

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

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

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

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

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

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

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

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

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

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

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

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

(١٨) بَابٌ مَنْ لَمْ يُخَمِّسِ الْأَسْلَابَ،

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

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

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

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

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

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

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

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

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

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

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

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

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

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

رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

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

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

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

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

٣١٤٤ - حَدَّثَنَا أَبُو التُّعْمَانِ:

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

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

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

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

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

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

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

[راجع: ٩٢٣]

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

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

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

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

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

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

[راجع: ٣١٤٦]

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

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

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

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

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

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

[٦٠٨٨

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

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

٤٣٣٥، ٤٣٣٦، ٦٠٥٩، ٦١٠٠، ٦٢٩١،

[٦٣٣٦

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

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

from my house.

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

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

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

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

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

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

[راجع: ٢٢٨٥]

(٢٠) باب ما يصب من الطعام في أرض الحرب

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