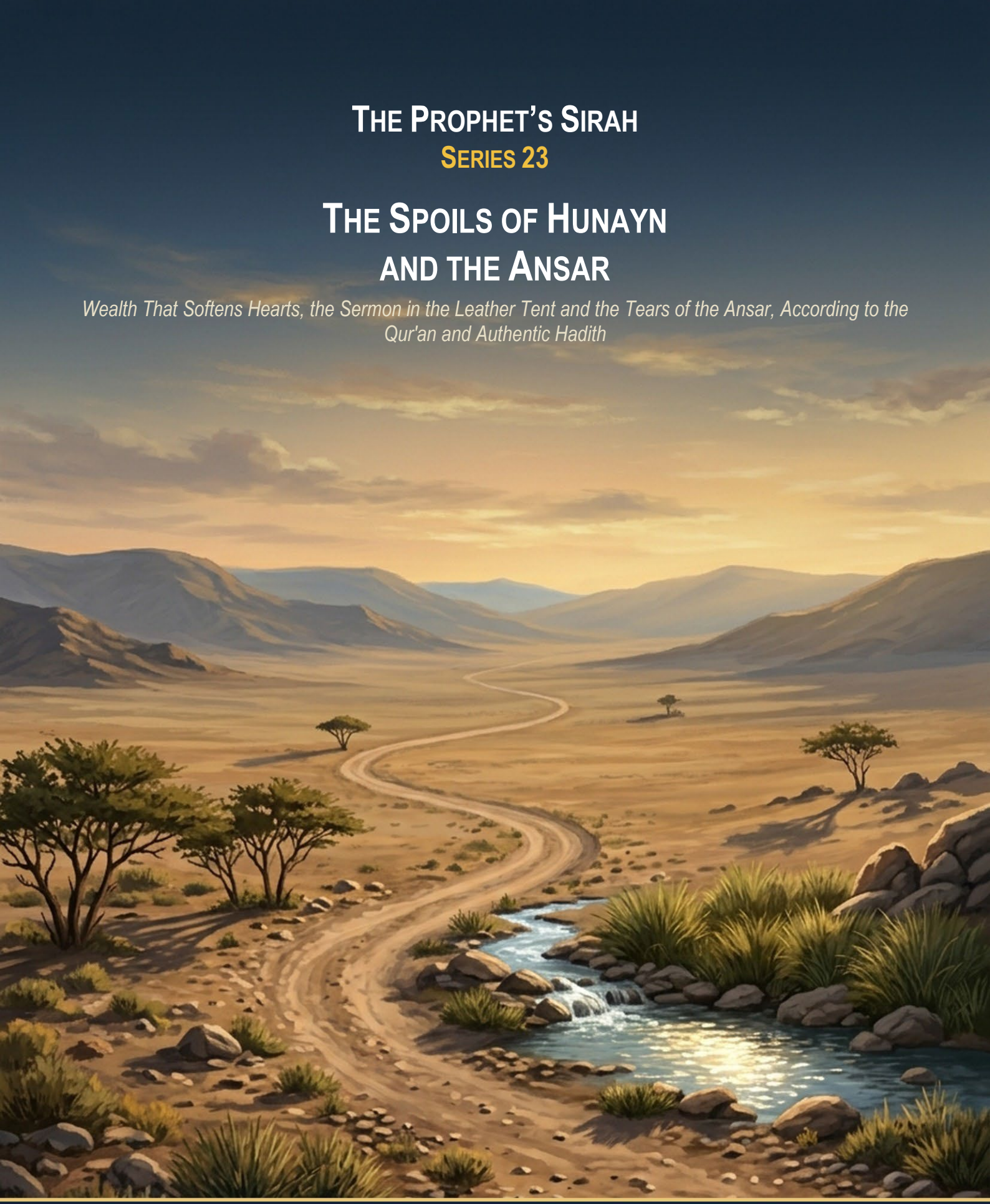
THE PROPHET'S SIRAH

SERIES 23

THE SPOILS OF HUNAYN AND THE ANSAR

Wealth That Softens Hearts, the Sermon in the Leather Tent and the Tears of the Ansar, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

"And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful."

SURAH AL-HASYR 59:9

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ACKNOWLEDGEMENT

All praise is due to Allah, who brings together the hearts of His servants, which all the wealth on earth could not bring together. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who gave without fear of poverty and chose to return home with the Ansar, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twenty-third book of The Prophet's Sirah tells of the distribution of the spoils of Hunayn at al-Ji'ranah: gifts to soften hearts, the man who accused the distribution of injustice, the sermon to the Ansar in the leather tent, and Hawazin coming in repentance. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a broad valley plain in the late afternoon**, with a few **acacia trees** and **a small spring** glinting in the light. A winding **path** crosses the plain towards **distant hills**, beneath **a golden evening sky**.

The plain recalls **al-Ji'ranah**, where the Messenger of Allah ﷺ distributed the spoils of Hunayn, waited for Hawazin to repent, and entered ihram for 'umrah (Sahih al-Bukhari 1778). The path leading into the distance recalls the journey home — for the Ansar did not return with sheep and camels, but returned with the Messenger of Allah ﷺ to Madinah (Sahih al-Bukhari 4330).

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE SPOILS OF HUNAYN AND THE ANSAR

Book 22 ended with the Muslim army returning from the siege of Ta'if to ***al-Ji'ranah***, where thousands of captives and tens of thousands of Hawazin's livestock had been gathered. Now came a moment that tested hearts in a different way: not with swords and arrows, but with ***wealth***.

This Book 23 tells how the Messenger of Allah ﷺ distributed the spoils of Hunayn: great gifts to newly

Muslim nobles to ***soften their hearts***, a man's accusation that the distribution was unjust, the whisper of some aggrieved Ansar, and ***the sermon in the leather tent*** that made them weep. It is also the story of Hawazin coming in repentance, and the generosity that returned their families.

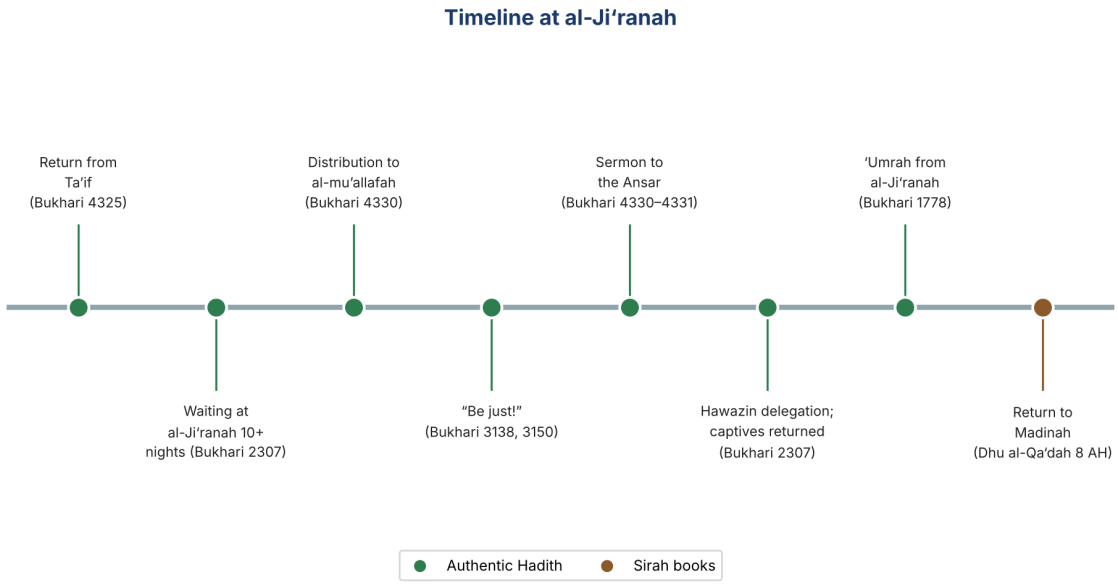


Figure 1: Timeline at al-Ji'ranah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as Sa'd ibn 'Ubadah's words, the story of Malik ibn 'Awf and details of the gifts to some nobles — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

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BACK TO AL-JI'RANAH

Al-Ji'ranah is a watered place between Makkah and Ta'if, about twenty-five kilometres north-east of Makkah. There the spoils of Hunayn were gathered and kept while the Muslim army besieged Ta'if. When the Messenger of Allah ﷺ returned from Ta'if, he halted at al-Ji'ranah — and the events there became among the most moving in the sirah.

Picture the scene: thousands of captive Hawazin women and children, tens of thousands of camels and sheep, and heaps of silver. For an army mostly made up of poor men, it was a tempting sight. For the newly Muslim nobles of Makkah, it was a test of whether their faith was for Allah or for the world. And for the Ansar, who had sacrificed for eight years, it was a test of ***sincerity***.

The Messenger of Allah ﷺ faced all these tests with one aim: ***winning hearts***, not merely dividing wealth.

Every decision he made at al-Ji'ranah — to whom to give, to whom not, and how to explain it — is a lesson in ***leadership, justice and wisdom***.

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WAITING FOR HAWAZIN

The Messenger of Allah ﷺ did not distribute the spoils at once. Sahih al-Bukhari 2307 states that he ***waited for Hawazin more than ten nights*** after returning from Ta'if. Why?

He hoped Hawazin would ***come in repentance and embrace Islam***, so that their families and wealth could be returned. This is the mercy of the Messenger of Allah ﷺ: though Hawazin had just fought him and nearly defeated his army, he still thought of the fate of their women and children, and opened a door for them to return.

But an army cannot wait forever. Many pressed for the spoils to be divided, and some Bedouins crowded round the Messenger of Allah ﷺ demanding their share until he was pushed back against a tree and his cloak was caught. He said: ***"Give me back my cloak. If I had as many camels as these trees, I would divide them among you, and you would not find me miserly, a liar or a coward."*** (Sahih al-Bukhari 2821)

The lesson: a leader must ***balance*** mercy to an enemy who may repent against the rights of his followers. The Messenger of Allah ﷺ waited as long as was reasonable, then acted — without closing the door of repentance.

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THE BEDOUIN WHO PULLED THE CLOAK

The crowd's pressure for the spoils reveals a very beautiful side of the Prophet's ﷺ character: ***patience with the rough***. Many in the army were Bedouins unaccustomed to town manners, and they asked in coarse ways. Anas ibn Malik رضى الله عنه recounts an incident that captures his character:

HADITH — SAHIH AL-BUKHARI, NO. 3149

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

TRANSLATION:

Anas ibn Malik رضى الله عنه said: I was walking with the Prophet ﷺ, and he was wearing a Najrani cloak with a coarse border. A Bedouin caught up with him and ***pulled it with a very violent tug***, so that I saw the side of the Prophet's ﷺ shoulder marked by the border of the cloak from the force of his pull. Then he said: "Order that I be given some of Allah's wealth that you have." He turned to him, ***laughed***, and then ordered that he be given something.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from Malik ibn Anas, from Ishaq ibn 'Abdullah ibn Abi Talhah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3149; also Nos. 5809, 6088 and Muslim No. 1057.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3149

LESSONS FROM THIS HADITH

Imagine: the leader of all Arabia has his cloak pulled until his shoulder is marked, and is asked in uncouth words. Yet he ***turned and laughed***, then gave. No anger, no punishment, no harsh rebuke. He understood that the Bedouin meant no insult; he simply did not know manners.

The lesson for us: not everyone who is rough means harm. Some come from different backgrounds. ***Patience and a smile*** are often more effective than anger in opening their hearts. Allah says of His Messenger: "If you had been rude and harsh in heart, they would have disbanded from about you" (Al 'Imran 3:159).

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Anas, who served the Prophet ﷺ for ten years, also said that in all that time he never once said to him "Uff!", nor asked him about something he had done, "Why did you do it?" (Sahih al-Bukhari 6038). The patience shown to the Bedouin was not a single act, but the constant character of a man whose gentleness was part of his prophethood.

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THE LAW OF THE SPOILS

To understand the distribution at al-Ji'ranah, we must first understand ***the law of the spoils (ghanimah)*** in Islam. At Badr, the Companions disputed about the spoils, and Allah revealed:

"The [decision concerning] bounties is for Allah and the Messenger" (Al-Anfal 8:1) — Tafsir Ibn Kathir 8:1.

Then Allah set out its division: ***"anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler"*** (Al-Anfal 8:41) — Tafsir Ibn Kathir 8:41.

So ***four-fifths*** of the spoils were divided among the fighting army, and ***one-fifth (khumus)*** was given to the Messenger of Allah ﷺ to spend on public interests: his kin, orphans, the poor and travellers. Scholars differ on whether the great gifts to al-mu'allafah at Hunayn came from the khumus or from the whole; Imam al-Bukhari placed those Hadith under the chapter ***"what the Prophet ﷺ gave al-mu'allafah from the khumus"***.

The Messenger of Allah ﷺ took no wealth for himself. As mentioned in Book 22, he lifted a single camel hair and said he had no right to even that much, except the fifth — and even the fifth was returned to the community.

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THOSE WHOSE HEARTS ARE RECONCILED

When the distribution began, the Messenger of Allah ﷺ gave ***very large gifts*** to several Qurashi nobles and Arab tribal chiefs — most of them only newly Muslim, and some not yet Muslim. They were known as ***al-mu'allafah qulubuhum***: those whose hearts were to be softened and drawn to Islam.

The Qur'an names this group among the eight categories of zakah recipients: ***"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam]"*** (At-Tawbah 9:60) — Tafsir Ibn Kathir 9:60.

Why does Islam give wealth to those weak in faith? Because the Messenger of Allah ﷺ understood ***human nature***. Some come to Islam through argument, some through character, and some — especially nobles who have just lost their status — must first be ***honoured*** before their hearts open. He said in another Hadith: ***"I give a man while another is dearer to me than him, for fear that Allah will throw him on his face into the Fire"*** (Sahih al-Bukhari 27).

The results proved that wisdom. Many of the mu'allafah of Hunayn later became good Muslims who strove for Islam — including in the wars against Rome and Persia. That wealth was not a bribe, but ***a bridge*** to guidance.

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SAFWAN: FROM HATRED TO LOVE

The story of ***Safwan ibn Umayyah*** is the clearest example of how giving softens hearts. In Book 21 we saw Safwan flee when Makkah was opened, then return under safe conduct and ask for time to think. He joined Hunayn before embracing Islam, and lent his armour (Book 22). Now, at al-Ji'ranah:

HADITH — SAHIH MUSLIM, NO. 2313

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم غَزْوَةَ الْفَتْحِ فَتْحِ مَكَّةَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ فَاقْتَتَلُوا بِحُنَيْنٍ فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ وَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنَ النَّعَمِ ثُمَّ مِائَةً ثُمَّ مِائَةً. قَالَ ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ صَفْوَانَ قَالَ وَاللَّهِ لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَا أَعْطَانِي وَإِنَّهُ لأَبْغَضُ النَّاسِ إِلَىَّ فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لأَحَبُّ النَّاسِ إِلَىَّ.

TRANSLATION:

Ibn Shihab said: The Messenger of Allah ﷺ undertook the campaign of the Conquest, the opening of Makkah.

Then the Messenger of Allah ﷺ went out with the Muslims who were with him, and they fought at Hunayn.

Allah gave victory to His religion and to the Muslims. On that day the Messenger of Allah ﷺ gave ***Safwan ibn Umayyah a hundred camels, then a hundred more, then a hundred more***. Ibn Shihab said: Sa'id ibn al-Musayyab told me that Safwan said: ***"By Allah, the Messenger of Allah ﷺ gave me what he gave me while he was the most hateful of people to me. He kept on giving to me until he became the most beloved of people to me."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu at-Tahir Ahmad ibn 'Amr ibn Sarh, from 'Abdullah ibn Wahb, from Yunus ibn Yazid al-Ayli, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyab, from Safwan ibn Umayyah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues, Chapter: The Messenger of Allah ﷺ Never Said No When Asked, Hadith No. 2313.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2313

LESSONS FROM THIS HADITH

Three hundred camels! For Safwan, a Qurashi noble whose father was killed at Badr, the gift was not mere wealth — it was ***honour*** from the man he had long opposed. And more than that, Safwan saw for

himself that the Messenger of Allah ﷺ gave like ***one who does not fear poverty***. No worldly king has that trait; it is the trait of a prophet.

Anas رضى الله عنه narrated that a man asked the Messenger of Allah ﷺ, and he gave him a flock of sheep filling the valley between two mountains. The man returned to his people and said: ***"O my people, embrace Islam, for Muhammad gives like one who has no fear of poverty."*** Anas said: A man would embrace Islam wanting only the world, but before long ***Islam became dearer to him than the world and all it contains*** (Sahih Muslim 2312).

"HE NEVER SAID NO"

The gifts to Safwan and the nobles were nothing unusual for the Messenger of Allah ﷺ. They were part of ***his character throughout his life***. Jabir ibn 'Abdillah رضى الله عنهما summed it up in one short sentence:

HADITH — SAHIH AL-BUKHARI, NO. 6034

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ يَقُولُ مَا سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ شَىْءٍ قَطُّ فَقَالَ لاَ.

TRANSLATION:

Muhammad ibn al-Munkadir said: I heard Jabir رضى الله عنه say: ***"The Prophet ﷺ was never asked for anything and said: No."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from Muhammad ibn al-Munkadir, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners, Chapter: Good Character and Generosity, Hadith No. 6034; also Muslim No. 2311.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6034

LESSONS FROM THIS HADITH

Ibn 'Abbas رضى الله عنهما said: ***"The Messenger of Allah ﷺ was the most generous of people, and most generous of all in Ramadan… more generous than the blowing wind"*** (Sahih al-Bukhari 6). His generosity was not because he was rich — he often slept hungry, and no fire was lit in his house for months — but because he ***trusted in Allah's provision***.

Scholars explain that "never said no" means he never refused a request harshly. If he had nothing, he promised to give later, or prayed for the person, or kept a gentle silence. This is the manner of dealing with those who ask: ***do not disappoint them with hurtful words***.

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ABU SUFYAN, HAKIM AND THE NOBLES

Who else received great gifts at al-Ji'ranah? Rafi' ibn Khadij رضى الله عنه narrated that the Messenger of Allah ﷺ gave ***Abu Sufyan ibn Harb, Safwan ibn Umayyah, 'Uyaynah ibn Hisn and al-Aqra' ibn Habis*** a hundred camels each (Sahih Muslim 1060).

SIRAH NOTE: ABU SUFYAN AND HIS SONS

The sirah authors relate that Abu Sufyan asked on behalf of his son ***Yazid***, and he gave him a hundred camels; then for his son ***Mu'awiyah***, and he gave him a hundred more. Abu Sufyan said: "May my father and mother be your ransom, you are noble in war and in peace." ***Hakim ibn Hizam*** also asked repeatedly and was given, and the Messenger of Allah ﷺ advised him that the upper hand is better than the lower hand (Book 20).

The details about Yazid and Mu'awiyah are ***sirah reports***; the gift of a hundred camels to Abu Sufyan is authentic in Sahih Muslim 1060.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Hunayn and the distribution at al-Ji'ranah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Think for a moment: ***Abu Sufyan*** led Quraysh against Islam at Uhud and al-Khandaq. ***'Uyaynah ibn Hisn*** led Ghatafan in the siege of al-Khandaq. Now each received a hundred camels from the man they had fought. This is the Prophet's ﷺ ***strategy of pardon***: turning enemies into friends, not by the sword, but by generosity.

And Allah reminds us that the true joining of hearts comes from Him: ***"If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together"*** (Al-Anfal 8:63). Wealth is only a means; it is Allah who turns hearts.

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HAKIM IBN HIZAM: THE UPPER HAND

Among the Qurashi nobles who received gifts at Hunayn was ***Hakim ibn Hizam***, nephew of Khadijah رضى الله عنها, whose conversion was told in Book 20. Ibn Hajar in Fath al-Bari mentions that his repeated asking took place ***during the distribution of the spoils of Hunayn***. Hakim himself relates:

HADITH — SAHIH AL-BUKHARI, NO. 1472

وَحَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ - رضى الله عنه - قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ «يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى». قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ - رضى الله عنه - يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ - رضى الله عنه - دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَىْءِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى تُوُفِّيَ.

TRANSLATION:

Hakim ibn Hizam رضى الله عنه said: I asked the Messenger of Allah ﷺ and he gave me, then I asked him again and he gave me, then I asked him again and he gave me. Then he said: **"O Hakim, this wealth is green and sweet. Whoever takes it with a generous soul (without greed) is blessed in it; and whoever takes it with a greedy soul is not blessed in it, like one who eats and is never full. The upper hand is better than the lower hand."** Hakim said: I said: "O Messenger of Allah, by the One who sent you with the truth, ***I will not take anything from anyone after you until I leave this world***." Abu Bakr رضى الله عنه used to call Hakim to give him his share, but he refused to accept it. Then 'Umar رضى الله عنه called him to give it to him, but he refused to accept anything from him. 'Umar said: "I call you to witness, O Muslims, concerning Hakim, that I offer him his right from this fay' and he refuses to take it." So Hakim took nothing from anyone after the Messenger of Allah ﷺ until he died.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdan ('Abdullah ibn 'Uthman), from 'Abdullah ibn al-Mubarak, from Yunus ibn Yazid al-Ayli, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr and Sa'id ibn al-Musayyab, from Hakim ibn Hizam رضى الله عنه.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, Chapter: Refraining from Begging, Hadith No. 1472; also Nos. 2750, 3143, 6441 and Muslim No. 1035.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1472

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ ***did not refuse Hakim*** — he gave him three times. But after giving, he ***educated*** him with advice that changed his life. The gift of wealth softened his heart; the advice ***ennobled his soul***. A noble who asked repeatedly became one who refused to take anything from anyone — even from the Caliph himself.

This is ***the Prophet's ﷺ method of nurturing***: meet the need first, then build the soul. He did not begin with rebuke when Hakim asked, but after Hakim had tasted his generosity, the advice entered his heart. The same lesson applies to parents and educators: ***a heart that is won is easier to teach***.

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THE VERSES OF AL-'ABBAS IBN MIRDAS

Not every noble received the same amount. Rafi' ibn Khadij narrated that ***al-'Abbas ibn Mirdas***, chief of the tribe of Sulaym, was given fewer than a hundred camels. He was not satisfied, and recited verses before the Messenger of Allah ﷺ, meaning:

"Do you make my share and the share of my horse al-'Ubayd between 'Uyaynah and al-Aqra'? Yet Hisn and Habis (their fathers) did not surpass Mirdas (my father) in any gathering. And I am not lower than either of them; and whoever you lower today will not be raised." So the Messenger of Allah ﷺ ***completed his gift to a hundred camels*** (Sahih Muslim 1060).

The Messenger of Allah ﷺ did not rebuke al-'Abbas ibn Mirdas for his verses. He understood that for an Arab chief, ***honour before his people*** mattered greatly, and a smaller gift could be taken as an insult. So he completed his gift — to preserve his heart and the hearts of his tribe, Banu Sulaym, many of whom were in the Muslim army.

The lesson: a wise leader ***understands each person's background and feelings***. What seems small to one may be very great to another. Wisdom lies not only in giving, but in knowing ***how and how much*** to give.

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"WHO IS JUST?"

The great gifts to the nobles stirred resentment among some. 'Abdullah ibn Mas'ud رضى الله عنه heard a man say something very grave:

HADITH — SAHIH AL-BUKHARI, NO. 3150

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

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه said: On the day of Hunayn, the Prophet ﷺ ***gave preference to some people in the distribution***. He gave al-Aqra' ibn Habis a hundred camels, gave 'Uyaynah the same, and gave some of the Arab nobles, preferring them that day in the distribution. A man said: "By Allah, this distribution has not been just, nor was the Face of Allah sought by it." I said: "By Allah, I shall tell the Prophet ﷺ." So I came and told him. He said: ***"Who will be just if Allah and His Messenger are not just? May Allah have mercy on Musa; he was hurt with more than this and he was patient."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Uthman ibn Abi Shaybah, from Jarir ibn 'Abd al-Hamid, from Mansur ibn al-Mu'tamir, from Abu Wa'il Shaqiq ibn Salamah, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Chapter: What the Prophet ﷺ Gave to Those Whose Hearts Were to Be Reconciled, Hadith No. 3150; also Nos. 3405, 6059 and Muslim No. 1062.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3150

LESSONS FROM THIS HADITH

The man's accusation was very serious: ***"nor was the Face of Allah sought by it"*** — he was accusing the Messenger of Allah ﷺ of insincerity. Yet the Prophet's ﷺ answer was full of patience: he did not punish the man, but ***remembered the Prophet Musa*** عَلَيْهِ السَّلَامُ, who was hurt more and was patient.

In another narration, Ibn Mas'ud said that the Messenger of Allah ﷺ ***was angered until the anger could be seen on his face*** on hearing those words (Sahih al-Bukhari 3405). He was a human being with feelings; he was hurt by the accusation. But he controlled his anger and chose ***patience***.

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"WRETCHED WOULD YOU BE IF I WERE NOT JUST"

A similar event happened again at al-Ji'ranah, this time face to face. Jabir ibn 'Abdillah رضى الله عنهما narrates:

HADITH — SAHIH AL-BUKHARI, NO. 3138

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

TRANSLATION:

Jabir ibn 'Abdillah رضى الله عنهما said: While the Messenger of Allah ﷺ was distributing spoils at ***al-Ji'ranah***, a man said to him: ***"Be just!"*** He said to him: ***"You would be wretched if I were not just."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muslim ibn Ibrahim, from Qurrah ibn Khalid, from 'Amr ibn Dinar, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3138; also Muslim No. 1063 (with a longer account).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3138

LESSONS FROM THIS HADITH

In the narration of Sahih Muslim, Jabir adds that the silver was in Bilal's garment, and the Messenger of Allah ﷺ was taking from it to give to the people. The man said: "O Muhammad, be just!" He said: ***"Woe to you! Who will be just if I am not just?"*** 'Umar رضى الله عنه said: "Let me kill this hypocrite." He said: ***"I seek refuge in Allah from people saying that I kill my Companions"*** (Sahih Muslim 1063).

Note the ***political wisdom*** of the Messenger of Allah ﷺ: he did not punish the man though he deserved it, fearing the act would be misread by people and drive them away from Islam. Sometimes ***restraint*** from a deserved punishment benefits the call to Islam more.

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THE SEED OF THE KHAWARIJ

Hadith scholars record another similar incident, when the Messenger of Allah ﷺ was distributing wealth:

a man of Banu Tamim named ***Dhul Khuwaysirah*** said, "O Messenger of Allah, be just!" He replied: "Woe to you, who will be just if I am not just?" When 'Umar asked permission to kill him, he said: ***"Leave him, for he will have followers; one of you will think little of his prayer compared with theirs, and his fasting compared with theirs. They recite the Qur'an but it does not go beyond their throats. They pass out of the religion as an arrow passes through its target."*** (Sahih al-Bukhari 3610)

Ibn Hajar in Fath al-Bari discusses whether the man at al-Ji'ranah and Dhul Khuwaysirah were the same person or two separate incidents — since Abu Sa'id al-Khudri's narration links Dhul Khuwaysirah's story to the distribution of gold sent by 'Ali from Yemen. Either way, ***the attitude is the same***: accusing the Messenger of Allah ﷺ of injustice, and thinking oneself to understand justice better than the Messenger.

Scholars see this attitude as ***the seed of the Khawarij*** — the group that later emerged in the time of 'Ali رضى الله عنه, declared the Companions disbelievers and shed Muslim blood, though they were intensely devoted to worship. Abu Sa'id himself testified that he was with 'Ali when he fought them, and saw the sign the Messenger of Allah ﷺ had described.

The lesson for our time: ***much worship is not necessarily a sign of being right*** if it comes with arrogance, quick accusation and contempt for others. True knowledge produces humility; knowledge that stays in the throat produces violence.

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THE PATIENCE OF MUSA

When accused of injustice, the Messenger of Allah ﷺ said: ***"May Allah have mercy on Musa; he was hurt with more than this and he was patient."*** Why did he recall the Prophet Musa عَلَيْهِ السَّلَامُ in particular?

The Qur'an tells how the people of Musa عَلَيْهِ السَّلَامُ hurt him: ***"O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said"*** (Al-Ahzab 33:69) — Tafsir Ibn Kathir 33:69.

The Prophet Musa عَلَيْهِ السَّلَامُ led a people who constantly argued: they asked for an idol god, worshipped the calf, refused to enter the holy land, and accused him of all manner of things. Yet he was patient. The Messenger of Allah ﷺ took his brother Musa as an example, and taught us that ***even prophets are hurt*** — so we should not be surprised to be misunderstood while doing good.

The lesson: when unfairly criticised, ***remember the prophets***. Recalling the patience of righteous people before us eases the pain and strengthens the soul to keep doing good.

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THE WHISPER OF THE ANSAR

The subtlest test at al-Ji'ranah came from the most loyal group: ***the Ansar***. They saw great wealth given to Qurashi nobles — men who only yesterday had fought Islam — while they, who had sacrificed for eight years, were given nothing. Anas ibn Malik رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4331

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ نَاسٌ مِنَ الأَنْصَارِ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَفِقَ النَّبِيُّ صلى الله عليه وسلم يُعْطِي رِجَالاً الْمِائَةَ مِنَ الإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ فَحُدِّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ». فَقَالَ فُقَهَاءُ الأَنْصَارِ أَمَّا رُؤَسَاؤُنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا نَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم «فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى رِحَالِكُمْ، فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قَالُوا يَا رَسُولَ اللَّهِ قَدْ رَضِينَا. فَقَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم «سَتَجِدُونَ أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم فَإِنِّي عَلَى الْحَوْضِ». قَالَ أَنَسٌ فَلَمْ يَصْبِرُوا.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: Some of the Ansar said, when Allah granted His Messenger ﷺ the wealth of Hawazin, and the Prophet ﷺ began giving some men a hundred camels each: ***"May Allah forgive the Messenger of Allah ﷺ; he gives to Quraysh and leaves us, while our swords still drip with their blood."*** Anas said: Their words were reported to the Messenger of Allah ﷺ. He sent for the Ansar and gathered them in ***a leather tent***, and called no one else with them. When they had gathered, the Prophet ﷺ stood and said: **"What is this talk that has reached me about you?"** The men of understanding among the

Ansar said: "As for our leaders, O Messenger of Allah, they said nothing. But some young men among us said: May Allah forgive the Messenger of Allah ﷺ; he gives to Quraysh and leaves us, while our swords still drip with their blood." The Prophet ﷺ said: **"I give to men who have only recently left disbelief, to win their hearts. Are you not pleased that people go away with wealth, while you go back to your homes with the Prophet ﷺ? By Allah, what you return with is better than what they return with."** They said: "O Messenger of Allah, we are pleased." The Prophet ﷺ said to them: **"You will find (after me) severe selfishness (athrah), so be patient until you meet Allah and His Messenger ﷺ, for I will be at the Pool (al-Hawd)."** Anas said: But they were not patient.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Musnadi, from Hisham ibn Yusuf, from Ma'mar ibn Rashid, from Ibn Shihab az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Expedition of Ta'if, Hadith No. 4331; also No. 3147 and Muslim No. 1059.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4331

LESSONS FROM THIS HADITH

Note ***the honesty of the men of understanding*** among the Ansar: they did not hide what had been said, but explained fairly that their leaders had said nothing, and those who spoke were only a few young men. This is an example of ***reporting accurately*** without adding or omitting.

Note too how the Messenger of Allah ﷺ handled the matter: he ***gathered them privately***, in a tent, with no one else. The correction and explanation were given in private, not in public — so their dignity was preserved and their hearts could open.

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SA'D IBN 'UBADAH: "I AM ONLY ONE OF MY PEOPLE"

SIRAH NOTE: "I AM ONLY ONE OF MY PEOPLE"

Abu Sa'id al-Khudri رضى الله عنه narrated that when the Ansar felt aggrieved, ***Sa'd ibn 'Ubadah*** came to the Messenger of Allah ﷺ and said: "O Messenger of Allah, these Ansar are aggrieved with you over these spoils." He asked: "And where do you stand in this, O Sa'd?" Sa'd replied: ***"O Messenger of Allah, I am only one of my people."*** He said: "Gather your people for me in this tent."

This report is in ***Musnad Ahmad*** and the sirah books (Ibn Ishaq), and its chain is graded hasan by some scholars. The gathering of the Ansar in a tent is authentic in Sahih al-Bukhari.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Hunayn and the distribution at al-Ji'ranah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ahmad, al-Musnad — the Musnad of Abu Sa'id al-Khudri.

Sa'd's answer shows ***rare honesty***. As a leader, he could have pretended to disagree with his people to look good before the Messenger of Allah ﷺ. But he was frank: he too felt what his people felt. And the Messenger of Allah ﷺ ***did not rebuke him***, but valued his honesty and asked him to gather the Ansar.

The lesson for every leader: ***a good leader conveys his people's feelings*** honestly to those above him, rather than hiding them. And a good supreme leader ***listens*** and acts, rather than punishing the bearer of unwelcome news.

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THE SERMON IN THE LEATHER TENT

Inside that leather tent, the Messenger of Allah ﷺ delivered one of the most moving sermons in Islamic history. 'Abdullah ibn Zayd ibn 'Asim رضى الله عنه, an Ansari Companion who was present, narrates it:

HADITH — SAHIH AL-BUKHARI, NO. 4330

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ، وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا، فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ «يَا مَعْشَرَ الأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلاَّلاً فَهَدَاكُمُ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ بِي». كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمَنُّ. قَالَ «مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ صلى الله عليه وسلم». قَالَ كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمَنُّ. قَالَ «لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنَا كَذَا وَكَذَا. أَتَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَذْهَبُونَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى رِحَالِكُمْ، لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهَا، الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

TRANSLATION:

'Abdullah ibn Zayd ibn 'Asim رضى الله عنه said: When Allah granted wealth to His Messenger ﷺ on the day of Hunayn, he distributed it among the people, among ***al-mu'allafah qulubuhum*** (those whose hearts were to be reconciled), and gave the Ansar nothing. It was as if they felt hurt at not receiving what others had received. So he addressed them and said: ***"O Ansar, did I not find you astray, and Allah guided you through me? You were divided, and Allah united you through me? You were poor, and Allah enriched you through me?"*** Whenever he said something, they said: "Allah and His Messenger have done the greater favour." He said: **"What prevents you from answering the Messenger of Allah ﷺ?"** Whenever he said something, they said: "Allah and His Messenger have done the greater favour." He said: **"If you wished, you could say: You came to us in such-and-such a state. Are you not pleased that people go away with sheep and camels, while you go away with the Prophet ﷺ to your homes? Were it not for the Hijrah, I would have been one of the Ansar. If people took one valley and one pass, I would take the valley and pass of the Ansar. The Ansar are the inner garment (closest to the body), and other people are**

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the outer garment. You will meet selfishness (athrah) after me, so be patient until you meet me at the Pool (al-Hawd)."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il at-Tabudhaki, from Wuhayb ibn Khalid, from 'Amr ibn Yahya al-Mazini, from 'Abbad ibn Tamim, from 'Abdullah ibn Zayd ibn 'Asim رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Expedition of Ta'if, Hadith No. 4330; also Muslim No. 1061.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4330

LESSONS FROM THIS HADITH

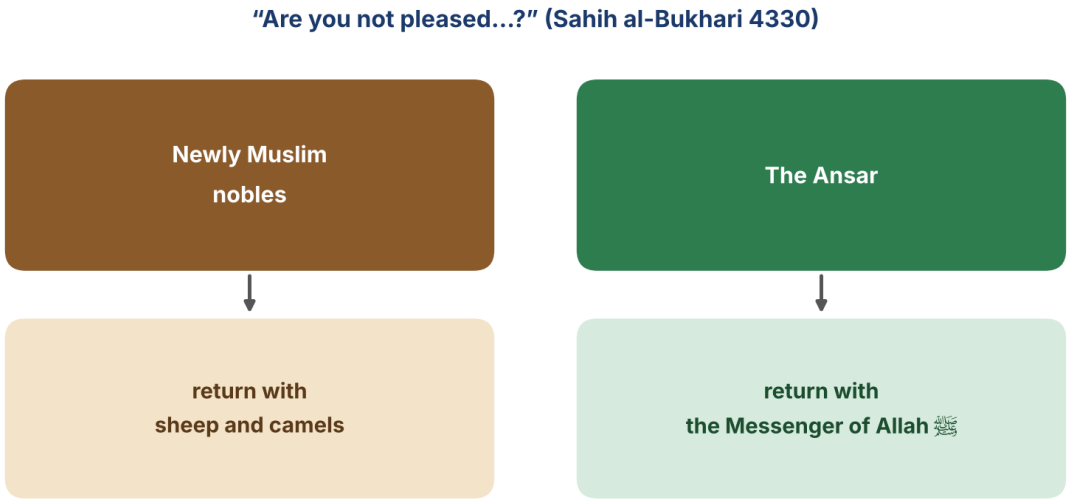


Figure 2: Two kinds of "return" from al-Ji'ranah.

Notice how the sermon is structured. He ***did not begin by blaming***, but by recalling blessings: guidance, unity and wealth. Then he ***acknowledged their service*** in words they themselves were too modest to speak: "If you wished, you could say: You came to us in such-and-such a state." Other narrations explain the meaning: you came to us belied and we believed you, driven out and we sheltered you.

Then came the question that changed everything: ***"Are you not pleased that people go away with sheep and camels, while you go away with the Prophet ﷺ to your homes?"*** In an instant, the measure of value changed. The wealth they felt they had missed became small beside what they had gained: the Messenger of Allah ﷺ himself.

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GUIDANCE, UNITY AND WEALTH

The three blessings the Messenger of Allah ﷺ named to the Ansar — ***guidance, unity and wealth*** — were not mere words. Each had a long history.

Guidance: before Islam, al-Aws and al-Khazraj worshipped idols, including Manat, destroyed after the Conquest of Makkah (Book 21). ***Unity***: the two tribes had fought each other for more than a hundred years, culminating in the Battle of Bu'ath a few years before the Hijrah. ***Wealth***: their life had once been modest, and Allah broadened their provision through Islam.

Allah recalls this blessing of unity in the Qur'an: ***"remember the favor of Allah upon you - when you were enemies and He brought your hearts together"*** (Al 'Imran 3:103) — Tafsir Ibn Kathir 3:103.

Each time the Messenger of Allah ﷺ named a blessing, the Ansar replied: ***"Allah and His Messenger have done the greater favour."*** They did not recount their sacrifices, but acknowledged that the blessings they had received were far greater. This is ***the manner of the believer***: to see Allah's gifts, not one's own deeds.

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THE INNER AND THE OUTER GARMENT

The Messenger of Allah ﷺ described the Ansar's standing with a beautiful simile: ***"The Ansar are the shi'ar (inner garment), and other people are the dithar (outer garment)."*** The shi'ar is the garment touching the skin, closest to the body; the dithar is the outer layer over it. Meaning: the Ansar are ***those closest*** to him.

He also said: ***"Were it not for the Hijrah, I would have been one of the Ansar"***, and that if people took one valley, he would choose the valley of the Ansar. This is the highest recognition: he would wish to be known as one of them, were it not for the higher honour of the Hijrah.

That is why the Messenger of Allah ﷺ said: ***"The sign of faith is love of the Ansar, and the sign of hypocrisy is hatred of the Ansar"*** (Sahih al-Bukhari 17). Loving those who loved and helped the Messenger of Allah ﷺ is part of faith.

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ATHRAH: A PROPHECY AND PATIENCE

At the end of the sermon, the Messenger of Allah ﷺ gave a ***prophecy*** and a ***counsel***: ***"You will meet selfishness (athrah) after me, so be patient until you meet me at the Pool (al-Hawd)."***

Athrah means others being preferred in wealth and office while you are left behind. The prophecy came true: after the era of the Rightly Guided Caliphs, many offices and positions were given to others, and the Ansar were often passed over. Anas رضى الله عنه himself said at the end of his narration: ***"But they were not patient"*** — meaning some of them found that hard to accept.

The Prophet's ﷺ counsel teaches a profound principle: ***the true reward is not in this world, but at the Pool of al-Hawd***, on meeting him on the Day of Resurrection. Whoever is wronged or unappreciated in this world should be patient and await the reward there — without rebellion or dividing the community.

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THE TEARS OF THE ANSAR

How did the Ansar receive that sermon? Sahih al-Bukhari records them saying: "O Messenger of Allah, we are pleased." Other narrations describe the scene in more detail:

SIRAH NOTE: "WE ARE PLEASED WITH THE MESSENGER OF ALLAH AS OUR SHARE"

In the narration of Abu Sa'id al-Khudri رضى الله عنه in Musnad Ahmad and the sirah books, after the Messenger of Allah ﷺ finished his sermon and prayed: ***"O Allah, have mercy on the Ansar, the children of the Ansar, and the grandchildren of the Ansar"***, the Ansar ***wept until their beards were wet***, and said: ***"We are pleased with the Messenger of Allah as our portion and our share."*** Then the Messenger of Allah ﷺ left and they dispersed.

This narration ***is graded hasan*** by some scholars; the prayer for the Ansar and their descendants also has a basis in Sahih Muslim (No. 2506).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Hunayn and the distribution at al-Ji'ranah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ahmad, al-Musnad — the Musnad of Abu Sa'id al-Khudri.

Those tears were not tears of sorrow over lost wealth, but ***tears of joy and realisation***. In a few minutes, aggrieved hearts became wholly content. Such is the power of true words from a sincere heart.

For us, the Prophet's ﷺ question still echoes: while others chase wealth and position, ***are we content to return home with faith and his Sunnah***? That is the share that lasts, while sheep and camels will run out.

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THE ANSAR IN THE QUR'AN

The Ansar's contentment at al-Ji'ranah was nothing new. Allah had praised their character in the Qur'an:

"They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation" (Al-Hashr 59:9) — Tafsir Ibn Kathir 59:9.

This verse describes ***ithar*** — preferring others even when one is in need. At al-Ji'ranah that trait was tested once more: they saw others given while they were not. After hearing the Prophet's ﷺ explanation, they returned to their true nature: ***contentment and preference for others***.

And Allah declared His pleasure with them: ***"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him"*** (At-Tawbah 9:100) — Tafsir Ibn Kathir 9:100.

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THE HAWAZIN DELEGATION REPENTS

The Prophet's ﷺ waiting finally bore fruit. After the spoils were distributed, ***the Hawazin delegation*** arrived at al-Ji'ranah — not as enemies this time, but as ***repentant Muslims***. They asked for their families and wealth to be returned. Marwan ibn al-Hakam and al-Miswar ibn Makhramah narrate:

HADITH — SAHIH AL-BUKHARI, NO. 2307

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

TRANSLATION:

'Urwah narrated that Marwan ibn al-Hakam and al-Miswar ibn Makhramah told him that the Messenger of Allah ﷺ stood when ***the delegation of Hawazin came to him as Muslims***, and they asked him to return their wealth and their captives. The Messenger of Allah ﷺ said to them: **"The speech most beloved to me is the most truthful. So choose one of two: either the captives or the wealth. I delayed (the distribution) waiting for you."** The Messenger of Allah ﷺ had ***waited for them more than ten nights*** after returning from Ta'if. When it became clear to them that the Messenger of Allah ﷺ would return only one of the two,

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they said: ***"We choose our captives."*** Then the Messenger of Allah ﷺ stood among the Muslims, praised Allah as He deserves, then said: **"Amma ba'd. These brothers of yours have come to us in repentance, and I have decided to return their captives to them. Whoever of you wishes to do so willingly, let him do so. And whoever wishes to keep his share until we compensate him from the first wealth Allah grants us, let him do so."** The people said: "We give it up willingly for the Messenger of Allah ﷺ." The Messenger of Allah ﷺ said: **"We do not know who among you has given permission and who has not. Go back until your leaders ('urafa') convey your decision to us."** The people went back, their leaders spoke with them, then they returned to the Messenger of Allah ﷺ and told him that they had all agreed willingly and given permission.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufayr, from al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr, from Marwan ibn al-Hakam and al-Miswar ibn Makhramah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Agency, Chapter: Giving a Gift to an Agent, Hadith No. 2307; also Nos. 2539, 2583, 3131 and 4318.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2307

LESSONS FROM THIS HADITH

SIRAH NOTE: HALIMAH AND THE FOSTER KIN

The sirah authors relate that Hawazin's spokesman, ***Zuhayr ibn Surad***, said to the Messenger of Allah ﷺ: "O Messenger of Allah, among these captives are your foster aunts and the nurses who once cared for you." This was because Halimah as-Sa'diyyah, his foster mother, came from Banu Sa'd — a branch of Hawazin. The Messenger of Allah ﷺ said: ***"Whatever belongs to me and to Banu 'Abd al-Muttalib is yours."*** The Muhajirun and Ansar followed, saying: "Whatever belongs to us is for the Messenger of Allah ﷺ."

These details are ***sirah reports*** (Ibn Ishaq); the return of Hawazin's captives is authentic in Sahih al-Bukhari 2307.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Hunayn and the distribution at al-Ji'ranah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Note the Prophet's ﷺ words: ***"The speech most beloved to me is the most truthful."*** He was frank that both captives and wealth could not be returned, since the army's rights had to be protected. He gave no false promise to please them. Hawazin chose ***their families*** — and that choice shows what truly matters in the human heart.

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The delegation's return also fulfilled the hope the Messenger of Allah ﷺ had voiced at Ta'if: that Allah would bring forth from these peoples those who worship Him alone. Hawazin, who had marched against him with their families behind them, now came as believers to ask for those families back — and received them through the generosity of the very army they had fought.

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THE FOSTER BOND WITH HAWAZIN

The Prophet's ﷺ relationship with Hawazin was not merely that of victor and vanquished. Through ***Halimah as-Sa'diyyah***, his foster mother from Banu Sa'd, he had ***a bond of fosterage*** with this tribe. He spent his early childhood years in the encampment of Banu Sa'd, in the clean air of the desert.

> **SIRAH NOTE: A CLOAK SPREAD FOR AN OLD WOMAN**
>
> Abu at-Tufayl رضى الله عنه narrated that he saw the Messenger of Allah ﷺ distributing meat at al-Ji'ranah. A woman came, and he ***spread out his cloak*** and she sat on it. Abu at-Tufayl asked: "Who is she?" The people said: ***"This is his mother who nursed him."*** (Sunan Abi Dawud 5144)
>
> This Hadith is graded ***weak*** by Shaykh al-Albani; so it is placed in this Note. Scholars differ on whether the woman was Halimah herself, or his foster sister ash-Shayma' (Book 22).
>
> **REFERENCES:**
> al-Albani, Da'if Sunan Abi Dawud.

Though its chain is weak, it agrees with what is established of the Prophet's ﷺ character: he ***honoured those who had once done him good***, even after decades. This bond of fosterage was one reason he so hoped Hawazin would come in repentance, and was so generous when they came.

The lesson: ***do not forget those who raised us*** — parents, carers, teachers and anyone who did us good when we were small. A high position should never make us forget where we came from.

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JUSTICE IN RETURNING THE CAPTIVES

The way the Messenger of Allah ﷺ returned Hawazin's captives is a remarkable lesson in ***administration and justice***. The captives had become the army's right. The Messenger of Allah ﷺ did not take them back by force, though he had the power to do so.

STEP	EXPLANATION
1. An honest choice	Captives or wealth, not both
2. Presenting the proposal	He addressed the people and explained
3. Voluntary consent	Whoever agrees willingly may do so
4. Compensation	Those unwilling are compensated from future wealth
5. Confirmation through representatives	Leaders ('urafa') convey the decision

The fifth step is especially important. Though the crowd cried "we agree", the Messenger of Allah ﷺ was not satisfied with a general shout. He said: ***"We do not know who among you has given permission and who has not."*** He asked each group to consult its own leaders ('urafa'), who then conveyed the decision. This ensured that ***each individual's right*** was respected.

Scholars take this Hadith as evidence for ***a system of representation*** and the importance of ***genuine consent*** in matters involving public rights. Imam al-Bukhari placed it in the Book of Agency and the chapter on 'urafa'. Nearly fourteen hundred years ago, the Messenger of Allah ﷺ taught that individual rights cannot be taken merely by a majority's cheer.

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MALIK IBN 'AWF EMBRACES ISLAM

And what of ***Malik ibn 'Awf***, the young commander who led Hawazin at Hunayn and then took refuge in Ta'if?

SIRAH NOTE: THE COMMANDER WHO BECAME A COMPANION

The sirah authors relate that the Messenger of Allah ﷺ asked the Hawazin delegation about Malik ibn 'Awf, and they told him he was in Ta'if with Thaqif. He said: ***"Tell him that if he comes to me as a Muslim, I will return his family and his wealth, and give him a hundred camels."***

Malik slipped out of Ta'if secretly, met the Messenger of Allah ﷺ at al-Ji'ranah or in Makkah, and embraced Islam. He returned his family and wealth, gave him a hundred camels, and ***reappointed him chief of his people*** who had embraced Islam. Malik then led his people in pressing Thaqif hard, and recited verses praising the Messenger of Allah ﷺ: "I have never seen or heard of anyone like Muhammad among all people."

This story is ***a sirah report*** (Ibn Ishaq).

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Ibn Hajar, al-Isabah — biography of Malik ibn 'Awf an-Nasri.

See the breadth of the Prophet's ﷺ mercy. Malik ibn 'Awf was ***the enemy commander*** who had nearly defeated the Muslim army. Yet he not only pardoned him, but restored his position. The Messenger of Allah ﷺ saw ***potential*** in a person, not only his mistakes. A leader able to rally his tribe against Islam could also rally them for Islam.

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THE 'UMRAH FROM AL-JI'RANAH

After the matter of the spoils was settled, the Messenger of Allah ﷺ did not return straight to Madinah. He ***entered ihram from al-Ji'ranah*** to perform 'umrah. Anas رضى الله عنه mentions it as one of the Prophet's ﷺ 'umrahs:

HADITH — SAHIH AL-BUKHARI, NO. 1778

حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَرْبَعٌ عُمْرَةُ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَالَحَهُمْ، وَعُمْرَةُ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ أُرَاهُ حُنَيْنٍ. قُلْتُ كَمْ حَجَّ قَالَ وَاحِدَةً.

TRANSLATION:

Qatadah said: I asked Anas رضى الله عنه: "How many times did the Prophet ﷺ perform 'umrah?" He said:

"***Four***: the 'umrah of Hudaybiyah in Dhu al-Qa'dah when the idolaters turned him back; the 'umrah of the following year in Dhu al-Qa'dah when he made peace with them; and ***the 'umrah of al-Ji'ranah when he distributed the spoils*** — I think (the spoils) of Hunayn." I asked: "How many times did he perform Hajj?" He said: "Once."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hassan ibn Hassan, from Hammam ibn Yahya, from Qatadah ibn Di'amah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter: How Many Times the Prophet ﷺ Performed 'Umrah, Hadith No. 1778; also Nos. 1779, 1780 and Muslim No. 1253.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1778

LESSONS FROM THIS HADITH

Anas says "four" but this narration lists only three; the fourth was the 'umrah performed with ***the Farewell Hajj***, as stated in other narrations of Sahih al-Bukhari (Nos. 1779–1780). All the Prophet's ﷺ 'umrahs were performed in ***Dhu al-Qa'dah***.

SIRAH NOTE: AN 'UMRAH BY NIGHT

Muharrish al-Ka'bi رضى الله عنه narrated that the Messenger of Allah ﷺ left al-Ji'ranah ***by night*** in ihram, entered Makkah and performed his 'umrah, then returned to al-Ji'ranah that same night, so that in the morning he was there ***as though he had spent the night there*** (Jami' at-Tirmidhi 935, graded sahih by al-Albani).

At-Tirmidhi graded this Hadith hasan gharib; so it is placed in this Note.

REFERENCES:
al-Albani, Sahih Sunan at-Tirmidhi.

After the battles, the distribution, the accusations, the whisper and the sermon — the Messenger of Allah ﷺ closed it all with ***worship***. Victory and wealth did not distract him from returning to Allah. Today, ***the Mosque of al-Ji'ranah*** still stands and is one of the places from which residents of Makkah enter ihram for 'umrah, following the Sunnah of the Messenger of Allah ﷺ.

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THE RETURN TO MADINAH

After the 'umrah, the Messenger of Allah ﷺ returned to Madinah with the Muhajirun and Ansar — exactly as he had promised in the leather tent: the Ansar ***returned home with the Messenger of Allah*** ﷺ.

According to the sirah books, he reached Madinah at the end of Dhu al-Qa'dah 8 AH, having left in Ramadan — almost three months earlier.

In Makkah, he left ***'Attab ibn Usayd*** as governor and ***Mu'adh ibn Jabal*** to teach its people the Qur'an and its rulings (according to the sirah books). The city that had been the centre of opposition was now led by a young Muslim, and taught by one of the Companions most learned in the lawful and the unlawful.

The year 8 AH was extraordinary: Mu'tah, the Conquest of Makkah, Hunayn, Ta'if and al-Ji'ranah. Arabia was changing rapidly. The following year, 9 AH, would bring a new test — ***the Expedition of Tabuk*** against the Roman empire, in scorching summer heat — and also ***the Year of Delegations***, when tribes from all over Arabia came to embrace Islam.

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WEALTH AND HEARTS

The story of al-Ji'ranah is a story about ***the relationship between wealth and hearts***. The following table sums up how each group was tested and how they answered:

GROUP	THE TEST AND ITS OUTCOME
Newly Muslim nobles	Given wealth → hearts softened (Safwan)
The accuser	Not given → accused of injustice
The Ansar	Not given → aggrieved → content and weeping
Hawazin	Lost everything → repented → families returned
Malik ibn 'Awf	Enemy commander → Muslim → chief again
The Messenger ﷺ	Gave without fear of poverty; took nothing for himself

From this table we see that ***wealth is a two-way test***: for those who receive it, whether it leads to gratitude or greed; for those who do not, whether it leads to contentment or envy. And for the giver, whether it is sincerely for Allah or for self-interest.

Allah shows the best way: ***"If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah"*** (At-Tawbah 9:59) — Tafsir Ibn Kathir 9:59.

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SOURCES OF THE STORY

The story of al-Ji'ranah is narrated in many authentic Hadith, complemented by sirah reports. The following table distinguishes between them:

EVENT	SOURCE AND GRADE
Waiting for Hawazin 10+ nights	Sahih al-Bukhari 2307
Gifts to al-mu'allafah	Sahih al-Bukhari 3150, 4330; Muslim 1060
Safwan: from hatred to love	Sahih Muslim 2313
"Be just!"	Sahih al-Bukhari 3138; Muslim 1063
The sermon to the Ansar	Sahih al-Bukhari 4330, 4331
Hawazin's captives returned	Sahih al-Bukhari 2307
'Umrah from al-Ji'ranah	Sahih al-Bukhari 1778
Sa'd's words; the Ansar's tears	Musnad Ahmad; graded hasan
Gifts to Yazid and Mu'awiyah	Sirah books
Malik ibn 'Awf embraces Islam	Sirah books

The main framework — the gifts to al-mu'allafah, the accusation of injustice, the sermon to the Ansar, the return of Hawazin's captives and the 'umrah from al-Ji'ranah — ***is established by authentic Hadith***. Other details we convey honestly as sirah reports.

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LESSONS AND CONCLUSION

Al-Ji'ranah was a "school" of ***leadership, justice and sincerity***. There the Messenger of Allah ﷺ taught how to use wealth to join hearts, how to face accusations with patience, and how to soothe the hearts of the loyal but aggrieved.

LESSON	FROM AL-JI'RANAH
Wealth as a bridge	Al-mu'allafah: giving to join hearts
Giving without fear of poverty	Three hundred camels for Safwan
Patience under accusation	"May Allah have mercy on Musa"
Beware of extremism	The seed of the Khawarij
Correcting in private	The sermon in the leather tent
The true measure of value	Sheep and camels, or the Messenger ﷺ?
Patience until al-Hawd	The counsel about athrah
Honesty and consent	Hawazin's captives returned
Closing with worship	The 'umrah from al-Ji'ranah

AL-JI'RANAH IN OUR LIVES

We may never receive a hundred camels, but every day we are tested by ***comparison***: others get more, are promoted, or praised, while we are not. At that moment, remember the Prophet's ﷺ question to the Ansar: ***"Are you not pleased…?"*** If we return home with faith, the Sunnah and love for the Messenger of Allah ﷺ, we have returned with something far more precious.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 24 — The Expedition of Tabuk***: the campaign against the Roman empire in scorching summer heat, "the army of hardship", the spending of Abu Bakr, 'Umar and 'Uthman, the hypocrites with their excuses, and the long march north. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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