

AL'BUKHARI'S SAHIH

صحيح البخاري

THE CORRECT TRADITIONS
OF AL'BUKHARI

By

Mohammad Ben Ismail Al'Bukhari

(Born 194H. - Died 256H.)

Translated by

Mohammad Mahdi Al'Sharif

VOLUME IV

Dar Al-Ketab Al-Ilmiyah

Beirut - Lebanon

[3] The Prophet's saying: "Our property will not be inherited. But whatever we (meaning himself) leave is (to be used for) charity"

6725- A'isha "Allah be pleased with her" narrated: Both of Fatima and Al'abbas came to ask Abu'bakr for their shares of inheritance from the property of The Messenger of Allah "Allah's blessing and peace be upon him". They meant the land which he left at Fadak, and their shares at Khaibar.

6726- Abu'bakr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity. Moreover, the family of Mohammad might satisfy their needs of living from this property." Abu'bakr said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do with this property but that I will do it." A'isha added: Fatima deserted him, and stopped speaking to him until she died (six months after The Prophet's death).

6727- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity."

6728- Malik Ibn Aws Ibn Al'hadathan narrated: I was with Omar Ibn Al'khattab when his doorman Yarfa came saying: "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?"

Omar said: "Yes." So they were admitted. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." Omar said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: "He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: "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." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" 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 in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes."

رُفْرِي، عَنْ
بِرَائِهِمَا مِنْ

V5

27.16

ما نَرَكُنَا
رَسُولَ اللَّهِ
[3.93]

رُفْرِي، عَنْ
[1]

ل: أَخْبَرَنِي

بِشَيْءٍ ذَلِكَ،

حَاجِبُهُ يَزِفَا

مَّ قَالَ: هَلْ

هَذَا، قَالَ

يَقُولُ قَالَ: «لَا

فَأَقْبَلَ عَلَى

قَالَ عُمَرُ:

يَا لَمْ يَغْطِهِ

[6] فَكَانَتْ

أَكْمُوهُ وَبَشَّهَا

ثُمَّ سَبَّهَ، ثُمَّ

ثُمَّ بِاللَّهِ هَلْ

سُخَّةُ الشَّارِحِ

٣ - باب قول النبي ﷺ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً»

٦٧٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ عَلَيْهِمَا السَّلَامُ، أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا جِيئَ بِمَا يَطْلُبَانِ أَرْضِيَهُمَا مِنْ قَدْرِكَ، وَسَهْمَهُمَا مِنْ خَيْرٍ. [طرفه في: ٣٠٩٢].

٦٧٢٦ - فَقَالَ لَهُمَا أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ». قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ، قَالَ: فَهَجَرْتُهُ فَاطِمَةُ، فَلَمْ تَكَلِّمْهُ حَتَّى مَاتَتْ. [طرفه في: ٣٠٩٣].

٦٧٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً». [طرفه في: ٤٠٣٤].

٦٧٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ الْحَدَّادِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ ذَكَرَ لِي مِنْ حَدِيثِهِ ذَلِكَ، فَأَنْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ: انْطَلَقْتُ حَتَّى أَذْخَلَ عَلَى عُمَرَ، فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ، ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ أَفْضَلُ بَيْنِي وَبَيْنَ هَذَا، قَالَ: أَتَشُدُّكُمْ بِاللَّهِ الَّذِي بِأَذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً؟» يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ، فَقَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَا: قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ: فَإِنِّي أَحَدُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْقِيَمِ بِشَيْءٍ لَمْ يُعْطَهُ أَحَدًا عِوَضًا، فَقَالَ عَزَّ وَجَلَّ: «مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ - إِلَى قَوْلِهِ - قَدِيرٌ» [الحشر: ٦] فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهُ مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمْوه وَبَيَّنَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ النَّبِيُّ ﷺ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا الْمَالِ نَفَقَةً سَنِيَّةً، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلًا مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتِهِ، أَتَشُدُّكُمْ بِاللَّهِ هَلْ

٦٧٢٥ - (تذك) بالصرف وعدمه وخير بعدم الصرف قاله الشارح.

٦٧٢٨ - قوله: (يرفأ) كيبداً وقلة لا يهمز علم حاجب سيدنا عمر رضي الله تعالى عنه وجد في نسخة الشارح بالياء كيخشى وهو رسم غير معهود فيه.

- فكانت خاصة نخذ.

- قوله: (ما احتازها) من الحيازة أي ما جمعها.

- لقد أعطاكموها نخذ.

- فعمل بذلك نخذ.

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Khaibar. But it is better to be left as a common treasury for them to distribute (its returns) Among themselves.

4236- Zaid narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with both" saying: By He, in Whose Hand my soul is, had I not been afraid that the other Muslims might be left in poverty, I would have divided (the land of) whatever village I may conquer (among the fighters), as The Prophet "Allah's blessing and peace be upon him" divided the land of Khaibar.

4237- Anbasa Ibn Sa'eed narrated that Abu'huraira "Allah be pleased with him" had come to The Messenger of Allah "Allah's blessing and peace be upon him", asking him to be given something (from the war booty of Khaibar). But a son of Sa'eed Ibn Al'ass said to him (The Prophet): "O Messenger of Allah! Do not give him." Abu'huraira replied: "This (Aban Ibn Sa'eed Ibn Al'ass) is the murderer of Ibn Qawqal." Sa'eed's son said: "How strange! A guinea pig coming from (the mountain of) Qadum of grazing sheep!"

4238- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Aban from Medina to Najd leading a certain detachment. Aban and his companions came to The Prophet "Allah's blessing and peace be upon him" at Khaibar after it had been conquered by The Prophet "Allah's blessing and peace be upon him". The reins of their horses were made of the fiber of date palm trees. I said: "O Allah's Apostle! Do not give them a share from the booty." Aban said (pointing to me): "How strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of (the mountain of) grazing sheep!" The Prophet "Allah's blessing and peace be upon him" said: "O Aban, sit down!" He gave them no share.

4239- Sa'eed narrated: Aban Ibn Sa'eed Ibn Al'ass came to The Messenger of Allah "Allah's blessing and peace be upon him" and greeted him. Abu'huraira "Allah be pleased with him" said (to The Messenger of Allah): "This is the murderer of Ibn Qawqal." Aban Ibn Sa'eed Ibn Al'ass said: "Strange! A guinea pig who has come down to us from the mountain of Qadum (grazing place of sheep in the town of Daws, the homeland of Abu'huraira) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (because I Was not killed as an infidel)."

4240- A'isha "Allah be pleased with her" narrated: Fatima "Allah be pleased with her" the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu'bakr (after being appointed as a caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him"

نَزَلَ بَيْنَ
الْأَنْزِلَةِ إِلَى

مَاعِيلُ بْنُ
قَالَ لَهُ
إِعْجَبَاهُ

سَمِعَ أَنَا
قَالَ
يَفْ قَالَ

مِنْ رَأْسِ

يَحْدِي

أَقَاتِلْ ابْنَ
أَكْرَمَهُ اللَّهُ

بَابُ الْعَنْ
أَلَهُ مِنْ أَهْلِ

الْبَيْتِ بِالْمَطَا
لِدَرْجِ الصَّانِ

أَبِى النَّبِزِ

٤٢٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ، مَا فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إِلَّا فَسَمَتْهَا، كَمَا قَسَمَ النَّبِيُّ ﷺ خَبِيرٌ. [طرفه في: ٢٣٣٤].

٤٢٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ، وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ، قَالَ: أَخْبَرَنِي عَنَسَةُ بْنُ سَعِيدٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ، قَالَ لَهُ بَغْضُ بَنِي سَعِيدٍ بْنِ الْعَاصِ: لَا تُعْطِهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقِلٍ، فَقَالَ: وَاعْبَجَاةَ، لَوْ بَرَّ تَدْلَى مِنْ قَدُومِ الضَّانِ. [طرفه في: ٢٨٢٧].

٤٢٣٨ - وَيُذَكِّرُ عَنِ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي عَنَسَةُ بْنُ سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخَبِّرُ سَعِيدَ بْنَ الْعَاصِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَانَ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قَبْلَ نَجْدٍ، قَالَ أَبُو هُرَيْرَةَ: فَقَدِمَ أَبَانُ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ بِخَبِيرٍ بَعْدَمَا افْتَتَحَهَا، وَإِنْ حُزِمَ خَلِيلُهُمْ لَلَيْفِ. قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَا تَقْسِمَ لَهُمْ، قَالَ أَبَانُ: وَأَنْتَ بِهَذَا يَا وَبَرُّ تَحْدَرُ مِنْ رَأْسِ ضَانٍ. فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَانُ اجْلِسْ». فَلَمْ يَقْسِمَ لَهُمْ. [طرفه في: ٢٨٢٧].

٤٢٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي جَدِّي: أَنَّ أَبَانَ بْنَ سَعِيدٍ أَقْبَلَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ أَبُو هُرَيْرَةَ: يَا رَسُولَ اللَّهِ، هَذَا قَاتِلُ ابْنِ قَوْقِلٍ، وَقَالَ أَبَانُ لِأَبِي هُرَيْرَةَ: وَاعْبَجَاةَ لَكَ، وَبَرَّ تَدَادُ مِنْ قَدُومِ ضَانٍ، يَنْعَى عَلَيَّ أَمْرًا أَكْرَمَهُ اللَّهُ بِيَدِي، وَمَتَّعَهُ أَنْ يُهَيِّئَنِي بِيَدِهِ. [طرفه في: ٢٨٢٧].

٤٢٤٠، ٤٢٤١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ، بَنَتْ النَّبِيَّ ﷺ، أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا.

٤٢٣٧ - قوله: هذا يعني أبان بن سعيد أ هـ.

- قوله: فقال: يعني أبان المذكور لأبي هريرة أعجب لو بر نزل من قدوم الضان كيف أشار على النبي ﷺ بالمطاء والوبر حيوان يشبه السنور ليس له ذنب يسمى غنم بنى إسرائيل شبه أبا هريرة به تحقيراً لسانه وقدوم الضان: اسم جبل بأرض دوس قوم أبي هريرة وأراد أبان بذلك أنه ليس في قدر من يشير بمطاء ولا منع أ هـ.

٤٢٣٨ - قوله: (حزم) جمع حزام ككتاب وكتب.

- قوله: (من رأس ضان) كذا في نسخة الشارح وفي نسخة العيني من رأس ضال باللام وهو المناسب لتفسير المؤلف.

٤٢٣٩ - قوله: (تداداً) أقبل مسرعاً.

٤٢٤٠، ٤٢٤١ - قوله: وجدت عليه: غضبت.

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Against
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27/16

19:5

Had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak, and what remained of one-fifth the Khaibar booty. On that, Abu'bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Mohammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu'bakr refused to give anything of that to Fatima. As a result, she became angry with Abu'bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of The Prophet "Allah's blessing and peace be upon him". When she died, her husband Ali buried her at night without informing Abu'bakr; and he led the funeral prayer by himself. When Fatima was alive, the people used to respect Ali so much. But after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu'bakr and giving him the pledge of allegiance. However, Ali had not given the pledge of allegiance during those months (during which Fatima was alive after The Prophet's death). Ali sent somebody to Abu'bakr saying: "Come to us, but let nobody come with you." He seemed to have disliked that Omar might come. Omar said (to Abu'bakr): "No, by Allah, you shall not enter upon them alone!" Abu'bakr said: "What do you think they will do to me? By Allah, I will go to them." Abu'bakr entered upon them. Ali testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then he said (to Abu'bakr): "We know well your superiority and what Allah has given you. We are not jealous of the good Allah has bestowed upon you (by being a caliph). But you did not consult us in the question of the rule in which, we thought that we have got a right because of our near relationship to The Messenger of Allah "Allah's blessing and peace be upon him". Abu'bakr's eyes flowed with tears. When Abu'bakr spoke, he said: "By He, in Whose Hand my soul is! To keep good relations with the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than to keep good relations with my kith and kin. But as for the trouble, which arose between you and me about his property, I will do my best to spend it on what is good. Therefore, I will not leave any rule or regulation I saw The Messenger of Allah "Allah's blessing and peace be upon him" following, in disposing of it, but I will follow." Ali said to Abu'bakr: "I promise to give you the pledge of allegiance in this afternoon." When Abu'bakr had performed Dhuhr prayer, he came up the pulpit, testified that there is no God (to be worshiped) but Allah, and that Mohammad is The Messenger of Allah, and then mentioned the story of Ali and his delay in giving the pledge of allegiance, excusing him, and accepting the excuses he had offered. Then Ali asked for (Allah's) forgiveness. Testified that there is no God but Allah, and that Mohammad is The Messenger of Allah, he praised Abu'bakr's right, and said that he had not done what he had done because of jealousy of Abu'bakr, or as a protest of that with which Allah had favored him. Ali added: "But we thought that we had some right in this affair (of regime), in which he (Abu'bakr) did not consult us, and in this way, caused us to feel sorry." Consequently, all the Muslims became happy and said: "You have done the right thing." The Muslims then became pleased with Ali since he returned to what people had done (of giving the pledge of allegiance to Abu'bakr).

4241- The same previous narration.

4242- Ikrima narrated from A'isha "Allah be pleased with her": When Khaibar was conquered we said: "Just now, we would eat our fill of dates."

4243- Ibn Omar "Allah be pleased with both" narrated: We had never eaten to satisfaction before we conquered Khaibar.

مِنْ رَسُولِ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُورَثُ، مَا تَرَكَتْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ - ﷺ - فِي هَذَا الْمَالِ». وَإِنِّي وَاللَّهِ لَا أَعِيرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا أَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَذْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، فَهَجَرَتْهُ فَلَمْ تَكَلِّمْهُ حَتَّى تُوَفِّيَتْ، وَعَاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوَفِّيَتْ دَفَنَهَا وَزَوَّجَهَا عَلِيًّا لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يَبَايِعُ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ آتِنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ: كَرَاهِيَةً لِمَخْضَرِ عُمَرَ، فَقَالَ عُمَرُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَخَذَكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا يَتَيْنُهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفُسْ عَلَيْكَ خَيْرًا سَأَفَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيْبًا، حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأُمُورِ، فَلَمْ أَلْ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَفِيَ عَلَى الْمِنْبَرِ، فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ، وَعُذْرَهُ بِالَّذِي اغْتَدَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ: أَنَّهُ لَمْ يَخْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيْبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا قَسْرًا بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبَتْ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيْبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

[طرفه في: ٣٠٩٢، ٣٠٩٣].

٤٢٤٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عُمَارَةُ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا فُتِحَتْ خَيْبَرُ قُلْنَا: الْآنَ نُسَبِّحُ مِنَ الثَّمَرِ.

٤٢٤٣ - حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا سَبَقْنَا حَتَّى فَتَحْنَا خَيْبَرَ.

- قوله: (وجه) أي يحترمه.

- قوله: (وما عسيتم) بكسر السين وفتحها أي ما ترجوهم وتحسبهم، فكلما «ما» استفهامية.

- قوله: (لم نفس عليك) أي لم نحسدك على الخلافة (شبارح).

- قوله: (العشية) يجوز فيه النصب على الظرفية والرفع على أنه خبر المبتدأ، وهو وقوله موعده، والعشية بعد الزوال.

- قوله: (الأمر بالمعروف) وهو الدخول فيما دخل فيه الناس من المباينة، فسطواني.