



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

One-fifth of Booty to the Cause of Allah (Khumus)

Ahadith 65

(3091-3155)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

The obligations of Khumus

Hadith # 3091

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 Idhkhair (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 she camels 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.

Hadith # 3092, 3093

Narrated `Aisha:

After the death of Allah 's Apostle Fatima the daughter of Allah's Messenger (ﷺ) asked Abu Bakr 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."

Hadith # 3094

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:

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ ... وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

What Allah has bestowed on His Messenger (and taken away) from them --

for this ye made no expedition with either cavalry or camelry:

but Allah gives power to His messengers over any He pleases:

and Allah has power over all things. (59:6)

`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 you, 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 rightly guided, 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 said, "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."

The payment of Khumus is a part of religion

Hadith # 3095

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)."

The expenditure of the wives of the Prophet (pbuh)

Hadith # 3096

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)."

Hadith # 3097

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.

Hadith # 3098

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.

The houses of the wives of the Prophet (pbuh)

Hadith # 3099

Narrated `Aisha:

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.

Hadith # 3100

Narrated Ibn Abu Mulaika:

`Aisha said, "The Prophet (ﷺ) died in my house on my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva."

`Aisha added, "'Abdur Rahman 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."

Hadith # 3101

Narrated Safiya:

That she came to visit Allah's Messenger (ﷺ) while he was in l'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."

Hadith # 3102

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.

Hadith # 3103

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).

Hadith # 3104

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).

Hadith # 3105

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."

The armor of the Prophet (pbuh)

Hadith # 3106

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.

Hadith # 3107

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.

Hadith # 3108

Narrated Abu Burda:

`Aisha brought out to us a patched woolen 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."

Hadith # 3109

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 sub narrator, `Asim said, "I saw the cup and drank (water) in it."

Hadith # 3110

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)."

Hadith # 3111

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."

Hadith # 3112

Muhammad bin Suqa:

"My father sent me saying, 'Take this letter to `Uthman for it contains the orders of the Prophet (ﷺ) concerning the Sadaqa.' "

The Khumus is meant for the needs of Allah's Messenger (pbuh) and the poor

Hadith # 3113

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."

Allah's statement in Surah Al-Anfal:

فَأَنَّ لِلَّهِ خُمُسَهُ ۖ وَلِلرَّسُولِ

"Verily one-fifth of it is assigned to Allah and to the Messenger (pbuh)" (8:41)

Hadith # 3114

Narrated Jabir bin 'Abdullah:

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."

Hadith # 3115

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."

Hadith # 3116

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."

Hadith # 3117

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."

Hadith # 3118

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."

**Prophet (pbuh) said: "Booty has been made legal
for you Muslims."**

Hadith # 3119

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."

Hadith # 3120

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."

Hadith # 3121

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, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Hadith # 3122

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said,

"Booty has been made legal for me."

Hadith # 3123

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."

Hadith # 3124

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."

The war booty is for those who witness the battles

Hadith # 3125

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."

If somebody fights for the sake of booty

Hadith # 3126

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."

Hadith # 3127

Narrated Abu Musa Al-Ash`ari:

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.

How the Prophet (pbuh) distributed the properties of Bani Quraiza and Bani An-Nadir

Hadith # 3128

Narrated Anas bin Malik:

People used to give some of their date palms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favors.

Blessed is the wealth of a living or a dead Ghazi

Hadith # 3129

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'awliya 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.

If Imam sends someone to carry out a certain duty

Hadith # 3130

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."

Khumus is to be used for the needs of the Muslims

Hadith # 3131, 3132

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)! 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.

Hadith # 3133

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."

Hadith # 3134

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.

Hadith # 3135

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.

Hadith # 3136

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. 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).

Hadith # 3137

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.

Hadith # 3138

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."

Free emancipation of the captives without taking out the Khumus from the booty

Hadith # 3139

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."

Khumus is for the Imam, and he has the right to give thereof to some of his relatives

Hadith # 3140

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."

Khumus from the spoils of a killed infidel

Hadith # 3141

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.

Hadith # 3142

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 possess 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.

What the Prophet (pbuh) used to give to those Muslims whose faith was not so firm

Hadith # 3143

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.

Hadith # 3144

Narrated Nafi`:

`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed to observe I`tikaf for one day during the pre-Islamic 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.

Hadith # 3145

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).

Hadith # 3146

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."

Hadith # 3147

Narrated Anas bin Malik:

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quraish 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.

Hadith # 3148

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."

Hadith # 3149

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.

Hadith # 3150

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."

Hadith # 3151

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).

Hadith # 3152

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.

The food gained as war booty in the battlefield

Hadith # 3153

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.

Hadith # 3154

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.

Hadith # 3155

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 forever."

The sub-narrator added, "I asked Sa`id bin Jubair who said, 'He has made the eating of donkeys' meat illegal forever.'"

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