

25 - THE BOOK OF HAJJ (PILGRIMAGE TO MAKKAH)

٢٥ - كتاب الحج

(1) CHAPTER. It is obligatory to perform *Hajj* (once in a life time) and its superiority, and the Statement of Allāh تعالى: *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies *Hajj*, (pilgrimage to Makkah) then he is a disbeliever in Allāh]. Then Allāh stands not in need of any of the *'Ālamīn* (mankind, jinn and all that exists) (V.3:97)

1513. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Al-Faḍl (his brother) was riding behind Allāh's Messenger ﷺ and a woman from the tribe of *Khath'am* came and Al-Faḍl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. The woman said, "O Allāh's Messenger! The obligation of *Hajj* enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the *Hajj Al-Widā'* (of the Prophet ﷺ).

(2) CHAPTER. The Statement of Allāh تعالى: And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*). That they may

(١) بَابُ وُجُوبِ الْحَجِّ وَفَضْلِهِ وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: ٩٧]

١٥١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتْ امْرَأَةٌ مِنْ خَنْعَمٍ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرَفِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحْجُّ عَنْهُ؟ قَالَ: «نَعَمْ»، وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [انظر:

[١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨]

(٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾ [٣: ٩٧] لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ

witness things that are of benefit to them...
(V.22:27-28)

And the meaning of the word *Fijāj* is a wide way (ravine).

1514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا : I saw that Allāh's Messenger ﷺ used to ride on his *Rāhila* (mount) at *Dhul-Hulaifa* and used to start saying *Labbaik* when the *Rāhila* stood up straight.

1515. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا that Allāh's Messenger ﷺ started saying, *Labbaik* from *Dhul-Hulaifa* when his *Rāhila* (mount) stood up straight carrying him.

(3) CHAPTER. To go for *Hajj* on a pack-saddle (of a camel).

1516. Narrated 'Aīshah رَضِيَ اللهُ عَنْهَا : The Prophet ﷺ sent my brother, 'Abdur Raḥmān with me to Tanīm for the 'Umra, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for *Hajj* as it (*Hajj*) is one of the two kinds of *Jihād*."⁽¹⁾

فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَاسَ الْفَقِيرِ ﴿٢٨﴾ [الحج: ٢٧-٢٨] ﴿فَجَالِمًا﴾ [نوح: ٢٠]: الطَّرْقُ الوَاسِعَةُ.

١٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى : حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يَهْلُ حِينَ تَسْتَوِي بِهِ قَائِمَةً. [راجع: ١٦٦]

١٥١٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: سَمِعَ عَطَاءً يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ إِهْلَالَ رَسُولِ اللَّهِ ﷺ مِنْ ذِي الْحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أَنَسُ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

(٣) بَابُ الْحَجِّ عَلَى الرَّحْلِ

١٥١٦ - وَقَالَ أَبَانُ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهَا أَخَاهَا عَبْدَ الرَّحْمَنِ فَأَعَمَّرَهَا مِنَ التَّنْعِيمِ،

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Hajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one's desires and spend money on performing *Hajj*.

وَحَمَلَهَا عَلَى قَتَبٍ. وَقَالَ عُمَرُ رَضِيَ
اللَّهُ عَنْهُ: شُدُّوا الرَّحَالَ فِي الْحَجِّ فَإِنَّهُ
أَحَدُ الْجِهَادَيْنِ. [راجع: ٢٩٤]

1517. Narrated Thumāma bin ‘Abdullāh bin Anas: Anas performed the *Hajj* on a packsaddle (of a camel) and he was not a miser. Anas رَضِيَ اللَّهُ عَنْهُ said, “Allāh’s Messenger ﷺ performed *Hajj* on a packsaddle (of a camel) and the same *Rāhila* (mount) was carrying his baggage too.”

١٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
بَكْرٍ - هُوَ الْمَقْدَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا عَزْرَةَ بِنْتُ ثَابِتٍ، عَنْ
ثُمَامَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ أَنَسٍ قَالَ: حَجَّ
أَنَسٌ عَلَى رَحْلٍ وَلَمْ يَكُنْ شَجِيحًا،
وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى
رَحْلٍ وَكَانَتْ زَائِلَتَهُ.

1518. Narrated Al-Qāsim bin Muḥammad: ‘Aishah رَضِيَ اللَّهُ عَنْهَا said, “O Allāh’s Messenger! You performed ‘*Umra* but I did not.” He said, “O ‘Abdur-Raḥmān! Go along with your sister and let her perform ‘*Umra* from Tan‘īm.” ‘Abdur-Raḥmān made her ride over the packsaddle of a she-camel and she performed ‘*Umra*.”

١٥١٨ - حَدَّثَنَا عَمْرُو: حَدَّثَنَا
أَبُو عَاصِمٍ: حَدَّثَنَا أَيُّمُنُ بْنُ نَابِلٍ:
حَدَّثَنَا الْقَاسِمُ بْنُ مَحْمَدٍ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ
اللَّهِ، اعْتَمَرْتُمْ وَلَمْ اعْتَمِرْ. فَقَالَ: «يَا
عَبْدَ الرَّحْمَنِ اذْهَبْ بِأَخْتِكَ فَأَعْمِرْهَا
مِنَ التَّنَعِيمِ». فَأُحْقِبَهَا عَلَى نَاقَةٍ
فَاعْتَمَرْتُ. [راجع: ٢٩٤]

(4) CHAPTER. The superiority of *Al-Hajj-ul-Mabrūr* (most probably means the *Hajj* which is performed with the intention of seeking Allāh’s Pleasures only and is in accordance with the Prophet’s legal ways; without committing sins and is acceptable to Allāh).

1519. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ was asked, “Which is the best deed?” He said, “To believe in Allāh and His Messenger (Muhammad) ﷺ.” He was then asked, “Which is the next (in goodness)?” He said, “To participate in *Jihād* in Allāh’s Cause.” He was again asked, “Which is the next?” He said, “To perform *Hajj-Mabrūr*.”

(٤) بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ

١٥١٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ
الرُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ
النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ:
«إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». قِيلَ: ثُمَّ مَاذَا؟

1520. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not participate in *Jihād*" The Prophet ﷺ said, "The best *Jihād* (for women) is *Hajj-Mabrūr*."

قَالَ: «جِهَادٌ فِي سَبِيلِ اللَّهِ». قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». [راجع: ٢٦] ١٥٢٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، قَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ». [انظر: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٨٦]

1521. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Hajj* for Allāh's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after *Hajj*, free from all sins) as if he was born anew."

١٥٢١ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ قَالَ: سَمِعْتُ أَبَا حَازِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ». [انظر: ١٨١٩، ١٨٢٠]

(5) CHAPTER. The demarcation of *Mawāqīt* for *Hajj*.

(*Mawāqīt* are places at which one should assume the state of *Ihrām*⁽¹⁾ for the purpose of *Hajj* or *Umra*.)

(٥) بَابُ فَرَضِ مَوَاقِيَتِ الْحَجِّ وَالْعُمْرَةِ

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا at his house which contained many tents made of

١٥٢٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ قَالَ: أَخْبَرَنِي

(1) (Ch.5) *Ihrām*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *Umra*. Then *Talbīya** is recited, two sheets of unstitched clothes are the only clothes one wears; (1) *Izār*: worn below one's waist and the other (2) *Ridā'*: worn round upper part of the body.*

* *Talbīya*: See *Ḥadīth* No.1549.

cotton cloth and these were encircled with *Surādīk* (part of the tent). I asked him from where should one assume *Ihrām* for 'Umra. He said, "Allāh's Messenger ﷺ had fixed as *Mīqāt* (singular of *Mawāqūt*) Qarn for the people of Najd, *Dhul-Hulaifa* for the people of Al-Madīna, and Al-Juḥfa for the people of *Sham*."

(6) CHAPTER. The Statement of Allāh تعالى:

"And take provision (with you) for the journey, but the best provision is *At-Taḳwa* (piety, righteousness⁽¹⁾) ..." (V.2:197)

1523. Narrated Ibn 'Abbās رضي الله عنهما: The people of Yemen used to come for *Hajj* and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madīna they used to beg the people, and so Allāh revealed, "...And take a provision (with you) for the journey, but the best provision is *At-Taḳwa* (piety, righteousness)..." (V.2:197).

(7) CHAPTER. *Mīqāt* of *Hajj* and 'Umra for the people of Makkah.

1524. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ made *Dhul-Hulaifa* as the *Mīqāt* for the people of Al-Madīna; Al-Juḥfa for the people of *Sham*; Qarn-al-

زَيْدُ بْنُ جُبَيْرٍ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي مَنْزِلِهِ وَلَهُ فُسْطَاطٌ وَسِرَادِقٌ فَسَأَلْتُهُ: مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قَالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْمَدِينَةِ، ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ. [راجع: ١٣٣]

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَتَكَرَّوْا قَائِلَ حَيْرَ الزَّادِ النَّفْقِيِّ﴾ [البقرة: ١٩٧]

١٥٢٣ - حَدَّثَنَا يَحْيَى بْنُ يَسْرٍ: حَدَّثَنَا سَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ. فَإِذَا قَدِمُوا الْمَدِينَةَ سَأَلُوا النَّاسَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَتَكَرَّوْا قَائِلَ حَيْرَ الزَّادِ النَّفْقِيِّ﴾ [البقرة: ١٩٧]. رَوَاهُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ مُرْسَلًا.

(٧) بَابُ مَهَلِّ أَهْلِ مَكَّةَ لِلْحَجِّ وَالْعُمْرَةِ

١٥٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ

(1) (Ch.6) *Muttaqūn*: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mawāqīt* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *Umra*. Whoever is living within these boundaries can assume *Ihrām*⁽¹⁾ from the place he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

قَالَ: وَقَتَّ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحَفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ هُنَّ لَهُمْ وَلَيْمَنَ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [انظر: ١٥٢٦، ١٥٢٩، ١٥٣٠،

[١٨٤٥

(8) CHAPTER. The *Miqāt* for the people of Al-Madīna (is *Dhul-Hulaifa*) and they should not assume *Ihrām* before *Dhul-Hulaifa*.

(٨) بَابٌ مِيقَاتِ أَهْلِ الْمَدِينَةِ وَلَا يُهْلُونَ قَبْلَ ذِي الْحُلَيْفَةِ

1525. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ said, 'The people of Al-Madīna should assume *Ihrām* from *Dhul-Hulaifa*; the people of *Shām* from Al-Juḥfa; and the people of Najd from Qarn.'" And 'Abdullāh added, "I was informed that Allāh's Messenger ﷺ had said, 'The people of Yemen should assume *Ihrām* from Yalamlam.'"

١٥٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحَفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». قَالَ عَبْدُ اللَّهِ: وَبَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ». [راجع: ١٣٣]

(9) CHAPTER. The *Miqāt* for the people of *Shām*.

(٩) بَابٌ مُهَلُّ أَهْلِ الشَّامِ

1526. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ had fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madīna; Al-Juḥfa for the people of *Shām*; and Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So,

١٥٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَتَّ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا

(1) (H. 1524) *Ihrām*: See the footnote of chapter 5, before *Hadīth* No. 1522.

these (above-mentioned) are the *Mawāqit* for all those living at those places; and besides them for those who come through those places with the intention of performing *Hajj* and *Umra*. Whoever lives within these places should assume *Ihrām* from his dwelling place, and similarly the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(10) CHAPTER. The *Miqāt* for the people of Najd.

1527. Narrated Sālim's father, "The Prophet ﷺ had fixed the *Mawāqit* as follows: (*Hadīth* No. 1528)

1528. Narrated 'Abdullāh (bin 'Umar) رضي الله عنهما: I heard Allāh's Messenger ﷺ saying "The *Miqāt* for the people of Al-Madīna is *Dhul-Hulaifa*; for the people of *Sham* is *Mahī'a*; (i.e. Al-Juhfa); and for the people of Najd is *Qarn*." Ibn 'Umar رضي الله عنهما added, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The *Miqāt* for the people of Yemen is *Yalamlam*.'"

(11) CHAPTER. The *Miqāt* for those people who are living within the *Mawāqit*.

1529. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madīna, Al-

الْحُلَيْفَةَ، وَأَهْلُ السَّامِ الْجُحْفَةَ
وَأَهْلُ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَأَهْلُ
الْيَمَنِ بَلْمَلَمَ، فَهِنَّ لُهُنَّ وَلِمَنْ أَتَى
عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ لِمَنْ كَانَ يُرِيدُ
الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَهُنَّ
فَمَهَلُّهُ مِنْ أَهْلِيهِ. وَكَذَاكَ وَكَذَاكَ حَتَّى
أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا. [راجع: ١٥٢٤]

(١٠) بَابُ مَهَلِّ أَهْلِ نَجْدٍ

١٥٢٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا
سُفْيَانُ: حَفِظْنَاهُ مِنَ الرَّهْرِيِّ، عَنْ
سَالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ ح.
[راجع: ١٣٣]

١٥٢٨ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا
ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ
شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مَهَلُّ أَهْلِ الْمَدِينَةِ دُو
الْحُلَيْفَةِ، وَمَهَلُّ أَهْلِ السَّامِ مَهَيْعَةُ
وَهِيَ الْجُحْفَةُ، وَأَهْلُ نَجْدٍ قَرْنَ».

قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:
رَعَمُوا أَنَّ النَّبِيَّ ﷺ قَالَ وَلَمْ أَسْمَعُهُ:
«وَمَهَلُّ أَهْلِ الْيَمَنِ بَلْمَلَمَ».

[راجع: ١٣٣]

(١١) بَابُ مَهَلِّ مَنْ كَانَ دُونَ

الْمَوَاقِيتِ

١٥٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
حَمَادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ

Juḥfa, for the people of Ṣham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *Mawāqīt* are for those living at those very places, and besides them; for those who come through those places with the intention of performing *Hajj* and *‘Umra*; and whoever is living inside these places can assume *Ihrām* from his own dwelling place, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(12) CHAPTER. The *Miqāt* for the people of Yemen.

1530. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ fixed Dhul-Hulaifa as the *Miqāt* for the people of Al-Madīna, Al-Juḥfa for the people of Ṣham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these *Mawāqīt* are for those living at those very places, and besides them, for all those who come through them with the intention of performing *Hajj* and *‘Umra*; and whoever is living within these *Mawāqīt* should assume *Ihrām* from where he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(13) CHAPTER. The *Miqāt* for the people of ‘Irāq is Dhāt-‘Irq.

1531. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: When these two towns (Baṣrah and Kūfa) were conquered, the people went to ‘Umar and said, “O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the *Miqāt* for the people of Najd, it is beyond our way and it is difficult for us to pass through it.” ‘Umar said, “Take as your *Miqāt* a place situated

ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلَأَهْلِ الشَّامِ الْجُحْفَةَ، وَلَأَهْلِ الْيَمَنِ يَلْمَمَ، وَلَأَهْلٍ نَجْدٍ قَرْنًا. فَهَنْ لَهَنْ وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّىٰ إِنَّ أَهْلَ مَكَّةَ يُهْلُونَ مِنْهَا. [راجع: ١٥٢٤]

(١٢) بَابُ مَهَلِّ أَهْلِ الْيَمَنِ

١٥٣٠ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلَأَهْلِ الشَّامِ الْجُحْفَةَ، وَلَأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلَأَهْلِ الْيَمَنِ يَلْمَمَ. هُنَّ لِأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَ ذَلِكَ قَوْمٌ حَيْثُ أَنْشَأَ حَتَّىٰ أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

(١٣) بَابُ: ذَاتُ عِرْقٍ لِأَهْلِ الْعِرَاقِ

١٥٣١ - حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عَبِيدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا فَتَحَ هَذَانِ الْمِصْرَانِ أَتَوْا عُمَرَ. فَقَالُوا: يَا أَمِيرَ

opposite to Qarn on your usual way. So, he fixed Dhāt-Irq (as their *Miqāt*).”

المؤمنين، إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّ
لَأَهْلِ نَجْدٍ قَرْنًا وَهُوَ جَوْرٌ عَنِ
طَرِيقِنَا، وَإِنَّا إِن أَرَدْنَا قَرْنًا شَقَّ
عَلَيْنَا. قَالَ: فَانظُرُوا حَدَّوَهَا مِنْ
طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

(14) CHAPTER.

1532. Narrated Nāfi': 'Abdullāh bin 'Umar made his camel sit (i.e. he dismounted) at Al-Baṭḥā' in Dhul-Hulaifa and offered the *Ṣalāt* (prayer).” 'Abdullāh bin 'Umar used to do the same.

(١٤) بَابُ:

١٥٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ
بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا
وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا يَفْعَلُ ذَلِكَ. [راجع: ٤٨٤]

(15) CHAPTER. The going of the Prophet ﷺ (for *Hajj*) via Ash-Shajara way.

(١٥) بَابُ خُرُوجِ النَّبِيِّ ﷺ عَلَى
طَرِيقِ الشَّجَرَةِ

1533. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ used to go (for *Hajj*) via Ash-Shajara way and return via Mu'arras way. And no doubt, whenever Allāh's Messenger ﷺ went to Makkah, he used to offer the *Ṣalāt* (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the *Ṣalāt* at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

١٥٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنِ
عُبَيْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ
وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ. وَأَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ
صَلَّى فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ
صَلَّى بِذِي الْحُلَيْفَةِ بَيْتِنِ الْوَادِي
وَبَاتَ حَتَّى يُصْبِحَ. [٤٨٤]

(16) CHAPTER. The saying of the Prophet ﷺ: “Al-'Aqīq is a blessed valley.”

(١٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْعَقِيقُ
وَادٍ مُبَارَكٌ»

1534. Narrated 'Umar رضي الله عنه: In the valley of Al-'Aqīq I heard Allāh's Messenger

١٥٣٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

ﷺ saying, “Tonight a messenger came to me from my Lord and asked me to offer *Ṣalāt* (prayer) in this blessed valley; and to assume *Ihrām* for *Hajj* and ‘*Umra* together.”

الْوَيْلِدُ وَيَشْرُ بْنُ بَكْرِ التَّنَيْسِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي عِكْرَمَةُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِوَادِي الْعَقِيقِ يَقُولُ: «أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ». [انظر: ٢٣٣٧، ٧٣٤٣]

1535. Narrated ‘Abdullāh (bin ‘Umar) رضي الله عنهما, “The Prophet ﷺ while resting in the bottom of the valley at Mu‘arras (a place where a traveller rests in the last part of night) in *Dhul-Hulaifa*, said that he had been addressed in a dream, ‘Verily you are in a blessed valley.’” *Sālim* made us to dismount from our camels at the place where ‘Abdullāh used to dismount, aiming at the place where Allāh’s Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

١٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا قُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أُرِيَ وَهُوَ مُعَرَّسٌ بِبَيْتِ الْحَلِيفَةِ بِبَطْنِ الْوَادِي، قِيلَ لَهُ: إِنَّكَ بِبَطْحَاءِ مُبَارَكَةٍ. وَقَدْ أَنَاخَ بِنَا سَالِمٌ يَتَوَخَّى بِالْمَنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ، يَنْحَرِي مُعَرَّسَ رَسُولِ اللَّهِ ﷺ وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ. [راجع: ٤٨٣]

(17) CHAPTER. To wash the perfume thrice off the clothes (of *Ihrām*).

(١٧) بَابُ غَسْلِ الْحُلُوقِ ثَلَاثَ مَرَّاتٍ مِنَ الثِّيَابِ

1536. Narrated *Ṣafwān bin Ya‘la: Ya‘la* said to ‘Umar رضي الله عنه, “Show me the Prophet ﷺ when he is being inspired Divinely.” While the Prophet ﷺ was at *Ji‘rāna* (in the company of some of his

١٥٣٦ - قَالَ أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَنَّ صَفْوَانَ ابْنَ يَعْلَى أَخْبَرَهُ: أَنَّ يَعْلَى

Companions) a person came and asked, "O Allāh's Messenger! What is your verdict regarding that person who assumes *Ihrām* for 'Umra and is scented with perfume?" The Prophet ﷺ kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and Allāh's Messenger ﷺ was shaded with a sheet. Ya'la put his head in and saw that the face of Allāh's Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he ﷺ asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in Hajj."

قَالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَرْنِي النَّبِيَّ ﷺ حِينَ يُوحَى إِلَيْهِ قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانِيَةِ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّنٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَى يَعْلى، فَجَاءَ يَعْلى وَعَلَى رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أُظْلِمَ بِهِ فَأَدْخَلَ رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ ﷺ مُحَمَّرٌ الْوَجْهَ وَهُوَ يَعْطُظُ ثُمَّ سَرَّيَ عَنْهُ. فَقَالَ: «أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟» فَأْتَيْتُ بِرَجُلٍ فَقَالَ: «اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلَاثَ مَرَّاتٍ. وَانزِعْ عَنْكَ الْعِجْبَةَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجَّتِكَ». قُلْتُ لِعِطَاءٍ: أَرَادَ الْإِنْفَاءَ حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلَاثَ مَرَّاتٍ؟ قَالَ: نَعَمْ. [انظر: ١٧٨٩،

١٨٤٧، ٤٣٢٩، ٤٩٨٥]

(18) CHAPTER. The use of perfume while assuming *Ihrām*. What to wear when one intends to assume *Ihrām*. May one comb and put oil on one's hair?

And Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا stated, "A *Muḥrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter." And 'Aṭā' said, "A *Muḥrim* may wear a ring and the *Himyan* (a belt with a purse to keep one's money)." And Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا performed the *Tawāf* while he was *Muḥrim*, with a piece of cloth tied round his belly. And

(١٨) بَابُ الطِّيبِ عِنْدَ الْإِحْرَامِ، وَمَا يَلْبَسُ إِذَا أَرَادَ أَنْ يُحْرِمَ، وَيَتَرَجَّلُ وَيَدَهِّنُ

وقال ابن عباس رضي الله عنهما: وقال ابن عباس رضي الله عنهما: يَسْمُ الْمُحْرِمُ الرَّيْحَانَ وَيَنْظُرُ فِي الْمِرَاةِ وَيَتَدَاوَى بِمَا يَأْكُلُ الرَّيْتِ وَالسَّمْنَ. وَقَالَ عِطَاءٌ: يَتَحْتَمُ وَيَلْبَسُ الْهِمْيَانَ. وَطَافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ مُحْرِمٌ وَقَدْ حَزَمَ عَلَى بَطْنِهِ

‘Aishah found no harm in wearing *Tubbān* (short trousers) by those who fixed her *Howdah*.

1537. Narrated Sa‘id bin Jubair: Ibn ‘Umar رضي الله عنهما used to oil his hair. I told that to Ibrāhīm who said, “What do you think about this statement.”

1538. Narrated Aswad: ‘Aishah رضي الله عنها said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was *Muḥrim*?”

1539. Narrated ‘Aishah رضي الله عنها, the wife of the Prophet ﷺ: I used to scent Allāh’s Messenger ﷺ when he wanted to assume *Ihrām* and also on finishing *Ihrām* before the *Tawāf* round the Ka‘bah (*Tawāf-al-Ifāda*).

(19) CHAPTER. Whosoever recited *Talbiya*⁽¹⁾ and assumed *Ihrām* with head-hair matted (with resin or the like).

1540. Narrated Sālim’s father رضي الله عنه: “I heard Allāh’s Messenger ﷺ reciting *Talbiya* and assuming *Ihrām* with his head-hair matted together.

يَتَوَبُّ. وَلَمْ تَرَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
بِالتُّبَّانِ بِأَسَا لِلَّذِينَ يَرِحُلُونَ هَوْدَجَهَا.

١٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَدَهُنُ بِالزَّيْتِ.
فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَقَالَ: مَا تَصْنَعُ
بِقَوْلِهِ:

١٥٣٨ - حَدَّثَنِي الْأَسْوَدُ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِّي
أَنْظُرُ إِلَى وَيْبِصِ الطَّيِّبِ فِي مَفَارِقِ
رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

١٥٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ
قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ
لِإِحْرَامِهِ حِينَ يُحْرِمُ وَلِحَلِّهِ قَبْلَ أَنْ
يَطُوفَ بِالْبَيْتِ. [انظر: ١٧٥٤، ٥٩٢٢،

[٥٩٢٠، ٥٩٢٨

(١٩) مَنْ أَهْلًا مُلَبَّدًا

١٥٤٠ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا
ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ
شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يُهَلُّ مُلَبَّدًا. [انظر: ١٥٤٩، ٥٩١٤،

[٥٩١٥

(1) (Ch.18) *Talbiya*: See *Hadīth* No.1549.

(20) CHAPTER. To recite *Talbiya* and assume *Ihrām* at the mosque of **Dhul-Hūlaifa** (by the inhabitants of Al-Madīna who want to perform *Hajj* or *Umra*).

1541. Narrated Sālim bin ‘Abdullāh رضي الله عنهما: I heard my father saying, “Never did Allāh’s Messenger ﷺ recite *Talbiya* and assume *Ihrām* except at the Mosque, that is, at the mosque of **Dhul-Hūlaifa**.

(21) CHAPTER. What kind of clothes a *Muḥrim* should not wear.

1542. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: A man asked, “O Allāh’s Messenger! What kind of clothes should a *Muḥrim* wear?” Allāh’s Messenger ﷺ replied, “He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (kinds of perfumes).”

(٢٠) بَابُ الْإِهْلَالِ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ

١٥٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: مَا أَهْلٌ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ.

(٢١) بَابُ مَا لَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ

١٥٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلْبَسُ الْقُمُصَّ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبِرَائِيسَ، وَلَا الْخِصْفَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ أَوْ وَرْسٌ».

[راجع: ١٣٤]

(22) CHAPTER. Riding alone or with somebody else during *Hajj*.

(٢٢) بَابُ الرُّكُوبِ وَالْإِزْدَانِ فِي الْحَجِّ

1543, 1544. Narrated ‘Abdullāh bin ‘Abdullāh: Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا said, “Usāma رَضِيَ اللهُ عَنْهُ rode behind Allāh’s Messenger ﷺ from ‘Arafāt to Al-Muzdalifa; and then Al-Faḍl rode behind Allāh’s Messenger ﷺ from Al-Muzdalifa to Mina.” Ibn ‘Abbās added, “Both of them said, ‘The Prophet ﷺ kept on reciting *Talbīya* till he did the *Ramy of Jamrat-al-‘Aqaba*.’”

١٥٤٣، ١٥٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ يُونُسَ الْأَيْبِيِّ، عَنِ الرَّهْرِيِّ، عَنْ عُمَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَدَفَ رَسُولِ اللَّهِ ﷺ مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرَدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنَى. قَالَ: فَكِلَاهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [الحديث: ١٥٤٣، انظر: ١٦٨٦]؛ [الحديث: ١٥٤٤، انظر: ١٦٧٠، ١٦٨٥، ١٦٨٧]

(23) CHAPTER. What kind of clothes a *Muḥrim* should wear, both for *Ridu* (upper half body-cover) and *Izār* (lower half body-cover).

(٢٣) بَابُ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ وَالْأَزْدِيَّةِ وَالْأُزْرِي،

And ‘Āishah رَضِيَ اللهُ عَنْهَا wore clothes dyed with yellow colour while she was *Muḥrima* and she said that a *Muḥrima* should neither *Talath-ṭham* (i.e. to cover one’s face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with *Wars* or saffron. And Jābir said, “I do not regard the dye-stuff taken from safflower as a kind of scent.” ‘Āishah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of *Ihrām*. And Ibrāhīm did not see any harm in changing one’s clothes (of *Ihrām*).

وَلَبِسَتْ عَائِشَةُ الثِّيَابَ الْمُعْضَفَرَةَ وَهِيَ مُحْرِمَةٌ. وَقَالَتْ: لَا تَلْتَمِمْ. وَلَا تَتَبَرَّعْ، وَلَا تَلْبَسْ ثَوْبًا بِوَرْسٍ وَلَا زَعْفَرَانٍ. وَقَالَ جَابِرٌ: لَا أَرَى الْمُعْضَفَرَ طَيِّبًا. وَلَمْ تَرَ عَائِشَةَ بِأَسَا بِالْحُلِيِّ وَالثَّوْبِ الْأَسْوَدِ، وَالْمُورِدِ وَالْخُفِّ لِلْمَرْأَةِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُبَدَلَ ثِيَابُهُ.

1545. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ, with his Companions departed from Al-Madīna after combing and oiling his hair and putting on two sheets of *Ihrām* – *Rida*

١٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمَقْدَمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ عُبَيْةَ

(upper body-cover) and *Izār* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet ﷺ mounted his *Rāhila* (mount) while in *Dhul-Hulaifa* and proceeded till they reached Al-Baidā', where he and his Companions recited *Talbīya*, and then he did the ceremony of *Taqīd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of *Dhul-Qa'da*. When he reached Makkah on the 4th of *Dhul-Hijjah*, performed the *Tawāf* round the Ka'bah and the *Sā'y* (going) between Aṣ-Ṣafa and Al-Marwa⁽¹⁾. And as he had garlanded his *Badana*, he did not finish his *Ihrām*. He proceeded towards the highest places of Makkah near Al-Ḥujūn and he was assuming the *Ihrām* for *Hajj* and did not go near the Ka'bah after he performed *Tawāf* (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the *Tawāf* round the Ka'bah and then the *Sā'y* of Aṣ-Ṣafā and Al-Marwa, and to cut short the hair of their heads and to finish their *Ihrām*. And that was only for those people who did not have *Badana* (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Ihrām* for *Hajj* (and that was *Hajj-at-Tamattu*) on the 8th of *Dhul-Hijjah* and performed their *Hajj*].

قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ بَعْدَ مَا تَرَجَّلَ وَأَدَهَنَ وَلَبَسَ إِزَارَهُ وَرِدَاءَهُ هُوَ وَأَصْحَابُهُ، فَلَمَّ يَنْتَه عَنْ شَيْءٍ مِنَ الْأُرْدِيَّةِ وَالْأَزْرِ تَلْبَسُ إِلَّا الْمَرْعَفَةَ الَّتِي تَرْدَعُ عَلَى الْجِلْدِ. فَأَصْبَحَ بِذِي الْحَلِيفَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْبَيْدَاءِ أَهْلًا هُوَ وَأَصْحَابُهُ وَقَلَّدَ بَدَنَتَهُ. وَذَلِكَ لِخَمْسِ بَقِيَّينَ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحَجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُذْنِهِ لِأَنَّهُ قَلَّدَهَا. ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُونِ وَهُوَ مُهَلٌّ بِالْحَجِّ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ وَأَمَرَ أَصْحَابَهُ أَنْ يَطَوَّفُوا بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَقْضُوا مِنْ رُؤْسِهِمْ، ثُمَّ يَحِلُّوا، وَذَلِكَ لِإِنَّ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا. وَمَنْ كَانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلَالٌ. وَالطَّيْبُ وَالثِّيَابُ. [انظر:

[١٦٢٥، ١٧٣١]

(1) (H.1545) *Tawāf* between Aṣ-Ṣafa and Al-Marwa is also called *Sā'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makkah called Aṣ-Ṣafā and Al-Marwa (as it is one of the ceremonies of *Hajj* and *'Umra*).

(24) CHAPTER. Passing the night at Dhul-Hulaifa till dawn.

This was narrated by Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak‘ā* in Al-Madīna and then two *Rak‘ā* at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and then he mounted his *Rāhila* (mount) and it stood up, he started to recite *Talbīya*.

1547. Narrated Abū Qilāba: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, “The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madīna and two *Rak‘ā* of *‘Ashr* prayers at Dhul-Hulaifa.” I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. *Talbīya* is to be recited aloud.

1548. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madīna and two *Rak‘ā* of the *‘Ashr* prayer in Dhul-Hulaifa and I heard them (the Companions of the Prophet ﷺ) reciting *Talbīya* together loudly to the extent of shouting.

(٢٤) بَابٌ مِّنْ بَاتٍ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ،

قَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ الْمُثَنَّى، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ. ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الْحُلَيْفَةِ فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهْلًا. [راجع: ١٠٨٩]

١٥٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهَرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصَرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ. قَالَ: وَأَحْسِبُهُ بَاتَ بِهَا حَتَّى أَصْبَحَ. [راجع: ١٠٨٩]

(٢٥) بَابُ رَفْعِ الصَّوْتِ بِالْإِهْلَالِ

١٥٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ الظُّهَرَ أَرْبَعًا، وَالْعَصَرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

(26) CHAPTER. The *Talbiya*.

1549. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The *Talbiya* of Allāh's Messenger ﷺ was:

'Labbaik Allāhumma labbaik, labbaika lā sharīka Laka labbaik, innal-ḥamda wanni'mata Laka wal-mulk, lā sharīka Laka'

(I respond to Your Call O Allāh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I know how the Prophet ﷺ used to say (*Talbiya*) and it was:

'Labbaik Allāhumma labbaik, labbaika lā sharīka Laka labbaik, innal-ḥamda wanni'mata Laka wal-mulk, lā sharīka Laka'. [See *Ḥadīth* No.1549].

(27) CHAPTER. The praising and the glorification of Allāh and the saying of *Takbīr* before reciting *Talbiya*, while mounting one's travelling animal.

1551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna and we were in his company, and two *Rak'ā* of the *'Aṣr* prayers at Dhul-Ḥulaifa and then passed the night there till it was dawn; then he rode, and

(٢٦) بَابُ التَّلْبِيَةِ

١٥٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ؛ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ». [راجع: ١٥٤٠]

١٥٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنِّي لَا أَعْلَمُ كَيْفَ كَانَ النَّبِيُّ ﷺ يُلَبِّي: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ». تَابِعَهُ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. وَقَالَ شُعْبَةُ: أَخْبَرَنَا سُلَيْمَانُ: سَمِعْتُ حَيْثُمَةَ عَنْ أَبِي عَطِيَّةَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

(٢٧) بَابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الْإِهْلَالِ عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

١٥٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ

reached Al-Baidā', he praised and glorified Allāh and said *Takbīr* (i.e., *Alḥamdu-lillāh*, *Ṣubḥān-Allah* and *Allāhu-Akbar*). Then, he and the people along with him recited *Talbīya* with the intention of performing *Hajj* and '*Umra*. When we reached (Makkah) he ordered us to finish the *Ihrām* (after performing the '*Umra*) [only those who had no *Hady* (animal for sacrifice) with them] till the day of *Tarwīya* (8th *Dhul-Hijjah*) when they assumed *Ihrām* for *Hajj* (*Hajj-at-Tamuttu*'). The Prophet ﷺ sacrificed many camels (slaughtering them by *Nahr* way)⁽¹⁾ with his own hands while (the camels were) standing. [While in Al-Madīna, Allāh's Messenger ﷺ also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by *Dhabh*)⁽²⁾ way]."

(28) CHAPTER. Reciting *Talbīya* when one has mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

1552. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ recited *Talbīya* when he had mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

(29) CHAPTER. Reciting *Talbīya* while facing the *Qiblah*.

1553. Narrated Nāfi', 'Whenever Ibn 'Umar رضي الله عنهما finished his morning *Ṣalāt* (prayer) at *Dhul-Hulaifa* he would get his *Rāhila* (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face *Al-*

وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ. ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِيدَ اللَّهِ وَسَبَّحَ وَكَبَّرَ. ثُمَّ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ النَّاسُ بِهِمَا. فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ، قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَذَبَحَ رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ بَعْضُهُمْ: هَذَا، عَنْ أَبِي بٍ، عَنْ رَجُلٍ، عَنْ أَنَسٍ. [راجع: ١٠٨٩]

(٢٨) بَابٌ مِّنْ أَهْلِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً

١٥٥٢ - حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً. [راجع: ١٦٦]

(٢٩) بَابُ الْإِهْلَالِ مُسْتَقْبِلَ الْقِبْلَةِ

١٥٥٣ - وَقَالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا صَلَّى بِالْعَدَاةِ بِذِي الْحُلَيْفَةِ أَمَرَ

(1) and (2) - (H. 1551) See footnote (1) and (2), *Hadīth* No.982 and its chapter 22.

Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite *Talbīya*. When he had reached the boundaries of the *Haram* (or Makkah), he would stop the recitation of *Talbīya* till he reached *Dhī-Ṭuwā* (near Makkah) where he would pass the night till it was dawn. After offering the morning *Ṣalāt*, he would take a bath. He claimed that Allāh's Messenger ﷺ had done the same.

بِرَاحِلَتِهِ فَرِحَلَتْ. ثُمَّ رَكِبَ فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ الْقِبْلَةَ قَائِمًا ثُمَّ يُلْبِي حَتَّى يَبْلُغَ الْحَرَمَ، ثُمَّ يُمَسِّكُ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ بِهِ حَتَّى يُصْبِحَ فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ وَرَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ. تَابِعَهُ إِسْمَاعِيلُ عَنْ أُيُوبَ فِي الْغَسْلِ.

[انظر: ١٥٥٤، ١٥٧٣، ١٥٧٤]

1554. Narrated Nāfi': Whenever Ibn 'Umar رضي الله عنهما intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Ḥulaifa and offer the *Ṣalāt* (prayer). Then he would ride on his *Rāhila* (mount) and when it had stood up straight (ready to depart) he would assume *Ihrām*, and recite *Talbīya*⁽¹⁾. He used to say that he had seen the Prophet ﷺ doing the same.

١٥٥٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ أَدهنَ بدهنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ ذِي الْحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرَكِبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَحْرَمَ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ. [راجع: ١٥٥٣]

(30) CHAPTER. Reciting *Talbīya* on entering a valley.

(٣٠) بَابُ التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

1555. Narrated Mujāhid: I was in the company of Ibn 'Abbās رضي الله عنهما and the people talked about *Ad-Dajjāl* and said, "*Ad-Dajjāl* will come with the word *Kāfir* (disbeliever) written in between his eyes." On that Ibn 'Abbās said, "I have not heard this from the Prophet ﷺ, but I heard him saying, 'As if I saw Mūsa (Moses) just now entering the valley reciting *Talbīya*.'"

١٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَذَكَرُوا الدَّجَالَ أَنَّهُ قَالَ: «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ»، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ وَلَكِنَّهُ قَالَ: «أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذْ انْحَدَرَ فِي الْوَادِي يُلْبِي».

[انظر: ٣٣٥٥، ٥٩١٣]

(1) (H. 1554) *Talbīya*: See H. No. 1549.

(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Ihrām*?

And Allāh's Statement: "And that which has been slaughtered as a sacrifice for others than Allāh." (V.5:3)

1556. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: We set out with the Prophet ﷺ in his last *Hajj* and we assumed *Ihrām* for 'Umra. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Ihrām* for *Hajj* along with 'Umra and should not finish the *Ihrām* till he finishes both." I was menstruating when I reached Makkah, I neither did *Tawāf* round the Ka'bah nor [*Sa'y* (going)] between Aş-Şafā and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Ihrām* for *Hajj* (only) and leave the 'Umra." So, I did so. When we had performed the *Hajj*, the Prophet ﷺ sent me with my brother 'Abdur-Raḥmān bin Abū Bakr to Tan'im. So, I performed the 'Umra. The Prophet ﷺ said to me, "This 'Umra is in lieu of your missed one." Those who had assumed *Ihrām* for 'Umra (*Hajj-at-Tamattu'*) performed *Tawāf* round the Ka'bah and (*Sa'y*) between Aş-Şafā and Al-Marwa and then finished their *Ihrām*. After returning from Minā, they performed another *Tawāf* (*Sa'y*) (going) [between Aş-Şafā and Al-Marwa]. Those who had assumed *Ihrām* for *Hajj* and 'Umra together (*Hajj-al-Qirān*) performed only one *Tawāf* (*Sa'y* between Aş-Şafā and Al-Marwa).

(٣١) بَابُ كَيْفَ تُهَلُّ الْحَائِضُ وَالتَّمْسَاءُ؟

أَهْلٌ: تَكَلَّمْ بِهِ. وَاسْتَهَلَّنَا وَأَهْلُنَا الْهَيْلَالِ، كُلُّهُ مِنَ الظُّهُورِ. وَاسْتَهَلَّ الْمَطَرُ خَرَجَ مِنَ السَّحَابِ. ﴿وَمَا أَهْلٌ لِعَبْرِ اللَّهِ بِهِ﴾ [المائدة: ٣] وَهُوَ مِنْ اسْتَهْلَالَ الصَّبِيِّ.

١٥٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَشَكَّوْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ، فَفَعَلْتُ. فَلَمَّا قَضَيْتَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّعْمِيمِ فَاغْتَمَرْتُ فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ». قَالَتْ: فَطَافَ الَّذِينَ كَانُوا أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى. وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ

وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

[راجع: ٢٩٤]

(32) CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet ﷺ (for *Hajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا narrated this on the authority of the Prophet ﷺ.

1557. Narrated 'Atā : Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered 'Alī to keep on assuming his *Ihrām*." The narrator then informed about the narration of Surāqa .

(٣٢) بَابُ مَنْ أَهَلَ فِي زَمَنِ النَّبِيِّ ﷺ كَاهِلَالِ النَّبِيِّ ﷺ،

قَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٥٥٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ رَضِيَ اللهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا رَضِيَ اللهُ عَنْهُ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. [انظر: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦،

٤٣٥٢، ٧٣٦٧]

1558. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : 'Alī رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked 'Alī, "With what intention have you assumed *Ihrām*?" 'Alī replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, "If I had not the *Hady* with me I would have finished the *Ihrām*."

Muḥammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to 'Alī, "With what intention have you assumed the *Ihrām*, O 'Alī?" He replied, "With the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ said, "Have a *Hady* and keep your *Ihrām* as it is."

١٥٥٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَالُ الْهَذَلِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ مَرْوَانَ الْأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ عَلَيَّ رَضِيَ اللهُ عَنْهُ عَلَى النَّبِيِّ ﷺ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهَلَّتْ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. فَقَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحَلَلْتُ». وَرَأَى مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ: قَالَ لَهُ النَّبِيُّ ﷺ: «بِمَا أَهَلَّتْ يَا عَلِيُّ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. قَالَ: «فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ».

1559. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ sent me to some people in Yemen

١٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

and when I returned, I found him at Al-Baṭḥā.' He asked me, "With what intention have you assumed *Ihrām* (i.e. for *Hajj* or for 'Umra or for both)." I replied, "I have assumed *Ihrām* with an intention like that of the Prophet ﷺ." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and then to finish my *Ihrām*. I did so and went to a woman from my tribe who combed my hair or wahsed my head. Then, when 'Umar رَضِيَ اللهُ عَنْهُ became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of *Ihrām* till we finish from *Hajj*⁽¹⁾ as Allāh تعالى says: 'Perform properly the *Hajj* and 'Umra for Allāh.' (V.2:196). And if we follow *Aṣ-Ṣunna* of the Prophet ﷺ who did not finish his *Ihrām* till he sacrificed his *Ha'dy* (*Hajj-al-Qirān*)."

يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى قَوْمِي بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالطُّحَاءِ فَقَالَ: «بِمَا أَهَلَّكَ؟» قُلْتُ: أَهَلَّكَ كِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «هَلْ مَعَكَ مِنْ هَدْيٍ؟» قُلْتُ: لَا، فَأَمَرَنِي فَطَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ، ثُمَّ أَمَرَنِي فَأَخَلَّكَ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسَّطَنِي أَوْ عَسَلْتُ رَأْسِي. فَقَدِمَ عَمْرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنَّ نَأْخُذَ بَكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ. قَالَ تَعَالَى: ﴿وَأَيُّمُوا لِحَجَّ وَالْعَمْرَةَ لِلَّهِ﴾ [البقرة: 1٩٦] وَإِنْ نَأْخُذَ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيِ. [انظر: ١٥٦٥، ١٧٢٤، ١٧٩٥،

[٤٣٩٧، ٤٣٤٦]

(33) CHAPTER. The Statement of Allāh تعالى "The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... *Hajj*..." (V.2:197). And also His Statement: "They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the *Hajj*." (V.2:189).

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The months of *Hajj* are *Shawwāl*, *Dhul-Qa'da* and the first ten days of *Dhul-Hijjah*. And Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "It is in accordance with the *As-Sunna* (legal ways)

(٣٣) بَابُ قَوْلِ اللهِ تَعَالَى: ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ﴾ إِلَى قَوْلِهِ ﴿فِي لِحَجَّ﴾ [البقرة: ١٩٧] وَقَوْلِهِ: ﴿يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾ [البقرة: ١٨٩]

وَقَالَ ابْنُ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَشْهُرُ الْحَجِّ: شَوَّالٌ، وَذُو الْقَعْدَةِ، وَعَشْرٌ مِنْ ذِي الْحِجَّةِ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: مِنَ السَّنَةِ أَنْ

(1) (H.1559) To not to finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*) or perform *Hajj* alone without the 'Umra and that is the opinion of Umar رَضِيَ اللهُ عَنْهُ only.

of the Prophet ﷺ that no one should assume *Ihrām* for *Hajj* except in the months of *Hajj*.” And ‘Uthmān disliked to assume *Ihrām* from *Khurāsān* or *Kirmān*.

1560. Narrated Al-Qāsim bin Muḥammad: ‘Āishah رضي الله عنها said, “We set out with Allāh’s Messenger ﷺ in the months of *Hajj*, and (in) the nights of *Hajj*, and at the time and places of *Hajj* and in a state of *Hajj*. We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, ‘Anyone who has not got the *Hady* and likes to do ‘*Umra* instead of *Hajj* may do so (i.e. *Hajj-at-Tamattu*’) and anyone who has got the *Hady* should not finish the *Ihrām* after performing ‘*Umra*’ (i.e. *Hajj-al-Qirān*).

‘Āishah added, “The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have *Hady*) finished their *Ihrām* after ‘*Umra*.” Allāh’s Messenger ﷺ and some of his Companions were resourceful and had the *Hady* with them, they could not perform ‘*Umra*’ (alone) (but had to perform both *Hajj* and ‘*Umra*’ with one *Ihrām*).

‘Āishah added, “Allāh’s Messenger ﷺ came to me and saw me weeping and said, ‘What makes you weep, O *Hantāh*?’ I replied, ‘I have heard your conversation with your Companions and I cannot perform the ‘*Umra*.’ He asked, ‘What is wrong with you?’ I replied, ‘I do not offer the *Ṣalāt* (prayer) (i.e., I have got my menses).’ He said, ‘It will not harm you, for you are one of the daughters of Ādam, and Allāh has written for you (this state) as He has written it for them. Keep on with your intentions for *Hajj* and Allāh may reward you for that.’” ‘Āishah further added, “Then we proceeded for *Hajj* till we reached *Minā* and I became clean from my menses. Then, I went out

لا يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ .
وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ
مِنْ خُرَاسَانَ أَوْ كِرْمَانَ .

١٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنِي أَبُو بَكْرِ الْحَفْصِيُّ: حَدَّثَنَا
أَفْلَحُ بْنُ حُمَيْدٍ قَالَ: سَمِعْتُ الْقَاسِمَ
بْنَ مُحَمَّدٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي
أَشْهُرِ الْحَجِّ، وَلِيَالِي الْحَجِّ وَحُرْمِ
الْحَجِّ، فَتَزَلْنَا بِسَرْفٍ. قَالَتْ: فَخَرَجَ
إِلَى أَصْحَابِهِ فَقَالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ
مَعَهُ هَدْيٌ فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً
فَلْيُفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلَا.
قَالَتْ: فَالْأَخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ
أَصْحَابِهِ. قَالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ
وَرِجَالٌ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ قُوَّةٍ
وَكَانَ مَعَهُمُ الْهَدْيُ فَلَمْ يَقْدِرُوا عَلَى
الْعُمْرَةِ. قَالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ
يَا هَنْتَاهُ؟» قُلْتُ: سَمِعْتُ قَوْلَكَ
لَأَصْحَابِكَ فَمَنْعْتَ الْعُمْرَةَ. قَالَ:
«وَمَا شَأْنُكِ؟» قُلْتُ: لَا أَصَلِّي،
قَالَ: «فَلَا يَصْرُكَ إِلَّا مَا أَنْتِ امْرَأَةٌ مِنْ
بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكَ مَا كَتَبَ
عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكَ فَعَسَى اللَّهُ
أَنْ يَرِزُقَكِهَا.» قَالَتْ: فَخَرَجْنَا فِي
حَجَّتِهِ حَتَّى قَدِمْنَا مِنِّي فَظَهَرْتُ ثُمَّ
خَرَجْتُ مِنْ مِنِّي فَأَفْضْتُ بِالْبَيْتِ .

from Minā and performed *Tawāf* round the Ka'bah." 'Āishah added, "I went along with the Prophet ﷺ in his final departure (from *Hajj*) till he dismounted at Al-Muḥaṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdur-Raḥmān bin Abī Bakr and said to him, "Take your sister outside the sanctuary of Makkah and let her assume *Ihrām* for 'Umra, and when you had finished 'Umra, return to this place and I will wait for you both till you both return to me.'" 'Āishah added, "So we went out of the sanctuary of Makkah and after finishing from the 'Umra and the *Tawāf*, we returned to the Prophet ﷺ at dawn. He said, 'Have you performed the 'Umra?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet ﷺ too left for Al-Madīna."

(34) CHAPTER. What is said regarding *Hajj-at-Tamattu'*, *Hajj-al-Qirān*, and *Hajj-al-Ifrād*.⁽¹⁾

And whoever has not brought the *Hady* with him, he should finish the *Ihrām* of *Hajj*, and make it as 'Umra, (and then assume another *Ihrām* for *Hajj* from Makkah, etc.).

1561. Narrated Al-Aswad : 'Āishah رضي الله عنها said, "We went out with the Prophet ﷺ (from Al-Madīna) with the intention of performing *Hajj* only, and when we reached Makkah we performed *Tawāf* round the

قَالَتْ: ثُمَّ خَرَجْتُ مَعَهُ فِي النَّفْرِ
الْآخِرِ حَتَّى نَزَلَ الْمُحَصَّبَ وَنَزَلْنَا مَعَهُ
فَدَعَا عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ
فَقَالَ: «الْخُرُجُ بِأَخْتِكَ مِنَ الْحَرَمِ
فَلْتَهَلَّ بِعُمْرَةٍ ثُمَّ افْرُغَا ثُمَّ اثْبِئَا هُنَا
فِيَّيْ أَنْظِرْكُمَا حَتَّى تَأْتِيَانِي». قَالَتْ:
فَخَرَجْنَا حَتَّى إِذَا فَرَعْتُ وَفَرَعْتَ مِنَ
الطَّوَافِ ثُمَّ جِئْتُهُ بِسَحَرٍ فَقَالَ: «هَلْ
فَرَعْتُمُ؟» قُلْتُ: نَعَمْ، فَادَّانَ بِالرَّحِيلِ
فِي أَصْحَابِهِ. فَارْتَحَلَ النَّاسُ فَمَرَّ
مُتَوَجِّهًا إِلَى الْمَدِينَةِ.

صَيْرَ مِنْ صَارَ يَصِيرُ صَيْرًا.
وَيُقَالُ: صَارَ يَصُورُ صُورًا. وَصَرَّ
يَصُرُّ صَرًّا. [راجع: ٢٩٤]

(٣٤) بَابُ التَّمَتُّعِ، وَالْقِرَانِ،
وَالْإِفْرَادِ بِالْحَجِّ، وَقَسَخِ الْحَجِّ لِمَنْ لَمْ
يَكُنْ مَعَهُ هَدْيٌ

١٥٦١ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا

(1) (Ch.34) There are three various ways of performing *Hajj* - as follows :

- Hajj-at-Tamattu'* : It means that you have no *Hady* with you and you assume *Ihrām* only for 'Umra first and after 'Umra you finish your *Ihrām* and assume another *Ihrām* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady* (an animal for sacrifice).
- Hajj-al-Qirān* : It means that one should have a *Hady* with him and should perform 'Umra and then *Hajj* with the same state of *Ihrām*.
- Hajj-al-Ifrād* : It means that one assumes *Ihrām* with the intention of performing *Hajj* only and does not perform 'Umra, and this is specially for the inhabitants of Makkah.

Ka'bah⁽¹⁾ and then the Prophet ﷺ ordered those who had not driven the *Hady* along with them to finish their *Ihrām*. So, the people who had not driven the *Hady* along with them finished their *Ihrām*. The Prophet's wives, too, had not driven the *Hady* with them, so, they too, finished their *Ihrām*. 'Āishah رَضِيَ اللهُ عَنْهَا added, "I got my menses and could not perform *Tawāf* round the Ka'bah." So when it was the night of Ḥaṣba (i.e., when we stopped at Al-Muḥaṣṣab), I said, 'O Allāh's Messenger! Everyone is returning after performing *Hajj* and 'Umra but I am returning after performing *Hajj* only.' He said, 'Didn't you perform *Tawāf* round the Ka'bah the night we reached Makkah?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the *Ihrām* for 'Umra, (and after performing it) come back (to such and such a place). On that Ṣafīyya said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O 'Aqrā Ḥalqā!⁽²⁾ Didn't you perform *Tawāf* of the Ka'bah on the day of sacrifice? (i.e. *Tawāf-al-Ifāda*) Ṣafīyya replied in the affirmative. He said, (to Ṣafīyya). 'There is no harm for you to proceed on with us.' 'Āishah رَضِيَ اللهُ عَنْهَا added, "(After returning from 'Umra), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending."

1562. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ (to Makkah) in the year of the Prophet's last *Hajj*. Some of us had assumed *Ihrām* for 'Umra only, some for both *Hajj* and 'Umra, and others for *Hajj* only. Allāh's Messenger

نَرَى إِلَّا أَنَّهُ الْحَجُّ. فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ، وَنِسَاؤُهُ لَمْ يَسْتَنْ فَأَحْلَلْنَ. قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضِيَّةِ، قَالَتْ: يَا رَسُولَ اللهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ. قَالَ: «وَمَا طُفَّتِ لَيْلَالِي قَدِمْنَا مَكَّةَ؟» قُلْتُ: لَا. قَالَ: «فَادْهَبِي مَعَ أَخِيكَ إِلَى التَّعْمِيمِ فَاهْلِي بِعُمْرَةٍ. ثُمَّ مَوْعِدِكَ كَذَا وَكَذَا». قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلَّا حَاسِبَتَهُمْ. قَالَ: «عَقْرًا، حَلْقًا، أَوْ مَا طُفَّتِ يَوْمَ النَّحْرِ؟» قَالَتْ: قُلْتُ: بَلَى. قَالَ: «لَا بِأَسْ أَنْفِرِي». قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَلَقِينِي النَّبِيُّ ﷺ وَهُوَ مُضْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَيْطَةٌ عَلَيْهَا، أَوْ أَنَا مُضْعِدَةٌ وَهُوَ مُنْهَيْطٌ مِنْهَا. [راجع: ٢٩٤]

١٥٦٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ

(1) (H.1561) 'Āishah did not perform that *Tawāf*. Here she means by "we" her companions.

(2) (H.1561) 'Aqrā Ḥalqā is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.

ﷺ assumed *Ihrām* for *Hajj*. So, whoever had assumed *Ihrām* for *Hajj* or for both *Hajj* and *Umra* did not finish the *Ihrām* till the day of sacrifice. (See *Aḥadīth* Nos. 1560, 1565, and 1568).

1563. Narrated Marwān bin Al-Ḥakam: I saw 'Uthmān and 'Alī رضي الله عنهما. 'Uthmān used to forbid people to perform *Hajj-at-Tamtu*' and *Hajj-al-Qirān* (*Hajj* and *Umra* together), and when 'Alī saw (this act of 'Uthmān), he assumed *Ihrām* for *Hajj* and *Umra* together saying, "Labbaik for *Umra* and *Hajj* together," and said, "I will not leave *Aṣ-Ṣunna* of the Prophet ﷺ on the saying of somebody."

1564. Narrated Ibn 'Abbās رضي الله عنهما: The people (of the Pre-Islāmic Period of Ignorance) used to think that to perform *Umra* during the months of *Hajj* was one of the major sins on earth. And they also used to consider the month of *Ṣafar* as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Hajj*) and the signs of those wounds vanish and the month of *Ṣafar* passes away then (at that time) *Umra* is permissible for the one who wishes to perform it." In the morning of the 4th of *Dhul-Hijjah*, the Prophet ﷺ and his Companions reached Makkah, assuming

عائشة رضي الله عنها أنها قالت: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ. فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمَ النَّحْرِ. [راجع: ٢٩٤]

١٥٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: شَهِدْتُ عُثْمَانَ وَعَلِيًّا رَضِيَ اللَّهُ عَنْهُمَا، وَعُثْمَانَ يَنْهَى عَنِ الْمُتَعَةِ وَأَنْ يُجْمَعَ بَيْنَهُمَا. فَلَمَّا رَأَى عَلِيُّ أَهَلَ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لِأَدْعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

[١٥٦٩]

١٥٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ: عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ. وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَعَفَا الْأَثْرُ، وَأَنْسَلَخَ صَفْرًا، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مَهْلَيْنِ

Ihrām for *Hajj*, and he ordered his Companions to make their intentions of the *Ihrām* for 'Umra only (instead of *Hajj*), so they considered his order as something great and were puzzled, and said, "O Allāh's Messenger! What kind (of finishing) of *Ihrām* is allowed?" The Prophet ﷺ replied, "Finish the *Ihrām* completely like a non-*Muḥrim* (you are allowed everything)."

1565. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ (from Yemen and was assuming *Ihrām* for *Hajj*) and he ordered me to finish the *Ihrām* (after performing the 'Umra).

1566. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: *Ḥaḥṣa* رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ said, "O Allāh's Messenger! Why have the people finished their *Ihrām* after performing 'Umra, but you have not finished your *Ihrām* after performing 'Umra?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrām* till I have slaughtered (my *Hady*)".

1567. Narrated *Shu'ba* رَضِيَ اللهُ عَنْهُ: Abū Jamra Naṣr bin 'Imrān Aḍ-Ḍuba'ī said, "I intended to perform *Hajj-at-Tamattu'* and the people advised me not to do so. I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding it and he ordered me to perform *Hajj-at-Tamattu'*. Later I saw in a dream someone saying to me, '*Hajj-Mabrūr*' (*Hajj* performed in accordance with the Prophet's *Ṣunna* without committing

بالحجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْجِلِّ؟ قَالَ: «جِلُّ كُلِّهِ». [راجع: ١٠٨٥]

١٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَأَمَرَنِي بِالْجِلِّ. [راجع: ١٥٥٩]

١٥٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ ح. زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي، وَقَلَدْتُ هَدْيِي، فَلَا أَجِلُّ حَتَّى أَنْحَرُ». [انظر: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦]

١٥٦٧ - حَدَّثَنَا أَدَمٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو جَمْرَةَ نَضْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ قَالَ: تَمَنَعْتُ فَهَنَانِي نَاسٌ فَسَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَأَمَرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي: حَجَّ مَبْرُورًا، وَعُمْرَةً

sins, and accepted by Allāh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbās. He said, 'This is Aṣ-Ṣunna of Abul-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abū Shihāb: I left for Makkah for *Hajj-at-Tamattu'* assuming *Ihrām* for 'Umra. I reached Makkah three days before the day of *Tarwīya* (8th *Dhul-Hijjah*). Some people of Makkah said to me, "Your *Hajj* will be like the *Hajj* performed by the people of Makkah (i.e., you will lose the superiority of assuming *Ihrām* from the *Miqāt*). So I went to 'Aṭā' asking him his view about it. He said, "Jābir bin 'Abdullāh رضي الله عنه narrated to me, 'I performed *Hajj* with Allāh's Messenger ﷺ on the day when he drove camels with him. The people had assumed *Ihrām* for *Hajj-al-Ifrād*. The Prophet ﷺ ordered them to finish their *Ihrām* after *Tawāf* round the Ka'bah, and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and to cut short their hair and then to stay there (in Makkah) as non-*Muḥrim* till the day of *Tarwīya* (i.e. 8th of *Dhul-Hijjah*) when they should assume *Ihrām* for *Hajj* and they were ordered to make the *Ihrām* with which they had come, for 'Umra only. They asked, 'How can we make it 'Umra (*Tamattu'*) as we have intended to perform *Hajj*?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Ihrām* till the *Hady* reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."

مُتَقَبَّلَةٌ. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سَأَلْتُ أَبِي الْقَاسِمَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ قَالَ لِي: أَقِمْ عِنْدِي وَأَجْعَلْ لَكَ سَهْمًا مِنْ مَالِي. قَالَ شُعْبَةُ: فَقُلْتُ: وَلِمَ؟ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ. [انظر:

[١٦٨٨

١٥٦٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: قَدِمْتُ مُتَمَتِّعًا مَكَّةَ بَعْمَرَةَ فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلَاثَةِ أَيَّامٍ فَقَالَ لِي أَنَسٌ مِنْ أَهْلِ مَكَّةَ: يَصِيرُ الْآنَ حَجُّكَ مَكِّيًّا. فَدَخَلْتُ عَلَى عَطَاءٍ أَسْتَفْتِيهِ فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ سَاقِ الْبَدَنِ مَعَهُ وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا. فَقَالَ لَهُمْ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصَّرُوا ثُمَّ أَقِيمُوا حَلَالًا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَمَتِّعًا». فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتَمَتِّعًا وَقَدْ سَمِينَا الْحَجَّ؟ فَقَالَ: «افْعَلُوا مَا أَمَرْتُكُمْ فَلَوْلَا أَنِّي سَفَّتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ. وَلَكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَفَعَلُوا». قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو شِهَابٍ لَيْسَ لَهُ حَدِيثٌ مُسْنَدٌ إِلَّا

هَذَا. [راجع: ١٥٥٦]

1569. Narrated Sa'īd bin Al-Musaiyab: 'Ali and 'Uthmān رَضِيَ اللهُ عَنْهُمَا differed regarding *Hajj-at-Tamattu'* while they were at 'Uṣfān (a familiar place near Makkah). 'Ali said, "I see you want to forbid the people to do a thing that the Prophet ﷺ did?" When 'Ali saw that, he assumed *Ihrām* for both *Hajj* and 'Umra.

١٥٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْمُرِيُّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: اخْتَلَفَ عَلِيُّ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمَا وَهَمَا بِعُسْفَانَ فِي الْمُتَعَةِ، فَقَالَ عَلِيُّ: مَا تُرِيدُ إِلَيَّ أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأَى ذَلِكَ عَلِيُّ أَهْلًا بِهِمَا جَمِيعًا. [راجع: ١٥٦٣]

(35) CHAPTER. The *Talbiya* for *Hajj* and the mention of the intention of performing *Hajj* along with *Talbiya*.

1570. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: We came with Allāh's Messenger ﷺ (to Makkah) and we were saying: *Labbaika Allāhumma labbaik* for *Hajj*. Allāh's Messenger ﷺ ordered us to perform 'Umra with that *Ihrām* (instead of *Hajj*).

(٣٥) بَابُ مَنْ لَبَّى بِالْحَجِّ وَسَمَاءُ

١٥٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ فَجَعَلْنَاهَا عُمْرَةً. [راجع: ١٥٥٩]

(36) CHAPTER. *Hajj-at-Tamattu'* during the lifetime of Allāh's Messenger ﷺ

1571. Narrated 'Imrān رَضِيَ اللهُ عَنْهُ: We performed *Hajj-at-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'an was revealed (regarding *Hajj-at-Tamattu'*) and somebody said what he wished (regarding *Hajj-at-Tamattu'*) according to his own opinion⁽¹⁾.

(٣٦) بَابُ التَّمَتُّعِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

١٥٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ: عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرَانَ قَالَ: تَمَتَّنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَزَلَ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ. [انظر: ٤٥١٨]

(37) CHAPTER. The Statement of Allāh

(٣٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿ذَلِكَ

(1) (H.1571) The person meant here was 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ (*Fath Al-Bārī*).

تعالى: "This is for him whose family is not present at the *Al-Masjid-al-Haram* (i.e. non-resident of Makkah)." (V.2:196).

1572. Ibn 'Abbās رضي الله عنهما said that he had been asked regarding *Hajj-at-Tamattu'* on which he said, "The *Muhājirīn* (emigrants) and the *Anṣār* and the wives of the Prophet ﷺ and we did the same. When we reached Makkah, Allāh's Messenger ﷺ said, "Give up your intention of doing the *Hajj* (at this moment) and perform 'Umra, except the one who has garlanded the *Hady*." So, we performed *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, "Whoever has garlanded his *Hady* is not allowed to finish the *Ihrām* till the *Hady* has reached its destination (has been sacrificed)". Then on the night of *Tarwīya* (8th Dhul-Hijjah, in the afternoon) he ordered us to assume *Ihrām* for *Hajj* and when we have performed all the ceremonies of *Hajj*, we came and performed *Tawāf* round the Ka'bah and (*Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then our *Hajj* was complete, and we had to sacrifice a *Haay* according to the Statement of Allāh :

"... He must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fasts) three days during the *Hajj* and seven days after his return (to his home)..." (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet ﷺ and his Companions joined the two religious deeds, (i.e. *Hajj* and 'Umra) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the *Ṣunna* (legal ways) of His Prophet ﷺ and rendered it permissible for all the people except those living in Makkah. Allāh says: 'This is for him whose family is not

لَمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ﴿البقرة: ١٩٦﴾

١٥٧٢ - وَقَالَ أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو مَعْسَرِ الْبَرَاءِ، حَدَّثَنَا عَثْمَانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجِّ فَقَالَ: أَهْلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَأَزْوَاجُ النَّبِيِّ ﷺ فِي حَجَّةِ الْوُدَاعِ وَأَهْلَانَا. فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا إِهْلَالَكُمْ بِالْحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهَدْيَ». طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ وَأَتَيْنَا النِّسَاءَ وَكَبَسْنَا الثِّيَابَ، وَقَالَ: «مَنْ قَلَّدَ الْهَدْيَ فَإِنَّهُ لَا يَجِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ». ثُمَّ أَمَرْنَا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهَلِّ بِالْحَجِّ. فَإِذَا فَرَعْنَا مِنْ الْمَنَاسِكِ جِئْنَا فَطُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ. كَمَا قَالَ تَعَالَى: ﴿مَا أُسَيِّرَ مِنَ الْهَدْيِ مَن لَّمْ يَهْدِ فَيَسَامُ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَهُ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦] إِلَى أَمْصَارِكُمْ الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ تَعَالَى أَنْزَلَهُ فِي كِتَابِهِ وَسَنَّهُ نَبِيِّهِ ﷺ، وَأَبَاحَهُ لِلنَّاسِ غَيْرِ أَهْلِ مَكَّةَ. قَالَ اللَّهُ: ﴿ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

present at the *Al-Masjid-al-Harām*, (i.e. non-resident of Makkah).” The months of *Hajj* which Allāh mentioned in His Book are: *Shawwāl*, *Dhul-Qa‘da* and *Dhul-Hijjah*. Whoever performed *Hajj-at-Tamattu‘* in those months, then slaughtering or fasting is compulsory for him.

The words: 1. *Ar-Rafatha* means sexual intercourse, 2. *Al-Fasūq* means all kinds of sin, and 3. *Al-Jidāl* means to dispute.

(38) CHAPTER. Taking a bath on entering Makkah.

1573. Narrated Nāfi‘: On reaching the sanctuary of Makkah, Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to stop reciting *Talbīya* and then he would pass the night at *Dhī-Ṭuwā*⁽¹⁾ and then offer the *Fajr* prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

(39) CHAPTER. To enter Makkah by day or by night.

The Prophet ﷺ passed the night at *Dhī-Ṭuwā*⁽¹⁾ till it was dawn and then entered Makkah in the morning, and Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to do the same.

1574. Narrated Nāfi‘ Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “The Prophet ﷺ passed the night at *Dhī-Ṭuwā* till it was dawn and then he entered Makkah.” Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to do the same.

[البقرة: ١٩٦]. وَأَشْهُرُ الْحَجِّ الَّتِي ذَكَرَ اللهُ تَعَالَى: سَوَّالٌ، وَذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ. فَمَنْ تَمَتَّعَ فِي هَذِهِ الْأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ.

وَالرَّفْتُ: الْجِمَاعُ. وَالْمُسُوقُ: الْمَعَاصِي. وَالجِدَالُ: المِرَاءُ.

(٣٨) بَابُ الْاِغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

١٥٧٣ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا دَخَلَ أَدْنَى الْحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ بَيَّتُ بِذِي طَوَى ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ. [راجع: ١٥٥٣]

(٣٩) بَابُ دُخُولِ مَكَّةَ نَهَاراً أَوْ لَيْلاً،

بَاتَ النَّبِيُّ ﷺ بِذِي طَوَى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلُهُ.

١٥٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا

(1) (H.1573) *Dhī-Ṭuwā* is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.

قَالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ. [راجع: ١٥٥٣]

(٤٠) **بَابٌ: مِنْ أَيْنَ يَدْخُلُ مَكَّةَ؟**

(40) CHAPTER. From where to enter Makkah.

1575. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ used to enter Makkah from the *Thāniya-til-'Uliya* and used to leave Makkah from the *Thāniya-tis-Suflā* (1)

١٥٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدَرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. [انظر: ١٥٧٦]

(41) CHAPTER. From where to leave Makkah.

1576. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ entered Makkah from Kadā' from the (high) *Thāniya-til-'Uliya* which is at Al-Baṭḥā' and used to leave Makkah from the *Thāniya-tis-Suflā*.

(٤١) **بَابٌ: مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ؟**

١٥٧٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءِ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى. [راجع: ١٥٧٥]

قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ يُقَالُ: هُوَ مُسَدَّدٌ كَاسْمِهِ، قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ يَحْيَى ابْنَ مُعِينٍ يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: لَوْ أَنَّ مُسَدَّدًا أَتَيْتُهُ فِي بَيْتِهِ فَحَدَّثْتُهُ لَأَسْتَحَقَّ ذَلِكَ، وَمَا أَبَالِي كُنِّي كَانَتْ عِنْدِي أَوْ عِنْدَ مُسَدَّدٍ.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called *Thāniya* .

1577. Narrated 'Aishah رضي الله عنها: When the Prophet ﷺ came to Makkah he entered from its higher side and left from its lower side.

١٥٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا. [انظر: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١]

1578. Narrated 'Aishah رضي الله عنها: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' and left Makkah from Kudan, from the higher part of Makkah.

١٥٧٨ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ، وَخَرَجَ مِنْ كُدَا مِنْ أَعْلَى مَكَّةَ. [راجع: ١٥٧٧]

1579. Narrated 'Aisha رضي الله عنها: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' at the higher place of Makkah. (Hishām, a subnarrator said, " 'Urwa used to enter (Makkah) from both Kadā which was nearer to his dwelling place.)"

١٥٧٩ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ أَعْلَى مَكَّةَ، قَالَ هِشَامُ: وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتَيْهِمَا مِنْ كَدَاءِ وَكُدَا، وَأَكْثَرُ مَا يَدْخُلُ مِنْ كُدَا وَكَانَتْ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. [راجع: ١٥٧٧]

1580. Narrated Hishām: 'Urwa said, "The Prophet ﷺ entered Makkah in the year of the conquest of Makkah from the side of Kadā which is at the higher part to Makkah." 'Urwa often entered from Kadā' which was nearer of the two to his dwelling place.

١٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامِ، عَنْ عُرْوَةَ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءِ مِنْ أَعْلَى مَكَّةَ. وَكَانَ عُرْوَةُ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءِ وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. [راجع: ١٥٧٧]

1581. Narrated Hishām's father رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from the side of Kadā'. 'Urwa used to enter through both places, and he often entered through Kadā' which was nearer of the two to his dwelling place.

١٥٨١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءِ، وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيْهِمَا. وَكَانَ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءِ أَقْرَبِيهِمَا إِلَى مَنْزِلِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: كَدَاءٌ وَكُدَا: مَوْضِعَانِ. [راجع: ١٥٧٧]

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى:

“And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Abraham (عليه السلام) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two *Rak'ā* of *Tawāf* of Ka'bah) and We commanded Abraham and Ismā'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm said: 'My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.' And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah) (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and

(٤٢) **بَابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنِيسَ الْعَصِيدِ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ دُرَيْتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾﴾ [البقرة: ١٢٦**

[١٢٨ -

show us our *Manasik*”(1) (all the ceremonies of pilgrimage – *Hajj* and *‘Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful’.” (V.2:125-128)

1582. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When the Ka’bah was built, the Prophet ﷺ and Al-‘Abbās went to bring stones (for its construction). Al-‘Abbās said to the Prophet ﷺ, “Take off your waist sheet and put it on your neck.” (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, “Give me my waist sheet.” And he covered himself with it.

١٥٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ الْحِجَارَةَ، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَيَّ رَقِيَّتِكَ. فَحَرَّ إِلَى الْأَرْضِ فَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ: «أَرِنِي إِزَارِي»، فَشَدَّهُ عَلَيْهِ. [راجع: ٢٦٤]

1583. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ that Allāh’s Messenger ﷺ said to her, “Do you know that when your people (Quraysh) rebuilt the Ka’bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?” I said, “O Allāh’s Messenger! Why don’t you rebuild it on its original foundation laid by Ibrāhīm?” He replied, “Were it not for the fact that your people are close to the Pre-Islāmic Period of Ignorance (i.e., they have recently become Muslims), I would have done so.” The subnarrator, ‘Abdullāh (bin ‘Umar رَضِيَ اللهُ عَنْهُ) stated: ‘Āishah رَضِيَ اللهُ عَنْهَا must have heard this from Allāh’s Messenger ﷺ, for in my opinion Allāh’s Messenger ﷺ had not

١٥٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «أَلَمْ تَرِي أَنَّ قَوْمَكَ حِينَ بَنَوْا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَيَّ قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «لَوْلَا حِدَثَانُ قَوْمِكَ بِالْكَفْرِ لَفَعَلْتُ». فَقَالَ عَبْدُ اللَّهِ

(1) (Chap. 42) *Manāsik* (i.e., *Ihrām*, *Tawāf* of Ka’bah and *Sā’y* (going) between Aş-Safa and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc.

placed his hand over the two corners of the Ka'bah opposite *Al-Hijr* only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm عليه السلام .

1584. Narrated 'Aishah رضي الله عنها: I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraysh) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

1585. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraysh had reduced its building), and I would have built a back door (too)."

رَضِيَ اللهُ عَنْهُ: لَئِنْ كَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا سَمِعَتْ هَذَا مِنَ النَّبِيِّ ﷺ مَا أَرَى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنْ الْبَيْتَ لَمْ يَتَمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

١٥٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ، أَمِنْ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ». قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «أَلَمْ تَرَى قَوْمَكَ فَصَصَرَتْ بِهِمُ التَّقَفَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمَكَ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْ لَا أَنَّ قَوْمَكَ حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ فَأَخَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ أَنْ أُدْخَلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالْأَرْضِ». [راجع: ١٢٦]

١٥٨٥ - حَدَّثَنَا عَبِيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَوْ لَا حَدَاثَةُ قَوْمِكَ بِالْحُكْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَيْتُهُ عَلَى أُسَاسِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنْ فَرِيشًا اسْتَفْصَرْتَ بِنَاءَهُ وَجَعَلْتَ لَهُ

1586. Narrated 'Urwa: 'Aishah رضي الله عنها said that the Prophet ﷺ said to her, "O Aishah! Were your people not close to the Period of Ignorance, I would have had the Ka'bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrāhīm (Abraham)." That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka'bah and included in it a portion of *Al-Hijr* (the unroofed portion of Ka'bah which is at present in the form of a compound towards the north-west of the Ka'bah). I saw the original foundations laid by Ibrāhīm which were of stones resembling the humps of camels." So Jarīr asked Yazīd, "Where was the place of those stones?" Yazīd said, "I will just now show it to you." So Jarīr accompanied Yazīd and entered *Al-Hijr*, and Yazīd pointed to a place and said, "Here it is." Jarīr said, "It appeared to me about six cubits from *Al-Hijr* or so."

خَلْفًا». قَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ: خَلْفًا يَعْنِي بَابًا. [راجع: ١٢٦] ١٥٨٦ - حَدَّثَنَا بِيَانُ بْنُ عَمْرٍو: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ: حَدَّثَنَا يَزِيدُ ابْنُ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «يَا عَائِشَةُ، لَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَأَمَرْتُ بِالْبَيْتِ فَهَدِمَ فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ، وَأَلَزَقْتُهُ بِالْأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ، بَابًا شَرْفِيًّا وَبَابًا غَرِيبًا، فَبَلَعْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ». فَذَلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ عَلَى هَدْمِهِ. قَالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ، وَأَدْخَلَ فِيهِ مِنَ الْحَجَرِ. وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ حِجَارَةً كَأَسْنِمَةِ الْإِبِلِ. قَالَ جَرِيرٌ: فَقُلْتُ لَهُ: أَيْنَ مَوْضِعُهُ؟ قَالَ: أُرِيكَهُ الْآنَ، فَدَخَلْتُ مَعَهُ الْحَجَرَ فَأَشَارَ إِلَى مَكَانٍ فَقَالَ: هَاهُنَا. قَالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الْحَجَرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا.

[راجع: ١٢٦]

(43) CHAPTER. The superiority of the *Haram* (of Makkah).

And the Statement of Allāh تعالى: "[O Prophet! Say to them:] I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in

(٤٣) بَابُ فَضْلِ الْحَرَمِ، وَقَوْلُهُ تَعَالَى: ﴿إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ الْبَلَدَةَ الَّتِي حَرَمَهَا وَلَمْ كُنْ شَيْئًا وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ [النحل: ٩١]. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أَوْلَمَ نَمَكِنَ لَهُمْ حَرَمًا مِمَّا نَجْعِي إِلَيْهِ

Islām).” (V.27:91)

And the Statement of Allāh تعالى: “...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not.” (V.28:57)

1587. Narrated Ibn ‘Abbās رضي الله عنهما: On the day of the conquest of Makkah, Allāh’s Messenger ﷺ said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its *Luqta* (fallen things) should not be picked up except by one who would announce it publicly.”

(44) CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Makkah. All the people have an equal right for *Al-Masjid-al-Harām* especially by virtue of the Statement of Allāh تعالى: “Verily! Those who disbelieved and hinder (men) from the Path of Allāh, and from *Al-Masjid-al-Harām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage *Hajj* and *Umra*]. And whoever inclines to evil action in it, and do wrong (i.e. practise polytheism and leave Islāmīc Monotheism), him We shall cause to taste from a painful torment.” (V.22:25).

1588. Narrated ‘Usāma bin Zaid رضي الله عنهما: I asked, “O Allāh’s Messenger! Where will you stay in Makkah? Will you stay in your house in Makkah?” He replied, “Has ‘Aqil left any property or house?” ‘Aqil along with

تَمَرَتْ كُلِّ شَيْءٍ رَزَقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ [القصص: ٥٧].

١٥٨٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ: عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتَحَ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ وَلَا يُلْتَقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا».

[راجع: ١٣٤٩]

(٤٤) بَابُ تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا، وَأَنَّ النَّاسَ فِي الْمَسْجِدِ الْحَرَامِ سَوَاءٌ سِوَاءَ خَاصَّةٍ، لِقَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سِوَاءِ الْعَاكِفِ فِيهِ وَالْبَادِ وَمَن يَرِدْ فِيهِ بِالْهَادِ بِظُلْمٍ نَّذَقْهُ مِنْ عَذَابِ أَلِيمٍ﴾ [الحج: ٢٥] البادي: الطَّارِئِ. مَعْكُوفًا: مَحْبُوسًا،

١٥٨٨ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ،

Ṭālib had inherited the property of Abū Ṭālib. Ja'far and 'Alī did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to say, "A believer cannot inherit (anything from a) disbeliever.." Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh Statement :

'Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help - these are (all) allies to one another...' (V.8:72)

عَنْ عَمْرٍو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ، أَيْنَ تَنْزَلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟» وَكَانَ عَقِيلٌ وَرَثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرْتَهُ جَعْفَرٌ وَلَا عَلِيُّ رَضِيَ اللهُ عَنْهُمَا شَيْئًا لِأَنَّهُمَا كَانَا مُسْلِمِينَ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ. فَكَانَ عَمْرٌو بْنُ الْحَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شِهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللهِ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ الْآيَةَ [الأنفال: ٧٢]. [انظر: ٣٠٥٨، ٤٢٨٢،

[٦٧٦٤]

(45) CHAPTER. The residence of the Prophet ﷺ in Makkah.

(٤٥) بَابُ نَزُولِ النَّبِيِّ ﷺ مَكَّةَ

1589. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to enter Makkah he said, "Our destination tomorrow, if Allāh will, shall be Khaif Bani Kināna where (the *Mushrikūn*) had taken the oath of *Kufr*." (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Bani Hāshim, the Prophet's folk). (See *Hadīth* No. 3882 Vol. 5).

١٥٨٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ حِينَ أَرَادَ قُدُومَ مَكَّةَ: «مَنْزِلُنَا عَدَا إِنْ شَاءَ اللهُ تَعَالَى بِحَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». [انظر: ١٥٩٠،

[٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩]

1590. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the day of *Nahr* at Mina, the Prophet ﷺ

١٥٩٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

said, "Tomorrow we shall stay at Khaif Banī Kināna where the *Muṣhrikūn* had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muḥaṣṣab where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muṭṭalib or Banī Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الرَّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مِنَ الْعَدِ يَوْمَ النَّحْرِ وَهُوَ بِيَمِينِي: «نَحْنُ نَأْزِلُونَ عَدَا بَيْتِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ»، يَعْنِي بِذَلِكَ الْمُحَصَّبَ. وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ أَوْ بَنِي الْمُطَّلِبِ أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُبَايِعُوهُمْ حَتَّى يُسَلِّمُوا إِلَيْهِمُ النَّبِيَّ ﷺ. وَقَالَ سَلَامَةُ عَنْ عَقِيلٍ، وَيَحْيَى بْنِ الصَّحَّاحِ عَنِ الْأَوْزَاعِيِّ، أَخْبَرَنِي ابْنُ شِهَابٍ، وَقَالَ: بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أَبُو عَبْدِ اللَّهِ: بَنِي الْمُطَّلِبِ أَشْبَهُ.

[راجع: ١٥٨٩]

(46) CHAPTER. The Statement of Allāh:

“And (remember) when Ibrāhīm (Abraham) said: ‘O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka’bah at Makkah); in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So fill some hearts among men with love towards them...’ (V.14:35-37)

(٤٦) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ (٣٥) رَبِّ إِنَّمَنْ أَضَلَّنْ كَثِيرًا مِنَ النَّاسِ فَمَنْ يَبْعَثْ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾ ﴿الآية [إبراهيم: ٣٥ - ٣٧].

(47) CHAPTER. The Statement of Allāh تعالى:

“Allāh has made the Ka‘bah, the Sacred House, an asylum of security and benefits [e.g., *Hajj* and *‘Umra* (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and every thing.” (V.5:97)

(٤٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿٩٧﴾
 جَعَلَ اللَّهُ الْكَعْبَةَ الْيَتِيمَ الْحَرَامَ مِثْمًا
 لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ
 لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا
 فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
 عَلِيمٌ ﴿٩٧﴾ [المائدة: ٩٧].

1591. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka‘bah.”

١٥٩١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
 اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا زِيَادُ بْنُ
 سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
 الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
 عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْرَبُ
 الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».
 [انظر: ١٥٩٦]

1592. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: The people used to observe *Ṣaum* (fast) on ‘*Āshūra*’ (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day, the Ka‘bah used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh’s Messenger ﷺ said, “Whoever wishes to observe *Ṣaum* (fast) (on the day of ‘*Āshūrā*’) may do so; and whoever wishes to leave it can do so.”

١٥٩٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ،
 حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ
 شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ
 اللَّهُ عَنْهَا ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ
 مُقَاتِلٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ هُوَ ابْنُ
 الْمُبَارَكِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي
 حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،
 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
 كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ
 يُفْرَضَ رَمَضَانُ وَكَانَ يَوْمًا تُسْتَرُ فِيهِ
 الْكَعْبَةُ. فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ

رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَصُومَهُ
فَلْيَصُومْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ
فَلْيَتْرُكْهُ». [انظر: ١٨٩٣، ٢٠٠١،

٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤]

١٥٩٣ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا

أَبِي: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْحَجَّاجِ بْنِ
حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«لِيُحَجَّجَنَّ الْبَيْتَ وَلِيَعْمَرَنَّ بَعْدَ خُرُوجِ
يَأْجُوجَ وَمَأْجُوجَ». تَابَعَهُ أَبَانُ
وَعِمْرَانُ عَنْ قَتَادَةَ. فَقَالَ عَبْدُ الرَّحْمَنِ
عَنْ شُعْبَةَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى
لَا يُحَجَّجَ الْبَيْتُ»، وَالْأَوَّلُ أَكْثَرُ. سَمِعَ
قَتَادَةَ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ. وَعَبَدُ اللَّهِ
سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ.

1593. Narrated Abū Sa'īd Al-Kh̄udrī رضي الله عنه: The Prophet ﷺ said, "The people will continue performing the Hajj and 'Umra to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog)."

The subnarrator Shu'ba added, "The Hour (Day of Judgement) will not be established till the Hajj (to the Ka'bah) is abandoned.

(48) CHAPTER. The covering of the Ka'bah.

1594. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, "No doubt 'Umar رضي الله عنه sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar), 'But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.' 'Umar said, 'They are the two persons whom I always follow.'"

(٤٨) بَابُ كِسْوَةِ الْكَعْبَةِ

١٥٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ:
حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا وَاصِلُ
الْأَحْدَبِ، عَنْ أَبِي وَائِلٍ قَالَ: جِئْتُ
إِلَى شَيْبَةَ ح.

وَحَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ

وَاصِلٍ، عَنْ أَبِي وَائِلٍ قَالَ: جَلَسْتُ
مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ
فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ
رَضِيَ اللَّهُ عَنْهُ فَقَالَ: لَقَدْ هَمَمْتُ أَنْ
لَأُأَدَعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إِلَّا

فَسَمْتُهُ. قُلْتُ: إِنَّ صَاحِبَيْكَ لَمْ
يَفْعَلَا. قَالَ: هُمَا الْمَرَّانِ أَفْتَدِي

بِهِمَا. [انظر: ٧٧٥]

(49) CHAPTER. The demolishing of the
Ka'bah.

'Aishah رضي الله عنها said that the Prophet ﷺ said, "An army will attack the Ka'bah and that army will sink down in the earth."

1595. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another."

1596. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Dhus-Suwaiqatain (the thin-legged man) from Ethiopia will demolish the Ka'bah."

(50) CHAPTER. What is said regarding the
Black Stone.

1597. Narrated 'Ābis bin Rabī'a: 'Umar رضي الله عنه came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you."

(٤٩) بَابُ هَدْمِ الْكَعْبَةِ،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا:
قَالَ النَّبِيُّ ﷺ: «يَغْزُو جَيْشُ الْكَعْبَةِ
فِيخَسَفُ بِهِمْ».

١٥٩٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُيَيْدُ
اللَّهُ ابْنُ الْأَخْنَسِ: حَدَّثَنِي ابْنُ أَبِي
مَلِيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي بِهِ
أَسْوَدَ أَفْحَجَ يَفْلَعُهَا حَجْرًا حَجْرًا».

١٥٩٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ: عَنْ ابْنِ
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يُحْرَبُ الْكَعْبَةَ ذُو
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ». [راجع: ١٥٩١]

(٥٠) بَابُ مَا ذُكِرَ فِي الْحَجْرِ

الْأَسْوَدِ

١٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى
الْحَجْرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ
أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا

أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقْبَلُكَ مَا قَبَّلْتُكَ. [انظر: ١٦٠٥، ١٦١٠]

(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering *Ṣalāt* (prayer) at any place in it.

1598. Narrated Sālim that his father said, "Allāh's Messenger ﷺ, Usāma bin Zaid, Bilāl, and 'Uthman bin Ṭalḥa رَضِيَ اللَّهُ عَنْهُمْ entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, "Did Allāh's Messenger ﷺ offer a *Ṣalāt* (prayer) inside (the Ka'bah)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered *Ṣalāt*) in between the two right pillars."

(٥١) بَابُ إِغْلَاقِ الْبَيْتِ وَيُصَلِّي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ
١٥٩٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقَيْتُ بِلَالًا فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيِّينَ. [راجع: ٣٩٧]

(52) CHAPTER. Offering *Aṣ-Ṣalāt* (the prayers) inside the Ka'bah.

1599. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh's Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer *Ṣalāt* (prayer) at any place inside the Ka'bah.

(٥٢) بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

١٥٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ الْوَجْهِ حِينَ يَدْخُلُ وَيَجْعَلُ الْبَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثِ أَذْرُعٍ فَيُصَلِّي، يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِلَالٌ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِيهِ. وَلَيْسَ عَلَى أَحَدٍ بِأَسْرَ أَنْ يُصَلِّي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ. [راجع: ٣٩٧]

(53) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to

(٥٣) بَابُ مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ،

perform *Hajj* frequently without entering the Ka'bah.

1600. Narrated Ismā'il bin Abū Khālid: 'Abdullāh bin Abū Aufa رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed the 'Umra. He performed *Tawāf* of the Ka'bah and offered two *Rak'ā* behind the *Maqām* [Ibrāhīm (Abraham's) place] and was accompanied by those who were screening him from the people." Somebody asked 'Abdullāh, "Did Allāh's Messenger ﷺ enter the Ka'bah?" 'Abdullāh replied in the negative.⁽¹⁾

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka'bah.

1601. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When Allāh's Messenger ﷺ came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhīm (Abraham) and Isma'il (Ishmael) holding *Azlām* in their hands. Allāh's Messenger ﷺ said, "May Allāh Curse these people. By Allāh, both Ibrāhīm and Ismā'il never did the game of chance with *Azlām*." Then he entered the Ka'bah and said *Takbīr* at its corners but did not offer the *Ṣalāt* (prayer) in it.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَحُجُّ كَثِيرًا وَلَا يَدْخُلُ

١٦٠٠ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: اغْتَمَرَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقَالَ لَهُ رَجُلٌ: أَدْخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ؟ قَالَ: لَا. [انظر: ١٧٩١،

[٤٢٥٥، ٤١٨٨

(٥٤) بَابُ مَنْ كَبَّرَ فِي نَوَاحِي الْكَعْبَةِ

١٦٠١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ. فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأُخْرِجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللهِ ﷺ: «قَاتَلَهُمُ اللهُ، أَمْ وَاللهِ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ». فَدَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَلَمْ يُصَلِّ فِيهِ. [راجع: ٣٩٨]

(1) (H. 1600) This means that the Prophet ﷺ did not enter the Ka'bah when he performed that particular 'Umra perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

(55) CHAPTER. How (the legality of) the *Ramal*⁽¹⁾ started.

1602. Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Messenger ﷺ and his Companions came to Makkah, the *Mushrikūn* circulated the news that a group of people were coming to them and they had been weakened by the fever of *Yathrib* (Al-Madīna). So the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Tawāf* of the Ka'bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them.

(56) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of *Tawāf* of the Ka'bah, and doing *Ramal* in the first three rounds (of *Tawāf*).

1603. Narrated Sālim that his father said: I saw Allāh's Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing *Tawāf* and did *Ramal* in the first three rounds of the seven rounds (of *Tawāf*).

(57) CHAPTER. Doing *Ramal* in performing *Tawāf* during *Hajj* and 'Umra .

(٥٥) بَابُ: كَيْفَ كَانَ بَدْءَ الرَّمْلِ؟

١٦٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدَّ وَهَنَهُمْ حُمَى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِنْقَاءَ عَلَيْهِمْ. [انظر: ٤٢٥٦]

(٥٦) بَابُ اسْتِلَامِ الْحَجَرِ الْأَسْوَدِ حِينَ يَقْدُمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ ثَلَاثًا

١٦٠٣ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدُمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَحُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ. [انظر: ١٦٠٤، ١٦١٦، ١٦٤٤]

(٥٧) بَابُ الرَّمْلِ فِي الْحَجِّ وَالْمُمْرَةِ

(1) (Ch.55) *Ramal*: See the glossary.

1604. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ did *Ramal* in (first) three rounds (of *Tawāf*), and walked in the remaining four, in *Hajj* and *'Umra*.

1605. Narrated Zaid bin Aslam that his father said, "Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ addressed the corner (Black Stone) saying, 'By Allāh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *Ramal* (in *Tawāf*) except that we wanted to show off before the *Mushrikūn*, and now Allāh has destroyed them.' 'Umar added, '(Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).'"

1606. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "I have never missed the touching of these two corners of Ka'bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." (The subnarrator asked Nāfi':) "Did Ibn 'Umar use to walk between the two corners?" Nāfi' replied, "He used to walk in order that it might be easy for him to touch it (the corner)."

١٦٠٤ - حَدَّثَنِي مُحَمَّدٌ - هُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَعَى النَّبِيُّ ﷺ ثَلَاثَةَ أَشْوَاطٍ وَمَشَى أَرْبَعَةً فِي الْحَجِّ وَالْعُمْرَةِ. تَابَعَهُ اللَّيْثُ قَالَ: حَدَّثَنِي كَثِيرٌ ابْنُ فَرْقَدٍ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٠٣]

١٦٠٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ لِلرُّكْنَيْنِ: أَمَا وَاللَّهِ إِنِّي لِأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ، فَاسْتَلَمْتَهُ ثُمَّ قَالَ: مَا لَنَا وَلِلرَّمْلِ؟ إِنَّمَا كُنَّا رَاءَيْنَا الْمُشْرِكِينَ وَقَدْ أَهْلَكَهُمُ اللهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلَا نُحِبُّ أَنْ نَتْرَكَهُ. [راجع: ١٥٩٧]

١٦٠٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ اسْتِلامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا. فَقُلْتُ لِنَافِعٍ: أَكَانَ ابْنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَيْنِ؟ قَالَ:

إِنَّمَا كَانَ يَمْشِي لِيَكُونَ أَيْسَرَ
لَا سِتْلَامِهِ . [انظر: ١٦١١]

(58) CHAPTER. Touching the Corner
(Black Stone) with a bent-headed stick.

(٥٨) بَاب اسْتِلَامِ الرُّكْنِ بِالْمِخْجَنِ

1607. Narrated Ibn 'Abbās رضي الله عنهما:
The Prophet ﷺ performed *Tawāf* of the
Ka'bah riding a camel in his last *Hajj* and
touched the (Black Stone) Corner with a
bent-headed stick.

١٦٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ
صَالِحٍ، وَيَحْيَى بْنُ سُلَيْمَانَ قَالَا:
حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ
ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ
الرُّكْنَ بِمِخْجَنِ. تَابَعَهُ الدَّرَاوَزِيُّ،
عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ.
[انظر: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣]

(59) CHAPTER. Whoever did not touch
except the two Yemenite Corners of the
Ka'bah.

(٥٩) بَابُ مَنْ لَمْ يَسْتَلِمِ إِلَّا الرُّكْنَيْنِ
الْيَمَانِيِّينِ

1608. Abū Ash-Sha'tha' said, "Who keeps
away from some portion of the Ka'bah?"
Mu'āwiya used to touch the four corners of
the Ka'bah, Ibn 'Abbās رضي الله عنهما said to
him, "These two corners (the ones facing the
Hijr) are not to be touched." Mu'āwiya said,
"Nothing is untouchable in the Ka'bah." And
Ibn Aḏ-Zubair used to touch all the corners
of the Ka'bah.

١٦٠٨ - وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو
بْنُ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ أَنَّهُ قَالَ:
وَمَنْ يَتَّقِي شَيْئًا مِنَ الْبَيْتِ؟ وَكَانَ
مُعَاوِيَةَ يَسْتَلِمُ الْأَرْكَانَ فَقَالَ لَهُ ابْنُ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّهُ لَا يُسْتَلَمُ
هَذَانِ الرُّكْنَيْنِ، فَقَالَ: لَيْسَ شَيْءٌ مِنَ
الْبَيْتِ مَهْجُورًا. وَكَانَ ابْنُ الزُّبَيْرِ
يَسْتَلِمُهُنَّ كُلَّهُنَّ.

1609. Narrated Sālim bin 'Abdullāh رضي
الله عنهما that his father said, "I have not seen
the Prophet ﷺ touching except the two
Yemenite Corners (i.e. the ones facing
Yemen)."

١٦٠٩ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ: لَمْ أَرِ النَّبِيَّ ﷺ يَسْتَلِمُ
مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ.

[راجع: ١٦٦]

(60) CHAPTER. To kiss the Black Stone.

1610. Narrated Zaid bin Aslam that his father said, "I saw 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ kissing the Black Stone and he then said (to it), 'Had I not seen Allāh's Messenger ﷺ kissing you (stone), I would not have kissed you.'"

(٦٠) بَابُ تَقْبِيلِ الْحَجَرِ

١٦١٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا
وَرَقَاءُ قَالَ: أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ
أَبِيهِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ
رَضِيَ اللهُ عَنْهُ قَبَّلَ الْحَجَرَ وَقَالَ:
لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ
مَا قَبَّلْتُكَ. [راجع: ١٥٩٧]

1611. Narrated Az-Zubair bin 'Arabī: A man asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا about the touching of the Black Stone. Ibn 'Umar said, "I saw Allāh's Messenger ﷺ touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'bah and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allāh's Messenger ﷺ touching and kissing it."

١٦١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا حَمَّادٌ، عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ
قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رَضِيَ اللهُ
عَنْهُمَا عَنِ اسْتِلَامِ الْحَجَرِ؟ فَقَالَ:
رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيَقْبَلُهُ.
قَالَ: قُلْتُ: أَرَأَيْتَ إِنْ رُحِمْتُ؟
أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ
«أَرَأَيْتَ» بِالْيَمَنِ. رَأَيْتُ رَسُولَ اللهِ
ﷺ يَسْتَلِمُهُ وَيَقْبَلُهُ. [راجع: ١٦٠٦]

(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) on coming in front of it (while performing *Tawāf*).

1612. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ performed *Tawāf* of the Ka'bah while riding a camel, and whenever he came in front of the Corner, he pointed towards it.

(٦١) بَابُ مَنْ أَشَارَ إِلَى الرُّكْنِ إِذَا
أَتَى عَلَيْهِ

١٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى
قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا
خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ
ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى
الرُّكْنِ أَشَارَ إِلَيْهِ. [راجع: ١٦٠٧]

(62) CHAPTER. To say *Takbīr* (Allāh is the Most Great) on coming in front of the Corner (having the Black Stone).

1613. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ performed *Tawāf* of the Ka'bah riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said *Takbīr*.

(٦٢) بَابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

١٦١٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ كَانَ عِنْدَهُ وَكَبَّرَ.

[راجع: ١٦٠٧]

تَابَعَهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدِ الْحَدَّاءِ.

(63) CHAPTER. Whoever performed *Tawāf* of the Ka'bah on reaching Makkah before going to his house then offered two *Rak'ā* and then went towards Aş-Şafā.

1614, 1615. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said, "The first thing the Prophet ﷺ did on reaching Makkah was the ablution and then he performed *Tawāf* of the Ka'bah and that was not 'Umra (alone), (but *Hajj-al-Qirān*)." 'Urwa added: Later Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا did the same in their *Hajj*. And I performed the *Hajj* with my father Az-Zubair رَضِيَ اللهُ عَنْهُ, and the first thing he did was *Tawāf* of the Ka'bah. Later I saw the *Al-Muhājirīn* (Emigrants) and the *Anşār* doing the same. My mother (Asmā') told me that she, her sister ('Āishah), Az-Zubair and such and such persons assumed *Ihrām* for 'Umra, and after they passed their hands over the Black Stone Corner (of the Ka'bah) they finished the *Ihrām* (i.e., after doing *Tawāf* of the Ka'bah and *Sa'y* between Aş-Şafā and Al-Marwa).

(٦٣) بَابُ مَنْ طَافَ بِالْبَيْتِ إِذَا قَدِمَ مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا

١٦١٤، ١٦١٥ - حَدَّثَنَا أُضَيْعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: ذَكَرْتُ لِعُرْوَةَ قَالَ: فَأَخْبَرْتَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ ﷺ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ. ثُمَّ حَجَّجْتُ مَعَ أَبِي الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ، فَأَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَهُ. وَقَدْ أَخْبَرْتَنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَقَلَانٌ وَقَلَانٌ بِعُمْرَةٍ. فَلَمَّا مَسَحُوا الرُّكْنَ حَلَّوْا. [الحديث:

١٦١٤، انظر: [١٦٤١]؛ [الحديث ١٦١٥،

انظر: ١٦٤٢، ١٧٩٦]

1616. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: When Allāh's Messenger ﷺ performed *Tawāf* of the Ka'bah for *Hajj* or *'Umra*, he used to do *Ramal* during the first three rounds, and in the last four rounds he used to walk; then after the *Tawāf* he offered two *Rak'ā* prayer and then performed *Sa'y* - *Tawāf* between *Aṣ-Ṣafā* and *Al-Marwa*.

١٦١٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدَرِ قَالَ: حَدَّثَنَا أَبُو صَمْرَةَ أَنَسُ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ أَوْ الْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ سَعَى ثَلَاثَةَ أَطْوَافٍ، وَمَسَى أَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ١٦٠٣]

1617. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: When the Prophet ﷺ performed the *Tawāf* of the Ka'bah, he did *Ramal* during the first three rounds and in the last four rounds he used to walk and while doing *Sa'y* - *Tawāf* between *Aṣ-Ṣafā* and *Al-Marwa*, he used to run in the midst of the rain water passage.

١٦١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدَرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَّاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافِ الْأَوَّلِ يَحُبُّ ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كَانَ يَسْعَى بَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ١٦٠٣]

(64) CHAPTER. The *Tawāf* of women and men.

(٦٤) بَابُ طَوَّافِ النِّسَاءِ مَعَ الرِّجَالِ

1618. Ibn Juraij said, " 'Aṭā' informed us that when Ibn Hishām forbade women to perform *Tawāf* with men he said to him, 'How do you forbid them while the wives of the Prophet ﷺ used to perform *Tawāf* with the men?' I said, 'Was this before decreeing the use of the veil or after it?' 'Aṭā' took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?'

١٦١٨ - وَقَالَ لِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ إِذْ مَنَّعَ ابْنُ هِشَامٍ النِّسَاءَ الطَّوَّافَ مَعَ الرِّجَالِ قَالَ: كَيْفَ تَمَنَعَهُنَّ وَقَدْ طَافَ نِسَاءُ النَّبِيِّ ﷺ مَعَ الرِّجَالِ؟ قُلْتُ: أَبَعَدَ الْحِجَابِ أَوْ

'Atā' said, 'The women never mixed with the men, and 'Āishah رضى الله عنها used to perform *Tawāf* separately and never mixed with the men⁽¹⁾. (Once it happened that 'Āishah was performing the *Tawāf* and a woman said to her, 'O Mother of believers! Let us touch the Black Stone.' 'Āishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet ﷺ used to come out at night, in disguise and used to perform *Tawāf* with the men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Āishah while she was residing at Jauf Thabīr." I asked, "What was her veil?" 'Atā' said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her."

1619. Narrated Umm Salama رضى الله عنها, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ about my sickness. So he said, "Perform the *Tawāf* while riding behind the people." I did so, and at that time the Prophet ﷺ was offering *Ṣalāt* (prayer) beside the Ka'bah and reciting *Ṣurat At-Ṭūr*.

قَبْلُ؟ قَالَ: إِي لَعْمَرِي، لَقَدْ أَدْرَكْتُهُ
بَعْدَ الْحِجَابِ. قُلْتُ: كَيْفَ يُخَالِظَنَّ
الرِّجَالُ؟ قَالَ: لَمْ يَكُنْ يُخَالِظَنَّ.
كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَطُوفُ
حَجْرَةَ مِنَ الرِّجَالِ لَا تُخَالِطُهُمْ،
فَقَالَتْ امْرَأَةٌ: انْطَلِقِي نَسْتَلِمِ يَا أُمَّ
الْمُؤْمِنِينَ. قَالَتْ: انْطَلِقِي عَنكَ،
وَأَبْتُ فَكُنَّ يَخْرُجَنَّ مُتَنَكِّرَاتٍ بِاللَّيْلِ
فَيَطْفَنَنَّ مَعَ الرِّجَالِ وَلِكَيْهِنَّ إِذَا دَخَلَنَّ
الْبَيْتَ فَمَنْ حَتَّى يَدْخُلَنَّ وَأُخْرِجَ
الرِّجَالُ. وَكُنْتُ آتِي عَائِشَةَ أَنَا وَعُبَيْدُ
بْنُ عُمَيْرٍ وَهِيَ مُجَاوِرَةٌ فِي جَوْفِ
ثَبِيرٍ. قُلْتُ: وَمَا حِجَابُهَا؟ قَالَ: هِيَ
فِي قَبَّةٍ تُرَكِّبُهُ لَهَا غِشَاءٌ وَمَا بَيْنَنَا وَبَيْنَهَا
غَيْرُ ذَلِكَ، وَرَأَيْتُ عَلَيْهَا دِرْعًا مَوْرَدًا.

١٦١٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ
الرَّحْمَنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ
الرُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ
رَضِيَ اللَّهُ عَنْهَا، عَنْ أُمَّ سَلَمَةَ زَوْجِ
النَّبِيِّ ﷺ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ
اللَّهِ ﷺ أَنِّي أَشْتَكِي فَقَالَ: «طُوفِي
مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»، فَطُفْتُ
وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي الصُّبْحَ
إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ
﴿وَالطُّورِ﴾ وَكَتَبَ مَسْطُورٍ ﴿﴾.

[راجع: ٤٦٤]

(1) (Ch. 1618) Men and women used to perform *Tawāf* at the same time without mixing with each other.

(65) CHAPTER. The permissibility of talking during the *Tawāf* of the Ka'bah.

1620. Narrated Ibn 'Abbās رضي الله عنهما: While the Prophet ﷺ was performing *Tawāf* of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet ﷺ cut it with his own hands and said, "Lead him by the hand."

١٦٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بَسِيرٍ أَوْ بِخَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ: «قَدْ بِيَدِهِ». [انظر:

[١٦٢١، ٦٧٠٢، ٦٧٠٣]

(66) CHAPTER. Whoever saw a string or something like that during the *Tawāf* and disliked it and cut it.

1621. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ saw a man performing *Tawāf* of the Ka'bah tied with a string or something else. So the Prophet ﷺ cut that string.

(٦٦) بَابٌ: إِذَا رَأَى سِرًّا أَوْ شَيْئًا يُكْرَهُ فِي الطَّوْفِ قَطَعَهُ

١٦٢١ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالْكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ.

[راجع: ١٦٢٠]

(67) CHAPTER. It is neither permissible for a naked person to perform *Tawāf* of the Ka'bah nor for a *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] to perform *Hajj*.

1622. Narrated Abū Hurairah رضي الله عنه: In the year prior to the last *Hajj* of the Prophet ﷺ when Allāh's Messenger ﷺ made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public

(٦٧) بَابٌ: لَا يَطُوفُ بِالْبَيْتِ حُرَيَّانٌ وَلَا بِحُجٍّ مُشْرِكٍ،

١٦٢٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ: قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا

announcement (proclaiming):, “No *Mushrik*: [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] is allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Ṭawāf* of the Ka’bah.” (See *Ḥadīth* No.369, Vol.1)

(68) CHAPTER. If one stops during the *Ṭawāf* (should he start from the beginning?).

‘Aṭā’ said, “If a person is performing the *Ṭawāf* and the call for the *Ṣalāt* (prayer) is made and the *Ṣalāt* starts or he is pushed from his place; after finishing the *Ṣalāt* he should return and start from where he had stopped.” The same is narrated by Ibn ‘Umar and ‘Abdur-Raḥmān bin Abū Bakr رضي الله عنهم.

(69) CHAPTER. The Prophet ﷺ offered a two *Rak‘ā* prayer after his seven rounds (of *Ṭawāf* of the Ka’bah).

Narrated Nāfi’: Ibn ‘Umar رضي الله عنهم used to offer a two *Rak‘ā* prayer after every seven rounds. And Ismā‘il bin Umaiyya said, “I told Az-Zuhri that ‘Aṭā’ said, ‘The compulsory *Ṣalāt* (prayer) dispenses with the two *Rak‘ā* prayer of *Ṭawāf*.’ Az-Zuhri said, ‘It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of *Ṭawāf* but offered a two *Rak‘ā* prayer (after them).’”

1623. Narrated ‘Amr: We asked Ibn ‘Umar رضي الله عنهم “Is it permissible for a man to have sexual relations with his wife during the ‘*Umra* before performing *Sa‘y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa?” He said, “Allāh’s Messenger ﷺ arrived (in Makkah) and circumambulated the Ka’bah seven times, then offered two *Rak‘ā* (prayer)

بَكَرِ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَدُّنَ فِي النَّاسِ: أَنْ لَا يَحِجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. [راجع: ٣٦٩]

(٦٨) بَابٌ: إِذَا وَقَفَ فِي الطَّوَافِ،

وَقَالَ عَطَاءٌ فِيمَنْ يَطُوفُ فَتَقَامُ الصَّلَاةُ أَوْ يُدْفَعُ عَنْ مَكَانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيْثُ قُطِعَ عَلَيْهِ فَيَسْتَبِي. وَيُذَكِّرُ نَحْوَهُ عَنِ ابْنِ عُمَرَ، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ.

(٦٩) بَابٌ: صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ رَكَعَتَيْنِ،

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكَعَتَيْنِ. وَقَالَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ: قُلْتُ لِلزُّهْرِيِّ: إِنَّ عَطَاءً يَقُولُ: تُجْزِئُهُ الْمَكْتُوبَةُ مِنْ رَكَعَتِي الطَّوَافِ. فَقَالَ: السُّنَّةُ أَفْضَلُ. لَمْ يَطُفِ النَّبِيُّ ﷺ سُبُوعًا قَطُّ إِلَّا صَلَّى رَكَعَتَيْنِ.

١٦٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سَفِيَانُ، عَنْ عَمْرٍو: سَأَلْنَا ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَيَقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ فِي الْعُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ قَالَ: قَدِمَ رَسُولُ

behind *Maqām-Ibrāhīm* (the place of Abraham), then performed *Sa'y - Ṭawāf* between *Aṣ-Ṣafā* and *Al-Marwa*." Ibn 'Umar added, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

1624. And I asked Jābir bin 'Abdullāh رضي الله عنهما (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished *Sa'y - Ṭawāf* between *Aṣ-Ṣafā* and *Al-Marwa*."

(70) CHAPTER. Whoever did not go near the Ka'bah and did not perform *Ṭawāf* of the Ka'bah after the first *Ṭawāf* performed on entering Makkah till he proceeded to 'Arafāt and returned.

1625. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ arrived at Makkah and performed *Ṭawāf* of the Ka'bah and *Sa'y* between *Aṣ-Ṣafā* and *Al-Marwa*, but he did not go near the Ka'bah after his *Ṭawāf* till he returned from 'Arafāt.

(71) CHAPTER. Whoever offered two *Rak'ā* prayer of *Ṭawāf* outside the mosque.

'Umar offered the prayer outside the *Haram* (the Sacred Mosque).

1626. Narrated Umm Salama رضي الله عنها, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama رضي الله عنها narrated that when Allāh's

الله ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى خَلْفَ الْمَقَامِ رُكْعَتَيْنِ. وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

١٦٢٤ - قَالَ: وَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: لَا يَقْرُبُ امْرَأَتَهُ حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ٣٩٦]

(٧٠) بَابٌ مَنْ لَمْ يَقْرَبِ الْكَعْبَةَ وَلَمْ يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ وَيَرْجِعَ بَعْدَ الطَّوَافِ الْأَوَّلِ

١٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فُضَيْلٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي كُرَيْبٌ عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ. [راجع: ١٥٤٥]

(٧١) بَابٌ مَنْ صَلَّى رُكْعَتِي الطَّوَافِ خَارِجًا مِنَ الْمَسْجِدِ، وَصَلَّى عُمَرُ رَضِيَ اللَّهُ عَنْهُ خَارِجًا مِنَ الْحَرَمِ.

١٦٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ،

Messenger ﷺ was at Makkah and decided to depart (from Makkah) while she had not yet done *Tawāf* of the Ka'bah (and after listening to her), the Prophet ﷺ said, "When the morning *Ṣalāt* (prayer) is established, perform the *Tawāf* on your camel while the people are in *Ṣalāt*." So she did the same and did not offer the two *Rak'ā* of *Tawāf* until she came out of the Mosque.

عَنْ رَبِيبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ ح.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكَرِيَّا الْعَسَانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ بِمَكَّةَ وَأَرَادَ الْخُرُوجَ وَلَمْ تَكُنْ أُمُّ سَلَمَةَ طَافَتْ بِالْبَيْتِ وَأَرَادَتْ الْخُرُوجَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا أَقِيمَتِ صَلَاةُ الصُّبْحِ فَطُوفِي عَلَيَّ بِعَيْرِكَ وَالنَّاسُ يُصَلُّونَ». فَفَعَلْتُ ذَلِكَ فَلَمْ تُصَلِّ حَتَّى خَرَجْتُ. [راجع: ٤٦٤]

(72) CHAPTER. Whoever offered the two *Rak'ā* (prayer) of *Tawāf* behind *Maqām-Ibrāhīm* (place of Abraham).

1627. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ reached Makkah, (did the *Tawāf*) circumambulated the Ka'bah seven times and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm*. Then he went towards Aṣ-Ṣafā. Allāh تعالى said, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

(٧٢) بَابُ مَنْ صَلَّى رَكْعَتِي الطَّوَافِ خَلْفَ الْمَقَامِ

١٦٢٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى الصَّفَا. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

(73) CHAPTER. To perform *Tawāf* (of the Ka'bah) after the morning and 'Aṣr prayer.

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to offer the two *Rak'ā* prayer of *Tawāf* before sunrise,

(٧٣) بَابُ الطَّوَافِ بَعْدَ الصُّبْحِ وَالْعَصْرِ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

and 'Umar performed the *Tawāf* (of the Ka'bah) after the morning prayer and then rode till he reached *Dhī-Ṭuwā* (one of the districts of Makkah) and then offered the two *Rak'ā* (of *Tawāf*).

1628. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people performed *Tawāf* (of the Ka'bah) after the morning *Ṣalāt* (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the *Ṣalāt* (prayer). Then 'Āishah added, "Those people kept on sitting till it was the time in which the *Ṣalāt* (prayer) is disliked and after that (when the sun had risen) they stood up for the *Ṣalāt* (prayer)."

1629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ forbidding the offering of *Ṣalāt* (prayer) at the time of sunrise and sunset.

1630. Narrated 'Abīda bin Ḥumaid: 'Abdul 'Azīz bin Rufai' said, "I saw 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُمَا performing *Tawāf* of the Ka'bah after the *Fajr* prayer then offering the two *Rak'ā Ṣalāt* (prayer)."

1631. 'Abdul 'Azīz added, "I saw 'Abdullāh bin Az-Zubair offering a two

يُصَلِّي رَكَعَتِي الطَّوَافِ مَا لَمْ تَطْلُعِ
السُّنْمُسُ.

وَطَافَ عُمَرُ بَعْدَ صَلَاةِ الصُّبْحِ
فَرَكِبَ حَتَّى صَلَّى الرَّكَعَتَيْنِ بِذِي
طُوًى.

١٦٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ
الْبَصْرِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ،
عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ نَاسًا
طَافُوا بِالْبَيْتِ بَعْدَ صَلَاةِ الصُّبْحِ ثُمَّ
قَعَدُوا إِلَى الْمَذْكَرِ حَتَّى إِذَا طَلَعَتِ
السُّنْمُسُ قَامُوا يُصَلُّونَ. فَقَالَتْ عَائِشَةُ
رَضِيَ اللهُ عَنْهَا: قَعَدُوا حَتَّى إِذَا
كَانَتِ السَّاعَةُ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ
قَامُوا يُصَلُّونَ.

١٦٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْدَرِيِّ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ
اللَّهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ يَنْهَى عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ
السُّنْمُسِ وَعِنْدَ غُرُوبِهَا.

١٦٣٠ - حَدَّثَنِي الْحَسَنُ بْنُ
مُحَمَّدٍ وَالرَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا عَمِيْدَةُ
بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ
رُفَيْعٍ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ
رَضِيَ اللهُ عَنْهُمَا يَطُوفُ بَعْدَ الْفَجْرِ
وَيُصَلِّي رَكَعَتَيْنِ.

١٦٣١ - قَالَ عَبْدُ الْعَزِيزِ:

Rak'ā Ṣalāt after the 'Asr prayer." He informed me that 'Āishah رضي الله عنها told him that the Prophet ﷺ used to offer those two *Rak'ā* prayer whenever he entered her house."

ورَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُصَلِّي رُكْعَتَيْنِ بَعْدَ الْعَصْرِ وَيُخْبِرُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَهَا إِلَّا صَلَّاهُمَا.

[راجع: ٥٩٠]

(74) CHAPTER. A sick person may perform *Tawāf* (of the Ka'bah) while riding.

(٧٤) بَابُ الْمَرِيضِ يَطُوفُ رَاكِبًا

1632. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ performed *Tawāf* (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say "*Allāhu-Akbar*."

١٦٣٢ - حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَّرَ. [راجع: ١٦٠٧]

1633. Narrated Umm Salama رضي الله عنها: I informed Allāh's Messenger ﷺ about my sickness. He said, "Perform *Tawāf* (of the Ka'bah) while riding behind the people." So, I performed the *Tawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) beside the Ka'bah and was reciting *Sūrat Aṭ-Ṭūr*.

١٦٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي فَقَالَ: «طُوفِي مِنِّي وَرَاءَ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ ب: ﴿وَالطُّورِ ۝١ وَرَكَعٍ مَسْطُورٍ ۝٢﴾.

[راجع: ٤٦٤]

(75) CHAPTER. Providing the pilgrims with water to drink.

(٧٥) بَابُ سِقَايَةِ الْحَاجِّ

1634. Narrated Ibn 'Umar رضي الله عنهما: Al-'Abbās bin 'Abdul-Muṭṭalib رضي الله عنه

١٦٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي

asked the permission of Allāh's Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

1635. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ came to the drinking place and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Messenger ﷺ." Allāh's Messenger ﷺ said, "Give me water to drink." Al-Abbās said, "O Allāh's Messenger! The people put their hands in it." Allāh's Messenger ﷺ again said, "Give me water to drink."

So, he drank from that water and then went to the *Zamzam* (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from the *Zamzam* well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)". On saying that the Prophet ﷺ pointed to his shoulder.

(76) CHAPTER. What is said about Zamzam (water).

1636. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said: Allāh's Messenger ﷺ said, "The roof of my house was made open while I was at Makkah (on the night of *Mi'raj*) and Jibril (Gabriel) عليه السلام descended. He opened up my chest and

الأسود: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيْلِي وَمِنِّي مِنْ أَجْلِ سِقَائِيهِ فَأُذِنَ لَهُ.

[انظر: ١٧٤٣، ١٧٤٤، ١٧٤٥]

١٦٣٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ: يَا فَضْلُ أَذْهَبُ إِلَى أُمِّكَ فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: «اسْقِنِي». قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: «اسْقِنِي»، فَشَرِبَ مِنْهُ ثُمَّ أَتَى زَمْرَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا فَقَالَ: «اعْمَلُوا فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ»، ثُمَّ قَالَ: «لَوْلَا أَنْ تُغْلَبُوا لَنَزَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ»، يَعْنِي عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

(٧٦) بَابُ مَا جَاءَ فِي زَمْرَمَ

١٦٣٦ - وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ

washed it with the water of Zamzam. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See *Ḥadīth* No. 349, Vol. 1)

1637. Narrated Ibn 'Abbās رضي الله عنهما: I gave Zamzam (water) to Allāh's Messenger ﷺ and he drank it while standing. 'Aṣim (a subnarrator) said that 'Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

(77) CHAPTER. The *Ṭawāf* of a *Al-Qārin* (one who performs *Hajj-al-Qirān*).

1638. Narrated 'Aishah رضي الله عنها: We set out with Allāh's Messenger ﷺ in the year of his last *Hajj* and we intended (the *Ihrām*) for *Umra*. Then the Prophet ﷺ said, "Whoever has a *Hady* with him should assume *Ihrām* for both *Hajj* and *Umra*, and should not finish it till he performs both of them (*Hajj* and *Umra*)." When we reached Makkah, I got my menses. When we had performed our *Hajj*, the Prophet ﷺ sent me with 'Abdur-Raḥmān to Tan'im and I performed the *Umra*. The Prophet ﷺ said, "This is in lieu of your missed *Umra*." Those who had assumed *Ihrām* for *Umra* performed *Ṭawāf* [*Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa] and then finished their *Ihrām*. And then they performed another

قَالَ: «فَرَجَ سَقْفِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بَطْسَتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ. ثُمَّ أَخَذَ بِيَدِي فَفَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَقَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ». [راجع: ٣٤٩]

١٦٣٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا الْفَرَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمئِذٍ إِلَّا عَلَى بَعِيرٍ. [راجع: ٥٦١٧]

(٧٧) بَابُ طَوَافِ الْقَارِنِ

١٦٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ: مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَهْلُ بِالْحَجِّ وَالْعُمْرَةِ. ثُمَّ لَا يَجِلُّ حَتَّى يَجِلَّ مِنْهُمَا. فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمَّا قَضَيْتَا حَجَّنَا أُرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ ﷺ: «هَذِهِ مَكَانَ عُمْرَتِكَ». فَطَافَ الَّذِينَ أَهْلَوْا

Tawāf [*Sa'y* (going) (between Aş-Şafā and Al-Marwa)] after returning from Mina. And those who had assumed *Ihrām* for *Hajj* and *'Umra* together (*Hajj-al-Qirān*) performed only one *Tawāf* [*Sa'y* (going) (between Aş-Şafā and Al-Marwa)].

1639. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people, and you (Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا) might be prevented from going to the Ka'bah. I suggest that you should stay here." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Once Allāh's Messenger ﷺ set out (for the pilgrimage), and the *Mushrikūn* of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allāh's Messenger ﷺ had done..." "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." Then he added, "I make you a witness that I have intended to perform *Hajj* along with *'Umra*." After arriving at Makkah, Ibn 'Umar performed one *Tawāf* - *Sa'y* only (between Aş-Şafā and Al-Marwa) for both (*Hajj* and *'Umra* — i.e. *Hajj-al-Qirān*).

1640. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا intended to perform *Hajj* in the year when Al-Ḥajjāj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allāh's Messenger (ﷺ) you have a good example to follow." "(And if it happened as you say) then I would do the same as Allāh's

بِالْعُمْرَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِئِي. وَأَمَّا الَّذِينَ جَمَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ طَافُوا طَوَافًا وَاحِدًا. [راجع: ٢٩٤]

١٦٣٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا دَخَلَ ابْنَهُ عَبْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ وَظَهَرَهُ فِي الدَّارِ، فَقَالَ: إِنِّي لَا أَمْنُ أَنْ يَكُونَ الْعَامَ بَيْنَ النَّاسِ قِتَالٌ فَيَصُدُّوكَ عَنِ الْبَيْتِ، فَلَوْ أَقَمْتَ. فَقَالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ ﷺ فَحَالَ كُمَارًا فُرَيْشَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ قَالَ: أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجًّا. قَالَ: ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا. انظر: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤ [٤١٨٥]

١٦٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي

Messenger ﷺ had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baidā', he said, "The ceremonies of both Hajj and 'Umra are one and the same. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Makkah) a Hady which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hady or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijjah). Then he slaughtered his Hady and shaved his head and considered the first Tawāf - Sa'y (of Aş-Şafā and Al-Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Messenger ﷺ did the same."

رَسُولُ اللَّهِ ﷺ أَسْوَةٌ حَسَنَةٌ ﴿ [الأحزاب: ٢١] إِذْنًا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةَ، ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي. وَأَهْدَى هَدِيًّا اشْتَرَاهُ بَقْدِيدٍ وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْحَرْ وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَمَ مِنْهُ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ حَتَّى كَانَ يَوْمَ النَّحْرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةَ بَطَوَافِهِ الْأَوَّلِ. وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ

رَسُولُ اللَّهِ ﷺ. [راجع: ١٦٣٩]

(78) CHAPTER. Tawāf with ablution.

1641. Narrated Muḥammad bin 'Abdur-Raḥmān bin Naufal Al-Qurashī: I asked 'Urwa bin Aẓ-Zubair رَضِيَ اللهُ عَنْهُمَا (regarding the Hajj of the Prophet ﷺ). 'Urwa replied, "Āishah رَضِيَ اللهُ عَنْهَا informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed Tawāf of the Ka'bah, and his intention was not 'Umra alone (but Hajj and 'Umra together). Later Abū Bakr رَضِيَ اللهُ عَنْهُ performed the Hajj and the first thing he started with was Tawāf of the Ka'bah and it was not 'Umra alone (but Hajj and 'Umra together) and then 'Umar did the same. Then 'Uthmān performed the Hajj and the first thing he started with was Tawāf of the Ka'bah and it was not 'Umra alone. And then Mu'āwiya and 'Abdullāh bin 'Umar did the same. Then I performed Hajj with my father Aẓ-Zubair bin Al-Awwām and the first thing

(٧٨) بَابُ الطَّوَافِ عَلَى وُضُوءٍ

١٦٤١ - حَدَّثَنَا أَحْمَدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلِ الْقُرَشِيِّ: أَنَّهُ سَأَلَ عُرْوَةَ بِنَ الرَّبِيعِ فَقَالَ: قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرْتَنِي عَائِشَةُ رَضِيَ اللهُ عَنْهَا أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عَمُرَ رَضِيَ اللهُ عَنْهُ مِثْلَ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ رَضِيَ اللهُ

he started with was *Tawāf* of the Ka'bah and it was not 'Umra alone (but *Hajj* and 'Umra together). Then I saw *Al-Muhājirīn* (emigrants) and the *Anṣār* doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed *Tawāf* of the Ka'bah, and would not finish their *Ihrām*. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing *Tawāf* of the Ka'bah, and they would not finish their *Ihrām*."

عَنْهُ فَرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ. ثُمَّ حَجَّجْتُ مَعَ ابْنِ الزُّبَيْرِ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذَلِكَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةً. وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ فَلَا يَسْأَلُونَهُ وَلَا أَحَدٌ مِمَّنْ مَضَى مَا كَانُوا يَبْدُونَ بِشَيْءٍ حِينَ يَصْعُقُونَ أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لَا يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لَا تَبْتَدِئَانِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَانِ بِهِ ثُمَّ لَا تَحْلَلَانِ.

[راجع: ١٦١٤]

1642. "And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed *Ihrām* for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their 'Umra) they finished their *Ihrām*."

١٦٤٢ - وَقَدْ أَخْبَرْتَنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ، فَلَمَّا مَسَّحُوا الرُّكْنَ حَلُّوا. [راجع: ١٦١٥]

(79) CHAPTER. The *Tawāf* (*Sā'y*) between *Aṣ-Ṣafa* and *Al-Marwa* is compulsory and is one of the Symbols of Allāh.

(٧٩) بَابُ وَجُوبِ الصَّفَا وَالْمَرْوَةِ، وَجُعَلٍ مِنْ شَعَائِرِ اللَّهِ

1643. Narrated 'Urwa: I asked 'Āishah رضي الله عنها: "How do you interpret the Statement of Allāh تعالى: 'Verily! *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umra (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (*Aṣ-Ṣafā* and *Al-Marwa*)."

١٦٤٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

(V.2:158). By Allāh! (It is evident from this revelation) there is no harm if one does not perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa.” ‘Āishah said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allāh should have been: It is not a sin on him if he does not perform *Ṭawāf* – *Sā’y* (going) between them.’ But in fact, this Divine Revelation was revealed concerning the *Anṣār* who used to assume *Ihrām* for worshipping an idol called Manāt which they used to worship at a place called Al-Mushallal before they embraced Islām, and whoever assumed *Ihrām* (for the idol), would consider it not right to perform *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islām, they asked Allāh’s Messenger ﷺ regarding it, saying, ‘O Allāh’s Messenger! We used to refrain from *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa.’ So Allāh revealed: ‘Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.’” ‘Āishah added, “Surely, Allāh’s Messenger ﷺ set *Aṣ-Ṣunna* (legal way) of *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa, so nobody is allowed to omit the *Ṭawāf* – *Sā’y* (going) between them.” Later on I (‘Urwa) told Abū Bakr bin ‘Abdur-Raḥmān (of ‘Āishah’s narration) and he said, “I have not heard of such information, but I heard learned men saying that all the people, (except those whom ‘Āishah mentioned and who used to assume *Ihrām* for the sake of Manāt) used to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa. When Allāh تعالى referred to the *Ṭawāf* of the Ka’bah and did not mention Aṣ-Ṣafā and Al-Marwa in the Qur’an, the people asked, ‘O Allāh’s Messenger! We used to perform *Ṭawāf* – *Sā’y* (going) between Aṣ-

أَنْ يَطُوفَ بِهِمَا ﴿ [البقرة: ١٥٨] فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بئس ما قُلْتَ يَا ابْنَ أُخْتِي. إِنَّ هَذِهِ لَوُ كَانَتْ كَمَا أَوْلَتْهَا عَلَيْهِ كَانَتْ لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا، وَلَكِنَّهَا أُنزِلَتْ فِي الْأَنْصَارِ. كَانُوا قَبْلَ أَنْ يُسَلِّمُوا يُهْلُونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا بِالْمَشَلَلِ. فَكَانَ مِنْ أَهْلِ يَتَحَرَّجُ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةَ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا فَلَيْسَ لِأَحَدٍ أَنْ يَتْرَكَ الطَّوْفَ بَيْنَهُمَا. ثُمَّ أَخْبَرْتُ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ فَقَالَ: إِنَّ هَذَا الْعِلْمَ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ إِلَّا مَنْ ذَكَرَتْ عَائِشَةُ مِمَّنْ كَانَ يُهْلُ بِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالْمَرْوَةِ. فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الطَّوْفَ بِالْبَيْتِ وَلَمْ يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ، قَالُوا: يَا رَسُولَ اللَّهِ كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللَّهَ أَنْزَلَ

Ṣafā and Al-Marwa and Allāh has revealed (the Verses concerning) *Tawāf* of the Ka'bah and has not mentioned Aṣ-Ṣafā and Al-Marwa. Is there any sin if we perform *Tawāf* - *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa?" So Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.' Abū Bakr said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Tawāf* - *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa in the Pre-Islāmic Period of Ignorance and those who used to perform the *Tawāf* - *Sā'y* (going) them, and after embracing Islām they refrained from the *Tawāf* between them as Allāh تعالى had enjoined *Tawāf* of the Ka'bah and did not mention *Tawāf* - *Sā'y* (going) (of Aṣ-Ṣafa and Al-Marwa) till later Allāh did mention it after mentioning the *Tawāf* of the Ka'bah."

(80) CHAPTER. What is said about *Sā'y* between Aṣ-Ṣafā and Al-Marwa.

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said that *Sā'y* (is to be observed) from the house of Bani 'Abbād to the lane of Banī Abū Ḥussain.

1644. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "When Allāh's Messenger ﷺ performed the first *Tawāf*, he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Tawāf* of the Ka'bah), whereas in performing *Tawāf* - *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa he used to run in the midst of the rain-water passage." I asked Nāfi', "Did 'Abdullāh (bin 'Umar) use to pass by on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

الطَّوْفَ بِالْبَيْتِ فَلَمْ يَذْكُرِ الصَّفَا فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطَّوْفَ بِالصَّفَا وَالْمَرْوَةِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةَ، قَالَ أَبُو بَكْرٍ: فَاسْمَعُ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا، فِي الَّذِينَ كَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوْفُوا بِالْجَاهِلِيَّةِ بِالصَّفَا وَالْمَرْوَةِ وَالَّذِينَ يَطَّوْفُونَ، ثُمَّ تَحَرَّجُوا أَنْ يَطَّوْفُوا بِهِمَا فِي الْإِسْلَامِ مِنْ أَجْلِ أَنْ اللَّهُ تَعَالَى أَمَرَ بِالطَّوْفِ بِالْبَيْتِ وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذَلِكَ بَعْدَ مَا ذَكَرَ الطَّوْفَ بِالْبَيْتِ.

[انظر: ١٧٩٠، ٤٤٩٥، ٤٨٦١]

(٨٠) بَابُ مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ،

وقال ابن عمر رضي الله عنهما: السعي من دار بني عباد إلى زفافي بني أبي حسين.

١٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ:

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَافَ الطَّوْفَ الْأَوَّلَ حَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا. وَكَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَقُلْتُ لِنَافِعٍ: أَكَانَ عَبْدُ اللَّهِ يَمْشِي إِذَا بَلَغَ الرُّكْنَ الْيَمَانِي؟ قَالَ:

لا، إِلَّا أَنْ يُزَاحِمَ عَلَى الرُّكْنِ فَإِنَّهُ
كَانَ لَا يَدْعُهُ حَتَّى يَسْتَلِمَهُ.

[راجع: ١٦٠٣]

1645. Narrated 'Amr bin Dīnār: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا whether a man who, while performing 'Umra, had performed *Tawāf* of the Ka'bah; and had not yet performed *Tawāf* – [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa, could have sexual relation with his wife. Ibn 'Umar replied, "The Prophet ﷺ reached Makkah and performed the seven rounds (of *Tawāf*) of the Ka'bah and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm* and then performed the *Tawāf* [Sa'y (going)] between Aṣ-Ṣafā and Al-Marwa." He added, "Verily! In Allāh's Messenger ﷺ you have a good example.(to follow)."

١٦٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ
دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللهُ
عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي
عُمْرَةٍ وَلَمْ يُطَفِّ بَيْنَ الصَّفَا وَالْمَرْوَةِ،
أَيَاتِي امْرَأَتَهُ؟ قَالَ: قَدِيمَ النَّبِيِّ ﷺ
فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ
الْمَقَامِ رَكَعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ سَبْعًا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ
اللهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[راجع: ٣٩٥]

1646. We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا (the same question) and he said, "He (that man) should not come near (his wife) till he has completed *Tawāf* – [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa."

١٦٤٦ - وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ
اللهِ رَضِيَ اللهُ عَنْهُمَا. فَقَالَ: لَا
يُفْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ. [راجع: ٣٩٦]

1647. Narrated 'Amr bin Dīnār: I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا saying, "The Prophet ﷺ arrived at Makkah and performed *Tawāf* – [Sā'y (going)] of the Ka'bah and then offered a two *Rak'ā* prayer and then performed *Tawāf* – [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar then recited (the Verse): "Indeed! in the Messenger of Allāh ﷺ you have a good example to follow..." (V.33:21)

١٦٤٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ
ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِيمَ
النَّبِيِّ ﷺ مَكَّةَ فَطَافَ بِالْبَيْتِ ثُمَّ صَلَّى
رَكَعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا
وَالْمَرْوَةِ. ثُمَّ تَلَا ﴿لَقَدْ كَانَ لَكُمْ فِي
رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب:

[٢١]. [راجع: ٣٩٥]

1648. Narrated 'Āṣim: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ "Did you use to dislike to

١٦٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ

perform *Tawāf* - [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islāmic Period of Ignorance, till Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umra (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (Aṣ-Ṣafā and Al-Marwa)...'" (V.2:158)

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَصِمٌ قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ قَالَ: نَعَمْ. لِأَنَّهَا كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ حَتَّى أَنْزَلَ اللَّهُ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: 158].

[158]. [انظر: ٤٤٩٦]

1649. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ performed *Sa'y* of the Ka'bah and the *Sa'y* of Aṣ-Ṣafā and Al-Marwa so as to show his strength to the *Al-Mushrikūn*⁽¹⁾.

١٦٤٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ. زَادَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عَطَاءً، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٤٢٥٧]

(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah. (What is said) regarding the performance of *Tawāf* - [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa without ablution?

(٨١) بَابُ: تَقْضِي الْحَائِضُ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَّافَ بِالْبَيْتِ. وَإِذَا سَعَى عَلَى غَيْرِ وُضُوءٍ بَيْنَ الصَّفَا وَالْمَرْوَةِ

1650. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: I was menstruating when I reached Makkah. So, I neither performed *Tawāf* of the Ka'bah, nor the *Tawāf* - [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa. Then I informed Allāh's Messenger ﷺ about it. He replied, "Perform all the ceremonies of *Hajj* like the

١٦٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِئْ

(1) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

other pilgrims, but do not perform *Tawāf* of the Ka'bah till you get clean (from your menses)."

1651. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ and his Companions assumed *Ihrām* for *Hajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* (sacrifice) with them. 'Alī arrived from Yemen and had a *Hady* with him. 'Alī said, "I have assumed *Ihrām* with the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ ordered his Companions to perform the *'Umra* with the *Ihrām* which they had assumed, and after finishing *Tawāf* (of Ka'bah), and [*Sā'y* (going)]. Aṣ-Ṣafā and Al-Marwa) to cut short their head-hair, and to finish their *Ihrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Hajj*) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Ihrām*." 'Āishah got her menses, so she performed all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah, and when she got clean (from her menses), she performed *Tawāf* of the Ka'bah. She said, "O Allāh's Messenger! (All of you) are returning with the *Hajj* and *'Umra*, but I am returning with *Hajj* only." So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr to accompany her to Tan'im and thus she performed the *'Umra* after the *Hajj*.

بِالْبَيْتِ وَلَا بَيْنَ الصِّفَا وَالْمَرْوَةِ. قَالَتْ: فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «أَفْعَلِي كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي. [راجع: ٢٩٤]

١٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَبِي: حَدَّثَنَا عَبْدُ الْوَهَّابِ ح. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَ النَّبِيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالْحَجِّ. وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ وَمَعَهُ هَدْيٌ فَقَالَ: أَهَلَلْتُ بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ. فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا. ثُمَّ يَقْضُوا وَيَحِلُّوا، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ. فَقَالُوا: نَنْطَلِقُ إِلَى مِنَى وَذَكَرَ أَحَدُنَا يَقْطُرُ مِينًا؟ فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلَا أَنْ مَعِيَ الْهَدْيُ لَأَحَلَلْتُ».

وَحَاصَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا فَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطُفَ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ: يَا رَسُولَ اللَّهِ، نَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْطَلِقُ بِحَجٍّ. فَأَمَرَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنْ

يَخْرُجُ مَعَهَا إِلَى التَّنْعِيمِ فَاغْتَمَرَتْ بَعْدَ
الحَجِّ. [راجع: ١٥٥٧]

١٦٥٢ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ،
حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ
حَفْصَةَ قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ
يَخْرُجْنَ فَقَدِمَتِ امْرَأَةٌ فَزَلَّتْ فَضَرَ
بَنِي خَلْفٍ فَحَدَّثَتْ أَنَّ أُخْتَهَا كَانَتْ
تَحْتَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ
ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ ثِنْتِي
عَشْرَةَ غَزْوَةً، وَكَانَتْ أُخْتِي مَعَهُ فِي
سِتِّ غَزَوَاتٍ، قَالَتْ: كُنَّا نُدَاوِي
الْكَلْمَى، وَنَقُومُ عَلَى الْمَرْضَى.
فَسَأَلْتُ أُخْتِي رَسُولَ اللَّهِ ﷺ فَقَالَتْ:
هَلْ عَلَى إِحْدَانَا بَأْسٌ إِنْ لَمْ يَكُنْ لَهَا
جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ: «لَيْلِسَهَا
صَاحِبُهَا مِنْ جِلْبَابِهَا، وَلْتَشْهَدْ الْخَيْرَ
وَدَعْوَةَ الْمُؤْمِنِينَ. فَلَمَّا قَدِمَتْ أُمُّ
عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا سَأَلَهَا أَوْ قَالَ:
سَأَلْنَاهَا فَقَالَتْ وَكَانَتْ لَا تَذْكُرُ رَسُولَ
اللَّهِ ﷺ أَبَدًا إِلَّا قَالَتْ: بِأَبِي. قُلْنَا:
أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا
وَكَذَا؟ قَالَتْ: نَعَمْ، بِأَبِي. فَقَالَ:
«لِالتَّخْرُجِ الْعَوَاتِقُ وَذَوَاتِ الْحُدُورِ
وَالْحَيْضُ فَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ
الْمُسْلِمِينَ، وَيَعْتَزِلِ الْحَيْضُ
الْمُصَلَّى». فَقُلْتُ: الْحَائِضُ؟
فَقَالَتْ: أَوْ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ
كَذَا؟ وَتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

1652. Narrated Ḥafṣa رَضِيَ اللَّهُ عَنْهَا (On the days of 'Eid) we used to forbid our virgins to go out (for 'Eid prayers). A lady came and stayed at the palace of Banī Khalaf. She mentioned that her sister was married to one of the Companions of Allāh's Messenger ﷺ who participated in twelve Ghazawat⁽¹⁾ along with Allāh's Messenger ﷺ and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allāh's Messenger ﷺ, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Aṭiyya رَضِيَ اللَّهُ عَنْهَا came, I asked her, "Did you hear anything about that?" Umm 'Aṭiyya said, "Bi abi," and she never mentioned the name of Allāh's Messenger ﷺ without saying "Bi abi" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allāh's Messenger ﷺ saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Muṣallā (a place for offering Ṣalāt — prayers)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafāt and at such and such places?"

(1) (H. 1652) Holy battles, with the army led by the Prophet ﷺ.

(82) CHAPTER. Assuming *Ihrām* from Al-Baṭḥā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And 'Aṭā' was asked whether one residing in Makkah can say *Talbiya* for *Hajj*. He said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to recite *Talbiya* on the day of *Tarwiya* (8th of *Dhul-Hijjah*) only after offering the *Zuhr* prayer and after mounting over his *Rahila* (mount).

Narrated 'Abdul Mālik from 'Aṭā' from Jābir رَضِيَ اللهُ عَنْهُ: We arrived at Makkah along with the Prophet ﷺ and then finished our *Ihrām*, till it was the day of *Tarwiya* (8th day of *Dhul-Hijjah*) when we departed from Makkah and recited *Talbiya* (assumed *Ihrām*) for *Hajj*. Jābir said, "We assumed *Ihrām* from Al-Baṭḥā'."

'Ubaid bin Juraij said to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: "I see that while you are in Makkah, you do not assume *Ihrām* till the day of *Tarwiya*, whereas the others assume *Ihrām* after seeing the moon (1st day of *Dhul-Hijjah*)." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا replied, "I never saw the Prophet ﷺ starting the *Talbiya* till his mount was ready for the journey."

(83) CHAPTER. Where to offer the *Zuhr* prayer on the day of *Tarwiya* (8th day of *Dhul-Hijjah*).

1653. Narrated 'Abdul 'Azīz bin Rufai': I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Tell me what you remember from Allāh's Messenger ﷺ (regarding these questions): Where did he offer the *Zuhr* and 'Asr prayer on the day of *Tarwiya* (8th of *Dhul-Hijjah*)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the 'Asr prayer on the day of *Nafar* (i.e., departure from Mina on the 12th or 13th of *Dhul-Hijjah*)?" He replied, "At Al-Abṭah," and then added, "You should do as your chiefs do."

(٨٢) بَابُ الْإِهْلَالِ مِنَ الْبَطْحَاءِ وَغَيْرِهَا لِلْمَكِّيِّ وَالْحَاجِّ إِذَا خَرَجَ مِنْ مِئِنَى،

وَسُئِلَ عَطَاءٌ عَنِ الْمَجَاوِرِ يُلَبِّي بِالْحَجِّ فَقَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ إِذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلَى رَاحِلَتِهِ. وَقَالَ عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ فَأَحْلَلْنَا حَتَّى يَوْمَ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ يَطْهَرُ لَيْتِنَا بِالْحَجِّ. وَقَالَ أَبُو الرَّبِيعِ، عَنْ جَابِرٍ: أَهْلَلْنَا مِنَ الْبَطْحَاءِ. وَقَالَ عُبَيْدُ بْنُ جُرَيْجٍ لَابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: رَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأُوا الْهَيْلَالَ وَلَمْ تَهَلْ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ. فَقَالَ: لَمْ أَرَ النَّبِيَّ ﷺ يَهَلُّ حَتَّى تَتَبِعَتْ بِهِ رَاحِلَتُهُ

(٨٣) بَابٌ: أَيُّنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟

١٦٥٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتُهُ عَنْ رَسُولِ اللهِ ﷺ، أَيُّنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِئِنَى. قُلْتُ: فَأَيُّنَ صَلَّى الْعَصْرَ يَوْمَ

التَّفَرُّ؟ قَالَ: بِالْأَبْطَحِ. ثُمَّ قَالَ: أَفْعَلُ
كَمَا يَفْعَلُ أَمْرًاؤُكَ. [انظر: ١٦٥٤،

[١٧٦٣

1654. Narrated 'Abdul 'Aziz: I went out to Mina on the day of *Tarwīya* and met Anas going on a donkey. I asked him, "Where did the Prophet ﷺ offer the *Zuhr* prayer on this day?" Anas replied, "See where your chiefs offer prayer so you too offer prayer where they offer prayer."

١٦٥٤ - حَدَّثَنَا عَلِيُّ: سَمِعَ أَبَا
بَكْرَ ابْنَ عَيَّاشٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ:
لَقِيتُ أَنَسًا ح.

وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ:
حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ قَالَ:
خَرَجْتُ إِلَى مَنَى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ
أَنَسًا رَضِيَ اللَّهُ عَنْهُ ذَاهِبًا عَلَى حِمَارٍ.
فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ هَذَا الْيَوْمَ
الطُّهْرُ؟ فَقَالَ: أَنْظُرْ حَيْثُ يُصَلِّي
أَمْرًاؤُكَ فَصَلِّ. [راجع: ١٦٥٣]

(84) CHAPTER. *Aṣ-Ṣalāt* at Mina.

1655. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ offered two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Hajj*] at Minā. Abū Bakr, 'Umar and 'Uthmān (during the early years of his caliphate), followed the same practice.

(٨٤) بَابُ الصَّلَاةِ بِمَنَى

١٦٥٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمَنَى
رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ
صَدْرًا مِنْ خِلَافَتِهِ. [راجع: ١٠٨٢]

1656. Narrated Hāritha bin Wahab Al-Khuzā'i رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ led and offered with us two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Hajj*] at Mina although our number was more than ever and we were in better security than ever.

١٦٥٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ
حَارِثَةَ ابْنِ وَهْبٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ
عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ وَنَحْنُ
أَكْثَرُ مَا كُنَّا قَطُّ وَأَمْنُهُ بِمَنَى رَكْعَتَيْنِ.

[راجع: ١٠٨٣]

1657. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللَّهُ عَنْهُ: I offered with the Prophet ﷺ two

١٦٥٧ - حَدَّثَنَا قَيْصَةُ بْنُ عُقْبَةَ:

Rak'ā [shortened *Ṣalāt* (prayer) during *Hajj*] (at *Minā*), and similarly with Abū Bakr رَضِيَ اللهُ عَنْهُ and with 'Umar رَضِيَ اللهُ عَنْهُ and then you differed in opinions. Wish that I would be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).

حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكَعَتَيْنِ. وَمَعَ
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ. وَمَعَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ. ثُمَّ
تَفَرَّقَتْ بِكُمْ الطَّرُوقُ، فَيَا لَيْتَ
حَظِّي مِنْ أَرْبَعِ رَكَعَاتِنِ مُتَقَبَّلَاتِنِ.
[راجع: ١٠٨٤]

(85) CHAPTER. Fasting on the Day of 'Arafa
(at 'Arafāt).

(٨٥) بَابُ صَوْمِ يَوْمِ عَرَفَةَ

1658. Narrated Umm Al-Faḍl رَضِيَ اللهُ عَنْهَا :
The people doubted whether the Prophet ﷺ
was observing the fast on the Day of 'Arafa,
so I sent something for him to drink and he
drank it.

١٦٥٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ:
حَدَّثَنَا سَالِمٌ قَالَ: سَمِعْتُ عُمَيْرًا
مَوْلَى أُمِّ الْفَضْلِ، عَنْ أُمِّ الْفَضْلِ:
شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ
ﷺ فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ
فَشَرِبَهُ. [انظر: ١٦٦١، ١٩٨٨، ٥٦٠٤،
٥٦١٨، ٥٦٣٦]

(86) CHAPTER. The recitation of *Talbiya*
and *Takbīr* while proceeding from *Mina* to
'Arafāt.

(٨٦) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ إِذَا عَدَا
مِنَ مَنَى إِلَى عَرَفَةَ

1659. Narrated Muḥammad bin Abū Bakr
Ath-Thaqafī: I asked Anas bin Mālik رَضِيَ اللهُ
عَنْهُ while we were proceeding from *Minā* to
'Arafāt, "What do you use to do on this day
when you were with Allāh's Messenger ﷺ?"
Anas said, "Some of us used to recite *Talbīya*
and nobody objected to that, and others used
to recite *Takbīr* and nobody objected to
that."

١٦٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ
أَبِي بَكْرٍ الثَّقَفِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَهَمَّا غَادِيَانِ مِنْ
مَنَى إِلَى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ
فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟
فَقَالَ: كَانَ يُهْلُ مِنَّا الْمُهْلُ فَلَا يُنْكَرُ

(87) CHAPTER. To proceed at noon on the Day of 'Arafa (9th of Dhul-Hajjah) (from the mosque of Namira towards 'Arafāt).

1660. Narrated Sālim: 'Abdul Mālik wrote to Al-Hajjāj that he should not differ from Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا during Hajj. On the Day of 'Arafa, when the sun declined at midday, Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا came along with me and shouted near Al-Hajjāj's cotton (cloth) tent. Al-Hijjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Rahmān! What is the matter?" He said, "If you want to follow the Sunna (legal way of the Prophet ﷺ) then proceed (to 'Arafāt)." Al-Hajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e., take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Hajjāj came out.

So, he (Al-Hajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the Sunna then deliver a brief *Khutba* (religious talk) and hurry up for the stay at 'Arafāt." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one's riding animal at 'Arafāt.

1661. Narrated Umm Al-Faḍl bint Al-Hārith رَضِيَ اللهُ عَنْهَا: On the Day of 'Arafa, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was observing *Ṣaum* (fasting) while others said that he was not observing

عَلَيْهِ، وَيُكَبِّرُ مِنَّا الْمُكَبِّرُ فَلَا يُنْكِرُ عَلَيْهِ. [راجع: ٩٧٠]

(٨٧) بَابُ التَّهَجِيرِ بِالرَّوَّاحِ يَوْمَ عَرَفَةَ

١٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ قَالَ: كَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ لَا تُحَالِفَ ابْنَ عُمَرَ فِي الْحَجِّ. فَجَاءَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَأَنَا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ. فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعْصَفَرَةٌ فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: الرَّوَّاحُ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ. قَالَ: هَذِهِ السَّاعَةُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجْ. فَتَزَلَّ حَتَّى خَرَجَ الْحَجَّاجُ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَأَقْصِرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ: صَدَقَ. [انظر: ١٦٦٢، ١٦٦٣]

(٨٨) بَابُ الْوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ

١٦٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: أَنَّ

Ṣaum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

نَاسًا اِخْتَلَفُوا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

(89) CHAPTER. To offer the two *Ṣalāt* together [the *Zuhr* (prayer) and the *ʿAṣr* (prayer)] at *ʿArafāt*.

(٨٩) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ بِعَرَفَةَ،

And whenever Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا missed the *Ṣalāt* (prayer) with the *Imām*, he used to offer the two *Ṣalāt* together.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا فَاتَتْهُ الصَّلَاةُ مَعَ الْإِمَامِ جَمَعَ بَيْنَهُمَا.

1662. Ibn *Shihāb* said: *Sālim* said, "In the year when *Al-Ḥajjāj bin Yūsuf* attacked *Ibn Az-Zubair* رَضِيَ اللهُ عَنْهُمَا, the former asked ʿAbdullāh (Ibn ʿUmar) what to do during the stay on the Day of *ʿArafa* (9th of *Dhul-Hijjah*). I said to him, 'If you want to follow the *Sunna* (the legal way of the Prophet ﷺ) you should offer the *Ṣalāt* just after midday on the Day of *ʿArafa*.' ʿAbdullāh bin ʿUmar said, 'He (*Sālim*) has spoken the truth.' " They (the Companions of the Prophet ﷺ) used to offer the *Zuhr* and the *ʿAṣr* prayer together according to the *Sunna*, I asked *Sālim*, "Did Allāh's Messenger ﷺ do that?" *Sālim* said, "And in doing that do you (people) follow anything else except his (ﷺ) *Sunna*?"

١٦٦٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ الْحَجَّاجَ بْنَ يُونُسَ عَامَ نَزْلِ بَابِنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا سَأَلَ عَبْدَ اللهِ: كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقَالَ سَالِمٌ: إِنْ كُنْتَ تُرِيدُ السَّنَةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ. فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: صَدَقَ، إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السَّنَةِ. فَقُلْتُ لِسَالِمٍ: أَفَعَلَ ذَلِكَ رَسُولُ اللهِ ﷺ؟ فَقَالَ سَالِمٌ: وَهَلْ تَتَّبِعُونَ فِي ذَلِكَ إِلَّا سُنَّتَهُ.

[راجع: ١٦٦٠]

(90) CHAPTER. To shorten the *Khutba* (religious talk) on the Day of *ʿArafa*.

(٩٠) بَابُ قَصْرِ الْخُطْبَةِ بِعَرَفَةَ

1663. Narrated *Sālim bin ʿAbdullāh* (bin ʿUmar); *ʿAbdul-Mālik bin Marwān* wrote to *Al-Ḥajjāj* that he should follow ʿAbdullāh bin ʿUmar رَضِيَ اللهُ عَنْهُمَا in all the ceremonies of *Hajj*. So, when it was the Day of *ʿArafa* (9th of

١٦٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَنَّ

Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn 'Umar from the middle of the sky, I and Ibn 'Umar came and he shouted near the cotton (cloth) tent of Al-Hajjāj, "Where is he?" Al-Hajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Hajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Hajjāj said, "Wait for me till I pour water on me (i.e., take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Hajjāj came out. He was walking between me and my father. I informed Al-Hajjāj, "If you want to follow the *Sunna* (the legal way) of the Prophet (ﷺ) today, then you should shorten the *Khuṭba* (religious talk) and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar said, "He (Sālim) has spoken the truth."

عَبَدَ الْمَلِكِ بْنِ مَرْوَانَ كَتَبَ إِلَى الْحَجَّاجِ أَنْ يَأْتَمَّ بِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْحَجِّ. فَلَمَّا كَانَ يَوْمَ عَرَفَةَ، جَاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَأَنَا مَعَهُ حِينَ رَاعَتِ الشَّمْسُ أَوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أَيْنَ هَذَا؟ فَخَرَجَ إِلَيْهِ فَقَالَ ابْنُ عُمَرَ: الرِّوَاحُ، فَقَالَ: الْآنَ؟ قَالَ: نَعَمْ. قَالَ: أَنْظِرْنِي أُفِضْ عَلَيَّ مَاءً. فَتَزَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَتَّى خَرَجَ فَسَارَ بَيْنِي وَبَيْنَ أَبِي. فَقُلْتُ: إِنْ كُنْتُ تُرِيدُ أَنْ تُصِيبَ السَّنَةَ الْيَوْمَ فاقْضِرِ الْخُطْبَةَ وَعَجِّلِ الْوُفُوفَ. فَقَالَ ابْنُ عُمَرَ: صَدَقَ.

[راجع: ١٦٦٠]

CHAPTER. To hurry up for the stay (at 'Arafāt).

بَابُ التَّعْجِيلِ إِلَى الْمَوْقِفِ

(91) CHAPTER. The staying at 'Arafāt.

(٩١) بَابُ الْوُفُوفِ بِعَرَفَةَ

1664. Narrated Muḥammad bin Jubair bin Muṭ'im: My father said, "(Before Islām) I was looking for my camel..." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the Day of 'Arafā, and I saw the Prophet (ﷺ) standing in 'Arafāt. I said to myself: By Allāh he is from the *Hums* (literally: strictly religious, *Quraysh* were called so, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary'). What has brought him here?"

١٦٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو: حَدَّثَنَا مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: كُنْتُ أَطْلُبُ بَعِيرًا لِي ح. وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ ابْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: أَضَلْتُ بَعِيرًا فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأَيْتُ النَّبِيَّ ﷺ واقفاً بِعَرَفَةَ فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الْحُمْسِ، فَمَا شَأْنُهُ هَهُنَا؟

1665. Narrated 'Urwa: During the Pre-Islamic Period of Ignorance, the people used to perform *Tawāf* of the Ka'bah naked except the *Hums*; and the *Hums* were Quraish and their offspring. The *Hums* used to give clothes to the men who would perform the *Tawāf* wearing them; and women (of the *Hums*)⁽¹⁾ used to give clothes to the women who would perform the *Tawāf* wearing them. Those to whom the *Hums* did not give clothes would perform *Tawāf* round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafāt but they (*Hums*) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Aishah had said, 'The following Verses were revealed about the *Hums*: 'Then depart from the place whence all the people depart...' (V.2:199)

'Urwa added, "They (the *Hums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafāt (by Allāh's Order)."

(92) CHAPTER. One's speed while one is departing from 'Arafāt.

1666. Narrated 'Urwa: Usāma رضي الله عنه was asked in my presence, "How was the speed of (the camel of) Allāh's Messenger ﷺ while departing from 'Arafāt during the *Hajjat-ul-Wadā'*?" Usāma replied, "The Prophet ﷺ proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

١٦٦٥ - حَدَّثَنَا قُرُوءَةُ بْنُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطُوفُونَ فِي الْجَاهِلِيَّةِ عُرَاءَ إِلَّا الْحُمُسَ. وَالْحُمُسُ قُرَيْشٌ وَمَا وَلَدَتْ. وَكَانَتِ الْحُمُسُ يَحْتَسِبُونَ عَلَى النَّاسِ، يُعْطِي الرَّجُلَ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي الْمَرْأَةَ الْمَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا. فَمَنْ لَمْ تُعْطِهِ الْحُمُسُ طَافَ بِالْبَيْتِ عُرْيَانًا. وَكَانَ يُفِيضُ جَمَاعَةَ النَّاسِ مِنْ عَرَفَاتٍ، وَتُفِيضُ الْحُمُسُ مِنْ جَمْعٍ. قَالَ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْحُمُسِ ﴿ثُمَّ أْفِيضُوا مِنْ حَيْثُ أَفْكَاهُ النَّاسُ﴾ [البقرة: ١٩٩] قَالَ: كَانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدَفَعُوا إِلَى عَرَفَاتٍ. [انظر: ٤٥٢٠]

(٩٢) بَابُ السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

١٦٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجَوْهَةَ نَصَّ.

(1) (H.1665) *Hums*: See glossary.

قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَتِقِ.
فَجَوَّةٌ: مُتَّسِعٌ، وَالْجَمِيعُ فَجَوَاتٌ
وَفَجَاءٌ. وَكَذَلِكَ رَكْوَةٌ وَرِكَاءٌ.
﴿مَنَاصِبُ﴾ [ص: ٣٠]: لَيْسَ جِينَ فِرَارٍ.

[انظر: ٢٩٩٩، ٤٤١٣]

(93) CHAPTER. To dismount between
'Arafāt and Jam' (i.e., Al-Muzdalifa)
(because of a necessity).

1667. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ after departing from 'Arafāt, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, "O Allāh's Messenger! Will you offer the *Ṣalāt* (prayer) here?" He replied, "(The place of) *Aṣ-Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)."

(٩٣) بَابُ التَّزْوِيلِ بَيْنَ عَرَفَةَ وَجَمْعٍ.

١٦٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَادُ ابْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ،
عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى
ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ
اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ
مِنْ عَرَفَةَ مَالَ إِلَى الشَّعْبِ فَقَضَى
حَاجَتَهُ فَتَوَضَّأَ. فَقُلْتُ: يَا رَسُولَ
اللهِ، أَتُصَلِّي؟ فَقَالَ: «الصَّلَاةُ
أَمَامَكَ». [راجع: ١٣٩]

1668. Narrated Nāfi': 'Abdullāh bin
'Umar رَضِيَ اللهُ عَنْهُمَا used to offer the
Maghrib and *Ishā'* prayer together at *Jam'*
(Al-Muzdalifa). But he used to pass by that
mountain path where Allāh's Messenger ﷺ
went, and he would enter it and answer the
call of nature and perform ablution, and
would not offer any *Ṣalāt* (prayer) till he had
offered *Ṣalāt* (prayer) at *Jam'* (i.e.,
Muzdalifa).

١٦٦٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعِ
قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ يَجْمَعُ بَيْنَ
الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ. غَيْرَ أَنَّهُ يَمُرُّ
بِالشَّعْبِ الَّذِي أَخَذَهُ رَسُولُ اللهِ ﷺ
فَيَدْخُلُ فَيَتَنَفَّضُ وَيَتَوَضَّأُ، وَلَا يُصَلِّي
حَتَّى يُصَلِّيَ بِجَمْعٍ. [راجع: ١٠٩١]

1669. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: I rode behind Allāh's Messenger ﷺ from 'Arafāt and when Allāh's Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Is it

١٦٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ
أَبِي حَرْمَلَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ
عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ
عَنْهُمَا، أَنَّهُ قَالَ: رَدِفْتُ رَسُولَ اللهِ

the time for) *Ṣalāt* (prayer), O Allāh's Messenger!" He replied, "The (place of) *Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)." So Allāh's Messenger ﷺ rode till he reached Al-Muzdalifa and then he offered the *Ṣalāt* (prayer) (there). Then in the morning (10th *Dhul-Hijjah*) Al-Faḍl (bin 'Abbās) rode behind Allāh's Messenger ﷺ.

مِنْ عَرَفَاتٍ. فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ قَبَالَ ثُمَّ جَاءَ فَصَبَّتْ عَلَيْهِ الوُضُوءَ، فَتَوَضَّأَ وَضُوءاً خَفِيفاً. فَتَلَّتْ: الصَّلَاةُ يَا رَسُولَ اللَّهِ. قَالَ: «الصَّلَاةُ أَمَامَكَ». فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى ثُمَّ رَدَفَ الْفَضْلُ رَسُولَ اللَّهِ ﷺ عِدَاةَ جَمْعٍ. [راجع: ١٣٩]

1670. Kuraib, (a subnarrator) said that 'Abdullāh bin 'Abbās narrated from Al-Faḍl, "Allāh's Messenger ﷺ kept on reciting *Talbīya* (during the journey) till he reached the *Jamra* (*Jamrat-al-'Aqaba*)."

١٦٧٠ - قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الْفَضْلِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُتْلِي حَتَّى بَلَغَ الْجَمْرَةَ. [راجع: ١٥٤٤]

(94) CHAPTER. The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafāt) and the waving of his lash towards them.

(٩٤) **بَابُ أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدَ الْإِفَاضَةِ وَإِشَارَتِهِ إِلَيْهِمْ بِالسَّوِطِ**

1671. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I proceeded along with the Prophet ﷺ on the Day of 'Arafa (9th *Dhul-Hijjah*). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

١٦٧١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ مَوْلَى وَالِيَةِ الْكُوفِيِّ: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيَّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً وَضَرْباً لِلإِبِلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالِإِيْضَاعِ».

أَوْضَعُوا: أَسْرَعُوا ﴿خَلَلَكُمْ﴾

[التوبة: ٤٧] مِنَ التَّحْلِيلِ: بَيْنَكُمْ.
﴿وَفَجَّرْنَا خَلَاءَهُمَا﴾ [الكهف: ٣٣]:
بَيْنَهُمَا.

(95) CHAPTER. The offering of two *Ṣalāt* (prayer) together at Al-Muzdalifa.

(٩٥) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ
بِالمُزْدَلِفَةِ

1672. Narrated Usāma bin Zaid رضي الله عنه: Allāh's Messenger ﷺ proceeded from 'Arafāt and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the *Aṣ-Ṣalāt* (the prayer)?" He replied, "The *Ṣalāt* is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the *Maghrib* prayer, and then every person made his camel kneel at his place: and then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the (*Ishā'* prayer) and he did not offer any *Ṣalāt* (prayer) in between them (i.e., *Maghrib* and *Ishā'* prayer).

١٦٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ فَنَزَلَ الشَّعْبَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ الوُضُوءَ فَقُلْتُ لَهُ: الصَّلَاةُ. فَقَالَ: «الصَّلَاةُ أَمَامَكَ». فَجَاءَ المُرْدَلِفَةَ فَتَوَضَّأَ فَاسْبَحَ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى المَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا. [راجع: ١٣٩]

(96) CHAPTER. Whoever combined (offered together) the two prayer (*Maghrib* and *Ishā'* prayer) at one time and did not offer any optional prayers.

(٩٦) بَابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ يَتَطَوَّعْ

1673. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ offered the *Maghrib* and *Ishā'* prayer together at *Jam'* (i.e., Al-Muzdalifa) with a separate *Iqāma* for each of them and did not offer any optional prayer in between them or after each of them.

١٦٧٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَمَعَ النَّبِيُّ ﷺ المَغْرِبَ والعِشَاءَ بِجَمْعٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا، وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا. [راجع: ١٠٩١]

1674. Narrated Abū Ayyūb Al-Anṣārī رضي الله عنه: Allāh's Messenger ﷺ offered the

١٦٧٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

Maghrib and *'Ishā'* prayers together at Al-Muzdalifa.

حَدَّثَنَا سُلَيْمَانُ بْنُ بُلَالٍ: حَدَّثَنَا يَحْيَى قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْحَطْمِيُّ قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ فِي حَجَّةِ الرِّدَاعِ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُرْدَلِفَةِ.

[النظر: ٤٤١٤]

(97) CHAPTER. Whoever pronounced (one) *Adhān* (for both) and *Iqāma* for each of them (the *Maghrib* and the *'Ishā'* prayer).

(٩٧) بَابٌ مَنْ أَدَانَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا

1675. Narrated 'Abdur-Raḥmān bin Yazid: 'Abdullāh رضي الله عنه performed the *Hajj* and we reached Al-Muzdalifa at or about the time of the *'Ishā'* prayer. He ordered a man to pronounce the *Adhān* and *Iqāma* and then he offered the *Maghrib* prayer and offered two *Rak'ā* prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the *Adhān* and *Iqāma* (for the *'Ishā'* prayer). ('Amr, a subnarrator said: The intervening statement 'I think', was said by the subnarrator Zuhair' (i.e., not by 'Abdur-Raḥmān). Then 'Abdullāh offered two *Rak'ā* of *'Ishā'* prayer. When the day dawned, 'Abdullāh said, "The Prophet ﷺ never offered any *Ṣalāt* (prayer) at this hour except this *Ṣalāt* at this time and at this place and on this day." 'Abdullāh added, "These two *Ṣalāt* are shifted from their actual times – the *Maghrib* prayer (is offered) when the people reached Al-Muzdalifa and the *Fajr* prayer at the early dawn." 'Abdullāh added, "I saw the Prophet ﷺ doing that."

١٦٧٥ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْنَا الْمُرْدَلِفَةَ حِينَ الْأَذَانِ بِالْعَتَمَةِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَأَمَرَ رَجُلًا فَأَذَّنَ وَأَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ، وَصَلَّى بَعْدَهَا رَكَعَتَيْنِ. ثُمَّ دَعَا بِعِشَائِهِ فَتَعَشَى ثُمَّ أَمَرَ أَرَى رَجُلًا فَأَذَّنَ وَأَقَامَ. قَالَ عَمْرُو: لَا أَعْلَمُ الشُّكَّ إِلَّا مِنْ زُهَيْرٍ، ثُمَّ صَلَّى الْعِشَاءَ رَكَعَتَيْنِ. فَلَمَّا طَلَعَ الْفَجْرُ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ لَا يُصَلِّي هَذِهِ السَّاعَةَ إِلَّا هَذِهِ الصَّلَاةَ فِي هَذَا الْمَكَانِ مِنْ هَذَا الْيَوْمِ. قَالَ عَبْدُ اللَّهِ: هُمَا صَلَاتَانِ تُحَوَّلَانِ عَنْ وَفَيْهِمَا: صَلَاةُ الْمَغْرِبِ بَعْدَ مَا يَأْتِي النَّاسُ الْمُرْدَلِفَةَ، وَالْفَجْرُ حِينَ يَبْرُغُ الْفَجْرُ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[انظر: ١٦٨٢، ١٦٨٣]

(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allāh there and proceeded from there when the moon had set.

1676. Narrated Sālim: ‘Abdullāh bin ‘Umar رضي الله عنهما used to send the weak among his family early to Mina. So they used to depart from *Al-Mash‘ar Al-Harām* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allāh عزَّ وجلَّ as much as they could, and then they would return (to Mina) before the *Imām* had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina they would throw pebbles on the *Jamra* (*Jamrat-al-‘Aqaba*). Ibn ‘Umar رضي الله عنهما used to say, “Allāh’s Messenger ﷺ gave the permission to them (weak people) to do so.”

1677. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ had sent me from *Jam‘* (i.e. Al-Muzdalifa) at night.

1678. Narrated Ibn ‘Abbās رضي الله عنهما: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.

(٩٨) بَابُ مَنْ قَدَّمَ ضَعْفَةَ أَهْلِهِ بَلِيلٍ فَيَقْفُونَ بِالْمُزْدَلِفَةِ وَيَدْعُونَ وَيَقْدُمُ إِذَا غَابَ الْقَمَرُ

١٦٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَتَدَمَّ ضَعْفَةَ أَهْلِهِ فَيَقْفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بَلِيلٍ فَيَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا بَدَأَ لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الْإِمَامُ وَقَبْلَ أَنْ يَذْفَعَ. فَمِنْهُمْ مَنْ يَقْدُمُ مِنْهُ لِيُصَلِّيَ الْفَجْرَ، وَمِنْهُمْ مَنْ يَقْدُمُ بَعْدَ ذَلِكَ. فَإِذَا قَدِمُوا رَمَوْا الْجَمْرَةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرْخَصَ فِي أَوْلِيكَ رَسُولُ اللَّهِ ﷺ.

١٦٧٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَنِي النَّبِيُّ ﷺ مِنْ جَمْعِ بَلِيلٍ. [انظر: ١٦٧٨، ١٨٥٦]

١٦٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَنَا مِنْ قَدَمِ النَّبِيِّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ.

1679. Narrated 'Abdullāh, the slave of Asmā' رَضِيَ اللهُ عَنْهَا: During the night of *Jam'*, Asmā' got down at Al-Muzdalifa and stood up for (offering) the *Ṣalāt* (prayer) and offered the *Ṣalāt* (prayer) for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Ṣalāt* for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O *Hanta* I think we have come (to *Minā*) early in the night." She replied, "O my son! Allāh's Messenger ﷺ gave permission to the women to do so."

1680. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of *Jam'*, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

1681. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Messenger ﷺ as Sauda had done, and that would have been dearer to me than any

١٦٧٩ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ: أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ فَقَامَتْ تُصَلِّي فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بَنِيَّ، هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بَنِيَّ هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ، قَالَتْ: فَارْتَحِلُوا، فَارْتَحِلْنَا فَمَضَيْنَا حَتَّى رَمَتِ الْجِمْرَةَ ثُمَّ رَجَعْتُ فَصَلَّتِ الصُّبْحَ فِي مَنَزِلِهَا. فَقُلْتُ لَهَا: يَا هَتَانَهُ، مَا أُرَانَا إِلَّا قَدْ عَلَسْنَا. قَالَتْ: يَا بَنِيَّ إِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِلطُّعْنِ.

١٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ الْقَاسِمِ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ النَّبِيِّ ﷺ لَيْلَةَ جَمْعٍ، وَكَانَتْ ثَقِيلَةً ثَبُطَةً، فَأَذِنَ لَهَا.

[انظر: ١٦٨١]

١٦٨١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نَزَلْنَا الْمُزْدَلِفَةَ فَاسْتَأْذَنْتِ النَّبِيَّ ﷺ سَوْدَةَ أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وَكَانَتْ امْرَأَةً بَطِيئَةً فَأَذِنَ لَهَا فَدَفَعْتُ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ ثُمَّ دَفَعْنَا بِدَفْعِهِ

other happiness.

(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'* ?

1682. Narrated 'Abdullāh رضي الله عنه: I never saw the Prophet ﷺ offering any *Ṣalāt* (prayer) not at its stated time except two; he offered the *Maghrib* and the '*Ishā'* prayer together and he offered the *Fajr* prayer before its usual time (at Muzdalifa on the day of *Nahr*).

1683. Narrated 'Abdur-Rahmān bin Yazid: I went out with 'Abdullāh رضي الله عنه (from 'Arafāt) he offered the two *Ṣalāt* (prayer) (the *Maghrib* and the '*Ishā'* prayer) together, making the *Adhān* and *Iqāma* separately for each *Ṣalāt*. He took his supper in between the two *Ṣalāt*. He offered the *Fajr* prayer as soon as the day dawned.

Some people said, "The day had dawned (at the time of the *Ṣalāt*)," and others said, "The day had not dawned." 'Abdullāh then said, "Allāh's Messenger ﷺ said, 'These two *Ṣalāt* (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The *Maghrib* and the '*Ishā'*. The people may not arrive at Al-Muzdalifa till the time of the '*Ishā'* prayer has become due. The second *Ṣalāt* is the morning prayer which is offered at this hour.'"

Then 'Abdullāh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just

فَلَأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنْتُ سَوْدَةَ أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

(٩٩) بَابٌ مَنْ يُصَلِّي الْفَجْرَ بِجَمْعٍ؟

١٦٨٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَلَّى صَلَاةً لِيُغَيِّرَ مِيقَاتِهَا إِلَّا صَلَاتَيْنِ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا. [راجع: ١٦٧٥]

١٦٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِلَى مَكَّةَ ثُمَّ قَدِمْنَا جَمْعًا فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَحَدَّاهَا بِأَدَانٍ وَإِقَامَةٍ، وَالْعِشَاءُ بَيْنَهُمَا. ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. قَائِلٌ يَقُولُ: طَلَعَ الْفَجْرُ، وَقَائِلٌ يَقُولُ: لَمْ يَطْلُعِ الْفَجْرُ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ حُوِّلْنَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، الْمَغْرِبِ وَالْعِشَاءِ، فَلَا يَفْتَدِمُ النَّاسُ جَمْعًا حَتَّى يُعْمِمُوا وَصَلَاةَ الْفَجْرِ هَذِهِ السَّاعَةَ». ثُمَّ وَقَفَ حَتَّى أَسْفَرَ ثُمَّ قَالَ: لَوْ أَنَّ

now, then he had indeed followed the *Sunna* (legal way of the Prophet ﷺ).” I do not know which preceded the other, his (‘Abdullāh’s) statement or the departure of ‘Uthmān رَضِيَ اللهُ عَنْهُ. ‘Abdullāh kept on reciting *Talbīya* till he threw pebbles at the *Jamrat-al-‘Aqaba* on the day of *Nahr* (that is the 10th of *Dhul-Hijjah*).

(100) CHAPTER. When to depart from *Jam’* (i.e., *Al-Muzdalifa*).

1684. Narrated ‘Amr bin Maimūn : I saw ‘Umar رَضِيَ اللهُ عَنْهُ offering the morning prayer at *Jam’*; then he got up and said, “The *Mushrikūn* did not use to depart (from *Jam’*) till the sun had risen, and they used to say, ‘Let the sun shine on *Ṭhabīr* (a mountain).’ But the Prophet ﷺ did contrary to them and departed from *Jam’* before sunrise.”

(101) CHAPTER. The recitation of *Talbīya* and *Takbīr* in the morning of the day of *Nahr* till the *Ramy* of *Jamarat-al-‘Aqaba* and riding behind somebody else on a riding animal.

1685. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : The Prophet ﷺ made *Al-Faḍl* ride behind him, and *Al-Faḍl* informed that he (the Prophet ﷺ) kept on reciting *Talbīya* till he did the *Ramy* of the *Jamra* (*Jamrat-al-‘Aqaba*).

أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الْآنَ أَصَابَ السَّنَةَ، فَمَا أَذْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفَعَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ. [راجع: ١٦٧٥]

(١٠٠) بَابٌ: مَتَى يُدْفَعُ مِنْ جَمْعٍ

١٦٨٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِثَالٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يَقُولُ: شَهِدْتُ عَمَرَ رَضِيَ اللهُ عَنْهُ صَلَّى بِجَمْعِ الصُّبْحِ، ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرَفُ نَبِيرٌ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٣٨٣٨]

(١٠١) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ عَدَاةَ النَّحْرِ حَتَّى يَرْمِيَ الْجَمْرَةَ، وَالْارْتِدَافِ فِي السَّيْرِ

١٦٨٥ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ أَرْدَفَ الْفَضْلَ فَأَخْبَرَ الْفَضْلُ أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٥٢٤]

1686, 1687. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "Usāma bin Zaid رَضِيَ اللهُ عَنْهُمَا rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Faḍl rode behind him." He added, "Both of them (Usāma and Al-Faḍl) said, 'The Prophet ﷺ was constantly reciting *Talbiya* till he did *Ramy* of the *Jamarat-al-'Aqaba*."

١٦٨٦، ١٦٨٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَزَّ يُوسُفُ الْأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ رَدَفَ رَسُولِ اللَّهِ ﷺ مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرَدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنَى، قَالَ: فَكَلَاهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَتَبَةِ. [راجع: ١٥٤٣.

[١٥٤٤]

(102) CHAPTER. "...And whosoever performs the 'Umra in the months of *Hajj* before (performing) the *Hajj* (i.e. *Hajj-al-Qirān* and *Hajj-at-Tamattu'*) he must slaughter an animal (*Hady*) such as he can afford it... till... present at the *Al-Masjid-al-Harām* (at Makkah)..." (V.2:196)

(١٠٢) بَابُ: ﴿مَنْ تَمَنَّعَ بِالْمَعْرَةِ إِلَى الْحُجِّ فَمَا اسْتَبْرَأَ مِنَ الْهَدْيِ﴾ إِلَى قَوْلِهِ تَعَالَى ﴿حَاضِرِ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦].

1688. Narrated Abū Jamra: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا about *Hajj-at-Tamattu'*. He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* with the others." It seemed that some people disliked it (*Hajj-at-Tamattu'*). I slept and dreamt as if a person was announcing: "*Hajj Mabru'r* and accepted *Mut'ah* (*Hajj-at-Tamattu'*)" I went to Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا and narrated it to him. He said, "*Allahu Akbar* (Allāh is the Most Great). (That was) the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim (i.e., Prophet ﷺ)."

١٦٨٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْمُتَعَةِ فَأَمَرَنِي بِهَا. وَسَأَلْتُهُ عَنِ الْهَدْيِ فَقَالَ: فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ. قَالَ وَكَأَنَّ نَاسًا كَرِهُوهَا. فَنِمْتُ فَرَأَيْتُ فِي الْمَنَامِ أَنَّ إِنْسَانًا يُنَادِي: حَجَّ مَبْرُورٌ، وَمُتَعَةٌ مُتَقَبَّلَةٌ. فَأَتَيْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَحَدَّثْتُهُ فَقَالَ: اللَّهُ أَكْبَرُ،

Narrated Shu'ba that the call in the dream was. "An accepted 'Umra and *Hajj-Mabru'r*."

سُنَّةُ أَبِي الْقَاسِمِ عَلَيْهِ السَّلَامُ.

قال: [قال الله] رَوَيْتُ بَيْنَ حَرِيرٍ
وَعُنْدَرٍ مِنْ شَعْبَةَ مَمْرَةَ سَمْتَلَةَ،
رَوَيْتُ بِهَا فِي الْحَجِّ ١٦٨٩
(١٠٣) بِهَيْبَةِ رَمُوسِ الْبَدَنِ،

(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allāh's Statement refers to this:

“And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to *Muhsinun* (doers of good).” (V.22 :36-37)

لَمَّا رَأَى الْبَدَانَ جَعَلَهَا
لِأَنَّ بَيْنَ شَعْبَةَ مَمْرَةَ فِيهَا حَرِيرٌ
فَتَكْرَرُوا أَسْمَاءَ الْبَدَانِ صَوْرَتًا فَإِذَا وَجَّهَتْ
جَنَابَهَا إِلَى الْبَدَنِ فَعَالِي ﴿وَيَسِّرُ
الْمُحْسِنِينَ﴾ [الحج: ٣٦ - ٣٧] قَالَ
مُجَاهِدًا: سُمِّيَتْ الْبَدَنُ لِبَدْنِهَا،
وَالنَّاعِ: الْمَسَانِ. وَالْمَعْتَرُ: الَّذِي
يَعْتَرُ بِالْبَدَنِ مِنْ غَيْرِ أَوْ نَقِيرٍ. وَشَعَائِرُ
اللَّهِ: السُّعْطَامُ الْبَدَنِ وَالسُّعْطَانُهَا.
وَالعَتِيقُ: عَتَقَهُ مِنَ الْجَبَابِرَةِ، وَيُقَالُ:
وَجِبَتْ: سَقَطَتْ إِلَى الْأَرْضِ، وَبِنْتُهُ
وَجِبَتْ الشَّمْسُ.

1689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving his *Badana* (sacrificial camel). He said, “Ride on it.” The man said, “It is a *Badana*.” The Prophet ﷺ said, “Ride on it.” He (the man) said, “It is a *Badana*.” The Prophet ﷺ said, “Ride on it.” And on the second or the third time he (the Prophet ﷺ) added, “Woe to you.”

١٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي
الزُّبَيْرِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ
رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ:
«ارْكَبْهَا». فَقَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ:
«ارْكَبْهَا»؛ فَقَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ:
«ارْكَبْهَا وَتِلْكَ»، فِي الثَّانِيَةِ أَوْ فِي
الثَّالِثَةِ. [انظر: ١٧٠٦، ٢٧٥٥، ٦١٦٠]

1690. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana*. He said, “Ride on it.” The man replied, “It is a

١٦٩٠ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ بْنُ

Badana.” The Prophet ﷺ said (again), “Ride on it.” He (the man) said, “It is a *Badana.*” The Prophet ﷺ said thrice, “Ride on it.”

الْحَجَّاجُ قَالَا: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، قَالَ: «ارْكَبْهَا»، قَالَ: «إِنَّهَا بَدَنَةٌ». قَالَ: «ارْكَبْهَا»، قَالَ: «إِنَّهَا بَدَنَةٌ». قَالَ: «ارْكَبْهَا» ثَلَاثًا. [انظر: ٢٧٥٤، ٦١٥٩]

(104) CHAPTER. Whoever drove the *Budn* (sacrificial camels or cows) along with him.

(١٠٤) بَابٌ مَنْ سَاقَ الْبُدْنَ مَعَهُ

1691. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: During the last *Hajj* (*Hajjat-ul-Wadā’*) of Allāh’s Messenger ﷺ he performed ‘*Umra* and *Hajj* together and offered *Hady* (sacrificial animal) which he drove along with him from *Dhul-Hulaifa*. Allāh’s Messenger ﷺ started by assuming *Ihrām* for ‘*Umra* and then for *Hajj*. And the people, too, performed the ‘*Umra* and *Hajj* together along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people, “Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his *Hajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Tawāf* of the Ka’bah and the [*Sa’y* (going) between] *Aş-Şafā* and *Al-Marwa*, then cut short his head-hair and finish his *Ihrām*, and should later assume *Ihrām* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Hajj* and seven days when he returns home (i.e., *Hajjat-Tamattu’*). The Prophet ﷺ performed *Tawāf* of the Ka’bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did *Ramal* (fast walking with moving of the shoulders) during

١٦٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ. وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهْلًا بِالْعُمْرَةِ ثُمَّ أَهْلًا بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ وَمِنْهُمْ مَنْ لَمْ يُهْدِ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَجِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ. وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيُطْفِئْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَيَقْصِرْ وَلْيَحْلِلْ ثُمَّ لِيَهْلُ بِالْحَجِّ. فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيُضْمِ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ». فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ

the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing *Tawāf* of the Ka'bah, he offered a two *Rak'ā* prayer at *Maqām Ibrāhīm*, and after finishing the *Ṣalāt* (prayer) he went to Aṣ-Ṣafā and Al-Marwa and performed seven goings of *Tawāf* - *Sā'y* between them and did not do any deed forbidden because of *Ihrām*, till he finished all the ceremonies of his *Hajj* and sacrificed his *Hady* on the Day of *Nahr* (10th day of *Dhul-Hijjah*). He then hastened onwards (to Makkah) and performed *Tawāf-al-Ifāda* of the Ka'bah and then everything that was forbidden because of *Ihrām* became permissible. Those who took and drove the *Hady* with them did the same as Allāh's Messenger ﷺ did (*Hajj-al-Qirān*).

1692. Narrated Urwa : "Āishah رضي الله عنها informed me about the *Hajj* and 'Umra (together) of the Prophet ﷺ and so did the people who were with him (during that *Hajj* and 'Umra) a narration similar to the narration of Ibn Umar رضي الله عنهما (*Hadīth* No. 1691).

(105) CHAPTER. Buying the *Hady* on the way.

1693. Narrated Nāfi': 'Abdullāh (bin 'Abdullāh) bin 'Umar رضي الله عنهم said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjāj) might prevent you from reaching the Ka'bah." Ibn 'Umar said, "(In this case) I would do the same as Allāh's Messenger ﷺ did, and Allāh has said, 'Indeed, in the Messenger of Allāh, you have a good example (to follow).' So, I make you people witness that I have made 'Umra compulsory for me." So he assumed *Ihrām*

أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةً مِنَ الْأَطْوَافِ فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكَعَتَيْنِ، ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّافَا، فَطَافَ بِالصَّافَا وَالْمَرْوَةَ سَبْعَةَ أَطْوَافٍ. ثُمَّ لَمْ يَحْلُلْ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

١٦٩٢ - وَعَنْ عُرْوَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ فِي تَمَتُّعِهِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ.

(١٠٥) بَابٌ مِنْ اشْتَرَى الْهَدْيَ مِنَ الطَّرِيقِ

١٦٩٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ لِأَبِيهِ: أَقِمْ فَإِنِّي لَا أَمْنُهَا أَنْ تُصَدَّ عَنِ الْبَيْتِ، قَالَ: إِذَا أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَقَدْ قَالَ اللَّهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ فَإِنَّا أَشْهَدُكُمْ أَنِّي قَدْ

for 'Umra. Then he went out and when he reached Al-Baidā', he assumed *Ihrām* for *Hajj* and 'Umra (together) and said, "The conditions (requisites) of *Hajj* and 'Umra are the same." He, then bought a *Hady* from Qudaid. Then he arrived (at Makkah) and performed *Tawāf* - [*Sa'y* (going)] between Aş-Şafā and Al-Marwa once for both *Hajj* and 'Umra and did not finish the *Ihrām* till he had finished both *Hajj* and 'Umra (*Hajj-al-Qirān*).

(106) CHAPTER. Marking and garlanding (the *Hady*) at *Dhul-Hulaifa* and then assuming *Ihrām*.

Nafi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا took the *Hady* (from Al-Madina) at the time of *Hudaibiya*, he garlanded and marked it at *Dhul-Hulaifa*, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the *Qiblah* (Ka'bah at Makkah).

1694, 1695. Narrated Al-Miswar bin *Makhrama* and Marwan رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ set out from Al-Madina with over one thousand of his Companions (at the time of the Treaty of *Hudaibiya*) and when they reached *Dhul-Hulaifa*, the Prophet ﷺ garlanded his *Hady* and marked it and assumed *Ihrām* for 'Umra.

أَوْجِبْتُ عَلَى نَفْسِي الْعُمْرَةَ فَأَهَلَّ بِالْعُمْرَةِ، قَالَ: ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ أَهَلَ بِالْحَجِّ وَالْعُمْرَةِ وَقَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ. ثُمَّ اشْتَرَى الْهَدْيَ مِنْ قُدَيْدٍ ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا فَلَمْ يَجَلَّ حَتَّى حَلَّ مِنْهُمَا جَمِيعًا. [راجع: ١٦٣٩]

(١٠٦) بَابٌ مَنِ اشْعَرَ وَقَلَّدَ بَدْيَ الْحَلِيفَةِ ثُمَّ أَحْرَمَ،

وقال نافع: كان ابن عمر رضي الله عنهما إذا أهدى زمن الحديبية قلده وأشعره بذي الحليفة، يظعن في شق سنامه الأيمن بالشفرة ووجهها قبل القبلة بركة.

١٦٩٤، ١٦٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ وَمُرْوَانَ قَالَا: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحَلِيفَةِ قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ. [الحديث:

١٦٩٤، انظر: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١]؛ [الحديث: ١٦٩٥، انظر: ٢٧١١، ٢٧٣٢، ٤١٥٧، ٤١٧٩، ٤١٨٠]

1696. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: I twisted with my own hands the garlands for

١٦٩٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

أَفْلَحُ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَتَلْتُ فَلَانِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، وَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أَجَلَ لَهُ. [انظر: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥]

[١٧٠٥، ٢٣١٧، ٥٥٦٦]

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (*Hady* camels for sacrifice) and cows.

1697. Narrated Hafsa رضي الله عنها: I said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Ihrām* but you have not?" He said, "I matted my hair and I have garlanded my *Hady*, so I will not finish my *Ihrām* till I have finished my *Hajj*."

(١٠٧) بَابُ قَتْلِ الْفَلَانِدِ لِلْبُدْنِ وَالْبَقَرِ

١٦٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوْا وَلَمْ تَحِلَّ أَنْتَ؟ قَالَ: إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَجِلُ حَتَّى أَجِلَ مِنَ الْحَجِّ. [راجع: ١٥٦٦]

1698. Narrated `Aisha رضي الله عنها: Allāh's Messenger ﷺ used to send the *Hady* from Al-Madina; and I used to twist the garlands for his *Hady* and he did not keep away from any of those things which a *Muḥrim* keeps away from.

١٦٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فَأَقْتَلُ فَلَانِدَ هَدْيِهِ ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ. [راجع: ١٦٩٦]

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

(١٠٨) بَابُ إِشْعَارِ الْبُدْنِ،

Al-Miswar رضي الله عنه said, "The Prophet ﷺ garlanded *Al-Hady* (animals meant for

وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ

sacrifice) and marked them and assumed *Ihrām* for 'Umra."

1699. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Al-Madīna and no permissible thing was regarded as illegal for him then.

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one's own hands.

1700. Narrated 'Abdullāh bin Abū Bakr bin 'Amr bin Ḥazm that 'Amra bint 'Abdur-Rahmān had told him, "Ziād bin Abū Sufyān wrote to 'Aishah رَضِيَ اللهُ عَنْهَا that 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا had stated, 'Whoever sends his *Hady* (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Hijjah).'" 'Amra added, "'Aishah said, 'It is not like what Ibn 'Abbās had said. I twisted the garlands of the *Hady* of Allāh's Messenger ﷺ with my own hands, then Allāh's Messenger ﷺ put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allāh was considered illegal for Allāh's Messenger ﷺ till the *Hady* were slaughtered.'"

عَنْهُ: قَلَدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ.

١٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلَّتُ قَلَائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أَشْعَرَهَا وَقَلَدَهَا أَوْ قَلَدْتُهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلٌّ.

[راجع: ١٦٩٦]

(١٠٩) بَابٌ مَنْ قَلَدَ الْقَلَائِدَ بِيَدِهِ

١٧٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ عَمْرٍو بْنِ حَرَمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّهَا أَخْبَرَتْهُ: أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَنْ أَهْدَى هَدْيًا حَرَّمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يَنْحَرَ هَدْيَهُ. قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا فَتَلَّتُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ

(110) CHAPTER. The garlanding of sheep.

1701. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once the Prophet ﷺ sent sheep as *Hady*.

1702. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I used to make the garlands for (the *Hady* of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-*Muḥrim*.

1703. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-*Muḥrim*.

1704. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I twisted (the garlands) for the *Hady* of the Prophet ﷺ before he assumed *Ihrām*.

(111) CHAPTER. The garlands made from coloured wool.

1705. Narrated the Mother of the

اللهِ حَتَّى نُجَرَ الْهَدْيُ. [راجع: ١٦٩٦]

(١١٠) بَابُ تَقْلِيدِ الْعَنَمِ

١٧٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَهْدَى النَّبِيُّ ﷺ مَرَّةً عَنَّمَا.

[راجع: ١٦٩٦]

١٧٠٢ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ:

حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَقِيلُ الْقَلَائِدَ لِلنَّبِيِّ ﷺ فَيَقْلُدُ الْعَنَمَ وَيُقِيمُ فِي أَهْلِهِ حَلَالًا. [راجع: ١٦٩٦]

١٧٠٣ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مَنْصُورُ بْنُ

المُعْتَمِرِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَقِيلُ قَلَائِدَ الْعَنَمِ لِلنَّبِيِّ ﷺ فَيَبْعُثُ بِهَا، ثُمَّ يَمْكُثُ حَلَالًا. [راجع: ١٦٩٦]

١٧٠٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ

عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِهَدْيِ النَّبِيِّ ﷺ - تَعْنِي الْقَلَائِدَ -

قَبْلَ أَنْ يُحْرِمَ. [راجع: ١٦٩٦]

(١١١) بَابُ الْقَلَائِدِ مِنَ الْعِهْنِ

١٧٠٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:

believers (أَشْهَرَهُ اللَّهُ عَنْهَا): I twisted the garlands of the *Hady* from the coloured wool which was with me.

(112) CHAPTER. Garlanding (the *Hady*) with a shoe.

1706. Narrated 'Ikrima: Abū Hurairah رضي الله عنه said, "The Prophet ﷺ saw a man driving a *Badana* (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a *Badana*.' The Prophet ﷺ again said, 'Ride on it!' Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck."

Narrated Abū Hurairah رضي الله عنه on the authority of the Prophet ﷺ: (as above).

(113) CHAPTER. The covering (sheet) of the *Budn* (camels for sacrifice).

Ibn 'Umar رضي الله عنهما used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

1707. Narrated 'Alī رضي الله عنه: Allāh's Messenger ﷺ ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered.

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلْتُ فَلَائِدَهَا مِنْ عَهْنٍ كَانَ عِنْدِي. [راجع: 1196]

(١١٢) بَابُ تَقْلِيدِ النَّعْلِ

١٧٠٦ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، قَالَ: «ارْكَبْهَا»، قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا»، قَالَ: فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا يُسَافِرُ النَّبِيَّ ﷺ وَالنَّعْلُ فِي عُنُقِهَا. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ.

حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارِكِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [راجع: 1189]

(١١٣) بَابُ الْجِلَالِ لِلْبُدْنِ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لَا يَشُقُّ مِنَ الْجِلَالِ إِلَّا مَوْضِعَ السَّنَامِ. وَإِذَا نَحَرَهَا نَزَعَ جِلَالَهَا مَخَافَةَ أَنْ يُفْسِدَهَا الدَّمُ ثُمَّ يَتَصَدَّقُ بِهَا.

١٧٠٧ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

لَيْلِي، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ
بِجِلَالِ الْبُذْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.
[انظر: ١٧١٦، ١٧١٧، ١٧١٨،

[٢٢٩٩]

(114) CHAPTER. The purchase of the *Hady*
on the way and garlanding it.

1708. Narrated Nāfi' : Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا intended to perform *Hajj* in the year of the *Hajj* of Al-Haruriyya during the rule of Ibn Az-Zubair رَضِيَ اللَّهُ عَنْهُمَا. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Hajj*).” He replied, “Verily, in Allāh’s Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform ‘*Umra*.”

When he reached Al-Baidā', he said, “The conditions for both *Hajj* and ‘*Umra* are the same. I make you witness that I have intended to perform *Hajj* along with ‘*Umra*.” After that he took a garlanded *Hady* (to Makkah) which he bought (on the way). When he reached (Makkah), he performed *Tawāf* of the Ka'bah and (*Sa'y*) of Aṣ-Ṣafa (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a *Muḥrim* till it was the Day of *Nahr* (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first *Tawāf* – [*Sā'y* (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (*Sā'y*) for his *Hajj* and ‘*Umra* both. He then said, “The Prophet ﷺ used to do like that.”

(١١٤) بَابُ مَنْ اشْتَرَى هَدْيَهُ مِنَ
الطَّرِيقِ وَقَلَّدَهَا

١٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: أَرَادَ
ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا الْحَجَّ عَامَ
حَجَّةِ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزُّبَيْرِ
رَضِيَ اللَّهُ عَنْهُمَا، فَقِيلَ لَهُ: إِنَّ النَّاسَ
كَائِنٌ بَيْنَهُمْ قِتَالٌ وَنَحَافٌ أَنْ يَصُدُّوكَ
فَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ» إِذَا أَضْعَغَ كَمَا صَنَعَ،
أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ عُمْرَةً، حَتَّى
كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ
الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاجِدٌ، أَشْهَدُكُمْ
أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وَأَهْدَى
هَدْيًا مُقَلَّدًا اشْتَرَاهُ حَتَّى قَدِمَ فَطَافَ
بِالْبَيْتِ وَبِالصَّفَا. وَلَمْ يَرِذْ عَلَى ذَلِكَ
وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَمٌ مِنْهُ حَتَّى
يَوْمَ النَّحْرِ، فَحَلَّقَ وَنَحَرَ وَرَأَى أَنْ قَدْ
قَضَى طَوَافَهُ لِلْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ
الْأَوَّلِ ثُمَّ قَالَ: كَذَلِكَ صَنَعَ النَّبِيُّ
ﷺ. [راجع: ١٦٣٩]

(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated 'Amra bint 'Abdur-Rahmān: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madina in the company of Allāh's Messenger ﷺ with the intention of performing Hajj only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no Hady with them to finish their Ihrām after performing Tawāf of the Ka'bah and [Sā'y (going) between Aş-Şafā and Al-Marwa]."

'Āishah رَضِيَ اللهُ عَنْهَا added, "On the Day of Nahr beef was brought to us. I asked, "What is this?" It was said, "Allāh's Messenger ﷺ has slaughtered (cows as sacrifices) on behalf of his wives."

(116) CHAPTER. To slaughter (sacrifices) at the Manḥar (slaughtering place) of the Prophet ﷺ at Minā.

1710. Narrated Nāfi': 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُمَا used to slaughter (his sacrifice) at the Manḥar. ('Ubaidullāh, a sub-narrator said, "The Manḥar of Allāh's Messenger ﷺ.")

1711. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to send his Hady from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the

(١١٥) بَابُ ذَبْحِ الرَّجُلِ الْبَمَرِ عَنْ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

١٧٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِحِمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ لَا نُرَى إِلَّا الْحَجَّ. فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ قَالَتْ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُهُ لِلْقَاسِمِ، فَقَالَ: أَتَيْتُكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

[راجع: ٢٩٤]

(١١٦) بَابُ النَّحْرِ فِي مَنْحَرِ النَّبِيِّ ﷺ بِمِنَى

١٧١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ خَالِدَ بْنَ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ كَانَ يَنْحُرُ فِي الْمَنْحَرِ، قَالَ عُبَيْدُ اللَّهِ: مَنْحَرِ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٨٢]

١٧١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ

Manḥar (slaughtering place) of the Prophet ﷺ.

ابن عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يَبْعَثُ
بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ حَتَّى
يُدْخَلَ بِهِ مَنْحَرَ رَسُولِ اللهِ ﷺ مَعَ
حُجَّاجٍ فِيهِمْ الْحُرُّ وَالْمَمْلُوكُ.

[راجع: ٩٨٢]

(117) CHAPTER. *Nahr*⁽¹⁾ (Slaughtering one's *Hady*) with one's own hands.

(١١٧) بَابُ مَنْ نَحَرَ هَدْيَهُ بِيَدِهِ

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, "The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of *'Eia-al-Adha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

١٧١٢ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ:
حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي
قِلَابَةَ، عَنْ أَنَسٍ، وَذَكَرَ الْحَدِيثَ.
قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدُنٍ
قِيَامًا وَضَحَى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ
أَفْرَنَيْنِ. مُخْتَصَرًا. [راجع: ١٠٨٩]

(118) CHAPTER. Slaughtering the camels after tying their one leg.

(١١٨) بَابُ نَحْرِ الْإِبِلِ مُقَيَّدَةً

1713. Narrated Ziyād bin Jubair: I saw Ibn 'Umar رضي الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muḥammad ﷺ."

١٧١٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ
يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ:
رَأَيْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَتَى
عَلَى رَجُلٍ قَدْ أُنَاخَ بَدَنَتَهُ يَنْحَرُهَا،
قَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً. سُنَّةَ مُحَمَّدٍ
ﷺ. وَقَالَ شُعْبَةُ: عَنْ يُونُسَ،
أَخْبَرَنِي زِيَادٌ.

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

(١١٩) بَابُ نَحْرِ الْبُدُنِ قَائِمَةً،

Ibn 'Umar رضي الله عنهما said, "(That was) the *Sunna* (legal way) of Muḥammad ﷺ." Ibn 'Abbās رضي الله عنهما said, "*Ṣawāf* means

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا:
سُنَّةَ مُحَمَّدٍ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ

(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.

the camels standing in rows or in lines (for sacrifice).”

1714. Narrated Anas رضي الله عنه: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna; and two *Rak'ā* of *‘Ashr* prayer at *Dhul-Hulaifa* and spent the night there and when (the day) dawned, he mounted his *Rāhila* (mount) and started saying ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’ and ‘Glorified be Allāh.’” When he reached Al-Baidā’, he recited *Talbiya* for both *Hajj* and ‘*Umra*. And when he arrived at Makkah, he ordered them (his Companions) to finish their *Ihrām*. The Prophet ﷺ slaughtered seven *Budn* (camels) with his own hands while the camels were standing. Once the Prophet ﷺ sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of ‘*Eid-al-Adha* .

1715. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna and two *Rak'ā* of ‘*Ashr* prayer at *Dhul-Hulaifa*.

Narrated Ayyūb: “A man said : Anas said, ‘Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the *Fajr* prayer, and mounted his *Rāhila* (mount) and when it arrived at Al-Baidā’ he assumed *Ihrām* for both ‘*Umra* and *Hajj*.”

(120) CHAPTER. The butcher should not be given anything of the *Hady* .

1716(A). Narrated ‘Alī رضي الله عنه: The Prophet ﷺ sent me to supervise the

رَضِيَ اللهُ عَنْهُمَا: ﴿صَوَّافٌ﴾ [الحج: ٣٦]: قِيَامًا.

١٧١٤ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وَهَيْبٌ: عَنْ أَيُّوبَ. عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَبَاتَ بِهَا فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلَا عَلَى الْبَيْدَاءِ لَبَّى بِهِمَا جَمِيعًا. فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَجْلُؤُوا وَنَحَرَ النَّبِيُّ ﷺ يَدَهُ سَبْعَ بُدُنٍ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. [راجع: ١٠٨٩]

١٧١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

وَعَنْ أَيُّوبَ؛ عَنْ رَجُلٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: ثُمَّ بَاتَ حَتَّى أَصْبَحَ فَصَلَّى الصُّبْحَ ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَتْ بِهِ الْبَيْدَاءُ أَهَلَ بِعُمْرَةٍ وَحَجَّةٍ. [راجع: ١٠٨٩]

(١٢٠) بَابٌ: لَا يُعْطَى الْجَزَارَ مِنَ الْهَدْيِ شَيْئًا

١٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي

(slaughtering of) *Budn (Hady)* and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

كثير: أَخْبَرَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذْنِ فَأَمَرَنِي عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَفَسَمْتُ لُحُومَهَا. ثُمَّ أَمَرَنِي فَفَسَمْتُ جِلَالَهَا وَجُلُودَهَا. [راجع: ١٧٠٧]

1716(B). 'Ali رضي الله عنه added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the *Budn*) and not to give anything of it to the butcher (as wages for slaughtering)."

١٧١٦م - وَقَالَ سُفْيَانُ: وَحَدَّثَنِي عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذْنِ وَلَا أُعْطِي عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا. [راجع: ١٧٠٧]

(١٢١) بَابُ: يُتَصَدَّقُ بِجُلُودِ الْهَدْيِ

(121) CHAPTER. The skins of *Al-Hady* are to be given in charity.

1717. Narrated 'Ali رضي الله عنه: The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn (Hady)* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

١٧١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ الْكَرِيمِ الْجَزْرِيُّ: أَنَّ مُجَاهِدًا أَخْبَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُذْنِهِ وَأَنْ يُقْسِمَ بُذْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلَالَهَا، وَلَا يُعْطَى فِي جِزَارَتِهَا شَيْئًا. [راجع: ١٧٠٧]

(122) CHAPTER. The covering sheets of *Budn* are to be given in charity.

(١٢٢) بَابُ: يُتَصَدَّقُ بِجِلَالِ الْبُذْنِ

١٧١٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

1718. Narrated 'Ali رضي الله عنه: The

Prophet ﷺ offered one hundred *Budn* as *Hady* and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

سَيْفُ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ: أَهْدَى النَّبِيُّ ﷺ مِائَةَ بَدَنَةٍ فَأَمَرَنِي بِلُحُومِهَا فَقَسَمْتُهَا، ثُمَّ أَمَرَنِي بِجِلَالِهَا فَقَسَمْتُهَا، ثُمَّ بِجُلُودِهَا فَقَسَمْتُهَا.

[راجع: ١٧٠٧]

(123) CHAPTER. “And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House, (Ka’bah at Makkah), (saying): ‘Associate not anything (in worship) with Me [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islāmīc Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer).’

(١٢٣) **بَابُ:** ﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ فِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٦٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٦٧﴾﴾ إِلَى قَوْلِهِ ﴿فَهُوَ خَيْرٌ لَّهُمْ عِنْدَ رَبِّهِمْ﴾ [الحج: ٢٦-٣٠].

“And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot.. up to.. then that is better for him with his Lord.” (V.22:26-30)

(124) CHAPTER. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said: “The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as *Hady*). And ‘Aṭā’ said, “It is permissible to eat and let others eat the meat of the (*Hady*) animals sacrificed for *Hajj-at-Tammattu*.”

(١٢٤) **بَابُ مَا يَأْكُلُ مِنَ الْبَدَنِ وَمَا يُتَصَدَّقُ،**

وَقَالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَا يُؤْكَلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذَلِكَ. وَقَالَ عَطَاءٌ: يَأْكُلُ وَيُطْعَمُ مِنَ الْمُتَعَةِ.

1719. Narrated Ibn Juraij: ‘Aṭā’ said, “I heard Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا saying, ‘We never ate the meat of the *Budn* of Mina

١٧١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ:

there is no harm.”

1722. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: A man said to the Prophet ﷺ, “I performed the *Tawāf-al-Ifāda* before the *Ramy* (throwing pebbles at the *Jamra*.)” The Prophet ﷺ replied, “There is no harm.” The man said, “I had my head shaved before slaughtering (the *Hady*.)” The Prophet ﷺ replied, “There is no harm.” He said, “I have slaughtered the *Hady* before the *Ramy*.” The Prophet ﷺ replied, “There is no harm.”

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ وَنَحْوَهُ فَقَالَ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ١٨٤]

١٧٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «لَا حَرَجَ». قَالَ: حَلَقْتُ قَبْلَ أَنْ أُذْبَحَ. قَالَ: «لَا حَرَجَ»، قَالَ: ذَبَحْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «لَا حَرَجَ». وَقَالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ: أَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ الْقَاسِمُ بْنُ يَحْيَى: حَدَّثَنِي ابْنُ خُثَيْمٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَفَّانُ: أَرَاهُ عَنْ وَهَيْبٍ. حَدَّثَنَا ابْنُ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ وَعَبَّادِ بْنِ مَنْصُورٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

1723. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: A man asked the Prophet ﷺ (saying), “I have done the *Ramy* in the evening.” The Prophet ﷺ replied, “There is no harm in it.”

Another man asked, “I had my head shaved before slaughtering (the *Hady*).” The

١٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: «سُئِلَ النَّبِيُّ

Prophet ﷺ replied, "There is no harm in it."

1724. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: I came to Allāh's Messenger ﷺ when he was at Al-Bathā'. He asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked, "With what intention have you assumed *Ihrām*?" I replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "You have done well! Go and perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] Aş-Şafā and Al-Marwa." Then I went to one of the women of Banī Qais and she took out lice from my head. Later, I assumed another *Ihrām* for Hajj. So, I used to give this verdict to the people till the caliphate of 'Umar رَضِيَ اللهُ عَنْهُ. When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of *Ihrām* till you finish from Hajj⁽¹⁾, and if we follow the *Sunna* of Allāh's Messenger ﷺ then he did not finish his *Ihrām* till the *Hady* had reached its destination (had been slaughtered). (i.e., *Hajj-al-Qirān*). (See *Hādīth* No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming *Ihrām* and had his head-hair shaved on finishing the *Ihrām*.

1725. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Hafṣa رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! What is wrong with the people; they finished their *Ihrām* after performing 'Umra, but you

رَضِيَ اللهُ عَنْهُ فَقَالَ: رَمَيْتُ بَعْدَ مَا أُمْسَيْتُ، فَقَالَ: «لَا حَرَجَ». قَالَ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، قَالَ: «لَا حَرَجَ».

[راجع: ٨٤]

١٧٢٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي

أَبِي، عَنِ شُعْبَةَ، عَنِ قَيْسِ بْنِ مُسْلِمٍ، عَنِ طَارِقِ بْنِ شِهَابٍ، عَنِ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «أَحْجَجْتَ؟» قُلْتُ: نَعَمْ.

قَالَ: «يَمَا أَهْلَلْتُ؟» قُلْتُ: لَبَيْتُكَ بِأَهْلَالِ كِبَاهِلَالِ النَّبِيِّ ﷺ. قَالَ:

«أَحْسَنْتَ أَنْ تَطْلُقَ فُطْفُ بِالْبَيْتِ وَبِالضَّمَا وَالْمَرَوَةِ» ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ فَقَلَّتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ فَكُنْتُ أُفْتِي بِهِ النَّاسَ حَتَّى خِلَافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُ فَذَكَرْتُهُ لَهُ. فَقَالَ:

إِنْ نَأَخُذُ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأَخُذُ بِسُنَّةِ رَسُولِ اللهِ ﷺ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَحْلِلْ حَتَّى بَلَغَ

الْهَدْيِ مَحَلَّهُ. [راجع: ١٥٥٩]

(١٢٦) بَابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الإِحْرَامِ وَحَلَقَ

١٧٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ حَفْصَةَ رَضِيَ اللهُ

(1) (H.1724) i.e. to not finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*), or perform *Hajj* alone without the 'Umra and that is the opinion of 'Umar رَضِيَ اللهُ عَنْهُ only.

have not finished it after your 'Umra?" He replied, "I have matted my head-hair and have garlanded my *Hady*. So, I cannot finish my *Ihrām* till I slaughter (my *Had*)."

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the *Ihrām*.

1726. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ (got) his head shaved after performing his *Hajj*.

1727. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And (invoke Allāh for) those who have got their head-hair cut short." The Prophet ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And those who have got their head-hair cut short." The Prophet ﷺ said (the third time), "And to those who have got their head-hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be Merciful to those who have got their head shaved," and on the fourth time he added, "And to those who have got their head-hair cut short."

1728. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "O Allāh! Forgive those who have got their heads shaved." The people requested the Prophet ﷺ (saying):, "Also those who have got their head-hair cut short?" "The Prophet ﷺ said, "O Allāh!

عَنْهُمْ أَنهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بَعْمَرَةَ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَدْيِي فَلَا أَجِلُّ حَتَّى أَنْحَرَ». [راجع: ١٥٦٦]

(١٢٧) بَابُ الْحَلِّ وَالْتَقْصِيرِ عِنْدَ الْإِخْلَالِ

١٧٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ، قَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَلَّقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ. [انظر: ٤٤١٠، ٤٤١١]

١٧٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ، قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ، قَالَ: «وَالْمُقَصِّرِينَ».

وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ: «وَالْمُقَصِّرِينَ».

١٧٢٨ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا عِمَارَةُ بْنُ الْفُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

Forgive those who have their heads shaved.” The people requested the Prophet ﷺ (saying): “Also (invoke Allāh for) those who have got their head-hair cut short?” The Prophet ﷺ (invoked) Allāh for those who have got their heads shaved and at the third time said, “— also (forgive) those who have got their head-hair cut short.”

1729. Narrated ‘Abdullāh عنه رضي الله عنه: The Prophet ﷺ and some of his Companions got their heads shaved and some others got their head-hair cut short.

1730. Narrated Mu‘āwiyah عنه رضي الله عنه: I cut short the head-hair of Allāh’s Messenger ﷺ with a long blade of an arrow-head.

(128) CHAPTER. To get the head-hair cut short after performing ‘Umra of *Hajj-at-Tamattu’*.

1731. Narrated Ibn ‘Abbās عنه رضي الله عنهما: When the Prophet ﷺ came to Makkah, he ordered his Companions to perform *Tawāf* round the Ka‘bah and [*Sa‘y* (going)] between Aṣ-Ṣafā and Al-Marwa, to finish their *Ihrām* and get their head-hair shaved or cut short.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: وَلِلْمُقَصِّرِينَ. قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: وَلِلْمُقَصِّرِينَ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: وَلِلْمُقَصِّرِينَ قَالَهَا ثَلَاثًا. قَالَ: «وَلِلْمُقَصِّرِينَ».

١٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ إِسْمَاعِيلَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قَالَ: حَلَقَ النَّبِيُّ ﷺ وَطَائِفَةً مِنْ أَصْحَابِهِ وَقَصَرَ بَعْضُهُمْ. [راجع: ١٦٣٩]

١٧٣٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَصَرْتُ عَنِ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ.

(١٢٨) بَابُ تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ

١٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحْلُوا وَيَحْلِقُوا أَوْ يَقْصِرُوا. [راجع: ١٥٤٥]

(129) CHAPTER. The visit [(of the Ka'bah) to perform *Tawāf-al-Ifāda*] on the Day of *Nahr*.

Narrated Ibn Az-Zubair from 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ delayed the visit till night. Ibn 'Abbās narrated that the Prophet ﷺ used to visit the House (Ka'bah) during the days of Mina.

1732. Narrated Nāfi' that Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا performed only one *Tawāf*. He would take an afternoon nap and then return to Mina. That was on the day of *Nahr* (slaughtering).

1733. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We performed *Hajj* with the Prophet ﷺ and performed *Tawāf-al-Ifāda* on the Day of *Nahr* (slaughtering). Šafiyya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, "O Allāh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed *Tawāf-al-Ifāda* on the Day of *Nahr*. He said, "(Then) depart."

(١٢٩) بَابُ الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقَالَ أَبُو الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُم: أَخَّرَ النَّبِيُّ ﷺ الزِّيَارَةَ إِلَى اللَّيْلِ. وَيُذَكَّرُ عَنْ أَبِي حَسَّانٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنَى.

١٧٣٢ - وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ طَافَ طَوَافًا وَاحِدًا ثُمَّ يَقِيلُ ثُمَّ يَأْتِي مِنَى، يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ. حَدَّثَنَا عُبَيْدُ اللهِ.

١٧٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: حَجَجْنَا مَعَ النَّبِيِّ ﷺ فَأَفْضْنَا يَوْمَ النَّحْرِ فَحَاضَتْ صَفِيَّةُ فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّهَا حَائِضٌ. قَالَ: «حَاسِبُنَا هِيَ؟» قَالُوا: يَا رَسُولَ اللهِ، أَفَاضَتْ يَوْمَ النَّحْرِ، قَالَ: «اخْرُجُوا». [راجع: ٢٩٤]

وَيُذَكَّرُ عَنِ الْقَاسِمِ وَعُرْوَةَ وَالْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

(130) CHAPTER. If one did the *Ramy* of the *Jamra* after *Maghrib* (evening) or has his head shaved before slaughtering the *Hady* because of forgetfulness or ignorance.

1734. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of *Ramy* before or after their due times. He said, “There is no harm in that.”

1735. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ was asked (as regards the ceremonies of *Hajj*) at Minā on the Day of *Nahr* and he replied that there was no harm. Then a man said to him, “I got my head shaved before slaughtering.” He replied, “Slaughter (now) and there is no harm in it.” (Another) man said, “I did the *Ramy* (of the *Jimār*) after midday.” The Prophet ﷺ replied, “There is no harm in it.”

(131) CHAPTER. To give religious verdicts near the *Jamra* while riding an animal.

1736. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما: Allāh’s Messenger ﷺ stopped (for a while near the *Jimār* at Mīna) during his last *Hajj* and the people started asking him questions. A man said, “Ignorantly I got my head shaved before slaughtering.” The Prophet ﷺ replied, “Slaughter (now) and there is no harm in it.” Another man said, “Unknowingly I slaughtered the *Hady* before doing the *Ramy*.” The Prophet ﷺ said, “Do *Ramy* now and there is no harm in it.” So, on

(١٣٠) **بَابُ:** إِذَا رَمَى بَعْدَ مَا أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ نَاسِيًا أَوْ جَاهِلًا

١٧٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْيِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ: «لَا حَرَجَ».

[راجع: ٨٤]

١٧٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُسْأَلُ يَوْمَ النَّحْرِ بِمَنْى فَيَقُولُ: «لَا حَرَجَ»، فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أذْبَحَ؟ قَالَ: «أَذْبَحْ وَلَا حَرَجَ»، قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ؟ فَقَالَ: «لَا حَرَجَ». [راجع: ٨٤]

(١٣١) **بَابُ** الْفُتْيَا عَلَى الدَّابَّةِ عِنْدَ الْجَمْرَةِ

١٧٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ فَجَعَلُوا يَسْأَلُونَهُ فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أذْبَحَ قَالَ: «أَذْبَحْ وَلَا

that day, when the Prophet ﷺ was asked about anything (about the ceremonies of *Hajj*) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

1737. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: رَضِيَ اللهُ عَنْهُمَا: I witnessed the Prophet ﷺ when he was delivering the *Khutba* (religious talk) on the day of *Nahr*. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the *Hady* before doing the *Ramy*." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

1738. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ stopped (near the *Jimār* at *Mina*) while on his she-camel (the subnarrator then narrated the *Hadīth* as above, i.e. *Hadīth* No.1737).

(132) CHAPTER. *Al-Khutba* (religious talk) during the Days of *Minā*.

حَرَجٌ». فَجَاءَ آخَرَ فَقَالَ: لَمْ أَشْعُرْ
فَنَحَرْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «أَرَمَ
وَلَا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ ﷺ يَوْمَئِذٍ
عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ:
«أَفْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

١٧٣٧ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى
بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ
جُرَيْجٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى
بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
الْعَاصِمِ رَضِيَ اللهُ عَنْهُ: حَدَّثَهُ أَنَّهُ
شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ
فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ
أَنَّ كَذَا قَبْلَ كَذَا، ثُمَّ قَامَ آخَرَ فَقَالَ:
كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا.
حَلَفْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ
أُرْمِيَ، وَأَشْبَاهَ ذَلِكَ، فَقَالَ النَّبِيُّ
ﷺ: «أَفْعَلْ وَلَا حَرَجَ» لَهَنَّ كُلَّهُنَّ،
فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ:
«أَفْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

١٧٣٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ
صَالِحِ بْنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى
بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ
اللهِ بْنِ عَمْرٍو بْنِ الْعَاصِمِ رَضِيَ اللهُ
عَنْهُمَا قَالَ: وَقَفَ رَسُولُ اللهِ ﷺ
عَلَى نَاقَتِهِ، فَذَكَرَ الْحَدِيثَ. تَابَعَهُ
مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ٨٣]

(١٣٢) بَابُ الْحُطْبَةِ أَيَّامَ مِنَى

1739. Narrated 'Ikrima : Ibn 'Abbās رضي الله عنهما said: "Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) on the day of *Nahr*, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (sacred) town (Makkah).' He asked, 'Which month is this?' They replied, 'It is the forbidden (sacred) month.' He said, 'No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.' The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, 'O Allāh! Haven't I conveyed (Your Message) to them? Haven't I conveyed Your Message to them?'" Ibn 'Abbās added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers: 'It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renege (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).'"

1740. Narrated Ibn 'Abbās رضي الله عنهما : I heard the Prophet ﷺ delivering a *Khutba* (religious talk) at 'Arafāt.

1741. Narrated Abū Bakra رضي الله عنه : The Prophet ﷺ delivered to us a *Khutba*

١٧٣٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمٌ حَرَامٌ. قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: «فإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا»، فَأَعَادَهَا مِرَارًا. ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟» قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَوْلَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ «فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [انظر:

[٧٠٧٩

١٧٤٠ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرٍو قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بَعْرَفَاتٍ. تَابَعَهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو.

[انظر: ١٨٤١، ١٨٤٣، ٥٨٠٤، ٥٨٥٣]

١٧٤١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

(religious talk) on the day of *Nahr*. He said, "Do you know what is the day today?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "Yes! It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah*?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes! It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allāh). No doubt! Haven't I conveyed Allāh's Message to you? They said, "Yes (you have)." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renege (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another)."

مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا قُرَّةٌ،
عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: أَخْبَرَنِي
عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِي
بَكْرَةَ، وَرَجُلٌ أَفْضَلُ فِي نَفْسِي مِنْ
عَبْدِ الرَّحْمَنِ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ قَالَ:
«أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ
سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ
النَّحْرِ؟» قُلْنَا: بَلَى. قَالَ: «أَيُّ شَهْرٍ
هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ
حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ.
فَقَالَ: «أَلَيْسَ ذُو الْحَجَّةِ؟» قُلْنَا:
بَلَى. قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ
سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَتْ
بِالْبَلَدَةِ الْحَرَامِ؟» قُلْنَا: بَلَى قَالَ:
«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا
فِي بَلَدِكُمْ هَذَا. إِلَى يَوْمٍ تَلْقَوْنَ
رَبَّكُمْ. أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ.
قَالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ
الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ.
فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ
بَعْضُكُمْ رِقَابَ بَعْضٍ». [راجع: ٦٧]

1742. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: At Mina, the Prophet ﷺ said, "Do you know what is the day today?" The people replied,

١٧٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ

“Allāh and His Messenger know it better.” He said, “It is the forbidden (sacred) day. And do you know what town is this?” They replied, “Allāh and His Messenger know it better.” He said, “This is the forbidden (sacred) town (Makkah). And do you know which month is this?” The people replied, “Allāh and His Messenger know it better.” He said, “This is the forbidden (sacred) month.” The Prophet ﷺ added, “No doubt, Allāh made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours.”

Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: On the day of *Nahr* (10th of *Dhul-Hijjah*), the Prophet ﷺ stood in between the *Jamrāt* during his *Hajj* which he performed (as in the previous *Hādīth*) and said, “This is the greatest day (i.e., 10th of *Dhul-Hijjah*).” The Prophet ﷺ started saying repeatedly, “O Allāh! Be Witness (I have conveyed Your Message).” He then bade the people farewell. The people said, “This is *Hajjat-ul-Wadā’*.”

(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

1743. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ permitted (them).

بُنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ بِيَمِينِي: «أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: «فَإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَتَدْرُونَ أَيُّ بَلَدٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «بَلَدٌ حَرَامٌ. أَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهْرٌ حَرَامٌ. قَالَ: «فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا».

وقال هشام بن الغاز: أخبرني نافع، عن ابن عمر رضي الله عنهما: وقف النبي ﷺ يوم النحر بين الجمرات في الحجة التي حجَّ بها. وقال: «هذا يوم الحج الأكبر»، فطفق النبي ﷺ يقول: «اللهم أشهد». فودع الناس فقالوا: هذه حجة الوداع. [انظر: ٤٤٠٣، ٤٤٣، ٦١٦٦، ٦١٦٨، ٦٧٨٥، ٧٠٧٧]

(١٣٣) بَابٌ: هَلْ يَبِيتُ أَصْحَابُ السَّقَايَةِ أَوْ غَيْرُهُمْ بِمَكَّةَ لَيْلِي مَنِي؟

١٧٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: رَخَّصَ النَّبِيُّ ﷺ

[راجع: ١٦٣٤]

1744. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا that the Prophet ﷺ allowed (as above).

١٧٤٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَحْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَذِنَ ح. [راجع: ١٦٣٤]

1745. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا Al-'Abbās رَضِيَ اللهُ عَنْهُ asked permission from the Prophet ﷺ to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet ﷺ allowed him.

١٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الْعَبَّاسَ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ النَّبِيَّ ﷺ لِيَسْتَبِمَكَّةَ لِيَالِي مَيِّ مِنْ أَجْلِ سِقَاتِيهِ فَأَذِنَ لَهُ. تَابَعَهُ أَبُو أُسَامَةَ وَعُقْبَةُ بْنُ خَالِدٍ وَأَبُو صَمْرَةَ. [راجع: ١٦٣٤]

(134) CHAPTER. To do the *Ramy* of the *Jimār*.

Jābir said, "The Prophet ﷺ did the *Ramy* on the day of *Nahr* (10th of *Dhul-Hijjah*) before noon (this is only for *Jamrat-al-'Aqaba*), and then (on the 11th and the 12th of *Dhul-Hijjah*) he did the *Ramy* after the decline of the sun (after *Zuhr*).

(١٣٤) بَابُ رَمَى الْجِمَارِ، وَقَالَ جَابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

1746. Narrated Wabra : I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, "When should I do the *Ramy* of the *Jimār*?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the *Ramy* (i.e., on the 11th and 12th of *Dhul-Hijjah*)."

١٧٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا مِسْعَرٌ، عَنِ وَبْرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَتَى أَرْمِي الْجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمِهِ. فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمِينَا.

(135) CHAPTER. To do the *Ramy* of *Jimār* from the middle of the valley.

(١٣٥) بَابُ رَمَى الْجِمَارِ مِنْ بَطْنِ الْوَادِي

1747. Narrated 'Abdur-Raḥmān bin Yazīd: 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ did the *Ramy* from the middle of the valley. So, I said, "O, Abū 'Abdur-Raḥmān! Some people do the *Ramy* (of the *Jamra*) from above it (i.e., from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) - did the *Ramy*."

١٧٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ، هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

وقال عبد الله بن الوليد قال: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ بِهَذَا. [انظر: ١٧٤٨، ١٧٤٩، ١٧٥٠]

(136) CHAPTER. The *Ramy* of the *Jimār* with seven small stones.

And this has been narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا from the Prophet ﷺ.

(١٣٦) بَابُ رَمَى الْجِمَارِ بِسَبْعِ حَصِيَّاتٍ، ذَكَرَهُ ابْنُ عَمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

1748. Narrated 'Abdur-Raḥmān bin Yazīd: When 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ reached the big *Jamra* (i.e. *Jamrat-ul-'Aqaba*) he kept the *Ka'bah* on the left side and *Mina* on his right side and threw seven pebbles (at the *Jamra*) and said, "The one on whom *Sūrat Al-Baqarah* was revealed (i.e., the Prophet ﷺ) had done the *Ramy* similarly."

١٧٤٨ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ أَنْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنَى عَنْ يَمِينِهِ وَرَمَى بِسَبْعٍ. وَقَالَ: هَكَذَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

[راجع: ١٧٤٧]

(137) CHAPTER. Keeping the House (*Ka'bah*) on the left on doing *Ramy* of the *Jamrat-ul-'Aqaba*.

1749. Narrated 'Abdur-Raḥmān bin Yazīd: I performed *Hajj* with Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and saw him doing *Ramy* of the big

(١٣٧) بَابُ مَنْ رَمَى جَمْرَةَ الْعَقَبَةِ فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ

١٧٤٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ،

Jamra (*Jamrat-ul-'Aqaba*) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) stood."

(138) CHAPTER. To say 'Allāhu Akbar (Allāh is the Most Great)' on throwing every pebble.

This was stated by Ibn 'Umar رضي الله عنهما that the Prophet ﷺ said so."

1750. Narrated Al-A'mash: I heard Al-Hajjāj saying on the pulpit, "The *Surah* in which *Al-Baqarah* (the cow) is mentioned and the *Sūrah* in which the family of 'Imrān is mentioned and the *Sūrah* in which the women (*An-Nisā*) is mentioned." I mentioned this to Ibrāhīm, and he said, " 'Abdur-Rahmān bin Yazīd told me, 'I was with (Abdullah) Ibn Mas'ūd رضي الله عنه when he did the *Ramy* of the *Jamrat-ul-'Aqaba*. He went down the middle of the valley, and when he came near the tree (which was near the *Jamra*) he stood opposite to it and threw seven small pebbles and said: *Allāhu Akbar* on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom *Sūrat Al-Baqarah* was revealed (i.e., Allāh's Messenger ﷺ).'"

(139) CHAPTER. Not standing (for invocation) after doing *Ramy* of the *Jamrat-ul-'Aqaba*.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَرَأَى يَرْمِي الْجَمْرَةَ الْكُبْرَى بِسَبْعِ حَصِيَّاتٍ. فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنَى عَنْ يَمِينِهِ، ثُمَّ قَالَ: هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[راجع: ١٧٤٧]

(١٣٨) بَابُ: يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ،

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٧٥٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمِنْبَرِ: السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا النِّسَاءُ. قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ، فَاسْتَبَطَنَ الْوَادِيَّ حَتَّى إِذَا حَادَى بِالشَّجَرَةِ اعْتَرَضَهَا فَرَمَى بِسَبْعِ حَصِيَّاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ: مِنْ هُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ قَامَ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ. [راجع: ١٧٤٧]

(١٣٩) بَابُ مَنْ رَمَى جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, narrated this on the authority of the Prophet ﷺ

(140) CHAPTER. After doing *Ramy* of the (other) two *Jamrāt* (*Dunya* and *Wustā*) one should go and stand on level ground, (and invoke Allāh), facing the *Qiblah* (Ka'bah at Makkah).

1751. Narrated Sālim: Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the *Khāif* mosque) with seven small stones and used to recite *Takbīr* on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the *Qiblah* for a long time and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wustā* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing like this."

(141) CHAPTER. To raise the hands (for invocation) near *Al-Jamrat-ud-Dunya* and *Al-Jamrat-ul-Wustā*.

1752. Narrated Sālim bin 'Abdullāh: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا used to do *Ramy* of the *Jamrat-ud-Dunya* with seven small pebbles and used to recite *Takbīr* on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the *Qiblah* to invoke (Allāh) while

قالَهُ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ.

(١٤٠) بَابُ إِذَا رَمَى الْجَمْرَتَيْنِ يَقُومُ
مُسْتَقْبِلَ الْقِبْلَةِ وَيُسْهِلُ

١٧٥١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى: حَدَّثَنَا
يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ
ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ
يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ،
يُكَبِّرُ عَلَىٰ إِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ
حَتَّىٰ يُسْهِلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ،
فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ
يَرْمِي الْوُسْطَى، ثُمَّ يَأْخُذُ ذَاتَ
السَّمَاءِ فَيَسْهِلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ،
فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ
طَوِيلًا. ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ
مِنْ بَطْنِ الْوَادِي. وَلَا يَقِفُ عِنْدَهَا ثُمَّ
يَنْصَرِفُ وَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ
ﷺ يَفْعَلُهُ. [انظر: ١٧٥٢، ١٧٥٣]

(١٤١) بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ جَمْرَةِ
الدُّنْيَا وَالْوُسْطَى

١٧٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ

اللَّهِ قَالَ: حَدَّثَنِي أَحْمَدُ، عَنْ سُلَيْمَانَ،
عَنْ يُونُسَ ابْنِ يَزِيدَ، عَنِ ابْنِ
شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ

raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wustā* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qiblah* to invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-al-'Aqaba* from the middle of the valley, but he would not stay by it. Ibn 'Umar used to say, "I saw Allāh's Messenger ﷺ doing like that."

(142) CHAPTER. Invoking (Allāh) near the two *Jamrāt*.

1753. Narrated Az-Zuhri: Whenever Allāh's Messenger ﷺ stoned the *Jamra* near Mina mosque, he would do *Ramy* of it with seven small pebbles and say *Takbīr* on throwing each pebble. Then he would go ahead and stand facing the *Qiblah* with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second *Jamra* (*Al-Wustā*) and stone it with seven small stones, reciting *Takbīr* on throwing each stone. Then he would descend to the left near the valley and stand facing the *Qiblah* with raised hands to invoke (Allāh). Then he would come to the *Jamra* near the *'Aqaba* (*Jamrat-ul-'Aqaba*) and do *Ramy* of it with seven small pebbles, reciting *Takbīr* on throwing each stone. He then would leave and not stay by it.

Narrated Az-Zuhri: I heard Sālim bin 'Abdullāh saying the same that his father said so on the authority of the Prophet ﷺ. And Ibn 'Umar used to do the same.

يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ .
يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ
فَيَسْهَلُ. فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ قِيَامًا
طَوِيلًا، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ. ثُمَّ يَرْمِي
الْجَمْرَةَ الْوُسْطَى كَذَلِكَ فَيَأْخُذُ ذَاتَ
السَّمَالِ فَيَسْهَلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ
قِيَامًا طَوِيلًا فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ
يَرْمِي الْجَمْرَةَ ذَاتَ الْعَقَبَةِ مِنْ بَطْنِ
الْوَادِي وَلَا يَقِفُ وَيَقُولُ: هَكَذَا
رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُ. [راجع: ١٧٥١]

(١٤٢) بَابُ الدُّعَاءِ عِنْدَ الْجَمْرَتَيْنِ

١٧٥٣ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا
عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ
الرُّهْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا
رَمَى الْجَمْرَةَ الَّتِي تَلِي مَسْجِدَ مِنَى
يَرْمِيهَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ كُلَّمَا
رَمَى بِحَصَاةٍ. ثُمَّ تَقَدَّمَ أَمَامَهَا فَوَقَفَ
مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو وَكَانَ
يُطِيلُ الْوُقُوفَ. ثُمَّ يَأْتِي الْجَمْرَةَ
الثَّانِيَةَ فَيَرْمِيهَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ
كُلَّمَا رَمَى بِحَصَاةٍ. ثُمَّ يَنْحَدِرُ ذَاتَ
الْبِيسَارِ مِمَّا بِلْيِ الْوَادِي فَيَقِفُ مُسْتَقْبِلَ
الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو ثُمَّ يَأْتِي
الْجَمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيهَا بِسَبْعِ
حَصِيَّاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ ثُمَّ
يَنْصَرِفُ وَلَا يَقِفُ عِنْدَهَا. قَالَ
الرُّهْرِيُّ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ

يُحَدِّثُ بِمِثْلِ هَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

[راجع: ١٧٥١]

(143) CHAPTER. To perfume oneself after doing *Ramy* of the *Jimār* and to have one's head shaved before *Tawāf-al-Ifāda*.

1754. Narrated 'Abdur-Rahmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, "I heard 'Āishah رضي الله عنها saying, 'I perfumed Allāh's Messenger ﷺ with my own hands before finishing his *Ihrām* while yet he has not performed *Tawāf-al-Ifāda*.' She spread her hands (while saying so.)"

(١٤٣) بَابُ الطَّيِّبِ بَعْدَ رَمِي الْحِمَارِ، وَالْحَلْقِ قَبْلَ الْإِفَادَةِ

١٧٥٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ: وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ أَنَّهُ سَمِعَ أَبَاهُ وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، تَقُولُ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ حِينَ أَحْرَمَ، وَلِحَلِّهِ حِينَ أَحَلَّ قَبْلَ أَنْ يُطُوفَ، وَبَسَطَتْ يَدَيْهَا. [راجع: ١٥٣٩]

(144) CHAPTER. *Tawāf-al-Wadā'*.

1755. Narrated Ibn 'Abbās رضي الله عنهما: The people were ordered to perform the *Tawāf* of the Ka'bah (*Tawāf-al-Wadā'*) as the last thing before leaving (Makkah), except the menstruating women who were exempted.

(١٤٤) بَابُ طَوَافِ الْوَدَاعِ

١٧٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ. عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ إِلَّا أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ. [راجع: ٣٢٩]

1756. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ offered the *Zuhr*, *Aṣr*, *Maghrib* and the '*Ishā'* *Ṣalāt* (prayers) and slept for a while at a place called Al-Muḥaṣṣab and then rode to the Ka'bah and performed *Tawāf* round it (*Tawāf-al-Wadā'*).

١٧٥٦ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

تَابَعَهُ اللَّيْثُ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ.

[انظر: ١٧٦٤]

(145) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda* (would it be obligatory for her to perform *Tawāf-al-Wadāʿ*?).

(١٤٥) **باب:** إِذَا حَاصَتِ الْمَرْأَةُ بَعْدَ مَا أَفَاضَتْ

1757. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Šafiyya bint Ḥuyai, the wife of the Prophet ﷺ got her menses, and Allāh’s Messenger ﷺ was informed of that. He said, “Would she delay us?” The people said, “She has already performed *Tawāf-al-Ifāda*.” He said, “Then she will not (delay us).”

١٧٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ صَفِيَّةَ بِنْتَ حُيَّيٍّ زَوْجِ النَّبِيِّ ﷺ حَاصَتْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «أَحَاسِبْتُنَا هِيَ؟» قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ. قَالَ: «فَلَا إِذَا». [راجع: ٢٩٤]

1758, 1759. Narrated ‘Ikrima: The people of Al-Madīna asked Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا about a woman who got her menses after performing *Tawāf-al-Ifāda*. He said, “She could depart (from Makkah).” They said, “We will not act on your verdict and ignore the verdict of Zaid.” Ibn ‘Abbās said, “When you reach Al-Madīna, inquire about it.” So, when they reached Al-Madīna they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Šafiyya (*Hadīth* No.1757).

١٧٥٨ ، ١٧٥٩ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ أَهْلَ الْمَدِينَةِ سَأَلُوا ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ امْرَأَةٍ طَافَتْ، ثُمَّ حَاصَتْ، قَالَ لَهُمْ: تَتَفَرَّغْنَ. قَالُوا: لَا نَأْخُذُ بِقَوْلِكَ وَنَدْعُ قَوْلَ زَيْدٍ، قَالَ: إِذَا قَدِمْتُمُ الْمَدِينَةَ فَاسْأَلُوا فَقَدِمُوا الْمَدِينَةَ فَسَأَلُوا فَكَانَ فِيهِمْ سَأَلُوا أُمَّ سُلَيْمٍ. فَذَكَرْتُ حَدِيثَ صَفِيَّةَ. رَوَاهُ خَالِدٌ وَقَتَادَةُ عَنْ عِكْرِمَةَ.

1760. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A menstruating woman was allowed to leave Makkah if she had done *Tawāf-al-Ifāda*.

١٧٦٠ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ،

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
رُخِّصَ لِلْحَائِضِ أَنْ تَتَفَرَّ إِذَا أَفَاضَتْ.

[راجع: ٣٢٩]

1761. Ṭāwūs (a subnarrator) said that his father said, "I heard Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا saying that she should not depart. Then later I heard him saying that the Prophet ﷺ had allowed them (menstruating women) to depart."

1762. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: We set out with the Prophet ﷺ with the intention of performing Hajj only. The Prophet ﷺ reached Makkah and performed *Tawāf* [of the Ka'bah and *Sāy* (going) between *Aṣ-Ṣafā* and *Al-Marwa*] and did not finish the *Ihrām*, because he had the *Hady* with him. His Companions and his wives performed *Tawāf* [of the Ka'bah and *Sāy* (going) between *Aṣ-Ṣafā* and *Al-Marwa*], and those who had no *Hady* with them finished their *Ihrām*. I got the menses and performed all the ceremonies of *Hajj*. So, when it was the night of *Ḥaṣba* (night of departure), I said, "O Allāh's Messenger! All your Companions are returning with *Hajj* and *Umra* except me." He asked me, "Didn't you perform *Tawāf* of the Ka'bah (*Umra*) when you reached Makkah?" I said, "No." He said, "Go to *Tan'im* with your brother 'Abdur-Rahmān, and assume *Ihrām* for *Umra* and I will wait for you at such and such a place." So, I went with 'Abdur-Rahmān to *Tan'im* and assumed *Ihrām* for *Umra*. Then *Ṣafīyya* bint *Ḥuyai* got menses. The Prophet ﷺ said, "*Aqrā Ḥalqā!*"⁽¹⁾ You will detain us! Didn't you perform *Tawāf* (*Al-Ifāda*) on the day of *Nahr* (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet ﷺ when he was ascending

١٧٦١ - قَالَ: وَسَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّهَا لَا تَتَفَرُّ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخِّصَ لَهُنَّ.

[راجع: ٣٣٠]

١٧٦٢ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا نُرَى إِلَّا الْحَجَّ، فَقَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَلَمْ يَحِلَّ، وَكَانَ مَعَهُ الْهَدْيُ. فَطَافَ مَنْ كَانَ مَعَهُ مِنْ نِسَائِهِ وَأَصْحَابِهِ وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ. فَحَاضَتْ هِيَ فَنَسَكْنَا مَنَاسِكَنا مِنْ حَجِّنَا، فَلَمَّا كَانَتْ لَيْلَةَ الْحَضْبَةِ لَيْلَةَ النَّفْرِ قَالَتْ: يَا رَسُولَ اللَّهِ، كُلُّ أَصْحَابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي. قَالَ: «مَا كُنْتُ تَطُوفِينَ بِالْبَيْتِ لِيَالِي قَدِمْنَا مَكَّةَ؟» قُلْتُ: لَا، قَالَ: «فَاخْرُجِي مَعَ أُخِيكَ إِلَى التَّعِيمِ فَأَهْلِي بِعُمْرَةٍ. وَمَوْعِدُكَ مَكَانَ كَذَا وَكَذَا»، فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّعِيمِ فَأَهْلَلْتُ بِعُمْرَةٍ. وَحَاضَتْ صَفِيَّةُ بِنْتُ حُبَيْبٍ، فَقَالَ النَّبِيُّ ﷺ:

(1) (H.1762) "*Aqrā Ḥalqā*": See the glossary.

the heights towards Makkah and I was descending, or vice-versa.

«عَفَرَى حَلْقِي، إِنَّكَ لِحَابِسْتَنَا. أَمَا كُنْتَ طُفْتَ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَى، قَالَ: «فَلَا بَأْسَ، أَنْفِرِي» فَلَقِمْتُهُ مُضْعِداً عَلَى أَهْلِ مَكَّةَ وَأَنَا مُنْهَيْطَةٌ. أَوْ أَنَا مُضْعِدَةٌ وَهُوَ مُنْهَيْطٌ. وَقَالَ مُسَدَّدٌ: قُلْتُ: لَا. وَتَابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ فِي قَوْلِهِ: لَا. [راجع: ٢٩٤]

(146) CHAPTER. Whoever offered the 'Aṣr prayer at Abṭah on the day of departure from Minā (Day of Nafr).

1763. Narrated 'Abdul-Azīz bin Rufai: I asked Anas bin Mālik, "Tell me something you have observed about the Prophet ﷺ concerning where he offered the *Zuhr* prayer on the day of *Tarwiya* (8th *Dhul-Hijjah*)." Anas replied, "He offered it at *Minā*." I said, "Where did he offer the 'Aṣr prayer on the day of *Nafr* (day of departure from *Minā*)?" He replied, "At *Al-Abṭah*," and added, "You should do as your rulers (or leaders) do."

(١٤٦) بَابُ مَنْ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ بِالْأَبْطَحِ

١٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ، أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنَى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ. أَفْعَلُ كَمَا يَفْعَلُ أَمْرًاؤُك. [راجع: ١٦٥٣]

1764. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Zuhr*, 'Aṣr, *Maghrib* and 'Ishā, *Ṣalāt* (prayers) and slept for a while at a place called *Al-Muḥaṣṣab* and then he rode towards the *Ka'bah* and performed *Tawāf* (*al-Wadā*).

١٧٦٤ - حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنِ طَالِبٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبِرْنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ قَتَادَةَ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَرَقَدَ رَقْدَةً بِالْمُحَصَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ. [راجع: ١٧٥٦]

(147) CHAPTER. Al-Muḥaṣṣab. (This is situated between Makkah and Minā and is also called Al-ʿAḩṩah or ḩaṣba or Kḩaif Banī Kināna.)

1765. Narrated ʿĀishah رَضِيَ اللهُ عَنْهَا: It (i.e., Al-ʿAḩṩah) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart.

1766. Narrated Ibn ʿAbbās رَضِيَ اللهُ عَنْهُمَا: Staying at Al-Muḥaṣṣab is not one of the ceremonies (of ḩajj), but Al-Muḥaṣṣab is a place where Allāh's Messenger ﷺ camped (during his ḩajjat-al-Waḩāʿ).

(148) CHAPTER. To camp at Dḩi-Tuwa before entering Makkah and to camp at Al-Baḩḩā' which is at Dḩul-ḩulaifa on returning from Makkah (to Al-Madīna).

1767. Narrated Nāfi': Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا used to spend the night at Dḩi-Tuwa in between the two ṩḩaniya and then he would enter Makkah through the ṩḩaniya which is at the higher region of Makkah, and whenever he came to Makkah for ḩajj or ʿUmra, he never made his she-camel kneel down except near the gate of the Maṣjid (Al-Maṣjid-al-Haram), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Ka'bah seven times: hastening in the first three rounds (Ramal) and walking in the last four.

On finishing, he would offer two Rak'ā prayer (of ṩawāf) and set out to perform ṩawāf - [Sāy (going)] between Aṣ-Ṣafā and Al-Marwa before returning to his dwelling

(١٤٧) بَابُ الْمُحَصَّبِ

١٧٦٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: «إِنَّمَا كَانَ مَنْزِلًا يَنْزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أَسْمَحَ لِحُرُوجِهِ، تَعْنِي بِالْأَبْطَحِ.

١٧٦٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَيْسَ التَّحْصِيبُ شَيْءٌ إِذَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللهِ ﷺ.

(١٤٨) بَابُ النَّزُولِ بِذِي طُوًى قَبْلَ أَنْ يَدْخَلَ مَكَّةَ، وَالنَّزُولِ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ إِذَا رَجَعَ مِنْ مَكَّةَ

١٧٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عَمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يَبِيتُ بِذِي الطُّوًى بَيْنَ النَّبَتَيْنِ ثُمَّ يَدْخُلُ مِنَ النَّبْتِ الَّتِي بِأَعْلَى مَكَّةَ. وَكَانَ إِذَا قَدِمَ حَاجًّا أَوْ مُعْتَمِرًا لَمْ يُبْغِ نَاقَتَهُ إِلَّا عِنْدَ بَابِ الْمَسْجِدِ. ثُمَّ يَدْخُلُ فَيَأْتِي الرُّكْنَ الْأَسْوَدَ قَبْدًا بِهِ، ثُمَّ يَطُوفُ سَبْعًا: ثَلَاثًا سَعْيًا وَأَرْبَعًا مَشْيًا. ثُمَّ يَنْصَرِفُ فَيَصْلِي سَجْدَتَيْنِ، ثُمَّ يَنْطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ فَيَطُوفُ بَيْنَ الصَّفَا

place. On returning (to Al-Madina) from *Hajj* or *'Umra*, he used to make his camel kneel down at Al-Baṭḥā which is at Dhul-Hulaifa, the place where the Prophet ﷺ used to make his camel kneel down.

1768. Narrated Khālid bin Al-Hārith: 'Ubaidullāh was asked about Al-Muḥaṣṣab. 'Ubaidullāh narrated: Nāfi' said, "Allāh's Messenger ﷺ, 'Umar and Ibn 'Umar camped there." Nāfi' added, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to offer the *Zuhr* and *'Asr* prayer at it (i.e. Al-Muḥaṣṣab)." I think he mentioned the *Maghrib* prayer also. I said, "I don't doubt about *'Ishā'* (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet ﷺ used to do the same.'"

(149) CHAPTER. Staying at Dhī-Ṭuwa on returning from Makkah.

1769. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا approached (Makkah), he used to pass the night at Dhī-Ṭuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhī-Ṭuwa and pass the night there till dawn, and he used to say that the Prophet ﷺ used to do the same.

(150) CHAPTER. Trading during the time of *Hajj*, and selling in the markets of the Pre-Islāmic Period.

1770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Dhul-Majāz and 'Ukāz were the markets of

وَالْمَرْوَةِ. وَكَانَ إِذَا صَدَرَ عَنِ الْحَجِّ أَوْ الْعُمْرَةِ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِيَدِي الْحُلَيْفَةِ الَّتِي كَانَ النَّبِيُّ ﷺ يُنِيخُ بِهَا. [راجع: ٤٩١]

١٧٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سُئِلَ عَبِيدُ اللَّهِ عَنِ الْمُحَصَّبِ، فَحَدَّثَنَا عَبِيدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: نَزَلَ بِهَا رَسُولُ اللَّهِ ﷺ وَعُمَرُ وَابْنُ عُمَرَ. وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُصَلِّي بِهَا يَعْنِي الْمُحَصَّبَ الظُّهْرَ وَالْعَصْرَ، أَحْسِبُهُ قَالَ: وَالْمَغْرِبَ. قَالَ خَالِدٌ: لَا أَشْكُ فِي الْعِشَاءِ، وَيَهْجَعُ هَجْعَةً، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِيِّ ﷺ.

(١٤٩) بَابُ مِنْ نَزَلَ بِيَدِي طُوًى إِذَا رَجَعَ مِنْ مَكَّةَ

١٧٦٩ - وَقَالَ مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا حَمَادٌ، عَنْ أَبِي بَرْ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا أُقْبِلَ بَاتَ بِيَدِي طُوًى حَتَّى إِذَا أَصْبَحَ دَخَلَ وَإِذَا نَفَرَ مَرَّ بِيَدِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ. وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ. [راجع: ٤٩١]

(١٥٠) بَابُ التِّجَارَةِ أَيَّامَ الْمَوْسِمِ وَالْبَيْعِ فِي أَسْوَاقِ الْجَاهِلِيَّةِ

١٧٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ

the people during the Pre-Islamic Period of Ignorance. When the people embraced Islām, they disliked to do bargaining there till the following Verses were revealed:

“There is no sin on you if you seek of the Bounty of your Lord (during Hajj by trading, etc.)...” (V.2:198)

الهِئَمِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ عَمْرُو بْنُ دِينَارٍ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ ذُو الْمَجَازِ وَعُكَاظُ مَتَجَرَ النَّاسِ فِي الْجَاهِلِيَّةِ. فَلَمَّا جَاءَ الْإِسْلَامَ كَانَتْهُمْ كَرَهُوا ذَلِكَ حَتَّى نَزَلَتْ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: ١٩٨] فِي مَوَاسِمِ الْحَجِّ.

[انظر: ٢٠٥٠، ٢٠٩٨، ٤٥١٩]

(151) CHAPTER. To depart from Al-Muḥaṣṣab in the last part of night.

(١٥١) بَابُ الْإِدْلَاجِ مِنَ الْمُحَصَّبِ

1771. Narrated ḌʿAishah رَضِيَ اللَّهُ عَنْهَا: Ṣafiiyya got her menses on the night of *Nafr* (departure from Hajj), and she said, “I see that I will detain you.” The Prophet ﷺ said, “‘*Aqrā Halqā!* Did she perform the *Tawāf* (*Al-Ifāda*) on the Day of *Nahr* (slaughtering)?” Somebody replied in the affirmative. He said, “Then depart.”

١٧٧١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَاصَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ، فَقَالَتْ: مَا أُرَانِي إِلَّا حَابِسَتَكُمْ قَالَ النَّبِيُّ ﷺ: «عَفْرَى حَلْقَى، أَطَافَتْ يَوْمَ النَّحْرِ؟» قِيلَ: نَعَمْ، قَالَ: «فَانْفِرِي». [راجع: ٢٩٤]

1772. Narrated ḌʿAishah رَضِيَ اللَّهُ عَنْهَا: “We set out with Allāh’s Messenger ﷺ (from Al-Madina) with the intention of performing Hajj only. When we reached Makkah, he ordered us to finish the *Ihrām*. When it was the night of *Nafr* (departure), Safiiyya bint Ḥuyai got her menses. The Prophet ﷺ said, “*Halqa ‘Aqrā!* I think that she will detain you,” and asked (her), “Did you perform the *Tawāf* (*Al-Ifāda*) on the day of *Nahr* (slaughtering)?” She replied, “Yes.” He said, “Then depart.” I said, “O Allāh’s Messenger! I have not (done the *Umra*).” He replied, “Perform *Umra* from Tan’im.”

١٧٧٢ - قَالَ أَبُو عَبْدِ اللَّهِ: وَرَادَنِي مُحَمَّدٌ: حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ إِبْرَاهِيمِ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا قَدِمْنَا أَمَرْنَا أَنْ نَحُلَّ. فَلَمَّا كَانَتْ لَيْلَةَ النَّفْرِ حَاصَتْ صَفِيَّةُ بِنْتُ حُبَيْبٍ، فَقَالَ النَّبِيُّ ﷺ: «حَلْقَى عَفْرَى، مَا أُرَاهَا إِلَّا

My brother went with me and we came across the Prophet ﷺ in the last part of the night. He said, "Wait at such and such a place."

حَابِسْتَكُمْ». ثُمَّ قَالَ: «كُنْتِ طُفْتِ
يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ قَالَ:
«فَأَنْفِرِي»، قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي
لَمْ أَكُنْ حَلَلْتُ، قَالَ: «فَاعْتَمِرِي مِنَ
التَّعْمِيمِ». فَخَرَجَ مَعَهَا أَخُوهَا فَلَقِينَاهُ
مُدَلِجًا: فَقَالَ: «مَوْعِدُكَ مَكَانَ كَذَا
وَكَذَا». [راجع: ٢٩٤]