

28 - THE BOOK OF PENALTY FOR HUNTING [(BY A MUHRIM) AND SIMILAR THINGS].

٢٨ - كتاب جزاء الصيد

(1) CHAPTER. The penalty for hunting (by a *Muḥrim*) and similar things. And the Statement of Allāh تعالى:

“...Kill not game while you are in the state of *Iḥrām* for *Hajj* or *Umra* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka’bah, of an eatable animal (i.e., sheep, goat, cow, etc.) brought to the Ka’bah, equivalent to the one he killed... to the end of the Verse... And fear Allāh to Whom you shall be gathered back.” (V.5:95-96)

(2) CHAPTER. If a non-*Muḥrim* hunts (an animal) and gives it as a present to a *Muḥrim*, (it is permissible for) the latter to eat it.

Ibn ‘Abbās and Anas considered that there was no harm for a *Muḥrim* to slaughter animals which were not game, like camels, sheep, cows, hens, or horses.

1821. Narrated ‘Abdullāh bin Abū Qatāda: My father set out (for Makkah) in the year of Al-Ḥudaibiya, and his companions assumed *Iḥrām*, but he did not. At that time the Prophet ﷺ was informed that an enemy wanted to attack him, so the Prophet ﷺ proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), “I looked up and saw an onager⁽¹⁾. I attacked, stabbed and caught it.

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ﴾ إِلَى قَوْلِهِ ﴿وَأَتَّقُوا اللَّهَ الَّذِي تَخْشَوْنَ﴾
[المائدة: ٩٥-٩٦].

(٢) بَابٌ: إِذَا صَادَ الْحَلَالُ فَأَهْدَى لِلْمُحْرِمِ الصَّيْدَ أَكَلَهُ
وَلَمْ يَرِ ابْنُ عَبَّاسٍ وَأَنَسٌ بِالذَّبْحِ بَأْسًا وَهُوَ فِي غَيْرِ الصَّيْدِ نَحْوَ الْإِبِلِ وَالْعَنَمِ وَالْبَقَرِ وَالْدَّجَاجِ وَالْحَيْلِ، يُقَالُ: عَذَلُ مِثْلٍ، فَإِذَا كُسِرَتْ «عِذْلٌ» فَهُوَ زِنَةُ ذَلِكَ. ﴿فَيَكْمًا﴾ [المائدة: ٩٧]: قَوَامًا، ﴿بِعِدْلُونٍ﴾ [الأنعام: ١]: يَجْعَلُونَ لَهُ عَدْلًا.

١٨٢١ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ: انْطَلَقَ أَبِي عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ، وَحَدَّثَ النَّبِيُّ ﷺ أَنَّ عَدُوًّا يَغْزُوهُ بِغَيْفَةٍ فَاَنْطَلَقَ النَّبِيُّ ﷺ فَبَيْنَا أَيْنِ مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَى

(1) (H.1821) They were laughing because they saw an onager and could not hunt it=

I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet ﷺ. So, I went in search of the Prophet ﷺ and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banī Ghifār at midnight. I asked him, "Where did you leave the Prophet ﷺ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqyā. I followed the traces and joined the Prophet ﷺ and said, 'O Allāh's Messenger! Your people (Companions) send you their compliments, and (ask for) Allāh's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allāh's Messenger I hunted an onager and some of its meat is with me.'⁽¹⁾ The Prophet ﷺ told the people to eat it, though all of them were in the state of *Ihrām*."

بَعْضُ، فَتَظَرْتُ فَإِذَا أَنَا بِحِمَارٍ وَخَشٍ
فَحَمَلْتُ عَلَيْهِ فَطَعْتُهُ فَأَثْبَتُهُ وَاسْتَعَنْتُ
بِهِمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ
لَحْمِهِ وَخَشِينَا أَنْ نُقْتَطَعَ فَطَلَبْتُ النَّبِيَّ
ﷺ أَزْعُ فَرَسِي شَاوَأَ وَأَسِيرُ شَاوَأَ،
فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ
الْليْلِ، قُلْتُ: أَيْنَ تَرَكْتَ النَّبِيَّ ﷺ؟
قَالَ: تَرَكْتُهُ بِتَعْمِهِنَّ، وَهُوَ قَائِلٌ
السُّقْيَا. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ
أَهْلَكَ يَقْرُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ
اللَّهِ، إِنَّهُمْ قَدْ خَشَوْا أَنْ يُفْتَطَعُوا
دُونَكَ فَانْتَظَرُهُمْ. قُلْتُ: يَا رَسُولَ
اللَّهِ، أَصَبْتُ حِمَارَ وَخَشٍ وَعِنْدِي مِنْهُ
فَاصِلَةٌ، فَقَالَ لِلْقَوْمِ: «كُلُوا»، وَهُمْ
مُحْرِمُونَ. [انظر: ١٨٢٢، ١٨٢٣،
١٨٢٤، ٢٥٧٠، ٢٨٥٤، ٢٩١٤، ٤١٤٩،
٥٤٠٧، ٥٤٩٠، ٥٤٩١، ٥٤٩٢]

(3) CHAPTER. If the *Muḥrimūn* saw game and then laughed and a non-*Muḥrim* understood (why they laughed) (then their laughing is not to be considered as an intentional sign to draw the non-*Muḥrim*'s attention. Therefore they are allowed to eat the game).

(٣) بَابٌ: إِذَا رَأَى الْمُحْرِمُونَ صَيْدًا
فَضَحِكُوا فَقَطِنَ الْحَلَالِ

1822. Narrated 'Abdullāh bin Abū Qatāda that his father said, "We proceeded with the Prophet ﷺ in the year of *Al-Hudaibīya* and his companions assumed *Ihrām* but I did not.

١٨٢٢ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ:
حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ

=because they were in a state of *Ihrām*; neither were they allowed to draw the attention of Abū Qatāda who was not a *Muḥrim* then.

(1) (H.1821) Perhaps Abū Qatāda hurried to reach the Prophet ﷺ so that he might ask him whether it was legal for the *Muḥrimūn* to eat from that game, since some of his companions had refused to eat.

We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it on my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e., its meat). Then I followed Allāh's Messenger ﷺ lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banī Ghifār at midnight. I asked him where he had left Allāh's Messenger ﷺ. The man replied that he had left the Prophet ﷺ at a place called Ta'hun and he had the intention of having the midday rest at As-Suqyā. So, I followed Allāh's Messenger ﷺ till I reached him and said, "O Allāh's Messenger I have been sent by my companions who send you their greetings and compliments and ask for Allāh's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allāh's Messenger! We have hunted an onager and have some of it (i.e., its meat) left over." Allāh's Messenger ﷺ told his companions to eat the meat, although all of them were in a state of *Ihrām*.

(4) CHAPTER. A Muḥrim should not help a non-Muḥrim in the hunting of a game.

1823. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at a place called Al-Qāḥa (which is at a distance of three stages of journey from Al-Madīna). Abū Qatāda رَضِيَ اللهُ عَنْهُ narrated through another group of narrators: We were in the

حَدَّثَنَا قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحَدِيثِيَّةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أَحْرَمِ، فَأَنْشَأْنَا بَعْدُوَ بَعِثَةً فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارٍ وَخَشٍ فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ. فَتَنَظَرْتُ فَرَأَيْتُهُ فَحَمَلْتُ عَلَيْهِ الْفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُهُ، فَاسْتَعْتَبْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي. فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ ﷺ وَخَشِينَا أَنْ نُفْتَطَعَ أَرْفَعَ فَرَسِي شَأَوًا وَأَسِيرُ عَلَيْهِ شَأَوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ فَقَالَ: تَرَكْتُهُ يَتَغَنَّى وَهُوَ قَائِلُ السُّقْيَا. فَلَحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَتَيْتُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشَوْا أَنْ يَقْطِعَهُمُ الْعَدُوُّ دُونَكَ فَاَنْظُرْهُمْ فَفَعَلَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا أَصَدْنَا حِمَارًا وَخَشٍ وَإِنَّ عِنْدَنَا مِنْهُ فَاضِلَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «كُلُوا»، وَهُمْ مُخْرِمُونَ. [راجع: ١٨٢٢]

(٤) بَابٌ: لَا يُعِينُ الْمُحْرِمُ الْحَلَالَ فِي قَتْلِ الصَّيْدِ

١٨٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ: سَمِعَ أَبَا قَتَادَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

company of the Prophet ﷺ at a place called Al-Qāḥa and some of us had assumed *Ihrām* while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of *Ihrām*." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet ﷺ who was ahead of us and asked him about it. He replied, "Eat it, as it is *Halāl* (i.e., it is legal to eat it)."

(5) CHAPTER. A *Muḥrim* should not point at a game with the intention that a non-*Muḥrim* may hunt it.

1824. Narrated 'Abdullāh bin Abū Qatāda that his father had told him that Allāh's Messenger ﷺ set out for *Hajj* and so did his Companions. He sent a batch of his Companions by another route and Abū Qatāda was one of them. The Prophet ﷺ said to them, "Proceed along the sea-shore till we meet all together." So, they took the route of the sea-shore, and when they started all of them assumed *Ihrām* except Abū Qatāda. While they were proceeding on, his companions saw a group of onagers. Abū

بالقَاحَةِ مِنَ الْمَدِينَةِ عَلَى ثَلَاثِ ح .
وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ
أَبِي مُحَمَّدٍ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ
وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ،
فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئًا،
فَنَظَرْتُ فَإِذَا جِمَارٌ وَخَشٍ يَغْنِي وَفَعَّ
سَوْطُهُ فَقَالُوا: لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ،
إِنَّا مُحْرِمُونَ. فَتَنَاوَلْتُهُ فَأَخَذْتُهُ ثُمَّ
أَتَيْتُ الْجِمَارَ مِنْ وَرَاءِ أَكْمَةِ فَعَقَرْتُهُ
فَأَتَيْتُ بِهِ أَصْحَابِي فَقَالَ بَعْضُهُمْ:
كُلُوا، وَقَالَ بَعْضُهُمْ: لَا تَأْكُلُوا.
فَأَتَيْتُ النَّبِيَّ ﷺ وَهُوَ أَمَامَنَا فَسَأَلْتُهُ
فَقَالَ: «كُلُوهُ حَلَالٌ»، قَالَ لَنَا عَمْرُو:
اذْهَبُوا إِلَى صَالِحٍ فَسَلُّوهُ عَنْ هَذَا
وغيره. وَقَدِمَ عَلَيْنَا هَاهُنَا.
[راجع: ١٨٢١]

(٥) بَابُ: لَا يُشِيرُ الْمُحْرِمُ إِلَى
الصَّيْدِ لِكَيْ يَصْطَادَهُ الْحَلَالُ

١٨٢٤ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عُثْمَانُ هُوَ ابْنُ مَوْهَبٍ، قَالَ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ
أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ
حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةً
مِنْهُمْ فِيهِمْ أَبُو قَتَادَةَ فَقَالَ: «خُذُوا
سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ»، فَأَخَذُوا

Qatāda chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of *Ihrām*?" So, we (they) carried the rest of the she-onager's meat, and when they met Allāh's Messenger ﷺ they asked saying, "O Allāh's Messenger! We assumed *Ihrām* with the exception of Abū Qatāda and we saw (a group) of onagers. Abū Qatāda attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of *Ihrām*?' So, we carried the rest of its meat." The Prophet ﷺ asked, "Did anyone of you order Abū Qatāda to attack it or point at it?" They (we) replied in the negative. He said, "Then eat what is left of its meat."

سَاحِلَ الْبَحْرِ. فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلَّهُمْ إِلَّا أَبَا قَتَادَةَ لَمْ يُحْرَمَ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمُرِ فَعَقَرَ مِنْهَا أَتَانًا، فَتَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا وَقَالُوا: أَنَاكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْإِتَانِ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرَمَ فَرَأَيْنَا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَانًا فَتَزَلُّوا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا: أَنَاكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قَالَ: «أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟» قَالُوا: لَا، قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا». [راجع: ١٨٢١]

(6) CHAPTER. If any person gave a living onager as a present to a *Muḥrim* then he should not accept it.

1825. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما on the authority of Aṣ-Ṣa'b bin Jath-thāma Al-Laiṭhi that the latter presented an onager to Allāh's Messenger ﷺ while he was at Al-Abwā' or at Waddān, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (Aṣ-Ṣa'b's) face, the Prophet ﷺ said to him, "I have only returned it because I am *Muḥrim*."

(٦) بَابُ إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَحْشِيًّا حَيًّا لَمْ يَقْبَلْ

١٨٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّغْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَحْشِيًّا وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ. فَلَمَّا رَأَى مَا فِي وَجْهِهِ

قَالَ: «إِنَّا لَمْ نَرُدَّهُ إِلَّا أَنَا حُرْمٌ».

[انظر: ٢٥٧٣، ٢٥٩٧]

(7) CHAPTER. (What kind of) animals can be killed by a *Muḥrim*.

(٧) بَابُ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

1826. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "It is not sinful on a *Muḥrim* to kill five kinds of animals." (A crow, a kite, a scorpion, a mouse and a rabid dog).

١٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ». وَعَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. [انظر: ٣٣١٥]

1827. One of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said, "A *Muḥrim* can kill (five kinds of animals.)"

١٨٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جَبْرِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَدَّثَنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْتُلُ الْمُحْرِمُ».

[انظر: ١٨٢٨]

1828. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا Allāh's Messenger ﷺ said, "It is not sinful (on a non-*Muḥrim* or a *Muḥrim*) to kill five kinds of animals, namely: a crow, a kite, a mouse, a scorpion and a rabid dog."

١٨٢٨ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُوسُفَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَتْ حَفْصَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْغُرَابُ، وَالْجِدَاةُ، وَالْفَارَةُ وَالْعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ».

1829. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا Allāh's Messenger ﷺ said, "Five kinds of animals are harmful and could be killed in the *Haram*

١٨٢٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي

(sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog.”

يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأُ، وَالْعَفْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[انظر: ٣٣١٤]

1830. Narrated ‘Abdullāh عَنْهُ رَضِيَ اللَّهُ عَنْهُ: While we were in the company of the Prophet ﷺ in a cave at Mina, when *Sūrat Al-Mursalāt* was revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said (ordered us): “Kill it.” We ran to kill it but it escaped quickly. The Prophet ﷺ said, “It has escaped your evil and you too have escaped its evil.”

١٨٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ بِمِنَى إِذْ نَزَلَ عَلَيْهِ ﴿وَالْمُرْسَلَاتُ﴾ وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لَأَتَلْقَاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطَّبَ بِهَا إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا»، فَابْتَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: «وَقَيْتُ شَرَّكُمْ كَمَا وَقَيْتُمْ شَرَّهَا».

[انظر: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤]

1831. Narrated ‘Āishah عَنْهَا رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ called a house-lizard, a bad animal, but I did not hear him ordering that it should be killed.” [See H.3306].

١٨٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلزُّورِغِ: «فُوَيْسِقُ»، وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ قَالَ أَبُو عَبْدِ اللَّهِ: إِنَّمَا أَرُونَا بِهَذَا أَنَّ مِنَى مِنَ الْحَرَمِ وَأَنَّهُمْ لَمْ يَرَوْا بِقَتْلِ الْحَيَّةِ بَأْسًا.

[انظر: ٣٣٠٦]

(8) CHAPTER. It is not permissible to cut the trees⁽¹⁾ of the *Haram* (the sanctuary of Makkah).

Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “Its (the *Haram*’s) thorny bushes are not allowed to be cut off.”

1832. Narrated Sa’id bin Abū Sa’id Al-Maqburi: Abū Shuraih Al-‘Adawī said that he had said to ‘Amr bin Sa’id when he was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubair), “O Chief! Allow me to tell you what Allāh’s Messenger ﷺ said on the day following the conquest of Makkah. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet ﷺ when he, after glorifying and praising Allāh, said, ‘Allāh, not the people, made Makkah a sanctuary, so anybody who has belief in Allāh and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allāh’s Messenger ﷺ did fight in Makkah, say to him: Allāh allowed His Messenger ﷺ and did not allow you.’ The Prophet ﷺ added: ‘[Allāh allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).]’” Abū Shuraih was asked, “What did ‘Amr reply?” He said, (“Amr said) “O Abū Shuraih! I know better than you in this respect, Makkah does not give protection to a sinner, a murderer or a thief.”

(٨) بَابُ: لَا يُعْضَدُ شَجَرُ الْحَرَمِ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ: «لَا يُعْضَدُ شَوْكُهُ».

١٨٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللِّثِيُّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ
الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ
قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ
الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا
الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ
ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتُهُ
أُذْنًا، وَوَعَاه قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ
حِينَ تَكَلَّمَ بِهِ. إِنَّهُ حَمَدَ اللَّهَ وَأَثْنَى
عَلَيْهِ. ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ
وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِمَرِيٍّ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا
دَمًا وَلَا يُعْضَدَ بِهَا شَجَرَةٌ. فَإِنْ أَحَدٌ
تَرَحَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا
لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ، وَلَمْ
يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ
نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ. وَلْيُبَلِّغِ الشَّاهِدُ
الْغَائِبَ». فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ
لَكَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ
مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ
عَاصِيًا وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا
بِخُرْبَةٍ. خُرْبَةٌ: بَلِيَّةٌ. [راجع: ١٠٤]

(1) (Ch.8) Trees: Naturally grown only, neither planted nor sowed by you.

(9) CHAPTER. The game in the *Haram* (Sanctuary) should not be chased or disturbed.

1833. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “Allāh has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its *Luqata* (fallen things) except by a person who would announce that (what he has found) publicly.” Al-‘Abbās said, “O Allāh’s Messenger! Except *Al-Idhkhir* (a kind of grass) (for it is used) by our goldsmiths and for our graves.” The Prophet ﷺ then said, “Except *Al-Idhkhir*.” ‘Ikrima said, “Do you know what ‘chasing or disturbing’ the game means? It means driving it out of the shade to occupy its place.”⁽¹⁾

(10) CHAPTER. Fighting is prohibited in Makkah.

Narrated Abū Shuraiḥ that the Prophet ﷺ said, “It is forbidden to shed blood in Makkah.”

1834. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : On the day of the conquest of Makkah, the Prophet ﷺ said, “There is no more emigration (from Makkah) but *Jihād* and intentions⁽²⁾, and whenever you are called for *Jihād*, you should go immediately. No doubt, Allāh has made this place (Makkah) a

(٩) بَابُ: لَا يُنْفَرُ صَيْدُ الْحَرَمِ

١٨٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُخْتَلَى خِلَاها، وَلَا يُعْصَدُ شَجَرُها، وَلَا يُنْفَرُ صَيْدُها، وَلَا تُلْتَفَطُ لُقَطَتُها إِلَّا لِمُعْرَفٍ». وَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْخِرَ لِصَاعَتِنَا وَقُبُورِنَا. فَقَالَ: «إِلَّا الْإِذْخِرَ». وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ قَالَ: هَلْ تَذَرِي مَا «لَا يُنْفَرُ صَيْدُها»؟ هُوَ أَنْ يُنْحَى مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ. [راجع: ١٣٤٩]

(١٠) بَابُ: لَا يَحِلُّ الْقِتَالُ بِمَكَّةَ،

وقال أبو شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لَا يَسْفِكُ بِهَا دَمًا».

١٨٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لَا هِجْرَةَ وَلَكِنْ

(1) (H.1833) ‘Aṭā’ and Mujāhid disagree with ‘Ikrima for they think that it is permissible to dismiss the game, unless that brings about its death.

(2) (H.1834) i.e., you must have intention to participate in *Jihād* when there is call for it.

sanctuary since the creation of the heavens and the earth, and will remain a sanctuary till the Day of Resurrection as Allāh has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allāh's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *Luqaṭa* (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkhīr* (for it is used by their blacksmiths, and for their domestic purposes)." So, the Prophet ﷺ said, "Except *Al-Idhkhīr*."

جِهَادٌ وَبَيْتُهُ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّهُ لَا يَحِلُّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَيْدُهُ، وَلَا يُلْقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خِلَاهَا. قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْخِرَ فَإِنَّهُ لَقَيْنِهِمْ وَلَبِئْسَ بِهِمْ، قَالَ: «إِلَّا الْإِدْخِرَ».

[راجع: ١٣٤٩]

(11) CHAPTER. Cupping (i.e., letting out of the blood medically) for a *Muḥrim*.

Ibn 'Umar branded his son while he was in a state of *Ihrām*, and it is permissible for a *Muḥrim* to take medicine on condition that it does not contain any perfume.

1835. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ was cupped while he was in a state of *Ihrām*.

(١١) بَابُ الْحِجَامَةِ لِلْمُحْرِمِ، وَكَوَى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ، وَيَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طِبٌّ.

١٨٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ لَنَا عَمْرُو: أَوَّلُ شَيْءٍ سَمِعْتُ عَطَاءَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حَدَّثَنِي طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، «فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُمَا. [انظر: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٧٠٠، ٥٧٠١]

1836. Narrated Ibn Buḥaina رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ, while in the state of *Ihrām*,

١٨٣٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

was cupped at the middle of his head at Lahye-Jamal.

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَلْقَمَةَ
بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ
الْأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ
يَلْحِي جَمَلٍ فِي وَسْطِ رَأْسِهِ.

[انظر: ٥٦٩٨]

(12) CHAPTER. The marrying of a *Muḥrim*.

1837. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ married Maimūna while he was in the state of *Ihrām*, (only the ceremonies of marriage were held).

(١٢) بَابُ تَزْوِيجِ الْمُحْرِمِ

١٨٣٧ - حَدَّثَنَا أَبُو الْمُغِيرَةِ عَبْدُ
الْقُدُّوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا
الْأَوْزَاعِيُّ: حَدَّثَنِي عَطَاءُ بْنُ رَبَاحٍ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

[انظر: ٤٢٥٨، ٤٢٥٩، ٥١١٤]

(13) CHAPTER. What is forbidden for a *Muḥrim* (male or female) as regards perfumes.

‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “A woman in the state of *Ihrām* should not wear clothes perfumed with *Wars* or saffron.”

(١٣) بَابُ مَا يُنْهَى مِنَ الطِّيبِ لِلْمُحْرِمِ وَالْمُحْرِمَةِ،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَا
تَلْبَسُ الْمُحْرِمَةُ ثَوْبًا يُوْرِسُ أَوْ
رَعْقَرَانِ.

1838. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A person stood up and asked, “O Allāh’s Messenger! What clothes may be worn in the state of *Ihrām*?” The Prophet ﷺ replied, “Do not wear a shirt or trousers, or any headgear (e.g., a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings, provided they are cut short off the ankles, and also, do not wear anything perfumed with *Wars* or saffron, and the *Muḥrima* (a woman in the state of *Ihrām*) should not cover her face, and should not wear gloves.”

١٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يَزِيدَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا نَافِعٌ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،
مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي
الْإِحْرَامِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْبَسُوا
الْقُمَصَ، وَلَا السَّرَاوِيلَ، وَلَا
الْعَمَائِمَ، وَلَا الْبَرَانِسَ إِلَّا أَنْ يَكُونَ
أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْحُفَيْنِ
وَلْيَقْطَعْ أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا

تَلْبَسُوا شَيْئاً مَسَّهُ زَعْفَرَانٌ وَلَا
الْوَرْسُ. وَلَا تَنْتَقِبِ الْمُحْرِمَةُ وَلَا
تَلْبَسِ الْقَفَّازِينَ. تَابَعَهُ مُوسَى بْنُ
عُقْبَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ
وَجُوَيْرِيَّةُ وَابْنُ إِسْحَاقَ فِي النَّقَابِ
وَالْقَفَّازِينَ. وَقَالَ عُبَيْدُ اللَّهِ: «وَلَا
وَرْسٌ». وَكَانَ يَقُولُ: «لَا تَنْتَقِبِ
الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقَفَّازِينَ». وَقَالَ
مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: «لَا
تَنْتَقِبِ الْمُحْرِمَةُ». وَتَابَعَهُ لَيْثُ بْنُ أَبِي
سُلَيْمٍ. [راجع: ١٣٤]

1839. Narrated Ibn 'Abbās رضي الله عنهما: A man was crushed to death by his she-camel and was brought to Allāh's Messenger ﷺ who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbiya*."

١٨٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: وَقَصَّتْ بَرَجَلٌ مُحْرِمٍ
نَاقَتَهُ فَقَتَلَتْهُ، فَأَتَيْتُ بِهِ رَسُولُ اللَّهِ ﷺ
فَقَالَ: «اغْسِلُوهُ وَكَفِّنُوهُ، وَلَا تُعْطُوا
رَأْسَهُ، وَلَا تُقَرِّبُوهُ طَيْباً، فَإِنَّهُ يُبْعَثُ
يُهْلٌ».

(14) CHAPTER. The taking of a bath by a *Muḥrim*.

And Ibn 'Abbās رضي الله عنهما said that a *Muḥrim* could enter a bathroom (for a bath), and Ibn 'Umar and 'Āishah رضي الله عنهم did not think that there was any harm in scratching the body.

(١٤) بَابُ الْاِغْتِسَالِ لِلْمُحْرِمِ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: يَدْخُلُ الْمُحْرِمُ الْحَمَّامَ. وَلَمْ
يَرِ ابْنُ عُمَرَ وَعَائِشَةُ بِالْحَلْكِ بَأْساً.

1840. Narrated 'Abdullāh bin Ḥunain: 'Abdullāh bin Al-'Abbās and Al-Miswar bin Makhruma differed at Al-'Abwā'; Ibn 'Abbās said that a *Muḥrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullāh bin 'Abbās sent me to

١٨٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ
حُثَيْنٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ

Abū Ayyūb Al-Anṣārī and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am 'Abdullāh bin Ḥunain, and I have been sent to you by Ibn 'Abbās to ask you how Allāh's Messenger ﷺ used to wash his head while in the state of *Ihrām*." Abū Ayyūb Al-Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyūb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet ﷺ doing like this."

الْعَبَّاسِ، وَالْمِسُورَ بَنَ مَحْرَمَةً اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسُورُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ. وَهُوَ يُسْتَرُ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ يَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَاهُ حَتَّى بَدَأَ لِي رَأْسَهُ. ثُمَّ قَالَ لِإِنْسَانٍ يَضُبُّ عَلَيْهِ: اضْبُتْ فَضَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، وَقَالَ هَكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

(15) CHAPTER. Wearing of *Khuff* (leather stockings) by a *Muḥrim* if slippers are not available (but one has to cut short the *Khuff* below the ankles).

(١٥) بَابُ لُبْسِ الْخُفِّينِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ التَّغْلِينَ

1841. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I heard the Prophet ﷺ delivering a *Khutba* (religious talk) at 'Arafāt saying, "If a *Muḥrim* does not find slippers, he could wear *Khuff* (but he has to cut short the *Khuff* below the ankles), and if he does not find an *Izār* (a waist-sheet for wrapping the lower-half of the body) he could wear trousers."

١٨٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ: مَنْ لَمْ يَجِدِ التَّغْلِينَ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدِ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ لِلْمُحْرِمِ". [راجع: ١٧٤٠]

1842. Narrated 'Abdullāh عَنْهُ رَضِيَ اللهُ: Allāh's Messenger ﷺ was asked: What sort of clothes a *Muḥrim* should wear? He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or *Wars*; and if slippers are not available he can wear *Khuff* but he should cut them so that they reach below the ankles.

١٨٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثَّيَابِ؟ فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ. وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[راجع: ١٣٤]

(16) CHAPTER. If an *Izār* is not available, one (i.e., a *Muḥrim*) can wear trousers.

(١٦) بَابُ: إِذَا لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ

1843. Narrated Ibn 'Abbās عَنْهُمَا رَضِيَ اللهُ: The Prophet ﷺ delivered a *Khutba* (religious talk) at 'Arafāt and said, "Whoever does not get an *Izār* can wear trousers, and whoever cannot get a pair of shoes (slippers) can wear *Khuff*."

١٨٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَطَبَنَا النَّبِيُّ ﷺ بِعَرَافَاتٍ فَقَالَ: «مَنْ لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ».

[راجع: ١٧٤٠]

(17) CHAPTER. Carrying of arms by a *Muḥrim*.

(١٧) بَابُ لُبْسِ السِّلَاحِ لِلْمُحْرِمِ،

According to 'Ikrima one can carry arms if he fears the enemy, but the *Fidya* (compulsory penalty) has to be paid. No religious scholar agrees with him on necessitating the *Fidya*.

وَقَالَ عِكْرِمَةُ: إِذَا خَشِيَ الْعَدُوَّ لَبِسَ السِّلَاحَ وَافْتَدَى، وَلَمْ يُتَابَعْ عَلَيْهِ فِي الْفِدْيَةِ.

1844. Narrated Al-Barā' عَنْهُ رَضِيَ اللهُ: The Prophet ﷺ assumed *Ihrām* for 'Umra in the

١٨٤٤ - حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ

month of *Dhul-Qa'da* but the (*Mushrikūn*) people of Makkah refused to admit him into Makkah till he agreed on the condition that he would not bring into Makkah any arms but sheathed.

إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ. أَنْ يَدْعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ لَا يَدْخُلُ مَكَّةَ سِلَاحًا إِلَّا فِي

الْقَرَابِ. [راجع: ١٧٨١]

(18) CHAPTER. Entering the *Haram* and Makkah without assuming *Ihrām*.

And Ibn 'Umar entered (without *Ihrām*); but the Prophet ﷺ ordered those intending to perform *Hajj* or '*Umra* to assume *Ihrām*, but he did not mention the wood-cutters and the like (i.e., those who frequent the sanctuary of Makkah).

(١٨) بَابُ دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ،

وَدَخَلَ ابْنُ عُمَرَ، وَإِنَّمَا أَمَرَ النَّبِيُّ ﷺ بِالْإِهْلَالِ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَلَمْ يَذْكُرِ الْحَطَّابِينَ وَغَيْرِهِمْ.

1845. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* (the place for assuming *Ihrām*) for the people of Al-Madīna, and Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. These *Mawāqīt* are for those people and also for those who come through these *Mawāqīt* (from places other than the abovementioned) with the intention of (performing) *Hajj* and '*Umra*. And those living inside these *Mawāqīt* can assume *Ihrām* from the place where they start; even the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

١٨٤٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا أَبُو طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ وَلَكُلَّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ يَمِّنَ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

1846. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ entered Makkah in the year of its conquest wearing an Arabian helmet on his head⁽¹⁾, and when the Prophet ﷺ took it off, a person came and said, "Ibn Ḳhaṭal is holding the covering of the Ka'bah

١٨٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ

(1) (H.1846) A *Muḥrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makkah indicates that he had entered Makkah as a non-*Muḥrim*.

(taking refuge in the Ka'bah).” The Prophet ﷺ said, “Kill him.”⁽¹⁾

(19) CHAPTER. If somebody ignorantly assumed *Ihrām* while wearing a shirt (will *Fidya* be compulsory?).

‘Aṭā’ said, “There is no penalty on a *Muḥrim* who perfumes himself or wears stitched clothes out of ignorance or forgetfulness.”

1847. Narrated Ya’lā رضي الله عنه: While I was with Allāh’s Messenger ﷺ there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. ‘Umar used to say to me, “Would you like to see the Prophet ﷺ at the time when he is being inspired Divinely?” So, it happened that he was inspired (then) and when the Revelation was over the Prophet ﷺ said (to that man), “Do in your ‘*Umra* the same as you do in your *Hajj*.”

1848. A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet ﷺ forgave the latter.⁽²⁾

(20) CHAPTER. A *Muḥrim* died at ‘Arafāt and the Prophet ﷺ did not order anybody to finish the remaining ceremonies of *Hajj* on his behalf.

1849. Narrated Ibn ‘Abbās رضي الله عنهما:

الْفَتْحَ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «افْتُلُوهُ».

[انظر: ٣٠٤٤، ٤٢٨٦، ٥٨٠٨]

(١٩) بَابٌ: إِذَا أَحْرَمَ جَاهِلًا وَعَلَيْهِ قَمِيصٌ،

وَقَالَ عَطَاءٌ: إِذَا تَطَيَّبَ أَوْ لَبَسَ جَاهِلًا أَوْ نَاسِيًا فَلَا كَفَّارَةَ عَلَيْهِ.

١٨٤٧ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ قَالَ:
حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمِيَّةَ،
عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ
فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ فِيهِ أَثَرُ صُفْرَةٍ أَوْ
نَحْوُهُ، كَانَ عُمَرُ يَقُولُ لِي: تُحِبُّ إِذَا
نَزَلَ عَلَيْهِ الْوَحْيُ أَنْ تَرَاهُ؟ فَنَزَلَ عَلَيْهِ
ثُمَّ سُرِّيَ عَنْهُ فَقَالَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ: «اصْنَعْ فِي عُمْرَتِكَ مَا
تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

١٨٤٨ - وَعَضَّ رَجُلٌ يَدَ رَجُلٍ،
يَغْنِي فَاَنْتَزَعَ ثَنِيَّتَهُ فَأَبْطَلَهُ النَّبِيُّ ﷺ.
[انظر: ٢٢٦٥، ٢٩٧٣، ٤٤١٧، ٦٨٩٣]

(٢٠) بَابُ الْمُحْرَمِ يَمُوتُ بِعَرَفَةَ وَلَمْ
يَأْمُرِ النَّبِيُّ ﷺ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ
الْحَجِّ

١٨٤٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ

(1) (H.1846) Allāh’s Messenger ﷺ, on conquering Makkah, forgave all the people of Makkah except some persons who had committed nasty crimes against Islām and Muslims.

(2) (H.1848) This piece of narration is a part of *Hadīth* No. 6892, Vol. 9.

While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbiya*."

حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوْقَصَتْهُ أَوْ قَالَ: فَأَقْعَصَتْهُ. فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ، أَوْ قَالَ: ثَوْبَيْهِ، وَلَا تُحَمِّرُوا رَأْسَهُ وَلَا تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي».

1850. Narrated Ibn 'Abbās رضي الله عنهما: While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbiya*."

١٨٥٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوْقَصَتْهُ أَوْ قَالَ: فَأَوْقَصَتْهُ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تَمْسُوهُ طِيبًا وَلَا تُحَمِّرُوا رَأْسَهُ وَلَا تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

(21) CHAPTER. The legal way of (burying) a dead *Muḥrim*.

(٢١) بَابُ سُنَّةِ الْمُحْرِمِ إِذَا مَاتَ

1851. Narrated Ibn 'Abbās رضي الله عنهما: A man was in the company of the Prophet ﷺ and his she-camel crushed his neck while he was in a state of *Ihrām* and he died. Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting *Talbiya*."

١٨٥١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ فَوْقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ﷺ:

«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ وَلَا تَمْسُوهُ بِطَيِّبٍ وَلَا تُحَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا».

(٢٢) بَابُ الْحَجِّ وَالنُّذُورِ عَنِ الْمَيِّتِ، وَالرَّجُلُ يُحْجُّ عَنِ الْمَرْأَةِ

١٨٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحْجَّ فَلَمْ تَحْجَّ حَتَّى مَاتَتْ، أَفَأَحْجُّ عَنْهَا؟ قَالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَتَهُ؟ اقْضُوا لِلَّهِ، فَإِنَّهُ أَحَقُّ بِالْوَفَاءِ».

[انظر: ٦٦٩٩، ٧٣١٥]

(23) CHAPTER. Performing *Hajj* for a person who cannot sit firmly on the mount.

(٢٣) بَابُ الْحَجِّ عَمَّنْ لَا يَسْتَطِيعُ الثُّبُوتَ عَلَى الرَّاحِلَةِ

1853. Narrated Faḍl bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A woman...

١٨٥٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً ح.

1854. Narrated Faḍl bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A woman from the tribe of *Khath'am* came in the year (of *Hajjat-ul-Wadā'* of the Prophet ﷺ) and said, "O Allāh's Messenger! My father has come under Allāh's obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Will the obligation be fulfilled if I

١٨٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ امْرَأَةٌ

perform *Hajj* on his behalf?" The Prophet ﷺ replied in the affirmative.

(24) CHAPTER. Performing *Hajj* by a woman on behalf of a man.

1855. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Al-Faḍl was riding behind the Prophet ﷺ and a woman from the tribe of *Khath'am* came up. Al-Faḍl started looking at her and she looked at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. She said, "My father has come under Allāh's obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Shall I perform *Hajj* on his behalf? The Prophet ﷺ replied in the affirmative. That happened during *Hajjat-ul-Wadā'* of the Prophet ﷺ.

(25) CHAPTER. The *Hajj* of boys (children etc.).

1856. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ sent me (to Mina) with the luggage from *Jam'* (i.e., Al-Muzdalifa) at night.

مِنْ خَتَمَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ قَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

(٢٤) بَابُ حَجِّ الْمَرْأَةِ عَنِ الرَّجُلِ

١٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ خَتَمٍ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخَرِ، فَقَالَتْ: إِنَّ قَرِيضَةَ اللَّهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ»، وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٥١٣]

(٢٥) بَابُ حَجِّ الصِّبْيَانِ

١٨٥٦ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَنِي أَوْ قَدَّمَنِي النَّبِيُّ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بَلِيلٍ.

1857. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I came riding on my she-ass and had (just) then attained the age of puberty. Allāh's Messenger ﷺ was offering *Ṣalāt* at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allāh's Messenger ﷺ. (The subnarrator added that happened in Mina during the Prophet's *Hajjat-ul-Wadā'*.)

1858. Narrated As-Sā'ib bin Yazīd رَضِيَ اللَّهُ عَنْهُ (while in the company of my parents) I was made to perform *Hajj* with Allāh's Messenger ﷺ and I was a seven-year-old boy then. (*Faṭh-Al-Bārī*, Vol. 4, Page 442)

1859. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: I heard 'Umar bin 'Abdul 'Azīz telling about As-Sā'ib bin Yazīd that he had performed *Hajj* (while carried) with the belongings of the Prophet ﷺ.

(26) CHAPTER. *Hajj* of women.

1860. Narrated Ibrahim's grand-father that 'Umar رَضِيَ اللَّهُ عَنْهُ in his last *Hajj* allowed the wives of the Prophet ﷺ to perform *Hajj*; and he sent with them 'Uthmān bin 'Affān and 'Abdur-Raḥmān

١٨٥٧ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلْتُ وَقَدْ نَاهَرَتْ الْحِلْمُ أَسِيرٌ عَلَى أَتَانٍ لِي وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بِيَمْنَى حَتَّى سِرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ الْأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرَنَعْتُ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. وَقَالَ يُونُسُ، عَنِ ابْنِ شِهَابٍ: بِيَمْنَى فِي حَجَّةِ الْوَدَاعِ. [راجع: ٧٦]

١٨٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُونُسَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

١٨٥٩ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِلْسَّائِبِ بْنِ يَزِيدَ، وَكَانَ قَدْ حُجَّ بِهِ فِي ثِقَلِ النَّبِيِّ ﷺ. [انظر: ٦٧١٢، ٧٣٣٠]

(٢٦) بَابُ حَجِّ النِّسَاءِ

١٨٦٠ - وَقَالَ لِي أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَذِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ

bin 'Aūf as escorts.

1861. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا (Mother of the faithful believers): I said, "O Allāh's Messenger! Shouldn't we participate in Holy battles and *Jihād* along with you" He replied, "The best and the most superior *Jihād* (for women) is *Hajj* – *Hajj Mabrūr*, – which is accepted by Allāh." 'Āishah added: Ever since I heard that from Allāh's Messenger ﷺ I have determined not to miss *Hajj*.

1862. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "A woman should not travel except with a *Dhū-Maḥram* (her husband or a man with whom that woman cannot marry at all according to the Islāmic Jurisprudence), and no man may visit a woman except in the presence of a *Dhū-Maḥram*." A man got up and said, "O Allāh's Messenger! I intend to go (for *Jihād*) with such and such an army and my wife wants to perform *Hajj*." The Prophet ﷺ said (to him), "Go along with her (to *Hajj*)."

1863. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ returned after performing his *Hajj*, he asked Umm Sinān Al-Anṣāriyah, "What forbid you from performing *Hajj*?" She replied, "Father of so-and-so (i.e., her husband) had two camels

لأزواج النبي ﷺ في آخر حجة حجها فبعث معهم عثمان بن عفان وعبد الرحمن.

١٨٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْوَاحِدُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ قَالَ: حَدَّثَنَا عَائِشَةُ بِنْتُ أَبِي طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا نَعْزُو أَوْ نَجَاهِدُ مَعَكُمْ؟ فَقَالَ: «لَكِنَّ أَحْسَنَ الْجِهَادِ وَأَجْمَلُهُ الْحَجُّ، حَجٌّ مَبْرُورٌ». فَقَالَتْ عَائِشَةُ: فَلَا أَدْعُ الْحَجَّ بَعْدَ إِذْ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ١٥٢٠]

١٨٦٢ - حَدَّثَنَا أَبُو الثَّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ أَبِي مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرَجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَانِي تُرِيدُ الْحَجَّ، فَقَالَ: «اُخْرُجْ مَعَهَا». [انظر: ٣٠٠٦، ٥٢٣٣، ٣٠٦١]

١٨٦٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ

and he performed *Hajj* on one of them, and the second is used for the irrigation of our land." The Prophet ﷺ said (to her), "Perform 'Umra in the month of Ramaḍān, (as it) is equivalent to *Hajj* or performing *Hajj* with me (in reward)."

[See H.1782]

1864. Narrated Qaza'a, the slave of Ziyād: Abū Sa'id who participated in twelve *Ghazwāt* with the Prophet ﷺ said, "I heard four things from Allāh's Messenger ﷺ (or I narrate them from the Prophet ﷺ) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhū-Maḥram* for a two days' journey.
2. No observance of *Saum* (fasting) is permissible on two days of 'Eid-al-Fiṭr, and 'Eid-al-Aḍḥā.
3. No *Ṣalāt* (prayer) (may be offered) after two *Ṣalāt*: after the 'Aṣr prayer till the sunset and after the morning *Ṣalāt* (prayer) till the sun rises.
4. Not to travel (for visiting) except for three mosques: *Masjid-al-Harām* (in Makkah), my Mosque (at Al-Madīna), and *Masjid-al-Aqṣā* (in Jerusalem)."

ﷺ مِنْ حَجَّتِهِ قَالَ لَأُمِّ سِنَانِ الْأَنْصَارِيَّةِ: مَا مَنَعَكَ مِنَ الْحَجِّ؟
قَالَتْ: أَبُو فُلَانٍ، تَعْنِي زَوْجَهَا، حَجَّ عَلَيَّ أَحَدَهُمَا، وَالْآخَرَ يَسْقِي أَرْضًا لَنَا، قَالَ: «فَإِنَّ عُمْرَةَ فِي رَمَضَانَ تَقْضِي حَجَّةً أَوْ حَجَّةً مَعِيَ». رَوَاهُ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عُيَيْدُ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.
[راجع: ١٧٨٢]

١٨٦٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ قَرَعَةَ مَوْلَى زِيَادٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ وَقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتِي عَشْرَةَ غَزْوَةً، قَالَ: أَرَبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ قَالَ: يُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ، فَأَعَجِبْنِي وَأَنْقِنِي: «أَنْ لَا تُسَافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَلَا صَوْمٌ يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى. وَلَا صَلَاةٌ بَعْدَ صَلَاتَيْنِ، بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الْأَقْصَى».

[راجع: ٥٨٦]

(27) CHAPTER. Whoever vowed to go on foot to the Ka'bah.

1865. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'bah). He said, "Allāh is not in need of this old man's torturing himself;" and ordered him to ride.

1866. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: My sister vowed to go on foot to the Ka'bah, and she asked me to take the verdict of the Prophet ﷺ about it. So, I did and the Prophet ﷺ said, "She should walk and also should ride."

(٢٧) بَابُ مَنْ نَذَرَ الْمَشْيَ إِلَى الْكَعْبَةِ

١٨٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ قَالَ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: «مَا بَالُ هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ، قَالَ: «إِنَّ اللَّهَ عَنْ تَغْذِيبِ هَذَا نَفْسَهُ لَغَنِيٌّ، أَمْرُهُ أَنْ يَرْكَبَ». [انظر: ٦٧٠١]

١٨٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَثُوبَ: أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبَا الْحَيْرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ وَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقَالَ ﷺ: «لَتَمْشِ وَلَتَرْكَبَ»، قَالَ: وَكَانَ أَبُو الْحَيْرِ لَا يُفَارِقُ عُقْبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى ابْنِ أَثُوبَ، عَنْ يَزِيدَ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ، فَذَكَرَ الْحَدِيثَ.