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- . and Jalāl al-Dīn al-Maḥallī. *Tafsīr al-Jalālayn*. See al-Ṣawī, *Ḥāshiya ʿalā al-Jalālayn*.
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- See also:** ABRIGATION; AMBIGUOUS AND UNAMBIGUOUS VERSES; BELIEF; COMPANIONS OF THE PROPHET; CRITERION; DIVINE DECREE; FREEDOM AND EMANCIPATION; INIMITABILITY OF THE QURʾĀN; INJIL; NAMES OF THE QURʾĀN; OPENING LETTERS; PEN; PRESERVED TABLET; PROPHETS AND MESSENGERS; SABAʾ; TAMPERING; TORAH; UNLETTERED; WAITING PERIOD; WRITING; ZABŪR; ZAKĀT.

GIBRIL FOUAD HADDAD

BOOTY

MAGHĀNIM, FAYʾ, ANFĀL

Definitions and Usage

The Qurʾān uses terms derived from three roots to denote booty: *gh-n-m*, *f-y-ʿ*, *n-f-l*. Technical definitions and juristic usage of the terms differentiates between

two types of booty: that which is acquired after fighting with people at war with Muslims (*ahl al-ḥarb*) and what is obtained without a fight.

- I. *gh-n-m* is used nine times: twice (Q 8:41, 69) as the Form I verb *ghanimtum* (“you obtained as booty”); four times (Q 4:94; 48:15, 19, 20) as the noun *maghānim* (“booty”, sing. *maghnam*); and three times (Q 6:146; 20:18; 21:78) as the noun *ghanam* (sheep). *Ghanīma* (pl. *ghanā'im*) “is the booty taken from disbelievers by the force of the fighters (*bi-quwwat al-ghuzāt*), by overpowering them in a way that elevates the Word of Allah Most High” (Jurjānī, *Ta'rifāt* p.162-163; cf. Shāfi'ī, *Umm* 4:146; Mahdawī, *Tanbih* 2:866; Kāsānī, *Badā'ī'* 7:116; Ibn Qudāma, *Kāfi* 4:142-152).
- II. *f-y-* yields the Form IV verb *afā'a* (“to give as booty”), which is used three times (Q 33:50; 59:6-7). In contradistinction to *ghanīma*, *fay'* is booty taken from the disbelievers without fighting (al-Shū'āzī, *Muhadhdhab*, bāb qism al-fay'; p. 3:302); including *jizya* (*q.v.*) and land tax (*kharāj*; Ṭabarī, *Qurṭubī*; Ibn al-'Arabī, *Aḥkām*, *sub* 59:7) as well as what the polytheists abandon due to fear and fright (*khawfan wa ru'ban*) and what is handed over by them willingly as a result of a treaty (al-Māwardī, *al-Ḥāwī*, p. 8:388; for similar definitions, see, Kāsānī, *Badā'ī'* 7:116; Ibn Qudāma, 6:453; Nawawī, *Rawḍat* 6:354; Ibn Manzūr, *al-mīm*, faṣl al-ghayn al-mu'jama).

 - i. Most exegetes hold that the phrase *afā'a-llāhu 'alayk* in Q 33:50, *those whom your right hand possesses of those whom Allah has granted you as booty*, specifically refers to Ṣafiyya bint Ḥuyayy who was among the captives of the Battle of Khaybar, and Juwayriya bint Ḥāritha who was among the captives of the Battle of Muṣṭaliq (Ibn Abī Ḥātim, *Qurṭubī*, Ibn Kathīr), both became wives of the Prophet, upon him blessings and peace (See CAPTIVES; WIVES OF THE PROPHET).
 - ii. In Q 59:6, *afā'a* refers to what was captured from the Madinan Jewish tribe of Banū al-Naḍir (Samarqandī; Tha'labī, *Kashf*; Māwardī): *As for what Allah has given as booty from them to His Messenger, you spurred neither horse nor camel for it. But Allah grants His messengers authority over whomsoever He will, and Allah is Powerful over all things.* Q 59:7 specifies distribution of this type of booty: *That which Allah has given as booty to His Messenger from the people of the towns is for Allah and His Messenger, and for kinfolk, orphans, the needy, and the traveler, so that it does not circulate*

among your wealthy. Whatsoever the Messenger gives you, take it; and whatsoever he forbids to you, forgo, and reverence Allah. Truly Allah is severe in retribution. The phrase *the people of the towns* (*ahl al-qurā*) is variously understood to include the tribes of Banū Qurayza, Banū-l-Naḍir, Fadak (Samarqandī; Tha'labī, *Kashf*), and 'Urayna (Muqātil; Baghawī; Yāqūt, *Mu'jam*, *s.v.*), though the majority view holds that this passage refers specifically to the properties abandoned by Banū-l-Naḍir: “These properties were particularly (*khāṣṣatan*) meant for the Prophet, upon him blessings and peace, so that he could meet the needs of his family from the income thereof, [but] he [also] used it for purchasing horses and weapons as preparation for jihad” (Bukhārī, *al-Qur'ān*, bāb qawlihi: *mā afā'a-llāhu 'alā rasūlihi* [Q 59:6]). Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī (224-310/839-923) also quotes an opinion of Ma'mar b. Rāshid (d. 154/771) according to which the verse is an implicit reference to *jizya* (*q.v.*) and the land-tax (*kharāj*) (*Tafsīr*; also see Ibn al-'Arabī, *Aḥkām*; *Qurṭubī*, all *sub* Q 59:7), both are also treasury income gained without fighting (*'afwan wa safwan min ghayri qitāl*), taken from non-Muslims living under Muslim rule, in place of the zakat (*q.v.*) which is incumbent upon Muslims (Tha'labī, *Kashf*).

- III. *n-f-l* carries the basic meaning of “to do more than the obligatory” (Rāghib), it yields the noun *nāfila* (pl. *nawāfil*), used once (Q 17:79) in reference to supererogatory prayers (*q.v.*) and once in Q 21:72, *And We gave him Ishāq and Ya'qūb in addition*”, meaning a grandson given to Ibrāhīm, upon him peace, “as a gift (*'atiyyatan*)” (Farrā', *Ma'ānī*).

 - i. Juristic usage of the term *anfāl* (sing. *nafal*) reflects the lexical sense of being an “additional” blessing conferred upon the Muslim community in general or additional booty for a fighter beyond his normal share. Abū Bakr Muḥammad b. 'Abdullāh Ibn al-'Arabī (468-543/1076-1148) says *nafal* includes both *ghanā'im* (booty taken through fighting) and *fay'* (booty gained without fighting) (*Aḥkām*, 2:377). The Ḥanbalī and the Shāfi'ī Schools consider *anfāl* to be a conditional bonus (*'alā shart*). For instance, the leader of the army may send a military detachment ahead of the main army to attack the enemy, promising them an additional share on top of their share in the