

to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first *Fai* (i.e., war booty) which Allāh will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favour, O Allāh's Messenger!" The Prophet ﷺ said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet ﷺ to tell him that all of them had given their consent (to return the captives) willingly.

(Az-Zuhrī, the subnarrator said, "This is what we know about the captives of Hawazin.")

(25) CHAPTER. Whosoever is given a gift while some people are sitting with him, he only has the right to have it.

Ibn 'Abbās رضي الله عنهما is reported to have said that the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration.

2609. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ took a camel of a certain age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet ﷺ said, "No doubt, he who has a right, has the full right to demand it." Then the Prophet ﷺ gave him an older and better camel than his camel and said, "The best amongst you is he who repays his debts in the

المُسْلِمِينَ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنْ إِخْوَانُكُمْ هَؤُلَاءِ جَاؤُنَا تَائِبِينَ وَإِنِّي رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَهُمْ: فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُبْيَأُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ»، فَقَالَ النَّاسُ: طَيَّبْنَا يَا رَسُولَ اللَّهِ لَهُمْ، فَقَالَ لَهُمْ: «إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِيهِ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عَرَفَاؤَكُمْ أَمْرَكُمْ»، فَارْجَعَ النَّاسُ، فَكَلَّمَهُمْ عَرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذْنُوا. بِهَذَا الَّذِي بَلَّغْنَا مِنْ سَبِي هَوَازِنَ، هَذَا آخِرُ قَوْلِ الرَّهْرِيِّ - يَعْنِي: فَهَذَا الَّذِي بَلَّغْنَا -.

(٢٥) بَابٌ مَنْ أَهْدِيَ لَهُ هَدِيَّةً وَعِنْدَهُ جُلَسَاؤُهُ فَهُوَ أَحَقُّ بِهَا.

وَيَذَكَّرُ عَنِ ابْنِ عَبَّاسٍ أَنَّ جُلَسَاءَهُ شُرَكَاءُهُ، وَلَمْ يَصِحَّ.

٢٦٠٩ - حَدَّثَنَا ابْنُ مُقَاتِلٍ:

أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ سِنًا، فَجَاءَ صَاحِبُهُ يَتَقَاضَاهُ، فَقَالُوا لَهُ فَقَالَ: «إِنْ

most handsome way.”

2610. Narrated Ibn ‘Umar رضي الله عنهما that he was in the company of the Prophet ﷺ on a journey, riding a troublesome camel belonging to ‘Umar. The camel used to go ahead of the Prophet ﷺ. So, Ibn ‘Umar’s father would say, “O ‘Abdullah! No one should go ahead of the Prophet ﷺ.” The Prophet ﷺ said to him, “Sell it to me.” ‘Umar said to the Prophet ﷺ, “It is for you.” So, he bought it and said, “O ‘Abdullah! It is for you, and you can do with it what you like.”

(26) CHAPTER. If someone gives a camel as a gift to a man riding it, then the deed is valid.

2611. Narrated Ibn ‘Umar رضي الله عنهما: We were in the company of the Prophet ﷺ on a journey, and I was riding a troublesome camel. The Prophet ﷺ asked ‘Umar to sell that camel to him. So, ‘Umar sold it to him. The Prophet ﷺ then said, “O ‘Abdullah! The camel is for you.”

(27) CHAPTER. The presenting of a gift of clothes, the wearing of which is disliked.

2612. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the mosque and said, “O Allah’s Messenger! Would that you buy it and wear it on Fridays and when the delegates come to you!” Allah’s

لصاحبِ الحقِّ مقالاً»، ثُمَّ قَضَاهُ أَفْضَلَ مِنْ سِنِّهِ، وَقَالَ: «أَفْضَلُكُمْ أَحْسَنُكُمْ قَضَاءً». [راجع: ٢٣٠٥]

٢٦١٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، وَكَانَ عَلَى بَكْرِ صَعْبٍ لِعُمَرَ، فَكَانَ يَتَقَدَّمُ النَّبِيَّ ﷺ فَيَقُولُ أَبُوهُ: يَا عَبْدَ اللَّهِ، لَا يَتَقَدَّمُ النَّبِيَّ ﷺ أَحَدٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعَيْنِهِ»، فَقَالَ عُمَرُ: «هُوَ لَكَ فَاشْتَرَاهُ ثُمَّ قَالَ: هُوَ لَكَ يَا عَبْدَ اللَّهِ، فَاصْنَعْ بِهِ مَا شِئْتَ». [راجع: ٢١١٥]

(٢٦) بَابُ إِذَا وَهَبَ بَعِيرًا لِرَجُلٍ وَهُوَ رَاكِبُهُ فَهُوَ جَائِزٌ

٢٦١١ - وَقَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا عَمْرٍو، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ وَكُنْتُ عَلَى بَكْرِ صَعْبٍ فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعَيْنِهِ» فَايْتَاغَهُ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ». [راجع: ٢١١٥]

(٢٧) بَابُ هَدِيَّةٍ مَا يُكْرَهُ لُبْسُهَا

٢٦١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ حُلَّةً

Messenger ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on, some silk dresses were brought and Allāh's Messenger ﷺ sent one of them to 'Umar. 'Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utārid?"⁽¹⁾ Allāh's Messenger ﷺ said, "I have not given it to you to wear." So, 'Umar gave it to a *Mushrik* brother of his in Makkah.

سِيرَاءَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَهَا فَلَبِستَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ. قَالَ: «إِنَّمَا يَلْبَسُهَا مَنْ لَا خَلْقَ لَهُ فِي الْأَجْرَةِ». ثُمَّ جَاءَتْ حُلَّةٌ فَأَعْطَى رَسُولُ اللَّهِ ﷺ عُمَرَ مِنْهَا حُلَّةً فَقَالَ: أَكْسَوْتَنِيهَا وَقُلْتِ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتِ؟ فَقَالَ: «إِنِّي لَمْ أَكْسِكْهَا لِتَلْبَسَهَا، فَكَسَاهَا عُمَرُ أَخَا لَهُ بِمَكَّةَ مُشْرِكًا».

[راجع: ٨٨٦]

2613. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ went to the house of Fāṭima but did not enter it. 'Alī came and she told him about that. When 'Alī asked the Prophet ﷺ about it, he said, "I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things." 'Alī went to Fāṭima and told her about it. Fāṭima said, "I am ready to dispense with it in the way he suggests." The Prophet ﷺ ordered her to send it to such and such needy people."

٢٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو جَعْفَرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيَّ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ فَذَكَرْتُ لَهُ ذَلِكَ، فَذَكَرَ لِلنَّبِيِّ ﷺ. قَالَ: «إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا»، فَقَالَ: «مَا لِي وَاللُّدْنِيَا»، فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ: لِيَأْمُرَنِي فِيهِ بِمَا شَاءَ، قَالَ: «تُرْسِلِي بِهِ إِلَى فُلَانٍ، أَهْلِ بَيْتٍ بِهِمْ حَاجَةٌ».

2614. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

٢٦١٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةً سِيرَاءَ فَلَبِستُهَا فَرَأَيْتُ الْعَضْبَ فِي وَجْهِهِ

(1) (H. 2612) 'Umar رَضِيَ اللَّهُ عَنْهُ is referring to the previous occasion when Allāh's Messenger ﷺ refused to buy the cloak sold at the gate of the mosque.

فَشَقَّقْتُهَا بَيْنَ نِسَائِي. [انظر: ٥٣٦٦،

[٥٨٤٠

(28) CHAPTER. The acceptance of presents from *Al-Mushrikūn* (polytheists, idolaters, pagans)

Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “When Ibrāhīm (Abraham عليه السلام) migrated along with Sārah, he reached a town ruled by a king or a tyrant. The latter ordered his men to give Sārah, Ājar.” The Prophet ﷺ was given a cooked poisoned sheep as a present.

Narrated Abū Humaid عنه رضي الله عنه: The king of Aila sent a white mule to the Prophet ﷺ, and the Prophet ﷺ sent him a garment and wrote to him a confirmation of the treaty concerning his country.

2615. Narrated Anas عنه رضي الله عنه: A *Jubba* (i.e., cloak) made of thick silken cloth was presented to the Prophet ﷺ. The Prophet ﷺ used to forbid people to wear silk. So, the people were pleased to see it. The Prophet ﷺ said, “By Him in Whose Hands Muḥammad’s soul is, the handkerchiefs of Sa’d bin Mu’ād in Paradise are better than this.”

2616. Anas added, “The present was sent to the Prophet ﷺ by Ukaidir (a Christian) from Dauma.”

2617. Narrated Anas bin Mālik عنه رضي الله عنه: A Jewess brought a poisoned (cooked) sheep for the Prophet ﷺ who ate from it. She was brought to the Prophet ﷺ and was asked, “Shall we kill her?” He ﷺ said, “No.” Anas added: “I continued to see the effect of the

(٢٨) بَابُ قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

وقال أبو هريرة عن النبي ﷺ: «هاجر إبراهيم عليه السلام بسارة فدخل قرية فيها ملك أو جبار، فقال: أعطوها آجر». وأهديت للنبي ﷺ شاة فيها سم. وقال أبو حميد: أهدى ملك أيلة للنبي ﷺ بعلة بيضاء فكساه برداً وكتب إليه ببحرهم.

٢٦١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَيْتِ لِلنَّبِيِّ ﷺ جُبَّةً سُندُسٌ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا». [انظر: ٢٦١٦، ٣٢٤٨]

٢٦١٦ - وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: إِنَّ أُكَيْدِرَ دُومَةَ أَهْدَى إِلَى النَّبِيِّ ﷺ. [راجع: ٢٦١٥]

٢٦١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

poison on the palate of the mouth of Allāh's Messenger ﷺ.”

2618. Narrated ‘Abdur-Raḥmān bin Abū Bakr رضي الله عنهما: We were one hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a *Sā'* of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from *Al-Mushrikūn*” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, “Will you sell us (a sheep) or give it as a present?” He said, “I will sell you (a sheep).” The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allāh, the Prophet ﷺ gave every person of the one hundred and thirty a piece of that ; he gave all those of them who were present ; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

(29) CHAPTER. Giving presents to *Al-Mushrikūn*” (polytheists, pagans, idolaters).

And the Statement of Allāh تعالى:

“Allāh does not forbid you to deal justly and kindly with those who fought not against

يَهْدِيَةً أَتَى النَّبِيَّ ﷺ بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا، فَجِئَ بِهَا فَقِيلَ: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا»، فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

٢٦١٨ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعَجِنَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ يَغْنَمُ يَسُوقُهَا فَقَالَ النَّبِيُّ ﷺ: «بَيْعًا أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هِبَةٌ؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً فَصَنَعَتْ وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُسَوَّى، وَإِيْمَ اللَّهُ مَا فِي الثَّلَاثِينَ وَالْمِائَةِ إِلَّا وَقَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُرَّةٌ مِنْ سَوَادِ بَطْنِهَا إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ وَإِنْ كَانَ غَائِبًا حَبَا لَهُ. فَجَعَلَ مِنْهَا قَصْعَتَيْنِ فَأَكَلُوا أَجْمَعُونَ وَسَبَعْنَا، فَفَضَلَتِ الْقَصْعَتَانِ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ أَوْ كَمَا قَالَ.

[راجع: ٢٢١٦]

(٢٩) بَابُ الْهَدِيَّةِ لِلْمُشْرِكِينَ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُمْ

you on account of religion, nor drove you out of your homes. Verily, Allāh loves those who deal with equity.” (V.60:8)

2619. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: ‘Umar saw a silken cloak over a man for sale and requested the Prophet ﷺ to buy it in order to wear it on Fridays and while meeting delegates. The Prophet ﷺ said, “This is worn by the one who will have no share in the Hereafter.” Later on, Allāh’s Messenger ﷺ got some silken cloaks similar to that one, and he sent one to ‘Umar. ‘Umar said to the Prophet ﷺ, “How can I wear it, while you said about it what you said?” The Prophet ﷺ said, “I have not given it to you to wear, but to sell or to give to someone else.” So, ‘Umar sent it to his brother at Makkah before he (his brother) embraced Islām.

2620. Narrated Asmā’ bint Abū Bakr رَضِيَ اللهُ عَنْهُمَا: My mother came to me during the lifetime of Allāh’s Messenger ﷺ and she was a *Mushrikah* (polytheist, idolatress, pagan). I said to Allāh’s Messenger ﷺ (seeking his verdict), “My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?” The Prophet ﷺ said, “Yes, keep good relation with her.”

(30) CHAPTER. It is not legal for anyone to take back his presents or *Sadaqa* (things given in charity).

مَنْ يَبْرِكُمْ أَنْ بَرَّوْهُمُ وَتَقَسَطُوا إِلَيْهِمْ إِنْ أَلَّهَ يُحِبُّ الْمَقْسُطِينَ ﴿٨﴾ [الممتحنة: ٨].

٢٦١٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تَبَاعُ، فَقَالَ لِلنَّبِيِّ ﷺ: ابْتِغِ هَذِهِ الْحُلَّةَ تَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، فَأَتَيْتِ رَسُولَ اللَّهِ ﷺ مِنْهَا بِحُلَّةٍ، فَأَرْسَلْتُ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ، فَقَالَ عُمَرُ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتُ فِيهَا مَا قُلْتُ؟ قَالَ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسُهَا، تَبِيعُهَا أَوْ تَكْسُوهَا»، فَأَرْسَلْتُ بِهَا عُمَرَ إِلَى أَخِي لَهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسَلِّمَ. [راجع: ٨٨٦]

٢٦٢٠ - حَدَّثَنَا عَبِيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ أُسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قُلْتُ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنْ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ. صِلِي أُمَّكَ». [انظر: ٣١٨٣، ٥٩٧٨، ٥٩٧٩]

(٣٠) بَابٌ: لَا يَحِلُّ لِأَحَدٍ أَنْ يَرْجِعَ فِي هِبَتِهِ وَصَدَقَتِهِ

2621. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "He who takes back his present is like him who swallows his vomit."

2622. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit."

2623. Narrated 'Umar bin Al-Khattāb رضي الله عنه: I gave a horse in Allāh's Cause. The person to whom it was given did not look after it. I intended to buy it back from him, thinking that he would sell it cheap. When I asked the Prophet ﷺ, he said, "Don't buy it, even if he gives it to you for one Dirham as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

(31) CHAPTER.

2624. Narrated 'Abdullāh bin 'Ubaidullāh bin Abū Mulaika: The sons of Ṣuhaib, (Ṣuhaib, who was the freed slave of Bani Jud'ān) claimed that Allāh's Messenger ﷺ had given two houses and one room to

٢٦٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ قَالَا:
حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هَبْتِهِ
كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٨٩]

٢٦٢٢ - وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْوَارِثِ:
حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ
النَّبِيُّ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوِّءِ الَّذِي
يَعُودُ فِي هَبْتِهِ كَالْكَلْبِ يَرْجِعُ فِي
قَيْئِهِ». [راجع: ٢٥٨٩]

٢٦٢٣ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ:
حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ
أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلَى
فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَصَاعَهُ الَّذِي كَانَ
عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَطَنَنْتُ
أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذَلِكَ
النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَإِنْ
أَعْطَاكَ بِدَرَاهِمٍ وَاحِدٍ، فَإِنَّ الْعَائِدَ فِي
صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[راجع: ١٤٩٠]

(٣١) بَابٌ:

٢٦٢٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ
ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ

Şuhaib. Marwān asked, "Who will testify your claim?" They replied that Ibn 'Umar would do so. Marwān sent for Ibn 'Umar who testified that Allāh's Messenger ﷺ had really given Şuhaib two houses and a room. So, Marwān gave the verdict (in favour of Şuhaib's sons), because of (Ibn 'Umar's) witness.

(32) CHAPTER. What is said about the 'Umra and the Ruqba.

If one says, "I give you the house as 'Umra,'" (1) one means, "I give it to you to live in as long as you are alive."

2625. Narrated Jābir رضي الله عنه: The Prophet ﷺ gave the verdict that 'Umra is for the one to whom it is presented.

2626. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Umra is permissible." 'Aṭā' said, "Jābir narrated the same to me from the Prophet ﷺ."

اللَّهُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ: أَنَّ
بَنِي صُهَيْبٍ مَوْلَى ابْنِ جُدْعَانَ ادَّعَوْا
بَيْتَيْنِ وَحُجْرَةً، أَنَّ رَسُولَ اللَّهِ ﷺ
أَعْطَى ذَلِكَ صُهَيْبًا، فَقَالَ مَرْوَانُ: مَنْ
يَشْهَدُ لَكُمْ عَلَى ذَلِكَ؟ قَالُوا: ابْنُ
عُمَرَ، فَدَعَاهُ فَشَهِدَ: لَأَعْطَى رَسُولُ
اللَّهِ ﷺ صُهَيْبًا بَيْتَيْنِ وَحُجْرَةً، فَقَضَى
مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

(٣٢) بَابُ مَا قِيلَ فِي الْعُمْرَى
وَالرُّقْبَى

أَعْمَرْتَهُ الدَّارَ، فَهِيَ عُمْرَى،
جَعَلْتَهَا لَهُ. ﴿وَاسْتَعْمَرَكَ فِيهَا﴾ [هود:
٦١]: جَعَلْتُكُمْ عُمَرَاءَ.

٢٦٢٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ،
عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَضَى
النَّبِيُّ ﷺ بِالْعُمْرَى: أَنَّهَا لِمَنْ وَهَبَتْ
لَهُ.

٢٦٢٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ:
حَدَّثَنِي النَّضْرُ بْنُ أَنَسٍ عَنْ بَشِيرِ بْنِ
نَهْكَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى
جَائِزَةٌ». وَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرٌ
عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(1) (Ch. 32) 'Umra: This kind of gift is also called Ruqba, which is derived from the Arabic verb meaning 'to wait' because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (Fath Al-Bārī)

(33) CHAPTER. Borrowing a horse from some people.

2627. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ borrowed a horse from Abū Ṭalha called Al-Mandūb, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast."

(٣٣) بَابٌ مِّنِ اسْتِعَارَ مِنَ النَّاسِ الْفَرَسَ

٢٦٢٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ يَقُولُ: كَانَ قَزَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا مِنْ أَبِي طَلْحَةَ يُقَالُ لَهُ: الْمَنْدُوبُ، فَرَكِبَهُ. فَلَمَّا رَجَعَ قَالَ: «مَا رَأَيْنَا مِنْ شَيْءٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا». [انظر: ٢٨٢٠، ٢٨٥٧، ٢٨٦٢، ٢٨٦٦، ٢٨٦٧، ٢٩٠٨، ٢٩٦٨، ٢٩٦٩، ٣٠٤٠، ٦٢١٢]

(34) CHAPTER. To borrow something for the bride at the time of her wedding.

2628. Narrated Aiman: I went to 'Āishah رَضِيَ اللهُ عَنْهَا and she was wearing (a coarse dress) costing five Dirham. 'Āishah said, "Look up and see my slave-girl who refuses to wear it in the house, though during the lifetime of Allāh's Messenger ﷺ I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

(٣٤) بَابُ الاسْتِعَارَةِ لِلْعُرُوسِ عِنْدَ الْبِنَاءِ

٢٦٢٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَعَلَيْهَا دِرْعٌ قَطْرٍ ثَمَنُ خَمْسَةِ دَرَاهِمٍ، فَقَالَتْ: ارْفَعْ بَصْرَكَ إِلَى جَارِيَتِي، انْظُرْ إِلَيْهَا فَإِنَّهَا تُرْهِى أَنْ تَلْبَسَهُ فِي الْبَيْتِ. وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَمَا كَانَتْ امْرَأَةٌ تُقِيمُنَّ بِالْمَدِينَةِ إِلَّا أُرْسِلَتْ إِلَيَّ تَسْتَعِيرُهُ.

(35) CHAPTER. The superiority of the *Manīha*, i.e., a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

2629. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "What a good *Manīha* (the she-camel which has recently

٢٦٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ

2736. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise." (Please see *Hadith* No.6410 Vol.8)

٢٧٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا؛ مِائَةً إِلَّا وَاحِدًا مَنِ أَحْصَاهَا دَخَلَ الْجَنَّةَ». [انظر:

[٧٣٩٢، ٦٤١٠

(19) CHAPTER. Conditions in *Waqf* (i.e., religious endowment).

(١٩) بَابُ الشَّرْطِ فِي الْوَقْفِ

2737. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar bin Al-Khattāb got some land in Khaibar and he went to the Prophet ﷺ to consult him about it, saying, "O Allāh's Messenger I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet ﷺ said, "If you like you can give the land as endowment and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allāh's Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma'rūf* (according to his labour with good intention), and fed others without storing it for the future..."

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عُوَيْنٍ قَالَ: «أَتَانِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَصَابَ أَرْضًا بِحَبِيرٍ فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمُرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِحَبِيرٍ، لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَضْلَاهَا وَتَصَدَّقْتَ بِهَا». قَالَ: فَتَصَدَّقُ بِهَا عُمْرًا أَنَّهُ لَا بَيْعَ وَلَا يُوْهَبُ وَلَا يُورَثُ، وَتَصَدَّقُ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ غَيْرَ مَتَمَوْلٍ.

قَالَ: فَحَدَّثْتُ بِهِ ابْنَ سَيْرِينَ. فَقَالَ: غَيْرَ مُتَأَثِّلٍ مَالًا. [راجع:

[٢٣١٣