# One-fifth of Booty to the Cause of Allah (Khumus) - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Narrated `Ali: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 Fatima, the daughter of Allah's   
Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring   
Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding   
party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two shecamels   
were kneeling down beside the room of an Ansari 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 help weeping. I   
asked, "Who has done this?" The people replied, "Hamza bin `Abdul Muttalib who is staying with   
some Ansari drunks in this house." I went away till I reached the Prophet (ﷺ) and Zaid bin Haritha 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 Allah's Messenger (ﷺ)! I have never seen such a day as today.   
Hamza 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 Haritha till he came to the house where Hamza   
was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Messenger (ﷺ) started   
rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at   
Allah'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 look in at his face. Hamza then said, "Aren't you but the   
slaves of my father?" Allah's Messenger (ﷺ) realized that he was drunk, so Allah's Messenger (ﷺ) retreated, and we   
went out with him.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ، أَنْ يَرْتَحِلَ مَعِيَ فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، رَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَاىَ قَدِ اجْتُبَّ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ مَنْ فَعَلَ هَذَا فَقَالُوا فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهْوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ‏.‏ فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم فِي وَجْهِي الَّذِي لَقِيتُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ مَا لَكَ ‏"‏ فَقُلْتُ يَا رَسُولَ اللَّهَ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ، فَأَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ‏.‏ فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ ثُمَّ قَالَ حَمْزَةُ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى وَخَرَجْنَا مَعَهُ‏.‏

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Narrated `Aisha:(mother of the believers) After the death of Allah 's Apostle Fatima the daughter of Allah's Messenger (ﷺ)   
asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger (ﷺ) had left of   
the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's   
Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be   
used for charity)." Fatima, the daughter of Allah's Messenger (ﷺ) got angry and stopped speaking to Abu   
Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the   
death of Allah's Messenger (ﷺ).   
She used to ask Abu Bakr for her share from the property of Allah's Messenger (ﷺ) which he left at Khaibar,   
and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that   
property and said, "I will not leave anything Allah's Messenger (ﷺ) used to do, because I am afraid that if I   
left something from the Prophet's tradition, then I would go astray." (Later on) `Umar gave the   
Prophet's property (of Sadaqa) at Medina to `Ali and `Abbas, but he withheld the properties of   
Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's   
Apostle 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.")

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ ابْنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ‏.‏ فَقَالَ لَهَا أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ‏"‏‏.‏ فَغَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوُفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ‏.‏ قَالَتْ وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ وَفَدَكٍ وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ‏.‏ فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَأَمَّا خَيْبَرُ وَفَدَكٌ فَأَمْسَكَهَا عُمَرُ وَقَالَ هُمَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ‏.‏ قَالَ فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ‏.‏   
قَالَ أَبُو عَبْد اللَّهِ اعْتَرَاكَ افْتَعَلْتَ مِنْ عَرَوْتُهُ فَأَصَبْتُهُ وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي

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Narrated Malik bin Aus:While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al-   
Khattab came to me and said, "The chief of the believers has sent for you." So, I went 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   
Mali! 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, "`Uthman, `Abdur-Rahman bin `Auf, Az-Zubair and Sa`d bin   
Abi Waqqas are asking your permission (to see you); may I admit them?"   
`Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while   
Yarfa' came again and said, "May I admit `Ali and `Abbas?" `Umar said, "yes." So, they were   
admitted and they came in and greeted (him) and sat down. Then `Abbas said, "O chief of the   
believers! Judge between me and this (i.e. `Ali)." They had a dispute regarding the property of Bani   
An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. `Uthman and his companions)   
said, "O chief of the believers! Judge between them and relieve both of them front each other." `Umar   
said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do   
you know that Allah'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 Allah's Messenger (ﷺ) meant himself (by saying "we'')?"   
The group said, "He said so." `Umar then turned to `Ali and `Abbas and said, "I beseech you by Allah,   
do you know that Allah's Messenger (ﷺ) said so?" They replied, " He said so." `Umar then said, "So, I will   
talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this   
Fai (booty) which he gave to nobody else." `Umar then recited the Holy Verses: "What Allah   
bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition   
with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And   
Allah is able to do all things." 9:6)   
`Umar added "So this property was especially given to Allah's Messenger (ﷺ), but, by Allah, neither did he   
take possession of it and leave your, nor did he favor 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. Allah's Messenger (ﷺ) used   
to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue   
to be spent on Allah 's Cause. Allah 's Apostle kept on doing this during all his lifetime. I ask you by   
Allah do you know this?" They replies in the affirmative. `Umar then said to `Ali and `Abbas. "I ask   
you by Allah, do you know this?" `Umar added, "When Allah had taken His Prophet unto Him, 'Abu   
Bakr said, 'I am the successor of Allah's Messenger (ﷺ) so, Abu Bakr took over that property and managed it   
in the same way as Allah's Messenger (ﷺ) used to do, and Allah knows that he was true, pious and rightlyguided,   
and he was a follower of what was right.   
Then Allah took Abu Bakr unto Him and I became Abu 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 Allah's Messenger (ﷺ)   
used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided,   
and a follower of what is right. Now you both (i.e. 'Ah and `Abbas) came to talk to me, bearing the   
same claim and presenting the same case; you, `Abbas, 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 Allah'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 Allah's Pledge and   
Convention that you would manage it in the same way as Allah's Messenger (ﷺ) used to, and as Abu Bakr   
used to do, and as I have done since I was in charge 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 Allah, did I hand it over to them   
on this condition?" The group aid, "Yes." Then `Umar faced `Ali and `Abbas saying, "I ask you by   
Allah, 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 Allah, by 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."

حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ،، وَكَانَ، مُحَمَّدُ بْنُ جُبَيْرٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ، فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى مَالِكِ بْنِ أَوْسٍ، فَسَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَقَالَ مَالِكٌ بَيْنَا أَنَا جَالِسٌ فِي أَهْلِي حِينَ مَتَعَ النَّهَارُ، إِذَا رَسُولُ عُمَرَ بْنِ الْخَطَّابِ يَأْتِينِي فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ‏.‏ فَانْطَلَقْتُ مَعَهُ حَتَّى أَدْخُلَ عَلَى عُمَرَ، فَإِذَا هُوَ جَالِسٌ عَلَى رِمَالِ سَرِيرٍ، لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ مُتَّكِئٌ عَلَى وِسَادَةٍ مِنْ أَدَمٍ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَقَالَ يَا مَالِ، إِنَّهُ قَدِمَ عَلَيْنَا مِنْ قَوْمِكَ أَهْلُ أَبْيَاتٍ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ فَاقْبِضْهُ فَاقْسِمْهُ بَيْنَهُمْ‏.‏ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمَرْتَ بِهِ غَيْرِي‏.‏ قَالَ اقْبِضْهُ أَيُّهَا الْمَرْءُ‏.‏ فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ أَتَاهُ حَاجِبُهُ 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، فَدَخَلاَ فَسَلَّمَا فَجَلَسَا، فَقَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا‏.‏ وَهُمَا يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِنْ بَنِي النَّضِيرِ‏.‏ فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ‏.‏ قَالَ عُمَرُ تَيْدَكُمْ، أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ‏"‏‏.‏ يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم نَفْسَهُ‏.‏ قَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ‏.‏ فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا اللَّهَ، أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ قَالَ ذَلِكَ قَالاَ قَدْ قَالَ ذَلِكَ‏.‏ قَالَ عُمَرُ فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْفَىْءِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ـ ثُمَّ قَرَأَ ‏{‏وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ‏}‏ إِلَى قَوْلِهِ ‏{‏قَدِيرٌ‏}‏ ـ فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ قَدْ أَعْطَاكُمُوهُ، وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ‏.‏ ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ قَالَ عُمَرُ ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ فَقَبَضَهَا أَبُو بَكْرٍ، فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فَكُنْتُ أَنَا وَلِيَّ أَبِي بَكْرٍ، فَقَبَضْتُهَا سَنَتَيْنِ مِنْ إِمَارَتِي، أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ إِنِّي فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي تُكَلِّمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا وَاحِدٌ، جِئْتَنِي يَا عَبَّاسُ تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَجَاءَنِي هَذَا ـ يُرِيدُ عَلِيًّا ـ يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ‏"‏‏.‏ فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلاَنِ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيتُهَا، فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا‏.‏ فَبِذَلِكَ دَفَعْتُهَا إِلَيْكُمَا، فَأَنْشُدُكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ قَالَ الرَّهْطُ نَعَمْ‏.‏ ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ قَالاَ نَعَمْ‏.‏ قَالَ فَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا إِلَىَّ، فَإِنِّي أَكْفِيكُمَاهَا‏.‏

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Narrated Ibn `Abbas:The delegates of the tribe of `Abdul-Qais came and said, "O Allah's Messenger (ﷺ)! We are from the tribe of   
Rabi`a, and there is the infidels of the tribe of Mudar 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 (to do) four: I order you to believe in Allah, that is, to   
testify that None has the right to be worshipped but Allah (the Prophet (ﷺ) pointed with his hand); to offer   
prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth)   
of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat   
(i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي حَمْزَةَ الضُّبَعِيِّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ، بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنَا نَصِلُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَأْخُذُ مِنْهُ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا‏.‏ قَالَ ‏  
"‏ آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ ـ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ ‏"‏‏.‏

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Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "My heirs should not take even a single Dinar (i.e. anything from my property),   
and whatever I leave, excluding the expenditure of my wives and my laborers, will be Sadaqa (i.e. be   
used for charity)."'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهْوَ صَدَقَةٌ ‏"‏‏.‏

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Narrated Aisha:Allah'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.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا فِي بَيْتِي مِنْ شَىْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَىَّ، فَكِلْتُهُ فَفَنِيَ‏.‏

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Narrated `Amr bin Al-Harith: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 Sadaqa.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ، قَالَ مَا تَرَكَ النَّبِيُّ صلى الله عليه وسلم إِلاَّ سِلاَحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةً‏.‏

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Narrated `Aisha:(the wife of the Prophet) When the sickness of Allah's Messenger (ﷺ) got aggravated, he asked the   
permission of his wives that he should be treated in my house, and they permitted him.

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، وَمُحَمَّدٌ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ‏.‏

Reference : Sahih al-Bukhari 3099In-book reference : Book 57, Hadith 8USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 331   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn Abu Mulaika:`Aisha 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 Allah made my saliva mix with his Saliva." `Aisha added, "`AbdurRahman   
came with a Siwak 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."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعٌ، سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِي، وَفِي نَوْبَتِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ‏.‏ قَالَتْ دَخَلَ عَبْدُ الرَّحْمَنِ بِسِوَاكٍ، فَضَعُفَ النَّبِيُّ صلى الله عليه وسلم عَنْهُ، فَأَخَذْتُهُ فَمَضَغْتُهُ ثُمَّ سَنَنْتُهُ بِهِ‏.‏

Reference : Sahih al-Bukhari 3100In-book reference : Book 57, Hadith 9USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 332   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Safiya:(the wife of the Prophet) That she came to visit Allah's Messenger (ﷺ) while he was in I`tikaf (i.e. seclusion   
in the Mosque during the last ten days of Ramadan). When she got up to return, Allah'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 Um Salama, the wife of the Prophet, two Ansari men passed by them and greeted Allah's   
Apostle and then went away. Allah's Messenger (ﷺ) addressed them saying, "Don't hurry! (She is my wife),"   
They said, "Glorified be Allah! O Allah's Messenger (ﷺ) (You are far away from any suspicion)," and his   
saying was hard on them. Allah's Messenger (ﷺ) said, "Satan circulates in the mind of a person as blood does   
(in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزُورُهُ، وَهْوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ مَعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا بَلَغَ قَرِيبًا مِنْ باب الْمَسْجِدِ عِنْدَ باب أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم مَرَّ بِهِمَا رَجُلاَنِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ نَفَذَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ عَلَى رِسْلِكُمَا ‏"‏‏.‏ قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ‏.‏ وَكَبُرَ عَلَيْهِمَا ذَلِكَ‏.‏ فَقَالَ ‏"‏ إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3101In-book reference : Book 57, Hadith 10USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 333   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin `Umar:Once I went upstairs in Hafsa's house and saw the Prophet (ﷺ) answering the call of nature with his back   
towards the Qibla and facing Sham.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْضِي حَاجَتَهُ، مُسْتَدْبِرَ الْقِبْلَةِ، مُسْتَقْبِلَ الشَّأْمِ‏.‏

Reference : Sahih al-Bukhari 3102In-book reference : Book 57, Hadith 11USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 334   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aisha:That Allah's Messenger (ﷺ) used to offer the `Asr prayer while the sun was still shining in her Hujra (i.e. her   
dwelling place).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا‏.‏

Reference : Sahih al-Bukhari 3103In-book reference : Book 57, Hadith 12USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 335   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah:The Prophet (ﷺ) stood up and delivered a sermon, and pointing to `Aisha's house (i.e. eastwards), he said   
thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out   
(i.e. from the East).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَامَ النَّبِيُّ صلى الله عليه وسلم خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ فَقَالَ ‏  
"‏ هُنَا الْفِتْنَةُ ـ ثَلاَثًا ـ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3104In-book reference : Book 57, Hadith 13USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 336   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Amra bint `Abdur-Rahman:`Aisha, the wife of the Prophet (ﷺ) told her that once Allah's Messenger (ﷺ) was with her and she heard   
somebody asking permission to enter Hafsa's house. She said, "O Allah's Messenger (ﷺ)! This man is asking   
permission to enter your house." Allah's Messenger (ﷺ) replied, "I think he is so-and-so (meaning the foster   
uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of   
the corresponding foster-relations."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ ابْنَةِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ أُرَاهُ فُلاَنًا، لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3105In-book reference : Book 57, Hadith 14USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 337   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas:That when Abu Bakr became the Caliph, he sent him to Bahrain and wrote this letter for him, and   
stamped it with the Ring of the Prophet. Three lines were engraved on the Ring, (the word)   
'Muhammad' was in a line, 'Apostle' was in another line, and 'Allah' in a third.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمَّا اسْتُخْلِفَ بَعَثَهُ إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ مُحَمَّدٌ سَطْرٌ، وَرَسُولُ سَطْرٌ، وَاللَّهِ سَطْرٌ‏.‏

Reference : Sahih al-Bukhari 3106In-book reference : Book 57, Hadith 15USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 338   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Isa bin Tahman:Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later   
on Thabit Al-Banani told me that Anas said that they were the shoes of the Prophet.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ أَخْرَجَ إِلَيْنَا أَنَسٌ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالاَنِ، فَحَدَّثَنِي ثَابِتٌ الْبُنَانِيُّ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا نَعْلاَ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 3107In-book reference : Book 57, Hadith 16USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 339   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Burda:`Aisha brought out to us a patched wool Len garment, and she said, "(It chanced that) the soul of   
Allah's Messenger (ﷺ) was taken away while he was wearing this." Abu-Burda added, "Aisha 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."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ ـ رضى الله عنها ـ كِسَاءً مُلَبَّدًا وَقَالَتْ فِي هَذَا نُزِعَ رُوحُ النَّبِيِّ صلى الله عليه وسلم‏.‏ وَزَادَ سُلَيْمَانُ عَنْ حُمَيْدٍ عَنْ أَبِي بُرْدَةَ قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هَذِهِ الَّتِي يَدْعُونَهَا الْمُلَبَّدَةَ‏.‏

Reference : Sahih al-Bukhari 3108In-book reference : Book 57, Hadith 17USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 340   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas bin Malik:When the cup of Allah's Messenger (ﷺ) got broken, he fixed it with a silver wire at the crack. (The subnarrator,   
`Asim said, "I saw the cup and drank (water) in it.")

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ قَدَحَ، النَّبِيِّ صلى الله عليه وسلم انْكَسَرَ، فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ‏.‏ قَالَ عَاصِمٌ رَأَيْتُ الْقَدَحَ وَشَرِبْتُ فِيهِ‏.‏

Reference : Sahih al-Bukhari 3109In-book reference : Book 57, Hadith 18USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 341   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Ali bin Al-Husain:That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of   
Husain bin `Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said   
to him, "Do you have any need you may order me to satisfy?" `Ali said, "No." Al-Miswar said, Will   
you give me the sword of Allah's Messenger (ﷺ) for I am afraid that people may take it from you by force?   
By Allah, if you give it to me, they will never be able to take it till I die." When `Ali bin Abu Talib   
demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Messenger (ﷺ)   
on his pulpit delivering a sermon in this connection before the people, and I had then attained my age   
of puberty. Allah's Messenger (ﷺ) said, "Fatima is from me, and I am afraid she will be subjected 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 'Abu 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 Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of the enemy of   
Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ، حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ، حَدَّثَهُ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ حُسَيْنِ بْنِ عَلِيٍّ رَحْمَةُ اللَّهِ عَلَيْهِ لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَىَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا فَقُلْتُ لَهُ لاَ‏.‏ فَقَالَ لَهُ فَهَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَايْمُ اللَّهِ، لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ ‏"‏ إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا ‏"‏‏.‏ ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ قَالَ ‏"‏ حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3110In-book reference : Book 57, Hadith 19USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 342   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn Al-Hanafiya:If `Ali had spoken anything bad about `Uthman then he would have mentioned the day when some   
persons came to him and complained about the Zakat officials of `Uthman. `Ali then said to me, "Go   
to `Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's   
Apostle so order your Zakat officials to act accordingly." I took the document to `Uthman. `Uthman   
said, "Take it away, for we are not in need of it." I returned to `Ali with it and informed him of that.   
He said, "Put it whence you took it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ مُنْذِرٍ، عَنِ ابْنِ الْحَنَفِيَّةِ، قَالَ لَوْ كَانَ عَلِيٌّ ـ رضى الله عنه ـ ذَاكِرًا عُثْمَانَ ـ رضى الله عنه ـ ذَكَرَهُ يَوْمَ جَاءَهُ نَاسٌ فَشَكَوْا سُعَاةَ عُثْمَانَ، فَقَالَ لِي عَلِيٌّ اذْهَبْ إِلَى عُثْمَانَ فَأَخْبِرْهُ أَنَّهَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَمُرْ سُعَاتَكَ يَعْمَلُونَ فِيهَا‏.‏ فَأَتَيْتُهُ بِهَا فَقَالَ أَغْنِهَا عَنَّا‏.‏ فَأَتَيْتُ بِهَا عَلِيًّا فَأَخْبَرْتُهُ فَقَالَ ضَعْهَا حَيْثُ أَخَذْتَهَا‏.‏

Reference : Sahih al-Bukhari 3111In-book reference : Book 57, Hadith 20USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 343   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Muhammad bin Suqa:I heard Mundhir at-Tuzi reporting Ibn Hanafiya who said,  
  
 "My father   
sent me saying, 'Take this letter to `Uthman for it contains the orders of the Prophet (ﷺ) concerning the   
Sadaqa.' "

قَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ سُوقَةَ، قَالَ سَمِعْتُ مُنْذِرًا الثَّوْرِيَّ، عَنِ ابْنِ الْحَنَفِيَّةِ، قَالَ أَرْسَلَنِي أَبِي، خُذْ هَذَا الْكِتَابَ فَاذْهَبْ بِهِ إِلَى عُثْمَانَ، فَإِنَّ فِيهِ أَمْرَ النَّبِيِّ صلى الله عليه وسلم فِي الصَّدَقَةِ‏.‏

Reference : Sahih al-Bukhari 3112In-book reference : Book 57, Hadith 21USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 343   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Ali:Fatima 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 Allah's Messenger (ﷺ). She went to him to ask for a   
maid-servant, but she could not find him, and told `Aisha of her need. When the Prophet (ﷺ) came, Aisha   
informed him of that. The Prophet (ﷺ) came to our house when we had gone to our beds. (On seeing the   
Prophet) 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: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah   
(i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33   
times. This is better for you than what you have requested."

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، أَخْبَرَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي الْحَكَمُ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ، فَبَلَغَهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِسَبْىٍ، فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تُوَافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ عَائِشَةُ لَهُ، فَأَتَانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ ‏"‏ عَلَى مَكَانِكُمَا ‏"‏ حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ ‏"‏ أَلاَ أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَاهُ، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا اللَّهَ أَرْبَعًا وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ، وَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا مِمَّا سَأَلْتُمَاهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3113In-book reference : Book 57, Hadith 22USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 344   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jabir bin 'Abdullah (ra):A boy was born to one of our men, the Ansar, and he wanted to name him Muhammad. Then Ansari 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 Qasim (i.e., a distributor) to distribute (the booty etc.) amongst you." The narrator, Husain said that the Prophet (ﷺ) said, "I have been sent as a Qasim (i.e., distributor) to distribute (things) amongst you." [The Sub narrator Salim said that he heard Jabir saying that the man wanted to name the boy Al-Qasim, but the Prophet (ﷺ) said, "Call (your sons) by my name, but do not name (them) by my Kunya."]

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، وَقَتَادَةَ، سَمِعُوا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ وُلِدَ لِرَجُلٍ مِنَّا مِنَ الأَنْصَارِ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا ـ قَالَ شُعْبَةُ فِي حَدِيثِ مَنْصُورٍ إِنَّ الأَنْصَارِيَّ قَالَ حَمَلْتُهُ عَلَى عُنُقِي فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم‏.‏ وَفِي حَدِيثِ سُلَيْمَانَ وُلِدَ لَهُ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا ـ قَالَ ‏"‏ سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ ‏"‏‏.‏ وَقَالَ حُصَيْنٌ ‏"‏ بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ ‏"‏‏.‏ قَالَ عَمْرٌو أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ سَالِمًا عَنْ جَابِرٍ أَرَادَ أَنْ يُسَمِّيَهُ الْقَاسِمَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‏‏.‏

Reference : Sahih al-Bukhari 3114In-book reference : Book 57, Hadith 23USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 345   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jabir bin `Abdullah Al-Ansari:A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We   
will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the   
Prophet and said, "O Allah's Messenger (ﷺ)! I have begotten a boy whom I named Al-Qasim and the Ansar   
said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet (ﷺ) said,   
"The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقَالَتِ الأَنْصَارُ لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلاَمٌ، فَسَمَّيْتُهُ الْقَاسِمَ فَقَالَتِ الأَنْصَارُ لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ أَحْسَنَتِ الأَنْصَارُ، سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3115In-book reference : Book 57, Hadith 24USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 345   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Muawiya:Allah's Messenger (ﷺ) said, "If Allah wants to do good for somebody, he makes him comprehend the   
Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious."

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ، وَلاَ تَزَالُ هَذِهِ الأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3116In-book reference : Book 57, Hadith 25USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 346   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Abu Huraira:Allah's Messenger (ﷺ) said, "Neither do I give you (anything) nor withhold (anything)   
from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ مَا أُعْطِيكُمْ وَلاَ أَمْنَعُكُمْ، أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3117In-book reference : Book 57, Hadith 26USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 346   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Khaula Al-Ansariya: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."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنِ ابْنِ أَبِي عَيَّاشٍ ـ وَاسْمُهُ نُعْمَانُ ـ عَنْ خَوْلَةَ الأَنْصَارِيَّةِ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏  
"‏ إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3118In-book reference : Book 57, Hadith 27USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 347   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Urwa-al-Bariqi:The Prophet (ﷺ) said, "Horses are always the source of good, namely, rewards (in the Hereafter) and   
booty, till the Day of Resurrection."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏  
"‏ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ الأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3119In-book reference : Book 57, Hadith 28USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 348   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira:Allah'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 life is, you will spend their   
treasures in Allah's Cause."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفِقُنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3120In-book reference : Book 57, Hadith 29USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 349   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jabir bin Samura:Allah's Messenger (ﷺ) said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar   
is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their   
treasures in Allah's Cause."

حَدَّثَنَا إِسْحَاقُ، سَمِعَ جَرِيرًا، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3121In-book reference : Book 57, Hadith 30USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 350   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jabir bin `Abdullah:Allah's Messenger (ﷺ) said, "Booty has been made legal for me."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، حَدَّثَنَا يَزِيدُ الْفَقِيرُ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ أُحِلَّتْ لِي الْغَنَائِمُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3122In-book reference : Book 57, Hadith 31USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 351   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Allah guarantees him who strives in His Cause and whose motivation for going   
out is nothing but Jihad in His Cause and belief in His Word, 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 gains of   
reward and booty."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ ‏{‏مَعَ مَا نَالَ‏}‏ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3123In-book reference : Book 57, Hadith 32USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 352   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Huraira: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 shecamels 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 `Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under   
Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him   
victorious.   
Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men),   
'Some of you have stolen something from the booty. So one man from every tribe should give me a   
pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over   
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 pledge of allegiance by shaking hands with   
me.' The hands of two or three men got stuck over 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 Allah saw our weakness and disability,   
so he made booty legal for us."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهْوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهْوَ يَنْتَظِرُ وِلاَدَهَا‏.‏ فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا‏.‏ فَحُبِسَتْ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ ـ يَعْنِي النَّارَ ـ لِتَأْكُلَهَا، فَلَمْ تَطْعَمْهَا، فَقَالَ إِنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ‏.‏ فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ‏.‏ فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاَثَةٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3124In-book reference : Book 57, Hadith 33USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 353   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Aslam:`Umar 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."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ‏.‏

Reference : Sahih al-Bukhari 3125In-book reference : Book 57, Hadith 34USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 354   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Musa Al-Ash`ari:A bedouin asked the Prophet, "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 regarded as fighting in Allah's Cause?" The Prophet (ﷺ) said, "He who fights so that Allah's Word   
(i.e. Islam) should be superior, fights for Allah's Cause."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ ـ رضى الله عنه ـ قَالَ قَالَ أَعْرَابِيٌّ لِلنَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، مَنْ فِي سَبِيلِ اللَّهِ فَقَالَ ‏  
"‏ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهْوَ فِي سَبِيلِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3126In-book reference : Book 57, Hadith 35USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 355   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin Abu Mulaika:Some silken cloaks with golden buttons were presented to the Prophet. 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)   
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 Abu-al-Miswar! I have kept this aside for you! O Abu-al Miswar! I   
have kept this aside for you!" Makhrama was a bad-tempered man.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُهْدِيَتْ لَهُ أَقْبِيَةٌ مِنْ دِيبَاجٍ مُزَرَّرَةٌ بِالذَّهَبِ، فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ، وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ بْنِ نَوْفَلٍ، فَجَاءَ وَمَعَهُ ابْنُهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ، فَقَامَ عَلَى الْبَابِ فَقَالَ ادْعُهُ لِي‏.‏ فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم صَوْتَهُ فَأَخَذَ قَبَاءً فَتَلَقَّاهُ بِهِ وَاسْتَقْبَلَهُ بِأَزْرَارِهِ فَقَالَ ‏  
"‏ يَا أَبَا الْمِسْوَرِ، خَبَأْتُ هَذَا لَكَ، يَا أَبَا الْمِسْوَرِ، خَبَأْتُ هَذَا لَكَ ‏"‏‏.‏ وَكَانَ فِي خُلُقِهِ شِدَّةٌ‏.‏ وَرَوَاهُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ‏.‏ قَالَ حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ‏.‏ تَابَعَهُ اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ‏.‏

Reference : Sahih al-Bukhari 3127In-book reference : Book 57, Hadith 36USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 356   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas bin Malik:People used to give some of their datepalms to the Prophet (as a gift), till he conquered Bani Quraiza   
and Bani An-Nadir, whereupon he started returning their favors.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ‏.‏

Reference : Sahih al-Bukhari 3128In-book reference : Book 57, Hadith 37USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 357   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah 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, `Abdullah'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." (Hisham, a sub-narrator added, "Some of the sons of `Abdullah were equal in age to the sons of   
Az-Zubair e.g. Khubaib and `Abbas. `Abdullah had nine sons and nine daughters at that time." (The   
narrator `Abdullah 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 Allah! I could not   
understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my   
Master)."   
By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay   
his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no   
Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in   
Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed   
was, 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 Kharaj 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, Abu Bakr, `Umar, and `Uthman. (`Abdullah bin Az-Zubair added:) When I counted his debt,   
it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam   
met `Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?"   
`Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think   
your property will cover it." On that `Abdullah said to him, "What if it is two million and two hundred   
thousand?"   
Hakim 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-Ghaba for one hundred and seventy thousand. `Abdullah 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-Ghaba." There came to him `Abdullah bin Ja`far whom   
Az-Zubair owed four hundred thousand. He said to `Abdullah bin Az-Zubair, "If you wish I will   
forgive you the debt." `Abdullah (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."   
`Abdullah bin Ja`far said, "Give me a piece of the land." `Abdullah bin AzZubair said (to him),   
"Yours is the land extending from this place to this place." So, `Abdullah 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-Ghaba). He then went to Mu'awlya while `Amr bin `Uthman, Al-Mundhir bin Az-   
Zubair and Ibn Zam`a were sitting with him. Mu'awiya asked, "At what price have you appraised Al-   
Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have   
been left?" `Abdullah 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   
`Uthman 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." Muawiya said, "How much is left now?" `Abdullah   
replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty   
thousand." `Abdullah also sold his part to Muawiya six hundred thousand. When Ibn AzZubair had   
paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No,   
by Allah, 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 million and two hundred thousand.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ أَحَدَّثَكُمْ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ دَعَانِي، فَقُمْتُ إِلَى جَنْبِهِ فَقَالَ يَا بُنَىِّ، إِنَّهُ لاَ يُقْتَلُ الْيَوْمَ إِلاَّ ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لاَ أُرَانِي إِلاَّ سَأُقْتَلُ الْيَوْمَ مَظْلُومًا، وَإِنَّ مِنْ أَكْبَرِ هَمِّي لَدَيْنِي، أَفَتُرَى يُبْقِي دَيْنُنَا مِنْ مَالِنَا شَيْئًا فَقَالَ يَا بُنَىِّ بِعْ مَالَنَا فَاقْضِ دَيْنِي‏.‏ وَأَوْصَى بِالثُّلُثِ، وَثُلُثِهِ لِبَنِيهِ، يَعْنِي عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ ثُلُثُ الثُّلُثِ، فَإِنْ فَضَلَ مِنْ مَالِنَا فَضْلٌ بَعْدَ قَضَاءِ الدَّيْنِ شَىْءٌ فَثُلُثُهُ لِوَلَدِكَ‏.‏ قَالَ هِشَامٌ وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللَّهِ قَدْ وَازَى بَعْضَ بَنِي الزُّبَيْرِ خُبَيْبٌ وَعَبَّادٌ، وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَاتٍ‏.‏ قَالَ عَبْدُ اللَّهِ فَجَعَلَ يُوصِينِي بِدَيْنِهِ وَيَقُولُ يَا بُنَىِّ، إِنْ عَجَزْتَ عَنْهُ فِي شَىْءٍ فَاسْتَعِنْ عَلَيْهِ مَوْلاَىَ‏.‏ قَالَ فَوَاللَّهِ مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ يَا أَبَتِ مَنْ مَوْلاَكَ قَالَ اللَّهُ‏.‏ قَالَ فَوَاللَّهِ مَا وَقَعْتُ فِي كُرْبَةٍ مِنْ دَيْنِهِ إِلاَّ قُلْتُ يَا مَوْلَى الزُّبَيْرِ، اقْضِ عَنْهُ دَيْنَهُ‏.‏ فَيَقْضِيهِ، فَقُتِلَ الزُّبَيْرُ ـ رضى الله عنه ـ وَلَمْ يَدَعْ دِينَارًا وَلاَ دِرْهَمًا، إِلاَّ أَرَضِينَ مِنْهَا الْغَابَةُ، وَإِحْدَى عَشْرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَيْنِ بِالْبَصْرَةِ، وَدَارًا بِالْكُوفَةِ، وَدَارًا بِمِصْرَ‏.‏ قَالَ وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ لاَ وَلَكِنَّهُ سَلَفٌ، فَإِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ، وَمَا وَلِيَ إِمَارَةً قَطُّ وَلاَ جِبَايَةَ خَرَاجٍ وَلاَ شَيْئًا، إِلاَّ أَنْ يَكُونَ فِي غَزْوَةٍ مَعَ النَّبِيِّ صلى الله عليه وسلم أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ـ رضى الله عنهم ـ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَحَسَبْتُ مَا عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفَىْ أَلْفٍ وَمِائَتَىْ أَلْفٍ قَالَ فَلَقِيَ حَكِيمُ بْنُ حِزَامٍ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ فَقَالَ يَا ابْنَ أَخِي، كَمْ عَلَى أَخِي مِنَ الدَّيْنِ فَكَتَمَهُ‏.‏ فَقَالَ مِائَةُ أَلْفٍ‏.‏ فَقَالَ حَكِيمٌ وَاللَّهِ مَا أُرَى أَمْوَالَكُمْ تَسَعُ لِهَذِهِ‏.‏ فَقَالَ لَهُ عَبْدُ اللَّهِ أَفَرَأَيْتَكَ إِنْ كَانَتْ أَلْفَىْ أَلْفٍ وَمِائَتَىْ أَلْفٍ قَالَ مَا أُرَاكُمْ تُطِيقُونَ هَذَا، فَإِنْ عَجَزْتُمْ عَنْ شَىْءٍ مِنْهُ فَاسْتَعِينُوا بِي‏.‏ قَالَ وَكَانَ الزُّبَيْرُ اشْتَرَى الْغَابَةَ بِسَبْعِينَ وَمِائَةِ أَلْفٍ، فَبَاعَهَا عَبْدُ اللَّهِ بِأَلْفِ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ ثُمَّ قَامَ فَقَالَ مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ حَقٌّ فَلْيُوَافِنَا بِالْغَابَةِ، فَأَتَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، وَكَانَ لَهُ عَلَى الزُّبَيْرِ أَرْبَعُمِائَةِ أَلْفٍ فَقَالَ لِعَبْدِ اللَّهِ إِنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ‏.‏ قَالَ عَبْدُ اللَّهِ لاَ‏.‏ قَالَ فَإِنْ شِئْتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخِّرُونَ إِنْ أَخَّرْتُمْ‏.‏ فَقَالَ عَبْدُ اللَّهِ لاَ‏.‏ قَالَ قَالَ فَاقْطَعُوا لِي قِطْعَةً‏.‏ فَقَالَ عَبْدُ اللَّهِ لَكَ مِنْ هَا هُنَا إِلَى هَا هُنَا‏.‏ قَالَ فَبَاعَ مِنْهَا فَقَضَى دَيْنَهُ فَأَوْفَاهُ، وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ، فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ وَالْمُنْذِرُ بْنُ الزُّبَيْرِ وَابْنُ زَمْعَةَ فَقَالَ لَهُ مُعَاوِيَةُ كَمْ قُوِّمَتِ الْغَابَةُ قَالَ كُلُّ سَهْمٍ مِائَةَ أَلْفٍ‏.‏ قَالَ كَمْ بَقِيَ قَالَ أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ‏.‏ قَالَ الْمُنْذِرُ بْنُ الزُّبَيْرِ 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 نَصِيبَهُ مِنْ مُعَاوِيَةَ بِسِتِّمِائَةِ أَلْفٍ، فَلَمَّا فَرَغَ ابْنُ الزُّبَيْرِ مِنْ قَضَاءِ دَيْنِهِ قَالَ بَنُو الزُّبَيْرِ اقْسِمْ بَيْنَنَا مِيرَاثَنَا‏.‏ قَالَ لاَ، وَاللَّهِ لاَ أَقْسِمُ بَيْنَكُمْ حَتَّى أُنَادِيَ بِالْمَوْسِمِ أَرْبَعَ سِنِينَ أَلاَ مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ‏.‏ قَالَ فَجَعَلَ كَلَّ سَنَةٍ يُنَادِي بِالْمَوْسِمِ، فَلَمَّا مَضَى أَرْبَعُ سِنِينَ قَسَمَ بَيْنَهُمْ قَالَ فَكَانَ لِلزُّبَيْرِ أَرْبَعُ نِسْوَةٍ، وَرَفَعَ الثُّلُثَ، فَأَصَابَ كُلَّ امْرَأَةٍ أَلْفُ أَلْفٍ وَمِائَتَا أَلْفٍ، فَجَمِيعُ مَالِهِ خَمْسُونَ أَلْفَ أَلْفٍ وَمِائَتَا أَلْفٍ‏.‏

Reference : Sahih al-Bukhari 3129In-book reference : Book 57, Hadith 38USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 358   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Umar:`Uthman did not join the Badr battle because he was married to one of the daughters of Allah's   
Apostle 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 Badr battle."

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً‏.‏ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ ‏"‏‏.‏

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Narrated Marwan bin Al-Hakim and Miswar bin Makhrama:When the Hawazin delegation came to Allah's Messenger (ﷺ) after they had embraced Islam and requested   
him to return their properties and war prisoners to them, Allah's Messenger (ﷺ) said, "To me the best talk is   
the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed   
their distribution." Allah's Messenger (ﷺ) had waited for them for over ten days when he returned from Ta'if.   
So, when those people came to know that Allah's Messenger (ﷺ) was not going to return to them except one   
of the two things the said, "We choose our war Prisoners 'Allah's Messenger (ﷺ) stood up amongst the   
Muslims, and after glorifying Allah 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 favor 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 Allah will give us." On that, all the people said. 'O Allah's Messenger (ﷺ)s We   
have agreed willingly to do so (return the captives)" Then Allah'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 Allah's   
Apostle and said, "All the people have agreed willingly to do so and have given the permission to   
return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has   
been related to us about the captives of Hawazin.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْىَ وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ ‏"‏‏.‏ وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم انْتَظَرَ آخِرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ‏.‏ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمُسْلِمِينَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ ‏"‏ أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، مَنْ أَحَبَّ أَنْ يُطَيِّبَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ‏"‏‏.‏ فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ لَهُمْ‏.‏ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ‏"‏ فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأَذِنُوا‏.‏ فَهَذَا الَّذِي بَلَغَنَا عَنْ سَبْىِ هَوَازِنَ‏.‏

Reference : Sahih al-Bukhari 3131, 3132In-book reference : Book 57, Hadith 40USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 360   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Zahdam:Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man   
from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war   
prisoners, was present. Abu Musa invited him to share the meal but he (apologised) 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." Abu Musa 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-Ashariyin, asked him to   
provide us with means of conveyance. He said, 'By Allah, 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   
Allah's Messenger (ﷺ) and he asked for us saying. 'Where are the group of Al-Ash`ariyun?' 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 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 Allah has provided you with it,   
and by Allah, Allah willing, 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."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ وَحَدَّثَنِي الْقَاسِمُ بْنُ عَاصِمٍ الْكُلَيْبِيُّ ـ وَأَنَا لِحَدِيثِ الْقَاسِمِ، أَحْفَظُ ـ عَنْ زَهْدَمٍ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى، فَأُتِيَ ذَكَرَ دَجَاجَةً وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ لِلطَّعَامِ فَقَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا، فَقَذِرْتُهُ، فَحَلَفْتُ لاَ آكُلُ‏.‏ فَقَالَ هَلُمَّ فَلأُحَدِّثْكُمْ عَنْ ذَاكَ، إِنِّي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ ‏"‏ وَاللَّهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ ‏"‏‏.‏ وَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَهْبِ إِبِلٍ، فَسَأَلَ عَنَّا فَقَالَ ‏"‏ أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ ‏"‏‏.‏ فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا مَا صَنَعْنَا لاَ يُبَارَكُ لَنَا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا أَفَنَسِيتَ قَالَ ‏"‏ لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا ‏"‏‏.‏

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Narrated Nafi` from Ibn `Umar:Allah's Messenger (ﷺ) sent a Sariya towards Najd, and `Abdullah bin `Umar was in the Sariya. 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 given an extra camel each.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيرًا، فَكَانَتْ سِهَامُهُمُ اثْنَىْ عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنُفِّلُوا بَعِيرًا بَعِيرًا‏.‏

Reference : Sahih al-Bukhari 3134In-book reference : Book 57, Hadith 42USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 362   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Umar:Allah's Messenger (ﷺ) used to give extra share to some of the members of the Sariya he used to send, in   
addition to the shares they shared with the army in general.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً سِوَى قِسْمِ عَامَّةِ الْجَيْشِ‏.‏

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Narrated Abu Musa:We got the news of the migration of the Prophet (ﷺ) while we were in Yemen, so we set out migrating to   
him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda   
and the other was Abu 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-Najashi in Ethiopia, and there we found Ja`far bin Abu   
Talib and his companions with An-Najaishi. Ja`far said (to us), "Allah'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 (ﷺ) 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 Khaibar's conquest except the people of   
our ship, besides Ja`far and his companions, whom he gave a share as he did them (i.e. the people of   
the ship).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، إِمَّا قَالَ فِي بِضْعٍ، وَإِمَّا قَالَ فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، وَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ فَقَالَ جَعْفَرٌ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَنَا هَا هُنَا، وَأَمَرَنَا بِالإِقَامَةِ فَأَقِيمُوا مَعَنَا‏.‏ فَأَقَمْنَا مَعَهُ، حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا‏.‏ أَوْ قَالَ فَأَعْطَانَا مِنْهَا‏.‏ وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلاَّ لِمَنْ شَهِدَ مَعَهُ، إِلاَّ أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ‏.‏

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Narrated Jabir:Allah's Messenger (ﷺ) said (to me), "If the property of Bahrain had come to us, I would have given you so   
much and so much." But the Bahrain property did not come till the Prophet (ﷺ) had died. When the   
Bahrain property came. Abu Bakr ordered somebody to announce, "Any person who has money claim   
on Allah's Messenger (ﷺ) or whom Allah's Messenger (ﷺ) had promised something, should come to us." So, I went   
to him and said, "Allah's Messenger (ﷺ) had promised to give me so much an so much." Abu Bakr scooped   
up money with both hands thrice for me." (The sub-narrator Sufyan illustrated this action by scooping   
up with both hands and said, "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.")   
Narrated Jabir: Once I went to Abu 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." Abu 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 Jabir added:) So, Abu Bakr scooped up money with both hands for me and asked   
me to count it. I found out that It was five hundred. Abu Bakr told me to take twice that amount.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، سَمِعَ جَابِرًا ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ لَوْ قَدْ جَاءَنِي مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا ‏"‏‏.‏ فَلَمْ يَجِئْ حَتَّى قُبِضَ النَّبِيُّ صلى الله عليه وسلم، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنَا‏.‏ فَأَتَيْتُهُ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِي كَذَا وَكَذَا‏.‏ فَحَثَا لِي ثَلاَثًا ـ وَجَعَلَ سُفْيَانُ يَحْثُو بِكَفَّيْهِ جَمِيعًا، ثُمَّ قَالَ لَنَا هَكَذَا قَالَ لَنَا ابْنُ الْمُنْكَدِرِ ـ وَقَالَ مَرَّةً فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَقُلْتُ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، فَإِمَّا أَنْ تُعْطِيَنِي، وَإِمَّا أَنْ تَبْخَلَ عَنِّي‏.‏ قَالَ قُلْتَ تَبْخَلُ عَلَىَّ مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلاَّ وَأَنَا أُرِيدُ أَنْ أُعْطِيَكَ‏.‏ قَالَ سُفْيَانُ وَحَدَّثَنَا عَمْرٌو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ فَحَثَا لِي حَثْيَةً وَقَالَ عُدَّهَا‏.‏ فَوَجَدْتُهَا خَمْسَمِائَةٍ قَالَ فَخُذْ مِثْلَهَا مَرَّتَيْنِ‏.‏ وَقَالَ يَعْنِي ابْنَ الْمُنْكَدِرِ وَأَىُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ

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Narrated Jabir bin `Abdullah:While Allah's Messenger (ﷺ) was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your   
distribution)." The Prophet (ﷺ) replied, "Verily I would be miserable if I did not act justly."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ إِذْ قَالَ لَهُ رَجُلٌ اعْدِلْ‏.‏ فَقَالَ لَهُ ‏  
"‏ شَقِيتَ إِنْ لَمْ أَعْدِلْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3138In-book reference : Book 57, Hadith 46USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 366   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jubair bin Mut`im:The Prophet (ﷺ) talked about war prisoners of Badr saying, "Had Al-Mut`im bin Adi been alive and   
interceded with me for these mean people, I would have freed them for his sake."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي أُسَارَى بَدْرٍ ‏  
"‏ لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلاَءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ ‏"‏‏.‏

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Narrated Jubair bin Mut`im:I and `Uthman bin `Affan went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have given to   
Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Messenger (ﷺ)   
said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet (ﷺ) did not give a share to Bani   
`Abd Shams and Bani Naufai. (Ibn 'Is-haq said, "Abd Shams and Hashim and Al-Muttalib were   
maternal brothers and their mother was 'Atika bint Murra and Naufal was their paternal brother.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَنَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَىْءٌ وَاحِدٌ ‏"‏‏.‏ قَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ وَزَادَ قَالَ جُبَيْرٌ وَلَمْ يَقْسِمِ النَّبِيُّ صلى الله عليه وسلم لِبَنِي عَبْدِ شَمْسٍ وَلاَ لِبَنِي نَوْفَلٍ‏.‏ وَقَالَ ابْنُ إِسْحَاقَ عَبْدُ شَمْسٍ وَهَاشِمٌ وَالْمُطَّلِبُ إِخْوَةٌ لأُمٍّ، وَأُمُّهُمْ عَاتِكَةُ بِنْتُ مُرَّةَ، وَكَانَ نَوْفَلٌ أَخَاهُمْ لأَبِيهِمْ‏.‏

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Narrated `Abdur-Rahman bin `Auf: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 Ansari boys, and I wished I had been stronger than they. One of them called my   
attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my   
nephew?" He said, "I have been informed that he abuses Allah's Messenger (ﷺ). By Him in Whose Hands my   
life is, if I should see him, then my body will not leave his body till either of us meet his fate." 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 Abu 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 Allah'S Apostle to inform him of that. Allah's Messenger (ﷺ) asked, "Which of you has killed   
him?" Each of them said, "I Have killed him." Allah's Messenger (ﷺ) asked, "Have you cleaned your   
swords?" They said, "No. " He then looked 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-Jamuh." The two boys   
were Mu`adh bin 'Afra and Mu`adh bin `Amr bin Al-Jamuh.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ، مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا‏.‏ فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الآخَرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ أَلاَ إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي‏.‏ فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهُ صلى الله عليه وسلم فَأَخْبَرَاهُ فَقَالَ ‏"‏ أَيُّكُمَا قَتَلَهُ ‏"‏‏.‏ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ‏.‏ فَقَالَ ‏"‏ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا ‏"‏‏.‏ قَالاَ لاَ‏.‏ فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ ‏"‏ كِلاَكُمَا قَتَلَهُ ‏"‏‏.‏ سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ‏.‏ وَكَانَا مُعَاذَ ابْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنِ الْجَمُوحِ‏.‏   
قَالَ مُحَمَّدٌ سَمِعَ يُوسُفُ صَالِحًا وَإِبْرَاهِيمَ أَبَاهُ (عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ)

Reference : Sahih al-Bukhari 3141In-book reference : Book 57, Hadith 49USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 369   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Abu Qatada:We set out in the company of Allah's Messenger (ﷺ) on the day (of the battle) of Hunain. When we faced the   
enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and   
came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) 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 Khattab and asked (him), "What is wrong with the people   
(fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet (ﷺ) sat and said,   
"Anyone who has killed an enemy and has a proof of that, will posses his spoils." I got 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   
Allah's Messenger (ﷺ) said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A   
man (got up and) said, "O Allah's Messenger (ﷺ)! He is speaking the truth, and the spoils of the killed man   
are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by   
Allah, he (i.e. Allah's Messenger (ﷺ) ) will not agree to give you the spoils gained by one of Allah's Lions   
who fights on the behalf of Allah and His Apostle." The Prophet (ﷺ) said, "Abu Bakr has spoken the   
truth." So, Allah's Messenger (ﷺ) gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I   
bought a garden at Bani Salima, and this was my first property which I gained after my conversion to   
Islam.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ ‏"‏‏.‏ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ‏"‏ مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ ‏"‏ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ الثَّالِثَةَ مِثْلَهُ فَقَالَ رَجُلٌ صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلَبُهُ عِنْدِي فَأَرْضِهِ عَنِّي‏.‏ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه لاَهَا اللَّهِ إِذًا يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم يُعْطِيكَ سَلَبَهُ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ صَدَقَ ‏"‏‏.‏ فَأَعْطَاهُ فَبِعْتُ الدِّرْعَ، فَابْتَعْتُ بِهِ مَخْرِفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ‏.‏

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Narrated `Urwa bin Az-Zubair:Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me. I asked him again,   
and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and 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 Allah's Messenger (ﷺ)! 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 Abu Bakr during his Caliphate,   
called Hakim to give him (some money), Hakim refused to accept anything from him. Once `Umar   
called him (during his Caliphate) in order to give him something, but Hakim refused to accept it,   
whereupon `Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to   
him) from this Fai '(booty), but he refuses to take it." So Hakim never took anything from anybody   
after the Prophet (ﷺ) till he died.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ لِي ‏  
"‏ يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ‏"‏‏.‏ قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا‏.‏ فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَىْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ‏.‏ فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم حَتَّى تُوُفِّيَ‏.‏

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Narrated Nafi`:`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed to observe I`tikaf for one day during the Prelslamic   
period." The Prophet (ﷺ) ordered him to fulfill his vow. `Umar gained two lady captives from the   
war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Messenger (ﷺ) freed   
the captives of Hunain without ransom, they came out walking in the streets. `Umar said (to his son),   
"O `Abdullah! See what is the matter." `Abdullah replied, "Allah's Messenger (ﷺ) has freed the captives   
without ransom." He said (to him), "Go and set free those two slave girls." (Nafi` added:) Allah's   
Apostle did not perform the `Umra from Al-Jarana, and if he had performed the `Umra, it would not   
have been hidden from `Abdullah.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ عَلَىَّ اعْتِكَافُ يَوْمٍ فِي الْجَاهِلِيَّةِ، فَأَمَرَهُ أَنْ يَفِيَ بِهِ‏.‏ قَالَ وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَبْىِ حُنَيْنٍ، فَوَضَعَهُمَا فِي بَعْضِ بُيُوتِ مَكَّةَ ـ قَالَ ـ فَمَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى سَبْىِ حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السِّكَكِ فَقَالَ عُمَرُ يَا عَبْدَ اللَّهِ، انْظُرْ مَا هَذَا فَقَالَ مَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى السَّبْىِ‏.‏ قَالَ اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ‏.‏ قَالَ نَافِعٌ وَلَمْ يَعْتَمِرْ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْجِعْرَانَةِ وَلَوِ اعْتَمَرَ لَمْ يَخْفَ عَلَى عَبْدِ اللَّهِ‏.‏ وَزَادَ جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ مِنَ الْخُمُسِ‏.‏ وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ فِي النَّذْرِ وَلَمْ يَقُلْ يَوْمَ‏.‏

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Narrated `Amr bin Taghlib:Allah'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 refer other people to the goodness and contentment which Allah has put in   
their hearts, and `Amr bin Taghlib is amongst them." `Amr bin Taghlib said, "The statement of Allah's   
Apostle is dearer to me than red camels."   
Narrated Al-Hasan: `Amr bin Taghlib told us that Allah'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) .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ تَغْلِبَ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْمًا وَمَنَعَ آخَرِينَ، فَكَأَنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالَ ‏  
"‏ إِنِّي أُعْطِي قَوْمًا أَخَافُ ظَلَعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْخَيْرِ وَالْغِنَى، مِنْهُمْ عَمْرُو بْنُ تَغْلِبَ ‏"‏‏.‏ فَقَالَ عَمْرُو بْنُ تَغْلِبَ مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم حُمْرَ النَّعَمِ‏.‏ وَزَادَ أَبُو عَاصِمٍ عَنْ جَرِيرٍ قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِمَالٍ أَوْ بِسَبْىٍ فَقَسَمَهُ‏.‏ بِهَذَا‏.‏

Reference : Sahih al-Bukhari 3145In-book reference : Book 57, Hadith 53USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 373   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas:The Prophet (ﷺ) said, "I give to Quraish people in order to let them adhere to Islam, for they are near to   
their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏  
"‏ إِنِّي أُعْطِي قُرَيْشًا أَتَأَلَّفُهُمْ، لأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3146In-book reference : Book 57, Hadith 54USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 374   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas bin Malik:When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving   
to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about   
Allah's Messenger (ﷺ), "May Allah forgive His Apostle! 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 Allah's Messenger (ﷺ) was   
informed of what they had said, he called the Ansar and gathered them in a leather tent and did not   
call anybody else along, with them. When they gathered, Allah'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 Allah's Messenger (ﷺ)! The wise ones amongst us did not say anything, but the   
youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the   
Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' "   
Allah's Messenger (ﷺ) replied, I give to such people as are still close to the period of Infidelity (i.e. they have   
recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go   
with fortune, while you return with Allah's Messenger (ﷺ) to your houses? By Allah, what you will return   
with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Messenger (ﷺ), 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 Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas   
added:) But we did not remain patient.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا، مِنَ الأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَدَعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ قَالَ أَنَسٌ فَحُدِّثَ رَسُولُ اللَّهِ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ، فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ ‏"‏‏.‏ قَالَ لَهُ فُقَهَاؤُهُمْ أَمَّا ذَوُو آرَائِنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُ الأَنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنِّي أُعْطِي رِجَالاً حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، فَوَاللَّهِ مَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ ‏"‏‏.‏ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِينَا‏.‏ فَقَالَ لَهُمْ ‏"‏ إِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم عَلَى الْحَوْضِ ‏"‏‏.‏ قَالَ أَنَسٌ فَلَمْ نَصْبِرْ‏.‏

Reference : Sahih al-Bukhari 3147In-book reference : Book 57, Hadith 55USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 375   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Jubair bin Mut`im:That while he was with Allah's Messenger (ﷺ) who was accompanied by the people on their way back from   
Hunain, the bedouins started begging things of Allah's Messenger (ﷺ) so much so that they forced him to go   
under a Samura tree where his loose outer garment was snatched away. On that, Allah's Messenger (ﷺ) stood   
up and said to them, "Return my garment 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."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ، قَالَ أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَهُ النَّاسُ مُقْبِلاً مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم الأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ، فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏  
"‏ أَعْطُونِي رِدَائِي، فَلَوْ كَانَ عَدَدُ هَذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِي بَخِيلاً وَلاَ كَذُوبًا وَلاَ جَبَانًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3148In-book reference : Book 57, Hadith 56USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 376   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Anas bin Malik:While I was walking with the Prophet (ﷺ) who was wearing a Najrani outer garment with a thick hem, a   
bedouin came upon the Prophet (ﷺ) and pulled his garment so 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 Allah's Fortune which you have." The Prophet (ﷺ) turned to him and   
smiled, and ordered that a gift be given to him.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صلى الله عليه وسلم قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ‏.‏ فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ‏.‏

Reference : Sahih al-Bukhari 3149In-book reference : Book 57, Hadith 57USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 377   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah:On the day (of the battle) of Hunain, Allah's Messenger (ﷺ) favored some people in the distribution of the   
booty (to the exclusion of others); he gave Al-Aqra' bin H`Abis 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 Allah, in this distribution justice has not been observed, nor   
has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you   
have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who   
else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he   
kept patient."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ صلى الله عليه وسلم أُنَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ‏.‏ قَالَ رَجُلٌ وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ بِهَا وَجْهُ اللَّهِ‏.‏ فَقُلْتُ وَاللَّهِ لأُخْبِرَنَّ النَّبِيَّ صلى الله عليه وسلم‏.‏ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ ‏  
"‏ فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ‏"‏‏.‏

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Narrated Asma bint Abu Bakr:I used to carry the date stones on my head from the land of Az-Zubair which Allah's Messenger (ﷺ) had   
given to him, and it was at a distance of 2/3 of a Farsakh from my house.   
Narrated Hisham's father: The Prophet (ﷺ) gave Az-Zubair a piece of land from the property of Bani An-   
Nadir (gained as war booty).

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ كُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَأْسِي، وَهْىَ مِنِّي عَلَى ثُلُثَىْ فَرْسَخٍ‏.‏ وَقَالَ أَبُو ضَمْرَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَ الزُّبَيْرَ أَرْضًا مِنْ أَمْوَالِ بَنِي النَّضِيرِ‏.‏

Reference : Sahih al-Bukhari 3151In-book reference : Book 57, Hadith 59USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 379   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated Ibn `Umar:`Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Messenger (ﷺ)   
after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it   
belonged to Allah, Allah's Messenger (ﷺ) and the Muslims. But the Jews requested Allah's Messenger (ﷺ) to leave   
them there on the condition that they would do the labor and get half of the fruits (the land would   
yield). Allah'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 Taima and Ariha.

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى أَهْلِ خَيْبَرَ أَرَادَ أَنْ يُخْرِجَ الْيَهُودَ مِنْهَا، وَكَانَتِ الأَرْضُ لَمَّا ظَهَرَ عَلَيْهَا لِلْيَهُودِ وَلِلرَّسُولِ وَلِلْمُسْلِمِينَ، فَسَأَلَ الْيَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَتْرُكَهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ، وَلَهُمْ نِصْفُ الثَّمَرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ نُقِرُّكُمْ عَلَى ذَلِكَ مَا شِئْنَا ‏"‏‏.‏ فَأُقِرُّوا حَتَّى أَجْلاَهُمْ عُمَرُ فِي إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرِيحَا‏.‏

Reference : Sahih al-Bukhari 3152In-book reference : Book 57, Hadith 60USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 380   (deprecated numbering scheme)Report Error | Share | Copy ▼

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Narrated `Abdullah bin Mughaffal: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 (standing behind), so I felt embarrassed in front of   
him.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ـ رضى الله عنه ـ قَالَ كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَاسْتَحْيَيْتُ مِنْهُ‏.‏

Reference : Sahih al-Bukhari 3153In-book reference : Book 57, Hadith 61USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 381   (deprecated numbering scheme)Report Error | Share | Copy ▼

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

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نُصِيبُ فِي مَغَازِينَا الْعَسَلَ وَالْعِنَبَ فَنَأْكُلُهُ وَلاَ نَرْفَعُهُ‏.‏

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Narrated Ibn Abi `Aufa: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). Allah's   
Apostle 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 for ever."   
The sub-narrator added, "I asked Sa`id bin Jubair who said, 'He has made the eating of donkeys' meat   
illegal for ever.")

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ، فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ، فَانْتَحَرْنَاهَا فَلَمَّا غَلَتِ الْقُدُورُ، نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم اكْفَئُوا الْقُدُورَ، فَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا‏.‏ قَالَ عَبْدُ اللَّهِ فَقُلْنَا إِنَّمَا نَهَى النَّبِيُّ صلى الله عليه وسلم لأَنَّهَا لَمْ تُخَمَّسْ‏.‏ قَالَ وَقَالَ آخَرُونَ حَرَّمَهَا الْبَتَّةَ‏.‏ وَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ حَرَّمَهَا الْبَتَّةَ‏.‏

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