

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

VOLUME [ 13 ]

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## Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

**[12001]** Hafṣ told us, from Layth, from Mujāhid, from ‘Uthmān, who said: “Whoever carries a funeral, let him perform Wudu.”

حَدَّثَنَا حَفْصٌ، عَنْ لَبِيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عُثْمَانَ، قَالَ:  
مَنْ حَمَلَ جِنَازَةً فَلْيَوْضُأْ

**[12002]** Abu Usamah narrated to us from Hisham, from Urwah, who said: When someone from Ibn al-Zubayr's family died, he would say: "Hasten, hasten! Bring him out, bring him out!" He said: "So he would be brought out whatever hour it was."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، قَالَ: كَانَ ابْنُ الرُّبَّيرِ إِذَا مَاتَ لَهُ الْمَيْتُ مِنْ أَهْلِهِ قَالَ: عَجَّلُوا عَجَّلُوا أَخْرِجُوا أَخْرِجُوا قَالَ: فَيَخْرُجُ أَيْمَنًا سَاعَةً كَانَتْ

**[12003]** Abu Khalid al-Ahmār narrated to us from Hisham ibn Urwah, from his father, from Aisha, who said: "Abu Bakr died on Tuesday night and was buried on Tuesday night."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
عَنْ عَائِشَةَ، قَالَتْ: مَاتَ أَبُو بَكْرٍ لَيْلَةَ الْثَّلَاثَاءِ، وَدُفِنَ  
لَيْلَةَ الْثَّلَاثَاءِ

**[12004]** ‘Abd al-Rahim ibn Sulayman narrated to us from Mujalid, from Al-Sha'bi, who said: "It used to be said that sudden death is [a sign of] the approach of the Hour."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: كَانَ يُقَالُ اقْتِرَابُ السَّاعَةِ مَوْتُ الْفَجَاءَةِ

**[12005]** ‘Abd Allah ibn Numayr narrated to us from Hajjaj, from Al-Zubayr ibn ‘Adi, from some of the companions of ‘Abd Allah ibn ‘Abd Allah, who said: "Sudden death is a relief for the believers and a regret for the disbelievers."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ حَاجَاجٍ، عَنِ الرُّبَّيْرِ بْنِ عَدِيٍّ، عَنْ بَعْضٍ، أَصْحَابِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالُوا: مَوْتُ الْفُجَاءَةِ رَاحَةٌ عَلَى الْمُؤْمِنِينَ، وَأَسْفٌ عَلَى الْكُفَّارِ

**[12006]** Ibn Numayr narrated to us: Malik narrated to us from a man from Mighwal, from Talhah, from Tamim ibn Salamah, who said: A man among us died suddenly. The Companions of the Prophet ﷺ said: "A seizing of anger." I mentioned this to Ibrahim—and rarely did we mention a Hadith to Ibrahim except that we found he had knowledge about it—and he said: "They used to dislike a seizing like the seizing of regret (sudden death)."

حَدَّثَنَا ابْنُ نُعَيْرٍ، حَدَّثَنَا مَالِكُ، عَنْ رَجُلٍ، مِنْ مَغْوِلٍ، عَنْ طَلْحَةَ، عَنْ ثَمِيمِ بْنِ سَلَمَةَ، قَالَ: مَاتَ مِنَّا رَجُلٌ بَعْذَنَةً، فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْدَةٌ غَصَبٌ فَكَرِثُهُ لِإِبْرَاهِيمَ وَقَالَ مَا كُنَّا نَذْكُرُ لِإِبْرَاهِيمَ حَدِيثًا، إِلَّا وَجَدْنَا عِنْدَهُ فِيهِ فَقَالَ: كَانُوا يَكْرَهُونَ أَخْدَةً كَأَخْدَةِ الْأَسْفِ

**[12007]** Yahya ibn Adam narrated to us: Abu Shihab narrated to us from Al-A'mash, from Zubayd, from Abu al-Ahwas, from ‘Abd Allah and Aisha, who said: "Sudden death is a mercy for the believer and a regret for the sinner."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ رُبَّيْرٍ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ، وَعَائِشَةَ، قَالَا: مَوْتُ الْفُجَاءَةِ رَفْهٌ بِالْمُؤْمِنِ، وَأَسْفٌ عَلَى الْفَاجِرِ

**[12008]** Muhammad ibn Bishr narrated to us, saying: I heard Mujahid ibn Abi Rashid say: Mujahid said: "Among the signs of the Hour is sudden death (Mawt al-Bidar)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: سَمِعْتُ مُجَاهِدَ بْنَ أَبِي رَاشِدٍ، قَالَ: مَوْتُ مُجَاهِدٍ: مِنْ أَشْرَاطِ السَّاعَةِ مَوْتٌ الْبِدَارِ

**[12009]** Ghundar narrated to us from Shu'bah, from Mansur, from Ibrahim, that he disliked sudden death.

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ مَوْتَ الْفُجَاءَةِ

**[12010]** Ghundar narrated to us from Shu'bah, from Mansur, from Tamim ibn Salamah, from Ubayd ibn Khalid, from a man among the Companions of Muhammad ﷺ regarding sudden death. He said: "It is a seizing of regret."

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ ثَمِيمِ بْنِ سَلَمَةَ، عَنْ عُيَيْدِ بْنِ خَالِدٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي مَوْتِ الْفُجَاءَةِ قَالَ: أَخْذَهُ أَسْفٌ

**[12011]** Abu Usamah narrated to us from Sufyan, from Al-A'mash, from Umarah, who said: They were with a man from the companions of 'Abd Allah while he was sick. His forehead sweated, so a man went to wipe the sweat from his forehead, but he swatted his hand away. Sufyan said: They used to like sweat for the deceased (as a good sign).

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفِيَّانَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، قَالَ: كَانُوا عِنْدَ رَجُلٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُوَ مَرِيضٌ فَعَرَقَ جَيْنِهِ فَذَهَبَ رَجُلٌ يَمْسَحُ عَنْ جَيْنِهِ الْعَرَقَ، فَضَرَبَ يَدَهُ قَالَ سُفِيَّانُ: إِنَّهُمْ كَانُوا يَسْتَحْبُونَ الْعَرَقَ لِلْمَيِّتِ

**[12012]** Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Alqamah, that he entered upon a friend of his from Al-Nakha' to visit him. He wiped his forehead and found it sweating, so he laughed. Some of the people said to him: "What makes you laugh, O Abu Shibl?" He said: I laughed because of the statement of 'Abd Allah: "The soul of the believer exits with sweat (on the brow), and he may have committed a sin so it is made difficult for him at death to be [expiation] for it. And the soul of the disbeliever and the sinner exits from his jaw like the soul of a donkey exits, and he may have done a good deed so it is made easy for him at death to be [reward] for it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ دَخَلَ عَلَى صَدِيقٍ لَهُ مِنَ النَّاسِ بِعُودَةِ فَمَسَحَ جَبِيلَةَ، فَوَجَدَهُ يَرْشُحُ فَصَحَّكَ، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: مَا يَصْحَّكُكَ يَا أَبَا شِبْلٍ؟ قَالَ: ضَحِّكْتُ مِنْ قَوْلِ عَبْدِ اللَّهِ إِنَّ نَفْسَ الْمُؤْمِنِ تَخْرُجُ رَشْحًا، وَإِنَّهُ قَدْ يَكُونُ عَمَلُ السَّيِّئَاتِ فَيُسَدَّدُ عَلَيْهِ عِنْدَ الْمَوْتِ لِيَكُونَ بِهَا، وَإِنَّ نَفْسَ الْكَافِرِ وَالْفَاجِرِ لِيَخْرُجَ مِنْ شَدْقِهِ كَمَا يَخْرُجُ نَفْسُ الْحِمَارِ، وَإِنَّهُ قَدْ يَكُونُ عَمَلُ الْحَسَنَاتِ، فَهُوَ عَلَيْهِ عِنْدَ الْمَوْتِ لِيَكُونَ بِهَا

**[12013]** Abu al-Ahwas narrated to us from Mughirah, from Ibrahim, who said: "The fur coat, socks (jawraban), overshoes (jurmuqan), and leggings (afrahijan) are removed from the martyr, unless they are thin socks made of yarn, in which case they are left on him, and he is buried with his clothes."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُنْزَعُ عَنِ الْقَتِيلِ الْفَرْوُ وَالْجَوْبَانُ، وَالْجُرْمُوقَانُ، وَالْأَفْرَهِيجَانُ، إِلَّا أَنْ يَكُونَ جَوْبَانٌ مُسْتَقَانٌ مِنْ غَرْلٍ، فَيُبَرَّكَانُ عَلَيْهِ، وَيُدْفَنُ مَعَ ثِيَابِهِ

**[12014]** Jarir narrated to us from Layth, from Mujahid, who said: "Neither a leather sock nor a sandal should be buried with the martyr."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا يُدْفَنُ مَعَ الْقَتِيلِ حُفْ وَلَا نَعْلٌ

**[12015]** Waki narrated to us from Sufyan, from Mukhawwal, from Al-Ayzar ibn Hurayth al-Abdi, who said: Zayd ibn Suhan said: "Do not remove any garment from me except the leather socks, for I am a litigant, I will plead my case."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُخَوَّلٍ، عَنْ الْعَيْزَارِ بْنِ حُرَيْثٍ الْعَبْدِيِّ، قَالَ: قَالَ زَيْدُ بْنُ صُوْحَانَ: لَا تَنْزِعُوا عَنِّي ثَوْبًا، إِلَّا الْخُفَيْنِ فَإِنِّي مُحَاجِجٌ

**[12016]** Ya'la ibn Ubayd narrated to us: Muhammad ibn Amr narrated to us from Sa'id ibn Abi Sa'id al-Maqburi, from 'Abd Allah ibn Abi Qatadah, from his father, who said: A funeral was brought to the Messenger of Allah ﷺ for him to pray over. He asked: "Does he have debt?" They said: "Yes, two dinars." He said: "Did he leave anything to pay them off?" They said: "No." He said: "Then pray over your companion." Abu Qatadah said: "They are upon me, O Messenger of Allah." So the Prophet ﷺ prayed over him.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ سَعِيدِ  
بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ  
أَبِيهِ، قَالَ: أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَنَازَةَ  
لِيُصَلِّيَ عَلَيْهَا، فَقَالَ: عَلَيْهِ دَيْنٌ؟ قَالُوا: نَعَمْ، دِينَارَانِ،  
قَالَ: هَلْ تَرَكَ لَهُمَا وَفَاءً؟ قَالُوا: لَا، قَالَ: فَصَلُّوا عَلَى  
صَاحِبِكُمْ قَالَ أَبُو قَتَادَةَ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ فَصَلَّى  
عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12017]** Zayd ibn al-Hubab narrated to us from Musa ibn Ubaydah, from Iyas ibn Salamah, from his father, that a funeral of a man from the Ansar was brought to the Prophet ﷺ for him to pray over. He said: "Did he leave anything?" They said: "No." He said: "Does he have debt?" They said: "Yes, he owes two dinars." He said: "Pray over your companion." Abu Qatadah said: "They are upon me, O Messenger of Allah." He said: So the Prophet ﷺ prayed over him. He said: Some people informed me that whenever the Messenger of Allah ﷺ met Abu Qatadah, he would ask: "What happened to the two dinars?" until he paid them off.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ إِيَّاسِ  
بْنِ سَلَمَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى  
بِحِجَّازَةَ رَجُلٍ مِنَ الْأَنْصَارِ لِيُصَلِّي عَلَيْهِ، فَقَالَ: هَلْ  
تَرَكَ شَيْئًا؟ قَالُوا: لَا، قَالَ: هَلْ عَلَيْهِ دَيْنٌ؟ قَالُوا: نَعَمْ،  
عَلَيْهِ دِينَارَانِ، قَالَ: سَلُّو عَلَى صَاحِبِكُمْ قَالَ أَبُو قَتَادَةَ:  
هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ، قَالَ: فَصَلَّى عَلَيْهِ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَأَخْبَرْنِي أُنْسَاسٌ، أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا لَقَيَهُ أَبُو قَتَادَةَ قَالَ: مَا  
فَعَلَ الدِّينَارَانِ؟ حَتَّى فَضَّاهُمَا

**[12018]** Husayn ibn Ali narrated to us from Za'idah, from 'Abd Allah ibn Muhammad ibn Aqil, from Jabir ibn 'Abd Allah, who said: A man died, so we came to the Messenger of Allah ﷺ for him to pray over him.

He took a few steps then said: "Does he have debt?" We said: "Yes, he owes two dinars." He said: "Pray over your companion."

حَدَّثَنَا حُسْنِي بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: مَاتَ رَجُلٌ فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لِيُصَلِّيَ عَلَيْهِ فَخَطَا خُطًّا، قَالَ: عَلَيْهِ دِينُ؟ قُلْنَا: نَعَمْ عَلَيْهِ دِينَارَانِ، قَالَ: صَلُّوا عَلَى صَاحِبِكُمْ

**[12019]** Muhammad ibn Bishr narrated to us: Muhammad ibn Amr narrated to us: Abu Kathir, the client of the Laythis, narrated to us from Muhammad ibn 'Abd Allah ibn Jahsh, that a man came to the Prophet ﷺ and said: "O Messenger of Allah, what is for me if I am killed in the cause of Allah?" He said: "Paradise." When he turned away, he said: "Except for debt; Jibril whispered it to me just now."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِي، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو، حَدَّثَنَا أَبُو كَثِيرَ، مَوْلَى الْلَّيْتَيْنِ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ، أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا لِي إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، قَالَ: الْجَنَّةُ فَلَمَّا وَلَى، قَالَ: إِلَّا الدَّيْنُ سَارَنِي بِهِ جِبْرِيلُ أَنفَأَ

**[12020]** Yazid ibn Harun narrated to us: Yahya ibn Sa'id informed us from Sa'id ibn Abi Sa'id, from 'Abd Allah ibn Abi Qatadah, from his father, from the Prophet ﷺ similarly, except that he said: "Jibril, peace be upon him, said to me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَنَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا مِنْهُ إِلَّا أَنَّهُ قَالَ: قَالَ لِي جَبْرِيلُ عَلَيْهِ السَّلَامُ

**[12021]** 'Abd Allah ibn Numayr narrated to us: Fudayl ibn Ghazwan narrated to us from Abu Hazim, from Abu Hurayrah, who said: The funeral of a man from the Ansar was brought to the Messenger of Allah ﷺ, so he prayed over him. Then he said: "What did he leave?" They said: "He left two or three dinars." He said: "He left two brandings (kayyat), or three brandings."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَصَلَّى عَلَيْهِ، ثُمَّ قَالَ: مَا تَرَكَ؟ قَالُوا: تَرَكَ دِينَارَيْنِ، أَوْ ثَلَاثَةَ، قَالَ: تَرَكَ كَيَّيْنِ، أَوْ ثَلَاثَ كَيَّاتٍ

**[12022]** Shababah ibn Sawwar narrated to us: Shu'bah narrated to us from 'Abd al-Rahman ibn al-'A'idh, who said: I heard Abu Umamah narrating from the Prophet ﷺ regarding a man who died and left two dinars. The Prophet ﷺ said: "A branding, or two brandings."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَائِدِ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ، يُحَدِّثُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَجُلٍ ماتَ وَتَرَكَ دِينَارَيْنِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيَّةً، أَوْ كَيَّيْنِ

**[12023]** Abu Usamah narrated to us from Za'idah, from Asim, from Zirr, from 'Abd Allah, who said: A black slave joined the Prophet ﷺ and then died. The Prophet ﷺ buried him and said: "Look, did he leave anything?" They said: "He left two dinars." The Prophet ﷺ said: "Two brandings."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ، قَالَ: لَحِقَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدٌ أَسْوَدُ فَمَاتَ، فَدَفَنَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: انْظُرُوا هَلْ تَرَكَ شَيْئًا؟ فَقَالُوا: تَرَكَ دِينَارَيْنِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْتَانٌ

**[12024]** 'Affan ibn Muslim narrated to us: Ja'far ibn Sulayman narrated to us: Utaybah narrated to us from Burayd ibn Asram, who said: I heard Ali saying: A man from the people of the Suffah died. They said: "O Messenger of Allah, he left a dinar (or a dirham)." He said: "Two brandings." Then he said: "Pray over your companion."

حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عُثَيْبَةُ، عَنْ بُرَيْدَةِ بْنِ أَصْرَمَ، قَالَ: سَمِعْتُ عَلَيْا، يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَقَالُوا: يَا رَسُولَ اللَّهِ تَرَكَ دِينَارًا، أَوْ دِرْهَمًا، فَقَالَ: كَيْتَانٌ فَقَالَ: صَلُّوا عَلَى صَاحِبِكُمْ

**[12025]** Abu Mu'awiyah narrated to us from Al-A'mash, from Shaqiq, from Masruq, from Aisha, who said: A Jewish woman entered upon her and gifted her some perfume, then said: "May Allah protect you from the torment of the grave." She said: That stuck in my mind. When the Messenger of Allah ﷺ came, I said: "O Messenger of Allah, is there punishment in the grave?" He said: "Yes, they are punished in their graves with a punishment that the animals can hear."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ شَرِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلْتُ عَلَيْهَا يَهُودِيَّةً فَوَهَبَتْ لَهَا طِبِّيًّا، فَقَالَتْ: أَجَارُكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ: فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فِي الْقَبْرِ عَذَابًا؟ قَالَ: نَعَمْ، إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَابًا شَمْعَةُ الْبَهَائِمُ

**[12026]** Ubaydah narrated to us from Mansur, from Ibrahim, from Masruq, from Aisha, from the Prophet ﷺ, similar to the Hadith of Abu Mu'awiyah.

حَدَّثَنَا عُبَيْدَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُرْبٍ حَدِيثٌ أَبِي مُعَاوِيَةَ

**[12027]** Abu Mu'awiyah narrated to us from Al-A'mash, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Seek refuge in Allah from Hell, seek refuge in Allah from the torment of the grave, seek refuge in Allah from the trial of the Antichrist (Al-Masih Al-Dajjal), and seek refuge in Allah from the trial of life and death."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعَوَّذُوا بِاللَّهِ مِنْ جَهَنَّمَ، تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

**[12028]** Ibn Ulayyah narrated to us from Al-Jurayri, from Abu Nadrah, from Abu Sa'id, who said: Zayd ibn Thabit narrated to us from the Prophet ﷺ that he said: "Verily, this nation will be tested in their graves. Were it not that you would stop burying one another, I would have prayed to Allah to let you hear of the torment of the grave what I hear." Then he turned his face towards us and said: "Seek refuge in Allah from the torment of the grave." We said: "We seek refuge in Allah from the torment of the grave."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ هَذِهِ الْأَمَةَ تُبْتَأَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافُنُوا لَدَعْوَتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعَ مِنْهُ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ فَلَمَّا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ

**[12029]** Waki narrated to us from Mis'ar, from Alqamah ibn Marthad, from Al-Mughirah ibn 'Abd Allah al-Yashkuri, from Al-Ma'rur ibn Suwayd, from 'Abd Allah, who said: Umm Habibah, the wife of the Prophet ﷺ, said: "O Allah, let me enjoy my husband the Prophet ﷺ, my father Abu Sufyan, and my brother Mu'awiyah." The Prophet ﷺ said: "You have asked Allah about fixed terms, numbered days, and divided provisions; that He hasten something before its time or delay something after its time. If you had asked Allah to protect you from a punishment in the Fire or a punishment in the grave, it would have been better and superior."

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ عَلْفَمَةَ بْنِ مَرْئِدٍ، عَنْ الْمُغِيرَةَ بْنِ عَبْدِ اللَّهِ الْيَسْكُرِيِّ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَتْ أُمُّ حَبِيبَةَ رَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ مَتَّعْنِي بِزَوْجِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِأَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكَ قَدْ سَأَلْتِ اللَّهَ لِأَجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَفْسُومَةٍ، أَنْ يُعَجِّلَ شَيْئًا قَبْلَ أَجَلِهِ، وَأَنْ يُؤَخِّرَ شَيْئًا عَنْ أَجَلِهِ، وَلَوْ كُنْتَ سَأَلْتِ اللَّهَ أَنْ يُعِيدَكَ مِنْ عَذَابِ النَّارِ، أَوْ عَذَابِ الْقَبْرِ كَانَ خَيْرًا وَأَفْضَلَ

**[12030]** Waki narrated to us from Uthman al-Shahham, from Muslim ibn Abi Bakrah, from his father, from the Prophet ﷺ that he used to supplicate after the prayer: "O Allah, I seek refuge in You from disbelief, poverty, and the torment of the grave."

حَدَّثَنَا وَكِبِيعُ، عَنْ عُثْمَانَ الشَّحَّامِ، عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو فِي أَنْتَ الصَّلَاةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَعَذَابِ الْقَبْرِ

**[12031]** Waki narrated to us from Isra'il, from Abu Ishaq, from Amr ibn Maymun, from Umar, that the Prophet ﷺ used to seek refuge in Allah from cowardice, miserliness, the torment of the grave, and the trial of the chest.

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّدُ بِاللَّهِ مِنَ الْجُنُنِ، وَالْبُخْلِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الصَّدْرِ

**[12032]** Abu Mu'awiyah and Ibn Numayr narrated to us from Al-A'mash, from Al-Minhal, from Zadhan, from Al-Bara', who said: We went out with the Prophet ﷺ in the funeral of a man from the Ansar. We reached the grave, and it had not yet been dug. The Prophet ﷺ sat down, and we sat around him as if there were birds on our heads. In his hand was a stick with which he was scratching the ground. Then he raised his head and said: "Seek refuge in Allah from the torment of the grave." Except that Ibn Numayr said: Al-A'mash narrated to us, saying: Al-Minhal narrated to us.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَلِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ، قَالَ: حَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدُ، فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَلَسْنَا حَوْلَهُ، كَائِنًا عَلَى رُؤُوسِنَا الطَّيْرُ، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ، فَقَالَ: اسْتَعِذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا الْمِنْهَلِ

**[12033]** Abu Mu'awiyah narrated to us from Asim, from Abu Uthman and 'Abd Allah ibn al-Harith, from Zayd ibn Arqam, who said: I do not say to you except what I heard the Prophet ﷺ saying: "O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, and the torment of the grave."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: لَا أَقُولُ لَكُمْ إِلَّا مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْأَكْسَلِ، وَالْجُنُونِ وَالْبُخْلِ، وَعَذَابِ الْقَبْرِ

**[12034]** Abu Mu'awiyah narrated to us from Al-A'mash, from Abu Sufyan, from Jabir, from Umm Mubashshir, who said: The Prophet ﷺ entered upon me while I was in a garden among the gardens of Banu al-Najjar, in which there were graves of some of them who had died in the Jahiliyyah. She said: He went out and I heard him saying: "I seek refuge in Allah from the torment of the grave." I said: "O Messenger of Allah, is there punishment in the grave?" He said: "They are punished in their graves with a punishment that the animals can hear."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أُمِّ مُبِيسٍ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي حَائِطٍ مِنْ حَوَائِطِ بَنِي النَّجَّارِ، فِيهِ قُبُورٌ مِنْهُمْ، قَدْ مَاتُوا فِي الْجَاهِلِيَّةِ، قَالَ: فَخَرَجَ فَسَمِعْتُهُ، يَقُولُ: أَسْتَعِيدُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قُلْتُ: يَا رَسُولَ اللَّهِ وَلِلْقَبْرِ عَذَابٌ؟ قَالَ: إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ

**[12035]** Waki narrated to us from Shu'bah, from Awn ibn Abi Juhayfah, from his father, from Al-Bara' ibn 'Azib, from Abu Ayyub, that the Prophet ﷺ heard a sound when the sun set, so he said: "These are the voices of the Jews being tormented in their graves."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُوبَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ صَوْتًا حِينَ غَرَبَتِ الشَّمْسُ، فَقَالَ: هَذِهِ أَصْوَاتُ الْيَهُودِ تُعَذَّبُ فِي قُبُورِهَا

**[12036]** Waki narrated to us from Hisham, from Qatadah, from Anas, that the Prophet ﷺ used to seek refuge from cowardice, miserliness, the trial of life and death, and the torment of the grave.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَعَّدُ مِنَ الْجُبْنِ وَالْبُخْلِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَعَذَابِ الْقَبْرِ

**[12037]** 'Affan narrated to us: Wuheib narrated to us: Musa ibn Uqbah narrated to us from Umm Khalid bint Khalid that she heard the Prophet ﷺ say: "It has been revealed to me that you will be tested in the graves with a trial like or close to the trial of the Antichrist. Then one of you will be brought and asked: 'What is your knowledge of this man?' As for the believer, he will say: 'Muhammad is the Messenger of Allah; he brought us clear proofs and guidance, so we responded and followed.' It will be said: 'Sleep in a good state, for we knew that you were a believer in Allah.' As for the hypocrite or the doubter—I do not know which Asma' said—he will say: 'I do not know; I heard the people saying something so I said it.'"

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "فَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلُ أَوْ قَرِيبًا مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، ثُمَّ يُؤْتَى أَحَدُكُمْ، فَيُقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَىِ، فَاجْبَبْنَا وَاتَّبَعْنَا، فَيُقَالُ: ثُمَّ صَالِحًا، فَقَدْ عَلِمْنَا أَنَّكَ مُؤْمِنٌ بِاللَّهِ، وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ، لَا أَدْرِي أَيِّ ذَلِكَ قَاتَ أَسْمَاءُ، فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ قَالُوا: قَوْلًا فَقُلْتُهُ"

**[12038]** Waki and Abu Mu'awiyah narrated to us from Al-A'mash, who said: I heard Mujahid narrating from Tawus, from Ibn Abbas, who said: The Messenger of Allah ﷺ passed by two graves and said: "They are being punished, but they are not being punished for something major. As for one of them, he used to go about with malicious gossip (Nnimah), and as for the other, he used not to clean himself from his urine." Abu Mu'awiyah did not say: "I heard Mujahid."

حَدَّثَنَا وَكِيعُ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ، فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الْأُخْرُ فَكَانَ لَا يَسْتَبَرُ مِنْ بَوْلِهِ وَلَمْ يَقْلُ أَبُو مُعَاوِيَةَ: سَمِعْتُ مُجَاهِدًا

**[12039]** Waki narrated to us from Al-A'mash, from Zayd ibn Wahb, from 'Abd al-Rahman ibn Hasanah, who said: I and Amr ibn al-Aas were sitting when the Messenger of Allah ﷺ came out to us carrying a shield (or something similar), and he screened himself with it, then urinated while sitting. We said: "O Messenger of Allah, [you urinate] like a woman urinates." He came to us and said: "Do you not know what befell the man from the Children of Israel? If any urine touched one of them, he would cut it out with scissors. He forbade them from that, so he was punished in his grave."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ حَسَنَةَ، قَالَ: كُنْتُ أَنَا وَعَمْرُو بْنُ الْعَاصِ جَالِسِيْنِ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَهُ وَرَقَةً، أَوْ شَبَهَهَا، فَاسْتَثَرَ بِهَا، ثُمَّ بَالَّ، وَهُوَ جَالِسٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ كَمَا تَبُولُ الْمَرْأَةُ قَالَ: فَجَاءَنَا، فَقَالَ: أَوْ مَا عَلِمْنَا مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ، كَانَ الرَّجُلُ مِنْهُمْ إِذَا أَصَابَهُ الشَّيْءُ مِنَ الْبَوْلِ قَرَضَهُ بِالْمِقْرَاضِ، فَنَهَا هُمْ عَنْ ذَلِكَ فَعُذِّبُ فِي قَبْرِهِ

**[12040]** Ubaydah ibn Humayd narrated to us from 'Abd al-Malik ibn Umayr, from Mus'ab ibn Sa'd, from Sa'd, that he said to his sons: "O my sons, seek refuge in Allah with words that the Messenger of Allah ﷺ used to seek refuge with," and he mentioned the torment of the grave.

حَدَّثَنَا عَبْدَةُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعِبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، أَنَّهُ قَالَ لِبَنِيهِ: يَا بَنِيَّ تَعَوَّذُوا بِاللَّهِ بِكَلِمَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِهِنَّ فَذَكَرَ عَذَابَ الْقَبْرِ

**[12041]** Husayn ibn Ali narrated to us from Za'idah, from Ubayd ibn Umayr, from Mus'ab ibn Sa'd, from the Prophet ﷺ, similarly.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَانِدَةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ،  
عَنْ مُصْنِعَبِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مِثْلُهُ

**[12042]** Muhammad ibn Ubayd narrated to us: Yazid ibn Kaysan narrated to us from Abu Hazim, from Abu Hurayrah, who said: The Messenger of Allah ﷺ passed by a grave and stood over it. He said: "Bring me two palm branches." He placed one at his head and the other at his feet. It was said to him: "O Messenger of Allah, will that benefit him?" He said: "Perhaps it will lighten some of the torment of the grave for him as long as there remains moisture in them."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: ثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَىٰ قَبْرٍ فَوَقَفَ عَلَيْهِ، فَقَالَ: إِيَّاكُنِي بِجَرِيَّتِنِي فَجَعَلَ إِحْدَاهُمَا عِنْدَ رَأْسِهِ، وَالْأُخْرَى عِنْدَ رِجْلِيهِ فَقَيْلَ لَهُ: يَا رَسُولَ اللَّهِ أَيْنُفَعُهُ ذَلِكُ؟، فَقَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُ بَعْضُ عَذَابِ الْقَبْرِ مَا بَقِيَتْ فِيهِ نَدْوَةٌ

**[12043]** Waki narrated to us from Al-Aswad ibn Shayban, who said: Bahr ibn Marrar narrated to me from his grandfather Abu Bakrah, who said: I was walking with the Prophet ﷺ when he passed by two graves. He said: "They are being tormented. Who will bring me a palm branch?" So I and another man raced and brought it. He said: He split it from the top and planted one on this grave and one on that grave, and said: "Perhaps it will be lightened for them as long as some moisture remains in them. They were being tormented for backbiting and urine."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَسْوَدِ بْنِ شَبَّابَانَ، قَالَ: حَدَّثَنِي بَحْرُ  
بْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِيهِ بَكْرَةَ، قَالَ: كُنْتُ أَمْشِي مَعَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ عَلَى قَبْرَيْنِ، فَقَالَ:  
إِنَّهُمَا لِيُعَذَّبَانِ، مَنْ يَأْتِنِي بِجَرِيدَةٍ، فَأَسْبَقْتُ أَنَا وَرَجُلٌ  
فَأَتَيْنَا بِهَا قَالَ: فَشَفَّهَا مِنْ رَأْسِهَا فَغَرَسَ عَلَى هَذَا  
وَاحِدَةً، وَعَلَى هَذَا وَاحِدَةً، وَقَالَ: لَعَلَّ يُخَفَّ عَنْهُمَا مَا  
بَقَى فِيهِمَا مِنْ بُلُولَتِهِمَا شَيْءٌ، كَانَا يُعَذَّبَانِ فِي الْغَيْبَةِ  
وَالْبُولِ

**[12044]** Sulayman ibn Harb narrated to us: Abu Salamah Hammad ibn Salamah narrated to us from Asim ibn Bahdalah, from Habib ibn Abi Jabirah, from Ya'la ibn Siyahah, that the Prophet ﷺ passed by a grave whose occupant was being tormented. He said: "The occupant of this grave is being tormented for something not major." Then he called for a palm branch and placed it on his grave, then said: "Perhaps it will be lightened for him as long as it remains moist."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، ثنا أَبُو سَلَمَةَ حَمَادُ بْنُ سَلَمَةَ،  
عَنْ عَاصِمِ بْنِ بَهْذَلَةَ، عَنْ حَبِيبِ بْنِ أَبِي جَبِيرَةَ، عَنْ  
يَعْلَى بْنِ سِيَابَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرٍ  
يُعَذَّبُ صَاحِبُهُ، فَقَالَ: إِنَّ صَاحِبَ هَذَا الْقَبْرِ يُعَذَّبُ فِي  
غَيْرِ كِبِيرٍ، ثُمَّ دَعَا بِجَرِيدَةٍ فَوَضَّعَهَا عَلَى قَبْرِهِ، ثُمَّ قَالَ:  
الْأَعْلَمُ يُحَفَّظُ عَنْهُ مَا كَانَتْ رَطْبَةً

**[12045]** Abu Mu'awiyah narrated to us from Al-A'mash, from Mujahid, from Tawus, from Ibn Abbas, who said: The Prophet ﷺ passed by two graves and said: "They are being tormented, and they are not being tormented for something major. As for one of them, he did not screen himself from urine, and as for the other, he used to walk about with malicious gossip." Then he took a fresh palm branch, split it in two, and planted one on each grave. They said: "O Messenger of Allah, why did you do this?" He said: "Perhaps it will be lightened for them as long as they do not dry out."

**[12046]** Waki narrated to us, saying: Al-A'mash narrated to us, saying: I heard Mujahid narrating from Tawus, from Ibn Abbas, from the Prophet ﷺ similarly, except that Waki said: "He called for a fresh palm stalk."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبَرَيْنِ، فَقَالَ: إِنَّهُمَا لِيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ، ثُمَّ أَخَذَ جَرِيدَةً رَطِبَةً فَشَقَّهَا نِصْفَيْنِ، ثُمَّ غَرَسَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتُ هَذَا؟ قَالَ: لَعَلَّهُ يُخَفَّ عَنْهُمَا مَا لَمْ يَبْيَسَا

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ إِلَّا أَنَّ وَكِيعًا قَالَ: دَعَاهُ بِعَسِيبٍ رَطِبٍ

**[12047]** Ali ibn Ali narrated to us from Za'idah, from Asim, from Zirr, from 'Abd Allah, who said: "When a man is placed in his grave, if he is among the people of happiness, Allah makes him steadfast with the firm word. He is asked: 'What are you?' He says: 'I am the servant of Allah, alive and dead, and I testify that there is no god but Allah, and I testify that Muhammad is His servant and messenger.' He said: It is said: 'Thus you were.' He said: So his grave is widened for him as much as Allah wills, and a door to Paradise is opened for him, and its breeze and scent enter upon him until he is resurrected. As for the other, he is approached in his grave and asked: 'What are you?' three times. He says: 'I do not know.' It is said to him: 'May you never know,' three times. Then his grave is tightened upon him until his ribs interlock, or touch, and snakes are sent upon him from the side of the grave, biting him and eating him. Whenever he panics and screams, he is suppressed with a mace of iron or fire, and a door to the Fire is

حَدَّثَنَا عَلِيُّ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زَرٍ،  
عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا دَخَلَ الرَّجُلُ قَبْرًا، فَإِنْ كَانَ  
مِنْ أَهْلِ السَّعَادَةِ تَبَّأَهُ اللَّهُ، بِالْقَوْلِ التَّابِتِ، فَيُسْأَلُ مَا  
أَنْتَ؟ فَيَقُولُ: أَنَا عَبْدُ اللَّهِ حَيًّا وَمَيِّدًا، وَأشْهُدُ أَنَّ لَا إِلَهَ  
إِلَّا اللَّهُ، وَأشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: فَيَقَالُ:  
كَذَلِكَ كُنْتُ، قَالَ: فَيُوَسْعَ عَلَيْهِ قَبْرُهُ مَا شَاءَ اللَّهُ، وَيُفْتَحُ  
لَهُ بَابُ إِلَى الْجَنَّةِ، وَيَنْدُخلُ عَلَيْهِ رُوحُهَا وَرِيحُهَا حَتَّى  
يُبَعْثَ، وَأَمَّا الْأُخْرُ فَيُؤْتَى فِي قَبْرِهِ، فَيَقَالُ لَهُ: مَا أَنْتَ؟،  
ثَلَاثَ مَرَاتٍ، فَيَقُولُ: لَا أَدْرِي، فَيَقَالُ لَهُ: لَا دَرِيَّتَ،  
ثَلَاثَ مَرَاتٍ، ثُمَّ يُضَيِّقُ عَلَيْهِ قَبْرُهُ، حَتَّى يَخْتَافَ - -  
أَضْلَاعُهَا، أَوْ يُمَاسُ، وَتُرْسَلُ عَلَيْهِ حَيَّاتٌ مِنْ جَانِبِ  
الْقَبْرِ فَتَنْهَشُهُ، وَتَأْكُلُهُ كُلَّمَا جَزَعَ، وَصَاحَ قُمَعٌ بِقَمَاعٍ  
مِنْ حَدِيدٍ، أَوْ مِنْ نَارٍ، وَيُفْتَحُ لَهُ بَابُ إِلَى النَّارِ

**[12048]** Abu Mu'awiyah narrated to us from Al-A'mash, from Sa'd ibn Ubaydah, from Al-Bara' ibn 'Azib regarding the verse: {Allah keeps firm those who believe, with the firm word, in worldly life...} [Ibrahim: 27]. He said: "The keeping firm in worldly life is when the two angels come to the man in the grave and say to him: 'Who is your Lord?' He says: 'My Lord is Allah.' They say: 'And what is your religion?' He says: 'My religion is Islam.' They say: 'And who is your Prophet?' He says: 'My Prophet is Muhammad ﷺ.' That is the keeping firm in worldly life."

**[12049]** Waki narrated to us from Sufyan, from Al-Suddi, from his father, from Abu Hurayrah, elevating it [to the Prophet], who said: "He indeed hears the beat of their sandals when they turn back leaving."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،  
عَنِ الْبَرَاءِ بْنِ عَازِبٍ، {يَبْتَلِ اللَّهُ الَّذِينَ آمَنُوا بِالْفَوْلِ،  
قَالَ: "الْتَّبَّابُ" 27: التَّابِتُ فِي الْحَيَاةِ الدُّنْيَا} [إِبْرَاهِيم]  
فِي الْحَيَاةِ الدُّنْيَا، إِذَا جَاءَ الْمَلَكَانِ إِلَى الرَّجُلِ فِي الْقَرْبِ،  
فَقَالَا لَهُ: مَنْ رَبُّكَ؟، قَالَ: رَبِّي اللَّهُ قَالَا: وَمَا دِينُكَ؟  
قَالَ: دِينِي الْإِسْلَامُ قَالَا: وَمَنْ تَبَّاكَ؟، قَالَ: تَبَّاكِي مُحَمَّدًا  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَلِكَ التَّبَّابُ فِي الْحَيَاةِ الدُّنْيَا

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدَّيِّ، عَنْ أَبِيهِ، عَنْ  
أَبِي هُرَيْرَةَ، رَفَعَهُ قَالَ: إِنَّهُ لَيَسْمَعُ حَقْقَ نَعَالِمْهُ، إِذَا  
وَلَوْا مُذْبِرِينَ

**[12050]** Ibn Numayr narrated to us: Shu'bah narrated to us from Al-Aswad ibn Qays, from Nubayh, who said: I heard Abu Sa'id say: "There is no funeral except that it implores its bearers. If it was a believer and Allah is pleased with it, it says: 'Hasten me forward!' And if it was a disbeliever and Allah is angry with it, it says: 'Return me!' Everything hears it except the two heavy ones (Jinn and Mankind), and if humans were to hear it, they would panic and be terrified."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ،  
عَنْ نُبَيْحٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدَ، يَقُولُ: "مَا مِنْ جَنَازَةٍ  
إِلَّا تُنَاهِي حَمَلَتْهَا، إِنْ كَانَتْ مُؤْمِنَةً، وَاللَّهُ عَنْهَا رَاضٍ  
قَالَتْ: أَسْرِغُوا بِي، وَإِنْ كَانَتْ كَافِرَةً، وَاللَّهُ عَنْهَا  
سَاخِطٌ، قَالَتْ: رُذُونِي، فَمَا شَيْءٌ إِلَّا يَسْمَعُهُ إِلَّا التَّقَلَّبَيْنِ،  
وَلَوْ سَمِعَهُ الْإِنْسَانُ جَزِعَ وَفَرَّعَ

[12051] Ghundar narrated to us from Shu'bah, from Ya'la ibn Ata, from Tamim, from Ghaylan ibn Salamah, who said: A man came to Abu al-Darda' while he was sick and said: "O Abu al-Darda', you are on the verge of leaving this world, so command me with something by which Allah will benefit me, and by which I will remember you." He said: "We are from a pardoned nation, so establish the prayer, pay the Zakat on your wealth if you have any, fast Ramadan, avoid indecencies, then rejoice." He said: Then the man repeated his request to Abu al-Darda', and he said the same thing to him. Shu'bah said: I think he repeated it three times, and Abu al-Darda' replied to him three times. The man shook out his cloak and recited: {Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture...} to His saying: {...and those who curse will curse them} [Al-Baqarah: 159]. Abu al-Darda' said: "Bring the man to me." So he came to him. Abu al-Darda' asked:

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ ثَمِيمٍ، عَنْ غَيْلَانَ بْنِ سَلَمَةَ، قَالَ جَاءَ رَجُلٌ إِلَيْ أَبِي الدَّرْدَاءِ وَهُوَ مَرِيضٌ فَقَالَ: يَا أَبَا الدَّرْدَاءِ إِنَّكَ قَدْ أَصْبَحْتَ عَلَى جَنَاحِ فِرَاقِ الدُّنْيَا فَمُرْنِي بِأَمْرٍ يَنْفَعُنِي اللَّهُ بِهِ، وَأَذْكُرُكَ بِهِ قَالَ: إِنَّا مِنْ أَمَّةٍ مُعَافَةٍ فَأَقْبَلَ الصَّلَاةَ، وَأَدَّ زَكَّةَ مَالِكٍ إِنْ كَانَ لَكَ، وَصُمِّ رَمَضَانَ، وَاجْتَنَبَ الْفَوَاحِشَ، ثُمَّ أَبْشِرَ قَالَ: ثُمَّ أَعَادَ الرَّجُلَ عَلَى أَبِي الدَّرْدَاءِ فَقَالَ لَهُ مِثْلُ ذَلِكَ، قَالَ شُعْبَةَ وَأَحْسَبَهُ أَعَادَ عَلَيْهِ تَلَاثَ مَرَاتٍ وَرَدَ عَلَيْهِ أَبُو الدَّرْدَاءِ تَلَاثَ مَرَاتٍ، فَفَضَّلَ الرَّجُلُ رِدَاءَهُ وَقَالَ: {إِنَّ الَّذِينَ يَكُمُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَاهُ لِلنَّاسِ فِي الْكِتَابِ} إِلَى قَوْلِهِ {وَيَأْعُنُهُمُ الْلَّآعِنُونَ} [البقرة: 159]:  
 فَقَالَ أَبُو الدَّرْدَاءِ: عَلَيَّ بِالرَّجُلِ فِجَاءَهُ فَقَالَ أَبُو [159]  
 الدَّرْدَاءِ مَا قُلْتَ: قَالَ: كُنْتَ رَجُلًا مُعَلَّمًا عِنْكَ مِنَ الْعِلْمِ مَا لَيْسَ عِنْدِي فَأَرَدْتُ أَنْ تُحَدِّثَنِي بِمَا يَنْفَعُنِي اللَّهُ بِهِ فَلَمْ تَرِدْ عَلَيَّ إِلَّا قَوْلًا وَاحِدًا فَقَالَ أَبُو الدَّرْدَاءِ: أَجِلْسْ، ثُمَّ اعْقِلْ مَا أَقُولُ لَكَ، أَيْنَ أَنْتَ مِنْ يَوْمِ لَيْسَ لَكَ مِنَ الْأَرْضِ إِلَّا عَرْضُ ذِرَاعَيْنِ فِي طُولِ أَرْبَعَةِ أَدْرُعٍ أَفْبِلْ بِكَ أَهْلَكَ الَّذِينَ كَانُوا لَا يُحِبُّونَ فِرَاقَكَ وَجُلْسَاوْكَ وَإِخْوَانَكَ، فَلَطَبَقُوا عَلَيْكَ التَّنَيَّباتِ، ثُمَّ أَكْرَرُوا عَلَيْكَ الثَّرَابَ، ثُمَّ تَرَكُوكَ بِمِثْلِ ذَلِكَ، ثُمَّ جَاءَكَ مَلَكَانَ أَسْوَدَانَ أَزْرَقَانَ جَعْدَانَ أَسْمَاءَ هُمَا مُنْكَرُ، وَنَكِيرٌ فَأَجْلَسَاكَ، ثُمَّ سَالَاكَ مَا أَنْتَ أَمْ عَلَى مَاذَا كُنْتَ، ثُمَّ مَاذَا تَقُولُ فِي هَذَا، فَإِنْ قُلْتَ وَاللَّهُ مَا أَدْرِي سَمِعْتُ النَّاسَ قَالُوا قَوْلًا فَقُلْتُهُ وَاللَّهُ لَا دَرِيَتْ وَلَا نَجَوْتْ وَلَا هُدِيَتْ، وَإِنْ قُلْتَ: مُحَمَّدٌ رَسُولُ اللَّهِ أَنْزَلَ اللَّهُ عَلَيْهِ كِتَابَهُ فَأَجَبْتُ بِهِ وَبِمَا جَاءَ بِهِ فَقَدْ وَاللَّهِ نَجَوْتْ وَهُدِيَتْ وَلَمْ تَسْتَطِعْ ذَلِكَ إِلَّا بِتَنَيَّبِتِ مِنَ اللَّهِ مَعَ مَا تَرَى مِنَ الشَّدَّدِ وَالْخُوفِ

**[12052]** Waki narrated to us from Sufyan, from Ibn al-Asbahani, from Abu Hazim, from Abu Hurayrah, who said: "The children of the Muslims are in a mountain, being cared for by Ibrahim and Sarah."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَطْفَالُ الْمُسْلِمِينَ فِي جَبَلٍ بَيْنِ إِبْرَاهِيمَ وَسَارَةَ يَكْفُلُونَهُمْ

**[12053]** Shu'bah narrated to us from Adi ibn Thabit, who said: I heard Al-Bara' saying: The Messenger of Allah ﷺ said when Ibrahim died: "Indeed, he has a wet nurse in Paradise."

حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَاتَ إِبْرَاهِيمَ، قَالَ: أَمَا إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ

**[12054]** Waki narrated to us from Isma'il, from Al-Sha'bi, who said: The Messenger of Allah ﷺ said: "Indeed, he has a wet nurse in Paradise who completes the rest of his suckling," meaning Ibrahim.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ تُثْمِّ بَقِيَّةَ رَضَاعَتِهِ، يَعْنِي إِبْرَاهِيمَ

**[12055]** Waki narrated to us from Sufyan, from Jabir, from Amir, that Ibrahim, the son of the Prophet ﷺ, died when he was sixteen months old.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّ إِبْرَاهِيمَ بْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَهُوَ ابْنُ سِتَّةَ عَشَرَ شَهْرًا

**[12056]** Abu Usamah narrated to us from Rabi', from Al-Hasan, that he saw no harm in sprinkling water on the grave. (Note: The double negative "lam yakun la yara ba'san" essentially means he allowed it/saw no harm in it, though the literal text is slightly convoluted).

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، أَنَّهُ لَمْ يَكُنْ لَا  
يَرَى بِأَسَانِيرَشَنَّ الْمَاءَ عَلَى الْقَبْرِ

**[12057]** Waki narrated to us from Isra'il, from Jabir, from Abu Ja'far, who said: "There is no harm in sprinkling water on the grave."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ،  
قَالَ: لَا بِأَسَانِيرَشَنَّ الْمَاءَ عَلَى الْقَبْرِ

**[12058]** Harami ibn Umarah narrated to us from 'Abd Allah ibn Bakr, who said: I was at a funeral, and Ziyad ibn Jubayr ibn Hayyah was with us. When they leveled the grave, water was poured over it. A man went to touch it and fix it, so Ziyad said: "It is disliked for hands to touch the grave after water has been sprinkled on it."

حَدَّثَنَا حَرَمِيُّ بْنُ عَمَارَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ، قَالَ:  
كُنْتُ فِي جَنَازَةٍ وَمَعَنَا زَيَادُ بْنُ جُبَيْرٍ بْنُ حَيَّةَ فَلَمَّا سُوِّوَ  
الْقَبْرُ، صَبَّ عَلَيْهِ الْمَاءُ، فَذَهَبَ رَجُلٌ يَمْسُهُ، وَيُصْلِحُهُ،  
فَقَالَ زَيَادٌ: يُكْرَهُ أَنْ تَمْسَ الأَيْدِي الْقَبْرَ، بَعْدَمَا يَرُشُّ  
عَلَيْهِ الْمَاءُ

[12059] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Al-Minhal, from Zadhan, from Al-Bara’, who said: We went out with the Messenger of Allah ﷺ in the funeral of a man from the Ansar. We ended up at the grave, and it had not yet been dug. The Messenger of Allah ﷺ sat down, and we sat around him as if there were birds on our heads. In his hand was a stick with which he was scratching the ground. He raised his head and said: “Seek refuge in Allah from the punishment of the grave,” three times or two times. Then he said: “When the believing servant is leaving this world and facing the Hereafter, angels with white faces descend to him from the sky, as if their faces are the sun. They sit around him as far as the eye can see. With them is a shroud from the shrouds of Paradise and embalming perfume from the perfume of Paradise. Then the Angel of Death comes and sits at his head and says: ‘O good soul, come out to forgiveness from Allah and pleasure.’ It comes out flowing as a

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ رَدَانَ، عَنِ الْبَرَاءِ، قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَلَسْنَا حَوْلَهُ، كَائِنًا عَلَى رُمُوسِنَا الطَّيْرِ، وَفِي يَدِهِ عُودٌ يَكْتُبُ بِهِ فَرَقَعَ رَأْسُهُ، فَقَالَ: اسْتَعِدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، ثَلَاثَ مَرَاتٍ، أَوْ مَرَّتَيْنِ، ثُمَّ قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا، وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةً بِيَضْنُ الْوُجُوهِ، كَانَ وُجُوهُهُمُ الشَّمْسُ، حَتَّى يَجْلِسُونَ مِنْهُ، مَذَ الْبَصَرِ مَعَهُمْ كَفْنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَقْعُدُ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيُّهَا النَّفَسُ الطَّيِّبُ أَخْرُجِي إِلَى مَغْفِرَةِ مِنَ اللَّهِ وَرِضْوَانِ، فَخَرُجْ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ، فَإِذَا أَخْدُوهَا لَمْ يَدْعُوهَا فِي طَرْفَةِ عَيْنٍ، حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفْنِ، وَذَلِكَ الْحَنُوطُ، فَيَخْرُجُ مِنْهَا كَاطِبٌ نَفْخَةً مِسْكٍ، وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمْرُونَ بِهَا عَلَى مَلِكِ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذَا - الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: هَذَا فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُونَ بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَقْبِطُ فَيَقُولُ لَهُمْ فَيَسْتَقْبِطُهُ مِنْ كُلِّ سَمَاءٍ مُقْرَبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يَنْتَهِي بِهِ إِلَى السَّمَاءِ السَّابِعَةِ قَالَ: فَيَقُولُ اللَّهُ أَكْتُبُوا كِتَابَ عَبْدِي فِي عَلَيْنِ فِي السَّمَاءِ الرَّابِعَةِ، وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أَعِيدُهُمْ، وَمِنْهَا أَخْرُجُهُمْ ثَارَةً أُخْرَى، فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولُ لَهُ: مَا دَيْنُكَ؟ فَيَقُولُ: دِينِي إِلْسَلَامُ، فَيَقُولُ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيهِمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولُ لَهُ: مَا عَمَلْتَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ، وَأَمْنَتْ بِهِ، وَصَدَقْتُ بِهِ، فَيَنْدِي مُنَادِي مُنَادِي السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرَشَوْهُ مِنَ الْجَنَّةِ، وَأَلْسُوْهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ فَيَأْتِيهِ مِنْ طِبِّهَا، وَرُوحَهَا، وَيُفْسَحَ لَهُ فِي

**[12060]** ‘Abd Allah ibn Numayr narrated to us: Al-A‘mash narrated to us: Al-Minhal narrated to us from Zadhan, from Al-Bara’, from the Prophet ﷺ, similarly, and added in it: “And Sijjin is under the lowest earth.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ، ثنا الْأَعْمَشُ، ثنا الْمِنْهَالُ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ وَرَأَدَ فِيهِ وَالسَّجِينُ تَحْتَ الْأَرْضِ السُّقْفِيِّ

**[12061]** Husayn ibn Ali narrated to us from Za'idah, from Asim, from Shaqiq, from Abu Musa, who said: “The soul of the believer comes out smelling better than musk. He said: The angels who take it ascend with it, and they are met by angels below the water (or heaven), who say: ‘Who is this with you?’ They say: ‘So-and-so son of So-and-so,’ and they mention him by his best deeds. They say: ‘May Allah greet you and greet the one with you.’ He said: The gates of heaven are opened for him. He said: His face shines. He said: He comes to the Lord, and his face has a glow like the sun. He said: As for the other, his soul comes out smelling worse than a corpse. The ones who take it ascend with it. He said: They are met by angels below the heaven, who say: ‘Who is this with you?’ They say: ‘This is So-and-so,’ and they mention him by his worst deeds. He said: They say: ‘Return him, for Allah does not wrong them in the least.’” And Abu Musa recited: {Nor will they enter Paradise until a camel enters into the eye of a needle} [Al-A'raf: 40].

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ، قَالَ: "تَخْرُجُ نَفْسُ الْمُؤْمِنِ وَهِيَ أَطْيَبُ رِيحًا مِنَ الْمِسْكِ، قَالَ: فَتَصْنَعُ بِهَا الْمَلَائِكَةُ الَّذِينَ يَتَوَفَّنَهَا فَتَلَاقُهُمْ مَلَائِكَةُ دُونَ الْمَاءِ، فَيَقُولُونَ: مَنْ هَذَا مَعْكُمْ؟، فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ وَيَذْكُرُونَهُ بِأَحْسَنِ عَمَلِهِ، فَيَقُولُونَ: حَيَاكُمُ اللَّهُ، وَحَيَا مَنْ مَعَكُمْ، قَالَ: فَنُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ، قَالَ: فَيُشَرِّقُ وَجْهُهُ، قَالَ: فَيَأْتِي الرَّبَّ، وَلِوَجْهِهِ بُرْهَانٌ مِثْلُ الشَّمْسِ، قَالَ: وَأَمَّا الْآخَرُ فَتَخْرُجُ نَفْسُهُ، وَهِيَ أَنْثَى مِنَ الْحِيفَةِ فَيَصْنَعُ بِهَا الَّذِينَ يَتَوَفَّنَهَا، قَالَ: فَتَلَاقَهُمُ الْمَلَائِكَةُ دُونَ السَّمَاءِ، فَيَقُولُونَ: مَنْ هَذَا مَعْكُمْ؟ فَيَقُولُونَ: هَذَا فُلَانُ وَيَذْكُرُونَهُ بِأَسْوَأِ عَمَلِهِ، قَالَ: فَيَقُولُونَ: رُدُوْهُ فَمَا أَظْلَمُهُمُ اللَّهُ شَيْئًا" وَقَرَأَ أَبُو مُوسَىٰ {وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْجَ الجَمَلُ فِي سَمَّ الْخَيَاطِ} [الأعراف: 40]

**[12062]** Yazid ibn Harun narrated to us: Muhammad ibn Amr informed us from Abu Salamah, from Abu Hurayrah, who said: "The deceased hears the beat of their sandals when they turn back leaving him. If he was a believer, the Prayer is at his head, Zakat is at his right, Fasting is at his left, and good deeds such as charity, maintaining ties, kindness, and benevolence to people are at his feet. He is approached from his head, and the Prayer says: 'There is no entrance from my side.' He is approached from his right, and Zakat says: 'There is no entrance from my side.' He is approached from his left, and Fasting says: 'There is no entrance from my side.' He is approached from his feet, and the good deeds of charity, maintaining ties, kindness, and benevolence to people say: 'There is no entrance from my side.' He said: It is said to him: 'Sit up.' The sun is made to appear to him as if it is about to set. It is said to him: 'Tell us about what we ask you.' He says: 'Let me pray.' It is said to him: 'You will do that, but tell us about

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "إِنَّ الْمُمِيتَ لِيَسْمَعُ حَقْقَ نِعَالِهِمْ حِينَ يُوَلُونَ عَنْهُ مُدْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ، وَكَانَتِ الزَّكَاةُ عَنْ يَمِينِهِ، وَكَانَ الصَّيَامُ عَنْ يَسَارِهِ، وَكَانَ فِيْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ، وَالصَّلَاةِ، وَالْمَعْرُوفِ، وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رَجْلِهِ، فَيَأْتِي مِنْ قَبْلِ رَأْسِهِ فَتَنَوَّلُ الصَّلَاةُ: مَا قِبْلِي مَذْخُلٌ، وَيَأْتِي عَنْ يَمِينِهِ، فَتَنَوَّلُ الزَّكَاةُ: مَا قِبْلِي مَذْخُلٌ، وَيَأْتِي مِنْ قَبْلِ رَجْلِهِ فَيَقُولُ: فِيْلُ الْخَيْرِ مِنَ الصَّدَقَةِ، وَالصَّلَاةِ، وَالْمَعْرُوفِ، وَالْإِحْسَانِ إِلَى النَّاسِ، فَيَقُولُ: مَا قِبْلِي مَذْخُلٌ، قَالَ: فَيَقَالُ لَهُ: اجْلِسْ، قَدْ مُنْكَرَ لَهُ الشَّمْسُ تَدَاهَتْ لِلْغُرُوبِ فَيَقَالُ لَهُ: أَخْبِرْنَا عَنْ مَا سَأَلْتَ عَنْهُ؟ فَيَقُولُ: ذَعَوْنِي حَتَّى أُصَلِّي فَيَقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَلَخَبِرْنَا عَمَّا سَأَلْتَكَ؟ فَيَقُولُ: وَعَمَ تَسْلُوْنِي؟ فَيَقُولُونَ: أَرَأَيْتُ هَذَا الرَّجُلَ الَّذِي كَانَ فِيْكُمْ مَا تَنَوَّلُ فِيهِ؟، وَمَا تَشْهَدُ بِهِ عَلَيْهِ؟ قَالَ: فَيَقُولُ مُحَمَّدٌ: فَيَقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَ بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَقْنَا، فَيَقَالُ لَهُ: عَلَى ذَلِكَ حَيْثَ، وَعَلَى ذَلِكَ مِتَّ، وَعَلَى ذَلِكَ ثُبَعْتُ، إِنْ شَاءَ اللَّهُ تَعَالَى، ثُمَّ يُؤْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُئْوَرُ لَهُ فِيهِ، ثُمَّ يُفْتَحُ لَهُ بَابُ إِلَى الْجَنَّةِ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا أَعْدَ اللَّهُ لَكِ فِيهَا، فَيَرِدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ يَجْعَلُ نَسْمَةً مِنَ النَّسَمِ الطَّيِّبِ، وَهُوَ طَيْرٌ خُضْرٌ تَعْلَقُ بِسَجَرِ الْجَنَّةِ، وَيُعَادُ الْجِسْمُ إِلَى مَا بَدَا مِنْهُ مِنَ التَّرَابِ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى {يَبْتَثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ التَّالِيِّ فِي الْحَيَاةِ وَقَالَ مُحَمَّدٌ: قَالَ " 27 : الدُّنْيَا وَفِي الْآخِرَةِ } [ابراهيم

عُمَرُ بْنُ الْحَكَمِ بْنُ ثُوبَانَ: ثُمَّ يَقَالُ لَهُ: نَمْ، فَيَنِامُ كَنْوَمَةً الْعَرْوُسُ لَا يُوقَظُهُ إِلَّا أَحْبَ أَهْلَهُ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ ". قَالَ مُحَمَّدٌ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو هُرَيْرَةَ: " وَإِنْ كَانَ كَافِرًا، فَيَأْتِي مِنْ قَبْلِ رَأْسِهِ فَلَا يُوجَدُ لَهُ شَيْءٌ، ثُمَّ يَأْتِي عَنْ شِمَالِهِ، فَلَا يُوجَدُ لَهُ شَيْءٌ، ثُمَّ يَأْتِي مِنْ قَبْلِ

**[12063]** Waki narrated to us: Hisham al-Dastuwa'i narrated to us from 'Abd al-Rahman al-Sarraj, from Nafi', from Ibn Umar, that he heard a man in a funeral saying: "Lift upon the name of Allah." Ibn Umar said: "Do not say 'Lift upon the name of Allah,' for the name of Allah is upon everything. Rather say: 'Lift in the name of Allah

حَدَّثَنَا وَكِبْيُعُ، ثَنَا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ، أَنَّهُ سَمِعَ رَجُلًا، فِي جِنَازَةٍ يَقُولُ: ارْفُعُوا عَلَى اسْمِ اللَّهِ، فَقَالَ أَبْنُ عُمَرَ: "أَلَا تَقُولُوا ارْفُعُوا عَلَى اسْمِ اللَّهِ، فَإِنَّ اسْمَ اللَّهِ عَلَى كُلِّ شَيْءٍ وَقُولُوا: ارْفُعُوا بِسْمِ اللَّهِ

**[12064]** Waki narrated to us from Sufyan, from Sulayman al-Taymi, from Bakr ibn 'Abd Allah al-Muzani, who said: "When you carry the bier, say: 'In the name of Allah (Bismillah)' and glorify Allah (Tasbih)."

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُعْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُرَنَّبِيِّ، قَالَ: "إِذَا حَمَلْتُ السَّرِيرَ فَقُلْ: بِسْمِ اللَّهِ وَسَبِّحْ

**[12065]** Mu'tamir ibn Sulayman narrated to us from his father, from Bakr ibn 'Abd Allah, that when he carried [the bier], he would say: "In the name of Allah," and he would glorify Allah as long as he carried it.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، كَانَ إِذَا حَمَلَ فَقَالَ: بِسْمِ اللَّهِ، وَسَبَّحَ مَا حَمَلَ

**[12066]** Yahya ibn Sa‘id al-Qattan narrated to us from Sufyan, from Musa ibn Abi Aisha, from Ubayd Allah ibn ‘Abd Allah ibn Utbah, from Aisha and Ibn Abbas, that Abu Bakr “kissed the Prophet ﷺ after his death.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ، أَنَّ أَبَا بَكْرَ قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ

**[12067]** Sufyan narrated to us from Asim ibn Ubayd Allah, from Al-Qasim ibn Muhammad, from Aisha, who said: “The Prophet ﷺ kissed Uthman ibn Maz‘un while he was dead, and I saw his tears flowing on his cheeks.”

حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ الْفَالِسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ، فَرَأَيْتُ دُمُوعَهُ تَسِيلُ عَلَى خَدَّيهِ

**[12068]** Marhum ibn ‘Abd al-Aziz narrated to us from Abu Imran al-Jawni, from Yazid ibn Babanus, from Aisha, that Abu Bakr “kissed the Prophet ﷺ after his death.”

حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عِمْرَانَ الْجُوْنِيِّ، عَنْ يَزِيدَ بْنِ بَابُنُوسَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرَ قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ

**[12069]** Waki narrated to us from Ibn Abi Khalid, from ‘Abd Allah al-Bahi, the client of the family of Al-Zubayr, that Abu Bakr came to the Prophet ﷺ after he had passed away, uncovered his face, leaned over him, kissed him, and said: “May my father and mother be sacrificed for you; how sweet you are in life and how sweet you are in death.”

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي حَالِدٍ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ،  
مَوْلَى آلِ الزُّبَيْرِ، أَنَّ أَبَا بَكْرَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بَعْدَمَا قُبِضَ، وَكَشَفَ عَنْ وَجْهِهِ، فَأَكَبَ  
عَلَيْهِ فَقَبَّلَهُ، وَقَالَ: بِأَبِي أَنْتَ وَأَمِّي مَا أَطَيْبَ حَيَاةَكَ،  
وَأَطَيْبَ مَيْتَاتَكَ

**[12070]** ‘Affan narrated to us: Hammad ibn Salamah narrated to us, saying: Asim ibn Bahdalah informed us, saying: “When Abu Wa’il died, Abu Burdah kissed his forehead.”

حَدَّثَنَا عَفَانُ، ثنا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَاصِمُ  
بْنُ بَهْدَلَةَ، قَالَ: لَمَّا ماتَ أَبُو وَائِلٍ قَبَّلَ أَبُو بُرْدَةَ جَبْنَةَ

**[12071]** Waki narrated to us from Imran ibn Za’idah ibn Nashit, from Husayn ibn Abi Aisha, from Abu Khalid al-Walibi, that the Prophet ﷺ consoled a man and said: “May Allah have mercy on him and reward you.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ شَيْبِطٍ، عَنْ  
حسَينِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي حَالِدِ الْوَالِبِيِّ، أَنَّ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَزَّرَ رَجُلًا، فَقَالَ: يَرْحَمُهُ اللَّهُ  
وَيَأْجُرُكَ

**[12072]** Yahya ibn Yaman narrated to us from Ash‘ath, from Al-Hasan, from Samurah, that when he consoled an afflicted person, he would say: “Be patient for the judgment of Allah, your Lord.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ، أَنَّهُ كَانَ إِذَا عَزَّى مُصَابًا، قَالَ: اصْبِرْ لِحُكْمِ اللَّهِ رَبِّكَ

**[12073]** Waki narrated to us from Abu Mawdud, from Talhah ibn Ubayd Allah ibn Kariz, who said: He said: “Whoever consoles an afflicted person, Allah will clothe him with a cloak by which he will be distinguished (envied/honored).”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَوْدُودٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، قَالَ: مَنْ عَزَّى مُصَابًا كَسَاءَ اللَّهِ رِزْنَاءَ يُحْبَرُ بِهِ، يَعْنِي يَعْطِيهِ

**[12074]** Rawh ibn Ubadah narrated to us from Dawud ibn Naqid, who said: I said to Ubayd Allah ibn Ubayd: “How did these two Sheikhs –meaning Ibn al-Zubayr and ‘Abd Allah ibn Umar–console people?” He said: “They used to say: ‘May Allah grant you the outcome of the God-fearing, blessings from Him and mercy, and make you among the guided. And may He grant you succession as He granted His servants, the Prophets and the righteous.’”

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ دَاوُدَ بْنِ نَاقِدٍ، قَالَ: قُلْتُ لِعُبَيْدِ اللَّهِ بْنِ عُبَيْدٍ، كَيْفَ كَانَ هَذَا الشَّيْخَانِ يُعَزِّيَانِ؟ - يَعْنِي ابْنَ الزُّبَيْرِ وَعَبْدَ اللَّهِ بْنَ عُمَرَ - قَالَ: "كَانَا يَقُولَانِ: أَعْقَبَكُ اللَّهُ عُقْبَى الْمُتَقَبِّلِينَ صَلَوَاتُ مِنْهُ وَرَحْمَةً، وَجَعَلَكَ مِنَ الْمُهْتَدِينَ، وَأَعْقَبَكَ كَمَا أَعْقَبَ عِبَادَةَ الْأَنْبِيَاءَ وَالصَّالِحِينَ

**[12075]** Waki narrated to us from Sufyan, from Mansur ibn Safiyyah, who said: I heard a man called Yusuf narrating to Umayy ibn Rabi‘ah, saying: “Whoever shrouds a dead person, it is as if he cared for him when he was small until he grew up.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُعْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، قَالَ: سَمِعْتُ رَجُلًا، يُقَالُ لَهُ: يُوسُفُ يُحَدِّثُ أُمِّي بْنَ رَبِيعَةَ، قَالَ: مَنْ كَفَنَ مَيِّنَا كَانَ كَمَنْ كَفَلَهُ صَغِيرًا حَتَّى يَكُونَ كَبِيرًا

**[12076]** Waki narrated to us from Abu Rafi‘, who said: An informant informed me from Sa‘id ibn al-Musayyib, who said: The Messenger of Allah ﷺ said: “Whoever shrouds a dead person, Allah will clothe him from the sundus (fine silk) and silk of Paradise.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي رَافِعٍ، قَالَ: أَخْبَرَنِي مُخْبِرٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَنَ مَيِّنَا كَسَاهُ اللَّهُ مِنْ سُنْدُسِ الْجَنَّةِ وَحَرَيرِهَا

**[12077]** Ja‘far ibn Awn narrated to us from Hisham ibn Urwah, from his father, from Aisha, who said: A man came to the Prophet ﷺ and said: “My mother died suddenly, and if she had spoken, she would have given charity. Will she have a reward if I give charity on her behalf?” He said: “Yes.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ أُمِّي افْتَلَتْ نَفْسَهَا، وَإِنَّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا مِنْ أَجْرٍ، إِنْ تَصَدَّقَتْ عَنْهَا؟” قَالَ: نَعَمْ

**[12078]** Hushaym narrated to us from Hajjaj, from Amr ibn Shu‘ayb, from his father, from his grandfather, that he asked the Prophet ﷺ, saying: “O Messenger of Allah, Al-Aas ibn Wa‘il had ordered in the Jahiliyyah that one hundred camels be sacrificed. Hisham ibn al-Aas sacrificed his share of fifty camels. Should I sacrifice on his behalf?” He said: “If your father had affirmed Monotheism (Tawhid) and you fasted for him, or gave charity for him, or freed a slave for him, that would have reached him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَاجَ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْعَاصِ بْنَ وَائِلٍ كَانَ يَأْمُرُ فِي الْجَاهِلِيَّةِ أَنْ يَتْحَرَّ مِائَةَ بَدْنَةً<sup>٤</sup>، وَإِنَّ هَشَامَ بْنَ الْعَاصِ تَحَرَّ حِصَّةَ مِنْ ذَلِكَ خَمْسِينَ بَدْنَةً، أَفَأَتْحَرُ عَنْهُ؟ فَقَالَ: إِنَّ أَبَاكَ لَوْ كَانَ أَقَرَّ بِالْتَّوْحِيدِ فَصُمِّتَ عَنْهُ، أَوْ تَصَدَّقَ عَنْهُ، أَوْ عَنَقْتَ عَنْهُ بَلَغَهُ ذَلِكَ

**[12079]** Sharik narrated to us from Salim, from Sa‘id ibn Abi Sa‘id, who said: “If one were to give charity on behalf of the deceased with even a sheep’s trotter, it would follow him.”

حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، قَالَ: لَوْ تَصَدَّقَ عَنِ الْمَيِّتِ بِكُرْزَاعٍ لِتَنْتَعَهُ

**[12080]** Ibn Uyaynah narrated to us from Al-Zuhri, from Ubayd Allah, from Ibn Abbas, that Sa'd ibn Ubadah asked the Prophet ﷺ for a ruling regarding a vow that was upon his mother who died before she could fulfill it. He said: “Fulfill it on her behalf.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ، ثُوَقَيْتُ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: افْضِهِ عَنْهَا

**[12081]** ‘Abd al-Samad ibn ‘Abd al-Warith narrated to us from Hammad ibn Salamah, from Asim, from Abu Salih, from Abu Hurayrah, from the Prophet ﷺ, who said: “A man will be raised in degree, and he will say: ‘What is this?’ It will be said: ‘Because of your child’s seeking forgiveness for you after

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الرَّجُلَ لَيَرْفَعُ الدَّرَجَةَ، فَيَقُولُ: مَا هَذَا؟ فَيَقَالُ: بِاسْتِغْفَارٍ وَلَدِكَ مِنْ بَعْدِكَ لَكَ

**[12082]** ‘Abd al-Wahhab al-Thaqafi narrated to us from Yahya ibn Sa‘id, from Sa‘id ibn al-Musayyib, who said: “Indeed, a man is elevated by the supplication of his child for him after him.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: إِنَّ الرَّجُلَ لَيَرْفَعُ بُدْعَاءَ وَلَدِهِ لَهُ مِنْ بَعْدِهِ

**[12083]** Waki narrated to us from Sufyan, from Habib ibn Abi Thabit, from Ata, Sufyan, and Zayd ibn Aslam, who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah, should I free a slave on behalf of my father who has died?” He said: “Yes.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، وَسُفِيَّانَ، وَرَبِيدَ بْنِ أَسْلَمَ قَالُوا: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ أَأَعْتَقُ عَنْ أَبِي وَقْدَ مَاتَ؟ قَالَ: نَعَمْ

**[12084]** Waki narrated to us: Ibn Rawwad narrated to us: Sharik narrated to us from Al-Hajjaj ibn Dinar, who said: The Messenger of Allah ﷺ said: “Indeed, part of kindness after kindness is that you pray for them with your prayer, fast for them with your fasting, and give charity for them with your charity.”

حَدَّثَنَا وَكِيعُ، ثَنا ابْنُ رَوَادٍ، ثَنا شَرِيكُ، عَنِ الْحَجَاجِ بْنِ دِينَارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ الْبَرِّ بَعْدَ الْبَرِّ أَنْ تُصَلِّيَ عَلَيْهِمَا مَعَ صَلَاتِكَ، وَأَنْ تَصُومَ عَنْهُمَا مَعَ صِيَامِكَ، وَأَنْ تَصَدِّقَ عَنْهُمَا مَعَ صَدَقَاتِكَ

**[12085]** Waki narrated to us from Sufyan, from Ibn Jurayj, from Ata, who said: “Four things are fulfilled on behalf of the deceased: freeing slaves, charity, Hajj, and Umrah.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يُفْضَى عَنِ الْمَيِّتِ أَرْبَعٌ: الْعِتْقُ، وَالصَّدَقَةُ، وَالْحَجُّ، وَالْعُرْمَةُ

**[12086]** Waki narrated to us from his father, from ‘Abd al-Karim, from Ata, who said: “What follows the deceased after his death are: freeing slaves, Hajj, and charity.”

حَدَّثَنَا وَكِبْرُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءِ،  
قَالَ: "يَتَبَعُ الْمَيِّتَ بَعْدَ مَوْتِهِ: الْعِنْقُ، وَالْحُجَّ، وَالصَّدَقَةُ"

**[12087]** ‘Abd Allah ibn Numayr narrated to us from ‘Abd Allah ibn Ata, from Ibn Buraydah, from his father, who said: I was sitting with the Prophet ﷺ when a woman came to him and said: “My mother had to fast for two months. Would it suffice if I fast on her behalf?” He said: “Yes.” She said: “My mother never performed Hajj. Would it suffice if I perform Hajj on her behalf?” He said: “Yes.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَّةً، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ، عَنْ  
ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَنِي أَمْرَأٌ، فَقَالَتْ لِهُ: إِنَّهُ كَانَ عَلَى  
أُمِّي صَوْمُ شَهْرَيْنِ أَفَيْجُزُ يَعْنِي أَنْ أَصُومَ عَنْهَا، قَالَ:  
نَعَمْ قَالَتْ: فَإِنَّ أُمِّي لَمْ تَحْجَّ قَطُّ أَفَيْجُزُ يَعْنِي أَنْ أَحْجَّ عَنْهَا،  
قَالَ: نَعَمْ

**[12088]** Al-Fadl ibn Dukayn narrated to us from Al-Hasan ibn Salih, from ‘Abd Allah ibn Ata, from Abu Ja‘far, that Al-Hasan and Al-Husayn “used to free slaves on behalf of Ali after his death.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ عَطَاءِ، عَنْ أَبِي جَعْفَرٍ، أَنَّ الْحَسَنَ،  
وَالْحُسَيْنَ كَانَا يُعْنِقَانِ عَنْ عَلِيٍّ بَعْدَ مَوْتِهِ

**[12089]** Shababah ibn Sawwar narrated to us from Layth ibn Sa'd, from Yazid ibn Abi Habib, from Sa'd ibn Sinan, from Anas, from the Prophet ﷺ, who said: “Patience is at the first shock.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثٍ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدٍ بْنِ سِنانَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّابَرُ فِي الصَّدْمَةِ الْأُولَى

**[12090]** Waki narrated to us from Sufyan, from Mansur, from Mujahid, who said: “It used to be said: Patience is only at the first shock.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ يُقَالُ: إِنَّمَا الصَّابَرُ عِنْدَ الصَّدْمَةِ الْأُولَى

**[12091]** Waki narrated to us from Muhammad ibn 'Abd Allah ibn Ulathah al-Uqayli, from Abu Salamah al-Himsi, who said: “Patience is at the first shock.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُلَيْلَةَ الْعَقَلِيِّ، عَنْ أَبِي سَلَمَةَ الْحِمْصِيِّ، قَالَ: الصَّابَرُ عِنْدَ الصَّدْمَةِ الْأُولَى

**[12092]** Yahya ibn Bukayr narrated to us from Shu'bah, from Thabit, who said: I heard Anas saying: The Prophet ﷺ said: “Verily, patience is in, or at, the first shock.”

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ الصَّابَرَ فِي، أَوْ عِنْدَ، الصَّدْمَةِ الْأُولَى

**[12093]** Waki narrated to us from Sufyan, from Ibn Abi Hamzah, from Ibrahim, who said: The Messenger of Allah ﷺ said: “Patience is at the first shock.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّابَرُ عِنْدَ الصَّدْمَةِ الْأُولَى

**[12094]** Ibn Ulayyah narrated to us from Habib ibn al-Shahid, from Ibn Sirin, that Zayd ibn Thabit asked Uthman for permission to exhume graves that were in the Mosque of the Prophet ﷺ. He gave him permission, so he exhumed them and removed them from the Mosque. He said: “They were only left in the Mosque because there was a shortage of people to move them (previously).”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبْنِ سِيرِينَ، أَنَّ رَيْدَ بْنَ ثَابِتَ اسْتَأْذَنَ عُثْمَانَ فِي نَبْشِ قُبُورٍ، كَانَتْ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذْنَ اللَّهُ فَنَبَشَهَا، وَأَخْرَجَهَا مِنَ الْمَسْجِدِ، قَالَ: وَإِنَّمَا كَانَ تُرِكَتْ فِي الْمَسْجِدِ، لِأَنَّهُ كَانَ فِي رَقَاءِ النَّاسِ قِلَّةٌ

**[12095]** Yazid ibn Harun narrated to us: Hammad ibn Salamah informed us from Abu al-Tayyah, from Anas, that the place of the Mosque of the Messenger of Allah ﷺ belonged to Banu al-Najjar. The Messenger of Allah ﷺ said to them: “Name a price for it to me.” They said: “We do not seek a price for it except from Allah.” There were graves of the polytheists, date palms, and ruins in it. He ordered the ruins to be leveled, the date palms to be cut down, and the graves to be exhumed.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَّسٍ، أَنَّ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لِبَنِي النَّاجَارِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَأْمِنُونِي بِهِ فَقَالُوا: لَا تَنْلِمُنِي بِهِ شَمَنًا إِلَّا عِنْدَ اللَّهِ، وَكَانَتْ فِيهِ قُبُورٌ مِنْ قُبُورِ الْمُشْرِكِينَ، وَنَخْلٌ، وَحَرْثٌ، فَأَمْرَ بِالْحَرْثِ، فَسُوِّيَ، وَبِالنَّخْلِ قُطِّعَ، وَبِالْقُبُورِ فَنُبْشِّتْ

**[12096]** Abu Usamah narrated to us: Isma'il narrated to us: Qays narrated to us, saying: Marwan shot Talhah with an arrow in his knee on the Day of the Camel, and he died. We buried him on the bank of the water. One of his family saw in a dream that he said: "Will you not relieve me from this water? For I have drowned." He said it three times. He said: So they exhumed him, bought a house for him from the houses of the family of Abu Bakrah for ten thousand, and buried him in it.

**[12097]** Aswad ibn Amir narrated to us: Shu'bah narrated to us from Qatadah, from Sa'id ibn al-Musayyib, from Ibn Umar, from the Prophet ﷺ, who said: "The deceased is tormented in his grave because of wailing."

حَدَّثَنَا أَبُو أَسَامَةُ، أَنَّا إِسْمَاعِيلُ، أَنَا قَيْسٌ، قَالَ: "رَمَى  
مَرْوَانُ طَلْحَةً يَوْمَ الْجَمْلِ بِسَهْمٍ فِي رُكْبَتِهِ فَمَاتَ، فَدَفَنَاهُ  
عَلَى شَاطِئِ الْكَلَاءِ، فَرَأَى بَعْضُ أَهْلِهِ، أَنَّهُ قَالَ: أَلَا  
تُرِيحُونِي مِنْ هَذَا الْمَاءِ، فَإِنِّي غَرِقْتُ" ثَلَاثَ مَرَاتٍ  
يَوْلُهَا، قَالَ: فَنَبَشُوهُ، فَاشْتَرَوْا لَهُ دَارًا مِنْ دَارِ آلِ أَبِي  
بَكْرَةِ بِعَشْرَةِ آلَافِ فَدَفَنُوهُ فِيهَا

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، ثنا شُعْبُهُ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ  
بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنَّيَاخَةِ

**[12098]** Waki narrated to us: Sa‘id ibn Ubayd and Muhammad ibn Qays al-Asadi narrated to us, saying: We heard from Ali ibn Rabi‘ah al-Walibi, who said: The first person to be wailed over in Kufa was Qarazah ibn Ka‘b al-Ansari. Al-Mughirah ibn Shu‘bah stood up and said: I heard the Messenger of Allah ﷺ say: “Whoever is wailed over, he is tormented in his grave because of the wailing over him.”

حَدَّثَنَا وَكِبْيُعُ، ثَنَا سَعِيدُ بْنُ عُبَيْدٍ، وَمُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، قَالَ: سَمِعْنَا مِنْ عَلَيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، قَالَ: أَوْلَ مَنْ نِيَخَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةً بْنُ كَعْبِ الْأَنْصَارِيُّ فَقَامَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ نِيَخَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيَخَ عَلَيْهِ

**[12099]** Waki narrated to us from Sa‘id ibn Ubayd, from Ubadah ibn al-Walid ibn Ubadah, from Ibn Umar, who said: The Messenger of Allah ﷺ said: “Whoever is wailed over, he is tormented because of the wailing over him on the Day of Resurrection.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نِيَخَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نِيَخَ عَلَيْهِ يَوْمَ الْقِيَامَةِ

**[12100]** Abu Mu‘awiyah narrated to us from Asim, from Hafsah, from Umm Atiyyah, who said: "When the verse was revealed: {O Prophet, when the believing women come to you pledging to you...} to his saying: {...and not disobey you in what is right (ma‘ruf)} [Al-Mumtahanah: 12], she said: ‘Part of that is [prohibition of] wailing.’"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ الْمُؤْمِنَاتِ عَطِيَّةَ، قَالَتْ: "لَمَّا نَزَّلْتُ {إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ إِلَى قَوْلِهِ، {وَلَا يَعْصِينَكُمْ}[12: يُبَابِغُنَّكُمْ} [المتحنة قَالَتْ: مِنْهُ التَّوْحُّ [12: فِي مَعْرُوفٍ} [المتحنة

**[12101]** Wakī‘ told us, from Yazīd ibn ‘Abd Allāh, the freed slave of Al-Šahbā’, from Shahr ibn Hawshab, from Umm Salamah, regarding the verse of the Prophet ﷺ: {and they will not disobey you in what is right} [Al-Mumtahanah: 12]. She said: “It is wailing (for the dead).”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، مَوْلَى الصَّهْبَاءِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَلَا يَعْصِيَنَّكُمْ فِي مَعْرُوفٍ} [المتحنة 12: قَالَتْ: التَّوْحُّ [12]

**[12102]** Abū Mu‘awiyah told us, from Al-A‘mash, from Abū Sāliḥ, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Indeed, among the acts of disbelief among people are wailing (over the dead) and attacking lineages.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا بِالنَّاسِ كُفُّرًا النَّيَاحَةُ، وَالطَّعْنُ فِي الْأَنْسَابِ

[12103] ‘Affān told us: Abān al-‘Aṭṭār told us: Yahyā ibn Abī Kathīr told us, from Zayd ibn Abī Salām, from Abū Mālik al-Ash‘arī, that the Prophet ﷺ said: “Four things in my nation are from the Jāhiliyyah that they will not leave: boasting about lineage, seeking rain by the stars, and wailing. And the wailing woman, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of tar and a shirt of mange.”

حَدَّثَنَا عَفَانُ، حَدَّثَنَا أَبْنُ الْعَطَّارُ، ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ رَبِيدٍ بْنِ أَبِي سَلَامٍ، عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”أَرْبَعٌ فِي أُمَّتِي مِنِ الْجَاهِلِيَّةِ لَا يَتَرُكُونَهُنَّ: الْفُجُورُ فِي الْأَحْسَابِ، وَالإِسْتِسْفَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ، وَالنَّائِحَةُ إِذَا مُتْ شُبِّ مِنْ قَبْلِ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ عَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانِ، وَدَرْعٌ مِنْ جَرَبٍ“

[12104] Wakī‘ told us, from Ibn Abī Khālid, from Al-Sha‘bī, from Al-Ḥārith, from ‘Alī, who said: “Wailing was forbidden.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: نُهِيَ عَنِ النُّوْحِ

[12105] Ibn Numayr told us, from Mujālid, from Al-Sha‘bī, from ‘Abd Allāh, from ‘Alī, that the Prophet ﷺ forbade wailing.

حَدَّثَنَا ابْنُ ثَمَيرٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ عَلَيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ النُّوْحِ

**[12106]** Wakī‘ told us, from Sufyān, from Hilāl ibn Khabbāb, from Abū al-Bakhtarī, who said: “Wailing over the dead is from the matters of Jāhiliyyah.”

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ هِلَالِ بْنِ حَبَّابٍ، عَنْ أَبِي الْبَخْرَىٰ، قَالَ: النَّوْحُ عَلَى الْمَيِّتِ مِنْ أَمْرِ الْجَاهِلِيَّةِ

**[12107]** Wakī‘ told us: Ishāq ibn ‘Uthmān al-Kilābī told us, from Ismā‘il ibn ‘Abd al-Rahmān ibn ‘Atiyyah al-Anṣārī, from his mother, who said: I said to her: “What is the Ma‘rūf (good conduct) that you were forbidden from (disobeying)?” She said: “Wailing.”

حَدَّثَنَا وَكِبِيرٌ، ثَنَا إِسْحَاقُ بْنُ عُثْمَانَ الْكِلَابِيُّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَطِيَّةَ الْأَنْصَارِيِّ، عَنْ أُمِّهِ، قَالَ: فُلِتُ لَهَا: مَا الْمَعْرُوفُ الَّذِي نُهِيبُّ عَنْهُ؟، قَالَتْ: النَّيَاحَةُ

**[12108]** Wakī‘ told us, from Sufyān, from Zayd ibn Aslam, regarding {and they will not disobey you in what is right} [Al-Mumtahanah: 12]. He said: “They should not tear a pocket (garment), scratch a face, scatter hair, or call out ‘Woe!’”

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، {وَلَا قَالَ: لَا يَشْفَقُ [12: يَعْصِينَكَ فِي مَعْرُوفٍ] [المتحنة جَيِّبًا، وَلَا يَخْمُشْنَ وَجْهًا، وَلَا يَنْثُرُ شَعْرًا، وَلَا يَدْعُونَ وَيْلًا

**[12109]** Waki‘ told us, from Abū Ja‘far al-Rāzī, from Al-Rabī‘, from Abū al-Āliyah, regarding {and they will not disobey you in what is right} [Al-Mumtahanah: 12]. He said: “It is wailing.” He said: “And in every matter that conforms to obedience to Allah, for He was not pleased for His Prophet to be obeyed in disobedience to Allah.”

حَدَّثَنَا وَكِبْرٌ، عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَّةِ، {وَلَا يَعْصِينَكُمْ فِي مَعْرُوفٍ} [الممتحنة] قَالَ: النَّوْحُ قَالَ: فَفِي كُلِّ أَمْرٍ وَافْقَدَ لِلَّهِ طَاعَةً، [12] فَلَمْ يَرْضَ لِنَبِيِّهِ أَنْ يُطَاعَ فِي مَعْصِيَةِ اللَّهِ

**[12110]** Waki‘ told us, from Qāsim al-Ju‘fī, who said: I heard Al-Sha‘bī say: “The wailing woman and the listener are cursed.”

حَدَّثَنَا وَكِبْرٌ، عَنْ قَاسِيمِ الْجُعْفَنِيِّ، قَالَ: سَمِعْتُ الشَّعْبَانِيَّ، يَقُولُ: لُعِنْتِ النَّائِحَةُ وَالْمُسِكَةُ

**[12111]** ‘Alī ibn Hāshim and Waki‘ told us, from Ibn Abī Laylā, from ‘Atā’, from Jābir, that the Prophet ﷺ said: “I only forbade wailing.”

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، وَوَكِبْرٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا نَهَيْنَا عَنِ النَّوْحِ

**[12112]** Sharīk told us, from Ya‘lā, from ‘Atā’ ibn al-Sā’ib, who said: “Abū Wā'il was a knowledgeable man (Faqīh), and he used to listen to wailing.”

حَدَّثَنَا شَرِيكٌ، عَنْ يَعْلَى، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: كَانَ أَبُو وَائِلٍ رَجُلًا فَقِيهًا، وَكَانَ يَسْمَعُ النَّوْحَ

[12113] Wakī‘ told us, from Sa‘īd ibn Ṣabbāḥ—I think he narrated it from Abū Wā’il—that he used to listen to wailing and weep.

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ صَبَّاحٍ، قَالَ: أَرَاهُ عَنْ أَبِي  
وَائِلٍ، أَنَّهُ كَانَ يَسْتَمِعُ إِلَى الرُّؤْحِ وَيَبْكِي

[12114] ‘Alī ibn Mušir told us, from Al-Shaybānī, from Abū Burdah, from his father, who said: When ‘Umar was struck, Ṣuhayb began to say: “O my brother!” ‘Umar said to him: “O Ṣuhayb, did you not know that the Prophet ﷺ said: ‘Indeed, the deceased is tormented by the weeping of the living’?”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ،  
عَنْ أَبِيهِ، قَالَ: لَمَّا أَصَبَّهُ عُمُرٌ جَعَلَ صُهَيْبًا يَقُولُ:  
وَالْأَخَاهُ، قَالَ: فَقَالَ لَهُ عُمُرٌ: يَا صُهَيْبُ أَمَا عَلِمْتُ أَنَّ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ  
الْحَيِّ

[12115] Muḥammad ibn Bishr told us: ‘Abd Allāh ibn Nāfi‘ told us, from ‘Abd Allāh, that Ḥafṣah wept over ‘Umar, so he said: “Gently, O my daughter! Did you not know that the Prophet ﷺ said: ‘Indeed, the deceased is tormented by the weeping of his family over him’?”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ عَبْدِ  
اللَّهِ، أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ، فَقَالَ: مَهْلًا يَا بُنْيَةَ أَمَّ  
تَعْلَمِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمَيِّتَ  
لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

**[12116]** Ghundar told us, from Shu'bah, who said: I heard 'Abd Allāh ibn Ṣubayḥ say: I heard Muḥammad ibn Sīrīn say: They mentioned wailing in the presence of 'Imrān ibn al-Ḥuṣayn, and he said: “The deceased is tormented by the weeping of the living.” They said: “How can he be tormented by the weeping of the living?” He said: “The Messenger of Allah ﷺ has said it.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ صُبَيْحٍ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ، قَالَ: ذَكَرُوا عِنْدَ عُمَرَانَ بْنِ الْحُصَيْنِ التَّوْحَ، وَقَالَ: إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ قَالُوا: وَكَيْفَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ؟ قَالَ: قَدْ قَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12117]** Abū Mu'āwiyah told us, from Al-A'mash, from Abū Ṣalīḥ, from Ibn 'Umar, who said: The Messenger of Allah ﷺ said: “Indeed, the deceased is tormented by the weeping of the living.”

حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ

[12118] Ibn ‘Uyaynah told us, from Ibn Abī Najīḥ, from his father, from ‘Ubayd ibn ‘Umayr, who said: Umm Salamah said: When Abū Salamah died, I said: “He is a stranger in a strange land; I will weep for him a weeping that will be talked about.”

I had prepared myself for weeping, when a woman from the upper land came wanting to assist me (in wailing). The Messenger of Allah ﷺ met her and said: “Do you want to bring Satan into a house from which Allah has expelled him twice?” She said: So I refrained from weeping and did not weep.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي حِيجٍ، عَنْ أَبِيهِ، عَنْ عُيَيْنَةَ بْنِ عُمَيْرٍ، قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ، قُلْتُ: غَرِيبٌ، وَفِي أَرْضٍ غُرْبَةً لِأَبْكِيَّةَ بُكَاءً يُتَحَدَّثُ عَنْهُ، فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَأْتَبْلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: تُرِيدِينَ أَنْ تُدْخِلَي الشَّيْطَانَ بَيْنَ أَخْرَجَهُ اللَّهُ مِنْهُ مَرَّتَيْنِ قَالَتْ: فَسَكَتَ عَنِ الْبُكَاءِ فَلَمْ أَبْكِ

**[12119]** ‘Abd Allāh ibn Numayr told us: Muḥammad ibn Ishāq told us, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, from ‘Ā’ishah, who said: When the news of Ja’far’s death came, we recognized sadness on the face of the Messenger of Allah ﷺ. A man entered upon him and said: “O Messenger of Allah, the women are weeping.” He said: “Go back to them and silence them. If they refuse, throw dust in their faces.” ‘Ā’ishah said: I said to myself: “By Allah, you have neither spared yourself nor obeyed the Messenger of Allah ﷺ.”

**[12120]** Ibn Numayr told us: Hishām ibn ‘Urwah told us, from his father, from ‘Ā’ishah, that it was said to her: Ibn ‘Umar attributes to the Prophet ﷺ: “The deceased is tormented by the weeping of the living.” She said: “Abū ‘Abd al-Rahmān is mistaken; he only said: ‘The family of the deceased weep over him while he is being tormented for his sins.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، ثنا مُحَمَّدُ بْنُ إسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِيمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا أَتَتْ وَقَاءَةً جَعْفَرَ عَرَفْنَا فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُزْنَ، فَدَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ النِّسَاءَ يَبْكِينَ، قَالَ: فَأَرْجِعْنِي إِلَيْهِنَّ فَاسْكُنْهُنَّ، فَإِنْ أَبْيَنْنَ فَاحْتُثُ فِي وُجُوهِهِنَّ التُّرَابَ قَالَتْ عَائِشَةُ: فَقَاتُ فِي نَفْسِي: وَاللَّهِ لَا تَرَكْتَ نَفْسَكَ، وَلَا أَنْتَ مُطِيعٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنَا ابْنُ ثُمَيرٍ، ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قِيلَ لَهَا: إِنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ فَقَالَتْ: وَهِلْ أَبُو عَبْدِ الرَّحْمَنَ، إِنَّمَا قَالَ: إِنَّ أَهْلَ الْمَيِّتِ يَبْكُونَ عَلَيْهِ وَإِنَّهُ لَيُعَذَّبُ بِجُرمِهِ

**[12121]** Muḥammad ibn Bishr told us: Mis‘ar told us, from Al-Hajarī, from Ibn Abī Awfā, who said: He saw women reciting elegies (lamenting). He said: “Do not recite elegies, for the Messenger of Allah ﷺ forbade us from elegies.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مِسْعَرٌ، عَنِ الْهَاجَرِيِّ، عَنْ ابْنِ أَبِي أَوْفَى، قَالَ: رَأَى النِّسَاءَ يَتَرَكَّبُنَّ، فَقَالَ: لَا تَتَرَكَّبُنَّ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا إِنَّهَا عَنِ الْمَرَاثِيِّ

**[12122]** Al-Faḍl ibn Dukayn told us: Isrā’īl told us, from ‘Abd Allāh ibn ‘Isā, from Jubayr ibn ‘Atīk, from his uncle, who said: I entered with the Prophet ﷺ upon a man from the Ansar, and his family were weeping. I said: “Are you weeping over him while the Messenger of Allah ﷺ is here?” The Messenger of Allah ﷺ said: “Let them weep as long as he is with them, but when he passes away (is buried), they should not weep.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، ثنا إِسْرَائِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ جُبَيْرِ بْنِ عَتَّيْكِ، عَنْ عَمِّهِ، قَالَ: دَخَلْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَأَهْلَهُ يَبْكُونَ، فَقُلْتُ: أَتَبْكُونَ عَلَيْهِ وَهَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعْهُنَّ بَيْكِينَ مَا دَامَ عِنْدَهُنَّ فَإِذَا وَجَبَ فَلَا يَبْكِينَ

[12123] Abū Mu‘āwiyah told us, from ‘Āsim, from Abū ‘Uthmān, from Usāmah ibn Zayd, who said: The eyes of the Messenger of Allah ﷺ shed tears when the daughter of Zaynab was brought to him, her breath rattling as if in a water skin. He said: He wept. A man said to him: “You weep, while you have forbidden weeping?” He said: “This is mercy that Allah has placed in the hearts of His servants, and Allah only has mercy on those of His servants who are merciful.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: دَمَعْتُ عَيْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَيَ بِابْنَةِ زَيْنَبَ، وَنَفْسُهَا تَقْعُدُ كَأَنَّهَا فِي شَنْ، قَالَ: فَبَكَى، قَالَ: فَقَالَ لَهُ رَجُلٌ: تَبَكَّى، وَقَدْ نَهَيْتَ عَنِ الْبُكَاءِ، فَقَالَ: إِنَّمَا هَذِهِ رَحْمَةً جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحْمَاءَ

[12124] ‘Alī ibn Hāshim told us, from Ibñ Abī Laylā, from ‘Atā’, from Jābir, who said: The Prophet ﷺ took the hand of ‘Abd al-Rahmān ibn ‘Awf and went with him to the palm grove. Ibrāhīm was brought to him while he was breathing his last. He was placed in his lap, and he said: “O my son, I possess nothing for you from Allah.” And his eyes shed tears. ‘Abd al-Rahmān said to him: “You weep, O Messenger of Allah? Did you not forbid weeping?” He said: “I only forbade wailing, concerning two foolish, wicked sounds: a sound at a joyful occasion of amusement and play and pipes of Satan, and a sound at a calamity, scratching faces, tearing pockets, and the cry of Satan. This is mercy, and whoever shows no mercy will be shown no mercy. O Ibrāhīm, were it not that it is a true command and a truthful promise, and a path to be traversed, and that the last of us will join the first of us, we would have grieved for you with a grief more intense than this. We are indeed saddened by you. The eye weeps, the heart grieves, but we do

حَدَّثَنَا عَلِيُّ بْنُ هَاتِشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءَ،  
عَنْ جَابِرٍ، قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ  
عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَخَرَجَ بِهِ إِلَى النَّخْلِ فَأَتَى  
إِبْرَاهِيمَ وَهُوَ يَجُودُ بِنَفْسِهِ، فَوُضِعَ فِي حِجْرِهِ فَقَالَ: يَا  
بُنَيَّ لَا أَمْلَكُ لَكَ مِنَ اللَّهِ شَيْئًا وَذَرْفَتْ عَيْنُهُ، فَقَالَ لَهُ  
عَبْدُ الرَّحْمَنِ: تَبَكِي يَا رَسُولَ اللَّهِ أَوْ لَمْ شَنَّهُ عَنِ الْبُكَاءِ؟  
فَقَالَ: إِنَّمَا نَهَيْتُ عَنِ النَّوْحِ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ  
فَاجْرَيْنِ، صَوْتٌ عِنْدَ نَعْمَةٍ لَهُ وَلَعِبٌ وَمَزَامِيرٌ  
شَيْطَانٌ، وَصَوْتٌ عِنْدَ مُصِبَّةٍ حَمْشٌ وَجُحْوٌ، وَشَقَّ  
جُيُوبٍ، وَرَنَّةٌ شَيْطَانٌ، إِنَّمَا هَذِهِ رَحْمَةٌ وَمَنْ لَا يَرْحَمُ لَا  
يُرْحَمُ، يَا إِبْرَاهِيمَ لَوْلَا أَنَّهُ أَمْرٌ حَقٌّ وَوَعْدٌ صِدْقٌ،  
وَسَبِيلٌ مُؤْتَمَّ، وَإِنَّ أَخْرَانَا لَتَلْهُقُ أُولَانَا لَحْزَنَا عَلَيْكَ  
حُزْنًا أَشَدَّ مِنْ هَذَا، وَإِنَّا بِكَ لَمَحْزُونُونَ تَبَكِي الْعَيْنُ،  
وَيَحْرَنُ الْفَلْبُ، وَلَا نَقُولُ مَا يُسْخَطُ الرَّبَّ

**[12125]** Wakī‘ told us: Hishām ibn ‘Urwah told us, from his father, from ‘Ā’ishah, who said: Ibn ‘Umar’s Hadith that the deceased is tormented by the weeping of the living was mentioned to her. She said: “Abū ‘Abd al-Rahmān was mistaken, just as he was mistaken on the day of the well of Badr. The Messenger of Allah ﷺ only said: ‘He is being tormented, while his family is weeping over him.’”

حَدَّثَنَا وَكِبِيعُ، ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ: ذُكِرَ لَهَا حَدِيثٌ ابْنُ عُمَرَ أَنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ، فَقَالَتْ: وَهَلْ أَبُو عَبْدِ الرَّحْمَنِ كَمَا وَهَلْ يَوْمَ فُلَيْبِ بَدْرٍ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَيُعَذَّبُ، وَإِنَّ أَهْلَهُ لَيَنْكُونُ عَلَيْهِ

[12126] Shabābah ibn Sawwār told us: Sulaymān ibn al-Mughīrah told us, from Thābit, from Anas, who said: The Messenger of Allah ﷺ said: “A boy was born to me tonight, and I named him after my father Ibrāhīm.” He said: Then he gave him to Umm Sayf, the wife of a blacksmith in Medina called Abū Sayf. The Messenger of Allah ﷺ went, and I went with him. We found Abū Sayf blowing his bellows, and the house was filled with smoke. I hastened ahead of the Prophet ﷺ until I reached Abū Sayf and said: “O Abū Sayf, hold, hold! The Messenger of Allah ﷺ has come.” So he held. The Messenger of Allah ﷺ called for the boy, embraced him, and said whatever Allah willed him to say. Anas said: I saw him breathing his last. The eyes of the Prophet ﷺ shed tears, and the Messenger of Allah ﷺ said: “The eye sheds tears, the heart grieves, but we do not say except what pleases our Lord. And indeed, O Ibrāhīm, we are saddened by your separation.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وُلِدَ لِي الْلَّيْلَةَ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ قَالَ: ثُمَّ رَفَعَهُ إِلَى أُمِّ سَيْفٍ امْرَأَةٍ قَيْنَ بِالْمَدِينَةِ، يُقَالُ لَهُ: أَبُو سَيْفٍ، فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَانْطَلَقْتُ مَعَهُ فَصَادَفْنَا أَبَا سَيْفٍ يَنْفُخُ فِي كِيرَهِ وَقَدْ اشْتَالَ الْبَيْتُ دُخَانًا فَأَسْرَعْتُ الْمُشْكِي بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اتَّهَى إِلَى أَبِي سَيْفٍ، فَقُلْتُ: يَا أَبَا سَيْفٍ أَمْسِكْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْسِكْ فَذَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّبَّيِّ فَضَمَّهُ إِلَيْهِ، وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ، قَالَ أَنَسُ: فَلَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ، قَالَ: فَمَعَتْ عَيْنَاهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَدْمُعُ الْعَيْنُ، وَيَحْزُنُ الْقَلْبُ، وَلَا تَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَّا بِكَ يَا أَبِي إِبْرَاهِيمَ لَمَحْزُونُونَ

**[12127]** ‘Ubayd Allāh ibn Mūsā told us: Usāmah ibn Zayd told us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah returned on the day of Uhud and heard the women of Banū ‘Abd al-Ashhal weeping over their dead. He said: “But Ḥamzah has no weepers.” So the women of the Ansar came and wept over Ḥamzah. He slept, then woke up and said: “Woe to them, are they still here until now? Order them to return, and let them not weep over anyone who perishes

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، ثنا أَسَامَةُ بْنُ زَيْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رَجَعَ رَسُولُ اللَّهِ يَوْمًا أَخْدِ فَسَمِعَ نِسَاءً بَنِي عَبْدِ الْأَشْهَلِ يَبْكِينَ عَلَى هَلْكَائِهِنَّ، فَقَالَ: لَكُنْ حَمْزَةَ لَا بَوَاكِي لَهُ فَجِئْنَ نِسَاءً الْأَنْصَارَ بَكِينَ عَلَى حَمْزَةَ فَرَقَدَ فَاسْتَيْقَظَ فَقَالَ: يَا وَيْحَنْ إِنَّهُنَّ لَهَا هُنَا حَتَّى الْآنَ مُرْوُهُنَّ فَلَيْرُجِعْنَ، وَلَا يَبْكِينَ عَلَى هَالِكِ بَعْدَ الْيَوْمِ

[12128] Al-Hasan ibn Mūsā told us, from Sa‘id ibn Zayd, who said: ‘Aṭā’ ibn al-Sā’ib told me: ‘Ikrimah told us, saying: Ibn ‘Abbās used to say: “Memorize this Hadith. One of the Prophet’s daughters was dying. The Messenger of Allah placed her in his hands and put her head on his chest while she was breathing her last, until she passed away. He put her down, weeping. Umm Ayman cried out. The Prophet said: ‘Do I see you weeping in the presence of the Messenger of Allah?’ She said: ‘Do I not see the Messenger of Allah weeping?’ He said: ‘I did not weep (wail), but it is mercy.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ السَّائِبِ، ثنا عَكْرَمَةُ، قَالَ: كَانَ ابْنُ عَبَّاسٍ، يَقُولُ: أَحْفَظُوا هَذَا الْحَدِيثَ، إِنَّ إِحْدَى بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ فِي الْمَوْتِ فَوَضَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَدِيهِ، وَوَضَعَ رَأْسَهَا عَلَى تَدْبِيْهِ، وَهِيَ شَرُوقٌ حَتَّى قُبِضَتْ فَوَضَعَهَا، وَهُوَ يَبْكِي، قَالَ: فَصَاحَتْ أُمُّ أَيْمَنَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلًا أَرَاكَ تَبْكِي عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: وَلَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي، قَالَ: إِنِّي لَمْ أَبْكِ، وَلَكِنَّهَا رَحْمَةً

**[12129]** Muḥammad ibn Bishr told us: Muḥammad ibn ‘Amr told us: My father told us, from ‘Alqamah ibn Waqqās, from ‘Ā’ishah, the Mother of the Believers, who said: The Messenger of Allah ﷺ, Abū Bakr, and ‘Umar attended Sa‘d ibn Mu‘ādh. By the One in whose hand is Muḥammad's soul, I could distinguish the weeping of ‘Umar from the weeping of Abū Bakr while I was in my chamber. She said: They were as Allah said: {merciful among themselves} [Al-Fath: 29]. ‘Alqamah said: “O Mother, what did the Messenger of Allah ﷺ do?” She said: “His eyes did not shed tears over anyone, but when he felt grief, he would hold his beard.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، حَدَّثَنَا أَبِي، عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبُو بَكْرٍ وَعُمَرُ، يَعْنِي سَعْدَ بْنَ مُعَاذٍ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنِّي لَا أَعْرِفُ بُكَاءَ عُمَرَ مِنْ بُكَاءِ أَبِي بَكْرٍ، وَإِنِّي أَفِي حُجْرَتِي قَالَتْ: وَكَانُوا كَمَا قَالَ اللَّهُ (رُحْمَاءُ بَيْنَهُمْ) ، قَالَ عَلْقَمَةُ: أَيْ أَمَاهَ كَيْفَ كَانَ يَصْنَعُ[29]: [الفتح]

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: كَانَتْ عَيْنُهُ لَا تَدْمَعُ عَلَى أَحَدٍ، وَلَكِنَّهُ كَانَ إِذَا وَجَدَ فِلَانًا هُوَ آخِذٌ بِلِحْيَتِهِ

**[12130]** Abū Usāmah told us, from Shu‘bah, from ‘Alī ibn Zayd, from Abū ‘Uthmān, who said: “I brought the news of Al-Nu‘mān ibn Muqarrin's death to ‘Umar. He placed his hand on his head and began to weep.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: أَتَيْتُ عُمَرَ بِنَعْيِ التَّعْمَانِ بْنِ مُقَرِّنٍ فَوَضَعَ يَدَهُ عَلَى رَأْسِهِ، وَجَعَلَ يَبْكِي

**[12131]** Sharīk told us, from Al-Hajarī, from Ibn Abī Awfā, who said: “If a woman weeps or an eye sheds tears, there is no harm, but we have been forbidden from reciting elegies (funeral eulogies meant to incite grief).”

حَدَّثَنَا شَرِيكٌ، عَنْ الْهَجَرِيِّ، عَنْ ابْنِ أَبِي أُوفَى، قَالَ:  
إِنْ بَكَتْ بَاكِيَّةً، أَوْ دَمَعَتْ عَيْنٌ فَلَا بَأْسَ، وَلَكِنْ قَدْ نُهِيبَنا  
عَنِ التَّرَيْيِ

**[12132]** Ismā‘il ibn ‘Ulayyah told us, from Nāfi‘, who said: “Ibn ‘Umar was in the market when the death of Hujr was announced to him. He released his ḥabwah (garment tied around legs while sitting), stood up, and began sobbing.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ  
فِي السُّوقِ فَعَيْنَى إِلَيْهِ حُجْرٌ فَأَطْلَقَ حَيْوَتَهُ، وَقَامَ وَعَلَيْهِ  
النَّحِيبُ

**[12133]** Wakī‘ told us: Isrā’il told us, from Abū Ishāq, from ‘Āmir ibn Sa‘d al-Bajalī, from Abū Mas‘ūd, Thābit ibn Zayd, and Qarazah ibn Ka‘b, who said: “We were granted a concession regarding weeping over the dead, without wailing.”

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْرَائِيلٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
عَامِرِ بْنِ سَعْدِ الْبَجَلِيِّ، عَنْ أَبِي مَسْعُودٍ، وَتَابِتِ بْنِ  
رَزِيدٍ، وَقَرَظَةُ بْنِ كَعْبٍ، قَالُوا: رُخْضَ لَنَا فِي الْبُكَاءِ  
عَلَى الْمَيِّتِ فِي غَيْرِ نَوْحٍ

**[12134]** Sharīk told us, from Abū Ishaq, from 'Āmir ibn Sa'd, who said: I entered upon Abū Mas'ud and Qarażah ibn Ka'b, and they said: "We have been granted a concession regarding weeping at the time of calamity."

حَدَّثَنَا ثَنَانُ شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: دَخَلْتُ عَلَى أَبِي مَسْعُودٍ، وَقَرَظَةً بْنَ كَعْبٍ، فَقَالَا: إِنَّهُ رُخْصَانٌ لَنَا فِي الْبَكَاءِ عِنْ الْمُصِيبَةِ

**[12135]** Ghundar told us, from Shu'bah, from Abū Ishaq, from 'Āmir ibn Sa'd, from Abū Mas'ud and 'Āmir ibn Zayd, similar to it.

حَدَّثَنَا عُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي مَسْعُودٍ، وَعَامِرِ بْنِ زَيْدٍ، نَحْوَهُ

**[12136]** 'Affān told us: Wuhayb told us, from Hishām ibn 'Urwah, from Wahb ibn Kaysān, from Muḥammad ibn 'Amr ibn 'Atā', from Salamah ibn al-Azraq, from Abū Hurayrah, who said: A funeral procession passed by the Prophet ﷺ with people weeping over it, and I was with him and 'Umar ibn al-Khaṭṭāb. 'Umar scolded the women who were weeping with the funeral. The Messenger of Allah ﷺ said: "Leave them alone, O Ibn al-Khaṭṭāb, for the soul is afflicted, the eye sheds tears, and the time is recent."

حَدَّثَنَا عَفَانُ، حَدَّثَنَا وَهَبُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءِ، عَنْ سَلَمَةَ بْنِ الْأَزْرَقَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ يُنْكِي عَلَيْهَا، وَأَنَا مَعَهُ وَعُمَرُ بْنُ الْخَطَّابِ، فَانْتَهَرَ عُمَرُ الْلَّاتِي بَيْكِينَ مَعَ الْجَنَازَةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعُوهُنَّ يَا ابْنَ الْخَطَّابِ فَإِنَّ النَّفْسَ مُصَابَةٌ، وَالْعَيْنَ دَامِغَةٌ، وَالْعَهْدُ قَرِيبٌ

[12137] Waki‘ told us, from Hishām ibn ‘Urwah, from Wahb ibn Kaysān, from Muḥammad ibn ‘Amr ibn ‘Atā’, from Abū Hurayrah, from the Prophet ﷺ, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا

[12138] Sufyān ibn ‘Uyaynah told us, from Al-Aswad ibn Qays, from Nubayḥ, from Jābir, that the Prophet ﷺ ordered that the slain be returned to the places where they fell.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ يُرَدَّ الْفَتَنَى إِلَى مَصَارِعِهِمْ

[12139] Waki‘ told us, from Sa‘īd ibn al-Sā’ib, who said: I heard an elder from Banū ‘Āmir, one of Banū Sawā’, called ‘Abd Allāh ibn Ma‘iyah, saying: Two Muslim men were killed on the Day of At-Ṭā’if. He said: They were carried to the Prophet ﷺ. When he was informed of that, he sent word that they should be buried where they were killed or found.

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ السَّائِبِ، قَالَ: سَمِعْتُ شَيْخًا فِي بَنِي عَامِرٍ أَحَدِ بَنِي سَوَاءِ، يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ مَعِيَّةَ قَالَ: "أَصِيبَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَ الطَّائِفِ، قَالَ: فَحُمِّلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَأْعَثَهُ ذَلِكَ فَبَعَثَ أَنْ يُدْفَنَ حِينَ أَصِيبَ أَوْ لُقِيَ"

**[12140]** Wakī‘ told us, from Sufyān, from Maṇṣūr ibn Ṣafīyyah, from his mother, who said: I came to ‘Ā’ishah to offer condolences for her brother who died in a place, was carried while dead, and buried in another place. She said: “I feel uneasy about it, except that I wished he had been buried where he died.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفَيَّةَ، عَنْ أُمِّهِ، قَالَتْ: أَتَيْتُ عَائِشَةَ أَعْزِبَهَا بِأَخٍ لَهَا مَاتَ فِي مَكَانٍ فَحُمِلَ وَهُوَ مَيِّتٌ، فَدُفِنَ فِي مَكَانٍ آخَرَ، قَالَتْ: فِي نَفْسِي مِنْهُ شَيْءٌ إِلَّا إِنِّي وَدِدْتُ أَنَّهُ كَانَ دُفِنَ حَيْثُ مَاتَ

**[12141]** Wakī‘ told us, from Ibrāhīm ibn Yazīd, from Ibñ Bahmān, from Jābir ibn ‘Abd Allāh, who said: The Prophet ﷺ said: “Bodies are buried where the souls are taken.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ ابْنِ بَهْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُدْفَنُ الْأَجْسَادُ حَيْثُ تُقْبَضُ الْأَرْوَاحُ

**[12142]** Wakī‘ told us, saying: Al-Aswad ibn Shaybān told us, from Khālid ibn Sumayr, from Bašīr ibn Nahīk, from Bašīr ibn al-Khašāsiyah, that the Prophet ﷺ saw a man walking between the graves in his sandals. He said: “O you with the two tanned leather sandals (Sibtiyyatayn), take them off.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا الْأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ، عَنْ بَشِيرِ بْنِ الْحَمَاصِيَّةِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَمْشِي بَيْنَ الْقُبورِ فِي نَعْلَيْهِ، قَالَ: يَا صَاحِبَ السَّبَّتَيْنِ الْقِهْمَاءِ

[12143] Abū al-Walīd al-Ṭayālīsī told us, from Jarīr ibn Ḥāzim, who said: “I saw Al-Ḥasan and Ibn Sīrīn walking between the graves in their sandals.”

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: رَأَيْتُ الْحَسَنَ وَابْنَ سِيرِينَ يَمْشِيَانَ بَيْنَ الْقُبُورِ فِي نِعَالٍ هُمَا

[12144] Mu’tamir ibn Sulaymān told us, from a man called Al-Nu’mān al-Jundī, from Ibn Ṭāwūs, from his father, that he disliked drawing water from wells located within graveyards.

حَدَّثَنَا مُعْمَرُ بْنُ سُلَيْمَانَ، عَنْ رَجُلٍ يُقَالُ لَهُ التَّعْمَانُ الْجُنْدِيُّ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، أَنَّهُ كَرِهَ أَنْ يُسْتَسْعَى مِنَ الْأَبَارِ الَّتِي تَكُونُ بَيْنَ ظَهْرَانِيِّ الْمَقَابِرِ

[12145] Abū ‘Abd al-Rahmān Baqī ibn Makhlad told us: Abū Bakr ‘Abd Allāh ibn Muhammad ibn Abī Shaybah told us: Ismā‘īl ibn Ibrāhīm ibn ‘Ulayyah told us, from Ayyūb, from Abū Qilābah, from Abū al-Muhallab, who said: The Messenger of Allah ﷺ said: “There is no vow in disobedience to Allah, nor in what a servant does not possess.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ مَخْلُدٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَبِي المُهَابِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نَذْرٌ فِي مَعْصِيَةِ اللَّهِ، وَلَا فِيمَا لَا يَمْلِكُ الْعَبْدُ

**[12146]** ‘Abd Allāh ibn Numayr and Abū Usāmah told us, from ‘Ubayd Allāh ibn ‘Umar, from Ṭalḥah ibn ‘Abd al-Malik, from Al-Qāsim ibn Muḥammad, from ‘Ā’ishah, from the Prophet ﷺ, who said: “Whoever vows to obey Allah, let him obey Him. And whoever vows to disobey Allah, let him not disobey Him.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانٍ، وَأَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَالِكِ، عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَذَرَّ أَنْ يُطِيعَ اللَّهَ فَلَيُطِيعَهُ، وَمَنْ تَذَرَّ أَنْ يَعْصِيَ اللَّهَ، فَلَا يَعْصِيهِ

**[12147]** ‘Abd Allāh ibn al-Mubārak told us, from Ma‘mar, from Zayd ibn Rufay‘, from Abū ‘Ubaydah, who said: ‘Abd Allāh said: “A vow does not bring anything forward or delay it, but Allah extracts something from the miser through it. There is no fulfillment of a vow in disobedience.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ رُفَيْعٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ النَّذْرَ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُهُ، وَلِكِنَّ اللَّهَ يَسْتَخْرُجُ بِهِ مِنَ الْبَخِيلِ، فَلَا وَفَاءَ بِالنَّذْرِ فِي مَعْصِيَةِ

**[12148]** ‘Abd al-Rahīm ibn Sulaymān told us, from Al-Dālānī, from Abū Sufyān, from Jābir, who said: “There is no fulfillment of a vow in disobedience.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الدَّالَّانِيِّ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ

**[12149]** Ibn Fuḍayl told us, from Al-Nu'mān ibn Qays, from his aunt Mulaykah, from 'Ubaydah, who said: I asked him about vows. He said: "Whatever vow is in obedience to Allah, fulfill it. And whatever vow is in obedience to Satan, do not permit it."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ النُّعْمَانَ بْنِ قَيْسٍ، عَنْ حَالِتِهِ مُلِيقَةً، عَنْ عَبِيدَةَ، قَالَتْ: "سَأَلَّتُهُ عَنِ النَّذْرِ فَقَالَ: مَا كَانَ مِنْ نَذْرٍ فِي شَيْءٍ مِنْ طَاعَةِ اللَّهِ، فَأَمْضُوهُ، وَمَا كَانَ مِنْ نَذْرٍ فِي شَيْءٍ مِنْ طَاعَةِ الشَّيْطَانِ، فَلَا تُجِيزُوهُ

**[12150]** Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Al-Sha'bī, from Masrūq, who said: "Vows are of two types: a vow to Allah and a vow to Satan. What is for Allah requires fulfillment and expiation, and what is for Satan requires neither fulfillment nor expiation."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: النَّذْرُ نَذْرَانٌ، فَنَذْرُ اللَّهِ، وَنَذْرُ الشَّيْطَانِ، فَمَا كَانَ لِلَّهِ فِيهِ الْوَفَاءُ وَالْكُفَارَةُ، وَمَا كَانَ لِلشَّيْطَانِ فَلَا وَفَاءُ فِيهِ وَلَا كُفَارَةٌ

**[12151]** Ḥafṣ ibn Ghayyāth told us, from Ash‘ath, from Al-Ḥakam and Hammād, from Ibrāhīm, from 'Alqamah, who said: "Vows are of two types: whatever is for Allah, fulfill it. And whatever is in disobedience, do not fulfill it, and expiation is due."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، وَحَمَادٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: النَّذْرُ نَذْرَانٌ، فَمَا كَانَ لِلَّهِ فَوْفَّ بِهِ، وَمَا كَانَ فِي مَعْصِيَةٍ، فَلَا يَغْفِي، وَعَلَيْهِ الْكُفَارَةُ

[12152] Muḥammad ibn Fuḍayl told us, from Al-Qa‘qā‘, from Ibrāhīm, who said: “There is no vow in disobedience; expiate your oath.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْقَعْدَاعِ، عَنْ إِبْرَاهِيمَ،  
قَالَ: لَا نَذْرٌ فِي مَعْصِيَةٍ، كَفَرْ بِيَمِينِكَ

[12153] Abū Bakr ibn ‘Ayyāsh told us, from Abū Ḥuṣayn, from Sa‘īd ibn Jubayr, who said: A man came to Ibn ‘Abbās and said: “I vowed to stand on Qu‘ayqi‘ān naked until nightfall.” He said: “Satan wanted to expose your nakedness and make people laugh at you. Put on your clothes and pray two Rak‘ahs at the Hījrah.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ سَعِيدِ  
بْنِ جُبَيْرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي  
نَذَرْتُ أَنْ أَفُومُ عَلَى فُعْيَقَانَ عُرْبَيَاً إِلَى اللَّيلِ، فَقَالَ:  
أَرَادَ الشَّيْطَانُ أَنْ يُنْدِيَ عَوْرَتَكَ، وَأَنْ يُضْحِكَ عَلَيْكَ  
النَّاسَ، الْبَسْ ثِيَابَكَ وَصَلَّ عِنْدَ الْحِجْرِ رَكْعَتَيْنِ

[12154] ‘Affān told us: Abān al-‘Atṭār told us: Yaḥyā ibn Abī Kathīr told us, from Abū Qilābah, from Thābit ibn al-Ḍahhāk al-Anṣārī, that the Messenger of Allah ﷺ said: “There is no vow upon a man concerning what he does not possess.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا أَبْنَاءُ الْعَطَّارِ، قَالَ: حَدَّثَنَا  
يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَّابَةَ، عَنْ ثَابِتِ بْنِ  
الضَّحَّاكِ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ

[12155] Abū Dāwūd al-Ṭayālisī told us, from Shu‘bah, from Thābit, who said: I asked Ibn ‘Umar about a vow of disobedience, is there fulfillment in it? He said: “No.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، قَالَ:  
سَأَلْتُ ابْنَ عُمَرَ، عَنْ نَذْرِ الْمَعْصِيَةِ فِيهِ وَفَاءٌ؟ قَالَ: لَا

**[12156]** Muḥammad ibn Fuḍayl told us, from Bayān, from Qays, who said: Abū Bakr entered upon a woman from Ahmas who was observing silence during her Hajj. She began signaling to him and not speaking to him. He said: “Why is she not speaking?” They said: “She vowed to perform Hajj silently.” He said: “Speak, for this is not permissible for you. This is only from the deeds of Jāhiliyyah.”

**[12157]** Shabābah ibn Sawwār told us, from Shu'bah - or from Abū al-Juwayriyah (doubt from Abū Bakr) - who said: I heard 'Abd Allāh ibn Badr mentioning from the Prophet ﷺ that he said: “There is no vow in disobedience.”

**[12158]** Abū Usāmah told us, from Abū Farwah Yazīd ibn Sinān, from 'Urwah ibn Ruwaym, from Abū Tha'labah al-Khushanī, from the Prophet ﷺ, who said: “There is no fulfillment of a vow in disobedience.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَيَانِ، عَنْ قَيْسِ، قَالَ:  
دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ مُصْنَمَةً فِي  
حَجَّتِهَا، فَعَجَلَتْ تُشَيِّرُ إِلَيْهِ وَلَا تُكَلِّمُهُ، قَالَ: مَا لَهَا لَا  
تَكَلَّمُ؟ فَقَالُوا: إِنَّهَا نَذَرَتْ أَنْ تَحْجُّ مُصْنَمَةً فَقَالَ:  
تَكَلَّمِي، فَإِنَّ هَذَا لَا يَحِلُّ لَكَ، إِنَّمَا هَذَا مِنْ عَمَلِ  
الْجَاهِلِيَّةِ

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعبَةَ، أَوْ عَنْ أَبِي  
الْجُوَيْرِيَّةِ الشَّكُورِ، مِنْ أَبِي بَكْرٍ، قَالَ: سَمِعْتَ عَبْدَ اللَّهِ  
بْنَ بَدْرِ، يَذْكُرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا  
نَذَرٌ فِي مَعْصِيَةٍ

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي فَرْوَةَ يَزِيدَ بْنِ سِنَانٍ، عَنْ  
عُرْوَةَ بْنِ رُوَيْمٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشْنِيِّ، عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا وَفَاءَ لِنَذَرٍ فِي مَعْصِيَةٍ

**[12159]** Abū Bakr told us: Abū al-Aḥwaṣ told us, from Maṇṣūr, from Sa‘īd ibn Jubayr, from Ibñ ‘Abbās (may Allah be pleased with them both), regarding a man who swears by a vow and prohibition (making something unlawful for himself). He said: “He did not fail to be harsh on himself. He should free a slave, or fast for two months, or feed sixty poor people.” He said: So I asked Ibrāhīm and Mujaḥid, and they said: “If he cannot find (the means), he should feed ten poor people.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا،  
فِي الرَّجُلِ يَحْلِفُ بِالنَّذْرِ وَالْحَرَامِ، قَالَ: لَمْ يَأْلِ أَنْ يُغَلِّظَ  
عَلَى نَفْسِهِ، يُعْتَقُ رَقَبَةً، أَوْ يَصُومُ شَهْرَيْنِ، أَوْ يُطْعَمُ  
سِتِّينَ مِسْكِينًا قَالَ: فَسَأَلْتُ إِبْرَاهِيمَ، وَمُجَاهِدًا، فَقَالَا: إِنَّ  
لَمْ يَجِدْ أَطْعَمَ عَشْرَةَ مِسَاكِينَ

**[12160]** Sufyān ibn ‘Uyaynah told us, from ‘Amr, who said: I heard Ibñ al-Zubayr saying: “Fulfill vows.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِ، قَالَ: سَمِعْتُ ابْنَ  
الزُّبَيْرِ، يَقُولُ: أَوْفُوا بِالنُّذُورِ

**[12161]** Ibñ al-Mubārak (told us), from Ma‘mar, from Zayd ibn Rufay’, from Abū ‘Ubaydah, from ‘Abd Allāh, who said: “There is no fulfillment of a vow in disobedience to Allah, and its expiation is the expiation of an oath.”

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ رُفَيْعٍ، عَنْ  
إِبْيَ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَا وَفَاءَ لِنَذْرٍ فِي  
مَعْصِيَةِ اللَّهِ، وَكَفَارَتُهُ كَفَارَةُ يَمِينٍ

**[12162]** ‘Abd al-Rahīm (told us), from Yazīd al-Dālānī, from Abū Sufyān, from Jābir, who said: “It is the expiation of an oath.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ يَزِيدَ الدَّالَانِيِّ، عَنْ أَبِي سُفْيَانَ،  
عَنْ جَابِرٍ، قَالَ: كَفَارَةً يَمِينٌ

**[12163]** ‘Abd al-Rahīm ibn Sulaymān (told us), from ‘Abd al-Malik, from ‘Atā’, who said: He was asked about a man who vowed not to enter upon his brother or sister. He said: “He should enter, and give charity to ten poor people.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ  
عَطَاءٍ، قَالَ: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَدْخُلَ عَلَى أَخِيهِ  
أَوْ أَخْتِهِ، فَقَالَ: يَدْخُلُ، وَيَتَصَدَّقُ عَلَى عَشَرَةِ مَسَاكِينٍ

**[12164]** Wakī‘ (told us), from Mūsā al-Mu‘allim, from Jābir ibn Zayd, who said: “(It is an) oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى الْمُعَلِّمِ، عَنْ جَابِرِ بْنِ زَيْدٍ،  
قَالَ: يَمِينٌ

**[12165]** Wakī‘ (told us), from Sufyān, from Layth, from Tāwūs, who said: “A vow is an oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ:  
النَّذْرُ يَمِينٌ

**[12166]** Ibn ‘Uyaynah and Wakī‘ (told us), from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, who said: “Some people say that a vow is a binding oath; it is indeed an oath that requires expiation.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،  
عَنِ الشَّعْبِيِّ، قَالَ: إِنَّ قَوْمًا يَقُولُونَ: إِنَّ النَّذْرَ يَمِينٌ  
مُغَلَّظَةٌ، إِنَّمَا هِيَ يَمِينٌ يُكَفَّرُ هَا

**[12167]** Ibn ‘Uyaynah (told us), from Ibn Abī Najīḥ, from Mujāhid, who said: “A vow is an oath.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ:  
النَّدْرُ يَمِينٌ

**[12168]** ‘Abbād ibn al-‘Awwām (told us), from Muḥammad al-Ḥanzalī, from his father, from ‘Imrān ibn al-Ḥuṣayn,

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُحَمَّدِ الْحَنْظَلِيِّ، عَنْ أَبِيهِ،  
عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ،

**[12169]** Similar to it. Mu‘tamir said: I said to Ibn al-Zubayr: “Did someone who heard it from ‘Imrān tell you this?” He said: “No, but a man told it to me from ‘Imrān.”

حَدَّثَنَا مِثْلُهُ مُعْتَمِرٌ قُلْتُ لِابْنِ الزُّبَيْرِ: حَدَّثَكُمْ مَنْ سَمِعَهُ  
مِنْ عِمْرَانَ، قَالَ: لَا، وَلَكِنْ حَدَّثَنِيهِ رَجُلٌ، عَنْ عِمْرَانَ

**[12170]** Abū Usāmah (told us), from Ma‘mar, from Abū Ḥuṣayn, from ‘Abd Allāh ibn Mughaffal, who said: “A vow is a solemn oath.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ مَعْمَرٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ مُعْقَلٍ، قَالَ: النَّدْرُ الْيَمِينُ الْغَلَظَاءُ

**[12171]** ‘Abd al-Rahīm ibn Sulaymān (told us), from Ash‘ath ibn Sawwār, from Al-Ḥasan, who said: “The expiation for a vow, if it is in disobedience, is feeding ten poor people.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثِ بْنِ سَوَّارٍ،  
عَنْ الْحَسَنِ، قَالَ: كَفَارَةُ النَّدْرِ إِذَا كَانَ فِي مَعْصِيَةٍ،  
إِطْعَامُ عَشَرَةِ مَسَاكِينَ

[12172] ‘Abd al-Rahīm (told us), from Ash‘ath ibn Sawwār, from Ṭalḥah al-Yāmī, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “Whoever swears by a vow for an oath and breaks it, upon him is the expiation of a solemn oath.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ بْنِ سَوَارٍ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ حَفَّ بِنَذْرٍ عَلَى يَمِينٍ فَحَنَثَ، فَعَلَيْهِ كَفَّارَةٌ يَمِينٌ مُعَلَّظَةٌ

[12173] ‘Abd al-Rahīm (told us), from Dāwūd, from Sa‘īd ibn al-Musayyib, who said: “If a man says: ‘Upon me is a vow,’ and does not proceed with an oath but falls silent, then a vow is binding upon

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ دَاؤَدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: إِنَّمَا قَالَ الرَّجُلُ: عَلَيَّ نَذْرٌ، فَلَمْ يَمْضِ بِالْيَمِينِ فَسَكَتَ فَعَلَيْهِ نَذْرٌ

[12174] Wakī‘ (told us), from Ismā‘il, from Qays, who said: “A vow is something by which (wealth) is extracted from the miser.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: النَّذْرُ شَيْءٌ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ

[12175] Jarīr (told us), from Mughīrah, from Ibrāhīm, who said: Ibn ‘Abbās said: “A vow is a solemn oath.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: النَّذْرُ يَمِينٌ مُعَلَّظَةٌ

**[12176]** Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from ‘Atā’, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “A vow, if not specified, is the most solemn oath, and upon it is the severest expiation.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: النَّدْرُ إِذَا لَمْ يُسَمَّ أَغْلَظُ الْيَمِينِ، وَعَلَيْهِ أَغْلَظُ الْكُفَّارَةِ

**[12177]** From Ibn Fuḍayl, from Al-Hakam, from Ibn Mughaffal, from ‘Abd Allāh ibn Mas‘ūd, who said: “Whoever makes a vow to Allah but does not specify it, upon him is (the freeing of) a slave.”

حَدَّثَنَا عَنْ ابْنِ فُضَيْلٍ، عَنْ الْحَكَمِ، عَنْ ابْنِ مُعْقَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: مَنْ جَعَلَ لِلَّهِ عَلَيْهِ نَدْرًا لَمْ يُسَمِّ، فَعَلَيْهِ نَسْمَةٌ

**[12178]** ‘Abd al-Rahīm told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn Jubayr, from Ibn ‘Umar, who said: “If he says: ‘Upon me is a vow,’ and does not specify it, then upon him is the expiation of a solemn oath.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِذَا قَالَ: عَلَيَّ نَدْرٌ فَلَمْ يُسَمِّهِ، فَعَلَيْهِ كَفَّارَةُ الْيَمِينِ عَلَيْهِ

**[12179]** Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: “The expiation for an unspecified vow is the expiation of an oath.”

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَفَّارَةُ النَّدْرِ غَيْرُ الْمُسَمَّةِ، كَفَّارَةُ الْيَمِينِ

**[12180]** Abū Khālid al-Āḥmar told us, from Dāwūd ibn Abī Hind, from Ibn al-Musayyib, who said: “If he says: ‘Upon me is a vow,’ then a vow is binding upon him.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنْ ابْنِ الْمُسَيْبِ، قَالَ: “إِذَا قَالَ: عَلَيَّ نَدْرٌ فَعَلَيْهِ نَدْرٌ”

**[12181]** Jābir ibn Zayd said: “If he says: ‘Upon me is a vow,’ if he specified, then it is what he specified. If he intended (something), then upon him is what he intended. If he did not specify anything, he should fast a day or pray two Rak‘ahs.”

حَدَّثَنَا قَالَ جَابِرُ بْنُ زَيْدٍ: “إِذَا قَالَ: عَلَيَّ نَدْرٌ، فَإِنْ سَمِّيَ فَهُوَ مَا سَمِّيَ، وَإِنْ نَوَى فَعَلَيْهِ مَا نَوَى، فَإِنْ لَمْ يَكُنْ سَمِّيَ شَيْئًا صَامَ يَوْمًا أَوْ صَلَّى رَكْعَتَيْنِ”

**[12182]** ‘Abdah told us, from Sa‘id, from Qatādah, from Ibn ‘Abbās, who said: “Whoever says: ‘Upon me is a vow,’ and does not specify, it is a solemn oath. He must free a slave, or fast two months, or feed sixty poor people.” He said: And Al-Ḥasan said: “It is an oath for which he must make expiation.”

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: “مَنْ قَالَ: عَلَيَّ نَدْرٌ وَلَمْ يُسَمِّ، فَهُوَ يَمِينٌ مُعَلَّظَةٌ، يُحَرِّرُ رَقْبَةً، أَوْ يَصُومُ شَهْرَيْنِ، أَوْ يُطْعِمُ سِتِّينَ مِسْكِينًا” قَالَ: وَقَالَ الْحَسَنُ: هِيَ يَمِينٌ يُكَفِّرُهَا

**[12183]** Wakī‘ told us, from Ismā‘il ibn Abī Rāfi‘, from Khālid ibn Yazīd, from ‘Uqbah ibn ‘Āmir (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said:

“Whoever vows a vow and does not specify it, upon him is the expiation of an oath.”

**[12184]** Wakī‘ told us, from Shu‘bah, from Al-Ḥakam and Hammād, who said: I asked them about a man who made a vow but did not specify it. They said: “Expiation is upon him.”

حَدَّثَنَا وَكِبْرَيْعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي رَافِعٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نَذَرَ نَذْرًا فَلَمْ يُسَمِّهِ، فَعَلَيْهِ كَفَارَةً يَمِينٌ

حَدَّثَنَا وَكِبْرَيْعُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَحَمَادِ، قَالَ: سَأَلْتُهُمَا عَنْ رَجُلٍ جَعَلَ عَلَيْهِ نَذْرًا لَمْ يُسَمِّهِ قَالَا: عَلَيْهِ الْكَفَارَةُ

**[12185]** Wakī‘ told us, from ‘Abd Allāh ibn Sa‘id ibn Abī Hind, from Bukayr ibn ‘Abd Allāh ibn al-Ashajj, from Kurayb, from Ibn ‘Abbās (may Allah be pleased with them both), who said: “Vows are four: Whoever vows a vow and does not specify it, its expiation is the expiation of an oath. Whoever vows in disobedience, its expiation is the expiation of an oath. Whoever vows a vow in what he cannot bear, its expiation is the expiation of an oath. And whoever vows a vow in what he can bear, let him fulfill his

حَدَّثَنَا وَكِبْيُعُ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ، عَنْ  
بُكَيْرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ، عَنْ كُرَيْبٍ، عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: ”النَّذْرُ أَرْبَعَةٌ: مَنْ  
نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ فِي  
مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا فِيمَا لَا  
يُطِيقُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا فِيمَا يُطِيقُ،  
فَلْيُوفِ بِنَذْرِهِ

**[12186]** ‘Abd al-Salām told us, from Khuṣayf, from ‘Ikrimah, regarding a vow for which no expiation is named. He said: “(It is) a solemn oath.”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ عِكْرَمَةَ، فِي  
النَّذْرِ لَا يُسَمِّي كَفَّارَةً قَالَ: يَمِينٌ مُغَلَّظَةٌ

**[12187]** Abū Bakr told us: Waki‘ ibn al-Jarrāḥ told us, from Ibn ‘Awn, from Ziyād ibn Jubayr, who said: A man came to Ibn ‘Umar and asked him about a man who vowed to fast a day, and it coincided with the day of Fitr or Adhā. Ibn ‘Umar said: “Allah commanded the fulfillment of vows, and the Messenger of Allah ﷺ forbade fasting on this day.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ ابْنِ عَوْنِ، عَنْ زَيَادِ بْنِ جُبَيْرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ، فَسَأَلَهُ عَنْ رَجُلٍ نَذَرَ أَنْ يَصُومَ يَوْمًا، فَوَافَقَ يَوْمَهُ، فِطْرٌ، أَوْ أَضْحَى، فَقَالَ ابْنُ عُمَرَ: أَمْرَ اللَّهِ وَفَاءُ النَّذْرِ، وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ هَذَا الْيَوْمِ

**[12188]** Hushaym (told us), from Yūnus, from Al-Ḥasan, regarding a man who vowed to fast Mondays and Thursdays, and it coincided with the day of Fitr or Adhā. He said: “He breaks his fast, fasts a day in its place, and expiates his oath.”

حَدَّثَنَا هُسَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ الْإِثْنَيْنِ وَالْخَمِيسَ، فَأَتَى عَلَى ذَلِكَ يَوْمَ فِطْرٍ، أَوْ أَضْحَى، قَالَ: يُفْطِرُ وَيَصُومُ يَوْمًا مَكَانَهُ، وَيَعْفُرُ يَمِينَهُ

**[12189]** ‘Uqbah ibn Khālid al-Sakūnī (told us), from Shu‘bah, from his aunt, that she took upon herself to fast every Friday, and that day coincided with the day of Fitr or Adhā. She asked Jābir ibn Zayd, and he said: “Feed a poor person.”

حَدَّثَنَا عُقْبَةُ بْنُ خَالِدِ السَّكُونِيُّ، عَنْ شُعْبَةَ، عَنْ خَالِتِهِ، أَنَّهَا جَعَلَتْ عَلَيْهَا أَنْ تَصُومَ كُلَّ جُمُعَةٍ، فَوَافَقَ ذَلِكَ الْيَوْمَ يَوْمَ فِطْرٍ، أَوْ أَضْحَى، فَسَأَلَتْ جَابِرَ بْنَ زَيْدٍ فَقَالَ: أَطْعِمِي مِسْكِينًا

**[12190]** Shabābah ibn Sawwār (told us), from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād about a woman who vowed to fast every Friday, and that day coincided with the day of Fiṭr or Aḍḥā. He said: “She makes up a day in its place and expiates it.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا، عَنْ امْرَأَةٍ نَدَرَتْ أَنْ تَصُومَ كُلَّ جُمْعَةٍ، فَوَافَقَ ذَلِكَ الْيَوْمُ يَوْمَ فِطْرٍ، أَوْ أَضْحَى، فَقَالَ: تَعْفُضِي يَوْمًا مَكَانَهُ وَتُكَفِّرُهُ

**[12191]** Kathīr ibn Hishām (told us), from Sulaymān ibn Abī Dāwūd, who said: ‘Atā’ ibn Abī Rabāḥ was asked about a man who took upon himself to fast two consecutive months, and Aḍḥā or Fiṭr occurred during it. He said: “He breaks his fast, then continues his fast (from where he left off).”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي دَاؤِدَ، قَالَ: سُئِلَ عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ رَجُلٍ جَعَلَ عَلَيْهِ صِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ، فَيُذْرِكُهُ أَضْحَى، أَوْ فِطْرٌ، فَقَالَ: يُفْطِرُ، ثُمَّ يَبْنِي عَلَى صِيَامِهِ

**[12192]** Abū Bakr told us: Wakī‘ told us, from Ibn Abī Laylā, from ‘Amr ibn Murrah, from ‘Abd Allāh ibn Salamah, from ‘Alī, who said: “The expiation of an oath is feeding ten poor people, each poor person (receiving) half a Sa‘ of wheat or a Sa‘ of dates in the expiation of an oath.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلَىٰ، قَالَ: كَفَارَةُ الْيَمِينِ إِطْعَامٌ عَشَرَةً مَسَاكِينَ، كُلُّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ بُرُّ، أَوْ صَاعٌ مِنْ ثَمْرٍ فِي كَفَارَةِ الْيَمِينِ

**[12193]** Abū Khālid al-Āḥmar (told us), from Hawt̄, from someone who told him, from ‘Ā’ishah, who said: “We feed half a Sa‘ of wheat or a Sa‘ of dates in the expiation of an oath.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَوْطٍ، عَمَّنْ حَدَّثَنَا، قَالَتْ: إِنَّا نُطْعِمُ نِصْفَ صَاعٍ مِّنْ بُرًّا أَوْ صَاعًا مِّنْ ثَمَرٍ فِي كَفَّارَةِ الْأَيْمَنِ

**[12194]** Abū Khālid al-Āḥmar (told us), from Al-A’mash, from Shaqīq, from Yasār ibn Numayr, who said: ‘Umar said to me: “I swear not to give certain people anything, then it seems right to me, so I give them. If I do that, feed ten poor people on my behalf, a Sa‘ of wheat between every two poor people, or a Sa‘ of dates for each poor person.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ يَسَارِ بْنِ ثُمَيرٍ، قَالَ: قَالَ لِي عُمَرُ: إِنِّي أَحْلَفُ لَا أُعْطِي أَقْرَامًا شَيْئًا، ثُمَّ يَبْذُلُ لِي فَاعْطِيهِمْ، فَإِذَا فَعَلْتُ ذَلِكَ فَاطْعِمْ عَنِّي عَشَرَةَ مَسَاكِينَ، بَيْنَ كُلَّ مِسْكِينَيْنِ صَاعٌ مِّنْ بُرًّا، أَوْ صَاعٌ مِّنْ ثَمَرٍ لِكُلِّ مِسْكِينٍ

**[12195]** Abū Bakr ibn ‘Ayyāsh (told us), from Mughīrah, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib, regarding the expiation of an oath. He said: “Two Mudds for each poor person.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي كَفَّارَةِ الْأَيْمَنِ قَالَ: مُدَانٌ لِكُلِّ مِسْكِينٍ

**[12196]** Abū Bakr ibn ‘Ayyāsh (told us), from Mughīrah, from Ibrāhīm, who said: “The expiation of an oath and Zihār is half a Sa‘ for each poor person.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَفَّارَةُ الْيَمِينِ، وَالظَّهَارِ نِصْفُ صَاعٍ لِكُلِّ مُسْكِنٍ

**[12197]** ‘Abd al-Rahīm (told us), from Layth, from Mujāhid, who said: “Expiation in Zihār or otherwise, its expiation is half a Sa‘ of wheat.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: كَفَارَةُ فِي ظَهَارٍ أَوْ غَيْرِهِ، فَإِنِّيهِ نِصْفُ صَاعٍ مِنْ بُرٍّ كَفَارَةً

**[12198]** Yahyā ibn Sa‘īd (told us), from ‘Awf, from Muḥammad, who said: “The expiation of an oath is a Mudd of wheat or a meal with condiments.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، عَنْ مُحَمَّدٍ، قَالَ: كَفَارَةُ الْيَمِينِ: مُدْ بُرٌّ أَوْ أَكْلَهُ مَأْدُومَةً

**[12199]** Wakī‘ told us, from Sufyān, from ‘Abd al-Karīm, from Sa‘īd ibn Jubayr, who said: I said: “Should I gather them?” He said: “No, give them a Mudd for their food and a Mudd for their condiment.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: فُلْتُ: أَجْمَعُهُمْ؟ قَالَ: لَا، أَعْطِهِمْ مَذَادًا لِطَعَامِهِمْ، وَمُدَّا لِإِدَامِهِمْ

**[12200]** Ibn ‘Ulayyah (told us), from Khālid, from Abū Qilābah, that he said regarding feeding the poor in the expiation of Zihār: “For each poor person, a Mudd of wheat and a Mudd of dates.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ أَنَّهُ قَالَ فِي إِطْعَامِ الْمَسَاكِينِ فِي كَفَّارَةِ الظُّهَارِ: لِكُلِّ مِسْكِينٍ مُّدْ حِنْطَةٍ، وَمُدْ تَمْرٍ

**[12201]** Wakī‘ told us, from Sufyān, from Ibni Abī Najīḥ, from Mujāhid, who said: “For each poor person, two Mudds of wheat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: لِكُلِّ مِسْكِينٍ مُّدَانٍ حِنْطَةٍ

**[12202]** Abū Usāmah (told us), from ‘Uthmān ibn Ghayāth, who said: I asked Jābir ibn Zayd about the expiation of an oath. He said: “Feeding ten poor people, a Makkūk for each person.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ كَفَّارَةِ الْيَمِينِ، قَالَ: إِطْعَامُ عَشَرَةِ مَسَاكِينَ، مَكْوُكٌ لِكُلِّ إِنْسَانٍ

**[12203]** Ibn Fuḍayl (told us), from Huṣayn, from Al-Sha‘bī, regarding the expiation of an oath. He said: “A Makkūk of food and a Makkūk of condiment.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، فِي كَفَّارَةِ الْيَمِينِ: مَكْوُكٌ طَعَامُهُ، وَمَكْوُكٌ إِدَامُهُ

**[12204]** Ibn Idrīs told us, from Layth, from Ṭalḥah, from Yasār ibn Numayr, who said: ‘Umar said: “I am one of the rulers of the Muslims. If you see that I have sworn an oath and did not fulfill it, then feed ten poor people on my behalf: half a Sa‘ of wheat, or a Sa‘ of barley, or a Sa‘ of dates for each poor person.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، عَنْ يَسَارِ بْنِ نُمَيْرٍ، قَالَ: فَلَمْ يَعْمَلْ إِنِّي مِنْ أَمْرَاءِ الْمُسْلِمِينَ، فَإِذَا رَأَيْتَنِي قَدْ حَلَفْتُ عَلَى يَمِينٍ لَمْ أُمْضِهَا، فَأَطْعِمْ عَنِّي عَشْرَةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ بَرًّ، أَوْ صَاعٌ مِنْ شَعِيرٍ، أَوْ صَاعٌ مِنْ ثَمَرٍ

**[12205]** Abū Bakr told us: Ibn Fuḍayl and Ibn Idrīs told us, from Dāwūd, from ‘Ikrimah, from Ibn ‘Abbās, regarding the expiation of an oath. He said: “A Mudd, a quarter of which is condiment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ فُضَيْلٍ، وَابْنُ إِدْرِيسَ، عَنْ دَاؤَدَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ، فِي كَفَّارَةِ الْأَيْمَنِ: مُدْ رُبْعَةُ إِدَامَةٍ

**[12206]** Wakī‘ (told us), from Hishām, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Zayd ibn Thābit, who said: “A Mudd of wheat for each poor person.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: مُدْ مِنْ حِنْطَةٍ لِكُلِّ مِسْكِينٍ

**[12207]** Ibn Idrīs (told us), from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that when he broke an oath, he would feed ten poor people, giving each poor person a Mudd of wheat according to the first Mudd (standard).

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،  
عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا حَنَّتْ أَطْعَمَ عَشَرَةً مَسَاكِينَ،  
لِكُلِّ مِسْكِينٍ مُّدٌّ مِّنْ حَنْطَةٍ بِالْمُدِّ الْأَوَّلِ

**[12208]** Ibn Idrīs (told us), from ‘Abd al-Malik, from ‘Atā’, who said: “A Mudd.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، قَالَ:  
مُّدٌّ

**[12209]** Sufyān ibn ‘Uyaynah and Zayd ibn Hārūn (told us), from Yahyā ibn Sa‘īd, from Sulaymān ibn Yasār, regarding the expiation of an oath. He said: “A Mudd of wheat.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَرَبِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى  
بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: فِي كُفَّارَةِ  
الْيَمِينِ: مُّدٌّ مِّنْ بُرًّ

**[12210]** Ibn Mahdī (told us), from Hammād ibn Salamah, from ‘Abd Allāh ibn al-Qāsim and Sālim, regarding the expiation of an oath. They said: “A Mudd for each poor person.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ  
الْقَاسِمِ، وَسَالِمٍ، فِي كُفَّارَةِ الْيَمِينِ، قَالَا: مُّدٌّ لِكُلِّ مِسْكِينٍ

**[12211]** ‘Abd al-Wahhāb ibn ‘Atā’ (told us), from Muḥammad ibn ‘Amr, from Abū Salamah, regarding feeding the poor person. He said: “A Mudd of wheat.”

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلْمَةَ، فِي إِطْعَامِ الْمِسْكِينِ: مُدٌّ مِّنْ قَمْحٍ

**[12212]** Wakī‘ (told us), from Mālik ibn Mighwal, from ‘Atā’, who said: “A Mudd.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَطَاءٍ، قَالَ: مُدٌّ

**[12213]** Abū Bakr told us: Hushaym told us, from Yūnus, from Al-Ḥasan, who said: “One meal.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: وَجْهَةٌ وَاحِدَةٌ

**[12214]** Al-Thaqafī (told us), from Ayyūb, from Ibn Sīrīn, that he said regarding the expiation for the poor: “He gathers them once and satisfies their hunger.”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ قَالَ فِي كُفَّارَةِ الْمِسَاكِينِ: يَجْمِعُهُمْ مَرَّةً فَيُسْتَعْفِعُهُمْ

**[12215]** Ibn ‘Ulayyah (told us), from Sa‘īd ibn Yazīd ibn Maslamah, who said: I asked Jābir ibn Zayd about feeding the poor in the expiation of an oath. He said: “A meal.” I said: “Al-Ḥasan says a Makkūk.” I said: “What do you think of a Makkūk?” He said: “A Makkūk of wheat does not suffice.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ يَزِيدَ بْنِ مَسْلَمَةَ، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ إِطْعَامِ الْمِسْكِينِ فِي كَفَّارَةِ الْيَمِينِ، فَقَالَ: أَكْلَهُمْ قُلْتُ: إِنَّ الْحَسَنَ يَقُولُ: مَكْوُكٌ، فَقُلْتُ: مَا تَرَى فِي مَكْوُكٍ؟ فَقَالَ: إِنَّ مَكْوُكَ بُرًّا لَا تُجْزِي

**[12216]** Mu‘tamir (told us), from Burd, from Makhūl, who said regarding the expiation of an oath: “He feeds ten poor people, as Allah the Almighty said, until he satisfies them.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ فِي كَفَارَةِ الْيَمِينِ: يُطْعِمُ عَشْرَةً مَسَاكِينَ، كَمَا قَالَ اللَّهُ تَعَالَى حَتَّى يُشْعِهُمْ

**[12217]** Yaḥyā ibn Ishāq (told us), saying: Ibn Ayyūb told me, from Muḥammad, that Anas fell ill before he died and could not fast. So he used to gather thirty poor people and feed them bread and meat for one meal.

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنِي ابْنُ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّ أَنْسًا، مَرِضَ قَبْلَ أَنْ يَمُوتَ، فَلَمْ يَسْتَطِعْ أَنْ يَصُومَ، فَكَانَ يَجْمَعُ تَلَاثِينَ مِسْكِينًا، فَيُطْعِمُهُمْ خُبْرًا وَلَحْمًا أَكْلًا وَاحِدَةً

**[12218]** Mu‘tamir (told us), from Yūnus, from Al-Hasan, regarding the expiation of an oath. He said: “He feeds them bread and meat once until they are satisfied.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي كَفَارَةِ الْيَمِينِ، قَالَ: يُطْعِمُ خُبْرًا وَلَحْمًا مَرَّةً وَاحِدَةً حَتَّى يُشْبِعَ

**[12219]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Sa‘īd, from Qatādah, who said: “He gives them lunch and dinner.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: يُغَدِّيهِمْ، وَيُعَشِّيهِمْ

**[12220]** Ismā‘il ibn ‘Ayyāsh (told us), from ‘Abd al-‘Azīz, from Al-Sha‘bī, who said: “Lunch and dinner.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ الشَّعْبِيِّ، قَالَ: غَدَاءٌ وَّعَشَاءٌ

**[12221]** Ghundar (told us), from Ash‘ath, from Al-Hasan, who said: “(If a man says:) ‘You are to me like the back of so-and-so's wife,’ it is nothing.”

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: أَنْتَ عَلَيَّ كَظَهِيرٌ امْرَأَةٌ فُلَانٌ، فَلَيْسَ بِشَيْءٍ

**[12222]** Ibn Mahdī (told us), from Musayyib, from ‘Amr ibn Hazm, who said: Jābir ibn Zayd was asked about a man who said to his wife: “You are to me like my mother's belly.” He said: “The belly and the back are the same status (i.e., it counts as *Zihār*).”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ مُسَيْبٍ، عَنْ عَمْرِو بْنِ حَزْمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ عَنْ رَجُلٍ قَالَ لِإِمْرَأَتِهِ: أَنْتِ عَلَيَّ كَبَطْنٌ أُمِّيٌّ، قَالَ: الْبَطْنُ وَالظَّهَرُ يُمْتَزِلَّةٌ وَاحِدَةٌ

**[12223]** Abū Bakr told us: Jarīr told us, from Mughīrah, from Ibrāhīm, who said: I asked him about a woman who was heavy-headed (slept deeply) and slept with her son, and he was found dead in the morning. He said: “It is better for her soul to expiate by freeing a slave or fasting two consecutive months.” I said: “What if she menstruates before that, which is inevitable for women?” He said: “She makes up the days of her menstruation when she finishes.”

**[12224]** Abū Usāmah (told us), from Hishām, from Al-Hasan, who said: “If a woman kills a soul by mistake and fasts, then menstruates, she makes up a day in its place.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلَنَّهُ عَنْ امْرَأَةٍ تَقِيلَةً الرَّأْسِ نَامَتْ، وَمَعَهَا ابْنُهَا فَأَصْبَحَ مَيِّتًا، قَالَ: أَطْيَبُ لِنَفْسِهَا أَنْ تُخْفَرَ عِنْقَ رَقَبَةٍ، أَوْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قُلْتُ: فَإِنْ حَاضَتْ قَبْلَ ذَلِكَ مَا لَا بُدَّ لِلنَّسَاءِ مِنْهُ تَقْضِي أَيَّامَ حَيْضِهَا إِذَا فَرَغَتْ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا قَتَلَتِ الْمُرْأَةُ نَفْسًا خَطَأً فَصَامَتْ، ثُمَّ حَاضَتْ قَضَتْ يَوْمًا مَكَانَهُ

**[12225]** Abū ‘Abd al-Rahmān al-Muqrī’ said: Sa‘īd ibn Abī Ayyūb told us, saying: Yazīd ibn Abī Ḥabīb told us, from Ibn Shihāb, from Ibn al-Musayyib, who said: “As for the woman, she fasts, and if she menstruates, she completes what remains.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِي، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُوبَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيْبِ، قَالَ: أَمَّا الْمَرْأَةُ فَتَصُومُ، فَإِذَا حَاضَتْ ثُمَّ مَا بَقِيَ

**[12226]** ‘Abd al-Rahīm (told us), from Ash‘ath, from Al-Ḥasan, regarding a woman who vowed to observe I‘tikāf and menstruation overtook her. He said: “She makes up the days she menstruated from the number of days. She fasts three days for the expiation of an oath, then she menstruates.” (Note: The text seems slightly disjointed or context-specific, possibly combining I‘tikaf and oath expiation rules).

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي امْرَأَةٍ جَعَلَتْ عَلَيْهَا أَنْ تَعْنِكَفَ، فَأَدْرَكَهَا الْحَيْضُ تَعْضِي مَا حَاضَتْ مِنْ عِدَّةِ أَيَّامٍ، تَصُومُ ثَلَاثَةَ أَيَّامٍ فِي كَفَارَةِ يَمِينٍ، ثُمَّ تَحِيلُ

**[12227]** Jarīr (told us), from Mughīrah, from Ibrāhīm, who said: “If a woman fasts for the expiation of an oath for three days and menstruates before completing her fast, she should restart fasting three days.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَامَتِ الْمَرْأَةُ فِي كَفَارَةِ الْيَمِينِ فِي ثَلَاثَةِ أَيَّامٍ، فَحَاضَتْ قَبْلَ أَنْ تُنْتَمَ صَوْمَهَا فَلْتَسْتَقِنْ صَوْمَ ثَلَاثَةِ أَيَّامٍ

**[12228]** Abū Bakr told us: ‘Abd al-Rahīm ibn Sulaymān told us, from Layth, from Mujāhid (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said:

“Whoever swears by a Surah of the Qur’ān, upon him for every verse of it is a binding oath. So whoever wishes may fulfill it, and whoever wishes may break it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مُجَاهِدِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَلَفَ بِسُورَةٍ مِنَ الْقُرْآنِ فَعَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا يَمِينٌ صَابِرٌ، فَمَنْ شَاءَ بَرَّ، وَمَنْ شَاءَ فَجَرَ

**[12229]** Abū Mu‘āwiyah (told us), from Al-A‘mash, from ‘Abd Allāh, from Abū Kurayb, who said: I was walking with ‘Abd Allāh in Sūq al-Raḥaq, and he heard a man swearing: “Nay, by Surah Al-Baqarah!” ‘Abd Allāh said: “Indeed, upon him for every verse of it is an oath.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي كُرَيْبٍ، قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ فِي سُوقِ الرَّحْقِ فَسَمِعَ رَجُلًا يَحْلِفُ: كَلَّا، وَسُورَةُ الْبَقَرَةِ، فَقَالَ عَبْدُ اللَّهِ: أَمَا إِنَّ عَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا يَمِينًا

**[12230]** Ibn Fuḍayl and Wakī‘ (told us), from Sufyān, from Abū Sinān, from ‘Abd Allāh ibn Abī al-Hudhayl, from ‘Abd Allāh, who said: “Whoever swears by a Surah of the Qur’ān will meet Allah with sins equal to the number of its verses.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، وَوَكِيعٌ، عَنْ سُفيَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ حَلَفَ بِسُورَةٍ مِنَ الْقُرْآنِ لَقِيَ اللَّهَ بِعَدْدِ آيَاتِهَا حَطَابًا

[12231] Hafṣ (told us), from Layth, from Mujāhid, who said: “Whoever swears by a Surah of the Qur'an, upon him for every verse of it is an oath. And whoever disbelieves in a verse of it has disbelieved in all of it.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: مَنْ حَافَرَ بِسُورَةٍ مِنَ الْقُرْآنِ فَعَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا يَمِينٌ، وَمَنْ كَفَرَ بِآيَةٍ مِنْهُ كَفَرَ بِهِ كُلُّهُ

[12232] Abū Mu‘āwiyah (told us), from Al-A‘mash, from Ibrāhīm, who said: ‘Abd Allāh said: “Whoever swears by the Qur'an, upon him for every verse is an oath.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَافَرَ بِالْقُرْآنِ فَعَلَيْهِ بِكُلِّ آيَةٍ يَمِينٌ

[12233] Abū Bakr told us: Hushaym told us, from Mughīrah, from Ibrāhīm, that he used to say: Whoever owes a slave (to free) and buys a slave. He said: “If he moves him from one work to another, it suffices him. One who cannot work does not suffice him. As for the one who works, such as the one-eyed and the like (it suffices), but as for the one who does not work, such as the crippled and the blind (it does not suffice).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَقُولُ: مَنْ كَانَتْ عَلَيْهِ رَقْبَةٌ، فَأَشْتَرَى نَسَمَةً قَالَ: إِذَا أَبْعَدَهَا مِنْ عَمَلٍ إِلَى عَمَلٍ أَجْزَأَهُ، لَا يُجْزِيهِ مَنْ لَا يَعْمَلُ، فَإِنَّمَا الَّذِي يَعْمَلُ فَالْأَعْوَرُ وَالْأَنْوَهُ، وَإِنَّمَا الَّذِي لَا يَعْمَلُ فَالْمُقْدُ وَالْأَعْمَى

**[12234]** Hushaym (told us), from Yūnus, from Al-Ḥasan, that he used to dislike the lame and the insane for the obligatory freeing of a slave.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ  
الْأَعْرَجَ، وَالْمُخْبَلَ فِي الرَّقَبَةِ الْوَاجِنَةِ

**[12235]** Muḥammad ibn Marwān (told us), from ‘Umārah, from ‘Ikrimah, that a man said: “Does a one-eyed slave suffice for the obligatory freeing of a slave?” He said: “Many a one-eyed person has completed a household (work).” He said: “Now it is about the crippled.”

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ، عَنْ عُمَارَةَ، عَنْ عَمْرَمَةَ، قَالَ  
رَجُلٌ: أَيْجُزُ فِي عَنْقِ الرَّقَبَةِ الْوَاجِنَةِ الْأَعْوَرُ؟ فَقَالَ:  
رَبُّ أَعْوَرَ تَمَّ دَارَ، فَقَالَ: السَّاعَةُ هِيَ بِالْمُفْعَدِ

**[12236]** Ḥafṣ (told us), from Al-A‘mash, from Ibrāhīm, who said: “The one-eyed (slave) suffices.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: يُجْزِي  
الْأَعْوَرُ

**[12237]** Ghundar (told us), from Shu‘bah, from Al-Ḥakam, who said: “The insane person does not suffice for the one upon whom a slave is due.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: الْمَجْنُونُ لَا  
يُجْزِي فِي الدِّيْنِ عَلَيْهِ الرَّقَبَةُ

**[12238]** Muḥammad ibn Bakr (told us), from Ibn Jurayj, who said: I said to ‘Atā: “Is an imperfect believing slave, like one who is lame or paralyzed but beneficial, permissible for accidental killing?” He refused and preferred a sound one.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: فُلُتُ لِعَطَاءً: أَيْجُوزُ فِي قَتْلِ النَّفْسِ حَطَّا رَقْبَهُ مُؤْمِنًا غَيْرُ سَوِيَّةٍ وَهُوَ يَنْتَفِعُ بِهَا أَعْرَجُ، أَوْ أَشَلُ؟ فَأَبَى وَاسْتَحَبَ السَّوِيَّةَ

**[12239]** Ibn Mahdī (told us), from Sufyān, from Jābir, from ‘Āmir, who said: “The blind person suffices in expiation.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُجْزِي الْأَعْمَى فِي الْكَفَارَةِ

**[12240]** Hafṣ (told us), from ‘Amr, from Al-Ḥasan, who said: I asked him about the blind and the crippled. He said: “It does not suffice.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنْ الْحَسَنِ، قَالَ: سَأَلَنَا عَنِ الْأَعْمَى وَالْمُقْعِدِ فَقَالَ: لَا يُجْزِي

**[12241]** Abū Bakr told us: Hushaym told us, from Mughīrah, from Ibrāhīm and Al-Sha‘bī, that they said: “The child of adultery does not suffice for anything obligatory.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، أَنَّهُمَا قَالَا: لَا يُجْزِي فِي شَيْءٍ مِنَ الْوَاجِبِ وَلَدُ الزَّنَّا

**[12242]** Abū Khālid al-Āḥmar (told us), from ‘Uthmān ibn al-Aswad, who said: A man from my family died and bequeathed (the freeing of) a slave. I found a slave whose father had married his mother without his master's permission. I asked ‘Atā’, and he said: “I dislike that.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ:  
تُوْفَّى رَجُلٌ مِنْ أَهْلِي فَأُوصَى بِنَسْمَةٍ، فَوَجَدْتُ نَسْمَةً قَدْ  
تَزَوَّجَ أَبُوهُ أُمَّهُ بِغَيْرِ إِذْنِ مَوْلَاهُ، فَسَأَلْتُ عَطَاءَ فَقَالَ:  
أَكْرَهَ ذَلِكَ

**[12243]** Hushaym (told us), from Al-Minhāl, from ‘Amr, who said: I asked Abū Ja‘far about freeing a child of adultery in the expiation of an oath. He said: “It suffices him.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الْمِنْهَالِ، عَنْ عَمْرٍو، قَالَ: سَأَلْتُ أَبَاهُ  
جَعْفَرٍ، عَنْ عِنْقٍ وَلَدِ الزَّنَّا فِي كُفَّارَةِ الْيَمِينِ، فَقَالَ:  
يُجْرِيهِ

**[12244]** Hushaym (told us), from Yūnus, that he used to say: “It suffices for the obligatory (expiation), and the one born legitimately is not superior to him except by piety.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، أَنَّهُ كَانَ يَقُولُ: يُجْزِئُ فِي  
الْوَاجِبِ، وَلَا يَفْضُلُهُ الَّذِي يَرْشُدُهُ إِلَّا بِتَقْوَى

**[12245]** Waki‘ and Ibn Mahdī (told us), from Sufyān, from Ibn Abī Najīḥ, from Ṭawūs, who said: “The child of adultery suffices for the slave (to be freed).”

حَدَّثَنَا وَكِيعٌ، وَابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي  
نَجِيحٍ، عَنْ طَاوُسٍ، قَالَ: يُجْزِئُ وَلَدُ الزَّنَّا فِي الرَّقْبَةِ

**[12246]** Abū Bakr ibn ‘Ayyāsh (told us), from Mughīrah, from Ibrāhīm, who said: “It does not suffice for the obligatory slave (to be freed).”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
قَالَ: لَا يُجْزِي مِنَ الرَّقَبَةِ الْوَاجِبَةِ

**[12247]** Ḥafṣ (told us), from Muḥammad ibn Isḥāq and ‘Abd Allāh ibn Sa‘īd, from Sa‘īd ibn Abī Sa‘īd, that a woman came to Abū Hurayrah and asked him about the son of her slave girl born out of wedlock, while she owed a slave (to free). Would it suffice her? He said: “Yes.”

حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّتِ امْرَأَةً أَبَا هُرَيْرَةَ فَسَأَلَتُهُ عَنْ ابْنِ جَارِيَةٍ لَهَا مِنْ غَيْرِ رَشْدٍ وَعَلَيْهَا رَقْبَةٌ، أَيُّجْزِيَهَا؟ قَالَ: نَعَمْ

**[12248]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Yūnus, from Al-Hasan, that he did not consider the freeing of a disbeliever (valid) in any of the expiations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى عِنْقَ الْكَافِرِ فِي شَيْءٍ مِنَ الْكُفَّارِاتِ

**[12249]** Wakī‘ (told us), from Sufyān, from Ibn Abī Najīḥ, from Ṭāwūs, who said: “A Jew or a Christian suffices in the expiation of an oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي تَجِيْحٍ، عَنْ طَاؤِسٍ، قَالَ: يُجْزِي الْيَهُودِيُّ وَالْأَصْرَانِيُّ فِي كَفَارَةِ الْيَمِينِ

**[12250]** Ibn ‘Ulayyah (told us), from Mughīrah, from Ibrāhīm, who said: “The freeing of disbelievers does not suffice.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُجْزِي عِتْقُ أَهْلِ الْكُفْرِ

**[12251]** Jarīr (told us), from Mughīrah, from Ibrāhīm, who said: “A Jew or a Christian does not suffice for the obligatory slave (to be freed).”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُجْزِي الْيَهُودِيُّ وَالنَّصْرَانِيُّ فِي الرَّقَبَةِ الْوَاجِهَةِ

**[12252]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Yūnus, from Al-Hasan, that he considered the freeing of a Mudabbar (slave promised freedom upon master's death) valid in expiations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْخَسَنِ، أَنَّهُ كَانَ يَرَى عِتْقَ الْمُدَبَّرِ فِي الْكُفَّارَاتِ

**[12253]** Ibn ‘Ulayyah (told us), from Layth, from Ṭāwūs, who said: “The freeing of a Mudabbar suffices in expiation.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: يُجْزِي عِتْقُ الْمُدَبَّرِ فِي الْكُفَّارَةِ

**[12254]** Ibn Idrīs (told us), from Hishām, from Al-Hasan, who said: “The Mudabbar suffices.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْخَسَنِ، قَالَ: يُجْزِي الْمُدَبَّرُ

**[12255]** Ibn ‘Ulayyah (told us), from Ma‘mar, from Al-Zuhri, who said: “The (already) freed slave does not suffice in expiation.” (This likely refers to Mudabbar or Mukatab whose freedom is already partially established).

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، قَالَ: لَا يُجْزِي الْمَعْتَقُ فِي الْكُفَّارَةِ

**[12256]** Ḥafṣ (told us), from Ḥajjāj, from Muḥājir ibn Mismār, from Ibrāhīm, who said: “As for the Mudabbarah, she does not suffice.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَجٍ، عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَمَا الْمَدَّبَرَةُ فَلَا يُجْزِي

**[12257]** Wakī‘ (told us), from ‘Umar ibn Bashīr, from Al-Sha‘bī, who said: “The Mudabbar does not suffice.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ شَبَّيرٍ، عَنْ الشَّعْبِيِّ، قَالَ: لَا يُجْزِي الْمَدَّبَرُ

**[12258]** Ibn Numayr (told us), from Abū Ḥanīfah, from Hammād, from Ibrāhīm, (who said): “As for the Mudabbar, he does not suffice.”

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، أَمَا الْمَدَّبَرُ فَلَا يُجْزِي

**[12259]** Abū Bakr told us: Ismā‘il ibn Ibrāhīm told us, from Layth, from Ṭāwūs, who said: “Umm al-Walad (mother of a child by her master) suffices in Zihār.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: تُجْزِي أُمُّ الْوَلَدِ فِي الظِّهَارِ

**[12260]** Hafṣ (told us), from Ḥajjāj, from Muḥājir ibn Mismār, from Ibrāhīm, who said: “Umm al-Walad suffices in Zihār.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَجِ، عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ إِبْرَاهِيمَ، قَالَ: تُجزِيُّ أُمُّ الْوَلَدِ فِي الظِّهَارِ

**[12261]** Ibn Idrīs (told us), from Hishām, from Al-Ḥasan, from Layth, from Tāwūs, who said: “Umm al-Walad does not suffice in Zihār.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: لَا تُجزِيُّ أُمُّ الْوَلَدِ فِي الظِّهَارِ

**[12262]** Ibn ‘Ulayyah (told us), from Ma‘mar, from Al-Zuhri, who said: “Umm al-Walad does not suffice in expiation.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: لَا تُجزِيُّ أُمُّ الْوَلَدِ فِي الْكُفَّارَةِ

**[12263]** ‘Abd al-Salām (told us), from Yūnus, from Al-Ḥasan, who said: “Umm al-Walad does not suffice in Zihār.”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: لَا تُجزِيُّ أُمُّ الْوَلَدِ فِي الظِّهَارِ

**[12264]** Ibn ‘Ulayyah (told us), from Yūnus, from Al-Ḥasan, who said: “He did not consider the freeing of Umm al-Walad (valid) in any expiations.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى عِنْقَ أُمِّ الْوَلَدِ فِي شَيْءٍ مِنَ الْكَفَّارَاتِ

**[12265]** Abū Maṭar (told us), from Shu‘bah, from Ḥammād, regarding Umm al-Walad in the expiation of Zihār. He said: “She does not suffice him.” And Al-Ḥakam said: “Other than her is more beloved to me, but I hope (it suffices).”

حَدَّثَنَا أَبُو مَطْرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، فِي أُمِّ الْوَلَدِ فِي كَفَارَةِ الظَّهَارِ قَالَ: لَا يُجْزِيهِ. وَقَالَ الْحَكَمُ: غَيْرُهَا أَحَبُّ إِلَيَّ مِنْهَا، فَأَرْجُو

**[12266]** Asbāṭ ibn Muḥammad (told us), from Mughīrah, from Ibrāhīm and Al-Sha‘bī, who said: “Umm al-Walad does not suffice for the slave (to be freed).”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَا: لَا تُجْزِي أُمُّ الْوَلَدِ مِنِ الرَّقَبَةِ

**[12267]** Wakī‘ (told us), from Sufyān, from Jābir, from ‘Āmir, from ‘Alī, who said: “Umm al-Walad suffices for the slave (to be freed).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَلَيٍّ، قَالَ: تُجْزِي أُمُّ الْوَلَدِ مِنِ الرَّقَبَةِ

**[12268]** Abū Bakr told us: ‘Umar ibn Ayyūb told us, from Ja‘far ibn Burqān, from Maymūn, that a man owed a slave (to free), so he wanted to free the child of a Mukātabah (slave with a contract for freedom) of theirs. He said: “No, free someone else.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، أَنَّ رَجُلًا كَانَ عَلَيْهِ نَسْمَةً، فَأَرَادَ أَنْ يُعْتِقَ وَلَدَ مُكَاتَبَةً لَهُمْ، فَقَالَ: لَا، أَعْتِقْ غَيْرَهُ

**[12269]** Ibn Numayr (told us), from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, who said: “The child of a Mukātabah does not suffice in Zihār, nor in Tahrīr (liberation as penalty), nor in murder (expiation).”

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُجْزِي فِي الظَّهَارِ، وَلَا التَّحرِيرِ، وَلَا  
الْقَتْلُ وَلَدُ مُكَاتَبَةٍ

**[12270]** Abū Bakr told us: Hushaym ibn Bashīr told us, from Yūnus, from Al-Ḥasan, and from Mughīrah, from Ibrāhīm, and from Ḥajjāj, from ‘Atā’, that they said regarding one who harms a fetus: “Upon him is the freeing of a slave along with the Ghurrah (blood money for the fetus).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُسَيْمُ بْنُ بَشِيرٍ، عَنْ يُونُسَ،  
عَنْ الْحَسَنِ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَحَاجَاجَ، عَنْ  
عَطَاءٍ، أَنَّهُمْ قَالُوا فِيمَنْ أَصَابَ جَنِينًا: إِنَّ عَلَيْهِ عِنْقَ  
رَقَبَةٍ مَعَ الْأُغْرَةِ

**[12271]** Ghundar (told us), from Shu’bah, from Al-Ḥakam, who said: I heard him say: If you strike a woman and she miscarries a fetus, he said: “The one responsible frees a slave.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: سَمِعْتُهُ  
يَقُولُ: إِذَا ضَرَبْتَ الْمَرْأَةَ وَأَلْقَتْ جَنِينًا، قَالَ: صَاحِبُهُ  
يُعْتَقُ

**[12272]** Ibn ‘Ulāyyah and Waki‘ (told us), from ‘Umar ibn Dharr, from Mujāhid, that a man wiped the belly of a woman, and she miscarried a fetus, so ‘Umar ibn al-Khaṭṭāb ordered him to free a slave.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، وَوَكِيعٌ، عَنْ عُمَرَ بْنِ دَرْ، عَنْ مُجَاهِدٍ  
أَنَّ رَجُلًا مَسَحَ بَطْنَ امْرَأَةً، فَلَقَثَ جَنِينَاهَا، فَأَمْرَهُ عُمَرَ  
بْنُ الْخَطَّابِ أَنْ يُعْتَقَ

**[12273]** ‘Abd al-A’lā (told us), from Hishām, from Al-Ḥasan regarding a man who has to feed poor people for the expiation of Zihār, and he fed ten, then wanted to repeat (feeding them) until he completed it. He said: “No, until he feeds sixty poor people.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ فِي رَجُلٍ  
عَلَيْهِ إِطْعَامُ مَسَاكِينٍ فِي كَفَارَةِ الظَّهَارِ فَأَطْعَمَ عَشَرَةً،  
لَمْ أَرَادْ أَنْ يُعِيدَ عَلَيْهِمْ حَتَّى يَسْتَكْمِلَ، قَالَ: لَا، حَتَّى  
يُطْعِمَ سِتِّينَ مِسْكِينًا

**[12274]** Muḥammad ibn ‘Ubayd (told us), from Ya‘qūb, from Qays, from Al-Sha‘bī, similar to it.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَعْقُوبَ، عَنْ قَيْسٍ، عَنِ  
الشَّعَبِيِّ، بِلَحْوَهِ

**[12275]** Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Al-Zuhrī, from Sālim, from his father, who said: The Prophet ﷺ heard ‘Umar saying: “By my father!” The Messenger of Allah ﷺ said: “Indeed, Allah forbids you from swearing by your fathers.” ‘Umar said: “By Allah, I never swore by it (again), neither mentioning it myself nor quoting others.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنِ الرَّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ يَقُولُ: وَأَبِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائُكُمْ فَقَالَ عُمَرُ: وَاللَّهِ لَا حَلْفٌ بِهَا لَا ذَاكِرًا وَلَا آثِرًا

**[12276]** Ibn ‘Ulayyah (told us), from Ismā‘il ibn Umayyah, from Nāfi‘, from Ibn ‘Umar, who said: The Prophet ﷺ caught up with ‘Umar on one of his journeys while he was saying: “By my father, by my father.” He said: “Indeed, Allah forbids you from swearing by your fathers. Whoever swears, let him swear by Allah or remain silent.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَدْرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ فِي بَعْضِ أَسْفَارِهِ، وَهُوَ يَقُولُ: وَأَبِي وَأَبِي، فَقَالَ: إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، مَنْ حَلَفَ فَلْيَحْلِفْ بِاللَّهِ أَوْ لَيْسْكُنْ

**[12277]** ‘Abd al-A‘lā (told us), from Hishām, from Al-Ḥasan, from ‘Abd al-Rahmān ibn Samurah, who said: The Messenger of Allah ﷺ said: “Do not swear by your fathers nor by idols (Tawāghīt).”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِالظَّوَاجِيتِ

**[12278]** Abū al-Āḥwāṣ (told us), from Simāk, from ‘Ikrimah, who said: ‘Umar said: I narrated a Hadith to some people and said: “No, by my father.” A man behind me said: “Do not swear by your fathers.” I turned around, and it was the Messenger of Allah ﷺ. He said: “If one of you were to swear by the Messiah, he would perish, and the Messiah is better than your fathers.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، قَالَ: قَالَ عُمَرُ: حَدَّثَتُ قَوْمًا حَدِيَّنَا، فَقُلْتُ: لَا، وَأَبِي فَقَالَ رَجُلٌ مِنْ خَلْفِي: لَا تَحْلِفُ بِآبَائِكُمْ، فَالْتَّقَتُ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَوْ أَنَّ أَحَدَكُمْ حَلَفَ بِالْمَسِيحِ لَهُوكَ، وَالْمَسِيحُ خَيْرٌ مِنْ آبَائِكُمْ

**[12279]** ‘Umar ibn Ṭalḥah (told us), from Asbāṭ ibn Naṣr, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, from ‘Umar, who said: I swore by my father, and suddenly a man behind me said: “Do not swear by your fathers.” I turned around, and it was the Messenger of Allah ﷺ.

حَدَّثَنَا عُمَرُ بْنُ طَلْحَةَ، عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ أَنَّهُ قَالَ: حَافَتْ بِأَبِي، وَإِذَا رَجُلٌ مِنْ خَلْفِي يَقُولُ: لَا تَحْلِفُوا بِآبَائِكُمْ، فَالْتَّقَتُ فَإِذَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12280]** Waki‘ (told us), from Al-A‘mash, from Sa‘d ibn ‘Ubaydah, who said: We were with ‘Umar in a circle, and he heard a man say: “No, by my father.” He threw pebbles at him and said: “It used to be my oath, but the Prophet ﷺ forbade me from it and said: ‘It is Shirk.’”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ: كُنَّا مَعَ عُمَرَ فِي حَلْقَةٍ، فَسَمِعَ رَجُلًا يَقُولُ: لَا، وَأَبِي، فَرَمَاهُ بِالْحَصَى، وَقَالَ: إِنَّهَا كَانَتْ يَمِينِي، فَنَهَا إِنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا، وَقَالَ: إِنَّهَا شِرْكٌ

**[12281]** Waki‘ (told us), from Mis‘ar, from ‘Abd al-Malik ibn Maysarah, from Abū Burdah, who said: ‘Abd Allāh said: “That I swear by Allah while lying is more beloved to me than swearing by other than Him while telling the truth.”

حَدَّثَنَا وَكِبْعَ، عَنْ مِسْرَ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ،  
عَنْ أَبِي بُرْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَنْ أَخْلِفَ بِاللَّهِ  
كَانِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْلِفَ بِغَيْرِهِ، وَأَنَا صَادِقٌ

**[12282]** Yazīd ibn Hārūn (told us), from Hishām, from Al-Ḥasan, who said: ‘Umar passed by Al-Zubayr while he was saying: “No, by the Ka‘bah.” He raised the whip against him and said: “Does the Ka‘bah feed you and give you drink, you motherless one?!”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
مَرَّ عُمَرُ بِالرُّبَّيرِ وَهُوَ يَقُولُ: لَا وَالْكَعْبَةُ، فَرَفَعَ عَلَيْهِ  
الدَّرَّةَ، وَقَالَ: الْكَعْبَةُ لَا أَمَّ لَكَ ثُطُعْمَكَ وَسَقِيفَكَ

**[12283]** Ibn Fuḍayl (told us), from Al-‘Alā’ ibn al-Musayyib, from his father, who said: Ka‘b said: “You commit Shirk.” They said: “How, O Abū Ishāq?” He said: “A man swears: ‘No, by my father,’ ‘No, by your father,’ ‘No, by my life,’ ‘No, by your life,’ ‘No, by the sanctity of the mosque,’ ‘No, by Islam,’ and similar sayings.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ،  
قَالَ كَعْبٌ: إِنَّكُمْ تُشْرِكُونَ، قَالُوا: كَيْفَ يَا أَبَا إِسْحَاقَ؟  
قَالَ: "يَخْلُفُ الرَّجُلُ لَا وَأَبِي، لَا وَأَبِيكَ، لَا لَعْمَرِي، لَا  
وَحَيَاتِكَ، لَا وَحْرَمَةِ الْمَسْجِدِ، لَا وَالْإِسْلَامِ، وَأَشْبَاهِهِ  
مِنَ الْقُولِ"

**[12284]** Ibn Fuḍayl (told us), from Ash‘ath, from Al-Ḥasan, who said: “I met people, and if a man rode his mount, he would wear it out before hearing a man swear by other than Allah.”

حَدَّثَنَا ابْنُ فُضِيلٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: لَقِيْتُ النَّاسَ، وَلَوْ أَنَّ رَجُلًا رَكِبَ رَاحِلَةً لَأَنْضَاهَا قَبْلَ أَنْ يَسْمَعَ رَجُلًا يَحْلِفُ بِغَيْرِ اللَّهِ

**[12285]** Yazīd ibn Hārūn told us, from Ibn ‘Awn, from Al-Qāsim, who said: “Do not swear by your fathers nor by idols.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنَ، عَنِ الْفَاسِمِ، قَالَ: لَا تَحْلِفُوا بِآبَائُكُمْ وَلَا بِالظَّوَاغِيْتِ

**[12286]** Ibn Mahdī (told us), from Abū ‘Awānah, from Ismā‘il ibn Hishām, from Al-Qāsim ibn Mukhaymirah, who said: “I do not care if I swear by the life of a man or by the cross (Al-Tīb - possibly a specific idol or object).”

حَدَّثَنَا ابْنُ مَهْدِيًّا، عَنْ أَبِي عَوَانَةَ، عَنْ إِسْمَاعِيلِ بْنِ هِشَامٍ، عَنِ الْفَاسِمِ بْنِ مُخَيْمَرَةَ، قَالَ: مَا أَبَالِي حَلَفْتُ بِحَيَاةِ رَجُلٍ أَوْ بِالطَّيْبِ

**[12287]** Ḥafṣ (told us), from Al-A‘mash, from Ibrāhīm, that he disliked saying: “No, by your life.”

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، "إِنَّهُ كَرِهٌ أَنْ يَقُولَ: لَا وَحْيَاكَ"

**[12288]** Kathīr ibn Hishām (told us), from Ja‘far ibn Burqān, from Maymūn, who said: I heard him say: “Allah the Almighty swears by whatever He wills of His creation, but no one has the right to swear except by Allah. And whoever swears must not lie.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ اللَّهَ تَعَالَى يُقْسِمُ بِمَا شَاءَ مِنْ خَلْقِهِ، وَلَيْسَ لِأَحَدٍ أَنْ يُقْسِمَ إِلَّا بِاللَّهِ، وَمَنْ أَقْسَمَ فَلَا يَكُنْبُ

**[12289]** Khālid ibn Makhlad said: ‘Abd Allāh ibn Ja‘far told us, from Umm Bakr bint al-Miswar, that Al-Miswar heard a son of his saying: “I associated partners with Allah,” or “I disbelieved in Allah.” Then he said: “Say: ‘I seek forgiveness from Allah, I believe in Allah,’ three times.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ أُمِّ بَكْرِ بِنْتِ الْمِسْوَرِ، أَنَّ الْمِسْوَرَ، سَمِعَ ابْنَاهُ وَهُوَ يَقُولُ: أَشْرَكْتُ بِاللَّهِ، أَوْ كَفَرْتُ بِاللَّهِ، ثُمَّ قَالَ: قُلْ: أَسْتَغْفِرُ اللَّهَ، أَمَنَّتُ بِاللَّهِ، ثَلَاثَةً

**[12290]** ‘Ubayd Allāh said: Isrā’īl informed us, from Abū Ishaq, from Muṣ‘ab ibn Sa‘d, from his father, that he said: I swore by Al-Lāt and Al-‘Uzzā. I came to the Prophet ﷺ and said: “I swore by Al-Lāt and Al-‘Uzzā.” He said: “Say: ‘There is no god but Allah’ three times, spit to your left three times, seek refuge in Allah from Satan, then do not return (to it).”

**[12291]** Abū Bakr told us: Ibn ‘Ulayyah told us, from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, who said: The oath of ‘Uthmān ibn Abī al-‘Āṣ was: “By my life (La‘amrī).”

**[12292]** Ibn ‘Ulayyah (told us), from Ibnu ‘Awn, who said: I came to Abū al-Sawwār al-‘Adawī. He said: “If you hear me say ‘By Allah then’ (Lāhā Allāh Idhan) and ‘By my life’ (La‘amrī), remind me.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَنْبَأَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقِ  
عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: حَلَفْتُ بِاللَّاتِ  
وَالْعُزَّى، فَأَنْبَأْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: إِنِّي  
حَلَفْتُ بِاللَّاتِ وَالْعُزَّى قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، ثَلَاثَةٌ،  
وَانْفُثْ عَنْ شِمَالِكَ ثَلَاثَةٌ، وَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، ثُمَّ  
لَا تَعُذْ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عُبَيْنَةَ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: كَانَتْ يَمِينُ عُثْمَانَ بْنَ أَبِي  
الْعَاصِ: لَعْمَرِي

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، قَالَ: أَنْبَأْتُ أَبَا السَّوَّارِ  
الْعَدَوِيَّ، قَالَ: إِذَا سَمِعْتُمُونِي لَأَهَا اللَّهُ إِذَا، وَلَعْمَرِي،  
فَذَكَرُونِي

**[12293]** ‘Abd al-A‘lā (told us), from Hishām, from Al-Hasan, who said: “If a man says: ‘By my life, I will not do such and such,’ if he breaks it, expiation is upon him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: "إِذَا  
قَالَ الرَّجُلُ: لَعَمْرِي لَا أَفْعُلُ كَذَّا وَكَذَّا، إِنْ حَنَّتْ فَعَلَيْهِ  
الْكُفَّارَةُ"

**[12294]** Waki‘ (told us), from Sufyān, from Mughīrah, from Ibrāhīm, who said: “‘By my life’ is Laghw (unintentional oath).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
قَالَ: لَعَمْرِي لَعْوٌ

**[12295]** Waki‘ (told us), from Al-A‘mash, from Ibrāhīm, that he disliked saying: “By my life.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، "إِنَّهُ كَرِهٌ أَنْ  
يُقُولَ: لَعَمْرِي"

**[12296]** Muḥammad ibn Fuḍayl (told us), from Al-‘Alā’, from his father, who said: Ka‘b said: “You commit Shirk.” They said: “How, O Abū Ishāq?” He said: “One of you says: ‘No, by my life,’ ‘No, by your life.’”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، قَالَ: قَالَ:  
كَعْبٌ: إِنْكُمْ تُشْرِكُونَ، قَالُوا: وَكَيْفَ يَا أَبَا إِسْحَاقَ؟ قَالَ:  
"يُقُولُ أَحَدُكُمْ: لَا لَعَمْرِي، لَا وَحَيَاتِكَ"

**[12297]** Abū Bakr told us: Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: If a man is told: “Did you swear not to do such and such?” and he says: “Yes,” while he had not sworn, he said: “Upon him is the expiation of an oath.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ،  
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قِيلَ لِلرَّجُلِ حَلْفَتْ لَا تَفْعَلْ كَذَّا  
وَكَذَّا؟ فَيَقُولُ: نَعَمْ، وَلَمْ يَحْلِفْ، قَالَ: عَلَيْهِ كَفَارَةٌ يَمِينٌ

**[12298]** Abū Usāmah (told us), from Hushaym, from Al-Ḥasan, who said: “If he says: ‘Upon me is an oath,’ then breaks it, upon him is expiation.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هُشَيْمٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا  
قَالَ: عَلَيَّ يَمِينٌ، ثُمَّ حَنَثَ فَعَلَيْهِ الْكَفَارَةُ

**[12299]** Ghundar (told us), from Shu’bah, from Hammād, who said: “If he says: ‘I have sworn,’ and he had not sworn, there is no expiation upon him.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، قَالَ: إِذَا قَالَ: قَدْ  
حَلَفْتُ وَلَمْ يَكُنْ حَلْفًا، فَلَيْسَ عَلَيْهِ كَفَارَةً

**[12300]** Ibn Fuḍayl (told us), from Mughīrah, from Ibrāhīm, who said: “If a man says: ‘I swore,’ and he did not swear, he has lied and sworn. And if he says: ‘I swore and lied,’ he has lied.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا  
قَالَ الرَّجُلُ: حَلَفْتُ، وَلَمْ يَحْلِفْ فَقَدْ كَذَّبَ وَحَلَفَ، وَإِذَا  
قَالَ: حَلَفْتُ وَكَذَّبْتُ، فَقَدْ كَذَّبَ

**[12301]** Abū Bakr told us: Abū Bakr ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn Rufay’, from Tamīm ibn Turfah, from ‘Adī ibn Ḥātim, who said: The Messenger of Allah ﷺ said: “Whoever swears an oath then sees something better than it, let him leave his oath, do what is better, and expiate his oath.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ ثَمِيمِ بْنِ طُرْفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا فَلْيَدْعُ يَمِينَهُ، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَكُفِّرْ يَمِينَهُ

**[12302]** Muḥammad ibn Bishr (told us), saying: Mis‘ar told us, saying: ‘Alī ibn Zayd ibn Jud‘ān told us, saying: Al-Hasan told us, saying: ‘Abd al-Rahmān ibn Samurah told us, saying: The Messenger of Allah ﷺ said: “If you swear an oath, then see something better than it, do what is better and expiate your oath.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ، قَالَ: حَدَّثَنَا الْحَسَنُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَلَفَتْ عَلَى يَمِينٍ، فَرَأَيْتَ مَا هُوَ خَيْرٌ مِنْهَا، فَأَنْتِ الَّذِي هُوَ خَيْرٌ، وَكَفَرْ بِيَمِينَكَ

**[12303]** Abū al-Aḥwāṣ (told us), from Abū Ishāq, from ‘Abd al-Rahmān ibn Udhaynah, from his father, who said: The Messenger of Allah ﷺ said: “Whoever swears an oath then sees something better than it, let him do what is better and expiate his oath.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَدِيَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى مَا هُوَ خَيْرٌ مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَكُفِّرْ عَنْ يَمِينِهِ

**[12304]** Waki‘ (told us), from Hishām ibn ‘Urwah, from his father, from ‘Āishah (may Allah be pleased with her), who said: Abū Bakr used not to swear an oath and break it, until the expiation for oaths was revealed. He then said: “I do not swear an oath and see something else better than it, except that I do what is better and expiate my oath.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: إِنَّ أَبَا بَكْرِ، كَانَ لَا يَحْلِفُ عَلَى يَمِينٍ فَيَحْنَثُ فِيهَا، حَتَّى تَرَأَتْ كَفَارَةُ الْيَمِينِ، فَقَالَ: لَا أَحْلِفُ عَلَى يَمِينٍ، فَإِنِّي عَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَكَفَرْتُ عَنْ يَمِينِي

**[12305]** ‘Abd al-Rahīm (told us), from Yaḥyā ibn Sa‘īd, from Al-Qāsim, who said: Abū Bakr (may Allah be pleased with him) used to not break an oath until this verse was revealed: {Allah does not impose blame upon you for what is unintentional in your oaths} [Al-Baqarah: 225]. So, when he swore an oath and saw something else better than it, he would do what is better and expiate his oath.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ يَحْنَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، قَالَ: كَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، إِذَا حَلَفَ لَمْ يَحْنَثْ حَتَّى تَرَأَتْ هَذِهِ الْآيَةُ {لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي ، فَكَانَ إِذَا حَلَفَ عَلَى يَمِينٍ، [225]: أَيْمَانِكُمْ} [البقرة] فَرَأَى عَيْرَهَا خَيْرًا مِنْهَا أَتَى الَّذِي هُوَ خَيْرٌ، وَكَفَرَ عَنْ يَمِينِهِ

**[12306]** Ibn ‘Ulayyah (told us), from Ibn ‘Awn, from Ibn Sirin, who said: They used to say: “Whoever swears an oath then sees something better than it, let him leave his oath, do what is better, and expiate his oath.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانُوا يَقُولُونَ: مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى مَا هُوَ خَيْرٌ مِنْهَا، فَلْيَدْعُ يَمِينَهُ، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَكْفُرْ عَنْ يَمِينِهِ

**[12307]** Muḥammad ibn Bakr (told us), from Ibn Jurayj, from ‘Atā’, who said: I said: “I swore on a matter, but something else is better than it. Should I expiate my oath?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ: حَلَفْتُ عَلَى أَمْرٍ غَيْرَهُ خَيْرٌ مِنْهُ أَكْفُرْ يَمِينِي؟ قَالَ: نَعَمْ

**[12308]** Faḍl ibn Dukayn (told us), from Sharīk, from Abū Ḥusayn, from Qabīṣah ibn Jābir, who said: I heard ‘Umar saying: “Whoever swears an oath then sees something better than it, let him do what is better and expiate his oath.”

حَدَّثَنَا فَضْلُ بْنُ دُكَيْنَ، عَنْ شَرِيكٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ قَبِيسَةَ بْنِ جَابِرٍ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ: مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَكْفُرْ عَنْ يَمِينِهِ

**[12309]** Abū Dāwūd al-Ṭayālisī (told us), from Hammād ibn Salamah, from ‘Āsim ibn al-Mundhir, who said: I asked ‘Ubayd ibn ‘Umayr about a man who vowed not to enter upon his maternal aunt. He said: “He should enter upon her and expiate his oath.”

حَدَّثَنَا أَبُو دَاوُدُ الطِّيَالِسِيُّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ، قَالَ: سَأَلْتُ عُبَيْدَ بْنَ عُمَيْرٍ، عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَدْخُلَ عَلَى خَالِتِهِ قَالَ: يَدْخُلُ عَلَيْهَا، وَيُكَفِّرُ يَمِينَهُ

**[12310]** Ibn Fudayl (told us), from Al-A‘mash, from Muslim, from Masrūq, who said: ‘Abd Allāh was brought an udder while we were with him. A man from the group moved away. ‘Abd Allāh said: “Come near.” The man said to him: “I swore not to eat the udder of a she-camel.” He said: “Come near and eat.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: أَتَيَ عَبْدُ اللَّهِ بِضَرْعٍ وَنَحْنُ عِنْدَهُ، فَاعْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ عَبْدُ اللَّهِ: ادْنُ، فَقَالَ لَهُ الرَّجُلُ: إِنِّي حَلَفْتُ أَنْ لَا أَكُلَ ضَرْعَ نَاقَةٍ، فَقَالَ: ادْنُ فَكُلْ

**[12311]** Hafṣ (told us), from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar (may Allah be pleased with them both), that he used to expiate before breaking his oath.

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ كَانَ يُكَفِّرُ قَبْلَ أَنْ يَحْنَثَ

**[12312]** Abū Bakr ibn Abī al-Aswad said: Mu'tamir told us, from Ibn 'Awn, from Muḥammad ibn Salamah, that Makhlad and Salmān used to see (it permissible) to expiate before breaking the oath.

حَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنِ ابْنِ عَوْنَ، عَنْ مُحَمَّدِ بْنِ سَلَمَةَ، أَنَّ مَخْلَدًا، وَسَلْمَانَ كَانَ يَرَى أَنْ يُكَفَّرُ قَبْلَ أَنْ يَحْنَثَ

**[12313]** Ḥafṣ ibn Ghiyāth (told us), from Ash'ath, from Ibn Sirīn, that Abū al-Dardā' (may Allah be pleased with him) called a slave of his and freed him, then broke his oath and did what he had sworn (not to do).

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، أَنَّ أَبَا الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، دَعَا عُلَامَاءَ اللَّهَ فَأَعْنَقَهُ ثُمَّ حَنَثَ وَصَنَعَ الَّذِي حَفَّ عَلَيْهِ

**[12314]** Hushaym (told us), from Yūnus, from Al-Hasan, that he used to expiate before breaking the oath.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُكَفَّرُ قَبْلَ أَنْ يَحْنَثَ

**[12315]** Azhar (told us), from Ibn 'Awn, who said: Muḥammad used to expiate before breaking the oath, and Al-Hasan used to say: “He breaks the oath, then expiates.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنَ، قَالَ: كَانَ مُحَمَّدُ يُكَفَّرُ قَبْلَ أَنْ يَحْنَثَ، وَكَانَ الْحَسَنُ يَقُولُ: يَحْنَثُ، ثُمَّ يُكَفَّرُ

**[12316]** Muḥammad ibn Bakr (told us), from Ibn Jurayj, from ‘Abd Allāh ibn Kathīr, that he heard a man ask Jābir ibn Zayd: “I swore an oath, but something else is better than it.” He said: “Expiate your oath and do what is better.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، أَنَّهُ سَمِعَ رَجُلًا سَأَلَ جَابِرَ بْنَ زَيْدٍ، قَالَ: حَلْفُ عَلَى يَمِينٍ غَيْرُهَا خَيْرٌ مِنْهَا، قَالَ: كَفْرٌ يَمِينَكَ، وَاعْمَلِ الَّذِي هُوَ خَيْرٌ

**[12317]** Abū Bakr told us: ‘Abd Allāh ibn Idrīs told us, from Ḥuṣayn, from Abū Mālik, who said: “An oath that is not expiated is when a man swears to a lie intentionally. That is up to Allah; if He wills, He punishes him, and if He wills, He forgives him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ: يَمِينٌ لَا تُكَفَّرُ، الرَّجُلُ يَحْلِفُ عَلَى الْكَذِبِ يَتَعَمَّدُهُ، فَذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَّرَ لَهُ

**[12318]** ‘Abd Allāh ibn Idrīs (told us), from Shu‘bah, from Al-Ḥakam and Ḥammād, regarding a man who swears on something intentionally (lying). Ḥammād said: “There is no expiation for this.” Al-Ḥakam said: “Expiation is better.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَحَمَادٍ، فِي الرَّجُلِ يَحْلِفُ عَلَى الشَّيْءِ يَتَعَمَّدُهُ، قَالَ حَمَادٌ: لَيْسَ لِهُدَا كَفَّارَةً. وَقَالَ الْحَكَمُ: الْكَفَارَةُ خَيْرٌ

**[12319]** Ḥafṣ (told us), from Al-Hajjāj, from Al-Ḥakam, from Ibrāhīm, regarding a man who swears about something he has, but he does not know he has it. He said: “Salmān expiates his oath.” He said: And ‘Aṭā’ and Al-Ḥakam said regarding the one who does not expiate: “Expiate.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ،  
فِي الرَّجُلِ يَخْلُفُ عَلَى الشَّيْءِ عِنْدَهُ، وَلَا يَدْرِي أَنَّهُ  
عِنْدَهُ، قَالَ: وَسَلْمَانٌ يُكَفِّرُ يَمِينَهُ، قَالَ: وَقَالَ عَطَاءُ  
وَالْحَكَمُ فِي الَّذِي لَا يَكْفُرُ: كَفَرْ

**[12320]** Ḥafṣ (told us), from Layth, from Ḥammād, from Ibrāhīm, who said: “Oaths are four types. Two oaths are expiated: ‘By Allah, I will do’ and ‘By Allah, I will do.’ He said: So these two are expiated. And ‘By Allah, I did not do’ and ‘By Allah, I will do (something in the past/false oath)’, these two are not expiated.” (Note: The text seems to imply future vs past oaths regarding expiation).

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ:  
”الْأَيْمَانُ أَرْبَعَةُ، فَيَمِينَانِ يُكَفَّرَانِ: وَاللَّهُ لَأَفْعَلُ، وَاللَّهُ  
لَأَفْعَلُ، قَالَ: فَهُمَا يُكَفَّرَانِ وَاللَّهُ مَا فَعَلْتُ، وَاللَّهُ  
لَأَفْعَلُ، فَلَا يُكَفَّرَانِ

**[12321]** Sufyān ibn ‘Uyaynah and Wakī‘ (told us), from Al-‘Umari, from Nāfi‘, from Ibn ‘Umar, who said: “Al-Qasam (swearing) is an oath.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَوَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ  
ثَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: الْقَسْمُ يَمِينٌ

[12322] Ibn ‘Uyaynah (told us), from ‘Abd al-Karīm, from Mujāhid, who said: “Al-Qasam is an oath.”

Then he recited: {And they swore by Allah their strongest oaths} [Fatir: 42].

[12323] Jarīr ibn ‘Abd al-Ḥamīd (told us), from Maṇṣūr, from Ibrāhīm, who said: “‘I swear (Aqsamtu)’ is an oath.”

[12324] ‘Abd al-Salām ibn Ḥarb (told us), from ‘Atā’, from Abū al-Bakhtarī, who said: A man swore not to drink from the milk of his wife's sheep. ‘Abd Allāh said: “It is better for his soul to expiate his oath.”

[12325] Hushaym (told us), from Muḡīrah, from Ibrāhīm, regarding a man who swore upon another man and he broke his oath. He said: “I prefer that he expiates his oath.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: الْقَسْمُ يَمِينٌ، ثُمَّ قَرَأَ: {وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ} 42: [فاطر]

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَفْسَمْتُ يَمِينِ

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: أَفْسَمَ رَجُلٌ أَنْ لَا يَسْرَبَ مِنْ لَبَنِ شَاةٍ امْرَأَتِهِ، قَالَ عَبْدُ اللَّهِ: أَطْبَعَ لِنَفْسِهِ أَنْ يُكَفَّرَ يَمِينَهُ

حَدَّثَنَا هُسْيِمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ أَفْسَمَ عَلَى رَجُلٍ فَلَاحَتُهُ، قَالَ: أَحَبُّ إِلَيَّ أَنْ يُكَفَّرَ يَمِينَهُ

**[12326]** Hushaym (told us), from ‘Awf, from Abū al-Minhāl, that a man swore upon another man and he broke his oath. He said: “Unless he (the other) swears. If he swears and breaks it, then expiation is upon him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، أَنَّ رَجُلًا أَقْسَمَ عَلَى رَجُلٍ فَأَخْنَثَهُ، قَالَ: إِلَّا أَنْ يُقْسِمَ هُوَ، فَإِذَا أَقْسَمَ هُوَ فَخَنِثَ فَعَلَيْهِ الْكَفَّارَةُ

**[12327]** Yaḥyā (told us), from ‘Abd al-Malik ibn Abī Ghaniyyah, from Al-Ḥakam, who said: “Al-Qasam is an oath.”

حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ، عَنِ الْحَكَمِ، قَالَ: الْفَسَمُ يَمِينٌ

**[12328]** Al-Faḍl ibn Dukayn (told us), from Sharīk, from ‘Abd Allāh ibn al-Ḥārith, from Ibn ‘Abbās, who said: “Al-Qasam is an oath.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْفَسَمُ يَمِينٌ

**[12329]** Muḥammad ibn Fuḍayl (told us), from ‘Āsim, from Bakr, who said: “If a man swears upon another man and he breaks his oath, the sin is upon the one who broke it, because he only swore upon him out of envy.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ بَكْرٍ، قَالَ: إِذَا أَقْسَمَ الرَّجُلُ عَلَى الرَّجُلِ فَأَخْنَثَهُ، فَإِلَّا تُمْعَذِّبُ عَلَى الَّذِي أَخْنَثَهُ، لِأَنَّهُ إِنَّمَا أَقْسَمَ عَلَيْهِ فَحَسَدَ بِهِ

**[12330]** Ibn Mahdī and ‘Ubayd Allāh (told us), from Shaybān, from Abū Ishāq, from Ibrāhīm, from ‘Alqamah, who said: “Al-Qasam is an oath.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، وَعَبْدُ اللَّهِ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: الْفَسْمُ يَمِينٌ

**[12331]** Abū Bakr told us: Abū al-Aḥwas told us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: “If a man says: ‘I swear upon you,’ it is nothing. But if he says: ‘I swear upon him by Allah,’ then it is expiation of an oath (if broken).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَالَ الرَّجُلُ: أَقْسَمْتُ عَلَيْكَ، فَلَيْسَ بِشَيْءٍ، فَإِذَا قَالَ: أَقْسَمْتُ عَلَيْهِ بِاللَّهِ، فَهُوَ كَفَارَةٌ يَمِينٌ

**[12332]** Yahyā ibn Sa‘īd (told us), from Ibn Jurayj, from ‘Atā’, who said: I heard him say: “Al-Qasam is not an oath until he says: ‘I swear by Allah.’”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءَ، قَالَ: سَمِعْتُهُ يَقُولُ: لَا يَكُونُ الْفَسْمُ يَمِينًا حَتَّى يَقُولَ: أَقْسِمُ بِاللَّهِ

**[12333]** Abū Bakr ibn ‘Ayyāsh (told us), from Hishām, from Al-Hasan, who said: “If a man says: ‘I swore,’ or ‘I witnessed,’ or ‘I took an oath,’ and does not say ‘by Allah,’ it is nothing.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا قَالَ الرَّجُلُ: أَقْسَمْتُ، أَوْ شَهَدْتُ، أَوْ حَلَفْتُ، وَلَمْ يَقُلْ بِاللَّهِ، فَلَيْسَ بِشَيْءٍ

**[12334]** ‘Abd al-A‘lā (told us), from Ma‘mar, from Al-Zuhri, who said: “If a man says: ‘I swore,’ or ‘I witness,’ and ‘I take an oath,’ it is not an oath until he says: ‘by Allah.’”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ: "إِذَا  
قَالَ الرَّجُلُ: أَفْسَمْتُ، أَوْ أَسْهَدْتُ، وَأَحْلَفْتُ، فَلَيْسَ بِيمَينٍ  
حَتَّى يَقُولَ: بِاللَّهِ"

**[12335]** Waki‘ (told us), from Ismā‘il, from Jābir, from ‘Āmir, and from a man, from Ibn al-Hanafiyah, who said: “If a man says: ‘I swore,’ it is not an oath until he says: ‘by Allah.’”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ،  
وَعَنْ رَجُلٍ، عَنْ ابْنِ الْحَنَفِيَّةِ، قَالَا: "إِذَا قَالَ الرَّجُلُ:  
أَفْسَمْتُ، فَلَيْسَ بِيمَينٍ حَتَّى يَقُولَ: بِاللَّهِ"

**[12336]** Abū Bakr told us: Mu‘tamir told us, from Layth, from Abū Ma‘shar, from Ibrāhīm, who said: “If a man says: ‘For Allah upon me’ or ‘Upon me for Allah is a Hajj,’ it is the same. If he says: ‘For Allah upon me is a vow’ or ‘Upon me is a vow,’ it is the same. And if he says: ‘I swore by Allah’ or ‘I swear,’ it is the same.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ أَبِي  
مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "إِذَا قَالَ الرَّجُلُ: لِلَّهِ عَلَيَّ أَوْ  
عَلَيَّ اللَّهُ حَجَّةٌ فَسَوَاءٌ، وَإِذَا قَالَ: لِلَّهِ عَلَيَّ نَذْرٌ، أَوْ عَلَيَّ  
نَذْرٌ فَسَوَاءٌ، وَإِذَا قَالَ: أَفْسَمْتُ بِاللَّهِ، أَوْ أَفْسِمْ سَوَاءٌ"

**[12337]** Al-Faḍl ibn Dukayn (told us), from Muḥammad ibn Ṭalḥah, from Ḥammād, from Ibrāhīm: “It is the same for a man to say: ‘I swear,’ or ‘I swear by Allah,’ or ‘Upon me is a Hajj,’ or ‘A Hajj is upon me,’ or ‘Upon me is a vow to Allah.’”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، "سَوَاءٌ عَلَى الرَّجُلِ أَنْ يَقُولَ: أَفْسِمُ، أَوْ أَفْسِمُ بِاللَّهِ، أَوْ عَلَيَّ حَجَّةُ، أَوْ حَجَّةُ عَلَيَّ، أَوْ عَلَيَّ نَذْرٌ لِلَّهِ

**[12338]** Abū Usāmah (told us), from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, regarding a man who says: “Upon me is walking to the Ka‘bah.” He said: “This is a vow, so let him walk.” (Note: The Arabic text says 'Fallā yamshi' which could mean 'so let him not walk' or 'so let him walk' depending on context, but typically vows of obedience are fulfilled).

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، فِي الرَّجُلِ يَقُولُ: عَلَيَّ الْمَشُّ إِلَى الْكَعْبَةِ، قَالَ: هَذَا نَذْرٌ فَلَا يَمْشِ

**[12339]** Ḥammād ibn Khālid (told us), from Makhlad ibn Hilāl, who heard Sa‘īd ibn al-Musayyib say: “Whoever says: ‘Upon me is walking to the Ka‘bah,’ it is nothing unless he says: ‘Upon me is a vow of walking.’”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مَخْلَدِ بْنِ هِلَالٍ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبَ، يَقُولُ: "مَنْ قَالَ: عَلَيَّ الْمَشُّ إِلَى الْكَعْبَةِ، فَلَيْسَ بِشَيْءٍ إِلَّا أَنْ يَقُولَ: عَلَيَّ نَذْرٌ مَشِّ

**[12340]** Ibn Numayr (told us), from Hishām ibn ‘Urwah, who said: A man from among us took upon himself to walk to the House of Allah regarding something. He came to Al-Qāsim and asked him about that. He said: “He walks to the House.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ هِشَامَ بْنِ عُرْوَةَ، قَالَ: جَعَلَ رَجُلٌ مِنَّا عَلَيْهِ الْمُشْكُرُ إِلَى بَيْتِ اللَّهِ فِي شَيْءٍ، فَأَتَى الْفَاسِمَ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: يَمْشِي إِلَى الْبَيْتِ

**[12341]** ‘Abd al-Rahīm ibn Sulaymān (told us), from Mālik ibn Mighwal, who said: I asked ‘Atā’ about a man who said: “For Allah upon me is an oath.” He said: “He expiates it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، قَالَ: سَأَلْتُ عَطَاءً، عَنْ رَجُلٍ قَالَ: لِلَّهِ عَلَيَّ يَمِينٌ، قَالَ: يُكَفِّرُهَا

**[12342]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, who said: Ibn ‘Umar used to feed a Mudd when he swore an oath, but if he emphasized it, he would free a slave. I said to Nāfi‘: “What is emphasis?” He said: “Repeating the oath regarding one thing.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، قَالَ: كَانَ أَبْنُ عُمَرَ إِذَا حَلَفَ أَطْعَمَ مُدَّاً، وَإِنْ أَوْكَدَ أَعْنَقَ قَالَ: فَقُلْتُ لِنَافِعَ: مَا التَّوْكِيدُ؟ قَالَ: يُرَدِّدُ الْيَمِينَ فِي الشَّيْءِ الْوَاحِدِ

**[12343]** Yazīd ibn Hārūn (told us), saying: Hishām informed us, from Ḥammād, from Ibrāhīm, who said: “If a man says to another man who owes him money: ‘If you do not pay me back by such and such day, it is charity for you,’ it is nothing. But if he says: ‘If you do not give me by such and such day, it is charity for the poor,’ then it is as he said.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ وَلَهُ عَلَيْهِ مَالٌ: إِنْ لَمْ تَقْضِنِي يَوْمًا كَذَا وَكَذَا، فَهُوَ عَلَيْكَ صَدَقَةٌ، فَلَيْسَ بِشَيْءٍ، وَإِذَا قَالَ: وَإِنْ لَمْ تُعْطِنِي إِلَى يَوْمٍ كَذَا وَكَذَا، فَهُوَ فِي الْمُسَاكِينِ صَدَقَةٌ، فَهُوَ كَمَا قَالَ

**[12344]** Ibn Numayr (told us), from Yaḥyā ibn Sa‘id, from Maṇṣūr ibn ‘Abd al-Rahmān, from his mother, that she asked ‘Ā’ishah (may Allah be pleased with her) what expiates a person saying: “All my wealth is in the way of Allah” or “for the cover of the Ka‘bah.” She said: “It is expiated by what expiates an oath.”

حَدَّثَنَا ابْنُ ثُمَيرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، أَنَّهَا سَأَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا يُكَفَّرُ قَوْلُ الْإِنْسَانِ: كُلُّ مَالٍ فِي سَبِيلِ اللَّهِ، أَوْ فِي نَاجِ الْكَعْبَةِ قَوْلُهُ: يُكَفَّرُ مَا يُكَفَّرُ الْيَمِينَ

**[12345]** Abū Bakr told us: ‘Abd al-Rahīm and Wakī‘ told us, from Mis‘ar, who said: I heard Hubayrah narrating to Al-Ḥakam ibn ‘Utaybah thirty years ago. He said: A woman from among us made her house a gift (Hady - offering to Ka‘bah). Ibn ‘Abbās ordered her to gift its price.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَوَكِيعٌ، عَنْ مِسْعَرٍ، قَالَ: سَمِعْتُ هُبَيْرَةَ، يُحَدِّثُ الْحَكَمَ بْنَ عُتْيَةَ مُذْلَّلَاتِيْنَ سَنَةً قَالَ: إِنَّ امْرَأَهُ مِنَ جَعَلَتْ دَارَهَا هَدِيَّةً، فَأَمْرَهَا ابْنُ عَبَّاسٍ ثُهْبَيْرِيَ تَمَنَّهَا

**[12346]** ‘Abd al-Rahīm (told us), from ‘Abd al-Malik, from ‘Atā’, regarding a man who gifts his house to the House of Allah. He said: “He sells it and sends its price to Mecca, or goes and gives it as charity in Mecca, or buys sacrificial animals and slaughters them in Mecca and gives them as charity.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، فِي  
الرَّجُلِ يُهُدِي دَارَةً إِلَى بَيْتِ اللَّهِ، قَالَ: يَبِيعُهَا، وَيَبْعَثُ  
نَمَثَّا إِلَى مَكَّةَ، أَوْ يَنْطَلِقُ يَتَصَدَّقُ بِهِ بِمَكَّةَ، أَوْ يَسْتَرِي  
ذَبَائِحَ، فَيَذْبَحُهَا بِمَكَّةَ، وَيَتَصَدَّقُ بِهَا

**[12347]** Abū Bakr ibn ‘Ayyāsh (told us), from Mughīrah, from Ibrāhīm, regarding a man who says about his slave: “He is a gift (Hady).” He said: “He gifts his value.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي  
الرَّجُلِ يَقُولُ لِمَوْلَوْكِهِ: هُوَ هَدِيهٌ، قَالَ: يُهُدِي قِيمَتَهُ

**[12348]** Wakī‘ (told us), from Sufyān, from ‘Alī ibn ‘Atīq, regarding a man who gifted his male slave and female slave (as Hady). Al-Sha‘bī said: “He gifts their value.” And ‘Atā’ said: “He gifts a ram.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ عَلَيِّ بْنِ عَتَيقٍ، فِي رَجُلٍ  
أَهْدَى مَمْلُوكَهُ، وَمَمْلُوكَتَهُ، قَالَ الشَّعْبِيُّ: يُهُدِي قِيمَتَهُما  
وَقَالَ عَطَاءُ: يُهُدِي كَبِشًا

**[12349]** Ḥafṣ (told us), from Ḥajjāj, who said: I asked ‘Atā’ about a man who says: “He gifts his slave boy.” He said: “He gifts a ram in his place.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، قَالَ: سَأَلْتُ عَطَاءً، عَنْ  
الرَّجُلِ يَقُولُ: هُوَ يُهُدِي غُلَامَهُ، قَالَ: يُهُدِي كَبِشًا مَكَانَهُ

**[12350]** Waki‘ (told us), from Sufyān, from Jāmi‘ ibn Abī Rāshid, from Al-Ḥasan, regarding a man who gifts his house. He said: “Expiation of an oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يُهْدِي دَارَةً، قَالَ: كَفَّارَةً يَمْبَينِ

**[12351]** Dāwūd ibn Kathīr (told us), from Al-Jurayrī, from Tāriq, from Abū Murrah, who said: I made a condition to my wife regarding a slave girl of hers, that if I had intercourse with her, she would be a gift to the House of Allah. Then I had intercourse with her. So I asked Sa‘īd ibn Jubayr, and he said: “Buy sacrificial animals with her price, then sacrifice them.”

حَدَّثَنَا دَاؤُدُّ بْنُ كَثِيرٍ، عَنْ الْجُرَيْرِيِّ، عَنْ طَارِقَ، عَنْ أَبِي مُرَّةَ، قَالَ: جَعَلْتُ لِأَمْرَاتِي فِي جَارِيَةٍ لَهَا إِنْ أَنَا وَطَنْتُهُنَّا فَهِيَ هَدِيَّةٌ إِلَى بَيْتِ اللَّهِ فَوَطَنْتُهُنَّا، فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: اشْتَرِ بِتَمَنِّهَا بُذْنًا، ثُمَّ انْحِرْهَا

**[12352]** Humayd ibn ‘Abd al-Rahmān (told us), from Ḥasan, from Muṭarrif, from Al-Ḥakam, regarding a man who gifts a house. He said: “He gifts its value.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ مُطَرِّفٍ، عَنْ الْحَمْ، فِي الرَّجُلِ يُهْدِي الدَّارَ، قَالَ: يُهْدِي قِيمَتَهَا

**[12353]** Kathīr ibn Hishām (told us), from Qurrān, from ‘Abd al-Karīm, from ‘Ikrimah, who said regarding something (someone says): “It is upon him as a gift (Hady).” He said: “It is expiation of an oath; it is from the whispers of Satan.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ قُرَآنٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَكْرِمَةَ، قَالَ: إِلَيْنَا يَوْمَئِيلٌ: هُوَ عَلَيْهِ هَذِي، فَكَفَارَةٌ يَمِينٌ هُوَ مِنْ حَطَرَاتِ الشَّيْطَانِ

**[12354]** Wakī‘ (told us), from Shu‘bah, from Al-Ḥakam, from Ibrāhīm, who said: “If he says: ‘He gifts a pillar from the pillars of the mosque,’ he gifts its value or price. If he cannot find it, he gifts whatever his wealth reaches, and expiates his oath.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَالَ: هُوَ يَهُودِي سَارِيَةً مِنْ سَوَارِي الْمَسْجِدِ، يَهُودِي قِيمَتَهَا أَوْ لَمْ تَمَنَّها، فَإِنْ لَمْ يَجِدْ أَهْدَى مَا بَلَغَ مَالَهُ، وَكَفَرَ بِيَمِينِهِ

**[12355]** Wakī‘ (told us), from Sufyān, from Maṇṣūr, from Ibrāhīm, that he used to prefer that if a man gifted something, he should carry it out.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَسْتَحِبُّ إِذَا أَهْدَى الرَّجُلُ الشَّيْءَ أَنْ يُمْضِيَهُ

**[12356]** Abū ‘Āmir al-‘Aqadī (told us), from Muḥammad ibn Qays, who said: I said to Sa‘īd ibn al-Musayyib: “I am walking with this cloak of mine until I travel with it to the Ka‘bah to speak to a companion of mine.” He said: “Have you arrived?” I said: “Yes.” He said: “Go and wear your garment, for the Ka‘bah has no need of your garment or you.” He said: He ordered me, so I went to Al-Qāsim ibn Muḥammad, and he said to me the same as Sa‘īd said. When I left him, his messenger caught up with me and said: “Do you have a dirham?” I said: “Yes.” He said: “Give it in charity.” And he said: “Al-Qāsim ordered me to do so.”

**[12357]** ‘Abd al-Rahīm (told us), from Al-‘Alā’ ibn al-Musayyib, from ‘Amr, from Ibrāhīm, regarding a man who said: “He gifts Al-Furāt (Euphrates)” and did not specify. He said: “He gifts what he owns.”

**[12358]** Ḥafṣ (told us), from Al-‘Alā’ ibn al-Musayyib, from ‘Atā’, who said: “Expiation of an oath.”

حَدَّثَنَا أَبُو عَامِرٍ الْعَقِيدِيُّ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيْبِ: أَنَا أَمْتَشِي بِرَدَائِي هَذَا حَتَّى أَسِيرَ بِهِ إِلَى الْكَعْبَةِ لِأُكَلِّمَ صَاحِبًا لِي، فَقَالَ: فَقَدِمْتُ؟ قُلْتُ: نَعَمْ، قَالَ: اذْهَبْ فَالْبَسْ ثُوبَكَ، فَمَا أَغْنَى الْكَعْبَةَ عَنْ ثُوبِكَ وَعَنْكَ، وَقَالَ: أَمْرَنِي، فَاتَّبَعْ الْفَاسِمَ بْنَ مُحَمَّدٍ، فَقَالَ لِي مِثْلَ مَا قَالَ سَعِيدٌ، فَلَمَّا حَرَجْتُ مِنْ عَنْدِهِ أَدْرَكَنِي رَسُولُهُ فَقَالَ: عِنْدَكَ دِرْهَمٌ؟ قُلْتُ: نَعَمْ، قَالَ: "تَصَدَّقْ بِهِ وَقَالَ: أَمْرَنِي بِهِ الْفَاسِمُ

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ عَمْرِو، عَنْ إِبْرَاهِيمَ، فِي رَجْلٍ قَالَ: هُوَ يُهْدِي الْفُرَاتَ وَمَا سَمَّى فَقَالَ: يُهْدِي مَا يَمْلِكُ

حَدَّثَنَا حَفْصُ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ عَطَاءٍ، قَالَ: كَفَارَةً يَمْنِينَ

**[12359]** Ḥafṣ ibn Ghiyāth (told us), from Ṭāwūs, ‘Atā’, and Mujāhid, who said: “Whatever was gifted to the House, let him buy sacrificial animals with it and give them as charity.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ طَاؤسٍ، وَعَطَاءً، وَمُجَاهِدٍ، قَالُوا: مَا كَانَ هُدِيًّا إِلَى الْبَيْتِ، فَلْيُشْرِكْ بِهِ بُدْنًا فَيَتَصَدَّقَ بِهَا

**[12360]** ‘Abd al-Rahīm (told us), from Al-‘Alā’ ibn al-Musayyib, who said: I asked ‘Atā’ about a few dirhams his wife sent as a gift to the House. ‘Atā’ said: “This House of yours is in no need of your dirhams. Give them to your poor people. Sacrificial animals are the gifts of the House.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ الْعَلَاءِ بْنِ الْمُسَيْبِ، قَالَ: سَأَلْتُهُ عَطَاءً، عَنْ بِضْعَةِ دَرَاهِمٍ بَعَثَتْ بِهَا امْرَأَهُ هَدِيَّةً إِلَى الْبَيْتِ، قَالَ عَطَاءً: إِنَّ بَيْتَنِي هَذَا غَنِيٌّ عَنْ دَرَاهِمِكُمْ، وَلَكِنَّ أَعْطُوهَا لِفُقَرَائِكُمْ، إِنَّمَا الْبُدْنُ هَدَايَا الْبَيْتِ

**[12361]** Wakī‘ (told us), from Ismā‘il, from Qays, that a woman said: I was with ‘Ā’ishah, the Mother of the Believers, and a woman came to her and said: “I brought this as a gift to the Ka‘bah.” ‘Ā’ishah said to her: “If you gave it in the way of Allah, and to orphans and the poor (it would be better). This House is given to and spent on from the wealth of Allah.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، أَنَّ امْرَأَةً قَالَتْ: كُنْتُ عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَأَتَتْهَا امْرَأَةٌ قَوْلَتْ: إِنِّي جِئْتُ بِهَذَا هَدِيَّةً إِلَى الْكَعْبَةِ، فَقَالَتْ لَهَا عَائِشَةُ: لَوْ أَعْطَيْتِهِ فِي سَبِيلِ اللَّهِ وَالْإِيتَامِ وَالْمَسَاكِينِ، إِنَّ هَذَا الْبَيْتَ يُعْطَى وَيُنْفَقُ عَلَيْهِ مِنْ مَالِ اللَّهِ

**[12362]** Waki‘ (told us), from Mis‘ar, from Abū al-‘Anbas, from Al-Qāsim, from ‘Ā’ishah, who said: “To give this ring of mine in charity is more beloved to me than to gift a thousand to the Ka‘bah.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُسْعُرٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ الْقَاسِمِ،  
عَنْ عَائِشَةَ، قَالَتْ: لَأَنَّ أَتَصَدِّقَ بِخَاتَمِي هَذَا أَحَبُّ إِلَيَّ  
مِنْ أَنْ أَهْدِي إِلَى الْكَعْبَةِ أَلَّا

**[12363]** ‘Abbād ibn al-‘Awwām (told us), from Hishām, from Al-Qāsim ibn Muḥammad, who said: I heard him say: “To give a dirham in charity is more beloved to me than to gift a hundred thousand dirhams to the House of Allah. Even if a valley of wealth flowed upon me, I would not gift a dirham of it to the House.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ الْقَاسِمِ بْنِ  
مُحَمَّدٍ، قَالَ: سَمِعْتُهُ يَقُولُ: لَأَنَّ أَتَصَدِّقَ بِدِرْهَمٍ أَحَبُّ  
إِلَيَّ مِنْ أَنْ أَهْدِي إِلَى بَيْتِ اللَّهِ مِائَةً أَلْفِ دِرْهَمٍ، وَلَوْ  
سَنَانَ عَلَيَّ وَادِيٌّ مَالٌ مَا أَهْدَيْتُ إِلَى الْبَيْتِ مِنْهَا دِرْهَمًا

**[12364]** Abū Bakr told us: Maḥbūb al-Qawārīrī told us, from Abū Mālik, from Ḥabīb, from Sālim, who said: A man asked him about a gift to the Ka‘bah. He said: “The Ka‘bah is in no need of your gift; give it to a poor person.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَحْبُوبُ الْقَوارِيرِيُّ، عَنْ أَبِي  
مَالِكٍ، عَنْ حَبِيبٍ، عَنْ سَالِمٍ، قَالَ: سَأَلَهُ رَجُلٌ عَنْ هَيَّةِ  
الْكَعْبَةِ، فَقَالَ: إِنَّ الْكَعْبَةَ لَغَيْرِهِ عَنْ هَدِينَكَ أَعْطِهَا إِنْسَانًا  
فَقِيرًا

**[12365]** Abū Bakr told us: Ma‘mar ibn Sulaymān al-Raqqī told us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that he did not separate the three days of fasting for an oath.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَعْمُرُ بْنُ سُلَيْمَانَ الرَّقْقِيَّ،  
عَنْ حَاجَجَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ،  
أَنَّهُ كَانَ لَا يُفَرِّقُ صِيَامَ الْيَمِينِ الْثَّلَاثَةَ أَيَّامٍ

**[12366]** Ibn ‘Ulayyah (told us), from Ibn ‘Awn, who said: I asked Ibrāhīm about fasting three days in expiation of an oath. He said: In our recitation (it says): {So fasting three consecutive days}.

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ ابْنِ عَوْنِ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ،  
عَنْ صِيَامِ الْثَّلَاثَةِ أَيَّامٍ فِي كَفَارَةِ الْيَمِينِ، قَالَ: فِي  
قِرَاءَتِنَا فَصِيَامُ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَاتٍ

**[12367]** Hafṣ (told us), from Layth, from Mujāhid, who said: “Every fasting mentioned in the Qur'an is consecutive, except for making up Ramaḍān.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: كُلُّ صِيَامٍ  
فِي الْقُرْآنِ مُتَتَابِعٌ إِلَّا قَضَاءَ رَمَضَانَ

**[12368]** Wakī‘ (told us), from Abū Ja‘far, from Al-Rabī‘, from Abū al-Āliyah, who said: Ubayy used to read it: {So fasting three consecutive days}.

حَدَّثَنَا وَكِبْعَ، عَنْ أَبِي جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي  
الْعَالِيَّةِ، قَالَ: كَانَ أَبِي يَقْرُؤُهَا: فَصِيَامُ ثَلَاثَةِ أَيَّامٍ  
مُتَتَابِعَاتٍ

**[12369]** ‘Abd al-A‘lā (told us), from Hishām, from Al-Ḥasan, that he used to say regarding the fast of expiation for an oath: “He fasts them consecutively. If he breaks his fast due to an excuse, he makes up a day for a day.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي صَوْمِ كَفَّارَةِ الْيَمِينِ: يَصُومُهُ مُتَتَابِعَاتٍ، فَإِنْ أَفْطَرَ مِنْ عُذْرٍ قَضَى يَوْمًا مَكَانَ يَوْمٍ

**[12370]** Ḥumayd ibn ‘Abd al-Raḥmān (told us), from Zuhayr, from Layth, from Ṭāwūs and Mujāhid, who said: “As for what is other than Ramaḍān, it is only consecutive.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهْبِرٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، وَمُجَاهِدٍ، قَالُوا: أَمَّا مَا كَانَ سَوَى رَمَضَانَ فَلَا إِلَّا مُتَتَابِعًا

**[12371]** Abū Bakr told us: Sharīk ibn ‘Abd Allāh told us, from Khuṣayf, from Miqsam, from Ibn ‘Abbās, elevating it (to the Prophet ﷺ), who said: A man came to him and said: “I had intercourse with my wife while she was menstruating.” He said: “Give half a dinar in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ يَرْفَعُهُ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: إِنِّي وَقَعْتُ عَلَى امْرَأَتِي وَهِيَ حَائِضٌ قَالَ: تَصَدَّقُ بِنِصْفِ دِينَارٍ

**[12372]** Hushaym (told us), from Hajjāj, from ‘Abd al-Karīm, from Miqsam, from Ibn ‘Abbās, elevating it: “He gives half a dinar in charity.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَاجٍ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، يَرْفَعُهُ: يَصَدَّقُ بِنِصْفِ دِينَارٍ

[12373] Ghundar (told us), from Shu'bah, from Al-Ḥakam, from 'Abd al-Ḥamīd ibn 'Abd al-Rahmān, from Miqsam, from Ibn 'Abbās (may Allah be pleased with them both), from the Prophet ﷺ, who said: “A dinar or half a dinar is given in charity.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ  
بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ  
اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
يُتَصَدَّقُ بِبِيَنَارٍ أَوْ نِصْفَ بِيَنَارٍ

[12374] Mu'tamir (told us), from Ayyūb, from Abū Qilābah, who said: A man came to Abū Bakr and said: “I saw in a dream that I was urinating blood.” He said: “I see you approach your wife while she is menstruating.” He said: “Yes.” He said: “Fear Allah and do not return (to doing it).”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِي يُوبَ، عَنْ أَبِي قَلَابَةَ، قَالَ: أَتَى  
رَجُلٌ أَبَا بَكْرٍ فَقَالَ: إِنِّي رَأَيْتُ فِي النَّوْمِ أَنِّي أُبُولُ دَمًا،  
فَقَالَ: أَرَاكَ ثَانِيَ الْمَرْأَةِ وَهِيَ حَائِضٌ، قَالَ: نَعَمْ، قَالَ:  
اتَّقِ اللَّهَ وَلَا تَعُذْ

[12375] Hafṣ (told us), from Al-A'mash, from Al-Ḥakam, from Miqsam, from Ibn 'Abbās, regarding a man who has intercourse with his wife while she is menstruating. He said: “He gives a dinar or half a dinar in charity.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ،  
عَنْ ابْنِ عَبَّاسٍ، فِي الرَّجُلِ يَقْعُدُ عَلَى امْرَأَتِهِ وَهِيَ  
حَائِضٌ قَالَ: يُتَصَدَّقُ بِبِيَنَارٍ أَوْ نِصْفَ بِيَنَارٍ

**[12376]** Ibn al-Mubārak (told us), from Ya‘qūb, from Muḥammad ibn Zayd, from Sa‘īd ibn Jubayr, who said: “He seeks forgiveness from Allah.”

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يَعْقُوبَ، عَنْ مُحَمَّدَ بْنِ زَيْدٍ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يَسْتَغْفِرُ اللَّهَ

**[12377]** Hushaym (told us), from Mughīrah, from Ibrāhīm, regarding a man who approaches his wife while she is menstruating. He said: “It is a sin he committed; let him seek forgiveness from Allah for it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَأْتِي  
أَمْرَأَةً وَهِيَ حَائِضٌ، قَالَ: ذَنْبٌ أَنَّهُ، يَسْتَغْفِرُ اللَّهَ مِنْهُ

**[12378]** Hushaym said: Ismā‘il ibn ‘Ayyāsh informed us, from Al-Sha‘bī, similar to that.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ  
الشَّعْبِيِّ مِثْلَ ذَلِكَ

**[12379]** Ibn Idrīs (told us), from Hishām, from Ibn Sīrīn, who said: “He seeks forgiveness from Allah.” And Al-Ḥasan believed he should do what one who commits Zihār does.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ:  
يَسْتَغْفِرُ اللَّهُ وَكَانَ الْحَسْنُ يَرَى عَلَيْهِ مَا يَرَى عَلَى  
المُظَاهِرِ

**[12380]** Hushaym (told us), from Manṣūr, from Al-Ḥasan, that he used to say: “Whoever has intercourse with his wife while she is menstruating, he considers it obligatory upon him what is obligatory upon the one who commits Zihār.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُنْصُورٍ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: مَنْ وَطَى امْرَأَتَهُ وَهِيَ حَائِضٌ، يَرَى عَلَيْهِ مَا عَلَى الْمُظَاهِرِ

**[12381]** Yahyā ibn Sa‘īd (told us), from ‘Ubayd Allāh ibn ‘Umar, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, regarding a man who approaches his wife while she is menstruating. He said: “He apologizes and repents to Allah.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَالِسِ، عَنْ أَبِيهِ، فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ، قَالَ: يَعْتذرُ، يُتُوبُ إِلَى اللَّهِ

**[12382]** Ibn Abī Zā’idah (told us), from Muthannā, from ‘Aṭā’, who said: “He seeks forgiveness from Allah.”

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُثَنَّى، عَنْ عَطَاءِ، قَالَ: يَسْتَغْفِرُ اللَّهَ

**[12383]** Hushaym said: Ibn Abī Laylā informed us, from ‘Aṭā’, who said: I said to Ibn ‘Abbās: “A man has intercourse with his wife while she is menstruating.” He said: “He gives a dinar in charity.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءِ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: الرَّجُلُ يَقْعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، قَالَ: يَصَدِّقُ بِدِينَارٍ

**[12384]** Jarīr (told us), from Mughīrah, from Ibrāhīm, who said: “There is nothing upon him, but let him not do it again.”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ، وَلَكِنْ لَا يَعْدُ

**[12385]** Ghundar (told us), from Shu‘bah, from Ḥammād, who said: “It is a sin for which he seeks forgiveness from Allah.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: ذَنْبٌ يَسْتَغْفِرُ اللَّهَ عَنْهُ

**[12386]** Humayd ibn ‘Abd al-Rahmān (told us), from Abū Bishr al-Jabalī, from Abū Ḥurrah, that ‘Umar asked ‘Alī: “What do you say about a man who had intercourse with his wife while she was menstruating?” He said: “There is no expiation upon him except that he repents.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بِشْرِ الْجَبَلِيِّ، عَنْ أَبِي حُرَّةَ، أَنَّ عُمَرَ سَأَلَ عَلَيْهِ، مَا تَرَى فِي رَجُلٍ وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، قَالَ: لَيْسَ عَلَيْهِ كَفَارَةً إِلَّا أَنْ يَتُوبَ

[12387] Abū al-Āḥwāṣ (told us), from Mughīrah, from Ibrāhīm, regarding a man who swore not to uphold his ties of kinship. He said: “He upholds his ties of kinship and expiates his oath.” He said: Al-Sha‘bī said: “He upholds his ties of kinship and does not expiate his oath. If I ordered him to expiate his oath, I would be ordering him to persist in his statement.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي  
رَجُلٍ حَلَفَ أَنْ لَا يَصِلَ رَحْمَهُ، قَالَ: يَصِلُ رَحْمَهُ،  
وَيُكَفِّرُ يَمِينَهُ. قَالَ: قَالَ الشَّعْبِيُّ: يَصِلُ رَحْمَهُ، وَلَا  
يُكَفِّرُ يَمِينَهُ، وَلَوْ أَمْرَתَهُ أَنْ يُكَفِّرَ يَمِينَهُ، أَمْرَتَهُ أَنْ يُتَمَّ  
عَلَى قَوْلِهِ

**[12388]** Mu'tamir ibn Sulaymān (told us), from Kathīr ibn Nabātah, whom he heard narrating that two brothers were partners, and one of them wanted to separate from his brother. He said: "A slave of his is free, or emancipated, if he does not separate from his brother, and his mother ordered him to separate from his brother." So I asked Al-Hasan - or he was asked while he was listening - about that. He said: "Let him expiate his oath and uphold his ties of kinship by sharing with his brother," or something similar. Abū al-'Alā' Kathīr said: So he narrated it to Al-Hakam ibn Abān, and he said: "This is the saying of Ṭāwūs."

حَدَّثَنَا مُعْمَرُ بْنُ سُلَيْمَانَ، عَنْ كَثِيرِ بْنِ نَبَاتَةَ، سَمِعَهُ  
يُحَدِّثُ، أَنَّ أَخَوَيْنِ كَانَا شَرِيكَيْنِ، وَأَنَّ أَحَدَهُمَا أَرَادَ  
مُفَارِقَةً أَخِيهِ، فَقَالَ: مَمْلُوكٌ لَهُ حُرٌّ، أَوْ عَتِيقٌ إِنْ لَمْ  
يُفَارِقْ أَخَاهُ، وَإِنَّ أُمَّهُ أَمْرَثَهُ أَنْ يُفَارِقْ أَخَاهُ. فَسَأَلَتُ  
الْحَسَنَ، أَوْ سُلَيْمَانَ وَهُوَ يَسْمَعُ ذَلِكَ فَقَالَ: لِيَكْفُرْ يَمِينَهُ،  
وَلِيُصِلْ رَحْمَهُ يُشَارِكُ أَخَاهُ أَوْ كَمَا قَالَ: قَالَ أَبُو الْعَلَاءِ  
كَثِيرٌ: فَحَدَّثَ بِهِ الْحَكَمُ بْنُ أَبَانَ، فَقَالَ: هَذَا قَوْلُ طَاؤِسٍ

**[12389]** Muhammad ibn 'Ubayd (told us), from Al-A'mash, from Ibrāhīm, regarding a man who swore not to speak to his father and brother for two months. He said: "He enters upon him, but does not speak to him."

حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، فِي  
رَجْلٍ حَافَ لَا يُكَلِّمُ أَبَاهُ، وَأَخَاهُ شَهْرَيْنِ، قَالَ: يَدْخُلُ  
عَلَيْهِ، وَلَا يُكَلِّمُهُ

**[12390]** Abū Bakr told us: ‘Abd Allāh ibn al-Mubārak told us, from Ibn Jurayj, from ‘Aṭā’, and from Al-Rabī‘, from Al-Ḥasan, regarding a man who approaches his wife while she is making up the fast of Ramaḍān. He said: “There is nothing upon him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجَ، عَنْ عَطَاءٍ، وَعَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ تَفْضِي شَهْرَ رَمَضَانَ قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

**[12391]** Abū Bakr told us: ‘Umar ibn Ayyūb told us, from Ja‘far ibn Burqān, from Maymūn, from Shurayḥ, that a man entrusted him with money, and the Sultān had a claim against that man. He said to Shurayḥ: “We ask you to swear.” He said: “I would defend his wealth as much as I could, as long as I was not compelled to take an oath.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ، عَنْ شُرَيْحٍ، أَنَّ رَجُلًا اسْتَوْدَعَ مَالًا، وَكَانَ لِلْسُلطَانِ عِنْدَ ذَلِكَ الرَّجُلِ بَقِيَّةً، فَقَالَ لِشُرَيْحٍ: إِنَّا نَسْتَحْلِفُكَ قَالَ: كُنْتُ أَذْفَعُ عَنْ مَالِهِ مَا اسْتَطَعْتُ مَا لَمْ أَضْطَرَّ إِلَى الْيَمِينِ

**[12392]** ‘Abd al-A’lā (told us), from Hishām, from Al-Ḥasan, regarding a man whom the Sultān asks to swear to reveal a Muslim man or his wealth. He said: “He swears and expiates his oath.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَسْتَحْلِفُ السُلطَانُ عَلَى أَنْ يَذْلِلَ عَلَى رَجُلٍ مُسْلِمٍ، أَوْ عَلَى مَالِهِ فَقَالَ: يَحْلِفُ وَيَكْفُرُ يَمِينَةً

**[12393]** ‘Abd Allāh ibn Mubārak (told us), from Ibn Jurayj, from ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr, from his father, that he used to dissolve his oath with a beating less than a beating, or a beating lesser than a beating.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُحَلِّ يَمِينَهُ بِضَرْبٍ دُونَ ضَرْبٍ أَوْ ضَرْبٍ أَذْنَى مِنْ ضَرْبٍ

**[12394]** Ibn ‘Uyaynah (told us), from Sulaymān al-Aḥwal, from Abū Ma‘bad, from Ibn ‘Abbās, who said: “Whoever swears regarding his slave that he will surely beat him, his expiation is leaving him alone, and that suffices him as expiation.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ أَبِي مَعْدِدِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ حَلَفَ عَلَى مِلْكٍ يَمِينَهُ لِيَضْرِبَنَّهُ، فَكَفَارَتُهُ تَرْكُهُ وَلَهُ مِنَ الْكُفَّارِ حَسْبُهُ

**[12395]** Ibn Mahdī (told us), from Hammād ibn Salamah, from Qays ibn Sa‘d, from ‘Aṭā’, from Ibn ‘Abbās, regarding a man who vowed to beat his slave thirty lashes or more. He said: “He gathers them and strikes him once.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، فِي رَجْلٍ نَدَرَ أَنْ يَضْرِبَ غُلَامًا ثَلَاثِينَ سُوْطًا أَوْ أَكْثَرَ، قَالَ: يَجْمِعُهَا فَيَضْرِبُهُ ضَرْبَةً وَاحِدَةً

**[12396]** Ibn Mubārak (told us), from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, regarding the one who commits Zihār and has intercourse at the end of the night or during the day. He said: “He restarts the fast.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي الْمُظَاهَرِ جَامِعَ فِي أَخْرِ اللَّيْلِ، أَوِ النَّهَارِ قَالَ: يَسْتَقِلُ الصَّوْمَ

**[12397]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Abū Rabāḥ, from Mujaḥid, regarding a man who swore by Ihrām. He said: “There is nothing

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، فِي رَجُلٍ حَافَ بِالْأَحْرَامِ قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

**[12398]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Al-Minhāl, from Abū Wā’il, who said: “(It is) an oath.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْمِنْهَالِ، عَنْ أَبِي وَائِلٍ، قَالَ: يَمِينٌ

**[12399]** Marwān ibn Mu‘āwiya (told us), from Ḥassān ibn Abī Yaḥyā, who said: I heard ‘Ikrimah being asked by a man who said: “I swore to my wife by ten Hajj pilgrimages that if I had intercourse with a slave girl of mine...” ‘Ikrimah said: “If you had intercourse with her, she would belong to the Sultan. Go, for it is only (an oath), so expiate it.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حَسَّانَ بْنِ أَبِي يَحْيَى، قَالَ: سَمِعْتُ عِكْرِمَةَ، وَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنِّي حَلَفْتُ لِأَمْرَأِي بِعَشْرِ حَجَّ، إِنْ أَنَا وَطِئْتُ جَارِيَةً لِي، فَقَالَ عِكْرِمَةُ: لَوْ وَطِئْتُ بِهَا كَائِنُ لِلْسُّلْطَانِ، اذْهَبْ، فَإِنَّمَا هِيَ فَكَفَرْنَاهَا

**[12400]** Muḥammad ibn Bishr (told us), saying: Sa‘id told us, from Qatādah, from Al-Ḥasan and Jābir ibn Zayd, who both said: “If he says he is in Ihrām for a Hajj, he expiates his oath.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، وَجَابِرِ بْنِ زَيْدٍ، قَالَا: إِذَا قَالَ هُوَ مُحْرَمٌ: بَحَجَّةٍ يَكْفُرُ يَمِينَهُ

**[12401]** Al-Muharibi narrated from Hajjaj, from 'Ata, regarding a man who said, 'He has [vowed] a thousand Hajj upon himself.' He said: 'He must offer expiation for an oath.'

حَدَّثَنَا الْمُهَارِبِيُّ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ قَالَ: عَلَيْهِ أَلْفُ حَجَّةٍ، قَالَ: عَلَيْهِ كَفَارَةٌ يَمِينٌ

**[12402]** Yahya ibn Adam said: Zuhayr narrated to us from Mughirah, from Ibrahim, regarding a man who says, 'He is in Ihram for a thousand Hajj.' He said: 'He should perform Hajj as much as he is able.'

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا زُهْيْرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَقُولُ: هُوَ مُحْرَمٌ بِالْأَفْ حَجَّةَ، قَالَ: يَحْجُّ مَا اسْتَطَاعَ

**[12403]** Abdullah ibn Muhammad said: Jarir narrated to us from Mughirah, from Ibrahim, who said: 'He used to dislike saying: "I will come to you, by Allah, wherever He is.'" He said: 'Allah is everywhere.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يَكْرُهُ أَنْ يَقُولَ: وَإِنِّي سَائِيكَ وَاللَّهُ حَيْثُ كَانَ" قَالَ: اللَّهُ بِكُلِّ مَكَانٍ

**[12404]** Ibn 'Uyaynah narrated from 'Amr that Ibn 'Umar used to dislike hearing a man say: 'No, by Allah, wherever He is,' for He is everywhere.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرُو، أَنَّ ابْنَ عُمَرَ، "كَانَ يَكْرُهُ أَنْ يَسْمَعَ الرَّجُلَ يَقُولُ: لَا، وَاللَّهُ حَيْثُ كَانَ، فَإِنَّهُ بِكُلِّ مَكَانٍ

**[12405]** Yahya ibn Sa'id narrated from Sufyan, from Zayd ibn Jubayr, from Abu Al-Bakhtari, that he disliked saying: 'He will not come, I will come to you.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي الْبَخْتَرِيِّ، "أَنَّهُ كَرِهَ أَنْ يَقُولَ: لَا يَأْتِي سَائِيكَ

**[12406]** Ibn Mahdi narrated from Sufyan, from Zayd ibn Jubayr, from Abu Al-Bakhtari, who said: 'None of you should say "My wealth is for me," for nothing can ransom him.'

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: لَا يَقُلُّ أَحَدُكُمْ مَالِي إِلَيَّ، فَإِنَّهُ لَا يَقْدِيهِ شَيْءٌ

**[12407]** Waki' narrated from 'Ali ibn Mubarak, from Yahya ibn Abi Kathir, from a man, from 'Abdullah ibn 'Amr, concerning a man who vowed to pierce his nose (with a ring). He said: 'Let him offer expiation for his oath.'

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي گَثِيرٍ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، فِي رَجُلٍ نَذَرَ أَنْ يَزْمَأْ أَنفَهُ، قَالَ: يُكَفَّرُ عَنْ يَمِينِهِ

**[12408]** Waki' narrated from Shu'bah, from Abu Jamrah Al-Duba'i, that a man from Banu Sulaym vowed to pierce his nose. Ibn 'Abbas said: 'Vows are of two types: what is for Allah must be fulfilled, and what is for Satan requires expiation. Remove your ring and offer expiation for your oath.'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةِ الصُّبَاعِيِّ، أَنَّ رَجُلًا مِنْ بَنِي سُلَيْمٍ نَذَرَ أَنْ يَزْمَأْ أَنفَهُ، فَقَالَ أَبْنُ عَبَّاسٍ: النَّذْرُ نَذْرٌ لِلَّهِ فَفِيهِ الْوَفَاءُ، وَمَا كَانَ لِلشَّيْطَانِ فِيهِ الْكُفَّارُ، أَطْلَقَ زِمَامَكَ، وَكَفَرْ يَمِينَكَ

**[12409]** Abu Usamah narrated from 'Uthman ibn Ghiyath, who said: 'I asked Jabir ibn Zayd about a man who vowed to put a gold ring in his nose. He said: "He remains disobedient as long as it is on him, so order him to offer expiation for his oath."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ رَجُلٍ نَذَرَ أَنْ يَجْعَلَ فِي أَنفِهِ حَلْفَةً مِنْ ذَهَبٍ، قَالَ: لَا يَرَأُنَّ عَاصِيًّا مَا دَامَتْ عَلَيْهِ، فَمُرِّهُ فَلَيَكُفُّ يَمِينَهُ

**[12410]** 'Abdur-Rahim ibn Sulayman narrated from Ash'ath ibn Sawwar, from Al-Hasan, regarding a man who puts a ring in his nose and vows to perform Hajj walking. He said: 'The Messenger of Allah (peace be upon him) forbade mutilation. Remove this, perform Hajj riding, and sacrifice a camel.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثِ بْنِ سَوَارٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَجْعَلُ عَلَى أَنفِهِ أَنْ يَزُمَّهَا، وَيَحْجُّ مَاشِيًّا، قَالَ: "قَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُثْلَثِ انْزَعْ هَذَا وَحْجَ رَاكِبًا، وَانْحِرْ بَنَةً"

**[12411]** Muhammad ibn Fudayl narrated from Layth, from Tawus, who said: 'No nose ring, no nose string, and no wailing,' meaning in Islam.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَلْيَثٍ، عَنْ طَاؤُسٍ، قَالَ: لَا زِمَامَ، وَلَا خِزَامَ، وَلَا نِيَاحَةً، يَعْنِي فِي الإِسْلَامِ،

**[12412]** Abu Khalid Al-Ahmar and Ibn Fudayl narrated from Yahya ibn Sa'id, from 'Ubaydullah ibn Zahr, from Abu Sa'id Al-Ru'ayni, from 'Abdullah ibn Malik, from 'Uqbah ibn 'Amir Al-Juhani, who said: 'My sister vowed to walk barefoot to the House of Allah without a head covering. I asked the Prophet (peace be upon him) and he said: "Order your sister to cover her head, ride, and fast for three days."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، وَابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَحْرِ، عَنْ أَبِي سَعِيدٍ الرُّعَيْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِي حَافِيَةً إِلَى بَيْتِ اللَّهِ غَيْرَ مُخْتَمِرٍ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مُرْ أَخْنَقَ فَلَاخْنَمْ، وَلَنْرَكْ، وَلَنْصُمْ ثَلَاثَةً أَيَّامٍ

**[12413]** Yazid ibn Harun said: Humayd informed us from Thabit, from Anas, who said: The Messenger of Allah (peace be upon him) saw a man being supported between his two sons. He asked: 'What is this?' They said: 'He vowed to walk to the House of Allah.' He said: 'Verily, Allah is in no need of this man punishing himself.' Then he ordered him to ride.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُهَادِي بَيْنَ ابْنَيْهِ، فَقَالَ: مَا هَذَا؟ فَقَالُوا: نَذَرَ أَنْ يَمْشِي إِلَى بَيْتِ اللَّهِ، فَقَالَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا لِنَفْسِهِ، ثُمَّ أَمْرَهُ فَرَكِبَ

**[12414]** Ibn Idris narrated from 'Ubaydullah ibn 'Umar and from Malik ibn Anas, from 'Urwah ibn Udhaynah. 'Ubaydullah narrated it, and Malik said: His mother vowed to walk. She walked until she reached As-Suqya, then she became unable and did not walk further. I asked Ibn 'Umar, and he said: 'Order her to return next year and walk from where she stopped.'

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَعَنْ مَالِكٍ  
بْنِ أَنَسٍ، عَنْ عُرْوَةَ بْنِ أَذِيْنَةَ، قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا  
وَقَالَ مَالِكٌ: إِنَّ أَمَّةَ حَجَّلْتُ عَلَيْهَا الْمَشْيَ، فَمَشَتْ حَتَّى  
أَنْتَهَتْ إِلَى السُّفْيَا، ثُمَّ عَجَزَتْ فَمَا مَشَتْ، فَسَأَلْتُ أَبْنَ  
عُمَرَ، فَقَالَ: مُرْوُهَا أَنْ تَعُودَ مِنَ الْعَامِ الْمُقْبِلِ، فَتَمَشَيَ  
مِنْ حَيْثُ عَجَزَتْ

**[12415]** Ibn Numayr said: Isma'il ibn Abi Khalid narrated to us from Al-Sha'bi, that he was asked about a man who vowed to walk to the Ka'bah, but he walked half the way and rode half. He said: Ibn 'Abbas said: 'He should ride what he walked and walk what he rode next year, or sacrifice a camel.'

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،  
عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ يَمْشِي إِلَى  
الْكَعْبَةِ، فَمَشَى نِصْفَ الطَّرِيقِ، وَرَكِبَ نِصْفَهُ، فَقَالَ:  
قَالَ أَبْنُ عَبَّاسٍ: يَرْكِبُ مَا مَشَى، وَيَمْشِي مَا رَكِبَ مِنْ  
قَابِلٍ، أَوْ يُهْدِي بِذَنَّةً

**[12416]** 'Abdur-Rahim ibn Sulayman narrated from Sa'id, from Qatadah, from Al-Hasan, from 'Ali, who said: 'He must walk; if he wishes, he may ride and offer a sacrifice.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ،  
عَنِ الْحَسَنِ، عَنْ عَلَيِّ، قَالَ: عَلَيْهِ الْمَشْيُ إِنْ شَاءَ رَكِبَ  
وَأَهْذَى

**[12417]** 'Abdur-Rahim and Abu Khalid Al-Ahmar narrated from Hajjaj, from Al-Hakam, from 'Ali, concerning a man who vows to walk to the House of Allah. 'Abdur-Rahim said: 'He should ride and shed blood (sacrifice).' Abu Khalid said: 'He should sacrifice a camel.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَأَبُو خَالِدِ الْأَحْمَرِ، عَنْ حَجَاجِ، عَنِ الْحَكْمِ، عَنْ عَلَيِّ، فِي الرَّجُلِ يَجْعَلُ عَلَيْهِ الْمَشْيَ إِلَى بَيْتِ اللَّهِ، قَالَ عَبْدُ الرَّحِيمِ: يَرْكِبُ وَيُهْرِيقُ دَمًا وَقَالَ أَبُو خَالِدٍ: يُهْدِي بَذَنَةً

**[12418]** Ya'la ibn 'Ubayd narrated from Al-Ajlah, from 'Amr ibn Sa'id Al-Bajali, who said: I was under the pulpit of Ibn Az-Zubayr while he was on it. A man came and said: 'O Commander of the Believers, I vowed to perform Hajj walking. When I reached such and such a place, I feared missing Hajj, so I rode.' He said: 'There is no sin upon you. Return next year, walk what you rode, and ride what you walked.'

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الْأَجْلَحِ، عَنْ عَمْرِو بْنِ سَعِيدٍ الْبَجَلِيِّ، قَالَ: كُنْتُ تَحْتَ مِنْبَرِ ابْنِ الزُّبَيْرِ وَهُوَ عَلَيْهِ فَجَاءَ رَجُلٌ وَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي نَرَثُ أَنْ أَحْجَ مَاشِيَا، حَتَّى إِذَا كَانَ كَذَا وَكَذَا مَشَيْتُ حَشِيشَتُ أَنْ يَقُولُنِي الْحَجُّ، فَرَكِبْتُ، فَقَالَ: لَا خَطَا عَلَيْكَ، ارْجِعْ عَامَ قَابِلِيِّ، فَامْشِ مَا رَكِبْتَ، وَارْكِبْ مَا مَشَيْتَ

**[12419]** Abu Usamah narrated from Hisham, from Al-Hasan, concerning a man who vowed to perform Hajj walking. He said: 'He should walk. If he becomes unable, he should ride and sacrifice a camel.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي رَجُلٍ نَذَرَ أَنْ يَحْجُّ مَاشِيَا، قَالَ: يَمْشِي، فَإِنْ انْقَطَعَ رَكِبَ وَأَهْدَى بَذَنَةً

**[12420]** Zayd ibn Hubab narrated from Musa ibn 'Ubaydah, who said: I heard Al-Qasim being asked about a man who swore to walk to the House, walked, became tired, and rode. He said: 'When next year comes, let him walk what he rode and ride what he walked.' He said: And I heard Yazid ibn 'Abdullah ibn Qusayt say: 'He should ride and sacrifice a camel.'

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عَبْيَدَةَ، قَالَ: سَمِعْتُ الْقَاسِمَ، وَسُئِلَ عَنْ رَجُلٍ حَلَفَ أَنْ يَمْشِي إِلَى الْبَيْتِ فَمَشَى، فَعَيْنَى فَرَكِبَ، قَالَ: إِذَا كَانَ قَابِلٌ، فَلَيْمَشْ مَا رَكِبَ، وَيَرْكِبُ مَا مَشَى. قَالَ: وَسَمِعْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ يَقُولُ: يَرْكِبُ وَيُهْدِي بَنَةً

**[12421]** 'Ubaydah ibn Humayd narrated from Mansur, from Ibrahim, concerning a man who had to walk to the House, walked, then became tired. He said: 'He should ride, and when next year comes, he should ride what he walked and walk what he rode.'

حَدَّثَنَا عَبْيَدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ يَكُونُ عَلَيْهِ مَشْيٌ إِلَى الْبَيْتِ فَمَشَى، ثُمَّ يُعَيَّنِي، قَالَ: يَرْكِبُ، فَإِذَا كَانَ قَابِلٌ رَكِبَ مَا مَشَى، وَمَشَى مَا رَكِبَ

**[12422]** Abu Usamah said: 'Ubaydullah ibn 'Umar narrated to us from Nafi', from Ibn 'Umar concerning a man who says, 'I must walk to the Ka'bah.' He said: 'This is a vow, so let him walk.'

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ فِي الرَّجُلِ يَقُولُ عَلَيَّ الْمُشْيُ إِلَى الْكَعْبَةِ: قَالَ: هَذَا نَذْرٌ، فَلَيْمَشْ

**[12423]** Hammad ibn Khalid Al-Khayyat narrated from Muhammad ibn Hilal, who heard Sa'id ibn Al-Musayyib say: 'Whoever says, "I must walk to the House of Allah," it is nothing unless he says, "I have a vow to walk to the Ka'bah."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ الْخَيَاطَ، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، سَمِعَ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: "مَنْ قَالَ: عَلَيَّ الْمَشْيُ إِلَى بَيْتِ اللَّهِ، فَلَيْسَ بِشَيْءٍ إِلَّا أَنْ يَقُولَ: عَلَيَّ نَذْرٌ مَشْيٌ إِلَى الْكَعْبَةِ"

**[12424]** 'Abdullah ibn Numayr narrated from Hisham ibn 'Urwah, who said: A man from among us took upon himself to walk to the House. He went to Al-Qasim and asked him about that. He said: 'Let him walk to the House.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَيرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: جَعَلَ رَجُلٌ مِنَا عَلَيْهِ الْمَشْيُ إِلَى الْبَيْتِ فَأَتَى الْقَاسِمَ فَسَأَلَهُ عَنْ ذَلِكَ قَالَ: يَمْشِي إِلَى الْبَيْتِ

**[12425]** Mu'tamir narrated from Layth, from Abu Ma'shar, from Yazid ibn Ibrahim At-Taymi, who said: 'If a man says, "For Allah upon me," or "Upon me is a Hajj," it is the same. And if he says, "For Allah upon me is a vow," and "Upon me," it is the same.'

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ يَزِيدِ بْنِ إِبْرَاهِيمَ التَّنِيمِيِّ، قَالَ: "إِذَا قَالَ الرَّجُلُ: لِلَّهِ عَلَيَّ أَوْ عَلَيْهِ حَجَّ فَسَوَاءٌ، وَإِذَا قَالَ: لِلَّهِ عَلَيَّ نَذْرٌ، وَعَلَيَّ فَسَوَاءٌ"

**[12426]** 'Umar ibn Ayyub narrated from 'Umar ibn Zayd, who said: Two men came to Al-Qasim and asked him, while I was listening, about a man who made it incumbent upon himself to walk to the House of Allah. Al-Qasim said: 'Is it a vow?' He said: 'No.' He said: 'Then let him expiate for his oath.'

حَدَّثَنَا عُمَرُ بْنُ أَئْوَبَ، عَنْ عُمَرَ بْنِ زَيْدٍ، قَالَ: جَاءَ رَجُلًا إِلَى الْقَاسِمِ فَسَأَلَهُ، وَأَنَا أَسْمَعُ عَنْ رَجُلٍ جَعَلَ عَلَيْهِ الْمَشْيَ إِلَى بَيْتِ اللَّهِ، قَالَ: فَقَالَ الْقَاسِمُ: أَنْدَرُ؟ قَالَ: لَا، قَالَ: فَلَيَكُفُّرْ يَمِينَهُ

**[12427]** Hafs narrated from 'Ubaydullah ibn 'Umar, from Nafi', from Ibn 'Umar, from 'Umar (may Allah be pleased with him), who said: 'I made a vow during the days of ignorance, then I became Muslim. I asked the Prophet (peace be upon him) and he ordered me to fulfill my vow.'

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَذَرْتَ نَذْرًا فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمْتُ، فَسَأَلَتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَنِي أَنْ أَوْفِيَ نَذْرِي

**[12428]** Jarir narrated from Layth, from Tawus, concerning a man who made a vow in the days of ignorance, then became Muslim. He said: 'He should fulfill his vow.'

حَدَّثَنَا جَرِيرٌ، عَنْ أَلْيَثٍ، عَنْ طَاؤِسٍ، فِي رَجُلٍ نَذَرَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَسْلَمَ قَالَ: يُوفِي نَذْرَهُ

**[12429]** Waki' narrated from Al-Hudhali that a woman vowed to serve in a church while she was a Christian. Then she became Muslim and wanted to fulfill her vow. Al-Hasan and Qatadah said: 'She should serve in the mosques of the Muslims.' Ibn Sirin said: 'She owes nothing.' I presented their opinions to Al-Sha'bi, and he said: 'The deaf one [Ibn Sirin] was correct, and your two companions erred. Islam demolishes what came before it.'

حَدَّثَنَا وَكِيعٌ، عَنِ الْهُذَلِيِّ، أَنَّ امْرَأَةً نَذَرَتْ أَنْ تُسَرِّحَ فِي بِيْعَةٍ وَهِيَ نَصْرَانِيَّةً، فَأَسْلَمَتْ، فَأَرَادَتْ أَنْ تُوْفِيَ عَنْ نَذْرِهَا، قَالَ الْحَسَنُ وَقَاتَدَةُ: تُسَرِّحُ فِي مَسَاجِدِ الْمُسْلِمِينَ، وَقَالَ ابْنُ سِيرِينَ: لَيْسَ عَلَيْهَا شَيْءٌ، فَعَرَضْتُ أَفَارِيلَهُمْ عَلَى الشَّغْبِيِّ، فَقَالَ: أَصَابَ الْأَصْمُ، وَأَخْطَأَ صَاحِبَكَ هَذَمَ الْإِسْلَامُ مَا كَانَ قَبْلَهُ

**[12430]** Ghundar narrated from Shu'bah, from 'Abdullah ibn Murrah, from Ibn 'Umar, from the Prophet (peace be upon him), that he forbade making vows and said: 'It does not bring any good; it is only extracted from the miser.'

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ نَهَى عَنِ النَّذْرِ وَقَالَ: إِنَّهُ لَا يَأْتِي بِخَيْرٍ، وَإِنَّمَا يُسْتَخْرُجُ بِهِ مِنَ الْبَخِيلِ

**[12431]** 'Abdur-Rahim narrated from 'Abdullah ibn Sa'id, from his grandfather, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: 'Beware of making vows, for Allah does not bestow favors based on bribes. It is merely something extracted from the miser.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: إِبَّا كُمْ وَالنَّدْرَ، فَإِنَّ اللَّهَ لَا يُنْعِمُ نِعْمَةً عَلَى الرَّسَّا،  
وَإِنَّمَا هُوَ شَيْءٌ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ

**[12432]** Yahya ibn Sa'id narrated from Muhammad ibn 'Ajlan, from Muhammad ibn Qays, from his father, from Abu Hurayrah, that he said: 'I will never make a vow ever.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ  
مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَا  
أَنْذِرْ نَذْرًا أَبَدًا

**[12433]** Yahya ibn Sa'id narrated from Ash'ath, from Al-Hasan, who said: 'If a Muslim kills a Dhimmi (non-Muslim under protection), there is no expiation upon him.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ:  
إِذَا قَتَلَ الْمُسْلِمُ الدُّمَيِّ، فَلَيْسَ عَلَيْهِ كَفَارَةً

**[12434]** Waki' narrated from Sufyan, from Al-Sha'bi, concerning a Muslim who kills a Dhimmi by mistake. He said: 'Their expiation is the same.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الشَّعْبِيِّ، فِي الْمُسْلِمِ يَقُولُ  
الْدُّمَيِّ خَطَأً، قَالَ: كَفَارَ ثُمَّا سَوَاءً

**[12435]** Yazid ibn Harun said: Dawud ibn Abi Hind informed us from Al-Sha'bi, who said: A group from the people of Ash-Sham passed by and bought a slave girl, then freed her. She threw a bundle of reeds on a boy and killed him. She was brought to Masruq, who said: 'Look for her guardians.' They did not find anyone. He thought for a moment and remembered, then said: Allah says: {And whoever does not find [a slave] - then a fast for two months consecutively} [An-Nisa: 92]. 'Go and fast for two consecutive months, and there is nothing against you for them.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ذَاوُدُ بْنُ أَبِي هِنْدٍ،  
عَنِ الشَّعْبِيِّ، قَالَ: مَرَرْتُ رُفْقَةً مِنْ أَهْلِ الشَّامِ، فَأَشْتَرَوْا  
جَارِيَّةً فَأَعْتَقُوهَا، فَطَرَحَتْ طُنَّا مِنْ قَصَبٍ عَلَى صَبِيٍّ  
فَقَتَلَهُ، فَأُتْبِيَ بِهَا مَسْرُوقٌ، فَقَالَ: الَّذِيمُسُوا أُولَيَاءَهَا، فَلَمْ  
يَجِدُوا أَحَدًا، فَنَظَرَ سَاعَةً وَتَدَكَّرَ، وَقَالَ: قَالَ اللَّهُ: {فَمَنْ  
إِذْهَبَ [92]: إِنْ يَجِدْ فَصِيلَامْ شَهْرَيْنِ مُتَتَابِعَيْنِ} [النَّسَاء]  
فَصُومِي شَهْرَيْنِ مُتَتَابِعَيْنِ، وَلَا شَيْءَ لَهُمْ عَلَيْكَ

**[12436]** Abu Al-Ahwas narrated from Abu Ishaq, who said: A slave girl threw a bundle of reeds on a boy and killed him. Masruq was informed of that, and he asked: 'Does she have any masters?' They said: 'We do not know who her masters are.' He asked: 'Does she have any wealth?' They said: 'We do not know of any wealth.' He said: 'Order her to fast for two consecutive months.'

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: طَرَحْتُ  
جَارِيَةً طُنَّا مِنْ قَصْبٍ عَلَى صَبِّيٍّ فَقَتَلَهُ، فَأُتْيَ مَسْرُوقٌ  
ذَلِكَ، فَقَالَ: هَلْ لَهَا مِنْ مَوَالِيٍّ؟ قَالُوا: لَا نَدْرِي مِنْ  
مَوَالِيهَا قَالَ: فَهَلْ لَهَا مَالٌ؟ قَالُوا: مَا نَعْلَمُ مَالًا، قَالَ:  
فَمُرُوهَا أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ

**[12437]** Abdullah ibn Numayr said: Zakariya ibn Abi Za'idah narrated to us from Al-Sha'bi, who said: Masruq was asked about this verse: {And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family} up to His saying: {And whoever does not find [one or cannot afford to buy one] - then a fast for two months consecutively} [An-Nisa: 92]. He was asked about fasting for two months, whether it replaces the freeing of a slave alone, or the compensation and the freeing of a slave. He said: 'Whoever does not find [means], it replaces both the compensation and the freeing of a slave.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، قَالَ: سُئِلَ مَسْرُوقٌ عَنْ هَذِهِ الْآيَةِ {وَمَنْ قَتَلَ مُؤْمِنًا خَطًّا فَتَحْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ} إِلَى قَوْلِهِ تَعَالَى: {فَمَنْ لَمْ يَجِدْ فَصِيَامٌ فَسُئِلَ عَنْ صِيَامٍ : [92: شَهْرَيْنِ مُتَتَابِعَيْنِ]} [النَّسَاءُ شَهْرَيْنِ، عَنِ الرَّقْبَةِ وَحْدَهَا، أَوْ عَنِ الدِّيَةِ وَالرَّقْبَةِ، فَقَالَ: مَنْ لَمْ يَجِدْ فَهُوَ مِنَ الدِّيَةِ وَالرَّقْبَةِ}

**[12438]** Marwan ibn Mu'awiyah Al-Fazari narrated from Abdullah ibn 'Abdur-Rahman At-Ta'ifi, from Maymunah bint Kardam Al-Yasariyyah, that her father met the Prophet (peace be upon him) while she was riding behind him. He asked him, saying: 'I vowed to sacrifice at Buwanah.' The Messenger of Allah (peace be upon him) said: 'Is there an idol there?' She said: My father said: 'No.' The Prophet (peace be upon him) said to him: 'Fulfill your vow where you intended.'

**[12439]** Yazid ibn Harun narrated from Hammad ibn Salamah, from Habib Al-Mu'allim, from 'Ata, from Jabir, that a man vowed to pray in Bayt Al-Maqdis (Jerusalem). He asked the Messenger of Allah (peace be upon him) about that, and he said to him: 'Pray here,' meaning in Al-Masjid Al-Haram. He repeated it to him three times, then said: 'Pray where you intended.'

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ مَيْمُونَةَ بْنَتِ كَرْنَمِ الْيَسَارِيَّةِ، أَنَّ أَبَاهَا لَقِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ رَبِيعَةً لَهُ، فَسَأَلَهُ قَوْلًا: إِنِّي نَذَرْتُ أَنْ أَخْرِجَ بِعُوانَةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ بِهَا وَثَنْ؟ قَالَتْ: قَالَ أَبِي: لَا، قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَوْفِ بِنَذْرِكَ حَيْثُ قَدَرْتَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَبِيبِ الْمُعَلِّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ رَجُلًا نَذَرَ أَنْ يُصَلِّي فِي بَنْتِ الْمَقْدِسِ، فَسَأَلَ عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا لَهُ: صَلَّى هُنَا، يَعْنِي فِي الْمَسْجِدِ الْحَرَامِ، فَأَعَادَ عَلَيْهِ تَلَاثًا، قَالَ: فَصَلِّ حَيْثُ قَدَرْتَ

**[12440]** Hafs narrated from Layth, from Tawus, that he was asked about a man who vowed to go to Bayt Al-Maqdis. He said: 'If he changes it to Al-Masjid Al-Haram, it would be more fulfilling.'

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ يَأْتِي بَيْتَ الْمَقْدِسِ، فَقَالَ: إِنْ عَذَلَهُ إِلَى الْمَسْجِدِ الْحَرَامِ كَانَ أَوْفَى

**[12441]** Ibn Mahdi narrated from Hammad ibn Salamah, from Hammad, from Ibrahim, concerning a man who vowed to make Hajj to Al-Mada'in. He said: 'Let him expiate his oath and not go to Al-Mada'in.'

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ نَذَرَ أَنْ يَحْجُّ إِلَى الْمَدَائِنِ قَالَ: لِيَكْفُرَ عَنْ يَمِينِهِ، وَلَا يَدْهَبُ إِلَى الْمَدَائِنِ

**[12442]** Ibn Mahdi narrated from Isra'il, from Jabir, from 'Amir, concerning a man who vowed to walk to Ar-Rustaq. He said: 'He should walk.'

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ نَذَرَ أَنْ يَمْشِي إِلَى الرُّسْتَاقِ، قَالَ: يَمْشِي

**[12443]** Yazid ibn Harun narrated from Abdul-Malik ibn Abi Sulayman, who said: 'Ata' was asked about a man who made it obligatory upon himself to pray such-and-such Rak'ahs in the Mosque of Aelia (Jerusalem). He said: 'Let him pray that number in Al-Masjid Al-Haram, for it fulfills his oath, and prayer in Al-Masjid Al-Haram is better.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، قَالَ: سُئِلَ عَطَاءُ، عَنْ رَجُلٍ جَعَلَ عَلَيْهِ أَنْ يُصَلِّي فِي مَسْجِدٍ إِبْلِيَاءً كَذَّا، وَكَذَا رَكْعَةً قَالَ: لِيُصَلِّ عَدَدَ ذَلِكَ فِي الْمَسْجِدِ الْحَرَامِ، فَإِنَّهُ يُجْزِي يَمِينَهُ، وَالصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلٌ

**[12444]** Abu Usamah narrated from Al-Hasan concerning a woman who vowed to go to a place he named. He said: 'Let her estimate the cost of her journey, give it in charity, and not go to it.'

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْحَسَنِ، فِي امْرَأَةٍ نَذَرَتْ أَنْ تَأْتِي مَكَانًا قَدْ سَمَّاهُ، قَالَ: لِتَنْظُرْ قَدْرَ نَفْقَهِهَا، فَنَصَدِّقَ، وَلَا تَأْتِيهِ

**[12445]** Marwan ibn Mu'awiyah narrated from Marwan ibn Mahan At-Taymi, who said: I heard Al-Sha'bi being asked about a woman who vowed to sacrifice a cow; can she sell its skin? He said: 'Yes.' Ibn Ashwa' said: 'But I do not know about that.' Al-Sha'bi said: 'If you had said its meat, there would be no harm in it. She only vowed its blood, and she has shed its blood.'

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَرْوَانَ بْنِ مَاهَانَ التَّيْمِيِّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، وَسُئِلَ عَنْ امْرَأَةٍ نَذَرَتْ أَنْ تَحْرَبَ بَقَرَةً، أَلَّا أَنْ تَبِيعَ جُلْدَهَا؟ فَقَالَ: نَعَمْ فَقَالَ ابْنُ أَشْوَعَ: لَكِنِّي لَسْتُ أَدْرِي ذَلِكَ، فَقَالَ الشَّعْبِيُّ: لَوْ قُلْتَ لَحْمُهَا لَمْ يَكُنْ بِهِ بَأْسٌ، إِنَّمَا نَذَرَتْ دَمَهَا فَقَدْ أَهْرَقَتْ دَمَهَا

**[12446]** Sharik narrated from Abu Hilal, who said: My mother vowed that if she saw a hair on my face, she would sacrifice a camel - or he said: an offering. He said: The tribe used to slaughter cows. He said: So I went to Shurayh and asked him, and he equated them.

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي هِلَالٍ، قَالَ: نَذَرْتُ أُمِّي إِنْ رَأَتْ فِي وَجْهِي شَعْرًا أَنْ تَنْحَرَ بَنَنِهِ، أَوْ قَالَ: هَذِي، قَالَ: وَكَانَ الْحَيُّ يَدْبَحُونَ الْبَقَرَةَ، قَالَ: فَأَنَّى تُشْرِيكًا فَسَأَلَهُ فَسَوَّى بَيْنَهُمَا

**[12447]** Muhammad ibn 'Ubayd narrated from Abdul-Malik, from 'Ata, concerning a man who made it obligatory upon himself to offer a camel for the poor. He said: 'A cow suffices him.'

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي رَجُلٍ جَعَلَ عَلَيْهِ بَذَنَةً لِلْمَسَاكِينِ، قَالَ: يُجْزِيهِ بَقَرَةٌ

**[12448]** Abdul-'Aziz ibn Muhammad Ad-Darawardi narrated from Musa ibn 'Uqbah that a woman from his family had to observe I'tikaf for a month in the mosque. She observed I'tikaf for twenty-nine days, then menstruated and returned to her family. Then she became pure and her husband had intercourse with her. He said: 'I came to Salim and Al-Qasim, and they said: "Go to Sa'id ibn Al-Musayyib, then come back to us." He said: So I went to Sa'id and asked him. He said: "He violated one of the limits of Allah and erred against the Sunnah. She must start over." He said: So I returned to Al-Qasim and Salim and informed them of what he said. They said: "That is our opinion."

حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ مُحَمَّدٍ الدَّارَوْرِدِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، أَنَّهُ كَانَ عَلَى امْرَأَةٍ مِنْ أَهْلِهِ اعْتِكَافًا شَهْرًا فِي الْمَسْجِدِ، فَاعْتَنَقَتْ تِسْعَةً وَعِشْرِينَ يَوْمًا، ثُمَّ حَاضَتْ فَرَجَعَتْ إِلَى أَهْلِهَا، ثُمَّ طَهَرَتْ فَوَقَعَ عَلَيْهَا رَوْجُهَا قَالَ: وَجِئْتُ سَالِمًا، وَالْفَالِسِيمَ فَقَالَا: اذْهَبْ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ، ثُمَّ ائْتِنَا، قَالَ: فَذَهَبْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ: جَاءَ حَدًّا مِنْ حُدُودِ اللَّهِ، وَأَخْطَأَ السُّنَّةَ، وَعَلَيْهَا أَنْ تَسْتَأْنِفَ، قَالَ: فَرَجَعَتْ إِلَى الْفَالِسِيمِ، وَسَالِمَ فَلَأْخُرْتُهُمَا بِمَا قَالَ: فَقَالَا: ذَلِكَ رَأْيُنَا

**[12449]** Waki' narrated from Sufyan, from Ibn Abi Najih, from Mujahid, from Ibn 'Abbas, who said: 'If the person observing I'tikaf has intercourse, he invalidates his I'tikaf and must start over.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي زَحِيفٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا جَامَعَ الْمُعْتَكِفَ أَبْطَلَ اعْتِكَافَهُ وَاسْتَأْنَفَ

**[12450]** Waki' narrated from Sharik, from Ash-Shaybani, from Bukayr ibn Al-Akhnas, from Mujahid, regarding the person observing I'tikaf if he has intercourse. He said: 'He should give two Dinars in charity.'

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ الشَّيْبَانِيِّ، عَنْ بُكَيْرِ بْنِ الْأَخْنَاسِ، عَنْ مُجَاهِدٍ، فِي الْمُعْتَكِفِ إِذَا جَامَعَ قَالَ: يَتَسَدَّقُ بِدِينَارَيْنِ

**[12451]** Abu Usamah narrated from Hisham, from Al-Hasan, concerning a man who had intercourse with his wife while observing I'tikaf: 'He is in the same position as one who had intercourse during Ramadan; upon him is what is upon the one who had intercourse during Ramadan.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي رَجُلٍ عَشِيَ امْرَأَهُ وَهُوَ مُعْتَكِفٌ: إِنَّهُ بِمَنْزِلَةِ الَّذِي عَشِيَ فِي رَمَضَانَ، عَلَيْهِ مَا عَلَى الَّذِي عَشِيَ فِي رَمَضَانَ

**[12452]** Hafs narrated from Ash'ath, from 'Ata, who said: 'He makes up his I'tikaf.'

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ عَطَاءٍ، قَالَ: يَقْضِي أَعْتِكَافَهُ

**[12453]** Waki' narrated from Sufyan, from 'Alqamah ibn Marthad, from Ad-Dahhak, who said: 'They used to have intercourse while observing I'tikaf, until it was revealed: {And do not have relations with them as long as you are staying for worship in the mosques} [Al-Baqarah: 187].'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنِ الْضَّحَّاكِ، قَالَ: "كَانُوا يُجَامِعُونَ وَهُمْ مُعْتَكِفُونَ، حَتَّى نَزَّلْتُ {وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ}" [البقرة: 187]

**[12454]** Ma'n ibn 'Isa narrated from Ibn Abi Dhi'b, from Az-Zuhri, who said: 'Whoever has intercourse with his wife while observing I'tikaf, upon him is the expiation like that upon the one who has intercourse during Ramadan.'

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: مَنْ أَصَابَ أَمْرَأَهُ وَهُوَ مُعْتَكِفٌ فَعَلَيْهِ الْكُفَّارَةُ مِثْلُ مَا عَلَى الَّذِي يُصِيبُ فِي رَمَضَانَ

**[12455]** Ibn Mahdi narrated from Hammad ibn Salamah, from Hammad, from Ibrahim, who said: 'If the person observing I'tikaf has intercourse, he starts over.'

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا جَاءَعَ الْمُعْتَكِفُ اسْتَغْلَلَ

**[12456]** Ibn Mushir narrated from Isma'il ibn Abi Khalid, from Al-Sha'bi, concerning a woman who vowed to observe I'tikaf for fifty days. She observed I'tikaf for forty days, then her husband came and sent for her, so she went to him. He said: 'She completes what remains.'

حَدَّثَنَا أَبْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنِ الشَّعْبِيِّ، فِي امْرَأَةٍ نَذَرَتْ أَنْ تَعْتَكِفَ خَمْسِينَ يَوْمًا، فَاعْتَكَفَتْ أَرْبَعينَ يَوْمًا، ثُمَّ جَاءَ رَوْجُهَا، فَأَرْسَلَ إِلَيْهَا فَأَنْتَهَهُ، قَالَ: تَنْتَهِي مَا بَقِيَ

**[12457]** Muhammad ibn Bakr narrated from Sa'id, from Qatadah, from Al-Hasan, concerning a man who has intercourse with his wife while observing I'tikaf. He said: 'He frees a slave.'

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَعْشَى امْرَأَةً وَهُوَ مُعْتَفٌ قَالَ: يُحرِّرُ مُحرَّراً

**[12458]** Hafs narrated from Layth, from Mujahid, from Ibn 'Abbas, who said: 'Everything in the Qur'an that says "or, or," one has a choice in it. And everything that says {And whoever cannot find} [Al-Baqarah: 196], then it is the next option; if he cannot find that, then the one following it.'

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: "كُلُّ شَيْءٍ فِي الْقُرْآنِ: أَوْ أَوْ فَهُوَ فِيهِ مُخِيرٌ، وَكُلُّ فَالَّذِي يَلِيهِ، [196: شَيْءٍ فِيهِ {فَمَنْ لَمْ يَجِدْ} [البقرة] فَإِنْ لَمْ يَجِدْ فَالَّذِي يَلِيهِ

**[12459]** Asbat ibn Muhammad narrated from Dawud ibn Abi Hind, from 'Ikrimah, similar to it.

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنِ عِكْرِمَةَ، مِثْلُهُ

**[12460]** Yazid ibn Harun narrated from Al-Mas'udi, from Hammad, from Ibrahim, who said: 'Whatever is in the Qur'an as "or, or," the person has a choice.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْمَسْعُودِيِّ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: "مَا كَانَ فِي الْقُرْآنِ: أَوْ أَوْ فَصَاحِبُهُ مُخَيْرٌ"

**[12461]** Muhammad ibn Yazid narrated from Ayyub Abu Al-Ala, from Qatadah, from Al-Hasan, concerning two men who killed a person together. He said: 'Upon both of them are two expiations.'

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَيُوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، فِي رَجُلَيْنِ قَتَلَا قَتِيلًا جَمِيعًا، قَالَ: عَلَيْهِمَا كُفَّارَتَانِ

**[12462]** Muhammad ibn Yazid narrated from Ayyub Abu Al-Ala, from Abu Hashim, from 'Umar (may Allah be pleased with him), who said: 'Upon them is one expiation.'

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَيُوبَ أَبِي الْعَلَاءِ، عَنْ أَبِي هَاشِمٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَلَيْهِمَا كُفَّارَةً وَاحِدَةً

**[12463]** Abu Dawud narrated from Shu'bah, from Mughirah, from Al-Sha'bi, who said: 'Do you not see that if a group of people killed a man, participating in his killing, upon each one of them is an expiation?'

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبَيِّ، قَالَ: أَلَا تَرَى لَوْ أَنَّ قَوْمًا قَتَلُوا رَجُلًا اشْتَرَكُوا فِي قُتْلِهِ، عَلَى كُلِّ وَاحِدٍ مِنْهُمْ كُفَّارَةً

**[12464]** Abu Dawud narrated from Shu'bah, from Al-Hakam, from Al-Sha'bi, who said: 'If a group of people gathered to kill a man, upon each one of them is an expiation,' meaning by mistake. He said: And Al-Hakam held that view.

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ، قَالَ: لَوْ أَنَّ قَوْمًا اجْتَمَعُوا عَلَى قَتْلٍ رَجُلٍ كَانَ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ كَفَارَةً، يَعْنِي خَطَاً، قَالَ: وَكَانَ الْحَكَمُ يَرَى ذَلِكَ

**[12465]** Ibn Numayr narrated from Abu Hanifah, from Hammad, from Ibrahim, who said: 'If a group of people kill a man, then upon each one of them is the expiation of freeing a slave.'

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَتَلَ الْقَوْمُ الرَّجُلَ، فَعَلَى كُلِّ وَاحِدٍ مِنْهُمْ كَفَارَةً التَّحْرِيرِ

**[12466]** Muhammad ibn 'Abdullah Al-Asadi narrated from Hammad ibn Salalah, from Burd Abu Al-Ala, from Makhul, concerning a group of people who kill a man. He said: 'Upon each man of them is an expiation, and upon all of them is the blood money.'

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ بُزْدِ أَبِي الْعَلَاءِ، عَنْ مَكْحُولٍ، فِي الْقَوْمِ يَقْتَلُونَ الرَّجُلَ، قَالَ: عَلَى كُلِّ رَجُلٍ مِنْهُمْ كَفَارَةً، وَعَلَيْهِمْ جَمِيعًا الدِّينَ

**[12467]** Muhammad ibn Bishr Al-Abdi narrated from Mis'ar, from 'Ubayd ibn Al-Hasan, from Ibn Ma'qil, who said: 'Aisha had to free a slave or a soul from the descendants of Isma'il. He said: Captives arrived from Yemen - Mis'ar said: I think it was from a tribe called Khawlan - He said: So he forbade her from freeing from them. He said: Then captives arrived from Mudar - I think he said: from Banu Al-'Anbar - so he ordered her to free from

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي الْعَبْدِيُّ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ بْنِ الْحَسَنَ، عَنْ ابْنِ مَعْقِلٍ، قَالَ: "كَانَ عَلَى عَائِشَةَ رَقَبَةً، أَوْ نَسَمَةً، تُعْنِقُهَا مِنْ وَلَدِ إِسْمَاعِيلَ، قَالَ: فَقَدِمَ سَبْيٌ مِنْ الْيَمَنِ، قَالَ مِسْعَرٌ: أَرَاهُ مِنْ قَبِيلَةٍ يُفَالُ لَهَا: حَوْلَانُ، قَالَ: فَنَهَا هَا أَنْ تُعْنِقَ مِنْهُمْ، قَالَ: فَقَدِمَ سَبْيٌ مِنْ مُضَرَّ، أَرَاهُ قَالَ: مِنْ بَنِي الْعَبْرِ، فَأَمْرَهَا أَنْ تُعْنِقَ مِنْهُمْ

**[12468]** 'Abdur-Rahim narrated from Zakariya ibn Abi Za'idah, who said: 'Amir was asked about a man who imposed upon himself to free two slaves from the descendants of Isma'il if he entered the house of so-and-so, and he entered it. He said: "Let him free them as expiation." The man said: "I cannot find them." He said: "Fast for four consecutive months, two months for each slave; perhaps that will expiate something."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَا بْنِ أَبِي زَائِدَةَ، قَالَ: سُلَيْلٌ عَامِرٌ، عَنْ رَجُلٍ جَمَعَ عَلَيْهِ مُحرَرِينَ مِنْ وَلَدِ إِسْمَاعِيلَ، إِنْ دَخَلَ بَيْتَ فُلَانٍ فَدَخَلَهُ، قَالَ: لِيُحَرِّرُهُمَا كَفَارَةً قَالَ الرَّجُلُ: إِنِّي لَا أَجِدُهُمَا، قَالَ: صُمْ أَرْبَعَةَ أَشْهُرٍ مُتَتَابِعَاتٍ، عَنْ كُلَّ رَقَبَةٍ شَهْرَيْنِ لَعْلَهُ، أَنْ يُكَفَّرَ شَيْئًا

**[12469]** Abu Mu'awiyah narrated from Al-A'mash, from Abu Zabyan, from Ibn 'Abbas, who said: 'Al-Hin (a time) can be a morning and an evening.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الْحِينُ قَدْ يَكُونُ غُدْوَةً وَعَشِيَّةً

**[12470]** Abu Al-Ahwas narrated from 'Ata' ibn As-Sa'ib, from a man among them, who said: I asked Ibn 'Abbas, saying: 'I swore not to speak to a man for a Hin (time).' He said: Ibn 'Abbas recited: "{It produces its fruit all the time, by permission of its Lord}" [Ibrahim: 25]. He said: 'Al-Hin is a year.'

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ رَجُلٍ مِنْهُمْ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ فُلُّثُ: إِنِّي حَفَّتُ لَا يُكَامِ رَجُلاً حِينًا، قَالَ: فَقَرَأَ ابْنُ عَبَّاسٍ: "إِنِّي أَكَلَهَا كُلَّ حِينٍ: الْحِينُ: السَّنَةُ" [25: حِينٍ بِإِذْنِ رَبِّهَا] [ابراهيم

**[12471]** Ibn Idris narrated from Dawud, from 'Ikrimah, who said: 'Al-Hin is six months.'

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ دَاؤِدَ، عَنْ عَكْرِمَةَ، قَالَ: الْحِينُ سِنَّةً أَشْهُرٍ

**[12472]** 'Abdur-Rahim narrated from 'Abdur-Rahman ibn Harmalah, who said: I heard Sa'id ibn Al-Musayyib being asked by a man who said: 'I swore that my wife would not enter upon her family for a Hin.' He said: 'Al-Hin is the time between when the palm trees sprout until they bear fruit, and between when they bear fruit until they sprout.' Then Sa'id recited: "{Allah presents an example, a good word}" [Ibrahim: 24] up to His saying: "{It produces its fruit all the time, by permission of its Lord}" [Ibrahim: 25].'

**[12473]** Ghundar narrated from Shu'bah, who said: I asked Al-Hakam and Hammad about a man who swore not to speak to a man for a Hin. They said: 'Al-Hin is a year.'

**[12474]** Waki' narrated from Sufyan, from Tawus, from Sa'id ibn Jubayr, who said: 'Al-Hin is six months.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ وَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنِّي حَلَفْتُ أَنْ لَا تَذْخُلَ امْرَأَتِي عَلَى أَهْلِهَا حِينًا فَقَالَ: الْحِينُ مَا بَيْنَ أَنْ يَطْلُعَ النَّحْلُ إِلَى أَنْ يُثْمَرَ، وَمَا بَيْنَ أَنْ يُثْمَرَ إِلَى أَنْ يُطْلَعَ، فَقَالَ سَعِيدٌ: " {ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً} إِلَى قَوْلِهِ، {تُؤْتِي أَكْلَاهَا كُلَّ حِينٍ بِإِذْنِ [إِبْرَاهِيمَ] 24: [رَبِّهَا] 25: [إِبْرَاهِيمَ]} [إِبْرَاهِيمَ]

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، عَنْ رَجُلٍ حَلَفَ أَنْ لَا يُكَلِّمَ رَجُلًا حِينًا، فَقَالَ: "الْحِينُ: سَنَةٌ"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ طَاؤُسٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، قَالَ: "الْحِينُ: سِنَةٌ أَسْهُرٌ

**[12475]** Yazid ibn Harun narrated from Muhammad ibn Muslim, from Ibrahim ibn Maysarah, from Sa'id ibn Al-Musayyib, who said: 'Al-Hin is two months. The palm tree bears fruit all year except for two months.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: الْحِينُ: شَهْرَانِ، النَّخْلَةُ تُطْعَمُ السَّنَةَ كُلَّهَا إِلَّا شَهْرَيْنِ

**[12476]** Mu'awiyah ibn 'Amr narrated from Za'idah, from Ibrahim ibn Muhajir, from 'Ikrimah, who said: 'Al-Hin is six months.'

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو، عَنْ زَائِدَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عِكْرِمَةَ قَالَ: الْحِينُ: سِتَّةُ أَشْهُرٍ

**[12477]** Mu'awiyah ibn 'Amr narrated from Za'idah, from Ibrahim ibn Muhajir, from 'Ikrimah ibn 'Ammar, from 'Asim ibn Shumaykh, from Abu Sa'id Al-Khudri, who said: When the Prophet (peace be upon him) swore emphatically, he would say: 'By the One in Whose Hand is the soul of Abu Al-Qasim.'

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو، عَنْ زَائِدَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عِكْرِمَةَ بْنِ عَمَارٍ، عَنْ عَاصِمِ بْنِ شُمِيعٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اجْتَهَدَ فِي الْأَيْمَنِ قَالَ: وَالَّذِي نَفْسُ أَبِي الْفَاسِدِ يُنْدِدُهُ

**[12478]** Waki' narrated from Sufyan, from Musa ibn 'Uqbah, from Salim, from Ibn 'Umar, who said: The oath that the Prophet (peace be upon him) used to swear by was: 'No, by the Turner of hearts.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَاءَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: كَانَتْ يَتَبَيَّنُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَحْلِفُ عَلَيْهَا: لَا، وَمُقْلَبُ الْقُلُوبِ

**[12479]** Hammad ibn Khalid narrated from Muhammad ibn Hilal, from his father, from Abu Hurayrah, who said: The oath of the Prophet (peace be upon him) was: 'No, and I seek forgiveness from Allah.'

حَدَّثَنَا حَمَادُ بْنُ حَالِدٍ، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَتْ يَعْمِلُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: لَا، وَأَسْتَغْفِرُ اللَّهَ

**[12480]** 'Ali ibn Mushir narrated from Ash-Shaybani, from 'Abdur-Rahman ibn Al-Aswad, from his father, from Abu Hurayrah, who said: I was sitting with Ibn Mas'ud on top of his house when the sun set. 'Abdullah said: 'This, by the One besides Whom there is no god, is the time the fasting person breaks his fast.'

حَدَّثَنَا عَلَيُّ بْنُ مُسْوِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ  
بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنْتُ  
جَالِسًا مَعَ ابْنِ مَسْعُودٍ فَوْقَ بَيْتِهِ، فَوَجَبَتِ الشَّمْسُ، فَقَالَ  
عَبْدُ اللَّهِ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ حِينَ أَفْطَرَ الصَّانِيمَ

**[12481]** Abu Mu'awiyah said: Al-A'mash narrated to us from Abu Al-Minhal, from 'Abbad ibn 'Abdullah, who said: 'Ali (may Allah be pleased with him) was delivering a sermon and said: 'No, by the One Who split the grain and created the soul.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي  
الْمِنْهَالِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ عَلَيُّ رَضِيَ  
اللَّهُ عَنْهُ يَخْطُبُ فَقَالَ: لَا، وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ  
النَّسْمَةَ

**[12482]** Ibn 'Uyaynah narrated from 'Amr, from Yahya ibn Ja'dah, from 'Abdullah ibn 'Amr, who said: I heard Abu Hurayrah saying: 'No, by the Lord of this Ka'bah.'

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: سَمِعْتُ أَبا هُرَيْرَةَ، يَقُولُ: لَا، وَرَبُّ هَذِهِ الْكَعْبَةِ

**[12483]** Sharik narrated from 'Abdullah ibn 'Umar, from Rabab Al-Harithi, who said: A man said to Abu Hurayrah: 'Are you the one who forbids fasting on Friday?' He said: 'No, by the Lord of this sanctity - or this building.'

حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَبَابِ الْحَارِثِيِّ، قَالَ: قَالَ رَجُلٌ لِأَبِي هُرَيْرَةَ: أَنْتَ الَّذِي تَنْهَى عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: لَا، وَرَبُّ هَذِهِ الْحُرْمَةِ، أَوْ هَذِهِ الْبَنِيَّةِ

**[12484]** Hafs and Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim, from 'Abdur-Rahman ibn Yazid, from 'Abdullah that he said: 'By the One besides Whom there is no god.'

حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ أَبْنَهِ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ

**[12485]** Abu Mu'awiyah narrated from Al-A'mash, from Khaythamah, from Masruq, that 'Aishah said regarding something she swore upon: 'No, by the One in Whom the believers believe and the disbelievers disbelieve.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ مَسْرُوقٍ، أَنَّ عَائِشَةَ، قَالَتْ فِي شَيْءٍ حَلَفْتُ عَلَيْهِ: لَا، وَالَّذِي آمَنَ بِهِ الْمُؤْمِنُونَ، وَكَفَرَ بِهِ الْكَافِرُونَ

**[12486]** Muhammad ibn Mus'ab narrated from Al-Awza'i, from Yahya ibn Abi Kathir, from Hilal ibn Abi Maymunah, from 'Ata' ibn Yasar, from Rifa'ah Al-Juhani, who said: When the Messenger of Allah (peace be upon him) swore, he would say: 'By the One in Whose Hand is the soul of Muhammad.'

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبِعٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَتِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهْنَىِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَلَفَ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ

**[12487]** Rawh ibn 'Ubada narrated from Ibn Jurayj, who said: Abu Az-Zubayr informed me that he heard Sa'id ibn Jubayr saying: Ibn 'Abbas said: 'If he returns [to his wife], he expiates. If he does not, it is one divorce, and she has more right to herself. Then if he approached her before the ten [days],' he said: 'There is no expiation upon him.'

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرُ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: إِنْ فَاءَ كَفَرَ، وَإِنْ لَمْ يَفْعُلْ فَهُوَ وَاحِدَةٌ وَهِيَ أَحَقُّ بِنَفْسِهَا، ثُمَّ قَرَبَهَا قَبْلَ الْعَشْرَةِ قَالَ: لَا كَفَارَةَ عَلَيْهِ

**[12488]** Abu Dawud At-Tayalisi narrated from Harun ibn Ibrahim, from Ibn Sirin, from 'Abdullah ibn Jubayr, that Zayd saw Abu Musa looking depressed. He said to him: 'What is wrong with you?' He mentioned that he had sworn an oath of Ila' from his wife. He ordered him to offer expiation, so he did.

حَدَّثَنَا أَبُو دَاوُدُ الطَّيَالِسِيُّ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنْ أَبْنِ سَبِيلِينَ، عَنْ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ، أَنَّ رَبِيعاً، أَبْصَرَ أَبَا مُوسَى كَلْبِيَا، فَقَالَ لَهُ: مَا لَكَ، فَذَكَرَ اللَّهُ أَلَّى مِنْ أَمْرِ أَتِهِ، فَأَمَرَهُ أَنْ يُكَفِّرَ، فَفَعَلَ

**[12489]** Ghundar narrated from Shu'bah, from Mughirah, from Ibrahim, from Abu Ash-Sha'tha', from 'Alqamah and the companions of 'Abdullah, that they said concerning a man who swore an oath of Ila' from his wife, then approached her before fulfilling his oath: 'He expiates his oath.'

حَدَّثَنَا عُنَيْدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْنَاءِ، عَنْ عَلْقَمَةَ، وَأَصْحَابِ عَبْدِ اللَّهِ، أَنَّهُمْ قَالُوا فِي الرَّجُلِ إِذَا أَلَى مِنْ أَمْرِ أَتِهِ، ثُمَّ أَتَاهَا قَبْلَ أَنْ يَبَرِّ يَمِينَهُ، قَالَ: يُكَفِّرُ يَمِينَهُ

**[12490]** Yahya ibn Sa'id narrated from Shu'bah, from Mughirah, from Ibrahim, from Abu Ash-Sha'tha', from 'Alqamah, who said: 'If he returns [to his wife], he expiates.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْنَاءِ، عَنْ عَلْقَمَةَ، قَالَ: إِذَا فَاءَ كَفَرَ

**[12491]** Ath-Thaqafi narrated from Khalid, from Muhammad ibn Sirin, who said: 'If a man swears an oath of Ila' from his wife, then returns, upon him is expiation.'

حَدَّثَنَا الثَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ:  
إِذَا آتَى الرَّجُلُ مِنْ أَمْرِ اتِّهِ، ثُمَّ قَاءَ فَعَلَيْهِ الْكَفَارَةُ

**[12492]** Abu Dawud narrated from Zam'ah, from Ibn Tawus, from his father, that he used to hold the view that expiation is incumbent upon him for his oath.

حَدَّثَنَا أُبُو دَاؤِدُ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ،  
أَنَّهُ كَانَ يَرَى عَلَيْهِ الْكَفَارَةَ فِي يَمِينِهِ

**[12493]** Ibn 'Ulayyah narrated from Yunus, from Al-Hasan, that he used to say: 'There is expiation in it.'

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، كَانَ يَقُولُ:  
فِيهِ كَفَارَةٌ

**[12494]** Jarir narrated from Mughirah, from Ibrahim, concerning the one who swears an oath of Ila' from his wife and then returns. He said: 'Some of them used to say: There is expiation in it.'

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الَّذِي يُؤْلِي  
مِنْ أَمْرِ اتِّهِ فَيَقُولُ قَالَ: "كَانَ بَعْضُهُمْ يَقُولُ: فِيهِ كَفَارَةٌ"

**[12495]** Ghundar narrated from Ash'ath, from Al-Hasan, concerning a man who swears not to approach his wife for ten days, then approaches her before the ten days. He said: 'There is no expiation upon him.'

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ  
يَحْلِفُ لَا يَقْرَبُ امْرَأَتَهُ عَشَرَةً أَيَّامًا، ثُمَّ قَرَبَهَا قَبْلَ  
الْعَشَرَةِ، قَالَ: لَا كَفَارَةَ عَلَيْهِ

**[12496]** Hushaym narrated from Yunus, from Al-Hasan, concerning a man who obligated himself to fast a month. He said: 'Whoever named a specific month, let him fast it consecutively. If he did not name a specific month nor intend one, let him start a new count of days and fast thirty days. If he fasted based on sighting the crescent and broke fast based on sighting it, and it was twenty-nine days, that suffices him. If he separates [the days], he should start a new count of days.'

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ جَعَلَ  
عَلَيْهِ صَوْمَ شَهْرٍ قَالَ: مَنْ سَمَّ شَهْرًا مَعْلُومًا،  
فَأُلْيَصُمُهُ وَلَيَتَابِعُ، وَإِذَا لَمْ يُسَمِّ شَهْرًا مَعْلُومًا، وَلَمْ يَتَوَهُ،  
فَأُلْيَصُمُهُ تَلَاثَيْنِ يَوْمًا، فَإِنْ صَامَ عَلَى  
رُؤْيَاةِ الْهَلَالِ، وَأَفْطَرَ عَلَى رُؤْيَاةِ، فَكَانَتْ تِسْعَةَ  
وَعِشْرِينَ أَجْزَاءَ ذَلِكَ، وَإِنْ فَرَقَ إِذَا اسْتَقْبَلَ الْأَيَّامَ

**[12497]** Ath-Thaqafi narrated from Khalid, from Abu Qilabah, concerning a man who obligates himself to fast a month. He said: 'He knows best what he obligated [upon himself] and what his oath was.'

حَدَّثَنَا التَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، فِي الرَّجُلِ  
يَجْعَلُ عَلَيْهِ صَوْمَ شَهْرٍ قَالَ: هُوَ أَعْلَمُ بِمَا جَعَلَ، وَجَعَلَ  
يَمِينَهُ

**[12498]** From Hajjaj, from 'Ata, and from Mujahid, from Ibrahim, who said: 'If a man obligates himself to fast a month and does not name a specific month, he said: "If he wishes, he may fast consecutively, and if he wishes, he may separate them."

حَدَّثَنَا عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، وَعَنْ مُجَاهِدٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا جَعَلَ الرَّجُلُ عَلَيْهِ صَوْمَ شَهْرٍ، وَلَمْ يُسَمِّ شَهْرًا مِنَ الشُّهُورِ قَالَ: إِنْ شَاءَ تَابَعَ، وَإِنْ شَاءَ فَرَقَ

**[12499]** Kathir ibn Hisham narrated from Ja'far, from Maymun, who said: 'The vow regarding fasting is consecutive.'

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: التَّدْرُ فِي الصِّيَامِ مُتَتَابِعٌ

**[12500]** Hafs narrated from Hajjaj, who said: I asked 'Ata, and someone narrated to me who asked Ibrahim, about a man who vowed to fast a month, meaning separately.

حَدَّثَنَا حَصْنٌ، عَنْ حَجَاجٍ، قَالَ: سَأَلْتُ عَطَاءً، وَحَدَّثَنِي مَنْ، سَأَلَ إِبْرَاهِيمَ، عَنْ رَجُلٍ نَذَرَ أَنْ يَصُومَ شَهْرًا، يَعْنِي مُتَفَرِّقًا

**[12501]** Sahl ibn Yusuf narrated to us from Amr, from Al-Hasan, who said: He used to see no harm in feeding one needy person ten times as expiation for an oath.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى بِأَسَا أَنْ يُطْعِمَ مِسْكِينًا وَاحِدًا عَشْرَ مَرَاتٍ فِي كَفَّارَةِ الْأَيْمَنِ

**[12502]** Waki' narrated to us from Sufyan, from Jabir, from Amir, who said: Nothing suffices for the expiation of an oath except feeding ten needy people.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:

لَا يُجْزِي فِي كُفَّارَةِ الْيَمِينِ إِلَّا طَعَامُ عَشْرَةِ مَسَاكِينَ

**[12503]** Waki' narrated to us from Sufyan, from Jabir, from Al-Sha'bi, regarding a man who cannot find Muslim needy people, so he gives to Jews and Christians. Al-Sha'bi said: It suffices him. Al-Hakam said: It does not suffice him. Ibrahim said: I hope that if he cannot find others, it suffices him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ الشَّعَبِيِّ، فِي  
الرَّجُلِ لَا يَجِدُ مَسَاكِينَ مُسْلِمِينَ، فَيُعْطِي الْيَهُودَ  
وَالنَّصَارَى، فَقَالَ الشَّعَبِيُّ: يُجْزِيهِ وَقَالَ الْحَكَمُ: لَا  
يُجْزِيهِ وَقَالَ إِبْرَاهِيمُ: فَإِنِّي أَرْجُو إِذَا لَمْ يَجِدْ غَيْرَهُمْ  
يُجْزِيهِ

**[12504]** Mu'tamir ibn Sulayman narrated to us from Hisham, from someone who narrated to him, from Ibrahim, who said: If he has twenty [Dirhams?], he expiates.

حَدَّثَنَا مُعْنَمُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَمَّنْ حَدَّثَنَا، عَنْ  
إِبْرَاهِيمَ، قَالَ: إِذَا كَانَتْ لَهُ عِشْرُونَ كَفَرَ

**[12505]** Mu'tamir narrated to us from Hisham, from Al-Hasan and Ibn Sirin, that they did not specify anything regarding that.

حَدَّثَنَا مُعْنَمُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ،  
أَنَّهُمَا كَانَا لَا يُوقَّتَانِ فِي ذَلِكَ شَيْئًا

**[12506]** Mu'tamir narrated to us, saying: I said to Ma'mar regarding a man who swears an oath and has no food except what he would use for expiation. He said: Qatadah used to say: He fasts for three days.

حَدَّثَنَا مُعْتَمِرٌ، قَالَ: قُلْتُ لِمَعْمَرٍ: فِي الرَّجُلِ يَحْلِفُ، وَلَيْسَ عِنْدَهُ مِنَ الطَّعَامِ إِلَّا مَا يُكَفَّرُ، قَالَ: كَانَ قَتَادَةً يَقُولُ: يَصُومُ ثَلَاثَةً أَيَّامٍ

**[12507]** Affan narrated to us from Hammad ibn Salamah, from Abdul-Karim, from Sa'id ibn Jubayr regarding a man who swears an oath and has only three dirhams, then breaks his oath. He said: He expiates.

حَدَّثَنَا عَفَّانَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الرَّجُلِ يَحْلِفُ وَلَيْسَ لَهُ إِلَّا ثَلَاثَةُ دَرَاهِمَ فَيَحْنَثُ، قَالَ: يُكَفَّرُ

**[12508]** Abdul-Wahhab narrated to us from Sa'id, from Farqad, from Ibrahim, who said: If he has twenty dirhams, then expiation is obligatory upon him.

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ سَعِيدٍ، عَنْ فَرْقَدٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَ لَهُ عِشْرُونَ دِرْهَمًا فَعَلَيْهِ الْكَفَارَةُ

**[12509]** Ibn Abi Za'idah narrated to us from Sufyan, from Ibn Abi Arubah, from Farqad, from Ibrahim, similarly.

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، عَنْ فَرْقَدٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

**[12510]** Hushaym narrated to us from Mughirah, from Ibrahim, that he used to say: If he swears an oath regarding milk, he should not eat butter because it is from milk. If he swears regarding butter, he may consume milk. If he swears regarding meat, he should not eat fat. If he swears regarding fat, he may eat meat.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: إِذَا حَافَ عَلَى الْلَّبَنِ، فَلَا يَأْكُلُ الرُّبْدَ فَإِنَّهُ مِنَ الْلَّبَنِ، وَإِذَا حَافَ عَلَى الرُّبْدِ فَلْيَأْكُلِ الْلَّبَنَ، وَإِذَا حَافَ عَلَى الْلَّحْمِ، فَلَا يَأْكُلُ الشَّحْمَ، وَإِذَا حَافَ عَلَى الشَّحْمِ، فَلْيَأْكُلِ اللَّحْمَ

**[12511]** Hushaym narrated to us from Mughirah, who said: Our companions used to say: If he swears an oath regarding milk, he should not eat ghee or cheese. If he swears regarding ghee and cheese, he may consume milk.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ أَصْحَابُنَا يَقُولُونَ: إِذَا حَافَ عَلَى الْلَّبَنِ، فَلَا يَأْكُلُ مِنَ السَّمْنِ، وَلَا مِنَ الْجُبْنِ، وَإِذَا حَافَ عَلَى السَّمْنِ، وَالْجُبْنِ أَكَلَ مِنَ الْلَّبَنِ

**[12512]** Abdul-A'la narrated to us from Sa'id, from Qatadah, who was asked about a man who said to his wife: "If you eat meat, then you (literally: his wife) are divorced." She ate fish. He said: She is divorced. Allah Almighty says: {You eat fresh meat} [Fatir: 12].

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، سُئِلَ عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ: إِنْ أَكَلْتُ لَحْمًا، فَامْرَأَهُ طَالِقٌ، فَأَكَلَتْ سَمَكًا قَالَ: "هِيَ طَالِقٌ" قَالَ اللَّهُ تَعَالَى: {تَأْكُلُونَ لَحْمًا طَرِيًّا} [فاطر: 12]

**[12513]** Umar narrated to us from Ibn Jurayj, from Ata, who said: He breaks his oath. Allah Almighty says: {You eat meat} [Fatir: 12].

حَدَّثَنَا عُمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: "يَحْنَثُ"  
[12]: قَالَ اللَّهُ تَعَالَى: {تَأْكُلُونَ لَحْمًا} [فاطر]

**[12514]** Abdul-Rahim narrated to us from Dawud ibn Abi Hind, from Amir, who said: A man asked Ibn Abbas about a man who vowed to sacrifice his son. He said: He sacrifices one hundred camels, just as Abdul-Muttalib ransomed his son. Others said: A ram, just as Abraham ransomed his son Isaac. I asked Masruq, and he said: This is from the whisperings of Satan; there is no expiation for it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ عَامِرٍ،  
قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ، عَنْ رَجُلٍ نَذَرَ أَنْ يَنْحَرِ  
ابْنَهُ، قَالَ: يَنْحَرُ مِائَةً مِنَ الْأَبْلِيلِ كَمَا فَدَى بِهَا عَبْدُ  
الْمُطَّلِبِ ابْنَهُ، قَالَ غَيْرُهُ: كَبِشًا كَمَا فَدَى إِبْرَاهِيمُ ابْنَهُ  
إِسْحَاقَ، فَسَأَلَ مَسْرُوقًا فَقَالَ: هَذَا مِنْ حَطَرَاتِ  
الشَّيْطَانِ، لَا كَفَارَةَ فِيهِ

**[12515]** Abbad narrated to us from Khalid, from Ikrimah, from Ibn Abbas regarding a man who says he will sacrifice his son. He said: He sacrifices a ram, just as Abraham ransomed Isaac.

حَدَّثَنَا عَبَادٌ، عَنْ خَالِدٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ،  
فِي الرَّجُلِ يَقُولُ هُوَ يَنْحَرُ ابْنَهُ، قَالَ: يَدْبَحُ كَبِشًا كَمَا  
فَدَى إِبْرَاهِيمُ، إِسْحَاقَ

**[12516]** Abdul-Rahim narrated to us from Yahya ibn Sa'id, from Al-Qasim, who said: I was with Ibn Abbas when a woman came to him and said: I vowed to sacrifice my son. Ibn Abbas said: Do not sacrifice your son, and expiate for your oath.

A man with Ibn Abbas said: There is no fulfillment of a vow in disobedience. Ibn Abbas said: Has not Allah said regarding Zihar: {Indeed, they are saying a hateful word and a lie} [Al-Mujadila: 2]? He said: There is expiation in it as you heard.

**[12517]** Waki' narrated to us from Sufyan, from Mansur, from Al-Hakam, from Ali regarding a man who vowed to sacrifice his son. He said: He offers his blood money (Diyah) as a gift.

**[12518]** Waki' narrated to us from Sufyan, from Firas, from Al-Sha'bi, who said: If he says: He will sacrifice him, he said: He performs Hajj with him.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْفَاسِمِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، فَجَاءَهُ امْرَأٌ، فَقَالَتْ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ ابْنِي، فَقَالَ ابْنُ عَبَّاسٍ: لَا تَنْحَرِي ابْنَكِ، وَكَفَرَيْ عَنْ يَمِينِكِ، فَقَالَ: فَقَالَ رَجُلٌ عِنْدَ ابْنِ عَبَّاسٍ: إِنَّهُ لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ، فَقَالَ ابْنُ عَبَّاسٍ: أَلَيْسَ قَدْ قَالَ اللَّهُ فِي الظَّهَارِ: {إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا} قَالَ: فِيهِ مِنْ " [2 : مِنَ الْقَوْلِ وَزُورًا] {الْمَجَادِلَةُ الْكَفَّارَةَ مَا سَمِعْتَ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ عَلِيٍّ، فِي رَجُلٍ نَذَرَ أَنْ يَنْحَرَ ابْنَهُ، قَالَ: يُهْدِي دِيَّتَهُ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، قَالَ: "إِذَا قَالَ: هُوَ يَنْحَرُهُ، قَالَ: يَحْجُّهُ

**[12519]** Waki' narrated to us from Sufyan, from Abdul-Karim, from Ata, who said: If he says he will sacrifice him: then a camel.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، قَالَ: إِذَا قَالَ هُوَ يَتْحَرُّهُ: فَبَنَةً

**[12520]** Waki' narrated to us from Ali ibn Mubarak, from Yahya, from Ikrimah regarding a man who vowed to sacrifice his son. He said: He slaughters a ram and gives its meat in charity. Then he said: {There has already been for you an excellent pattern in Abraham} [Al-Mumtahanah: 4].

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى، عَنْ عَكْرَمَةَ، فِي رَجُلٍ نَذَرَ أَنْ يَتْحَرَّ ابْنَهُ، قَالَ: يَذْبَحُ كَبِشًا فَيَئْصَدِّقُ بِلَحْمِهِ ثُمَّ قَالَ: لَقَدْ كَانَ لَكُمْ فِي إِبْرَاهِيمَ أُسْوَةٌ حَسَنَةٌ

**[12521]** Waki' narrated to us from Sufyan, from Al-Hasan, from Ibrahim regarding a man who vowed to sacrifice his son. He said: He performs Hajj with him and sacrifices a camel.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ الْحَسَنِ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ نَذَرَ أَنْ يَتْحَرَّ ابْنَهُ، قَالَ: يَحْجُجُ وَيَتْحَرُ بَذَنَةً

**[12522]** Ghundar narrated to us from Shu'bah, from Al-Hakam, from Ibn Abbas regarding a man who says he will sacrifice his son. He said: He offers his blood money or a

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ ابْنِ عَبَّاسٍ، فِي الرَّجُلِ يَقُولُ هُوَ يَتْحَرُ ابْنَهُ، قَالَ: يُهْدِي دِيَّةً، أَوْ كَبِشًا

**[12523]** Abu Usamah narrated to us from Abu Ghifar Al-Muthanna, who said: I asked Jabir ibn Zayd about a man who said to another man: "He will offer you as a gift if your family is not pleased." He said: He offers a ram.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي غِفارِ الْمُتَنَّى، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ رَجُلٍ قَالَ: لِرَجُلٍ هُوَ يُهْدِيكَ إِنْ لَمْ يُسْرَ أَهْلَكَ، قَالَ: يُهْدِي كُلُّ شَيْءٍ

**[12524]** Waki' narrated to us from Sufyan, from Abdul-Karim, from Ata, who said: If he says he will offer his son: then a ram.

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، قَالَ: إِذَا قَالَ هُوَ يُهْدِي ابْنَهُ فَكَبَشْ

**[12525]** Jarir narrated to us from Mughirah, from Ibrahim, who said: If he says he will offer his son, then a ram.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنْ قَالَ هُوَ يُهْدِي ابْنَهُ فَكَبَشْ

**[12526]** Jarir narrated to us from Mughirah, from Ibrahim, who said: If he says he will offer him barefoot and walking, he said: He performs Hajj with him, and he (the swearer) walks barefoot and does not ride, but he carries the one he swore about.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَالَ هُوَ يُهْدِيهِ حَافِيًّا رَاجِلًا، قَالَ: يَحْجُجُهُ، وَيَمْشِي هُوَ حَافِيًّا، وَلَا يَرْكُبُ، وَلَكِنْ يَحْمِلُ الَّذِي حَافَ عَلَيْهِ

**[12527]** Abdul-Rahim and Waki' narrated to us from Sufyan, from Mansur, from Al-Hakam, from Ali regarding a man who says to another man: "I offer you." Waki' said: To his son. He said: He offers his blood money.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَكَيْبُعْ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ،  
عَنِ الْحَكَمِ، عَنْ عَلَيِّ، فِي الرَّجُلِ يَقُولُ لِلرَّجُلِ: أَنَا  
أَهْدِيكَ، قَالَ وَكَيْبُعْ: لِابْنِهِ، قَالَ: يُهْدِي دِيَّةَ

**[12528]** Abdul-Rahman narrated to us from Sufyan, from Mansur, from Ibrahim, who said: He must perform Hajj with him.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، قَالَ: عَلَيْهِ أَنْ يَحْجُجْ

**[12529]** Waki' narrated to us from Sufyan, from Ismail ibn Umayyah, from Uthman ibn Hadir, from Ibn Abbas and Ibn Umar, who said: He offers a camel.

حَدَّثَنَا وَكَيْبُعْ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ  
عُثْمَانَ بْنِ حَاضِرٍ، عَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ، قَالَ:  
يُهْدِي جَزُورًا

**[12530]** Waki' narrated to us from Sufyan, from Simak, from Muhammad ibn Al-Muntashir, from Masruq, who said: He offers a ram.

حَدَّثَنَا وَكَيْبُعْ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ مُحَمَّدِ بْنِ  
الْمُنْتَشِرِ، عَنْ مَسْرُوقٍ، قَالَ: يُهْدِي كَبِشاً

**[12531]** Abbad narrated to us from Sufyan ibn Husayn, who said: I asked Al-Hasan and Ibn Sirin about a man who committed Zihar with his wife and did not expiate due to negligence. They said: A complaint should be lodged against him.

حَدَّثَنَا عَبَادٌ، عَنْ سُفِيَّانَ بْنِ حُسَيْنٍ، قَالَ: سَأَلْتُ الْحَسَنَ، وَابْنَ سِيرِينَ، عَنْ رَجُلٍ ظَاهِرٍ مِنْ امْرَأَتِهِ وَلَمْ، يُكَفَّرْ نَهَاوْنَا بِذَلِكَ، قَالَا: يَسْتَعْدِي عَلَيْهِ

**[12532]** Al-Dahhak ibn Makhlad narrated to us from Ibn Jurayj, from Ibn Tawus, from his father, who said: If the one who commits Zihar says: "I have no need of her," he is not left until he divorces or expiates.

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: "إِذَا قَالَ الْمُظَاهِرُ: لَا حَاجَةَ لِي بِهَا لَمْ يُنْزَكَ حَتَّى يُطَلاقَ، أَوْ يُكَفَّرَ

**[12533]** Jarir narrated to us from Mughirah, from Ibrahim, regarding a woman who made a vow upon herself to pray in fifty mosques unless she gave charity from fifty houses and gave charity with it. He ordered her not to give charity, for it is disobedience; she should expiate for her oath and pray in fifty mosques, because prayer is obedience to Allah.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي امْرَأَةٍ جَعَلَتْ عَلَى نَفْسِهَا، وَنَذَرَتْ أَنْ تُصَلِّي فِي خَمْسِينَ مَسْجِدًا إِلَّا أَنْ تَصَدِّقَ مِنْ خَمْسِينَ بَيْنًا، وَأَنْ تَصَدِّقَ بِهِ، فَأَمْرَهَا أَنْ لَا تَصَدِّقَ فَإِنَّهَا مَعْصِيَةٌ تُكَفَّرُ عَنْ يَمِينِهَا، وَتُصَلِّي فِي خَمْسِينَ مَسْجِدًا، لِأَنَّ الصَّلَاةَ مِنْ طَاعَةِ اللَّهِ

**[12534]** Hushaym narrated to us from Yunus, from Al-Hasan, regarding a woman who vowed to pray at every pillar of the mosque of Basra. He said: She prays the number of pillars of the mosque in one place.

حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي امْرَأَةٍ نَذَرَتْ عَلَيْهَا أَنْ تُصَلِّي إِلَى كُلِّ سَارِيَةٍ مِنْ سِوَارِي مَسْجِدِ الْبَصْرَةِ قَالَ: تُصَلِّي بِعَدِ سِوَارِي الْمَسْجِدِ فِي مَقَامٍ وَاحِدٍ

**[12535]** Ibn Fudayl narrated to us from Ata ibn al-Sa'ib, from Abu al-Bakhtari, from Ibn Murrah, who said: I entered the mosque intending to pray two Rak'ahs at every pillar. A man was watching me, and I did not notice him. When I sat down, I looked and saw Abdullah sitting. I went to him and sat with him, and the man who was watching me was with him. He said, not noticing my presence: O Abu Abdul-Rahman, a man entered the mosque and started praying two Rak'ahs at every pillar. He said: If he knew that Allah is at every pillar, he would not have moved until he finished his prayer. He said: So I left the rest of what I intended to pray.

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبْنِ مُرَّةَ قَالَ: دَخَلْتُ الْمَسْجِدَ، وَأَنَا أَحَدُهُ، تَفْسِي أَنْ أَصَلِّي، عِنْدَ كُلِّ أَسْطُوانَةٍ رَكْعَتَيْنِ، وَرَجُلٌ يَرْمُقُنِي لَا أَشْعُرُ بِهِ، فَلَمَّا جَلَسْتُ نَظَرْتُ، فَإِذَا عَبْدُ اللَّهِ جَالِسًا، فَاتَّبَعْتُهُ فَجَلَسْتُ إِلَيْهِ، فَإِذَا الرَّجُلُ الَّذِي يَرْمُقُنِي عِنْدَهُ، قَالَ: وَلَا يَشْعُرُ بِمَكَانِي: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَجَعَلَ يُصَلِّي عِنْدَ كُلِّ أَسْطُوانَةٍ رَكْعَتَيْنِ فَقَالَ: لَوْ عَلِمَ أَنَّ اللَّهَ عِنْدَ كُلِّ أَسْطُوانَةٍ لَمْ يَتَحَوَّلْ حَتَّى يَقْضِي صَلَاتَهُ، قَالَ: فَرَكِثَ بِقِيَةً مَا أَرَدْتُ أَنْ أَصَلِّي

**[12536]** Abdul-A'la narrated to us from Burd, from Nafi, from Ibn Umar, that he freed a child born out of wedlock and his mother.

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ بُرْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،  
أَنَّهُ أَعْتَقَ وَلَدَ زَنَّا، وَأَمَّةَ

**[12537]** Abu Usamah narrated to us from Ibn Awn, from Muhammad, who said: He used to see no harm in freeing a child born out of wedlock.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ  
لَا يَرَى بِأَسَاسٍ بِعِتْقٍ وَلَدَ الزَّنَّا

**[12538]** Waki' narrated to us from Sufyan, from Ibn Tawus, from his father, regarding the freeing of a child born out of wedlock. He said: He has what he sought reward for.

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، فِي  
عِتْقٍ وَلَدِ الزَّنَّا قَالَ: لَهُ مَا احْسَبَ

**[12539]** Asbat narrated to us from Abdul-Malik, who said: Ata was asked about freeing a child born out of wedlock, "Should I free him?" He said: "Yes, freeing him is good."

حَدَّثَنَا أَسْبَاطٌ، عَنْ عَبْدِ الْمَالِكِ، قَالَ: سُئِلَ عَطَاءُ، عَنْ  
عِتْقٍ وَلَدِ الزَّنَّا أَعْنَفَهُ، قَالَ: نَعَمْ عِتْقُهُ حَسَنٌ

**[12540]** Abdul-Samad ibn Abdul-Warith narrated to us from Yazid ibn Abi Jarir, from Maryam bint Abi Yazid, from Umm Yahya, that she asked Abu Umamah about freeing a child born out of wedlock. He said: He is like a counterfeit Dirham; give him in charity.

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ يَزِيدَ بْنِ أَبِي جَرِيرٍ، عَنْ مَرْيَمَ بْنِتِ أَبِي يَزِيدٍ، عَنْ أُمِّ يَحْيَى، أَنَّهَا سَأَلَتْ أَبَا أُمَامَةَ، عَنْ وَلَدِ الرَّضَا تُعْنِقُهُ، قَالَ: هُوَ كَالدَّرْهَمِ الزَّيْفِ، تَصَدَّقِي بِهِ

**[12541]** Waki' narrated to us from Thawr al-Shami, from Abdul-Rahman ibn Sa'd, who said: A man came to Ibn Abbas and said: I have two slaves, one is legitimate and the other is illegitimate, and I want to free one of them. Which one do you think I should free? He said: The one with the higher price, even if he is a child born out of wedlock.

حَدَّثَنَا وَكِيعٌ، عَنْ ثَوْرِ الشَّامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنَّ لِي غُلَامَيْنِ، أَحَدُهُمَا رَشْدٌ، وَالْآخَرُ غَيْرُهُ، وَإِنِّي أَرِيدُ أَنْ أَعْنِقَ أَحَدَهُمَا، فَأَيُّهُمَا تَرَى أَنْ أَعْنِقَ؟، قَالَ: أَكْثَرُهُمَا ثَمَنًا، وَلَوْ وَلَدَ زَنَانِ

**[12542]** Waki' narrated to us from Sufyan, from Firas, from Al-Sha'bi, who said: Free the one with the higher price.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، قَالَ: أَعْنِقْ أَكْثَرَهُمَا ثَمَنًا

**[12543]** Hisham narrated to us from his father, from Aisha, that she was asked about a child born out of wedlock. She said: He bears nothing of his parents' sin. {No bearer of burdens will bear the burden of another} [Al-An'am: 164].

حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ عَنْ وَلَدِ الرِّزْنَاءِ، فَقَالَتْ: "إِلَيْهِ مِنْ حَاطِبَةِ أَبُو يَمِّ شَيْءٌ"، {لَا أُخْرَى} [164: تَرُرُ وَأَرْزَةُ وَزْرٌ} [الأنعام]

**[12544]** Waki' narrated to us, saying: Isa al-Hannat narrated to us, saying: I heard Al-Sha'bi saying: The child born out of wedlock is the best of the three. This is something Ka'b said: He is the worst of the three.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عِيسَى الْحَنَاطُ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: وَلَدُ الرِّزْنَاءِ خَيْرُ الْثَّلَاثَةِ، إِنَّمَا هُوَ شَيْءٌ، قَالَهُ كَعْبٌ: هُوَ شَرُّ الْثَّلَاثَةِ

**[12545]** Abdul-A'la narrated to us from Ma'mar, from Al-Zuhri, that Umar said: To carry on two sandals in the cause of Allah is more beloved to me than to free a child born out of wedlock.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ قَالَ: لَأَنْ أَحْمِلَ عَلَى نَعْلَيْنِ فِي سَبِيلِ اللَّهِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْنِقَ وَلَدَ الرِّزْنَاءِ

**[12546]** Ibn Fudayl narrated to us from Yazid, from Mujahid, from Aisha, who said: To give three date pits in charity or provide a whip in the cause of Allah is more beloved to me than to free a child born out of wedlock.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ: لَأَنْ أَتَصَدِّقَ بِثَلَاثَةِ نَوَيَّاتٍ، أَوْ أَمْتَعَ بِسَوْطٍ فِي سَبِيلِ اللَّهِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْنِقَ وَلَدَ الرِّزْنَاءِ

**[12547]** Ibn Fudayl narrated to us from Mujahid, who said: Al-Abbas freed some of his slaves during his illness, but Ibn Abbas returned two of them whom they considered to be children born out of wedlock.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُجَاهِدٍ، قَالَ: أَعْنَقَ الْعَبَاسُ بَعْضَ رَقِيقِهِ فِي مَرَضِهِ، فَرَدَّ أَبْنُ عَبَّاسٍ مِنْهُمَا اثْنَيْنِ كَانُوا يَرَوْنَ أَنَّهُمَا أُولَادُ زَنَّا

**[12548]** Ibn Fudayl narrated to us from Layth, from Mujahid, that Amr ibn al-Aas freed his slaves during his illness, but Abdullah ibn Amr returned six of them whom they considered to be children born out of wedlock.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّ عَمْرَو بْنَ الْعَاصِ، أَعْنَقَ رَقِيقَهُ فِي مَرَضِهِ، فَرَدَّ عَبْدُ اللَّهِ بْنُ عَمْرَو مِنْهُمْ سِتَّةً كَانُوا يَرَوْنَ أَنَّهُمَا أُولَادُ الزَّنَّا

**[12549]** Waki' narrated to us from Isra'il, from Abdul-A'la, from Ibn al-Hanafiyyah, from Ali, that he disliked freeing a child born out of wedlock.

حَدَّثَنَا وَكِبِيعٌ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبْنَ الْحَنَفِيَّةِ، عَنْ عَلَىٰ، أَنَّهُ كَرِهٌ عِنْقَ وَلَدَ الزَّنَّا

**[12550]** Sharik narrated to us from Abu Hilal, from Wasq, who said: I was a slave of Umar, and he used to present Islam to me and say: "There is no compulsion in religion." When death approached him, he freed me.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي هَلَالٍ، عَنْ وَسْقٍ، قَالَ: كُنْتُ مَمْلُوكًا لِعُمَرَ، فَكَانَ يَعْرِضُ عَلَيَّ الْإِسْلَامَ، وَيَقُولُ: لَا إِكْرَاهٌ فِي الدِّينِ، فَلَمَّا حُضِرَ أَعْنَقَ

[12551] Sharik narrated to us from Ubaydah, from Amir, that Umar freed a Jew or a Christian.

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْيَةَ، عَنْ عَامِرٍ، أَنَّ عُمَرَ: أَعْنَقَ  
يَهُودِيًّا، أَوْ نَصْرَانِيًّا،

[12552] Sharik narrated to us from Ubaydah, from Ibrahim, that Ali freed a Christian or a Jew.

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْيَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا: أَعْنَقَ  
نَصْرَانِيًّا، أَوْ يَهُودِيًّا،

[12553] Abdul-A'la narrated to us from Thawr, from Nafi, from Ibn Umar, that he freed a Christian slave of his whom he had gifted to some of his family, but returned to him through inheritance, so he freed him.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ ثَوْرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،  
أَنَّهُ أَعْنَقَ غُلَامًا لَهُ نَصْرَانِيًّا كَانَ وَهَبَهُ لِبَعْضِ أَهْلِهِ،  
فَرَجَعَ إِلَيْهِ فِي مِيرَاثٍ فَأَعْنَقَهُ

[12554] Ya'la ibn Ubayd narrated to us from Yahya ibn Sa'id, that Umar ibn Abdul-Aziz freed a Christian slave of his.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ  
عَبْدِ الْعَزِيزِ: أَعْنَقَ غُلَامًا لَهُ نَصْرَانِيًّا

[12555] Waki' narrated to us from Sufyan, from Layth, from Mujahid, that he disliked freeing a Christian.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: أَنَّهُ  
گَرَّةٌ أَنْ يُعْنَقَ النَّصْرَانِيُّ

**[12556]** Waki' narrated to us from Sufyan, from Ya'la ibn Ata, from someone who heard Abu Hurayrah say: Fasting in expiation for an oath is only for one who cannot find [the means to feed/clothe].

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَمْنُ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّمَا الصَّوْمُ فِي كَفَارَةِ الْيَمِينِ عَلَى مَنْ لَمْ يَجِدْ

**[12557]** Abdul-Rahim narrated to us from Ismail, from Al-Hasan and Ibn Sirin, who said: If you find [the means], do not fast.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَا: إِذَا وَجَدْتُمْ فَلَا تَصُمْ

**[12558]** Abu al-Ahwas narrated to us from Ibrahim ibn Muhajir, from Amir ibn Mus'ab, that Aisha observed Itikaf on behalf of her sister after she died.

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَامِرِ بْنِ مُصْعَبٍ، أَنَّ عَائِشَةَ اعْتَكَفَتْ عَنْ أَخْتِهَا بَعْدَمَا مَاتَتْ

**[12559]** Jarir narrated to us from Layth, who said: Tawus was asked about a woman who died owing a year of Itikaf in the Sacred Mosque, and she had four sons, all of whom wanted to fulfill it on her behalf. Tawus said: All four of you observe Itikaf in the Sacred Mosque for three months, and fast.

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، قَالَ: سُئِلَ طَاؤُسٌ عَنْ امْرَأَةٍ مَاتَتْ، وَعَلَيْهَا أَنْ تَعْتَكِفَ سَنَةً فِي الْمَسْجِدِ الْحَرَامِ، وَلَهَا أَرْبَعَةُ بَنُونَ كُلُّهُمْ يُحِبُّ أَنْ يَقْضِيَ عَنْهَا، قَالَ طَاؤُسٌ: اعْتَكِفُوا أَرْبَعَتُكُمْ فِي الْمَسْجِدِ الْحَرَامِ ثَلَاثَةَ أَشْهُرٍ، وَصُومُوا

**[12560]** Abdul-Samad ibn Abdul-Warith narrated to us from Hammad ibn Salamah, from Abdullah ibn Utbah, that a woman vowed to observe Itikaf for ten days, but she died without observing it. Ibn Abbas said to her son: Observe Itikaf on behalf of your mother.

حَدَّثَنَا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَعْتَكِفَ عَشَرَةَ أَيَّامٍ، فَمَاتَتْ فَلَمْ تَعْتَكِفْ، فَقَالَ ابْنُ عَبَّاسٍ لِابْنِهَا: اعْتَكِفْ عَنْ أُمَّكَ

**[12561]** Waki' narrated to us from Al-Hakam, from Ibrahim, who said: Itikaf is not fulfilled on behalf of a deceased person.

حَدَّثَنَا وَكِيعٌ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُقْضَى عَنْ مَيْتٍ اعْتِكَافٌ

**[12562]** Mu'tamir ibn Sulayman narrated to us from his father, who said: Tawus used to say regarding a vow on a deceased person: His heirs fulfill it among themselves. If a man owed a year of fasting, if they wish, each person can fast for three months.

حَدَّثَنَا مُعْنِمُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: كَانَ طَاؤُسٌ يَقُولُ فِي النَّذْرِ عَلَى الْمَيْتِ: يَعْصِيهِ وَرَثَتُهُ بَيْنُهُمْ، إِنْ كَانَ عَلَى رَجُلٍ صَوْمُ سَنَةٍ، إِنْ شَاءُوا صَامُوا كُلُّ إِنْسَانٍ ثَلَاثَةَ أَشْهُرٍ

**[12563]** Ibn Abi Adi narrated to us from Ash'ath, from Al-Hasan, that he disliked a man feeding the needy from the meat of his sacrifice as expiation for an oath.

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يُطْعَمَ الرَّجُلُ، مِنْ لَحْمِ أَضْحِيَتِهِ الْمَسَاكِينَ فِي كَفَارَةِ الْيَمِينِ

**[12564]** Jarir narrated to us from Mughirah, from Ibrahim, who said: If a man says to another man: "He will offer him [as a sacrifice] on the edges of his eyelids," he said: He performs Hajj with him and sacrifices a camel.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: هُوَ يُهْدِيهِ عَلَى أَشْفَارِ عَيْنِيهِ"، قَالَ: يَحْجُّهُ، وَيَتَحَرُّ بَنَةً

**[12565]** Jarir narrated to us from Mutarrif, from Al-Sha'bi, who was asked about a woman who offered everything she eats decorated with the baldness of her servant [meaning valuable possessions]. He said: She has a hand in it to sell it.

حَدَّثَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، سُئِلَ عَنْ امْرَأَةٍ أَهْدَتْ كُلَّ شَيْءٍ يَأْكُلُهُ مُؤْشِّى بِصَلْعَةٍ حَادِمَهَا، قَالَ: لَهَا مِنْهَا يَدٌ تَبِيعُهَا

**[12566]** Waki' narrated to us from Sufyan, from Ibn Jurayj, from Ata, regarding a man who breaks his fast for days in Ramadan. He said: For every day, there is expiation upon him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يُفْطِرُ أَيَّامًا فِي رَمَضَانَ قَالَ: عَلَيْهِ فِي كُلِّ يَوْمٍ كُفَّارَةً

[12567] Ibn Uyaynah narrated to us from Al-Zuhri, from Humayd ibn Abdul-Rahman, from Abu Hurayrah, who said: A man came to the Prophet ﷺ and said: I am ruined. He said: "What ruined you?" He said: I had intercourse with my wife in Ramadan. The Prophet ﷺ said: "Free a slave." He said: I cannot find one. He said: "Then fast two consecutive months." He said: I am not able. He said: "Then feed sixty needy people." He said: I cannot find [the means]. He said: "Sit down." So he sat down. While he was like that, a basket of dates was brought. The Prophet ﷺ said to him: "Go and give this in charity." He said: O Messenger of Allah, by the One who sent you with the truth, there is no household between its two lava fields more in need of it than us. He said: The Prophet ﷺ laughed until his canine teeth appeared, then said: "Go and feed it to your family."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلْ كُنْتُ، فَقَالَ: وَمَا أَهْلَكَكِ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْتِقْ رَقْبَهُ فَقَالَ: لَا أَجِدُهَا، فَقَالَ: فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ، قَالَ: لَا أَفْوَى، قَالَ: فَأَطْعِمْ سِتِّينَ مِسْكِينًا قَالَ: لَا أَجِدُ، فَقَالَ: اجْلِسْ، فَجَلَسَ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أُتِيَ بِعَرَقٍ فِيهِ ثَمْرٌ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اذْهَبْ فَتَصَدَّقْ بِهِ فَقَالَ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثْكَ بِالْحَقِّ مَا بَيْنَ لَأْبَنِيهَا أَهْلُ بَيْتِ أَحْوَاجُ إِلَيْهِ مِنَّا قَالَ: فَضَحِّكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَأَ أَنْبَابُهُ تُمَّ قَالَ: انْطِلِقْ فَأَطْعِمْهُ عِيَالَكَ

**[12568]** Abu Khalid narrated to us from Ibn Ajlan, from Al-Muttalib ibn Al-Sa'ib ibn Abi Wada'ah, from Sa'id ibn Al-Musayyib, who said: A man came to the Prophet ﷺ and said: I broke my fast one day in Ramadan. The Prophet ﷺ said to him: "Give charity, ask Allah for forgiveness, and fast a day in its place."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ ابْنِ عَجْلَانَ، عَنِ الْمُطَّلِبِ بْنِ السَّائِبِ بْنِ أَبِي وَدَاعَةً، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَفْطَرْتُ يَوْمًا مِنْ رَمَضَانَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَصَدُّقُ، وَاسْتَغْفِرِ اللَّهَ، وَصُمِّ يَوْمًا مَكَانَهُ

**[12569]** Waki' narrated to us from Sufyan, from Habib ibn Abi Thabit, from Ibn Al-Mutawwisy, from Al-Mutawwisy, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Whoever breaks the fast one day in Ramadan without a concession, fasting for a lifetime will not suffice him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ابْنِ الْمُطَوْسِ، عَنِ الْمُطَوْسِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ أَمْ يُجْزِهِ صِيَامُ الدَّهْرِ

**[12570]** Abu Khalid narrated to us from Ash'ath, from Al-Mughirah ibn Abdullah Al-Yashkuri, from Abdullah ibn Al-Harith, who said: "Whoever breaks the fast one day in Ramadan intentionally without travel or illness, he will never make it up, even if he fasts for a lifetime."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ أَشْعَثَ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا مِنْ غَيْرِ سَفَرٍ، وَلَا مَرَضٍ، لَمْ يَقْضِهِ أَبْدًا، وَإِنْ صَامَ الدَّهْرَ كُلُّهُ

**[12571]** Abu Mu'awiyah narrated to us from Umar ibn Ya'la Al-Thaqafi, from Arfajah, from Ali, who said: "Whoever breaks the fast one day in Ramadan intentionally, he will never make it up throughout eternity."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ يَعْلَى التَّقْفِيِّ، عَنْ عَرْجَةَ، عَنْ عَلَىٰ، قَالَ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا لَمْ يَضْعِهِ أَبَدًا طِوَالَ الدَّهْرِ

**[12572]** Sharik narrated to us from Mughirah, from Ibrahim, and from Ibn Abi Khalid, from Amir, regarding the one who breaks the fast one day in Ramadan. He said: "He should ask Allah for forgiveness, repent to Him, not return [to the sin], and fast a day in its place."

حَدَّثَنَا شَرِيكُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ ابْنِ أَبِي حَالِدٍ، عَنْ عَامِرٍ، فِي الَّذِي يُفْطِرُ يَوْمًا مِنْ رَمَضَانَ، قَالَ: يَسْتَغْفِرُ اللَّهُ، وَيَتُوَبُ إِلَيْهِ، وَلَا يَعُدُّ، وَيَفْضِي بِيَوْمًا مَكَانَةً

**[12573]** Waki' narrated to us from Hashim, from Qatadah, from Ibn Al-Musayyib, regarding a man who breaks the fast one day in Ramadan intentionally. He said: "He must fast for a month."

حَدَّثَنَا وَكِيعٌ، عَنْ هَاشِمٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، فِي الرَّجُلِ يُفْطِرُ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا، قَالَ: عَلَيْهِ صِيَامُ شَهْرٍ

**[12574]** Waki' narrated to us from Sufyan, from Hammad, from Ibrahim, who said: "He must fast for three thousand days."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَّانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: عَلَيْهِ صِيَامُ ثَلَاثَةِ آلَافِ يَوْمٍ

**[12575]** Al-Thaqafi narrated to us from Khalid Al-Hadhdha, who said: Asim said: I asked Jabir ibn Zayd Abu Al-Sha'tha, saying: Did any report reach you regarding the one who breaks the fast one day in Ramadan, what is upon him? He said: "No, but let him fast a day in its place and do good deeds because of that."

**[12576]** Abu Khalid narrated to us from Ash'ath, from Hammad, from Ibrahim, who said: "He should repent, ask for forgiveness, and fast a day in its place."

**[12577]** Abdah narrated to us from Humayd, from Ya'la ibn Hakim, from Sa'id ibn Jubayr, regarding a man who breaks the fast one day in Ramadan intentionally. He said: "He should ask Allah for forgiveness for that, repent to Him, and fast a day in its place."

حَدَّثَنَا الْقَعْدِيُّ، عَنْ خَالِدِ الْحَذَّاءِ، قَالَ: قَالَ عَاصِمٌ:  
سَأَلْتُ جَابِرَ بْنَ زَيْدٍ أَبَا الشَّعْنَاءَ، فَقُلْتُ: أَبْلَغْتَ فِي مَنْ  
أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ، مَاذَا عَلَيْهِ؟ قَالَ: لَا، وَلَكِنْ  
لِيَصُمُّ يَوْمًا مَكَانَهُ، وَيَصْنَعُ مِنْ ذَلِكَ مَعْرُوفًا

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَشْعَثٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمِ،  
قَالَ: يَتُوبُ، وَيَسْتَغْفِرُ، وَيَصُومُ يَوْمًا مَكَانَهُ

حَدَّثَنَا عَبْدَةُ، عَنْ حُمَيْدٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ  
بْنِ جُبَيْرٍ، فِي رَجُلٍ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا،  
قَالَ: يَسْتَغْفِرُ اللَّهُ مِنْ ذَلِكَ، وَيَتُوبُ إِلَيْهِ، وَيَقْضِي يَوْمًا  
مَكَانَهُ

**[12578]** Waki' narrated to us from Jarir ibn Hazim, from Ya'la ibn Hakim, from Sa'id ibn Jubayr, who said: I said to him: A man broke the fast one day in Ramadan intentionally; what is his expiation? He said: "I do not know what his expiation is; it is a sin he committed. He should ask Allah for forgiveness and fast a day in its place."

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: فَلْتُ لَهُ: رَجُلٌ أَفْطَرَ يَوْمًا مِنْ  
رَمَضَانَ مُتَعَمِّدًا، مَا كَفَّارَتُهُ؟ قَالَ: مَا أَدْرِي مَا كَفَّارَتُهُ،  
ذَنْبُ أَصَابَهُ، يَسْتَغْفِرُ اللَّهُ، وَيَقْضِي يَوْمًا مَكَانًا

**[12579]** Ibn Fudayl narrated to us from Mughirah, from Ibrahim, who said: "He fasts a day in its place and asks Allah for forgiveness."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ:  
يَقْضِي يَوْمًا مَكَانًا، وَيَسْتَغْفِرُ اللَّهَ

**[12580]** Yazid ibn Harun narrated to us from Yahya ibn Sa'id, from Abdul-Rahman ibn Al-Qasim, from Muhammad ibn Ja'far ibn Al-Zubayr, from Abbad ibn Abdullah ibn Al-Zubayr, from Aisha, who said: A man came to the Prophet ﷺ and mentioned that he was ruined. He asked him about his matter, and he mentioned that he had intercourse with his wife in Ramadan. A large basket called 'Al-Araq' containing dates was brought to the Messenger of Allah ﷺ. He said: "Where is the one who is ruined?" The man stood up. He said: "Give this in charity."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الرُّبَيْبِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْبِ، عَنْ عَائِشَةَ، قَالَتْ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَذَكَرَ أَنَّهُ احْتَرَقَ، فَسَأَلَهُ عَنْ أَمْرِهِ، فَذَكَرَ أَنَّهُ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ، فَأَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِكْتَلٍ يُدْعَى الْعَرَقُ فِيهِ تَمْرٌ، فَقَالَ: أَيْنَ الْمُحْتَرَقُ، فَقَالَ: الرَّجُلُ، فَقَالَ: تَصَدَّقْ بِهَذَا

**[12581]** Waki' narrated to us from Salam ibn Miskin, that he asked Jabir ibn Zayd and Al-Hasan about a woman who pledged a sacrificial animal (Hady) upon herself. Jabir ibn Zayd said: "If she is wealthy, then a cow; and if she is poor, then a sheep." Al-Hasan said: "Expiation for an oath; she fasts three days."

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَامَ بْنِ مِسْكِينٍ، أَنَّهُ سَأَلَ جَابِرَ بْنَ زَيْدٍ، وَالْحَسَنَ، عَنْ امْرَأَةٍ جَعَلَتْ عَلَيْهَا هَدِيًّا، فَقَالَ جَابِرُ بْنُ زَيْدٍ: إِنْ كَانَتْ مُوسِرَةً فَبَقَرَةً، وَإِنْ كَانَتْ مُعْسِرَةً فَنَسَاءً. وَقَالَ الْحَسَنُ: كُفَّارَةً يَمِينٍ تَصُومُ ثَلَاثَةَ أَيَّامٍ

**[12582]** Ibn Ulayyah narrated to us from Yunus, from Al-Hasan, that he said regarding a man who says: "Upon me is a sacrificial animal," or "Upon me is a vow": He said: "It is an oath."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ فِي الرَّجُلِ يَقُولُ: عَلَيَّ هَذِي، أَوْ عَلَيَّ نَذْرٌ: قَالَ: يَمِينٌ

**[12583]** Yahya ibn Sa'id narrated to us from Muslim ibn Bashir, from Ikrimah, regarding a man who swears by a vow and a sacrificial animal. He said: "It is from the whisperings of the devils."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُسْلِمٍ بْنِ شَيْرٍ، عَنْ عِكْرِمَةَ، فِي الرَّجُلِ يَحْلِفُ بِالنَّذْرِ وَالْهَذْيِ، قَالَ: مِنْ حَطَّرَاتِ الشَّيَاطِينِ

**[12584]** Ibn Mahdi narrated to us from Hammad ibn Salamah, from Qays ibn Sa'd, from Ata, from Ibn Abbas, regarding a man who said: "Upon me is a sacrificial animal." He said: "Not less than a sheep."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، فِي رَجُلٍ قَالَ: عَلَيَّ هَذِي قَالَ: لَا أَقْلَى مِنْ شَاءَ

**[12585]** Sahl ibn Yusuf narrated to us from Shu'bah, from Al-Hakam and Hammad, who said: "If he says: 'Upon me is a sacrificial animal,' and does not specify, let him offer whatever he wishes, even a skein of yarn."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَحَمَادٍ، قَالَا: إِذَا قَالَ: عَلَيَّ هَذِي، وَلَمْ يُسَمِّ فَلْيُهُدِّدْ مَا شَاءَ، وَلَوْ كَبَشَهُ مِنْ غَزْلٍ

**[12586]** Muhammad ibn Yazid narrated to us from Ayyub Abu Al-Ala, from Qatadah, who said: A woman came to Shurayh and said: "I vowed to observe Itikaf in the mosque, but the authority prevents me." He said: "Then make expiation for your oath."

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَئِبْوَأِ الْعَلَاءِ، عَنْ قَتَادَةَ، قَالَ: أَتَتِ امْرَأً شُرَيْحًا فَقَالَتْ: إِنِّي نَذَرْتُ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ، وَأَنَّ السُّلْطَانَ يَمْنَعُنِي، قَالَ: فَكَفَرْتُ عَنْ يَهِينَكِ

**[12587]** Yazid ibn Harun narrated to us from Habib, from Amr ibn Harim, who said: Jabir ibn Zayd was asked about a woman who made it obligatory upon herself to observe Itikaf for a month in the congregational mosque, but someone demanded her who she could not purify herself from [?]. He said: "She observes Itikaf in a mosque she is ordered to."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِيمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ، عَنْ امْرَأَةٍ جَعَلْتُ عَلَيْهَا أَنْ تَعْتَكِفَ شَهْرًا فِي الْمَسْجِدِ الْجَامِعِ، فَطَلَبَهَا مَنْ لَا يُسْتُطِيعُ أَنْ تَطْهُرَ، قَالَ: تَعْتَكِفُ فِي مَسْجِدٍ تُؤْمِنُ بِهِ

**[12588]** Jarir narrated to us from Mughirah, from Ibrahim, regarding a man who is asked to swear by divorce and he swears. He said: "The oath is based on what he was asked to swear upon, and the intention of the swearer counts for nothing."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُسْتَحْلِفُ بِالْ طَلاقِ فَيَحْلِفُ، قَالَ: الْيَمِينُ عَلَى مَا اسْتَحْلَفَهُ، وَلَيْسَ نِيَةُ الْحَالِفِ بِشَيْءٍ

**[12589]** Mu'tamir narrated to us from Imran, from Al-Hasan, who said: "Whoever swears an oath to a man considering it not to be an oath, it is a binding oath."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عِمْرَانَ، عَنِ الْحَسَنِ، قَالَ: مَنْ حَلَفَ لِرَجُلٍ عَلَى يَمِينٍ يَرَى لِيَسْتُ بِيَمِينٍ، فَهُوَ يَمِينٌ عَاقِدٌ

**[12590]** Yazid ibn Harun narrated to us from Abu Al-Ala, from Abu Hashim, from Ibrahim, who said: "The oath is based on the intention of the one seeking the oath."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْعَلَاءِ، عَنْ أَبِي هَاشِمٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْيَمِينُ عَلَى نِيَةِ الْمُسْتَخْفِ

**[12591]** Yazid narrated to us, saying: Hushaym narrated to us, saying: Abbad ibn Abi Salih narrated to us from his father, from Abu Hurayrah, from the Prophet ﷺ who said: "The oath is based on the intention of the one seeking the oath."

حَدَّثَنَا يَزِيدُ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَبَادُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْيَمِينُ عَلَى نِيَةِ الْمُسْتَخْفِ

**[12592]** Yazid narrated to us, saying: Abu Ma'shar narrated to us from Musa ibn Uqbah, from Ibn Al-Faghwa', who said: Umar said: "Your oath is based on what your companion believes you."

حَدَّثَنَا يَزِيدُ، قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ ابْنِ الْفَغْوَاءِ، قَالَ: قَالَ عُمَرُ: يَمِينُكَ عَلَى مَا صَدَقَكَ صَاحِبُكَ

**[12593]** Yazid ibn Harun narrated to us from Hammad ibn Salamah, from Hammad, from Ibrahim, who said: "If he is oppressed, he may equivocate in an oath; but if he is an oppressor, he may not equivocate."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَمَادٍ،  
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَ مَظْلُومًا، فَلَهُ أَنْ يُوَرِّي  
بِيَمِينِ، فَإِنْ كَانَ ظَالِمًا، فَلَيْسَ لَهُ أَنْ يُوَرِّي

**[12594]** Hafs narrated to us from Ash'ath, from Al-Hakam, from Ibrahim, who said: If he says: "I did not swear," he said: "It is an oath for which he makes expiation."

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ،  
قَالَ: إِذَا قَالَ: لَمْ أَحْلِفْ، قَالَ: يَمِينٌ يُكَفِّرُهَا

**[12595]** Ibn Idris narrated to us from Ismail ibn Abi Khalid, who said: Ibrahim was among the companions of Al-Mala'. He was asked about a man who vowed to walk to the Kaaba if he entered upon his father. His companions carried him and brought him in. Ibrahim said: "By his hand! They carried him and brought him in; let him walk."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ:  
كَانَ إِبْرَاهِيمُ فِي أَصْحَابِ الْمَلَأِ، فَسُئِلَ عَنْ رَجُلٍ جَعَلَ  
عَلَيْهِ الْمَسْيَ إِلَى الْكَعْبَةِ إِنْ دَخَلَ عَلَى أَبِيهِ احْتَمَلَهُ  
أَصْحَابُهُ فَادْخَلُوهُ، فَقَالَ إِبْرَاهِيمُ: بِيَدِهِ احْتَمَلَهُ فَادْخَلُوهُ،  
فَلَيْمِشُ

**[12596]** Ibn Uyaynah narrated to us from Al-Zuhri, from Ubayd Allah, from Ibn Abbas, that Sa'd ibn Ubadah asked the Prophet ﷺ for a ruling regarding a vow his mother had made but died before fulfilling. He said: "Fulfill it on her behalf."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ ثُوْقَيْثَ قَبْلَ أَنْ تَقْضِيهِ، فَقَالَ: أَفْضِهِ عَنْهَا

**[12597]** Ibn Ulayyah narrated to us from Ali ibn Al-Hakam Al-Bunani, from Maymun, from Ibn Abbas (may Allah be pleased with them both), who was asked about a man who died owing a vow. He said: "The vow should be fasted on his behalf."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ عَلَيِّ بْنِ الْحَكَمِ الْبُنَانِيِّ، عَنْ مَيْمُونٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، سُئِلَ عَنْ رَجُلٍ مَاتَ وَعَلَيْهِ نَذْرٌ، فَقَالَ: يُصَامُ عَنْهُ النَّذْرُ

**[12598]** Waki' narrated to us from Sufyan, from Abu Husayn, from Sa'id ibn Jubayr, who said once: From Ibn Abbas: "If he dies owing a vow, his guardian fulfills it on his behalf."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ مَرَّةً: عَنْ أَبْنِ عَبَّاسٍ: إِذَا مَاتَ وَعَلَيْهِ نَذْرٌ قَضَى عَنْهُ وَلِيُّهُ

**[12599]** Ibn Mahdi narrated to us from Sufyan, from his father, from Ibrahim, regarding a man who died owing a vow of fasting. He said: "Food is given on his behalf."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ مَاتَ وَعَلَيْهِ نَذْرٌ صَوْمٌ، قَالَ: يُطْعَمُ عَنْهُ

**[12600]** Abdul-A'la narrated to us from Yunus, from Al-Hasan, regarding a man who vowed to fast but died before fasting. He said: "He liked that the fast be fulfilled on his behalf by fasting."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُوئِسَ، عَنْ الْحَسَنِ، فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ، فَمَاتَ قَبْلَ أَنْ يَصُومَ، قَالَ: كَانَ يُعْجِبُهُ أَنْ يُفْضِيَ عَنْهُ الصَّوْمُ صَوْمًا

**[12601]** Mu'tamir narrated to us from his father, from Tawus, regarding a vow owed by a deceased person. He said: "His heirs fulfill it among themselves. If a man owed a year of fasting, if they wish, each person among them can fast for three months."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ طَلَوْسٍ، فِي النَّذْرِ عَلَى الْمَيِّتِ قَالَ: يَفْضِيهِ وَرَئِثُهُ بَيْنَهُمْ، إِنْ كَانَ عَلَى رَجُلٍ صَوْمُ سَنَةٍ، إِنْ شَاءَ صَامَ كُلُّ إِنْسَانٍ بَيْنَهُمْ تَلَاثَةً أَشْهُرٍ

**[12602]** Abdul-Rahim ibn Sulayman narrated to us from Muhammad ibn Kurayb, from Kurayb, from Ibn Abbas (may Allah be pleased with them both), from Sinan ibn Abdullah Al-Juhani, that his aunt narrated to him that she came to the Prophet ﷺ and said: O Messenger of Allah, my mother died owing a vow to walk to the Kaaba. He said: "Are you able to walk on her behalf?" She said: Yes. He said: "Then walk on behalf of your mother." She said: Will that suffice for her? He said: "Do you not see that if she had a debt and you paid it off, it would be accepted from you?" She said: Yes. The Messenger of Allah ﷺ said: "Allah is more deserving of that."

**[12603]** Ibn Numayr narrated to us from Abdullah ibn Buraydah, from his father, who said: I was sitting with the Prophet ﷺ when a woman came to him and said: If my mother owed two months of fasting, would it suffice for her if we fasted on her behalf? He said: "Yes."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ كُرَيْبٍ،  
عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ  
سِنَانَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، أَنَّهُ حَدَّثَنَا عَمَّةً، أَنَّهَا أَتَتِ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَنَّهَا  
ثُوَفِيتُ أُمِّي، وَعَلَيْهَا مَشْيٌ إِلَى الْكَعْبَةِ نَذْرٌ، فَقَالَ: هَلْ  
شَسْطَرِيَعَنْ أَنْ تَمْشِيَ عَنْهَا؟ فَقَالَتْ: نَعَمْ، قَالَ: فَامْشِ  
عَنْ أُمِّكَ، فَقَالَتْ: أَيْجُزُ دَلِكَ عَنْهَا؟ فَقَالَ: أَرَأَيْتَ لَوْ  
كَانَ عَلَيْهَا دِينٌ فَقَضَيْتُهُ هَلْ كَانَ يُقْبَلُ مِنْكَ؟ قَالَتْ: نَعَمْ،  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ أَحَقُّ بِدَلِكَ

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ:  
كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ  
إِمْرَأَةٌ فَقَالَتْ: لَوْ كَانَ عَلَى أُمِّي صَوْمُ شَهْرَيْنِ، أَفَيْجُزُ  
عَنْهَا أَنْ تَصُومَ عَنْهَا؟، قَالَ: نَعَمْ

**[12604]** Ibn Fudayl narrated to us from Husayn, from Abu Malik, who said: "The oath for which a man does not make expiation is when a man swears to another man regarding the property of a Muslim man, taking it unjustly while lying about it."

**[12605]** Abu Usamah narrated to us from Ibn Awn, from Ibrahim, Muhammad, and Al-Hasan regarding His saying: {Indeed, those who exchange the covenant of Allah and their oaths for a small price} [Al-Imran: 77]. They said: "It is the man who takes another man's property by his oath."

**[12606]** Abdul-Rahim narrated to us from Sa'id, from Qatadah, from Al-Hasan and Sa'id ibn Al-Musayyib, and from Abu Ma'shar, from Ibrahim, who said: "If he pronounces Zihar from her and does not include the condition 'if I touch you,' there is no limit or time for that; once he makes expiation, he may touch her."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ:  
الْيَمِينُ الَّتِي لَا يُكَفِّرُ الرَّجُلُ يَحْلِفُ لِلرَّجُلِ عَلَى مَالِ  
رَجُلٍ مُسْلِمٍ، فَيَقْتَطِعُهُ طَالِمًا وَهُوَ فِيهِ كَذِبٌ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، وَمُحَمَّدَ،  
وَالْحَسَنِ فِي قَوْلِهِ: {إِنَّ الَّذِينَ يَسْتَرُونَ بِعَهْدِ اللَّهِ  
قَالُوا: هُوَ [77] : وَأَيْمَانُهُمْ ثَمَنًا قَلِيلًا} [آل عمران]  
الرَّجُلُ يَقْتَطِعُ مَالَ الرَّجُلِ بِيمِينِهِ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ،  
وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ،  
قَالُوا: "إِنْ ظَاهِرَ مِنْهَا وَلَمْ يَدْخُلْ فِيهَا: إِنْ غَشِيَّنَا، فَلَا  
حَدَّ فِي ذَلِكَ، وَلَا وَقْتٌ إِذَا كَفَرَ غَشِيَّنَا"

**[12607]** Abdul-Rahim narrated to us from Muhammad ibn Kurayb, from Kurayb, from Ibn Abbas, who said: I heard him while Al-Miswar ibn Makhramah, Abdullah ibn Shaddad ibn Al-Had, and Nafi ibn Jubayr were with him. He said: The Messenger of Allah ﷺ said: "Three have no [valid] oath: the child against his father, the woman against her husband, and the slave against his master."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ كُرَيْبٍ، عَنْ كُرَيْبٍ،  
عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَمِعْتُهُ وَعِنْهُ الْمُسْوَرُ بْنُ  
مَخْرَمَةَ، وَعَبْدُ اللَّهِ بْنُ شَدَّادَ بْنُ الْهَادِ، وَنَافِعُ بْنُ جُبَيْرٍ،  
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ لَا  
يَعْلَمُ لَهُمْ، لِلْوَلَدِ عَلَى وَالدِّهِ، وَلِلْمَرْأَةِ عَلَى زَوْجِهَا، وَلَا  
لِلْعَبْدِ عَلَى سَيِّدِهِ

**[12608]** Zayd ibn Al-Hubab narrated to us from Ibn Lahi'ah, from Khalid ibn Abi Imran, who said: I asked Al-Qasim and Salim about a man who pronounced Zihar from his slave girl and could not find anything to free [as expiation], should he free her? They said: "Yes."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ ابْنِ لَهِيَعَةَ، عَنْ خَالِدِ بْنِ  
أَبِي عِمْرَانَ، قَالَ: سَأَلْتُ الْفَالَّاسِمَ، وَسَالِمًا، عَنْ رَجُلٍ  
ظَاهِرٌ مِنْ أَمْتَهِ، فَلَمْ يَجِدْ مَا يُعْنِقُ أَيْعُنْقُهَا؟ قَالَا: نَعَمْ

**[12609]** Yazīd ibn Hārūn told us, from Juwaybir, from Al-Dahhāk, regarding Zihār from a slave woman (declaring her unlawful like one's mother). If he cannot find a slave to free and cannot fast, but wants to marry her, he makes her freedom her dowry. Her freedom becomes the expiation for Zihār, and she becomes his wife.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ، فِي  
الظَّهَارِ مِنَ الْأَمَّةِ إِذَا لَمْ يَجِدْ مَا يُعْتَقُ، وَلَمْ يَسْتَطِعْ  
الصَّوْمَ، فَأَرَادَ أَنْ يَتَرَوَّجَهَا جَعَلَ عِنْقَهَا مَهْرَهَا، فَكَانَ  
عِنْقَهَا كُفَّارَةً لِلظَّهَارِ، وَكَانَتْ امْرَأَتِهِ

**[12610]** Abū Khālid (not Al-Aḥmar) told us, from Shu‘bah, from Mughīrah, regarding a man who declares Zihār from his slave woman. He said: “It suffices to free her.”

حَدَّثَنَا أَبُو خَالِدٍ وَلَيْسَ بِالْأَحْمَرِ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ،  
فِي الرَّجُلِ يُظَاهِرُ مِنْ أُمَّتِهِ قَالَ: يُجْرِيُ أَنْ يُعْنِقَهَا

**[12611]** Al-Ḥasan ibn Mūsā told us, from Shaybān, from Layth, from Tāwūs, regarding a man who declares Zihār from his Umm Walad (slave mother of his child) and cannot find what to expiate with. He said: “He frees her, and her freedom becomes the expiation for his oath.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ لَيْثٍ، عَنْ  
طَاؤُسٍ فِي الرَّجُلِ يُظَاهِرُ مِنْ أُمٌّ وَلَدِهِ، وَلَا يَجِدُ مَا  
يُكَفِّرُ قَالَ: يُعْنِقُهَا فَيَكُونُ عِنْقَهَا كُفَّارَةً لِيمِينِهِ

**[12612]** Ibn Numayr told us, from Ḥajjāj, from ‘Atā’ and Al-Ḥasan, regarding a man who declares something forbidden (Tahrīm) in anger. He said: “It is from the incitements of Satan. He should feed ten poor people, even if it was in obedience to Allah.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءِ، وَالْحَسَنِ، فِي  
الرَّجُلِ يُحرِّمُ فِي الْخَضَبِ قَالَ: مِنْ نَزَّعَاتِ الشَّيْطَانِ،  
يُطْعِمُ عَشَرَةً مَسَاكِينَ، وَإِنْ كَانَ فِي طَاعَةِ اللَّهِ

**[12613]** Wakī‘ told us, from Sufyān, from Firās, from Abū Ṣalih, from Zādhān, from Ibn ‘Umar, that he freed a slave of his, then picked up something from the ground and said: “I do not have a reward for it even like this.” I heard the Prophet ﷺ say: “Whoever slaps his servant, his expiation is to free him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ أَبِي صَالِحٍ،  
عَنْ زَادَانَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أَعْنَقَ عَبْدًا لَهُ، ثُمَّ أَخْذَ  
مِنَ الْأَرْضِ شَيْئًا، فَقَالَ: مَا لِي مِنْ أَجْرٍ مِثْلُ هَذَا،  
سَمِعْتُ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ لَطَمَ  
خَادِمًا لَهُ فَكَارَتُهُ عِنْقُهُ

**[12614]** Ibn Idrīs told us, from Huṣayn, from Hilāl ibn Yasāf, who said: An old man hastened and slapped his servant. Suwayd ibn Muqarrin said: “Could you not find anywhere but her face? I saw myself as the seventh of seven sons of Muqarrin, and we had only one servant. The youngest of us slapped her, so the Messenger of Allah ﷺ ordered us to free her.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالٍ بْنِ يَسَافٍ، قَالَ: عَجِلَ شَيْخٌ، فَلَطَمَ خَادِمًا لَهُ، فَقَالَ سُوَيْدُ بْنُ مُقَرْنٍ: أَعْجَزَ عَلَيْكِ إِلَّا حُرًّ وَجْهًا، لَفْدَ رَأْيْتُنِي سَابِعَ سَبْعَةِ مِنْ بَنِي مُقَرْنٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا، فَأَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْفِقَهَا

**[12615]** Abū Mu‘āwiya told us, from Bashshār ibn Kidām al-Sulamī, from Muḥammad ibn Zayd, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Swearing (an oath) leads to breaking it (Hinth) or regret.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بَشَّارِ بْنِ كِيدَامَ السُّلَامِيِّ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَلْفُ حِنْثٌ، أَوْ نَدْمٌ

**[12616]** Abū Mu‘āwiya told us, from ‘Āsim ibn Muḥammad, from his father, who said: ‘Umar said: “Indeed, the oath is a sin or a cause for regret.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: إِنَّ الْيَمِينَ مَأْثُمٌ أَوْ مَنْدَمٌ

**[12617]** Ibn Mahdī told us, from Abū ‘Awānah, from Layth, from ‘Aṭā’, Ṭāwūs, and Mujāhid, regarding a man who says: “May the wrath of Allah be upon me.” They said: “There is no expiation for it; it is more severe than that.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ أَبِي عَوَانَةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، وَمُجَاهِدٍ، فِي الرَّجُلِ بَقُولٍ عَلَيْهِ حَضَبُ اللَّهِ قَالُوا: لَيْسَ عَلَيْهِ كُفَّارَةٌ، هُوَ أَشَدُّ مِنْ ذَلِكَ

**[12618]** Wakī‘ told us, from Sufyān, from Jābir, from ‘Āmir, regarding a man who says: “May Allah break my back,” or “May Allah break my spine.” He said: “There is nothing upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي الرَّجُلِ يَقُولُ: قَطَعَ اللَّهُ ظَهْرِيَ، قَطَعَ اللَّهُ صُلْبِيَ، قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

**[12619]** Wakī‘ told us, from Sufyān, from ‘Āmir, from Al-Hakam, who said: “He expiates.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ عَامِرٍ، عَنِ الْحَكَمِ، قَالَ: يُكَفِّرُ

**[12620]** Wakī‘ told us, from Sufyān, from a man, from Ṭāwūs, who said: “He expiates.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ رَجُلٍ، عَنْ طَاؤِسٍ، قَالَ: يُكَفِّرُ

**[12621]** ‘Abdah ibn Sulaymān told us, from Ibn Abī ‘Arūbah, from Qatādah, from Al-Ḥasan, regarding a man who has intercourse with his wife and eats in Ramadan on the same day. He said: “One expiation; he frees a slave.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ فَتَادَةَ، عَنْ الْخَسَنَ، فِي الرَّجُلِ يَعْشَى امْرَأَتُهُ، وَيَأْكُلُ فِي رَمَضَانَ فِي يَوْمٍ وَاحِدٍ، قَالَ: كَفَارَةً وَاحِدَةً يُحرِّرُ مُحَرَّرًا

**[12622]** Al-Ḍaḥḥāk ibn Makhlad told us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, who said: “The one who pronounces Zihār expiates, even if he fulfills (his oath).”

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: الْمُظَاهِرُ يُكَفِّرُ، وَإِنْ بَرَ

**[12623]** Al-Ḍaḥḥāk told us, from Ibn Jurayj, from ‘Atā’, who said: “If the one who pronounces Zihār fulfills (his oath), he does not expiate.” And Al-Ḍaḥḥāk said: “And we say the same.”

حَدَّثَنَا الضَّحَّاكُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا بَرَّ الْمُظَاهِرُ لَمْ يُكَفِّرْ. وَقَالَ الضَّحَّاكُ: وَبِهِ نَقُولُ

**[12624]** Wakī‘ told us, from Aslam, the freed slave of ‘Anbasah, that he said: I asked Sa‘id ibn al-Musayyib about a woman who swore not to drink from the milk of her husband's goat, but then she drank. He said: “There is nothing upon her. There is no oath regarding food and drink.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسْلَمَ، مَوْلَى عَنْبَسَةَ، أَنَّهُ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنِ امْرَأَةٍ حَلَفَتْ لَا تَشْرَبُ مِنْ لَبَنِ عَنْ لِزَوْجِهَا، فَسَرِبَتْ، قَالَ: لَيْسَ عَلَيْهَا شُيُّءٌ، لَيْسَ فِي الطَّعَامِ وَالشَّرَابِ يَمِينٌ

**[12625]** Ja‘far told us, from Ibn ‘Awn, from Abū al-‘Umayis, from Qays ibn Muslim, from Tāriq ibn Shihāb, who said: A man had goats and swore not to drink their milk. When his wife saw that, she swore not to drink their milk. They abandoned the goats and neglected them. He came to ‘Abd Allāh and mentioned that to him. He said: “This is only from Satan. Return to the best state you were in and drink.”

حَدَّثَنَا جَعْفُرٌ، عَنْ ابْنِ عَوْنِ، عَنْ أَبِي الْعُمَيْسِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: كَانَ رَجُلٌ لَهُ أَعْنَزٌ فَحَلَفَ أَنْ لَا يَشْرَبَ مِنْ أَلْبَانِهَا، فَلَمَّا رَأَتِ امْرَأَتُهُ ذَلِكَ حَلَفَتْ أَنْ لَا تَشْرَبَ مِنْ أَلْبَانِهَا، فَخَلَوَا الْأَعْنَزَ وَضَيَّعُوْهُنَّ، فَأَتَى عَبْدَ اللَّهِ فَذَكَرَ لَهُ ذَلِكَ، فَقَالَ: إِنَّمَا ذَا مِنَ الشَّيْطَانِ ارْجِعَا إِلَى أَحْسَنِ مَا كُنْتُمَا عَلَيْهِ وَاشْرَبَا

**[12626]** Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay’, from Mujāhid, who said: A man from the Ansar had a guest. He was late returning to his family, so he asked: “Did you feed my family dinner?” They said: “No.” He said: “No, by Allah, I will not eat from your dinner tonight.” His wife said: “Then by Allah, I will not eat it.” The guest said: “Then by Allah, I will not eat it either.” He said: “My guest will spend the night without food! Bring your food.” So they ate with him. When morning came, he went to the Messenger of Allah ﷺ and told him about it. He said: “You obeyed Allah and disobeyed Satan.”

**[12627]** Abū Usāmah told us: Jarīr ibn Ḥāzim told us: Ya‘lā ibn Ḥakīm told me, from Al-Zubayr ibn al-Khirrīt, from ‘Ikrimah, who said: “I did not say anything of my own opinion regarding this. A woman asked me about her vow to circumambulate the House on all fours. I said to her: ‘Circumambulate seven times for each limb.’”

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعَةَ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ لِرَجُلٍ مِنَ الْأَنْصَارِ ضَيْفٌ، فَأَبْطَأَ عَنْ أَهْلِهِ، فَقَالَ: عَشَيْتُمْ أَهْلِي؟ قَالُوا: لَا، قَالَ: لَا، وَاللَّهِ لَا أَطْعَمُ الْأَلِيلَةَ مِنْ عَشَائِكُمْ، فَقَالَتِ امْرَأَتُهُ: إِذَا وَاللَّهِ لَا أَطْعَمُهُ، قَالَ: فَقَالَ الضَّيْفُ، وَإِذَا وَاللَّهِ لَا أَطْعَمُهُ أَيْضًا، قَالَ: فَقَالَ: يَبِيتُ ضَيْفِي بِعَيْرٍ طَعَامٍ، قَرَبُوا طَعَامَكُمْ، فَأَكَلُوا مَعْهُ فَأَمَّا أَصْبَحَ غَدًا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ: أَطْعَمْتَ اللَّهَ، وَعَصَيْتَ الشَّيْطَانَ

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنِ الزُّبَيْرِ بْنِ الْخَرْبَتِ، عَنْ عَكْرَمَةَ، قَالَ: ”مَا قُلْتُ بِرَأْيِي شَيْئًا مِنْ هَذِهِ، سَأَلَنِي امْرَأَةٌ نَدَرَتْ أَنْ تَطُوفَ بِالْبَيْتِ عَلَى أَرْبَعِ قَوَافِلٍ، فَقُلْتُ لَهَا: طُوفِي لِكُلِّ قَافِلَةٍ سَبْعًا“

**[12628]** Abū Usāmah told us, from Nāfi‘, from Ibn ‘Umar, who said: I heard ‘Atā’ being asked about a woman who swore by the emancipation of her slave girl not to speak to her neighbor for four years. Her slave girl died, and she wanted to speak to her neighbor. He said: “She should speak to her and give something in charity.” Ibn Abī Mulaykah said: “I do not see any violation of oath upon her.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ:  
سَمِعْتُ عَطَاءً، وَسُئِلَ عَنْ امْرَأَةٍ حَلَفَتْ بِعِنْقِ جَارِيَتِهَا  
أَنْ لَا تُكَلِّمَ جَارَتَهَا أَرْبَعَ سِنِينَ، فَمَا تَثْلِمُهَا،  
وَأَحَبَّتْ أَنْ تُكَلِّمَ جَارَتَهَا قَالَ: تُكَلِّمُهَا، وَتَصَدِّقُ بِشَيْءٍ  
وَقَالَ ابْنُ أَبِي مُلِيْكَةَ: لَا أَرَى عَلَيْهَا حِنْثًا

**[12629]** Ibn Yamān told us, from Sufyān, from Bayān, from ‘Āmir, regarding a man who says: “May Allah cast me into the Fire.” He said: “He performs expiation.”

حَدَّثَنَا ابْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ بَيَانٍ، عَنْ عَامِرٍ، فِي  
الرَّجُلِ يَقُولُ: الْقَانِي اللَّهُ فِي النَّارِ، قَالَ: يُكَفَّرُ

**[12630]** Ibn Yamān told us, from Sufyān, from Jābir, from Al-Ḥakam and Ṭāwūs, who said: “He does not perform expiation.”

حَدَّثَنَا ابْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ الْحَكَمِ،  
وَطَاؤُسٍ، قَالَا: لَا يُكَفَّرُ

**[12631]** ‘Ubayd Allāh told us, from Isrā’il, from Jābir, from ‘Āmir, regarding a man who swears not to eat from this food, so he sells it, and does not buy food with it (the proceeds) to eat it.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ،  
فِي الرَّجُلِ يَحْلِفُ لَا يَأْكُلُ مِنْ هَذَا الطَّعَامِ فَيَبِيعُهُ، وَلَا  
يَشْتَرِي بِهِ طَعَاماً، فَيَأْكُلُهُ

**[12632]** Abū Mu‘āwiyah told us, from Al-A‘mash, from ‘Amr ibn Murrah, from Sālim ibn Abī al-Ja‘d, from Shurahbīl ibn al-Simt, who said: We said to Ka'b ibn Murrah: Narrate to us from the Messenger of Allah ﷺ and be careful. He said: I heard the Messenger of Allah ﷺ say: “Whoever frees a Muslim man, he will be his ransom from the Fire; every bone of his will suffice for a bone of his (the freer). And whoever frees two Muslim women, they will be his ransom from the Fire; a bone from them will suffice for a bone of his.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،  
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلِ بْنِ السَّمْطِ، قَالَ:  
فُلَانًا لِكَعْبَ بْنِ مُرَّةَ، حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، وَاحْذَرُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَعْتَقَ امْرَأَ مُسْلِمًا كَانَ فَكَاكَهُ مِنَ  
النَّارِ، يُجْزِي كُلُّ عَظِيمٍ مِنْهُ عَظِيمًا مِنْهُ، وَمَنْ أَعْتَقَ  
امْرَأَيْنِ مُسْلِمَتَيْنِ كَانَتَا فَكَاكَهُ مِنَ النَّارِ، يُجْزِي مِنْهُمَا  
عَظِيمٌ مِنْهُ

**[12633]** Yūnus ibn Muḥammad told us, from Layth ibn Sa'd, from Yazid ibn 'Abd Allāh, from 'Umar ibn 'Alī ibn Husayn, from Sa'īd ibn Marjānah, who said: I heard him narrating from Abū Hurayrah, who said: I heard the Messenger of Allah ﷺ say: "Whoever frees a believing slave, Allah will free a limb of his from the Fire for every limb of the slave, even freeing his private parts for his private parts."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبِيهِ هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَعْتَقَ رَبَّةً مُؤْمِنَةً أَعْنَقَ اللَّهُ بِكُلِّ عُضُوٍّ مِنْهَا عُضُوًا مِنْهُ مِنَ النَّارِ، حَتَّى يُعْتَقَ فَرْجَهُ بِفَرْجِهِ

**[12634]** Al-Faḍl ibn Dukayn told us, saying: Al-Ḥakam ibn 'Abd al-Rahmān ibn Abī Nu'm told us, saying: Fāṭimah bint 'Alī told me, saying: My father said, from the Messenger of Allah ﷺ: "Whoever frees a Muslim or believing slave, Allah will protect a limb (of his) from the Fire for every limb of the slave."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمَاءَ، قَالَ: حَدَّثَنِي فَاطِمَةُ بِنْتُ عَلِيٍّ، قَالَتْ: قَالَ أَبِيهِ: عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَعْتَقَ نَسَمَةً مُسْلِمَةً، أَوْ مُؤْمِنَةً، وَقَى اللَّهُ بِكُلِّ عُضُوٍّ مِنْهَا عُضُوًا مِنَ النَّارِ

**[12635]** ‘Abdah told us, from Ṣāliḥ ibn Ḥayy, from Al-Sha‘bī, from Abū Burdah, from Abū Mūsā, who said: The Messenger of Allah ﷺ said: “Whoever has a slave girl and educates her well, teaches her well, then frees her and marries her, will have two rewards.”

حَدَّثَنَا عَبْدَةُ، عَنْ صَالِحِ بْنِ حَيٍّ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَتْ لَهُ جَارِيَةً، فَأَدَبَهَا فَأَحْسَنَ تَدْبِيبَهَا، وَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْنَقَهَا، وَتَزَوَّجَهَا لَهُ أَجْرٌ

**[12636]** ‘Abdah told us, from ‘Ubayd Allāh, from ‘Aṭā’, regarding a woman who vowed to observe I‘tikāf for two months, but kept interrupting it. He said: “If she completes the count, it suffices her.”

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَطَاءٍ، فِي امْرَأَةٍ نَذَرَتْ أَنْ تَعْتَكِفَ شَهْرَيْنِ، فَجَعَلَتْ تَعْطُّ، قَالَ: إِذَا أَكْمَلَتِ الْعِدَةَ أَجْرًا عَنْهَا

**[12637]** Abū Khālid told us, from Yahyā ibn Sa‘īd, from ‘Amr ibn ‘Abd Allāh al-Anṣārī, that a man vowed to sacrifice a camel (Badanah). He came to ‘Abd Allāh ibn Muḥammad ibn ‘Alī, who said: “Badanah refers to camels, and it is only sacrificed in Mecca, unless he intended a specific place of sacrifice, then where he intended. If he cannot find one, then seven sheep.” He said: I asked Sālim, and he said the same. I asked Sa‘īd ibn al-Musayyib, and he said the same, except he said: “If he cannot find one, then ten sheep.” He said: I asked Khārijah ibn Zayd and informed him of what the people said. He said: “I did not find our companions counting it except as seven sheep.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرُو بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، أَنَّ رَجُلًا نَذَرَ أَنْ يَنْحَرَ بَنَةً، فَأَتَى عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ عَلَيِّ، فَقَالَ: الْبُنْدُنُ مِنَ الْإِلَيْلِ، وَلَا يُنْحَرُ إِلَّا بِمَكَّةَ، إِلَّا إِنْ تَوَى مَنْحَرًا فَحَيْثُ تَوَى، فَإِنْ لَمْ يَجِدْ فَسَبْعَ مِنَ الْغَنَمِ. قَالَ: وَسَأَلْتُ سَالِمًا، فَقَالَ: مِثْلُ ذَلِكَ. قَالَ: وَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبَ فَقَالَ: مِثْلُ ذَلِكَ. إِلَّا أَنَّهُ قَالَ: فَإِنْ لَمْ يَجِدْ فَعَشَرَةً مِنَ الْغَنَمِ. قَالَ: وَسَأَلْتُ خَارِجَةَ بْنَ زَيْدٍ وَأَخْبَرَهُ بِمَا قَالَ الْقَوْمُ، فَقَالَ: مَا أَدْرِكُ أَصْحَابَنَا يَعْلُوْنَاهَا إِلَّا سَبْعًا مِنَ الْغَنَمِ

**[12638]** Abū Muḥammad ‘Abd Allāh ibn Yūnus told us: Abū ‘Abd al-Rahmān Baqī ibn Makhlad told us: Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah told us: Abū Khālid al-Āhmar Sulaymān ibn Ḥayyān told us, from ‘Amr ibn Qays, from ‘Āsim, from Shaqīq, from ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: “Follow up Hajj with ‘Umrah, for they remove poverty and sins as the bellows removes the dross of iron.”

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلِدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ عَنْ عَمْرُو بْنِ فَيْضٍ، عَنْ عَاصِمٍ، عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَابِعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يُنْفِي الْكِبَرُ حَبْثُ الْحَدِيدِ

**[12639]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Sumayy, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “One ‘Umrah to another is an expiation for what is between them, and the accepted Hajj has no reward but Paradise.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجَّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

**[12640]** Abū Bakr told us: Waki‘ told us, saying: Mis‘ar and Sufyān told us, from Maṇṣūr, from Abū Ḥāzim, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever performs Hajj and does not commit Rafath (obscenity) nor Fusūq (wickedness), returns as the day his mother bore him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَجَّ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ

**[12641]** Abū Bakr told us: Jarīr told us, from Maṇṣūr, from Abū al-Duḥā, who was informed by a shaykh in this mosque that ‘Umar addressed them at the door of the Ka‘bah and said: “No one comes to this House, driven by nothing but prayer in it, until he touches the Stone, except that what preceded that is expiated for him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى، أَخْبَرَهُ شَيْخٌ، فِي هَذَا الْمَسْجِدِ، أَنَّ عُمَرَ خَطَّبُوهُمْ عِنْدَ بَابِ الْكَعْبَةِ، وَقَالَ: مَا مِنْ أَحَدٍ يَجِيءُ إِلَى هَذَا الْبَيْتِ، لَا يَنْهَرُهُ غَيْرُ صَلَاةٍ فِيهِ حَنْيَ يَسْتَأْمِنُ الْحَجَرَ، إِلَّا كَفَرَ عَنْهُ مَا كَانَ قَبْلَ ذَلِكَ

**[12642]** Abū Bakr told us: Waki‘ told us, saying: Al-A‘mash told us, from Abū al-Ḍuḥā, from a shaykh, who said: ‘Umar ibn al-Khaṭṭāb said: “Whoever performs Hajj to this House desiring nothing else, emerges from his sins as the day his mother bore him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ،  
عَنْ أَبِي الضْحَى، عَنْ شَيْخٍ قَالَ: قَالَ عُمَرُ بْنُ  
الْخَطَّابِ: مَنْ حَجَّ هَذَا الْبَيْتَ لَا يُرِيدُ غَيْرَهُ، خَرَجَ مِنْ  
ذُنُوبِهِ كَيْوَمْ وَلَدَّتْ أُمُّهُ

**[12643]** Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Huṣayn, from Abū Ṣalih, who said: A woman from the Muhajirat used to perform Hajj. When she returned, she would pass by ‘Umar, and he would say to her: “Did you preserve (your Hajj)?” She would say: “Yes.” He would say to her: “Start work anew.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ  
حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، قَالَ: كَانَتِ امْرَأَةً مِنَ  
الْمُهَاجِرَاتِ تَحْجُجُ، فَإِذَا رَجَعَتْ مَرَثَ عَلَى عُمَرَ فَيَقُولُ  
لَهَا: أَبْقَيْتِ؟، فَتَقُولُ: نَعَمْ، فَيَقُولُ لَهَا: اسْتَأْنِفِي الْعَمَلَ

**[12644]** Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from ‘Aṭā’ ibn al-Sā’ib, from Mujāhid, who said: While ‘Umar was sitting by the House, men from Iraq arrived as pilgrims. They circumambulated the House and went between Safa and Marwah. ‘Umar called them and said: “Did anything other than Allah drive you here?” They said: “No.” He said: “Did you preserve (your Hajj)?” They said: “Yes.” He said: “Did you act righteously?” They said: “Yes.” He said: “Then start work anew.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ، قَالَ: بَيْنَمَا عُمَرُ جَالِسًا عِنْدَ الْبَيْتِ، إِذْ قَدِمَ رِجَالٌ مِنَ الْعِرَاقِ حُجَّاجًا، فَطَافُوا بِالْأَبْيَتِ، وَطَافُوا بَيْنَ الصَّفَّا وَالْمَرْوَةِ، فَدَعَاهُمْ عُمَرُ فَقَالُوا: أَنْهَزْتُمْ لِلَّهِ غَيْرُهُ؟، فَقَالُوا: لَا، فَقَالَ: أَنْفَقْتُمْ؟ قَالُوا: نَعَمْ، فَقَالَ: أَدْبَرْتُمْ؟، قَالُوا: نَعَمْ، قَالَ: أَمَا لَا، فَاسْتَأْنِفُوا الْعَمَلَ

**[12645]** Abū Bakr told us: Wakī‘ told us, saying: Al-A‘mash told us, from Ḥabīb, that some people passed by Abū Dharr at Al-Rabadhah. He said to them: “Nothing exhausted you but Hajj, so start work anew.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبٍ، أَنَّ قَوْمًا مَرُوا بِأَبِي ذَرٍ بِالرَّبَادَةِ، فَقَالَ لَهُمْ: مَا أَنْصَبْتُمُ إِلَّا الْحَجُّ، فَاسْتَأْنِفُوا الْعَمَلَ

**[12646]** Abū Bakr told us: Wakī‘ told us, from Mis‘ar, from Hammād, from Ibrāhīm, that Ibn Mas‘ūd said that to some people.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ ابْنَ مَسْعُودٍ، قَالَ ذَلِكَ لِقُومٍ

**[12647]** Abū Bakr told us: Abū Khālid al-Āḥmar told us, from Ḥajjāj, from Ḥusayn, from Ka'b, who said: He saw some pilgrims and said: "If these people knew what awaits them after forgiveness, their eyes would be cooled."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ حُسَيْنٍ، عَنْ كَعْبٍ قَالَ: رَأَى قَوْمًا مِنَ الْحَاجِ، فَقَالَ: لَوْ يَعْلَمُ هُؤُلَاءِ مَا لَهُمْ بَعْدَ الْمَغْفِرَةِ لَقَرَرُتْ عَيْنُهُمْ

**[12648]** Abū Bakr told us: Ghundar told us, from Shu'bah, from Ḥabīb ibn al-Zubayr, who said: I said to 'Aṭā': "Did it reach you that the Messenger of Allah ﷺ said: 'Start work anew after Hajj'?" He said: "No, but 'Uthmān and Abū Dharr (said it)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا غُنَّدْرُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ الرَّبِّيْرِ، قَالَ: قُلْتُ لِعَطَاءَ: أَبْلَغْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اسْتَقْبِلُوا الْعَمَلَ بَعْدَ الْحَجَّ؟ قَالَ: لَا، وَلَكِنْ عُثْمَانُ وَأَبُو ذَرٍّ

**[12649]** Abū Bakr told us: Sufyān ibn 'Uyaynah told us, from Maṇṣūr, from Mujaḥid, from 'Abd Allāh ibn Dāmrāh, from Ka'b, who said: "When the pilgrim, the one performing 'Umrah, and the warrior say Takbīr, whatever is next to them says Takbīr until it ends at the horizon."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا سُفِيَّاً بْنَ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ قَالَ: إِذَا كَبَرَ الْحَاجُ وَالْمُعْمَرُ وَالْعَازِي كَبَرَ الْأَمْرُ الَّذِي يَلِيهِ، حَتَّى يَنْقُطِعَ فِي الْأَفْقَ

**[12650]** Abū Bakr told us: Yazīd ibn Hārūn told us, saying: Muḥammad ibn ‘Amr informed us, from Mirdās ibn ‘Abd al-Rahmān al-Laythī, who said: We entered upon ‘Abd Allāh ibn ‘Umar, and he narrated to us, saying: “No one raises their voice in Talbiyah except that Allah says to him: ‘Rejoice.’” Mirdās said: “O Abū Aḥmad, by Allah, one is only given glad tidings of Paradise.” He said: “Who are you, O nephew?” He said: “I am Mirdās.” He said: “Our best ones used to pledge allegiance upon that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ:  
أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ مِرْدَاسَ بْنِ عَبْدِ الرَّحْمَنِ  
اللَّيْثِيِّ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَحَدَّثَنَا قَالَ:  
”مَا مِنْ أَحَدٍ يُهْلِكُ إِلَّا فَاللَّهُ لَهُ: أَبْشِرْ“ فَقَالَ مِرْدَاسُ:  
يَا أَبَا الْحَمْدَ، فَوَاللَّهِ مَا يُبَشِّرُ إِلَّا بِالجَنَّةِ، قَالَ: مَنْ أَنْتَ يَا  
ابْنَ أَخِي؟ قَالَ: أَنَا مِرْدَاسُ، قَالَ: كَانَ خِيَارُنَا يَتَبَاهَّعُونَ  
عَلَى ذَلِكَ

**[12651]** Abū Bakr told us: Abū Khālid al-Aḥmar told us, from Usāmah ibn Sa‘īd, from Mūsā ibn Sa‘īd, who said: ‘Umar said: “Meet the pilgrims, those performing ‘Umrah, and the warriors, so they may supplicate for you before they become tainted.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَسَامَةَ بْنِ  
سَعِيدٍ، عَنْ مُوسَى بْنِ سَعِيدٍ، قَالَ: قَالَ عُمَرُ: الْقَوْمُ  
الْحَاجُّ وَالْعُمَارُ وَالْغُزَّاءُ، فَلَيَدْعُوا لَكُمْ قَبْلَ أَنْ يَتَنَسَّوا

**[12652]** Abū Bakr told us: Ghundar told us, from Shu‘bah, from Manṣūr, from Mujāhid, from ‘Abd Allāh ibn Dāmrāh al-Salūlī, from Ka‘b, who said: “The pilgrim, the one performing ‘Umrah, and the warrior in the cause of Allah are the delegation of Allah. They asked and were given, and they supplicated and were answered.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ السَّلْوَلِيِّ، عَنْ كَعْبٍ قَالَ: الْحَاجُ وَالْمُعْتَمِرُ وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ وَقُدْسُ اللَّهِ سَأَلُوا فَأُعْطُوا، وَدَعَوا فَأُجِيبُوا

**[12653]** Abū Bakr told us: Ibn Mahdī told us, from Sufyān, from his father, from Abū Ya‘lā, that Al-Husayn ibn ‘Alī met a group of pilgrims. They said: “We are heading to Mecca.” He said: “You are from the delegation of Allah. When you arrive in Mecca, gather your needs and ask Allah for them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي يَعْنَى، أَنَّ الْحُسَيْنَ بْنَ عَلَىً، لَقِيَ قَوْمًا حُجَّاجًا، فَقَالُوا: إِنَّا نَرِيدُ مَكَّةَ، فَقَالَ: إِنَّكُمْ مِنْ وَقْدِ اللَّهِ، فَإِذَا قَدِمْتُمْ مَكَّةَ، فَاجْمِعُوا حَاجَاتِكُمْ، فَسُلُّوهَا اللَّهُ

**[12654]** Abū Bakr told us: Wakī‘ told us, from Ismā‘il ibn ‘Abd al-Malik, from Ḥabīb ibn Abī Thābit: “We used to meet the pilgrims at Al-Qādisiyah and shake hands with them before they dispersed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ: كُنَّا نَتَّافِي الْحَاجَ بِالْقَادِيسِيَّةِ، فَصُصَافِحُهُمْ قَبْلَ أَنْ يُفَارِقُوا

**[12655]** Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Ḥabīb ibn Abī ‘Amrah, from ‘Ā’ishah bint Ṭalḥah, from ‘Ā’ishah, who said: “O Messenger of Allah, is there Jihad for women?” He said: “Yes, a Jihad in which there is no fighting: Hajj and ‘Umrah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَبِيبٍ  
بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ ابْنَةَ طَلْحَةَ، عَنْ عَائِشَةَ  
قَالَتْ: يَا رَسُولَ اللَّهِ، عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: نَعَمْ،  
جِهَادٌ لَا قِتَالَ فِيهِ، الْحَجُّ وَالْعُمْرَةُ

**[12656]** Abū Bakr told us: Waki‘ told us, from Al-Qāsim ibn al-Faḍl, from Abū Ja‘far, from Umm Salamah, who said: The Messenger of Allah ﷺ said: “Hajj is the Jihad of every weak person.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ الْفَاقِسِ بْنِ الْفَصْلِ،  
عَنْ أَبِي جَعْفَرٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ جِهَادٌ كُلُّ ضَعِيفٍ

**[12657]** Abū Bakr told us: ‘Abd al-Salām ibn Ḥarb told us, from Layth, from Mujāhid, who said: ‘Umar said: “The pilgrim is forgiven, and the one for whom the pilgrim seeks forgiveness, for the remainder of Dhū al-Ḥijjah, Muḥarram, Ṣafar, and ten days of Rabī‘ al-Awwal.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ  
لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: يُغْفَرُ لِلْحَاجِ وَلِمَنْ  
اسْتَغْفَرَ لَهُ الْحَاجُ بِتَقْيَةِ ذِي الْحِجَّةِ وَالْمُحَرَّمِ وَصَافَرٍ  
وَعَشْرٍ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ

**[12658]** Abū Bakr told us: Sharīk told us, from Jābir, from Mujāhid, that the Prophet ﷺ said: “O Allah, forgive the pilgrim and the one for whom the pilgrim seeks forgiveness.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ اغْفِرْ لِلْحَاجِ وَلِمَنْ اسْتَغْفِرَ لَهُ الْحَاجُ

**[12659]** Abū Bakr told us: Yazīd ibn Hārūn told us, saying: Ḥammād ibn Salamah informed us, from Ayyūb, from Abū Qilābah, that the Prophet ﷺ said: “The pilgrim is the delegation of Allah, and the pilgrim is the delegation of his family.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْحَاجُ وَفْدُ اللَّهِ، وَالْحَاجُ وَفْدُ أَهْلِهِ

**[12660]** Abū Bakr told us: Yazīd ibn Hārūn told us, saying: Hammām informed us, from Qatādah, from Muḥammad ibn ‘Ubādah, that the Messenger of Allah ﷺ said: “Spending in Hajj is like spending in the cause of Allah, a Dirham for seven hundred.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا هَمَامٌ، عَنْ قَنَادَةَ، عَنْ مُحَمَّدِ بْنِ عُبَادَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: النَّفَقَةُ فِي الْحَجَّ، كَالنَّفَقَةِ فِي سَبِيلِ اللَّهِ، الدِّرْهَمُ بِسْتَعْمَانَةٍ

**[12661]** Abū Bakr told us: Sharīk told us, from ‘Āsim ibn ‘Abd Allāh, from ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah, from his father, who said: The Messenger of Allah ﷺ said: “Follow up Hajj with ‘Umrah, for they remove sins as the bellows removes the dross of iron.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكُ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَابِعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الذُّنُوبَ كَمَا يَنْفِي الْكِيرُ حَبْثَ الْحَدِيدِ

**[12662]** Abū Bakr told us: Abū Mu‘āwiyah told us, from Ibn Sūqah, from Sa‘id ibn Jubayr, who said: “No seeker of a need, whether religious or worldly, comes to this House except that he returns with his need (fulfilled).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَا أَتَى هَذَا الْبَيْتَ طَالِبًا حَاجَةً لِدِينٍ، أَوْ دُنْيَا إِلَّا رَجَعَ بِحَاجَتِهِ

**[12663]** Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from ‘Aṭā’ ibn al-Sā’ib, from ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr, from his father, from Ibn ‘Umar, who said: I heard the Messenger of Allah ﷺ say: “Whoever circumambulates the House does not raise a foot nor place another except that a good deed is written for him, a sin is removed from him, and he is raised a degree thereby.” And I heard him say: “Whoever completes a week (seven circuits) is like freeing a slave.”

**[12664]** Abū Bakr told us: Al-Faḍl ibn Dukayn told us, from Hurayth ibn al-Sā’ib, from Muḥammad ibn al-Munkadir, from his father, who said: The Messenger of Allah ﷺ said: “Whoever circumambulates the House seven times without engaging in idle talk during it, it is equivalent to freeing a slave.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْيَدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ طَافَ بِالْبَيْتِ، لَمْ يَرْفَعْ قَدَمًا، وَلَمْ يَقْعُدْ لَهُ أُخْرَى، إِلَّا كُتِبَتْ لَهُ حَسَنَةٌ، وَحُكِّتْ عَنْهُ خَطِيئَةٌ، وَرُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَسَمِعْتُهُ يَقُولُ: مَنْ أَحْصَى أُسْبُوعًا كَانَ كَعْدِلَ رَقَبَةٍ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ حُرَيْثٍ بْنِ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ طَافَ بِالْبَيْتِ أُسْبُوعًا، لَمْ يَلْعُغْ فِيهِ كَانَ كَعْدِلَ رَقَبَةً يُعْنِقُهَا

**[12665]** Abū Bakr told us: Ḥumayd ibn ‘Abd al-Rahmān al-Ru’āsī told us, from Al-Ḥasan ibn Ṣalih, from Muṭarrif, from Abū Iṣhāq ‘Amr ibn ‘Abd Allāh ibn ‘Ubayd, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “Whoever circumambulates the House fifty times (weeks of seven circuits), emerges from his sins as the day his mother bore him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقِ عَمْرُو بْنِ عَبْدِ اللَّهِ بْنِ عُيَيْدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ طَافَ بِالْبَيْتِ خَمْسِينَ أَسْبُوعًا، خَرَجَ مِنَ الذُّنُوبِ كَيْوَمْ وَلَذْنَةً أُمَّةً

**[12666]** Abū Bakr told us: Abū Mu‘āwiyah told us, from Ibn Jurayj, from ‘Atā’, from ‘Abd Allāh ibn ‘Umar, who said: “Whoever circumambulates the House, it is equivalent to freeing a slave.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَنْ طَافَ بِالْبَيْتِ، كَانَ كَعْدُلَ رَقَبَةٍ

**[12667]** Abū Bakr told us: Abū Mu‘āwiyah told us, from ‘Abd al-Malik ibn Abī Sulaymān, from a man he named, who said: Abū Sa‘īd said: “To circumambulate the House once is more beloved to me than freeing Tahmān.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ رَجُلٍ قَدْ سَمَاهُ، قَالَ: قَالَ أَبُو سَعِيدٍ: لَأَنَّ أَطْوَفَ بِالْبَيْتِ طَوَافًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَقَ طَهْمَانَ

**[12668]** Abū Bakr told us: Ibn Fuḍayl told us, from ‘Abd al-Malik ibn Abī Sulaymān, from a freed slave of Abū Sa‘īd, from Abū Sa‘īd, similar to the Hadith of Abū Mu‘āwiya.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ فُضِيلٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ مَوْلَى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ، مِثْلُ حَدِيثِ أَبِي مُعَاوِيَةَ

**[12669]** Abū Bakr told us: Ibn Maḥdī told us, from Sufyān, from Abū Iṣhāq, from Mujaḥid, who said: “A Tawaf, or Tawaf, is better than an ‘Umrah after Hajj.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ قَالَ: طَوَافٌ، أَوِ الطَّوَافُ، أَفْضَلُ مِنْ عُمْرَةَ بَعْدَ الْحَجَّ

**[12670]** Abū Bakr told us: ‘Abd al-Ālā told us, from Yūnus, from Al-Hasan, that Ibn ‘Āmir entered Ihram from Khorasan.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ ابْنَ عَامِرٍ أَحْرَمَ مِنْ خُرَاسَانَ

**[12671]** Abū Bakr told us: Wakī‘ told us, from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, from ‘Abd al-Rahmān ibn ‘Amr ibn al-Āṣ, who said: “I performed Hajj once and met ‘Uthmān ibn Abī al-Āṣ who had entered Ihram from Al-Mathīshāniyyah, which is near Basra.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرُو بْنِ الْعَاصِ قَالَ: حَجَجْتُ مَرَّةً فَوَافَقْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَحْرَمَ مِنَ الْمَتْحِشَانِيَّةِ، وَهِيَ قَرِيبَةُ مِنَ الْبَصْرَةِ

**[12672]** Abū Bakr told us: Azhar al-Sammān told us, from Ibn ‘Awn, from Muḥammad, who said: “We went out to Mecca with Ḥumayd ibn ‘Abd al-Rahmān, and we entered Ihrām from Al-Dārāt.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَزْهَرُ السَّمَانُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: حَرَجْنَا إِلَى مَكَّةَ وَمَعْنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، فَأَحْرَمْنَا مِنَ الدَّارَاتِ

**[12673]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Ibn Abī ‘Arūbah, from Qatādah, from Al-Ḥasan, that ‘Imrān ibn al-Ḥuṣayn entered Ihrām from Basra.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ أَحْرَمَ بِالْبَصَرَةِ

**[12674]** Abū Bakr told us: Hafṣ ibn Ghīyāth told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he entered Ihrām from Bayt al-Maqdis (Jerusalem).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ

**[12675]** Abū Bakr told us: Wakī‘ told us, from Sufyān, from Ibn Sūqah, from a man whom he did not name, that Abū Mas‘ūd entered Ihrām from Al-Talḥīn.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ سُوقَةَ، عَنْ رَجُلٍ، لَمْ يُسَمِّهِ أَنَّ أَبَا مَسْعُودِ أَحْرَمَ مِنْ التَّلْحِينِ

**[12676]** Abū Bakr told us: Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: “They used to like for a man, when he first enters Ihrām, to begin Talbiyah from his house.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالُوا: كَانُوا يُحِبُّونَ لِلرَّجُلِ أَوَّلَ مَا يُحْرِمُ أَنْ يُهُولَ مِنْ بَيْتِهِ

**[12677]** Abū Bakr told us: Al-Faḍl ibn Dukayn told us, from Sufyān, from Al-Ḥasan ibn ‘Amr al-Fuqaymī, from Ḥamzah al-Qurashī, from his father, that Ibn ‘Abbās entered Ihrām from Al-Shām during intense cold.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ سُفِيَّانَ، عَنِ الْحَسَنِ بْنِ عَمْرِيِّ الْفُقَيْمِيِّ، عَنْ حَمْزَةَ الْقُرَاشِيِّ، عَنْ أَبِيهِ، أَنَّ ابْنَ عَبَّاسٍ أَحْرَمَ مِنَ الشَّامِ فِي بَرْدٍ شَدِيدٍ

**[12678]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Hilāl ibn Khabbāb, from his father, who said: “I went out with Sa‘īd ibn Jubayr in Ihrām from Kufa.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ هِلَالٍ بْنِ خَبَابٍ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ مُحْرِمًا مِنَ الْكُوفَةِ

**[12679]** Abū Bakr told us: Abū Mu‘āwiyah told us, from Al-A‘mash, from Khaythamah, from Al-Ḥāarith ibn Qays, who said: “I went out with a group of ‘Abd Allāh’s companions intending Mecca. When we left the houses, prayer time came. They prayed two Rak‘ahs, then began Talbiyah. So I began Talbiyah with them, though I did not intend to, but I disliked dissenting.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ، عَنِ الْحَارِثِ بْنِ قَيْسٍ قَالَ: حَرَجْتُ فِي نَفْرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ تُرِيدُ مَكَّةَ، فَلَمَّا حَرَجْنَا مِنَ الْبُيُوتِ حَضَرَتِ الصَّلَاةُ، فَصَلَّوْا رَكْعَتَيْنِ، ثُمَّ أَهْلَوْا، فَأَهْلَلْتُ مَعَهُمْ، وَأَنَا لَا أُرِيدُ وَلَكِنْ كَرِهْتُ الْخِلَافَ

**[12680]** Abū Bakr told us: Ibn Mahdī told us, from Sufyān, from Mansūr, from Ibrāhīm, who said: “Al-Aswad used to enter Ihrām from his house.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ الْأَسْوَادُ يُحْرِمُ مِنْ بَيْتِهِ

**[12681]** Abū Bakr told us: Wakī‘ told us, from Al-Ḥakam ibn ‘Aṭiyyah, who said: Someone informed me that he saw Qays ibn ‘Ubād enter Ihrām from Mirbad al-Baṣrah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ قَالَ: أَخْبَرَنِي مَنْ رَأَى قَيْسَ بْنَ عُبَادٍ أَحْرَمَ مِنْ مَرْبَدِ الْبَصَرَةِ

**[12682]** Ibn Fuḍayl (told us), from Huṣayn, from Ibrāhīm, who said: “When ‘Alqamah went out for Hajj, he would enter Ihrām from Al-Najaf and shorten his prayers. And Al-Miswar used to enter Ihrām from Al-Qādisiyah.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَلْقَمَةً إِذَا خَرَجَ حَاجًا أَحْرَمَ مِنَ النَّجَفِ وَقَصْرَ، وَكَانَ الْمِسْوَرُ يُحْرِمُ مِنَ الْقَادِسِيَّةِ

**[12683]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Abū al-Juwayriyah, who said: “I saw Al-Aswad enter Ihrām from Māḥamrā, a village of Al-Sawād.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُعْدِيَّ، عَنْ أَبِي الجُوَيْرِيَّةِ قَالَ: رَأَيْتُ الْأَسْوَدَ أَحْرَمَ مِنْ مَاحْمَرَا، فَرِيزٌ مِنْ قُرَى السَّوَادِ

**[12684]** Abū Bakr told us: Waki‘ told us, from Ismā‘il ibn Abī Khālid, who said: “I saw Al-Aswad enter Ihrām from Kufa.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: رَأَيْتُ الْأَسْوَدَ أَحْرَمَ مِنَ الْكُوفَةِ

**[12685]** Abū Bakr told us: Waki‘ told us, from ‘Umārah ibn Zādhān, from Makhūl al-Azdi, who said: I said to Ibn ‘Umar: A man enters Ihrām from Samarkand, Basra, and Kufa. He said: “I wish we would just reach the Miqāt that was designated for us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ عُمَارَةَ بْنِ زَادَةَ، عَنْ مَكْحُولِ الْأَزْدِيِّ قَالَ: قُلْتُ لِابْنِ عُمَرَ: الرَّجُلُ يُحْرِمُ مِنْ سَمَرْقَنْدَ، وَمِنْ الْبَصْرَةِ، وَمِنَ الْكُوفَةِ، فَقَالَ: يَا لَيْتَنَا نَنْقَلِبُ مِنَ الْوَقْتِ الَّذِي وُقْتَ لَنَا

**[12686]** Abū Bakr (told us), from Abū Mu‘āwiyah, from Al-A‘mash, who said: “I went out with Al-Qāsim, and he entered Ihrām from Al-Randah.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ قَالَ: حَرَجْتُ مَعَ الْقَاسِمِ، فَلَحِرَمَ مِنَ الرَّنْدَةِ

**[12687]** Abū Bakr told us: Wakī‘ told us, from Ḥasan ibn Sāliḥ, from Abū Laylā, that ‘Alī entered Ihrām from Medina.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي لَيْلَى، أَنَّ عَلِيًّا أَحْرَمَ مِنَ الْمَدِينَةِ

**[12688]** Abū Bakr told us: Wakī‘ told us, saying: Sufyān told us, from Ash‘ath ibn Abī al-Sha‘thā, who said: “I saw Al-Ḥārith ibn Suwayd al-Taymī and ‘Amr ibn Maymūn enter Ihrām from Kufa.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ أَسْعَثِ بْنِ أَبِي الشَّعْنَاءِ قَالَ: رَأَيْتُ الْحَارِثَ بْنَ سُوَيْدٍ التَّمِيِّيَّ، وَعَمْرَو بْنَ مَيْمُونٍ أَحْرَمَا مِنَ الْكُوفَةِ

**[12689]** Abū Bakr told us: Wakī‘ told us, saying: Shu‘bah told us, from ‘Amr ibn Murrah, from ‘Abd Allāh ibn Salamah, that ‘Alī was asked about His saying: {And complete the Hajj and Umrah for Allah} [Al-Baqarah: 196]. He said: “It means you enter Ihrām from your family's house.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا شُعبَةُ، عَنْ عَمْرَو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، أَنَّ عَلِيًّا، سُئِلَ [196] عَنْ قَوْلِهِ {وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ} [البقرة] قَالَ: أَنْ تُحْرِمَ مِنْ دُوِيْرَةِ أَهْلِكَ

**[12690]** Abū Bakr told us: Waki‘ told us, from Thawr, from Sulaymān ibn Mūsā, from Ṭāwūs, who said: “Completing them means performing them separately, starting from your family.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ ثُورٍ، عَنْ سُلَيْمَانَ  
بْنِ مُوسَى، عَنْ طَاؤِسٍ قَالَ: إِنْتَهُمْ أَفْرَادٌ هُمْ مُوْقَتَّلَانِ  
مِنْ أَهْلِكَ

**[12691]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Al-Ḥasan ibn ‘Amr, from Abū Ḥamzah al-Qurashī, from his father, from Ibn ‘Abbās, that he entered Ihrām from Al-Shām during severe winter.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ  
بْنِ عَمْرِو، عَنْ أَبِي حَمْزَةِ الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ  
عَبَّاسٍ، أَنَّهُ أَحْرَمَ مِنَ الشَّامِ فِي شِتَّاءٍ شَدِيدٍ

**[12692]** Abū Bakr told us: ‘Abd al-Ālā told us, from Muḥammad ibn Ishāq, from Sulaymān ibn Suḥaym, from Umm Ḥakīm bint Umayyah, from Umm Salamah, who said: I heard the Messenger of Allah ﷺ say: “Whoever enters Ihrām for ‘Umrah from Bayt al-Maqdis (Jerusalem) will be forgiven.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ  
إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ،  
عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: مَنْ أَهَلَ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ غُفرَ لَهُ

**[12693]** Abū Bakr told us: ‘Abd al-‘A’lā told us, from Yūnus, from Al-Hasan, that Ibn ‘Āmir entered Ihrām from Khorasan, so ‘Uthmān ibn ‘Affān and others criticized him for that and disliked it.

**[12694]** Abū Bakr told us: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm al-Taymī, from his father, from Abū Dharr, who said: “Enjoy your clothes, for your ties (Ihrām garments) will not avail you against Allah anything.”

**[12695]** Abū Bakr told us: Ibn Mahdī told us, from Sufyān, from Mansūr, from Ibrāhīm, who said: “Alqamah used to enjoy his clothes (before entering Ihrām).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ  
الْحَسَنِ، أَنَّ ابْنَ عَامِرٍ أَحْرَمَ مِنْ حُرَاسَانَ، فَعَابَ ذَلِكَ  
عَلَيْهِ عُثْمَانُ بْنُ عَفَّانَ وَغَيْرُهُ وَكَرِهَهُ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو مَعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ  
إِبْرَاهِيمَ التَّمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: اسْتَمْتَعُوا  
بِثِيَابِكُمْ، فَإِنَّ وَكَاءَكُمْ لَا يُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ  
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَلْقَمَةً يَسْمَعُ مِنْ  
ثَيَابِهِ

**[12696]** Abū Bakr told us: Waki‘ told us, from Ismā‘il ibn Abī Khālid, from Khālid, from a Shaykh called Muslim, that ‘Umar saw a man who had entered Ihrām from Miṣrās al-Hind. He said: “Look at what this man has done to himself, while Allah has made it easy for him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ خَالِدٍ، عَنْ شَيْخٍ يُقَالُ لَهُ مُسْلِمٌ، أَنَّ عُمَرَ رَأَى رَجُلًا قَدْ أَحْرَمَ مِنْ مِطْرَاسِ الْهُنْدِ، فَقَالَ: انْظُرُوا إِلَيْهِ مَا صَنَعَ هَذَا بِنَفْسِهِ وَقَدْ يَسَّرَ اللَّهُ عَلَيْهِ

**[12697]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Sa‘id, from Qatādah, from Al-Hasan, that ‘Imrān ibn Ḥuṣayn entered Ihrām from Basra. He came to ‘Umar, who was harsh with him and said: “People are saying that a man entered Ihrām from Kufa.” ‘Umar saw him in a bad state, took his hand, and went around with him among the people saying: “Look at what this man has done to himself, while Allah has made it spacious for him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبْنُ عُلَيْهِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ أَحْرَمَ مِنَ الْبَصْرَةِ، فَقَدِيمٌ عَلَى عُمَرَ، فَأَغْلَظَ لَهُ، وَقَالَ: يَنْحَثُ النَّاسُ أَنَّ رَجُلًا أَحْرَمَ مِنَ الْكُوفَةِ، فَرَأَاهُ عُمَرُ سَيِّئَ الْهَيْبَةَ، فَأَخَذَ بِيَدِهِ وَجَعَلَ يَدُورُ بِهِ فِي الْخُلُقِ وَيَقُولُ: انْظُرُوا إِلَيْهِ مَا صَنَعَ هَذَا بِنَفْسِهِ وَقَدْ وَسَعَ اللَّهُ عَلَيْهِ

**[12698]** Abū Bakr told us: Waki‘ told us, from Abū Hurayrah, who said: I heard Mujāhid being asked by a man: “Which is better: Should I enter Ihrām from my house, from the mosque of my people, from Miṣr (the city), or from the Mīqāt?” Mujāhid said: “I enter Ihrām on the Day of Tarwiyah, and I fear that I will not come out of Ihrām until I complete my rites.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ:  
سَمِعْتُ مُجَاهِدًا وَسَأَلَهُ رَجُلٌ: أَيُّهُمَا أَفْضَلُ، أَحْرَمْ مِنْ  
بَيْتِي، أَوْ مِنْ مَسْجِدِ قَوْمِي، أَوْ مِنْ مِصْرَ، أَوْ مِنْ  
الْوَقْتِ؟ فَقَالَ مُجَاهِدٌ: إِنِّي لِأَحْرُمُ يَوْمَ التَّرْوِيَةِ، فَلَا خَافَ  
أَنْ لَا أَحْلَ حَتَّى أَخْرُجَ إِحْرَامِي

**[12699]** Abū Bakr told us: Abū al-Ahwaṣ told us, from Layth, from ‘Aṭā’, from Ibn ‘Abbās, who said: “If he garlands the sacrificial animal and its owner intends ‘Umrah or Hajj, he has entered Ihrām.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَاصِ، عَنْ لَيْثٍ، عَنْ  
عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا قَلَّدَ الْهَدْيَ وَصَاحِبُهُ  
يُرِيدُ الْعُمْرَةَ أَوِ الْحَجَّ، فَقَدْ أَحْرَمَ

**[12700]** Abū Bakr told us: Abū al-Ahwaṣ told us, from Mughīrah, from Ibrāhīm, who said: “If he garlands the sacrificial animal and its owner intends Ihram, Ihram becomes obligatory.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَاصِ، عَنْ مُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، قَالَ: إِذَا قَلَّدَ الْهَدْيَ وَصَاحِبُهُ يُرِيدُ الإِحْرَامَ،  
فَقَدْ وَجَبَ الإِحْرَامُ

**[12701]** Abū Bakr told us: Ibn Fuḍayl told us, from Ḥuṣayn, from Al-Sha'bī, who said: "I saw a man at Al-Qādisiyah who had garlanded his sacrificial animal while wearing a tunic and a turban. I ordered him to remove his turban." He said: "Indeed, if a man garlands or clothes (the animal), he has entered Ihrām."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ قَالَ: رَأَيْتُ رَجُلًا بِالْفَادِسِيَّةِ قَدْ فَلَدَ هَذِهِهِ، وَعَلَيْهِ قَبَاءَةٌ وَعِمَامَةٌ، فَأَمْرَثُهُ أَنْ يَنْزِعَ عِمَامَتَهُ وَقَالَ: إِنَّ الرَّجُلَ إِذَا فَلَدَ أَوْ جَلَ فَلَدَ أَحْرَمَ

**[12702]** Abū Bakr told us: Ibn 'Uyaynah told us, from 'Amr, from Abū al-Sha'thā', who said: "If the pilgrim garlands (the animal), he enters Ihrām."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي الشَّعْبَاءِ قَالَ: إِذَا فَلَدَ الْحَاجُ أَحْرَمَ

**[12703]** Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Hajjaj, from 'Ata' and Ibn al-Aswad, who both said: "He does not have the right to put on a necklace (Qiladah) [on his Hady] or to assume Ihram unless he wishes for a day or two."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، وَابْنِ الْأَسْوَدِ قَالَا: لَيْسَ لَهُ أَنْ يُفَلَّدَ، وَلَا يُحْرِمَ إِلَّا أَنْ يَشَاءَ يَوْمًا أَوْ يَوْمَيْنِ

**[12704]** Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from Ibn 'Awn, from Sa'id ibn Jubayr, who said: He saw a man who had put on a necklace (on his Hady) and said: "As for this one, he has assumed Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ابْنِ عَوْنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: رَأَى رَجُلًا قَدْ فَلَدْ قَالَ: أَمَّا هَذَا فَقَدْ أَحْرَمَ

**[12705]** Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from Mujahid and 'Ata', from Ibn 'Abbas, who said: "Whoever drapes (Jallala) or necklaces (Qallada) [his Hady], Ihram becomes obligatory upon him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءً، عَنْ ابْنِ عَبَّاسٍ قَالَ: مِنْ جَلَّ أَوْ قَلَدَ، فَقَدْ وَجَبَ عَلَيْهِ الْإِحْرَامُ

**[12706]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Habib ibn Abi Thabit, from Ibn 'Abbas, who said: "Whoever drapes, necklaces, or marks (Ash'ara) [his Hady] has assumed Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مِنْ جَلَّ، أَوْ قَلَدَ، أَوْ أَشْعَرَ فَقَدْ أَحْرَمَ

**[12707]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib and Sulayman ibn Yasar, who both said: Sa'id ibn Qays went out until he reached Dhu al-Hulayfah, and his wife was combing his hair. Suddenly, he saw camels that had been necklaced. He pulled his head away from the woman's hand and said: "Whoever necklaces these camels must complete his Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَسُلَيْمَانَ بْنَ يَسَارٍ، قَالَا: حَرَجَ سَعِيدُ بْنُ قَيْسٍ حَتَّى إِذَا كَانَ بِذِي الْحُلَيْفَةِ، وَامْرَأَتُهُ تُرَجِّلُهُ، إِذْ هُوَ بِبُنْ قَدْ فَلَدْتُ، فَتَرَغَ رَأْسُهُ مِنْ يَدِ الْمَرْأَةِ، وَقَالَ: مَنْ فَلَدَ هَذِهِ الْبُنْ تَمَّ عَلَى إِخْرَامِهِ

**[12708]** Abu Bakr narrated to us, saying: Mu'tamir narrated to us from Layth, from Tawus, from Mujahid, who said: "If he necklaces his Hady or drapes it while intending Ihram, then he has assumed Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَلَوْسٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا فَلَدَ هَذِيَّهُ، أَوْ جَلَّلَهُ وَهُوَ يُرِيدُ الْإِحْرَامَ، فَقَدْ أَحْرَامَ

**[12709]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Habib ibn Abi Thabit, from Maymun ibn Shibli regarding a man who marks the Hady. He said: "Whoever marks the Hady and necklaces it during the months of Hajj, Hajj becomes obligatory upon him. If he does that outside the months of Hajj, he is not blamed."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ  
بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ شِبْلٍ عَنِ الرَّجُلِ يُشْعِرُ  
الْهَدْيَ، فَقَالَ: مَنْ أَشْعَرَ الْهَدْيَ وَفَلَدٌ فِي أَشْهُرِ الْحَجَّ،  
فَقَدْ وَجَبَ عَلَيْهِ الْحَجُّ، وَإِنْ فَعَلَ ذَلِكَ فِي غَيْرِ أَشْهُرِ  
الْحَجَّ لَمْ يُعْبَدْ عَلَيْهِ

**[12710]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, who said: I asked Hammad about a man who necklaces his camels. He said: "If he wishes, he does not assume Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ  
حَمَادًا، عَنِ الرَّجُلِ يَقْلُدُ بُنَيَّهُ قَالَ: إِنْ شَاءَ لَمْ يُحْرِمْ

**[12711]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us, saying: 'Ubayd Allah ibn 'Umar narrated to us from Nafi', from Ibn 'Umar, who said: "Whoever puts on a necklace (on the sacrificial animal) has entered the state of Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُعَمَّرٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ  
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ فَلَدَ، فَقَدْ أَحْرَمَ

[12712] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: "I used to twist the garlands for the sacrificial animals of the Messenger of Allah ﷺ. He would garland his sacrificial animals, then send them, and then stay behind, not avoiding anything that a Muhrim avoids."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مَعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتَلُ الْقَلَائِدَ لِهَذِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيُقَدِّسُهُ هَذِيَهُ، ثُمَّ يَبْعَثُ بِهِ، ثُمَّ يُقِيمُ لَا يَجْتَبُ مِنْهَا شَيْئًا مِمَّا يَجْتَبُ الْمُحْرِمُ

[12713] Abu Bakr narrated to us, saying: Ghundar narrated to us from Qatadah, from Anas, "that he used to send the sacrificial animal, then he would not refrain from anything that a Muhrim refrains from."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا غُنْدَرُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، أَنَّهُ كَانَ يَبْعَثُ بِالْهَذِي، ثُمَّ لَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ

[12714] Abu Bakr narrated to us, saying: Ghundar narrated to us from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib, who said: "Whoever sends his sacrificial animal does not refrain from anything a Muhrim refrains from except on the night of Muzdalifah, for he refrains from women."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا غُنْدَرُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ قَالَ: مَنْ بَعَثَ بِهَذِيَهِ، فَإِنَّهُ لَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ إِلَيْهِ جَمْعٌ، فَإِنَّهُ يُمْسِكُ عَنِ النِّسَاءِ

**[12715]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Sa'id, from Qatadah, from Al-Hasan, that he used to give a fatwa to that effect and say: "He does not refrain from anything a Muhrim refrains from."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ،  
عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُفْتَنِي بِذَلِكَ وَيَقُولُ: لَا يُمْسِكُ عَنْ  
شَيْءٍ يُمْسِكُ عَنْهُ الْمُحْرِمُ

**[12716]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Yahya ibn Sa'id, from 'Amrah, from 'Aishah, who said: "Only he who raises his voice in Talbiyah and performs Ihram is in the state of Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ،  
عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا يُحْرِمُ مَنْ أَهْلٌ وَمَنْ  
لَبَّى

**[12717]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us, saying: Al-A'mash narrated to us from Ibrahim, from 'Alqamah, who said: "Abdullah sent his sacrificial animal with me and did not assume Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ نُعْمَانَ، قَالَ: ثنا الْأَعْمَشُ،  
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: بَعَثَ مَعِي عَبْدُ اللَّهِ بِهْدِيَهُ  
وَلَمْ يُحْرِمْ

**[12718]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Sa'id, from Abu Ma'shar, from Ibrahim, from 'Alqamah, from 'Abdullah, "that he used to send the sacrificial animal and would not refrain from what a Muhrim refrains from."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرٌ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَبْعَثُ بِالْهَدْيِ، وَلَا يُمْسِكُ عَمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ

**[12719]** Abu Bakr narrated to us, saying: 'Abd al-Wahhab al-Thaqafi narrated to us from Ja'far ibn Muhammad, from his father, that 'Umar, 'Ali, and Ibn 'Abbas "used to say regarding a man who sends a sacrificial camel that he should refrain from what a Muhrim refrains from, except that he does not recite Talbiyah." Ja'far said: "He sets a day with them, and when that day comes on which they promised to mark (the camel), he refrains from what a Muhrim refrains from."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ، وَعَلِيًّا، وَابْنَ عَبَّاسٍ، كَانُوا يَقُولُونَ فِي الرَّجُلِ يُرْسِلُ بَذَنَةً أَنَّهُ يُمْسِكُ عَنْ مَا يُمْسِكُ عَنْهُ الْمُحْرِمُ، لَمْ يَسْأَلْهُ فَلَمْ يُؤْتَهُمْ يُوَاعِدُهُمْ يَوْمًا، فَإِذَا كَانَ ذَلِكَ الْيَوْمُ الَّذِي يُوَاعِدُهُمْ أَنْ يُشْعِرُ أَمْسَاكَ عَمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ

**[12720]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from Nafi', that Ibn 'Umar "used to refrain from what a Muhrim refrains from when he sent a sacrificial animal, except that he did not recite Talbiyah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ أَئْوَبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ إِذَا بَعَثَ بِالْهَدْيِ يُمْسِكُ عَمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ غَيْرَ أَنْ لَا يُلْبِي

**[12721]** Abu Bakr narrated to us, saying: Al-Thaqafi narrated to us from Yahya ibn Sa'id, who said: Muhammad ibn Ibrahim informed me that Rabi'ah ibn 'Abdullah ibn al-Hudair informed him that he saw Ibn 'Abbas, while he was the governor of Basra during the time of 'Ali ibn Abi Talib, wearing Ihram garments on the pulpit of Basra. He asked the people about him, and they said: "He ordered his sacrificial animal to be garlanded, so that is why he is wearing Ihram garments." I met Ibn al-Zubayr and mentioned that to him, and he said: "It is an innovation, by the Lord of the Ka'bah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا الثَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّ رَبِيعَةَ بْنَ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ أَخْبَرَهُ أَنَّهُ رَأَى ابْنَ عَبَّاسٍ، وَهُوَ أَمِيرٌ عَلَى الْبَصْرَةِ فِي زَمَانِ عَلَيِّ بْنِ أَبِي طَالِبٍ مُتَجَرِّدًا عَلَى مِنْبَرِ الْبَصْرَةِ، فَسَأَلَ النَّاسَ عَنْهُ، فَقَالُوا: إِنَّهُ أَمْرَرَ بِهِنْيَهَ أَنْ يُقْلَدَ، فَلِذَلِكَ تَجَرَّدَ، فَلَقِيَتْ ابْنَ الرُّبَّيْرِ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: بِدُعَةٍ وَرَبَّ الْكَعْبَةِ

**[12722]** Abu Bakr narrated to us, saying: 'Abd al-A'la ibn 'Abd al-A'la narrated to us from Hisham, from Muhammad, who said: "If a man sends a sacrificial animal, he orders the one he sends with it to garland it on such and such a day. From that day, he refrains from women just as a Muhrim refrains from them."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى،  
عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: إِذَا بَعَثَ الرَّجُلُ بِالْهَدْيِ  
أَمْرَ الَّذِي يَبْعَثُ بِهِ مَعَهُ أَنْ يُقْلِدَ يَوْمًا كَذَا وَكَذَا مِنْ ذَلِكَ  
الْيَوْمِ، ثُمَّ يُمْسِكُ عَنِ النِّسَاءِ مِمَّا يُمْسِكُ عَنْهَا الْمُحْرِمُ

**[12723]** Abu Bakr narrated to us, saying: 'Ali ibn Mushir narrated to us from Qatadah, from 'Ubadah, from Mu'awiyah, from 'Aishah, who said: "Umrah is lawful throughout the year except for three days: the Day of Sacrifice and two of the Days of Tashriq."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ قَتَادَةَ، عَنْ  
عُبَادَةَ، عَنْ مُعَاوِيَةَ، عَنْ عَائِشَةَ قَالَتْ: "حَلَّتِ الْعُمَرَةُ  
الْدَّهْرِ إِلَّا ثَلَاثَةِ أَيَّامٍ: يَوْمُ النَّحْرِ، وَيَوْمَيْنِ مِنْ أَيَّامِ  
التَّشْرِيقِ"

**[12724]** Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from Tawus, that he was asked about Umrah, so he said: "When the Days of Tashriq have passed, perform Umrah whenever you wish until the next year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ،  
أَنَّهُ سُئِلَ عَنِ الْعُمَرَةِ، فَقَالَ: إِذَا مَضَتْ أَيَّامُ التَّشْرِيقِ،  
فَاعْتَمِرْ مَتَى شِئْتَ إِلَى قَابِلٍ

**[12725]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ibn Abi Najih, from Mujahid, who said: 'Ali said: "There is an Umrah every month," and Sa'id ibn Jubayr said: "There is an Umrah every year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ أَبِي تَجْبِيجٍ،  
عَنْ مُجَاهِدٍ، قَالَ: قَالَ عَلِيًّا: فِي كُلِّ شَهْرٍ عُمْرَةُ، وَقَالَ  
سَعِيدُ بْنُ جُبَيْرٍ: فِي كُلِّ سَنَةٍ عُمْرَةٌ

**[12726]** Abu Bakr narrated to us, saying: 'Abbad narrated to us from Sa'id, from Qatadah, from 'Ikrimah, who said: "Perform Umrah as much as you are able."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبَادُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ،  
عَنْ عِكْرَمَةَ قَالَ: اعْتَمِرْ مَا أُمْكِنَكَ

**[12727]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Ibn Abi Husayn, from some of the children of Anas ibn Malik, who said: "An-Nadr ibn Malik used to reside here in Makkah. When his head became heavy (hair grew long), he would go out and perform Umrah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي حُسَيْنِ،  
عَنْ بَعْضِ وَلَدِ أَنَّسٍ بْنِ مَالِكٍ قَالَ: كَانَ النَّذْرُ بْنُ مَالِكٍ  
يُقْيِمُ هَاهُنَا بِمَكَّةَ، فَلَمَّا حَمَلَ رَأْسُهُ خَرَجَ، فَاعْتَمَرَ

**[12728]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from 'Ubayd Allah ibn 'Umar, from Nafi', from Ibn 'Umar, "that he used to perform Umrah once every year, except in the year of fighting, for he performed Umrah in Shawwal and in Rajab."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ  
بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَعْتَمِرُ فِي  
كُلِّ سَنَةٍ عُمْرَهُ، إِلَّا عَامَ الْقِتَالِ، فَإِنَّهُ اعْتَمَرَ فِي شَوَّالٍ  
وَفِي رَجَبٍ

**[12729]** Abu Bakr narrated to us, saying: Azhar al-Samman narrated to us from Ibn 'Awn, from Muhammad, who said: "He did not consider Umrah except once a

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَزْهَرُ السَّمَانُ، عَنْ ابْنِ عَوْنِ  
عَنْ مُحَمَّدٍ، قَالَ: كَانَ لَا يَرَى الْعُمْرَةَ إِلَّا فِي السَّنَةِ مَرَّةً

**[12730]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Sadaqah, from Al-Qasim, "that he disliked performing Umrah twice every month."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ  
جُرَيْجٍ، عَنْ صَدَقَةَ، عَنْ الْفَاسِمِ، أَنَّهُ كَرِهَ أَنْ يَعْتَمِرَ فِي  
كُلِّ شَهْرٍ مَرَّتِينَ

**[12731]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Mansur, from Ibrahim, who said: "They used to perform Umrah only once a year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ  
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: مَا كَانُوا يَعْتَمِرُونَ فِي  
السَّنَةِ إِلَّا مَرَّةً وَاحِدَةً

**[12732]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Hajjaj, who said: I asked 'Ata' about performing Umrah twice a month. He said: "There is no harm."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَجَاجٍ،  
قَالَ: سَأَلْتُ عَطَاءً، عَنِ الْعُمْرَةِ فِي الشَّهْرِ مَرَّتَيْنِ، قَالَ:  
لَا بَأْسَ

**[12733]** Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from 'Amr, who said: "Al-Hasan did not consider Umrah except once every year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ بْنُ غِيَاثٍ، عَنْ عَمْرٍو  
قَالَ: كَانَ الْحَسْنُ لَا يَرَى الْعُمْرَةَ إِلَّا فِي كُلِّ سَنَةٍ

**[12734]** Abu Bakr narrated to us, saying: Sharik narrated to us from Ibrahim ibn Muhajir, from Mujahid, who said: Ibn 'Abbas saw a man cursing his wife, so he said: "What is the matter with you?" He said: "I emitted Madhi." Ibn 'Abbas said: "Do not touch her and shed [blood] for that."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ،  
عَنْ مُجَاهِدٍ، قَالَ: رَأَى ابْنُ عَبَّاسٍ رَجُلًا وَهُوَ يَسُبُّ  
إِمْرَأَهُ، فَقَالَ: مَا لَكَ؟ قَالَ: إِنِّي أَمَذَيْتُ، فَقَالَ ابْنُ  
عَبَّاسٍ: لَا تَمْسَهَا وَأَهْرُقْ بِذَلِكَ

**[12735]** Abu Bakr narrated to us, saying: Jarir narrated to us from Aban ibn Taghlib, from Al-Hakam, who said: A man from the people of Ta'if came in Ihram for Hajj. He saw women in a garden and stared at them until he emitted Madhi. He asked Sa'id ibn Jubayr, who said: "Shed blood and complete your Hajj."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ الْحَكَمِ قَالَ: أَفْبَلَ رَجُلٌ مِنْ أَهْلِ الطَّائِفِ مُحْرِمًا بِحَجَّةٍ، فَرَأَى نِسْوَةً فِي بُسْتَانٍ، فَأَدَمَ النَّظَرَ إِلَيْهِمْ حَتَّى أَمْدَى، فَسَأَلَ سَعِيدَ بْنَ جُبَيْرٍ، فَقَالَ: أَهْرِقْ دَمًا، وَأَتِمْ حَجَّكَ

**[12736]** Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Hubayrah al-Dabbi, who said: "I went out to Makkah with my wife, spoke to her, and emitted Madhi. I asked 'Ata', and he said: 'A sheep.'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ هُبَيْرَةَ الصَّبَّيِّ، قَالَ: "خَرَجْتُ إِلَى مَكَّةَ وَمَعِي امْرَأَتِي، فَحَدَّثَنِي، فَأَمْرَيْتُ، فَسَأَلْتُ عَطَاءً، فَقَالَ: شَاةً

**[12737]** Abu Bakr narrated to us, saying: Hafs narrated to us from Ibn Jurayj, from 'Ata', who said: "Hajj is not invalidated until the two circumcised parts meet. If the two circumcised parts meet, the Hajj is invalidated, and a penalty becomes obligatory."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَا يَفْسُدُ الْحَجُّ حَتَّى يَلْقَى الْخِتَانَانِ، فَإِذَا الْنَّقَى الْخِتَانَانِ فَسَدَ الْحَجُّ، وَوَجَبَ الْعُرْمُ

**[12738]** Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Zayd ibn Jubayr, who said: I was sitting with Ibn 'Umar when a woman came to him and said: "I vowed to perform Hajj, and I have never performed Hajj before this Hajj." He said: "This is the Hajj of Islam, so seek something with which you can fulfill your vow."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ قَاعِدًا، فَأَتَنَاهُ امْرَأً، فَقَالَتْ: إِنِّي نَذَرْتُ أَنْ أَحْجَّ، وَلَمْ أَحْجَ قَبْلَ هَذِهِ الْحَجَّةِ قُطُّ، قَالَ: هَذِهِ حَجَّةُ الْإِسْلَامِ، فَالْتَّمِسِي مَا تُوْفِينَ بِهِ عَنْ نَذْرِكَ

**[12739]** Abu Bakr narrated to us, saying: Hafs narrated to us from Hisham, from Wasil, the freed slave of Abu 'Uyaynah, who said: An old man narrated to me that he heard Ibn 'Abbas when a woman came to him and said: "I vowed to perform Hajj, but I have not performed the obligatory Hajj of Islam." Ibn 'Abbas said: "You have fulfilled both of them, by the Lord of the Ka'bah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ هِشَامٍ، عَنْ وَاصِلٍ، مَوْلَى أَبِي عُيَيْنَةَ قَالَ: حَدَّثَنِي شَيْخٌ، سَمِعَ ابْنَ عَبَّاسٍ وَأَتَنَاهُ امْرَأً، فَقَالَتْ: إِنِّي نَذَرْتُ أَنْ أَحْجَّ، وَلَمْ أَحْجَ حَجَّةُ الْإِسْلَامِ، فَقَالَ ابْنُ عَبَّاسٍ: قَضَيْتُهُمَا وَرَبُّ الْكَعْبَةِ

**[12740]** Abu Bakr narrated to us, saying: 'Abd al-Wahhab narrated to us from Khalid, from 'Ikrimah, that a man vowed to perform Hajj but had not performed Hajj before. He said: "It suffices for him for both the obligatory Hajj and the vow."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْوَهَابِ، عَنْ خَالِدٍ، عَنْ عَمْرَمَةَ، أَنَّ رَجُلًا نَذَرَ أَنْ يَحْجُّ، وَلَمْ يَحْجُّ، قَالَ: يُجزِي عَنْهُ الْفَرِيضَةُ وَالنَّذْرُ

**[12741]** Abu Bakr narrated to us, saying: Al-Muharibi narrated to us from Layth, from Mujahid, regarding a man who had sworn an oath to perform Hajj but had not performed the obligatory Hajj of Islam, and he had no Hajj. He said: "It suffices for both of them. If he is able to do anything, let him perform Hajj."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي رَجُلٍ كَانَتْ عَلَيْهِ يَمِينٌ فِي الْحَجَّ، وَلَمْ يَحْجُّ حَجَّةَ الْإِسْلَامِ، فَلَيْسَ لَهُ الْحَجُّ، قَالَ: يُجزِي مِنْهُمَا، فَإِنْ قَدِرَ عَلَى شَيْءٍ، فَلْيَحْجُّ

**[12742]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Abu al-Rabi', from Sa'id ibn Jubayr, and from Layth, from Mujahid, who said: "The obligatory Hajj of Islam suffices for his Hajj and his vow."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، وَعَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: يُجزِيهِ حَجَّةُ الْإِسْلَامِ مِنْ حَجَّهُ وَنَذْرِهِ

**[12743]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Ibn Jurayj, from 'Ata', that a man said to him: "I have a vow to perform Hajj, and I have not performed the obligatory Hajj of Islam. Which one should I start with?" He said: "Start with the obligatory Hajj of Islam."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ لَهُ رَجُلٌ: إِنَّ عَلَيَّ نَدْرًا بِالْحَجَّ، وَلَمْ يَحْجُّ حَجَّةَ الْإِسْلَامِ، فَأَيُّهُمَا أَبْدَأُ قَالَ: أَبْدَأْ بِحَجَّةَ الْإِسْلَامِ

**[12744]** Abu Bakr narrated to us, saying: Waki' narrated to us from Shu'bah, from Sulayman al-A'mash, who said: "I heard someone saying regarding a man who vowed to perform Hajj but had not performed Hajj: 'He should start with the obligatory Hajj.'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، قَالَ: "سَمِعْتُ إِنْسَانًا يَقُولُ: فِي رَجْلٍ نَذَرَ أَنْ يَحْجُّ وَلَمْ يَحْجُّ، قَالَ: يَبْدأُ بِالْفَرِيضَةِ

**[12745]** Abu Bakr narrated to us, saying: 'Abd al-Salam narrated to us from Khusayf, from Sa'id ibn Jubayr, from Ibn 'Abbas, "that the Prophet ﷺ assumed Ihram after prayer."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْرَمَ دُبُرَ الصَّلَاةِ

**[12746]** Abu Bakr narrated to us, saying: Hafs narrated to us from 'Amr, from Al-Hasan, "that the Prophet ﷺ assumed Ihram after the Zuhra prayer." "Al-Hasan used to recommend assuming Ihram after Zuhra, and if not done, then after 'Asr prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ عَمْرٍو، عَنْ  
الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْرَمَ دُبْرَ صَلَةَ  
الظَّهَرِ. وَكَانَ الْحَسَنُ يَسْتَحِبُّ أَنْ يُحْرِمَ دُبْرَ الظَّهَرِ،  
فَإِنْ لَمْ يَفْعَلْ فَفِي دُبْرِ صَلَةِ الْعَصْرِ

**[12747]** Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Ibn Jurayj, from Ibn Sabit, who said: "Salul used to prefer assuming Ihram after Talbiyah in four situations: after prayer, when descending into a valley or ascending from it, and when groups join together."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ  
ابْنِ سَابِطٍ، قَالَ: "كَانَ سَلُولٌ يَسْتَحِبُّ أَنْ يُحْرِمَ دُبْرَ  
النَّلْبِيَّةِ فِي أَرْبَعَةِ مَوَاضِعٍ: فِي دُبْرِ الصَّلَاةِ، وَإِذَا هَبَطُوا  
وَادِيًّا وَعَلَوْهُ، وَعِنْدَ انْضِمامِ الرِّفَاقِ

**[12748]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, who said: "It is recommended to recite Talbiyah in [certain] situations: after the prescribed prayer, when ascending a high place, when descending into a valley, whenever your camel stands up straight, and whenever you meet a group."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمِ  
قَالَ: "يَسْتَحِبُّ النَّلْبِيَّةِ فِي مَوَاطِنٍ: فِي دُبْرِ الصَّلَاةِ  
الْمُكْتُوبَةِ، وَحِينَ يَصْنَعُ شَرَفًا، وَحِينَ يَهْبِطُ وَادِيًّا،  
وَكُلُّمَا اسْتَوَى لَكَ بَعِيرُكَ قَائِمًا، وَكُلُّمَا أَقِيتَ رُفْقَةً

**[12749]** Abu Bakr narrated to us, saying: Sharik narrated to us from Jabir, from 'Abd al-Rahman ibn al-Aswad, from his father, "that he used to assume Ihram after the prescribed prayer."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُحْرِمُ فِي دُبْرِ الصَّلَاةِ الْمُكْتُوبَةِ

**[12750]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Khaithamah, who said: "They used to recommend Talbiyah in six situations: after prayer, when a man's mount rises with him, when ascending a high place, when descending into a valley, and when they meet each other."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْيَمَةَ قَالَ: "كَانُوا يَسْتَحْبُونَ التَّلْبِيَةَ عِنْدَ سِتٍّ: دُبْرَ الصَّلَاةِ، وَإِذَا اسْتَقَّتِ الْمَرْجَلُ رَاجِلَهُ، وَإِذَا صَعَدَ شَرَفًا، وَإِذَا هَبَطَ وَادِيًّا، وَإِذَا لَقِيَ بَعْضُهُمْ بَعْضًا"

**[12751]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Abd al-Malik, who said: I asked 'Ata' about Talbiyah when a man wants to assume Ihram. He said: "If you wish, after prayer, and if you wish, when the she-camel moves with you where you mount, then say: '{Glory to Him who has subjected this to us, and we could not have otherwise subdued it}' [Az-Zukhruf: 13]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ قُضِيَّةِ، عَنْ عَبْدِ الْمَالِكِ،  
قَالَ: سَأَلْتُ عَطَاءً، عَنِ التَّلْبِيَّةِ إِذَا أَرَادَ الرَّجُلُ أَنْ  
يُحْرِمَ، قَالَ: إِنْ شِئْتَ فَقُويْدُرِ الصَّلَاةِ، وَإِنْ شِئْتَ فَإِذَا  
سَعَتْ بِكَ النَّاقَةُ حَيْثُ تَرْكَبُ، فَقُولُ: {سُبْحَانَ الَّذِي  
سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ} [الزخرف: 13]

**[12752]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ibn Jurayj, from Hayyan, from Abu al-Sha'tha', from Jabir ibn Zayd, who said: "Some of them used to assume Ihram while riding, and some of them used to assume Ihram while eating."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ  
جُرَيْجٍ، عَنْ حَيَّانَ، عَنْ أَبِي الشَّعْنَاءِ، عَنْ جَابِرِ بْنِ زَيْدٍ  
قَالَ: كَانَ بَعْضُهُمْ يُحْرِمُ وَهُوَ رَاكِبٌ، وَكَانَ بَعْضُهُمْ  
يُحْرِمُ وَهُوَ يَأْكُلُ

**[12753]** Abu Bakr narrated to us, saying: Abu 'Amir al-'Aqadi narrated to us from Aflah, who said: "Al-Qasim used to recite Talbiyah after voluntary and obligatory prayers."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَاحٍ  
قَالَ: كَانَ الْفَاسِمُ يُلْبِي دُبُرَ صَلَاةِ نَطْوَعٍ وَفَرِبَّةٍ

**[12754]** Abu Bakr narrated to us, saying: 'Abd al-Salam narrated to us from Harb, from Ayyub, from 'Ikrimah, from Ibn 'Abbas regarding a Muhrim whose nail breaks. He said: "If that happens, throw it away from you."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَانَا عَبْدُ السَّلَامِ، عَنْ حَرْبٍ، عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، فِي الْمُحْرِمِ يَنْكِسِرُ طُفْرُهُ، قَالَ: إِذَا ذَاكَ فَأَرْمُوهُ عَنْكَ

**[12755]** Abu Bakr narrated to us, saying: Ibn Mubarak narrated to us from Khalid, from 'Ikrimah, from Ibn 'Abbas, who said: "If a Muhrim's nail breaks, let him trim it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَانَا ابْنُ مُبَارَكٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا انْكَسَرَ طُفْرُ الْمُحْرِمِ، فَلْيَقْصُصْهُ

**[12756]** Abu Bakr narrated to us, saying: Jarir narrated to us from Yazid, from Sa'id ibn Jubayr, who said: "If a Muhrim's nail breaks, he casts it away."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَانَا جَرِيرٌ، عَنْ يَزِيدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا انْكَسَرَ طُفْرُ الْمُحْرِمِ أَلْقَاهُ

**[12757]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Muhammad ibn 'Abdullah ibn Abi Maryam, who said: My nail broke while I was in Ihram, and it hurt me, so I cut it off. I asked Sa'id ibn Jubayr, and he said: "Did it hurt you?" I said: "Yes." He said: "Cut it off, O son of my brother, '{Allah intends for you ease and does not intend for you hardship}' [Al-Baqarah: 185]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: انْكَسَرَ طُفْرِي وَأَنَا مُحْرِمٌ، فَأَذَانِي فَقَطَعْتُهُ، فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، فَقَالَ: هَلْ أَذَاكَ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: "فَاقْطَعْهُ يَا ابْنَ أَخِي، {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: 185]

**[12758]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from Al-Hasan and 'Ata', who said: "If his nail breaks from where it broke, there is nothing upon him. But if he trims it before it breaks, then he must offer blood (a sacrifice)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءً، قَالَ: إِذَا انْكَسَرَ طُفْرُهُ مِنْ حَيْثُ انْكَسَرَ، وَلَيْسَ عَلَيْهِ شَيْءٌ، فَإِنْ قَلَمَهُ مِنْ قَبْلِ أَنْ يُنْكَسِرَ، فَعَلَيْهِ دَمٌ

**[12759]** Abu Bakr narrated to us, saying: Abu Dawud narrated to us from Hammad ibn Salamah, from Hammad, who said: "A Muhrim removes his nail."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو دَاؤِدَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَمَادٍ قَالَ: يَنْزَعُ الْمُحْرِمُ طُفْرَهُ

**[12760]** Abu Bakr narrated to us, saying: Hafs narrated to us from Hajjaj, from 'Ata', who said: "A Muhrim may probe a wound."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ  
قَالَ: الْمُحْرِمُ يَجْسُدُ الْفُرْحَةَ

**[12761]** Abu Bakr narrated to us, saying: 'Abbad ibn 'Awwam narrated to us from Abu Hanifah, from Hammad, from Ibrahim, regarding a Muhrim: "He drains a wound, squeezes a boil, and bites off a nail if it breaks, or something similar to breaking."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ أَبِي حَيْفَةَ،  
عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، "فِي الْمُحْرِمِ: يَنْتِطُ الْجُرْحَ،  
وَيَعْصِرُ الْفُرْحَةَ، وَيَعْصُمُ الظُّفَرَ، إِذَا انْكَسَرَ، وَنَحْوُ  
الْكَسْرِ"

**[12762]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Jabir, from 'Amir, who said: "There is no harm if a Muhrim cuts off skin."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ،  
عَنْ عَامِرٍ قَالَ: لَا بَأْسَ أَنْ يَقْطَعَ الْمُحْرِمُ الْجَلْدَةَ

**[12763]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from Nafi', from Ibn 'Umar, who said: "There is no harm in using Siwak for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ قَالَ: لَا بَأْسَ بِالسِّوَاكِ لِلْمُحْرِمِ

**[12764]** Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, from 'Ata', Tawus, and Mujahid, who said: "They used to recommend Siwak for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، وَمُجَاهِدٍ، قَالَ: كَانُوا يَسْتَحْبُونَ السُّوَاكَ لِلْمُحْرِمِ

**[12765]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from Al-Hasan and 'Ata', who said: "There is no harm in using Siwak for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ، قَالَ: لَا بَأْسَ بِالسُّوَاكِ لِلْمُحْرِمِ

**[12766]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', who said: "There is no harm if a Muhrim uses Siwak."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ أَنْ يَسْتَاكِ الْمُحْرِمُ

**[12767]** Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Abu Bakr, who said: I said to 'Ikrimah: "Does a Muhrim use Siwak?" He said: "Yes, Siwak is purification."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ أَبِي بَكْرٍ قَالَ: قُلْتُ لِعِكْرِمَةَ: هَلْ يَسْتَاكِ الْمُحْرِمُ؟ قَالَ: نَعَمْ، السُّوَاكُ طَهَارَةٌ

**[12768]** Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from Jabir, who said: I asked Muhammad ibn 'Ali, 'Amir, 'Ata', Tawus, Mujahid, Salim, Al-Qasim, and 'Abd al-Rahman ibn al-Aswad, and they did not see any harm in it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرِ،  
قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عَلَيِّ، وَعَامِرًا، وَعَطَاءً،  
وَطَاؤْسًا، وَمُجَاهِدًا، وَسَالِمًا، وَالْفَاسِمَ، وَعَبْدَ الرَّحْمَنِ  
بْنَ الْأَسْوَدِ لَمْ يَرَوْا بِهِ بَلْسًا

**[12769]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur, from Ibrahim and Mujahid, who both said: "If a Muhrim has a toothache, he pulls it out, and if it breaks, he pulls it out." Mansur said: "And there is nothing upon him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، وَمُجَاهِدِ، فَالا: إِذَا اشْتَكَى الْمُحْرِمُ ضِرْسَهُ  
نَزَعَهُ، وَإِذَا انْكَسَرَ نَزَعَهُ قَالَ مَنْصُورٌ: وَلَا شَيْءٌ عَلَيْهِ

**[12770]** Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Layth, from Mujahid, who said: "If a Muhrim has a toothache, he may pull it out if he wishes."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ  
مُجَاهِدٍ قَالَ: إِذَا اشْتَكَى الْمُحْرِمُ ضِرْسَهُ نَزَعَهُ إِنْ شَاءَ

**[12771]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Ibn Jurayj, from someone who informed him, from Ibn 'Abbas, who said: "A Muhrim pulls out his tooth and treats a wound."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ جُرَيْجٍ،  
عَمَّنْ أَخْبَرَهُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الْمُحْرِمُ يَنْزَعُ  
ضِرْسَهُ، وَيُدَاوِي الْفَرْخَةَ

**[12772]** Abu Bakr narrated to us, saying: Zayd ibn Hubab narrated to us from 'Anbasah, the judge of Rayy, from Ibn Salim, from Al-Sha'bi regarding a Muhrim pulling out his tooth.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا زَيْدُ بْنُ حُبَابٍ، عَنْ عَنْبَسَةَ  
قَاضِي الرَّيِّ، عَنْ ابْنِ سَالِمٍ، عَنْ الشَّعَبِيِّ، فِي مُحْرِمٍ  
يَنْزَعُ ضِرْسَهُ

**[12773]** Abu Bakr narrated to us, saying: Hafs narrated to us from Hajjaj, from 'Ata', who said: "He pulls out the tooth," meaning the Muhrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجَ، عَنْ  
عَطَاءٍ، قَالَ: يَنْزَعُ الضَّرْسَ يَعْنِي الْمُحْرِمَ

**[12774]** Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ishaq, from An-Nu'man ibn Malik, who said: I performed Tamattu', so I went to Ibn 'Abbas and said to him: "I performed Tamattu'." He said: "{Whatever sacrifice is easy}" [Al-Baqarah: 196]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ،  
عَنِ النُّعْمَانِ بْنِ مَالِكٍ قَالَ: تَمَّتَّعْتُ، فَأَتَيْتُ ابْنَ عَبَّاسَ،  
فَقُلْتُ لَهُ: إِنِّي تَمَّتَّعْتُ، فَقَالَ: "فَمَا اسْتَيْسَرَ مِنْ  
قُلْتُ: شَاءَ" [196: الْهَدْيِ] [البقرة]

I said: "A sheep."

**[12775]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from An-Nu'man ibn Qays, from Ibn 'Umar, who said: "Whatever sacrifice is easy is a sheep."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنِ النُّعْمَانِ بْنِ  
قَيْسٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا اسْتَيْسَرَ مِنْ الْهَدْيِ شَاءَ

**[12776]** Abu Bakr narrated to us, saying: Yahya ibn Sulaym al-Ta'ifi narrated to us from Hisham ibn 'Urwah, from his father, and from 'Ubayd Allah, from Nafi', from Ibn 'Umar, who said: "{Whatever sacrifice is easy} [Al-Baqarah: 196] is between cheapness and expensiveness."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سُلَيْمَانَ الطَّائِفِيَّ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، وَعَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: "فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ" [البقرة: 196]  
ما بَيْنَ الرُّخْصِ إِلَى الْغَلَّا

**[12777]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Mughirah, from Ibrahim, who said: "Whatever sacrifice is easy is a sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: مَا اسْتَيْسَرَ مِنَ الْهَدْيِ شَاةٌ

**[12778]** Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: I heard Al-Zuhri being asked about {Whatever sacrifice is easy} [Al-Baqarah: 196]. He said: Ibn 'Umar used to say: "From camels and cows," and Ibn 'Abbas used to say: "From sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا هُشَيْمٌ، قَالَ: سَمِعْتُ الْزُّهْرِيَّ، 196: وَسُلَيْلٌ عَنْ "فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ" [البقرة: 196] قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: مِنَ الْأُبْلِ وَالْأَبْقَرِ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مِنَ الْغَنَمِ

**[12779]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from 'Alqamah, who said: "A sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: شَاةٌ

**[12780]** Abu Bakr narrated to us, saying: 'Abdullah narrated to us from Isma'il, from Wabrah, from Ibn 'Umar, who said: "If a man combines Hajj and Umrah, he must sacrifice a camel." It was said to him: Ibn Mas'ud used to say: "A sheep." Ibn 'Umar said: "It is more beloved to me than a sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ وَبَرَةَ، عَنْ ابْنِ عُمَرَ قَالَ: إِذَا قَرَنَ الرَّجُلُ الْحَجَّ وَالْعُمْرَةَ فَعَلَيْهِ بَدَأَهُ، فَقِيلَ لَهُ: إِنَّ ابْنَ مَسْعُودٍ كَانَ يَقُولُ: شَاءَ، فَقَالَ ابْنُ عُمَرَ: أَحَبُّ إِلَيَّ مِنْ شَاءَ

**[12781]** Abu Bakr narrated to us, saying: 'Abdah narrated to us from Yahya ibn Sa'id, from Al-Qasim, that 'Aishah and Ibn 'Umar used to say: "The sacrifice is from camels and cows."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَةُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِيمِ، أَنَّ عَائِشَةَ، وَابْنَ عُمَرَ كَانَا يَقُولَانِ: الْهَدْيُ مِنِ الْإِبْلِ وَالْبَقَرِ

**[12782]** Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Abu Malik al-Ashja'i, from Muhammad ibn Uways, from Ibn al-Zubayr, who said: "A hooved animal from camels or cows."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ مُحَمَّدِ بْنِ أَوْيِسٍ، عَنْ ابْنِ الزُّبَيْرِ قَالَ: ذَاتُ حُفَّ مِنْ إِبْلٍ أَوْ بَقَرِ

**[12783]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ibn Tawus, from his father, who said: "A camel and a cow may be easy."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: قَدْ يَسْتَئْسِرُ الْجَزُورُ وَالْبَقَرُ

**[12784]** Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Abu Malik al-Ashja'i, who said: "A sheep suffices."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ يَقُولُ: يُجْزِي شَاةً

**[12785]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Habib ibn Abi Thabit, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: "Whatever sacrifice is easy is a sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَا اسْتَيْسَرَ مِنَ الْهَدْيِ شَاةً

**[12786]** Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ishaq, from Wabrah, from 'Abd al-Rahman: I came to Ibn 'Umar and said: "I have to offer a sacrifice, so what do you order me?" He said: "A heifer from cows, otherwise fasting three days and seven when you return to your family is more beloved to me than a sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ وَبَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ، أَتَيْتُ أَبْنَ عُمَرَ، فَقُلْتُ: إِنَّ عَلَيَّ هَدْيًا، فَمِمَّ تَأْمُرُنِي؟ قَالَ: بِنُتْ مِنَ الْبَقَرِ، وَإِلَّا فَإِنَّ صَوْمَ ثَلَاثَةِ أَيَّامٍ وَسَبْعَةٍ إِذَا رَجَعْتَ إِلَى أَهْلَكَ أَحَبُّ إِلَيَّ مِنْ شَاةٍ

**[12787]** Abu Bakr narrated to us, saying: Hafs narrated to us from his father 'Ali, who said: "Whatever sacrifice is easy is a sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ أَبِيهِ عَلِيٍّ قَالَ: مَا اسْتَيْسَرَ مِنَ الْهَدْيِ شَاةً

**[12788]** Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Yahya ibn Sa'id regarding Qiran: 'Aishah and Ibn 'Umar did not consider {Whatever sacrifice is easy} except from camels and cows," and Ibn 'Abbas used to say: "{Whatever sacrifice is easy} is a sheep."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ فِي الْقُرْآنِ: عَائِشَةُ، وَابْنُ عُمَرَ لَمْ يَكُونَا يَرَيَانِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ إِلَّا مِنَ الْأَبْلِ وَالْبَقَرِ "، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَا اسْتَيْسَرَ مِنَ الْهَدْيِ شَاءَ

**[12789]** Abu Bakr narrated to us, saying: Ya'la and Ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', from Jabir, who said: "We performed Tamattu' with the Messenger of Allah ﷺ, and he sacrificed a cow on behalf of seven."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَعْلَى، وَابْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَمَّثِّعُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُذْبَحُ الْبَقَرَةُ عَنْ سَبْعَةِ

**[12790]** Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Layth, from Tawus, from Ibn 'Abbas, who said: "It suffices the one performing Tamattu' if he shares in a sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يُجْزِي الْمُتَمَّثِّعُ إِنْ شَارَكَ فِي دَمِ

**[12791]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Ibn Tawus, from his father, who said: "A camel or a cow suffices for seven people performing Tamattu'."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْحٍ، عَنْ ابْنِ طَلَوْسٍ، عَنْ أَبِيهِ قَالَ: يُجْزِي النَّاقَةُ وَالْبَقَرَةُ عَنْ سَبْعَةِ مُتَمَمِّعِينَ

**[12792]** Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Hajjaj, from 'Ata', who said: "Those prevented (from completing Hajj) and those performing Tamattu' share in a camel for seven."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ قَالَ: يَشْتَرِكُ الْمَحْصُورُونَ وَالْمُتَمَمِّعُونَ فِي الْبَدْنَةِ عَنْ سَبْعَةِ

**[12793]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Hisham, from Al-Hasan and 'Ata', "that they saw no harm in the one performing Tamattu' entering into a share in a camel or a cow."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ، أَنَّهُمَا كَانَا لَا يَرَيَانَ بِأَسَاسٍ بِالْمُتَمَمِّعِ أَنْ يَدْخُلُ فِي شَرْكٍ فِي جَزْوٍ أَوْ بَقَرَةٍ

**[12794]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, who said: I asked Al-Hakam and Hammad about people sharing in the sacrificial animal, and "they disliked that."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، عَنِ الْقَوْمِ مُشْتَرِكُونَ فِي الْهَذِي، فَكَرِهُوا ذَلِكَ

**[12795]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur and Layth, from Mujahid, regarding a man who combined Hajj and Umrah and was prevented. He said: "He sends a sacrificial animal to release himself, and comes the next year with what he had assumed Ihram for."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، وَلَيْثٌ،  
عَنْ مُجَاهِدٍ، فِي الرَّجُلِ جَمَعَ بَيْنَ الْحَجَّ وَالْعُمْرَةِ،  
فَيُحْصِرُ قَالَ: يَبْعَثُ بِهِذِي يُحْلِّ بِهِ، وَيَجِيءُ مِنْ قَابِلٍ  
بِمَا كَانَ أَهْلَ بِهِ

**[12796]** Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from Hammad, from Ibrahim and Sa'id ibn Jubayr, who both said: "He owes two Umrahs and one

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ حَمَادٍ،  
عَنْ إِبْرَاهِيمَ، وَسَعِيدِ بْنِ جُبَيْرٍ قَالَا: عَلَيْهِ عُمْرَتَانٌ  
وَحَجَّةٌ

**[12797]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Hammad, regarding a man who assumed Ihram for Umrah and Hajj, then was prevented. He said: "He sends the sacrificial animal, and when the sacrificial animal reaches its place, he releases himself from Ihram, and he owes a Hajj and two Umrahs." Al-Hakam said: "He owes a Hajj and three Umrahs."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ،  
فِي رَجُلٍ أَهْلَ بِعُمْرَةٍ وَحَجَّةٍ، فَأَخْصِرَ قَالَ: يَبْعَثُ  
بِالْهَذِي، فَإِذَا بَلَغَ الْهَذِي مَحْلَهُ أَهْلَهُ، وَعَلَيْهِ حَجَّةٌ  
وَعُمْرَتَانٌ وَقَالَ الْحَكَمُ: عَلَيْهِ حَجَّةٌ وَتَلَاثُ عُمَرَ

**[12798]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Hammad, from Ibrahim, who said: "Two sacrificial animals."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ،  
عَنْ إِبْرَاهِيمَ قَالَ: هَذِيَان

**[12799]** Abu Bakr narrated to us, saying: Hushaym narrated to us from Mughirah, from Ibrahim, similarly.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، مِثْلُهُ

**[12800]** Abu Bakr narrated to us, saying: Jarir narrated to us from Layth and Mansur, from Mujahid, who said: "He sends a sacrificial animal to release himself with."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ لَيْثٍ، وَمَنْصُورٍ،  
عَنْ مُجَاهِدٍ قَالَ: يَبْعَثُ بِهِدْيٍ يُحْلِي بِهِ

**[12801]** Abu Bakr narrated to us, saying: Mu'tamir narrated to us from Layth, from Hushaym, from Hajjaj, from 'Ata', who said: "He owes a sacrificial animal."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ هُشَيْمٍ،  
عَنْ حَجَاجٍ، عَنْ عَطَاءٍ قَالَ: عَلَيْهِ هَذِي

**[12802]** Abu Bakr narrated to us, saying: Mu'tamir narrated to us from Layth, from Tawus and 'Ata', who both said: "If he combines Umrah and Hajj and is detained by illness, one sacrificial animal suffices for both."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، وَعَطَاءً، قَالَا: إِذَا جَمَعَ بَيْنَ عُمْرَةً وَهَجَّاجَ، فَحَبَسَهُ مَرَضٌ أَجْرَأَهُ لَهُمَا هَدْيٌ وَاحِدٌ

**[12803]** Abu Bakr narrated to us, saying: Hushaym narrated to us from Mughirah, from Ibrahim, that if evening came upon him in Mina while he was on the second day of the days of Tashriq, he would not depart until the next day, which is the third day.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُدْرِكُهُ الْمَسَاءُ بِمَنِي، وَهُوَ فِي الْيَوْمِ الثَّانِي مِنْ أَيَّامِ التَّشْرِيقِ، فَلَا يَنْفِرُ حَتَّى الْغَدِيرِ مِنَ الْيَوْمِ الْثَّالِثِ

**[12804]** Abu Bakr narrated to us, saying: Hushaym narrated to us from Mansur and Yunus, from Al-Hasan, that he used to say that.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، وَيُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

**[12805]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from 'Amr ibn Dinar, from Jabir ibn Zayd, that he used to say: "He may depart as long as the sun has not set."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ بَيْنَارٍ، عَنْ جَابِرٍ بْنِ زَيْدٍ، أَنَّهُ كَانَ يَقُولُ: يَنْفِرُ مَا لَمْ تَغِبِ الشَّمْسُ

**[12806]** Abu Bakr narrated to us, saying: 'Abd al-Samad ibn 'Abd al-Warith narrated to us from Hammad ibn Salamah, from Hisham ibn 'Urwah, from his father, who said: "Whoever stays in Mina until evening on the first day of departure (Nafr), intending to depart on that day, should not depart until the next day."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ،  
عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
قَالَ: مَنْ أَمْسَى بِمَنِي يَوْمَ النَّفْرِ الْأَوَّلِ، وَهُوَ يُرِيدُ النَّفْرَ  
فِي ذَلِكَ الْيَوْمِ، لَا يَنْفَرُ حَتَّى الْغَدَرِ

**[12807]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: 'Ubayd Allah narrated to us from Nafi', from Ibn 'Umar, who said: "If evening comes upon him on the second day, he should not depart until the next day after the sun has passed its zenith."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو أَسَمَةَ، ثنا عَبْيَدُ اللَّهِ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: إِذَا أَدْرَكَهُ الْمَسَاءُ فِي الْيَوْمِ  
الثَّانِي، فَلَا يَنْفَرُ حَتَّى الْغَدَرِ وَتَرْزُولُ الشَّمْسُ

**[12808]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Ata' ibn al-Sa'ib, from Tawus, from Ibn 'Abbas, who said: "Tawaf around the House is prayer, except that Allah has permitted speech in it. So whoever speaks, let him speak only good."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ  
السَّائِبِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الطَّوَافُ  
بِالْأَبَيَّتِ صَلَاةٌ، وَلَكِنَّ اللَّهَ أَحَلَ فِيهِ الْمَنْطَقَ، فَمَنْ تَطَّقَ  
فَلَا يَنْطِقُ إِلَّا بِخَيْرٍ

**[12809]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Abd al-Malik ibn Abi Sulayman, from a freed slave of Abu Sa'id, from Abu Sa'id, that he used to order his sons when they performed Tawaf not to engage in idle talk during their Tawaf, nor to act disobediently in secret, and not to speak to anyone until they finished their Tawaf if they were able.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ فُضِيلٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ مَوْلَى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ كَانَ يَأْمُرُ بَنِيهِ إِذَا طَافُوا أَنْ لَا يَلْغُوا فِي طَوَافِهِمْ، وَلَا يَعْصُوا خِلْسَةً، وَلَا يُكَلِّمُوا أَحَدًا حَتَّى يَقْضُوا طَوَافَهُمْ إِنْ اسْتَطَاعُوا

**[12810]** Abu Bakr narrated to us, saying: Abu Sa'id narrated to us from Muhammad ibn Maysarah, from Ibn Jurayj, from 'Ata', who said: "I performed Tawaf behind Ibn 'Umar and Ibn 'Abbas, and I did not hear either of them speak during Tawaf."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ مَيْسَرَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: طَفَّتْ وَرَاءَ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمَا يَتَكَلَّمُ فِي الطَّوَافِ

**[12811]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Ibn Tawus, from his father, from Ibn 'Abbas, who said: "Tawaf around the House is prayer, so lessen your speech during it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الْطَّوَافُ بِالْأَبْيَتِ صَلَادَةٌ، فَأَقِلُّوا الْكَلَامَ فِيهِ

**[12812]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Ibrahim, from Nafi', who said: "I performed Tawaf with Tawus, and he did not hear him initiate speech with anyone unless someone spoke to him and he replied."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا ابْنُ نُمَيْرٍ، عَنْ إِبْرَاهِيمَ، عَنْ نَافِعٍ قَالَ: طَفَتْ مَعَ طَاؤِسٍ، فَلَمْ يَسْمَعْهُ يَبْدُأُ إِنْسَانًا بِالْكَلَامِ إِلَّا أَنْ يُكَلِّمَهُ فَيُحِبِّهُ

**[12813]** Abu Bakr narrated to us, saying: Humayd ibn 'Abd al-Rahman narrated to us from Musa ibn Abi al-Furat, who said: Tawus said: "I consider it a gain to perform Tawaf around the House for a week without anyone speaking to me."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ أَبِي الْفُرَاتِ قَالَ: قَالَ طَاؤِسٌ: إِنِّي لَأَعْذُّهَا غَنِيمَةً أَنْ أَطُوفَ بِالْبَيْتِ أَسْبُواً عَلَى إِنْسَانٍ أَحَدَ

**[12814]** Abu Bakr narrated to us, saying: Jarir narrated to us from Al-Shaybani, who said: "I was performing Tawaf with Sa'id ibn Jubayr while he was speaking to me."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، قَالَ: كُنْتُ أَطُوفُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ وَهُوَ يُحَدِّثُ

**[12815]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, who said: "Shurayh was performing Tawaf around the House, and a man asked him a question, so he gave him a fatwa."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: كَانَ شُرَيْحٌ يَطُوفُ بِالْبَيْتِ، فَسَأَلَهُ رَجُلٌ فَأَفْتَأَهُ

**[12816]** Abu Bakr narrated to us, saying: 'Ali ibn Mushir narrated to us from 'Abd al-Malik ibn Abi Sulayman, who said: "I saw Sa'id ibn Jubayr performing Tawaf around the House, speaking to his companions and giving fatwas."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْمَالِكِ  
بْنِ أَبِي سُلَيْمَانَ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يَطُوفُ  
بِالْبَيْتِ يُحَدِّثُ أَصْحَابَهُ وَيُقْتَلِي

**[12817]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Yazid ibn Abi Ziyad, who said: "Mujahid, Sa'id ibn Jubayr, 'Ali ibn 'Abdullah ibn al-'Abbas, Al-Husayn ibn al-Hasan, and Abu Ja'far used to speak while performing Tawaf around the House and between Safa and Marwah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي  
رِيَادٍ، قَالَ: كَانَ مُجَاهِدًا، وَسَعِيدُ بْنُ جُبَيْرٍ، وَعَلِيُّ بْنُ  
عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، وَالْحُسَيْنُ بْنُ الْحَسَنِ، وَأَبُو جَعْفَرٍ  
يَتَكَلَّمُونَ وَهُمْ يَطُوفُونَ بِالْبَيْتِ، وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ

**[12818]** Abu Bakr narrated to us, saying: 'A'idh ibn Habib narrated to us from Yahya ibn Sa'id, from Abu al-Zubayr, from Tawus, who said: When Abu Musa and 'Amr ibn al-'As separated after the arbitration, Abu Musa came to perform Umrah. While I was performing Tawaf with him around the House, a man approached him and said: "O Abu Musa, is this the fitnah that was mentioned?" He replied: "This is nothing but a menstruation among the menstruations of fitnahs."

**[12819]** Abu Bakr narrated to us, saying: Zayd ibn al-Hubab narrated to us from Nudayr ibn Sa'id, who said: "I saw Abu Qilabah speaking during Tawaf."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَائِدٌ بْنُ حَبِيبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ طَاؤِسٍ قَالَ: لَمَّا تَفَرَّقَ أَبُو مُوسَى وَعَمْرُو بْنُ الْعَاصِ عنْ الْحُكُومَةِ، قَدِمَ أَبُو مُوسَى مُعْتَمِراً، فَكُنْتُ أَطْوُفُ أَنَا وَهُوَ بِالْبَيْتِ، إِذَا عَرَضَ لَهُ رَجُلٌ، فَقَالَ: يَا أَبَا مُوسَى، هَذِهِ الْفِتْنَةُ الَّتِي كَانْتُ تُذَكَّرُ؟ قَالَ: مَا هَذِهِ إِلَّا حِيْصَةٌ مِنْ حِيْصَاتِ الْفِتْنَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ نُضَيْرِ بْنِ سَعِيدٍ قَالَ: رَأَيْتُ أَبَا قِلَابَةَ يَكَلِّمُ فِي الطَّوَافِ

**[12820]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Mansur, from Ibrahim, from 'Abd al-Rahman ibn Yazid, who said: "I met Abu Mis'ar and asked him while he was performing Tawaf around the House, and he spoke to me," then he mentioned a hadith.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: لَقِيْتُ أَبَا مِسْعَرٍ فَسَأَلْتُهُ وَهُوَ يَطْوُفُ بِالْبَيْتِ، فَقَالَ لِي، لَمْ ذَكَرْ حَدِيثًا

**[12821]** Abu Bakr narrated to us, saying: Sharik narrated to us from Jabir, from Abu Ja'far, from 'Ali, who said: "If a Muhrim kisses his wife, he must offer a sacrifice (Dam)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ عَلَيِّ قَالَ: إِذَا قَبَلَ الْمُحْرِمُ امْرَأَتَهُ فَعَلَيْهِ دَمٌ

**[12822]** Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Layth, from 'Ata', who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءً، قَالَ: عَلَيْهِ دَمٌ

**[12823]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ma'mar, from 'Abd al-Karim, from Sa'id ibn Jubayr: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: عَلَيْهِ دَمٌ

**[12824]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Yunus, from Al-Hasan, who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيَّهِ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: عَلَيْهِ دَمٌ

**[12825]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ma'mar, from Al-Zuhri, who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيَّهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: عَلَيْهِ دَمٌ

**[12826]** Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Shu'bah, from Abu Ma'shar, from Ibrahim, regarding a Muhrim who kisses his wife or touches her with desire. He said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي الْمُحْرِمِ يَقْبَلُ امْرَأَتَهُ أَوْ يَعْمِزُ امْرَأَتَهُ بِشَهْوَةٍ، قَالَ: عَلَيْهِ دَمٌ

**[12827]** Abu Bakr narrated to us, saying: 'Abbad ibn al-'Awwam narrated to us from Hisham, from 'Ata', who said: "If he kisses or touches, he must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا قَبَلَ أَوْ غَمَزَ فَعَلَيْهِ دَمٌ

**[12828]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', who said: "He should seek forgiveness from Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، قَالَ: يَسْتَغْفِرُ اللَّهَ

**[12829]** Abu Bakr narrated to us, saying: Shababah narrated to us from Shu'bah, from Mansur, from Ibn Sirin, who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ ابْنِ سِيرِينَ قَالَ: عَلَيْهِ دَمٌ

**[12830]** Abu Bakr narrated to us, saying: Ibn Mahdi narrated to us from Sufyan, from Ibn Khuthaym, from Sa'id ibn Jubayr, who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: عَلَيْهِ دَمٌ

**[12831]** Abu Bakr narrated to us, saying: Abu 'Amir al-'Aqadi narrated to us from Hisham al-Dastuwa'i, from Qatadah, from Sa'id ibn al-Musayyib, who said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ هِشَامِ الدَّسْوَارِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: عَلَيْهِ دَمٌ

**[12832]** Abu Bakr narrated to us, saying: Ibn Mahdi narrated to us from Shayban, from Jabir, from Al-Sha'bi and 'Abd al-Rahman ibn al-Aswad, who both said: "He must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ مَهْدِيٍّ، عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، وَعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، فَلَا: عَلَيْهِ دَمٌ

**[12833]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Abu al-Zubayr, from 'Ikrimah, who said: "If a Muhrim touches or squeezes his wife, he must offer expiation by giving charity."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَّيرِ، عَنْ عَكْرَمَةَ قَالَ: إِذَا لَمْسَ الْمُحْرِمُ أَوْ عَمَرَ امْرَأَةً، فَعَلَيْهِ كَفَارَةٌ يَتَصَدَّقُ بِهَا

**[12834]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from 'Ata', regarding touching and feeling from behind clothing, there is nothing in it, but for repeated feeling and touching, there is a sacrifice.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الْمُنْسَةِ وَالْجَسَّةِ مِنْ وَرَاءِ التَّوْبِ لَيْسَ فِيهَا شَيْءٌ، وَفِي جَسَّاتٍ وَمَسَّاتٍ دَمٌ

**[12835]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Yunus, from Al-Hasan, that he was asked about a man who fondled while in Ihram. He said: "He must offer a camel." I said: "What if he had sexual intercourse?" He said: Al-Hasan used to say: "He is like the one who has intercourse; he must perform Hajj next year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ بَاשَرَ وَهُوَ مُحْرِمٌ، قَالَ: عَلَيْهِ بَذَنَةٌ، قُلْتُ: فَإِنْ بَاשَرْنَ الْبَاهِ الأَعْظَمَ، قَالَ: كَانَ الْحَسَنُ يَشُولُ: هُوَ بِمَنْزِلَةِ الْمُجَامِعِ عَلَيْهِ الْحَجَّ مِنْ قَابِلٍ

**[12836]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from Ghaylan ibn Jarir, who said: "I and Hakam ibn al-Barand were together when a man came to him and said: 'I placed my hand on my wife somewhere, and I did not lift it until I ejaculated.' We said: 'We have no knowledge about this.' So we went to 'Ali ibn 'Abdullah al-Bariqi, reached him, and asked him. He said: 'I have no knowledge about this.' While we were like that, we saw Jabir ibn Zayd. I said: 'That is Abu al-Sha'tha'; go to him and ask him, then come back to us and tell us.' So he went to him and asked him, then returned to us with happiness visible on his face. He said: 'He asked me to keep it secret.' We thought he ordered him to offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا ابْنُ عُلَيَّهِ، عَنْ أَئِبْوَبَ، عَنْ عَيْلَانَ بْنِ جَرِيرٍ، قَالَ: كُنْتُ أَنَا وَحْكُمْ بْنُ الْبَرَندَ، فَأَتَاهُ رَجُلٌ، فَقَالَ: إِنِّي وَضَعْتُ يَدِي مِنْ أَمْرِ أَتَيَ مَوْضِعًا، فَلَمْ أَرْفَهَا حَتَّى أَحْبَبْتُهُ، فَقُلْنَا: مَا لَنَا بِهَا عِلْمٌ، فَانْطَلَقُوا إِلَى عَلَيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، فَانْهَيْنَا إِلَيْهِ، فَسَأَلْنَاهُ، فَقَالَ: مَا لِي بِهَذَا عِلْمٌ، فَبَيْنَمَا تَحْنُّ كَذَلِكَ إِذَا تَحْنُ بِجَابِرِ بْنِ زَيْدٍ فَقُلْنَا: ذَلِكَ أَبُو الشَّعَاءِ وَأَتْهَهَ فَاسْأَلْنَاهُ، ثُمَّ أَرْجَعْنَا فَأَخْبَرْنَا، فَأَتَاهُ رَجُلٌ ثُمَّ رَجَعَ إِلَيْنَا يُعْرَفُ فِي وَجْهِهِ الْبِشْرُ، فَقَالَ: إِنَّهُ أَسْتَعْتَنُنِي، فَظَنَّنَا أَنَّهُ أَمْرَةٌ بِدِيمِ

**[12837]** Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Hisham, from Al-Hasan and 'Ata', regarding a man who touches his wife and ejaculates. They said: "He must offer a camel and perform Hajj next year."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَعَطَاءً، فِي رَجُلٍ يَلْمِسُ امْرَأَتَهُ، فَيُنْزَلُ، قَالَا: عَلَيْهِ بَذَنَةٌ، وَالْحَجُّ مِنْ قَابِلٍ

**[12838]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', regarding a Muhrim who fondled until he ejaculated. He said: "I see that it has become obligatory upon him, so he obligated upon him what is obligatory upon the one who has intercourse."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءً، فِي مُحْرِمٍ بَاشَرَ حَتَّى أَنْزَلَ، قَالَ: أَرَاهُ قَدْ وَجَبَ عَلَيْهِ، فَأَوْجَبَ عَلَيْهِ مَا وَجَبَ عَلَى الْمُجَامِعِ

**[12839]** Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Hisham, from 'Ikrimah, from Ibn 'Abbas, who said: "There is no harm in a mirror for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا بَأْسَ بِالْمُرْأَةِ لِلْمُحْرِمِ

**[12840]** Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Ibn Jurayj, from 'Ata', who said: "There is no harm in looking into it to remove harm from oneself."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، قَالَ: لَا بَأْسَ أَنْ يَنْظُرَ فِيهَا يُمْبَطِّعُ عَنْهُ الْأَذَى

**[12841]** Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Hajjaj, from Nafi', from Ibn 'Umar, "that he saw no harm in a Muhrim looking into a mirror."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ لَمْ يَرَ بَأْسًا أَنْ يَنْظُرَ الْمُحْرِمُ فِي الْمِرْأَةِ

**[12842]** Abu Bakr narrated to us, saying: Hafs narrated to us from Hajjaj, from someone who narrated to him from Ibn 'Abbas, and from Hajjaj, and from 'Ata', who both said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ حَجَاجٍ، عَمَّنْ، حَدَّثَهُ عَنْ ابْنِ عَبَّاسٍ، وَعَنْ حَجَاجٍ، وَعَنْ عَطَاءٍ، قَالَا: لَا بَأْسَ بِهِ

**[12843]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from 'Amr ibn Muslim, from Tawus and 'Ikrimah, who both said: "There is no harm in a Muhrim looking into a mirror."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرُو بْنِ مُسْلِمٍ، عَنْ طَاؤِسٍ، وَعَكْرَمَةَ، قَالَا: لَا بَأْسَ أَنْ يَنْظُرَ الْمُحْرِمُ فِي الْمِرْأَةِ

**[12844]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', who said: "There is no harm in a Muhrim looking into a mirror."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ أَنْ يَنْظُرَ الْمُحْرِمُ فِي الْمِرْأَةِ

**[12845]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Jarir ibn Hazim, who said: Al-Zubayr ibn Khirrit narrated to us from 'Ikrimah, who said: "Ibn 'Abbas saw no harm for a Muhrim to shave from magic or to look into a mirror."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو أَسَامَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ  
قَالَ: ثنا الرَّبِيعُ بْنُ حِرَيْتٍ، عَنْ عِكْرِمَةَ قَالَ: كَانَ ابْنُ  
عَبَّاسٍ، لَا يَرَى بَأْسًا لِلْمُحْرِمِ أَنْ يَحْلِقَ عَنِ السُّحْرِ،  
وَأَنْ يَنْظُرَ فِي الْمِرْأَةِ

**[12846]** Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Layth, from Tawus, who said: "A Muhrim should not look into a mirror, nor invoke against anyone, even if wronged."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَاصِ، عَنْ لَيْثٍ، عَنْ  
طَاؤُوسٍ قَالَ: لَا يَنْظُرُ الْمُحْرِمُ فِي الْمِرْأَةِ، وَلَا يَذْعُورُ  
عَلَى أَحَدٍ وَإِنْ ظَلَمَهُ

**[12847]** Abu Bakr narrated to us, saying: Abu 'Amir al-'Aqadi narrated to us from Aflah, from Al-Qasim, "that he disliked for a Muhrim to look into a mirror."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحٍ،  
عَنْ الْفَاسِيمِ، أَنَّهُ كَرِهَ أَنْ يَنْظُرَ الْمُحْرِمُ فِي الْمِرْأَةِ

**[12848]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Zayd ibn Aslam, from Ibrahim ibn 'Abdullah ibn Hunayn, from his father, who said: Ibn 'Abbas and Al-Miswar ibn Makhramah disagreed about whether a Muhrim can wash his head. He said: "I was sent to Abu Ayyub, and I came to him while he was washing between the two wooden posts of the well. I said: 'Your sister's son, Ibn 'Abbas, sent me to you asking: How did you see the Messenger of Allah ﷺ washing his head while in Ihram?' He took some water and poured it over his head, then rubbed it back and forth, saying: 'This is how I saw the Messenger of Allah ﷺ doing while he was in Ihram.' I returned to them and informed them of his statement, and Al-Miswar said: 'I will never disagree with you again.'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبْنُ عُيِّنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ قَالَ: اخْتَلَفَ أَبْنُ عَبَّاسٍ، وَالْمُسْوَرُ بْنُ مَخْرَمَةَ فِي الْمُحْرِمِ يَغْسِلُ رَأْسَهُ، قَالَ: شَأْنِي إِلَى أَبِي أَيُّوبَ، فَأَتَيْتُهُ وَهُوَ بَيْنَ قَرْنَيِ الْبَلْرَيْنِ يَغْسِلُ، فَقُلْتُ: إِنَّ أَبْنَ أَخْتِكَ أَبْنُ عَبَّاسٍ أَرْسَلَنِي إِلَيْكَ يَقُولُ: كَيْفَ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَأَخَذَ مِنَ الْمَاءِ فَصَبَّهُ عَلَى رَأْسِهِ، ثُمَّ أَقْبَلَ وَأَدْبَرَ قَالَ: هَكَذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعُلُ وَهُوَ مُحْرِمٌ، فَرَجَعْتُ إِلَيْهِمَا فَأَخْبَرْتُهُمَا بِقَوْلِهِ، فَقَالَ الْمُسْوَرُ: لَا أَخَالُكُمْ أَبَدًا

**[12849]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from 'Abd al-Karim, from 'Ikrimah, from Ibn 'Abbas, who said: 'Umar said to me: "Come with me so we can compete in the water to see which of us can endure longer while we are in Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَلَيْهِمَا، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي عُمَرُ: تَعَالَ مَعِي حَتَّى أُنَافِسَكَ فِي الْمَاءِ إِنَّا أَصْبَرُ وَنَحْنُ مُحْرُمُونَ

**[12850]** Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Al-'Abbas ibn 'Abdullah ibn Ma'bad, from his father, who said: "I went out with my maternal aunt Maymunah, and I plastered my hair with honey or gum while I was in Ihram, but it scattered. So I asked her, and she said: 'Dip your head in water several times.'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُيَيْنَةَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ حَالَتِي مَيْمُونَةَ، فَلَبَدَتُ رَأْسِي بِعَسلٍ، أَوْ بِغَرَّاً، وَأَنَا مُحْرَمٌ، فَتَنَشَّرَ عَلَيَّ، فَسَأَلَّهَا، فَقَالَتْ: اغْمِسْ رَأْسَكَ فِي الْمَاءِ مِرَارًا

**[12851]** Abu Bakr narrated to us, saying: Waki' narrated to us from Shu'bah, from Muslim al-Qarri, who said: I said to Ibn 'Abbas: "Can I pour water over my head while I am in Ihram?" He said: "There is no harm in it. Indeed, Allah says: '{Indeed, Allah loves those who are constantly repentant and loves those who purify themselves}' [Al-Baqarah: 222]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُسْلِمٍ الْقَرِّيِّ قَالَ: فُلْتُ لِابْنِ عَبَّاسٍ: أَصْبُّ عَلَى رَأْسِي الْمَاءِ وَأَنَا مُحْرِمٌ؟ قَالَ: "لَا بَأْسَ بِهِ، إِنَّ اللَّهَ يَقُولُ: {إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ} [البقرة: 222]

**[12852]** Abu Bakr narrated to us, saying: Jarir narrated to us from 'Ata', from Mujahid, who said: "There is no harm if a Muhrim washes his head with water."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ أَنْ يَغْسِلَ الْمُحْرِمَ رَأْسَهُ فِي الْمَاءِ

**[12853]** Abu Bakr narrated to us, saying: 'Abbad narrated to us from Al-'Ala' ibn al-Musayyib, from Abu Umamah al-Taymi, who said: I asked Ibn 'Umar, "Can a Muhrim take a bath?" He said: "Does that increase anything but dishevelment?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَبَادٌ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي أُمَامَةَ التَّيِّمِيِّ قَالَ: سَأَلْتُ ابْنَ عُمَرَ، يَغْسِلُ الْمُحْرِمُ؟ فَقَالَ: هُلْ يَزِيدُ ذَلِكَ إِلَّا شَعْنًا

**[12854]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Ibn Tawus, from his father, who said: "There is no harm if a Muhrim washes his head and sneezes from it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلَوْسٍ، عَنْ أَبِيهِ قَالَ: لَا بَأْسَ أَنْ يَغْسِلَ الْمُحْرِمُ رَأْسَهُ وَيَتَعَطَّسَ مِنْهُ

**[12855]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, and Ghundar from 'Uthman ibn Ghiyath, from 'Ikrimah, who said: "A Muhrim may wash with water if he wishes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَغُنْدَرٍ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ عَكْرَمَةَ قَالَ: الْمُحْرِمُ يَغْشِلُ بِالْمَاءِ إِنْ شَاءَ

**[12856]** Abu Bakr narrated to us, saying: Yahya narrated to us from Mughirah, from Ibrahim, who said: "There is no harm if a Muhrim washes with water without being in a state of Janabah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ أَنْ يَغْشِلَ الْمُحْرِمُ بِالْمَاءِ مِنْ غَيْرِ جَنَابَةٍ

**[12857]** Abu Bakr narrated to us, saying: 'Abdah narrated to us from 'Ubayd Allah ibn 'Umar, who said: "I poured water on Salim while he was in Ihram, and he forbade me from pouring it on his head."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: صَبَبْتُ عَلَى سَالِمٍ مَاءً وَهُوَ مُحْرِمٌ، فَنَهَايَ أَنْ أَصْبَبَ عَلَى رَأْسِهِ

**[12858]** Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, from Nafi', from Ibn 'Umar, who said: "We used to be at the bay of the sea at Al-Juhfah, immersing ourselves in it while 'Umar was watching us, and he did not criticize us for that while we were in Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَكُونُ بِالْخَلْجِ مِنَ الْبَحْرِ بِالْجُحْفَةِ، فَنَتَّامَسُ فِيهِ، وَعُمَرُ يَنْظُرُ إِلَيْنَا، فَمَا يَعِيبُ ذَلِكَ عَلَيْنَا وَنَحْنُ مُحْرِمُونَ

**[12859]** Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Hajjaj, from Khusayf, from 'Ikrimah, from Ibn 'Abbas, "that the Prophet ﷺ granted permission for dyed clothing for a Muhrim, as long as it does not have a scent or stain."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ ثَمِيرٍ، عَنْ حَاجَاجَ، عَنْ خُصَيْفٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحَصَ فِي التَّوْبِ الْمَصْبُوغِ لِلْمُحْرِمِ، مَا لَمْ يَكُنْ لَهُ لَعْنٌ وَلَا رَذْعٌ

**[12860]** Abu Bakr narrated to us, saying: Sharik narrated to us from Abu Ishaq, from Abu Ja'far, who said: 'Aqil ibn Abi Talib assumed Ihram in two garments and two robes. 'Umar saw him and asked: "What is this?" He replied: "No one teaches us the Sunnah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: أَحْرَمَ عَقِيلُ بْنُ أَبِي طَالِبٍ فِي ثَوْبَيْنِ وَرِدَاءَيْنِ، فَرَأَاهُ عُمَرُ فَقَالَ: مَا هَذَا؟ فَقَالَ لَهُ: إِنَّ أَحَدًا لَا يُعْلَمُ بِالسُّنْنَةِ

**[12861]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Ziyad ibn Sa'd, from Abu al-Zubayr, from Jabir, who said: "There is no harm in dyed clothing for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ قَالَ: لَا يَأْسَ بِالْمَصْبُوغِ لِلْمُحْرِمِ

**[12862]** Abu Bakr narrated to us, saying: Hammad ibn Khalid narrated to us from 'Abdullah ibn 'Umar, from 'Abd al-Rahman ibn al-Qasim, from 'Abdullah, who said: "Young men used to assume Ihram with Ibn 'Umar wearing rose-colored garments, and he would not forbid them nor disapprove of them."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَمَّادُ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِيمِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ الْفِتَنَاءِنْ يُحْرِمُونَ مَعَ ابْنِ عُمَرَ فِي الْمُؤَرَّدِ، فَلَا يَنْهَا هُمْ وَلَا يُنْكِرُ عَلَيْهِمْ

**[12863]** Abu Bakr narrated to us, saying: Yahya ibn Yaman narrated to us from Sufyan, from Yazid, from Miqsam, from Ibn 'Abbas, who said: "There is no harm in rose-colored garments for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا يَأْسَ بِالْمُؤَرَّدِ لِلْمُحْرِمِ

**[12864]** Abu Bakr narrated to us, saying: Waki' narrated to us from 'Umar ibn Muhammad, who said: "I saw Salim wearing a rose-colored garment one day," meaning while he was in Ihram.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ قَالَ:  
رَأَيْتُ عَلَى سَالِمٍ يَوْمًا تَوْبَا مُورَدًا يَعْنِي وَهُوَ مُحْرِمٌ

**[12865]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from Nafi', from Ibn 'Umar, elevating it [to the Prophet], who said: "No garment touched by wars or saffron should be worn."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ، رَفَعَهُ قَالَ: لَا يُلْبِسُ ثَوْبًا مَسَّهُ وَرْسٌ،  
وَلَا زَعْفَرَانٌ

**[12866]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, from 'Aishah, who said: "Wearing garments dyed with saffron and safflower is disliked for men and women, unless it is a washed garment."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: يُكْرَهُ التَّوْبُ الْمُصْبُوْغُ  
بِالزَّعْفَرَانِ، وَالصَّبْغَةُ بِالْعُصْفُرِ لِلرِّجَالِ وَالنِّسَاءِ، إِلَّا  
أَنْ يَكُونَ تَوْبًا غَسِيلًا

**[12867]** Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from Wabrah, from Ibn 'Umar, "that 'Umar forbade a Muhrim from assuming Ihram in garments dyed with wars and saffron."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ،  
عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ نَهَى أَنْ يُحْرِمَ الْمُحْرِمُ فِي  
الْتَّوْبِ الْمَصْبُوْغِ بِالْوَرْسِ وَالزَّعْفَارَانِ

**[12868]** Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, from 'Ata', Tawus, and Mujahid, "that they disliked veins (dyed garments) for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءَ،  
عَنْ طَلَوْسٍ، وَمُجَاهِدٍ أَنَّهُمْ كَرِهُوا الْعُرُوقَ لِلْمُحْرِمِ

**[12869]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us, saying: Waki' narrated to us from Sufyan, from Ibn Jurayj, from 'Ata', "that he disliked safflower-dyed garments for a Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى، قَالَ: ثنا وَكِيعٌ،  
عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ أَنَّهُ كَرِهَ  
الْمُعَصْفَرَ لِلْمُحْرِمِ

**[12870]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from Al-Hasan, "that he used to dislike a man assuming Ihram in safflower-dyed garments."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ  
الْحَسَنِ، أَنَّهُ كَانَ يَكُرِهُ أَنْ يُحْرِمَ الرَّجُلُ فِي الْمُعَصْفَرِ

[12871] Abu Bakr narrated to us, saying: Bakkar ibn 'Abdullah, the nephew of Musa ibn 'Ubaydah, said:

"I saw 'Umar ibn 'Abd al-'Aziz following people in the stations forbidding them from wearing safflower-dyed garments."

[12872] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from 'Abd al-Malik, from 'Ata', that "he disliked a man assuming Ihram in two safflower-dyed garments."

[12873] Abu Bakr narrated to us, saying: 'Abdah narrated to us from Hisham, from Fatimah bint al-Mundhir, "that Asma' used to wear safflower-dyed garments while she was in Ihram."

[12874] Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from Yazid al-Faqir, who said: "I traveled with Umm Salamah, the wife of the Prophet ﷺ, and some of those with her were wearing safflower-dyed garments."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا بَكَارُ بْنُ عَبْدِ اللَّهِ ابْنُ أَخِي مُوسَى بْنِ عُبيَّةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَتَبَعَ النَّاسَ فِي الْمَنَازِلِ يَنْهَا هُمْ عَنِ الْمُعَصْفَرِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ كَرِهٌ أَنْ يُحْرِمَ الرَّجُلُ فِي التَّوْبِينَ الْمُعَصْفَرِيْنَ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَهُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّ أَسْمَاءَ كَانَتْ تَلْبِسُ الْمُعَصْفَرَ وَهِيَ مُحْرِمَةٌ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ قَالَ: سَافَرْتُ مَعَ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ بَعْضُ مَنْ مَعَهَا يَلْبِسُ الْمُعَصْفَرَ

**[12875]** Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from 'Ubayd Allah, from Nafi', "that the wives and daughters of 'Abdullah ibn 'Umar used to wear jewelry and safflower-dyed garments while they were in Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ نِسَاءَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَبَنَاتِهِ كُنْ يَلْبِسْنَ الْحُلَيَّ، وَالْمُعَصْفَرَاتِ، وَكُنَّ مُحْرَمَاتٍ

**[12876]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: "A female Muhrim may wear whatever she wishes except for deep yellow or safflower-dyed garments."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو مُعَاوِيَةً، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تَلِيسُ الْمُحْرَمَةُ، مَا شَاءَتْ إِلَّا الْمَهْرُودُ الْمَعَصَرَ

**[12877]** Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Al-Ja'd, who said: 'Aishah bint Sa'd narrated to me that Sa'd used to say to his daughters: "Your clothes in which you assume Ihram are dyed when you assume Ihram, and their dye is in your laps."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْجَعْدِ، قَالَ: حَدَّثَنِي عَائِشَةُ ابْنَةُ سَعِيدٍ، أَنَّ سَعِيدًا كَانَ يَقُولُ لِبَنَاتِهِ: تِبَأْكُنَّ الَّتِي تُحْرِمُنَ فِيهَا الْمُصَبَّغَاتُ، إِذَا أَحْرَمْنَ، وَصِبَغْهُنَا فِي حُجُورِكُنَّ

**[12878]** Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, from 'Aishah, who said: "But the saturated safflower dye is for women."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: لَكِنَّ الْمُشْبَعَةَ بِالْعُصْفُرِ لِلنِّسَاءِ

**[12879]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Al-A'mash, from Ibrahim, "that he disliked deep yellow garments for a female Muhrim."

حَدَّثَنَا أَبُو بَكْرٌ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ الْمَهْرُودَ لِلْمُحْرِمَةِ

**[12880]** Abu Bakr narrated to us, saying: Humayd ibn 'Abd al-Rahman al-Ru'asi narrated to us from his father, from Abu al-Zubayr, from Jabir, who said: "If there is no perfume in the safflower-dyed garment, there is no harm for a Muhrim to wear it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: إِذَا لَمْ يَكُنْ فِي التَّوْبِ الْمُعَصْفُرِ طِيبٌ، فَلَا بَأْسَ لِلْمُحْرِمِ أَنْ يَلْبِسَهُ

**[12881]** Abu Bakr narrated to us, saying: Humayd narrated to us from his father, from Abu al-Zubayr, who said: I was with Ibn 'Umar when a man came wearing two safflower-dyed garments while he was in Ihram. He asked: "Is there any harm in this for me?" He said: "Do they have perfume?" He said: "No." He said: "Then there is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَبِيهِ، عَنْ أَبِي الرَّبَّيْرِ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَأَتَى رَجُلٌ عَلَيْهِ تُوبَانٌ مُعَصْفَرَانِ، وَهُوَ مُحْرَمٌ، فَقَالَ: فِي هَذَا عَلَيَّ بَأْسٌ؟ قَالَ: فِيهِمَا طَيْبٌ؟ قَالَ: لَا قَالَ: فَلَا بَأْسَ بِهِ

**[12882]** Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from 'Abd al-Rahman ibn Ishaq, who said: My father narrated to me, saying: I saw Nafi' ibn Jubayr at Al-'Araj wearing a safflower-dyed garment while he was in Ihram. My uncle Ishaq asked him: "What is this?" He said: "It does not fade, and it does not diminish."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبِي قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ بِالْعَرْجِ عَلَيْهِ مُعَصْفَرٌ، وَهُوَ مُحْرَمٌ، فَقَالَ لَهُ عَمِي إِسْحَاقُ: مَا هَذَا؟ قَالَ: إِنَّهُ لَا يَبْيَضُ، وَإِنَّهَا لَا تَنْقُصُ

**[12883]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from 'Ata', who said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ بِهِ

**[12884]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Musa ibn 'Ubaydah, from Sufyan, the freed slave of 'Abdullah ibn Iyas, who said: "I saw the Companions of the Messenger of Allah ﷺ assuming Ihram in two white garments dyed with red clay (Mumashshaqayn)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا أَبُو أَسَامَةَ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ سُعْيَانَ، مَوْلَى عَبْدِ اللَّهِ بْنِ إِيَّاسٍ قَالَ: رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرِمُونَ فِي التَّوْبِينَ الْأَبْيَضَيْنَ الْمُمَشَّقَيْنَ

**[12885]** Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Ata' ibn al-Sa'ib, from Kathir ibn Jumhan, who said: A man came to Ibn 'Umar and said: "O Abu 'Abd al-Rahman, do you forbid people from dyed garments and yet wear them?" He said: "Woe to you, it is only dyed with clay."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمَهَارَ قَالَ: أَتَى رَجُلٌ ابْنَ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ أَتَهْمَى النَّاسَ عَنِ الْمَصْبُوغِ وَتَلْبِسُهُ؟ قَالَ: وَيْحَكَ، إِنَّمَا يَوْمًا لِمَدِرٍ

**[12886]** Abu Bakr narrated to us, saying: Yahya ibn 'Ubayd said: "I saw Tawus wearing two garments dyed with clay while he was in Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا يَحْيَى بْنُ عُبَيْدٍ قَالَ: رَأَيْتُ عَلَى طَاوُسٍ تَوْبِينَ مُمَشَّقَيْنَ بِطِينَ، وَهُوَ مُحْرَمٌ

**[12887]** Abu Bakr narrated to us, saying: Waki' narrated to us from Hizam ibn Hisham, who said: "I saw 'Umar ibn 'Abd al-'Aziz wearing two garments dyed with clay while he was in Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ حَزَامَ بْنِ هِشَامٍ قَالَ: رَأَيْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ تَوْبِينَ مُمَشَّقِينَ، وَهُوَ مُحْرَمٌ

**[12888]** Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from Jabir, from 'Adi ibn Thabit, who said: A group of the Companions of the Prophet ﷺ used to start from Madinah and say: "We assume Ihram from where the Prophet ﷺ assumed Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: كَانَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْدَعُونَ بِالْمَدِينَةِ وَيَقُولُونَ: نُهُلُّ مِنْ حَيْثُ أَهْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12889]** Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Ibrahim ibn Muhajir, from Ibrahim, who said: "If you perform Hajj and have never performed Hajj before, start with Makkah, then pass by Madinah if you wish."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَنْتَ حَجَجْتَ، وَلَمْ تَحْجُجْ قُطُّ، فَابْدُأْ بِمَكَّةَ، ثُمَّ تَمُرُّ عَلَى الْمَدِينَةِ إِنْ شِئْتَ

**[12890]** Abu Bakr narrated to us, saying: 'Abd al-Rahman narrated to us from Layth, from Mujahid, who said: "If you intend Hajj and Umrah, start with Makkah, and make everything follow it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الرَّحْمَنِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا أَرْدَتَ الْحَجَّ وَالْعُمْرَةَ فَأَبْدِأْ بِمَكَّةَ، وَاجْعَلْ كُلَّ شَيْءٍ لَهَا تَبَعًا

**[12891]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Jabir, from 'Abd al-Rahman ibn al-Aswad, that he preferred to start with Makkah and would say to his servant: "My expenses and destination are towards Makkah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَبْدَا بِمَكَّةَ، وَيَقُولُ لِغَلَامِهِ: يَكُونُ نَقْتِي وَوْجُوِي إِلَى مَكَّةَ

**[12892]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Al-Zibriqan, who said: We were in Makkah and wanted to go to Madinah. We mentioned that to Sa'id ibn Jubayr, and he said: "One Tawaf around this House is more beloved to me than coming eight times."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو أَسَمَّةَ، عَنِ الزِّبْرِقَانَ قَالَ: كُنَّا بِمَكَّةَ فَأَرْدَنَا أَنْ نَأْتِي الْمَدِينَةَ، فَذَكَرْنَا ذَلِكَ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: لَطَوَافٌ وَاحِدٌ بِهَذَا الْبَيْتِ، أَحَبُّ إِلَيَّ مِنْ إِثْيَانِ ثَمَانِ مَرَّاتٍ

**[12893]** Abu Bakr narrated to us, saying: Yahya ibn Yaman narrated to us from Isra'il, from Thuwayr, from his father, who said: "I went out with 'Alqamah, Al-Aswad, and 'Amr ibn Maymun, and they started with Madinah before Makkah."

**[12894]** Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: "The Messenger of Allah ﷺ once sent sheep as a sacrificial offering to the House and garlanded them."

**[12895]** Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Mansur and Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, from the Prophet ﷺ, similar to it.

**[12896]** Hushaym narrated to us from Abu Bishr, from Sa'id ibn Jubayr, who said: "Sheep are not garlanded nor marked."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى بْنُ يَمَانٍ: عَنْ إِسْرَائِيلَ،  
عَنْ ثُوَيْرٍ، عَنْ أَبِيهِ، قَالَ: حَرَجْتُ مَعَ عَلْقَمَةَ،  
وَالْأَسْوَدِ، وَعَمْرُو بْنِ مَيْمُونٍ فَبَدَعُوا بِالْمَدِينَةِ قَبْلَ مَكَّةَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ  
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَى رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً غَنَّمًا إِلَى الْبَيْتِ، فَقَلَّدَهَا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ  
مَنْصُورٍ، وَالْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ  
عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:  
غَنَمٌ لَا يُقَلَّدُ، وَلَا يُسْعَرُ

**[12897]** Abu Bakr narrated to us, saying: Ibn Abi 'Adi narrated to us from Muhammad ibn 'Amr, from Muhammad ibn Ibrahim, from Ibn 'Abbas, who said: "I have seen sheep being brought garlanded."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَقِيْتُ الْعَنَمَ يُؤْتَى بِهَا مُقْلَدَةً

**[12898]** Abu Bakr narrated to us, saying: Waki' narrated to us from Bassam, from Abu Ja'far, who said: "I saw rams garlanded."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ بَسَّامٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: رَأَيْتُ الْكِبَاشَ مُقْلَدَةً

**[12899]** Abu Bakr narrated to us, saying: Waki' narrated to us from 'Umar ibn Dharr, from 'Ata', "that 'Aishah used to garland sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرَّ، عَنْ عَطَاءٍ، أَنَّ عَائِشَةَ كَانَتْ تُقْلِدُ الْغَنَمَ

**[12900]** Abu Bakr narrated to us, saying: Zayd ibn al-Hubab narrated to us from Hammad ibn Salamah, from Humayd al-Tawil, from 'Abdullah ibn 'Ubayd ibn 'Umayr al-Laythi, that "the sheep used to be garlanded."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدِ الطَّوَيْلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ، أَنَّ الشَّاةَ كَانَتْ تُقْلَدُ

**[12901]** Abu Bakr narrated to us, saying: Al-Fadl ibn Dukayn narrated to us from Ja'far ibn Burqan, from Salih ibn Farwah, from Ibn 'Umar, who said: "The sheep is not garlanded."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ صَالِحِ بْنِ فَرْوَةَ، عَنْ ابْنِ عُمَرَ قَالَ: الشَّاةُ لَا تُثَقَّلُ

**[12902]** Abu Bakr narrated to us, saying: Hatim ibn Wardan narrated to us from Burd, from 'Ata', who said: "I saw people from the Companions of the Prophet ﷺ following garlanded sheep."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ أَنْاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَعَّونَ الْغَمَّ مُقْلَدَةً

**[12903]** Abu Bakr narrated to us, saying: Abu Usamah narrated to us from 'Abd al-Rahman ibn Yazid ibn Jabir, from Makhul, who said: "If a Muhrim is afflicted with Janabah (major impurity), he should pour water over his head without rubbing it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو أَسَامَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: إِذَا أَصَابَتِ الْمُحْرِمَ جَنَابَةً، فَلْيَصُبِّ الْمَاءَ عَلَى رَأْسِهِ صَبًّا، وَلَا يَعْرُكْهُ

**[12904]** Abu Bakr narrated to us, saying: 'Abd al-Wahhab al-Thaqafi narrated to us from Habib, from 'Ata', regarding a Muhrim when he bathes. He said: "He saturates his head with water but does not rub it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، فِي الْمُحْرِمِ إِذَا اغْتَسَلَ، قَالَ: يُشَرِّبُ الْمَاءَ رَأْسَهُ، وَلَا يُدَلِّكُهُ

**[12905]** Abu Bakr narrated to us, saying: Sahl ibn Yusuf narrated to us from 'Amr, from Al-Hasan, "that he saw no harm in a Muhrim washing his head and binding it tightly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بِأَسَا أَنْ يَعْسِلَ الْمُحْرِمَ رَأْسَهُ، أَنْ يَسْتَدِّ ذَلِكَ رَأْسَهُ

**[12906]** Abu Bakr narrated to us, saying: 'Abd al-Samad ibn 'Abd al-Warith narrated to us from Hammad ibn Salamah, from Hisham ibn 'Urwah, from his father, "that he used to pour water over his head without scratching it, but wiped his hand over it gently."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَصْبِرُ الْمَاءَ عَلَى رَأْسِهِ، وَلَا يَحْكُهُ، يَمْسَحُ عَلَيْهِ يَدَهُ مَسْحًا

**[12907]** Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from 'Abd al-A'la, who said: "I saw Sa'id ibn Jubayr pouring water over his head while he was in Ihram without scratching it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، يَصْبِرُ الْمَاءَ عَلَى رَأْسِهِ، وَهُوَ مُحْرِمٌ، وَلَا يَحْكُهُ

**[12908]** Abu Bakr narrated to us, saying: Hafs ibn Ghiyath and 'Abbad ibn al-Awwam narrated to us from Hajjaj, from Abu Ishaq, from Al-Miswar ibn Makhramah, who said: "A female Muhrim gathers her hair into three braids and cuts a third of it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، وَعَبَادُ بْنُ الْعَوَامِ، عَنْ حَجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسْوَرِ بْنِ مَخْرَمَةَ قَالَ: تَجْمَعُ الْمُحْرِمَةُ، شَعْرَهَا تَلَانًا، وَتَأْخُذُ ثُلَّهَ

**[12909]** Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Layth, from Nafi', from Ibn 'Umar, who said: "A female Muhrim gathers her hair and then cuts an amount equal to a fingertip."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: تَجْمَعُ الْمُحْرِمَةُ شَعْرَهَا، ثُمَّ تَأْخُذُ قَدْرَ أَنْمَلَةٍ

**[12910]** Abu Bakr narrated to us, saying: 'Abbad narrated to us from Al-Hajjaj, who said: I asked 'Ata' about cutting hair for women. He said: "She takes a little from the sides; it is merely an act of coming out of Ihram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبَادٌ، عَنِ الْحَجَاجِ قَالَ: سَأَلْتُ عَطَاءً، عَنْ تَفْصِيرِ الْمَرْأَةِ فَقَالَ: تَأْخُذُ مِنْ جَوَانِبِهَا شَيْئًا، إِنَّمَا هُوَ تَحْلِيلٌ

**[12911]** Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from Hafsah bint Sirin, regarding a woman cutting her hair. She said: "I prefer that a young woman does not cut much. As for the older woman, if she wishes, she can take more, but if she does, she should not exceed a quarter."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ حَفْصَةَ ابْنَةِ سِيرِينَ، فِي تَقْصِيرِ الْمَرْأَةِ مِنْ شَعْرِهَا، قَالَتْ: إِنَّهُ يُعْجِبُنِي أَنْ لَا تُكْثِرِ الْمَرْأَةُ الشَّابَةُ، وَأَمَّا الَّتِي قَدْ دَلَّتْ، فَإِنْ شَاءَتْ أَخْدَثْ أَكْثَرَ، فَإِنْ فَعَلْتْ، فَلَا تَرِيدْ عَلَى الرُّبْعِ

**[12912]** Abu Bakr narrated to us, saying: Ghundar narrated to us from Ash'ath, from Al-Hasan, regarding how a female Muhrim should cut her hair. He said: "She takes from her forelock."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا غُنْدَرُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي الْمُحْرِمَةِ كَيْفَ تُقصَّرُ؟ قَالَ: تَأْخُذُ مِنْ نَاصِيَتِهَا

**[12913]** Abu Bakr narrated to us, saying: Abu Khalid 'Abd al-'Aziz narrated to us, saying: Shu'bah narrated to us, saying: I asked Al-Hakam how much a woman should cut. He said: "There is no fixed limit for it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ عَبْدُ الْعَزِيزِ، قَالَ: ثنا شُعْبَةُ قَالَ: سَأَلْتُ الْحَكَمَ، كَمْ تَقْصُّ الْمَرْأَةُ قَالَ: لَيْسَ فِيهِ شَيْءٌ مُؤَقِّتٌ

**[12914]** Abū Bakr told us: Ibn Fuḍayl told us, from Mughīrah, from Ibrāhīm, who said: “She cuts (shortens) from both her short and long hair.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: تُقَصِّرُ مِنْ شَعْرِهَا الْقَصِيرُ وَالطَّوِيلُ

**[12915]** Abū Bakr told us: Waki‘ told us, from ‘Uqbah, from Ibrāhīm, who said: I asked about the necessary amount (Darūrah), how much should she cut from her hair? He said: “He was asked this,” and he placed his thumb on the second joint.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ عُقْبَةَ، عَنْ إِبْرَاهِيمَ قَالَ: سَأَلْتُ عَنِ الضرُورَةِ، كَمْ تُقَصِّرُ مِنْ شَعْرِهَا؟ قَالَ: سُئِلْتُ هَذَا، وَوَضَعَ إِبْهَامَهُ عَلَى الْمِفْصَلِ الثَّانِي

**[12916]** Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from ‘Uqbah ibn Abī Ṣalih, who said: I asked Sa‘id ibn Jubayr about it, and he said: “Women know better.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبْيَةَ بْنِ أَبِي صَالِحٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْهُ، فَقَالَ: النِّسَاءُ أَعْلَمُ

**[12917]** Abū Bakr told us: Ibn Fuḍayl told us, from Mughīrah, from Ibrāhīm, who said: “The woman cuts from her hair the length of a fingertip.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: تُقَصِّرُ الْمَرْأَةُ مِنْ شَعْرِهَا قَدْرَ أَنْمَلَةِ

**[12918]** Abū Bakr told us: Wakī‘ told us, saying: Sufyān told us, from Jābir, from ‘Āmir, who said: I asked him: Is shaving better for women or shortening (cutting)? He said: “Shortening. The wives of the Prophet ﷺ shortened their hair.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، قَالَ: ثُنَا سُفِيَّاً، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: سَأَلَنَا الْحَافُ لِلنِّسَاءِ أَفْضَلُ أَوْ الْقَصِيرُ؟ قَالَ: بَلِ التَّقْصِيرُ، فَصَرَّ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12919]** Abū Bakr told us: Wakī‘ told us, from Sufyān, from Mānsūr, from Ibrāhīm, who said: “The woman takes from her hair, from the short and the long.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، عَنْ سُفِيَّاً، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: تَأْخُذُ الْمَرْأَةُ مِنْ شَعْرِهَا، مِنْ قَصِيرِهِ وَطَوِيلِهِ

**[12920]** Abū Bakr told us: Wakī‘ told us, from Sufyān, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, who said: “The Muḥrim may treat himself with any medicine he wishes, except medicine containing perfume.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، عَنْ سُفِيَّاً، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: يَتَداوِي الْمُحْرِمُ، بِأَيِّ دَوَاءٍ شَاءَ إِلَّا دَوَاءً فِيهِ طِيبٌ

**[12921]** Abū Bakr told us: Abū al-Ahwāṣ told us, from Abū Ishāq, from Al-Dahhāk, from Ibn ‘Abbās, who said: “If the hands or feet of the Muḥrim become chapped, let him apply oil or ghee to them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا أَبُو الْأَحْوَاصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا تَشَقَّقَتْ يَدَا الْمُحْرِمِ أَوْ رِجْلَاهُ، فَلْيَذْهَبَا بِالرَّزِّيْتِ أَوْ بِالسَّمْنِ

**[12922]** Abū Bakr told us: ‘Abbād ibn al-‘Awwām told us, from Ash‘ath, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Muḥrim may treat himself with what he eats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبَادُ بْنُ الْعَوَامِ، عَنْ أَشْعَثَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَاسٍ قَالَ: يَتَدَاوِي الْمُحْرِمُ بِمَا يُكْلُ

**[12923]** Abū Bakr told us: Abū Khālid al-Āḥmar told us, from Al-Ash‘ath, from ‘Atā’, from Ibn ‘Abbās, who said: “The Muḥrim may treat himself with what he eats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ الْأَشْعَثِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَاسٍ قَالَ: يَتَدَاوِي الْمُحْرِمُ بِمَا يُكْلُ

**[12924]** Abū Bakr told us: Waki‘ told us, from Mis‘ar, from Ash‘ath ibn Abī al-Sha‘thā’, who said: Someone who heard Abū Dharr say told me: “There is no harm if the Muḥrim treats himself with what he eats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ قَالَ: حَدَّثَنِي مَنْ، سَمِعَ أَبَا ذَرَ يَقُولُ: لَا بَأْسَ أَنْ يَتَدَاوِي الْمُحْرِمُ بِمَا يُكْلُ

**[12925]** Abū Bakr told us: ‘Affān told us, from Ash‘ath ibn Abī al-Sha‘thā’, from Murrah ibn Khālid, from Abū Dharr, similar to the Hadith of Mis‘ar.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَفَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنْ مُرَّةَ بْنِ خَالِدٍ، عَنْ أَبِي ذَرٍ بِنْ حُوْمَى حَدِيثٍ مِسْعَرٍ

**[12926]** Abū Bakr told us: Mu'tamir told us, from Layth, from 'Atā' and Ṭāwūs, that they saw no harm in a Muḥrim treating his chapped skin with ghee and oil. Mujāhid said: "If he treats himself with either of them, he owes a blood sacrifice (Dam)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، أَنَّهُمَا كَانَا لَا يَرَيَانِي بِأَسْأَى أَنْ يُذَادِي الْمُحْرِمَ شِقَاقَهُ بِالسَّمْنِ وَالزَّيْتِ وَقَالَ مُجَاهِدٌ: إِنْ يَنْذَادِي بِوَاحِدٍ مِنْهُمَا فَعَلَيْهِ دَمٌ

**[12927]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Mughīth al-Bajalī, who said: I suffered from chapping while I was in Ihrām, so I asked Abū Ja‘far. He said: "Apply to it what you were eating."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيَثِ الْبَجَلِيِّ قَالَ: أَصَابَنِي شِقَاقٌ وَأَنَا مُحْرِمٌ، فَسَأَلْتُ أَبَا جَعْفَرٍ، فَقَالَ: اذْهُنْهُ بِمَا كُنْتَ تَأْكُلُ

**[12928]** Abū Bakr told us: Waki‘ told us, from Shu‘bah, from Hammād, from Sa‘id ibn Jubayr, who said: "The Muḥrim oils his chapped skin with what he eats."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ شُعبَةَ، عَنْ حَمَادٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: يَدْهُنُ الْمُحْرِمُ شِقَاقَهُ بِمَا يَأْكُلُ

**[12929]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: "There is no harm in fat (animal grease) for the Muḥrim."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يَأْسَ بِالشَّحْمِ لِلْمُحْرِمِ

**[12930]** Abū Bakr told us: Waki‘ told us, from Mis‘ar, from Al-Naḍr ibn Qays, who said: My wife was struck down (perhaps epilepsy or injury) while she was in Ihrām. I asked Al-Qāsim, and he did not permit her anything except oil to be poured on her head.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ النَّضْرِ  
بْنِ قَيْسٍ قَالَ: صَرِعَتِ امْرَأَتِي وَهِيَ مُحْرَمَةٌ، فَسَأَلْتُ  
الْقَاسِمَ، فَلَمْ يُرَخْصُ لَهَا إِلَّا فِي الرَّيْتِ الَّذِي يُصَبُّ عَلَى  
رَأْسِهَا

**[12931]** Abū Bakr told us: Ghundar told us, from Shu‘bah, from Maṇṣūr, from Jābir ibn Zayd, who said: “There is no harm in oil for the Muḥrim.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ  
مَنْصُورٍ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: لَا بَأْسَ بِالرَّيْتِ  
لِلْمُحْرِمِ

**[12932]** Abū Bakr told us: Waki‘ told us, from Isrā’il, from Abū Ja‘far and ‘Āmir, who said: “There is no harm if the Muḥrim treats himself with Marādīḥ (poultices/ointments), as long as there is no perfume in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي  
جَعْفَرٍ، وَعَامِرٍ، قَالُوا: لَا بَأْسَ أَنْ يُدَاوِي الْمُحْرِمُ  
بِالْمَرَادِيجِ، مَا أَمْ يَكُنْ فِيهِ طَيْبٌ

**[12933]** Abū Bakr told us: ‘Abd al-Wahhāb ibn ‘Aṭā’ told us, from Ibn ‘Awn, who said: I wrote to Nāfi‘ asking him if the Muḥrim can treat himself medically. He wrote to me: “Yes, with medicine that contains no perfume.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ، عَنِ ابْنِ عَوْنِ قَالَ: كَتَبْتُ إِلَى نَافِعٍ، أَسْأَلُهُ عَنِ الْمُحْرِمِ يَتَّدَاوِي؟ فَكَتَبَ إِلَيَّ: لَعَمْ، دَوَاءٌ لَيْسَ فِيهِ طِيبٌ

**[12934]** Abū Bakr told us: Jarīr told us, from Yazīd, from Sa‘īd ibn Jubayr, who said: “If the nail of a Muḥrim breaks, he discards it, and there is no harm in applying Al-Mardah (a specific ointment/dressing) to it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ يَزِيدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا انْكَسَرَ ظُفْرُ الْمُحْرِمِ الْقَاهُ، وَلَا يَأْسَ أَنْ يَجْعَلَ عَلَيْهِ الْمَرْدَةَ

**[12935]** Abū Bakr told us: ‘Abbād told us, from Abū Ḥanīfah, from Hammād, from Ibrāhīm, who said: “The Muḥrim may treat himself with whatever he likes, as long as there is no perfume in any of the medicines.”

حَدَّثَنَا أَبُو بَكْرٌ ثنا عَبَادٌ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: يَتَّدَاوِي الْمُحْرِمُ بِمَا أَحَبَّ بِمَا لَمْ يَكُنْ فِي شَيْءٍ مِنْ أَدْوِيَةٍ طِيبٌ

**[12936]** Abū Bakr told us: ‘Abd al-‘A’lā told us, from Hishām, from Al-Hasan; and from Hishām ibn Ḥassān, from Hishām ibn ‘Urwah, from his father, that they both saw no harm in the Muḥrim treating a wound with ghee and oil.

حَدَّثَنَا أَبُو بَكْرٌ ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ،  
وَعَنْ هِشَامِ بْنِ حَسَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
أَهْمَّا كَانَا لَا يَرِيَانَ بِأَسَّا أَنْ يُدَاوِيَ الْمُحْرِمُ جُرْحًا  
بِالسَّمْنِ وَالزَّيْتِ

**[12937]** Abū Bakr told us: Al-Thaqafī told us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, that he disliked for the Muḥrim to treat his hand with fat/grease.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ، أَنَّهُ كَرِهَ أَنْ يُدَاوِيَ الْمُحْرِمُ يَدَهُ بِالدَّسَمِ

**[12938]** Abū Bakr told us: Ibn Idrīs told us, from Yazīd, from Mujāhid, who said: “The Muḥrim does not treat himself except with medicine that has no perfume.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ، عَنْ  
مُجَاهِدٍ، قَالَ: لَا يَتَدَاوِي الْمُحْرِمُ إِلَّا بِدَوَاءٍ لَّيْسَ فِيهِ  
طَيْبٌ

**[12939]** Abū Bakr told us: Ibn ‘Uyaynah told us, from ‘Amr ibn Aws, from ‘Abd Allāh ibn Abī Bakr, that the Messenger of Allah ﷺ ordered him to let ‘Ā’ishah ride behind him and to have her perform ‘Umrah from Al-Tan‘īm.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ  
أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمَرَهَا مِنَ  
النَّعْمَانِ

**[12940]** Abū Bakr told us: Waki‘ told us, from Hishām al-Dastuwā‘ī, from Qatādah, from Sa‘īd ibn al-Musayyib, regarding a man who wants to perform ‘Umrah from Mecca, from where does he enter Ihrām? He said: “From Al-Tan‘īm, and from there the Messenger of Allah ﷺ entered Ihrām.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ هِشَامِ الدَّسْنُوَائِيِّ،  
عَنْ فَتَاهَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي الرَّجُلِ يُرِيدُ  
الْعُمْرَةَ مِنْ مَكَّةَ مِنْ أَيْنَ يُهُلُّ؟ قَالَ: مِنَ التَّعْيِمِ، وَمِنْهَا  
أَهْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[12941]** Abū Bakr told us: ‘Abdah told us, from Hishām ibn ‘Urwah, from his father, that ‘A’ishah used to be in Mecca, and if she wanted to perform ‘Umrah, she would go out to Al-Juhfah and enter Ihram from there.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ  
أَبِيهِ، أَنَّ عَائِشَةَ كَانَتْ تَكُونُ بِمَكَّةَ، فَإِذَا أَرَادَتْ أَنْ  
تَعْمَرَ خَرَجَتْ إِلَى الْجُحْفَةِ، فَأَخْرَمَتْ مِنْهَا

**[12942]** Abū Bakr told us: Ibn Idrīs told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, that Ibn ‘Umar and Ibn al-Zubayr went out from Mecca until they reached Dhū al-Hulayfah, where they entered Ihram, and they did not enter Medina.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ  
عُمَرَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، وَابْنَ الزُّبَيْرِ، خَرَجَا مِنْ  
مَكَّةَ، حَتَّى أَتَيَا دَارَ الْحُلَيفَةَ، فَأَخْرَمَا، وَلَمْ يَدْخُلَا الْمَدِينَةَ

**[12943]** Abū Bakr told us: Waki‘ told us, from Sulaymān, from Salamah ibn Kuhayl, from Al-Ḥasan al-‘Uraṇī, from Ibn Udhaynah, from his father, that a man came to ‘Umar and asked him about ‘Umrah. He said: “O Commander of the Faithful, I did not come to you until I had ridden camels, horses, and ships. So from where should I assume Ihrām?” He said: “Go to ‘Alī and ask him.” So he went to ‘Alī and asked him. He said: “From where you started (your journey).” He returned to him (‘Umar) and informed him. He said: “I do not find (an answer) for you except

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُلَيْمَانَ، عَنْ سَلَمَةَ  
بْنِ كُهَيْلٍ، عَنْ الْحَسَنِ الْعُرَنِيِّ، عَنْ ابْنِ أَدِينَةَ، عَنْ  
أَبِيهِ، أَنَّ رَجُلًا أتَى عُمَرَ فَسَأَلَهُ عَنِ الْعُمْرَةِ، فَقَالَ: يَا  
أَمِيرَ الْمُؤْمِنِينَ، مَا أَتَيْكَ حَتَّى رَكِبْتُ الْإِبْلَ وَالْخَيْلَ  
وَالسُّفُنَ، فَمِنْ أَيْنَ أَهْلُ؟ قَالَ: أَنْتَ عَلَيْاً فَاسْأَلْهُ، فَأَتَى  
عَلَيْاً فَسَأَلَهُ، فَقَالَ: مِنْ حَيْثُ أَبْدَأْتَ فَرَجَعَ إِلَيْهِ فَأَخْبَرَهُ،  
فَقَالَ: لَمْ أَجِدْ لَكَ إِلَّا مَا قَالَ عَلَيْ

**[12944]** Abū Bakr told us: Waki‘ told us, from Shu‘bah, from Al-Ḥakam, from Al-Ḥasan ibn al-Jarrār, from Ibn al-‘Assah, who said: ‘Umar was asked about ‘Umrah and from where someone in Mecca should perform ‘Umrah. He said: “Go to ‘Alī ibn Abī Tālib and ask him.” He said: So I went to him, and he said: “From where you started,” meaning from the Mīqāt of his land. He said: So he went to ‘Umar and informed him, and he said: “I do not find for you except what ‘Alī ibn Abī Tālib said.”

**[12945]** Abū Bakr told us: Abū al-Āḥwāṣ told us, from Abū al-Ḥārith al-Tamīmī, who said: I performed Tamattu‘, then I met Ibn ‘Abbās and said: “I performed Tamattu‘, and I want to assume Ihrām for Hajj. From where should I assume Ihrām for Hajj?” He said: “From wherever you wish.” I said: “From the Mosque?” He said: “From the Mosque.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ الْحَسَنِ بْنِ الْجَرَارِ، عَنْ ابْنِ الْعَسَّةِ قَالَ: سُئِلَ عُمَرُ، عَنِ الْعُمْرَةِ، وَمَنْ يُمْكِنُهُ مِنْ أَيْنَ يَعْتَمِرُ؟ قَالَ: أَنْتَ عَلَيَّ بْنُ أَبِي طَالِبٍ فَاسْأَلْهُ، قَالَ: فَاتَّبَعْتُهُ، فَقَالَ: مِنْ حِينِ أَبْدَأْتَ، يَعْنِي مِنْ مِيقَاتِ أَرْضِهِ قَالَ: فَأَتَى عُمَرَ فَأَخْبَرَهُ فَقَالَ: مَا أَجِدُ لَكَ إِلَّا مَا قَالَ عَلَيْهِ بْنُ أَبِي طَالِبٍ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي الْحَارِثِ التَّمِيمِيِّ، قَالَ: ثَمَّنَعْتُ فَلَقِيتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنِّي ثَمَّنَعْتُ، وَأَنَا أُرِيدُ أَنْ أَهْلِنَ بِالْحَجَّ، فَمِنْ أَيْنَ أَهْلِنَ بِالْحَجَّ؟ قَالَ: مِنْ حَيْثُ شِئْتَ قَالَ: فَلْتُ: مِنَ الْمَسْجِدِ؟ قَالَ: مِنَ الْمَسْجِدِ

**[12946]** Abū Bakr told us: Mu'tamir told us, from Abū Ma'n, who said: I said to Jābir ibn Zayd while I was in Mecca: "From where should I enter Ihrām?" He said: "If you wish, from Mecca." But he wanted to perform 'Umrah, so they went out until they entered Ihrām from Dhū al-Hulayfah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُعْتَمِرٌ، عَنْ أَبِي مَعْنِ، قَالَ:  
فَلْتُ لِجَابِرِ بْنِ زَيْدٍ وَأَنَا بِمَكَّةَ: مَنْ أَيْنَ أُحْرِمُ؟ فَقَالَ: إِنْ  
شِئْتَ بِمَكَّةَ، فَأَرَادَ أَنْ يَعْمَرَ، فَخَرَجَ حَتَّى أَهْلًا مِنْ ذِي  
الْحَلْقَةِ

**[12947]** Abū Bakr told us: Hafṣ ibn Ghiyāth told us, from Hammām, who said: Al-Hasan was asked about a man who came to Mecca performing 'Umrah, then wanted to perform Hajj on behalf of his mother. He said: "He goes out to his Mīqāt." And 'Aṭā' said: "He enters Ihrām from Mecca."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ هَمَّامٍ  
قَالَ: سُئِلَ الْحَسَنُ عَنْ رَجُلٍ قَدِمَ مَكَّةَ مُعْتَمِرًا، ثُمَّ أَرَادَ  
أَنْ يَحْجُّ عَنْ أُمِّهِ، فَقَالَ: يَخْرُجُ إِلَى وَقْتِهِ وَقَالَ عَطَاءُ:  
يُحْرِمُ مِنْ مَكَّةَ

**[12948]** Abū Bakr told us: Ibn Fuḍayl told us, from Dāwūd ibn Abī Hind, who said: I was residing in Mecca, so I asked Mujāhid: “From where should I assume Ihrām?” He said: “From wherever you wish.” I said: “From Dhāt ‘Irq?” He said: “That is our limit.” He said: “If you are in Mecca, assume Ihrām from wherever you wish. And if you come from another land, do not cross the boundary until you assume Ihrām, for the Messenger of Allah ﷺ assumed Ihrām from Al-Ji‘rānah when he was coming from

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: كُنْتُ وَاطِنًا بِمَكَّةَ، فَسَأَلْتُ مُجَاهِدًا، مِنْ أَيْنَ أُحْرِمُ؟ قَالَ: مِنْ حَيْثُ شِئْتَ، قُلْتُ: مِنْ ذَاتِ عَرْقِ؟ قَالَ: فَإِنَّهَا حَدَّنَا، قَالَ: إِذَا كُنْتَ بِمَكَّةَ فَأَحْرِمْ مِنْ حَيْثُ شِئْتَ، وَإِذَا جِئْتَ مِنْ بَلْدٍ آخَرَ فَلَا تُجَاوِزِ الْخَدَّ حَتَّى تُحْرِمَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَحْرَمَ مِنَ الْجِعْرَانَةِ وَهُوَ مُفْلِلٌ مِنَ الطَّائِفِ

**[12949]** Abū Bakr told us: Waki‘ told us, from Shu‘bah, from Muslim al-Qarri, who said: I said to Ibn ‘Abbās: “My mother performed Hajj but did not perform ‘Umrah. From where should I perform ‘Umrah on her behalf?” He said: “From the direction from which you came.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُسْلِمٍ الْفَرِّيِّيِّ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ أُمِّي حَجَّتْ وَلَمْ تَعْتَمِرْ فَمِنْ أَيْنَ أَعْتَمِرُ عَنْهَا؟ فَقَالَ: مِنْ وَجْهِكَ الَّذِي جِئْتَ

**[12950]** Abū Bakr told us: Marwān ibn Mu‘āwiyah told us, from Muḥammad ibn Sīrīn, from Sa‘īd ibn Jubayr, who I heard saying: “{And complete the Hajj and ‘Umrah for Allah} [Al-Baqarah: 196].” A man asked him: “What is the completion of ‘Umrah?” He said: “That you perform ‘Umrah from where you started.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُحَمَّدِ  
بْنِ سِيرِينَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ سَمِعْتُه يَقُولُ: {وَأَتَمُوا  
فَسَلْأَهُ رَجُلٌ: مَا [الْحَجَّ وَالْعُمْرَةُ لِلَّهِ] [البقرة  
تَمَامُ الْعُمْرَةِ؟ فَقَالَ: أَنْ تَعْتَمِرَ مِنْ حَيْثُ أَبْدَأْتَ

**[12951]** Abū Bakr told us: Ibn Fuḍayl told us, from Layth, from Mujāhid, from ‘Ā’ishah, that she was asked: “Is Ramal (hastening) obligatory for women?” She said: “Do you not have an example in us? There is no Ramal for you at the House, nor between Safa and Marwah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ  
مُجَاهِدٍ، عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ: عَلَى النِّسَاءِ رَمَلٌ؟  
فَقَالَتْ: أَلَيْسَ لَكُنَّ بِنَاتِنَا أُسْوَةً؟ لَيْسَ عَلَيْكُنَّ رَمَلًا بِالْبَيْتِ،  
وَلَا بَيْنَ الصَّفَّا وَالْمَرْوَةِ

**[12952]** Abū Bakr told us: Abū Mu‘āwiyah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: “There is no Ramal for women, neither at the House nor between Safa and Marwah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَيْسَ عَلَى النِّسَاءِ رَمَلٌ، وَلَا  
بَيْنَ الصَّفَّا وَالْمَرْوَةِ

**[12953]** Abū Bakr told us: Waki‘ told us, from Ibn Abī Laylā, from ‘Atā, from Ibn ‘Abbās, who said: “There is no Ramal for women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ عَلَى النِّسَاءِ رَمَلٌ

**[12954]** Abū Bakr told us: ‘Abdah told us, from ‘Abd al-Malik, from ‘Atā, who said: “There is no Ramal for women at the House, nor between Safa and Marwah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى النِّسَاءِ رَمَلٌ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَّا وَالْمَرْوَةِ

**[12955]** Abū Bakr told us: Abū Usāmah told us, from Hishām, from Al-Hasan and ‘Atā, who said: “There is no Ramal for women, nor between Safa and Marwah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَ: لَيْسَ عَلَى النِّسَاءِ رَمَلٌ، وَلَا بَيْنَ الصَّفَّا وَالْمَرْوَةِ

**[12956]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “The woman trims (her hair); shaving and Ramal are not required of women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُعْدِيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: الْمَرْأَةُ تَقْصُنُ، لَيْسَ عَلَى النِّسَاءِ حَلْقٌ وَلَا رَمَلٌ

**[12957]** Abū Bakr told us: Ibn ‘Uyaynah told us, from ‘Amr, who said: Jābir ibn Zayd informed me, from Ibn ‘Abbās, that the Prophet ﷺ married while he was in Ihrām.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ:  
أَخْبَرَنِي جَابِرُ بْنُ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ وَهُوَ مُحْرِمٌ

**[12958]** Abū Bakr told us: ‘Isā ibn Yūnus told us, from Ibn Jurayj, from ‘Aṭā’, who said: “The Prophet ﷺ married Maymūnah while he was in Ihrām.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنْ ابْنِ  
جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ

**[12959]** Abū Bakr told us: Waki‘ told us, from Jarīr ibn Ḥāzim, from Al-A‘mash, from Ibrāhīm, from ‘Abd Allāh, that he did not see any harm in the marriage of a Muhrim.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ،  
عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ لَمْ يَكُنْ  
يَرَى بِتَزْوِيجِ الْمُحْرِمِ بِأَسَانِ

**[12960]** Wakī‘ (told us), from Sufyān, from his father, from Ibrāhīm, who said: “There is no harm if a Muhrim marries.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ قَالَ: لَا  
بَأْسَ أَنْ يَتَزَوَّجَ الْمُحْرِمُ

**[12961]** Abū Bakr told us: Ḥumayd ibn ‘Abd al-Rahmān told us, from Muḥammad ibn Muslim, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, who said: “There is no harm if a Muhrim marries.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ  
قَالَ: لَا بَأْسَ أَنْ يَتَزَوَّجَ الْمُحْرِمُ

**[12962]** Abū Bakr told us: Ghundar told us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād about a Muḥrim marrying? They said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكْمَ وَهَمَّادًا، عَنِ الْمُحْرِمِ يَتَرَوَّجُ؟ قَالَا: لَا بَأْسَ بِهِ

**[12963]** Abū Bakr told us: Ibn Numayr told us, from Mālik, from ‘Atā’, who said: “He marries; I see no harm in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ مَالِكٍ، عَنْ عَطَاءٍ قَالَ: يَتَرَوَّجُ لَا أَرَى بِهِ بَأْسًا

**[12964]** ‘Ā’idh ibn Ḥabīb and ‘Abd al-Wahhāb ibn ‘Atā’ told us, from Sa‘īd, from Qatādah, and Ya‘lā ibn Ḥakīm, from ‘Ikrimah, from Ibn ‘Abbās, who said: “There is no harm.”

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، وَعَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، وَيَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا بَأْسَ

**[12965]** Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from Ibn Abī ‘Arūbah, from Abū Ma‘shar, from Ibrāhīm, who said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عُرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِهِ

**[12966]** Abū Bakr told us: Ḥumayd ibn ‘Abd al-Rahmān told us, from Ḥasan, from Mughīrah, from Shabbāk, from Abū al-Duhā, from Masrūq, that the Prophet ﷺ married while he was in Iḥrām.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ مُغِيرَةَ، عَنْ شَبَّاكٍ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ وَهُوَ مُحْرَمٌ

**[12967]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Ayyūb ibn Mūsā, from Nubayh ibn Wahb, that ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar wanted to marry while he was in Iḥrām. He sent to Abān ibn ‘Uthmān asking him, and Abān said: ‘Uthmān narrated that the Messenger of Allah ﷺ said: “The Muhrim does not marry, nor does he propose.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عَيْنَةَ، عَنْ أَبْيَوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ أَرَادَ أَنْ يَنْكِحَ وَهُوَ مُحْرَمٌ، فَأَرْسَلَ إِلَى أَبَانَ بْنَ عُثْمَانَ يَسْأَلُهُ، فَقَالَ أَبَانُ: إِنَّ عُثْمَانَ حَدَّثَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُحْرَمُ لَا يَنْكِحُ وَلَا يَخْطُبُ

**[12968]** Abū Bakr told us: Al-Faḍl ibn Dukayn told us, from Ḥammād ibn Zayd, from Maṭar, from Rabī‘ah, from Sulaymān ibn Yasār, from Abū Rāfi‘, who said: “The Prophet ﷺ married Maymūnah while he was in Iḥrām, and I was the messenger between them.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ مَطْرٍ، عَنْ رَبِيعَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ قَالَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيمُونَةَ وَهُوَ مُحْرَمٌ، وَكُنْتُ الرَّسُولَ فِيمَا بَيْنَهُمَا

**[12969]** Abū Bakr told us: Ibn ‘Uyaynah told us, from ‘Amr, from Al-Zuhrī, from Yazīd ibn al-Asamm, that the Prophet ﷺ married while he was Ḥalāl (not in Ihram).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ الرُّهْرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ وَهُوَ حَلَالٌ

**[12970]** Abū Bakr told us: Yahyā ibn Ādam told us, saying: Jarīr ibn Hāzim told us, saying: Abū Fazārah told us, from Yazīd ibn al-Asamm, that the Prophet ﷺ married while he was Ḥalāl.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا يَحْيَى بْنُ آدَمَ، قَالَ: ثُنا جَرِيرُ بْنُ حَازِمٍ، قَالَ: ثُنا أَبُو فَزَارَةً، عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ وَهُوَ حَلَالٌ

**[12971]** Abū Bakr told us: Yahyā ibn Ādam told us, saying: Jarīr ibn Hāzim told us, saying: Abū Fazārah told us, from Yazīd ibn al-Asamm, who said: Maymūnah told us that the Messenger of Allah ﷺ married her while he was Ḥalāl.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا يَحْيَى بْنُ آدَمَ، قَالَ: ثُنا جَرِيرُ بْنُ حَازِمٍ، قَالَ: ثُنا أَبُو فَزَارَةً، عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، قَالَ: حَدَّثَنَا مَيْمُونَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهُوَ حَلَالٌ

**[12972]** Abū Bakr told us: Jābir ibn Ismā‘il told us, from Ja‘far, from his father, that ‘Umar and ‘Alī said: “The Muhrim does not marry nor give in marriage. If he marries, his marriage is void.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثُنا جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ وَعَلِيًّا قَالَا: الْمُحْرِمُ لَا يَنكِحُ، وَلَا يُنكِحُ، فَإِنْ نَكَحَ، فَنَكَاحُهُ بَاطِلٌ

**[12973]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Ayyūb ibn Mūsā ibn ‘Amr, that Ibn ‘Umar said to one of them: “He does not marry nor propose.” And he said to the other: “He does not marry.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ أَيُوبَ بْنِ مُوسَى بْنِ عَمْرٍو، أَنَّ ابْنَ عُمَرَ قَالَ لِأَحَدِهِمَا: لَا يَنْكُحُ وَلَا يَخْطُبُ وَقَالَ لِلْآخَرِ: لَا يَنْكُحُ

**[12974]** Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from Yahyā ibn Sa‘īd, from Nāfi‘, from Ibn ‘Umar, who said: “The Muḥrim does not give in marriage nor get married.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا يُزَوِّجُ الْمُحْرِمُ وَلَا يَتَرَوَّجُ

**[12975]** Abū Bakr told us: Ghundar told us, from Shu‘bah, from Ibrāhīm, who said: Yazīd ibn ‘Abd al-Malik wrote to the people of Medina asking them about a Muḥrim marrying. He said: “They should be separated.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَتَبَ يَزِيدُ بْنُ عَبْدِ الْمَلِكِ إِلَى أَهْلِ الْمَدِينَةِ، يَسْأَلُهُمْ عَنِ الْمُحْرِمِ يَتَرَوَّجُ، قَالَ: يُفَرَّقُ بَيْنَهُمَا

**[12976]** Abū Bakr told us: Wakī‘ told us, from Qudāmah ibn Mūsā, who said: My family married me off while I was in Ihrām. We sent to Sa‘īd ibn al-Musayyib, and he said: “The Muḥrim does not marry nor give in marriage.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ قُدَامَةَ بْنِ مُوسَى، قَالَ: رَوَجْنِي أَهْلِي وَأَنَا مُحْرِمٌ، فَأَرْسَلْنَا إِلَى سَعِيدِ بْنِ الْمُسَيَّبٍ فَقَالَ: الْمُحْرِمُ لَا يَنْكُحُ وَلَا يُنكِحُ

**[12977]** Abū Bakr told us: Waki‘ told us, from Hishām ibn Sa‘d, from ‘Atā’ al-Khurāsānī, who said: I said to Sa‘īd ibn al-Musayyib: “Ikrimah says: ‘The Prophet ﷺ married while he was in Ihrām.’” He said: “He lied.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَطَاءِ الْخُرَاسَانِيِّ، قَالَ: قُلْتُ لِسَعِيدَ بْنَ الْمُسَيْبِ: إِنَّ عَكْرِمَةَ يَقُولُ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ فَقَالَ: كَذَبٌ

**[12978]** Abū Bakr told us: ‘Abd al-A‘lā told us, from Ma‘mar, from Al-Zuhri, who said: “The Muḥrim does not give in marriage nor get married.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْرِيِّ قَالَ: الْمُحْرِمُ لَا يُزَوِّجُ وَلَا يَتَرَوَّجُ

**[12979]** Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from ‘Amr, from Ikrimah, who said: “The one performing Tamattu‘ does not fast except in the ten days.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَكْرِمَةَ قَالَ: لَا يَصُومُ الْمُتَمَنَّعُ إِلَّا فِي الْعَشْرِ

**[12980]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Ibn Abī Najīḥ, from Mujāhid, who said: “The one performing Tamattu‘ may fast a day of Shawwāl if he wishes, and a day of Dhū al-Qa‘dah if he wishes.” He said: And Tāwūs and ‘Atā’ said: “The one performing Tamattu‘ does not fast except in the ten days.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي تَحْبِيبٍ، عَنْ مُجَاهِدٍ قَالَ: يَصُومُ الْمُتَمَنَّعُ إِنْ شَاءَ يَوْمًا مِنْ شَوَّالٍ، وَإِنْ شَاءَ يَوْمًا مِنْ ذِي الْقَعْدَةِ قَالَ: وَقَالَ طَاؤُسٌ وَعَطَاءُ: لَا يَصُومُ الْمُتَمَنَّعُ إِلَّا فِي الْعَشْرِ

**[12981]** Abū Bakr told us: Yahyā ibn Sa‘īd al-Qatṭān told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who said: “The one performing Tamattu‘ does not fast unless he is in Ihrām; nothing else suffices him.” I said: “Should he fast them in Shawwāl?” He said: “No, unless he is in Ihrām.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنْ ابْنِ جُرَيْجِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا يَصُومُ الْمُتَمَمُ، إِلَّا وَهُوَ مُحْرَمٌ لَا يَقْضِي عَنْهُ إِلَّا ذَلِكَ قُلْتُ: يَصُومُهُنَّ فِي شَوَّالٍ؟ قَالَ: لَا، إِلَّا مُحْرَمًا

**[12982]** Abū Bakr told us: Ḥafṣ ibn Ghīyāth told us, from Layth, from Tāwūs and ‘Atā’, who said: “He does not fast the three days except in the ten days.” Mujāhid said: “There is no harm if he fasts them during the months of Hajj.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصُ بْنُ غَيَاثٍ، عَنْ لَيْثٍ، عَنْ طَوْسٍ، وَعَطَاءً قَالَا: لَا يَصُومُ التَّلَاثَةُ إِلَّا فِي الْعَشْرِ وَقَالَ مُجَاهِدٌ: لَا بَأْسَ أَنْ يَصُومَهَا فِي أَشْهُرِ الْحَجَّ

**[12983]** Abū Bakr told us: Ismā‘il ibn ‘Ulayyah told us, from Ayyūb, from ‘Ikrimah, who said: “If he fears he will not be able to fast in Mecca, let him fast a day or two on the way.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ عَكْرِمَةَ قَالَ: إِنْ خَشِيَ أَنْ لَا يُدْرِكَ الصَّوْمَ بِمَكَّةَ، صَامَ فِي الطَّرِيقِ يَوْمًا أَوْ اثْنَيْنِ

**[12984]** Abū Bakr told us: Ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, who used to say regarding the one on the road: “If he fears he will not arrive until the Day of ‘Arafah, let him fast three days on the way.”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: ثنا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: كَانَ يَقُولُ فِي الَّذِي يَكُونُ فِي الطَّرِيقِ: إِنْ خَشِيَ أَنْ لَا يَقْدِمَ إِلَّا يَوْمَ عَرَفَةَ، صَامَ فِي الطَّرِيقِ ثَلَاثَةً أَيَّامٍ

**[12985]** Abū Bakr told us: Ismā‘il ibn ‘Ulayyah told us, from Ayyūb, from Ibn ‘Abbās, who said: “If the one performing Tamattu‘ does not fast, he must offer a sacrifice (Hady).”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّهِ، عَنْ أَيُوبَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا لَمْ يَصُمِ الْمُتَمَّنَّ، فَعَلَيْهِ الْهَدْيُ

**[12986]** Abū Bakr told us: Hafṣ and Ibn ‘Ulayyah told us, from ‘Atā’ and Mujāhid, who said: “If he misses the fast, he must offer a sacrifice.”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، وَابْنُ عُلَيَّهِ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ قَالُوا: إِذَا فَاتَ الصَّوْمُ فَعَلَيْهِ الْهَدْيُ

**[12987]** Abū Bakr told us: Ibn Abī Zā’idah told us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from Sa‘īd ibn al-Musayyib, that a man came to ‘Umar having performed Tamattu‘ and missed the fast during the ten days. He said to him: “Sacrifice a sheep.” He said: “I don’t have one.” He said: “Ask your people.” He said: “There is no one from my people here.” He said: “Give him the price of a sheep, O Mu‘ayqib.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ أَبِي زَائِدَةَ، عَنْ حَجَاجٍ، عَنْ عَمْرٍو بْنِ شَعِيبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ رَجُلًا أَتَى عُمَرَ مُنْتَهِيَ الصَّوْمَ فِي الْعَشْرِ، فَقَالَ لَهُ: اذْبَحْ شَاهَ قَالَ: لَيْسَ عِنْدِي قَالَ: فَاسْأَلْ قَوْمَكَ قَالَ: لَيْسَ هَاهُنَا أَحَدٌ مِنْ قَوْمِي، قَالَ: أَعْطِهِ يَا مُعِيقِبَ تَمَّ شَاهٌ

**[12988]** Abū Bakr told us: Abū al-Āḥwāṣ told us: Ḥafṣ and Abū Khālid al-Āḥmar told us, from Ḥajjāj, from ‘Amr, from Sa‘īd ibn al-Musayyib, from ‘Umar, similar to it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو الْأَحْوَصِ، ثنا حَفْصٌ، وَأَبُو خَالِدِ الْأَحْمَرِ، عَنْ حَجَاجٍ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُمَرَ، نَحْوًا مِنْهُ

**[12989]** Abū Bakr told us: Ḥafṣ told us, from Ash‘ath, from Al-Ḥakam and Ḥammād, from Ibrāhīm, who said: “A sacrifice (blood) is necessary, even if he sells his garment.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، وَحَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بُدَّ مِنْ دَمٍ وَلَا بَيْعٌ لَوْبَهُ

**[12990]** Abū Bakr told us: Waki‘ told us, from Shu‘bah, from Al-Ḥakam, who said: “A sacrifice is necessary, even if he receives it in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ  
قَالَ: لَا بُدَّ مِنْ ذِمَّةٍ وَلَا يَتَصَدَّقُ

**[12991]** Abū Bakr told us: Waki‘ told us, from Abū Bishr, from Sa‘īd ibn Jubayr, who said: “A sacrifice is necessary, even if he sells his garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ  
بْنِ جُبَيْرٍ قَالَ: لَا بُدَّ مِنْ ذِمَّةٍ وَلَا يَبْيَعُ تَوْبَةً

**[12992]** Abū Bakr told us: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, from ‘Alī, who said: “If he misses the fast in the ten days, he eats Suhūr the night he counts it (?), then fasts three days, and seven when he returns.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ،  
عَنْ أَبِيهِ، عَنْ عَلَيٍّ قَالَ: إِنْ فَاتَهُ الصَّوْمُ فِي الْعُشْرِ  
سَحَرَ لَيْلَةً يُحْصِيهِ، فَصَامَ ثَلَاثَةً أَيَّامٍ، وَسَبْعَةً إِذَا رَجَعَ

**[12993]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: “Whoever misses the three days during Hajj, let him fast the days of Tashrīq, for they are part of Hajj.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ قَالَ: مَنْ فَاتَهُ ثَلَاثَةُ أَيَّامٍ فِي الْحَجَّ، فَلْيَصُمِّ  
أَيَّامَ النَّسْرِيْقِ فَإِنَّهُ مِنَ الْحَجَّ

**[12994]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Al-Zuhrī, from ‘Urwah or ‘Amrah, from ‘Ā’ishah, that she used to permit the one performing Tamattu‘ to fast the days of Tashrīq if he did not fast the ten days.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَوْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ تُرَحَّصُ لِلْمُتَمَّنِّ أَنْ يَصُومَ أَيَّامَ التَّشْرِيقِ إِذَا لَمْ يَصُمِ الْعَشْرَ

**[12995]** Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn Jubayr, who said: “If the one performing Tamattu‘ misses fasting the days of Tashrīq, he feeds (poor people) for the three days, and fasts the seven when he returns.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: الْمُتَمَّنُ إِذَا فَاتَهُ الصَّوْمُ أَيَّامَ التَّشْرِيقِ أَطْعَمَ عَنِ الْثَّلَاثَةِ، وَصَامَ السَّبْعَةَ إِذَا رَجَعَ

**[12996]** Abū Bakr told us: Ghundar told us, from Shu‘bah, from ‘Abd Allāh ibn ‘Isā, who said: I heard him narrating from Al-Zuhrī, from ‘Urwah, from ‘Ā’ishah; and from Sālim, from Ibn ‘Umar, that they said: “Fasting on the days of Tashrīq is not permitted except for one who cannot find a sacrificial animal.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمْ يُرَحَّصْ فِي أَيَّامَ التَّشْرِيقِ أَنْ يُصَمِّنَ إِلَّا لِمَنْ لَمْ يَجِدْ الْهَدْيَ

**[12997]** Abū Bakr told us: Ḥafṣ told us, from Hajjāj, from ‘Aṭā’, regarding: {And seven when you have returned} [Al-Baqarah: 196]. He said: “If he wishes, he can fast them on the way, and if he wishes, in Mecca.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ  
قَالَ: إِنْ شَاءَ [196: قَالَ: {وَسَبْعَةٌ إِذَا رَجَعْتُمْ} [البقرة]  
صَامَهَا فِي الطَّرِيقِ، وَإِنْ شَاءَ بِمَكَّةَ

**[12998]** Abū Bakr told us: Yahyā ibn Sa‘īd al-Qatṭān told us, from Hishām, from Al-Ḥasan, regarding fasting the seven days. He said: “If he wishes, he can fast on the way, and if he wishes, when he returns to his family.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانَ، عَنْ  
هِشَامٍ، عَنْ الْحَسَنِ، فِي صِيَامِ السَّبْعَةِ الْأَيَّامِ قَالَ: إِنْ  
شَاءَ صَامَ فِي الطَّرِيقِ، وَإِنْ شَاءَ إِذَا رَجَعَ إِلَى أَهْلِهِ

**[12999]** Abū Bakr told us: Ibn Fuḍayl told us, from Layth, from Mujāhid, who said: “Fast the seven if you wish on the way, and if you wish when you return to your family, and do not separate them.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ أَلِيْثٍ، عَنْ  
مُجَاهِدٍ قَالَ: صُمِ السَّبْعَةَ إِنْ شِئْتَ فِي الطَّرِيقِ ، وَإِنْ  
شِئْتَ إِذَا رَجَعْتَ إِلَى أَهْلِكَ، وَلَا تُفْرِقْ بَيْنَهُنَّ

**[13000]** Abū Bakr told us: Jarīr told us, from Maṇṣūr, from Mujāhid, who said: “If he wishes, he can fast on the way, and if he wishes, when he returns to his family.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ  
مُجَاهِدٍ قَالَ: إِنْ شَاءَ صَامَ فِي الطَّرِيقِ، وَإِنْ شَاءَ رَجَعَ  
إِلَى أَهْلِهِ