

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

كِتَابُ الْمَغَازِي

Someone asked about the meaning of this dua. That we all want to live easy and comfortable lives, we dont want to be miskeen... so why are we asking to be miskeen? Miskeen is someone whom when you see them you feel pity and mercy towards them. So we want to be miskeen before Allah: that He is Merciful towards us. So we are asking here for humility before Allah. That we want to be humble servants. Not arrogant.

حدیث: 619

4330 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمِنٌ قَالَ مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمِنٌ قَالَ لَوْ شِئْتُمْ قُلْتُمْ جُنْتَنَا كَذَا وَكَذَا أَرْضُونَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَاوِيًا وَشِعْبًا لَسَلَكَتُ وَاوِيَةَ الْأَنْصَارِ وَشِعْبَهَا الْأَنْصَارُ شِعَارُ وَالنَّاسُ دِثَارٌ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثْرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ

Narrated `Abdullah bin Zaid bin `Asim: When Allah gave to His Messenger the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar.

Meaning, the Prophet (s) gave a lot, as much as a 100 camels even to some people of Makkah who had recently embraced Islam. But he did not give anything to the Ansar.

So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me;

You were divided, but through me Allah created love in your hearts for each other so you became united

you were poor and Allah made you rich through me." Whatever the Prophet (ﷺ) said, they (i.e. the Ansar) said, "Allah and His Messenger have more favours (upon us)." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?"

But whatever he said to them, they replied, "Allah and His Apostle have more favours (upon us)." The Prophet (ﷺ) then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).'

Meaning, you migrated to us

Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet (ﷺ) to your homes?

People will take camels and goats, and you will take with you the Messenger of Allah

But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the Ansar.

I would go on the way of the Ansar

The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the

people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments).

Shiar: Inner dress. Dithar: Outer dress

Meaning, you o Ansar are closer to me. You are mine.

No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar).

In this hadith, the most important thing is that the Prophet (s) dealt with this very difficult time with so much wisdom!

There were two types of people at this time:

1. Those who had recently embraced Islam, had offered no services yet for Islam. They had previously been enemies, but they were being given so much of the booty - why? To create love and compassion in their hearts for Islam. The Prophet (s)'s decisions were not for immediate benefit. He was far-sighted, so he decided this while thinking about the benefit for the muslims in the long run.
2. The Ansar: who did not get any of the booty

Not all the Ansar complained, some young people did.

All people are not the same: people look at the same thing differently. Intelligent and wise people see far beyond the immediate. This is why wisdom is a source of much khayr.

People have different opinions, they view things differently. The same individual is liked by some and disliked by others. You go to the store and select some fruit and leave some. What you leave is picked up by someone else. You left it, and someone took it. PEople view things differently.

So sometimes, we view things while only thinking about our personal, immediate, worldly benefit. We dont think about how its going to benefit us in the hereafter, our future in this world also.

In everything we do, whether it is something small or big - we need to see, which group do I belong to? Those who only look at the dunya, or those who make their decision while keeping the end in mind?

But majority of the people like the immediate benefit of the world.

So for example, a person teaches you an ayah: you are not as thankful to him as much as you are thankful to a person who gives you some chocolate! Why? because we like the immediate benefit.

WE dont recognize our real muhsin. Who is truly benefitting us.

The response of the Ansar was so beautiful: Allah and His Messenger have been more generous to us! They truly meant it.

Typically, children forget about or ignore their parents as they grow older, or when the parents have passed away. BEcause they dont get anything from their parents

anymore. But the person who is seeking the hereafter, will remember his parents and look after them. Even when he is not getting anything in return.

Prophet Eisa (a): Dutiful towards his mother. HE had many other qualities, but especially this is mentioned because this is a great quality.

So we need to think about ourselves: when are we truly grateful and happy? When we are given something material? or when we are given a good opportunity? when we receive an opportunity to do good or when we forego that opportunity?

حديث:620

4331 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ نَاسٌ مِنْ الْأَنْصَارِ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي رِجَالًا أَلْمَاءَةَ مِنَ الْإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ قَالَ أَنَسُ فَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَقَالَتِهِمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ فَقَالَ الْفُقَهَاءُ الْأَنْصَارُ أَمَا رُؤْسَاؤُنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا وَأَمَّا نَاسٌ مِنْنا حَدِيثُهُ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أُعْطِي رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرِ أَتَأَلَّفُهُمْ أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ قَالُوا يَا رَسُولَ اللَّهِ قَدْ رَضِينَا فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَجِدُونَ أُثْرَةً شَدِيدَةً فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي عَلَى الْحَوْضِ قَالَ أَنَسُ فَلَمْ يَصْبِرُوا

Narrated Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ: When Allah gave Allah's Messenger (ﷺ) what he gave of the properties of the Hawazin tribe as a war booty, the Prophet (ﷺ) started giving some men 100 camels each. The Ansar (then) said, "May Allah forgive Allah's Messenger (ﷺ) as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish."

Indirectly they were saying that this distribution was not fair. So they meant that he was making a mistake, so may Allah forgive him for that.

Allah's Messenger was informed of their statement, so he sent for the Ansar and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet (ﷺ) got up and said, "What is this talk being informed to me about you?" The learned men amongst the Ansar said, "O Allah's Messenger (ﷺ)! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allah forgive Allah's Messenger (ﷺ) as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood.'" The Prophet (ﷺ) said, "I give to these men who have newly left kufr (and embraced Islam) so as to attract their hearts.

This is an attempt to soften their hearts.

Won't you be happy that the people take the wealth while you take the Prophet (ﷺ) with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (i.e. the Ansar) said, "O Allah's Messenger (ﷺ)! We are satisfied."

The Prophet (ﷺ) then said to them, "You will find others favored over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then." Anas added: But they did not remain patient.

In this hadith also, other details of the same incident are mentioned.

After the battle, a lot of booty was brought to the Prophet (s), and he distributed it amongst the people.

Specifically: Aqra b. Haabis, and he gave them 100 camels each. All these people had just embraced Islam, and had done nothing for Islam!

So this was surprising for the Ansar: that what is going on? why are these people getting so much? what have they done even to get this reward? and what about us? So the decision of the leader was not understood by the rest of the people. He gave to these people to win their hearts: because if they did not settle firmly with Islam they would turn against muslims very soon. This would harm the muslims and Islam. So the Prophet (s) was thinking of the future also.

A lesson for us. If we know that someone is not sincere to us, has some hidden animosity, spite, etc. what would we do?

Would we become like them? And keep evil in our hearts for them?

OR would we do something to win their heart? To repel the evil with good?

Sometimes, people really do not see eye to eye, they simply disagree... they just don't 'click' or get along... and so they have disagreements all the time: and this happens at work places, sometimes at home even...

what should be done in these situations?

Ilkhtilaf is something natural: it happens. but our goal should be the purpose why we have come together, our daily effort should not be to refute the other, to prove them wrong.

There are some people who will always find a reason to criticize you. Even if you were to turn into gold they will not find you valuable, because it's you. They have a problem with you.

So what to do then?

Do Ihsan towards them: because Ihsan 'yaqta'ul lisan': it cuts off the tongue.

Eventually they will come around. So be good to them, show kindness to them. Win their heart.

IF the people did not spare the Messenger of Allah, they declared him as 'sinful' that he made a mistake, so they are seeking forgiveness for the Prophet (s).... then what about us? People will find problems with us also.

They gave their reason: we offered services, and the Prophet (s) is rewarding people who have done nothing.

This is all they said. In almost every version of this hadith you will find these statements.

Now the Prophet (s) being a leader is informed about complaints. People are complaining about his decision.

Someone comes and tells you about some things that are being said about you. What would you do?

Go and ask the people - but how? 'I know what you are saying about me' because our goal usually is to express our anger - not Islah!

The Prophet (s) did not start talking to them in the middle of the road. He took them in a tent, privately spoke with them.

Then he confirmed, he enquired: What is it that I'm hearing?

So the elders / wise people explained.

And they said exactly what the people had said: the same statement: so truthful and honest.

They accepted, that yes some young immature people have said this.

Then the Prophet (s) explained why he made that decision: for the benefit of the deen.

And then something so beautiful to satisfy them with their share. People will take goats and camels... and you will take the Messenger of Allah! Now everyone was happy.

Now the Prophet (s) mentioned more challenges the Ansar would face in the future. Prepared them for what was to come.

Be prepared: you will witness unfairness. Extreme unfairness.

His advice: be patient! Until when we ask? The Prophet (s) said, until you meet me at the Hawd.

Anas (r) said: The Ansar couldn't really be patient. He was referring to the matter of Khilafah -

In life, this happens a lot: we are more worthy of something - we have the merit, but someone else is given preference. Why? people have their reasons.

this life is a test.

In these situations we have to be very very careful. Because what we say here can waste all our deeds.

So never be content about yourself: that you are fine. you are good. There are tests until the very end: Even death is painful... the pain of death is also a test: what am I going to say and think about Allah at that time?

These little little tests we face in life, we become impatient at times: why did this happen with me o Allah? these are very minor difficulties compared to the difficulty

of the time of death. Never be disappointed with your Lord. Say, 'Radeetu billahi rabbaa' In this life there is 'unfairness' - sometimes at the hands of people... so rise above that. Move on from it.

Wherever there is conflict, sometimes there is only one thing that can go to only one person and not the other. So if it does not come to you then just accept that decree of Allah... this is dunya. Those who are patient will receive their reward without ANY MEASURE! Allah LOVES the patient!

حديث: 621

4332 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسٍ قَالَ لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ بَيْنَ قُرَيْشٍ فَغَضِبَتِ الْأَنْصَارُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا بَلَى قَالَ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِيِ الْأَنْصَارِ أَوْ شِعْبَهُمْ

Narrated Anas: When it was the day of the Conquest (of Mecca) Allah's Messenger (ﷺ) distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So the Prophet (ﷺ) said, "Won't you be pleased that the people take the worldly things and you take Allah's Messenger (ﷺ) with you?" They said, "Yes." The Prophet (ﷺ) said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass." Hunayn was immediately after the conquest of Makkah

حديث: 622

4333 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَزْهَرُ عَنْ ابْنِ عَوْنٍ أَنبَأَنَا هِشَامُ بْنُ زَيْدٍ بَنِ أَنَسٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ يَوْمَ حُنَيْنِ اتَّقَى هَوَازِنُ وَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ آلَافٍ وَالطُّلَقَاءُ فَأَدْبَرُوا قَالَ يَا مَعْشَرَ الْأَنْصَارِ قَالُوا لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ لَبَيْكَ نَحْنُ بَيْنَ يَدَيْكَ فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ فَأَنْهَزَمَ الْمُشْرِكُونَ فَأَعْطَى الطُّلَقَاءَ
وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَقَالُوا فِدَاعَاهُمْ فَأَدْخَلَهُمْ فِي قُبَّةٍ فَقَالَ أَمَا
تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتُ الْأَنْصَارُ
شِعْبًا لَأَخْتَرْتُ شِعْبَ الْأَنْصَارِ

Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When it was the day of (the battle of)

Hunain, the Prophet (ﷺ) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet (ﷺ) said, "O group of Ansar!" They replied, "Labbaik, O Allah's Messenger (ﷺ) and Sadaik! We are under your command." Then the Prophet (ﷺ) got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet (ﷺ) distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (ﷺ) along with you?" The Prophet (ﷺ) added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

4334 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنَ الْأَنْصَارِ فَقَالَ إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٌ وَإِنِّي أَرَدْتُ أَنْ أُجِبَهُمْ وَأَتَأَلَّفَهُمْ أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بُيُوتِكُمْ قَالُوا بَلَى قَالَ لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَسَلَكَتُ وَادِيَّ الْأَنْصَارِ أَوْ شِعْبَ الْأَنْصَارِ

Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet (ﷺ) gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, The museebah: they have suffered defeat here.

and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things) and you take Allah's Messenger (ﷺ) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet (ﷺ) said, "'If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

Different versions of the same incident are narrated here.

ديگر طرق

★ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبَهُمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمْ اللَّهُ بِي وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي كُلَّمَا قَالَ

شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمْنٌ قَالَ مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ ﷺ قَالَ
كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمْنٌ الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ إِنَّكُمْ
سَتَلْقَوْنَ بَعْدِي أُثْرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ (صحيح البخاري:
(4330

Narrated `Abdullah bin Zaid bin `Asim: When Allah gave to His Messenger the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me."

Whatever the Prophet (ﷺ) said, they (i.e. the Ansar) said, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do. The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and other people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other

people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar).

حديث:624

4335 - حَدَّثَنَا قَبِيصَةُ حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِسْمَةَ حُنَيْنٍ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ مَا أَرَادَ بِهَا وَجَهَ اللَّهُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ رَحْمَةُ اللَّهِ عَلَى مُوسَى لَقَدْ أُودِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ

Narrated `Abdullah: When the Prophet (ﷺ) distribute the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet (ﷺ) and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

Here, another thing we learn here is that when we are struck by some difficulty we should remember those who are suffering or have suffered more than us. If we are unwell, and it has been a long time, think about the illness of Prophet Ayyub.

حديث:625

4336 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا أَعْطَى الْأَقْرَعَ مِائَةً مِنَ الْإِبِلِ وَأَعْطَى عُبَيْنَةَ مِثْلَ ذَلِكَ وَأَعْطَى نَاسًا فَقَالَ رَجُلٌ مَا أُرِيدَ بِهَذِهِ الْقِسْمَةِ وَجَهَ اللَّهُ فَقُلْتُ لِأَخْبِرَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ مُوسَى قَدْ أُودِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ

Narrated `Abdullah رَضِيَ اللَّهُ عَنْهُ: When it was the day of Hunain, Prophet favored some people over some others (in the

distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina (ibn Hisn) the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I (Ibn Masud) said, "I will inform the Prophet (about your statement)." The Prophet (ﷺ) said, "May Allah bestow Mercy on Moses, for he was troubled more than this but he remained patient."

Bani Israel accused Prophet Musa of certain things. HE was very shy, and would not bathe in front of the people so they said there is some ayb in his body. So Allah cleared him of that...

When someone is falsely accusing you - then just be patient. LEave the matter to Allah, and He will bring about justice.

Someone oppresses us, we think we have to respond, and then we commit greater oppression - then this turns into something terrible: everyone is committing oppression, and others are watching... especially when this is amongst the people of the deen...

Doing Islah, mending peoples relations is far better than other acts of worship.

No matter what you do, something small or something big for the deen: stay away from oppression.

Doing good is easy, but preserving it is more difficult.

You can memorize the Qur'an, but remembering it, preserving it is harder.

Losing weight is easy, but maintaining that is difficult.

So be careful, guard your deeds.

Our words affect our actions. The Prophet (s) said that statement at a time of anger...

حديث: 626

4337 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَقْبَلْتُ هَوَازِنُ وَغَطَفَانَ وَغَيْرَهُمْ بِنِعْمِهِمْ وَذَرَارِيهِمْ وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ آلَافٍ وَمِنَ الطُّلُقَاءِ فَأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ فَنَادَى يَوْمَئِذٍ نِدَاءً لَمْ يَخْلُطْ بَيْنَهُمَا التَّفَتُّ عَنْ يَمِينِهِ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ قَالُوا لَبَيْكَ يَا رَسُولَ اللَّهِ أَبَشِرْ نَحْنُ مَعَكَ ثُمَّ التَّفَتُّ عَنْ يَسَارِهِ فَقَالَ يَا مَعْشَرَ

الْأَنْصَارِ قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ أَبَشِرْ نَحْنُ مَعَكَ وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ فَنَزَلَ
 فَقَالَ أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ فَانْهَزَمَ الْمُشْرِكُونَ فَأَصَابَ يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً فَقَسَمَ
 فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَقَالَتْ الْأَنْصَارُ إِذَا كَانَتْ
 شَدِيدَةً فَنَحْنُ نُدْعَى وَيُعْطَى الْغَنِيمَةَ غَيْرِنَا فَبَلَغَهُ ذَلِكَ فَجَمَعَهُمْ فِي قُبَّةٍ فَقَالَ
 يَا مَعْشَرَ الْأَنْصَارِ مَا حَدِيثُ بَلْغَنِي عَنْكُمْ فَسَكَتُوا فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَلَا
 تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِرَسُولِ اللَّهِ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ
 قَالُوا بَلَى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتُ
 الْأَنْصَارُ شِعْبًا لَأَخَذْتُ شِعْبَ الْأَنْصَارِ وَقَالَ هِشَامٌ قُلْتُ يَا أَبَا حَمْزَةَ وَأَنْتَ
 شَاهِدٌ ذَاكَ قَالَ وَأَيْنَ أُغِيبُ عَنْهُ

Narrated Anas Bin Malik: When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet (ﷺ) The Prophet (ﷺ) had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet (ﷺ) alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" The Prophet (ﷺ) at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet (ﷺ) gained a large amount of booty which he

distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet (ﷺ) and he gathered them in a leather tent and said, "What is this news reaching me from you, O group of Ansar?" They kept silent, He added, "O group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Messenger (ﷺ) to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that?" He replied, "And how could I be absent from him?"

Anas ® was from the Ansar so he was there.

Most of these narrations are from Anas (r), then why the different versions? because he narrated this incident to different people at different times. So when you also tell the same story to different people over the years, the details you mention will vary. And also know that sometimes hadith was narrated in meaning

The Hawazin brought all their wealth and lost it all also. Durayd (the poet) also told them not to, but they did not listen.

Any question? Or comment?

Share :)

Some other details of this incident:

- When the Prophet (s) was distributing this booty there were many many people there.
- He (s) was talking to people at that time also: he said

Other incidents related to the distribution of booty of Hunain

★ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَمَّا قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ حُنَيْنٍ بِالْجِعْرَانَةِ
 اَزْدَحَمُوا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ
 فَضْرَبُوهُ وَشَجُّوهُ قَالَ فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ جَبْهَتِهِ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي
 إِنَّهُمْ لَا يَعْلَمُونَ قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظِرُ إِلَى رَسُولِ اللَّهِ ﷺ يَمْسَحُ الدَّمَ عَنْ
 جَبْهَتِهِ يَحْكِي الرَّجُلَ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ [مسند أحمد:
] 4366

The Prophet (s) said at Ji'irrana when many people had gathered around him and he was distributing the booty:

A servant from the servants of Allah was sent to his people, but they beat him up and wounded him. So he began wiping the blood off his forehead and said, o my Lord forgive my people for indeed they do not know! Abdullah said, It is as if I can see the Prophet (s) wiping the blood from his forehead narrating this...

- He (s) forgave the people of Taif here also - when they had wounded him
- When you see someone doing something wrong, oppressing you even.. the first thought you should have: This person doesne know any better...

★ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ مُنْصَرَفَهُ مِنْ
 حُنَيْنٍ وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ وَرَسُولُ اللَّهِ ﷺ يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ فَقَالَ يَا
 مُحَمَّدُ اْعْدِلْ. قَالَ وَيْلَكَ وَمَنْ يْعْدِلُ إِذَا لَمْ أَكُنْ اْعْدِلُ لَقَدْ خِبتَ وَخَسِرْتَ إِنْ
 لَمْ أَكُنْ اْعْدِلُ فَقَالَ عُمَرُ بْنُ اَلْخَطَّابِ رَضِيَ اللهُ عَنْهُ دَعْنِي يَا رَسُولَ اللَّهِ فَاقْتُلْ
 هَذَا اَلْمُنَافِقَ فَقَالَ مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي اَقْتُلُ اَصْحَابِي إِنْ هَذَا
 وَأَصْحَابُهُ يَقْرَءُونَ اَلْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنْ
 الرَّمِيَّةِ [صحيح مسلم:2496]

Patience of Prophet ﷺ

Jabir bin Abdullah reported that a person came to the Messenger of Allah (ﷺ) at Ji'rana on his way back from Hunain, and there was in the clothes of Bilal some silver. The Messenger of Allah (ﷺ) took a handful out of that and gave it to the people. He

(the person who had met the Prophet at Ji'rana) said to him: Muhammad, do justice. He said: Woe to you, who would do justice if I do not do justice, and you would be very unfortunate and a loser if I do not do justice. Upon this Umar bin Khattab said: Permit me to kill this hypocrite. Upon this he said: May there be protection of Allah! People would say that I kill my companions.

- The Prophet (s) spared this hypocrite for the sake of the deen.

بَاب السَّرِيَّةِ الَّتِي قَبَلَ نَجْدٍ

Chapter: The Sariyya which was sent towards Najd

● والسرية: هي القطعة من الجيش تخرج منه لتقوم بمهمة ثم تعود، وما يحصل من غنيمة فإنه يكون لها وللجيش؛ لأن الجيش ردها وأصل لها ومرجع لها، فلا تنفرد بما يحصل لها من الغنائم، كما أن الجيش لا ينفرد عنها بما يحصل له من الغنائم، بل الغنيمة للجميع، أعني: للسرية وللجيش الذي خرجت منه السرية. [شرح سنن أبي داود]

A sariyya is a small battalion from the main army that is sent on a certain mission and then returns to the army.

The booty obtained from this mission is for both the army and the battalion.

So the Prophet (s) sent AbuQatadah as the leader of this sariyyah.

● كان أبو قتادة أميرها وكانوا خمسة وعشرين وغنموا من غطفان بأرض محارب مائتي بعير والفي شاة [فتح الباري]

The leader of this Battle

Abu Qatada was its leader and they were 25 people, they had two hundred camels and two thousand goats in booty from the land of Muharib from Ghutfan tribe.

حديث: 627

4338 - حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَادٌ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً قِبَلَ نَجْدٍ فَكُنْتُ فِيهَا فَبَلَغَتْ سِهَامُنَا اثْنَيْ عَشَرَ بَعِيرًا وَنَفَّلْنَا بَعِيرًا بَعِيرًا فَرَجَعْنَا بِثَلَاثَةِ عَشَرَ بَعِيرًا

Narrated Ibn `Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet (ﷺ) sent a Sariyya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

Imam Bukhari mentions this after Hunayn, but other historians say that this happened before Fath Makkah. Perhaps Imam Bukhari mentioned this here in relation to the booty.

بَابُ بَعَثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَدِيمَةَ

Chapter: Sending Khalid bin Al-Walid to Banu Jadhima

حديث: 628

4339 - حَدَّثَنِي مُحَمَّدٌ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ ح وَ حَدَّثَنِي نَعِيمٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَدِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا فَجَعَلُوا يَقُولُونَ صَبَانًا صَبَانًا فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِمَّا أُسِيرَهُ حَتَّى إِذَا كَانَ يَوْمٌ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلَّ رَجُلٍ مِمَّا أُسِيرَهُ فَقُلْتُ وَاللَّهِ لَا أَقْتُلُ أُسِيرِي وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أُسِيرَهُ حَتَّى قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَاهُ فَرَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فَقَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ مَرَّتَيْنِ

Narrated Salim's father: The Prophet (ﷺ) sent Khalid bin Al-Walid to the tribe of Jadhima and he invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet (ﷺ) raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Sometimes, because of miscommunication there is misunderstanding - Khalid b. Walid misunderstood what the people were saying.

Abdullah b. Omar did not obey Khalid b. Walid when he ordered them to do something wrong. So when the leader tells you to do something wrong you do not obey him.

In general, you are to obey the leader, but not when he is doing or ordering something that is wrong.

The Prophet (s) compensated these people, diyah was given.

And then the Prophet (S) did not say anything to Khalid. Because Khalid b. Walid did not do this deliberately.

So it is very important to see the whole situation and make the right decision, otherwise the matter gets very corrupt, and far worse.

So be fair.