْرِو قَالَ: سَمِعْتُ أَبَا وَايِلَ قَالَ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَغْرَابِيُّ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ وَيُقَاتِلُ لِيُرَى مَكَانَهُ، مَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

[راجع: ١٢٣:

(11) CHAPTER. The *Imām* distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

(١١) بَابُ قِسْمَةِ الْإِمَامِ مَا يَقْدَمُ عَلَيْهِ وَيَجِبُ لِمَنْ لَمْ يَحْضُرْهُ أَوْ غَابَ عَنْهُ

3127. Narrated ‘Abdullāh bin Abī Mulaika: Some silken cloaks with golden

٣١٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son), "Call him (i.e., the Prophet ﷺ) to me." The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abūl-Miswar! I have kept this aside for you! O Abūl-Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.⁽¹⁾

الْوَهَابِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أُيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ: أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ أَفْيَبَهُ مِنْ دِيبَاجٍ مُزْرَدَةٌ بِالذَّهَبِ فَقَسَمَهَا فِي أَنْاسٍ مِنْ أَصْحَابِهِ وَعَزَلَ مِنْهَا وَاحِدًا لِمَحْرَمَةٍ بِنِ نَوْفَلٍ، فَجَاءَ وَمَعَهُ ابْنُهُ الْمِسْوَرُ بْنُ مَحْرَمَةَ، فَقَامَ عَلَى الْبَابِ، فَقَالَ: ادْعُهُ لِي، فَسَمِعَ النَّبِيَّ ﷺ صَوْتَهُ فَأَخَذَ قَبَاءً فَتَلَقَّاهُ بِهِ وَاسْتَقْبَلَهُ بِأَزْرَارِهِ فَقَالَ: «يَا أَبَا الْمِسْوَرِ خَبَأْتُ هَذَا لَكَ، يَا أَبَا الْمِسْوَرِ خَبَأْتُ هَذَا لَكَ» وَكَانَ فِي حُلُقِهِ شَيْءٌ. رَوَاهُ ابْنُ عُلْيَةَ عَنْ أُيُوبَ. وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أُيُوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَحْرَمَةَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَفْيَبَهُ، تَابَعَهُ اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ. [راجع: ٢٥٩٩]

(12) CHAPTER. How the Prophet ﷺ distributed the properties of Banī Quraiza and Banī An-Naḍīr, and how much he kept for his needs.

3128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: People used to give some of their date-palms to the Prophet ﷺ (as a gift), till he conquered Banī Quraiza and Banī An-Naḍīr, whereupon he started returning their favours.

(١٢) بَابُ كَيْفَ قَسَمَ النَّبِيُّ ﷺ قُرَيْظَةَ وَالنَّضِيرَ؟ وَمَا أُعْطِيَ مِنْ ذَلِكَ مِنْ نَوَائِبِهِ

٣١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّحْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ

(1) (H. 3127) This was the reason why the Prophet ﷺ treated him gently and mercifully and he always used to treat his companions in this manner.

وَالنَّضِيرَ فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ.

[راجع: ٢٦٣٠]

(13) CHAPTER. Blessed is the wealth of a living or a dead *Ghāzi* (i.e., Muslim fighter) who fought along with the Prophet ﷺ or along with the ruler.

(١٣) بَابُ بَرَكَةِ الْغَازِي فِي مَالِهِ حَيًّا وَمَيِّتًا مَعَ النَّبِيِّ ﷺ وَوَلَاةِ الْأَمْرِ

3129. Narrated 'Abdullāh bin Az-Zubair : When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, 'Abdullāh's sons. He said, "One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hishām, a subnarrator added, "Some of the sons of 'Abdullāh were equal in age to the sons of Az-Zubair e.g., *Khubaib* and 'Abbād. 'Abdullāh had nine sons and nine daughters at that time.") (The narrator 'Abdullāh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allāh! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allāh," whenever I had any difficulty regarding his debts, I would say, "O Master of Az-Zubair! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dīnār or Dirham but two pieces of land, one of which was (called) Al-*Ghāba*, and eleven houses in

٣١٢٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدْتَكُمْ هِشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ، دَعَانِي فَقُمْتُ إِلَى جَنْبِهِ. فَقَالَ: يَا بُنَيَّ! إِنَّهُ لَا يُقْتَلُ الْيَوْمَ إِلَّا ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لَا أُرَانِي إِلَّا سَاقُتُلُ الْيَوْمَ مَظْلُومًا وَإِنَّ مِنْ أَكْبَرِ هَمِّي لَدَيْنِي، أَفْتَرَى يُتْقِي دَيْنَنَا مِنْ مَالِنَا شَيْئًا؟ فَقَالَ: يَا بُنَيَّ، بَعِ مَالِنَا فَاقْضِ دَيْنِي. وَأَوْصِي بِالثُّلْثِ وَثُلْثِهِ لِبَنِيهِ، يَعْنِي عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يَقُولُ: ثُلْثُ الثُّلْثِ، فَإِنْ فَضَلَ مِنْ مَالِنَا فَضَلٌ بَعْدَ قَضَاءِ الدَّيْنِ فَثُلْثُهُ لِيَوْلَدِكَ. قَالَ هِشَامُ: وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللَّهِ قَدْ وَارَى بَعْضَ بَنِي الزُّبَيْرِ حُبِيبٌ وَعَبَادٌ وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَاتٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ يُوصِينِي بِدِينِهِ وَيَقُولُ: يَا بُنَيَّ إِنْ عَجَزْتَ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيْهِ مَوْلَايَ. قَالَ: فَوَاللَّهِ مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ: يَا أَبَتِ مَنْ مَوْلَاكَ؟ قَالَ: اللَّهُ. قَالَ: فَوَاللَّهِ مَا وَقَعْتُ فِي

Al-Madina, two in Baṣrah, one in Kūfa and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of *Kharaḥ* or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet ﷺ, Abū Bakr, 'Umar, and 'Uthmān رضي الله عنهم. ('Abdullāh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Ḥakīm bin Ḥizām met 'Abdullāh bin Az-Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh! I don't think your property will cover it." On that 'Abdullāh said to him, "What if it is two million and two hundred thousand?" Ḥakīm said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghāba for one hundred and seventy thousand. 'Abdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghāba." There came to him 'Abdullāh bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullāh bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullāh (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullāh bin Ja'far said, "Give me a

كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ: يَا مَوْلَى الزُّبَيْرِ اقْضِ عَنْهُ دَيْنَهُ، فَيَقْضِيهِ. فَقَبِلَ الزُّبَيْرُ رِضَى اللَّهِ عَنْهُ وَلَمْ يَدَعْ دِينَارًا وَلَا دِرْهَمًا إِلَّا أَرْضِيَنَّ مِنْهَا الْعَابَةَ وَإِخْدَى عَشْرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَيْنِ بِالْبَصْرَةِ، وَدَارًا بِالْكُوفَةِ، وَدَارًا بِمِصْرَ. قَالَ: وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ: لَا، وَلَكِنَّهُ سَلَفَ فَإِنِّي أَحْسَى عَلَيْهِ الصَّيْعَةَ. وَمَا وَلِي إِمَارَةً قَطُّ وَلَا حِبَايَةَ خَرَاجٍ وَلَا شَيْئًا إِلَّا أَنْ يَكُونَ فِي عَزْوَةٍ مَعَ النَّبِيِّ ﷺ أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رِضَى اللَّهِ عَنْهُمْ. قَالَ عَبْدُ اللَّهِ ابْنُ الزُّبَيْرِ: فَحَسَبْتُ مَا عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفِي أَلْفٍ وَمِائَتِي أَلْفٍ. قَالَ: فَلَقِي حَكِيمَ ابْنَ حِرَامِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فَقَالَ: يَا ابْنَ أُخِي، كَمْ عَلَى أُخِي مِنَ الدَّيْنِ؟ فَكَتَمَهُ فَقَالَ: مِائَةُ أَلْفٍ، فَقَالَ حَكِيمٌ: وَاللَّهِ مَا أَرَى أَمْوَالَكُمْ تَسْعُ لَهُذِهِ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَرَأَيْتَكَ إِنْ كَانَتْ أَلْفِي أَلْفٍ وَمِائَتِي أَلْفٍ؟ قَالَ: مَا أُرَاكُمْ تُطِيقُونَ هَذَا، فَإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِينُوا بِي. قَالَ: وَكَانَ الزُّبَيْرُ اشْتَرَى الْعَابَةَ بِسَبْعِينَ وَمِائَةِ أَلْفٍ، فَبَاعَهَا عَبْدُ اللَّهِ بِالْأَلْفِ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ. ثُمَّ قَامَ فَقَالَ:

piece of the land.” ‘Abdullāh bin Az-Zubair said (to him), “Yours is the land extending from this place to this place.” So, ‘Abdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e., Al-Ghāba). He then went to Mu‘āwiya while ‘Amr bin ‘Uthmān, Al-Mundhir bin Az-Zubair and Ibn Zam‘a were sitting with him. Mu‘āwiya asked, “At what price have you appraised Al-Ghāba?” He said, “One hundred thousand for each share.” Mu‘āwiya asked, “How many shares have been left?” ‘Abdullāh replied, “Four and a half shares.” Al-Mundhir bin Az-Zubair said, “I would like to buy one share for one hundred thousand.” ‘Amr bin ‘Uthmān said, “I would like to buy one share for one hundred thousand.” Ibn Zam‘a said, “I would like to buy one share for one hundred thousand.” Mu‘āwiya said, “How much is left now?” ‘Abdullāh replied, “One share and a half.” Mu‘āwiya said, “I would like to buy it for one hundred and fifty thousand.” ‘Abdullāh also sold his part to Mu‘āwiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair’s sons said to him, “Distribute our inheritance among us.” He said, “No, by Allāh, I will not distribute it among you till I announce in four successive *Hajj* seasons, ‘Would those who have money claims on Az-Zubair come so that we may pay them their debt.’” So, he started to announce that in public in every *Hajj* season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty

مَنْ كَانَ لَهُ عَلَى الرَّبِيرِ حَقٌّ فَلْيُؤَافِنَا بِالغَابَةِ. فَأَتَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، وَكَانَ لَهُ عَلَى الرَّبِيرِ أَرْبَعُمِائَةِ أَلْفٍ. فَقَالَ لِعَبْدِ اللَّهِ: إِنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ. قَالَ عَبْدُ اللَّهِ: لَا، قَالَ: فَإِنْ شِئْتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخَّرُونَ إِنْ أَخْرَمْتُمْ، فَقَالَ عَبْدُ اللَّهِ: لَا، قَالَ: قَالَ: فَاقْطَعُوا لِي قِطْعَةً، فَقَالَ عَبْدُ اللَّهِ: لَكَ مِنْ هَاهُنَا إِلَى هَاهُنَا. قَالَ: قَبَاعَ مِنْهَا فَقَضَى دَيْنَهُ فَأَوْفَاهُ وَبَقِيَ مِنْهَا أَرْبَعَةٌ أَسْهُمٍ وَنِصْفٌ. فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ وَالْمُنْذِرُ بْنُ الرَّبِيرِ وَابْنُ زَمْعَةَ. فَقَالَ لَهُ مُعَاوِيَةُ: كَمْ قُومَتِ الْغَابَةُ؟ قَالَ: كُلُّ سَهْمٍ مِائَةٌ أَلْفٍ، قَالَ: كَمْ بَقِيَ؟ قَالَ: أَرْبَعَةٌ أَسْهُمٍ وَنِصْفٌ. فَقَالَ الْمُنْذِرُ بْنُ الرَّبِيرِ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ، قَالَ عَمْرُو بْنُ عُثْمَانَ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ، وَقَالَ ابْنُ زَمْعَةَ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. فَقَالَ مُعَاوِيَةُ: كَمْ بَقِيَ؟ فَقَالَ: سَهْمٌ وَنِصْفٌ، قَالَ: أَخَذْتُهُ بِخَمْسِينَ وَمِائَةِ أَلْفٍ. قَالَ: وَبَاعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ نَصِيْبَهُ مِنْ مُعَاوِيَةَ بِسِتِّمِائَةِ أَلْفٍ. فَلَمَّا فَرَغَ ابْنُ الرَّبِيرِ مِنْ قَضَاءِ دَيْنِهِ قَالَ بَنُو الرَّبِيرِ: أَقْسِمُ بَيْنَنَا مِيرَاتِنَا، قَالَ: لَا وَاللَّهِ، لَا أَقْسِمُ بَيْنَكُمْ حَتَّى أَنْادِيَ بِالْمَوْسِمِ أَرْبَعَ

million and two hundred thousand.

(14) CHAPTER. If the *Imām* sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

3130. Narrated Ibn ‘Umar رضي الله عنهما: ‘Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh’s Messenger ﷺ and she was ill. So, the Prophet ﷺ said to him. “You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr.”

(15) CHAPTER. The proof that the *Khumus* is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzin appealed to the Prophet ﷺ (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he (ﷺ) asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet ﷺ used to promise the people to give them from the *Fai*’ (i.e., booty gained without fight) and from the *Khumus* (i.e.,

سنين: أَلَا مَنْ كَانَ لَهُ عَلَى الرَّبِيرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ، قَالَ: فَجَعَلَ كُلَّ سَنَةٍ يُنَادِي بِالْمُؤْسِمِ فَلَمَّا مَضَى أَرْبَعُ سِنِينَ قَسَمَ بَيْنَهُمْ. قَالَ: وَكَانَ لِلرَّبِيرِ أَرْبَعُ نِسْوَةٍ، وَرَفَعَ الثُّلْثَ فَأَصَابَ كُلَّ امْرَأَةٍ أَلْفَ أَلْفٍ وَمِائَتَا أَلْفٍ. فَجَمِعُ مَالِهِ خَمْسُونَ أَلْفَ أَلْفٍ وَمِائَتَا أَلْفٍ.

(١٤) بَابُ إِذَا بَعَثَ الْإِمَامُ رَسُولًا فِي حَاجَةٍ أَوْ أَمَرَهُ بِالْمُقَامِ هَلْ يُسْمَمُ لَهُ؟

٣١٣٠ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا تَعَيَّبَ عُثْمَانُ عَنْ بَدْرِ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ».

[انظر: ٤٥١٤، ٤٦٥٠، ٤٦٥١، ٧٠٩٥]

(١٥) بَابُ: وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمْسَ لِتَوَائِبِ الْمُسْلِمِينَ، مَا سَأَلَ هَوَازِنُ النَّبِيَّ ﷺ بِرِضَاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ الْمُسْلِمِينَ. وَمَا كَانَ النَّبِيُّ ﷺ يَعِدُّ النَّاسَ أَنْ يُعْطِيَهُمْ مِنَ الْفَيْءِ وَالْأَنْفَالِ مِنَ الْخُمْسِ، وَمَا أُعْطِيَ الْأَنْصَارَ، وَمَا أُعْطِيَ جَابِرَ بْنِ عَبْدِ اللَّهِ مِنْ تَمْرِ خَيْبَرٍ

one-fifth of war booty) as extra rewards. (Another proof is) what the Prophet ﷺ gave the *Anṣār* and what he gave to Jābir bin ‘Abdullāh from the dates of *Khaibar*.

3131, 3132. Narrated Marwān bin Al-Ḥakīm and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh’s Messenger ﷺ after they had embraced Islām and requested him to return their properties and war prisoners to them, Allāh’s Messenger ﷺ said, “To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution.” Allāh’s Messenger ﷺ had waited for them for over ten days when he returned from Ṭā’if. So, when those people came to know that Allāh’s Messenger ﷺ was not going to return to them except one of the two things, they said, “We choose our war prisoners.” Allāh’s Messenger ﷺ stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, “Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first *Fai* (i.e., war booty received without fight) which Allāh will give us.” On that, all the people said, “O Allāh’s Messenger! We have agreed willingly to do so (return the captives).” Then Allāh’s Messenger ﷺ said to them, “I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement.” The people returned and their leaders spoke to them, and then came to Allāh’s Messenger ﷺ and said, “All the people have agreed willingly to do so and

٣١٣١، ٣١٣٢ - حَدَّثَنَا سَعِيدُ
بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ:
حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ:
وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ
وَالْمِسْوَرَ بْنَ مَحْرَمَةَ أَخْبَرَاهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ حِينَ جَاءَهُ وَقَدْ
هَوَّازَنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يُرَدَّ إِلَيْهِمْ
أَمْوَالُهُمْ وَسَبْيُهُمْ، فَقَالَ لَهُمْ رَسُولُ
اللَّهِ ﷺ: «أَحَبُّ الْحَدِيثِ إِلَيَّ
أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ:
إِمَّا السَّبْيِ وَإِمَّا الْمَالِ، وَقَدْ كُنْتُ
اسْتَأْنَيْتُ بِهِمْ». وَقَدْ كَانَ رَسُولُ اللَّهِ
ﷺ انْتظَرَهُمْ بِضَعْعِ عَشْرَةِ لَيْلَةٍ حِينَ
قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ
رَسُولَ اللَّهِ ﷺ غَيْرَ رَادٍّ إِلَيْهِمْ إِلَّا
إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ
سَبِينَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي
الْمُسْلِمِينَ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ
أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّا
إِخْوَانُكُمْ هَؤُلَاءِ قَدْ جَاؤُنَا تَائِبِينَ،
وَإِنِّي قَدْ رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبْيُهُمْ.
مَنْ أَحَبَّ أَنْ يُطَيَّبَ فَلْيَفْعَلْ، وَمَنْ
أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى
نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا
فَلْيَفْعَلْ». فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ

have given the permission to return the war prisoners (without compensation).”

(Az-Zuhrī, the subnarrator states :) This is what has been related to us about the captives of Hawāzin.

يَا رَسُولَ اللَّهِ لَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: إِنَّا لَا نَدْرِي مَنْ أِذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤَكُمْ أَمْرَكُمْ. فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأِذِنُوا. فَهَذَا الَّذِي بَلَّغْنَا عَنْ سَبِي هَوَازِنَ. لِرَاجِع:

[٢٣٠٨، ٢٣٠٧]

3133. Narrated Zahdam : Once, we were in the house of Abū Mūsā who presented a meal containing cooked chicken. A man from the tribe of Banī Taimillāh with red complexion as if from the Byzantine war prisoners, was also present. Abū Mūsā invited him to share the meal but he (apologized) saying, “I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens.” Abū Mūsā said, “Come along, I will tell you about this matter (i.e., how to cancel one’s oath). I went to the Prophet ﷺ in the company of a group of *Al-Ash‘ariyūn*, asked him to provide us with means of conveyance. He said, ‘By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.’ Then some camels as booty were brought to Allāh’s Messenger ﷺ and he asked for us saying, ‘Where is the group of *Al-Ash‘ariyūn*?’ Then he ordered that we should be given five camels with white humps. When we set out we said, ‘What have we done? We will never be blessed (with what we have been given).’ So, we returned to the Prophet ﷺ and said, ‘We asked you to provide us with means of conveyance, but you took an oath that you would not provide

٣١٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ قَالَ: وَحَدَّثَنِي الْقَاسِمُ بْنُ عَاصِمِ الْكَلْبِيِّ - وَأَنَا لِحَدِيثِ الْقَاسِمِ أَحْفَظُ - عَنْ زَهْدَمٍ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَأَتَانِي - ذَكَرَ دَجَاجَةً - وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي فَدَعَاهُ لِلطَّعَامِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدِرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلَ. فَقَالَ: هَلُمَّ فَلَا حَدَّثْتُكُمْ عَنْ ذَلِكَ. إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ: وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ. وَأَتَانِي رَسُولُ اللَّهِ ﷺ بِنَهَبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: أَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ؟ فَأَمَرْنَا لَنَا بِخُمْسِ دَوْدٍ عُرِّ الدَّرَى. فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا لَا يِبَارِكُ لَنَا، فَوَجَعْنَا إِلَيْهِ فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا فَحَلَفْتَ

us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He replied. 'I have not provided you with means of conveyance, but Allāh has provided you with it, and by Allāh, if Allāh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath'."

أَنْ لَا تَحْمِلْنَا، أَفْتَسَيْتَ؟ قَالَ: «لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا». [انظر:

٤٣٨٥، ٤٤١٥، ٥٥١٧، ٥٥١٨، ٦٦٢٣، ٦٦٤٩، ٦٦٧٨، ٦٦٨٠، ٦٧١٨، ٦٧١٩،

[٧٥٥٥، ٦٧٢١

3134. Narrated Nāfi' on the authority of Ibn 'Umar رضي الله عنهما : Allāh's Messenger ﷺ sent a *Sarīya* (an army-unit)⁽¹⁾ towards Najd, and 'Abdullāh bin 'Umar was in that *Sarīya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each.

٣١٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَبْلَ نَجْدٍ فَعَمِمُوا إِبِلًا كَثِيرَةً. فَكَانَتْ سُهْمَانَهُمْ اثْنِي عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا وَنَقَلُوا بَعِيرًا بَعِيرًا». [انظر: ٤٣٣٨]

3135. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Messenger ﷺ used to give extra share to some of the members of a *Sarīya* (an army-unit) he used to send; in addition to the shares they shared with the army in general.

٣١٣٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْقَلُ بَعْضُ مَنْ يَبْعَثُ مِنَ السَّرَايَا لِأَنْفُسِهِمْ خَاصَّةً سِوَى قَسَمِ عَامَّةِ الْجَيْشِ.

3136. Narrated Abū Mūsa رضي الله عنه : We got the news of the emigration of the Prophet ﷺ while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was

٣١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ:

(1) (H. 3134) *Sarīya* : See glossary.

Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshī in Ethiopia, and there we found Ja'far bin Abī Tālib and his companions with An-Najāshī. Ja'far said (to us), "Allāh's Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him, but he did not give any share to any person who had not participated in the conquest of Khaibar's except the people of our ship, along with Ja'far and his companions, whom he gave a share as he gave to the people of the ship.

بَلَعْنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ - أَنَا وَأَخْوَانِي لِي أَنَا أَصْغَرُهُمْ: أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُهْمٍ - إِمَّا قَالَ: فِي بَضْعٍ، وَإِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً. فَالْقَتْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، وَوَأَفَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَاهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِيمُوا مَعَنَا. فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا فَوَأَفَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا - أَوْ قَالَ: فَأَعْطَانَا - مِنْهَا وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلَّا لِمَنْ شَهِدَ مَعَهُ، إِلَّا أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. [انظر: ٣٨٧٦، ٤٢٣٠، ٤٢٣٣]

3137. Narrated Jābir رضي الله عنه: Allāh's Messenger ﷺ said (to me), "If the property of Baḥrain had come to us, I would have given you so much and so much." But the Baḥrain property did not come till the Prophet ﷺ had died. When the Baḥrain property came, Abū Bakr ordered somebody to announce, "Any person who has money claim on Allāh's Messenger ﷺ, or whom Allāh's Messenger ﷺ had promised something, should come to us." So, I went to him and said, "Allāh's Messenger ﷺ had promised to give me so much and so much." Abū Bakr scooped up money with both hands

٣١٣٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا»، فَلَمْ يَجِئْ حَتَّى قُبِضَ النَّبِيُّ ﷺ فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ دَيْنٌ أَوْ عِدَّةٌ فَلْيَأْتِنَا.

thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, "Ibn Al-Munkadir, another subnarrator, used to illustrate it in this way.")

Narrated Jābir: Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abū Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

3138. Narrated Jābir bin 'Abdullāh رضي الله عنهما: While Allāh's Messenger ﷺ was distributing the booty at Al-Ji'rāna, somebody said to him, "Be just (in your distribution)." The Prophet ﷺ replied, "Verily I would be miserable if I did not act justly."

(16) CHAPTER. The free emancipation of the captives by the Prophet ﷺ without taking out the *Khumus* from the booty.

3139. Narrated Jubair bin (Muṭ'im): The Prophet ﷺ talked about war prisoners of

فَأْتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَثَا لِي ثَلَاثًا، وَجَعَلَ سُفْيَانُ يَحْتُو بِكَفَيْهِ جَمِيعًا. ثُمَّ قَالَ لَنَا: هَكَذَا. قَالَ لَنَا ابْنُ الْمُنْكَدِرِ. وَقَالَ مَرَّةً: فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّلَاثَةَ فَقُلْتُ: سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي. فِيمَا أَنْ تُعْطِنِي، وَإِمَّا أَنْ تَبَخَلَ عَلَيَّ، قَالَ: قُلْتُ: تَبَخَلَ عَلَيَّ، مَا مَنَعْتِكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أُرِيدُ أَنْ أُعْطِيكَ.

قَالَ سُفْيَانُ: وَحَدَّثَنَا عَمْرُو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ: فَحَثَى لِي حَثِيَّةً وَقَالَ: عُدَّهَا، فَوَجَدْتُهَا خَمْسَمِائَةٍ. قَالَ: فَحُذِّ مِثْلَهَا مَرَّتَيْنِ. وَقَالَ: يَعْنِي ابْنُ الْمُنْكَدِرِ: وَأَيُّ دَاءٍ أَدْوَى مِنَ الْبُخْلِ. [راجع: ٢٢٩٦]

٣١٣٨ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ إِذْ قَالَ لَهُ رَجُلٌ: اعْدِلْ، قَالَ: «لَقَدْ شَقِيتُ إِنْ لَمْ أَعْدِلْ».

(١٦) بَابُ مَا مَنِ النَّبِيُّ ﷺ عَلَى الْأَسَارَى مِنْ غَيْرِ أَنْ يُخَمَّسَ

٣١٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ

Badr saying, "Had Al-Mut'im bin 'Adi been alive and interceded with me for these mean and miserly people, I would have freed them for his sake."

(17) CHAPTER. The proof of the fact that *Khumus* is for the *Imām* (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet ﷺ distributed to Banī Al-Muṭṭālib and Banī Hāshim from the *Khumus* of the Khaibar booty.

'Umar bin 'Abdul 'Azīz said, "The Prophet ﷺ did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake".

3140. Narrated Jubair bin Muṭ'im: I and 'Uthmān bin 'Affan went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You have given to Banī Al-Muṭṭālib and left us although they and we are of the same kinship to you." Allāh's Messenger ﷺ said, "Banī Muṭṭālib and Banī Hāshim are one and the same." The Prophet ﷺ did not give a share to Banī 'Abd Shams and Banī Naufal. (Ibn Ishāq said, "'Abd Shams and Hāshim and Al-Muṭṭālib were maternal brothers and their mother was 'Ātika bint Murra and Naufal was their paternal brother.)

مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنِ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أُسَارَى بَدْرٍ: لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِي حَيًّا نَمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّتَى لَتَرَكْتُهُمْ لَهُ. [انظر: ٤٠٢٤]

(١٧) بَابٌ: وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمْسَ لِلْإِمَامِ، وَأَنَّهُ يُعْطِي بَعْضَ قَرَابَتِهِ دُونَ بَعْضٍ مَا قَسَمَ النَّبِيُّ ﷺ لِبَنِي الْمُطَّلِبِ وَبَنِي هَاشِمٍ مِنْ خُمْسِ خَيْبَرَ،

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَمْ يَعْطَهُمْ بِذَلِكَ، وَلَمْ يَخْصَّ قَرِيبًا دُونَ مَنْ أُحْوَجَ إِلَيْهِ، وَإِنْ كَانَ الَّذِي أُعْطِيَ لِمَا يَشْكُو إِلَيْهِ مِنَ الْحَاجَةِ، وَلِمَا مَسَّتْهُمْ فِي جَنْبِهِ، مِنْ قَوْمِهِمْ وَحُلَفَائِهِمْ.

٣١٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَنَحْنُ وَهُمْ مِنْكَ بِمَتْرَلَةٍ وَاحِدَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَيْءٌ وَاحِدٌ». قَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ،

وَزَادَ: قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِنَبِيِّ عَبْدِ شَمْسٍ وَلَا لِنَبِيِّ نَوْفَلٍ .
 وَقَالَ ابْنُ إِسْحَاقَ: عَبْدُ شَمْسٍ وَهَاشِمٌ وَالْمُطَّلِبُ إِخْوَةٌ لَأُمِّ، وَأُمَّهُمُ عَائِكَةُ بِنْتُ مُرَّةَ، وَكَانَ نَوْفَلٌ أَحَاهُمُ لِأَبِيهِمْ . [انظر: ٣٥٠٢، ٤٢٢٩]

(18) CHAPTER. Not taking the *Khumus* from the spoils of a killed infidel.

And he who kills an infidel will possess his belongings without giving the *Khumus*, and what is the verdict of the *Imām* in this respect.

3141. Narrated 'Abdur-Rahmān bin 'Aūf : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Anṣārī* boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, "O Uncle! Do you know Abū Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I have been informed that he abuses Allāh's Messenger ﷺ. By Him in Whose Hands my soul is, if I should see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abū Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allāh's Messenger ﷺ to inform him of that. Allāh's Messenger ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Messenger ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked

(١٨) بَابٌ مَنْ لَمْ يُخَمِّسِ الْأَسْلَابَ،

وَمَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ مِنْ غَيْرِ أَنْ يُخَمِّسَ، وَحُكْمُ الْإِمَامِ فِيهِ .

٣١٤١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يُونُسُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ فَظَنَرْتُ عَنْ يَمِينِي وَشِمَالِي فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ الْأَنْصَارِ حَدِيثَةَ أَسْنَانُهُمَا تَمَيَّتَتْ أَنْ أَكُونَ بَيْنَ أَضْلَعٍ مِنْهُمَا فَمَغْمَزَنِي أَحَدُهُمَا فَقَالَ: يَا عَمُّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ لَنْ رَأَيْتَهُ لَا يُفَارِقُ سَوَادِي سِوَاهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ فَعَمَّرَنِي الْآخَرُ، فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْسَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، فَقُلْتُ: أَلَا

at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu'adh bin 'Amr bin Al-Jamūh"⁽¹⁾ The two boys were Mu'adh bin 'Afrā' and Mu'adh bin 'Amr bin Al-Jamūh.

إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي .
فَابْتَدَرَاهُ بِسَيْفَيْهِمَا . فَضَرَبَاهُ حَتَّى
قَتَلَاهُ . ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ
فَأخْبَرَاهُ فَقَالَ : «أَيُّكُمَا قَتَلَهُ؟» قَالَ كُلُّ
وَاحِدٍ مِنْهُمَا : أَنَا قَتَلْتُهُ . فَقَالَ : «هَلْ
مَسَّحْتُمَا سَيْفَيْكُمَا؟» قَالَا : لَا ، فَنَظَرَ
فِي السَّيْفَيْنِ فَقَالَ : «كِلَاكُمَا قَتَلَهُ» .
سَلَبُهُ لِمُعَاذِ بْنِ عَمْرٍو بْنِ الْجَمُوحِ ،
وَكَانَا مُعَاذَ بْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرٍو
بِ بْنِ الْجَمُوحِ .

قال محمدٌ: سمع يوسف صالحاً
وسمع إبراهيم أباه عبد الرحمن بن
عوف [انظر: ٣٩٦٤، ٣٩٨٨]

3142. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We set out in the company of Allāh's Messenger ﷺ on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a *Mushrik*⁽²⁾ throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e., *Al-Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al-Khattāb and asked (him), "What is wrong with the people (fleeing)" He replied, "This is the Will of Allāh." After the people returned, the Prophet ﷺ sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got

٣١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ ابْنِ أَفْلَحٍ، عَنْ أَبِي مُحَمَّدٍ
مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ
ﷺ عَامَ حُتَيْنٍ. فَلَمَّا التَقَيْنَا كَانَتْ
لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلًا مِّنَ
الْمُشْرِكِينَ عَلَا رَجُلًا مِّنَ الْمُسْلِمِينَ
فَاسْتَدْبَرْتُهُ حَتَّى أَتَيْتُهُ مِنْ وَّرَائِهِ حَتَّى
ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ .
فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا
رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ

(1) (H. 3141) The Prophet ﷺ noticed that the sword of Ibn Al-Jamūh had been driven deep in the body of the killed man. This *Hadith* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

(2) (H. 3142) *Al-Mushrik*: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad ﷺ.

up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allāh's Messenger ﷺ said, "O Abū Qatāda! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allāh's Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abū Bakr Aṣ-Ṣiddīq said, "No, by Allāh, he (i.e., Allāh's Messenger ﷺ) will not agree to give you the spoils gained by one of Allāh's Lions who fights on behalf of Allāh and His Messenger." The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh's Messenger ﷺ gave the spoils to me. I sold that armour (i.e., the spoils) and with its price I bought a garden at Banī Salima, and this was my first property which I gained after my conversion to Islām.

فَارْسَلَنِي فَلَحَقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: مَا بَأْسَ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْتَةٌ فَلَهُ سَلْبُهُ». فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ: مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْتَةٌ فَلَهُ سَلْبُهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ الثَّلَاثَةَ مِثْلَهُ، فَقُمْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟» فَاتَّصَصْتُ عَلَيْهِ الْقِصَّةَ. فَقَالَ رَجُلٌ: صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلْبُهُ عِنْدِي فَأَرْضِهِ عَنِّي. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ: لَا هَا اللَّهُ، إِذَا لَا يَعْمِدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ يُعْطِيكَ سَلْبَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَأَعْطَاهُ، فَبِعْتُ الدَّرْعَ فَاثْبَعْتُ بِهِ مَخْرَفًا فِي بَيْتِي سَلَمَةً فَإِنَّهُ لِأَوَّلِ مَا لِي تَأْتَلْتُهُ فِي الْإِسْلَامِ. [راجع: ٢١٠٠]

(19) CHAPTER. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the *Khumus* or other resources.

(١٩) بَابُ مَا كَانَ النَّبِيُّ ﷺ يُعْطِي الْمُؤَلَّفَةَ قُلُوبَهُمْ وَغَيْرَهُمْ مِنَ الْخُمْسِ وَنَحْوِهِ،

This has been said by 'Abdullāh bin Zaid from the Prophet ﷺ.

رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

3143. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām عَنهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ said, "I asked Allāh's Messenger ﷺ for something, and he gave me. I asked him again and he gave me, and said to me, 'O Ḥakīm! This wealth is like

٣١٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،

green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'" So, when Abū Bakr during his caliphate called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon 'Umar said, 'O Muslims! I give him (i.e., Ḥakīm) his right which Allāh has assigned to him from this *Fai* (booty), but he refuses to take it.'" So, Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

وَعُرْوَةَ بْنِ الرَّبِيعِ: أَنَّ حَكِيمَ بْنَ حِرَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ لِي: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَصِرٌ حُلُوٌّ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسِ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسِ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَسْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى». قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ. فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرَضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأُ حَكِيمٌ أَحَدًا مِنَ النَّاسِ شَيْئًا بَعْدَ النَّبِيِّ ﷺ حَتَّى تُؤَفِّيَ. [راجع: ١٤٧٢]

٣١٤٤ - حَدَّثَنَا أَبُو التُّعْمَانِ:

3144. Narrated Nāfi'; 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ said, "O Allāh's Messenger! I vowed to observe *I'tūkaf* for one day during the pre-Islāmic period." The Prophet ﷺ ordered him to fulfil his vow. 'Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allāh's Messenger ﷺ freed the captives of Ḥunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullāh! See what is the matter".

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَيَّ اعْتِكَافٌ يَوْمَ فِي الْجَاهِلِيَّةِ. فَأَمَرَهُ أَنْ يَفِيَّ بِهِ. قَالَ: وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ فَوَضَعَهُمَا فِي بَعْضِ بُيُوتِ مَكَّةَ، قَالَ: فَمَنَّ رَسُولُ

'Abdullāh replied, "Allāh's Messenger ﷺ has freed the captives without ransom." He said (to him), "Go and set free those two slave-girls." (Nāfi' added:) Allāh's Messenger ﷺ did not perform the 'Umra from Al-Ji'rāna, and if he had performed the 'Umra, it would not have been hidden from 'Abdullāh.

اللَّهِ ﷺ عَلَى سَبِي حُنَيْنٍ فَجَعَلُوا
يَسْعُونَ فِي السَّكِّ فَقَالَ عُمَرُ: يَا
عَبْدَ اللَّهِ. انْظُرْ مَا هَذَا؟ قَالَ: مَنْ
رَسُولُ اللَّهِ ﷺ عَلَى السَّبِي. قَالَ:
اذهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ. قَالَ نَافِعُ:
وَلَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ مِنَ
الْجِعْرَانَةِ، وَلَوْ اعْتَمَرَ لَمْ يَخْفَ عَلَى
عَبْدِ اللَّهِ. وَزَادَ جَرِيرُ بْنُ حَارِمٍ عَنْ
أَيُّوبَ عَنِ نَافِعِ بْنِ أَبِي عُمَرَ وَقَالَ:
مِنَ الْخُمْسِ، وَرَوَاهُ مَعْمَرٌ، عَنْ
أَيُّوبَ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ فِي
التَّنْدُرِ وَلَمْ يَقُلْ: يَوْمَ. [راجع: ٢٠٣٢]

3145. Narrated 'Amr bin Taghlib رضي الله عنه: Allāh's Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, "I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allāh has put in their hearts, and 'Amr bin Taghlib is amongst them." 'Amr bin Taghlib said, "The statement of Allāh's Messenger ﷺ is dearer to me than red camels."

Narrated Al-Ḥasan: 'Amr bin Taghlib told us that Allāh's Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).

٣١٤٥ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِمٍ:
حَدَّثَنَا الْحَسَنُ قَالَ: حَدَّثَنِي عُمَرُو بْنُ
تَغْلِبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْطَى
رَسُولُ اللَّهِ ﷺ قَوْمًا، وَمَنْعَ آخَرِينَ
فَكَأَنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالَ: إِنِّي أُعْطِي
قَوْمًا أَخَافُ ظَلْعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ
أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ
مِنَ الْخَيْرِ وَالْعَنَاءِ. مِنْهُمْ عُمَرُو بْنُ
تَغْلِبَ. فَقَالَ عُمَرُو بْنُ تَغْلِبَ: مَا
أَحْبَبُ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ
خُمْرَ النَّعَمِ. زَادَ أَبُو عَاصِمٍ، عَنْ
جَرِيرِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ:
حَدَّثَنَا عُمَرُو بْنُ تَغْلِبَ أَنَّ رَسُولَ اللَّهِ
ﷺ أَتَى بِمَالٍ أَوْ بِسَبِي فَقَسَمَهُ بِهَذَا.

[راجع: ٩٢٣]

3146. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I give to Quraish people in order to attract their hearts and let them adhere to Islām, for they are near to their life of ignorance (i.e., they have recently embraced Islām and it is still not strong in their hearts)."

3147. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh bestowed His Messenger ﷺ with the properties of Hawāzin tribe as *Fai* (booty), he started distributing to some Quraishī men even up to one hundred camels each, whereupon some *Anṣārī* men said about Allāh's Messenger ﷺ, "May Allāh forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allāh's Messenger ﷺ was informed of what they had said, he called the *Anṣār* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Messenger ﷺ came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allāh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allāh forgive His Messenger; he gives the Quraish and leaves the *Anṣār*, in spite of the fact that our swords are still dropping blood (of the infidels).'" Allāh's Messenger ﷺ replied, "I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islām and faith is still weak in their hearts). Won't you be pleased to see people go with

٣١٤٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنِّي أُعْطِي قُرَيْشًا أَتَأَلَّفُهُمْ، لِأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ». [انظر: ٣١٤٧، ٣٥٢٨، ٣٧٧٨، ٣٧٩٣، ٤٣٣١، ٤٣٣٢، ٤٣٣٣، ٤٣٣٤، ٤٣٣٧، ٥٨٦٠، ٦٧٦٢، ٧٤٤١]

٣١٤٧ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ ﷺ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ يُعْطِي رِجَالًا مِنْ قُرَيْشِ الْمِائَةِ مِنَ الْإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَدْعُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحَدَّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالَتِهِمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ، فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمَ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ. فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» قَالَ لَهُ فَفَهَاؤُهُمْ: أَمَا دَوَّورَايْنَا فَلَمْ يَقُولُوا شَيْئًا، وَأَمَا أَنَا سَ مِنَّا حَدِيثُهُ أَسْنَاؤُهُمْ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعْطِي قُرَيْشًا، وَيَتْرُكُ الْأَنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ.

wealth, while you return with Allāh's Messenger ﷺ to your houses? By Allāh, what you will return with is better than what they are returning with." The *Anṣār* replied, "Yes, O Allāh's Messenger, we are satisfied". Then the Prophet ﷺ said to them. "You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Messenger ﷺ at *Al-Hauḍ* (*Al-Kauṭhar*)." (Anas added :) But we did not remain patient.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْطِي رِجَالًا حَدِيثَ عَهْدِهِمْ بِكُفْرٍ، أَمَا تَرَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَرْجِعُوا إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ ﷺ؟ فَوَاللَّهِ مَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِينَا. فَقَالَ لَهُمْ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أُمَّةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ ﷺ عَلَى الْحَوْضِ». قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ.

[راجع: ٣١٤٦]

3148. Narrated Jubair bin Mu'tim that while he was with Allāh's Messenger who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Messenger ﷺ so much so that they forced him to go under a *Samura* tree where his *Ridā'* (upper-half body-cover garment) was snatched away. On that, Allāh's Messenger ﷺ stood up and said to them, "Return my *Ridā'* to me. If I had as many camels as these trees, I would have distributed them amongst you ; and you will not find me a miser or a liar or a coward."

٣١٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَةٌ مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللَّهِ ﷺ الْأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمْرَةَ فَحَطَفَتْ رِدَائَهُ فَوَقَفَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَعْطُونِي رِدَائِي، فَلَوْ كَانَ عَدَدُ هَذِهِ الْعِضَاهِ نَعْمًا لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونَنِي بِخَيْلًا وَلَا كَذُوبًا وَلَا جَبَانًا». [راجع: ٢٨٢١]

3149. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: While I was walking with the Prophet ﷺ who was wearing a Najrānī *Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so

٣١٤٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ

violently that I could recognize the impress of the hem of the garment on his shoulder caused by the violence of his pull. Then the bedouin said, "Order for me something from Allāh's Wealth which you have." The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him.

عَنْهُ قَالَ: كُنْتُ أَمْسِي مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ عَلِيْظُ الْحَاشِيَةِ، فَأَذْرَكُهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً جِئْتُ نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَمَتَ إِلَيْهِ فَصَحَّحَكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. [انظر: ٥٨٠٩،

[٦٠٨٨

3150. Narrated 'Abdullāh عنه رضي الله عنه: On the day (of the battle) of Hunain, Allāh's Messenger ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Hābis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allāh, in this distribution justice has not been observed, nor has Allāh's Pleasure been aimed at." I said (to him), "By Allāh, I will inform the Prophet ﷺ (of what you have said)." I went and informed him, and he said, "If Allāh and His Messenger did not act justly, who else would act justly. May Allāh be Merciful to Mūsa (Moses), for he was harmed with more than this, yet he kept patient."

٣١٥٠ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَثَرَ النَّبِيُّ ﷺ أَنَسًا فِي الْقِسْمَةِ فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةَ مِنَ الْإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أَنَسًا مِنْ أَشْرَافِ الْعَرَبِ فَأَثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. قَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا وَمَا أُرِيدَ بِهَا وَجْهَ اللَّهِ، فَقُلْتُ: وَاللَّهِ لِأَخْبِرَنَّ النَّبِيَّ ﷺ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ، رَجِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». [انظر: ٣٤٠٥،

٤٣٣٥، ٤٣٣٦، ٦٠٥٩، ٦١٠٠، ٦٢٩١،

[٦٣٣٦

3151. Narrated Asmā' bint Abī Bakr رضي الله عنها: I used to carry the date-stones on my head from the land of Az-Zubair which Allāh's Messenger ﷺ had given to him, and it was at a distance of 2/3 of a *Farsakh*

٣١٥١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءِ

from my house.

Narrated Hishām's father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banī An-Naḍir (gained as war booty).

3152. Narrated Ibn 'Umar رضي الله عنهما: 'Umar bin Al-Khaṭṭāb expelled all the Jews and Christians from the land of Hijāz. Allāh's Messenger ﷺ, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allāh, Allāh's Messenger and the Muslims. But the Jews requested Allāh's Messenger ﷺ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allāh's Messenger ﷺ said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's caliphate when he expelled them to Taimā' and Arīḥā.

(20) CHAPTER. The food gained as war booty in the battlefield.

3153. Narrated 'Abdullāh bin Mughaffal رضي الله عنه: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﷺ

بنت أبي بكر رضي الله عنهما قالت: كنت أنقل النوى من أرض الزبير التي أقطعها رسول الله ﷺ على رأسي وهو مني على ثلثي فرسخ. وقال أبو صمرة: عن هشام، عن أبيه: أن النبي ﷺ أقطع الزبير أرضاً من أموال بني النضير. [انظر: ٥٢٢٤]

٣١٥٢ - حدثني أحمد بن المقدم: حدثنا الفضيل بن سليمان: حدثنا موسى ابن عقبة قال: أخبرني نافع، عن ابن عمر رضي الله عنهما: أن عمر بن الخطاب أجلى اليهود والنصارى من أرض الحجاز، وكان رسول الله ﷺ لما ظهر على أهل خيبر أراد أن يخرج اليهود منها وكانت الأرض - لما ظهر عليها - لليهود وللرسول وللمسلمين، فسأل اليهود رسول الله ﷺ أن يتركهم على أن يكفوا العمل ولهم نصف الثمر، فقال رسول الله ﷺ: «نترككم على ذلك ما شئنا»، فأقروا حتى أجلاهم عمر في إمارته إلى تيماء وأريحاء.

[راجع: ٢٢٨٥]

(٢٠) باب ما يصيب من الطعام في أرض الحرب

٣١٥٣ - حدثنا أبو الوليد: حدثنا شعبه، عن حميد بن هلال، عن عبد الله بن معقل رضي الله عنه

(standing behind), so I felt embarrassed in front of him.

3154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

3155. Narrated Ibn Abi Aufa رَضِيَ اللهُ عَنْهُمَا: We were afflicted with hunger during the besiege of *Khaibar*, and when it was the day of (the battle of) *Khaibar*, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allāh's Messenger ﷺ made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet ﷺ prohibited that because the *Khumus* had not been taken out of the booty (i.e., donkeys); other people said, "He prohibited eating them forever." [The ubnarrator added, "I asked Sa'īd bin Jubair who said, 'He (ﷺ) has made the eating of donkeys' meat illegal forever.'"]

قَالَ: كُنَّا مُحَاصِرِينَ قَصْرَ حَيْبَرَ فَرَمَى
إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَتَزَوَّتْ
لَاخُذَهُ فَالْتَمَتُ فَإِذَا النَّبِيُّ ﷺ
فَاسْتَحْيَيْتُ مِنْهُ. [انظر: ٤٢٢٤، ٥٥٠٨]

٣١٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَّادُ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ
نَافِعٍ: عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا
قَالَ: كُنَّا نَصِيبُ فِي مَغَازِينَا الْعَسَلَ
وَالْعِنَبَ فَنَأْكُلُهُ وَلَا نَرْفَعُهُ.

٣١٥٥ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
الشَّيْبَانِيُّ قَالَ: سَمِعْتُ ابْنَ أَبِي أُوْفَى
رَضِيَ اللهُ عَنْهُمَا يَقُولُ: أَصَابَتْنَا
مَجَاعَةٌ لَيْالِي حَيْبَرَ، فَلَمَّا كَانَ يَوْمُ
حَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ
فَانْتَحَرْنَاهَا، فَلَمَّا غَلَّتِ الْقُدُورُ نَادَى
مُنَادِي رَسُولِ اللهِ ﷺ: أَكْفِئُوا الْقُدُورَ
فَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا.
قَالَ عَبْدُ اللهِ: فَقُلْنَا: إِنَّمَا نَهَى النَّبِيُّ
ﷺ لِأَنَّهَا لَمْ تُحَمَّسْ، قَالَ: وَقَالَ
آخَرُونَ: حَرَّمَهَا الْبَيْتَةَ. وَسَأَلْتُ سَعِيدَ
بْنَ جُبَيْرٍ فَقَالَ: حَرَّمَهَا الْبَيْتَةَ. [انظر:

[٥٥٢٦، ٤٢٢٤، ٤٢٢٢، ٤٢٢٠]