

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

7. The Chapters On *Hajj* From The Messenger of Allāh ﷺ

(المعجم ٧) أَبْوَابُ الْحَجِّ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٥)

Comments:

Hajj means pilgrimage to Makkah in the Islamic month of *Dhul-Hijjah*. According to the respected, *Khalilī* intending to go to a place again and again, and in the faith of Islam intending to go visit the House of Allāh (ﷺ) in a particular period, and performing a particular set of rituals is called *Hajj*.

Chapter 1. What Has Been Related About Makkah's Sanctity

(المعجم ١) - بَابُ مَا جَاءَ فِي حُرْمَةِ
مَكَّةَ (التحفة ١)

809. Sa'eed bin Abī Sa'eed Al-Maqburī narrated: "Abū *Shuraih* Al-'Adawī said that when 'Amr bin Sa'eed was sending troops to Makkah, he said to him: 'O Amir! Allow me to tell you what the Messenger of Allāh ﷺ said on the day following the Conquest of Makkah. My ears heard it, my heart understood it thoroughly, and with my own eyes, I saw the Prophet ﷺ when he - after glorifying and praising Allāh - said: "Indeed Allāh, the Most High, made Makkah a sanctuary, it was not made a sanctuary by the people. So it is not lawful for a man who believes in Allāh and the Last Day to shed blood it, nor to cut down its trees. If anybody tries to use the Messenger of Allāh ﷺ to make an excuse for fighting in it, then say to him: 'Indeed Allāh

٨٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ 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 الْعَدَدُ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ تَعَالَى وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَجِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ فِيهَا دَمًا أَوْ يُعْضِدَ بِهَا شَجَرَةً إِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكَ وَإِنَّمَا أَذِنَ لِي فِيهِ سَاعَةً مِنَ النَّهَارِ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلِيَبْلُغَ الشَّاهِدُ

permitted His Messenger ﷺ and He did not permit you.' Allāh only allowed it for me for a few hours of one day, and today its sanctity has returned as it was before. So let the one who is present convey to the one who is absent." Abū Shuraiḥ was asked: "What was 'Amr bin Sa'eed's reply to you?" He said: "I am more knowledgeable about that than you Abū Shuraiḥ! The *Haram* does not give protection to a disobedient person, nor a person fleeing for murder, nor fleeing for (*Kharbah*) lawlessness." (*Ṣaḥīḥ*)

Abū 'Eīsā said: It has been reported as: "(Nor fleeing for) atrocities (*Khizyah*)." There are narrations on this topic from Abū Hurairah and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Abū Shuraiḥ is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Shuraiḥ Al-Khuzā'i's name is *Khuwailid bin 'Amr*, (and he is) *Al-Adawī* (and he is) *Al-Ka'bī*. The meaning of *Kharbah* is criminal offence. He (*Āmr*) said that whoever commits a crime, or sheds blood, if he comes to the *Haram*, then the legal punishment is to be implemented upon him.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب تحريم مكة وتحريم صيدها... إلخ، ح: ۱۳۵۴ عن قتيبة والبخاري، ح: ۱۰۴ من حديث الليث بن سعد به * وفي الباب عن أبي هريرة [مسلم، ح: ۱۳۵۵ والبخاري، ح: ۲۴۳۴] وابن عباس [البخاري، ح: ۱۳۴۹] ومسلم، ح: ۱۳۵۳.

Comments:

The saying of 'Amr bin Sa'eed to Abū Shuraiḥ "I am more knowledgeable about that" is not right as 'Abdullāh bin Az-Zubair had not committed any crime and he was not involved in any kind of dishonesty. .

الغائب» فقيل لأبي شريح: ما قال لك عمرو ابن سعيد؟ قال: أنا أعلم منك بذلك يا أبا شريح! إن الحرم لا يعيد عاصياً ولا فاراً بدم ولا فاراً بخربة.

قال أبو عيسى: ويروى [ولاً فاراً] بخربة [قال:]: وفي الباب عن أبي هريرة وابن عباس.

قال أبو عيسى: حديث أبي شريح حديث حسن صحيح. وأبو شريح الخزاعي اسمه خويلد بن عمرو [وهو] العدوي [وهو] الكعبي ومعنى قوله: ولا فاراً بخربة يعني جناية، يقول: من جنى جناية أو أصاب دماً ثم جاء إلى الحرم فإنه يُقام عليه الحد.

Chapter 2. What Has Been Related About The Rewards For *Hajj* And '*Umrah*

810. 'Abdullāh (bin Mas'ūd) narrated that the Messenger of Allāh ﷺ said: "Alternate between *Hajj* and '*Umrah*; for these two remove poverty and sins just as the bellows removes filth from iron, gold, and silver – and there is no reward for *Al-Hajj Al-Mabrūr*^[1] except for Paradise." (*Hasan*)

(He said:) There are narrations on this topic from 'Umar, 'Āmir bin Rabī'ah, Abū Hurairah, 'Abdullāh bin Ḥubshī, Umm Salamah, and Jābir.

Abū 'Eīsā said: The *Hadīth* of Ibn Mas'ūd is a *Ḥasan Ṣaḥīḥ Gharīb Hadīth* as a narration of 'Abdullāh bin Mas'ūd.

(المعجم ٢) - بَابُ مَا جَاءَ فِي ثَوَابِ الْحَجِّ وَالْعُمْرَةِ (التحفة ٢)

٨١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ حُشَيْبٍ وَأُمِّ سَلَمَةَ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

تخریج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب فضل المتابعة بين الحج والعمرة: ١١٥/٥، ١١٦، ح: ٢٦٣٢ من حديث أبي خالد الأحمر به وصرح بالسماع وصححه ابن حبان، ح: ٩٦٧ وابن خزيمة، ح: ٢٥١٢ * شقيق هو أبو وائل وعاصم هو ابن أبي النجود * وفي الباب عن عمر [ابن ماجه، ح: ٢٨٨٧] وعامر بن ربيعة [أحمد، ح: ٤٤٦/٣، ٤٤٧] وأبي هريرة [أبي: ٨١١] وعبدالله بن حبشي [النسائي، ح: ٢٥٢٧] وأم سلمة [أبو داود، ح: ١٧٤١] وجابر [أحمد: ٣/٣٢٥، ٣٣٤].

Comments:

It is proved by this narration that a person who performs *Hajj* and '*Umrah* with sincere and honest intentions alternatively in one or two visits dives in the river of blessings of Allāh (ﷻ)

[1] They say that the *Al-Hajj Al-Mabrūr* is the accepted *Hajj*, and it is said that it is the *Hajj* that is performed without sin. See *Tuḥfat Al-Aḥwadhī*.

811. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever performs *Hajj* for Allāh, and he does not have sexual relations^[1] nor commit any sin, then his previous sins will be forgiven.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Ḥāzim (one of the narrators) is from Al-Kūfah, and he is Al-Ashja‘ī. His name is Salmān, and he is the freed slave of ‘Azzah Al-Ashja‘īyah.

تخريج: متفق عليه، وأخرجه البخاري، المحصر، باب قول الله عزوجل: ﴿ولا فسوق ولا جدال في الحج﴾، ح: ١٨٢٠، ومسلم، ح: ١٣٥٠، من حديث سفيان بن عيينة به.

Comments:

It is a unanimously ‘agreed upon’ narration of Abū Hurairah that a person who performs *Hajj* for Allāh ﷻ and during the *Hajj* does not perform any sexual activity nor commit any sin, and obeys Allāh’s Orders, good news of Allāh’s blessings are given to him that all his previous sins are forgiven and he returns home free from all sins as on the day he was born.

Chapter 3. What Has Been Related About The Severity Of Neglecting *Hajj*

812. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Whoever has the provisions and the means to convey him to Allāh’s House and he does not perform *Hajj*, then it does not matter if he dies as a Jew or a Christian. That is because Allāh said in His Book: ‘And *Hajj* to the House is a duty that mankind owes to Allāh, for whomever is able to bear the journey.’^[2] (*Da‘īf*)

٨١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ فَلَمْ يَرُفْ وَلَمْ يَفْسُقْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَازِمٍ كُوفِيٌّ وَهُوَ الْأَشْجَعِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

(المعجم ٣) - بَابُ مَا جَاءَ مِنَ التَّغْلِيظِ فِي تَرْكِ الْحَجِّ (التحفة ٣)

٨١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقَطَعِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَلَالُ بْنُ عَبْدِ اللَّهِ مَوْلَى رَبِيعَةَ بْنِ عَمْرٍو بْنِ مُسْلِمِ الْبَاهِلِيِّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَلَكَ زَادًا [وَأَرَادَ] أَنْ يَبْلُغَهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحِجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ

[1] See *Al-Baqarah* 2:197, and *Rafath* may be more general than sexual relations. See *Tuhfat Al-Aḥwadhī*.

[2] *Āl ‘Imrān* 3:97.

Abū 'Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except from this route, and there is some criticism over its chain. Hilāl bin 'Abdullāh is an unknown, and Al-Hārith was graded weak in *Hadīth*.

نَصْرَانِيًّا وَذَلِكَ [أَنَّ] اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ وَهَلَالُ بْنُ عَبْدِ اللَّهِ مَجْهُولٌ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [ضعیف] وأخرجه ابن عدی: ٢٥٨٠/٧ من حدیث هلال به وهو متروك فالسند ضعيف جداً وأورده ابن الجوزي في الموضوعات: ٢٠٩/٢ من طريق الترمذي به وله شواهد ضعيفة عند البيهقي: ٤/٣٣٤ وغيره وانظر نصب الراية: ٤/٤١١ وغيره.

Comments:

This narration is a warning for those who have the means for performing *Hajj* and they still do not perform. For such people it does not matter if they die as a Jew or a Christian.

Chapter 4. What Has Been Related About The Obligation Of *Hajj* While One Has The Provisions And The Means Of Conveyance

813. Ibn 'Umar narrated: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! What is it that makes *Hajj* obligatory?' He said: 'The provisions and a means of conveyance.'" (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan* and it is acted upon according to the people of knowledge. When a man possesses the provisions and a means of conveyance then *Hajj* is obligatory upon him. Ibrāhīm is Ibn Yazīd Al-Khawzī Al-Makkī, and some of the people of knowledge have criticized him due to his memory.

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِجْبَابِ الْحَجِّ بِالزَّادِ وَالرَّاحِلَةِ (التحفة ٤)

٨١٣ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا يُوجِبُ الْحَجَّ؟ قَالَ: «الزَّادُ وَالرَّاحِلَةُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الرَّجُلَ إِذَا مَلَكَ زَادًا وَرَاحِلَةً وَجَبَ عَلَيْهِ الْحَجُّ. وَإِبْرَاهِيمُ هُوَ ابْنُ يَزِيدَ الْخَوْزِيِّ الْمَكِّيِّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث وكيع به * إبراهيم بن يزيد الخوزي ضعيف وله طرق ضعيفة، عن أنس وعائشة وغيرهما .

Comments:

According to the Noble Qur’ān “*Hajj* is a duty whomever is able to bear the journey.” Those who have the means and provisions and conveyance to go to the House of Allāh ﷻ *Hajj* is an obligation for them.

Chapter 5. What Has Been Related About How Many Times *Hajj* Is Obligatory

814. ‘Alī bin Abī Ṭālib narrated: “When Allāh revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for whomever is able to bear the journey.^[1] They said: ‘O Messenger of Allāh! Is that every year?’ He remained silent. So they said: ‘O Messenger of Allāh! Is that every year?’ He said: ‘No. If I had said yes, then it would have been made obligatory.’ So Allāh revealed: O you who believe! Do not ask about things which, if made plain to you, may cause you trouble.^[2] (*Daʿif*)^[3]

(He said:) There are narrations on this topic from Ibn ‘Abbās and Abū Hurairah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Gharīb Ḥadīth* from this route. Abū Al-Bukhārī’s name is Sa‘eed bin Abī ‘Imrān, and he is Sa‘eed bin Fairūz.

(المعجم ٥) - بَابُ مَا جَاءَ: كَمْ فَرِضَ الْحَجُّ؟ (التحفة ٥)

٨١٤ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا مَنصُورُ بْنُ وَرْدَانَ كُوفِيٌّ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ قَالُوا: يَا رَسُولَ اللَّهِ! أَفِي كُلِّ عَامٍ؟ فَسَكَتَ فَقَالُوا: يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ» فَأَنْزَلَ اللَّهُ ﴿يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوَأٌ﴾ [المائدة: ١٠١].

[قَالَ:] وفي البابِ عنِ ابنِ عَبَّاسٍ وأبي هُرَيْرَةَ. قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَاسْمُ أَبِي الْبَخْتَرِيِّ سَعِيدُ بْنُ أَبِي عِمْرَانَ وَهُوَ سَعِيدُ بْنُ فَيْرُوزَ.

[1] *Āl ‘Imrān* 3:97.

[2] *Al-Mā’idah* 5:101.

[3] That is, this version, with this chain, while the basis of it is recorded by *Al-Bukhārī*, *Muslim*, and others, from Abū Hurairah and others.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب فرض الحج، ح: ٢٨٨٤ من حديث منصور به وأبو البخري لم يسمع من علي وللحديث شواهد عند مسلم، ح: ١٣٣٧ وغيره من غير ذكر الآيات والله أعلم * وفي الباب عن ابن عباس [أبو داود، ح: ١٧٢١] وأبي هريرة [مسلم، ح: ١٣٣٧].

Comments:

It is agreed upon that *Hajj* and *'Umrah* are obligatory only once in lifetime. It can be obligatory again if someone vows to perform it. It is agreed and sure that after emigration to Al-Madīnah the Prophet ﷺ performed only one *Hajj*.

Chapter 6. What Has Been Related About How Many Times The Prophet ﷺ Performed *Hajj*

815. Jābir bin 'Abdullāh narrated: "The Prophet ﷺ performed *Hajj* three times. He performed *Hajj* twice before his emigration, and he performed one *Hajj* after he emigrated, and these were accompanied by *'Umrah*. So he drove sixty-three sacrificial animals (*Budn*) and 'Alī came from Yemen with the rest of them, among them was a camel of Abū Jahl that had a ring made of silver in its nose. So he (the Messenger of Allāh ﷺ) slaughtered them, and the Messenger of Allāh ﷺ ordered that a piece of each of them be cooked, and he drank from its broth." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb* as a narration of (one of the narrators) Sufyān, we do not know of it except from the narration of Zaid bin Ḥubāb. I saw that 'Abdullāh bin 'Abdur-Raḥmān^[1] reported this *Hadīth* in his books from 'Abdullāh bin Abī Ziyād.

(المعجم ٦) - بَابُ مَا جَاءَ: كَمْ حَجَّ

النَّبِيِّ ﷺ؟ (التحفة ٦)

٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ [الْكُوفِيُّ]: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ حَجَّ ثَلَاثَ حَجَجٍ: حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ فَسَاقَ ثَلَاثًا وَسِتِّينَ بَدَنَةً وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ بِبَيْتِهَا فِيهَا جَمَلٌ لِأَبِي جَهْلٍ فِي أَنْفِهِ بُرَّةٌ مِنْ فِضَّةٍ، فَنَحَرَهَا [رَسُولُ اللَّهِ ﷺ] وَأَمَرَ رَسُولُ اللَّهِ ﷺ مِنْ كُلِّ بَدَنَةٍ بِضَعَّةٍ فَطُحِحَتْ وَشَرِبَ مِنْ مَرَقِهَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ ابْنِ حُبَابٍ وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ رَوَى هَذَا الْحَدِيثَ فِي كُتُبِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، قَالَ: وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ وَرَأَيْتُهُ لَا يَعُدُّ

[1] That is, Ad-Dārimī. See *Tuhfat Al-Aḥwadhī*.

He said: I asked Muḥammad about this and he did not know it to be a narration of (Sufyān) Ath-Thawrī from Ja'far, from his father, from Jābir, from the Prophet ﷺ,^[1] and I saw that he did not consider this *Hadīth* to be preserved. He said: "It has only been reported from Ath-Thawrī, from Abū Ishāq, from Mujāhid, in *Mursal* form."

هَذَا الْحَدِيثَ مَحْفُوظًا وَقَالَ، إِنَّمَا يُرَوَى عَنِ
الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ
مُرْسَلًا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب حجة رسول الله ﷺ،
ح: ٣٠٧٦ من حديث سفيان الثوري به وعن ابن خزيمة، ح: ٣٠٥٦ * وفي حديث ابن
عباس علتان وله شاهد مرسل عند البيهقي: ٣٤٢/٤.

815 (B) Qatādah narrated: "I said to Anas bin Mālik: 'How many times did the Prophet ﷺ perform *Hajj*?' He said: 'He performed one *Hajj*, and he performed four *'Umrah*: An *'Umrah* during Dhul-Qa'dah; the *'Umrah* of Al-Ḥudaibiyah, an *'Umrah* with his *Hajj*, and an *'Umrah* from Al-Ji'irānah^[2] when he divided up the war spoils of Ḥunain.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ḥabbān bin Hilāl (one of the narrators) is Abū Ḥabīb Al-Baṣrī, he is noble and trustworthy, and was certified trustworthy by Yahya bin Sa'eed Al-Qattān.

٨١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا
حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ
قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ: كَمْ حَجَّ النَّبِيُّ
ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً. وَاعْتَمَرَ أَرْبَعَ عُمَرٍ:
عُمَرَةً فِي ذِي الْقَعْدَةِ وَعُمَرَةً الْحُدَيْبِيَّةَ وَعُمَرَةً
مَعَ حَجَّتِهِ وَعُمَرَةً الْجِعْرَانَةَ إِذْ قَسَمَ غَنِيمَةَ
حُنَيْنٍ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَحَبَّانُ بْنُ هِلَالٍ [هُوَ] أَبُو حَبِيبِ
الْبَصْرِيِّ جَلِيلٌ نَقَّةٌ وَنَقَّةٌ يَحْيَى بْنُ سَعِيدِ
الْقَطَّانِ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب بيان عدد عمر النبي ﷺ وزمانهن،
ح: ١٢٥٣ من حديث حبان، والبخاري، العمرة، باب: كم اعتمر النبي ﷺ؟ ح: ١٧٧٨ من حديث
همام بن يحيى به.

[1] Meaning, as the chain appears for no. 815.

[2] A place located some six to nine miles outside of Makkah. See *Tuḥfat Al-Aḥwadhī*.

Chapter 7. What Has Been Related About How Many Times The Prophet ﷺ Performed 'Umrah

816. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed four 'Umrah: The 'Umrah of Al-Hudaibiyah, a second 'Umrah the following (year), (which was) the 'Umrah of Al-Qiṣās during Dhul-Qa'dah, a third 'Umrah from Al-Ji'irānah, and the fourth which accompanied his *Hajj*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Anas, 'Abdullāh bin 'Amr, and Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a (*Ḥasan Gharīb*) *Hadīth*. Ibn 'Uyainah reported this *Hadīth* from 'Amr bin Dīnār, from 'Ikrimah: "The Prophet ﷺ performed four 'Umrah" and he did not mention "from Ibn 'Abbās" in it.

(He said:) This was narrated to us by Sa'eed bin 'Abdur-Raḥmān Al-Makhzūmī; Sufyān bin 'Uyainah narrated to us, from 'Amr bin Dīnār, from 'Ikrimah: "The Prophet ﷺ..." and he mentioned similarly.

تخریج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب العمرة، ح: ١٩٩٣ عن قتيبة به وصححه ابن حبان (الإحسان): ٣٩٣٥ * وفي الباب عن أنس [البخاري، ح: ١٧٧٨] ومسلم، ح: ١٢٥٣] وعبدالله بن عمرو [أحمد: ١٨٠/٢] وابن عمر [البخاري، ح: ١٧٧٥] ومسلم، ح: ١٢٥٥].

Comments:

It is agreed upon that the Messenger of Allāh ﷺ performed four 'Umrah. First in 6 A.H. in the month of Dhul-Qa'dah. It was stopped by the disbelievers of Makkah. Though it was not performed, its reward was awarded. Second was

(المعجم ٧) - بَابُ مَا جَاءَ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ (التحفة ٧)

٨١٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ: عُمَرَةَ الْحُدَيْبِيَّةَ وَعُمَرَةَ الثَّانِيَةَ مِنْ قَابِلٍ: عُمَرَةَ الْقِصَاصِ فِي ذِي الْقَعْدَةِ وَعُمَرَةَ الثَّلَاثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرِو وَابْنِ عَمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَرَوَى ابْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ. وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ.

[قَالَ:] حَدَّثَنَا بِذَلِكَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ: أَنَّ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

performed in the month Dhul-Qa'dah in 7 A.H. as a result of the Hudaibiyah agreement. For this reason it has been called 'Umrah of Al-Qisās, or 'Umrah Al-Qadhā' or 'Umrah of Al-Ṣulh. This 'Umrah is known by different names. The third 'Umrah was performed from Ji'rānah after bringing to conclusion the battles of Al-Hunian and At-Ṭā'if. The fourth and last 'Umrah was performed with the last Hajj. In the year 10 A.H. the Messenger of Allāh ﷺ started from Al-Madīnah on the 25th of Dhul-Qa'dah on Saturday and on 4th of Dhul-Ḥijjah he reached Makkah and performed 'Umrah and Hajj.

Chapter 8. What Has Been Related About Which Location The Prophet ﷺ Assumed *Ihrām*

(المعجم ٨) - بَابُ مَا جَاءَ فِي أَبِي مَوْضِعِ أَحْرَمَ النَّبِيِّ ﷺ (التحفة ٨)

817. Jābir bin 'Abdullāh narrated: "When the Prophet ﷺ wanted to perform Hajj, he announced it to the people, and they gathered (to accompany him). When he reached Al-Baidā'^[1] he assumed *Ihrām*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn 'Umar, Anas, and Al-Miswar bin Makhramah.

Abū 'Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٨١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا، فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ.

[قَالَ:] وفي الباب عن ابن عمر وأنس والمِسْوَرِ بْنِ مَخْرَمَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأصله في صحيح مسلم، ح: ١٢١٨ * وفي الباب عن ابن عمر [يأتي: ٨١٨] وأنس [البخاري، ح: ١٧١٤] والمسور بن مخرمة [البخاري، ح: ٢٧٣١، ٢٧٣٢].

818. Ibn 'Umar narrated: "Al-Baidā' the one that they lie about regarding the Messenger of Allāh ﷺ. By Allāh! The Messenger of Allāh ﷺ did not start the *Talbiyah* except from near the *Masjid*, near the tree."^[2] (*Ṣaḥīḥ*)

٨١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ

[1] "It is a desert that has nothing in it, but here it is the name of a specific place at Dhul-Ḥulaifah." *Tuhfat Al-Aḥwadhī*.

[2] They use the word 'lie' for any information that is not correct, whether intentionally or not, and Al-Baidā' is a location before the *Masjid*.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

اللَّهُ ﷻ، وَاللَّهُ مَا أَهَلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، مِنْ عِنْدِ الشَّجَرَةِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب أمر أهل المدينة بالإحرام من عند مسجد ذي الحليفة، ح: ١١٨٦ عن قتبية. والبخاري، الحج، باب الإهلال عند مسجد ذي الحليفة، ح: ١٥٤١ من حديث موسى بن عقبة به.

Comments:

This is agreed upon unanimously that the Prophet ﷺ assumed *Ihrām* from Dhul Ḥulaifah and there is a difference of opinion about from where he started saying the *Talbiyah*. Some of the *Aḥādīth* indicate that the Prophet started saying the *Talbiyah* from the mosque after *Zuhr* prayer and some narrations indicate that he started saying the *Talbiyah* from near the tree just coming out of the mosque.

Chapter 9. What Has Been Related About When The Prophet ﷺ Assumed *Ihrām*

(المعجم ٩) - بَابُ مَا جَاءَ مَتَى أَحْرَمَ النَّبِيُّ ﷺ؟ (التحفة ٩)

819. Ibn 'Abbās narrated: "The Prophet ﷺ started the *Talbiyah* after the *Ṣalāt*." (*Da'īf*)

Abū 'Eisā said: This *Hadīth* is (*Hasan*) *Gharīb*, we do not know of anyone who reported it other than 'Abdus-Salām bin Ḥarb.

This is what is recommended according to the people of knowledge; that a man is to start his *Ihrām* after the *Ṣalāt*.^[1]

٨١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَهَلَ فِي دُبْرِ الصَّلَاةِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُ أَحَدًا رَوَاهُ غَيْرُ عَبْدِ السَّلَامِ ابْنِ حَرْبٍ وَهُوَ الَّذِي يَسْتَجِبُهُ أَهْلُ الْعِلْمِ أَنْ يُحْرِمَ الرَّجُلُ فِي دُبْرِ الصَّلَاةِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي، مناسك الحج، باب العمل في الإهلال: ٥/١٦٢، ح: ٢٧٥٥ عن قتبية به، خصيف ضعيف.

Comments:

This narration is considered weak on account of Abdus-Salām's teacher *Khusaif's* weakness. In spite of this, scholars agree that the start of saying the *Talbiyah* after prayer is correct and lawful.

^[1] Meaning, he should begin the *Talbiyah* then, rather than when he mounts his ride to depart the *Miḡāt* etc.

Chapter 10. What Has Been Related About The *Ifrād Hajj*

820. 'Āishah narrated: "The Messenger of Allāh ﷺ performed the *Ifrād* form of *Hajj*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Jābir and Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. It has been reported from Ibn 'Umar that the Prophet ﷺ performed the *Ifrād Hajj* as did Abū Bakr, 'Umar and 'Uthmān.

That was narrated to us by Qutaibah; 'Abdullāh bin Nāfi' Aṣ-Ṣā'igh narrated to us from 'Ubaidullāh bin 'Umar, from Nāfi', from Ibn 'Umar.

Abū 'Eisā said: Ath-Thawrī said: "If you perform *Ifrād Hajj* then that is fine, and if you perform *Qirān Hajj* then that is fine, and if you perform *Tamattu' Hajj* then that is fine." Ash-Shāfi'i said similarly, and he said: "To us the most recommended is *Ifrād* then *Tamattu'* then *Qirān*."

تخريج: [صحيح] وأخرجه مسلم، الحج، باب بيان وجوه الإحرام... إلخ، ح: ١٢١١/ ١٢٢ من حديث مالك به وهو في الموطأ: ٣٣٥/١ (يحيى) * وفي الباب عن جابر [البخاري، ح: ١٥٦٨، ومسلم، ح: ١٢١٣] وابن عمر [مسلم، ح: ١٢٣١] * حديث: "أفرد الحج... إلخ" إسناده حسن، العمري عن نافع قوي كما في تسهيل الحاجة، ح: ٣٦٦، ١٢٩٩.

Comments:

There are three forms of *Hajj*. A) *Ifrād*: assuming *Ihrām* from the *Miqāt* (the stations for initiating the *Ihrām*) with the intention of performing *Hajj*. B) *Tamattu'* (as is others above): Assuming *Ihrām* from the *Miqāt* (in one of the

(المعجم ١٠) - بَابُ مَا جَاءَ فِي إِفْرَادِ

الْحَجِّ (التحفة ١٠)

٨٢٠ - حَدَّثَنَا أَبُو مُضْعَبٍ قِرَاءَةً عَنْ

مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ. [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَرُوِيَ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ أَفْرَدَ الْحَجَّ وَأَفْرَدَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّائِغِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ بِهَذَا.

قَالَ أَبُو عِيْسَى: وَقَالَ الثَّوْرِيُّ: إِنْ أَفْرَدْتَ الْحَجَّ فَحَسَنٌ وَإِنْ قَرَنْتَ فَحَسَنٌ وَإِنْ تَمَتَّعْتَ فَحَسَنٌ. وَقَالَ الشَّافِعِيُّ مِثْلَهُ، وَقَالَ: أَحَبُّ إِلَيْنَا الْإِفْرَادُ ثُمَّ التَّمَتُّعُ ثُمَّ الْقِرَانُ.

months of *Hajj-Shawwal*, *Dhul-Qa'dah* and the first ten days of *Dhul-Hijjah* with the intention of performing 'Umrah only. After completing 'Umrah by completing *Tawāf* and *Sa'ī* - circumbulating the Ka'bah and going between *Aş-Şafā* and *Marwah*, releasing the *Ihrām*, and on the 8th of *Dhul-Hijjah* assuming the *Ihrām* again with the intention of performing *Hajj*. C) *Qirān*: Assuming *Ihrām* with the intention of performing 'Umrah and *Hajj* both, and releasing *Ihrām* after performing 'Umrah and *Hajj*.

Chapter 11. What Has Been Related About Combining *Hajj* And 'Umrah

821. Anas narrated: "I heard the Prophet ﷺ saying: (*Labbaika Bi'umratin wa Hajjah*) 'Here I am for "Umrah and Hajj.'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Umar and 'Imrān bin Ḥuṣain.

Abū 'Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge followed this, and it was preferred by some of the people of Al-Kūfah and others.

تخریج: [صحيح] وأخرجه مسلم، الحج، باب إهلال النبي ﷺ وهديه، ح: ١٢٥١ من حديث حميد الطويل به * وفي الباب عن عمر [البخاري، ح: ١٥٣٤] وعمران بن حصين [مسلم، ح: ١٢٢٦].

Comments:

Saying the *Talbiyah* for both 'Umrah and *Hajj* together is only in *Hajj Qirān*. It proves that the Prophet ﷺ performed *Hajj Qirān*.

Chapter 12. What Has Been Related About *Tamattu'*

822. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed *Tamattu'*, as did Abū Bakr, 'Umar and 'Uthmān. And the first to prohibit it was Mu'āwiyah." (*Da'īf*)

There are narrations on this topic from 'Alī, 'Uthmān, Jābir, Sa'eed, Asmā' bint Abū Bakr, and Ibn 'Umar.

(المعجم ١١) - بَابُ مَا جَاءَ فِي الْجَمْعِ
بَيْنَ الْحَجِّ وَالْعُمْرَةِ (التحفة ١١)

٨٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «لَبَيْكُ بِعُمْرَةٍ وَحَجَّةٍ».
[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعُمَرََانَ بْنِ
حُصَيْنٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ، وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ
إِلَى هَذَا، وَاخْتَارَهُ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي التَّمَتُّعِ
(التحفة ١٢)

٨٢٢ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْثَرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ،
عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ
رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ،
وَأَوَّلُ مَنْ نَهَى عَنْهُ مُعَاوِيَةُ.

وَفِي الْبَابِ عَنْ عَلِيٍّ وَعُثْمَانَ وَجَابِرٍ
وَسَعْدٍ وَأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ وَابْنَ عُمَرَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۲۹۲ من حديث ليث بن أبي سليم به وهو ضعيف * وفي الباب عن علي [البخاري، ح: ۱۵۶۳ ومسلم، ح: ۱۲۲۳] وعثمان [مسلم، ح: ۱۲۲۳] وجابر [مسلم، ح: ۱۲۱۶] وسعد [يأتي: ۸۲۳] وأسماء بنت أبي بكر [لم نجد] وابن عمر [يأتي: ۸۲۴].

Comments:

The first one to prohibit from performing *Tamattu'* was 'Umar. He used to prohibit both *Tamattu'* and *Qirān Hajj*. According to 'Umar *Ifrād* is a preferred kind of *Hajj*, that is why he prohibited performing *Qirān* and *Tamattu' Hajj*, and urged the people to perform *Ifrād Hajj*.

823. Muḥammad bin 'Abdullāh bin Al-Ḥārith bin Nawfal narrated that he heard Sa'd bin Abī Waqqās, and Aḍ-Ḍaḥḥāk bin Qais while they were mentioning *Tamattu'* after "*Umrah* until *Hajj*. Aḍ-Ḍaḥḥāk bin Qais said: "No one does that except one who is ignorant of the order of Allāh, Most High." Sa'd said: "How horrible it is what you have said O my nephew!" So Aḍ-Ḍaḥḥāk (bin Qais) said: "Indeed 'Umar bin Al-Khaṭṭāb has prohibited that." So Sa'd said: "The Messenger of Allāh ﷺ did it, and we did it with him."

(*Hasan*)
(He said:) This *Hadīth* is *Ṣaḥīh*.

۸۲۳ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ
ابْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ
عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ: أَنَّهُ سَمِعَ
سَعْدَ بْنَ أَبِي وَقَاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ
وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَقَالَ الضَّحَّاكَ بْنُ قَيْسٍ: لَا يَصْنَعُ ذَلِكَ إِلَّا
مَنْ جَهَلَ أَمَرَ اللَّهِ تَعَالَى فَقَالَ سَعْدٌ: بئسَ
مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّحَّاكَ [بُنُ
قَيْسٍ]: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ
ذَلِكَ، فَقَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ اللَّهِ
ﷺ وَصَنَعَهَا مَعَهُ [قَالَ]: هَذَا حَدِيثٌ
صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب التمتع: ۱۵۲/۵، ح: ۲۷۳۵ عن قتيبة به وهو في الموطأ: ۱/۳۴۴ (يحيى) وصححه ابن حبان (الإحسان): ۳۹۲۸ * قد صنعها، أي أذن فيها وأباحها، قاله ابن عبد البر في التمهيد: ۸/۳۶۰، الزهري سمعه من محمد بن عبدالله بن الحارث.

Comments:

The Companions who had no animal for sacrifice with them, according to the directions of the Prophet ﷺ, first performed '*Umrah* and released the *Ihrām*

and then they again assumed *Ihrām* on 8th of *Dhul-Hijjah* and performed *Hajj*. As this type of *Hajj* is called *Tamattu'* and it was performed by the instructions of the Prophet ﷺ so it was attributed to him.

824. Sālim bin 'Abdullāh narrated that he had heard a man from *Ash-Shām* asking 'Abdullāh bin 'Umar about *Tamattu'* after "*Umrah* until *Hajj*, so 'Abdullāh bin 'Umar said: "It is lawful." The man from *Ash-Shām* said: "But your father prohibited it." So 'Abdullāh bin 'Umar said: "Is the order to follow my father or is the order (to follow) for the Messenger of Allāh ﷺ?" The man said: "Rather it is for the Messenger of Allāh ﷺ." So he said: "Indeed the Messenger of Allāh ﷺ did it." (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ḥadīth*. There are those among the people of knowledge among the Companions of the Prophet ﷺ and others who preferred *Tamattu'* after "*Umrah*. *Tamattu'* is for a man to enter into "*Umrah* during the months of *Hajj* and stay there, as one who may gratify himself until he performs *Hajj*; he is required to slaughter whatever *Hady* is facilitated for him, and if he does not find one then he fasts for three days during *Hajj*, and seven when he returns to his family. When the one performing *Tamattu'* fasts the three days during *Hajj*, it is recommended that he fast during the ten (days), and that the last of them be the Day of '*Arafah*. If he

٨٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِثْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَالِمَ ابْنَ عَبْدِ اللَّهِ حَدَّثَهُ: أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: هِيَ حَلَالٌ. فَقَالَ الشَّامِيُّ إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ ﷺ: [أَأْمُرُ أَبِي يَتَّبِعُ أَمْ أَمْرُ رَسُولِ اللَّهِ ﷺ؟] فَقَالَ الرَّجُلُ: بَلَى أَمْرُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ ﷺ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمُ التَّمَتُّعَ بِالْعُمْرَةِ، وَالتَّمَتُّعُ أَنْ يَدْخُلَ الرَّجُلُ بَعْمَرَةَ فِي أَشْهُرِ الْحَجِّ ثُمَّ يُقِيمُ حَتَّى يَحُجَّ فَهُوَ مُتَمَتِّعٌ وَعَلَيْهِ دَمٌ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَإِنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ، وَيُسْتَحَبُّ لِلْمُتَمَتِّعِ إِذَا صَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ أَنْ يَصُومَ فِي الْعَشْرِ وَيَكُونَ آخِرُهَا يَوْمَ عَرَفَةَ، فَإِنْ لَمْ يَصُمْ فِي الْعَشْرِ صَامَ أَيَّامَ التَّشْرِيقِ فِي قَوْلِ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: ابْنُ عُمَرَ وَعَائِشَةُ

does not fast during the ten days then he does so during the Days of *Tashrīq* according to the view of some of the people of knowledge among the Companions of the Prophet ﷺ. Among them were Ibn ‘Umar and ‘Āishah, and it is the view of Mālik, Ash-Shāfi‘ī, Aḥmad and Ishāq.

Some of them said that he does not fast the Days of *Tashrīq*; this is the saying of the people of Al-Kūfah.

Abū ‘Eisā said: The people of *Hadūth* prefer *Tamattu’* with *‘Umrah* until *Hajj*. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

تخريج: [إسناده صحيح] وله شواهد عند البيهقي: ٢١/٥ وغيره.

Comments:

According to Imām At-Tirmidhī, *Ahlil-Hadūth* preferred the form of *Hajj Tamattu’*, but Imām An-Nawawī writes that *Hajj Ifrād* is a preferred form of *Hajj*. (*Al-Majmu’* v. 7. p.152.)

Chapter 13. What Was Been Related About The *Talbiyah*

825. Ibn ‘Umar narrated: “The Prophet would say the following for the *Talbiyah*: “*Labbaik Allāhumma labbaik. labbaik lā sharīka laka labbaik. Innal-ḥamda wan-ni‘mata laka wal-mulk, lā sharīka laka.*” (“I respond to Your call O Allāh! I respond to Your call, You have no partner, I respond to Your call. All praise, thanks and blessings are for You. All sovereignty is for You. And You have no partners with You).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: There are narrations on this topic from Ibn Mas‘ūd, Jābir,

وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.
وَقَالَ بَعْضُهُمْ: لَا يَصُومُ أَيَّامَ التَّشْرِيقِ
وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.
قَالَ أَبُو عِيسَى: وَأَهْلُ الْحَدِيثِ يَخْتَارُونَ
التَّمَتُّعَ بِالْعُمْرَةِ فِي الْحَجِّ. وَهُوَ قَوْلُ الشَّافِعِيِّ
وَأَحْمَدَ وَإِسْحَاقَ.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي التَّلْبِيَةِ
(التحفة ١٣)

٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ تَلْبِيَةُ النَّبِيِّ ﷺ :
«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا
شَرِيكَ لَكَ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنِ ابْنِ
مَسْعُودٍ وَجَابِرِ وَعَائِشَةَ وَابْنَ عَبَّاسٍ وَأَبِي
هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

‘Āishah, Ibn ‘Abbās, and Abū Hurairah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Umar is a *Hasan Ṣaḥīḥ Hadīth*. It is acted upon according to [some of] the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Ash-Shāfi‘ī said: “If an addition exalting Allāh is added, then there is no harm – if Allāh wills. To me it is recommended to keep to the *Talbiyah* of the Messenger of Allāh ﷺ.” And Ash-Shāfi‘ī said: “We only say that there is no harm in an addition of exaltation of Allāh because of what has been related from Ibn ‘Umar, and he memorized the *Talbiyah* from the Messenger of Allāh ﷺ, then in his *Talbiyah*, Ibn ‘Umar himself added: (*Labbaika war-rahbā’u ilaika wal-‘amal*)’ ‘I respond to your Call, and the requests and deeds are for You.’”

حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ [بَعْضِ] أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَقَالَ الشَّافِعِيُّ: فَإِنْ زَادَ زَائِدٌ فِي التَّلْبِيَةِ شَيْئًا مِنْ تَعْظِيمِ اللَّهِ فَلَا بَأْسَ إِنْ شَاءَ اللَّهُ، وَأَحَبُّ إِلَيَّ أَنْ يُقْتَصَرَ عَلَى تَلْبِيَةِ رَسُولِ اللَّهِ ﷺ. قَالَ الشَّافِعِيُّ: وَإِنَّمَا قُلْنَا لَا بَأْسَ بِزِيَادَةِ تَعْظِيمِ اللَّهِ فِيهَا لِمَا جَاءَ عَنِ ابْنِ عُمَرَ وَهُوَ حَفِظَ التَّلْبِيَةَ عَنِ رَسُولِ اللَّهِ ﷺ ثُمَّ زَادَ ابْنُ عُمَرَ فِي تَلْبِيَتِهِ مِنْ قَبْلِهِ: لَيْتَكَ وَالرَّغْبَاءَ إِلَيْكَ وَالْعَمَلَ.

تخريج: [إسناده صحيح] وهو متفق عليه وأخرجه البخاري، الحج، باب التلبية، ح: ١٥٤٩ ومسلم، ح: ١١٨٤ من حديث نافع به * وفي الباب عن ابن مسعود [النسائي، ح: ٢٧٥٢] وجابر [أبو داود، ح: ١٨١٣] وعائشة [البخاري، ح: ١٥٥٠] وابن عباس [والنسائي، ح: ٣٠٠٩] وأحمد [١/٦٧] وأبي هريرة [النسائي، ح: ٢٧٥٣] وابن ماجه، ح: ٢٩٢٠.

826. Nāfi‘ narrated: When Ibn ‘Umar would say the *Talbiyah* he would continue saying: “*Labbaik Allāhumma labbaik. labbaik lā sharīka laka labbaik. innal-ḥamda wan-ni‘mata laka wal-mulk, lā Sharīka Laka.*” (I respond to Your call O Allāh! I respond to Your call, You have no partner, I

٨٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَهَلَّ فَأَنْطَلَقَ يَهْلُ [فَالْيَقُولُ]: لَيْتَكَ اللَّهُمَّ لَيْتَكَ، لَا شَرِيكَ لَكَ لَيْتَكَ، إِنَّ الْحَمْدَ وَالتَّعَمَّةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ: وَكَانَ يَزِيدُ مِنْ

respond to Your call. All praise, thanks and blessings are for You. All sovereignty is for You. And You have no partners with You).

He said: “ ‘Abdullāh bin ‘Umar would say: ‘This is the *Talbiyah* of the Messenger of Allāh ﷺ’ He would himself add the following after the *Talbiyah* of the Messenger of Allāh ﷺ: “*Labbaika labbaika wa-sa‘daik, wal-khairu fi yadaik. labbaika war-raghbā‘u ilaika wal-‘amal*” (‘I respond to Your call, I respond to Your call, and I am obedient to Your orders, all good is in Your Hands. I respond to Your call, and the requests and deeds are for You).” (*Ṣaḥīh*)

He said: This *Ḥadīth* is (*Ḥasan*) *Ṣaḥīh*.

عِنْدِهِ فِي أَثَرِ تَلْبِيَةِ رَسُولِ اللَّهِ ﷺ: لَبَّيْكَ
لَبَّيْكَ، وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ،
وَالرَّغْبَاءُ إِلَيْكَ، وَالْعَمَلُ. قَالَ: هَذَا حَدِيثٌ
[حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وانظر الحديث السابق.

Comments:

Most of the people of knowledge and scholars are of the view that the *Talbiyah* pronounced by the Prophet ﷺ should suffice and no words should be added to it, and this is the better way of following. Some of the Companions added some words to the *Talbiyah* of the Prophet ﷺ and he did not stop them from adding. He himself continued with his own *Talbiyah*. (*Fath Al-Bārī* 513/3).

Chapter 14. What Has Been Related About The Virtue Of The *Talbiyah* And The *Nahr* (Sacrifice)

827. Abū Bakr Aṣ-Ṣiddīq narrated that the Messenger of Allāh ﷺ was asked: “Which *Hajj* is most virtuous?” He said: “That with raised voices (*Al-‘Ajj*) and the flow of blood (of the sacrifice) (*Ath-Thajj*).” (*Da‘īf*)

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ
التَّلْبِيَةِ وَالتَّحْرِ (التحفة ١٤)

٨٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ
أَبِي فُدَيْكٍ؛ [ح]: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُمَانَ
عَنْ مُحَمَّدِ بْنِ الْمُكْدِرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَرْبُوعٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّ رَسُولَ اللَّهِ ﷺ
سُئِلَ: أَيُّ الْحَجِّ أَفْضَلُ؟ قَالَ: «الْعَجُّ وَالتَّحُّ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب رفع الصوت، بالتلبية، ح: ٢٩٢٤ من حديث ابن أبي فديك به وانظر الحديث الآتي لعلته، السند منقطع.

828. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "There is no Muslim who says the *Talbiyah* except that – on his right and left, until the end of the land, from here to there^[1] – the rocks, or trees, or mud say the *Talbiyah*." (*Hasan*)

Al-Ḥasan bin Muḥammad Az-Za'farānī and 'Abdur-Raḥmān bin Al-Aswad Abū 'Amr Al-Baṣrī narrated to us (another chain) with a similar *Ḥadīth*.

(He said:) There are narrations on this topic from Ibn 'Umar and Jābir.

Abū 'Eisā said: The *Ḥadīth* of Abū Bakr (no. 827) is a *Gharīb Ḥadīth*, we do not know of it except from the narration of Ibn Abī Fudaik, from Aḍ-Ḍaḥḥāk bin 'Uṯmān. And Muḥammad bin Al-Munkadir did not hear from 'Abdur-Raḥmān bin Yarbū'. Muḥammad bin Al-Munkadir reported other *Aḥādīth* from Sa'eed bin 'Abdur-Raḥmān bin Yarbū' from his father. Abū Nu'aim Aṭ-Ṭaḥḥān Ḍirār bin Ṣurad reported this *Ḥadīth* from Ibn Abī Fudaik, from Aḍ-Ḍaḥḥāk bin 'Uṯmān, from Muḥammad bin Al-Munkadir, from Sa'eed bin 'Abdur-Raḥmān bin Yarbū', from his father, from Abū Bakr, from the Prophet ﷺ, and Ḍirār was mistaken in it.

٨٢٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عِيَّاشٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مَنْ عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَهُنَا وَهَهُنَا».

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَفَرَانِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ قَالَا: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ.

[قَالَ:] وفي البابِ عن ابنِ عمرَ وجَابرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي بَكْرٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي فُدَيْكٍ عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، وَمُحَمَّدُ بْنُ الْمُتَكَدِّرِ لَمْ يَسْمَعْ مِنْ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ. وَقَدْ رَوَى مُحَمَّدُ بْنُ الْمُتَكَدِّرِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ غَيْرَ هَذَا الْحَدِيثِ. وَرَوَى أَبُو نُعَيْمٍ الطَّحَّانُ ضِرَارُ بْنُ صُرَيْدٍ هَذَا

[1] Meaning from the east to the west. See *Tuhfat Al-Aḥwadhī*.

Abū 'Eīsā said: I heard Aḥmad bin Al-Ḥasan saying: Aḥmad bin Ḥanbal said: "Whoever says about this *Ḥadīth*, that it is from Muḥammad bin Al-Munkadir, from Ibn 'Abdur-Raḥmān bin Yarbū', from his father - then he is mistaken."

He said: I mentioned the narration of Ḍirār bin Ṣurad from Ibn Abī Fudaik to Muḥammad, and he said: "He is mistaken." So I said: "Others besides him also reported it from Ibn Abī Fudaik and it is similar to his narration." He said: "That is nothing, they only reported it from Ibn Abī Fudaik without mentioning in it 'from Sa'eed bin 'Abdur-Raḥmān.'" And I saw that he graded Ḍirār bin Ṣurad weak.

Al-'Ajj is raising the voice with the *Talbiyah*, and *Ath-Thajj* is performing the *Naḥr* on the sacrificial animals (*Budn*).

الْحَدِيثِ عَنِ ابْنِ أَبِي فُدَيْكٍ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ، عَنِ النَّبِيِّ ﷺ وَأَخْطَأَ فِيهِ ضَرَارٌ.

قَالَ أَبُو عَيْسَى: سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ قَالَ فِي هَذَا الْحَدِيثِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ فَقَدْ أَخْطَأَ. قَالَ: وَسَمِعْتُ مُحَمَّدًا يَقُولُ: وَذَكَرْتُ لَهُ حَدِيثَ ضَرَارِ بْنِ صُرَدٍ عَنِ ابْنِ أَبِي فُدَيْكٍ فَقَالَ: هُوَ خَطَأٌ، فَقُلْتُ: قَدْ رَوَاهُ غَيْرُهُ عَنِ ابْنِ أَبِي فُدَيْكٍ أَيْضًا مِثْلَ رِوَايَتِهِ فَقَالَ: لَا شَيْءَ، إِنَّمَا رَوَاهُ عَنِ ابْنِ أَبِي فُدَيْكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ. وَرَأَيْتُهُ يُضَعِّفُ ضَرَارَ بْنَ صُرَدٍ. وَالْعَجُّ: هُوَ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ، وَالتَّجُّ: هُوَ نَحْرُ الْبُدْنِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب التلبية، ح: ٢٩٢١ من حديث إسماعيل بن عياش به وصرح بالسماع وتابعه عبيدة بن حميد وصححه ابن خزيمة: ١٧٦/٤، ح: ٢٦٣٤ والحاكم: ٤٥١/١ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ابن عمر [ابن ماجه، ح: ٢٨٩٩] وجابر [ابن ماجه، ح: ٢٩٢٥].

Comments:

This fact clearly and emphatically has been expressed in the Noble Qur'an that every type of creature in the universe is busy in praise of Allāh ﷻ but we cannot understand it. The same way every thing on the left and right side of a person who says, "I respond to Your call" repeat these words with him but we understand and hear it not.

Chapter 15. What Has Been Related About Raising The Voice With The *Talbiyah*

829. Khallād bin As-Sā'ib (bin Khalād) narrated from his father who said that the Messenger of Allāh ﷺ said: "Jibrīl came to me and ordered me to order my Companions to raise their voices with the *Ihlāl*, or; the *Talbiyah*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Zaid bin Khālīd, Abū Hurairah, and Ibn 'Abbās.

Abū 'Eīsā said: The *Hadīth* of Khallād from his father is a *Ḥasan Ṣaḥīḥ Hadīth*. Some have reported this *Hadīth* from Khallād bin As-Sā'ib, from Zaid bin Khālād, from the Prophet ﷺ, and it is not correct. What is correct is (from) Khallād bin As-Sā'ib from his father. He is Khallād bin As-Sā'ib bin Khālād bin Suwaid Al-Anṣārī.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي رَفْعِ
الصَّوْتِ بِالتَّلْبِيَةِ (التحفة ١٥)

٨٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ [وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ]، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ [ابْنِ الْحَارِثِ بْنِ هِشَامٍ]، عَنْ خَلَادِ بْنِ السَّائِبِ [بْنِ خَلَادٍ]، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ أَوْ التَّلْبِيَةِ».

[قَالَ:] وفي البابِ عن زَيْدِ بْنِ خَالِدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ خَلَادٍ عَنْ أَبِيهِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَلَادِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ وَلَا يَصِحُّ. وَالصَّحِيحُ هُوَ [عَنْ] خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ، وَهُوَ خَلَادُ بْنُ السَّائِبِ بْنِ خَلَادِ بْنِ سُؤَيْدِ الْأَنْصَارِيِّ [عَنْ أَبِيهِ].

تخريج: [إسناده صحيح] وأخرجه النسائي، مناسك الحج، باب رفع الصوت بالإهلال: ٥/١٦٢، ح: ٢٧٥٤ من حديث سفيان بن عيينة به وصححه ابن خزيمة، ح: ٢٦٢٥، ٢٦٢٧ وابن حبان، ح: ٩٧٤ وغيرهما * وفي الباب عن زيد بن خالد [ابن ماجه، ح: ٢٩٢٣] وأبي هريرة [أحمد: ٢/٣٢٥ وابن خزيمة، ح: ٢٦٣٠] وابن عباس [أحمد: ١/٣٢١].

Comments:

According to most of the religious scholars pronouncing the *Talbiyah* loudly is recommended but according to Dāwūd Zāhirī saying the *Talbiyah* loudly is obligatory.

Chapter 16. What Has Been Related About Performing *Ghusl* When Assuming *Ihrām*

830. Zaid bin Thābit narrated from his father who said that he saw the Prophet ﷺ disrobing for his *Ihlāl*^[1] and to perform *Ghusl*. (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*. There are those among the people of knowledge who considered it recommended to perform *Ghusl* at the time of *Ihrām*, and this is the view of Ash-Shāfi'ī.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ٢٥٩٥ عن عبدالله بن أبي الزباد به وله شاهد عند الحاكم: ٤٤٧/١ وصححه على شرط الشيخين ووافقه الذهبي.

Comments:

This narration indicates that taking a bath for assuming *Ihrām* is *Ṣunnah* of the Prophet ﷺ. For this reason all Four *A'immah* agree on this point that taking a bath before assuming *Ihrām* for *Hajj* or *'Umrah* is recommended only.

Chapter 17. What Has Been Related About The *Mawāqūt*^[2] For *Ihrām* For Each Region's People

831. Ibn 'Umar narrated that a man said: "Where should we begin our *Hil* (*Ihrām*) O Messenger of Allāh?" He said: "The people of Al-Madīnah begin their *Hil* (*Ihrām*) from Dhul-Hulaifah, the people of Ash-Shām from Al-Juhfah, and the people of Najd from Qarn." And he (Ibn 'Umar said: ("And they say:)^[3]

(المعجم ١٦) - بَابُ مَا جَاءَ فِي
الِاغْتِسَالِ عِنْدَ الْإِحْرَامِ (التحفة ١٦)

٨٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْبَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَعْقُوبَ الْمَدَنِيُّ عَنْ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ تَجَرَّدَ لِإِهْلَالِهِ وَاعْتَسَلَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْإِغْتِسَالَ عِنْدَ الْإِحْرَامِ وَهُوَ قَوْلُ الشَّافِعِيِّ.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي
مَوَاقِيتِ الْإِحْرَامِ لِأَهْلِ الْأَفَاقِ
(التحفة ١٧)

٨٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ: مِنْ أَيْنَ نِهْلُ يَا رَسُولَ اللَّهِ قَالَ: «نِهْلُ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلِ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ

[1] Meaning, changing his clothing to assume *Ihrām*.

[2] *Mawāqūt* is the plural of *Miqāt* which refers to the actual location where one assumes *Ihrām*.

[3] He explains – in other narrations – that he was not sure, but other Companions said it like that.

“And the people of Yemen from Yalamlam.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, Jābir bin ‘Abdullāh, ‘Abdullāh bin ‘Amr.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.

تخریج: [إسناده صحيح] وهو متفق عليه وأخرجه البخاري، العلم، باب ذكر العلم والفتيا في المسجد، ح: ١٣٣ ومسلم، ح: ١١٨٢ من حديث ابن عمر به * وفي الباب عن ابن عباس [البخاري، ح: ١٥٢٤ ومسلم، ح: ١١٨١] وجابر بن عبدالله [مسلم، ح: ١١٨٣] وعبدالله بن عمرو [أحمد: ١٨١/٢].

832. Ibn ‘Abbās narrated: “The Prophet ﷺ made Al-‘Aqīq the *Miḳāt* for the people of the west.” (*Da‘f*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan*. [Muḥammad bin ‘Alī (one of the narrators) is Abū Ja‘far Muḥammad bin ‘Alī bin Ḥusain bin ‘Alī bin Abī Ṭālib].

مِنْ قَرْنٍ»، قَالَ [وَيَقُولُونَ]: «وَأَهْلُ الْيَمَنِ مِنْ يَمَلَمَ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرِ ابْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

٨٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [وَمُحَمَّدُ بْنُ عَلِيٍّ هُوَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: في المواقيت، ح: ١٧٤٠ من حديث وكيع به وتفرد به يزيد بن أبي زياد، كما قال البيهقي في المعرفة: ٣/٥٣٣ وهو ضعيف.

Comments:

Only four places have been mentioned in this narration of Ibn ‘Umar that from where the *Ihrām* should be assumed. In the narration of Ibn ‘Abbās the name of the fifth place has also been mentioned as “Al-‘Aqīq” which is located near *Dhātul-‘Irq’*.

Chapter 18. What Has Been Related About What Is Not Allowed For The *Muḥrim* To Wear

833. Ibn ‘Umar narrated: “A man stood and said: ‘O Messenger of Allāh! What clothing do you

(المعجم ١٨) - بَابُ مَا جَاءَ فِيْمَا لَا يَجُوزُ لِلْمُحْرِمِ لِبَسُهُ (التحفة ١٨)

٨٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: قَامَ رَجُلٌ

command us to wear in *Al-Haram*?
The Messenger of Allāh ﷺ said: ‘Do not wear shirts, nor pants, nor burnouses, nor turbans, nor *Khuff* – unless one does not have any sandals, then let him wear *Khuff*, but let him cut them below the ankles. And do not wear any cloth that has been touched by saffron or *Wars*.^[1] And the woman in *Ihrām* is not to cover her face, nor wear gloves.’” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Sahīh*, and it is acted upon according to the people of knowledge.

فَقَالَ: يَا رَسُولَ اللَّهِ؛ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنْ الثِّيَابِ فِي الْحَرَمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْبِرَانِسَ وَلَا الْعَمَائِمَ وَلَا الْخُفَّافَ، إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخُفَيْنِ وَلْيَقْطَعْهُمَا مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الرَّعْفَرَانُ وَلَا الْوَرْسُ، وَلَا تَتَنَبَّهِ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسِ الْقَفَّازِينَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمه، ح: ١٨٣٨ من حديث الليث ومسلم، ح: ١١٧٧ من حديث نافع به.

Comments:

The man had asked what clothes we should wear in *Al-Ihrām*. The answer of the Prophet ﷺ was that such and such clothes should not be used for *Al-Ihrām*. This answer shows that other than the prohibited clothes all other clothes are allowed for *Ihrām*.

Chapter 19. What Has Been Related About The *Muḥrim* Wearing Pants and *Khuff* When An *Izār* And Sandals Are Not Available

834. Ibn ‘Abbās narrated that he heard the Messenger of Allāh ﷺ say: “If the *Muḥrim* cannot find an *Izār*, then let him wear pants, and if he cannot find sandals, then let him wear *Khuff*.” (*Sahīh*)

Qutaibah narrated to us (another chain) with similar meaning. There

(المعجم ١٩) - بَابُ مَا جَاءَ فِي لُبْسِ السَّرَاوِيلِ وَالْخُفَيْنِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ الْإِزَارَ وَالنَّعْلَيْنِ (التحفة ١٩)

٨٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُحْرِمُ إِذَا لَمْ يَجِدِ الْإِزَارَ

[1] Both of which are used for their good fragrance.

are narrations on this topic from Ibn 'Umar and Jābir.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*, and it is acted upon according to some of the people of knowledge. They say if the *Muḥrim* does not find an *Izār* then he wears pants, and if he does not find sandals then he wears *Khuff*. This is the view of Aḥmad. Some of them held their view in accordance with the *Hadīth* of Ibn 'Umar from the Prophet ﷺ: "If he does not find sandals then let him wear *Khuff*, and let him cut them below the ankles." This is the saying of Sufyān Ath-Thawrī and Ash-Shāfi'ī (and Mālik said accordingly).

فَلْيَلْبَسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبَسِ الْخُفَّيْنِ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ
عُمَرَ نَحْوَهُ. قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ
وَجَابِرٍ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ
الْعِلْمِ قَالُوا: إِذَا لَمْ يَجِدِ الْمُحْرِمُ الْإِزَارَ لَيْسَ
السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ لَيْسَ الْخُفَّيْنِ،
وَهُوَ قَوْلُ أَحْمَدَ وَقَالَ بَعْضُهُمْ عَلَى حَدِيثِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: إِذَا لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنْ
الكَعْبَيْنِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ
[وَبِهِ يَقُولُ مَالِكٌ].

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه
إلخ، ح: ۱۱۷۸ من حديث أبيوب السخيتاني والبخاري، اللباس، باب السراويل، ح: ۵۸۰۴ من
حديث عمرو بن دينار به * وفي الباب عن ابن عمر [البخاري، ح: ۱۵۴۲ ومسلم، ح: ۱۱۷۷]
وجابر [مسلم، ح: ۱۱۷۹].

Comments:

Most of the people of knowledge and religious scholars say that if the *Muḥrim* (who has assumed *Ihrām*) does not have shoes he can wear socks after cutting them up to the ankles. According to Imām Aḥmad one wear socks without cutting them but this point of view is not correct. In a previous chapter in the narration of Ibn 'Umar it is clearly mentioned to cut the socks up to the ankles.

Chapter 20. What Has Been Related About The One Who Assumed *Ihrām* While Wearing A Shirt Or A Cloak

(المعجم ۲۰) - بَابُ مَا جَاءَ فِي الَّذِي
يُحْرِمُ وَعَلَيْهِ قَمِيصٌ أَوْ جُبَّةٌ (التحفة ۲۰)

835. Ya'la bin Umayyah narrated: "The Messenger of Allāh ﷺ saw a Bedouin who was in *Ihrām* wearing

۸۳۵ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ
اللهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي

a cloak. So he ordered him to remove it.” (*Ṣaḥīḥ*)

سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ أَغْرَابِيًّا قَدْ أَحْرَمَ وَعَلَيْهِ جُبَّةٌ فَأَمَرَهُ أَنْ يَنْزِعَهَا.

تخریج: [صحيح] وأخرجه ابن خزيمة، ح: ٢٦٧٢ وغيره من حديث عبد الملك بن أبي سليمان به وأخرجه البخاري، ح: ١٥٣٦ ومسلم، ح: ١١٨٠ من حديث عطاء عن صفوان عن أبيه، انظر الحديث الآتي.

836. A *Ḥadīth* similar to no. 835 with a different chain. (*Ṣaḥīḥ*)

Abū ‘Eisā said: This (chain) is more correct, and there is a story that accompanies this *Ḥadīth*.^[1] Similarly, Qatādah, Al-Ḥajjāj bin Arṭāh, and others reported it from ‘Aṭā’ from Ya‘lā bin Umayyah. But what is correct is what ‘Amr bin Dīnār and Ibn Juraij reported from ‘Aṭā’, from Ṣafwān bin Ya‘lā, from his father, from the Prophet ﷺ.

٨٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

قَالَ أَبُو عَيْسَى: وَهَذَا أَصَحُّ وَفِي الْحَدِيثِ قِصَّةٌ. وَهَكَذَا رَوَاهُ قَتَادَةُ وَالْحَجَّاجُ بْنُ أَرْطَاةَ وَعَمِيرٌ وَاحِدٌ عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ. وَالصَّحِيحُ مَا رَوَى عَمْرٍو بْنُ دِينَارٍ وَابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه وأخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... الخ، ح: ٧/١١٨٠ عن ابن أبي عمر، والبخاري، ح: ١٥٣٦ من حديث عطاء ابن أبي رباح به.

Comments:

Most of the people of knowledge and scholars say that a *Muḥrim* can take off the sewn clothing without tearing it, but Imām *Shāfi‘ī* and *Nakh‘ī* argue that as the sewed clothes like a shirt or cloak covers the head while taking it off, so it must be torn off. (*Tuḥfat Al-Aḥwadhī* v.2 p.78 and *Al-Mughnī* v.5 p.39)

Chapter 21. What Has Been Related About What Creatures The *Muḥrim* May Kill

(المعجم ٢١) - بَابُ مَا جَاءَ مَا يُقْتَلُ الْمُحْرِمُ مِنَ الدَّوَابِّ (التحفة ٢١)

837. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Five

٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ: حَدَّثَنَا

[1] See *Al-Bukhārī* no. 1536.

are *Fawāsiq*^[1] which may be killed in the *Haram*: the mouse, the scorpion, the crow, the kite, and the barbed dog.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn Mas‘ūd, Ibn ‘Umar, Abū Hurairah, Abū Sa‘eed, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ وَالْحَدْيَا، وَالْكَلْبُ الْعَقُورُ».

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ. قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: متفق عليه، وأخرجه البخاري، (بدء الخلق، باب خمس من الدواب: فواسق يقتلن في الحرم... إلخ)، ح: ۳۳۱۴، ومسلم: ۱۱۹۸ من حديث يزيد بن زريع به * وفي الباب عن ابن مسعود [البخاري، ح: ۱۸۳۰، ومسلم، ح: ۲۲۳۴] وابن عمر [البخاري، ح: ۱۸۲۶، ومسلم، ح: ۱۱۹۹، وأبي هريرة (أبو داود، ح: ۱۸۴۷) وأبي سعيد (يأتي: ۸۳۸) وابن عباس (أحمد: ۱/ ۲۵۷).

838. Abū Sa‘eed narrated that the Prophet ﷺ said: “The *Muḥrim* may kill the wild beast of prey, the rabid dog, the mouse, the scorpion, the kite, and the crow.” (*Da‘if*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*. This is acted upon according to the people of knowledge, they say that the *Muḥrim* may kill the wild beast of prey and the dog. This is the view of Sufyān Ath-Thawrī and Ash-Shāfi‘ī. Ash-Shāfi‘ī said: “The *Muḥrim* can kill any beast of prey that would attack people or their animals.”

۸۳۸ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُقْتَلُ الْمُحْرِمُ السَّبْعَ الْعَادِيَّ، وَالْكَلْبَ الْعَقُورَ، وَالْفَأْرَةَ، وَالْعَقْرَبَ، وَالْحَدَاةَ، وَالْغُرَابَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا: الْمُحْرِمُ يُقْتَلُ السَّبْعَ الْعَادِيَّ وَالْكَلْبَ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ. وَقَالَ الشَّافِعِيُّ: كُلُّ سَبْعٍ عَدَا عَلَى النَّاسِ أَوْ عَلَى دَوَابِّهِمْ فَلِلْمُحْرِمِ قَتْلُهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب ما يقتل المحرم من الدواب، ح: ۱۸۴۸ من حديث هشيم به، يزيد ضعيف كما تقدم: ۸۳۲ وغيره.

[1] Harmful vermin.

Comments:

Fawāsiq is a plural of *Fāsiq* which is derived from *Fisq*. It means being out. These animals have been identified as *Fāsiq* due to their harmful and injurious nature and they have been treated differently by *Shari'ah*. These animals, due to their harmful nature, can be killed in the *Haram*.

Chapter 22. What Has Been Related About Cupping For The *Muḥrim*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْحِجَامَةِ لِلْمُحْرِمِ (التحفة ٢٢)

839. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ was cupped while he was a *Muḥrim*.”^[1] (*Ṣaḥīḥ*) (He said:) There are narrations on this topic from Anas, ‘Abdullāh bin Buḥainah and Jābir.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge who permitted cupping for the *Muḥrim*. They said he is not to shave any hair (in the processes). Mālik said the *Muḥrim* is not to be cupped (nor remove any hair) except out of necessity. Sufyān Ath-Thawrī and Ash-Shāfi‘ī said that there is no harm in cupping for the *Muḥrim* nor removing hair (to do so).

٨٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ وَعَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْحِجَامَةِ لِلْمُحْرِمِ وَقَالُوا: لَا يَخْلُقُ شَعْرًا. وَقَالَ مَالِكٌ: لَا يَحْتَجِمُ الْمُحْرِمُ [وَلَا يَنْزِعُ شَعْرًا] إِلَّا مِنْ ضَرُورَةٍ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ: لَا بَأْسَ أَنْ يَحْتَجِمَ الْمُحْرِمُ وَلَا يَنْزِعُ شَعْرًا.

تخریج: متفق عليه، وأخرجه البخاري، جزاء الصيد، باب الحجامة للمحرم، ح: ١٨٣٥ من حديث سفيان بن عيينة ومسلم، ح: ١٢٠٢ من حديث عمرو بن دينار به * وفي الباب عن أنس [أبو داود، ح: ١٨٣٧ وعبدالله ابن بحنينة [البخاي، ح: ١٨٣٦ ومسلم، ح: ١٢٠٣] وجابر [النسائي، ح: ٢٨٥١].

Comments:

According to Imām Abū Ḥanīfah, Imām Shāfi‘ī, Imām Aḥmad and Sufyān Ath-Thawrī and Ishāq, a *Muḥrim* can have cupping without shaving the hair from the place of cupping. In case of shaving, the *Muḥrim* will have to pay a penalty or sacrifice an animal as ransom.

[1] See no. 775.

Chapter 23. What Has Been Related About It Being Disliked For the *Muḥrim* To Marry

840. Nubaih bin Wahb narrated: “Ibn Ma‘mar wanted to have his son married. So he sent me to Abān bin ‘Uthmān who was the ‘Amīr of the (*Hajj*) season. I went to him and said: ‘Your brother wants to marry his son and he would like for you to witness that.’ He said: ‘I think he is but a crude Bedouin; indeed the *Muḥrim* is not to marry nor have someone married” – or he said similarly – then he narrated from ‘Uthmān similar in *Marfū‘* form (from the Prophet ﷺ). (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Rāfi‘ and Maimūnah.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Uthmān is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the Companions of the Prophet ﷺ. Among them were ‘Umar bin Al-Khaṭṭāb, ‘Alī bin Abī Ṭālib, and Ibn ‘Umar. It is the view of some of the *Fuqahā‘* among the *Tābi‘īn*, and it is the saying of Mālik, Ash-Shāfi‘ī, Aḥmad and Ishāq. They do not think that the *Muḥrim* can marry, and they said that if he marries then his marriage is invalid.

تخریج: [إسناده صحيح] وأخرجه مسلم، النكاح، باب تحريم نكاح المحرم، وكراهة خطبته، ح: ١٤٠٩ من حديث أيوب به * وفي الباب عن أبي رافع [يأتي: ٨٤١] وميمونة [مسلم، ح: ١٤١١].

841. Abū Rāfi‘ narrated: “The Messenger of Allāh ﷺ married

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ تَزْوِيجِ الْمُحْرِمِ (التحفة ٢٣)

٨٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: أَرَادَ ابْنُ مَعْمَرٍ أَنْ يُنِكَحَ ابْنَهُ، فَبَعَثَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ أَمِيرُ الْمُؤَسِّمِ [بِمَكَّةَ]، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ أَخَاكَ يُرِيدُ أَنْ يُنِكَحَ ابْنَهُ فَأَحَبُّ أَنْ يُشْهَدَكَ ذَلِكَ قَالَ: لَا أَرَاهُ إِلَّا أَغْرَابِيًّا جَافِيًّا، إِنَّ الْمُحْرِمَ لَا يُنِكَحُ وَلَا يُنِكَحُ أَوْ كَمَا قَالَ، ثُمَّ حَدَّثَ عَنِ عُثْمَانَ مِثْلَهُ يَرْفَعُهُ.

وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ وَمَيْمُونَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عُمَرَ وَهُوَ قَوْلُ بَعْضِ فُقَهَاءِ التَّابِعِينَ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: لَا يَرَوْنَ أَنْ يُتَزَوَّجَ الْمُحْرِمُ قَالُوا: فَإِنْ نَكَحَ فَنِكَاحُهُ بَاطِلٌ.

٨٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ

عَنْ مَطَرِ الْوَرَّاقِ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدٍ

Maimūnah while he was *Halāl*,^[1] and he stayed with her while he was *Halāl*, and I was the messenger between the two of them.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*, we do not know of anyone who narrated a chain for it (like this) except for Ḥammād bin Zaid from Maṭar Al-Warrāq, from Rabī‘ah. Mālik bin Anas narrated it from Rabī‘ah, from Sulaimān bin Yasār that the Prophet ﷺ married Maimūnah while he was *Halāl*, so Mālik’s report is *Mursal*. Sulaimān bin Bilāl also reported it from Rabī‘ah in *Mursal* form.

Abū ‘Eisā said: It has been reported from Yazīd bin Al-Aṣamm, from Maimūnah who said: “The Messenger of Allāh ﷺ married me while he was *Halāl*.”

Some of them reported from Yazīd bin Al-Aṣamm that the Prophet ﷺ married Maimūnah while he was *Halāl*.

Abū ‘Eisā said: Yazīd bin Al-Aṣamm is Maimūnah’s nephew.

تخريج: [صحيح] وأخرجه أحمد: 6/392 من حديث حماد بن زيد به وسنده حسن وله شواهد.

Chapter 24. What Has Been Related About Permission For That^[2]

842. Ibn ‘Abbās narrated: “The Prophet ﷺ married Maimūnah while he was a *Muḥrim*.” (*Ṣaḥīḥ*)

He said: There is something about this topic from ‘Āishah.

الرَّحْمَنِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ حَلَالٌ، وَبَنَى بِهَا وَهُوَ حَلَالٌ، وَكُنْتُ أَنَا الرَّسُولَ فِيمَا بَيْنَهُمَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ حَمَادِ بْنِ زَيْدٍ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ رَبِيعَةَ. وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ. رَوَاهُ مَالِكٌ مُرْسَلًا قَالَ وَرَوَاهُ أَيْضًا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ رَبِيعَةَ مُرْسَلًا.

قَالَ أَبُو عِيسَى: وَرُوِيَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ حَلَالٌ.

وَرَوَى بَعْضُهُمْ عَنْ يَزِيدَ بْنِ الْأَصَمِّ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ.

قَالَ أَبُو عِيسَى: وَيَزِيدُ بْنُ الْأَصَمِّ هُوَ ابْنُ أُخْتِ مَيْمُونَةَ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِي ذَلِكَ (التحفة ٢٤)

٨٤٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ [البصري] حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

[1] That is, he was not in a state of *Ihrām*.

[2] Meaning permission to marry while in a state of *Ihrām*.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. It is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ:

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ.

تخريج: [صحيح] وأخرجه أحمد: ٣٥٤، ٣٤٦/١ من حديث هشام به ورواه البخاري، ح: ٤٢٥٨ من حديث عكرمة ومسلم، ح: ١٤١٠ من طريق آخر عن ابن عباس به * وفي الباب عن عائشة [ابن حبان، ح: ٢٧١٠ والبيهقي: ٧/٢١٢ والنسائي في الكبرى، ح: ٥٤٠٩].

843. (Another chain) that Ibn 'Abbās narrated: "The Prophet ﷺ married Maimūnah while he was a *Muḥrim*." (*Ṣaḥīḥ*)

٨٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] انظر الحديث السابق.

844. (Another chain) that Ibn 'Abbās narrated: "The Prophet ﷺ married Maimūnah while he was a *Muḥrim*." (*Ṣaḥīḥ*)

٨٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الشَّعْنَاءِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الشَّعْنَاءِ اسْمُهُ جَابِرُ بْنُ زَيْدٍ. وَاخْتَلَفُوا فِي تَزْوِجِ النَّبِيِّ ﷺ مَيْمُونَةَ لِأَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا فِي طَرِيقِ مَكَّةَ، فَقَالَ بَعْضُهُمْ: تَزَوَّجَهَا حَلَالًا وَظَهَرَ أَمْرُ تَزْوِجِهَا وَهُوَ مُحْرِمٌ ثُمَّ بَنَى بِهَا وَهُوَ حَلَالٌ بِسَرَفٍ فِي طَرِيقِ مَكَّةَ. وَمَاتَتْ مَيْمُونَةُ بِسَرَفٍ حَيْثُ بَنَى بِهَا رَسُولُ اللَّهِ ﷺ وَوُفِنَتْ بِسَرَفٍ.

تخريج: [صحيح] انظر الحديثين السابقين.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. The name of (one of the narrators:) Abū Ash-Sha'thā' is Jābir bin Zaid. They disagree about the marriage of the Prophet ﷺ to Maimūnah because the Prophet ﷺ married her while on the journey to Makkah. Some of them said that he married her while he was *Halāl*, but the apparent case is that he married her while he was a *Muḥrim*, and then he stayed with her while he was *Halāl* in Sarif which is on the route to Makkah. Maimūnah died in Sarif where the

Prophet ﷺ was staying with her, and she was buried in Sarif.

845. Yazīd bin Al-Aṣamm narrated about Maimūnah: “The Messenger of Allāh ﷺ married her while he was *Ḥalāl* and he stayed with her while he was *Ḥalāl*. She died in Sarif, and we buried her at the (site of the) tent where he had stayed with her.” (*Sahīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*. More than one narrator has reported this *Ḥadīth*: “The Prophet ﷺ married Maimūnah while he was *Ḥalāl*” from Yazīd bin Al-Aṣamm in *Mursal* form.

تخریج: [صحيح] وأخرجه مسلم، النكاح، باب تحريم نكاح المحرم، وكراهة خطبته، ح: ١٤١١ من حديث جرير بن حازم به.

Comments:

The three *A’immah*, on the bases of ‘Uthmān’s verbal narration and on the basis of Abū Rāfi’s narration who was an intermediary between Maimunah, who was a party in the event, and the Prophet ﷺ, prohibited a *Muḥrim* to marry or to have someone married. If he does so it will be invalid. The *Aḥnāf* on the other hand on the basis of the narration of Ibn ‘Abbās deem it lawful.

Chapter 25. What Has Been Related About The *Muḥrim* Eating Hunted Animals

846. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “The land game is lawful for you while you are in *Iḥrām* as long as you did not hunt it – or – it was not hunted for you.” (*Da’if*)

(He said:) There are narrations on this topic from Abū Qatādah and Ṭalḥah.

Abū ‘Eisā said: The *Ḥadīth* of Jābir is an explanatory *Ḥadīth*, and

٨٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ أَبَا فَرَاةَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلَالٌ وَبَنَى بِهَا حَلَالًا، وَمَاتَتْ بِسَرِفٍ وَدَفَنَاهَا فِي الظُّلَّةِ الَّتِي بُنِيَ بِهَا فِيهَا.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ.
وَرَوَى غَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ مُرْسَلًا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي أَكْلِ الصَّيْدِ لِلْمُحْرِمِ (التحفة ٢٥)

٨٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ وَأَنْتُمْ حُرْمٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَدَّ لَكُمْ».

[قَالَ:] وفي الباب عن أبي قتادة وطلحة.
قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ

we do not know of Al-Muṭṭalib (one of the narrators) hearing from Jābir. This is acted upon according to some of the people of knowledge, they did not see any harm in the *Muḥrim* eating game when he did not hunt it or have someone hunt it for him. Ash-Shāfi'ī said: "This is the best *Ḥadīth* reported on this topic and the most appropriate, and it is this that is to be acted upon." And this is the view of Aḥmad and Ishāq.

مُتَسَّرٌ وَالْمُطَّلِبُ لَا نَعْرِفُ لَهُ سَمَاعًا مِنْ جَابِرٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِأَكْلِ الصَّيْدِ لِلْمُحْرِمِ بَأْسًا إِذَا لَمْ يَضْطَّدْهُ أَوْ يَضْدَ مِنْ أَجْلِهِ. قَالَ الشَّافِعِيُّ: هَذَا أَحْسَنُ حَدِيثٍ رُوِيَ فِي هَذَا الْبَابِ وَأَقْبَسُ، وَالْعَمَلُ عَلَى هَذَا. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب لحم الصيد للمحرم، ح: ١٨٥١ والنسائي: ١٨٧/٥، ح: ٢٨٣٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٦٤١ وابن حبان (الإحسان): ٣٩٦٠ والحاكم: ٤٥٢/١، والذهبي، وفيه علة مدمرة، المطلب لم يسمع من جابر كما قال أبو حاتم الرازي (المراسيل، ص: ٢١٠) * وفي الباب عن أبي قتادة.

Comments:

In *Sūrat Al-Mā'idah*, Allāh prohibits a *Muḥrim* from hunting animals. If a *Muḥrim* helps anyone in hunting, even if he points towards the game, he is not allowed to eat of that meat.

847. Abū Qatādah narrated that he was with the Prophet ﷺ and when he got to one of the roads of Makkah some of his companions were *Muḥrim* and he (Abū Qatādah) was not a *Muḥrim*. So he saw a wild donkey, so he mounted his horse, asked his companions to give him his whip but they refused, so he asked them to give him his spear and they refused. So he (himself) took it and struck the donkey killing it. Some of the Companions of the Prophet ﷺ ate it and some of them refused. When they caught up to the Prophet ﷺ they asked him about that and he said: "It is only food which Allāh fed you." (*Sahih*)

٨٤٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى حِمَارًا وَخَيْشِيًّا فَاسْتَوَى عَلَى فَرْسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ فَشَدَّ عَلَى الْحِمَارِ فَفَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى بَعْضُهُمْ، فَأَدْرَكُوا النَّبِيَّ ﷺ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ».

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب تحريم الصيد المأكول البري... إلخ، ح: ۱۱۹۶ عن قتيبة، والبخاري، الجهاد والسير، باب ما قيل في الرماح، ح: ۲۹۱۴، ۱۸۲۳ من حديث مالك به وهو في الموطأ: ۱/ ۳۵۰ (يحيى).

Comments:

Why Abū Qatādah was not *Muḥrim* when he was accompanying the Prophet ﷺ? The scholars have given various answers to this question. The best and correct answer seems to be the narration of Abū Sa'eed Al-Khudrī. In this narration it is narrated that the Prophet ﷺ had sent Abū Qatādah to collect *Zakāt* and the Prophet ﷺ and his Companions were going to perform *'Umrah*, on his way to Makkah Abū Qatādah met them at a place called *Asfān*, and there this incident took place.

848. (Another chain that) Abū Qatādah narrated about the wild donkey, and it is similar to the (previous) narration of Abū An-Naḍr except that in the narration of Zaid bin Aslam he said that the Messenger of Allāh ﷺ said: "Do you have any of its meat left with you?" (*Ṣaḥīh*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

۸۴۸ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ فِي جِمَارِ الْوَحْشِ مِثْلَ حَدِيثِ أَبِي التَّضَرِّ عَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] متفق عليه، وأخرجه مسلم، الحج، باب تحريم الصيد المأكول البري... إلخ، ح: ۱۱۹۶ عن قتيبة والبخاري، ح: ۵۴۹۱ من حديث مالك به وهو في الموطأ: ۱/ ۳۵۱ (يحيى).

Comments:

The Prophet ﷺ asked them to give him some, if they still had some of the meat.

Chapter 26. What Has Been Related About: The Meat Of Game Is Disliked For The *Muḥrim*

849. Ibn 'Abbās narrated that Aṣ-Ṣ'ab bin Jath-thāmah informed him that the Messenger of Allāh ﷺ had passed him at Al-Abwā' or Bawaddān.^[1] He (Aṣ-Ṣ'ab) gave him a wild donkey but he refused

(المعجم ۲۶) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ لَحْمِ الصَّيْدِ لِلْمُحْرِمِ (التحفة ۲۶)

۸۴۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ الصَّعْبَ بْنَ جَثَامَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ بِالْأَبْوَاءِ أَوْ

[1] These are two places near Juhfah, the first is a mountain.

it. When the Messenger of Allāh ﷺ noticed on his face that he was upset, he said: “We would not refuse you, but we are in *Ihrām*.” (*Sahih*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih*. There are those among the people of knowledge, among the Companions of the Prophet ﷺ and others, who followed this *Hadīth*, and disliked eating of game for the *Muḥrim*. *Ash-Shāfi’ī* said: “The meaning of this *Hadīth* according to us, is that he only refused it because he thought that he hunted it for him, so he avoided it out of caution.” Some of the companions of *Az-Zuhri* reported this *Hadīth* from him saying: “He gave him a gift of some meat from a wild donkey” but it (the narration) is not preserved.

(He said:) There are narrations on this topic from ‘Alī and Zaid bin *Arqam*.

بَوَدَانَ فَأَهْدَى لَهُ جِمَارًا وَحَشِيئًا فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ مَا فِي وَجْهِهِ [مِنْ] الْكَرَاهِيَةِ قَالَ: «إِنَّهُ لَيْسَ بِنَا رُدُّ عَلَيْكَ وَلَكِنَّا حُرْمٌ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ وَكَرِهُوا أَكْلَ الصَّيْدِ لِلْمُحْرِمِ. وَقَالَ الشَّافِعِيُّ: إِنَّمَا وَجَهُ هَذَا الْحَدِيثِ عِنْدَنَا إِنَّمَا رَدَّهُ عَلَيْهِ لَمَّا ظَنَّ أَنَّهُ صَيْدٌ مِنْ أَجْلِهِ وَتَرَكَهُ عَلَى التَّنَزُّهِ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ وَقَالَ: أَهْدَى لَهُ لَحْمَ جِمَارٍ وَحَشٍ وَهُوَ غَيْرُ مَحْفُوظٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ أَرْقَمٍ.

تخریج: متفق عليه، وأخرجه مسلم، ح: ۱۱۹۳ (انظر الحديث السابق) عن قتيبة والبخاري، ح: ۱۸۲۵ من حديث ابن شهاب الزهري به * وفي الباب عن علي [أبو داود، ح: ۱۸۴۹] وزيد بن أرقم [أبو داود، ح: ۱۸۵۰].

Comments:

It appears from the narration of *Sahih Muslim* that *Aṣ-Ṣ‘ab bin Jath-thāmah* hunted a donkey for the Prophet ﷺ and presented it to him at place called *Al-Abwā’* or *Waddān* which are twin villages. As this donkey was hunted for him he did not accept it. *Aṣ-Ṣ‘ab* slaughtered the donkey in the hope that the Prophet ﷺ will accept it, but he refused it again.

Chapter 27. What Has Been Related About The Game Of The Sea For The *Muḥrim*

850. Abū *Hurairah* narrated: “We went with the Messenger of Allāh during *Hajj* or ‘*Umrah* and we

(المعجم ۲۷) - بَابُ مَا جَاءَ فِي صَيْدِ

الْبَحْرِ لِلْمُحْرِمِ (التحفة ۲۷)

۸۵۰ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْمُهَرَّمِ، عَنْ

encountered a swarm of locusts. We began striking at them with our whips and our staffs, and the Prophet ﷺ said: “Eat it, for indeed it is game of the sea.” (*Da'if*)

Abū 'Eīsā said: This *Hadīth* is *Gharīb* we do not know of it except as a narration of Abū Al-Muhazzim, from Abū Hurairah. Abū Muhazzim's name is Yazīd bin Sufyān and he was criticized by Shu'bah. There are those among the people of knowledge who allowed the *Muḥrim* to catch locusts and eat them. Some of them thought that *Sadaqah* (expiations) was due from him if he tried to catch it or eat it.

أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجٍّ أَوْ عُمْرَةٍ فَاسْتَقْبَلَنَا رَجُلٌ مِنْ جَرَادٍ فَجَعَلْنَا نَضْرِبُهُ بِأَسْيَاطِنَا وَعَصِينَا فَقَالَ النَّبِيُّ ﷺ: «كُلُّوهُ فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ. وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَقَدْ تَكَلَّمَ فِيهِ شُعْبَةُ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلْمُحْرِمِ أَنْ يَصِيدَ الْجَرَادَ وَيَأْكُلَهُ. وَرَأَى بَعْضُهُمْ أَنَّ عَلَيْهِ صَدَقَةٌ إِذَا اضْطَّادَهُ أَوْ أَكَلَهُ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، الصيد، باب صيد الحيتان والجراد، ح: ٣٢٢٢ من حديث وكيع به، أبوالمهزم ضعيف جدًا، انظر تسهيل الحاجة، ح: ٣٠٨٦.

Comments:

Most of the religious scholars consider the locusts as the prey of land because it dies when it falls in the water, so the penalty is a must but, there is difference of opinion in determining the penalty. (see *Al-Mughni v. 5. p 401.*)

Chapter 28. What Has Been Related About A Badger Killed By A Muḥrim

851. Ibn Abī 'Ammār said: “I asked Jābir bin 'Abdullāh: ‘Is the hyena game?’ He said: ‘Yes.’” He said: “I said: ‘Can it be eaten?’ He said: ‘Yes.’” He said: “I said: ‘Did the Messenger of Allāh ﷺ say that?’ He said: ‘Yes.’” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī (bin Al-Madīnī) said: “Yaḥya bin Sa'eed reported

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الضَّبُعِ يُصَيِّبُهَا الْمُحْرِمُ (التحفة ٢٨)

٨٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: الضَّبُعُ أَصَيْدٌ هِيَ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَكَلَهَا؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَقَالَهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

this *Hadīth* from Jarīr bin Ḥāzim, so he said: ‘From Jābir, from ‘Umar.’” The *Hadīth* of Ibn Jurajj is more correct and it is the view of Aḥmad and Iṣḥāq. This *Hadīth* is acted upon according to some of the people of knowledge; when the *Muḥrim* kills a hyena then the penalty is due from him.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ عَلِيُّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بْنُ سَعِيدٍ: رَوَى جَرِيرُ بْنُ حَازِمٍ هَذَا الْحَدِيثَ فَقَالَ عَنْ جَابِرٍ، عَنْ عُمَرَ وَحَدِيثُ ابْنِ جُرَيْجٍ أَصَحُّ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي الْمُحْرِمِ إِذَا أَصَابَ ضَبْعًا أَنَّ عَلَيْهِ الْجَزَاءَ.

تخریج: [صحیح] وأخرجه النسائي: ١٩١/٥، ح: ٢٨٣٩ (مناسك الحج، باب ما لا يقتله المحرم) من حديث ابن جريج به وصححه ابن خزيمة، ح: ٢٦٤٥، ٢٦٤٦ وابن حبان (الإحسان): ٣٩٥٤، وابن الجارود، ح: ٤٣٨، والحاكم على شرط الشيخين: ١/٤٥٢ ووافقه الذهبي.

Comments:

See the author’s comments in the chapter about eating badgers, where this *Hadīth*, which is authentic, appears again (no. 1791).

Chapter 29. What Has Been Related About Performing *Ghusl* When Entering Makkah

852. Ibn ‘Umar narrated: “The Prophet ﷺ performed *Ghusl* for entering Makkah at Fakhkh.”^[1] (*Da‘if*)

Abū ‘Eisā said: This *Hadīth* is not preserved, what is correct is what Nāfi’ reported from Ibn ‘Umar; that he would perform *Ghusl* for entering Makkah, and based upon that, Aṣh-Shāfi‘ī said that *Ghusl* for entering Makkah is recommended.

‘Abdur-Raḥmān bin Zaid bin Aslam (one of the narrators) is

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي
الْاِغْتِسَالِ لِدُخُولِ مَكَّةَ (التحفة ٢٩)

٨٥٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: أَخْبَرَنِي هَارُونُ بْنُ صَالِحٍ [الْبَلَخِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: اغْتَسَلَ النَّبِيُّ ﷺ لِدُخُولِ مَكَّةَ بَفَحٍّ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ وَالصَّحِيحُ مَا رَوَى نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَغْتَسِلُ لِدُخُولِ مَكَّةَ.

[1] Fakhkh is a valley of Makkah (*Mu‘jam Al-Buldān*).

weak in *Hadīth*. He was graded weak by Aḥmad bin Ḥanbal, ‘Alī bin Al-Madīnī, and others, and we do not know of this *Hadīth* being narrated in *Marfū’* form except from him (‘Abdur-Raḥmān).

وَبِهِ يَقُولُ الشَّافِعِيُّ يُسْتَحَبُّ الْأَعْتِسَالُ
لِدُخُولِ مَكَّةَ. وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ
ضَعِيفٌ فِي الْحَدِيثِ ضَعَفَهُ أَحْمَدُ بْنُ حَنْبَلٍ
وَعَلِيُّ بْنُ الْمَدِينِيِّ وَعَبْرُهُمَا وَلَا نَعْرِفُ هَذَا
[الْحَدِيثَ] مَرْفُوعًا إِلَّا مِنْ حَدِيثِهِ.

تخريج: [إسناده ضعيف جدًا] وأخرجه الدارقطني: ٢/٢٢١، ح: ٢٤١٢ من حديث هارون ابن صالح به * عبدالرحمن بن زيد بن أسلم: ضعيف جدًا فيما يروي عن أبيه.

Comments:

In the light of another narration it is recommended and approved to take a bath before entering Makkah. Imām Al-Bukhārī in his Book *Ṣaḥīḥ Al-Bukhārī* has written a chapter on this topic, and in this chapter Hafīz Ibn Ḥajar has quoted Ibn Al-Mundhir saying that according to most of the people of knowledge taking a bath before entering Makkah is recommended and there is no penalty at all if a bath is not taken. Most of them say that ablution is enough.

Chapter 30. What Has Been Related About The Prophet ﷺ Entering Makkah From Its Higher Side, And Leaving From Its Lower Side

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي دُخُولِ
النَّبِيِّ ﷺ مَكَّةَ مِنْ أَعْلَاهَا وَخُرُوجِهِ مِنْ
أَسْفَلِهَا (التحفة ٣٠)

853. ‘Āishah narrated: “When the Prophet ﷺ came to Makkah he entered it from its higher side, and left from its lower side.” (*Ṣaḥīḥ*)

٨٥٣ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا جَاءَ
النَّبِيُّ ﷺ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلَاهَا وَخَرَجَ
مِنْ أَسْفَلِهَا.

(He said:) There is something on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب من أين يخرج من مكة؟، ح: ١٥٧٧ ومسلم، ح: ١٢٥٨ عن محمد بن المثنى به * وفي الباب عن ابن عمر [البخاري، ح: ١٥٧٥ ومسلم، ح: ١٢٥٧].

Comments:

The Eastern side of Makkah is known as Kadā', it is the higher side, and also referred to as Hajūn.

Chapter 31. What Has Been Related About The Prophet ﷺ Entering Makkah During The Day

854. Ibn 'Umar narrated: "The Prophet ﷺ entered Makkah during the daytime." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب دخول مكة، ح: ٢٩٤١ من حديث وكيع به وانظر تسهيل الحاجة، ح: ٣٦٦، ١٢٩٩ لحال العمري عن نافع.

Comments:

It is recommended to enter Makkah at day time (*Fath Al-Bārī* v. 3, p.550)

Chapter 32. What Has Been Related About It's Being Disliked To Raise The Hand When One Sees the House (Ka'bah)

855. Al-Muhājir Al-Makkī said: "Jābir bin 'Abdullāh was asked about a man raising his hands when he sees the House (Ka'bah). So he said: 'We performed *Hajj* with the Messenger of Allāh ﷺ and we did it.'" (*Da'if*)

Abū 'Eisā said: We only know of raising the hand when seeing the House from the narration of *Shu'bah* from Abū Qaza'ah, and Abū Qaza'ah is Suwaid bin Hujair.

تخريج: [ضعيف] وأخرجه أبو داود، المناسك، باب: في رفع اليد إذا رأى البيت، ح: ١٨٧٠ والنسائي: ٢١٢/٥، ح: ٢٨٩٨ من حديث شعبة به وصححه ابن خزيمة، ح: ٢٧٠٤، ٢٧٠٥ * المهاجر المكي وثقه ابن حبان وابن خزيمة وقال أبو حاتم: ليس بالمشهور، والحديث وضعفه الثوري وابن المبارك وأحمد وإسحاق وغيرهم لأن مهاجرًا عندهم مجهول والله أعلم.

(المعجم ٣١) - بَابُ مَا جَاءَ فِي دُخُولِ النَّبِيِّ ﷺ مَكَّةَ نَهَارًا (التحفة ٣١)

٨٥٤ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ نَهَارًا. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ رَفْعِ الْيَدِ عِنْدَ رُؤْيَةِ الْبَيْتِ (التحفة ٣٢)

٨٥٥ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي قُرَعَةَ الْبَاهِلِيِّ، عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَيْزُفَعُ الرَّجُلُ يَدِيهِ إِذَا رَأَى الْبَيْتَ؟ فَقَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا نَفْعَلُهُ. قَالَ أَبُو عِيْسَى: رَفْعُ الْيَدِ عِنْدَ رُؤْيَةِ الْبَيْتِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي قُرَعَةَ. وَأَبُو قُرَعَةَ سُؤَيْدُ بْنُ حَجِيرٍ.

Comments:

There is no proof of raising hands from any authentic narration on seeing the Ka'bah, but there are reports from the Companions of the Prophet ﷺ for making supplications on seeing the Ka'bah.

Chapter 33. What Has Been Related About How To Perform *Tawāf*

(المعجم ٣٣) - بَابُ مَا جَاءَ كَيْفَ الطَّوْفِ (التحفة ٣٣)

856. Jābir narrated: “When the Prophet ﷺ arrived in Makkah, he entered the *Masjid* and touched the (Black) Stone, then went to his right and performed *Raml* (walking quickly) for three (circuits) and walking for four. Then he came to the *Maqām*^[1] and said: ‘And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer.’^[2] Then he performed two *Rak‘ah* while the *Maqām* was between him and the House. Then he came to the (Black) Stone after the two *Rak‘ah* to touch it, then he left to Aṣ-Ṣafā – I think – he said: Indeed Aṣ-Ṣafā and Al-Marwah are among the Symbols of Allāh.”^[3] (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.’

٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ أَتَى الْمَقَامَ فَقَالَ: ﴿وَأَتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَصَلَّى رَكْعَتَيْنِ وَالْمَقَامُ بَيْنَهُ وَبَيْنَ الْبَيْتِ، ثُمَّ أَتَى الْحَجَرَ بَعْدَ الرَّكْعَتَيْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا - أَظُنُّهُ - قَالَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ سَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨].

[قَالَ:] [وفي البابِ عن ابنِ عمرَ.]
قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: وأخرجه مسلم، الحج، باب حجة النبي ﷺ، ح: ١٥٠/١٢١٨ من حديث يحيى بن آدم به * وفي الباب عن ابن عمر [البخاري، ح: ١٦٠٣ ومسلم، ح: ١٢٦١].

[1] The station of Ibrāhīm mentioned in the *Āyāh*.

[2] *Al-Baqarah* 2:125.

[3] *Al-Baqarah* 2:158.

Comments:

It is unanimously agreed upon that the circumambulation of Ka'bah should be started at the Black Stone, and while performing circumambulation the Ka'bah should be on the left side. The first three circles of Ka'bah should be with short and nimble steps (*Raml*) and rest of the four circles should be completed by normal walking. This (*Raml*) is only in the first *Tawāf* after arriving in Makkah.

Chapter 34. What Has Been Related About Performing *Raml* From The (Black) Stone To The (Black) Stone

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي الرَّمْلِ
مِنَ الْحَجَرِ إِلَى الْحَجَرِ (التحفة ٣٤)

857. Jābir narrated: “The Prophet ﷺ performed *Raml* from the (Black) Stone to the (Black) Stone for three (circuits), and he walked four (circuits).” (*Ṣaḥīḥ*)

٨٥٧ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا.

(He said:) There is something about this from Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge. Ash-Shāfi'i said: “If he avoids *Raml* on purpose then he has committed an offense but nothing is required from him, and if he does not perform *Raml* for the three circuits then he is not to perform *Raml* in the rest.” Some of the people of knowledge say that the people of Makkah, and those who assume *Ihrām* in it, are not required to perform *Raml*.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. قَالَ الشَّافِعِيُّ: إِذَا تَرَكَ الرَّمْلَ عَمْدًا فَقَدْ أَسَاءَ وَلَا شَيْءَ عَلَيْهِ، وَإِذَا لَمْ يَزْمُلْ فِي الْأَشْوَاطِ الثَّلَاثَةَ لَمْ يَزْمُلْ فِيهَا بَقِي. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ عَلَى أَهْلِ مَكَّةَ رَمْلٌ وَلَا عَلَى مَنْ أَحْرَمَ مِنْهَا.

تخریج: [إسناده صحيح] وأخرجه مسلم، الحج، باب استحباب الرمل في الطواف في العمرة... إلخ، ح: ١٢٦٣ من حديث ابن وهب به وهو في الموطأ: ٣٦٤/١ (يحيى) * وفي الباب عن ابن عمر [البخاري، ح: ١٦٠٤، ومسلم، ح: ١٢٦١].

Comments:

The beginning of *Raml* started in the 7th year of *Hijrah* at the time of performing '*Umratul-Qadā*' in response to the sarcastic remarks of the disbelievers of Makkah that the Muslims have become weak due to the fever of *Yathrib*. They sat on the top of the hill known as *Qiqā'an*, to watch the

performance of Muslims. The Prophet ﷺ ordered the Muslims to show their strength and power by making *Raml* in first three circles from the Black Stone to the Yamānī corner, because the disbelievers were sitting on that side of Ka'bah.

Chapter 35. What Has Been Related About Touching The (Black) Stone And The Yemeni Corner And Not The Other Corners

858. Abū Ṭufail narrated: "I was with Ibn 'Abbās, and Mu'āwiyah would not pass any corner without touching it. So Ibn 'Abbās said to him: 'The Prophet ﷺ would not touch any besides the Black Stone and the Yemeni corner.' So Mu'āwiyah said: 'There is no part of the House that is untouchable.'" (*Hasan*)

(He said:) There is something about this from Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon by most of the people of knowledge; one does not touch (any corner) but the Black Stone and the Yemeni corner.

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي اسْتِيلَامِ
الْحَجَرِ وَالرُّكْنِ الْيَمَانِيِّ دُونَ مَا
سِوَاهُمَا (التحفة ٣٥)

٨٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ وَمَعْمَرٌ عَنِ ابْنِ
خُثَيْمٍ، عَنِ أَبِي الطَّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ
عَبَّاسٍ، وَمُعَاوِيَةَ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ،
فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ
يَسْتَلِمُ إِلَّا الْحَجَرَ الْأَسْوَدَ وَالرُّكْنَ الْيَمَانِيَّ،
فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا.
[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ
أَهْلِ الْعِلْمِ أَنْ لَا يَسْتَلِمَ إِلَّا الْحَجَرَ الْأَسْوَدَ
وَالرُّكْنَ الْيَمَانِيَّ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٣٣٢ عن عبد الرزاق به وأصله عند مسلم، ح: ١٢٦٩ من حديث أبي الطفيل، والبخاري، ح: ١٦٠٨ من حديث ابن عباس به * وفي الباب عن عمر [يأتي: ٨٦٠].

Comments:

"*Istilām*" means touching and kissing. *Istilām* of Black Stone should be started if possible by touching and kissing it and if even touching is not possible due to the rush and crowd of people, then by pointing towards it.

Chapter 36. What Has Been Related About The Prophet ﷺ While Performed *Tawāf* *Muḍṭabi'an*

859. Ibn Ya'lā narrated from his

(المعجم ٣٦) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ
ﷺ طَافَ مُضْطَبِعًا (التحفة ٣٦)

٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

father: "The Prophet ﷺ performed *Ṭawāf* of the House *Mudṭabī'an*, and he was wearing a *Burd*."^[1] (*Da'īf*)

Abū 'Eīsā said: This is the narration of Ath-Thawrī from Ibn Juraij. We do not know of it except from his narration, and it is a *Ḥasan Ṣaḥīḥ Hadīth*. 'Abdul-Ḥamīd (one of the narrators) is Ibn Jubair bin *Shaibah*, (who reported it from) Ibn Ya'lā from his father, and he is Ya'lā bin Umayyah.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الاضطباع، ح: ٢٩٥٤ من حديث قبيصة به ابن جريج والثوري عنن.

Comments:

Idṭibā' means wearing the sheet of *Ihrām* in a way by taking the one corner of the sheet from under the right shoulder and through the armpit and putting it on the other shoulder (left shoulder). In this way the right shoulder remains exposed, and it is symbol of power. One should remain in this form in every circle of the *Ṭawāf* of arrival, while neither *Raml* nor *Idṭibā'* are reported in any other *Ṭawāf*. And this (*Idṭibā'*) is reported in authentic narrations..

Chapter 37. What Has Been Related About Kissing The (Black) Stone

860. 'Abbās bin Rabī'ah said: "I saw 'Umar bin Al-Khaṭṭāb kissing the (Black) Stone and saying: 'I am kissing you while I know that you are just a stone, and if I had not seen the Messenger of Allāh ﷺ kissing you, I would not kiss you.'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Bakr and Ibn 'Umar.

Abū 'Eīsā said: The *Hadīth* of 'Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge, they consider it recommended to kiss the (Black)

قَبِيصَةُ عَنْ سُوَيْبَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ عَبْدِ الْحَمِيدِ، عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ [أَنَّ] النَّبِيَّ ﷺ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ بُرْدٌ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثُ الثَّوْرِيِّ عَنِ ابْنِ جُرَيْجٍ [وَأَلَّا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَبْدُ الْحَمِيدِ هُوَ ابْنُ جُبَيْرِ بْنِ شَيْبَةَ عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ وَهُوَ يَعْلَى بْنُ أُمَيَّةَ.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي تَقْبِيلِ الْحَجَرِ (التحفة ٣٧)

٨٦٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَائِشِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَقْبَلُ الْحَجَرَ وَيَقُولُ: إِنِّي أَقْبَلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ لَمْ أَقْبَلُكَ.

[قَالَ:] وفي الباب عن أبي بكر وابن عمر. قَالَ أَبُو عِيْسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ

[1] *Burd* is a type of cloth, or a garment, that has designs or embroidery on it.

Stone. If it is not possible for him to reach it, then he touches it with his hand and kisses his hand. If he cannot reach it, then, when he is parallel to it, he faces it and says the *Takbīr*, and this is the saying of Ash-Shāfi‘ī.

الْعَلَمِ يَسْتَجِبُونَ تَقْبِيلَ الْحَجَرِ فَإِنْ لَمْ يُمْكِنَهُ أَنْ يَصِلَ إِلَيْهِ اسْتَلَمَهُ بِيَدِهِ وَقَبَّلَ يَدَهُ، وَإِنْ لَمْ يَصِلْ إِلَيْهِ اسْتَقْبَلَهُ إِذَا حَادَى بِهِ وَكَبَّرَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح: ۱۲۷۰ من حديث أبي معاوية الضرير والبخاري، الحج، باب ما ذكر في الحجر الأسود، ح: ۱۵۹۷ من حديث الأعمش به * وفي الباب عن أبي بكر [الدارقطني في العلل الواردة: ۱/۱۶۷] وابن عمر [يأتي: ۸۶۱].

Comments:

This narration of ‘Ābis bin Rabī‘ah is also present in *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. There it includes the words “you cannot benefit or harm anyone.” ‘Umar uttered these words purposely to make it clear that the Black Stone has no power to benefit or harm the people. Kissing this stone is only done following the *Sunnah* of the Messenger of Allāh ﷺ.

861. Az-Zubair bin ‘Arabī narrated that a man asked Ibn ‘Umar about touching the (Black) Stone, so he said: “I saw the Prophet ﷺ touching it and kissing it.” So the man said: “What is your view if there is a throng (around the Ka‘bah) and what is your view if the people overpowered me?” Ibn ‘Umar said: “Leave ‘What is your view’ in Yemen. I saw the Prophet ﷺ touching it and kissing it.” (*Ṣaḥīḥ*)

He said: This is the Az-Zubair bin ‘Arabī that Ḥammād bin Zaid reports from. And the Az-Zubair bin ‘Arabī from Al-Kūfah – whose *Kunya* is Abū Salamah – he heard from Anas bin Mālik and others among the Companions of the Prophet ﷺ. Sufyān Ath-Thawrī and others among the *A‘immah* reported from him. Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a

۸۶۱ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ اسْتِلامِ الْحَجَرِ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ، أَرَأَيْتَ إِنْ غَلَبْتُ عَلَيْهِ؟ أَرَأَيْتَ إِنْ زُوِّجِمْتُ؟ فَقَالَ ابْنُ عُمَرَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قَالَ: وَهَذَا هُوَ الزُّبَيْرُ بْنُ عَرَبِيِّ رَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ، وَالزُّبَيْرُ بْنُ عَرَبِيِّ كُوفِيُّ يُكْنَى أَبُو سَلَمَةَ، سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَعَبْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، رَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَعَبْرِ وَاحِدٍ مِنَ الْأَئِمَّةِ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهٍ].

Hasan Sahih Hadith, and it has been reported from him through more than one route.

تخريج: وأخرجه البخاري، الحج، باب تقبيل الحجر، ح: ١٦١١ من حديث حماد بن زيد به.

Comments:

Ibn 'Umar's answer emphasizes that our utmost effort should be to follow the *Sunnah* of the Prophet ﷺ, and that we should not make lame excuses.

Chapter 38. What Has Been Related About Beginning With Aş-Şafā Before Al-Marwah

(المعجم ٣٨) - بِأَبِّ مَا جَاءَ أَنَّهُ يُبَدَأُ
بِالصَّفَا قَبْلَ الْمَرْوَةِ (التحفة ٣٨)

862. Jābir narrated: "When the Prophet ﷺ arrived in Makkah, he performed seven (circuits) of *Tawāf* around the House. Then he came to the *Maqām* and said: And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer.^[1] Then he prayed behind the *Maqām*. Then he came to the (Black) Stone to touch it. Then he said: 'We begin with what Allāh began with.' So he began at Aş-Şafā and recited: Indeed Aş-Şafā and Al-Marwah are among the Symbols of Allāh."^[2] (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. One begins with Aş-Şafā before Al-Marwah, if he begins with Al-Marwah before Aş-Şafā then it will not be acceptable and he has to start at Aş-Şafā. The people of knowledge differ over one who performs *Tawāf* of the House but does not go between

٨٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُمَيَّانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ جِئَ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ سَبْعًا وَأَتَى الْمَقَامَ، فَقَرَأَ ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَصَلَّى خَلْفَ الْمَقَامِ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ قَالَ: نَبَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ، فَبَدَأَ بِالصَّفَا وَقَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَابِرِ اللَّهِ﴾ [البقرة: ١٥٨].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يُبَدَأُ بِالصَّفَا قَبْلَ الْمَرْوَةِ، فَإِنْ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا لَمْ يُجْزِهِ وَيُبَدَأُ بِالصَّفَا. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيمَنْ طَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى خَرَجَ مِنْ مَكَّةَ فَإِنْ ذَكَرَ وَهُوَ قَرِيبٌ مِنْهَا رَجَعَ

[1] *Al-Baqarah* 2:125.

[2] *Al-Baqarah* 2:158.

Aş-Şafā and Al-Marwah until he returns (home). Some of the people of knowledge said if he does not go between Aş-Şafā and Al-Marwah until he leaves Makkah, then he remembers and he is close to it, he returns to go between Aş-Şafā and Al-Marwah. If he does not remember until he returns to his land then it is acceptable, but he has to offer a sacrifice as expiation. This is the view of Sufyān Ath-Thawrī. Some of them said that if he does not go between Aş-Şafā and Al-Marwah, and he reaches his land, then it is not acceptable for him. This is the view of Ash-Shāfi‘ī, he said: “*Tawāf* between Aş-Şafā and Al-Marwah is obligatory, *Hajj* is not possible without it.”

تخريج: وأخرجه مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ من حديث سفيان بن عيينة به.

Comments:

Sa‘ī begins from Aş-Safa. All Four *A‘immah* agree on this point. If some one starts *Sa‘ī* from Al-Marwah it will not be correct. *Sa‘ī* is always after the *Tawāf* of the House of Allāh ﷻ. (*Al-Mughnī* v.5. p.237.)

Chapter 39. What Has Been Related About *Sa‘ī* Between Aş-Şafā and Al-Marwah

863. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ only performed the *Sa‘ī*^[1] of the House and of Aş-Şafā and Al-Marwah to show his strength to the idolaters.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Aīshah, Ibn ‘Umar, and Jābir.

فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنْ لَمْ يَذْكُرْ حَتَّى آتَى بِلَادَهُ أَجْزَأُهُ وَعَلَيْهِ دَمٌ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ. وَقَالَ بَعْضُهُمْ: إِنْ تَرَكَ الطَّوْفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ إِلَى بِلَادِهِ فَإِنَّهُ لَا يُجْزئُهُ. وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ: الطَّوْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَاجِبٌ لَا يَجُوزُ الْحَجُّ إِلَّا بِهِ.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ (التحفة ٣٩)

٨٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِئُرِيَ الْمُشْرِكِينَ قُوَّتَهُ. قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ.

[1] Meaning, when he walked quickly.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is what is recommended according to the people of knowledge; one performs *Sa'ī* quickly between Aṣ-Ṣafā and Al-Marwah. If one is not able, and he walks between Aṣ-Ṣafā and Al-Marwah, then they consider it acceptable.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ الَّذِي يَسْتَجِبُ أَهْلُ الْعِلْمِ أَنْ يَسْعَى
بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِنْ لَمْ يَسْعَ وَمَشَى بَيْنَ
الصَّفَا وَالْمَرْوَةِ رَأَوْهُ جَائِزًا.

تخريج: متفق عليه وأخرجه البخاري، الحج، باب: كيف كان بدء الرمل، ح: ١٦٠٢، ومسلم، ح: ١٢٦٦ من طريق آخر عن ابن عباس به * وفي الباب عن عائشة [البخاري، ح: ١٦٤٣، ومسلم، ح: ١٢٧٧] وابن عمر [يأتي: ٨٦٤] وجابر [مسلم، ح: ١٢١٨].

864. Kathīr bin Jumhān said: "I saw Ibn 'Umar walking at the place of *Sa'ī* so I said to him: 'Do you walk at the place of *Sa'ī* between Aṣ-Ṣafā and Al-Marwah?' He said: 'If I performed *Sa'ī*, then it is because I saw the Messenger of Allāh ﷺ performing *Sa'ī* there, and if I walked, then it is because I have seen the Messenger of Allāh ﷺ walking. And I am an old man.'" (*Hasan*)

٨٦٤ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا
ابْنُ فَضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ
ابْنِ جُمَهَانَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَمْشِي فِي
السَّعْيِ فَقُلْتُ لَهُ: أَتَمْشِي فِي السَّعْيِ بَيْنَ
الصَّفَا وَالْمَرْوَةِ؟ قَالَ: لَيْتَنِي سَعَيْتُ فَقَدْ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَسْعَى عَلَيْهِ، وَلَيْتَنِي مَشَيْتُ فَقَدْ
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي. وَأَنَا شَيْخٌ كَبِيرٌ.
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ
عُمَرَ نَحْوَهُ.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Sa'eed bin Jubair reported similarly from Ibn 'Umar.

تخريج: [حسن] وأخرجه أبو داود، المناسك، باب أمر الصفا والمروة، ح: ١٩٠٤، وابن ماجه، ح: ٢٩٨٨ والنسائي: ٢٤١/٥، ح: ٢٩٧٩ من حديث عطاء بن السائب به، رواه عنه سفيان الثوري وغيره، وصححه ابن خزيمة، ح: ٢٧٧٠، ٢٧٧١.

Comments:

There was a dip between Aṣ-Ṣafā and Al-Marwah. This dip no longer exists after the passage of time, but its location between the two hills is marked by green lights in the present age. Running or walking quickly between these two hills is said to be due to three reasons. 1) to show the power to disbelievers of Makkah. 2.) *Sunnah* of Ibrāhīm ؑ because he ran on this spot to run from Iblīs. 3.) To remember the run of Hajar. (*Ma'arif As-Sunan*. V. 6 p. 157.) See number 902, where the actual reason is given.

Chapter 40. What Has Been Related About Riding For *Tawāf*

865. Ibn ‘Abbās narrated: “The Prophet ﷺ performed *Tawāf* upon his mount, so when he arrived at the (Black Stone) corner, he pointed to it.” (*Sahīh*)

(He said:) There are narrations on this topic from Jābir, Abū Ṭufail, and Umm Salamah.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge who disliked for a man to perform *Tawāf* around the House and between Aṣ-Ṣafā and Al-Marwah while riding, except with an excuse. This is the view of Ash-Shāfi‘ī.

تخریج: وأخرجه البخاري، الحج، باب من أشار إلى الركن إذا أتى عليه، ح: ١٦١٢ من حديث عبد الوهاب به * وفي الباب عن جابر [مسلم، ح: ١٢٧٣] وأبي الطفيل [مسلم، ح: ١٢٧٥] وأم سلمة [البخاري، ح: ٤٦٤٤ ومسلم، ح: ١٢٧٦].

Comments:

It is recommended to perform *Tawāf* on foot but if there is a physical problem or any other genuine cause it can be performed while riding.

Chapter 41. What Has Been Related About The Virtues Of *Tawāf*

866. Ibn ‘Abbās narrated: “Whoever performs *Tawāf* around the House fifty times, he will be as free of his sins as the day his mother bore him.” (*Da‘īf*)

He said: There are narrations on this topic from Anas and Ibn ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Gharīb Hadīth*. I asked

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي

الطَّوَّافِ رَاكِبًا (التحفة ٤٠)

٨٦٥ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ [البَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْوَارِثِ [بْنُ سَعِيدٍ] وَعَبْدُ الْوَهَّابِ التَّقْفِيُّ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ النَّبِيُّ ﷺ عَلَى رَاحِلَتِهِ فَإِذَا انْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِ. [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي الطُّفَيْلِ وَأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَطُوفَ الرَّجُلُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا إِلَّا مِنْ عُدْرٍ وَهُوَ قَوْلُ الشَّافِعِيِّ.

(المعجم ٤١) - بَابُ مَا جَاءَ فِي فَضْلِ

الطَّوَّافِ (التحفة ٤١)

٨٦٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَافَ بِالْبَيْتِ حَمْسِينَ مَرَّةً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وُلِدَتْهُ أُمُّهُ».

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عُمَرَ.

Muhammad about this *Hadīth* and he said: "This has only been reported from Ibn 'Abbās as his own saying."

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ غَرِيبٌ. سَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: إِنَّمَا يُرَوَّى هَذَا عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٣٣٨/٤ من حديث شريك القاضي به وقع في المطبوع تصحيح وهو في العلل المتناهية وفي الأحاديث الواهية لابن الجوزي: ٨٣/٢، ح: ٩٤٢ من طريق الترمذي به * شريك وشيخه عنعنا * وفي الباب عن أنس [ابن ماجه، ح: ٣١١٨] وابن عمر [يأتي: ٩٥٩].

Comments:

Performing *Tawāf* of the House of Allāh ﷻ and asking His blessings and praying for forgiveness surely frees from all sin, is a means of reward and forgiveness (see no. 959). It is suggested to the people going to Makkah from abroad to perform as much *Tawāf* as they can because performing *Tawāf* in the House of Allāh ﷻ is the best of worships, and even better than voluntary prayers.

867. Ayyūb As-Sakhtiyānī said: "We considered 'Abdullāh bin Sa'eed bin Jubair^[1] to be better than his father, and he had a brother named 'Abdul-Mālik bin Sa'eed bin Jubair who also reported from him." (*Da'if*)

٨٦٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ [السَّخْتِيَانِي] قَالَ: كَانُوا يُعَدُّونَ عَبْدَ اللَّهِ بْنَ سَعِيدِ بْنِ جُبَيْرٍ أَفْضَلَ مِنْ أَبِيهِ، وَلَهُ أَخٌ يُقَالُ لَهُ: عَبْدُ الْمَلِكِ ابْنُ سَعِيدِ بْنِ جُبَيْرٍ، وَقَدْ رَوَى عَنْهُ أَيْضًا. تخريج: [إسناده ضعيف] * سفيان بن عيينة عنعن.

Chapter 42. What Has Been Related About *Salāt* After 'Aṣr (And After *Ṣubḥ*) Regarding One Who Performed *Tawāf*

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ [وَبَعْدَ الصُّبْحِ] لِمَنْ يَطُوفُ (التحفة ٤٢)

868. Jubair bin Muṭ'im narrated that the Prophet ﷺ said: "O Banū 'Abd Manāf! Do not prevent anyone from performing *Tawāf* around this House, and *Ṣalāt*, whichever hour it is of the night or day." (*Saḥīḥ*)

٨٦٨ - حَدَّثَنَا أَبُو عَمَارٍ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاةَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ، لَا

[1] He narrated the previous narration from his father, from Ibn 'Abbās.

There are narrations on this topic from Ibn ‘Abbās and Abū Dharr.

Abū ‘Eīsā said: The *Hadīth* of Jubair bin Mu‘īm is a *Hasan Ṣaḥīḥ Hadīth*. ‘Abdullāh bin Abī Najīḥ has reported it from ‘Abdullāh bin Bābāh as well.

The people of knowledge have differed over *Ṣalāt* after ‘*Asr* and after *Ṣubḥ* in Makkah. Some of them said that there is no harm in *Ṣalāt* and *Tawāf* after ‘*Asr* and after *Ṣubḥ*. This is the saying of Ash-Shāfi‘ī, Aḥmad and Ishāq. They argue using (this) the *Hadīth* of the Prophet ﷺ. Some of them said that when one performs *Tawāf* after ‘*Asr*, he does not perform *Ṣalāt* until the sun has set. Similarly, if he performs *Tawāf* after *Ṣubḥ*, then he is also not to perform *Ṣalāt* until the sun has risen. They argue using the *Hadīth* of ‘Umar; that he performed *Tawāf* after the *Ṣubḥ* prayer and he did not perform *Ṣalāt* (after the *Tawāf*). Then he proceeded from Makkah until he halted at *Dhu-Ṭuwa* and he performed *Ṣalāt* after the sun had risen. This is the saying of Sufyān Ath-Thawrī and Mālik bin Anas.

تَمَنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةً سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ.

قَالَ أَبُو عِيسَى: حَدِيثُ جُبَيْرِ بْنِ مُطْعِمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ أَيْضًا. وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ بِمَكَّةَ، فَقَالَ بَعْضُهُمْ: لَا بَأْسَ فِي الصَّلَاةِ وَالطَّوَافِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَاجْتَنَبُوا بِحَدِيثِ النَّبِيِّ ﷺ.

[هَذَا] وَقَالَ بَعْضُهُمْ: إِذَا طَافَ بَعْدَ الْعَصْرِ لَمْ يُصَلِّ حَتَّى تَغْرُبَ الشَّمْسُ، وَكَذَلِكَ إِنْ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ أَيْضًا لَمْ يُصَلِّ حَتَّى تَطْلُعَ الشَّمْسُ. وَاجْتَنَبُوا بِحَدِيثِ عُمَرَ أَنَّهُ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ فَلَمْ يُصَلِّ. وَخَرَجَ مِنْ مَكَّةَ حَتَّى نَزَلَ بِبَيْتِ طَوًى فَصَلَّى بَعْدَ مَا طَلَعَتِ الشَّمْسُ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الطواف بعد العصر، ح: ١٨٩٤ وابن ماجه، ح: ١٢٥٤ والنسائي: ٢٢٣/٥، ح: ٢٩٢٧ من حديث سفیان بن عیینة به، وأبو الزبير صرح بالسماع عند النسائي، ح: ٥٨٦ والحميدي، ح: ٥٦١ (بتحقيقي) وغيرهما، وصححه ابن خزيمة، ح: ٢٧٤٧ وابن حبان، ح: ٦٢٦، ٦٢٧ والحاكم: ٤٤٨/١ والذهبي وغيرهم * وفي الباب عن ابن عباس [الطحاوي في معاني الآثار: ١٨٦/٢] وأبي ذر [أحمد: ١٦٥/٥ وابن خزيمة، ح: ٢٧٤٨].

Comments:

This *Ṣaḥīḥ* narration provides proof that one can pray in the House of Allāh ﷺ during the prohibited times.

Chapter 43. What Has Been Related About What Is to Be Recited During the Two *Rak'ah* (After) *Tawāf*

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يُقْرَأُ فِي رَكْعَتَيْ الطَّوَافِ (التحفة ٤٣)

869. Jābir bin ‘Abdullāh narrated: “During the two *Rak'ah* of *Tawāf*, the Messenger of Allāh ﷺ recited the two *Sūrat* of *Ikhhlās*, “Say: O you disbelievers!” and: “Say: He is Allāh, (the) One.” (*Sahīh*)

٨٦٩ - حَدَّثَنَا أَبُو مُضْعَبٍ [الْمَدَنِيُّ] قِرَاءَةً، عَنْ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيْ الطَّوَافِ بِسُورَتَيْ الْإِخْلَاصِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخريج: [صحيح] وأصله عند مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ والنسائي: ٥/٢٣٦، ح: ٢٩٦٦ وغيرهما، عبدالعزيز تابعه حاتم بن إسماعيل.

870. Ja‘far bin Muḥammad narrated from his father, that he considered it recommended for the two *Rak'ah* of *Tawāf* to recite: Say: “O you disbelievers!” and: Say: “He is Allāh, (the) One.” (*Sahīh*)

٨٧٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يُقْرَأَ فِي رَكْعَتَيْ الطَّوَافِ بـ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

Abū ‘Eisā said: This is more correct than the (previous) narration of ‘Abdul-‘Azīz bin ‘Imrān. Ja‘far bin Muḥammad’s narration about this from his father is more correct than Ja‘far bin Muḥammad, from his father, from Jābir, from the Prophet ﷺ, ‘Abdul-‘Azīz bin ‘Imrān is weak in *Hadīth*.

قَالَ أَبُو عِيسَى: وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ. وَحَدِيثُ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ. وَعَبْدُ الْعَزِيزِ بْنُ عِمْرَانَ ضَعِيفٌ فِي الْحَدِيثِ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

Sūrat Al-Kāfirūn has been mentioned as *Ikhhlās* in this narration as it deals with the sincerity in worship of Allāh ﷻ Alone; and *Sūrat Ikhhlās* is sincerity manifest.

Chapter 44. What Has Been Related About It Being Disliked to Perform *Tawāf* While Naked

871. Zaid bin Uthai‘ said: I asked ‘Alī: “What is it that you were sent with?” He said: “With four things: None will be admitted into Paradise except for the soul that is a Muslim. None is to perform *Tawāf* around the House while naked. The Muslims and the idolaters will not be gathering (in Makkah) together after this year. And for whomever there is a covenant between him and the Prophet ﷺ, then his covenant is (valid) until its term, and for that in which there was no term, then it shall be four months.” (*Sahīh*)

(He said:) There is something on this topic from Abū Hurairah.

Abū ‘Eisā said: The *Hadīth* of ‘Alī is a *Hasan Hadīth*.

تخریج: [صحیح] وأخرجه أحمد: ۷۹/۱ عن سفیان بن عیینة به وصرح بالسمع عند الحمیدی، ح: ۴۸ وصححه الحاكم: ۱۷۸/۴ والذهبي ورواه شعبة عن أبي إسحاق به وله شواهد كثيرة عند النسائي، ح: ۲۹۶۱ والحاكم: ۱۷۹/۴ وغيرهما.

Comments:

In the 9th year of *Hijrah* the Prophet ﷺ sent Abū Bakr to Makkah as the Amīr of *Hajj*. Later on, he sent ‘Alī bin Abī Ṭālib to recite, announcing to the people, from the beginning Verses of *Sūrat At-Tawbah*. It was customary in that time that to abrogate a treaty, the one who signed it or one of his close relatives should announce the cancellation of the treaty.

872. (Another chain) and they said: “Zaid bin Yuthai’” and this is more correct. (*Sahīh*)

Shu‘bah was mistaken about this, he said: “Zaid bin (Uthail).”

(المعجم ۴۴) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الطَّوَافِ عُرْيَانًا (التحفة ۴۴)

۸۷۱ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ ابْنِ أُنَيْعٍ قَالَ: سَأَلْتُ عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتُ؟ قَالَ: بِأَرْبَعٍ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا، وَلَا يَجْتَمِعُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ بَعْدَ عَامِهِمْ هَذَا، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ، وَمَنْ لَا مُدَّةَ لَهُ فَأَرْبَعَةٌ أَشْهُرٍ.

[قَالَ:] وفي البابِ عن أبي هريرة.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ.

۸۷۲ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ نَحْوَهُ وَقَالَا: زَيْدُ بْنُ يُنَيْعٍ وَهَذَا أَصْحَحُ.

قَالَ أَبُو عِيسَى: وَشُعْبَةُ وَهَمَ فِيهِ فَقَالَ زَيْدُ
ابْنُ [أُنَيْلٍ].

تخريج: [صحيح] انظر الحديث السابق.

Chapter 45. What Has Been Related About Entering The Ka'bah

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي دُخُولِ
الْكَعْبَةِ (التحفة ٤٥)

873. 'Āishah narrated: "The Prophet ﷺ left me while he had a joyous look of contentment and he returned to me grieving. So I asked him about that and he said: 'I entered the Ka'bah, and I wished that I had not done it. I fear that my *Ummah* will follow me (in that) after me.'" (*Da'if*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٨٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكَيْعٌ
عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنِ ابْنِ أَبِي
مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ مِنْ
عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ طَيِّبُ النَّفْسِ فَرَجَعَ
إِلَيَّ وَهُوَ حَزِينٌ، فَقُلْتُ لَهُ، فَقَالَ: «إِنِّي
دَخَلْتُ الْكَعْبَةَ وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ،
إِنِّي أَخَافُ أَنْ أَكُونَ أَتَعَبْتُ أُمَّتِي مِنْ بَعْدِي».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: في دخول الكعبة، ح: ٢٠٢٩ من حديث إسماعيل بن عبد الملك وابن ماجه، ح: ٣٠٦٤ من حديث وكيع به، إسماعيل ضعيف وضعفه الجمهور.

Comments:

He entered the Ka'bah at night for which he felt sorry and longed that he might not have entered. He thought it might be inferred from his action that entering the Ka'bah at night is part of *Hajj*. In compliance to his desire of not to enter the Ka'bah at night, most of the scholars are of the opinion that entering in the Ka'bah is not a part of *Hajj* but some say it is a part of *Hajj* which is not correct. If there is chance to enter it is good to pray inside the Ka'bah. (*Tuhfat Al-Aḥwadhī* v. 2. p. 588.)

Chapter 46. What Has Been Related About *Ṣalāt* In The Ka'bah

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ
فِي الْكَعْبَةِ (التحفة ٤٦)

874. Ibn 'Umar narrated from

٨٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

Bilāl: “The Prophet ﷺ performed *Ṣalāt* in the interior of the Ka‘bah.” And Ibn ‘Abbās said: “He did not perform *Ṣalāt* in it, but he said the *Takbīr*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Usāmah bin Zaid, Al-Faḍl bin ‘Abbās, ‘Uthmān bin Talḥah, and Shaibah bin ‘Uthmān.

Abū ‘Eīsā said: The *Ḥadīth* of Bilāl is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to most of the people of knowledge, they did not see any harm in performing *Ṣalāt* inside the Ka‘bah. Mālik bin Anas said: “There is no harm in voluntary *Ṣalāt* inside the Ka‘bah, and it is disliked to perform the obligatory *Ṣalāt* inside the Ka‘bah.” Ash-Shāfi‘ī said: “There is no harm in performing the obligatory or the voluntary *Ṣalāt* inside the Ka‘bah because the rules for the voluntary and obligatory are the same in the case of purification and the *Qiblah*.”

عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنْ بِلَالٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَوْفِ الْكَعْبَةِ. قَالَ ابْنُ عَبَّاسٍ: لَمْ يُصَلِّ وَلَكِنَّهُ كَبَّرَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَعُثْمَانَ بْنِ طَلْحَةَ وَشَيْبَةَ ابْنِ عُثْمَانَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ بِلَالٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، لَا يَرَوْنَ بِالصَّلَاةِ فِي الْكَعْبَةِ بَأْسًا. وَقَالَ مَالِكُ بْنُ أَنَسٍ: لَا بَأْسَ بِالصَّلَاةِ النَّافِلَةِ فِي الْكَعْبَةِ وَكَرِهَ أَنْ تُصَلَّى الْمَكْتُوبَةُ فِي الْكَعْبَةِ. وَقَالَ الشَّافِعِيُّ: لَا بَأْسَ أَنْ تُصَلَّى الْمَكْتُوبَةُ وَالتَّطَوُّعُ فِي الْكَعْبَةِ لِأَنَّ حُكْمَ النَّافِلَةِ وَالْمَكْتُوبَةِ فِي الطَّهَارَةِ وَالْقِبْلَةِ سَوَاءٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢١٩/٥، ح: ٢٩١٦ به مختصراً (مناسك الحج، باب التكبير في نواحي الكعبة) من حديث ابن عباس فقط ورواه ابن خزيمة، ح: ٣٠٠٨ وأحمد: ١٥/٦، ح: ٢٤٤١٦ من حديث حماد بن زيد عن عمرو بن دينار عن عبدالله بن عمر عن بلال به * وفي الباب عن أسامة بن زيد [مسلم، ح: ١٣٣٠ ولم يصل، وجواز الصلاة عند أحمد: ٢٠١/٥] والفضل بن عباس [أحمد: ٢١٠/١-٢١٢، ٢١٤ ولم يصل] وعثمان بن طلحة [أحمد: ٤١٠/٣] شيبه بن عثمان [الطبراني في الكبير: ٣٥٧/٧، ح: ٧١٩٠].

Comments:

According to this narration of Bilāl, the Prophet ﷺ performed *Ṣalāt* in the interior of Ka‘bah and according to Usāmah bin Zaid he did not perform *Ṣalāt* in it, he only said the *Takbīr*. Both of them Bilāl and Usāmah had entered the Ka‘bah with the Prophet ﷺ but people prefer the narration of Bilāl because his narration implies affirmation.

Chapter 47. What Has Been Related About Demolishing The Ka'bah

875. Al-Aswad bin Yazid narrated that Ibn Az-Zubair said to him: "Narrate to me from what the Mother of the Believers used to (secretly) inform you about" – meaning 'Āishah – so he said: "She narrated to me that the Messenger of Allāh ﷺ said: 'Had your people not been still close to the pre-Islamic period of ignorance, then I would demolish the Ka'bah and rebuild it with two doors.'" He said:^[1] "So when Ibn Az-Zubair came to power he demolished it and rebuilt it with two doors." (*Ṣaḥīḥ*)

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَسْرِ
الْكَعْبَةِ (التحفة ٤٧)

٨٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو
دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ
ابْنِ يَزِيدَ: أَنَّ ابْنَ الزُّبَيْرِ قَالَ لَهُ: حَدِّثْنِي بِمَا
كَانَتْ تُقْضِي إِلَيْكَ أُمُّ الْمُؤْمِنِينَ - يَعْنِي عَائِشَةَ -
فَقَالَ: حَدَّثْتَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا:
«لَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَهْدٌ بِالْجَاهِلِيَّةِ لَهَدَمْتُ
الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ». قَالَ: فَلَمَّا مَلَكَ ابْنُ
الزُّبَيْرِ هَدَمَهَا وَجَعَلَ لَهَا بَابَيْنِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢١٥/٥، ح: ٢٩٠٥ (مناسك الحج، باب بناء الكعبة) من حديث شعبة به وأخرجه البخاري، ح: ١٥٨٣، ١٥٨٤ ومسلم، ح: ٤٠٥/١٣٣٣ من حديث الأسود به.

Comments:

Imām Al-Bukhārī and others have deduced from this narration that if there is a possibility of the eruption of a disturbance or disagreement among the people by doing some recommended deed, then it should not be done, in order to save the people from the harm.

Chapter 48. What Has Been Related About *Ṣalāt* In The *Hijr*

876. 'Āishah narrated: "I wanted to enter the House to perform *Ṣalāt* in it, so the Messenger of Allāh ﷺ took me by the hand and put me in the *Hijr*, and he said: 'Perform *Ṣalāt* in the *Hijr* if you want to enter the

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الصَّلَاةِ
فِي الْحِجْرِ (التحفة ٤٨)

٨٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُحَمَّدٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، [عَنْ أُمِّهِ،]
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُحِبُّ أَنْ
أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ

[1] That is either Al-Aswad, or Abū Ishāq, who narrated it from him here, and with Al-Bukhārī no. 126.

House. For indeed it is part of the House, but your people considered it insignificant when they built the Ka'bah, so they put it outside of the House.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and ‘Alqamah bin Abī ‘Alqamah is ‘Alqamah bin Bilāl.

بِيَدِي فَأَدْخَلَنِي الْحَجْرَ وَقَالَ: «صَلِّي فِي الْحَجْرِ إِنْ أَرَدْتَ دُخُولَ الْبَيْتِ، فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلَكِنَّ قَوْمَكَ اسْتَفْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَلَقَمَةُ بْنُ أَبِي عَلَقَمَةَ هُوَ عَلَقَمَةُ بْنُ بِلَالٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الصلاة في الحجر، ح: ٢٠٢٨ والنسائي: ٢١٩/٥، ح: ٢٩١٥ من حديث عبدالعزيز بن محمد الدراوردي به وصححه ابن خزيمة، ح: ٣٠١٨.

Comments:

The place adjacent to the northern wall with a short curved wall of the Ka'bah is called “*Hijr*” and performing voluntary *Ṣalāt* at this place is equal to performing *Ṣalāt* in interior of Ka'bah. This part of Ka'bah remained outside the building of Ka'bah by Allāh's will to save the people from the difficult situation of going inside and performing prayer there.

Chapter 49. What Has Been Related About The Virtues Of The Black Stone, Its Corner, And The *Maqām*

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي فَضْلِ الْحَجْرِ الْأَسْوَدِ وَالرُّكْنِ وَالْمَقَامِ (التحفة ٤٩)

877. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The Black Stone descended from Paradise, and it was more white than milk, then it was blacked by the sins of the children of Ādam.” (*Ḥasan*)

(He said:) There are narrations on this topic from ‘Abdullāh bin ‘Amr and Abū Hurairah.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*.

٨٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ الْحَجْرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ٢٢٦/٥، ح: ٢٩٣٨ (مناسك الحج، باب ذكر الحجر الأسود) من حديث عطاء بن السائب به وصححه ابن خزيمة، ح: ٢٧٣٣ وللحديث شواهد كثيرة في الترغيب والترهيب: ٢/١٩٤، ١٩٥ وغيره * وفي الباب عن عبدالله بن عمرو [يأتي: ٨٧٨] وأبي هريرة [ابن ماجه، ح: ٢٩٥٧].

Comments:

This narration is a proof that when this Black Stone descended from Paradise it was white and became black by absorbing the sins of the children of Ādam who touch it.

878. ‘Abdullāh bin ‘Amr narrated that he heard the Messenger of Allāh ﷺ saying: “Indeed the Corner^[1] and the *Maqām* are two corundums^[2] from the corundums of Paradise. Allāh removed their lights, and if their lights had not been removed then they would illuminate what is between the east and the west.”

(Ḍa‘īf)

Abū ‘Eīsā said: This has been reported from ‘Abdullāh bin ‘Amr in *Mawqūf* form, as his own saying.

There is also a narration from Anas, and it is a *Gharib Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢١٣/٢ من حديث رجاء أبي يحيى به وهو ضعيف وصححه ابن حبان، ح: ١٠٠٤ وأعله ابن خزيمة، ح: ٢٧٣٢ وذكر له طريقًا آخر، ح: ٢٧٣١ وأعله، وله شاهد ضعيف عند الحاكم: ٤٥٦/١ * وفي الباب عن أنس [الحاكم: ١/ ٤٥٦ وسنده ضعيف جدًا].

Comments:

“Corner” means the Black Stone, and “*Maqām*” means that stone on which Ibrāhīm stood and constructed the Ka’bah. These two stones are actually corundum of Paradise and their characteristics have been removed and taken away to prevent the people of earth to see the things of Paradise and to test their belief in the unseen.

Chapter 50. What Has Been Related About Leaving For Minā And Staying There

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الْخُرُوجِ إِلَى مَنَى وَالْمَقَامِ بِهَا (التحفة ٥٠)

879. ‘Aṭā’ reported that Ibn ‘Abbās narrated: “The Messenger of Allāh

٨٧٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا

[1] That is, the corner where the Black Stone is located. *Tuḥfat Al-Aḥwadhī*. See also *Fath Al-Bārī* no. 1597.

[2] Corundum: *Yāqūt*. It is often translated as “ruby.” In the Arabic language it is used for a ruby, sapphire, topaz, or any of the clear gems from the corundum family, but it is often qualified by a description of color in those cases, whereas in this case it is not.

ﷺ led us in *Ṣalāt* at Minā for *Zuhr*, 'Aṣr, *Maghrib*, 'Ishā', and *Fajr*, then he left in the morning to 'Arafāt." (*Saḥīḥ*)

Abū 'Eīsā said; Ismā'il bin Muslim had been criticized (for his weak memory.) (*Saḥīḥ*)

عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَالْفَجْرِ ثُمَّ غَدَا إِلَى عَرَفَاتٍ.

قَالَ أَبُو عِيسَى: وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ قَدْ تَكَلَّمُوا فِيهِ [مِنْ قَبْلِ حِفْظِهِ].

تخریج: [صحیح] وأخرجه ابن ماجه، المناسك، باب الخروج إلى منى، ح: ٣٠٠٤ من حديث إسماعيل بن مسلم به وله شواهد عند ابن ماجه، ح: ٣٠٠٥ وغيره.

880. Al-Ḥakam reported from Miqsam, that Ibn 'Abbās narrated, that the Prophet ﷺ prayed *Zuhr* and *Fajr* in Minā, then he left in the morning to 'Arafāt. (*Saḥīḥ*)

He said: There are narrations on this topic from 'Abdullāh bin Az-Zubair and Anas.

Abū 'Eīsā said: As for the *Ḥadīth* of Miqsam from Ibn 'Abbās; 'Alī bin Al-Madīnī said: "Yaḥya said: 'Shu'bah said: "Al-Ḥakam did not hear but five things from Miqsam." And he listed them, and this *Ḥadīth* was not among those listed by Shu'bah."

٨٨٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بَيْنَ الظُّهْرِ وَالْفَجْرِ ثُمَّ غَدَا إِلَى عَرَفَاتٍ.

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَأَنْسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى: قَالَ شُعْبَةُ: لَمْ يَسْمَعْ الْحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَشْيَاءَ وَعَدَّهَا وَلَيْسَ هَذَا الْحَدِيثُ فِيمَا عَدَّ شُعْبَةُ.

تخریج: [صحیح] وأخرجه أبو داود، المناسك، باب الخروج إلى منى، ح: ١٩١١ من حديث الأعمش به وصححه ابن خزيمة، ح: ٢٧٩٩ والحاكم: ١/٤٦١ على شرط البخاري ووافقه الذهبي * وفي الباب عن عبدالله بن الزبير [ابن خزيمة، ح: ٢٧٩٨، ٢٨٠٠ والحاكم: ١/٤٦١] وأنس [يأتي: ٩٦٤].

Comments:

On the 8th of *Dhul-Hijjah*. *Zuhr*, prayer is performed at Minā, and it is must to stay there till the sunrise of the 9th of *Dhul-Hijjah*. After sunrise

on the 9th it is time to proceed to 'Arafāt. 'Arafāt is a place 8 Kilometers from Minā and fifteen Kilometers from Makkah from the end of the border of the *Haram*.

Chapter 51. What Has Been Related About: Minā Is A Resting Place For Whoever Arrives

881. 'Aishah said: "We said: 'O Messenger of Allāh ﷺ! Shall we build a structure to shade you at Minā?' He said: 'No, Minā is a resting place for whoever arrives.'" (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*).

(المعجم ٥١) - بَابُ مَا جَاءَ أَنَّ مِنِّي
مُنَاخٌ مِّنْ سَبَقٍ (التحفة ٥١)

٨٨١ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى وَمُحَمَّدُ
ابْنُ أَبِي أَنَسٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ،
عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ
مَاهَكَ، عَنْ أُمِّهِ مُسَيِّكَةَ، عَنْ عَائِشَةَ قَالَتْ:
قُلْنَا: يَا رَسُولَ اللَّهِ أَلَا نَبْنِي لَكَ بِنَاءً يُظِلُّكَ
بِمِنِّي قَالَ: «لَا، مِنِّي مُنَاخٌ مِّنْ سَبَقٍ».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب النزول بمنى، ح: ٣٠٠٦ من حديث وكيع به وصححه ابن خزيمة، ح: ٢٨٩١ والحاكم على شرط مسلم: ٤٦٦/١، ٤٦٧ ووافقه الذهبي.

Comments:

Minā is a place of worship and many duties of the *Hajj* like stoning (*Ramy*) sacrifice of animals, shaving of head etc. are performed here, that is why permission for construction was not granted. The reason behind this was to save the people from inconvenience.

Chapter 52. What Has Been Related About Shortening the *Ṣalāt* At Minā

882. Harithah bin Wahb said: "I prayed two *Rak'ah* with the Prophet ﷺ at Minā, and the people were as secure as they ever were, and even more so." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn Mas'ūd, Ibn 'Umar, and Anas.

Abū 'Eisā said: The *Hadīth* of Hārithah bin Wahb is a *Hasan*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي تَقْصِيرِ
الصَّلَاةِ بِمِنِّي (التحفة ٥٢)

٨٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ
عَنْ [إِسْرَائِيلَ، عَنْ] أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ
ابْنِ وَهْبٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنِّي
أَمَّنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ رُكْعَتَيْنِ.
[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَابْنِ
عُمَرَ وَأَنْسَى.

Ṣaḥīḥ Ḥadīth. It has been reported that Ibn Mas‘ūd said: “I prayed two *Rak‘ah* at Minā with the Prophet ﷺ, and with Abū Bakr, and with ‘Umar, and two *Rak‘ah* with ‘Uthmān during the beginning of his leadership.”

The people of knowledge differ over shortening the *Ṣalāt* at Minā for the people of Makkah. Some of the people of knowledge said the people of Makkah are not to shorten their *Ṣalāt* at Minā unless they are in Minā as a traveler. This is the saying of Ibn Juraij, Sufyān Ath-Thawrī, Yahya bin Sa‘eed Al-Qaṭṭān, Ash-Shāfi‘ī, Aḥmad and Ishāq. Some of them said there is no harm in the people of Makkah shortening their *Ṣalāt* at Minā, and this is the view of Al-Awzā‘ī, Mālik, Sufyān bin ‘Uyainah, and ‘Abdur-Raḥmān bin Maḥdī.

قَالَ أَبُو عِيسَى: حَدِيثُ حَارِثَةَ بْنِ وَهَبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِيَمِينِ رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ رَكَعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ، وَقَدْ ائْتَلَفَ أَهْلُ الْعِلْمِ فِي تَقْصِيرِ الصَّلَاةِ بِيَمِينِ لِأَهْلِ مَكَّةَ. فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِيَمِينِ إِلَّا مَنْ كَانَ بِيَمِينِ مُسَافِرًا وَهُوَ قَوْلُ ابْنِ جُرَيْجٍ وَسُفْيَانَ الثَّوْرِيِّ وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: لَا بَأْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِيَمِينِ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَمَالِكِ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب قصر الصلاة بمني، ح: ٦٩٦ عن قتيبة به * وفي الباب عن ابن مسعود [البخاري، ح: ١٠٨٤ ومسلم، ح: ٦٩٥] وابن عمر [البخاري، ح: ١٠٨٢ ومسلم، ح: ٦٩٤] وأنس [البخاري، ح: ١٠٨١ ومسلم، ح: ٦٩٣].

Comments:

Why did the Prophet ﷺ perform shortened prayers in Minā? Mostly, scholars and people of knowledge deem it due to travel while others think its only reason is worship as *Hajj* is an *Ibādah* (worship). Travel is not its reason as Minā is not that far away from Makkah, which validates the shorting of prayers. As *Zuhr* and *Ashr* prayers are performed shortened and combined at ‘Arafāt at the time of *Zuhr*, and similarly *Maghrib* and *Ishā’* prayers are performed combined at the time of *Ishā’* prayer at Muzdalifah. All Muslims do as it has been commanded.

Chapter 53. What Has Been Related About Standing At ‘Arafāt And Supplicating There

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي الْوُقُوفِ بِعَرَفَاتٍ وَالِدُعَاءِ فِيهَا (التحفة ٥٣)

883. ‘Amr bin Dīnār narrated from

٨٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ

‘Amr bin ‘Abdullāh bin Ṣafwān, that Yazīd bin Shaibān said: “Ibn Mirba‘ Al-Anṣārī came to us while we were standing at our places” (‘Amr bin Dīnār said:) a place that ‘Amr (bin ‘Abdullāh) indicated was far – “And he said: ‘I am a messenger whom the Messenger of Allāh ﷺ sent to you to say : ‘Stay with your (*Hajj*) rites, for indeed you are following a legacy left by Ibrāhīm.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, ‘Āishah, Jubair bin Mu‘im, and Ash-Sharīd bin Suwaid Ath-Thaqafī.

Abū ‘Eīsā said: The *Hadīth* of Ibn Mirba‘ is a *Ḥasan* (*Ṣaḥīḥ*) *Hadīth*. We do not know of it except through the narration of Ibn ‘Uyainah from ‘Amr bin Dīnār. The name of Ibn Mirba‘ is Yazīd bin Mirba‘ Al-Anṣārī, and he is only known for this one *Hadīth*.

عُيَيْنَةُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: أَنَا ابْنُ مَرْعِ الْأَنْصَارِيِّ وَنَحْنُ وَوُفُوٌّ بِالْمَوْقِفِ - مَكَانًا يُبَاعِدُهُ عَمْرٍو - فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ يَقُولُ: كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِزْثٍ مِنْ إِزْثٍ إِبْرَاهِيمَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ وَالشَّرِيدِ بْنِ سُوَيْدِ التَّقْفِيِّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ مَرْعِ حَدِيثٌ حَسَنٌ [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ. وَابْنُ مَرْعِ اسْمُهُ يَزِيدُ بْنُ مَرْعِ الْأَنْصَارِيِّ وَإِنَّمَا يَعْرِفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ.

تخریج: [إسناده صحيح] وأخرجه النسائي، مناسك الحج، باب رفع اليدين في الدعاء بعرفة، ح: ٣٠١٧ عن قتيبة به وصححه ابن خزيمة، ح: ٢٨١٨ والحاكم: ٤٦٢/١ والذهبي وهو مخرج في مسند الحميدي، ح: ٥٧٧ (بتحقيقي) * وفي الباب عن علي [يأتي: ٨٨٥] وعائشة [يأتي: ٨٨٤] وجبير بن مطعم [البخاري، ح: ١٦٦٤] ومسلم، ح: ١٢٢٠ والشريد بن سويد الثقفي [أحمد: ٣٨٩/٤ وغيره].

884. ‘Āishah narrated: “The Quraish and those who followed their religion – and they were called *Al-Hums*^[1] – would stand at Al-Muzdalifah, and they would say: ‘We are the people of Allāh.’ The others would stand at ‘Arafāt, so Allāh the Mighty and

٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطَّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ كَانَ عَلَى دِينِهَا وَهُمْ الْحُمْسُ يَقِفُونَ بِالْمُزْدَلِفَةِ

[1] *Al-Hums*: The tribe of Quraish, their offspring and allies were called *Hums*. This word implies enthusiasm and strictness.

Sublime revealed: Then depart from where the people depart.”^[1]

(*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(He said:) The meaning of this *Hadīth* is that the people of Makkah would [not leave the *Haram* (sacred precincts of Makkah), and ‘Arafat was outside the *Haram*. The people of Makkah would] stand at Al-Muzdalifah and say, “We are Allāh’s people” meaning living in the sanctuary of Allāh. As for those who were not from the people of Makkah, they would stand at ‘Arafāt. So Allāh Most High revealed: Then depart from where the people depart.

And *Al-Hums* are the people of the *Haram*.

يَقُولُونَ نَحْنُ قَطِينُ اللَّهِ وَكَانَ مِنْ سِوَاهُمْ
يَقْفُونَ بِعَرَفَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ
أَفِضُوا مِنْ حَيْثُ أَكْصَأَ النَّاسُ﴾
[البقرة: ١٩٩].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [قَالَ:] وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ أَهْلَ
مَكَّةَ كَانُوا [لَا يَخْرُجُونَ مِنَ الْحَرَمِ، وَعَرَفَةَ
خَارِجًا مِنَ الْحَرَمِ، وَأَهْلُ مَكَّةَ كَانُوا] يَقْفُونَ
بِالْمُزْدَلِفَةِ وَيَقُولُونَ: نَحْنُ قَطِينُ اللَّهِ يَعْنِي
سُكَّانَ اللَّهِ، وَمَنْ سِوَى أَهْلِ مَكَّةَ كَانُوا يَقْفُونَ
بِعَرَفَاتٍ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿ثُمَّ أَفِضُوا مِنْ
حَيْثُ أَكْصَأَ النَّاسُ﴾. وَالْحُمْسُ هُمْ أَهْلُ
الْحَرَمِ.

تخريج: متفق عليه، البخاري، الحج، باب الوقوف بعرفة، ح: ١٦٦٥ ومسلم، ح: ١٢١٩ من حديث هشام به.

Comments:

The word “*Hums*” is plural of “*Aḥmas*” and it means brave. Here it means steadfast in the matter of faith. The *Quraish* were the people of Makkah and lived within the bounds of the *Haram*. They deemed themselves very steadfast in matters of faith. Allāh rebuked this and commanded them to stay in ‘Arafāt. Staying in ‘Arafāt is the most important segment of *Hajj* and it must be performed otherwise there is no *Hajj* and there is no compensation for it. The stay in ‘Arafāt starts from the time the sun begins descending on the 9th of *Dhul-Hijjah* up to the morning of the 10th of *Dhul-Hijjah*. Anybody who reaches ‘Arafāt during this time, his *Hajj* is established, and who does not reach ‘Arafāt in this specified period his *Hajj* is not established. He has to complete ‘*Umrah* and come out of *Ihrām*. According to Imām Aḥmad, the stay in ‘Arafāt is from the morning of the 9th of *Dhul-Hijjah* up to the morning of 10th *Dhul-Hijjah*. (*Al-Mughnī* v. 5. p.274)

[1] *Al-Baqarah* 2:199.

Chapter 54. What Has Been Related About: All of 'Arafāt Is A Place For Standing

885. 'Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated: "The Messenger of Allāh ﷺ stopped at 'Arafāt and said: 'This is 'Arafāt, and it is the place of standing. And all of 'Arafāt is a place for standing.' Then he departed when the sun had set and took Usāmah bin Zaīd as a companion rider, and he was motioning with his hand as was his custom, and the people were striking (their camels) on the right and the left to try and catch them, so he said: 'O you people! Be calm.' Then he came to Jama'^[1] and performed the two *Ṣalāt* there combined. When the morning came, he went to Quzah and stood there and said: 'This is Quzah, and it is a place of standing, and all of Jama' is a place for standing.' Then he departed until he arrived at Wādī Muḥassir. Then he stuck his she-camel and she trotted until he passed the valley. Then he stopped and took Al-Faḍl as a companion rider and went to the *Jamrah* to stone it. Then he went to *Al-Manḥar*^[2] and said: 'This is *Al-Manḥar*, and all of Minā is a place for sacrifice.' A young girl from *Khath'am* came to ask him for a verdict, she said: 'Indeed my father is an elderly man who has lived until Allāh has made *Hajj* obligatory, so

(المعجم ٥٤) - بَابُ مَا جَاءَ أَنَّ عَرَفَةَ
كُلَّهَا مَوْقِفٌ (التحفة ٥٤)

٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو
أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي
رَبِيعَةَ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ
اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ
بِعَرَفَةَ فَقَالَ: «هَذِهِ عَرَفَةٌ وَهُوَ الْمَوْقِفُ وَعَرَفَةٌ
كُلُّهَا مَوْقِفٌ»، ثُمَّ أَفَاضَ حِينَ غَرَبَتِ الشَّمْسُ
وَأَزْدَفَ أُسَامَةَ بْنَ زَيْدٍ، وَجَعَلَ يُشِيرُ بِيَدِهِ
عَلَى هَيْئَتِهِ وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا
يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ
السَّكِينَةَ». ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمُ
الصَّلَاتَيْنِ جَمِيعًا فَلَمَّا أَصْبَحَ أَتَى فُرْحَ فَوْقَ
عَلَيْهِ وَقَالَ: «هَذَا فُرْحٌ وَهُوَ الْمَوْقِفُ وَجَمْعُ
كُلِّهَا مَوْقِفٌ» ثُمَّ أَفَاضَ حَتَّى انْتَهَى إِلَى وَادِي
مُحَسِّرٍ فَفَرَعَ نَاقَتَهُ فَحَبَّتْ حَتَّى جَاوَزَ الْوَادِي،
فَوَقَفَ وَأَزْدَفَ الْفَضْلَ ثُمَّ أَتَى الْجَمْرَةَ فَرَمَاهَا
ثُمَّ أَتَى الْمَنْحَرَ فَقَالَ: «هَذَا الْمَنْحَرُ وَمِنَى
كُلُّهَا مَنْحَرٌ». وَاسْتَفْتَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خَثْعَمَ
فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَدْرَكَتُهُ فَرِيضَةٌ
اللَّهُ فِي الْحَجِّ أَفِيحْزِيءُ أَنْ أَحْجَّ عَنْهُ قَالَ:
«حُجِّي عَنْ أَبِيكَ»، قَالَ: وَلَوْىَ عُنُقِ

[1] Al-Muzdalifah.

[2] *Al-Manḥar* means "the place of *An-Nahr* (sacrifice)."

would he be rewarded if I perform *Hajj* for him? He said: 'Perform *Hajj* for your father.'" He said: "And he ﷺ turned the neck of Al-Faḍl.^[1] So Al-'Abbās said: 'O Messenger of Allāh! Why did you turn the neck of your cousin?' He said: 'I saw a young man and a young woman, and they were not safe from Shaitān.' A man came to him and said, 'O Messenger of Allāh! I performed (*Tawāf*) *Al-Ifādah* before shaving.' He said: 'Shave, and there is no harm' – or; 'Clip and there is no harm'" He said: "Someone else came and said: 'O Messenger of Allāh! I did the sacrifice before stoning.' So he said: 'Stone, and there is no harm.'" He said: "The he went to the House (Ka'bah) to perform *Tawāf* around it, then he went to Zamzam and said: 'O tribe of 'Abdul-Muṭṭalib! If it were not that the people would rush upon you then I would remove it.'"^[2] (*Da'if*)

He said: There is something about this from Jābir.

Abū 'Eisā said: The *Hadīth* of 'Alī is a *Hasan Ṣaḥīḥ Hadīth*. We do not know of it as a narration of 'Alī except from this route; as a narration of 'Abdur-Raḥmān bin Al-Hārith bin 'Ayyāsh. Others have reported it similarly from Ath-Thawrī.

This is acted upon according to the people of knowledge, they held the view that *Zuhr* and 'Asr are combined during the time of *Zuhr* at 'Arafāt.

الْفَضْلِ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًا وَشَابَةً فَلَمْ آمِنِ الشَّيْطَانَ عَلَيْهِمَا». فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَفَضْتُ قَبْلَ أَنْ أُحْلِقَ قَالَ: «أَحْلِقْ وَلَا حَرَجَ - أَوْ قَصِّرْ وَلَا حَرَجَ -». قَالَ: وَجَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «ارْمِ وَلَا حَرَجَ». قَالَ: ثُمَّ أَتَى الْبَيْتَ فَطَافَ بِهِ ثُمَّ أَتَى زَمْرَمَ فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ [عَنْهُ] لَتَرَعْتُ».

قَالَ: وَفِي الْبَابِ عَنْ جَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ، عَنِ الثَّوْرِيِّ مِثْلَ هَذَا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَدْ رَأَوْا أَنْ يُجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ فِي وَقْتِ الظُّهْرِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا صَلَّى الرَّجُلُ فِي رَحْلِهِ وَلَمْ يَشْهَدْ الصَّلَاةَ مَعَ الْإِمَامِ إِنْ شَاءَ جَمَعَ هُوَ بَيْنَ الصَّلَاتَيْنِ مِثْلَ مَا صَنَعَ الْإِمَامُ، قَالَ: وَرِيدُ ابْنِ عَلِيٍّ هُوَ ابْنُ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ [عَلَيْهِ السَّلَامُ].

[1] Meaning, that he ﷺ caused him to look away from the girl.

[2] That is, he would help bring the water out of the well. See *Al-Bukhārī* no. 1635.

Some of the people of knowledge said that if a man performs the *Ṣalāt* at his camp without attending it with the *Imām*, then if he wants he may combine the two prayers just as he does with the *Imām*.

He said: Zaid bin 'Alī is Ibn Ḥusain bin 'Alī bin Abī Ṭālib [peace be upon him].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الصلاة بجمع، ح: ١٩٣٥ وابن ماجه، ح: ٣٠١٠ من حديث سفيان الثوري به مدلس وعن حديث أحمد: ٧٦/١ سنه حسن وصححه ابن خزيمة، ح: ٢٨٣٧، ٢٨٨٩ وابن الجارود، ح: ٤٧١ وهو يعني عنه * وفي الباب عن جابر [مسلم، ح: ١٢١٨].

Comments:

- a. It is recommended to proceed to 'Arafāt from Minā after sunrise on the 9th of Dhul-Hijjah and it is also preferable to stay in the valley of Namirah, and, at the descent of the sun from its zenith one should reach 'Arafāt in either case.
- b. On the 10th of Dhul-Hijjah there are four things to be performed: 1) to throw the pebbles at 1st Jamrah 2.) to sacrifice the animal 3.) shaving the head or cutting of hair 4.) *Ṭawāf* of Ka'bah which is as *Ṭawāf-Az-Ziyārah* or *Ṭawāf Al-Ifādah*. It is recommended to perform these rituals in the same sequence as prescribed but if the sequence is not maintained there is no harm in it and there is no penalty for it.
- c. What is reported in this narration is also reported in other authentic narrations with *Al-Bukhārī*, *Muslim*, and others.

Chapter 55. What Has Been Related About Departing From 'Arafāt

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي
الإفَاضَةِ مِنْ عَرَافَاتِ (التحفة ٥٥)

886. Jābir narrated: "The Prophet ﷺ hurried through Wādi Muḥassir." Bishr (one of the narrators) added: "He departed from Jam' calmly and he ordered them (the people) to be calm." And Abū Nu'aim (one of the narrators) added: "And he ordered them to do the stoning with what was similar to pebbles for *Al-*

٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَبِشْرُ بْنُ السَّرِيِّ وَأَبُو نُعَيْمٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسَّرٍ. وَزَادَ فِيهِ بِشْرٌ: وَأَفَاضَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ، وَزَادَ فِيهِ أَبُو

Khadhf^[1] And he said: “Perhaps I will not see you after this year.”

(*Ṣaḥīḥ*)

(He said:) There is something about this from Usāmah bin Zaid.

Abū ‘Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

نُعَيْمٍ: وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَا الْخَذْفِ، وَقَالَ: «لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا».

[قَالَ:] وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] * في جميع النسخ سفيان بن عيينة والصواب أنه الثوري كما في مسند أحمد: ٣/٣٩١ وغيره وللحديث شواهد * وفي الباب عن أسامة بن زيد [البخاري، ح: ١٦٦٦ ومسلم، ح: ١٢٨٦].

Chapter 56. What Has Been Related About Combining *Maghrib* And *Ishā’* At *Muzdalifah*

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي الْجَمْعِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ (التحفة ٥٦)

887. ‘Abdullāh bin Mālik narrated: “Ibn ‘Umar prayed at Jam’ (Muzdalifah), so he combined two prayers with the *Iqāmah*, and he said: ‘I saw the Messenger of Allāh ﷺ doing the same as this at this place.’” (*Da‘īf*)^[2]

٨٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ: أَنَّ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الصلاة بجمع، ح: ١٩٢٩ من حديث سفيان الثوري به وأصله متفق عليه، البخاري، ح: ١٦٧٣ ومسلم، ح: ١٢٨٨.

888. (Another chain) that Sa‘eed bin Jubair narrated similarly from Ibn ‘Umar, from the Prophet ﷺ. (*Ṣaḥīḥ*)

Muḥammad bin Bash-shār (one of the narrators) said: “Yaḥya said: ‘The (previous) narration of Sufyān is the one that is correct.’”

٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ: قَالَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ يَحْيَى: وَالصَّوَابُ حَدِيثُ سُفْيَانَ.

[1] “The scholars say *Khadhf* pebbles are about the size of legumes.” (*Tuḥfat Al-Ahwadhī*). *Al-Khadhf* for hunting or fighting the enemy was prohibited in a *Ḥadīth* (see *Al-Bukhārī* no. 5479), and it is to throw pebbles at the enemy or game, or to shoot pebbles from a slingshot.

[2] That is, its chain, while the basis of it is recorded by *Al-Bukhārī*, *Muslim*, and others.

(He said:) There are narrations on this topic from ‘Alī, Abū Ayyūb, ‘Abdullāh bin Mas‘ūd, Jābir, and Usāmah bin Zaid.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar in the narration of Sufyān (no. 887) is more correct than the narration of Ismā‘il bin Abī Khālid (888). The *Hadīth* of Sufyān is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to the people of knowledge. The *Maghrib Ṣalāt* is not prayed before Jam‘. So when he arrives at Jam‘ – and Jam‘ is Al-Muzdalifah – he combines the two prayers with one *Iqāmah*, and he does not perform voluntary prayers between them. This is what was preferred by some of the people of knowledge, and they follow it. This is the view of Sufyān Ath-Thawrī. Sufyān said: “If he wishes, he prays *Maghrib* then eats supper, situates his clothing, then he gets up to perform the *‘Ishā’* prayer.”

Some of the people of knowledge said that one is to combine the *Maghrib* and *‘Ishā’* prayers at Al-Muzdalifah with one *Adhān* and two *Iqāmah*, calling the *Adhān* for the *Maghrib* prayer, then the *Iqāmah* is called and he prays *Maghrib*, then the *Iqāmah* is called and he prays *‘Ishā’*. This is the view of Ash-Shāfi‘ī.

Abū ‘Eīsā said: Isrā‘īl reported this *Hadīth* from Abū Ishāq, from ‘Abdullāh and Khālid the sons of Mālik, from Ibn ‘Umar. The narration of Sa‘eed bin Jubair from Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. It has also been reported from Salamah bin Kuhail from Sa‘eed bin Jubair. As

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَأَسَامَةَ بْنِ زَيْدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ [فِي] رِوَايَةِ سُفْيَانَ أَصَحُّ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. وَحَدِيثُ سُفْيَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَا يُصَلِّي صَلَاةَ الْمَغْرِبِ دُونَ جَمْعٍ، فَإِذَا أَتَى جَمْعًا وَهُوَ الْمُزْدَلِفَةُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ وَلَمْ يَطْوِعْ فِيمَا بَيْنَهُمَا وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ وَذَهَبُوا إِلَيْهِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ قَالَ سُفْيَانُ: وَإِنْ شَاءَ صَلَّى الْمَغْرِبَ ثُمَّ تَعَشَّى وَوَضَعَ ثِيَابَهُ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ بِأَذَانٍ وَإِقَامَتَيْنِ يُؤَدِّنُ لِمُزْدَلِفَةٍ لِلْمَغْرِبِ وَيُقِيمُ وَيُصَلِّي الْمَغْرِبَ ثُمَّ يُقِيمُ وَيُصَلِّي الْعِشَاءَ، وَهُوَ قَوْلُ الشَّافِعِيِّ. قَالَ [أَبُو عِيْسَى]: وَرَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ، عَنِ ابْنِ عُمَرَ. وَحَدِيثُ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ. أَيْضًا رَوَاهُ سَلْمَةُ بْنُ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ. وَأَمَّا أَبُو إِسْحَاقَ فَإِنَّمَا رَوَاهُ عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ، عَنِ ابْنِ عُمَرَ.

for Abū Ishāq, he only reported it from ‘Abdullāh and Khālid, the sons of Mālik, from Ibn ‘Umar.

تخريج: وأخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة... إلخ، ح: ٢٩١/١٢٨٨ من حديث إسماعيل بن أبي خالد به، انظر الحديث السابق * وفي الباب عن علي [تقدم: ٨٨٥] وأبي أيوب [البخاري، ح: ١٦٧٤، ومسلم، ح: ١٢٨٧] وعبدالله بن مسعود [البخاري، ح: ١٦٧٥، ومسلم، ح: ١٢٨٩] وجابر [مسلم، ح: ١٢١٨] وأسامة بن زيد [البخاري، ح: ١٥٤٣، ومسلم، ح: ١٢٨٠].

Comments:

The view of the *A'immah* regarding combining the prayers has been explained in chapter 54. All the *A'immah* agree that an individual praying alone can combine two prayers. It is permitted to eat food between two prayers.

Chapter 57. What Has Been Related About: Whoever Sees The *Imām* At Jam' Then He Has Attended the *Hajj*

(المعجم ٥٧) - بَابُ مَا جَاءَ [فِي] مَنْ
أَدْرَكَ الْإِمَامَ بِجَمْعٍ فَقَدْ أَدْرَكَ الْحَجَّ
(التحفة ٥٧)

889. ‘Abdur-Raḥmān bin Ya‘mar narrated that some people among the residents of Najd came to the Messenger of Allāh ﷺ while he was at ‘Arafāt. They were questioning him, so he ordered a caller to proclaim: “The *Hajj* is ‘Arafah. Whoever came to Jam’ during the night, before the time of *Fajr*, then he has attended the *Hajj*. The days of Minā are three, so whoever hastens (leaving after) two days, then there is no sin upon him, and whoever delays, then there is no sin upon him.” Muḥammad said: “Yaḥya added: ‘And he took a companion rider to proclaim it.’”

(*Ṣaḥīh*)

٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ: أَنَّ نَاسًا مِنْ أَهْلِ نَجْدٍ أَتَوْا رَسُولَ اللَّهِ ﷺ وَهُوَ بَعْرَفَةَ، فَسَأَلُوهُ فَأَمَرَ مُنَادِيًا فَنَادَى: الْحَجُّ عَرَفَةُ، مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ، أَيَّامٌ مِنِّي ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنْثَمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنْثَمَ عَلَيْهِ. قَالَ مُحَمَّدٌ: وَزَادَ يَحْيَى: وَأَرْدَفَ رَجُلًا فَنَادَى بِهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب من لم يدرك عرفة، ح: ١٩٤٩ وابن ماجه، ح: ٣٠١٥ والنسائي ٢٥٦/٥، ح: ٣٠١٩ من حديث سفیان الثوري به وصرح بالسماع وصرحه ابن خزيمة، ح: ٢٨٢٢ وابن حبان (الإحسان): ٣٨٨١ والمحاكم ٢٧٨/١، ٤٦٣، ٤٦٤ ووافقه الذهبي.

Comments:

The view of the *A'immah* regarding staying at 'Arafāt has been explained in chapter 53, and the explanation about Al-Muzdlifah in chapter 54. According to three *A'immah*, Abū Ḥanīfah, Ath-Thawrī and Shāfi'ī, if anybody reached 'Arafāt after the sun has passed its zenith on the 9th of Dhul-Hijjah and returned from 'Arafāt before sunset, he attended the Hajj, but he will pay the penalty.

890. (Another chain) with a similar narration (as no. 889). (*Ṣaḥīḥ*)

He said: Ibn Abī 'Umar said: "Sufyān bin 'Uyainah said: 'This is the best of *Aḥādīth* that Sufyān Ath-Thawrī reported.'"

Abū 'Eisā said: The *Ḥadīth* of 'Abdur-Raḥmān bin Ya'mar is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. Whoever does not stand at 'Arafah before the time of *Fajr* then he has missed the Hajj, and it is not acceptable from him if he comes after the time of *Fajr* begins, and it will be considered an "*Umrah*, and he will have to perform Hajj in the future. This is the view of Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Ishāq.

(Abū 'Eisā said:) Shu'bah reported a *Ḥadīth* similar to that of Ath-Thawrī from Bakair bin 'Aṭā'.

He said: I heard Al-Jārūd saying: "I heard Wakī' saying" and he reported this *Ḥadīth*, so he said, "This *Ḥadīth* is *Umm Al-Manāsik*."^[1]

٨٩٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بُكَيْرِ ابْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. قَالَ: وَقَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ.

قَالَ أَبُو عِيْسَى: وَالْعَمَلُ عَلَى حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّهُ مَنْ لَمْ يَقِفْ بِعَرَافَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ فَاتَهُ الْحَجُّ وَلَا يُجْزِيهِ عَنْهُ إِنْ جَاءَ بَعْدَ طُلُوعِ الْفَجْرِ وَيَجْعَلُهَا عُمْرَةً وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ، وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ نَحْوَ حَدِيثِ الثَّوْرِيِّ، قَالَ: وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ، وَرَوَى هَذَا الْحَدِيثَ فَقَالَ: هَذَا الْحَدِيثُ أُمُّ الْمَنَاسِكِ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ١٩٤٩ (انظر الحديث السابق) والحميدي، ح: ٩٠١ عن سفيان بن عيينة به * قول وكيع: سنده صحيح.

[1] The basis for the rites of Hajj.

Comments:

Imām Suyūṭī writes that the narrations of the people of Al-Kūfah usually (in the chain), contain *Tadlīs* and are narrated differently by others. This narration is free of any of that, which is why it was called the best of *Ath-Thawrī*. (*Tuḥfat Al-Aḥwadhī* v. 2. p102.)

891. ‘Urwah bin Muḍarris bin Aws bin Hārithah bin Lām Aṭ-Ṭā’ī narrated: “I came to the Messenger of Allāh ﷺ at Al-Muzdalifah when he left for the *Ṣalāt*. I said: ‘O Messenger of Allāh! I came from the two mountains of (the tribe of) Ṭaī, wearing out my mount and exhausting myself. By Allāh! I did not leave a *Habl* (sand dune) without stopping on it. So is there *Hajj* for me?’ The Messenger of Allāh ﷺ said: ‘Whoever attends this *Ṣalāt* of ours, and stays here with us until departing, while he has stood during the night or the day before that at ‘Arafāt, then he has completed his *Hajj* and fulfilled his *Tafath*.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said: His saying: “his *Tafath*” means his rites. His saying, “I did not leave a *Habl* without stopping on it” – when it is sand they say: “*Habl*” and when it is rock they say: “*Jabl*.”

٨٩١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَزَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُضَرَّسٍ بْنِ أَوْسِ ابْنِ حَارِثَةَ بْنِ لَامِ الطَّائِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالْمُزْدَلِفَةِ جِئْتُ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ مِنْ جَبَلِي طَيِّ أَكَلْتُ رَاحِلَتِي وَأَتَعَبْتُ نَفْسِي، وَاللَّهِ مَا تَرَكْتُ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ صَلَاتَنَا هَذِهِ وَوَقَفَ مَعَنَا حَتَّى يَدْفَعَ وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا، فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَمَّتْهُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ: قَوْلُهُ تَمَّتْهُ يَعْنِي نُشِكَهُ قَوْلُهُ: مَا تَرَكْتُ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ. إِذَا كَانَ مِنْ رَمَلٍ يُقَالُ لَهُ: جَبَلٌ، وَإِذَا كَانَ مِنْ حِجَارَةٍ يُقَالُ لَهُ: جَبَلٌ].

تخریج: [صحیح] وأخرجه النسائي: ٥/٢٦٣، ح: ٣٠٤٢ (مناسك الحج، باب: فيمن لم يدرك صلاة الصبح مع الإمام بالمزدلفة) من حديث سفيان بن عيينة به وضححه ابن خزيمة: ٤/٢٥٦ وابن حبان، ح: ٣٨٣٩، ٣٨٤٠ (الإحسان) والحاكم: ١/٤٦٣ والذهبي.

Comments:

This narration strengthens the point of view of Imām Aḥmad, that he who reaches ‘Arafāt between the morning of the 9th of *Dhul-Hijjah* and morning of the 10th of *Dhul-Hijjah* then he has attended the *Hajj*. The view of the Rightly Guided Caliphs and Imām Aḥmad support each other.

Chapter 58. What Has Been Related About The Weak Departing Early From Jam‘ During The Night

892. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ sent me with the *Thaqal* (load of baggage) during the night from Jam‘.”^[1] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Āishah, Umm Ḥabībah, Asmā’ (bint Abī Bakr), and Al-Faḍl (bin ‘Abbās).

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās: “The Messenger of Allāh ﷺ sent me with the *Thaqal* (load of baggage) during the night from Jam‘” is a *Ṣaḥīḥ Ḥadīth* which was reported from him through more than one route.

Shu‘bah reported this *Ḥadīth* from Mushāsh, from ‘Aṭā’, from Ibn ‘Abbās, from Al-Faḍl bin ‘Abbās: “The Prophet ﷺ advanced the weak among his family during the night from Jam‘.”

But this narration is a mistake. Mushāsh was mistaken in it, he added “from Al-Faḍl bin ‘Abbās.” Ibn Juraij and others reported this *Ḥadīth* from ‘Aṭā’, from Ibn ‘Abbās, and they did not mention “from Al-Faḍl bin ‘Abbās” in it. (Mushāsh is from Al-Baṣrah, and Shu‘bah reports from him.)

تخريج: وأخرجه مسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة... إلخ، ح: ١٢٩٣ عن قتيبة، والبخاري، ح: ١٦٧٧ من حديث حماد بن زيد به *

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي تَقْدِيمِ
الضَّعْفَةِ مِنْ جَمْعِ بَلِيلٍ (التحفة ٥٨)

٨٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنْ أَبِي بَرْزَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي تَقْلٍ مِنْ جَمْعِ
بَلِيلٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ
وَأَسْمَاءَ [بِنْتِ أَبِي بَكْرٍ] وَالْفَضْلِ [بْنِ
عَبَّاسٍ].

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ:
بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي تَقْلٍ مِنْ جَمْعِ بَلِيلٍ،
حَدِيثٌ صَحِيحٌ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ.
وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مُشَاشٍ، عَنْ
عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ
عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ ضَعْفَةَ أَهْلِهِ مِنْ
جَمْعِ بَلِيلٍ وَهَذَا حَدِيثٌ خَطَأً أَخْطَأَ فِيهِ
مُشَاشٌ وَزَادَ فِيهِ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ.
وَرَوَى ابْنُ جُرَيْجٍ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ
عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ. وَلَمْ يَذْكُرُوا فِيهِ، عَنِ
الْفَضْلِ بْنِ عَبَّاسٍ [وَمُشَاشٌ بَصْرِيٌّ رَوَى عَنْهُ
شُعْبَةُ].

[1] *Thaqal*: “The traveler’s baggage and entourage.” *Tuḥfat Al-Aḥwadhī*. See *Al-Bukhārī* nos. 1676-1681.

وفي الباب عن عائشة [البخاري، ح: ١٦٨٠ ومسلم، ح: ١٢٩٠] وأم حبيبة [مسلم، ح: ١٢٩٢] وأسماء بنت أبي بكر [البخاري، ح: ١٦٧٩ ومسلم، ح: ١٢٩١] والفضل بن عباس [النسائي، ح: ٣٠٣٧].

893. Ibn ‘Abbās narrated: “The Prophet ﷺ advanced the weak among his family and he said: ‘Do not stone the *Jamrah* until the sun has risen.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* is acted upon according to the people of knowledge. They did not see any harm in the weak leaving Al-Muzdalifah, early during the night, to go to Minā.

The view of most of the people of knowledge was in accordance with the *Ḥadīth* of the Prophet ﷺ that: they should not stone until the sun has risen. Some of the people of knowledge allowed them to stone during the night. The *Ḥadīth* of the Prophet ﷺ (that they should not stone) is acted upon, and it is the view of Ath-Thawrī and Ash-Shāfi‘ī.

تخريج: [صحيح] وأخرجه أحمد: ١/٣٤٤ عن وكيع به وأصله متفق عليه، البخاري، ح: ١٦٧٨ ومسلم، ح: ١٢٩٣ ورواه أبو داود، ح: ١٩٢٠ من حديث الحكم به.

Chapter 59. What Has Been Related About Stoning On The Day Of *An-Naḥr* During *Duḥā* (The Morning Light)

894. Jābir narrated: “The Prophet ﷺ would stone on the Day of *An-Naḥr* during the morning light, as for (the days) afterwards, then (he

٨٩٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنِ مِقْسَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ قَدَمَ ضَعْفَةَ أَهْلِهِ وَقَالَ: «لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ».

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، لَمْ يَرَوْا بَأْسًا أَنْ يَتَقَدَّمَ الضَّعْفَةُ مِنَ الْمُرْدَلِفَةِ بَلِيلٍ يَصِيرُونَ إِلَى مَنَى.

وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ بِحَدِيثِ النَّبِيِّ ﷺ أَنَّهُمْ لَا يَرْمُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يَرْمُوا بَلِيلًا. وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ ﷺ [أَنَّهُمْ لَا يَرْمُونَ] وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ.

(المعجم ٥٩) - بَابُ [مَا جَاءَ فِي رَمِي يَوْمِ النَّحْرِ ضَحْيًا] (التحفة ٥٩)

٨٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْمِي

would do it) after the Zenith of the sun.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This (*Hadīth*) is acted upon according to most of the people of knowledge: one is not to stone after the Day of *An-Nahr* except after the sun passes the Zenith.

يَوْمَ النَّحْرِ صُحِيَ وَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّهُ لَا يَرْمِي بَعْدَ يَوْمِ النَّحْرِ إِلَّا بَعْدَ الزَّوَالِ.

تخريج: وأخرجه مسلم، الحج، باب بيان وقت استحباب الرمي، ح: ١٢٩٩ عن علي بن خشرم به.

Comments:

On the Day of *An-Nahr*, pebbles are thrown to the *Jamrah Al-‘Aqabah* which is also called *Jamrat Al-Kubrā*. It is situated on the side of Makkah. In the rest of the days the pebbles are thrown to all the *Jamrah*.

Chapter 60. What Has Been Related About: Departing From Jam‘ Is Before The Rising Of The Sun

895. Ibn ‘Abbās narrated: “The Prophet ﷺ departed before the rising of the sun.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from ‘Umar.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. Only the people of *Jāhiliyyah* would wait until the sun had risen and then depart.

(المعجم ٦٠) - بَابُ مَا جَاءَ أَنَّ الْإِفَاضَةَ مِنْ جَمْعٍ قَبْلَ طُلُوعِ الشَّمْسِ (التحفة ٦٠)

٨٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَإِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَنْتَظِرُونَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يُفِضُونَ.

تخريج: [صحيح] وأخرجه أحمد: ١/٢٣١ عن أبي خالد الأحمر به وللحديث شواهد منها الحديث الآتي * وفي الباب عن عمر [يأتي: ٨٩٦].

Comments:

The view of the *A‘immah* has been explained in Chapter 54.

896. ‘Amr bin Maimūn narrated: “We were halted at Jama’ when ‘Umar bin Al-Khaṭṭāb said: “The idolaters would not depart until the sun had risen and they would say: “Let the sun shine on Thabīr”^[1] and indeed the Messenger of Allāh ﷺ contradicted them.’ So ‘Umar departed before the rising of the sun.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَتَيْنَا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ يَقُولُ: كُنَّا وَفُوقًا يَجْمَعُ فَقَالَ عَمْرُ بْنُ الْخَطَّابِ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَكَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرٌ، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَالَفَهُمْ. فَأَفَاضَ عَمْرٌ قَبْلَ طُلُوعِ الشَّمْسِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الحج، باب: متى يدفع من جمع، ح: ١٦٨٤ من حديث شعبة به.

Comments:

In the era of *Jahiliyyah* (the Period of Ignorance) people used to sit and wait for the sunrise. The affirmation of sunrise was that the mount of Thabīr would shine. While sitting and waiting for the sunrise they used to say “ O Thabīr shine up.” In *Ibn Mājah* there is the addition of the words “so we could attack.”

Chapter 61. What Has Been Related About: The *Jimār* Are Stoned With Pebbles Similar To *Al-Khadhf*^[2]

897. Jābir narrated: “I saw the Messenger of Allāh ﷺ stoning the *Jimār* with what was similar to pebbles for *Al-Khadhaf*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sulaiman bin ‘Amr bin Al-Aḥwaṣ from his mother – she is Umm Jundab Al-Azdiyah – and, Ibn ‘Abbās, Al-Faḍl bin ‘Abbās, ‘Abdur-Raḥmān bin ‘Uṭhmān, At-

(المعجم ٦١) - بَابُ مَا جَاءَ أَنَّ الْجِمَارَ الَّتِي يُرْمَى بِهَا مِثْلُ حَصَى الْخَدْفِ (التحفة ٦١)

٨٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْخَدْفِ. [قَالَ:] فِي الْبَابِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو ابْنِ الْأَحْوَصِ، عَنْ أُمِّهِ - وَهِيَ أُمُّ جُنْدَبٍ

[1] The largest mountain of Makkah which is visible on the route to Minā. See *Tuḥfat Al-Aḥwadhī*.

[2] See no. 886.

Taimī, and ‘Abdur-Raḥmān bin Mu‘ādh.

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahīh*. This is what is preferred by the people of knowledge; that the *Jimār* are stoned with what is similar to pebbles used for *Al-Khadhf*.

الْأَرْدِيَّةُ - وَابْنِ عَبَّاسٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنِ عُثْمَانَ التَّمِيمِيِّ وَعَبْدُ الرَّحْمَنِ بْنِ مُعَاذٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ أَنْ تَكُونَ الْجِمَارُ الَّتِي يُرْمَى بِهَا مِثْلَ حَصَى الْخَدْفِ.

تخريج: [صحيح] وأخرجه النسائي: ٢٧٤/٥، ح: ٣٠٧٧ (مناسك الحج، باب المكان الذي ترمى منه جمرة العقبة) عن محمد بن بشار به وهو في صحيح مسلم، ح: ١٢٩٩ من حديث ابن جريج به * وفي الباب عن سليمان بن عمرو بن الأحوص عن أمه [أبو داود، ح: ١٩٦٦] وابن عباس [يأتي: ٨٩٨] والفضل بن عباس [النسائي، ح: ٣٠٨١] وابن خزيمة، ح: ٢٨٨١، ٢٨٨٧ وغيرهما [وعبدالرحمن بن عثمان التيمي [الدارمي: ٣٧٩/١، ح: ١٩٠٤] وعبدالرحمن بن معاذ [أبو داود، ح: ١٩٥٧].

Comments:

The scholars recommend that the *Jimār* should be stoned with pebbles, and not with big stones or anything else, as the *Sunnah* of the Prophet ﷺ. The size of the pebble should be as the average size of chick peas.

Chapter 62. What Has Been Related About Stoning After The Sun Has Passed The Zenith

898. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ stoned the *Jimār* when the sun had passed the zenith.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Hasan*.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي الرَّمْيِ بَعْدَ زَوَالِ الشَّمْسِ (التحفة ٦٢)

٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّغِيِّ الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنِ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرْمَى الْجِمَارَ إِذَا زَالَتِ الشَّمْسُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب رمي الجمار أيام التشريق، ح: ٣٠٥٤ من حديث الحكم به مطولاً وسنده ضعيف وله شواهد انظر، ح: ٨٩٤.

Chapter 63. What Has Been Related About Stoning The *Jimār* While Riding (And Walking)

899. Ibn ‘Abbās narrated: “The Prophet ﷺ stoned the *Jamrah* on the Day of *An-Nahr* while riding.” (*Hasan*)

(He said:) There are narrations on this topic from Jābir, Qudāmah bin ‘Abdullāh, and Umm Sulaimān bin ‘Amr bin Al-Aḥwaṣ.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Hadīth*. It is acted upon according to some of the people of knowledge. Some of them preferred that one walk to the *Jimār*. (It has been reported from Ibn ‘Umar, from the Prophet ﷺ that he ﷺ would walk to the *Jimār*). To us, the reasoning in this *Hadīth* is that he rode on some of the days to set a precedence for doing it, and both of the *Aḥādīth* are acted upon according to the people of knowledge.

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي رَمَى

الْجِمَارِ رَاكِبًا [وَمَا شِئْنَا] (التحفة ٦٣)

٨٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا

الْحَجَّاجُ عَنِ الْحَكَمِ، عَنِ مِقْسَمٍ، عَنِ ابْنِ

عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَمَى الْجِمْرَةَ يَوْمَ النَّحْرِ

رَاكِبًا.

[قَالَ:] وفي الباب عن جابر وقدامة بن

عبد الله وأم سليمان بن عمرو بن الأخصوص.

قال أبو عيسى: حديث ابن عباس حديث

حسن. والعمل عليه عند بعض أهل العلم،

واختار بعضهم أن يمشي إلى الجمار، وقد

روى عن ابن عمر عن النبي ﷺ: أنه كان

يمشي إلى الجمار، ووجه هذا الحديث عندنا

أنه ركب في بعض الأيام ليقصد به في

فعله، وكلا الحديثين مستعمل عند أهل

العلم.

تخريج: [حسن] وأخرجه ابن ماجه، المناسك، باب رمي الجمار راكعًا، ح: ٣٠٣٤ من حديث الحجاج بن أرطاة به وله شواهد عند ابن ماجه، ح: ٣٠٣٥ وغيره * وفي الباب عن جابر [مسلم، ح: ١٢١٨] وقدامة بن عبدالله [يأتي: ٩٠٣] وأم سليمان بن عمرو بن الأخصوص [أبو داود، ح: ١٩٦٦].

Comments:

The narration of Jābir is unanimously agreed upon, that the Prophet ﷺ stoned *Jamrah Al-‘Aqabah* while riding his she-camel. He said, “Learn from me to perform the rites of *Hajj*, for I am not aware if I will perform the next *Hajj* or not.”

900. Ibn ‘Umar narrated: “The Prophet ﷺ would walk when stoning the *Jimār*, both going and returning.” (*Ṣaḥīh*)

٩٠٠ - حَدَّثَنَا يُونُسُ بْنُ عِيْسَى: حَدَّثَنَا

ابْنُ نُمَيْرٍ عَنِ عُبَيْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ ابْنِ

عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَمَى الْجِمَارَ

مَشَى إِلَيْهَا ذَاهِبًا وَرَاجِعًا.

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it from 'Ubaidullāh, and they did not narrate it in *Marfū'* form. This is acted upon according to most of the people of knowledge. Some of them said that one is to ride on the Day of *An-Nahr* and walk on the days after the Day of *An-Nahr*.

Abū 'Eisā said: It is as if those who said that only intended that out of following the action of the Prophet ﷺ, because it has only been reported from the Prophet ﷺ that he rode on the Day of *An-Nahr* when he went to stone the *Jimār*, and he only stoned *Jamrāt Al-'Aqabah* on the Day of *An-Nahr*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ وَلَمْ يَرْفَعَهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، وَقَالَ بَعْضُهُمْ: يَرْكَبُ يَوْمَ النَّحْرِ وَيَمْشِي فِي الْأَيَّامِ الَّتِي بَعْدَ يَوْمِ النَّحْرِ.

قَالَ أَبُو عِيسَى: وَكَأَنَّ مَنْ قَالَ هَذَا إِنَّمَا أَرَادَ اتِّبَاعَ النَّبِيِّ ﷺ فِي فِعْلِهِ، لِأَنَّهُ إِنَّمَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَكَبَ يَوْمَ النَّحْرِ حَيْثُ ذَهَبَ يَرْمِي الْجِمَارَ وَلَا يَرْمِي يَوْمَ النَّحْرِ إِلَّا جَمْرَةَ الْعَقَبَةِ.

تخریج: [صحیح] وأخرجه أبو داود، المناسك، باب: في رمي الجمار، ح: ١٩٦٩ من حديث عبدالله العمري به وسنده حسن.

Comments:

Most of the *A'immah* are of the opinion that it is commended and approved to stone the *Jimār* while riding on the Day of *An-Nahr*. There is a difference of opinion on stoning the *Jimār* on rest of the two days. Imām Nawawī, Imām Mālik, and Imām Shāfi'ī are of the opinion it is better if *Jamrat Al-'Aqabah* is stoned while riding, provided someone reaches there on a mount, but if he is on foot he should stone it as he reached there. It is *Sunnah* to stone the *Jimār* on foot in first two days of *Tashrīq*, that is the 11th and 12th of *Dhul-Hijjah* and on the third, that is the 13th of *Dhul-Hijjah* it should be stoned while riding.

Chapter 64. (What Has Been Related About) The Manner Of Stoning The *Jimār*

901. 'Abdur-Raḥmān bin Yazīd narrated: "When 'Abdullāh went to stone *Jamrat Al-'Aqabah*, he went to the middle of the valley, faced the Ka'bah, and proceeded to stone the *Jamrah* at its southern

(المعجم ٦٤) - بَابُ [مَا جَاءَ] كَيْفَ

تَرْمَى الْجِمَارَ (التحفة ٦٤)

٩٠١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادِ أَبِي صَخْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ، اسْتَبْطَنَ

wall. Then he stoned with seven pebbles, saying: “*Allāhu Akbar*” with each pebble. Then he said: ‘By Allāh except Whom none is worthy of worship. This is where the one stoned to whom *Sūrat Al-Baqarah* was revealed.’” (*Ṣaḥīḥ*)

Hannād narrated to us; Wakī‘ narrated it to us similarly from Al-Mas‘ūdī, with this chain.

Abū ‘Eīsā said: There are narrations on this topic from Al-Faḍl bin ‘Abbās, Ibn ‘Abbās, Ibn ‘Umar, and Jābir.

Abū ‘Eīsā said: The *Hadīth* of Ibn Mas‘ūd is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge. They preferred that a man stone from the middle of the valley with seven pebbles, saying *Allāhu Akbar* with each pebble. Some of the people of knowledge have permitted – in the case where one can not stone from the middle of the valley—that one stone from wherever one is able, even if it is not in the middle of the valley.

الْوَادِي وَاسْتَقْبَلَ الْكَعْبَةَ وَجَعَلَ يَرْمِي الْجَمْرَةَ عَلَى حَاجِيهِ الْأَيْمَنِ، ثُمَّ رَمَى بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مِنْ هَهْنَا رَمَى الَّذِي أُنَزِلَتْ عَلَيْهِ سُورَةُ الْبَقْرَةِ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمَسْعُودِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

قَالَ: وَفِي الْبَابِ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَجَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ يَرْمِيَ الرَّجُلُ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ إِنْ لَمْ يُمْكِنَهُ أَنْ يَرْمِيَ مِنْ بَطْنِ الْوَادِي رَمَى مِنْ حَيْثُ قَدَرَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ فِي بَطْنِ الْوَادِي.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب من أين ترمى جمرة العقبة، ح: ٣٠٣٠ من حديث وكيع به وهو متفق عليه [البخاري: ١٧٤٧ ومسلم: ١٢٩٦] من حديث عبدالرحمن بن يزيد به * وفي الباب عن الفضل بن عباس [النسائي، ح: ٣٠٨١ وابن خزيمة، ح: ٢٨٨١، ٢٨٨٧] وابن عباس [النسائي، ح: ٣٠٦١] وابن عمر [تقدم: ٩٠٠] وجابر [مسلم، ح: ١٢١٨].

Comments:

All the scholars and people of knowledge unanimously agree that *Jamrat Al-‘Aqabah* should be stoned with seven pebbles, every pebble thrown separately towards the *Jamrah*, and *Ka’bah* should be on the left side, and *Minā* on the right.

902. ‘Aīshah narrated that the Prophet ﷺ said: “Stoning the *Jimār* and *Sa’ī* between Aṣ-Ṣafā and Al-Marwah

٩٠٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ وَعَلِيُّ بْنُ حُشْرَمٍ قَالَا: حَدَّثَنَا عِيْسَى بْنُ

are only done for the establishment of Allāh's remembrance.” (*Hasan*)

Abu 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ
ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِنَّمَا جُعِلَ رَمِي الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا
وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ».

قَالَ أَبُو عِيسَى: [وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ].

تخريج: [إسناده حسن] وأخرجه أبو داود، المناسك، باب: في الرمل، ح: ١٨٨٨ من حديث عيسى بن يونس به، وصححه ابن خزيمة، ح: ٢٨٨٢، ٢٩٧٠ والحاكم: ٤٥٩/١، والذهبي، ابن أبي زياد وثقه الجمهور وهو حسن الحديث.

Comments:

This narration makes it clear that though stoning the *Jimār* and *Sa'ī* between Aş-Şafa and Al-Marwah apparently do not look like a part of worship, but as it is an order of Allāh ﷻ it is worship, and a way to remember Allāh ﷻ.

Chapter 65. What Has Been Related About It Being Disliked For the People To Crowd When Stoning The *Jimār*

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ
طَرْدِ النَّاسِ عِنْدَ رَمِي الْجِمَارِ
(التحفة ٦٥)

903. Qudāmah bin 'Abdullāh said: "I saw the Prophet ﷺ stoning the *Jimār* upon his she-camel; there was no hitting, nor crowding, nor: 'Look out! Look out!'" (*Hasan*)

(He said:) There are narrations on this topic from 'Abdullāh bin Hanzalah.

Abū 'Eisā said: The *Hadīth* of Qudāmah bin 'Abdullāh is a *Hasan Ṣaḥīḥ Hadīth*. This *Hadīth* is only known from this route, and it is a *Hasan Ṣaḥīḥ Hadīth*.

Ayman bin Nābil (a narrator) is trustworthy according to the people of *Hadīth*.

٩٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ
قُدَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي
الْجِمَارَ عَلَى نَاقَةٍ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَا
إِيْتِكَ إِلَيْكَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ
حَنْظَلَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ قُدَامَةَ بْنِ عَبْدِ اللَّهِ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَإِنَّمَا يُعْرَفُ هَذَا
الْحَدِيثُ مِنْ هَذَا الْوَجْهِ، وَهُوَ حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَأَيْمَنُ بْنُ نَابِلٍ هُوَ ثِقَةٌ عِنْدَ أَهْلِ
الْحَدِيثِ.

تخريج: [حسن] وأخرجه ابن ماجه، المناسك، باب رمي الجمار راکبًا، ح: ٣٠٣٥ والنسائي: ٢٧٠/٥، ح: ٣٠٦٣ من حديث أيمن بن نابل به وصححه ابن خزيمة: ٢٧٨/٤، ح: ٢٨٧٨ والحاكم على شرط البخاري: ٤٦٦/١ ووافقه الذهبي * وفي الباب عن عبدالله بن حنظلة [العقيلي في الضعفاء: ١/٢٢٨].

Comments:

The Prophet’s ﷺ practice and way of the stoning the *Jimār* shows that it should be done with grace and in a dignified manner. There should be no pushing and pressing others to make room for oneself.

Chapter 66. What Has Been Related About Sharing In *Badanah* (Sacrificial Camels) and Cows

904. Jābir narrated: “We slaughtered with the Messenger of Allāh ﷺ during the year of Al-Ḥudaibiyah: a cow for seven, and a *Badanah* for seven.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, ‘Āishah, and Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They saw that seven could share in one sacrificial camel, and seven could share in one cow. This is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, and Aḥmad. It has been reported from Ibn ‘Abbās, from the Prophet ﷺ: “Seven on a cow, and ten on a sacrificial camel.” This is the view of Ishāq who argued using this *Ḥadīth*. We only know of the *Ḥadīth* of Ibn ‘Abbās from one route.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي

الاشْتِرَاكِ فِي الْبَدَنَةِ وَالْبَقَرَةِ (التحفة ٦٦)

٩٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَدَنَةَ عَنْ سَبْعَةٍ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ الْجَزُورَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أَنَّ الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْجَزُورَ عَنْ عَشْرَةٍ». وَهُوَ قَوْلُ إِسْحَاقَ وَاحْتَجَّ بِهَذَا الْحَدِيثِ. وَحَدِيثُ ابْنِ عَبَّاسٍ إِنَّمَا نَعْرِفُهُ مِنْ وَجْهِ وَاحِدٍ.

تخريج: وأخرجه مسلم، الحج، باب جواز الاشتراك في الهدي . . . إلخ، ح: ١٣١٨ من حديث مالك به وهو في الموطأ: ٤٨٦/٢ (يحيى) * وفي الباب عن ابن عمر [لم نجد] وأبي هريرة

[أبو داود، ح: ١٧٥١ وابن ماجه، ح: ٣١٣٣] وعائشة [أبو داود، ح: ١٧٥٠ وابن ماجه، ح: ٣١٣٥] وابن عباس [يأتي: ٩٠٥].

905. Ibn ‘Abbās narrated: “We were with the Prophet ﷺ on a journey (on the Day of) *Adhā*, so seven of us shared in a cow, and ten for a camel.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*, it is a narration of Ḥusain bin Wāqid.

٩٠٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَغَيْرُهُ وَاحِدٍ قَالُوا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَلْبَاءِ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقْرَةِ سَبْعَةً وَفِي الْجَزُورِ عَشْرَةً.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ حُسَيْنِ بْنِ وَاقِدٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأضحى، باب: عن كم تجزئ البدنة والبقرة، ح: ٣١٣١ والنسائي: ٧/٢٢٢، ح: ٤٣٩٧ من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ٢٩٠٨ وابن حبان (الإحسان): ٣٩٩٦.

Comments:

“*Badanah*” means a fat and well nourished cow or a camel. Imām Abū Hanīfah, Shafi’ī, Aḥmad, Al-Auzā’ī, Ath-Thawrī and many Companions of the Prophet ﷺ and the followers of the Companions say that seven persons can share a cow or camel for sacrifice. Sa’eed bin Al-Musayyab and Ishāq are of the opinion that seven person can share a cow and ten persons can share a camel. (*Al-Mughnī* v.13, p. 363-364.)

Chapter 67. What Has Been Related About Marking The *Budn* (Sacrificial Camels)

906. Ibn ‘Abbās narrated: “The Prophet ﷺ garlanded two sandals and marked the *Hadī* on the right side at *Dhul-Hulaifah*, and removed the blood from it.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Al-Miswar bin Makhramah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*.

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي إِشْعَارِ الْبُذْنِ (التحفة ٦٧)
٩٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانِ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَلَّدَ نَعْلَيْهِ وَأَشْعَرَ الْهَدْيَ فِي الشَّقِّ الْأَيْمَنِ بِذِي الْحُلَيْفَةِ وَأَمَاطَ عَنْهُ الدَّمَ.
[قَالَ:] وَفِي الْبَابِ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ.

Abū Ḥassān Al-A'raj's name is Muslim.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that (the animal) should be marked. This is the view of Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Ishāq.

He said: I heard Yūsuf bin 'Eisā saying: "I heard Wakī' saying – when he reported this *Ḥadīth* – 'Do not consider the saying of the people of opinion about this, for marking is a *Sunnah* and their saying is an innovation.'"

He said: I heard Abū As-Sā'ib saying: "We were with Wakī' when he said to a man with him who considered the opinions: 'The Messenger of Allāh ﷺ marked, and Abū Ḥanīfah said that doing so is mutilation.' The man said: 'It has been reported from Ibrāhīm An-Nakha'ī that he said marking is mutilation.' I saw Wakī' becoming severely angry and he said: 'I tell you that the Messenger of Allāh ﷺ said, and you say Ibrāhīm said? You deserve to be imprisoned and not let out until you leave this saying of yours.'" (*Ṣaḥīh*)

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ الْإِشْعَارَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَيْسَى يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ - حِينَ رَوَى هَذَا الْحَدِيثَ - فَقَالَ: لَا تَنْظُرُوا إِلَى قَوْلِ أَهْلِ الرَّأْيِ فِي هَذَا، فَإِنَّ الْإِشْعَارَ سُنَّةٌ، وَقَوْلُهُمْ بِذَعْمَةٍ. قَالَ: وَسَمِعْتُ أَبَا السَّائِبِ يَقُولُ: كُنَّا عِنْدَ وَكَيْعٍ فَقَالَ لِرَجُلٍ عِنْدَهُ مِمَّنْ يَنْظُرُ فِي الرَّأْيِ: أَشْعَرَ رَسُولُ اللَّهِ ﷺ وَيَقُولُ أَبُو حَنِيفَةَ هُوَ مَثَلَةٌ. قَالَ الرَّجُلُ: فَإِنَّهُ قَدْ رَوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ الْإِشْعَارُ مَثَلَةٌ. قَالَ: فَرَأَيْتَ وَكَيْعًا غَضِبَ غَضَبًا شَدِيدًا وَقَالَ: أَقُولُ لَكَ قَالَ رَسُولُ اللَّهِ ﷺ وَيَقُولُ قَالَ إِبْرَاهِيمُ؟ مَا أَحَقَّكَ بِأَنْ تُحْبَسَ نَمَّ لَا تَخْرُجَ حَتَّى تَنْزِعَ عَنْ قَوْلِكَ هَذَا.

تخريج: وأخرجه مسلم، الحج، باب إشعار البدن وتقليده عند الإحرام، ح: ١٢٤٣ من حديث هشام الدستوائي به * وفي الباب عن المسور بن مخزوم [البخاري، ح: ٢٧٣١، ٢٧٣٢] * قول الإمام وكيع: "لا تنظروا... إلخ" سنده صحيح، وكذا قوله في إبراهيم وغيره صحيح ثابت عنه.

Comments:

Qalādah means to garland a sacrificial animal with two sandals around the neck, to make it public that this animal is for sacrifice, and no one should harm it. The second sign is to mark the camel on the right side. This marking is called *Ish'ār*.

Chapter 68. (Purchasing the *Hadī*)

907. Ibn ‘Umar narrated: “The Prophet ﷺ purchased his *Hadī* in Qudaid.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know of it as a *Hadīth* of Ath-Thawrī except from the narration of Yaḥya bin Al-Yamān. It has been reported from Nāfi‘ that Ibn ‘Umar purchased his *Hadī* from Qudaid.

Abū ‘Eisā said: This is more correct.

(المعجم ٦٨) - بَابُ [اِسْتِرَاءِ الْهَدْيِ]

(التحفة ٦٨)

٩٠٧ - حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ
قَالَ: حَدَّثَنَا [يَحْيَى] بَنُ الْيَمَانِ عَنْ سُوَيْفَانَ،
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ
النَّبِيَّ ﷺ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ إِلَّا مِنْ حَدِيثِ
يَحْيَى بْنِ الْيَمَانِ. وَرُوِيَ عَنْ نَافِعٍ: أَنَّ ابْنَ
عُمَرَ اشْتَرَى مِنْ قُدَيْدٍ.
قَالَ أَبُو عِيْسَى: وَهَذَا أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الهدي يساق من دون الميقات، ح: ٣١٠٢ من حديث يحيى بن اليمان به * سفيان الثوري عن نافع وفيه علة أخرى.

Comments:

It is unanimously agreed that the Prophet ﷺ brought his *Hadī* (animal for sacrifice) from Al-Madinah. This event is related to Ibn ‘Umar and it proves that a *Hadī* can be bought on the way during travel.

Chapter 69. What Has Been Related About Garlanding The *Hadī* For The Resident^[1]

908. ‘Aishah narrated: “I twisted the garlands for the *Hadī* of the Prophet ﷺ, then he did not assume *Ihrām*, nor did he avoid any clothing.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge, they said that when a man garlands his *Hadī*, and he intends to perform *Hajj*, no

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي تَقْلِيدِ

الْهَدْيِ لِلْمُقِيمِ (التحفة ٦٩)

٩٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ أَنَّهَا قَالَتْ: فَتَلْتُ فَلَانِدَ هَدْيِ رَسُولِ
اللَّهِ ﷺ ثُمَّ لَمْ يُحْرَمْ وَلَمْ يَتْرُكْ شَيْئًا مِنَ
الْبِيَابِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ

[1] Meaning, one who has not yet entered a state of *Ihrām*.

clothing or perfume is unlawful for him until he assumes *Ihrām*. Some of the people of knowledge said that when a man garlands the *Hadī*, then whatever is required of the *Muḥrim* is required from him.

الْعِلْمُ، قَالُوا: إِذَا قَلَّدَ الرَّجُلُ الْهَدْيَ وَهُوَ يُرِيدُ الْحَجَّ لَمْ يَحْرُمَ عَلَيْهِ شَيْءٌ مِنَ الثِّيَابِ وَالطِّيبِ حَتَّى يُحْرِمَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا قَلَّدَ الرَّجُلُ الْهَدْيَ فَقَدْ وَجَبَ عَلَيْهِ مَا وَجَبَ عَلَى الْمُحْرِمِ.

تخريج: متفق عليه، أخرجه مسلم، الحج، باب استحباب بعث الهدى إلى الحرم . . . إلخ، ح: ٣٦١/١٣٢١ من حديث عبدالرحمن بن القاسم البخاري، الحج، باب من أشعر وقلد بذى الحليفة ثم أحرم، ح: ١٦٩٦ من حديث القاسم بن محمد به .

Comments:

Most of the scholars and people of knowledge are of the opinion that if someone garlands his *Hadī* and sends it to the *Haram*, he is not a *Muḥrim* until he puts on *Ihrām*.

Chapter 70. What Has Been Related About Garlanding Sheep^[1]

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي تَقْلِيدِ الْغَنَمِ (التحفة ٧٠)

909. ‘Aishah narrated: “I twisted the garlands for all of the *Hadī* of the Messenger of Allāh ﷺ, which were sheep, then he did not assume *Ihrām*.” (*Ṣaḥīḥ*)

٩٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْبِلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ كُلَّهَا عِنَّمَا نُمَّ لَا يُحْرِمُ.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, they held the view that one is to garland sheep.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ تَقْلِيدَ الْغَنَمِ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب تقليد الغنم، ح: ١٧٠٣ من حديث سفیان الثوري به ومسلم، ح: ١٣٢١ من حديث منصور به .

Comments:

According to Imām Nawawī, most of the people of knowledge are of the opinion that the sheep too should be garlanded.

[1] *Al-Ghanam* is used for goat and sheep.

Chapter 71. What Has Been Related About What Is Done With The *Hadī* When It Is Afflicted

910. Nājiyah Al-Khuzā'ī (the Companion of the Messenger of Allāh ﷺ) said: "I said: 'O Messenger of Allāh! What should be done with the afflicted among the *Hadī*?' He said: 'Slaughter them, then dip their sandals in their blood, then leave them so that the people can eat them.'" (*Ṣaḥīḥ*)

There is something on this topic from Dhu'aib Abū Qabiṣah Al-Khuzā'ī.

Abū 'Eisā said: The *Hadīth* of Nājiyah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge they say – in the case of the voluntary *Hadī* – when it is afflicted: Neither he nor any people in his group eat from it, and he is to leave it behind so that the people can eat it, then that is acceptable. This is the saying of Ash-Shāfi'ī, Aḥmad, and Ishāq. And they said that if he eats something from it, he is to pay (charity) according to the amount he ate from it. Some of the people of knowledge said that when he eats something from a voluntary *Hadī* then he is liable.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الحج، باب الهدى إذا عطب قبل أن يبلغ، ح: ١٧٦٢ وابن ماجه، ح: ٣١٠٦ من حديث هشام بن عروة به وصححه ابن خزيمة، ح: ٢٥٧٧ وابن حبان، ح: ٩٧٦ والحاكم: ٤٤٧/١ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ذؤيب أبي قبيصة الخزاعي [ابن ماجه، ح: ٣١٠٥ وابن خزيمة، ح: ٢٥٧٨].

Comments:

If somebody takes his *Hadī* with him and on the way it is near to its death, it should be slaughtered before its death and its sandals should be dipped in the

(المعجم ٧١) - بَابُ مَا جَاءَ إِذَا عَطِبَ

الْهَدْيُ مَا يُصْنَعُ بِهِ (التحفة ٧١)

٩١٠ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ

الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْخَزَاعِيِّ [صَاحِبِ رَسُولِ اللَّهِ ﷺ] قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْهَدْيِ؟ قَالَ: «انْحَرِهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دِمِهَا ثُمَّ حَلِّ بَيْنَ النَّاسِ وَيَبْنِهَا فَيَأْكُلُوهَا».

وَفِي الْبَابِ عَنْ ذُوَيْبِ أَبِي قَبِيصَةَ الْخَزَاعِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ نَاجِيَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا - فِي هَدْيِ التَّطَوُّعِ: إِذَا عَطِبَ - لَا يَأْكُلُ هُوَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِهِ وَيُحَلِّي بَيْنَهُ وَبَيْنَ النَّاسِ يَأْكُلُونَهُ، وَقَدْ أَجْزَأَ عَنْهُ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالُوا: إِنْ أَكَلَ مِنْهُ شَيْئًا غَرِمَ بِقَدْرِ مَا أَكَلَ مِنْهُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَكَلَ مِنْ هَدْيِ التَّطَوُّعِ شَيْئًا فَقَدْ صَمِنَ [الَّذِي أَكَلَ].

blood to make it clear to the people that this animal is *Hadī* and they can eat it. The owner of the *Hadī* and his companions are not allowed to eat from *Hadī*. If this *Hadī* is voluntary, there is no need to slaughter another animal, but if this sacrifice is obligatory, another *Hadī* must be given in *Hajj*.

Chapter 72. What Has Been Related About Riding The *Badanah*

911. Anas bin Mālik narrated that the Prophet ﷺ saw a man driving his *Badanah* so he said to him: "Ride it." He said: "O Messenger of Allāh! It is a *Badanah*." So on the third or fourth time he said to him: "Ride it. And woe to you!" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Alī, Abū Hurairah, and Jābir.

Abū 'Eisā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*. Some of the people of knowledge among the Companions of the Prophet ﷺ and others, permitted riding the *Badanah* when there is a need for it. This is the view of *Ash-Shāfi'ī*, *Aḥmad*, and *Ishāq*.

Some of them said that it is not to be ridden if it is not necessary.

تخريج: متفق عليه، وأخرجه البخاري، الوصايا، باب هل ينتفع الواقف بوقفه، ح: ٢٧٥٤ عن قتبية ومسلم، ح: ١٣٢٣ من طريق آخر من حديث أنس به، وفي الباب عن علي [أبو داود، ح: ١٧٦٤] وأبي هريرة [البخاري، ح: ٢٧٥٥ ومسلم، ح: ١٣٢٢] وجابر [مسلم، ح: ١٣٢٤].

Chapter 73. What Has Been Related About Which Side Of The Head To Begin With For Shaving

912. Anas bin Mālik narrated: "When the Messenger of Allāh ﷺ stoned the *Jamrah*, he slaughtered his sacrifice, then he presented the

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي رُكُوبِ
الْبَدَنَةِ (التحفة ٧٢)

٩١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ: «ارْكَبْهَا»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، فَقَالَ لَهُ فِي الثَّلَاثَةِ أَوْ فِي الرَّابِعَةِ: «ارْكَبْهَا وَيَحَكَ» أَوْ «وَيْلَكَ».

[قَالَ:] [وفي الباب عن علي وأبي هريرة وجابر.]

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ صَحِيحٌ حَسَنٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبْرِهِمْ فِي رُكُوبِ الْبَدَنَةِ إِذَا احتَاجَ إِلَى ظَهْرِهَا. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: لَا يَرْكَبُ مَا لَمْ يُضَطَّرَّ إِلَيْهَا.

(المعجم ٧٣) - بَابُ مَا جَاءَ بِأَيِّ جَانِبِ
الرَّأْسِ يَبْدَأُ فِي الْحَلْقِ (التحفة ٧٣)

٩١٢ - حَدَّثَنَا أَبُو عَمَارٍ [الْحُسَيْنُ بْنُ حَرْبٍ]: حَدَّثَنَا شَمِيَانُ بْنُ عَيْشَةَ عَنْ هِشَامِ ابْنِ حَسَّانَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ

barber the right side (of his head) and he shaved it, then he gave (the hair) to Abū Ṭalḥah. Then he presented the left side to him and he shaved it. Then he said: 'Divide it (the hair) among the people.'

Ibn Abī 'Umar narrated to us: Sufyān bin 'Uyainah narrated similar to us, from Hishām.

(Abū 'Eīsā said:) This *Hadīth* is *Hasan* (*Ṣaḥīḥ*).

مَالِكٍ قَالَ: لَمَّا رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ نَحَرَ نُسْكَهُ ثُمَّ نَاوَلَ الْحَالِقَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ، ثُمَّ نَاوَلَهُ شِقَّهُ الْأَيْسَرَ فَحَلَقَهُ فَقَالَ: «اقْسِمُهُ بَيْنَ النَّاسِ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ نَحْوَهُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: وأخرجه مسلم، الحج، باب بيان أن السنة يوم النحر أن يرمي ثم ينحر... إلخ، ح: ٣٢٦/١٣٠٥ من حديث سفیان بن عیینة، والبخاري، ح: ١٦٩ من طريق آخر عن أنس به.

Comments:

According to Imām Nawawī, and in view of many other scholars, shaving the head should be started from the right side, and it is *Sunnah* of the Prophet ﷺ, Imām Abū Hanīfah is of the opinion that shaving should be started from the left side. (*Ṣaḥīḥ Muslim/Nawawī* v.1. p.421). According to 'Allamah Ibn 'Ābidīn, Imām Abū Hanīfah changed his view after knowing the narration. If a barber shaves the head while standing behind a person, both of them will have their right side on the right, but if the barber shaves the head while standing in front of the person, the barber's right will be the persons' left. (*Ma'ārif As-Sunan* v. 6. p.275.)

Chapter 74. What Has Been Related About Shaving, And About Shortening

913. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon those who shaved" saying it one or two times, then he said: "And those who shortened." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Ibn 'Abbās, Ibn Umm Al-Ḥuşain, Mārib, Abū Sa'eed, Abū Mariam, Ḥubshī bin Junādah, and Abū Hurairah.

(المعجم ٧٤) - بَابُ مَا جَاءَ فِي الْحَلْقِ

وَالْتَقْصِيرِ (التحفة ٧٤)

٩١٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ وَحَلَقَ طَائِفَةً مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ قَالَ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَابْنِ أُمِّ الْحُصَيْنِ وَمَارِبَ وَأَبِي سَعِيدٍ وَأَبِي مَرْيَمَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَأَبِي هُرَيْرَةَ.

He said: This *Hadīth* is *Ḥasan Sahīh*. This is acted upon according to the people of knowledge. They prefer that a man shave his head, and if he shortens (his hair instead) then they consider that it is acceptable. This is the view of *Sufyān Ath-Thawrī*, *Ash-Shāfi'ī*, *Aḥmad*, and *Ishāq*.

قَالَ [أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ لِلرَّجُلِ أَنْ يَخْلِقَ رَأْسَهُ وَإِنْ قَصَرَ، يَرَوْنَ أَنَّ ذَلِكَ يُجْزَى عَنْهُ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب تفضيل الحلق على التقصير وجواز التقصير، ح: ۱۳۰۱ عن قتيبة والبخاري، الحج، باب الحلق والتقصير عند الإحلال، ح: ۱۷۲۷ من حديث الليث بن سعد به * وفي الباب عن ابن عباس [ابن ماجه، ح: ۳۰۴۵] وأم الحصين [مسلم، ح: ۱۳۰۳] ومارب [أحمد: ۶/۳۹۳ والحميدي، ح: ۹۳۱] وأبي سعيد [أحمد: ۳/۲۰، ۸۹] وأبي مريم (مالك بن ربيعة) [أحمد: ۴/۱۷۷] وحبشي بن جنادة [أحمد: ۴/۱۶۵] وأبي هريرة [البخاري، ح: ۱۷۲۸ ومسلم، ح: ۱۳۰۲].

Comments:

All scholars agree that shaving of head is recommended and hair cutting (shortening of hair) is also approved. According to scholars, cutting the hair or shaving the head is a part of *‘Umrah* and *Hajj*, and without it *Hajj* or *‘Umrah* is not complete.

Chapter 75. What Has Been Related About It Being Disliked For Women To Shave

(المعجم ۷۵) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْحَلْقِ لِلنِّسَاءِ (التحفة ۷۵)

914. ‘Alī narrated: “The Messenger of Allāh ﷺ prohibited that a woman should shave her head.” (*Ḥasan*)

۹۱۴ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْجُرَشِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

تخریج: [حسن] وأخرجه النسائي: ۸/۱۳۰، ح: ۵۰۵۲ (الزينة)، باب النهي عن حلق المرأة رأسها) عن محمد بن موسى به وللحديث شواهد عند أبي داود، ح: ۱۹۸۵ وغيره.

915. (Another chain) with similar (as no. 914) from *Khilās*, but he did not mention “from ‘Alī.” (*Ḥasan*)

۹۱۵ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ هَمَّامٍ، عَنْ خِلَاسِ بْنِ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ: عَنْ عَلِيٍّ.

Abū ‘Eisā said: There is confusion

(*Idtirāb*) in the *Hadīth* of ‘Alī. This *Hadīth* was reported from Hammād bin Salamah, from Qatādah, from ‘Āishah: “The Prophet ﷺ prohibited that a woman should shave her head.”

This is acted upon according to the people of knowledge; they do not think that a woman is to shave, and they hold the view that she is to shorten.

Comments:

All scholars agree that a woman is not allowed to shave her head, she is allowed to shorten her hair only.

Chapter 76. What Has Been Related About One Who Shaved Before He Slaughtered, Or Offered The Sacrifice Before He Stoned

916. ‘Abdullāh bin ‘Amr narrated: “A man asked the Messenger of Allāh ﷺ: ‘I shaved before slaughtering.’ So he said: ‘Slaughter, and there is no harm.’ Another man asked him: ‘I performed the sacrifice before stoning.’ He said: ‘Stone, and there is no harm.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Jābir, Ibn ‘Abbās, Ibn ‘Umar, and Usāmah bin Sharik.

Abū ‘Eīsā said: The *Hadīth* of ‘Abdullāh bin ‘Amr is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to most of the people of knowledge. It is the view of Aḥmad and Ishāq. Some of the people of knowledge said when one performs a rite before another rite (out of

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ فِيهِ اضْطِرَابٌ. وَرُوِيَ هَذَا الْحَدِيثُ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ عَلَى الْمَرْأَةِ حَلْقًا، وَيَرَوْنَ أَنَّ عَلَيْهَا التَّقْصِيرَ.

تخریج: [حسن] انظر الحديث السابق.

(المعجم ٧٦) - بَابُ مَا جَاءَ فِيْمَنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ أَوْ نَحَرَ قَبْلَ أَنْ يَرْمِيَ (التحفة ٧٦)

٩١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْرُومِيُّ وَابْنُ أَبِي عُمَرَ قَالَا: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ [فَلَقَالَ]: حَلَقْتُ قَبْلَ أَنْ أُذْبِحَ: فَقَالَ: «أَذْبَحْ وَلَا حَرَجَ»، وَسَأَلَهُ آخَرُ فَقَالَ: نَحَرْتُ قَبْلَ أَنْ أُرْمِيَ قَالَ: «أُرْمِ وَلَا حَرَجَ».

[قَالَ:] [وفي الباب عن عليٍّ وجابرٍ وابنِ عَبَّاسٍ وابنِ عُمَرَ وأَسَمَةَ بْنِ شَرِيكٍ]. قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

order) then he is required to (offer a sacrifice).

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا قَدَّمَ نُسْكًَا قَبْلَ نُسْكِ فَعَلَيْهِ دَمٌ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب جواز تقديم الذبيح على الرمي ... إلخ، ح: ١٣٠٦/٣٣١ من حديث سفيان بن عيينة والبخاري، ح: ١٧٣٧ من حديث الزهري به * وفي الباب عن علي [تقدم: ٨٨٥] وجابر [ابن ماجه، ح: ٣٠٥٢] وابن عباس [البخاري، ح: ١٧٢٣] ومسلم، ح: ١٣٠٧] وابن عمر [لعله يشير إلى حديث النسائي في الكبرى: ٤٢٩/٢، ح: ٤٠٣٧ وأحمد: ٣٣/٢، أو حديث البخاري، ح: ١٦٧٦] ومسلم، ح: ١٢٩٥، أو حديث البزار (كشف): ٣٢/٢، ح: ١١٣٩] وأسامة بن شريك [أبو داود، ح: ٢٠١٥] وابن خزيمة، ح: ٢٩٥٥].

Comments:

A detailed explanation has been given in Chapter 54.

Chapter 77. What Has Been Related About Using Perfume When Ending *Ihrām* Before The Visiting^[1]

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي الطِّيبِ عِنْدَ الْإِحْلَالِ قَبْلَ الزِّيَارَةِ (التحفة ٧٧)

917. ‘Āishah narrated: “I put perfume with musk in it on the Messenger of Allāh ﷺ before he assumed *Ihrām*, and on the Day of *An-Nahr* before he performed *Tawāf* around the House.” (*Ṣaḥīḥ*)

٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ [بِعْنِي] ابْنُ رَازَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ.

There is something related to this from Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that when the *Muḥrim* stones *Jamrat Al-‘Aqabah* on the Day of *An-Nahr*, and he slaughters and shaves – or shortens (his hair) – then everything is lawful for him that was previously unlawful except for (relations with) women. This is

وفي الباب عن ابن عباس. قال أبو عيسى: حديث عائشة حديث حسن صحيح. والعمل على هذا عند أكثر أهل العلم من أصحاب النبي ﷺ وغيرهم يزورون أن المَحْرِمَ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ وَذَبَحَ وَحَلَقَ أَوْ قَصَرَ، فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ حَرَّمَ عَلَيْهِ إِلَّا النِّسَاءَ. وَهُوَ قَوْلُ

[1] That is, before returning to perform *Tawāf* around the Ka'bah.

the saying of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

It has been reported that ‘Umar bin Al-Khaṭṭāb said: “Everything is lawful for him except for women and perfume.” Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, followed this; and it is the view of the people of Al-Kūfah.

الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَقَدْ رُوِيَ عَنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ وَالطِّيبَ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن ... الخ، ح: ١١٩١ عن أحمد بن منيع والبخاري، الحج، باب الطيب عند الإحرام ... الخ، ح: ١٥٣٩ من حديث عبدالرحمن بن القاسم به * وفي الباب عن ابن عباس [ابن ماجه، ح: ٣٠٤١] * أثر عمر رضي الله عنه ... الخ؟

Comments:

Most scholars are of the opinion that use of perfume before assuming *Ihrām* is allowed, and also allowed before the *Tawāf* around the House on the Day of *An-Nahr*. The *Ahnāf* are also of the same opinion.

Chapter 78. What Has Been Related About Discontinuing The *Talbiyah* During Hajj

918. Al-Faḍl bin ‘Abbās narrated: “I was a companion rider with the Messenger of Allāh ﷺ from Jam‘ to Minā. He did not cease saying the *Talbiyah* until stoning *Jamrat Al-Aqabah*.” (*Ṣaḥīh*)

There are narrations on this topic from ‘Alī, Ibn Mas‘ūd, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Al-Faḍl is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The *Hajj* pilgrim is not to discontinue the *Talbiyah* until

(المعجم ٧٨) - بَابُ مَا جَاءَ مَتَى يَقْطَعُ التَّلْبِيَةَ فِي الْحَجِّ (التحفة ٧٨)

٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَرَدْتُ فِي رَسُولِ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مَتَى فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

وفي الباب عن عليّ وابن مسعود وابن عباس.

قَالَ أَبُو عِيسَى: حَدِيثُ الْفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ

stoning the *Jamrah*. This is the view of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

الْحَاجُّ لَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَرْمِيَ الْجَمْرَةَ.
وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: وأخرجه مسلم، الحج، باب استحباب إقامة الحاج التلبية حتى يشع ... إلخ، ح: ١٢٨٠ من حديث ابن جريج به ورواه البخاري، ح: ١٦٨٦/١٦٨٧ من حديث ابن عباس به * وفي الباب عن علي [البيهقي]: ١٣٨/٥ [ابن مسعود [ابن خزيمة، ح: ٢٨٨٦ وأحمد: ٤١٧/١] وابن عباس [ابن ماجه، ح: ٣٠٣٩].

Comments:

All the scholars agree that till stoning *Jamrat Al-'Aqabah*, saying the *Talbiyah* is *Sunnah*.

Chapter 79. What Has Been Related About Discontinuing The *Talbiyah* During "*Umrah*"

919. Ibn 'Abbās narrated (that the Prophet ﷺ): "Would stop saying the *Talbiyah* during "*Umrah*" when he touched the (Black) Stone." (*Da'if*) (He said:) There is something on this topic from 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to most of the people of knowledge. They said that the one performing "*Umrah*" does not discontinue the *Talbiyah* until he touches the (Black) Stone. Some of them said when he reaches the homes of Makkah he discontinues the *Talbiyah*. But the *Ḥadīth* of the Prophet ﷺ is acted upon, and it is the view of *Sufyān*, *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

(المعجم ٧٩) - بَابُ مَا جَاءَ مَتَى يَقْطَعُ
التَّلْبِيَةَ فِي الْعُمْرَةِ (التحفة ٧٩)

٩١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا هُشَيْمٌ عَنِ
ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ - يَرْفَعُ الْحَدِيثَ -: إِنَّهُ كَانَ يُمَسِّكُ عَنِ
التَّلْبِيَةِ فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ.
[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ
قَالُوا: لَا يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ حَتَّى يَسْتَلِمَ
الْحَجَرَ. وَقَالَ بَعْضُهُمْ: إِذَا انْتَهَى إِلَى بُيُوتِ
مَكَّةَ قَطَعَ التَّلْبِيَةَ. وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ
ﷺ، وَبِهِ يَقُولُ سُفْيَانُ وَالشَّافِعِيُّ وَأَحْمَدُ
وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: متى يقطع المعتمر التلبية؟، ح: ١٨١٧ من حديث هشيم به، محمد بن أبي ليلي ضعيف وأعله ابن خزيمة، ح: ٢٦٩٧ ورواه عبد الملك بن أبي سليمان وغيره عن عطاء موقوفاً (البيهقي: ١٠٤/٥) وهو الصواب * وفي الباب عن عبد الله بن عمرو [أحمد: ١٨٠/٢] والبيهقي: ١٠٥/٥].

Comments:

According to Imām Abū Ḥanifah, Imām Shāfi‘i and Imām Aḥmad, the one who intends to perform ‘*Umrah* should say the *Talbiyah* till he touches the Black Stone. According to Imām Mālik if the *Ihrām* has been assumed from the *Miqāt*, one should discontinue saying the *Talbiyah* as soon as he enters the limits of *Haram*.

Chapter 80. What Has Been Related About The Visting *Tawāf* During the Night

920. ‘Ā’ishah narrated: “The Prophet ﷺ delayed the visting *Tawāf* until the night.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*). Some of the people of knowledge have allowed for one to delay the visting *Tawāf* until the night, some of them considered it recommended that the visting be done on the Day of *An-Naḥr*, and some of them were not as restrictive with its delay, even up to the last of the days of *Minā*.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الإفاضة في الحج، ح: ٢٠٠٠ عن محمد ابن بشار، وابن ماجه، ح: ٣٠٥٩ من حديث سفیان الثوري به وعنن كشيخه أبي الزبير.

Comments:

The 10th of *Dhul-Hijjah* is the Day of *An-Naḥr* and four things are to be performed on this day, and the last thing is *Tawāf* of the House. This *Tawāf* is known by many names like *Tawāf of Fard*, *Tawāf Al-Ifādah*, *Tawāf Az-Ziyārah*.

Chapter 81. What Has Been Related About Camping At Al-Abṭah

921. Ibn ‘Umar narrated: “The Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān would camp at Al-Abṭah.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Āishah, Abū Rāfi‘, and Ibn ‘Abbās.

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي طَوَافِ
الزَّيَّارَةِ بِاللَّيْلِ (التحفة ٨٠)

٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ: أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ الزَّيَّارَةِ إِلَى اللَّيْلِ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يُؤَخَّرَ طَوَافُ الزَّيَّارَةِ إِلَى اللَّيْلِ وَاسْتَحَبَّ بَعْضُهُمْ أَنْ يَزُورَ يَوْمَ النَّحْرِ وَوَسَّعَ بَعْضُهُمْ أَنْ يُؤَخَّرَ وَلَوْ إِلَى آخِرِ أَيَّامِ مَنَى.

(المعجم ٨١) - بَابُ مَا جَاءَ فِي نَزْوِلِ
الْأَبْطَحِ (التحفة ٨١)

٩٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ الْأَبْطَحَ.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*. We only know of it from the narration of 'Abdur-Razzāq from 'Ubaidullāh bin 'Umar.

Some of the people considered it recommended to camp at Al-Abṭaḥ without considering it necessary except for one who would like to do that. Ash-Shāfi'ī said: "Camping at Al-Abṭaḥ does not represent any of the rites, it is only a place that the Messenger of Allāh ﷺ camped at."

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي رَافِعٍ وَابْنِ عَبَّاسٍ.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ: وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ نَزُولَ الْأَبْطَحِ مِنْ غَيْرِ أَنْ يَرَوْا ذَلِكَ وَاجِبًا إِلَّا مَنْ أَحَبَّ ذَلِكَ. قَالَ الشَّافِعِيُّ: وَنَزُولُ الْأَبْطَحِ لَيْسَ مِنَ التُّسُكِ فِي شَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب نزول المحصب، ح: ٣٠٦٩ من حديث عبدالرزاق به وهو متفق عليه، البخاري، ح: ١٧٦٧ ومسلم، ح: ١٣١٠ من حديث نافع به مطولاً ومختصراً * وفي الباب عن عائشة [البخاري، ح: ١٧٦٥، ١٧٧٢ ومسلم، ح: ١٣١١] وأبي رافع [مسلم، ح: ١٣١٣] وابن عباس [يأتي: ٩٢٢].

922. Ibn 'Abbās narrated: "At-Taḥṣīb is nothing, it is only a place that the Messenger of Allāh ﷺ camped at." (*Ṣaḥīḥ*)

Abū 'Eisā said: *At-Taḥṣīb* means camping at Al-Abṭaḥ.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٩٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.
قَالَ أَبُو عِيْسَى: التَّحْصِيبُ: نَزُولُ الْأَبْطَحِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب المحصب، ح: ١٧٦٦ ومسلم، ح: ١٣١٢ من حديث سفيان بن عيينة به.

Comments:

According to Imām Nawawī Muḥassab, Abṭaḥ, Baṭḥā' and Khaif Banī Kinānah are different names of one place, and staying here is approved as the Prophet ﷺ camped here and *Al-Khulafā' Ar-Rāshidūn* also camped there. It is better if *Ṣalāt Az-Zuhr*, *'Aṣr* and *Maghrib* and *Ishā'* are performed there. (*Ṣaḥīḥ Muslim* v.1 p.422)

Chapter 82. (About Camping At Al-Abṭaḥ)

923. ‘Ā’ishah narrated: “The Messenger of Allāh ﷺ only camped at Al-Abṭaḥ because it was easier for his departure.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Ibn Abī ‘Umar narrated to us: Sufyān narrated similar to us from Hishām bin ‘Urwah.

(المعجم ٨٢) - بَابُ [مَنْ نَزَلَ الْأَبْطَحَ]

(التحفة ٨٢)

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

قَالَتْ: إِنَّمَا نَزَلَ رَسُولُ اللَّهِ ﷺ الْأَبْطَحَ لِأَنَّهُ

كَانَ أَسْمَحَ لِخُرُوجِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ

هِشَامِ بْنِ عُرْوَةَ: نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب نزول المحصب يوم النفر ... الخ، ح: ١٣١١ من حديث يزيد بن زريع والبخاري، ح: ١٧٦٥ من حديث هشام بن عروة به.

Comments:

All the scholars agree that camping at the valley of Muḥassab is not a part of *Hajj*, if some one does not encamp there, there is no harm in it, and there is no penalty on him.

Chapter 83. What Has Been Related About The *Hajj* Of A Boy

924. Jābir bin ‘Abdullāh narrated: “A woman held a boy of hers up for the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! Is there *Hajj* for this one?’ He said: ‘Yes, and you will be rewarded.’” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn ‘Abbās. The *Hadīth* of Jābir is a *Gharīb Hadīth*.

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي حَجِّ

الصَّبِيِّ (التحفة ٨٣)

٩٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ:

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوْفَةَ، عَنْ

مُحَمَّدِ بْنِ الْمُتَكِدْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا إِلَى رَسُولِ اللَّهِ

ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ؟ قَالَ:

«نَعَمْ وَلَكِ أَجْرٌ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

حَدِيثُ جَابِرٍ حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب حج الصبي، ح: ٢٩١٠ عن محمد بن طريف به * أبو معاوية صرح بالسمع * وفي الباب عن ابن عباس [مسلم، ح: ١٣٣٦].

925. As-Sā'ib bin Yazīd narrated: "My father took me for *Hajj* with the Messenger of Allāh ﷺ during the Farewell *Hajj*, and I was seven years old." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

The people of knowledge agreed that when a young boy performs *Hajj* before the age of maturity, then he is required to perform *Hajj* when he attains the age of maturity. That *Hajj* will not be accepted from him as the *Hajj* of Islām. The same is the case of the slave who performs *Hajj* while he is owned, then he is freed. He is required to perform *Hajj* when he has the means for it, and the *Hajj* that he performed while he was in a state of being owned is not acceptable. This is the view of Sufyān Ath-Thawrī, Ash-Shāfi'i, Ahmad, and Ishāq.

تخریج: [صحيح] وأخرجه البخاري، الحج، باب حج الصبيان، ح: ١٨٥٨ من حديث حاتم ابن إسماعيل به.

Comments:

All the *A'imma* and scholars agree the *Hajj* is not obligatory for a minor, but if it is performed by a minor it is approved and correct.

926. (Another chain) from Jābir bin 'Abdullāh from the Prophet ﷺ, with similar (*Hadīth* of Muḥammad bin Tarif no. 924). (*Ṣaḥīḥ*)

(Abū 'Eīsā said:) It has (also) been reported from Muḥammad bin Al-Munkadir, from the Prophet ﷺ in *Mursal* form.^[1]

٩٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حَجَّ بِي أَبِي مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ أَنَّ الصَّبِيَّ إِذَا حَجَّ قَبْلَ أَنْ يُدْرِكَ فَعَلَيْهِ الْحَجُّ إِذَا أَدْرَكَ لَا تُجْزِئُهُ عَنْهُ تِلْكَ الْحَجَّةُ عَنْ حَجَّةِ الْإِسْلَامِ وَكَذَلِكَ الْمَمْلُوكُ إِذَا حَجَّ فِي رِقِّهِ ثُمَّ أُعْتِقَ فَعَلَيْهِ الْحَجُّ إِذَا وَجَدَ إِلَى ذَلِكَ سَبِيلًا وَلَا يُجْزِئُهُ عَنْهُ مَا حَجَّ فِي حَالِ رِقِّهِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

٩٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا قَزَعَةُ بْنُ سُوَيْدٍ الْبَاهِلِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [يعني حَدِيثَ مُحَمَّدِ بْنِ طَرِيفٍ].

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. تخریج: [إسناده صحيح] انظر، ح: ٩٢٤.

[1] That is, that Muḥammad bin Al-Munkadir is in the chain of nos 925 and 926.

Chapter 84. The *Talbiyah* On Behalf Of Women And Stoning On Behalf Of Boys

(المعجم ٨٤) - [بَابُ التَّلْبِيَةِ عَنِ النِّسَاءِ
وَالرَّمْيِ عَنِ الصَّبِيَّانِ]
(التحفة ٨٤)

927. Jābir narrated: “When we performed our *Hajj* with the Prophet ﷺ we would say the *Talbiyah* for the women and we would stone for the boys.” (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*; we do not know of it except through this route. The people of knowledge have agreed that the *Talbiyah* is not to be said for a woman by others, rather she says the *Talbiyah* for herself, and it is disliked for her to raise her voice with the *Talbiyah*.

٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ
الوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ نُمَيْرٍ عَنْ أَشْعَثَ
ابْنِ سَوَّارٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ:
كُنَّا إِذَا حَجَجْنَا مَعَ النَّبِيِّ ﷺ فَكُنَّا نُلَبِّي عَنِ
النِّسَاءِ وَنَرْمِي عَنِ الصَّبِيَّانِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ أَجْمَعَ أَهْلُ
الْعِلْمِ [عَلَى] أَنَّ الْمَرْأَةَ لَا يُلَبِّي عَنْهَا غَيْرَهَا
بَلْ هِيَ تُلَبِّي عَنْ نَفْسِهَا وَيُكْرَهُ لَهَا رَفْعُ
الصَّوْتِ بِالتَّلْبِيَةِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الرمي عن الصبيان،
ح: ٣٠٣٨ من حديث ابن نمير به وأشعث ضعيف وأبو الزبير عنعن.

Comments:

According to Imām Muhibb Ṭabarī, men should say *Talbiyah* on behalf of women. It is unanimously agreed that women should say *Talbiyah* in a low voice, as their voice may cause some type of temptation for male members.

Chapter 85. What Has Been Related About *Hajj* On Behalf Of The Elderly Man And The Dead

(المعجم ٨٥) - [بَابُ مَا جَاءَ فِي الْحَجِّ،
عَنِ الشَّيْخِ الْكَبِيرِ وَالْمَيِّتِ]
(التحفة ٨٥)

928. Al-Faḍl bin 'Abbās narrated: “A woman from *Khath'am* said: ‘O Messenger of Allāh! My father has lived until Allāh has made *Hajj* obligatory, and he is an elderly man who is not able to sit on the back of a camel.’ So he (ﷺ) said:

٩٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ:
أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ
يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ
عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ: يَا رَسُولَ

‘Perform *Hajj* for him.’”^[1] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Buraidah, Ḥuṣain bin ‘Awf, Abū Razīn Al-‘Uqailī, Sawdah (bint Zam‘ah) and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Al-Faḍl bin ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth* (and it has been reported from Ibn ‘Abbās, from Ḥuṣain bin ‘Awf Al-Muzanī, from the Prophet ﷺ).

It has also been reported from Ibn ‘Abbās from Sinān bin ‘Abdullāh Al-Juhānī, from his aunt, from the Prophet ﷺ. And it has been reported from Ibn ‘Abbās from the Prophet ﷺ.

(He said:) I asked Muḥammad about these narrations. He said: “The most correct thing on this topic is what Ibn ‘Abbās reported from Al-Faḍl bin ‘Abbās from the Prophet ﷺ.”

Muḥammad said: “It implies that Ibn ‘Abbās heard it from Al-Faḍl and others, from the Prophet ﷺ. Then he reported this (from the Prophet ﷺ) in *Mursal* form and he did not mention the one who he heard it from.”

Abū ‘Eisā said: Other *Aḥādīth* are authentically reported from the Prophet ﷺ on this topic. And this is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-

الله، إِنَّ أَبِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ الْبَعِيرِ قَالَ: «حُجِّي عَنْهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَبُرَيْدَةَ وَحُصَيْنِ بْنِ عَوْفٍ وَأَبِي رَزِينِ الْعُقَيْلِيِّ وَسَوْدَةَ [بِنْتُ زَمْعَةَ] وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْفَضْلِ بْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ [وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ، عَنْ حُصَيْنِ بْنِ عَوْفٍ الْمُرَزِيِّ عَنِ النَّبِيِّ ﷺ]. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَيْضًا، عَنْ سِنَانِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ عَمَّتِهِ عَنِ النَّبِيِّ ﷺ. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [قَالَ:] فَسَأَلْتُ مُحَمَّدًا عَنْ هَذِهِ الرِّوَايَاتِ؟ فَقَالَ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ مَا رَوَى ابْنُ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. قَالَ مُحَمَّدٌ: وَيَحْتَمَلُ أَنْ يَكُونَ ابْنُ عَبَّاسٍ سَمِعَهُ مِنَ الْفَضْلِ وَعَبْرَهُ عَنِ النَّبِيِّ ﷺ، ثُمَّ رَوَى هَذَا [عَنِ النَّبِيِّ ﷺ] فَأَرْسَلَهُ وَلَمْ يَذْكُرِ الَّذِي سَمِعَهُ مِنْهُ.

قَالَ أَبُو عِيسَى: وَقَدْ صَحَّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ غَيْرُ حَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ أَنْ يَحُجَّ عَنْ الْمَيِّتِ. وَقَالَ مَالِكٌ: إِذَا أَوْصَى أَنْ

[1] See no. 885.

Shāfi'ī, Aḥmad, and Ishāq. They held the view that one could perform *Hajj* on behalf of the dead. Mālik said: "If he instructed that *Hajj* be performed for him then one performs *Hajj* for him." Some of the people of knowledge have permitted *Hajj* on behalf of the living, when he is old or in a condition that does not allow him to perform *Hajj*. This is the view of Ibn Al-Mubārak and Ash-Shāfi'ī.

يَحُجُّ عَنْهُ حَجَّ عَنْهُ. وَقَدْ رَخَّصَ بَعْضُهُمْ أَنَّ
يَحُجُّ عَنِ الْحَيِّ - إِذَا كَانَ كَبِيرًا أَوْ بِحَالٍ لَا
يَقْدِرُ أَنْ يَحُجَّ - وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ
وَالشَّافِعِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب الحج عن من لا يستطيع الثبوت على
الراحلة، ح: ١٨٥٣، ومسلم، ح: ١٣٣٥ من حديث ابن جريج به * وفي الباب عن علي
[تقدم: ٨٨٥] وبريدة [يأتي: ٩٢٩] وحصين بن عوف [ابن ماجه، ح: ٢٩٠٨] وأبي رزين العقيلي
[يأتي: ٩٣٠] وسودة بنت زمعة [أحمد: ٤٢٩/٦ والدارمي، ح: ١٨٤٤] وابن عباس: [١١٦/٥]،
ح: ٢٦٣] وعمه سنان [ابن أبي شيبة: ١٤/١٦٩، ١٧٠، وغيره].

Comments:

It is allowed to perform *Hajj* on behalf of a deceased person. According to Ibn 'Umar and Ibrāhīm An-Nakha'ī, *Hajj* cannot be performed on behalf of others. Imām Mālik is of same point of view. Most of the scholars and people of knowledge say that if someone cannot perform *Hajj* himself due to some weakness or some other genuine reason, someone else can perform *Hajj* on his/her behalf in his/her life.

Chapter 86. Something Else (What Has Been Related About *Hajj* On Behalf Of The Dead)

929. 'Abdullāh bin Buraidah narrated from his father who said: "A woman came to the Prophet ﷺ and said: 'My mother died and she did not perform *Hajj* should I perform *Hajj* on her behalf?' He said: 'Yes, perform *Hajj* on her behalf.'" (*Sahīh*)

He said: This *Hadīth* is *Ḥasan Sahīh*.

(المعجم ٨٦) - بَابُ: مِنْهُ مَا جَاءَ فِي

الْحَجِّ عَنِ الْمَيِّتِ [التحفة ٨٦]

٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَطَاءٍ [قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ
حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ بْنِ
عَطَاءٍ]، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ
قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ
أُمَّي مَاتَتْ وَلَمْ تَحُجَّ أَفَأَحُجُّ عَنْهَا؟ قَالَ:
«نَعَمْ حُجِّي عَنْهَا».

قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٩ من حديث عبدالرزاق به.

Comments:

It is agreed that he who has performed his *Fard* (obligatory) *Hajj* then he can perform *Hajj* on behalf of another person. But whoever has not performed his *Fard Hajj*, he is not allowed to perform *Hajj* on behalf of others. (*Tuhfat Al-Ahwadhī* v. 2. p. 113.)

Chapter 87. Something Else About That

930. Abū Razīn Al-'Uqailī narrated that he went to the Prophet ﷺ and said: "O Messenger of Allāh! My father is an elderly man who is not able to perform *Hajj* nor *'Umrah* nor undertake a journey.' He said: 'Perform *Hajj* on behalf of your father, and perform *'Umrah*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And the Prophet ﷺ only mentioned *'Umrah* in this *Ḥadīth* regarding when a man performs *'Umrah* on behalf of someone else. Abū Razīn Al-'Uqailī's name is Laqīṭ bin 'Āmir.

(المعجم ٨٧) - بَابُ: مِنْهُ (التحفة ٨٧)

٩٣٠ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنِ الثُّعْمَانَ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ، وَلَا الظَّنَّ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَإِنَّمَا ذُكِرَتِ الْعُمْرَةُ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ أَنْ يَعْتَمِرَ الرَّجُلُ عَنْ غَيْرِهِ. وَأَبُو رَزِينِ الْعُقَيْلِيُّ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب الحج عن الحي إذا لم يستطع، ح: ٢٩٠٦ من حديث وكيع به وصححه ابن خزيمة، ح: ٣٠٤٠ وابن حبان، ح: ٩٦١ وابن الجارود، ح: ٥٠٠، والحاكم على شرط الشيخين: ٤٨١/١، ووافقه الذهبي، وقواه أحمد بن حنبل، انظر نيل المقصود، ح: ١٨١٠ يسر الله لي طبعه.

Comments:

Both *Hajj* and *'Umrah* can be performed by proxy (*Al-Mughnī*. v. 5. p27)

Chapter 88. What Has Been Related About *'Umrah*: Is It Required Or Not?

931. Jābir narrated that the Prophet

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ أَوْاجِبَةٌ هِيَ أَمْ لَا؟ (التحفة ٨٨)

٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

ﷺ was asked about whether 'Umrah was obligatory? He said: "No. But if you perform 'Umrah it is more virtuous." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan Sahih*.

It is the view of some of the people of knowledge. They said: "Umrah is not obligatory. It has been said that they are two Hajj: The Greater Hajj of the Day of *An-Nahr* and the Lesser Hajj of 'Umrah. Ash-Shāfi'ī said: "Umrah is a *Sunnah* about which we do not know anyone who permitted leaving it, and there is nothing confirmed about it stating that it is merely voluntary and optional." He said: "It has been reported from the Prophet ﷺ [with a chain] but it is weak, the like of which proof is not established upon. And it has reached us that Ibn 'Abbās considered it obligatory."

(Abū 'Eisā said: All of it is the statement of Ash-Shāfi'ī).

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۳۱۶ من حديث الحجاج بن أرتاة به وأعله ابن خزيمة، ح: ۳۰۶۸ وله شاهد موقوف عند البيهقي: ۴/۳۴۹ وسنده ضعيف حجاج هذا ضعيف من جهة سوء حفظه.

Comments:

Hajj and 'Umrah are both obligatory for a person who has the means.

Chapter 89. Something Else From That ('Umrah Has Been Entered Into Hajj Until the Day of Resurrection)

932. Ibn 'Abbās narrated that the Prophet ﷺ said: "Umrah has been entered into Hajj until the Day of Resurrection." (*Sahih*)

(He said:) There are narrations on

الصَّنْعَانِي: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنِ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْعُمْرَةِ أَوْ واجِبَةً هِيَ؟ قَالَ: «لَا، وَأَنْ تَعْتَمِرُوا هُوَ أَفْضَلُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهو قول بعض أهل العلم قالوا: العُمْرَةُ لَيْسَتْ بِوَاجِبَةٍ. وَكَانَ يُقَالُ هُمَا حَجَّانٌ: الْحَجُّ الْأَكْبَرُ يَوْمَ النَّحْرِ وَالْحَجُّ الْأَصْغَرُ الْعُمْرَةُ. وَقَالَ الشَّافِعِيُّ: الْعُمْرَةُ سُنَّةٌ لَا نَعْلَمُ أَحَدًا رَخَّصَ فِي تَرْكِهَا، وَلَيْسَ فِيهَا شَيْءٌ ثَابِتٌ بِأَنَّهَا تَطَوُّعٌ قَالَ: وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ [بِإِسْنَادٍ] وَهُوَ ضَعِيفٌ، لَا تَقُومُ بِمِثْلِهِ الْحُجَّةُ. وَقَدْ بَلَّغْنَا عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يُوجِبُهَا. [قَالَ أَبُو عِيْسَى: كُلُّهُ كَلَامٌ الشَّافِعِيِّ].

(المعجم ۸۹) - بَابُ: مِنْهُ [دَخَلَتْ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ] (التحفة ۸۹)

۹۳۲ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِي: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ

this topic from Surāqah bin Mālik bin Ju'shum and Jābir bin 'Abdullāh.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Hadīth*.

The meaning of the *Hadīth* is that there is no harm in performing 'Umrah during the months of *Hajj*. This is what was said by Ash-Shāfi'i, Aḥmad, and Ishāq. And, the meaning of this *Hadīth* is that the people of *Jahiliyyah* would not perform 'Umrah during the months of *Hajj*. When Islām came, the Prophet ﷺ permitted that, so he ﷺ said: "Umrah has been entered into *Hajj* until the Day of Resurrection" meaning there is no harm in 'Umrah during the months of *Hajj*.

The months of *Hajj* are Shawwāl, Dhul-Qa'dah, and the ten days of Dhul-Hijjah; it is not possible for a man to say the *Talbiyah* for *Hajj* except during these months.

The Sacred months are Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Al-Muharran. This is what was said by more than one of the people of knowledge among the Companions of the Prophet ﷺ and others.

تخريج: [صحيح] وأخرجه أحمد: ٢٥٣/١ من حديث يزيد به وله طريق آخر عند مسلم، ح: ١٢٤١ عن مجاهد به * وفي الباب عن سراقه بن مالك [أحمد: ١٧٥/٤] وجابر بن عبدالله [مسلم، ح: ١٢١٨].

Comments:

According to Imām Mālik, and Shāfi'i, Shawwāl, Dhul-Qa'dah and Dhul-Hijjah – three complete months, are *Hajj* months, whereas according to Imām Aḥmad and Abū Ḥanīfah, up to the 10th of Dhul-Hijjah are the months of *Hajj*. The correct report of Imām Shāfi'i is that the 10th of Dhul-Hijjah is not included in the months of *Hajj*. (*Tuḥfat Al-Aḥwadhī* v.2 p.114). The correct understanding of the narration is as described by Imām At-Tirmidhī.

ﷺ قَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ:] وفي الباب عن سراقه بن مالك ابن جعشم وجابر بن عبد الله.
قال أبو عيسى: حديث ابن عباس حديث حسن.

ومعنى هذا الحديث: أن لا بأس بالعمرة في أشهر الحج. وهكذا قال الشافعي وأحمد وإسحاق. ومعنى هذا الحديث: أن أهل الجاهلية كانوا لا يعتمرون في أشهر الحج، فلما جاء الإسلام رخص النبي ﷺ في ذلك [فقال]: «دخلت العمرة في الحج إلى يوم القيامة». يعني لا بأس بالعمرة في أشهر الحج. وأشهر الحج شوال وذو القعدة وعشر من ذي الحجة، لا ينبغي للرجل أن يهل بالحج: إلا في أشهر الحج. وأشهر الحرم رجب وذو القعدة وذو الحجة والمحرم. هكذا قال غير واحد من أهل العلم من أصحاب النبي ﷺ وغيرهم.

Chapter 90. What Has Been Related Mentioning The Virtues Of 'Umrah

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي ذِكْرِ
فَضْلِ الْعُمْرَةِ (التحفة ٩٠)

933. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Umrah* to *Umrah* atones for the sins between them, and for *Al-Hajj Al-Mabrūr*^[1] there is no reward except Paradise.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٩٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ تُكَفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، ح: ١٣٤٩ عن أبي كريب والبخاري، العمرة، باب وجوب العمرة وفضلها، ح: ١٧٧٣ من حديث سمي به.

Comments:

The blessed journey of *Umrah* provides a chance for repentance and to ask Allāh for forgiveness. The sins between *Umrah* to *Umrah* are forgiven by Allāh. Similarly *Hajj* free from showing off and hypocrisy is rewarded with Paradise.

Chapter 91. What Has Been Related About Performing 'Umrah From At-Tan'im^[2]

(المعجم ٩١) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ
مِنَ التَّنْعِيمِ (التحفة ٩١)

934. 'Amr bin Aws narrated from 'Abdur-Raḥmān bin Abī Bakr: “The Prophet ﷺ ordered 'Abdur-Raḥmān bin Abī Bakr to (accompany) 'Āishah to perform *Umrah* from *At-Tan'im*.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَإِبْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يُعْمِرَ عَائِشَةَ مِنَ التَّنْعِيمِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، العمرة، باب عمرة التنعيم، ح: ١٧٨٤ ومسلم، ح: ١٢١٢ من حديث سفيان بن عيينة به.

[1] See no. 810.

[2] “A well known location outside Makkah. It is about four miles from Makkah in the direction of Al-Madīnah.” (*Tuḥfat Al-Aḥwadhī*).

Comments:

‘Āishah like other wives of the Prophet ﷺ had intended to perform *Hajj Tamattu’* but due to the start of the menses she was unable to perform ‘*Umrah*’ separately and her *Hajj* became *Qirān*, in which the segments of ‘*Umrah*’ come under the performance of *Hajj*. She longed to perform ‘*Umrah*’ separately. The Prophet ﷺ asked her brother Abdur-Raḥmān to take her to Tan‘im to reassume *Ihrām* and perform ‘*Umrah*’.

Chapter 92. What Has Been Related About Performing ‘*Umrah*’ From Al-Ji‘rānah^[1]

935. Muḥarrish Al-Ka‘bī narrated: “The Messenger of Allāh ﷺ left Al-Ji‘rānah during the night for ‘*Umrah*’, then he entered Makkah during the night and performed his ‘*Umrah*’. Then he left there during the night, then he was in Al-Ji‘rānah by the morning, as if he had spent the night. When the sun passed the zenith in the morning he left from the midst of Sarif until he came on a road from amidst Sarif. It is because of this that his ‘*Umrah*’ was concealed from the people.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharib*. We do not know of a *Hadīth* narrated by Muḥarrish Al-Ka‘bī from the Prophet ﷺ other than this one. (It has been said: “He came on a road connecting.”)

(المعجم ٩٢) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ
مِنَ الْجِعْرَانَةِ (التحفة ٩٢)

٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُزَاهِمِ
ابْنِ أَبِي مُزَاهِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ
اللَّهِ، عَنْ مُحَرَّرِشِ الْكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَرَجَ مِنَ الْجِعْرَانَةِ لَيْلًا مُعْتَمِرًا فَدَخَلَ مَكَّةَ
لَيْلًا فَقَضَى عُمْرَتَهُ، ثُمَّ خَرَجَ مِنْ لَيْلَتِهِ فَأَصْبَحَ
بِالْجِعْرَانَةِ كَبَائِبَ، فَلَمَّا زَالَتِ الشَّمْسُ مِنْ
الْعَدِ خَرَجَ مِنْ بَطْنِ سَرِفٍ حَتَّى جَاءَ مَعَ
الطَّرِيقِ، طَرِيقِ جَمْعِ بَيْطُنِ سَرِفٍ فَمِنْ أَجْلِ
ذَلِكَ خَفِيَ عُمْرَتُهُ عَلَى النَّاسِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، وَلَا نَعْرِفُ لِمُحَرَّرِشِ الْكَعْبِيِّ عَنِ النَّبِيِّ
ﷺ غَيْرَ هَذَا الْحَدِيثِ. [وَيُقَالُ: جَاءَ مَعَ
الطَّرِيقِ مُوْضُولًا].

تخريج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب دخول مكة ليلاً: ١٩٩/٥، ج: ٢٨٦٦ من حديث ابن جريج به وصرح بالسماع.

Comments:

The Prophet ﷺ on 17th or 18th of Dhul-Qa‘dah A.H. on Wednesday left Ji‘rānah and went to Makkah, there he performed ‘*Umrah*’ and the same night returned to Ji‘rānah, and on Thursday via Sarif went back to the valley, that is why most of the people were not aware of his ‘*Umrah*’. Some of the Companions have denied it because they were not aware of this ‘*Umrah*’.

[1] See no. 815B.

Chapter 93. What Has Been Related About 'Umrah During Rajab

936. 'Urwah said: "Ibn 'Umar was asked: In which month did the Messenger of Allāh ﷺ perform 'Umrah? He said: 'During Rajab.' So 'Āishah said: 'The Messenger of Allāh ﷺ did not perform 'Umrah except that he was with him – meaning Ibn 'Umar – and he did not ever perform 'Umrah in the month of Rajab.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Gharīb*. I heard Muḥammad saying: "Ḥabīb bin Abi Thābit did not hear from 'Urwah bin Az-Zubair."

تخریج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رجب، ح: ٢٩٩٨ عن أبي كريب به ورواه مسلم، ح: ١٢٥٥ من حديث عروة والبخاري، ح: ١٧٧٥، ١٧٧٦ من حديث ابن عمر به، انظر الحديث الآتي.

937. Ibn 'Umar narrated: "The Prophet ﷺ performed 'Umrah four times, one of them was during Rajab." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*

تخریج: وأخرجه البخاري، العمرة، باب: كم اعتمر النبي ﷺ، ح: ١٧٧٥ من حديث منصور

به.

Comments:

The Prophet ﷺ did not perform any 'Umrah in Rajab, but performing 'Umrah in this month is proven from *Salaf* like 'Umar and Uthman, both of them performed 'Umrah in the month Rajab and Al-Muḥarram every year. 'Āishah also performed 'Umrah in Rajab. (*Ma'ārif* v.6. p.339.)

(المعجم ٩٣) - بَابُ مَا جَاءَ فِي عُمْرَةِ

رَجَبٍ (التحفة ٩٣)

٩٣٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى

ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ قَالَ: سُئِلَ ابْنُ عُمَرَ: فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: فِي رَجَبٍ، فَقَالَتْ عَائِشَةُ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ إِلَّا وَهُوَ مَعَهُ - تَعْنِي ابْنَ عُمَرَ - وَمَا اعْتَمَرَ فِي شَهْرِ رَجَبٍ قَطُّ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ.

سَمِعْتُ مُحَمَّدًا يَقُولُ: حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ.

تخریج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رجب، ح: ٢٩٩٨ عن أبي كريب به ورواه مسلم، ح: ١٢٥٥ من حديث عروة والبخاري، ح: ١٧٧٥، ١٧٧٦ من حديث ابن عمر به، انظر الحديث الآتي.

٩٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ

صَحِيحٌ.

Chapter 94. What Has Been Related About 'Umrah During Dhul-Qa'dah

938. Al-Barā' narrated: "The Prophet ﷺ performed 'Umrah during Dhul-Qa'dah." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ibn 'Abbās.

(المعجم ٩٤) - بَابُ مَا جَاءَ فِي عُمْرَةِ

ذِي الْقَعْدَةِ (التحفة ٩٤)

٩٣٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ] السَّلُولِيُّ

الْكُوفِيُّ عَنِ إِسْرَائِيلَ، عَنِ أَبِي إِسْحَاقَ، عَنِ

الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ فِي ذِي الْقَعْدَةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [صحیح] وأخرجه البخاري، العمرة، باب: كم اعتمر النبي ﷺ، ح: ١٧٨١ من حديث أبي إسحاق السبيعي به * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٩٩٦].

Comments:

The Prophet ﷺ performed four 'Umrah 1.) 'Umratul-Hudaibiyah which actually was not performed but its reward was given by Allāh ﷻ 2.) In the 7th year of Hijrah, 'Umratul-Qa'dā' was performed. 3.) The very next year at the time of the conquest of Makkah, 'Umrah of Ji'rānah was performed. 4.) In the 10th A.H. before the performance of *Hajj 'Umrah* was performed. The first three 'Umrah were performed in the month of Dhul-Qa'dah, and the fourth was performed in Dhul-Ḥijjah with *Hajj*, but its travel began in Dhul-Qa'dah.

Chapter 95. What Has Been Related About 'Umrah During Ramaḍān

939. Umm Ma'qil narrated that the Prophet ﷺ said: "'Umrah during Ramaḍān is equal to *Hajj*.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, Jābir, Abū Hurairah, Anas, and Wahb bin *Khanbāsh*. - He (Abū 'Eisā) said: And they say Haram bin *Khanbāsh*- Bayān and Jābir said: "From Ash-Sha'bi, from Wahb bin *Khanbāsh*." Dāwūd Al-Awdī said: "From Ash-Sha'bi, from Haram bin *Khanbāsh*." And Wahb is more correct.

(المعجم ٩٥) - بَابُ مَا جَاءَ فِي عُمْرَةِ

رَمَضَانَ (التحفة ٩٥)

٩٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو

أَحْمَدَ الرَّبِيعِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنِ أَبِي

إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ ابْنِ أُمِّ

مَعْقِلٍ، عَنِ أُمِّ مَعْقِلٍ عَنِ النَّبِيِّ ﷺ قَالَ:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي

هُرَيْرَةَ وَأَنْسٍ، وَوَهْبِ بْنِ خَبَّشٍ. قَالَ - أَبُو

عِيسَى - وَيُقَالُ هَرَمٌ بِنُ خَبَّشٍ. قَالَ بَيَّانُ

وَجَابِرٌ عَنِ الشَّعْبِيِّ، عَنِ وَهْبِ بْنِ خَبَّشٍ.

The *Hadīth* of Umm Ma'qil is a *Hasan Gharīb Hadīth* from this route.

Aḥmad and Ishāq said: It has been confirmed from the Prophet ﷺ that: “*Umrah* during Ramaḍān is equal to *Hajj*”

Ishāq said: “The meaning of this *Hadīth* is similar to what is reported about the Prophet ﷺ saying: ‘Whoever recites *Qul huwa Allāhu Aḥad* then he has recited a third of the Qur’ān.’”

وَقَالَ دَاوُدُ الْأَوْدِيُّ عَنِ الشَّعْبِيِّ، عَنْ هَرَمِ بْنِ خَبَبِشٍ: وَوَهَبُ أَصْحَحُ.

وَحَدِيثُ أُمِّ مَعْقِلٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَالَ أَحْمَدُ وَإِسْحَاقُ: قَدْ ثَبَتَ عَنِ النَّبِيِّ ﷺ: «أَنَّ عُمْرَةَ فِي رَمَضَانَ تَعْدِلُ حَجَّةً». قَالَ إِسْحَاقُ: مَعْنَى هَذَا الْحَدِيثِ مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ».

تخریج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رمضان، ح: ٢٩٩٣ من حديث أبي إسحاق السبيعي به وله شواهد عن ابن ماجه، ح: ٢٩٩١ وغيره * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٩٩٤] وجابر [ابن ماجه، ح: ٢٩٩٥] وعلقه البخاري، ح: ١٨٦٣] وأبي هريرة [لم نجده] وأنس [ابن عدي في الكامل: ٢٥٧٧/٧] ووهب بن خنبش [ابن ماجه، ح: ٢٩٩١] * حديث داود الأودي: عند ابن ماجه، ح: ٢٩٩٢.

Comments:

This narration proves that as reward is increased due to Holy places (where the act was performed) the same way, reward is increased due to sacred times (when the act was performed).

Chapter 96. What Has Been Related About the One Who Says The *Talbiyah* For *Hajj* But He Suffers A Fracture Or Becomes Lame

940. 'Ikrimah narrated from Al-Ḥajjāj bin 'Amr who narrated that the Messenger of Allāh ﷺ said: “Whoever suffers a fracture or becomes lame then he (leaves the state of *Ihrām*) and is required to perform another *Hajj*.” I ('Ikrimah) mentioned that to Abū Hurairah and Ibn 'Abbās and they said: “He told the truth.” (*Sahīh*)

(Another chain of narrators, a similar *Hadīth* as above)

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الذِّي يَهْلُ بِالْحَجِّ فَيُكْسِرُ أَوْ يَعْرُجُ (التحفة ٩٦)

٩٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا حَجَّاجُ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرَمَةَ قَالَ: حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى». فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ فَقَالَا: صَدَقَ.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدٌ

Abū ‘Eisā said: This *Hadīth* is *Hasan (Ṣaḥīḥ) Hadīth*. This has been reported by more than one from Al-Ḥajjāj Aṣ-Ṣawwāf, and it is similar to this narration.

Ma‘mar and Mu‘āwiyah bin Sallām reported this *Hadīth* from Yahya bin Abī Kathīr, from ‘Ikrimah, from ‘Abdullāh bin Rāfi‘, from Al-Ḥajjāj bin ‘Amr, from the Prophet ﷺ. Ḥajjāj bin Aṣ-Ṣawwāf did not mention “Abdullāh bin Rāfi‘” in his narration.

Ḥajjāj is a trustworthy *Hāfiz* according to the people of *Hadīth*.

I heard Muḥammad saying: “The narration of Ma‘mar and Mu‘āwiyah bin Sallām is more correct.”

Another chain of narration with similar of meaning

ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنِ الْحَجَّاجِ. مِثْلَهُ، قَالَ: وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنِ الْحَجَّاجِ الصَّوَّافِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى مَعْمَرٌ وَمُعَاوِيَةُ بْنُ سَلَامٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ رَافِعٍ، عَنِ الْحَجَّاجِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ. وَحَجَّاجُ الصَّوَّافِ لَمْ يَذْكُرْ فِي حَدِيثِهِ عَبْدَ اللَّهِ بْنَ رَافِعٍ. وَحَجَّاجٌ ثِقَةٌ حَافِظٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَسَمِعْتُ مُحَمَّدًا يَقُولُ: رِوَايَةُ مَعْمَرٍ وَمُعَاوِيَةَ بْنِ سَلَامٍ أَصَحُّ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ الْحَجَّاجِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الإحصار، ح: ١٨٦٢ وابن ماجه، ح: ٣٠٧٧ والنسائي: ١٩٨/٥، ح: ٢٨٦٣ من حديث حجاج الصواف به وصححه الحاكم على شرط البخاري: ١/٤٧٠، ٤٨٣ ووافقه الذهبي وأعل بما لا يقدر.

Comments:

If someone resumes *Ihrām* for *Hajj* and on his way some mishap happens, he meets some accident or fever overcomes him, or his means of maintenance are spent or some enemy blocks his way, or for some other unavoidable reason he is not able to reach Makkah and perform *Hajj*, according to the *Ahnāf* he will leave the state of *Ihrām* and will have to perform *Hajj* at some other time.

Chapter 97. What Has Been Related About Stating A Condition For *Hajj*

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي

الاشْتِرَاطِ فِي الْحَجِّ (التحفة ٩٧)

941. Ibn ‘Abbās narrated:

٩٤١ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ:

“Dubā‘ah bint Az-Zubair came to the Prophet ﷺ and said: ‘O Messenger of Allāh! I want to perform *Hajj* so should I state a condition?’ He said: ‘Yes.’ She asked: ‘So how should I say it?’ He said: ‘Say: “*Labbaik Allāhumma labbaik mahillī minal-Ard haithu tahbisunī* (I respond to Your call O Allāh, I respond to Your call, I will exit *Ihrām* any where on the earth where You prevent me.”’ (*Hasan*)

(He said:) There are narrations on this topic from Jābir, Asmā’ (bint Abī Bakr), and ‘Aishah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. They held the view that one could make a condition for *Hajj*, and they said that if one makes a condition and is faced with illness or an excuse, then he exits from his state of *Ihrām*. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge did not think one could make a condition during *Hajj*, and they said if he were to make a condition, there is nothing for which he could exit from *Ihrām*, so they see him to be just like the one who did not make a condition.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ هِلَالِ بْنِ خَبَابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ الرُّبَيْرِ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ أَفَأَشْتَرِطُ؟ قَالَ: «نَعَمْ»، قَالَتْ: كَيْفَ أَقُولُ؟ قَالَ: «قُولِي لَيْتِكَ اللَّهُمَّ لَيْتِكَ مَجْلِي مِنَ الْأَرْضِ حَيْثُ تَحْسِنِي».

[قَالَ:] وفي الباب عن جابر وأسماء [بنت أبي بكر] وعائشة.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ الْأَشْتِرَاطَ فِي الْحَجِّ وَيَقُولُونَ: إِنْ اشْتَرَطَ فَعَرَضَ لَهُ مَرَضٌ أَوْ عُدْرٌ فَلَهُ أَنْ يَجِلَّ وَيَخْرُجَ مِنْ إِحْرَامِهِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَلَمْ يَرِ بَعْضُ أَهْلِ الْعِلْمِ الْأَشْتِرَاطَ فِي الْحَجِّ وَقَالُوا: إِنْ اشْتَرَطَ فَلَيْسَ لَهُ أَنْ يَخْرُجَ مِنْ إِحْرَامِهِ وَيَرَوْنَهُ كَمَنْ لَمْ يَشْتَرِطْ.

تخريج: [إسناده حسن] وأخرجه أبو داود، المناسك، باب الاشتراط في الحج، ح: ١٧٧٦ من حديث عباد بن العوام به ورواه مسلم، ح: ١٢٠٨ من حديث عكرمة به وهو متفق عليه من حديث أبي أسامة عن هشام بن عروة عن أبيه عن عائشة به * وفي الباب عن جابر [البيهقي: ٥/ ٢٢٢] وأسماء بنت أبي بكر [ابن ماجه، ح: ٢٩٣٦] وعائشة [البخاري، ح: ٥٠٨٩] ومسلم، ح: ١٠٥/١٢٠٧.

Chapter 98. Something Else About That

942. Sālim narrated that his father disliked making a condition during *Hajj* and he said: “Is not the *Sunnah* of your Prophet (ﷺ) enough for you?” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ٩٨) - بَابُ: مِنْهُ (التحفة ٩٨)

٩٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُنْكِرُ الْأَشْرَاطَ فِي الْحَجِّ وَيَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ نَبِيِّكُمْ ﷺ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المحصر، باب الإحصار في الحج، ح: ١٨١٠ من حديث عبد الله ابن المبارك به.

Comments:

Ibn ‘Umar was not aware of the narration of Ḍubā‘ah, that is why he objected to performing a conditional *Hajj*. Had he known this narration he would not have objected.

Chapter 99. What Has Been Related About A Woman Whose Menses Begin After *Al-Ifāḍah*

943. ‘Āishah narrated: “It was mentioned to the Messenger of Allāh ﷺ that Ṣafīyah bint Ḥuyai got her menses during the days of *Minā*, so he said: “Will she prevent us (from departing)?” They said: “She has done (*Tawāf*) *Al-Ifāḍah*.” So the Messenger of Allāh ﷺ said: “In that case there is no harm.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah is a *Hasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. When a woman performs *Tawāf Al-Ifāḍah* then her menses begin she may leave and there is nothing due from her. This is the view of Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ تَحِيضٌ بَعْدَ الْإِفَادَةِ (التحفة ٩٩)

٩٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ: أَنَّ صَفِيَّةَ بِنْتَ حُجَيٍّ حَاضَتْ فِي أَيَّامٍ مَتَى فَقَالَ: «أَحَابِسْتُنَا هِي»، قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا إِذَا».

[قَالَ:] وفي الباب عن ابن عمر وابن عباس.

قَالَ أَبُو عَيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْمَرْأَةَ إِذَا طَافَتْ طَوَافَ الْإِفَادَةِ ثُمَّ حَاضَتْ فَإِنَّهَا تَنْتَفِرُ وَلَيْسَ عَلَيْهَا شَيْءٌ. وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه مسلم، ح: ۱۲۱۱ من حديث عبدالرحمن بن القاسم بن محمد، البخاري، ح: ۱۷۳۳ من حديث القاسم بن محمد به * وفي الباب عن ابن عمر [يأتي: ۹۴۴] وابن عباس [يأتي: ۹۴۵].

Comments:

Solution of the Problem: If the menses of a woman start before performing *Ṭawāf Al-Ifādah* and her stay in Makkah is not possible, as the date and time of her departure from Makkah is fixed, and there is no possibility of change in this schedule, in this difficult situation, according to Hāfiẓ Ibn Taimiyyah, she should take bath and perform *Ṭawāf Al-Ifādah*, and she will pay the penalty (sacrifice of an animal in the limits of the *Haram*. (for more details see *Faiāwa Ibn Taimiyyah* v.26 p. 242-244.)

944. Ibn ‘Umar said: “Whoever performs *Hajj* to the House, then let the last of their acts be at the House, except for menstruating women. The Messenger of Allāh ﷺ gave them permission (to leave).” (*Ṣaḥīḥ Mawqūf*)

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.

۹۴۴ - حَدَّثَنَا أَبُو عَمَّارٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ حَجَّ الْبَيْتَ فَلْيَكُنْ آخِرَ عَهْدِهِ بِالْبَيْتِ إِلَّا الْحَيْضَ، وَرَخَّصَ لَهُنَّ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخریج: [إسناده صحيح موقوف] وأخرجه النسائي في الكبرى، ح: ۴۱۹۶ من حديث عيسى ابن يونس به وصححه ابن حبان (الإحسان): ۳۸۸۸، والحاكم: ۴۶۹/۱، ۴۷۰ على شرط الشيخين وقال الذهبي: "خرجا أصله" وانظر، ح: ۹۴۶.

Chapter 100. What Has Been Related About Which Rites Are Carried Out By the Menstruating Woman

945. ‘Āishah narrated: “I got my menses so the Prophet ﷺ ordered me to carry out all of the rites except for *Ṭawāf* around the House.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This is acted upon according to the people of knowledge. The menstruating woman carries out all of the rites besides *Ṭawāf* around

(المعجم ۱۰۰) - بَابُ مَا جَاءَ مَا تَقْضِي الْحَائِضُ مِنَ الْمَنَاسِكِ (التحفة ۱۰۰)

۹۴۵ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ جَابِرٍ - وَهُوَ ابْنُ يَزِيدَ الْجَعْفِيُّ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: حِضْتُ فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقْضِيَ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ.

the House. This *Hadīth* was reported from ‘Āishah through routes other than this as well.

قَالَ أَبُو عِيسَى: وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْحَائِضَ تَقْضِي الْمَنَاسِكَ كُلَّهَا مَا خِلا الطَّوَافَ بِالْبَيْتِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا.

تخریج: [صحيح] وأخرجه أحمد: ۱۳۷/۶ من حديث جابر الجعفي به وسنده ضعيف جدًا وله طريق آخر عند البخاري، ح: ۱۵۶۱.

945 B. Ibn ‘Abbās narrated (that the Prophet ﷺ said): “The women in post-natal bleeding and menses were to perform *Ghusl*, enter *Ihrām* and carry out all of the rites except for *Tawāf* around the House, until they become clean.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

۹۴۵ م - حَدَّثَنَا زِيَادُ بْنُ أَبِي بَرْزَةَ حَدَّثَنَا مَرْوَانَ بْنَ شُجَاعٍ الْجَزْرِيُّ عَنْ حُصَيْنِ بْنِ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ - رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ - «أَنَّ النِّسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرَمُ وَتَقْضِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهُرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الحائض تهل بالحج، ح: ۱۷۴۴ من حديث مروان بن شجاع به خفيف ضعيف مشهور.

Chapter 101. What Has Been Related About Whoever Performs *Hajj* Or ‘*Umrah* Then Let The Last Of His Acts Be At The House

946. Al-Ḥārith bin ‘Abdullāh bin Aws said: “I heard the Prophet ﷺ saying: ‘Whoever performs *Hajj* to this House, or “*Umrah*, then let the last of his acts be at the House.”” So ‘Umar said: “May your hand be humiliated! You heard this from the Messenger of Allāh ﷺ but did not inform us of it?” (*Da‘īf*)

(المعجم ۱۰۱) - بَابُ مَا جَاءَ مَنْ حَجَّ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ (التحفة ۱۰۱)

۹۴۶ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاءَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مُغِيرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ قَالَ:

(He said:) There is something on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of Al-Ḥārith bin ‘Abdullāh bin Aws is a *Gharīb Hadīth*. This was reported by more than one from Al-Ḥajjāj bin Arṭāh, and it is similar to this. Al-Ḥajjāj was contradicted in some of this chain.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ هَذَا الْبَيْتَ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ». فَقَالَ لَهُ عُمَرُ: خَرَزْتَ مِنْ يَدَيْكَ، سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ وَلَمْ تُخْبِرْنَا بِهِ؟

[قَالَ:] وفي البابِ عنِ ابنِ عَبَّاسٍ .

قَالَ أَبُو عِيْسَى: حَدِيثُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ حَدِيثٌ غَرِيبٌ. وَهَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ مِثْلَ هَذَا. وَقَدْ خُولِفَ الْحَجَّاجُ فِي بَعْضِ هَذَا الْإِسْنَادِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤١٦/٣ من حديث الحجاج بن أرتاة به وهو ضعيف حديث أبي داود، ح: ٢٠٠٤ يعني عنه * وفي الباب عن ابن عباس [مسلم، ح: ١٣٢٧].

Comments:

Ḥārith bin ‘Abdullāh bin Aws asked about the *Tawāf* of departing though he had heard about this issue from the Prophet ﷺ. For this reason ‘Umar showed his annoyance and said if he had heard it from the Prophet ﷺ, why he did not mention it.

Chapter 102. What Has Been Related About: The *Qārin* Performs One *Tawāf*

947. Jābir narrated: “The Messenger of Allāh ﷺ performed *Qaran* for *Hajj* and *‘Umrah*, so he performed one *Tawāf* for both of them.” (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of Jābir is a *Ḥasan Hadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They said that the *Qārin* performs one *Tawāf*. This is

(المعجم ١٠٢) - بَابُ مَا جَاءَ أَنَّ الْقَارِنَ يَطُوفُ طَوَافًا وَاحِدًا (التحفة ١٠٢)

٩٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَجَّاجِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا.

[قَالَ:] وفي البابِ عنِ ابنِ عُمَرَ وابنِ عَبَّاسٍ .

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرِ حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ قَالُوا: الْقَارِنُ يَطُوفُ طَوَافًا وَاحِدًا. وَهُوَ قَوْلُ

the view of Ash-Shāfi'i, Ahmad, and Ishāq. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that he performs *Tawāf* twice and he performs *Sa'ī* twice. This is the view of Ath-Thawrī and the people of Al-Kūfah.

الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَنْهُمْ يَطُوفُ طَوَافَيْنِ وَيَسْعَى سَعَتَيْنِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخریج: [صحيح] وأخرجه أبو داود، المناسك، باب طواف القارن، ح: ١٨٩٥ بإسناد صحيح عن أبي الزبير قال: سمعت جابر بن عبد الله به وأصله عند مسلم، ح: ١٢١٥ وللحديث شواهد منها الحديث الآتي * وفي الباب عن ابن عمر، [يأتي: ٩٤٨] وابن عباس [ابن ماجه، ح: ٢٩٧٢].

Comments:

All the *A'imma* and the people of knowledge agree that a person performing *Hajj Qirān* will perform one *Tawāf* and *Sa'ī* only. (*Tuḥfat Al-Aḥwadhī* v.2. p.119.) It should be remembered that here, one *Tawāf* means that *Tawāf* which is accompanied by *Sa'ī*. After voluntary *Tawāf* there is no *Sa'ī*. There is no restriction on the number of voluntary *Tawāf*, one can perform as many as one wishes. *Tawāf Al-Ifādah* and *Tawāf Al-Wadā'* are essential. (see *Fath Al-Bārī* v.3. p. 624-626.)

948. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever assumes *Iḥrām* for *Hajj* and *'Umrah*, then it is acceptable for him to perform one *Tawāf* and one *Sa'ī* for them both, until he exits *Iḥrām* for both of them together." (*Ṣaḥīḥ*)

٩٤٨ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ أَجْزَأَهُ طَوَافٌ وَاحِدٌ وَسَعْيٌ وَاحِدٌ عَنْهُمَا حَتَّى يَجْلُ مِنْهُمَا جَمِيعًا».

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, Ad-Darāwardī is alone with that wording. It has been reported by more than one from 'Ubaidullāh bin 'Umar, and they did not mention it as *Marfū'*, and that is more correct.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ تَفَرَّدَ بِهِ الدَّرَاوَرْدِيُّ عَلَى ذَلِكَ اللَّفْظِ. وَقَدْ رَوَاهُ عَيْرٌ وَاحِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَلَمْ يَرْفَعُوهُ وَهُوَ أَصَحُّ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب طواف القارن، ح: ٢٩٧٥ من حديث عبدالعزيز بن محمد الدراوردي به وله علة غير قاذحة وصححه ابن خزيمة، ح: ٢٧٤٥ وابن حبان، ح: ٩٩٣ وابن الجارود، ح: ٤٦٠.

Chapter 103. What Has Been Related About The *Muhājir* Staying In Makkah For Three Days After Returning (From *Minā*)

949. Al-‘Alā’ bin Al-Ḥaḍramī narrated (that the Prophet ﷺ said): “The *Muhājir* may stay for three (days) in Makkah after carrying out his rites.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported in *Marfū’* form by more than one route.

(المعجم ١٠٣) - بَابُ مَا جَاءَ أَنْ مَكَثَ
الْمُهَاجِرُ بِمَكَّةَ بَعْدَ الصَّدْرِ ثَلَاثًا
(التحفة ١٠٣)

٩٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ
سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ عَنِ الْعَلَاءِ بْنِ
الْحَضْرَمِيِّ - يَعْنِي مَرْفُوعًا - قَالَ: يَمْكُثُ
الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ بِمَكَّةَ ثَلَاثًا.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ بِهَذَا
الْإِسْنَادِ مَرْفُوعًا.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب جواز الإقامة بمكة ... إلخ، ح: ١٣٥٢ من حديث سفيان بن عيينة والبخاري، ح: ٣٩٣٣ من حديث عبدالرحمن بن حميد به.

Comments:

An emigrant who has migrated from Makkah cannot reside in Makkah again. Upon the return from *Minā* on the 13th of *Dhul-Hijjah* to Makkah, one can stay for three days only, and these three days will not be considered residence in Makkah. (For details See, *Faṭḥ Al-Bārī* v. 7. Chapter on Residence of an emigrant.)

Chapter 104. What Has Been Related About What To Say When Coming Home After *Hajj* And *‘Umrah*

950. Ibn ‘Umar said: “When the Prophet ﷺ would come home from a battle, or *Hajj*, or *‘Umrah*, when he was it a tract of land or raised area he would say ‘*Allāhu Akbar* (Allāh is Most Great)’ three times, then say: ‘*Lā Ilāha illallāh Waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-Ḥamdu wa Huwa ‘alā kulli shai’in qadīr. Ā’ibūna tā’ibūn ‘ābidūn saā’ihūna li Rabbina Ḥāmidūna, Ṣadaqa llāhu*

(المعجم ١٠٤) - بَابُ مَا جَاءَ مَا يَقُولُ
عِنْدَ الْقُفُولِ مِنَ الْحَجِّ وَالْعُمْرَةِ
(التحفة ١٠٤)

٩٥٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ
مِنْ عَزْوَةٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ فَعَلَا فَدَفَدًا مِنْ
الْأَرْضِ أَوْ شَرَفًا كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: «لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونَ

wa'dahu wa naşara 'abdahu wa hazamal-aḥzāb Wahdah. (None has the right to be worshipped but Allāh Alone without partners. To Him belongs the sovereignty and to Him belongs the praise, and He has power over all things. We are returning, repenting, worshipping, traveling for our Lord, and we are praising. Allāh has told the truth, and kept His promise and helped His worshipper, and routed the confederates, Alone.”) (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Al-Barā', Anas, and Jābir.

Abū 'Eisā said: The *Hadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب ما يقول إذا رجع من سفر الحج وغيره، ح: ۱۳۴۴ من حدیث إسماعیل وهو ابن علیة، البخاری، ح: ۱۷۹۷ من حدیث نافع به * وفي الباب عن البراء [یأتي: ۳۴۴۰] وأنس [البخاری، ح: ۳۰۸۵] ومسلم، ح: ۱۳۴۵] وجابر [البخاری، ح: ۲۹۹۳].

Comments:

The Prophet ﷺ in his travel or sojourn always asked Allāh's blessings according to the need of the situation. The reason behind making these supplications was to praise Allāh: ﷻ and express His greatness, and confess one's humbleness. This is all for the guidance of the Muslims and to show them that a man may attain the greatest status in this world, but before Allāh ﷻ he is always weak, humble and slave of Allāh. Man is always in need of Allāh's help and guidance.

Chapter 105. What Has Been Related About The *Muḥrim* Who Dies In His *Ihrām*

951. Ibn 'Abbās narrated: “We were with the Messenger of Allāh on a journey when he saw a man fall from his camel, his neck was broken and he died, and he was a *Muḥrim*. So the Messenger of Allāh ﷺ said: ‘Wash him with water and *Sidr*, and shroud him in his garments, and do

تَأْتِيُونَ عَابِدُونَ سَائِحُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَدَّهُ».

[قَالَ:] وفي البابِ عَنِ الْبَرَاءِ وَأَنْسِ وَجَابِرٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۱۰۵) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ يَمُوتُ فِي إِحْرَامِهِ (التحفة ۱۰۵) ۹۵۱ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَرَأَى رَجُلًا سَقَطَ عَنْ بَعِيرِهِ فَوَقَصَ فَمَاتَ وَهُوَ مُحْرِمٌ، فَقَالَ رَسُولُ

not cover his head. For indeed he will be resurrected on the Day of Judgement saying the *Talbiyah*.”

(*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is acted upon according to some of the people of knowledge.] It is the saying of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge said that when the *Muḥrim* dies his *Ihrām* ends, and what is to be done with a non-*Muḥrim* is what is to be done with him.

اللَّهُ ﷻ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ وَلَا تُحَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يَهُلُّ أَوْ يُلْبِي».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ] وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا مَاتَ الْمُحْرِمُ انْقَطَعَ إِحْرَامُهُ وَيُصْنَعُ بِهِ كَمَا يُصْنَعُ بِغَيْرِ الْمُحْرِمِ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح: ١٢٠٦ من حديث سفيان بن عيينة والبخاري، ح: ١٨٤٩ من حديث عمرو بن دينار به.

Comments:

On the basis of this narration, Imām Ash-Shāfi‘ī Imām Aḥmad, Ishāq and Az-Zāhriyyah all say that after the death of a *Muḥrim* the deceased remains in the state of *Ihrām*, therefore, his head should not be covered, and no perfume should be sprinkled on his body or coffin. This is the correct view that emerges from the narration.

Chapter 106. What Has Been Related About: If The *Muḥrim*'s Eyes Bother Him Then He May Use A Bandage With Aloes

952. Nubaih bin Wahb narrated that ‘Umar bin ‘Ubaidullāh bin Ma‘mar was complaining about his eyes while he was a *Muḥrim*. He asked Abān bin ‘Uthmān about it and he said: “Bandage it with some aloes, for I heard ‘Uthmān bin ‘Affān mentioning that the Messenger of Allāh ﷺ said: ‘Bandage it with aloes.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is

(المعجم ١٠٦) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ يَشْتَكِي عَيْنَهُ فَيُضْمِدُهَا بِالصَّبْرِ (التحفة ١٠٦)

٩٥٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي بَرْزَةَ بْنِ مَرْثَدَةَ عَنْ أَبِي عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ فَسَأَلَ أَبَانَ بْنَ عُثْمَانَ فَقَالَ: اضْمِدْهُمَا بِالصَّبْرِ فَإِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «اضْمِدْهُمَا بِالصَّبْرِ».

Hasan Ṣaḥīḥ. This is acted upon according to the people of knowledge, they did not see any harm in a *Muḥrim* being treated with some treatment as long as it did not have any perfume in it.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بَأْسًا أَنْ يَتَدَاوَى الْمُحْرِمُ بِدَوَاءٍ مَا لَمْ يَكُنْ فِيهِ طِيبٌ.

تخریج: وأخرجه مسلم، الحج، باب جواز مداواة المحرم عينيه، ح: ١٢٠٤ من حديث سفيان بن عيينة به.

Comments:

It is unanimously agreed upon that a *Muḥrim* can use aloes ointment, which has no perfume, for his eye ailment. There is no penalty on him if he uses odorless medicine, but if he uses a perfumed medicine, there will be a penalty on him.

Chapter 107. What Has Been Related About What Is Required From A *Muḥrim* Who Shaves His Head While In *Iḥrām*

(المعجم ١٠٧) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ بِخَلْقِ رَأْسِهِ فِي إِحْرَامِهِ مَا عَلَيْهِ (التحفة ١٠٧)

953. ‘Abdur-Raḥmān bin Abī Laila narrated from Ka‘b bin ‘Ujrah that the Prophet ﷺ passed by him while he was at Al-Ḥudaibiyah, before entering Makkah, and he was a *Muḥrim*. He had lit a fire under a cooking pot and lice were falling all over his face. So he (the Prophet ﷺ) said: “Have these lice of yours troubled you?” He said: “Yes.” He said: “Shave and feed six of the poor with a *Faraq*” and a *Faraq* is three *Ṣā’* - “or fast three days, or slaughter a sacrifice.” Ibn Abī Najīḥ (one of the narrators) said: “Or slaughter a sheep.” (*Ṣaḥīḥ*)

٩٥٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي يُوْبَ [السَّخْنِيَانِي] وَابْنِ أَبِي نَجِيحٍ وَحُمَيْدِ الْأَعْرَجِ وَعَبْدِ الْكَرِيمِ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ، وَهُوَ يوقِدُ نَحْتِ قَدْرِ وَالْقَمْلُ يَنْهَافُ عَلَى وَجْهِهِ فَقَالَ: «أَتُوذِيكَ هَوَامُكَ هَذِهِ؟» فَقَالَ: نَعَمْ، فَقَالَ: «اخْلُقْ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلَاثَةُ أَصْعَ - «أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ انْسُكْ نَسِيكَةً» قَالَ ابْنُ أَبِي نَجِيحٍ: أَوْ اذْبَحْ شَاةً.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. When a *Muḥrim* shaves [his head], or wears some clothing

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الْمُحْرِمَ

that he is not supposed to wear during his *Ihrām*, or he uses perfume, then he has to pay an atonement similar to what was mentioned by the Prophet ﷺ.

إِذَا حَلَقَ [رَأْسَهُ] أَوْ لَبَسَ مِنَ الثَّيَابِ مَا لَا يَنْبَغِي لَهُ أَنْ يَلْبَسَ فِي إِحْرَامِهِ أَوْ تَطَيَّبَ فَعَلَيْهِ الْكَفَّارَةُ بِمِثْلِ مَا رَوَى عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، الحج، باب جواز حلق الرأس للمحرم إذا كان به أذى . . . إلخ، ح: ١٢٠١ عن محمد بن أبي عمر به والبخاري، ح: ١٨١٤ من حديث حميد الأعرج به.

Comments:

If a *Muhrim* has a problem with his head, and needs to shave his head, all agree that he can do it, but have to pay the penalty. He will have to either slaughter an animal, or fast for three days, or feed six poor persons.

Chapter 108. What Has Been Related About Giving Permission For The Shepherds To Stone A Day And Leave (Stoning) A Day

954. Abī Al-Baddāḥ bin ‘Adī narrated from his father: “The Prophet ﷺ permitted the shepherds to stone a day and leave a day.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This is how Ibn ‘Uyainah reported it. Mālik bin Anas reported it from ‘Abdullāh bin Abī Bakr, from his father, from Abū Al-Baddāḥ bin ‘Āṣim bin ‘Adī from his father. The narration of Mālik is more correct.

There are those among the people of knowledge who permitted the shepherds to stone a day and leave (stoning for) a day, and this is the view of *Ash-Shāfi‘ī*.

(المعجم ١٠٨) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا (التحفة ١٠٨)

٩٥٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا. قَالَ أَبُو عِيْسَى: هَكَذَا رَوَى ابْنُ عُيَيْنَةَ. وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمِ ابْنِ عَدِيٍّ، عَنْ أَبِيهِ. وَرَوَايَةُ مَالِكٍ أَصْحَحُ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك من عذر، ح: ٣٠٣٦ من حديث سفيان بن عيينة به وصرح بالسماع عند الحميدي، ح: ٨٥٦ وصححه ابن خزيمة، ح: ٢٩٧٦، إتحاف المهرة ٦/٣٨٣، ح: ٦٦٧٨ وابن الجارود، ح: ٤٧٨ وابن حبان، ح: ١٠١٥ ورواه أبو داود، ح: ١٩٧٥ من حديث عبدالله بن أبي بكر به.

Comments:

Spending the night in Minā is *Sunnah* according to Imām Abū Ḥanīfah and Imām Aḥmad. If the night is not spent in Minā, it is disliked and disapproved, but there is no penalty for it. (*Al-Mughnī* v. 5. p.325) According to Imām Mālik and Ash-Shāfi‘ī, spending the night in Minā is obligatory.

955. Abī Al-Baddāḥ bin ‘Āṣim bin ‘Adī narrated from his father: “The Messenger of Allāh ﷺ permitted the camel herders who were in the camp (at Minā) to stone on the Day of *An-Naḥr* then to gather the stoning of two days after the Day of *An-Naḥr*, so that they stoned them during one of them.” Mālik said: “I think that he said about the first of them: ‘Then they should stone on the day of departure.’” (*Saḥīḥ*)

(He said:) This *Ḥadīth* is *Ḥasan Saḥīḥ*, and it is more correct than the narration of Ibn ‘Uyainah from ‘Abdullāh bin Abī Bakr.

٩٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِرُعَاةِ الْإِبِلِ فِي الْبَيْتُوتَةِ أَنْ يَرْمُوا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوا رَمِيَّ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُوهُ فِي أَحَدِهِمَا - قَالَ مَالِكٌ: ظَنَنْتُ أَنَّهُ قَالَ فِي الْأَوَّلِ مِنْهُمَا - ثُمَّ يَرْمُونَ يَوْمَ النَّفْرِ.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب: في رمي الجمار، ح: ١٩٧٥ من حديث مالك به وهو في الموطأ: ٤٠٨/١ (يحيى) وصححه ابن خزيمة، ح: ٢٩٧٥ وابن حبان، ح: ١٠١٥ والحاكم: ٤٧٨/١، ٤٢٠/٣ ووافقه الذهبي.

Comments:

Most of the scholars agree, and their point of view is that the stoning of the 11th and 12th of *Dhul-Hijjah* (*Ma‘ārif* v. 6. p. 410.) and then one can be combined on one of those days, stoned again on the 13th of *Dhul-Hijjah*. Imām *Khattābī* has quoted this from Imām Mālik and Imām *Shāfi‘ī*.

Chapter 109. (For A Man To Begin The Talbiyah As The Prophet ﷺ Did)

956. Anas bin Mālik narrated: “When ‘Alī returned to the Messenger of Allāh ﷺ from Yemen he said: ‘For what did you intended the *Talbiyah*?’ He replied: ‘I intended the *Talbiyah* for what

(المعجم ١٠٩) - بَابُ [إِهْلَالِ الرَّجْلِ

كإِهْلَالِ النَّبِيِّ ﷺ] (التحفة ١٠٩)

٩٥٦ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا سُلَيْمُ بْنُ حَبَّانَ قَالَ: سَمِعْتُ مَرْوَانَ الْأَصْفَرَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَلِيًّا قَدِمَ

the Messenger of Allāh ﷺ announced it.' So he (ﷺ) said: 'If I did not have the *Hadī* with me then I would exit *Ihrām*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*) *Gharīb* from this route.

عَلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهَلَّتْ؟» قَالَ: أَهَلَّتْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ، قَالَ: «لَوْلَا أَنَّ مَعِيَ هَذَا لَأَحَلَّتُ». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، وأخرجه البخاري، الحج، باب من أهل في زمن النبي ﷺ كإهلال النبي ﷺ، ح: ١٥٥٨ ومسلم، ح: ١٢٥٠ من حديث عبدالصمد بن عبدالوارث به.

Comments:

Imām Ibn Qudāmah writes that assuming unspecified *Ihrām*, and to follow some other one's *Ihrām* is approved. There is no difference of opinion in it. (*Al-Mughnī* v. 5. p. 97.)

Chapter 110. What Has Been Related About The Day Of *Al-Hajj Al-Akbar*

957. 'Alī narrated: "I asked the Messenger of Allāh ﷺ about the day of *Al-Hajj Al-Akbar* and he said: 'The Day of *An-Nahr*.'" (*Ṣaḥīḥ*)

(المعجم ١١٠) - بَابُ [مَا جَاءَ فِي يَوْمِ الْحَجِّ الْأَكْبَرِ] (التحفة ١١٠)

٩٥٧ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخریج: [صحيح] وأخرجه ابن أبي حاتم في تفسيره: ١٧٤٧/٦ التوبة: ٣ من حديث عبدالوارث بن سعيد به، سنده ضعيف لعل له شواهد عند البخاري، ح: ٣١٧٩ ومسلم، ح: ٤٣٥/١٣٤٧ وغيرهما.

958. 'Alī narrated: "The day of *Al-Hajj Al-Akbar* is the Day of *An-Nahr*." (*Ṣaḥīḥ*)

He did not narrate it in *Marfū'* form and this is more correct than the first *Hadīth*. The *Mawqūf* narration of Ibn 'Uyainah is more correct than the *Marfū'* narration of Muḥammad bin Ishāq.

Abū 'Eisā said: This is how it was

٩٥٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ.

وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ. وَرَوَاهُ ابْنُ عُيَيْنَةَ مَوْقُوفٌ أَصَحُّ مِنْ رَوَايَةِ مُحَمَّدِ بْنِ إِسْحَاقَ مَرْفُوعٌ. قَالَ أَبُو

reported by more than one of the *Huffāz* from Abū Ishāq, from Al-Ḥārith, from ‘Alī, in *Mawqūf* form. (Shu‘bah reported it from Abū Ishāq who said: “from ‘Abdullāh bin Murrah, from Al-Ḥārith, from ‘Alī, in *Mawqūf* form.)

عِيسَى: هَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنَ الْحُفَّاطِ
عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ
مَوْقُوفًا. [وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي إِسْحَاقَ
قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ،
عَنْ عَلِيٍّ مَوْقُوفًا].

تخريج: [صحيح] انظر الحديث السابق.

Comments:

There is difference of opinion in the explanation of *Al-Hajj Al-Akbar*. Most of the scholars say that *Al-Hajj Al-Akbar* means *Al-Hajj* and *‘Umrah* is call *Al-Hajj Al-Ashghar*. The Day of *An-Nahr* is named *Al-Hajj Al-Akbar* because many of the *Hajj* segments are performed on this day like, a) stoning the *Jamrah*. b) shaving the head or cutting the hair. c) sacrifice of the animal and d) *Tawāf* *Al-Ifādah*. (*Tuhfat Al-Aḥwadhī* v. 2 p. 122.)

Chapter 111. What Has Been Related About Touching The Two Corners

959. Ibn ‘Ubaid bin ‘Umaid narrated from his father: “Ibn ‘Umar was clinging on the two corners (in a manner that I had not seen any of the Companions of the Prophet ﷺ doing) so I said: ‘O Abū ‘Abdur-Raḥmān! You are clinging on the two corners in a manner that I have not seen any of the Companions of the Prophet ﷺ clinging.’ So he said: ‘I do it because I heard the Messenger of Allāh ﷺ saying: “Touching them atones for sins.” And I heard him saying: “Whoever performs *Tawāf* around this House seven times and he keeps track of it, then it is as if he freed a slave.” And I heard him saying: “One foot is not put down, nor another raised except that Allāh removes a sin from him and records a good merit for him.” (*Hasan*)

(المعجم ١١١) - بَابُ [مَا جَاءَ فِي

اسْتِئْلَامِ الرُّكْنَيْنِ] (التحفة ١١١)

٩٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ
عَطَاءِ بْنِ السَّائِبِ، عَنِ ابْنِ عُبَيْدِ بْنِ عُمَيْرٍ،
عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ كَانَ يُزَاجِمُ عَلِيَّ
الرُّكْنَيْنِ [زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ
النَّبِيِّ ﷺ يَفْعَلُهُ] فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ
إِنَّكَ تُزَاجِمُ عَلِيَّ الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ
أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُزَاجِمُ عَلَيْهِ
فَقَالَ: إِنْ أَفْعَلْتُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّ مَسْحَهُمَا كَفَّارَةٌ الْخَطَايَا».
وَسَمِعْتُهُ يَقُولُ: «مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا
فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ». وَسَمِعْتُهُ يَقُولُ:
«لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ اللَّهُ
عَنْهُ خَطِيئَةً وَكُتِبَ لَهُ بِهَا حَسَنَةٌ».

قَالَ أَبُو عِيسَى: وَرَوَى حَمَادُ بْنُ زَيْدٍ عَنْ

Abū 'Eīsā said: Ḥammād bin Zaid reported similar from 'Atā' bin As-Sā'ib, from Ibn 'Ubad bin 'Umar, from Ibn 'Umar. But he did not mention "from his father" in it.

(Abū 'Eīsā said: This *Ḥadīth* is *Hasan*).

تخريج: [حسن] وأخرجه الحاكم: ٤٨٩/١ من حديث جرير به وتابعه معمر والثوري عند أحمد: ٨٩/٢ وصححه ابن خزيمة، ح: ٢٧٣٠ وابن حبان (الإحسان): ٣٦٨٩ والحاكم وواقفه الذهبي ورواه النسائي، ح: ٢٩٢٢ من طريق حماد بن زيد عن عطاء عن عبدالله بن عبيد بن عمير به لم يقل عن أبيه.

Comments:

While touching the Black Stone, it is not proper to make it difficult for others to reach it, or pushing others, to make room for one self. In this narration Ibn 'Umar's answer means that he is not harming or hitting anybody, nor he is not creating trouble for others.

Chapter 112. What Has Been Related About Talking During *Tawāf*

960. Ibn 'Abbās narrated that the Prophet ﷺ said: "*Tawāf* around the House is similar to *Ṣalāt* except that you talk during it. So whoever talks in it, then let him not say but good." (*Hasan*)

Abū 'Eīsā said: This *Ḥadīth* has been reported from Ibn Tāwūs and others, from Tāwūs, from Ibn 'Abbās in *Mawqūf* form. We do not know of it being *Marfū'* except in the narration of 'Atā' bin As-Sā'ib.

This is acted upon according to most of the people of knowledge. They consider it recommended that a man not speak during *Tawāf* except when necessary, or for remembrance of Allāh, or when it is regarding knowledge.

عَطَاءُ بْنُ السَّائِبِ، عَنِ ابْنِ عُيَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ.
[قَالَ أَبُو عِيْسَى]: وَهَذَا حَدِيثٌ حَسَنٌ.

(المعجم ١١٢) - بَابُ [مَا جَاءَ فِي الْكَلَامِ فِي الطَّوَافِ] (التحفة ١١٢)

٩٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ
عَطَاءِ بْنِ السَّائِبِ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الطَّوَافُ حَوْلَ
الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ
تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمْ إِلَّا بِخَيْرٍ».

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنِ ابْنِ طَاوُسٍ وَعَبْرِهِ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ مَوْفُوفًا وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ
حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَالْعَمَلُ عَلَى هَذَا
عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ لَا يَتَكَلَّمَ
الرَّجُلُ فِي الطَّوَافِ إِلَّا لِحَاجَةٍ أَوْ بِذِكْرِ اللَّهِ
تَعَالَى أَوْ مِنَ الْعِلْمِ.

تخریج: [حسن] وأخرجه ابن خزيمة: ٢٢٢/٤، ح: ٢٧٣٩ من حديث جرير بن عبد الحميد به وصححه ابن خزيمة وابن حبان، ح: ٩٩٨ وللحديث طريق أخرى عند النسائي، ح: ٢٩٢٥ وغيره.

Comments:

According to this narration, *Tawāf* is an *'Ibādah* like *Ṣalāt*, so one should perform *Tawāf* after making ablution and the woman should not cover their faces and palms just as in the case of *Ṣalāt*.

Chapter 113. What Has Been Related About The Black Stone

(المعجم ١١٣) - بَابُ [مَا جَاءَ فِي

الْحَجَرِ الْأَسْوَدِ] (التحفة ١١٣)

961. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said about the (Black) Stone: "By Allāh! Allāh will raise it on the Day of Resurrection with two eyes by which it sees, and a tongue that it speaks with, testifying to whoever touched it in truth." (*Ḥasan*)

٩٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ ابْنِ

حُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْحَجَرِ: «وَاللَّهِ لِيُعَيِّنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقِّ».

Abū 'Eisā said: This is a *Ḥasan Hadīth*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب استلام الحجر، ح: ٢٩٤٤ من حديث عبدالله بن عثمان بن حثيم به وصححه ابن خزيمة، ح: ٢٧٣٥، ٢٧٣٦ وابن حبان، ح: ١٠٥٥ والحاكم: ٤٥٧/١ والذهبي جرير هو ابن عبد الحميد.

Comments:

This narration shows that the Black Stone, which apparently appears to be a simple piece of stone, will be granted the ability to testify for those who touch it.

Chapter 114. The *Muḥrim* Who Had Some Oil Applied

(المعجم ١١٤) - [بَابُ ادِّهَانِ الْمُحْرِمِ

بِالزَّيْتِ] (التحفة ١١٤)

962. Ibn 'Umar narrated: "The Prophet ﷺ would apply oil that is not scented (*Ghair Muqattat*) while he was a *Muḥrim*." (*Ḍa'īf*)

٩٦٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ

حَمَّادِ بْنِ سَلَمَةَ، عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرِ الْمُقْتَتِ.

Abū 'Eisā said: *Muqattat* means scented.

قَالَ أَبُو عِيْسَى: مُقْتَتٌ: مُطَيَّبٌ.

(Abū 'Eisā said:) This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Farqad As-

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

Sabakhī from Sa'eed bin Jubair. Yaḥya bin Sa'eed has criticized Farqad As-Sabakhī, and (other) people report from him.

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَرْقَدِ السَّبَخِيِّ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ. وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي
فَرْقَدِ السَّبَخِيِّ وَرَوَى عَنْهُ النَّاسُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يدهن به المحرم، ح: ٣٠٨٣ من حديث وكيع به، ذكره ابن خزيمة، ح: ٢٦٥٢ وأشار إلى أنه ضعيف، وأخرجه البخاري، ح: ١٥٣٧ موقوفاً على ابن عمر، وهو الصواب.

Comments:

It is unanimously agreed upon that while in a state of *Ihrām* it is prohibited to use any kind of perfume or perfumed oil.

Chapter 115. What Has Been Related About Carrying Zamzam Water^[1]

(المعجم ١١٥) - بَابُ [مَا جَاءَ فِي
حَمْلِ مَاءِ زَمَزَمَ] (التحفة ١١٥)

963. Hishām bin ‘Urwah narrated from his father about ‘Āishah, that she would carry some Zamzam water, and she would say: “Indeed the Messenger of Allāh ﷺ would carry it.”^[2] (*Sahih*)

٩٦٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَلَادُ
ابْنِ يَزِيدَ الْجُعْفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ
زَمَزَمَ وَتُخْبِرُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْمِلُهُ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

تخريج: [إسناده صحيح] وأخرجه البيهقي: ٢٠٢/٥ من حديث ابن خزيمة عن أبي كريب به وأعل بما لا يقدر.

Comments:

This narration shows that taking Zamzam water to other places is *Sunnah*.

Chapter 116. Where To Perform The *Zuhr* Prayer On The Day Of *Tarwiyah*^[3]

(المعجم ١١٦) - بَابُ: [أَيْنَ يُصَلِّي الظَّهْرُ
يَوْمَ التَّرْوِيَةِ] (التحفة ١١٦)

964. ‘Abdul-‘Azīz bin Rufai‘ narrated: “I said to Anas bin

٩٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَمُحَمَّدُ بْنُ

[1] That is, to take some of it when leaving Makkah.

[2] Meaning; carrying it home, or taking some of it when leaving.

[3] That is, the eighth of *Dhul-Hijjah*.

Mālik: ‘Narrate something to me that you understand about where the Messenger of Allāh ﷺ performed *Zuhr* on the Day of *Tarwiyah*.’ He said: ‘In *Minā*.’” “I said: ‘So where did he pray *‘Aṣr* on the day of departure?’ He said: ‘In *Al-Abṭāḥ*.’ Then he said: ‘Do what your leaders do.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, but it is considered *Gharīb* as a narration of *Ishāq* (bin *Yūsuf*) *Al-Azādī* from *Ath-Thawrī*.

الْوَزِيرِ الْوَاسِطِيِّ - الْمَعْنَى وَاجِدٌ - قَالَا:
حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ
سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: قُلْتُ
لَأَنَسِ بْنِ مَالِكٍ: حَدَّثَنِي بِشَيْءٍ عَقَلْتُهُ عَنْ
رَسُولِ اللَّهِ ﷺ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟
قَالَ: يَمِينِي، قَالَ: قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ
يَوْمَ النَّقْرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ: أَفْعَلُ
كَمَا يَفْعَلُ أَمْرَاؤُكَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ يُسْتَعْرَبُ مِنْ حَدِيثِ إِسْحَاقَ [بْنِ
يُونُسَ] الْأَزْرَقِيِّ عَنِ الثَّوْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب: أين يصلي الظهر يوم التردية؟،
ح: ١٦٥٣ ومسلم، ح: ١٣٠٩ من حديث إسحاق الأزرق به.