

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [16]

Author

Imam Ibn Abī Shaybah

Researcher

Sheikh Kamāl Yūsuf al-Ḥūt

Translation Reviewed and Supervised by

Sheikh Abu Sultana

Note

Muṣannaf Ibn Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Aḥādīth 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 Ibn 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, Ibn 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 (maqṭū‘). 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 Ibn 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.

[15001] Al-Qāsim said: “I saw him doing that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ أَفْلَحٍ عَنِ الْقَاسِمِ قَالَ: رَأَيْتُهُ يَفْعَلُ ذَلِكَ

[15002] Al-Daḥḥāk said: “When you come to the House, touch the Stone if you can, remember Allah, and send prayers upon the Prophet ﷺ. Then pray two Rak‘ahs at the Station or whatever Allah wills. Then proceed straight ahead and touch the Stone; otherwise, face it and remember Allah, then go out to Safa.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ حُسَيْنِ بْنِ عَقِيلٍ عَنِ الضَّحَّاكِ قَالَ: إِذَا أَتَيْتَ الْبَيْتَ فَاسْتَلِمِ الْحَجَرَ إِنْ قَدِرْتَ عَلَيْهِ وَذَكَرْتَ اللَّهَ وَصَلَّيْتَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تُصَلِّيْ عِنْدَ الْمَقَامِ رُكْعَتَيْنِ أَوْ مَا شَاءَ اللَّهُ ثُمَّ تَمْضِي تُجَاهَ وَجْهِكَ فَتَسْتَلِمُ الْحَجَرَ وَإِلَّا فَاسْتَقْبِلْهُ وَذَكَرْتَ اللَّهَ ثُمَّ تَخْرُجُ إِلَى الصَّفَا

[15003] Ibn ‘Umar used to return to the Stone, touch it, and then go out to Safa.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَعُودُ إِلَى الْحَجَرِ فَيَسْتَلِمُهُ ثُمَّ يَخْرُجُ إِلَى الصَّفَا

[15004] Muḥammad ibn ‘Abd Allāh ibn Abī Sārah said: “I saw Sālim circumambulate the House, pray two Rak‘ahs behind the Station, return to the Stone and touch it, then go out to Safa.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَارَةَ قَالَ: رَأَيْتُ سَالِمًا طَافَ بِالْبَيْتِ ثُمَّ صَلَّى رُكْعَتَيْنِ خَلْفَ الْمَقَامِ ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا

[15005] ‘Aṭā’ said: “If you wish, return to the Stone after the two Rak‘ahs, and if you wish, do not return to it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: إِنْ شِئْتَ فَارْجِعْ إِلَى الْحَجَرِ بَعْدَ الرُّكْعَتَيْنِ وَإِنْ شِئْتَ فَلَا تَرْجِعْ إِلَيْهِ

[15006] A woman came to Ibn ‘Abbās and said: “My mother died owing a Hajj; should I perform it on her behalf?” Ibn ‘Abbās said: “Did your mother have a debt?” She said: “Yes.” He said: “What did you do?” She said: “I paid it off for her.” Ibn ‘Abbās said: “Allah is the best of your creditors.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ امْرَأَةً إِلَى ابْنِ عَبَّاسٍ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا حَجَّةٌ، أَفَأَقْضِيهَا عَنْهَا؟ فَقَالَ ابْنُ عَبَّاسٍ: هَلْ كَانَ عَلَى أُمِّكَ دَيْنٌ؟ قَالَتْ: نَعَمْ. قَالَ: فَكَيْفَ صَنَعْتَ؟ قَالَتْ: قَضَيْتُهُ عَنْهَا، قَالَ ابْنُ عَبَّاسٍ: فَاللَّهُ خَيْرُ غُرْمَائِكَ

[15007] Abu Razīn al-‘Uqaylī came to the Prophet ﷺ and said: “O Messenger of Allah, my father is an old man who cannot perform Hajj or ‘Umrah, nor can he travel.” He said: “Perform Hajj and ‘Umrah on behalf of your father.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ، أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ الْحَجَّ وَالْعُمْرَةَ وَلَا الظَّعْنَ قَالَ: حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ

[15008] Ibn ‘Abbās reported that a man came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, my father is an old man who cannot perform Hajj. Shall I perform Hajj on his behalf?” He said: “Yes, perform Hajj on behalf of your father.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ الْحَجَّ، فَأَحُجُّ عَنْهُ؟ قَالَ: نَعَمْ، فَحُجَّ عَنْ أَبِيكَ

[15009] ‘Ali said regarding the very old man: “He equips a man with his expenses to perform Hajj on his behalf.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، قَالَ فِي الشَّيْخِ الْكَبِيرِ قَالَ: يُجَهِّزُ رَجُلًا بِنَفَقَتِهِ فَيَحُجُّ عَنْهُ

[15010] Ibn al-Zubayr used to stay in Mecca for years, entering Ihram for Hajj when the crescent of Dhul-Hijjah appeared.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ ابْنَ الزُّبَيْرِ، كَانَ يُعِيمُ بِمَكَّةَ السَّنِينَ، يُهَلُّ بِالْحَجِّ لِهَيْلَالِ ذِي الْحِجَّةِ

[15011] ‘Atā’ said: I said to Ibn ‘Umar: “The crescent has been sighted.” So he entered Ihram where he was for the crescent of Dhul-Hijjah. The next year, when told the crescent was sighted while he was in the House, he took off a garment he was wearing and entered Ihram. In the third year, when told the crescent was sighted, he said: “I am but a man from my companions; I do as they do.” So he remained lawful until the Day of Tarwiyah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: قَدْ رُئِيَ الْهَيْلَالُ، فَأَهَلَّ بِمَكَانِهِ هَيْلَالُ ذِي الْحِجَّةِ، فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ فَقِيلَ لَهُ: قَدْ رُئِيَ الْهَيْلَالُ وَهُوَ فِي الْبَيْتِ، فَزَرَغَ ثَوْبًا كَانَ عَلَيْهِ، ثُمَّ أَهَلَّ، فَلَمَّا كَانَ الْعَامُ الثَّلَاثُ قِيلَ لَهُ: قَدْ رُئِيَ الْهَيْلَالُ فَقَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنْ أَصْحَابِي أَصْنَعُ كَمَا يَصْنَعُونَ، فَأَقَامَ حَلَالًا حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ

[15012] ‘Umar said: “O people of Mecca, why do I see you anointed (with oil/perfume) while the pilgrims are disheveled and dusty? When you see the crescent of Dhul-Hijjah, enter Ihram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: يَا أَهْلَ مَكَّةَ، مَا لِي أَرَاكُمْ مُذْهِنِينَ؟ وَالْحَاجُّ شُعْتًا غُبْرًا، إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ فَأَهْلُوا

[15013] Al-Hasan entered Ihram in Mecca when he saw the crescent.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عُرْوَةَ الْبَاهِلِيِّ، عَنْ الْحَسَنِ، أَنَّهُ أَهَلَ بِمَكَّةَ حِينَ رَأَى الْهِلَالَ

[15014] ‘Aṭā’ said: Ibn ‘Umar arrived, performed Tawaf and Sa‘i, then left and stayed for four or five (days). Then he entered Ihram for Hajj during the ten days. Then he came another time and stayed lawful until the Day of Tarwiyah, when he entered Ihram for Hajj as his camel set off for Mina. ‘Aṭā’ said: “And this is more beloved to us.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَطَاءٍ قَالَ: قَدِمَ ابْنُ عُمَرَ فَطَافَ، ثُمَّ سَعَى، ثُمَّ رَحَلَ فَمَكَثَ أَرْبَعًا أَوْ خَمْسًا، ثُمَّ أَهَلَ بِالْحَجِّ فِي الْعَشْرِ، ثُمَّ جَاءَ مَرَّةً أُخْرَى فَأَقَامَ حَلَالًا، حَتَّى إِذَا كَانَ يَوْمَ التَّرْوِيَةِ، أَهَلَ بِالْحَجِّ حِينَ انْبَعَثَ بِهِ بِعِيرِهِ مُنْطَلِقًا إِلَى مَنَى قَالَ عَطَاءٌ: وَهُوَ أَحَبُّ إِلَيْنَا

[15015] Sa‘īd ibn Jubayr said: “He enters Ihram on the Day of Tarwiyah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَسْلَمَ، عَنْ عَطَاءٍ، وَعَنِ ابْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: يَهْلُ يَوْمَ التَّرْوِيَةِ

[15016] Mujāhid said: “The last of Ibn ‘Umar’s entering into Ihram was on the Day of Tarwiyah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنْ مُجَاهِدٍ، أَنَّ إِهْلَالَ ابْنِ عُمَرَ كَانَ آخِرَهُمَا يَوْمَ التَّرْوِيَةِ

[15017] Ibn ‘Umar sometimes performed Tawaf and then prayed the two Rak‘ahs inside the House.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ رُبَّمَا طَافَ، ثُمَّ صَلَّى الرَّكَعَتَيْنِ فِي جَوْفِ الْبَيْتِ

[15018] Sālim said: “I saw him (Ibn ‘Umar) perform Tawaf, then enter the House and pray the two Rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ قَالَ: رَأَيْتُهُ يَطُوفُ، ثُمَّ يَدْخُلُ الْبَيْتَ، فَيُصَلِّي الرَّكَعَتَيْنِ

[15019] Muḥammad ibn ‘Ali (Al-Bāqir) said: My father (‘Ali ibn Ḥusayn) was asked about praying in the Ka‘bah. He said: “I prayed with my father Ḥusayn ibn ‘Ali inside the Ka‘bah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: سُئِلَ أَبِي، عَنِ الصَّلَاةِ فِي الْكَعْبَةِ قَالَ: صَلَّيْتُ مَعَ أَبِي حُسَيْنِ بْنِ عَلِيٍّ فِي الْكَعْبَةِ

[15020] Ibn ‘Umar reported that the Messenger of Allah ﷺ entered the Ka‘bah along with Usāmah ibn Zayd and ‘Uthmān ibn Ṭalhah and stayed inside for a long time. Then Ibn ‘Umar entered immediately after him, the first of the people. I asked Bilāl: “Where did the Messenger of Allah ﷺ pray?” He said: “Between the two front pillars.” He said: “And I forgot to ask him how many (Rak‘ahs) he prayed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ فَمَكَثَ فِي الْبَيْتِ فَأُطَالَ، ثُمَّ دَخَلَ ابْنُ عُمَرَ فِي أَثَرِهِ أَوَّلَ النَّاسِ، فَسَأَلْتُ بِإِلَافٍ، أَيْنَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى؟

[15021] ‘Uthmān ibn Ṭalḥah reported that the Prophet ﷺ prayed two Rak‘ahs when he entered (the Ka‘bah).
 حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ طَلْحَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الرَّكَعَتَيْنِ حِينَ دَخَلَ

[15022] Ibn ‘Umar used to pray Zuhr, ‘Asr, Maghrib, and ‘Isha’ at Al-Ḥaṣbā’ on the Day of Departure (Sadar), until he came to the House at the end of the night.
 حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُسْهِرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُصَلِّي يَوْمَ الصَّدْرِ الظُّهَرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْحَصْبَاءِ، حَتَّى يَأْتِيَ مِنْ آخِرِ اللَّيْلِ الْبَيْتَ

[15023] Sa‘īd ibn Jubayr and Mujāhid prayed Zuhr on the Day of Departure behind Al-‘Aqabah.
 حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُجَاهِدٍ بِنِ رَاشِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عَطَاءٍ، عَنْ مُجَاهِدٍ، أَنَّهُمَا صَلَّيَا الظُّهَرَ يَوْمَ النَّفْرِ وَرَاءَ الْعَقَبَةِ

[15024] Hishām's father used to pray Zuhr on the Day of Departure in Mecca.
 حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ كَانَ يُصَلِّي الظُّهَرَ يَوْمَ النَّفْرِ بِمَكَّةَ

[15025] Abu Juḥayfah said: “I saw the Prophet ﷺ on the Day of Departure at Al-Abṭah. Bilāl called the Adhan for Zuhr, then the Messenger of Allah ﷺ prayed.”
 حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَوْنِ بْنِ أَبِي جَحِيفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّفْرِ بِالْأَبْطَحِ، فَأَذَّنَ بِلَالٌ الظُّهَرَ، ثُمَّ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15026] Abu Bakr said: Abu Mu‘awiyah narrated to us, from Hajjaj, from ‘Ata’: "It is from the Sunnah for the Imam to pray Zuhr at Al-Abtah on the day of Nafr (departure)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ: مِنَ السُّنَّةِ أَنْ يُصَلِّيَ الْإِمَامُ يَوْمَ النَّفْرِ الظُّهْرَ بِالْأَبْطَحِ

[15027] Abu Bakr said: ‘Abdah narrated to us, from Hisham, from his father, "that the Prophet ﷺ used to pray towards the corner of the House, with nothing between him and the Tawaf (circumambulation). Then Abu Bakr (did so) after him. Then ‘Umar later moved it back to the designated area (Miqat)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِلَى سَفْعِ الْبَيْتِ، لَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَافِ شَيْءٌ، ثُمَّ أَبُو بَكْرٍ مِنْ بَعْدِهِ، ثُمَّ إِنَّ عُمَرَ رَدَّهُ بَعْدُ إِلَى الْمِيقَاتِ

[15028] Abu Bakr said: Hatim narrated to us, from Ja'far, from his father, from Jabir, elevating it (to the Prophet ﷺ), who said: He came to the House, touched the Corner, trotted for three rounds, and walked for four. Then he came to Maqam Ibrahim and recited: "{And take, [O believers], from the standing place of Abraham a place of prayer}" [Al-Baqarah: 125]. He placed the Maqam between him and the House.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، يَرْفَعُهُ قَالَ: أَنَّهُ أَتَى الْبَيْتَ، فَاسْتَلَمَ الرُّكْنَ، فَرَمَلَ ثَلَاثًا، وَمَشَى أَرْبَعًا، ثُمَّ أَتَى مَقَامَ إِبْرَاهِيمَ فَقَرَأَ: " [125]: {وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى} [البقرة فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ

[15029] Abu Bakr said: Jarir narrated to us, from Mansur, from Ibrahim, who said: "Alqamah recited the Qur'an in one night, then circumambulated the House seven times, then came to the Maqam and prayed at it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قَرَأَ عِلْقَمَةُ الْقُرْآنَ فِي لَيْلَةٍ، ثُمَّ طَافَ بِالْبَيْتِ أَسْبُوعًا، ثُمَّ أَتَى الْمَقَامَ، فَصَلَّى عِنْدَهُ

[15030] Abu Bakr said: Jarir narrated to us, from Mughirah, from Ibrahim, who said: "He did not allow leaving the prayer at the Maqam. If you cannot reach it, crowd towards it until you can reach it or find it. There is no harm if there are men praying between you and it, as long as it is in front of you."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَمْ يُرَخَّصْ فِي تَرْكِ الصَّلَاةِ عِنْدَ الْمَقَامِ، فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ زَاخَمْتُ عَلَيْهِ حَتَّى تَقْدِرَ عَلَيْهِ أَوْ تَجِدَهُ، وَلَا بَأْسَ أَنْ يَكُونَ بَيْنَكَ وَبَيْنَهُ رِجَالٌ يُصَلُّونَ بَعْدَ أَنْ يَكُونَ بِحَيْالِهِ

[15031] Abu Bakr said: Abu Usamah narrated to us, from Hisham, from Al-Hasan: "That he liked to pray the two Rak'ahs of Tawaf behind the Maqam, but he saw no harm if he did not do so."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ: أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يُصَلِّيَ رَكْعَتَي الطَّوَافِ خَلْفَ الْمَقَامِ، وَلَا يَرَى بَأْسًا إِنْ لَمْ يَفْعَلْ

[15032] Abu Bakr said: Ibn Fudayl narrated to us, from Zakariyya ibn Abi Za'idah, from 'Amir, that he heard Wahb ibn Al-Ajda', that he heard 'Umar say: "When a man arrives for Hajj, let him circumambulate the House seven times, then pray two Rak'ahs at the Maqam."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرٍ، أَنَّهُ سَمِعَ وَهْبَ بْنِ الْأَجْدَعِ، أَنَّهُ سَمِعَ عُمَرَ يَقُولُ: إِذَا قَدِمَ الرَّجُلُ حَاجًّا فَلْيَطُفْ بِالْبَيْتِ سَبْعًا، ثُمَّ يُصَلِّيْ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ

[15033] Abu Bakr said: ‘Abdah narrated to us, from Salih ibn Hayyan, who said: "I performed the initial Tawaf with Anas ibn Malik. When he finished, he bowed two Rak‘ahs at the Maqam."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ صَالِحِ بْنِ حَيَّانٍ قَالَ: طُفْتُ مَعَ أَنَسِ بْنِ مَالِكٍ الطَّوْفَ الْأَوَّلَ، فَلَمَّا فَرَغَ رَكَعَ رَكْعَتَيْنِ عِنْدَ الْمَقَامِ

[15034] Abu Bakr said: Ibn Numayr narrated to us, from ‘Ubayd Allah ibn ‘Umar, from Nafi‘, from Ibn ‘Umar: "That when he finished his Tawaf, he would come to the Maqam and pray two Rak‘ahs at it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا فَرَغَ مِنْ طَوَافِهِ، أَتَى الْمَقَامَ فَصَلَّى عِنْدَهُ رَكْعَتَيْنِ

[15035] Abu Bakr said: Humayd narrated to us, from Husayn ibn ‘Aqil, from Ad-Dahhak, who said: "He prays two Rak‘ahs at the Maqam or whatever Allah wills."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنِ الضَّحَّاكِ قَالَ: يُصَلِّي عِنْدَ الْمَقَامِ رَكْعَتَيْنِ أَوْ مَا شَاءَ اللَّهُ

[15036] Abu Bakr said: Ibn ‘Uyaynah narrated to us, from Mansur, from Abu Wa’il, from Masruq, from ‘Abdullah: "That he performed Tawaf then came to the Maqam and prayed two Rak‘ahs at it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ طَافَ ثُمَّ أَتَى الْمَقَامَ، فَصَلَّى عِنْدَهُ رَكْعَتَيْنِ

[15037] Abu Bakr said: Abu Khalid narrated to us, from Hajjaj, from ‘Ata’, who said: "Pray the two Rak‘ahs of Tawaf in your house if you wish."

[15038] Abu Bakr said: Abu Mu'awiyah narrated to us, from Ibn Jurayj, from Abu Hammad, who said: I saw Ibn Az-Zubayr "perform Tawaf around the House, then he came to pray with the Tawaf (area) between him and the Qiblah."

[15039] Abu Bakr said: Ibn ‘Uyaynah narrated to us, from Kathir ibn Kathir, from someone who narrated to him, from his grandfather, "that he saw the Messenger of Allah ﷺ praying near the Gate of Banu Sahm, with no Sutrah (barrier) between him and the Tawaf, and people were passing in front of him."

[15040] Abu Bakr said: Abu Usamah narrated to us, from Ibn Jurayj, from Kathir ibn Kathir, from his father, from Al-Muttalib ibn Abi Wada'ah, from the Prophet ﷺ, similar to the hadith of Ibn 'Uyaynah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ حَدِيثِ ابْنِ عُيَيْنَةَ

[15041] Abu Bakr said: Ibn Mahdi narrated to us, from Sufyan, from Bukayr ibn 'Utiq, who said: I heard Sa'id ibn Jubayr say: "Tawaf for strangers is more beloved to me than prayer."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ بُكَيْرِ بْنِ عُتَيْقٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: الطَّوَافُ لِلْغُرَبَاءِ أَحَبُّ إِلَيَّ مِنَ الصَّلَاةِ

[15042] Abu Bakr said: Abu Khalid narrated to us, from Hajjaj, from Abu Bakr ibn Abi Musa, who said: Ibn 'Abbas was asked whether Tawaf is better or prayer? He said: "As for the people of Makkah, it is prayer, and as for the people of the other cities, it is Tawaf."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى قَالَ: سَأَلَ ابْنُ عَبَّاسٍ، عَنِ الطَّوَافِ أَفْضَلُ أَوْ الصَّلَاةُ؟ فَقَالَ: أَمَّا أَهْلُ مَكَّةَ فَالصَّلَاةُ، وَأَمَّا أَهْلُ الْأَمْصَارِ فَالطَّوَافُ

[15043] Abu Bakr said: Abu Khalid narrated to us, from Hajjaj, who said: I asked 'Ata' and he said: "As for you, it is Tawaf, and as for the people of Makkah, it is prayer."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ عَطَاءً فَقَالَ: أَمَّا أَنْتُمْ فَالطَّوَافُ، وَأَمَّا أَهْلُ مَكَّةَ فَالصَّلَاةُ

[15044] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: الصَّلَاةُ لِأَهْلِ مَكَّةَ أَفْضَلُ، وَالطَّوَافُ لِأَهْلِ الْأَفَاقِ. Waki' narrated to us, from 'Umar ibn Dharr, who said: I heard Mujahid say: "Prayer is better for the people of Makkah, and Tawaf is for the people of the horizons (outsiders)."

[15045] Abu Bakr said: Ibn Mahdi حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاوُسٍ قَالَ: قُلْتُ لَهُ: هَلْ كَانَ أَبُوكَ يَرْفَعُ صَوْتَهُ بِالتَّلْبِيَةِ؟ قَالَ: بَيْنَ ذَلِكَ. Ibn Mahdi narrated to us, from Zam'ah, from Ibn Tawus, who said: I said to him: "Did your father used to raise his voice in Talbiyah?" He said: "Between that (moderate)."

[15046] Abu Bakr said: Abu حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ قَالَ: التَّلْبِيَةُ شِعَارُ الْحَجِّ، فَأَكْثَرُوا مِنَ التَّلْبِيَةِ عِنْدَ كُلِّ شَرْفٍ وَفِي كُلِّ حِينٍ، وَأَكْثَرُوا مِنَ التَّلْبِيَةِ وَأَظْهَرُوا Usamah narrated to us, from 'Abd al-Rahman ibn Yazid, from Makhul, who said: "The Talbiyah is the slogan of Hajj, so recite Talbiyah abundantly at every elevation and at all times, and do so frequently and openly."

[15047] Abu Bakr said: Abu Nu‘aym narrated to us, from Hasan ibn Furat, who said: Ibn Abi Mulaykah said to us: "Are you in Ihram?" We said: Yes. He said: "Then recite Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ حَسَنِ بْنِ فُرَاتٍ قَالَ: قَالَ: لَنَا ابْنُ أَبِي مُلَيْكَةَ: أَمْحَرِمُونَ أَنْتُمْ؟ قُلْنَا: نَعَمْ. قَالَ: فَلَبُّوا

[15048] Abu Bakr said: Ibn Abi ‘Adi narrated to us, from Ash‘ath, from Al-Hasan, regarding the one reciting Talbiyah, he said: "He should let those next to him hear."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الَّذِي يَلْبِي قَالَ: يُسْمِعُ مَنْ يَلِيهِ

[15049] Abu Bakr said: Ath-Thaqafi narrated to us, from Ayyub, from Sa‘id ibn Jubayr, who said: Ibn ‘Abbas was asked: What is Hajj? He said: "Raising the voice (with Talbiyah) and spilling blood (sacrifice)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ: مَا هُوَ الْحَجُّ؟ قَالَ: الْعَجُّ وَالنَّجُّ

[15050] Abu Bakr said: Sahl ibn Yusuf narrated to us, from Humayd, from Bakr, who said: I was with Ibn ‘Umar, "and he recited Talbiyah until he made what was between the two mountains hear."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَلَبَّى حَتَّى أَسْمَعَ مَا بَيْنَ الْجَبَلَيْنِ

[15051] Abu Bakr said: Abu Usamah narrated to us, from Musa ibn ‘Ubaydah, from Ya‘qub ibn Zayd, who said: "The companions of the Messenger of Allah ﷺ would not reach Ar-Rawha’ until their voices became hoarse from the intensity of their Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبْلُغُونَ الرَّوْحَاءَ حَتَّى تُبْجُ أَصْوَاتُهُمْ مِنْ شِدَّةِ تَلْبِيَّتِهِمْ

[15052] Abu Bakr said: Ibn Idris narrated to us, from Hizam ibn Hisham, from his father, "that ‘Umar used to recite Talbiyah at As-Safa and Al-Marwah, and his voice would become loud, and his voice would be recognized at night even though his face was not seen."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حِزَامِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ كَانَ يُلَبِّي عَلَى الصَّفَا وَالْمَرْوَةِ، وَيَسْتَدُّ صَوْتُهُ، وَيُعْرَفُ صَوْتُهُ بِاللَّيْلِ، وَلَا يُرَى وَجْهُهُ

[15053] Abu Bakr said: Ibn ‘Uyaynah narrated to us, from ‘Abdullah ibn Abi Bakr, from ‘Abd al-Malik ibn Abi Bakr, from Khallad ibn As-Sa’ib, from his father: The Messenger of Allah ﷺ said: "Gabriel came to me and commanded me to order my companions to raise their voices with the Ihlal (Talbiyah)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ خَلَادِ بْنِ السَّائِبِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: جَاءَنِي جِبْرِيلُ فَأَمَرَنِي أَنْ أُمَرَ أَصْحَابِي يَرْفَعُونَ أَصْوَاتَهُمْ بِالْإِهْلَالِ

[15054] Abu Nu'aym narrated to us, from Isra'il, from 'Abd al-'Aziz ibn Rufay', from Ibn 'Umar, who said: "Raise your voices with the Talbiyah." And similarly from Ibn Az-Zubayr.

حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنِ ابْنِ عُمَرَ قَالَ: ارْفَعُوا أَصْوَاتَكُمْ بِالتَّلْبِيَةِ وَعَنِ ابْنِ الزُّبَيْرِ، مِثْلُ ذَلِكَ

[15055] Abu Bakr said: Waki' narrated to us, saying: Sufyan narrated to us, from 'Abdullah ibn Abi Labid, from Al-Muttalib ibn 'Abdullah ibn Hantab, from Khallad ibn As-Sa'ib, from Zayd ibn Khalid Al-Juhani, who said: The Messenger of Allah ﷺ said: "Gabriel came to me and said: Order your companions to raise their voices with the Talbiyah, for it is the slogan of Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ خَلَادِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "جَاءَنِي جِبْرِيلُ فَقَالَ: مُرْ أَصْحَابَكَ يَرْفَعُوا بِالتَّلْبِيَةِ، فَإِنَّهَا شِعَارُ الْحَجِّ"

[15056] Abu Bakr said:

Waki' narrated to us, from Ibrahim ibn Yazid, from Muhammad ibn 'Abbad ibn Ja'far Al-Makhzumi, from Ibn 'Umar, who said: The Messenger of Allah ﷺ said: "The best Hajj is the 'Ajj and the Thajj." 'Ajj is raising the voice with Talbiyah, and Thajj is the slaughtering of sacrificial animals.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمُخَزُومِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفْضَلُ الْحَجِّ: الْعَجُّ وَالثَّجُّ" الْعَجُّ: الْعَجِجُ بِالتَّلْبِيَةِ، وَالثَّجُّ: نَحْرُ الْبُذْنِ

[15057] Abu Bakr said:

Waki' narrated to us, from Kathir ibn Yazid, from Al-Muttalib ibn 'Abdullah, who said: "The companions of the Messenger of Allah ﷺ used to raise their voices with Talbiyah until their voices became hoarse, and they would expose themselves to the sun when they entered Ihram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ كَثِيرِ بْنِ يَزِيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُونَ أَصْوَاتَهُمْ بِالتَّلْبِيَةِ حَتَّى تُبَحُّ أَصْوَاتُهُمْ، وَكَانُوا يُضْحُونَ لِلشَّمْسِ إِذَا أُحْرَمُوا

[15058] Abu Bakr said: Ath-Thaqafi

narrated to us, from Ayyub, who said: I saw Sa'id ibn Jubayr waking up people from Yemen in the mosque, saying: "Get up and recite Talbiyah, for the adornment of Hajj is the Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُوقِظُ نَاسًا مِنْ أَهْلِ الْيَمَنِ فِي الْمَسْجِدِ، وَيَقُولُ: قُومُوا لِبُؤَا، فَإِنَّ زِينَةَ الْحَجِّ التَّلْبِيَةُ

[15059] Abu Bakr said: Ghundar narrated to us, from Shu‘bah, from Mughirah, from Ibrahim, who said: "It used to be said: The adornment of Hajj is the Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ يُقَالُ: زِينَةُ الْحَجِّ التَّلْبِيَةُ

[15060] Abu Bakr said: Ishaq ibn Mansur narrated to us, from Mansur ibn Abi Al-Aswad, from Al-A‘mash, from Al-Musayyib ibn Rafi‘, who said: Ibn Az-Zubayr used to say: "The Talbiyah is the adornment of Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ: التَّلْبِيَةُ زِينَةُ الْحَجِّ

[15061] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Layth, from Mujahid, who said: "The slogan of Hajj is the Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: شِعَارُ الْحَجِّ التَّلْبِيَةُ

[15062] Abu Bakr said: Abu Usamah narrated to us, from Yunus, from Al-Hasan and ‘Ata’, who said: "There is no Ramal (trotting) upon the people of Makkah, nor upon those who assume Ihram from it, unless someone from the people of Makkah comes from outside."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَعَطَاءٍ، قَالَا: لَيْسَ عَلَى أَهْلِ مَكَّةَ رَمَلٌ، وَلَا عَلَى مَنْ أَهَلَ مِنْهَا، إِلَّا أَنْ يَجِيءَ أَحَدٌ مِنْ أَهْلِ مَكَّةَ خَارِجٌ

[15063] Abu Bakr said: Ibn ‘Ulayyah narrated to us, from Ayyub, from Nafi‘, who said: "Ibn ‘Umar used to trot if he assumed Ihram from Makkah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَرْمُلُ إِذَا أَهَلَ مِنْ مَكَّةَ

[15064] Abu Bakr said: Ibn Mahdi narrated to us, from Hammad ibn Salamah, from Humayd, who said: "Bakr and I assumed Ihram from Makkah, then we circumambulated the House and trotted."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ قَالَ: أَهَلَّلْنَا أَنَا وَبَكْرٌ مِنْ مَكَّةَ، فَطَفْنَا بِالْبَيْتِ وَرَمَلْنَا

[15065] Abu Bakr said: Ath-Thaqafi narrated to us, from Habib, who said: ‘Ata’ was asked about the resident (Mujawir) if he assumes Ihram from Makkah, does he trot the three rounds? He said: "They trot." But as for Ibn ‘Abbas, he said: "That is only for the people from outside Makkah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ حَبِيبٍ قَالَ: سُئِلَ عَطَاءٌ، عَنِ الْمَجَاوِرِ إِذَا أَهَلَ مِنْ مَكَّةَ، هَلْ يَسْعَى الْأَشْوَاطَ الثَّلَاثَةَ؟ قَالَ: إِنَّهُمْ يَسْعَوْنَ، فَأَمَّا ابْنُ عَبَّاسٍ فَإِنَّهُ قَالَ: إِنَّمَا ذَلِكَ عَلَى أَهْلِ الْأَفَاقِ

[15066] Abu Bakr said: Zayd ibn Hubab narrated to us, from Harb ibn Shurayh or Surayj, from Abu Ja‘far, who said: "There is no Ramal upon the people of Makkah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَرْبِ بْنِ شُرَيْحٍ أَوْ سُرَيْجٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ رَمَلٌ

[15067] Abu Bakr said: Ibn Mahdi narrated to us, from Hammad ibn Salamah, from Hisham, from his father, who said: "There is no Ramal on the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَا رَمْلَ يَوْمَ النَّحْرِ

[15068] Abu Bakr said: Waki' narrated to us, from Sufyan, from Ibn Khuthaym, from Mujahid, who said: "I saw him trotting on the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ خُثَيْمٍ، عَنْ مُجَاهِدٍ قَالَ: رَأَيْتُهُ يَرْمُلُ يَوْمَ النَّحْرِ

[15069] Abu Bakr said: Ibn Abi 'Adi narrated to us, from Ibn Jurayj, from 'Ata', who said: "There are not two Ramals in Tawaf and on the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَيْسَ فِي الطَّوَافِ وَالنَّحْرِ رَمَلَانُ

[15070] Abu Bakr said: Ibn Fudayl narrated to us, from Isma'il, from Wabarah, from 'Abdur-Rahman, who said: Talbiyah on the Day of 'Arafah was mentioned to Ibn 'Umar, and he said: "Takbir is more beloved to me."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ وَبَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ قَالَ: ذَكَرَ لِابْنِ عُمَرَ التَّلْبِيَةَ يَوْمَ عَرَفَةَ، فَقَالَ: التَّكْبِيرُ أَحَبُّ إِلَيَّ

[15071] Abu Bakr said: Abu Nu'aym narrated to us, from Ma'mar, from Abu Ja'far, that he said: "Stop the Talbiyah when you proceed to 'Arafah, and recite Takbir and Tahlil."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مَعْمَرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّهُ قَالَ: أَقْطِعِ التَّلْبِيَةَ إِذَا انْطَلَقْتَ إِلَى عَرَفَةَ، وَكَبِّرْ وَهَلِّلْ

[15072] Abu Bakr said: Abu Bakr ibn 'Ayyash narrated to us, from Abu Ishaq, from 'Abdur-Rahman ibn Yazid, who said: I was with Ibn Mas'ud and he recited Talbiyah. A man said: "Who is this reciting Talbiyah on this day?" Ibn Mas'ud turned to him and said: "Here I am, the number of dust particles, here I am."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ فَلَبَّيْ، فَقَالَ رَجُلٌ: مَنْ هَذَا الْمُلَبِّي فِي هَذَا الْيَوْمِ؟ فَالْتَفَتَ إِلَيْهِ ابْنُ مَسْعُودٍ فَقَالَ: لَبَّيْكَ عَدَدَ التُّرَابِ لَبَّيْكَ

[15073] Abu Bakr said: Ibn Fudayl and Hafs narrated to us, from Yahya ibn Sa'id, from 'Abdur-Rahman ibn Abi Salamah, from Ibn 'Umar, who said: "We went out in the morning with the Messenger of Allah ﷺ from Mina to 'Arafat; some of us were reciting Takbir and some of us were reciting Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، وَحَفْصٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَلَمَةَ، عَنْ ابْنِ عُمَرَ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَنَى إِلَى عَرَفَاتٍ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُلَبِّي

[15074] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ زِيَادِ بْنِ أَبِي مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَعْرِفُهُ يَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Waki' narrated to us, from Ziyad ibn Abi Muslim, who said: I heard Abu Al-'Aliyah say: I heard Ibn 'Abbas at 'Arafah saying: "Labbayk Allahumma Labbayk."

[15075] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لَهُ أَنَّ مُعَاوِيَةَ: نَهَى عَنِ التَّلْبِيَةِ، فَجَاءَ حَتَّى أَخَذَ بِعَمُودِي الْفُسْطَاطِ، ثُمَّ لَبَّى ثُمَّ قَالَ: عَلِمَ أَنَّ عَلِيًّا كَانَ يُلَبِّي فِي هَذَا الْيَوْمِ، فَأَحَبَّ أَنْ يُخَالِفَهُ

Waki' narrated to us, from Al-A'mash, from Habib, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: It was mentioned to him that Mu'awiyah forbade Talbiyah. So he came and held onto the two poles of the tent, then recited Talbiyah, then said: "He knew that 'Ali used to recite Talbiyah on this day, so he liked to oppose him."

[15076] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ: لَبَّى ابْنُ مَسْعُودٍ يَعْرِفُهُ فَقِيلَ: ابْنُ مَسْعُودٍ، فَسَكَتُوا

Waki' narrated to us, from Isma'il, from Ibrahim: "Ibn Mas'ud recited the Talbiyah at Arafah." It was said: "Ibn Mas'ud?" So they fell silent.

[15077] Abu Bakr said: 'Abdul-A'la narrated to us, from Dawud, from 'Ikrimah ibn Khalid, who said: "The Messenger of Allah ﷺ recited the Talbiyah while standing at Arafat."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ قَالَ: لَبَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ وَقِفٌ بِعَرَفَاتٍ

[15078] Abu Bakr said: Abu Al-Ahwas narrated to us, from Abu Ya'fur, who said: I was walking with Ibn 'Umar and Ibn Al-Hanafiyyah from Mina to Arafat. Ibn 'Umar was reciting the Takbir, and Ibn Al-Hanafiyyah was reciting the Talbiyah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي يَافُورٍ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ وَابْنِ الْحَنْفِيَّةِ مِنْ مِئَى إِلَى عَرَفَاتٍ: فَكَانَ ابْنُ عُمَرَ يُكَبِّرُ، وَكَانَ ابْنُ الْحَنْفِيَّةِ يُلَبِّي

[15079] Abu Bakr said: Al-Fadl ibn Dukayn narrated to us, from Malik ibn Anas, who said: Abu Bakr Ath-Thaqafi narrated to us, saying: I asked Anas: "How did you use to do with the Messenger of Allah ﷺ?" He said: "The one reciting Talbiyah would recite Talbiyah, and no one would object to him; and the one reciting Takbir would recite Takbir, and no one would object to him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الثَّقَفِيُّ قَالَ: سَأَلْتُ أَنَسًا، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ يُلَبِّي الْمُلَبِّي فَلَا يُنْكِرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنْكِرُ عَلَيْهِ

[15080] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَطَاءٍ: أَنَّهُمَا كَانَ يُصَلِّيَانِ فِي الْمَسْجِدِ الْحَرَامِ، وَيُلَيِّيانِ بِالْحَجِّ إِذَا خَرَجَا مِنَ الْمَسْجِدِ، وَيُؤَخِّرَانِ الطَّوْفَ "That they used to pray in the Sacred Mosque, recite Talbiyah for Hajj when they left the mosque, and delay the Tawaf."

[15081] Abu Bakr said: Al-Fadl ibn Dukayn narrated to us, from 'Abdullah ibn Al-Mu'ammal, who said: I saw Ibn Abi Mulaykah performing Tawaf around the House and (Sa'y) between Safa and Marwah before going out to Mina. حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤَمَّلِ قَالَ: رَأَيْتُ ابْنَ أَبِي مُلَيْكَةَ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، قَبْلَ أَنْ يَخْرُجَ إِلَى مِنَى

[15082] Abu Bakr said: Ibn Mahdi narrated to us, from Abu Sufyan, who said: I asked Salim about a man who enters Ihram for Hajj; should he perform Tawaf before he leaves or after he returns? He said: "It is like a debt; whatever you hasten is better." حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ أَبِي سُفْيَانَ قَالَ: سَأَلْتُ سَالِمًا، عَنِ الرَّجُلِ يُحْرِمُ بِالْحَجِّ يَطُوفُ قَبْلَ أَنْ يَخْرُجَ أَوْ بَعْدَمَا يَرْجِعُ؟ قَالَ: هُوَ مِثْلُ الدَّيْنِ، مَا عَجَلْتُ فَهُوَ خَيْرٌ

[15083] Abu Bakr said: Ibn Mahdi narrated to us, from Muhammad ibn 'Abdullah, who said: I asked Al-Qasim ibn Muhammad about it, and he said: "That is good."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْهُ فَقَالَ: ذَلِكَ حَسَنٌ

[15084] Abu Bakr said: 'Abdul-Wahhab narrated to us, from Habib, from 'Ata', from Ibn 'Abbas: "That he used to say: The Tawaf (Sa'y) between Safa and Marwah for the people of Makkah is after they return from Mina."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ "أَنَّهُ كَانَ يَقُولُ: الطَّوَافُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِأَهْلِ مَكَّةَ بَعْدَ أَنْ يَرْجِعُوا مِنْ مِنَى

[15085] Abu Bakr said: Hafs narrated to us, from Ja'far ibn Muhammad, from his father, from 'Ali ibn Husayn, from Ibn 'Abbas: "That the Prophet ﷺ continued to recite the Talbiyah until he threw pebbles at Jamrat Al-Aqabah. He threw seven pebbles at it, saying Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

[15086] Abu Bakr said: Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from 'Abdur-Rahman ibn Yazid, who said: "Abdullah threw pebbles at Jamrat Al-Aqabah from the bottom of the valley, saying Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

[15087] Abu Bakr said: Mahbub narrated to us, from Abu Sa'id Al-Khulqani, who said: I saw Salim ibn 'Abdullah "throwing pebbles at Jamrat Al-Aqabah from the bottom of the valley, saying one Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَحْبُوبٌ، عَنْ أَبِي سَعِيدٍ الْخُلُقَانِيِّ قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَرْمِي جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ تَكْبِيرَةً

[15088] Abu Bakr said: Abu 'Asim narrated to us, from Ibn Jurayj, from 'Ata', regarding a man who dropped two pebbles at the Jamrah. He said: "He says Takbir once for one of them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ وَقَعَ مِنْهُ حَصَاتَانِ عِنْدَ الْجَمْرَةِ، قَالَ: يُكَبِّرُ مَعَ وَاحِدَةٍ مِنْهُمَا تَكْبِيرَةً

[15089] Abu Bakr said: Abu 'Asim narrated to us, from Ibn Jurayj, from Nafi', from Ibn 'Umar: "That he used to say one Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ تَكْبِيرَةً

[15090] Abu Bakr said: Ibn Mushir narrated to us, from Yazid ibn Abi Ziyad, from Sulayman ibn 'Amr ibn Al-Ahwas, from his mother, "that she saw the Prophet ﷺ go into the middle of the valley, and he threw seven pebbles at the Jamrah, saying Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُشِيرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ، عَنْ أُمِّهِ، أَنَّهَا رَأَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَبْطَنَ الْوَادِيَّ، فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

[15091] Abu Bakr said: Ghundar narrated to us, from Shu'bah, from Yahya ibn Sa'id, from Al-Qasim: "That he threw pebbles at Jamrat Al-Aqabah and said Takbir with every pebble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ: أَنَّهُ رَمَى جَمْرَةَ الْعَقَبَةِ، وَكَبَّرَ مَعَ كُلِّ حَصَاةٍ

[15092] Abu Bakr said: Yazid ibn Harun narrated to us, from At-Taymi, from Abu Mijlaz: "That Jibril gave Ibrahim seven pebbles, then they went to Al-Aqabah, and Satan appeared to them. So he said to him: 'Throw.' He said: So they threw and said Takbir with every throw until Satan retreated. Then he did the same at the other two Jamrahs."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مِجْلَازٍ: "أَنَّ جِبْرِيلَ أَعْطَى إِبْرَاهِيمَ سَبْعَ حَصَيَّاتٍ، ثُمَّ انْطَلَقَا إِلَى الْعَقَبَةِ، فَعَرَضَ لَهُمَا الشَّيْطَانُ، فَقَالَ لَهُ: ارْمِ، قَالَ: فَرَمَيَا وَكَبَّرَا مَعَ كُلِّ رَمْيَةٍ حَتَّى أَقْبَلَ الشَّيْطَانُ، ثُمَّ صَنَعَ مِثْلَ ذَلِكَ فِي الْجَمْرَتَيْنِ الْأُخْرَتَيْنِ

[15093] Abu Bakr said: Jarir narrated to us, from Mughirah, from Ibrahim, who said: "He did not permit leaving the starting with the Black Stone and ending with it in the first Tawaf performed on the Day of Sacrifice and the Day of Departure (Nafr)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَمْ يَكُنْ يُرَخِّصُ فِي تَرْكِ افْتِتَاحِ الْحَجَرِ الْأَسْوَدِ، وَيَخْتِمُ بِهِ فِي أَوَّلِ طَوَافٍ يَطُوفُهُ يَوْمَ النَّحْرِ، وَيَوْمَ النَّفَرِ

[15094] Abu Bakr said: Abu Usamah narrated to us, from Hisham, from Al-Hasan, that: "He liked to touch the Stone when starting and when finishing."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ أَنَّهُ كَانَ: يُعْجِبُهُ أَنْ يَسْتَلِمَ الْحَجَرَ حِينَ يَفْتَتِحُ وَحِينَ يَخْتِمُ

[15095] Abu Bakr said: Ibn Fudayl narrated to us, from 'Abdul-Malik, from Sa'id ibn Jubayr: "That he used to come to the Black Stone and finish with it, then go to his family."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَأْتِي الْحَجَرَ الْأَسْوَدَ فَيَخْتِمُ بِهِ، ثُمَّ يَأْتِي أَهْلَهُ

[15096] Abu Bakr said: 'Ubaydullah narrated to us, from 'Uthman ibn Al-Aswad, who said: I heard Ibn Sabit say: "A man performs Tawaf and wants to touch the Yemeni Corner, where does he start?" Ibn Sabit said: "Do not start [counting] from the first of the Black Stone when you begin your Tawaf [if you touch the Yemeni corner first, i.e., start properly from the Black Stone]." (Note: The text implies emphasis on starting correctly from the Black Stone).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ قَالَ: سَمِعْتُ ابْنَ سَابِطٍ يَقُولُ: الرَّجُلُ يَطُوفُ، وَأَرَادَ أَنْ يَسْتَلِمَ الرُّكْنَ الْيَمَانِيَّ بِمَ يَبْدَأُ؟ فَقَالَ ابْنُ سَابِطٍ: لَا تَبْدَأَنَّ مِنْ أَوَّلِ الْأَسْوَدِ إِذَا بَدَأْتَ فِي طَوَافِكَ

[15097] Abu Bakr said: Humayd narrated to us, from Husayn ibn 'Aqil, from Ad-Dahhak, that he said: "Touch it every time if you are able to, otherwise start with it and finish with it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنِ الضَّحَّاكِ أَنَّهُ قَالَ: تَسْتَلِمُ فِي كُلِّ مَرَّةٍ إِنْ قَدَرْتَ عَلَيْهِ، وَإِلَّا افْتَتَحْتَ بِهِ وَخَتَمْتَ

[15098] Abu Bakr said: Ibn Numayr narrated to us, from Hajjaj, from 'Ata', who said: "If you can touch it in every round, then touch it; otherwise, when you pass by it, start with it and end with it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: إِنْ اسْتَطَعْتَ أَنْ تَسْتَلِمَ فِي كُلِّ طَوْفَةٍ فَاسْتَلِمْهُ، وَإِلَّا فَإِذَا مَرَرْتَ بِهِ فَاسْتَفْتَحْ بِهِ وَاخْتَمِ

[15099] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ قَالَ: رَأَيْتُ أَنَسًا يَطُوفُ، فَإِذَا انْتَهَى إِلَى الْحَجَرِ كَبَّرَ، وَيَقْتَتِحُ وَيَخْتِمُ بِهِ narrated to us, from Hilal ibn Abi Maymunah, who said: "I saw Anas performing Tawaf. When he reached the Stone, he said Takbir, and he would start with it and finish with it."

[15100] Abu Bakr said: Hafs حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَأَ بِالْحَجَرِ الْأَسْوَدِ، وَرَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ narrated to us, from Ibn Jurayj, from 'Ata': "That the Prophet ﷺ started with the Black Stone and trotted (Ramal) from the Stone to the Stone."

[15101] Abu Bakr said: Hatim ibn حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: أَذِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرَّحِيلِ، فَمَرَرْنَا بِالْبَيْتِ فَطَافَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ خَرَجَ قَبْلَ أَنْ يُصْبِحَ Isma'il narrated to us, from Aflah, from Al-Qasim ibn Muhammad, from 'Aishah, who said: "The Messenger of Allah ﷺ announced the departure. We passed by the House, and the Messenger of Allah ﷺ performed Tawaf around it, then he left before morning."

[15102] Abu Bakr said: Jarir narrated to us, from Mughirah, from Ibrahim, who said: "When a man reaches Al-Abtah, let him put down his saddle, then visit the House. Then let him depart from it if he wishes by night, or if he wishes by day, after he has stayed there and put down his sandals."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا انْتَهَى الرَّجُلُ إِلَى الْأَبْطَحِ فَلْيَضَعْ رَحْلَهُ، ثُمَّ لِيُزِرِ الْبَيْتَ، فَلْيَرْحَلْ عَنْهُ إِنْ شَاءَ لَيْلًا، وَإِنْ شَاءَ نَهَارًا، بَعْدَ أَنْ يَنْزِلَ فِيهِ وَيَضَعَ نَعْلَهُ

[15103] Abu Bakr said: Abu Muti' narrated to us, from Ibn Jurayj, from 'Ata', who said: "He finishes everything he has to do. When nothing remains for him but to ride, he rides, then circumambulates the House, then proceeds."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُطِيعٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: يَفْرُغُ مِنْ كُلِّ شَيْءٍ لَهُ، فَإِذَا لَمْ يَبْقَ لَهُ إِلَّا الرُّكُوبُ رَكَبَ، ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ مَضَى

[15104] Abu Bakr said: Abu Al-Ahwas narrated to us, from Mughirah, from Ibrahim, who said: "They used to dislike building any structure around the Kaaba that would overlook it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَبْنُوا حَوْلَ الْكَعْبَةِ بِنَاءً يُشْرِفُ عَلَيْهَا

[15105] Abu Bakr said: Abu Khalid narrated to us, from Hisham ibn 'Urwah, from his father, who said: "They used to dislike building a structure at Safa and Marwah and making it tall, so that the House would remain visible to them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَبْنُوا بِنَاءً عِنْدَ الصَّفَا وَالْمَرْوَةِ وَيَطِيلُونَهُ، كَيْ يَبْدُو لَهُمُ الْبَيْتُ

[15106] Abu Bakr said: 'Ali ibn Mushir narrated to us, from Ash-Shaybani, who said: I heard 'Abdullah ibn Abi Awfa and Sa'id ibn Jubayr saying: "The Great Hajj (Al-Hajj Al-Akbar) is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، وَسَعِيدَ بْنَ جُبَيْرٍ يَقُولَانِ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ

[15107] Abu Bakr said: Waki' narrated to us, from 'Umar ibn Al-Walid Ash-Shanni, from Shihab ibn 'Abbad Al-'Asri, from his father, who said: 'Umar said: "The Great Hajj is the Day of Arafah." I mentioned this to Sa'id ibn Al-Musayyib, and he said: I was informed from Ibn 'Awn, who said: I asked Muhammad about the day of the Great Hajj. He said: "It was a day in which the Hajj of the Messenger of Allah ﷺ coincided with the Hajj of the people of other religions."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ الْوَلِيدِ الشَّانِيِّ، عَنْ شِهَابِ بْنِ عَبَّادِ الْعَصْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: الْحَجُّ الْأَكْبَرُ يَوْمُ عَرَفَةَ، فَذَكَرْتُهُ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: أَخْبَرْتُ، عَنْ ابْنِ عَوْنٍ قَالَ: سَأَلْتُ مُحَمَّدًا عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ، فَقَالَ: كَانَ يَوْمٌ وَافَقَ فِيهِ حَجَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَجَّ أَهْلِ الْمِلَلِ

[15108] Abu Bakr said: Waki' narrated to us, from Sufyan, from Abu Ishaq, who said: I asked 'Abdullah ibn Shaddad about the Great Hajj. He said: "The Great Hajj is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ، عَنْ الْحَجِّ الْأَكْبَرِ فَقَالَ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ

[15109] Abu Bakr said: Abu Al-Ahwas narrated to us, from Abu Ishaq, from Al-Harith, from 'Ali, who said: "The day of the Great Hajj is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ

[15110] Abu Bakr said: Waki' narrated to us, from Sa'id, from Al-Hakam, from Yahya ibn Al-Jazzar, from 'Ali, that a man met him on the Day of Sacrifice, held his bridle, and asked him about the Great Hajj. He said: "It is this day."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدٍ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ، أَنَّهُ لَفِيَهِ رَجُلٌ يَوْمَ النَّحْرِ، فَأَخَذَ بِلِجَامِهِ فَسَأَلَهُ عَنِ الْحَجِّ الْأَكْبَرِ فَقَالَ: هُوَ هَذَا الْيَوْمُ

[15111] Abu Bakr said: Waki' narrated to us, saying: Al-A'mash narrated to us, from 'Abdullah ibn Sinan, who said: Al-Mughirah ibn Shu'bah narrated to us, from a group, saying: "This is the Day of Sacrifice, this is the Day of Adha, and this is the day of the Great Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ شُعْبَةَ، عَنْ نَفَرٍ، فَقَالَ: هَذَا يَوْمُ النَّحْرِ، وَهَذَا يَوْمُ الْأَضْحَى، وَهَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ

[15112] Abu Bakr said: Waki' narrated to us, from Isra'il, from Jabir, from 'Amir, who said: "The Great Hajj is the day in which blood is spilled and the prohibited becomes lawful."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمٌ يُهْرَقُ فِيهِ الدَّمُ، وَيُحَلُّ فِيهِ الْحَرَامُ

[15113] Abu Bakr said: Waki' narrated to us, from Isra'il, from Jabir, from 'Amir, who said: "The Great Hajj is the day in which blood is spilled and the prohibited becomes lawful."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمٌ يُهْرَقُ فِيهِ الدَّمُ، وَيُحَلُّ فِيهِ الْحَرَامُ

[15114] Abu Bakr said: Waki' narrated to us, from Isra'il, from Jabir; and (Waki' also narrated from) Sufyan, from 'Abdul-Malik ibn 'Umayr and 'Ayyash Al-'Amiri, that they both heard Ibn Abi Awfa saying: "The Great Hajj is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، وَسُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، وَعَيَّاشِ الْعَامِرِيِّ، أَنَّهُمَا سَمِعَا ابْنَ أَبِي أَوْفَى يَقُولُ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ

[15115] Abu Bakr said: Yahya ibn Sa'id narrated to us, from Hammad ibn Salamah, from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: "The Great Hajj is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ

[15116] Abu Bakr said: 'Ubaydullah narrated to us, from Isra'il, from Abu Ishaq, from Abu Juhayfah, who said: "The Great Hajj is the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ

[15117] Abu Bakr said: 'Ali ibn Mushir narrated to us, from Ash-Shaybani, from Yazid ibn Al-Asamm, from Ibn 'Abbas, who said: A man asked him, saying: "My father died and never performed Hajj. Should I perform Hajj on his behalf?" He said: "Yes, for if you do not add goodness to him, you will not add evil to him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّ أَبِي مَاتَ، وَلَمْ يَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: نَعَمْ، فَإِنَّكَ إِنْ لَمْ تَزِدْهُ خَيْرًا لَمْ تَزِدْهُ شَرًّا

[15118] Abu Bakr said: Abu Al-Ahwas narrated to us, from Talq, who said: I was sitting with Sa'id ibn Al-Musayyib when a man came to him and said: "My father used to engage in Jihad frequently, but he did not perform Hajj. Should I perform Hajj on his behalf?" Sa'id said to him: "The Messenger of Allah ﷺ granted permission to a man to perform Hajj on behalf of his father. Is it anything but a debt?"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَلْقٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ أَبِي كَانَ كَثِيرَ الْجِهَادِ، وَلَمْ يَحُجَّ، أَفَأَحُجُّ عَنْهُ؟ فَقَالَ لَهُ سَعِيدٌ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِرَجُلٍ حَجَّ عَنْ أَبِيهِ، وَهَلْ هُوَ إِلَّا دَيْنٌ

[15119] Abu Bakr said: Marwan ibn Mu'awiyah narrated to us, from Qudamah ibn 'Abdullah Ar-Ru'asi, who said: I asked Sa'id ibn Jubayr about a brother of mine who died and never performed Hajj. Should I perform Hajj on his behalf? He said: "Did he leave any children?" I said: "No, except a small boy." He said: "Perform Hajj on his behalf, for if he found a messenger, he would have sent to you to hasten with it." I said: "Should I perform Hajj on his behalf from my wealth or his wealth?" He said: "No, rather from his wealth." I asked Ibrahim about it, and he said: "Perform Hajj on his behalf." He said: I asked Ad-Dahhak, and he said: "Perform Hajj on his behalf, for that will suffice for him, and perform Hajj from his wealth."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ الرَّوَّاسِيِّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ أَخٍ لِي مَاتَ، وَلَمْ يَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: هَلْ كَانَ تَرَكَ مِنْ وَلَدٍ؟ قَالَ: قُلْتُ: لَا إِلَّا صَبِيًّا صَغِيرًا، قَالَ: حُجَّ عَنْهُ، فَإِنَّهُ لَوْ وَجَدَ رَسُولًا لَأَرْسَلَ إِلَيْكَ أَنْ عَجَّلَ بِهَا قُلْتُ: أَحُجُّ عَنْهُ مِنْ مَالِي أَوْ مِنْ مَالِهِ؟ قَالَ: لَا بَلْ مِنْ مَالِهِ، وَسَأَلْتُ إِبْرَاهِيمَ عَنْهُ فَقَالَ: حُجَّ عَنْهُ قَالَ: سَأَلْتُ الضَّحَّاكَ فَقَالَ: حُجَّ عَنْهُ فَإِنَّ ذَلِكَ مُجْزِي عَنْهُ، وَحُجَّ مِنْ مَالِهِ

[15120] Abu Bakr said: Waki' narrated to us, from Mansur, from Mujahid, from a man called Yusuf who used to be with Ibn Az-Zubayr, from 'Abdullah ibn Az-Zubayr, who said: A man came to the Prophet ﷺ and said: "O Messenger of Allah, my father died and did not perform Hajj. Should I perform Hajj on his behalf?" He said: "Are you his eldest child?" He said: "Yes." He said: "Then perform Hajj on behalf of your father. Do you not see that if your father had a debt and you paid it [it would benefit him]?"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ يُقَالُ لَهُ يَوْسُفُ، كَانَ يَكُونُ مَعَ ابْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي مَاتَ وَلَمْ يَحُجَّ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: أَنْتَ أَكْبَرُ وَلَدِهِ؟ قَالَ: نَعَمْ قَالَ: فَحُجَّ عَنْ أَبِيكَ، أَفَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ فَقَضَيْتَهُ

[15121] Abu Bakr said: Waki' narrated to us, from Sufyan, from Aslam Al-Munqiri, from 'Ata', who said: "Hajj is performed on behalf of the deceased, even if he did not bequeath it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَسْلَمَ الْمُنْقِرِيِّ، عَنْ عَطَاءٍ قَالَ: يُحُجُّ عَنِ الْمَيِّتِ، وَإِنْ لَمْ يُوصِ

[15122] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Yahya ibn Sa'id, from Nafi', from Ibn 'Umar, who said: "No one performs Hajj on behalf of another, and no one fasts on behalf of another."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَا يَحُجُّ أَحَدٌ عَنْ أَحَدٍ، وَلَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ

[15123] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يَحُجُّ أَحَدٌ مِنْ أَحَدٍ "No one performs Hajj on behalf of another."

[15124] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ قَالَ: لَا يَحُجُّ أَحَدٌ عَنْ أَحَدٍ narrated to us, from Aflah, from Al-Qasim, who said: "No one performs Hajj on behalf of another."

[15125] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يُفْضَى عَنِ الْمَيِّتِ حَجٌّ narrated to us, saying: Shu'bah narrated to us, from Al-Hakam, from Ibrahim, who said: "Hajj is not performed (as a debt) on behalf of the deceased."

[15126] Abu Bakr said: Waki' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَوْ كُنْتُ أَنَا تَصَدَّقْتُ عَنْهُ وَأَهْدَيْتُ narrated to us, from Al-'Umari, from Nafi', from Ibn 'Umar, who said: "If it were me, I would have given charity on his behalf and offered a gift (Hady)."

[15127] Shurayḥ said: “If you enter Ihram for Hajj and ‘Umrah, then arrive in Mecca, nothing forbidden should become lawful for you until the Day of Sacrifice. For they will tell you: ‘If you perform Tawaf for your ‘Umrah, then exit Ihram,’ but do not obey them in that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ زِيَادِ بْنِ لَبِيدٍ قَالَ: قَالَ شُرَيْحٌ: "إِذَا أَهَلَّتْ بِحَجَّةٍ وَعُمْرَةٍ، ثُمَّ قَدِمْتَ مَكَّةَ فَلَا يَجِلُّ مِنْكَ حَرَامٌ إِلَى يَوْمِ النَّحْرِ، فَإِنَّهُمْ سَيَقُولُونَ لَكَ: إِذَا طُفْتَ لِعُمْرَتِكَ فَجَلَّ، فَلَا تُطْعُهُمْ فِي ذَلِكَ

[15128] Al-Ḥusayn ibn ‘Ali and Shurayḥ combined Hajj and ‘Umrah (Qirān), and neither of them made anything forbidden lawful until the Day of Sacrifice.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، وَشُرَيْحًا قَرَنَّا فَلَمْ يُجَلَّ وَاحِدٌ مِنْهُمَا حَرَامًا إِلَى يَوْمِ النَّحْرِ

[15129] ‘Ali said to Abu Naṣr: “Recite Talbiyah for both together. When you arrive in Mecca, perform Tawaf for your ‘Umrah and Tawaf for your Hajj, and do not make anything forbidden lawful for yourself before the Day of Sacrifice.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي نَصْرٍ، أَنَّ عَلِيًّا قَالَ لَهُ: لَبَّ بِهِمَا جَمِيعًا، فَإِذَا قَدِمْتَ مَكَّةَ فَطُفْ لَهُمَا طَوَافًا لِعُمْرَتِكَ، وَطَوَافًا لِحَجَّتِكَ، وَلَا تُجِلَّ مِنْكَ حَرَامًا دُونَ يَوْمِ النَّحْرِ

[15130] The Prophet ﷺ asked ‘Ali: “What did you say when you intended Hajj?” He replied: “I said: ‘O Allah, I assume Ihram for what Your Messenger has assumed Ihram for.’” The Prophet said: “I have the sacrificial animal with me, so nothing forbidden becomes lawful for you.” Jābir said: So all the people exited Ihram and shortened their hair, except the Prophet ﷺ and those who had sacrificial animals with them.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ: مَا قُلْتَ جِبِينَ فَرَضْتُ الْحَجَّ؟ قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَهْلُ بِمَا أَهَلَ بِهِ رَسُولُكَ قَالَ: فَإِنَّ مَعِيَ الْهَدْيَ فَلَا يَحِلُّ مِنْكَ حَرَامٌ قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا، إِلَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْيٌ

[15131] Abu Bakr and ‘Umar used to arrive having assumed Ihram for Hajj, and nothing forbidden became lawful for them until the Day of Sacrifice.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ، أَنَّ أَبَا بَكْرٍ، وَعُمَرَ: كَانَا يَقْدُمَانِ وَهُمَا مُهْلَيْنِ بِالْحَجِّ، فَلَا يَحِلُّ مِنْهُمَا حَرَامٌ إِلَى يَوْمِ النَّحْرِ

[15132] Ibn ‘Umar said: “Whoever assumes Ihram for Hajj and ‘Umrah together, one Tawaf suffices him, and he does not exit Ihram until he completes his Hajj and exits Ihram from both together.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا كَفَاهُ طَوَافٌ وَاحِدٌ، وَلَمْ يَحِلَّ حَتَّى يَقْضِيَ حَجَّتَهُ وَيَحِلَّ مِنْهُمَا جَمِيعًا

[15133] Abu Shu‘bah said: I was next to Ibn ‘Umar at ‘Arafah, my knee touching his knee, or my thigh touching his thigh. I did not hear him say more than these words: “There is no god but Allah alone, with no partner. His is the sovereignty and His is the praise, and He has power over all things,” until he departed from ‘Arafah to Jam‘ (Muzdalifah).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ أَبِي شُعْبَةَ قَالَ: كُنْتُ بِجَنْبِ ابْنِ عُمَرَ بِعَرَفَةَ، وَإِنْ رُكْبَتِي لَتَمَسُ رُكْبَتَهُ، أَوْ فَخْذِي يَمَسُّ فَخْذَهُ، فَمَا سَمِعْتُهُ يَزِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ حَتَّى أَفَاضَ مِنْ عَرَفَةَ إِلَى جَمْعٍ

[15134] Dāwūd ibn Abī ‘Āṣim said: “I stood with Sālim ibn ‘Abd Allāh at ‘Arafah to see what he would do. He remained engaged in Dhikr and supplication until the people departed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ دَاوُدَ بْنِ أَبِي عَاصِمٍ قَالَ: وَقَفْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللَّهِ بِعَرَفَةَ أَنْظُرُ كَيْفَ يَصْنَعُ؟ فَكَانَ فِي الذِّكْرِ وَالِدُعَاءِ حَتَّى أَفَاضَ النَّاسُ

[15135] The Prophet ﷺ said: “My greatest supplication and the supplication of the prophets before me at ‘Arafah is: ‘There is no god but Allah alone, with no partner. His is the sovereignty and His is the praise, and He has power over all things. O Allah, place light in my heart, light in my hearing, and light in my sight. O Allah, expand my chest for me and ease my affair. I seek refuge in You from the whispers of the chest, distraction of affairs, and the trial of the grave. O Allah, I seek refuge in You from the evil of what enters the night, from the evil of what enters the day, and from the evil of what the winds bring.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَخِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْبَرُ دُعَائِي وَدُعَاءِ الْأَنْبِيَاءِ قَبْلِي بِعَرَفَةَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي، وَأَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدرِ، وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلُجُّ فِي اللَّيْلِ، وَمِنْ شَرِّ مَا يَلُجُّ فِي النَّهَارِ وَشَرِّ مَا تَهْبُ بِهِ الرِّيَّاحُ

[15136] The Messenger of Allah ﷺ said: “My greatest supplication and the supplication of the prophets before me at ‘Arafah is: ‘There is no god but Allah alone, with no partner. His is the sovereignty and His is the praise. In His Hand is all good. He gives life and causes death, and He has power over all

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْبَصِيرِ بْنِ عَدِيٍّ، عَنْ ابْنِ أَبِي حُسَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْبَرُ دُعَائِي وَدُعَاءِ الْأَنْبِيَاءِ قَبْلِي بِعَرَفَةَ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[15137] A man asked Ibn al-Ḥanaḥīyah: “What is the best thing for us to say during our Hajj?” He replied: “There is no god but Allah, and Allah is the Greatest.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ رَجُلٍ، عَنِ ابْنِ الْحَنْفِيَّةِ قَالَ: قُلْتُ لَهُ: مَا أَفْضَلُ مَا نَقُولُ فِي حَجَّنَا؟ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

[15138] Ṣadaqaḥ ibn Yasār said: I asked Mujāhid whether reciting the Qur’an is better on the Day of ‘Arafah or Dhikr (remembrance of Allah). He said: “No, rather reciting the Qur’an.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ صَدَقَةَ بْنِ يَسَارٍ قَالَ: سَأَلْتُ مُجَاهِدًا عَنْ قِرَاءَةِ الْقُرْآنِ، أَفْضَلُ يَوْمَ عَرَفَةَ أَوِ الذِّكْرِ؟ قَالَ: لَا بَلْ قِرَاءَةُ الْقُرْآنِ

[15139] ‘Abd al-Raḥmān ibn Bishr asked Ibn al-Ḥanaḥīyah: “What is the best thing for us to say during our Hajj?” He replied: “There is no god but Allah, and Allah is the Greatest.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ قَالَ: قُلْتُ لِابْنِ الْحَنْفِيَّةِ: مَا أَفْضَلُ مَا نَقُولُ فِي حَجَّنَا؟ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

[15140] A man from Bakr ibn Wā'il asked Ibn 'Umar: "We hire ourselves out for Hajj (as camel drivers/servants), and some people claim we have no Hajj." He said: "Do you not recite Talbiyah, perform Tawaf around the House and between Safa and Marwa, stone the Jamarat, and stand at the Mawqif (Arafah)?" They said: "Yes." He said: "Then you are pilgrims. A man came to the Messenger of Allah ﷺ and asked him about the same thing you asked. He did not answer him until this verse was revealed: {There is no blame upon you for seeking bounty from your Lord} [2:198]. He called him and recited it to him, then said: 'You are pilgrims.'"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ مِنْ بَكْرِ بْنِ وَائِلٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ قُلْتُ: إِنَّا نَكْرِي فِي هَذَا الْوَجْهِ الْحَجَّ، وَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ لَنَا حَجًّا. أَلَسْنُمْ ثُلُبُونٌ وَتَطُوفُونَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَتَرْمُونَ الْجَمَارَ، وَتَقِفُونَ بِالْمَوْقِفِ؟ قَالُوا: بَلَى قَالَ: فَإِنَّكُمْ حُجَّاجٌ، قَدْ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ عَنْ مِثْلِ الَّذِي سَأَلْتَ عَنْهُ، فَلَمْ يُجِبْهُ، حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ} [البقرة: 198] فَدَعَاهُ فَقَرَأَهَا عَلَيْهِ ثُمَّ قَالَ: إِنَّكُمْ حُجَّاجٌ [198]

[15141] A man came to Ibn 'Abbās and said: "I hired myself out to a group of people and reduced my wage for them so I could perform Hajj. Does that suffice for them?" Ibn 'Abbās said: "This is of whom Allah said: {Those will have a share of what they have earned, and Allah is swift in account} [2:202]."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: إِنِّي أَكْرَيْتُ نَفْسِي مِنْ قَوْمٍ وَوَضَعْتُ عَنْهُمْ مِنْ أَجْرَتِي مِنْ أَجْلِ الْحَجِّ، فَهَلْ يُجْزَى ذَلِكَ عَنْهُمْ؟ فَقَالَ ابْنُ عَبَّاسٍ: "هَذَا مِنَ الَّذِي قَالَ اللَّهُ: {أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ} [البقرة: 202]"

[15142] Al-Ḥasan was asked about a hired worker who hires himself out to Mecca and then becomes wealthy. He said: “It suffices for him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الْأَجِيرِ، يُؤَاجِرُ نَفْسَهُ إِلَى مَكَّةَ، ثُمَّ يُوسِرُ قَالَ: يُجْزِي عَنْهُ

[15143] ‘Aṭā’, Ṭāwūs, and Mujāhid said regarding the merchant and the hired worker (Kari): “It suffices for both of them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، فِي التَّاجِرِ وَالْكَرِيِّ قَالُوا: يُجْزِيُهُمَا

[15144] Ibn ‘Umar said regarding a man who hires himself out for Hajj: “It suffices for him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ أَبِي طَالُوتَ، عَنْ أَبِي السَّلِيلِ، عَنِ ابْنِ عُمَرَ، فِي الرَّجُلِ يُكْرِي نَفْسَهُ فِي الْحَجِّ قَالَ: يُجْزِيُهُ

[15145] ‘Umar ibn Dharr asked Mujāhid about the merchant, the hired worker, and the employee. He said: “The hired worker's Hajj is not diminished, nor is the merchant's Hajj, nor the employee's Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ عُمَرَ بْنِ دَرٍّ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ التَّاجِرِ وَالْكَرِيِّ وَالْأَجِيرِ قَالَ: لَا يُنْقُصُ الْكَرِيُّ مِنْ حَجِّهِ، وَلَا التَّاجِرُ مِنْ حَجِّهِ، وَلَا الْأَجِيرُ مِنْ حَجِّهِ

[15146] A Bedouin asked Sa‘īd ibn Jubayr: “I hired camels, and I intend to perform Hajj. Does it suffice for me?” He said: “No, and no honor (in it).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، وَوَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُهُ وَسَأَلْتُ أَعْرَابِيًّا فَقَالَ: إِنِّي أَكْثَرَيْتُ إِبِلًا، وَأَنَا أُرِيدُ الْحَجَّ أَيْجُزْنِي؟ قَالَ: لَا وَلَا كَرَامَةً

[15147] Sa‘id ibn Jubayr said: “It does not suffice for him.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا يُجْزِيهِ

[15148] Abu al-Salīl said: I told Sa‘id ibn al-Musayyib that some people claim the hired worker (Kari) has no Hajj. He said: “Rather, he has a good and beautiful Hajj if he fears Allah, fulfills the trust, and behaves well in companionship.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ قَالَ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ: إِنَّ نَاسًا يَزْعُمُونَ أَنَّ مِنْهُمْ مَنْ زَعَمَ أَنَّ الْكَرِّيَّ لَا حَجَّ لَهُ، قَالَ: بَلْ لَهُ حَجٌّ حَسَنٌ جَمِيلٌ، إِنْ اتَّقَى اللَّهَ، وَأَدَّى الْأَمَانَةَ، وَأَحْسَنَ الصُّحْبَةَ

[15149] ‘Ali said regarding {a fast of three days during Hajj}: “Fast a day before Tarwiyah, the Day of Tarwiyah, and the Day of ‘Arafah. If he misses the fast, let him take Suhur on the night of Al-Ḥaṣbah (Mina). So it is a fast of three days during Hajj and seven when he returns to his family.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، فِي قَوْلِهِ {فَصِيَامُ ثَلَاثَةِ أَيَّامٍ}، قَالَ: صُمْ قَبْلَ التَّرْوِيَةِ [196: فِي الْحَجِّ] {الْبَقَرَةُ} بِيَوْمٍ، وَيَوْمَ التَّرْوِيَةِ، وَيَوْمَ عَرَفَةَ، فَإِنْ فَاتَهُ الصَّوْمُ تَسَحَّرَ لَيْلَةَ الْحَصِيَّةِ، فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةٌ إِذَا رَجَعَ إِلَى أَهْلِهِ

[15150] Ibrāhīm and Mujāhid said: “The last of them is the Day of ‘Arafah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، وَعِيَاضُ، وَجَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَمُجَاهِدٍ، قَالَ: آخِرُهَا يَوْمُ عَرَفَةَ

[15151] Abu Ja‘far said: “The last of them is the Day of ‘Arafah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ حَجَّاجٍ، قَالَ سَمِعْتُ أَبَا جَعْفَرٍ، يَقُولُ: آخِرُهَا يَوْمُ عَرَفَةَ

[15152] ‘Aṭā’ said: “If he wishes, he can fast at the beginning of the ten days, or in the middle, and the last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، قَالَ: إِنْ شَاءَ صَامَ أَوَّلَ الْعَشْرِ وَوَسْطَهَا، وَآخِرُهَا يَوْمَ عَرَفَةَ

[15153] Sa‘īd ibn Jubayr said something similar to ‘Aṭā’.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، عَنْ خُبَيْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، مِثْلَ قَوْلِ عَطَاءٍ

[15154] Mujāhid said: “The last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، عَنِ الْقَاسِمِ بْنِ نَافِعٍ، عَنْ مُجَاهِدٍ، قَالَ: آخِرُهَا يَوْمَ عَرَفَةَ

[15155] Ibn ‘Umar said: “The last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ الْمُبَارَكِ، عَنْ حَجَّاجٍ، قَالَ: أَنْطَلَقْتُ أَنَا وَالْحَكَمُ إِلَى أَبِي الْوَلِيدِ، فَأَخْبَرَنَا أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ: آخِرُهَا يَوْمَ عَرَفَةَ

[15156] Al-Sha‘bī said regarding {a fast of three days during Hajj}: “A day before Tarwiyah, and the last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، فِي قَوْلِهِ: {فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ} قَالَ: قَبْلَ التَّرْوِيَةِ يَوْمًا، وَآخِرُهَا يَوْمُ [البقرة: 196] عَرَفَةَ

[15157] Al-Sha‘bī reported something similar.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُلَيْيَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، مِثْلَهُ

[15158] Mujāhid said: “Whoever does not fast the day before Tarwiyah, the Day of Tarwiyah, and the Day of ‘Arafah, has missed the fast.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضِيلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، قَالَ: مَنْ لَمْ يَصُمْ قَبْلَ التَّرْوِيَةِ وَيَوْمَ التَّرْوِيَةِ وَيَوْمَ عَرَفَةَ، فَاتَهُ الصَّوْمُ

[15159] Ibn ‘Umar said: “The day before Tarwiyah, the Day of Tarwiyah, and the Day of ‘Arafah.” ‘Ubayd ibn ‘Umayr said: “He fasts the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ وَبَرَةَ، عَنْ ابْنِ عُمَرَ، وَعُبَيْدِ بْنِ عُمَيْرٍ، قَالَ ابْنُ عُمَرَ: قَبْلَ النَّارِ يَوْمِ، وَيَوْمَ النَّارِ يَوْمِ، وَيَوْمَ عَرَفَةَ، وَقَالَ عُيَيْدُ بْنُ عُمَيْرٍ: يَصُومُ أَيَّامَ التَّشْرِيقِ

[15160] Tāwūs (and his son from his father) said: “The Mutamatti‘ should make the last of his fasting the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، وَابْنِ طَاوُسٍ، عَنْ أَبِيهِ: يَجْعَلُ الْمُتَمَتِّعُ آخِرَ صَوْمِهِ يَوْمَ عَرَفَةَ

[15161] Al-Ḥasan said regarding {a fast of three days during Hajj}: “The last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ يُونُسَ، عَنْ [196]: الْحَسَنِ، {فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ} [البقرة آخِرُهَا يَوْمَ عَرَفَةَ

[15162] ‘Alqamah said: “The last of them is the Day of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، وَحَفْصٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: آخِرُهَا يَوْمَ عَرَفَةَ

[15163] Ibrāhīm said: “The sick person is carried to the Jamarat. If he can throw, he should throw. If he cannot, the pebbles should be placed in his hand, and then thrown from his hand.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يُحْمَلُ الْمَرِيضُ إِلَى الْجَمَارِ، فَإِنْ اسْتَطَاعَ أَنْ يَرْمِيَ فَلْيَرَمْ، وَإِنْ لَمْ يَسْتَطِعْ فَلْيُوضَعْ الْحَصَى فِي كَفِّهِ، ثُمَّ يَرْمَى بِهَا مِنْ كَفِّهِ

[15164] Ibrāhīm said: “The sick person is taken to witness all the rituals, carried on a litter for Tawaf. When he stones the Jamarat, (the pebbles) are placed in his hand, and then thrown from his hand.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يُشْهَدُ بِالْمَرِيضِ الْمَنَاسِكُ كُلُّهَا، وَيُطَافُ بِهِ عَلَى مَحْمَلٍ، فَإِذَا رَمَى الْجِمَارَ وَضِعَ فِي كَفِّهِ، ثُمَّ رُمِيَ بِهِ مِنْ كَفِّهِ

[15165] ‘Aṭā’ said: “It is thrown on his behalf.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: يُرْمَى عَنْهُ

[15166] Al-Ḥasan said: “A woman does not perform Hajj except with a Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: لَا تَحُجُّ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ

[15167] Ibn Sirīn said: “She goes out in a group containing men and women, uses a ladder to mount, and the camel driver does not approach her.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ قَالَ: تَخْرُجُ فِي رُفْقَةٍ فِيهَا رِجَالٌ وَنِسَاءٌ، وَتَتَّخِذُ سُلَّمًا تَصْعَدُ عَلَيْهِ، وَلَا يَقْرُبُهَا الْمُكَارِي

[15168] Yahyā ibn ‘Abbād Abu Hubayrah said: A woman from Rey wrote to Ibrāhīm stating she was wealthy but had no husband or Mahram and had never performed Hajj. Ibrāhīm wrote to her: “This (lack of Mahram) is part of the ‘way’ mentioned by Allah. Since you have no Mahram, do not perform Hajj except with a husband or Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ يَحْيَى بْنِ عَبَادٍ أَبِي هُبَيْرَةَ قَالَ: كَتَبَتْ امْرَأَةٌ مِنْ أَهْلِ الرَّيِّ إِلَى إِبْرَاهِيمَ، أَنَّهَا مُوسِرَةٌ وَلَيْسَ لَهَا بَعْلٌ، وَلَا مَحْرَمٌ، وَلَمْ تَحُجَّ قَطُّ، فَكَتَبَ إِلَيْهَا إِبْرَاهِيمُ: إِنَّ هَذَا مِنَ السَّبِيلِ الَّذِي قَالَ اللَّهُ وَلَيْسَ لَكَ مَحْرَمٌ، فَلَا تَحُجِّي إِلَّا مَعَ بَعْلٍ أَوْ مَحْرَمٍ

[15169] Al-Ḥasan al-Baṣrī used to allow a woman who had never performed Hajj to perform Hajj with a woman who had a Mahram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ ابْنِ شُبْرُمَةَ قَالَ: كَانَ الْحَسَنُ بْنُ أَبِي الْحَسَنِ: يُرَخِّصُ لِلْمَرْأَةِ الَّتِي لَمْ تَحُجَّ قَطُّ أَنْ تَحُجَّ مَعَ الْمَرْأَةِ الَّتِي مَعَهَا مَحْرَمٌ

[15170] Abu Sa‘īd reported that the Messenger of Allah ﷺ said: “A woman should not travel for a journey of three days except with her father, son, brother, husband, or a Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُسَافِرُ الْمَرْأَةُ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ أَبِيهَا، أَوْ ابْنِهَا، أَوْ أَخِيهَا، أَوْ زَوْجِهَا، أَوْ ذِي مَحْرَمٍ

[15171] ‘Āmir was asked about a woman who wants to perform Hajj while her husband is absent in Khurasan. He said: “If it is the obligatory Hajj and she has a Mahram, there is no harm.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ تُرِيدُ الْحَجَّ وَزَوْجُهَا غَائِبٌ بِخُرَاسَانَ فَقَالَ: إِذَا كَانَتْ الْفَرِيضَةُ وَكَانَ لَهَا مَحْرَمٌ فَلَا بَأْسَ

[15172] Ṭāwūs said: “A woman does not perform Hajj except with her husband or a Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: لَا تَحُجُّ الْمَرْأَةُ إِلَّا مَعَ زَوْجِهَا أَوْ ذِي مَحْرَمٍ

[15173] ‘Ikrimah was asked about a woman performing Hajj without a Mahram or husband. He said: “The Messenger of Allah ﷺ forbade a woman to travel for more than three days except with a Mahram.” So how can she do what he forbade her?

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدٌ، عَنْ حَسَنِ، عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى قَالَ: سُئِلَ عِكْرِمَةُ عَنِ الْمَرْأَةِ تَحُجُّ مَعَ غَيْرِ ذِي مَحْرَمٍ أَوْ زَوْجٍ فَقَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَافِرَ الْمَرْأَةُ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ فَكَيْفَ تَصْنَعُ مَا نَهَاها

[15174] Ibn ‘Umar reported that the Prophet ﷺ said: “A woman should not travel for more than three days except with a Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُسَافِرُ امْرَأَةٌ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ

[15175] Ibn ‘Abbās reported that he heard the Prophet ﷺ giving a sermon, saying: “A woman should not travel except with a Mahram.” A man stood up and said: “O Messenger of Allah, my wife has set out for Hajj, and I have been enrolled for such-and-such expedition.” He said: “Go and perform Hajj with your wife.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرُو، عَنْ أَبِي مَعْبَدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ: لَا تُسَافِرُ امْرَأَةٌ إِلَّا مَعَ ذِي مَحْرَمٍ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ امْرَأَتِي خَرَجَتْ حَاجَةً، وَإِنِّي كُنْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، فَقَالَ: انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ

[15176] It was mentioned in the presence of ‘Ā’ishah that a woman should not travel except with a Mahram. ‘Ā’ishah said: “Not all women find a Mahram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ الْمَرْأَةُ لَا تُسَافِرُ إِلَّا مَعَ ذِي مَحْرَمٍ، فَقَالَتْ عَائِشَةُ: لَيْسَ كُلُّ النِّسَاءِ تَجِدُ مَحْرَمًا

[15177] Abu Hurayrah reported that the Messenger of Allah ﷺ said: “A woman should not travel a distance of a full day except with a

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذُنُبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أُمِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ تَامٍّ إِلَّا مَعَ ذِي مَحْرَمٍ

[15178] Layth said: It was mentioned to ‘Umar ibn ‘Abd al-‘Azīz that a woman traveled with her slave, and he disliked it. When he was told that he was her milk-brother, he saw no harm in it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ قَالَ: "ذُكِرَ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ امْرَأَةٌ سَافَرَتْ مَعَ عَبْدِهَا، فَكَرِهَ ذَلِكَ، فَقِيلَ لَهُ: إِنَّهُ أَخُوهَا مِنَ الرِّضَاعَةِ، فَلَمْ يَرِ بِهِ بَأْسًا

[15179] ‘Atā’ said regarding a man who enters Ihram for two Hajj pilgrimages: “He is a Mutamatti’.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يَعْقُوبَ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يُهْلُ بِحَجَّتَيْنِ قَالَ: هُوَ مُتَمَتِّعٌ

[15180] Al-Ḥasan said: “He owes a Hajj and an ‘Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا رَوْحُ بْنُ عُبَادَةَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: عَلَيْهِ حَجَّةٌ وَعُمْرَةٌ

[15181] Al-Rukayn said: I heard Ibn ‘Umar say to Ibn al-Zubayr when the sun set: “Depart (Afid).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الرُّكَيْنِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ لِابْنِ الزُّبَيْرِ، حِينَ سَقَطَتِ الشَّمْسُ: أَفِذْ

[15182] ‘Abd Allāh ibn ‘Amr reported that Gabriel came to Abraham and stood at ‘Arafat. When it was the quickest time someone would pray Maghrib, he made him depart.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ جِبْرِيلَ جَاءَ إِلَى إِبْرَاهِيمَ وَوَقَفَ بِعَرَفَاتٍ، حَتَّى إِذَا كَانَ كَأَعْجَلٍ مَا يُصَلِّي أَحَدُ الْمَغْرِبِ دَفَعَ بِهِ

[15183] ‘Abd Allāh ibn ‘Amr reported similar from the Prophet ﷺ.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

[15184] Muḥammad ibn Qays reported that the Prophet ﷺ gave a sermon at ‘Arafah and said: “As for what follows, this is the day of the Greater Hajj. The people of Jahiliyyah and idolatry used to depart on this day before sunset, when the sun covered the mountains like turbans on men's faces. But we depart after sunset. So do not rush us; our guidance opposes the guidance of the people of polytheism and idolatry.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ بِعَرَفَةَ فَقَالَ: أَمَّا بَعْدُ، فَإِنَّ هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ، وَإِنَّ أَهْلَ الْجَاهِلِيَّةِ وَالْأَوْتَانِ كَانُوا يَذْفَعُونَ فِي هَذَا الْيَوْمِ قَبْلَ غُرُوبِ الشَّمْسِ، حِينَ تُعَمُّ بِهَا الْجِبَالُ كَأَنَّهَا عِمَائِمُ الرِّجَالِ فِي وُجُوهِهِمْ، وَإِنَّا نَذْفَعُ بَعْدَ غُرُوبِهَا، فَلَا تَعْجَلُوا بِنَا، هَذَيْنَا يُخَالِفُ هَذِي أَهْلُ الشُّرْكِ وَالْأَوْتَانِ

[15185] Ibn ‘Umar considered departing from ‘Arafah to be when the night becomes apparent and the fasting person breaks his fast.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَرَى الدَّفْعَةَ مِنْ عَرَفَةَ إِذَا تَبَيَّنَ اللَّيْلُ، وَأَفْطَرَ الصَّائِمُ

[15186] ‘Abd al-Raḥmān ibn Yazīd said: I stood with ‘Abd Allāh, and ‘Uthmān was leading the people. When the sun set, he said: “If the Commander of the Faithful were to depart now, he would have hit the Sunnah.” And no sooner had he spoken than he departed.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: وَقَفْتُ مَعَ عَبْدِ اللَّهِ وَعَلَى النَّاسِ عُثْمَانُ، حَتَّى إِذَا غَرَبَتِ الشَّمْسُ قَالَ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ السَّاعَةَ، أَصَابَ السُّنَّةَ، فَمَا كَانَ كَلَامُهُ بِأَسْرَعَ مِنْ أَنْ أَفَاضَ

[15187] Ibrāhīm said: “They used to like that if they entered Mecca, they should not leave until they had completed the recitation of the Qur’an.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُحِبُّونَ إِذَا دَخَلُوا مَكَّةَ أَنْ لَا يَخْرُجُوا حَتَّى يَخْتِمُوا الْقُرْآنَ

[15188] Al-Ḥasan said: “They used to like that if they arrived in Mecca for Hajj or ‘Umrah, they should not leave until they had recited whatever Qur’an they knew.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ يُعْجِبُهُمْ إِذَا قَدِمُوا مَكَّةَ لِحَجٍّ أَوْ عُمْرَةٍ، أَلَّا يَخْرُجُوا حَتَّى يَقْرَأُوا مَا مَعَهُمْ مِنَ الْقُرْآنِ

[15189] Abu Makhlad said: “It was liked (or recommended) that if one visited any of these mosques—the Sacred Mosque, the Mosque of Medina, and the Mosque of Bayt al-Maqdis (Jerusalem)—they should not leave until they had recited the Qur’an.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ النَّمِيمِيِّ، عَنْ أَبِي مَخْلَدٍ قَالَ: كَانَ يُحِبُّ أَوْ يَسْتَحِبُّ، إِذَا قَدِمَ شَيْئًا مِنْ هَذِهِ الْمَسَاجِدِ أَنْ لَا يَخْرُجَ حَتَّى يَقْرَأَ الْقُرْآنَ، بِالْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْمَدِينَةِ، وَمَسْجِدِ بَيْتِ الْمَقْدِسِ

[15190] Ibrāhīm reported that ‘Alqamah recited it (the Qur’an) when he arrived in Mecca.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّهُ قَرَأَهُ، يَعْنِي الْقُرْآنَ، حَيْثُ قَدِمَ مَكَّةَ

[15191] Yahyā al-Bakkā’ said: “Ibn ‘Umar heard a man reciting while circumambulating the House, so he forbade him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبَّادٌ، عَنْ يَحْيَى الْبَكَّاءِ قَالَ: سَمِعَ ابْنُ عُمَرَ رَجُلًا يَقْرَأُ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَنَهَاةَ

[15192] Mujāhid said: “It was disliked to recite while walking in Tawaf; rather, one should remember Allah, praise Him, and magnify Him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كَانَ يَكْرَهُ الْقِرَاءَةَ فِي الْمَشْيِ فِي الطَّوَافِ، وَلَكِنْ يَذْكُرُ اللَّهَ وَيُحَمِّدُهُ وَيُكَبِّرُهُ

[15193] Al-Ḥasan and ‘Aṭā’ said: “Recitation during Tawaf is an innovation (Muḥdath).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا فَضِيلُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَ: الْقِرَاءَةُ فِي الطَّوَافِ مُحَدَّثٌ

[15194] Nāfi’ said: “I performed Tawaf with Sa‘īd ibn Jubayr, and he did not cease remembering Allah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ، عَنْ نَافِعٍ قَالَ: طُفْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ وَكَانَ لَا يَفْتُرُ مِنْ ذِكْرِ اللَّهِ

[15195] Ḥajjāj said: “I asked ‘Aṭā’ about reciting during Tawaf around the House, and he saw no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ عَطَاءً عَنِ الْقِرَاءَةِ فِي الطَّوَافِ حَوْلَ الْبَيْتِ، فَلَمْ يَرِ بِهِ بَأْسًا

[15196] ‘Uthmān ibn Aswad said: “I saw our companions reciting to Mujāhid during Tawaf.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ عُثْمَانَ بْنِ أَسْوَدَ قَالَ: رَأَيْتُ أَصْحَابَنَا يَقْرَأُونَ عَلَى مُجَاهِدٍ فِي الطَّوَافِ

[15197] Hishām ibn ‘Urwah reported that his father used to dislike (reciting) the Qur’an during Tawaf.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَكْرَهُ الْقُرْآنَ فِي الطَّوَافِ

[15198] Abu Makhlad reported that he was with Ibn ‘Umar. He came to Jam‘ (Muzdalifah) and prayed Maghrib, then turned to us and said: “The prayer is combined,” and he did not offer anything between them.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْبَةَ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مَخْلَدٍ، أَنَّهُ كَانَ مَعَ ابْنِ عُمَرَ فَأَتَى جَمْعًا فَصَلَّى الْمَغْرِبَ ثُمَّ اتَّفَقَتَا إِلَيْنَا فَقَالَ: الصَّلَاةُ جَامِعَةٌ وَلَمْ يَتَجَوَّزْ بَيْنَهُمَا

[15199] ‘Abd al-Rahmān ibn Zayd said: “I performed Hajj with ‘Abd Allāh. When he reached Jam‘, he called Adhan and Iqamah and prayed Maghrib three Rak‘ahs. Then he had supper, then called Adhan and Iqamah and prayed ‘Isha’ two Rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُثْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، قَالَ: حَجَجْتُ مَعَ عَبْدِ اللَّهِ فَلَمَّا أَتَى جَمْعًا أَذَّنَ وَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا، ثُمَّ نَعَسَى ثُمَّ أَذَّنَ وَأَقَامَ فَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ

[15200] ‘Abd al-Rahmān ibn al-Aswad reported from his father that ‘Umar did the same as Ibn Mas‘ūd.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُثْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّ عُمَرَ صَنَعَ مِثْلَ صَنِيعِ ابْنِ مَسْعُودٍ

[15201] Ibn ‘Umar reported that the Prophet ﷺ combined them at Jam‘ and did not offer voluntary prayers between them.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذُنُبٍ، عَنْ إِبْرَاهِيمَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَهُمَا بِجَمْعٍ وَلَمْ يَتَطَوَّعْ بَيْنَهُمَا

[15202] Ibn ‘Umar said: The Prophet ﷺ, ‘Uthmān ibn Ṭalḥah, and Bilāl entered the House and closed the door upon themselves for a long time. Then they opened it. I was the first of the people (to enter), so I met Bilāl and said: “Where did the Messenger of Allah ﷺ pray?” He said: “Between the two front pillars.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ، وَعُثْمَانُ بْنُ طَلْحَةَ، وَبِلَالٌ، فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلًا، ثُمَّ فَتَحُوا، فَكُنْتُ أَوَّلَ النَّاسِ فَلَقِيتُ بِلَالًا فَقُلْتُ: أَيُّنَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ

[15203] Hishām's father reported that the Prophet ﷺ prayed in the House facing (the wall) when he entered it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْبَيْتِ تَجَاهَهُ حِينَ دَخَلَهُ

[15204] ‘Aṭā’ said: I asked him: “Should I pray in the corners of the House?” He said: “Yes, pray in whichever of its corners you wish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: قُلْتُ لَهُ: أَصَلِّي فِي نَوَاجِي الْبَيْتِ؟ قَالَ: نَعَمْ صَلِّ فِي أَيِّ نَوَاجِيهِ شِئْتَ

[15205] Safwān and Ibn Safwān reported that the Prophet ﷺ prayed two Rak'ahs in the House when he entered it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ صَفْوَانَ، وَابْنِ صَفْوَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْبَيْتِ رَكَعَتَيْنِ حِينَ دَخَلَهُ

[15206] Mujāhid said: “For ostrich eggs (if broken by a Muhrim), a Dirham for each egg.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي بَيْضِ النَّعَامِ دِرْهَمٌ فِي كُلِّ بَيْضَةٍ

[15207] Al-Sha‘bī said: “For ostrich eggs, its value.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ دَاوُدَ، عَنْ الشَّعْبِيِّ، قَالَ: فِي بَيْضِ النَّعَامِ قِيمَتُهُ

[15208] ‘Abd Allāh said: “For ostrich eggs, its value.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: فِي بَيْضِ النَّعَامِ قِيمَتُهُ

[15209] Ibrāhīm said: “For ostrich eggs, its value.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي بَيْضِ النَّعَامِ قِيمَتُهُ

[15210] ‘Abd Allāh ibn Dhakwān reported that the Prophet ﷺ was asked about a Muhrim who broke ostrich eggs. He said: “A ransom is upon him: for every egg, fasting one day or feeding a poor person.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ مُحْرِمٍ أَصَابَ بَيْضَ نَعَامٍ، قَالَ: فِدَاءٌ عَلَيْهِ فِي كُلِّ بَيْضَةٍ صِيَامُ يَوْمٍ أَوْ إِطْعَامُ مِسْكِينٍ

[15211] ‘Ā’ishah reported from the Prophet ﷺ similar to the hadith of Ḥafṣ from Ibn Jurayj.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي زِيَادٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ مِنْ حَدِيثِ حَفْصٍ عَنْ ابْنِ جُرَيْجٍ

[15212] ‘Umar said: “For ostrich eggs, its value.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ، قَالَ: فِي بَيْضِ النَّعَامِ قِيمَتُهُ

[15213] Ṭalḥah ibn ‘Ubayd Allāh said: I asked Ṭāwūs about partridge eggs if a Muhrim breaks them. He said: “Its value (is due).” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَأَلْتُ طَاوُسًا، عَنْ بَيْضِ الْحَجَلِ يُصَيِّهُ الْمُحْرِمُ، قَالَ: فِيهِ قِيمَتُهُ

[15214] Ibn Sirīn said regarding ostrich eggs pointed out by a Muhrim to a non-Muhrim: “Fasting a day or feeding a poor person.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ قَالَ فِي بَيْضِ النَّعَامِ أَشَارَ بِهِ رَجُلٌ حَرَامٌ بِحَلَالٍ: صِيَامُ يَوْمٍ، أَوْ إِطْعَامُ مِسْكِينٍ

[15215] Ibn ‘Abbās said: “For every two eggs, a Dirham, and for every egg, half a Dirham.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ ابْنِ لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فِي كُلِّ بَيْضَتَيْنِ دِرْهَمٌ، وَفِي كُلِّ بَيْضَةٍ نِصْفُ دِرْهَمٍ

[15216] ‘Umar said: “For eggs, its value.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ، أَنَّهُ قَالَ: فِي الْبَيْضِ قِيمَتُهُ

[15217] Mu‘āwiyah ibn Qurrah reported that a man trampled ostrich eggs with his camel. He asked ‘Ali, who said: “For every egg, you owe a she-camel impregnated by a stallion.” He went to the Messenger of Allah ﷺ and told him what was said. He said: “He said what you heard. (But) upon you for every egg is fasting a day or feeding a poor person.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُهُ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ مَطَرِ الْوَرَّاقِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، أَنَّ رَجُلًا أَوْطَأَ بَعِيرَهُ بَيْضَ نَعَامٍ، فَسَأَلَ عَلِيًّا، فَقَالَ: عَلَيْكَ لِكُلِّ بَيْضَةٍ صِرَاطُ نَاقَتِهِ أَوْ حَبْنُ نَاقَتِهِ، فَاَنْطَلَقَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا قَالَ، فَقَالَ: قَدْ قَالَ مَا سَمِعْتُ، عَلَيْكَ فِي كُلِّ بَيْضَةٍ صِيَامُ يَوْمٍ، أَوْ إِطْعَامُ مِسْكِينٍ

[15218] Al-Sha‘bī said: “Its price.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: ثَمَنُهُ

[15219] Muḥammad said: “Fasting a day or feeding a poor person.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، قَالَ: صِيَامُ يَوْمٍ أَوْ إِطْعَامُ مِسْكِينٍ

[15220] Ibn Mas‘ūd said regarding that: “Upon you for every egg is fasting a day or feeding a poor person.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ لَاحِقِ بْنِ حَمِيدٍ، عَنْ أَبِي عُبَيْدَةَ، أَنَّ ابْنَ مَسْعُودٍ، قَالَ فِي ذَلِكَ: عَلَيْكَ لِكُلِّ بَيْضَةٍ صِيَامُ يَوْمٍ، أَوْ طَعَامُ مِسْكِينٍ

[15221] Al-Ḥakam was asked about the eggs of the Sanctuary's pigeons. He said: “For its egg, a Mudd of food.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُثْمَرُ، عَنْ شُعْبَةَ، قَالَ: سُئِلَ الْحَكَمُ عَنْ بَيْضِ حَمَامِ الْحَرَمِ، فَقَالَ: فِي بَيْضَتِهِ مَدٌّ مِنْ طَعَامٍ

[15222] ‘Ikrimah was asked about a man who slaughtered the offspring of his sacrificial camel. He said: “He owes a sacrifice.”

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: نَا أَبُو عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ مَخْلَدٍ قَالَ: نَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ قَالَ: نَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، أَنَّ رَجُلًا جَاءَ إِلَيْهِ فَسَأَلَهُ عَنْ رَجُلٍ ذَبَحَ وَلَدَ بَدَنَتِهِ، قَالَ:

[15223] Mujāhid said: “He owes a sacrifice.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْحَسَنِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: عَلَيْهِ دَمٌ

[15224] Al-Ḥasan said regarding a sacrificial camel that gives birth: “He carries it (the young) on it. If he slaughters and eats it, he slaughters a ram in its place.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي الْبَدَنَةِ تَنْتُجُ قَالَ: يَحْمِلُهُ عَلَيْهَا، فَإِنْ ذَبَحَهُ وَأَكَلَهُ ذَبَحَ مَكَانَهُ كَبْشًا

[15225] Ibn ‘Umar used to carry the offspring of the sacrificial camel on it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَحْمِلُ وَلَدَ الْبَدَنَةِ عَلَيْهَا

[15226] ‘Aṭā’ said: “The offspring of the sacrificial camel is slaughtered with its mother.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: وَلَدَ الْبَدَنَةِ يُنَحَرُ مَعَ أُمِّهِ

[15227] Ibrāhīm used to say: “If the sacrificial camel is slaughtered, its offspring is slaughtered with it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، وَفُضَيْلٍ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَقُولُ: إِذَا ذُبِحَتِ الْبَدَنَةُ ذُبِحَ وَلَدُهَا مَعَهَا

[15228] ‘Aṭā’ said regarding a man who drove his sacrificial camel, and it gave birth on the way, and he could not carry (the calf): “He does whatever he wishes with it, and when he enters Mecca, he slaughters a ram in its place.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ فِي رَجُلٍ سَاقَ بَدَنَتَهُ فَوَضَعَتْ فِي الطَّرِيقِ فَلَمْ يَسْتَطِعْ أَنْ يَحْمِلَهُ، قَالَ: يَصْنَعُ بِهِ مَا شَاءَ، فَإِذَا دَخَلَ مَكَّةَ ذَبَحَ مَكَانَهُ كَبِشًا

[15229] Ibn Jurayj said: I asked ‘Aṭā’: “Does one leave the standing place at ‘Arafah before the Imam?” He said: “No.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: هَلْ يَبْرُحُ مَوْقِفًا بَعْرَفَةَ قَبْلَ الْإِمَامِ؟ قَالَ: لَا

[15230] Ibn ‘Umar pushed on (departed) before the Imam.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي خُنَيْمٍ، عَنْ يُونُسَ بْنِ مَاهِكٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ دَفَعَ قَبْلَ الْإِمَامِ

[15231] Ibrāhīm ibn ‘Abd al-A‘lā said: A companion of ours departed before the Imam. I asked Mujāhid, and he said: “He spills blood (sacrifices an animal).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى قَالَ: أَفَاضَ صَاحِبٌ لَنَا قَبْلَ الْإِمَامِ. فَسَأَلْتُ مُجَاهِدًا فَقَالَ: يُهْرَقُ دَمًا

[15232] Abu Bakr said: Hafs narrated to us, from Ash‘ath, from Al-Hasan, who said: "If he departs (from Arafat) before the Imam, he owes a blood sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ: إِذَا أَفَاضَ قَبْلَ الْإِمَامِ فَعَلَيْهِ دَمٌ

[15233] Abu Bakr said: Salam Abu Al-Ahwas narrated to us, from Mughirah, from Ibrahim, regarding a man who passed through Jam' (Muzdalifah) without realizing it was a place for stopping until he reached Mina. He said: "He must spill blood for that."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سَلَامُ أَبُو الْأَحْوَصِ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ فِي رَجُلٍ مَرَّ بِجَمْعٍ وَهُوَ لَا يَرَى أَنَّ بِهَا مَوْفِقًا حَتَّى أَتَى مِنَّى قَالَ: يُهْرَقُ لِذَلِكَ دَمًا

[15234] Abu Bakr said: 'Abdus-Salam narrated to us, from Mughirah, from Ibrahim, regarding someone who did not know to spend the night at Jam'. He said: "He must spill blood."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ فِي مَنْ جَهِلَ أَنْ يَبِيتَ بِجَمْعٍ قَالَ: يُهْرَقُ دَمًا

[15235] Abu Bakr said: Hafs narrated to us, from Yahya ibn Sa'id, from 'Ata', who said: I heard him say: "Whoever is prevented/delayed from Jam' and does not stop there, he must spill blood for that."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُهُ يَقُولُ: مَنْ رُهِقَ عَنْ جَمْعٍ فَلَمْ يَنْزِلْهَا أَهْرَقَ لِذَلِكَ دَمًا

[15236] Abu Bakr said: Ibn Mahdi narrated to us, from Sufyan, from Ibn Abi As-Safar, from Ash-Sha'bi, who said: "Whoever does not stop at Jam' should make it an 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ ابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ قَالَ: مَنْ لَمْ يَقِفْ بِجَمْعٍ جَعَلَهَا عُمْرَةً

[15237] Abu Bakr said: Sahl ibn Yusuf narrated to us, from 'Amr, from Al-Hasan, who said: "Whoever does not stop at Jam' has no Hajj, and he must perform Hajj the following year."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَاسَهُلُ بْنُ يُوسُفَ عَنْ عَمْرِو بْنِ
الْحَسَنِ قَالَ: مَنْ لَمْ يَقِفْ بِجَمْعٍ فَلَا حَجَّ لَهُ وَيَحُجُّ مِنْ
قَابِلٍ

[15238] Abu Bakr said: Hafs narrated to us, from Hajjaj, from Hammad, from Ibrahim, who said: "One penalty (for a group hunting together)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ حَمَّادٍ،
عَنْ إِبْرَاهِيمَ قَالَ: جَزَاءُ وَاحِدٍ

[15239] Abu Bakr said: Hafs narrated to us, from Hajjaj, from Al-Hakam, from Ash-Sha'bi, who said: "One penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ،
عَنِ الشَّعْبِيِّ قَالَ: جَزَاءُ وَاحِدٍ

[15240] Abu Bakr said: Hafs narrated to us, from Hajjaj, from Al-Hakam, who said: "If they participate together and his companions do not pay the ransom, then the entire ransom is upon him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ
قَالَ: إِنْ اشْتَرَكُوا فَلَمْ يَفِدْهُ أَصْحَابُهُ فَعَلَيْهِ الْفِدَاءُ كُلُّهُ

[15241] Abu Bakr said: ‘Abdus-Salam narrated to us, from Layth, from ‘Ata’, Tawus, and Mujahid, who said: "One penalty." And Mujahid said: "If they eat from it, then each one of them owes a penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: جَزَاءٌ وَاحِدٌ، وَقَالَ مُجَاهِدٌ: إِنْ أَكَلُوا مِنْهُ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمْ جَزَاءٌ

[15242] Abu Bakr said: ‘Abdus-Salam narrated to us, from Salim, from Sa‘id, who said: "Upon each one of them is a penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ سَالِمٍ، عَنْ سَعِيدٍ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمْ جَزَاءٌ

[15243] Abu Bakr said: Jarir narrated to us, from Mughirah and Ibn Shubrumah, from Ash-Sha‘bi, who said: "If they participate together, then upon each one of them is a penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، وَابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ قَالَ: إِذَا اشْتَرَكُوا، فَعَلَى كُلِّ وَاحِدٍ مِنْهُمْ جَزَاءٌ

[15244] Abu Bakr said: Jarir narrated to us, from Layth, from ‘Ata’, who said: "If they both eat from it, then upon each of them is a penalty. And if they do not eat, then upon them both is one penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: إِنْ أَكَلَا مِنْهُ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا جَزَاءٌ، وَإِنْ لَمْ يَأْكُلَا فَعَلَيْهِمَا جَزَاءٌ وَاحِدٌ

[15245] Abu Bakr said: Hafs narrated to us, from Hajjaj, who said: I asked Abu Ja'far and 'Ata' about a group participating in hunting while in Ihram. They said: "One penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، وَعَطَاءَ عَنِ الْقَوْمِ يَشْتَرِكُونَ فِي الصَّيْدِ وَهُمْ مُحْرِمُونَ، فَقَالَ: جَزَاءُ وَاحِدٍ

[15246] Abu Bakr said: Abu Bakr ibn 'Ayyash narrated to us, from Layth, from 'Ata', who said: "If two men participate in hunting, there is one expiation. And if they eat, then upon each one of them is a penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: إِذَا اشْتَرَكَ الرَّجُلَانِ فِي الصَّيْدِ فَكَفَّارَةٌ وَاحِدَةٌ، وَإِنْ أَكَلَا فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا جَزَاءُ

[15247] Abu Bakr said: Hafs narrated to us, from Ibn Jurayj, from someone who narrated to him, from Ibn 'Umar, that he was asked about a group of pedestrians who killed a game animal. He said: "They owe one penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَمَّنْ حَدَّثَهُ، عَنِ ابْنِ عُمرَ، أَنَّهُ سُئِلَ عَنْ قَوْمٍ مِنَ الْمَشَاةِ قَتَلُوا صَيْدًا، قَالَ: عَلَيْهِمْ جَزَاءُ وَاحِدٍ

[15248] Abu Bakr said: 'Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri, who used to say: "If two people hit a game animal, there is one judgment upon them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: كَانَ يَقُولُ: إِذَا أَصَابَ اثْنَانِ صَيْدًا فَحُكُومَةٌ وَاحِدَةٌ عَلَيْهِمَا

[15249] Abu Bakr said: Ibn ‘Uyaynah narrated to us, from Ibn Shubrumah, from Ash-Sha‘bi, who said: "Upon every person among them is a penalty." Hammad said: "One penalty suffices for them." He said: I informed Al-Harith of what Ash-Sha‘bi said. He said: "The [correct] statement is what Hammad said."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ قَالَ: عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ جَزَاءٌ وَقَالَ حَمَّادٌ: يُجْزِيهِمَا جَزَاءٌ وَاحِدٌ قَالَ: فَأُخْبِرْتُ الْحَارِثَ بِالَّذِي قَالَ الشَّعْبِيُّ قَالَ: الْقَوْلُ مَا قَالَ الْحَمَّادُ

[15250] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Ma‘mar, from Az-Zuhri, who said: "In everything of game, there is the judgment of two just men."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: فِي كُلِّ شَيْءٍ مِنَ الصَّيْدِ حُكْمُهُ دَوِي عَدْلٍ

[15251] Abu Bakr said: Ibn Abi ‘Utbah narrated to us, from his father, from Hammad, who said: "Everything a Muhrim hunts of game, in it is the judgment of two just men."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ أَبِي عُثْبَةَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ قَالَ: كُلُّ شَيْءٍ يَصِيدُ الْمُحْرِمُ مِنَ الصَّيْدِ فَفِيهِ حُكْمُهُ دَوِي عَدْلٍ

[15252] Abu Bakr said: Hafs narrated to us, from Hajjaj, from Nafi‘, from Ibn ‘Umar: "That he used to slaughter at Mina and not pray two rak‘ahs."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَذْبَحُ بِمِنَى، وَلَا يُصَلِّي رَكَعَتَيْنِ

[15253] Abu Bakr said: Hafs narrated to us, from Layth, who said: I asked ‘Ata’, saying: "‘Abdul-Karim said to me at Mina: 'Do not slaughter until you pray.' He said: 'That is not upon the people of Mina; that is only upon the people of the horizons (outsiders).' And I asked Mujahid, and he told me the same."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، سَأَلْتُ عَطَاءً قُلْتُ: إِنَّ عَبْدَ الْكَرِيمِ قَالَ لِي بِمِنَى: لَا تَذْبَحْ حَتَّى تُصَلِّيَ، قَالَ: لَيْسَ ذَلِكَ عَلَى أَهْلِ مِنَى إِنَّمَا ذَلِكَ عَلَى أَهْلِ الْأَفَاقِ وَسَأَلْتُ مُجَاهِدًا فَقَالَ لِي مِثْلَ ذَلِكَ

[15254] Abu Bakr said: Hafs narrated to us, from ‘Abdul-Malik, who said: I asked ‘Ata’, saying: "Someone said to me: 'Pray two rak‘ahs before you slaughter.' He said: 'That is not upon the people of Mina; their prayer is their standing at Jam’."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ قَالَ: سَأَلْتُ عَطَاءً قُلْتُ: قَالَ لِي قَائِلٌ: صَلِّ الرَّكَعَتَيْنِ قَبْلَ أَنْ تَذْبَحَ، فَقَالَ: لَيْسَ ذَلِكَ عَلَى أَهْلِ مِنَى، إِنَّمَا صَلَاتُهُمْ مَوْقِفُهُمْ بِجَمْعٍ

[15255] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Jabir, from Mujahid, Tawus, ‘Ata’, Salim, and Al-Qasim, who said: "There is no prayer at Mina on the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، وَطَاوُسٍ، وَعَطَاءٍ، وَسَلِيمٍ، وَالْقَاسِمِ قَالُوا: لَا صَلَاةٌ بِمِنَى يَوْمَ النَّحْرِ

[15256] Abu Bakr said: Humayd narrated to us, from Qays, from Jabir, from Talhah ibn ‘Abdullah, from Ibrahim and ‘Abdur-Rahman ibn Al-Aswad: "That they prayed two rak‘ahs one day at Mina on the Day of Sacrifice before they slaughtered."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدٌ، عَنْ قَيْسٍ، عَنْ جَابِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، وَعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: أَنَّهُمَا صَلَّيَا يَوْمًا بِمِنَى، يَوْمَ النَّحْرِ رَكْعَتَيْنِ قَبْلَ أَنْ يَنْحَرَا

[15257] Abu Bakr said: ‘Abdul-Wahhab Ath-Thaqafi narrated to us, from Al-Muthanna, from ‘Amr ibn Sa‘id, from Sa‘id ibn Al-Musayyib, who said: "The two rak‘ahs are obligatory upon whoever slaughters before he slaughters, and whoever does not slaughter must witness them. He claimed that one does not prostrate before them in Fitr or Adha."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنِ الْمُثَنَّى، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الرَّكْعَتَانِ وَاجِبَتَانِ عَلَى مَنْ نَحَرَ قَبْلَ أَنْ يَنْحَرَ، وَمَنْ لَمْ يَنْحَرْ فَعَلَيْهِ أَنْ يَشْهَدَهُمَا، وَزَعَمَ أَنَّهُ لَا يَسْجُدُ قَبْلَهُمَا فِي فِطْرٍ وَلَا أَضْحَى

[15258] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Muhammad ibn Ishaq, from Hakim ibn Hakim, from Mas‘ud ibn Al-Hakam, from his mother, who said: It is as if I am looking at ‘Ali on the mule of the Messenger of Allah ﷺ saying: "These are not days of fasting; they are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ أُمِّهِ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ عَلَى بَغْلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّهَا لَيَسَتْ بِأَيَّامِ صِيَامٍ، إِنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ

[15259] Abu Bakr said: Salam narrated to us, from Ibrahim, from Abu Ash-Sha‘tha’, who said: We were sitting with ‘Abdullah ibn ‘Umar at Mina, and food was brought to us. A son of his moved away, saying: "I am fasting." He said: "Eat, for these are days of eating and drinking." He said: So he broke his fast.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَلَامٌ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِمِنَى، فَأَتَيْنَا بِطَعَامٍ فَتَنَحَّى ابْنُ لَهُ، فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ: اطْعِمْ فَإِنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ قَالَ: فَأَفْطَرَ

[15260] Abu Bakr said: Ibn ‘Ulayyah narrated to us, from Yunus, from Al-Hasan, who said: "The Days of Tashriq are days of eating and remembrance."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: أَيَّامُ التَّشْرِيقِ أَيَّامُ طُعْمٍ وَذِكْرِ

[15261] Abu Bakr said: Hafs and Jarir narrated to us, from Al-Hasan ibn 'Ubayd Allah, who said: "I asked Ibrahim about fasting on the Days of Tashriq. He said: Masruq said: "They are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، وَجَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: "سَأَلْتُ إِبْرَاهِيمَ عَنْ صَوْمِ أَيَّامِ التَّشْرِيقِ فَقَالَ: قَالَ مَسْرُوقٌ: هُنَّ أَيَّامُ أَكْلِ وَشُرْبٍ

[15262] Abu Bakr said: Hatim ibn Isma'il narrated to us, from Ja'far, from his father: "That the Prophet ﷺ sent Budayl ibn Warqa' Al-Khuza'i on a grey camel, announcing during the days of Mina that they are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بُدَيْلَ بْنَ وَرْقَاءَ الْخُزَاعِيَّ عَلَى جَمَلٍ أَوْرَقٍ، يُنَادِي أَيَّامَ مِنَى أَنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ

[15263] Abu Bakr said: Ibn Fudayl narrated to us, from Layth, from 'Amr ibn Dinar, who said: A man from the Ansar, from the companions of the Messenger of Allah ﷺ, told me: The Prophet ﷺ sent me during the Days of Tashriq, commanding me to announce among the people 'that they are days of eating and drinking.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: حَدَّثَنِي رَجُلٌ مِنَ الْأَنْصَارِ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَعَثَنِي النَّبِيُّ عَلَيْهِ السَّلَامُ أَيَّامَ التَّشْرِيقِ، فَأَمَرَنِي أَنْ أُنَادِيَ فِي النَّاسِ أَنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ

[15264] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ بَشْرِ بْنِ سَحِيمٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ أَيَّامَ النَّشْرِ فَقَالَ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامُ أَكْلِ وَشْرَبِ

Waki‘ narrated to us, from Sufyan, from Habib ibn Abi Thabit, from Nafi‘ ibn Jubayr, from Bishr ibn Suhaym, that the Prophet ﷺ delivered a sermon during the Days of Tashriq and said: "Indeed, no one enters Paradise except a believing soul, and these days are days of eating and drinking."

[15265] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُنْذِرِ بْنِ جَهْمٍ، عَنْ عُمَرَ بْنِ خَلْدَةَ الْأَنْصَارِيِّ، عَنْ أُمِّهِ قَالَتْ: "بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا أَيَّامَ النَّشْرِ يُنَادِي: أَنَّهَا أَيَّامُ أَكْلِ وَشْرَبٍ وَبِعَالٍ

Waki‘ narrated to us, from Musa ibn ‘Ubaydah, from Mundhir ibn Jahm, from ‘Umar ibn Khaladah Al-Ansari, from his mother, who said: "The Messenger of Allah ﷺ sent ‘Ali during the Days of Tashriq to announce: "They are days of eating, drinking, and conjugal relations."

[15266] Abu Bakr said: ‘Abdah حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ قَالَ: كُنَّا نَصُومُ أَيَّامَ النَّشْرِ بِمِنَى ثُمَّ نُهَيْتُمْ عَنْهَا

‘Abdah narrated to us, from ‘Abdul-Malik, who said: "We used to fast the Days of Tashriq at Mina, then we were forbidden from doing so."

[15267] Abu Bakr said: Ibn Mahdi narrated to us, from Sufyan, from ‘Abdullah ibn Abi Bakr and Salim, from Sulayman ibn Yasar, from ‘Abdullah ibn Hudhafah, "that the Prophet ﷺ ordered him to announce during the Days of Tashriq that they are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، وَسَالِمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُذَافَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ يُنَادِي أَيَّامَ التَّشْرِيقِ أَنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ

[15268] Abu Bakr said: ‘Abdur-Rahim ibn Sulayman narrated to us, from Muhammad ibn ‘Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The Days of Tashriq are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ

[15269] Abu Bakr said: Waki‘ narrated to us, from ‘Abdul-A‘la, from Hisham, from Muhammad, from Abu Al-Malih, who said: "The Days of Tashriq are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ عَبْدِ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي الْمَلِيحِ قَالَ: أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ

[15270] Abu Bakr narrated from Waki', from Musa ibn 'Ali, from his mother, from 'Utbah ibn 'Amir, who said: The Messenger of Allah ﷺ said: "The Day of 'Arafah, the Day of Sacrifice, and the Days of Tashriq are our Eid, the people of Islam, and they are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرِ عَنْ وَكِيعٍ، عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ وَكَيْ، عَنْ عُنْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُ أَهْلِ الْإِسْلَامِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ

[15271] Abu Bakr said: Waki' narrated to us, from 'Abdul-Hamid ibn Ja'far, from a man called 'Isa, that 'Ali "permitted the Muhrim to remove ticks from his camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا وَكِيعٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ رَجُلٍ يُقَالُ لَهُ عَيْسَى، أَنَّ عَلِيًّا: رَخَّصَ لِلْمُحْرِمِ أَنْ يُقَرِّدَ بَعِيرَهُ

[15272] Abu Bakr said: Waki' narrated to us, from Sufyan, from 'Abdul-Karim, from Mujahid or 'Ikrimah, from Ibn 'Abbas, who said: "There is no harm in the Muhrim removing ticks from his camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، أَوْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا بَأْسَ أَنْ يُقَرِّدَ الْمُحْرِمُ بَعِيرَهُ

[15273] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ أَنْ يُقَرَّدَ الْمُحْرِمُ بِعَيْرِهِ
Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "There is no harm in the Muhrim removing ticks from his camel."

[15274] Abu Bakr said: ‘Abbad حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبَّادٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ قَالَ: رَأَيْتُ عُمرَ بْنَ الْخَطَّابِ يُقَرِّدُ بَعِيرَهُ بِالسُّقْيَا وَهُوَ مُحْرِمٌ، وَيَجْعَلُهُ فِي الطِّينِ
narrated to us, from Yahya ibn Sa'id, from Muhammad ibn Ibrahim, from Rabi'ah ibn 'Abdullah ibn Al-Hudair, who said: "I saw 'Umar ibn Al-Khattab removing ticks from his camel at As-Suqya while he was in Ihram, and putting them in the mud."

[15275] Abu Bakr said: Hafs حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ عَطَاءَ عَنِ الرَّجُلِ يُقَرِّدُ بَعِيرَهُ وَيُلْقِي عَنْهُ الدُّودَ، فَقَالَ: قَرِّدْ، وَأَحْلَمْ، وَأَلْقِ الدُّودَ عَنْ بَعِيرِكَ
narrated to us, from Hajjaj, who said: I asked 'Ata' about a man removing ticks from his camel and throwing worms off it. He said: "Remove ticks, remove lice, and throw worms off your camel."

[15276] Abu Bakr said: Salam narrated to us, from Al-'Ala' ibn Al-Musayyib, who said: A man said to 'Ata': "Can I remove ticks from my camel while I am in Ihram?" He said: "Yes, Ibn 'Umar did that."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَلَامٌ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ رَجُلٌ لِعَطَاءٍ: أَقَرُّدُ بَعِيرِي وَأَنَا مُحْرِمٌ؟ قَالَ: نَعَمْ، قَدْ فَعَلَ ذَلِكَ ابْنُ عُمَرَ

[15277] Abu Bakr said: Waki' narrated to us, from Hammad ibn Abi Ad-Darda', that Mujahid was asked about the Muhrim removing ticks from his camel. He said: "There is no harm."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ أَبِي الدَّرْدَاءِ، سُئِلَ: مُجَاهِدٌ عَنِ الْمُحْرِمِ يُقَرِّدُ بَعِيرَهُ، قَالَ: لَا بَأْسَ

[15278] Abu Bakr said: Waki' narrated to us, from Aflah, from Al-Qasim "that he disliked removing ticks from his camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ أَنَّهُ كَرِهَ أَنْ يُقَرِّدَ بَعِيرَهُ

[15279] Abu Bakr said: Ibn Numayr narrated to us, from Yahya ibn Sa'id, from 'Ikrimah, that it was disliked to remove ticks from a camel. Ibn 'Abbas said: "Slaughter it." So he slaughtered it. He said: "How many ticks or lice did you kill

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عِكْرِمَةَ، أَنَّهُ يُكْرَهُ أَنْ يُقَرِّدَ الْبَعِيرُ، فَقَالَ ابْنُ عَبَّاسٍ: أَنْحَرَهَا قَالَ: فَتَحَرَّهَا، فَقَالَ: كَمْ قَتَلْتَ فِي جُلْدِهَا مِنْ قُرَادٍ أَوْ حَمَّانَةٍ

[15280] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from 'Umar, from Abu Ash-Sha'tha': "The Muhrim may remove ticks from his camel and apply tar to it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُمَرَ، عَنْ أَبِي الشَّعَثَاءِ: الْمُحْرِمُ يُقَرِّدُ بَعِيرَهُ، وَيَطْلِيهِ بِالْقَطِرَانِ

[15281] Abu Bakr said: Ibn 'Uyaynah and Yazid ibn Harun narrated to us, from Yahya ibn Sa'id, from 'Ikrimah, from Ibn 'Abbas, who said: "There is no harm

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا بَأْسَ بِهِ

[15282] Abu Bakr said: Rawh ibn 'Ubadah narrated to us, from Zakariyya ibn Ishaq, who said: Abu Az-Zubayr narrated to us that he heard Jabir ibn 'Abdullah say: "There is no harm in the Muhrim removing ticks from his camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا رَوْحُ بْنُ عُبَادَةَ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ قَالَ: نَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَا بَأْسَ أَنْ يُقَرِّدَ الْمُحْرِمُ بَعِيرَهُ

[15283] Abu Bakr said: Hatim ibn Isma'il narrated to us, from Ibn Harmalah, who said: "I killed a tick or a Hantab (insect) while I was in Ihram. Ibn Sa'id said: 'Give a date in charity.' He said: 'A date is better than it.'"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ حَرْمَلَةَ قَالَ: قَتَلْتُ فُرَادًا أَوْ حَنْطَبًا وَأَنَا مُحْرِمٌ فَقَالَ ابْنُ سَعِيدٍ: تَصَدَّقْ تَمْرَةً قَالَ: تَمْرَةٌ خَيْرٌ مِنْهَا

[15284] Abu Bakr said: Ibn Numayr narrated to us, from ‘Ubaydullah, from Al-Qasim, who said: "I asked a man about a tick that a Muhrim kills. He said: 'A date is better than a tick, nay, half a date, nay, a date stone is better than a tick.'"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ عَنِ الْقَاسِمِ قَالَ: سَأَلْتُ رَجُلًا عَنِ الْفَرَادِ يُصِيبُهُ الْمُحْرِمُ فَقَالَ: تَمْرَةٌ خَيْرٌ مِنْ فَرَادٍ بَلْ نِصْفُ تَمْرَةٍ بَلْ نَوَاقِ خَيْرٌ مِنْ فَرَادٍ

[15285] Abu Bakr said: ‘Abdah narrated to us, from Sa‘id ibn Muslim, from Ash-Sha‘bi, regarding the Muhrim who kills a tick. He said: "He feeds a handful of food: wheat, flour, or dates."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ عَنْ صَاعِدِ بْنِ مُسْلِمٍ عَنِ الشَّعْبِيِّ فِي الْمُحْرِمِ يَقْتُلُ الْفَرَادَ قَالَ: يُطْعِمُ كَفًّا مِنْ طَعَامٍ جَنْطَةٍ أَوْ ذَقِيقٍ أَوْ تَمْرٍ

[15286] Abu Bakr said: Ghundar narrated to us, from Shu‘bah, from Abu Salamah, who said: I heard ‘Ikrimah say regarding a Muhrim who killed a large tick (Halamah): "He gives a piece of bread in charity."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عِكْرِمَةَ عَنْ مُحْرِمٍ قَتَلَ حَلَمَةً قَالَ: يَتَصَدَّقُ بِكَسْرَةٍ

[15287] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: "Judgment is passed upon him in [cases of] mistake and intent."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُحْكَمُ عَلَيْهِ فِي الْخَطَا وَالْعَمْدِ

[15288] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: يُحْكَمُ عَلَيْهِ فِي الْخَطَا وَالْعَمْدِ
Waki' narrated to us, from Sufyan, from Ibn Jurayj, from 'Ata', who said: "Judgment is passed upon him in [cases of] mistake and intent."

[15289] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَرَ بْنِ مَرْثَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنَّمَا جُعِلَ الْجَزَاءُ فِي الْعَمْدِ، وَلَكِنْ غُلِظَ عَلَيْهِمْ فِي الْخَطَا كَيْ يَتَّقُوا
Waki' narrated to us, from Al-A'mash, from 'Umar ibn Murrah, from Sa'id ibn Jubayr, who said: "The penalty was set for intentional acts, but it was made severe for them in cases of mistake so they would be cautious."

[15290] Abu Bakr said: Jarir حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: الْعَمْدُ وَالْخَطَا فِي الصَّيْدِ سَوَاءٌ، يُحْكَمُ عَلَيْهِ
narrated to us, from Mughirah, from Ibrahim, who said: "Intent and mistake in hunting are equal; judgment is passed upon him."

[15291] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ الْحَكَمِ، أَنَّ عُمَرَ: كَانَ كَتَبَ إِلَيْهِ فِي الْخَطَا وَالْعَمْدِ
Waki' narrated to us, from Sufyan, from Jabir, from Al-Hakam, that 'Umar "wrote to him regarding mistake and intent."

[15292] Abu Bakr said: Mahbub Al-Qawariri narrated to us, from Ibrahim ibn Tahman, from Jabir, from Al-Hakam, from ‘Umar, similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَحْبُوبُ الْقَوَارِيرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ جَابِرٍ، عَنِ الْحَكَمِ، عَنْ عُمَرَ، مِثْلَهُ

[15293] Abu Bakr said: Ibn ‘Ulayyah narrated to us, from Ayyub, who said: I was informed from Mujahid that he said: "No judgment is passed on one who hunts intentionally; judgment is only passed on one who hunts by mistake." And I was informed from Tawus that he said: "No judgment is passed on one who hunts by mistake; judgment is only passed on one who hunts intentionally."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْثٍ، عَنْ أَيُّوبَ قَالَ: نُبِّئْتُ عَنْ مُجَاهِدٍ، أَنَّهُ قَالَ: لَا يُحْكَمُ عَلَى مَنْ أَصَابَ الصَّيْدَ مُتَعَمِّدًا، إِنَّمَا يُحْكَمُ عَلَى مَنْ أَصَابَ خَطَأً. وَنُبِّئْتُ عَنْ طَاوُسٍ أَنَّهُ قَالَ: لَا يُحْكَمُ عَلَى مَنْ أَصَابَهُ خَطَأً، إِنَّمَا يُحْكَمُ عَلَى مَنْ أَصَابَهُ مُتَعَمِّدًا

[15294] Abu Bakr said: Ibn Yaman narrated to us, from Sufyan, from Jabir, from Salim, Al-Qasim, ‘Ata’, Tawus, and Mujahid, who said: "If he hits grasshoppers and sandgrouse by mistake, no judgment is passed upon him. But if he hits them intentionally, judgment is passed upon him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ، وَعَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: إِذَا أَصَابَ الْجَنَادِبَ وَالْقَطَا لَمْ يُحْكَمْ عَلَيْهِ خَطَأً، وَإِنْ أَصَابَهُ مُتَعَمِّدًا حُكِمَ عَلَيْهِ

[15295] Abu Bakr said: Ibn ‘Ulayyah narrated to us, from Husayn, from Qatadah, from Abu Muzaynah, from Ibn ‘Abbas, who said: "There is nothing upon him in [case of] mistake."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عَلِيٍّ، عَنْ حُسَيْنٍ، عَنْ قَتَادَةَ، عَنْ أَبِي مُزَيْنَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ عَلَيْهِ فِي الْخَطَا شَيْءٌ

[15296] Abu Bakr said: Hafs narrated to us, from Ibn Jurayj, from ‘Ata’, who said: "Mistake and intent in hunting are equal; judgment is passed upon both."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: الْخَطَا وَالْعَمْدُ فِي الصَّيْدِ سَوَاءٌ، يُحْكَمُ عَلَيْهِمَا

[15297] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Al-Hasan, who said: "Judgment is passed upon him in [cases of] mistake and intent."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ قَالَ: يُحْكَمُ عَلَيْهِ فِي الْخَطَا وَالْعَمْدِ

[15298] Abu Bakr said: Yahya ibn Yaman narrated to us, from Hisham, who said: "I saw Al-Hasan hurrying to Mina a day before the people, and I saw Hisham hurrying."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ يَمَانَ، عَنْ هِشَامٍ قَالَ: رَأَيْتُ الْحَسَنَ يَتَعَجَّلُ إِلَى مِنَى قَبْلَ النَّاسِ يَوْمَ، وَرَأَيْتُ هِشَامًا يَتَعَجَّلُ

[15299] Abu Bakr said: Yahya narrated to us, from Hajjaj, who said: I asked ‘Ata’ about hurrying to Mina a day before Tarwiyah. He saw no harm in that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ عَطَاءً عَنِ التَّعَجُّلِ إِلَى مِنَى قَبْلَ التَّرْوِيَةِ بِيَوْمٍ فَلَمْ يَرِ بِذَلِكَ بَأْسًا

[15300] Abu Bakr said: Waki’ narrated to us, from Aban ibn ‘Abdullah, who said: I asked ‘Ata’, and he said something similar.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَبَانَ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ عَطَاءً فَقَالَ مِثْلَ ذَلِكَ

[15301] Abū Bakr said: Ma’n ibn ‘Īsā told us, from Khālīd ibn Abī Bakr who said: “I was circling with Sālīm and with ‘Ubayd Allāh ibn ‘Abd Allāh, and I did not see them wash the pebbles for the Jamarāt.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: كُنْتُ أَطُوفُ مَعَ سَالِمٍ وَمَعَ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ فَلَمْ أَرَهُمَا غَسَلَا حَصَى الْجِمَارِ

[15302] Abū Bakr said: ‘Abd al-Razzāq told us, from Ma‘mar who said: I asked Al-Zuhri, “Should I wash the pebbles for the Jamarāt?” He said: “No, unless there is filth on them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ قَالَ: سَأَلْتُ الزُّهْرِيَّ، أَغْسِلُ حَصَى الْجِمَارِ؟ قَالَ: لَا إِلَّا إِنْ يَكُونُ فِيهِ قَذَرٌ

[15303] Abū Bakr said: Al-‘Aqadī ‘Abd al-Malik ibn ‘Amr told us, from Aflah who said: “Al-Qāsim used to wash the pebbles for the Jamarāt, and take them as they were and throw them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا الْعَقَدِيُّ عَبْدُ الْمَلِكِ بْنُ عَمْرِو،
عَنْ أَفْلَحٍ قَالَ: كَانَ الْقَاسِمُ يَغْسِلُ حَصَى الْجَمَارِ،
وَيَأْخُذُهُ كَمَا هُوَ فَيَرْمِي بِهِ

[15304] Abū Bakr said: Ibn Mahdī told us, from Muwarri‘ ibn Mūsā who said: I heard a Sheikh narrating that he saw Sa‘īd ibn Jubayr wash the pebbles for the Jamarāt.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا ابْنُ مَهْدِيٍّ، عَنْ مُوَرَّعِ بْنِ
مُوسَى قَالَتْ: سَمِعْتُ شَيْخًا يُحَدِّثُ أَنَّهُ رَأَى سَعِيدَ بْنَ
جُبَيْرٍ غَسَلَ حَصَى الْجَمَارِ

[15305] Abū Bakr said: ‘Īsā ibn Yūnus told us, from Ibn Jurayj who said: I asked ‘Aṭā’, and he said: “Do not wash them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا عِيسَى بْنُ يُونُسَ، عَنْ ابْنِ جُرَيْجٍ
قَالَ: سَأَلْتُ عَطَاءَ فَقَالَ: لَا تَغْسِلُهُ

[15306] Abū Bakr said: Wakī‘ told us, from Zam‘ah, from Ibn Ṭāwūs, from his father: “That he used to wash the pebbles for the Jamarāt.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نا وَكَيْعٌ، عَنْ زَمْعَةَ، عَنْ ابْنِ
طَاوُسٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَغْسِلُ حَصَى الْجَمَارِ

[15307] Abū Bakr said: Ma'n ibn 'Isā told us, from Ibn Abī Dhi'b, from Al-Zuhri, from Abān ibn 'Uthmān who said: "By Allah, indeed the prayer is made up (if missed), so how can the throwing of the pebbles not be made up?"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: وَاللَّهِ إِنَّ الصَّلَاةَ لَتُقْضَى، فَكَيْفَ لَا تَقْضَى رَمِي الْجِمَارِ

[15308] Abū Bakr said: Ibn Fuḍayl told us, from 'Abd al-Malik, from Abū Ja'far who said: "The Prophet ﷺ called for a she-camel at Al-Baydā'. He rode it, and when his mount rose with him, he recited the Talbiyah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ عَنْ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ قَالَ: دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاقَةٍ بِالْبَيْدَاءِ فَرَكَبَهَا فَلَمَّا انْبَعَثَتْ بِهِ رَاجِلُهُ لَبَّى

[15309] Abū Bakr said: Ma'n told us, from Khālīd ibn Abī Bakr who said: "I saw Al-Qāsim ibn Muḥammad raise his voice in Talbiyah (assume Ihram) when his mount rose with him from the courtyard of the mosque of Dhul-Ḥulayfah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَعْنُ عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ أَهَلَ جِبِينَ انْبَعَثَتْ بِهِ رَاجِلُهُ مِنْ فَنَاءِ مَسْجِدِ ذِي الْحُلَيْفَةِ

[15310] Abū Bakr said: Ma'n told us, from Khālīd that he saw Sālim do the like of that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَعْنُ عَنْ خَالِدٍ أَنَّهُ رَأَى سَالِمًا فَعَلَ مِثْلَ ذَلِكَ

[15311] Abū Bakr said: Wakī‘ told us from Hishām ibn ‘Urwah from his father that the Prophet ﷺ prayed in the mosque of Dhū al-Ḥulayfah. When his mount stood upright with him in the courtyard of the mosque, he raised his voice in Talbiyah.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ عَنْ هِشَامِ بْنِ - 15311 حَدَّثَنَا عُرْوَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي مَسْجِدِ ذِي الْحُلَيْفَةِ فَلَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ بِفَنَاءِ الْمَسْجِدِ أَهَلَ

[15312] Abū Bakr said: Abū Khālīd told us from Yaḥyā ibn Sa‘īd from Nāfi‘ from Ibn ‘Umar who said: “When his mount started moving with him, he would recite Talbiyah.” And ‘Ā’ishah used not to recite Talbiyah until she reached Al-Baydā’.

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ عَنْ يَحْيَى - 15312 حَدَّثَنَا بَنُ سَعِيدٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ إِذَا انْبَعَثَتْ بِهِ رَاحِلَتُهُ لَبَّى وَكَانَتْ عَائِشَةُ لَا تُلَبِّي حَتَّى تَأْتِيَ الْبَيْدَاءَ

[15313] Abū Bakr said: Wakī‘ told us from Al-A‘mash from Khaythamah who said: “They used to like the Talbiyah when his camel stood upright with him.”

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ عَنِ الْأَعْمَشِ - 15313 حَدَّثَنَا عَنْ خَيْثَمَةَ قَالَ: كَانَ يُحِبُّونَ التَّلْبِيَةَ إِذَا اسْتَوَى بَعِيرُهُ بِهِ قَائِمًا

[15314] Abū Bakr said: Ḥumayd told us from Ḥusayn from Ismā'il ibn Abī Khālid from Rajā' that 'Alqamah "used to begin the Talbiyah when he sat on the mount, so it would start moving while he was reciting Talbiyah."

أَبُو بَكْرٍ قَالَ: نَا حُمَيْدٌ عَنْ - 15314 - حَدَّثَنَا حُسَيْنٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ رَجَاءٍ أَنَّ عَلْقَمَةَ كَانَ إِذَا جَلَسَ عَلَى الرَّاحِلَةِ أَخَذَ فِي التَّلْبِيَةِ فَتَنَبَّعَتْ وَهُوَ يُلَبِّي

[15315] Abū Bakr said: 'Alī ibn Mushir told us from 'Ubayd Allāh ibn 'Umar from Nāfi' from Ibn 'Umar who said: "When the Messenger of Allah ﷺ put his foot in the stirrup and his mount rose standing with him, he raised his voice in Talbiyah from Dhū al-Hulayfah."

أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ - 15315 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ رِجْلَهُ فِي الْعُرْزِ وَانْبَعَثَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَهْلًا مِنْ ذِي الْحُلَيْفَةِ

[15316] Abū Bakr said: Abū Usāmah told us from Hishām from Al-Ḥasan that "he disliked that the pebbles be thrown at night."

أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ - 15316 - حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَ أَنْ تُرْمَى الْجِمَارُ لَيْلًا

[15317] Abū Bakr said: Wakī' told us from Sufyān from Hishām ibn 'Urwah from his father that "he disliked throwing the pebbles at night."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15317 - حَدَّثَنَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ كَرِهَ رَمْيَ الْجِمَارِ بِاللَّيْلِ

[15318] Abū Bakr said: Muḥammad ibn ‘Ubayd told us from ‘Ubayd Allāh ibn ‘Umar from Nāfi‘ from Umm Salamah bint al-Mukhtār—who was married to a son of ‘Abd Allāh ibn ‘Umar—that she gave birth at Muzdalifah. Ṣafiyyah stayed behind with her. She did not give birth that night or the next day, then they came to Minā at night and threw the pebbles. “‘Abd Allāh did not disapprove of that for them, nor did he command them to make up for anything.”

أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ - 15318 حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ عَنْ أُمِّ سَلَمَةَ ابْنَةِ الْمُخْتَارِ وَكَانَتْ تَحْتَ ابْنِ لَعْبِدِ اللَّهِ بْنِ عُمَرَ، وَلَدَتْ بِالْمُزْدَلِفَةِ، فَتَخَلَّفَتْ مَعَهَا صَفِيَّةُ، فَلَمْ تَضَعْ لَيْلَتَهَا تِلْكَ وَمِنَ الْعَدِ، ثُمَّ جَاءَتَا مِنَى مِنَ اللَّيْلِ، فَرَمُوا الْجَمْرَةَ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيْهِمَا عَبْدُ اللَّهِ، وَلَمْ يَأْمُرْهُمُ أَنْ يَقْضُوا شَيْئًا

[15319] Abū Bakr said: Ibn Idrīs told us from Hishām from Al-Ḥasan who said: “The pebbles are not to be thrown at night.”

أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ - 15319 حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ قَالَ: لَا تُرْمَى الْجِمَارُ بِاللَّيْلِ

[15320] Abū Bakr said: Abū Khālīd told us from Ibn Jurayj from Ibn Sābiṭ who said: “The Companions of the Messenger of Allah ﷺ used to arrive as Hajj pilgrims, leave their mounts, come and throw (the pebbles) at night.”

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ ابْنِ - 15320 حَدَّثَنَا جُرَيْجٍ، عَنِ ابْنِ سَابِطٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْدُمُونَ حُجَّاجًا، فَيَدْعُونَ ظَهْرَهُمْ فَيَجِئُونَ فَيَرْمُونَ بِاللَّيْلِ

[15321] Abū Bakr said: Abū Khālīd told us, from Ibn Jurayj, from ‘Amr who said: “One who saw some of the wives of the Prophet ﷺ throwing [pebbles] informed me [that they did so whether] the sun had set or had not set.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو قَالَ: أَخْبَرَنِي مَنْ رَأَى بَعْضَ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْمِي غَرَبَتِ الشَّمْسُ، أَوْ لَمْ تَغْرُبْ

[15322] Abū Bakr said: Mu‘tamir told us, from Layth, from ‘Aṭā’ and Ṭāwūs who said: “The camel-renter if he cannot find a shepherd, and the man if he is a grower (or busy), they may throw the pebbles at night.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ قَالَ: الْكَرِيُّ إِذَا لَمْ يَجِدْ رَاعِيًا، وَالرَّجُلُ إِذَا كَانَ نَامِيًا يَرْمِيَانِ الْجِمَارَ بِاللَّيْلِ

[15323] Abū Bakr said: Ḥammād ibn Khālīd told us, from Ibn Abī Dhi‘b, from Al-Zuhri who said: “The shepherds throw [the pebbles] at night and do not spend the night [at Mina].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَمَّادُ بْنُ خَالِدٍ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: الرُّعَاءُ يَرْمُونَ لَيْلًا وَلَا يَبِيتُونَ

[15324] Abū Bakr said: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, from Jābir: “That the Prophet ﷺ remained standing at Al-Muzdalifah until it became very bright, then he moved on before the sun rose.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ وَاقِفًا بَيْنَ الْمُزْدَلِفَةِ حَتَّى أَصْفَرَ جَدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ

[15325] Abū Bakr said: Ibn ‘Uyaynah told us, from Muḥammad ibn al-Munkadir, who heard Sa‘īd ibn ‘Abd al-Raḥmān ibn Yarbū‘ informing from Jubayr ibn al-Ḥuwayrith, who heard Abū Bakr while he was standing on Far‘ saying: “O people, enter into the morning! O people, enter into the morning!” Then he moved on. It is as if I am looking at his thigh exposed because of how he was prodding his camel with his hooked staff.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ سَعِيدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، يُخْبِرُ عَنْ جُبَيْرِ بْنِ الْحُوَيْرِثِ، سَمِعَ أَبَا بَكْرٍ، وَهُوَ وَاقِفٌ عَلَى فَرْعٍ وَهُوَ يَقُولُ: أَيُّهَا النَّاسُ أَصْبِحُوا، أَيُّهَا النَّاسُ أَصْبِحُوا، ثُمَّ دَفَعَ فَكَأَنِّي أَنْظُرُ إِلَى فَخْذِهِ قَدْ انْكَشَفَتْ مِمَّا يُحَرِّشُ بَعِيرَهُ بِمُحْجَنِهِ

[15326] Abū Bakr said: Ibn ‘Uyaynah told us, from ‘Amr ibn Dīnār, from Abū al-Sha‘thā’ who said: “The time for moving on from Muzdalifah is the duration of the prayer of the people who pray Subh in the morning light, when the camels can see the places of their hoofs.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعَثَاءِ قَالَ: وَقْتُ الدَّفْعَةِ مِنَ الْمُزْدَلِفَةِ لِقَدْرِ صَلَاةِ الْقَوْمِ مِنَ الْمُصْبِحِينَ بِصَلَاةِ الصُّبْحِ، حِينَ تُبْصِرُ الْإِبِلُ مَوَاضِعَ أَخْفَافِهَا

[15327] Abū Bakr said: Sufyān ibn ‘Uyaynah told us, from Ibn Ṭāwūs, from his father who said: “The people of Jahiliyyah used to move on from Arafat before sunset. So Allah delayed this one and advanced that one. He delayed the one from Arafah until sunset, and He advanced the one from Muzdalifah to before sunrise.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاسُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَذْفَعُونَ مِنْ عَرَافَاتٍ قَبْلَ غُرُوبِ الشَّمْسِ، فَأَخَّرَ اللَّهُ هَذِهِ وَقَدَّمَ هَذِهِ، أَخَّرَ الَّتِي مِنْ عَرَافَةٍ إِلَى غُرُوبِ الشَّمْسِ، وَقَدَّمَ الَّتِي مِنْ مُزْدَلِفَةٍ قَبْلَ طُلُوعِ الشَّمْسِ

[15328] Abū Bakr said: Wakī‘ told us, from Al-‘Umarī, from Nāfi‘ who said: Ibn al-Zubayr stood at Jam‘ (Muzdalifah) and remained settled. Ibn ‘Umar said: “Is he looking for sunrise? Is this the action of Jahiliyyah?” So Ibn ‘Umar moved on, and the people moved on with his departure.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ قَالَ: وَقَفَ ابْنُ الزُّبَيْرِ بِجَمْعٍ، فَاسْتَقَرَّ، فَقَالَ ابْنُ عُمَرَ: طُلُوعُ الشَّمْسِ يَنْظُرُ، أَفِعْلُ الْجَاهِلِيَّةِ؟ فَدَفَعَ ابْنُ عُمَرَ وَدَفَعَ النَّاسُ بِدَفْعَتِهِ

[15329] Abū Bakr said: Wakī‘ told us, from Sufyān, from Abū Ishāq, from ‘Abd al-Raḥmān ibn Yazīd: That ‘Abd Allāh departed from Jam‘ (Muzdalifah) at the time corresponding to the prayer of those who wait for the brightness for the dawn prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ أَفَاضَ مِنْ جَمْعٍ مِقْدَارَ صَلَاةِ الْمُسْفِرِينَ بِصَلَاةِ الْعَدَاةِ

[15330] Abū Bakr said: Ibn Numayr and Yazīd ibn Hārūn told us, from Yaḥyā ibn Sa‘īd, from Al-Qāsim who said: I heard Ibn al-Zubayr saying: “Indeed, it is from the Sunnah of Hajj to pray, then stand at Muzdalifah after praying Subh when the dawn breaks, and when it becomes bright, he moves on.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: إِنَّ مِنْ سُنَّةِ الْحَجِّ أَنْ يُصَلِّيَ، ثُمَّ يَقِفَ بِالْمُزْدَلِفَةِ بَعْدَ أَنْ يُصَلِّيَ الصُّبْحَ إِذَا بَرَقَ الْفَجْرُ، فَإِذَا أَسْفَرَ دَفَعَ

[15331] Abū Bakr said: Yahyā told us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father who said: “[The departure is] before the sun rises.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: قَبْلَ طُلُوعِ الشَّمْسِ

[15332] Abū Bakr said: Yahyā ibn Sa‘īd told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar who said: “Like the duration of the morning prayer, neither rushed nor delayed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَقَدْرِ صَلَاةِ الصُّبْحِ، لَا مُعَجَّلَةً وَلَا مُؤَخَّرَةً

[15333] Abū Bakr said: Ibn ‘Uyaynah told us, from ‘Ubayd Allāh ibn Abī Ziyād, from Qāsim, from ‘Ā’ishah who said: “Tawaf around the House and Sa’y between Safa and Marwah were only established for the remembrance of Allah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ قَاسِمٍ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ

[15334] Abū Bakr said: Wakī‘ told us, from Sufyān, from ‘Ubayd Allāh ibn Abī Ziyād, from Al-Qāsim, from ‘Ā’ishah, from the Prophet ﷺ with the like of it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[15335] Abū Bakr said: Ibn ‘Uyaynah told us, from Sulaymān ibn Abī al-Mughīrah al-‘Absī, from Ibn Abī Nu‘m, from Abū Sa‘īd al-Khudrī who said: “Whatever is accepted from the pebbles of the Jamarāt is lifted up.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي الْمَغِيرَةِ الْعَبْسِيِّ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: مَا يُقْبَلُ مِنْ حَصَى الْجَمَارِ رُفِعَ

[15336] Abū Bakr said: Ibn ‘Uyaynah told us, from Fiṭr, from Abū al-Ṭufayl who said: I said to Ibn ‘Abbās: “Throwing (pebbles) in Jahiliyyah and Islam (has been ongoing)?” He said: “Whatever is accepted from it is lifted up, otherwise it would have been greater than Thabīr (mountain).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ فِطْرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَمَى فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ؟ فَقَالَ: مَا يُقْبَلُ مِنْهُ رُفِعَ، وَإِلَّا ذَلِكَ كَانَ أَكْثَمَ مِنْ ثَبِيرٍ

[15337] Abū Bakr said: Ghundar told us, from Shu‘bah, from Al-Ḥakam, from Sa‘īd ibn Jubayr, that he said regarding the obligatory sacrificial animal: “He does not eat from it, and he owes a penalty (replacement).” And he said regarding the voluntary one: “It may be eaten from.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ فِي الْهَدْيِ الْوَاجِبِ: لَا يَأْكُلُ مِنْهُ وَعَلَيْهِ جَزَاءٌ وَقَالَ فِي النَّطْوَعِ: يُؤْكَلُ مِنْهُ

[15338] Abū Bakr said: Ibn Numayr told us, from ‘Abd al-Malik, from ‘Atā’ regarding a man who drove a sacrificial camel and it perished. He said: “He eats, feeds others, and gives in charity, because he owes a replacement.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ فِي رَجُلٍ سَاقَ بَدَنَةً فَعَطِبَتْ قَالَ: يَأْكُلُ وَيُطْعِمُ وَيَتَصَدَّقُ لِأَنَّ عَلَيْهِ الْبَدَلَ

[15339] Abū Bakr said: Abū Mu‘āwiyah told us, from Ash‘ath, from Al-Sha‘bī, from ‘Abd Allāh who said: “If he drives an obligatory sacrificial animal and it perishes, he eats and feeds others, and he owes a replacement.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا سَاقَ هَدْيًا وَاجِبًا فَعَطِبَ أَكَلَ وَأَطْعَمَ، وَعَلَيْهِ الْبَدْلُ

[15340] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Al-Hakam, from Sa‘id ibn Jubayr who said: “Eat and replace if the sacrificial animal perishes, even if it was obligatory.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُلْ وَأَبْدِلْ إِذَا عَطِبَ الْهَدْيُ، وَإِنْ كَانَ وَاجِبًا

[15341] Abū Bakr said: Ibn ‘Ulayyah told us, from Abū al-Tayyāh, from Mūsā ibn Salamah, from Ibn ‘Abbās: That the Messenger of Allah ﷺ sent eighteen camels with a man and commanded him regarding them. He set off, then returned and said to him: “What do you think if one of them becomes exhausted?” He said: “Slaughter it, then dip its sandal in its blood, and place it on its side, and do not eat from it, neither you nor any of your companions.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ أَبِي النَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِنِثْمَانِ عَشْرَةَ بَدَنَةٍ مَعَ رَجُلٍ، فَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَانْطَلَقَ ثُمَّ رَجَعَ فَقَالَ لَهُ: أَرَأَيْتَ إِنْ أَرْحَفَ عَلَيْنَا مِنْهَا؟ قَالَ: أَنْحَرَهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا، وَاجْعَلَهَا عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ، وَلَا أَحَدٌ مِنْ رُفَقَاتِكَ

[15342] Abū Bakr said: Wakī‘ told us, from Hishām, from his father, from Nājiyah al-Khuzā‘ī who said: I said: “O Messenger of Allah, what should I do with the sacrificial camels that perish?” He said: “Slaughter them, dip their sandals in their blood, and leave them for the people to eat.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ نَاجِيَةِ الْخُزَاعِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْبُذُنِ؟ قَالَ: أَنْحَرُهُ وَاغْمِسْ نَعْلَهُ فِي دَمِهِ، وَخَلِّ بَيْنَ النَّاسِ وَبَيْنَهُ فَلْيَأْكُلُوهُ

[15343] Abū Bakr said: Muḥammad ibn Bashīr told us: Sa‘īd ibn Abī ‘Arūbah told us, from Qatādah, from Sinān, from Ibn ‘Abbās, that Dhu’ayb al-Khuzā‘ī narrated that the Prophet ﷺ used to send the sacrificial camels with him and say: “If any of them becomes disabled and you fear it will die, slaughter it, then dip its sandal in its blood, then strike its side with it, and do not feed anyone from your companions from it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: نَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سِنَانٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ ذُوَيْبَ الْخُزَاعِيَّ حَدَّثَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ فَيَقُولُ: إِذَا عَطِبَ مِنْهَا شَيْءٌ فَخَشِيتُ عَلَيْهِ مَوْتًا فَأَنْحَرَهَا، ثُمَّ اغْمَسُ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبُ بِهَا عَلَى صَفْحَتِهَا، وَلَا تُطْعِمُ مِنْهَا أَحَدًا مِنْ أَهْلِ رُفَّتِكَ

[15344] Abū Bakr said: ‘Abdah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘ who said: ‘Abd Allāh sent a voluntary sacrificial camel with me, and it became disabled on the way. So I slaughtered it, gave a portion of it in charity, and returned to him with some of it. He ate and did not replace it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ قَالَ: بَعَثَ مَعِيَ عَبْدُ اللَّهِ بَيْدَنَةً تَطْوَعًا، فَعَطِبَ فِي الطَّرِيقِ، فَانْحَرْتُهَا، فَتَصَدَّقْتُ مِنْهَا بِطَائِفَةٍ، وَرَجَعْتُ إِلَيْهِ بِبَعْضِهَا، فَأَكَلَ وَلَمْ يُبَدِّلْ

[15345] Abū Bakr said: Abū Mu‘āwiyah told us, from Ash‘ath, from Al-Sha‘bī, from ‘Abd Allāh, who said regarding if one drives a voluntary offering and it perishes: “Eat and feed others, and you do not owe a replacement.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: "إِذَا سَاقَ هَدْيًا تَطَوُّعًا فَعَطِبَ؟ قَالَ: كُلْ وَأَطْعِمْ وَلَيْسَ عَلَيْكَ الْبَدَلُ

[15346] Abū Bakr said: Wakī‘ told us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’ who said: “Eat from the voluntary offering, the Tamattu‘ offering, the offering of being blocked (Iḥṣār), and the vow if you did not name it (specifically for the poor).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: كُلْ مِنَ التَّطَوُّعِ وَالتَّمَتُّعِ وَهَدْيِ الْإِحْصَارِ وَالنَّذْرِ إِذَا لَمْ تُسَمِّ

[15347] Abū Bakr said: Wakī‘ told us, from Sharīk, from Sālim, from Sa‘īd ibn Jubayr who said: “One may eat from the voluntary offering and the Tamattu‘ offering.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ شَرِيكِ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: يُؤْكَلُ مِنَ النَّطَوُّعِ وَالتَّمَتُّعِ

[15348] Abū Bakr said: Wakī‘ told us, from Al-Rabī‘, from Qays ibn Sa’d, from Ibn ‘Abbās who said: “Voluntary charity, prayer, fasting, and Tawaf: if he wishes he may complete it, and if he wishes he may cut it short.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنِ الرَّبِيعِ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الصَّدَقَةُ تَطَوُّعًا، وَالصَّلَاةُ وَالصَّوْمُ وَالطَّوْفُ، إِنْ شَاءَ أَتَمَّ، وَإِنْ شَاءَ قَطَعَ

[15349] Abū Bakr said: ‘Abd al-Rahīm told us, from Ismā‘īl, from Al-Ḥasan, Qatādah, and Ibn Sirīn regarding a man who starts a voluntary Tawaf then cuts it off. They said: “He must make up his Tawaf.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الرَّحِيمِ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، وَقَتَادَةَ، وَابْنِ سِيرِينَ، فِي الرَّجُلِ يَفْتَتِحُ الطَّوْفَ تَطَوُّعًا، ثُمَّ يَقْطَعُهُ قَالُوا: يَقْضِي طَوْفَهُ

[15350] Abū Bakr said: Jarīr told us, from Mughīrah, from Ibrāhīm who said: “If an obligatory prayer commences while you are performing Tawaf around the House, cut off your Tawaf, then pray, then make up (complete) what remains of your Tawaf.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا حَضَرَتْ صَلَاةٌ مَكْتُوبَةٌ، وَأَنْتَ تَطُوفُ بِالنَّبِيِّ فَاقْطَعْ طَوْفَكَ، ثُمَّ صَلِّ، ثُمَّ اقْضِ مَا بَقِيَ مِنْ طَوْفِكَ

[15351] Abū Bakr said: Jarīr told us, from Layth, from ‘Aṭā’, Ṭāwūs, and Mujāhid, who said: “If you wish, make up (complete) what remains, and if you wish, start over.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: إِنْ شِئْتَ فَأَقْضِ مَا بَقِيَ، وَإِنْ شِئْتَ فَاسْتَقْبِلْ

[15352] Abū Bakr said: Wakī‘ told us, from Ḥanzalah, from Sālim: That he was performing Tawaf (Sa‘y) between Safa and Marwah when the prayer was established. He prayed, then returned to Safa and Marwah and completed what remained.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ أَنَّهُ كَانَ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَقِيمَتِ الصَّلَاةُ، فَصَلَّى، ثُمَّ رَجَعَ إِلَى الصَّفَا وَالْمَرْوَةِ فَأَتَمَّ مَا بَقِيَ

[15353] Abū Bakr said: Ibn Numayr told us, from ‘Abd al-Malik, from a Sheikh from the people of Mecca who said: I saw Ibn ‘Umar performing Tawaf while the prayer had been established. He entered into the prayer, and when he finished the prayer, he built upon (continued) his Tawaf.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ شَيْخٍ مِنْ أَهْلِ مَكَّةَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَطُوفُ، وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَدَخَلَ فِي الصَّلَاةِ، فَلَمَّا قَضَى الصَّلَاةَ بَنَى عَلَى طَوَافِهِ

[15354] Abū Bakr said: Ḥumayd ibn ‘Abd al-Raḥmān told us, from Ibn Abī Laylā, from ‘Aṭā’, from Ibn ‘Abbās that he built upon (continued) what remained.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ بَنَى عَلَى مَا بَقِيَ

[15355] Abū Bakr said: Abū Usāmah told us, from Hishām, from a man, from Sa‘īd ibn Jubayr: That he performed five rounds of Tawaf, then the prayer was established, so he prayed. When he finished his prayer, he built upon what remained of his Tawaf, and prayed two rak‘ahs.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ طَافَ خَمْسَةَ أَشْوَاطٍ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى، فَلَمَّا قَضَى صَلَاتَهُ بَنَى عَلَى مَا بَقِيَ مِنْ طَوَافِهِ، وَصَلَّى رَكْعَتَيْنِ

[15356] Abū Bakr said: ‘Īsā ibn Yūnus told us, from Ibrāhīm ibn Ismā‘īl ibn Ruhm who said: Mujāhid sent me on an errand while I was performing Tawaf with him around the House. I said to him: “I have not completed my Tawaf.” He said: “Return and complete it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ رُحْمٍ قَالَ: بَعَثَنِي مُجَاهِدٌ فِي حَاجَةٍ وَأَنَا أَطُوفُ مَعَهُ بِالْبَيْتِ، فَقُلْتُ لَهُ: إِنِّي لَمْ أَتِمَّ طَوَافِي قَالَ: تَرْجِعْ فَتَتِمِّ

[15357] Abū Bakr said: Ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan, regarding a man for whom a need arises. He said: “He cuts his Tawaf and starts over.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي رَجُلٍ تَعَرَّضَ لَهُ الْحَاجَةُ، قَالَ: يَقْطَعُ طَوَافَهُ وَيَسْتَأْنِفُ

[15358] Abū Bakr said: Wakī' told us, from Mis'ar, from 'Abd al-Malik ibn Maysarah, from Ṭāwūs: That he used to arrive at Arafah, so he would go directly to Arafah and not come to the House.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ أَنَّهُ: كَانَ يَفْدُمُ عَرَفَةَ فَيَعَارِضُ إِلَى عَرَفَةَ وَلَا يَأْتِي النَّبْتَ

[15359] Abū Bakr said: Ibn Fuḍayl told us, from Ismā'il, from Al-Ḥasan and 'Aṭā', regarding a man who arrives performing Hajj Ifrad and finds the people standing at Arafah. He said: "He stands with them. Then when it is the Day of Slaughter, he performs one Tawaf and Sa'y between Safa and Marwah, and the Tawaf of Arrival suffices him for the Tawaf of Visitation, and he owes the Tawaf of Departure when he bids farewell to the

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، وَعَطَاءٍ، فِي الرَّجُلِ يَفْدُمُ مُفْرِدًا، فَيَجِدُ النَّاسَ وَقُوفًا بِعَرَفَةَ قَالَ: يَقِفُ مَعَهُمْ، فَإِذَا كَانَ يَوْمُ النَّحْرِ طَافَ طَوَافًا وَاحِدًا وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَجَزَاهُ طَوَافُ الْفُدُومِ مِنْ طَوَافِ الزِّيَارَةِ، وَعَلَيْهِ طَوَافُ يَوْمِ النَّفَرِ حِينَ يُودَّعُ النَّبْتَ

[15360] Abū Bakr said: Muḥammad ibn Fuḍayl told us, from 'Abd al-Malik, from Abū Ja'far, that he was asked about the one who performs Qiran. He said: "It is more beloved to me that he drives the sacrificial animal from where he enters Ihram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي جَعْفَرٍ، أَنَّهُ سُئِلَ عَنِ الَّذِي يَقْرِنُ قَالَ: أَحَبُّ إِلَيَّ أَنْ يَسُوقَ الْهَدْيَ مِنْ حَيْثُ أَحْرَمَ

[15361] Abū Bakr said: Ibn Fuḍayl told us, from ‘Abd al-Malik, from ‘Atā’, that he was asked about a man who combined Hajj and Umrah (Qiran). He said: “If he wishes he may drive (the animal), and if he wishes it suffices him to buy something from Mecca.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَقَالَ: إِنْ شَاءَ سَاقٍ، وَإِنْ شَاءَ أَجْزَأَ عَنْهُ أَنْ يَبْتَاعَ مِنْ مَكَّةَ شَيْئًا

[15362] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Al-Ḥakam: That Shurayḥ and Al-Ḥasan ibn ‘Alī performed Qiran and did not offer a sacrifice.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ: إِنَّ شُرَيْحًا، وَالْحَسَنَ بْنَ عَلِيٍّ، قَرَنَّا وَلَمْ يُهْدِيَا

[15363] Abū Bakr said: Wakī‘ told us, from Fiṭr, from Al-Ḥakam who said: “Qiran does not please me unless he drives the animal (from the Miqat), but a sheep suffices the Mutamatti‘.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ فِطْرِ، عَنْ الْحَكَمِ قَالَ: مَا يُعْجِبُنِي الْإِقْرَانُ، إِلَّا إِنْ يَسُوقَ، وَالْمُتَمَتِّعُ يُجْزِئُهُ شَاةٌ

[15364] Abū Bakr said: Wakī‘ told us, from Ṣāliḥ al-‘Uklī who said: I asked Al-Sha‘bī about Qiran. He said: “It is good, and a share of whatever is easy [to offer].” I asked him about Tamattu‘, and he said: “It is good, and a share of whatever is easy.” I asked about Tajrid (single Hajj), and he said: “It is good.” I said: “Which of them is most pleasing to you?” He said: “Tajrid.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ صَالِحِ الْعُكْلِيِّ قَالَ: سَأَلْتُ الشَّعْبِيَّ عَنِ الْإِقْرَانِ فَقَالَ: حَسَنٌ وَسَهْمًا مَا اسْتَيْسَرَ وَسَأَلْتُهُ عَنِ التَّمَتُّعِ، فَقَالَ: حَسَنٌ، وَسَهْمًا مَا اسْتَيْسَرَ، وَسَأَلْتُ عَنِ التَّجْرِيدِ، فَقَالَ: حَسَنٌ فَقُلْتُ: أَيُّهُمَا أَعْجَبُ إِلَيْكَ؟ قَالَ: التَّجْرِيدُ

[15365] Abū Bakr said: Wakī‘ told us, from Fiṭr, from Fuḍayl, from Ibrāhīm who said: “A sheep suffices the Qarin and the Mutamatti‘, a sheep they buy from Mecca.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ فِطْرِ، عَنْ فَضَيْلٍ، عَنْ إِبْرَاهِيمَ قَالَ: الْقَارِنُ وَالْمُتَمَتِّعُ يُجْزِيهِمَا شَاةٌ، شَاةٌ يَشْتَرِيَانِيَهُمَا مِنْ مَكَّةَ

[15366] Abū Bakr said: ‘Abd al-Salām told us, from Hishām, from Ibn Sirīn who said: “The most pleasing thing to him was for the Qarin to enter Ihram if he drove the animal, but if he did not drive it, it did not please him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ قَالَ: كَانَ أَعْجَبُ الْأَشْيَاءِ إِلَيْهِ أَنْ يُحْرِمَ الْقَارِنُ إِذَا سَاقَ، وَإِنْ لَمْ يَسُقْ فَلَا يُعْجِبُهُ

[15367] Abū Bakr said: Ḥumayd told us, from Mūsā ibn ‘Ubaydah who said: Some of our companions told us that he asked Jābir ibn ‘Abd Allāh about combining Hajj and Umrah (Qiran) without a sacrificial animal. He said: “I did not see any of us doing that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نا حُمَيْدٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنَا بَعْضُ أَصْحَابِنَا، أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَنْ يَفْرِقَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ بِغَيْرِ هَدْيٍ، فَقَالَ: مَا رَأَيْتُ أَحَدًا مِّنَّا فَعَلَ ذَلِكَ

[15368] Abū Bakr said: Wakī‘ told us, from Sharīk, from Jābir, from ‘Abd al-Raḥmān ibn al-Aswad, from his father: That he performed Qiran and bought his sacrificial animal from Mecca.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نا وَكَيْعٌ، عَنْ شَرِيكِ، عَنْ جَابِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ أَنَّهُ قَرَنَ، وَاشْتَرَى هَدْيَهُ مِنْ مَكَّةَ

[15369] Abū Bakr said: ‘Abd al-Razzāq told us, from Ma‘mar, from ‘Abd al-Karīm, from Sa‘īd ibn Jubayr: That he disliked performing Qiran unless one drives the animal.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ كَرِهَ أَنْ يَفْرِقَ إِلَّا أَنْ يَسُوقَ

[15370] Abū Bakr said: ‘Abd al-Razzāq told us, from Ma‘mar, from Khuṣayf or ‘Alī (adding there) from Mujāhid with the like of it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ خُصَيْفٍ، أَوْ عَلِيٍّ، يَزِيدُ نَمَّةً عَنْ مُجَاهِدٍ يَنْحُو مِنْهُ

[15371] Abū Bakr said: Wakī‘ told us, from Muḥammad ibn Muslim, from ‘Abd al-Raḥmān ibn al-Qāsim, from his father, that he “disliked throwing the pebbles without wudu (ablution).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ أَنَّهُ كَرِهَ أَنْ يَرْمِيَ الْجِمَارَ عَلَى غَيْرِ وُضُوءٍ

[15372] Abū Bakr said: Wakī‘ told us, from Muḥammad ibn Muslim, from someone who heard ‘Aṭā’: “It is disliked to throw the pebbles without wudu, but if he does so, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ مَنْ سَمِعَ عَطَاءً: يُكْرَهُ أَنْ يَرْمِيَ الْجِمَارَ عَلَى غَيْرِ وُضُوءٍ، فَإِنْ فَعَلَ أَجْزَأُهُ

[15373] Abū Bakr said: Wakī‘ told us, from Isrā’īl, from Jābir, from Mujāhid who said: “They used to perform Ghusl (ritual bath) when they went to the Jamarāt.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ قَالَ: كَانُوا يَغْتَسِلُونَ إِذَا رَاحُوا إِلَى الْجِمَارِ

[15374] Abū Bakr said: Wakī‘ told us, from Sufyān, from Jābir, from ‘Aṭā’ that he “disliked throwing the pebbles without wudu.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ أَنَّهُ كَرِهَ أَنْ يَرْمِيَ الْجِمَارَ عَلَى غَيْرِ وُضُوءٍ

[15375] Abū Bakr said: Abū Mu‘āwiyah told us, from Al-Ḥajjāj, from Al-Ḥakam who said: “They used to perform Ghusl when they went for the throwing (of pebbles).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ قَالَ: كَانُوا يَغْتَسِلُونَ إِذَا رَاحُوا لِلرَّمْيِ

[15376] Abū Bakr said: Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Abd al-Raḥmān ibn al-Aswad that he “used to perform Ghusl when he went to the Jamarāt.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنِ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ أَنَّهُ كَانَ يَغْتَسِلُ إِذَا رَاحَ إِلَى الْجَمَارِ

[15377] Abū Bakr said: Abū Usāmah told us, from ‘Ubayd Allāh, from Nāfi‘ who said: “I never saw Ibn ‘Umar wanting to throw the pebbles except that he performed Ghusl.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: مَا رَأَيْتُ ابْنَ عُمَرَ أَرَادَ أَنْ يَرْمِيَ الْجَمَارَ إِلَّا اغْتَسَلَ

[15378] Abū Bakr said: Wakī‘ told us, from Manṣūr ibn ‘Abd al-Raḥmān, from ‘Aṭā’ who said: I asked about a man who performed Sa’y between Safa and Marwah fourteen times. He said: “He must repeat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءٍ قَالَ: سَأَلْتُ عَنْ رَجُلٍ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَرْبَعَ عَشْرَةَ مَرَّةً قَالَ: يُعِيدُ

[15379] Abū Bakr said: Wakī' told us, from Mis'ar, from 'Aṭā' who said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَطَاءٍ قَالَ: يُجْزِيهِ "It suffices him."

[15380] Abū Bakr said: 'Īsā ibn Yūnus told us, from 'Abd Allāh ibn Sa'īd, from Mujāhid who said: "The Prophet ﷺ used to touch the Yemeni Corner and place his cheek on it."

[15381] Abū Bakr said: Abū Bakr ibn 'Ayyāsh told us, from Al-Shaybānī who said: "I saw 'Amr ibn Maymūn touching the Yemeni Corner and placing his cheek on it."

[15382] Abū Bakr said: Ibn Abī 'Adī told us, from Ash'ath, from Al-Ḥasan who used to say: "Whoever stands at Arafah should face the House (Kaaba)."

[15383] Abū Bakr said: Yahyā ibn Sa'īd told us, from Ibn Jurayj who said: I said to Nāfi', "Did Ibn 'Umar use to face the House while standing at Arafah?" He said: "Yes."

[15384] Abū Bakr said: Ḥātim told us, from Ja‘far, from his father, from Jābir: “That the Messenger of Allah ﷺ rode until he came to the standing place. He positioned his she-camel, Al-Qaṣwā’, against the rocks, and placed the Mount of Infantry (Jabal al-Mushāh) in front of him, and faced the Qiblah. He remained standing until the sun set.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَاتِمٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَكِبَ حَتَّى أَتَى الْمَوْقِفَ، فَجَعَلَ يَضِيئُ نَاقَتَهُ الْقُصْوَى إِلَى الصَّخَرَاتِ، وَجَعَلَ جَبَلَ الْمُشَاهِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ

[15385] Abū Bakr said: Wakī‘ told us, from Al-Mas‘ūdī, from Jāmi‘ ibn Shaddād, from ‘Abd al-Raḥmān ibn Yazīd: “That when ‘Abd Allāh came to Jamrat al-‘Aqabah, he stood in the middle of the valley, faced the Kaaba, and positioned it relative to his right eyebrow, then he threw seven pebbles at it, reciting Takbir with every pebble.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَبْدَ اللَّهِ لَمَّا أَتَى إِلَى الْجَمْرَةِ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِي، وَاسْتَقْبَلَ الْكَعْبَةَ وَجَعَلَهَا عَلَى حَاجِبِهِ الْأَيْمَنِ، ثُمَّ رَمَاهَا بِسَبْعِ حَصَيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

[15386] Abū Bakr said: Ghundar told us, from Shu‘bah, from Al-Ḥakam, from Ibrāhīm, from ‘Abd al-Raḥmān ibn Yazīd: That he performed Hajj with ‘Abd Allāh, and that he threw seven pebbles at the Jamrah, positioning the House on his left and Mina on his right, then he said: “This is the standing place of the one upon whom Surah Al-Baqarah was revealed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، وَأَنَّهُ رَمَى الْجَمْرَ بِسَبْعِ حَصَيَّاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ، ثُمَّ قَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ

[15387] Abū Bakr said: Ismā‘īl ibn ‘Ayyāsh told us, from Layth, from ‘Aṭā’, Ṭāwūs, Mujāhid, and Sa‘īd ibn Jubayr: That “when they threw the pebbles, they faced the House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، وَسَعِيدِ بْنِ جُبَيْرٍ أَنَّهُمْ كَانُوا إِذَا رَمَوْا الْجَمْرَ اسْتَقْبَلُوا الْبَيْتَ

[15388] Abū Bakr said: Ḥafṣ told us, from Ḥajjāj who said: “I saw ‘Aṭā’, ‘Abd al-Raḥmān ibn al-Aswad, and ‘Amr ibn Dīnār standing to the left of the Jamrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ قَالَ: رَأَيْتُ عَطَاءً، وَعَبْدَ الرَّحْمَنِ بْنِ الْأَسْوَدِ، وَعَمْرُو بْنَ دِينَارٍ، يَقُومُونَ عَنْ يَسَارِ الْجَمْرَةِ

[15389] Abū Bakr said: Ibn Idrīs told us, from Al-A‘mash, from ‘Umārah who said: ‘Umar said: “Whoever sends his luggage ahead on the night of departure, there is no Hajj for him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ قَالَ: قَالَ عُمَرُ: مَنْ قَدَّمَ ثِقْلَهُ لَيْلَةَ يَنْفِرُ فَلَا حَجَّ لَهُ

[15390] Abū Bakr said: Ibn Idrīs told us, from his father, from Ḥammād, from Ibrāhīm that he said: “When you depart, your luggage should not precede you, for that is disliked.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ قَالَ: إِذَا أَنْتَ ارْتَحَلْتَ فَلَا يَسْبِقُكَ ثِقْلُكَ، فَإِنَّ ذَلِكَ يُكْرَهُ

[15391] Abū Bakr said: Abū al-Ḥusayn told us, from Sharīk, from Layth, from Ṭawūs who said: “If the departure becomes lawful for you, there is no harm in sending your luggage ahead.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو الْحُسَيْنِ، عَنْ شَرِيكِ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: إِذَا حَلَ لَكَ النِّفْرُ، فَلَا بَأْسَ أَنْ تُقَدِّمَ ثِقْلَكَ

[15392] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Al-Ḥakam, from Ibrāhīm, from ‘Amr ibn Shuraḥbīl, from ‘Umar who said: “Whoever sends his luggage ahead before the departure, there is no Hajj for him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عُمَرَ قَالَ: مَنْ تَقَدَّمَ ثِقْلَهُ قَبْلَ النِّفْرِ فَلَا حَجَّ لَهُ

[15393] Abū Bakr said: Wakī‘ told us, from Ibn Abī Laylā, from Al-Ḥakam, from Abū ‘Ubaydah ibn ‘Ammār ibn Yāsir, from ‘Ammār who said: “If the departure becomes lawful for you, send your luggage ahead if you wish.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنِ أَبِي عُبَيْدَةَ بْنِ عَمَارِ بْنِ يَاسِرٍ، عَنِ عَمَارِ بْنِ عَبْدِ اللَّهِ قَالَ: إِذَا حَلَّ لَكَ النَّفَرُ فَقَدِّمْ ثِقْلَكَ أَنْ شِئْتَ

[15394] Abū Bakr said: Wakī‘ told us, from Sufyān, from Ibn Ṭāwūs, from his father who said: “If a Meccan goes out to a Miqat and performs Tamattu‘, upon him is the Hajj.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: إِذَا خَرَجَ الْمَكِّيُّ إِلَى وَقْتٍ فَتَمَتَّعَ، فَعَلَيْهِ الْحَجُّ

[15395] Abū Bakr said: Wakī‘ told us, from Sufyān, from Jābir, from Ṭāwūs who said: “Upon him is the sacrificial animal.” And ‘Atā’ said: “There is nothing upon him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ طَاوُسٍ قَالَ: عَلَيْهِ الْهَدْيُ وَقَالَ عَطَاءٌ: لَيْسَ عَلَيْهِ شَيْءٌ

[15396] Abū Bakr said: Wakī‘ told us, from Ḥasan, from Layth, from ‘Atā’, Ṭāwūs, and Mujāhid, who said: “If a Meccan performs Tamattu‘, there is no sacrificial animal upon him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ حَسَنِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: إِذَا تَمَتَّعَ الْمَكِّيُّ فَلَا هَدْيَ عَلَيْهِ

[15397] Abū Bakr said: Wakī' told us, from 'Abdah, from Wiqā' ibn Iyās, from Quraysh, from Ṣa'sa'ah who said: I heard a man asking Ibn 'Umar, saying: "I swore or obliged myself to offer a camel (Badanah). Should I slaughter it in my land where I am?" He said: "Do not slaughter it except at the place of sacrificial camels (Mecca/Mina)." The man said: "I only said I would slaughter it in my land where I am?" 'Abd Allāh ibn 'Umar refused and said: "Whomever he wishes, Satan beautifies [things] for him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عَبْدِةَ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ، عَنْ قُرَيْشٍ، عَنْ صَعْصَعَةَ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ ابْنَ عُمَرَ فَقَالَ: حَلَفْتُ أَوْ جَعَلْتُ عَلَيَّ بَدَنَةً، أَنْحَرُهَا بِأَرْضِي الَّتِي أَنَا بِهَا؟ فَقَالَ: لَا تَنْحَرُهَا دُونَ مَحَلِّ الْبَدَنِ فَقَالَ الرَّجُلُ: إِنَّمَا قُلْتُ أَنَا أَنْحَرُهَا بِأَرْضِي الَّتِي أَنَا بِهَا؟ فَأَبَى عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَالَ: مَنْ شَاءَ زَيْنَ لَهُ الشَّيْطَانُ

[15398] Abū Bakr said: Wakī' told us, from Sufyān, from Wiqā', from Sa'īd ibn Jubayr: I mentioned to him the saying of Ibn 'Umar, "Slaughter it in Mecca." He said: "I was not aware [of that/why]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ وَقَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: ذَكَرْتُ لَهُ قَوْلَ ابْنِ عُمَرَ أَنْحَرُهَا بِمَكَّةَ فَقَالَ: مَا شَعَرْتُ

[15399] Abū Bakr said: Hushaym told us, from Yūnus, from Al-Ḥasan; and Ismā‘īl ibn Sālim, from Al-Sha‘bī; and ‘Abd al-Malik, from ‘Aṭā’; they said: “Whoever obliges himself to offer a ‘Badanah’ (sacrificial camel), it must be in Mecca. But if he says ‘Jazūr’ (camel) or ‘Baqarah’ (cow), then wherever he wishes and intends.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، عَنِ الشَّعْبِيِّ، وَعَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ قَالُوا: "مَنْ جُعِلَ عَلَيْهِ بَدَنَةٌ فَبِمَكَّةَ وَإِذَا قَالَ: جَزُورٌ أَوْ بَقَرَةٌ فَحَيْثُ شَاءَ وَنَوَى

[15400] Abū Bakr said: Sallām told us, from Layth, from ‘Aṭā’ who said: “If a man obliges himself to offer a Badanah, let him slaughter it where he named. If he did not name [a place], let him slaughter it in Mecca.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَلَامٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: إِذَا جَعَلَ الرَّجُلُ عَلَيْهِ بَدَنَةً فَلْيَنْحَرْهَا حَيْثُ سَمَّى، فَإِنْ لَمْ يُسَمِّ فَلْيَنْحَرْهَا بِمَكَّةَ

[15401] Abū Bakr said: Maḥbūb al-Qawāriri told us, from Mālik ibn Ḥabīb who said: I heard Sālim ibn ‘Abd Allāh being asked about the sacrificial camels (Budn). He said: “A Badanah does not suffice except in this land,” meaning Mecca.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَحْبُوبُ الْقَوَارِيرِيِّ، عَنْ مَالِكِ بْنِ حَبِيبٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، وَسُئِلَ عَنِ الْبُذْنِ فَقَالَ: لَا تُغْنِي بَدَنَةٌ إِلَّا بِهَذَا الْبَلَدِ يَعْنِي مَكَّةَ

[15402] Abū Bakr said: Wakī' told us, from his father, from 'Abd al-Karīm, from Sa'īd ibn Jubayr and 'Ikrimah, who said: "There is no place [of slaughter] for the Budn except [near] the Ancient House."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعِكْرِمَةَ قَالَ: لَا مَحَلَّ لِلْبُدْنِ دُونَ الْبَيْتِ الْعَتِيقِ

[15403] Abū Bakr said: Abū Nu'aym told us, from Hishām, from Qatādah, from Sa'īd ibn al-Musayyib regarding a man who obliges himself to offer a Badanah. He said: "He slaughters it where he wishes, where he intended."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو نُعَيْمٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الرَّجُلِ يَجْعَلُ عَلَيْهِ بَدَنَةً قَالَ: يَنْحَرُهَا حَيْثُ شَاءَ، حَيْثُ نَوَى

[15404] Abū Bakr said: Wakī' told us, from Sharik, from Jābir, from Jahm al-Bakrī: That a man vowed to slaughter [a camel] in Kufa. He asked Ibn Mas'ūd, who said: "Slaughter it where you wish."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ شَرِيكِ، عَنْ جَابِرٍ، عَنْ جَهْمِ الْبَكْرِيِّ، أَنَّ رَجُلًا نَذَرَ أَنْ يَنْحَرَ بِالْكُوفَةِ، فَسَأَلَ ابْنَ مَسْعُودٍ فَقَالَ: انْحَرُهَا حَيْثُ شِئْتَ

[15405] Abū Bakr said: Wakī‘ told us, from Sufyān, from Jabalah who said: I heard Ibn ‘Umar say: “Whoever named or vowed a Badanah, its place is nowhere but the House. And whoever named a Jazūr or Baqarah, then wherever he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: مَنْ سَمَّى أَوْ نَذَرَ بَدَنَةً فَلَا مَحَلَّ لَهَا دُونَ الْبَيْتِ، وَمَنْ سَمَّى جَزُورًا أَوْ بَقَرَةً فَحَيْثُ شَاءَ

[15406] Abū Bakr said: Wakī‘ told us, from Sufyān, from Manṣūr, from Ibrāhīm; and from Anas, from Al-Ḥasan; they both said: “What was his intention?”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ أَنَسٍ، عَنِ الْحَسَنِ قَالَا: مَا نِيَّتُهُ؟

[15407] Abū Bakr said: ‘Abdah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar who said: “Whoever vows a Badanah must not slaughter it except in Mina or Mecca. And whoever vows a Jazūr, let him slaughter it where he

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَنْ نَذَرَ بَدَنَةً فَلَا يَنْحَرُهَا إِلَّا بِمِئَى أَوْ مَكَّةَ، وَمَنْ نَذَرَ جَزُورًا فَلْيَنْحَرْهَا حَيْثُ شَاءَ

[15408] Abū Bakr said: Ghundar told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib and Al-Ḥasan who said: “If he says ‘Upon me is a Hady (sacrificial offering),’ then it is in Mecca. And if he says ‘Badanah,’ then wherever he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا غُنْدَرٌ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ قَالَا: "إِذَا قَالَ عَلِيٌّ هَدْيِي فَبِمَكَّةَ، وَإِذَا قَالَ: بَدَنَةً، فَحَيْثُ شَاءَ

[15409] Abū Bakr said: Kathīr ibn Hishām told us, from Ja‘far, from Maymūn who said: “Whoever obliges himself to offer a Badanah, he does not slaughter it except in Mecca. And whoever obliges himself to offer a Jazūr, he slaughters it where he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ قَالَ: مَنْ جَعَلَ عَلَيْهِ بَدَنَةً فَإِنَّهُ لَا يَنْحَرُهَا إِلَّا بِمَكَّةَ، وَمَنْ جَعَلَ عَلَيْهِ جَزُورًا نَحَرَهَا حَيْثُ شَاءَ

[15410] Abū Bakr said: Ḥafṣ ibn Ghiyāth told us, from Abū Ḥudhayfah, from Ḥammād, from Ibrāhīm who said: “If she enters Ihram for Umrah and fears missing the Hajj, she enters Ihram for Hajj (over it), makes up the Umrah, and she owes a sacrificial animal and the Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي حُدَيْفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَهَلَّتْ بِعُمْرَةٍ فَخَافَتْ فَوْتَ الْحَجِّ أَهَلَّتْ بِالْحَجِّ، وَقَضَتِ الْعُمْرَةَ، وَعَلَيْهَا دَمٌ، وَالْعُمْرَةُ

[15411] Abū Bakr said: Ibn Mahdī told us, from Sufyān, from Ibn Abī Najīh, from Mujāhid and ‘Aṭā’. He said: I asked them about a woman who came to Mecca for Umrah, then menstruated and feared she would miss the Hajj. He said: “She enters Ihram for Hajj and makes up [the rites].”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَ: سَأَلْتُهُمَا عَنْ امْرَأَةٍ قَدِمَتْ مَكَّةَ مُعْتَمِرَةً، فَحَاضَتْ فَخَشِيَتْ أَنْ يَفُوتَهَا الْحَجُّ، فَقَالَ: تَهْلُ بِالْحَجِّ وَتَقْضِي

[15412] Abū Bakr said: Yaḥyā ibn Sa‘īd told us, from ‘Amr, from Al-Ḥasan, regarding a man who entered Ihram for Umrah, then arrived while the people were standing at Arafah. He said: “If he knows he can reach Mecca, he goes to it and completes his Umrah (then Hajj). Otherwise, he enters Ihram for Hajj and performs two Tawafs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، فِي رَجُلٍ أَهَلَ بِعُمْرَةٍ، فَجَاءَ وَالنَّاسُ وَفُوفٌ بِعَرَفَةَ فَقَالَ: إِنْ عَلِمَ أَنَّهُ يُدْرِكُ مَكَّةَ أَتَاهَا فَأَهَلَ مِنْ عُمْرَتِهِ، وَإِلَّا أَهَلَ بِالْحَجِّ وَطَافَ طَوَافَيْنِ

[15413] Abū Bakr said: Abū Mu‘āwiyah told us, from Ziyād ibn Sa‘d, from Ibn Ṭāwūs, from his father who said: “She rejects the Umrah (discontinues it), and she owes a sacrificial animal and an Umrah in its place.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: تَكُونُ رَافِضَةً لِلْعُمْرَةِ، وَعَلَيْهَا دَمٌ وَعُمْرَةٌ مَكَانَهَا

[15414] Abū Bakr said: Wakī' told us, from Qurrah ibn Khālid, from Ibn Sīrīn: That he “used to recommend Umrah in Muharram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ قُرَّةِ بْنِ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَسْتَحِبُّ عُمْرَةَ الْمُحَرَّمِ

[15415] Abū Bakr said: Ismā'īl ibn Ibrāhīm told us, from Ayyūb who said: I said to Sālim ibn 'Abd Allāh: “Umrah for the person in Muharram (or in the month of Muharram)?” He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ قَالَ: قُلْتُ لِسَالِمِ بْنِ عَبْدِ اللَّهِ: عُمْرَةٌ لِلْمُحَرَّمِ؟ قَالَ: نَعَمْ

[15416] Abū Bakr said: Yazīd ibn Hārūn told us, from Ibn 'Awn who said: I said to Al-Qāsim: “Umrah in Muharram?” He said: “They used to consider it complete.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنٍ قَالَ: قُلْتُ لِلْقَاسِمِ: الْعُمْرَةُ فِي الْمُحَرَّمِ؟ قَالَ: كَانُوا يَرَوْنَهَا تَامَّةً

[15417] Abū Bakr said: 'Abd al-Wahhāb ibn 'Aṭā' told us, from Ibn Abī 'Arūbah, from Ayyūb who said: I asked Sulaymān ibn Yasār and Sālim ibn 'Abd Allāh about Umrah in Muharram. They said: “It is complete.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ، وَسَلَامَ بْنَ عَبْدِ اللَّهِ، عَنْ عُمْرَةِ الْمُحَرَّمِ فَقَالَا: تَامَّةٌ

[15418] Abū Bakr said: Sahl ibn Yūsuf told us, from Al-Taymī who said: Ṭāwūs was asked about Umrah in Muharram. He said: “No, by the Lord of this [House], I do not know what it is.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاسَهُلُ بْنُ يُوسُفَ، عَنِ التَّيْمِيِّ قَالَ: سَأَلَ طَاوُسٌ، عَنْ عُمْرَةِ الْمُحَرَّمِ؟ فَقَالَ: لَا وَرَبِّ هَذِهِ مَا أَدْرِي مَا هِيَ

[15419] Abū Bakr said: Wakī‘ ibn al-Jarrāh told us, from Al-Nahhās ibn Qahm, from ‘Aṭā’: That he “used to like not to leave his Tawaf except on an odd number.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ لَا يَخْرُجَ مِنْ طَوَافِهِ إِلَّا عَلَى وَثَرٍ

[15420] Abū Bakr said: Yahyā ibn Yamān told us, from Ḥasan ibn Yazīd, from Sa‘īd ibn Jubayr who said: “Two Tawafs are more beloved to me than one Tawaf.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ يَمَانَ، عَنْ حَسَنِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: طَوَافَانِ أَحَبُّ إِلَيَّ مِنْ طَوَافٍ

[15421] Abū Bakr said: Wakī‘ told us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar: That he used to “leave during the night and the day on an odd number of his Tawaf.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ: يَنْصَرِفُ اللَّيْلَ وَالنَّهَارَ عَلَى وَثَرٍ مِنْ طَوَافِهِ

[15422] Abu Bakr said: Abū Usāmah reported to us from Hishām from ‘Aṭā’ that he used to like to depart on an odd number [of circuits] in his Ṭawāf. Al-Ḥasan used to say: "Ten is more beloved to me than nine, and eight is more beloved to me than seven."

أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ - 15422 حَدَّثَنَا هِشَامٌ، عَنْ عَطَاءٍ أَنَّهُ كَانَ يُحِبُّ أَنْ يَنْصَرِفَ عَلَى وَثْرٍ مِنْ طَوَافِهِ، وَكَانَ الْحَسَنُ يَقُولُ: عَشْرَةٌ أَحَبُّ إِلَيَّ مِنْ تِسْعَةٍ، وَثَمَانِيَّةٌ أَحَبُّ إِلَيَّ مِنْ سَبْعَةٍ

[15423] Abu Bakr said: Wakī‘ reported to us from Sufyān from Al-Ḥasan ibn Yazīd from Sa‘īd ibn Jubayr that he used to say: "Two Ṭawāfs are more beloved to me than one."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15423 حَدَّثَنَا عَنِ الْحَسَنِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقُولُ: طَوَافَانِ أَحَبُّ إِلَيَّ مِنْ طَوَافٍ

[15424] Abu Bakr said: Abū Sa‘īd reported to us from Ibn Jurayj from ‘Aṭā’ that ‘Abd al-Raḥmān ibn Abī Bakr performed Ṭawāf during the governorship of Sa‘īd. He went out for prayer and ‘Abd al-Raḥmān said: "Wait until I depart on a shorter number." So he departed after three circuits, then he did not return to [complete] that set of seven.

أَبُو بَكْرٍ قَالَ: نَا أَبُو سَعِيدٍ، عَنِ ابْنِ - 15424 حَدَّثَنَا جُرَيْجٍ، عَنْ عَطَاءٍ، إِنَّ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ طَافَ فِي إِمَارَةِ سَعِيدٍ، فَخَرَجَ إِلَى الصَّلَاةِ، فَقَالَ عَبْدُ الرَّحْمَنِ: انْتَظِرْ حَتَّى أَنْصَرِفَ عَلَى قَصْرِ، فَأَنْصَرَفَ عَلَى ثَلَاثَةِ أَطَوَافٍ، ثُمَّ لَمْ يَعُدْ لِذَلِكَ السَّبْعِ

[15425] Abu Bakr said: ‘Umar ibn Hārūn reported to us from Ibn Jurayj from ‘Aṭā’ who said: "Three sets of seven [circuits] are more beloved to me than four."

أَبُو بَكْرٍ قَالَ: نَا عُمَرُ بْنُ هَارُونَ، - 15425 حَدَّثَنَا عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: ثَلَاثَةُ أَسْبَاعٍ أَحَبُّ إِلَيَّ مِنْ أَرْبَعٍ

[15426] Abu Bakr said: ‘Abd al-A‘lā reported to us from Yūnus from Al-Ḥasan regarding a man who performed Ṭawāf around the House and forgot to trot (Raml). He said: "He sheds blood [i.e., offers a sacrifice]."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15426 حَدَّثَنَا يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ طَافَ بِالْبَيْتِ وَنَسِيَ أَنْ يَرْمِلَ، قَالَ: يُهْرَقُ دَمًا

[15427] Abu Bakr said: ‘Abd al-A‘lā reported to us from Hishām from ‘Aṭā’ who said: "If he forgets to trot (Raml) for three circuits, he trots in what remains. If only one circuit remains, he trots in it, and there is nothing [due] upon him. If he did not trot in any of them, there is nothing [due] upon him."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15427 حَدَّثَنَا هِشَامٌ، عَنْ عَطَاءٍ قَالَ: إِنْ نَسِيَ أَنْ يَرْمِلَ ثَلَاثَةَ أَشْوَاطٍ رَمَلَ فِيمَا بَقِيَ، وَإِنْ لَمْ يَبْقَ إِلَّا شَوْطٌ وَاحِدٌ رَمَلَ فِيهِ، وَلَا شَيْءَ عَلَيْهِ فَإِنْ لَمْ يَرْمِلْ فِي شَيْءٍ مِنْهُنَّ فَلَا شَيْءَ عَلَيْهِ

[15428] Abu Bakr said: Jarīr reported to us from Mughīrah from Ibrāhīm who said: "It is disliked for a person to lean his back against the Ka‘bah, turning his back to it."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، - 15428 حَدَّثَنَا عَنْ إِبْرَاهِيمَ قَالَ: يُكْرَهُ أَنْ يُسْنِدَ الْإِنْسَانُ ظَهْرَهُ إِلَى الْكَعْبَةِ يَسْتَدْبِرُهَا

[15429] Abu Bakr said: Wakī' reported to us from Khalīfah ibn Khayyāt from 'Amr ibn Shu'ayb from his father from his grandfather that the Prophet ﷺ gave a sermon while leaning his back against the Ka'bah.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ خَلِيفَةَ بْنِ - 15429 حَدَّثَنَا خَيَّاطٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ

[15430] Abu Bakr said: Jarīr reported to us from Layth from Tāwūs regarding His saying: {That is for him whose family are not present at al-Masjid al-Ḥarām} [Al-Baqarah: 196]. He said: "Those present at al-Masjid al-Ḥarām are none other than the people of the Ḥaram (Sanctuary)."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، - 15430 حَدَّثَنَا عَنْ طَاوُسٍ فِي قَوْلِهِ: {ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي قَالَ: لَيْسَ حَاضِرِي [196: الْمَسْجِدِ الْحَرَامِ] [البقرة الْمَسْجِدِ الْحَرَامِ إِلَّا أَهْلُ الْحَرَمِ

[15431] Abu Bakr said: Jarīr reported to us from Layth from 'Aṭā' who said: "The people of Fajj, the people of Ḍajnān, and the people of 'Arafah are its people [i.e., considered present]."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، - 15431 حَدَّثَنَا عَنْ عَطَاءٍ قَالَ: أَهْلُ فَجٍّ، وَأَهْلُ ضَجْنَانَ وَأَهْلُ عَرَفَةَ هُمْ أَهْلُهُ

[15432] Abu Bakr said: Abū al-Aḥwaṣ reported to us from Layth from [a narrator] who said: "If the sacrificial animal resists you when you want to slaughter it, then hamstring it."

أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ - 15432 حَدَّثَنَا لَيْثٌ، عَنْ..... قَالَ: إِذَا اسْتَعْصَى عَلَيْكَ الْهَدْيُ حِينَ تُرِيدُ أَنْ تَنْحَرَهُ فَعَرِّقْهُ

[15433] Abu Bakr said: Ḥafṣ reported to us from Layth from ‘Aṭā’ who said: "If the camel resists you, then hamstring it."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، - 15433 حَدَّثَنَا عَنْ عَطَاءٍ قَالَ: إِذَا اسْتَعْصَتْ عَلَيْكَ الْبَدَنَةُ فَعَرِّقْهَا

[15434] Abu Bakr said: ‘Abd Allāh ibn al-Mubārak reported to us from ‘Uthmān from Mujāhid who said: "The sacrificial camels are not to be hamstrung."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ - 15434 حَدَّثَنَا الْمُبَارَكُ، عَنْ عُثْمَانَ، عَنْ مُجَاهِدٍ قَالَ: لَا تُعَرِّقُ الْبَدَنُ

[15435] Abu Bakr said: ‘Abd Allāh ibn al-Mubārak reported to us from Aflaḥ from Al-Qāsim who said: "The sacrificial camels are not to be hamstrung."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ - 15435 - - حَدَّثَنَا الْمُبَارَكُ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ قَالَ: لَا تُعَرِّقُ الْبَدَنُ

[15436] Abu Bakr said: Abū Usāmah reported to us from Hishām who said: "My father used to enter Ihṛām [wrapping] the garment over his stomach, and he would not tie a knot while he was in the state of Ihṛām."

أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ - 15436 حَدَّثَنَا هِشَامٌ قَالَ: كَانَ أَبِي يُحْرِمُ عَلَى بَطْنِهِ التَّوْبِ، وَلَا يَعْقِدُ وَهُوَ مُحْرِمٌ

[15437] Abu Bakr said: Ibn Fuḍayl reported to us from Layth from ‘Aṭā’ and Ṭāwūs who said: "We saw Ibn ‘Umar while he was in the state of Ihṛām, and he had tied his waist with a turban."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ - 15437 حَدَّثَنَا لَيْثٌ، عَنْ عَطَاءٍ، وَطَاوُسٍ قَالَا: رَأَيْنَا ابْنَ عُمَرَ وَهُوَ مُحْرِمٌ وَقَدْ شَدَّ حَقْوِيهِ بِعِمَامَةٍ

[15438] Abu Bakr said: Wakī’ reported to us from Ibn Abī Dhi’b from Muslim ibn Jundab who said: I heard Ibn ‘Umar say: "Do not tie anything on yourself while you are in the state of Ihṛām."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ ابْنِ أَبِي - 15438 حَدَّثَنَا ذُنَيْبٍ، عَنْ مُسْلِمِ بْنِ جُنْدَبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَا تَعْقِدْ عَلَيْكَ شَيْئًا وَأَنْتَ مُحْرِمٌ

[15439] Abu Bakr said: Wakī’ reported to us from Isrā’īl from Jābir from Abū Ja’far who said: "There is no harm in tying a bandage over a sore."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ - 15439 حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: لَا بَأْسَ أَنْ يَعْقَدَ عَلَى الْفَرْحَةِ

[15440] Abu Bakr said: Wakī' reported to us from Ibn Abī Dhi'b from Ṣāliḥ ibn Abī Ḥassān that the Prophet ﷺ saw a man in the state of Iḥrām with a variegated rope [tied on him], so he said: "O owner of the rope, cast it away."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذَنْبٍ، عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ: أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ أَبْصَرَ رَجُلًا مُحْرِمًا بِحَبْلِ أَبْرَقٍ وَهُوَ مُحْرِمٌ، فَقَالَ: يَا صَاحِبَ الْحَبْلِ أَلْقِهِ

[15441] Abu Bakr said: Al-'Uklī reported to us from Ḥammād ibn Salamah from 'Aṭā' al-Khurāsānī from Sa'īd ibn al-Musayyib who said: "There is no harm for the Muḥrim to tie a bandage over a wound."

أَبُو بَكْرٍ قَالَ: نَا الْعُكْلِيُّ، عَنْ حَمَّادٍ - 15441 حَدَّثَنَا بِنِ سَلَمَةَ، عَنْ عَطَاءِ الْخُرَّاسَانِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَا بَأْسَ أَنْ يَعْصِدَ الْمُحْرِمُ عَلَى الْجُرْحِ

[15442] Abu Bakr said: Wakī' reported to us from Ibrāhīm from 'Aṭā' who said: "There is no harm in binding a wound."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ، - 15442 حَدَّثَنَا عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ يَعْصِبَ عَلَى الْجُرْحِ

[15443] Abu Bakr said: Wakī' reported to us from Sufyān from Jābir from 'Aṭā' who said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15443 حَدَّثَنَا عَنْ جَابِرٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ بِهِ

[15444] Abu Bakr said: Jubayr reported to us from Manṣūr from Mujaḥid who said: "If the hand of a Muḥrim is broken, or if he suffers a head wound, he binds it." Manṣūr said: "And there is nothing [due] upon him."

أَبُو بَكْرٍ قَالَ: نَا جُبَيْرٌ، عَنْ - 15444 حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ قَالَ: إِذَا كُسِرَتْ يَدُ الْمُحْرِمِ، وَإِذَا شَجَّ عَصَبٌ عَلَيْهَا قَالَ مَنْصُورٌ: وَلَيْسَ عَلَيْهِ شَيْءٌ

[15445] Abu Bakr said: Ibn Numayr reported to us from ‘Abd al-Malik from ‘Aṭā’ regarding a Muḥrim whose hand breaks, can he treat it? He said: "Yes, and he binds it with a rag."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ - 15445 حَدَّثَنَا الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْمُحْرِمِ تَنَكَّسِرُ يَدُهُ أَيْدَاوِيهَا؟ قَالَ: نَعَمْ، وَيَعَصِبُ عَلَيْهَا بِخِرْقَةٍ

[15446] Abu Bakr said: Ibn ‘Uyaynah reported to us from ‘Amr and he said: I said to Jābir ibn Zayd: "My Izār (lower garment) came loose at ‘Arafah, can I tie it?" He said: "Yes."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15446 حَدَّثَنَا عَمْرٍو وَقَالَ: قُلْتُ لِحَبِيبِ بْنِ زَيْدٍ: انْحَلَّ إِزَارِي بِعَرَفَةَ فَأَعْقِدُهُ؟ قَالَ: نَعَمْ

[15447] Abu Bakr said: Ibn ‘Uyaynah reported to us from Hishām ibn Ḥajar who said: Ṭāwūs saw Ibn ‘Umar performing Ṭawāf having tied his waist with a turban.

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15447 حَدَّثَنَا هِشَامُ بْنُ حَجَرٍ قَالَ: رَأَى طَاوُسٌ، ابْنَ عُمَرَ يَطُوفُ قَدْ شَدَّ حَقْوَهُ بِعِمَامَةٍ

[15448] Abu Bakr said: Ḥafṣ ibn Ghiyāth reported to us from Yahyā ibn Sa‘īd from Al-Qāsim from ‘Ā’ishah, that she was asked about the Himyān (money belt) for the Muḥrim, so she said: "Secure yourself at your waist."

أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، - 15448 حَدَّثَنَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ عَنِ الْهَمْيَانِ لِلْمُحْرِمِ فَقَالَتْ: أَوْثِقْ نَفْسَكَ فِي حَقْوَتِكَ

[15449] Abu Bakr said: Ḥafṣ reported to us from Ḥajjāj who said: I asked Abū Ja‘far and ‘Aṭā’ about the Himyān for the Muḥrim, and they said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ - 15449 حَدَّثَنَا قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، وَعَطَاءً، عَنِ الْهَمْيَانِ لِلْمُحْرِمِ فَقَالَا: لَا بَأْسَ بِهِ

[15450] Abu Bakr said: Wakī‘ reported to us from ‘Umar ibn Muḥammad who said: I asked Sālim ibn ‘Abd Allāh about the belt (Minṭaqah) for the Muḥrim, and he said: "There is no harm in it." And I saw him wearing a rose-colored garment.

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ - 15450 حَدَّثَنَا مُحَمَّدٍ قَالَ: سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ عَنِ الْمِنْطَقَةِ لِلْمُحْرِمِ، فَقَالَ: لَا بَأْسَ بِهِ، وَرَأَيْتُ عَلَيْهِ ثَوْبًا مُورَدًا

[15451] Abu Bakr said: Ḥafṣ reported to us from Al-Ḥajjāj from Al-Ḥakam from Ibrāhīm who said: "There is no harm [in the belt], even if it is wide."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنِ - 15451 حَدَّثَنَا الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ، وَإِنْ كَانَ عَرِيضًا

[15452] Abu Bakr said: Ḥafṣ ibn Ghiyāth reported to us from Yahyā ibn Nāfi‘ from Ibn ‘Umar that he disliked it.

أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، - 15452 حَدَّثَنَا عَنْ يَحْيَى بْنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَرِهَهُ

[15453] Abu Bakr said: Wakī‘ reported to us from Aflah from Al-Qāsim who said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ أَفْلَحٍ، - 15453 حَدَّثَنَا عَنْ الْقَاسِمِ قَالَ: لَا بَأْسَ بِهِ

[15454] Abu Bakr said: Asbāṭ ibn Muḥammad reported to us from Muṭarrif from Ṣāliḥ ibn Jubayr from Sa‘īd ibn Jubayr that he was asked about a man who has Dirhams with him, can he tie them around his waist? He said: "Yes, but he should not tie them onto the knot of the Izār."

أَبُو بَكْرٍ قَالَ: نَا أَسْبَاطُ بْنُ مُحَمَّدٍ، - 15454 حَدَّثَنَا عَنْ مُطَرِّفٍ، عَنْ صَالِحِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ سُئِلَ عَنِ الرَّجُلِ تَكُونُ مَعَهُ الدَّرَاهِمُ يَشُدُّهَا عَلَى حَقْوَيْهِ، قَالَ: نَعَمْ، وَلَا يَشُدُّهَا عَلَى عَقْدِ الْإِزَارِ

[15455] Abu Bakr said: Ibn ‘Ulayyah reported to us from Ayyūb from Nāfi‘ that he disliked the Himyān for the Muḥrim.

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ - 15455 حَدَّثَنَا أَيُّوبٌ، عَنْ نَافِعٍ أَنَّهُ كَرِهَ الْهَمْيَانَ لِلْمُحْرِمِ

[15456] Abu Bakr said: Wakī' reported to us from Sufyān from Abū Bakr from Sa'īd ibn Jubayr who said: "There is no harm in the Himyān for the Muḥrim."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15456 حَدَّثَنَا
عَنْ أَبِي بَكْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا بَأْسَ
بِالْهِمْيَانِ لِلْمُحْرِمِ

[15457] Abu Bakr said: Wakī' reported to us from Sufyān from Ḥumayd al-A'raj from 'Aṭā' from Ibn 'Abbās who said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15457 حَدَّثَنَا
عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا
بَأْسَ بِهِ

[15458] Abu Bakr said: Ghundar reported to us from Shu'bah from Manṣūr from Mujāhid who said: "He wears the Himyān," referring to the Muḥrim.

أَبُو بَكْرٍ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، - 15458 حَدَّثَنَا
عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: يَلْبَسُ الْهِمْيَانَ يَعْنِي
الْمُحْرِمَ

[15459] Abu Bakr said: Ghundar reported to us from Shu'bah from Manṣūr from Mujāhid that Al-Zubayr came performing Hajj, so he trotted in the three circuits, until I saw a belt on his stomach which

أَبُو بَكْرٍ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، - 15459 حَدَّثَنَا
عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ أَنَّ الزُّبَيْرَ قَدِمَ حَاجًّا فَرَمَلَ
فِي الثَّلَاثَةِ أَطْوَافٍ، حَتَّى رَأَيْتُ مِنْطَقَةً عَلَى بَطْنِهِ
انْقَطَعَتْ

[15460] Abu Bakr said: ‘Abd al-A‘lā reported to us from Hishām ibn Ḥassān from Hishām ibn ‘Urwah from his father that he saw no harm in the Muḥrim wearing a Himyān if he secures his expenses in it.

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15460 حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَلْبَسَ الْمُحْرِمُ الْهِمْيَانَ إِنْ كَانَ يُحَرِّزُ فِيهِ نَفَقَتَهُ

[15461] Abu Bakr said: ‘Ubayd Allāh ibn Mūsā reported to us from Mūsā ibn ‘Ubaydah who said: I asked Muḥammad ibn Ka‘b about it. He said: "The jurists differed regarding it; if you are strict, it is good, and if you are lenient, it is good."

أَبُو بَكْرٍ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى - 15461 حَدَّثَنَا مُوسَى، عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: سَأَلْتُ عَنْهُ مُحَمَّدَ بْنَ كَعْبٍ، فَقَالَ: اخْتَلَفَ فِيهِ الْفُقَهَاءُ، فَإِنْ شَدَّدْتَ فَحَسَنٌ، وَإِنْ رَخَّصْتَ فَحَسَنٌ

[15462] Abu Bakr said: Ḥafṣ reported to us from Yaḥyā ibn Sa‘īd from Sa‘īd ibn al-Musayyib who said: "There is no harm in the Himyān (money belt) for the Muḥrim, but he should not knot the strap over it; rather, he should wrap it around."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ يَحْيَى - 15462 حَدَّثَنَا بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: لَا بَأْسَ بِالْهِمْيَانَ لِلْمُحْرِمِ، وَلَكِنْ لَا يَعْقِدُ عَلَيْهِ السَّيْرَ، وَلَكِنْ يُلْفُهُ لَفًّا

[15463] Abu Bakr said: ‘Abd al-Salām ibn Ḥarb reported to us from Khuṣayf from Sa‘īd ibn Jubayr that the Prophet ﷺ said: "No one should pass the Miqāt (designated station) except as a Muḥrim."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ بْنُ هَرْبٍ - 15463 حَدَّثَنَا حَرْبٌ، عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُجَاوِزُ أَحَدٌ الْوَقْتَ إِلَّا الْمُحْرِمُ

[15464] Abu Bakr said: Sharīk reported to us from Abū Ishāq from ‘Aṭā’ from Ibn ‘Abbās who said: "No one should pass Dhāt ‘Irq until he enters Iḥrām."

أَبُو بَكْرٍ قَالَ: نَا شَرِيكٌ، عَنْ أَبِي - 15464 حَدَّثَنَا إِسْحَاقُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا يُجَاوِزُ أَحَدُ ذَاتِ عِرْقٍ حَتَّى يُحْرِمَ

[15465] Abu Bakr said: Ibn Fuḍayl reported to us from Dāwūd from Mujaḥid that he said: "If you come from another land, do not pass the boundary (Miqāt) until you enter Iḥrām."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ - 15465 حَدَّثَنَا دَاوُدُ، عَنْ مُجَاهِدٍ أَنَّهُ قَالَ: إِذَا جِئْتَ مِنْ بَلَدٍ آخَرَ، فَلَا تُجَاوِزُ الْحَدَّ حَتَّى تُحْرِمَ

[15466] Abu Bakr said: ‘Abd al-A‘lā reported to us from Hishām from Muḥammad that he used to say: "Do not pass the Miqāt until you enter Iḥrām."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15466 حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَقُولُ: لَا تُجَاوِزُ الْوَقْتَ حَتَّى تُحْرِمَ

[15467] Abu Bakr said: Ḥafṣ reported to us from Layth who said: ‘Aṭā’ used to grant permission regarding the branch, the Siwāk (tooth-stick), and the Senna from the Ḥaram.

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ - 15467 حَدَّثَنَا قَالَ: كَانَ عَطَاءٌ يُرَخِّصُ فِي الْقَضِيبِ، وَالسَّوَاكِ، وَالسَّنَا مِنَ الْحَرَمِ

[15468] Abu Bakr said: Ḥafṣ reported to us from Layth from Mujāhid that he disliked it.

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، - 15468 حَدَّثَنَا عَنْ مُجَاهِدٍ أَنَّهُ كَرِهَهُ

[15469] Abu Bakr said: Ḥafṣ reported to us from Layth from Mujāhid who said: "The Muḥrim should not leave the Ḥaram."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، - 15469 حَدَّثَنَا عَنْ مُجَاهِدٍ قَالَ: لَا يَخْرُجُ الْمُحْرِمُ مِنَ الْحَرَمِ

[15470] Abu Bakr said: Sharīk reported to us from ‘Alī ibn Badhīmāh from a freed slave of Ibn ‘Abbās who said: "I performed Tamattu’ but forgot to slaughter my sacrificial animal, and I delayed it until the days [of Hajj] had passed. So I asked Ibn ‘Abbās, and he said: 'Offer a sacrifice for your [original] sacrifice, and a sacrifice for what you delayed.'"

أَبُو بَكْرٍ قَالَ: نَا شَرِيكٌ، عَنْ عَلِيِّ - 15470 حَدَّثَنَا بَنُ بَذِيمَةَ، عَنْ مَوْلَى لَابْنِ عَبَّاسٍ قَالَ: تَمَتَّعْتُ فَنَسِيتُ أَنْ أَنْحَرَ هَدْيِي وَأَخَّرْتُ حَتَّى مَضَتِ الْأَيَّامُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: اهْدِ هَدْيًا لِهَدْيِكَ، وَهَدْيًا لِمَا أَخَّرْتَ

[15471] Abu Bakr said: Yaḥyā ibn Ādam reported to us saying: Ḥammād ibn Zayd reported to us from Al-Ṣalt ibn Asad who said: I asked Ṭāwūs about a man who performed Tamattu' but did not fast and did not slaughter until the days passed. He said: "He slaughters." I said: "He does not find [means/animal]." He said: "He sells his garment." I said: "He does not find [a buyer/value]." He said: "Let him borrow from his companions." I said: "They won't give him." He said: "You lied."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ آدَمَ قَالَ: - 15471 حَدَّثَنَا نَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الصَّلْتِ بْنِ أَسَدٍ قَالَ: سَأَلْتُ طَاوُسًا عَنْ رَجُلٍ تَمَتَّعَ فَلَمْ يَصُمْ، وَلَمْ يَذْبَحْ حَتَّى مَضَتْ الْأَيَّامُ، قَالَ: فَقَالَ: يَذْبَحُ قُلْتُ: لَا يَجِدُ قَالَ: يَبِيعُ ثَوْبَهُ قُلْتُ: لَا يَجِدُ، قَالَ: فَلَيْسَتْ سَلَفٌ مِنْ أَصْحَابِهِ قُلْتُ: لَا يُعْطُونَهُ قَالَ: كَذَبْتَ

[15472] Abu Bakr said: Yaḥyā ibn Ādam reported to us saying: Ḥammād ibn Zayd reported to us from 'Abd al-Karīm from 'Atā' and Sa'īd ibn Jubayr regarding a man who performed Tamattu' but did not slaughter and did not fast. He said: "He made blood [sacrifice] obligatory upon him."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ آدَمَ - 15472 - - حَدَّثَنَا قَالَ: نَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، فِي الرَّجُلِ تَمَتَّعَ فَلَمْ يَذْبَحْ، وَلَمْ يَصُمْ، فَقَالَ: أَوْجَبَ عَلَيْهِ الدَّمَّ

[15473] Abu Bakr said: ‘Abd al-Wahhāb reported to us saying: ‘Aṭā’ was asked about ‘Umrah outside the months of Hajj, is there an obligatory sacrifice in it? He said: "There is no obligatory sacrifice in it, though they used to offer sacrifice. The Prophet ﷺ offered sacrifice when the polytheists blocked him. Was he in Ihram for ‘Umrah? He said: Yes, and he made a treaty with them to come to them the following year. And I saw Mu‘āwiyah slaughtering a camel during ‘Umrah outside the months of Hajj."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَّابِ قَالَ: - 15473 حَدَّثَنَا سُبُلُ عَطَاءٍ، عَنِ الْعُمْرَةِ فِي غَيْرِ أَشْهُرِ الْحَجِّ فِيهَا هَدْيٌ وَاجِبٌ؟ قَالَ: "لَيْسَ فِيهَا هَدْيٌ وَاجِبٌ، وَقَدْ كَانُوا يُهْدُونَ، وَقَدْ أَهْدَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ صَدَّهُ الْمُشْرِكُونَ، فَهَلْ كَانَ أَحْرَمَ بِالْعُمْرَةِ؟ قَالَ: نَعَمْ وَصَالِحُهُمْ أَنْ يَأْتِيَهُمْ فِي الْعَامِ الْمُقْبِلِ، وَقَدْ رَأَيْتُ مُعَاوِيَةَ يَنْحَرُ جَزُورًا فِي الْعُمْرَةِ فِي غَيْرِ أَشْهُرِ الْحَجِّ

[15474] Abu Bakr said: Waki‘ reported to us from Sufyān from Mūsā ibn Abī Kathīr regarding the Prophet ﷺ: "When he was blocked [from the Kaaba], he slaughtered the sacrificial animal and shaved his head."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15474 حَدَّثَنَا عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أُحْصِرَ فَنَحَرَ الْهَدْيَ وَحَلَقَ رَأْسَهُ

[15475] Abu Bakr said: Yaḥyā ibn Sa'īd reported to us from Ibn Ḥarmalah from Sa'īd ibn al-Musayyib from the Prophet ﷺ who said: "The Muḥrim may kill the wolf."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ - 15475 حَدَّثَنَا ابْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَقْتُلُ الْمُحْرِمُ الذَّنْبَ

[15476] Abu Bakr said: Wakī' reported to us from Sufyān from Ibn Ḥarmalah from Sa'īd ibn al-Musayyib from the Prophet ﷺ who said: "The Muḥrim may kill the wolf."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15476 حَدَّثَنَا عَنِ ابْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَقْتُلُ الْمُحْرِمُ الذَّنْبَ

[15477] Abu Bakr said: Wakī' reported to us from Sufyān from Sālim from Sa'īd ibn Jubayr who said: "Drive the wolf away from your saddle/luggage while you are a Muḥrim."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15477 حَدَّثَنَا عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اطْرُدِ الذَّنْبَ عَنْ رَحْلِكَ وَأَنْتَ مُحْرِمٌ

[15478] Abu Bakr said: Ḥātim reported to us from 'Abd al-Raḥmān ibn Ḥarmalah from Sa'īd ibn al-Musayyib who said: "The Muḥrim may kill the wolf."

أَبُو بَكْرٍ قَالَ: نَا حَاتِمٌ، عَنْ عَبْدِ - 15478 حَدَّثَنَا الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: يَقْتُلُ الْمُحْرِمُ الذَّنْبَ

[15479] Abu Bakr said: Abū al-Mubārak reported to us from Ma'mar from Al-Zuhri from Qabiṣah ibn Dhu'ayb who said: "The wolf is to be killed in the Ḥaram."

أَبُو بَكْرٍ قَالَ: نَا أَبُو الْمُبَارَكِ، عَنْ - 15479 حَدَّثَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ قَالَ: يُقْتَلُ
الدَّنْبُ فِي الْحَرَمِ

[15480] Abu Bakr said: Abū Khālīd al-Aḥmar reported to us from Ismā'īl from Al-Ḥasan and 'Aṭā' regarding a Muḥrim killing a wolf and a lion. They said: "Kill it, for it is an enemy."

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، - 15480 حَدَّثَنَا
عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، وَعَطَاءٍ، فِي الْمُحْرِمِ يَقْتُلُ
الدَّنْبَ وَالْأَسَدَ، قَالَا: اقْتُلْهُ فَإِنَّهُ عَدُوٌّ

[15481] Abu Bakr said: Abū Dāwūd al-Ṭayālīsī reported to us from Ibn Abī Dhi'b from Al-Zuhri from 'Umar who said: "The Muḥrim may kill the wolf and the snake."

أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاوُدَ - 15481 - - حَدَّثَنَا
الطَّيَالِسِيُّ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ
قَالَ: يَقْتُلُ الْمُحْرِمُ الدَّنْبَ وَالْحَيَّةَ

[15482] Abu Bakr said: Ibn Idrīs reported to us from Ibn Jurayj from 'Aṭā' who said: "Kill the wolf and every enemy [harmful animal] that was not mentioned in the Book [specifically prohibited to kill or mentioned otherwise]."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ - 15482 حَدَّثَنَا
ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: اقْتُلِ الدَّنْبَ وَكُلَّ عَدُوٍّ لَمْ
يُذَكَّرْ فِي الْكِتَابِ

[15483] Abu Bakr said:

Wakī' reported to us from Ibrāhīm ibn Nāfi' from a man that a non-Arab woman arrived and performed all the rituals, except that she did not pronounce the Ihlāl (intention/Talbiyah) for anything. 'Aṭā' said: "It does not suffice her." And Ṭāwūs said: "It suffices her. The Messenger of Allah ﷺ said: 'Make things easy and do not make them difficult.'"

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ - 15483 حَدَّثَنَا
بْنِ نَافِعٍ، عَنْ رَجُلٍ أَنَّ امْرَأَةً أَعْجَمِيَّةً قَدِمَتْ، فَقَضَتْ
الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تُهَلِّ لِشَيْءٍ، فَقَالَ عَطَاءٌ: لَا
يُجْزئُهَا. وَقَالَ طَاوُسٌ: يُجْزئُهَا. " قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَسِّرُوا وَلَا تُعَسِّرُوا

[15484] Abu Bakr said: Muḥammad

ibn Abī 'Adī reported to us from Ḥumayd from Bakr that a non-Arab man performed Hajj but did not name Hajj or 'Umrah, and he said: "I am with the people." He [Bakr] said: "I hope that he has entered into the best of what they did."

أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، - 15484 حَدَّثَنَا
عَنْ حُمَيْدٍ، عَنْ بَكْرٍ أَنَّ رَجُلًا أَعْجَمِيًّا حَجَّ فَلَمْ يُسَمِّ
حَجًّا، وَلَا عُمْرَةً وَقَالَ: أَنَا مَعَ النَّاسِ، فَقَالَ: إِنِّي
لَأَرْجُو أَنْ يَكُونَ قَدْ دَخَلَ فِي أَحْسَنِ مَا عَمِلُوا

[15485] Abu Bakr said:

Wakī' reported to us from Abū Ma'shar from Nāfi' that Ka'b offered a cow as a sacrifice wearing a garland (Qilādah).

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ أَبِي - 15485 حَدَّثَنَا
مَعْشَرٍ، عَنْ نَافِعٍ: أَنَّ كَعْبًا أَهْدَى بَقْرَةً مُقْلَدَةً

[15486] Abu Bakr said: Hushaym reported to us from Abū Bishr from Saʿīd ibn Jubayr who said: "Cows are garlanded (Qilādah) but not marked by incision (Ishʿār)."

أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي - 15486 حَدَّثَنَا
بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: الْبَقَرُ تُقْلَدُ وَلَا تُشْعَرُ

[15487] Abu Bakr said: Wakīʿ reported to us from Al-ʿUmari from Nāfiʿ from Ibn ʿUmar that he used to garland the cow and mark it by incision (Ishʿār) on its hump; if it did not have a hump, then on the place where the hump would be.

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنِ الْعُمَرِيِّ، - 15487 حَدَّثَنَا
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُقْلَدُ الْبَقَرَةَ وَيُشْعَرُهَا
فِي أَسْنِمَتِهَا، فَإِنْ لَمْ يَكُنْ لَهَا سَنَامٌ فَمَوْضِعُهُ

[15488] Abu Bakr said: ʿAbd al-Salām reported to us from Khuṣayf from ʿAtāʾ, Ṭawūs, and Mujāhid, that they said: "There is no ʿUmrah—meaning an ʿUmrah you initiated from your family [home]—and no ʿUmrah after the return [from Mina/Hajj]." Saʿīd ibn Jubayr said: "If he returns to the Miqāt of the times of a Mutamattiʿ, it must be an ʿUmrah."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ - 15488 حَدَّثَنَا
خُصَيْفٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، أَنَّهُمْ قَالُوا:
لَا عُمْرَةَ أَيِّ عُمْرَةٍ ابْتَدَأْتُهَا مِنْ أَهْلِكَ وَلَا عُمْرَةَ بَعْدَ
الصَّدْرِ قَالَ سَعِيدُ بْنُ جُبَيْرٍ: إِنْ رَجَعَ إِلَى مِيقَاتِ أَرْمَنَةٍ
مُتَمَتِّعٍ وَجَبَ أَنْ تَكُونَ عُمْرَةً

[15489] Abu Bakr said: ‘Alī ibn Mushir reported to us from ‘Abd al-Malik from ‘Aṭā’ from Jābir ibn ‘Abd Allāh who said: "We used to reach Medina with the meat of the sacrificial animals."

أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ - 15489 حَدَّثَنَا عَبْدَ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَبْلُغُ الْمَدِينَةَ بِلُحُومِ الْأَضَاجِيِّ

[15490] Abu Bakr said: Ibn Mushir reported to us from Ibn Jurayj from Jābir who said: "We used not to eat from the sacrificial camels except during the days of Mina, then the Messenger of Allah ﷺ granted us permission, saying: 'Eat and take provision.' So we ate and took provision." He [Ibn Jurayj] said: We said to ‘Aṭā’: "Do you think he granted permission only for the sacrifice of Tamattu’?" He said: "No, but I do not see it as anything but all sacrificial animals."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ مُسْهِرٍ، عَنْ ابْنِ - 15490 حَدَّثَنَا جُرَيْجٍ، عَنْ جَابِرٍ قَالَ: كُنَّا لَا نَأْكُلُ مِنَ الْبُذْنِ إِلَّا أَيَّامَ مِنًى، فَرَخَّصَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كُلُوا وَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا قَالَ: قُلْنَا لِعَطَاءٍ: أَتَرَاهُ رَخَّصَ هَذِي الْمُنْعَةَ وَحْدَهُ؟ قَالَ: لَا، وَلَكِنْ لَا أَرَاهُ إِلَّا الْهَدْيَ كُلَّهُ

[15491] Abu Bakr said: Waki‘ reported to us from Ibn Abī Dhi‘b from Nāfi‘ that Ibn ‘Umar used not to eat [sacrificial meat] for more than three days.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ ابْنِ - 15491 - - حَدَّثَنَا أَبِي ذَيْبٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَأْكُلُ فَوْقَ ثَلَاثِ

[15492] Abu Bakr said: Wakī' reported to us from Sufyān from Abū Ḥaṣīn from Abū 'Abd al-Raḥmān from 'Alī that he said: "No one should eat from his Udhiyah (sacrifice) for more than three days."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15492 حَدَّثَنَا عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: لَا يَأْكُلُ أَحَدٌ مِنْ أُضْحِيَّتِهِ فَوْقَ ثَلَاثٍ

[15493] Abu Bakr said: Wakī' reported to us from Al-Bakhtarī ibn al-Mukhtār from Ibn Mufaḍḍal who said: The Messenger of Allah ﷺ said: "I used to forbid you from the meat of the sacrificial animals, so [now] eat and take provision for your journeys."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ الْبَخْتَرِيِّ - 15493 حَدَّثَنَا بَنُ الْمُخْتَارِ، عَنْ ابْنِ مُفَضَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاجِي فَكُلُوا، وَتَرَوُدُوا فِي أَسْفَارِكُمْ

[15494] Abu Bakr said: Ibn 'Uyaynah reported to us from 'Amr from 'Aṭā' from Jābir who said: "We used to take it as provision to Medina during the time of the Messenger of Allah ﷺ."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15494 حَدَّثَنَا عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَرَوُدُهَا إِلَى الْمَدِينَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15495] Abu Bakr said: Ibn 'Uyaynah reported to us from 'Abd al-Karīm from 'Ikrimah from Ibn 'Abbās who said: "We used to go down to the cities with it [the meat]."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ - 15495 حَدَّثَنَا الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنَّا نَهْبِطُ بِهَا الْأَمْصَارَ

[15496] Abu Bakr said: Ibn ‘Uyaynah reported to us from Ibrāhīm ibn Maysarah from Anas who said: "We used to slaughter whatever Allah willed of our sacrifices, and we would eat the remainder of it in Basra."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15496 حَدَّثَنَا
إِبْرَاهِيمَ بْنَ مَيْسَرَةَ، عَنْ أَنَسٍ قَالَ: كُنَّا نَذْبَحُ مَا شَاءَ اللَّهُ
مِنْ أَضَاحِينَا، وَنَأْكُلُ بَوَاقِيهَا بِالْبَصْرَةِ

[15497] Abu Bakr said: Wakī‘ reported to us from Sufyān from Yūnus from Al-Ḥasan regarding a man who performs Hajj on behalf of a man who has never performed Hajj. He said: "It suffices him."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15497 حَدَّثَنَا
عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَحُجُّ عَنِ الرَّجُلِ
الَّذِي لَمْ يَحُجَّ قَطُّ، قَالَ: يُجْزِيهِ

[15498] Abu Bakr said: Wakī‘ reported to us from Sufyān from Dāwūd from Sa‘īd ibn al-Musayyib who said: "Indeed, Allah is Bountiful for both of them."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15498 حَدَّثَنَا
عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّ اللَّهَ لَوَاسِعٌ
لَهُمَا جَمِيعًا

[15499] Abu Bakr said: ‘Abd Allāh ibn Idrīs reported to us from Hishām from Al-Ḥasan regarding a man who performs Hajj on behalf of another man. He said: "It is hoped that he will have a reward like his."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، - 15499 حَدَّثَنَا
عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَحُجُّ عَنِ الرَّجُلِ،
قَالَ: يُرْجَى لَهُ مِثْلُ أَجْرِهِ

[15500] Abu Bakr said:

Wakī' reported to us from Nāfi' from Ibn 'Umar from Sa'īd ibn Ḥassān from Ibn 'Umar that the Prophet ﷺ used to halt at Wādī 'Uranah. When Al-Ḥajjāj fought Ibn al-Zubayr, he sent to me asking about the hour the Messenger of Allah ﷺ used to depart on this day. He [Ibn 'Umar] said: "When that time comes, we will depart." So Al-Ḥajjāj sent a man saying: "When he departs, inform me." Ibn 'Umar wanted to depart, but they said: "The sun has not passed its zenith," so he sat. Then he wanted to depart [again], but they said: "The sun has not passed its zenith," so he sat. When they said: "It has declined," he departed.

[15501] Abu Bakr said: Ibn 'Uyaynah reported to us from 'Amr from Ṭalq who said: 'Umar said to Zayd ibn Sūhān: "Where is your camp at Mina?" He said: "On the left side." He said: "That is the place of the wind, so do not camp there." 'Umar said: "My camp is in it."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ عَنْ نَافِعٍ، عَنْ - 15500 حَدَّثَنَا ابْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ وَادِيَ عُرْنَةَ، فَلَمَّا قَاتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ أَرْسَلَ إِلَيَّ سَاعَةً كَانَ يَرُوحُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْيَوْمِ فَقَالَ: إِذَا كَانَ ذَلِكَ رُحْنَا، فَأَرْسَلَ الْحَجَّاجُ رَجُلًا فَقَالَ: إِذَا رَاحَ فَأَعْلِمْنِي، فَأَرَادَ ابْنُ عُمَرَ أَنْ يَرُوحَ فَقَالُوا: لَمْ تَزُغِ الشَّمْسُ فَجَلَسَ، ثُمَّ أَرَادَ أَنْ يَرُوحَ فَقَالُوا: لَمْ تَزُغِ الشَّمْسُ فَجَلَسَ، فَلَمَّا قَالُوا: قَدْ ضَاعَتْ رَاحَ

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15501 حَدَّثَنَا عَمْرٍو، عَنْ طَلْقٍ قَالَ: قَالَ عُمَرُ لِرَزِيدِ بْنِ صُوحَانَ: أَيْنَ مَنَزِلُكَ بِمَنَى؟ قَالَ: فِي الشَّقِّ الْأَيْسَرِ، قَالَ: ذَاكَ مَنَزِلُ الرَّاحِ فَلَا تَنْزِلْهُ، قَالَ عُمَرُ: مَنَزِلِي فِيهِ

[15502] Abu Bakr said: ‘Abd al-ʿAlā reported to us from Hishām from Ḥafṣah bint Sīrīn who said: "They used to like to camp on the right side of Mina."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15502 حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: كَانُوا يَسْتَحِبُّونَ أَنْ يَنْزِلُوا الْجَانِبَ الْأَيْمَنَ مِنْ مَنَى

[15503] Abu Bakr said: Wakīʿ reported to us from Isrāʾīl from Jābir from Abū Jaʿfar that the Prophet ﷺ used to camp on the right side of Mina.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ - 15503 حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ الشَّقَّ الْأَيْمَنَ مِنْ مَنَى

[15504] Abū Bakr said: Wakīʿ told us, from Sufyān, from Ḥammād, from Ibrāhīm, from ‘Abd Allāh, regarding His saying: {Then whoever hastens in two days, there is no sin upon him} [Al-Baqarah: 203], he said: “He is forgiven.” {And whoever delays, there is no sin upon him} [Al-Baqarah: 203], he said: “He is forgiven.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: {فَمَنْ تَعَجَّلَ فِي فَقَالَ: مَغْفُورٌ لَهُ [203: يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ] [البقرة قَالَ: مَغْفُورٌ [203: {وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ] [البقرة لَهُ

[15505] Abū Bakr said: Wakī' told us, from Ibn Abī Laylā, from Al-Ḥakam, from Miqsam, from Ibn 'Abbās who said regarding: {Whoever hastens in two days, there is no sin upon him, and whoever delays, there is no sin upon him}. He said: "[No sin] in his hastening." Regarding {And whoever delays}, he said: "[No sin] in his delaying."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: {مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ} قَالَ: فِي 203: تَعْجِيلِهِ قَالَ: {وَمَنْ تَأَخَّرَ} [البقرة تَأَخِيرِهِ

[15506] Abū Bakr said: Sawādah ibn Abī al-Aswad told us, from Mu'āwiyah ibn Qurrah who said: "He emerges from his sins like the day his mother bore him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَوَادَةُ بْنُ أَبِي الْأَسْوَدِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ قَالَ: خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

[15507] Abū Bakr said: Wakī' told us, from Ishāq ibn Abī Yaḥyā who said: I heard Mujāhid saying regarding: {Whoever hastens in two days, there is no sin upon him}. He said: "[No sin] until the next year." {And whoever delays, there is no sin upon him}. He said: "[No sin] until the next year."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ إِسْحَاقَ بْنِ أَبِي يَحْيَى قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: {مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ} قَالَ: إِلَى قَابِلٍ {وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ} قَالَ: إِلَى قَابِلٍ [203: البقرة

[15508] Abū Bakr said: Ibn ‘Adī told us, from Ash‘ath, from Al-Ḥasan who used to say regarding: {Whoever hastens in two days, there is no sin upon him, and whoever delays, there is no sin upon him}. He said: “[No sin] in his hastening.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: كَانَ يَقُولُ: {مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ} قَالَ: فِي تَعْجِيلِهِ

[15509] Abū Bakr said: Abū Mu‘āwiyah told us, from Ḥajjāj, from ‘Aṭā’ who said: “He saw no harm if a man performed Tawaf around the House twice or thrice before performing Sa‘y between Safa and Marwah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: كَانَ لَا يَرَى بَأْسًا إِذَا طَافَ الرَّجُلُ بِالْبَيْتِ أَنْ يُتْنِي، ثُمَّ يُتْلَتْ قَبْلَ أَنْ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ

[15510] Abū Bakr said: Abū Usāmah told us, from Hishām ibn ‘Urwah, from his father who said: “When he bought a sacrificial camel, he would place a garland on it where he bought it, in Mecca or in Mina.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: كَانَ إِذَا اشْتَرَى بَدَنَةً فَلَدَّهَا حَيْثُ ابْتَاعَهَا بِمَكَّةَ أَوْ بِمِنَى

[15511] Abū Bakr said: Wakī‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm who said: “They used to place garlands [on the animals] on the Day of Tarwiyah and before that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُقَلِّدُونَ يَوْمَ التَّرْوِيَةِ وَقَبْلَ ذَلِكَ

[15512] Abū Bakr said: Wakī‘ told us, from Sufyān, from Bishr: That Ibn al-Zubayr saw people wiping the Maqam (Station of Abraham), so he said: “You were not commanded to do this; you were only commanded to pray near it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ بَشِيرٍ أَنَّ ابْنَ الزُّبَيْرِ رَأَى قَوْمًا يَمْسَحُونَ الْمَقَامَ فَقَالَ: لَمْ تُؤْمَرُوا بِهَذَا، إِنَّمَا أُمِرْتُمْ بِالصَّلَاةِ عِنْدَهُ

[15513] Abū Bakr said: Ibn Fuḍayl told us, from Layth, from Mujāhid who said: “Do not kiss the Maqam, nor touch it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا تُقَبِّلِ الْمَقَامَ، وَلَا تَلْمَسْهُ

[15514] Abū Bakr said: Wakī‘ told us, from Nāfi‘, from Ibn Ṭāwūs, from his father: “That he entered—meaning the House (Kaaba)—and did not pray.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ نَافِعٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ فَلَمْ يُصَلِّ يَعْني النَّبِيَّ

[15515] Abū Bakr said: Wakī' told us, from Hammām, from 'Aṭā', from Ibn 'Abbās: "That the Prophet ﷺ entered the Kaaba, stood at a pillar, supplicated, and did not pray."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ هَمَّامٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ فَقَامَ عِنْدَ سَارِيَةٍ فَدَعَا وَلَمْ يُصَلِّ

[15516] Abū Bakr said: Wakī' told us, from Isrā'īl, from Jābir, from Abū al-Ṭufayl who said: I entered the Kaaba with 'Alī, Al-Ḥasan, Al-Ḥusayn, and Ibn al-Ḥanafiyyah, and they did not pray inside it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: دَخَلْتُ مَعَ عَلِيٍّ، وَالْحَسَنِ، وَالْحُسَيْنِ، وَابْنِ الْحَنْفِيَّةِ الْكَعْبَةَ فَلَمْ يُصَلُّوا فِيهَا

[15517] Abū Bakr said: Ibn Fuḍayl told us, from Yazīd who said: I entered the House with 'Umar ibn Muḥammad ibn al-Ḥanafiyyah. He stood and supplicated, then touched the House [walls/corners], then exited, and did not pray.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ قَالَ: دَخَلْتُ مَعَ عُمَرَ بْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ الْبَيْتَ فَقَامَ فَدَعَا، ثُمَّ اسْتَلَمَ الْبَيْتَ، ثُمَّ خَرَجَ، وَلَمْ يُصَلِّ

[15518] Abū Bakr said: Abū Usāmah told us, from Al-Ḥasan and 'Aṭā', regarding a Muhrim who pointed out game and a Muhrim caught [killed] it. They said: "Upon him is the penalty."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ الْحَسَنِ، وَعَطَاءٍ، فِي الْمُحْرِمِ أَشَارَ إِلَى صَيْدٍ فَأَصَابَهُ مُحْرِمٌ، قَالَا: عَلَيْهِ الْجَزَاءُ

[15519] Abū Bakr said: ‘Abd al-Salām told us, from Sālim, from Sa‘īd ibn Jubayr: “Regarding the one who points out [game] and the killer: upon each person among them is a penalty.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي الْمَشِيرِ وَالْقَاتِلِ عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ جَزَاءٌ

[15520] Abū Bakr said: Ibn Fuḍayl told us, from Layth, from Mujāhid who said: A man came to Ibn ‘Abbās and said: “I pointed out a gazelle while I was a Muhrim, can I hunt it?” He said: “You are liable (for the penalty).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: أَتَى رَجُلٌ ابْنَ عَبَّاسٍ فَقَالَ: إِنِّي أَشَرْتُ بِظَبْيٍ وَأَنَا مُحْرِمٌ، فَأَصِيدُ؟ قَالَ: ضَمِنْتَ

[15521] Abū Bakr said: Ibn ‘Ulayyah told us, from Layth who said: A man said to Ṭāwūs: “I pointed out game to a non-Muhrim (Halal) while I was a Muhrim.” He said: “You are

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ قَالَ: قَالَ: رَجُلٌ لِطَاوُسٍ: إِنِّي أَشَرْتُ إِلَى حَلَالٍ صَيْدٍ وَأَنَا مُحْرِمٌ، قَالَ: ضَمِنْتَ

[15522] Abū Bakr said: Ibn Numayr told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar who said: “The Muhrim does not point out game, nor does he guide to it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا يُشِيرُ الْمُحْرِمُ إِلَى صَيْدٍ وَلَا يَدُلُّ عَلَيْهِ

[15523] Abū Bakr said: Ibn Numayr told us, from Ḥanzalah, from Ṭāwūs the like of it. حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ مِثْلَهُ

[15524] Abū Bakr said: Ḥumayd ibn ‘Abd al-Raḥmān told us, from Ḥasan, from Firās, from Al-Sha‘bī who said: “If the Muhrim points out the game and it perishes (is killed), then upon him is the expiation.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ قَالَ: إِذَا أَشَارَ الْمُحْرِمُ إِلَى الصَّيْدِ فَعَنَّتْ، فَعَلَيْهِ الْكَفَّارَةُ

[15525] Abū Bakr said: Ḥumayd told us, from Ḥasan, from Layth, from ‘Aṭā’, Ṭāwūs, and Mujāhid who said: “If the Muhrim orders a non-Muhrim (Halal) to kill game, upon him is the expiation.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدٌ، عَنْ حَسَنِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: إِذَا أَمَرَ الْمُحْرِمُ الْحَلَالَ بِقَتْلِ الصَّيْدِ فَعَلَيْهِ الْكَفَّارَةُ

[15526] Abū Bakr said: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, from Sulaymān ibn Yasār: That Habbār, a man from the people of Syria, said: “I came to ‘Umar ibn al-Khaṭṭāb while he was slaughtering the camels in the House of Slaughter (Dar al-Nahr).” حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ هَبَّارًا، رَجُلًا مِنْ أَهْلِ الشَّامِ قَالَ: قَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَهُوَ يَنْحَرُ الْبُذُنَ فِي دَارِ النَّحْرِ

[15527] Abū Bakr said: Ibn Idrīs told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās who said: “The place of slaughter is Mecca, but keep it clean from blood.” He said: I said to ‘Aṭā’: “Where do you slaughter?” He said: “In my camp (saddle-place).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْمَنْحَرُ بِمَكَّةَ وَلَكِنَّهَا نَزَّهَتْ عَنِ الدِّمَاءِ قَالَ: قُلْتُ لِعَطَاءٍ: أَيْنَ تَنْحَرُ أَنْتَ؟ قَالَ: فِي رَحْلٍ

[15528] Abū Bakr said: Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Abd al-Raḥmān ibn al-Aswad, from his father: “That he used to slaughter his camel in his camp.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ أَنَّهُ كَانَ يَنْحَرُ بَدَنَتَهُ فِي رَحْلِهِ

[15529] Abū Bakr said: Khālīd told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar: “That he used to slaughter in the Manhar.” ‘Ubayd Allāh said: The Manhar of the Prophet ﷺ.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا خَالِدٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَنْحَرُ فِي الْمَنْحَرِ قَالَ عُبَيْدُ اللَّهِ: مَنْحَرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15530] Abū Bakr said: Khālīd told us, from ‘Ubayd Allāh ibn ‘Umar, that Sālim “used to slaughter among his family.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا خَالِدٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ سَالِمًا كَانَ يَنْحَرُ فِي أَهْلِهِ

[15531] Abū Bakr said: Abū Usāmah told us, from Hishām, from Al-Ḥasan and ‘Aṭā’, who said: “The camel is slaughtered wherever is easy for him in Mina.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَا: تُنَحَّرُ الْبَدَنَةُ حَيْثُ تَيْسَّرَ عَلَيْهِ مِنْ مَنَى

[15532] Abū Bakr said: Ma’n ibn ‘Īsā told us, from Mukhtār ibn Sa’d who said: “I saw Abū Ja’far slaughter camels at Mina in the Manhar, and he did not do Ta’rif [stand them at Arafah].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ مُخْتَارِ بْنِ سَعْدٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ نَحَرَ بَدَنَاتٍ بِمَنَى بِالْمَنْحَرِ، وَلَمْ يُعْرِفْ

[15533] Abū Bakr said: Ma’n ibn ‘Īsā told us, from Yazīd ibn al-Sā’ib who said: “I saw Khārījah ibn Yazīd slaughtering in his dwelling at Mina, and he did not slaughter with it in the Manhar.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ يَزِيدِ بْنِ السَّائِبِ قَالَ: رَأَيْتُ خَارِجَةَ بْنَ يَزِيدٍ يَنْحَرُ فِي مَنْزِلِهِ بِمَنَى، وَلَمْ يَنْحَرْ بِهِ فِي الْمَنْحَرِ

[15534] Abū Bakr said: Ma’n ibn ‘Īsā told us, from Khālīd ibn Abī Bakr who said: “I saw ‘Ubayd Allāh ibn ‘Abd Allāh slaughtering in the Manhar.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ عُبَيْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ يَنْحَرُ فِي الْمَنْحَرِ

[15535] Abū Bakr said: Abū Khālīd told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās: “That he used to slaughter in Mecca.” He said: “And Ibn ‘Umar used to slaughter there.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَنْحَرُ بِمَكَّةَ قَالَ: وَكَانَ ابْنُ عُمَرَ يَنْحَرُ بِهَا

[15536] Abū Bakr said: Ibn Fuḍayl told us, from Layth, from Ibn Sābiṭ who said: “Ibrahim the Friend (Al-Khalīl) sacrificed behind the Aqabah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنِ لَيْثٍ، عَنِ ابْنِ سَابِطٍ قَالَ: ذَبَحَ إِبْرَاهِيمُ الْخَلِيلُ خَلْفَ الْعَقَبَةِ

[15537] Abū Khālīd al-Aḥmar told us, from Ḥajjāj who said: I said to ‘Aṭā’: “Where should I slaughter my offering? At the top of Mecca or at its bottom?” He said: “Yes.” I said: “At Al-Abṭah?” He said: “Yes.” I said: “In my house?” He said: “Yes.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ حَجَّاجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيْنَ أَنْحَرُ هَدْيِي، بِأَعْلَى مَكَّةَ أَوْ فِي أَسْفَلِهَا؟ قَالَ: نَعَمْ قُلْتُ: بِالْأَبْطَحِ؟ قَالَ: نَعَمْ قُلْتُ: فِي بَيْتِي؟ قَالَ: نَعَمْ

[15538] Abū Bakr said: Muḥammad ibn Fuḍayl told us, from Layth, from Nāfi‘, from Ibn ‘Umar: “That he used to slaughter his offering behind the Aqabah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ لَيْثٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَنْحَرُ هَدْيَهُ خَلْفَ الْعَقَبَةِ

[15539] Abū Bakr said: Yaḥyā ibn Ādam told us: Sufyān told us, from ‘Abd al-Raḥmān ibn al-Ḥārith ibn ‘Ayyāsh, from Zayd ibn ‘Alī, from his father, from ‘Ubayd Allāh ibn Abī Rāfi‘, from his father, from ‘Alī, from the Prophet ﷺ who said: “Mina is all a place of slaughter.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ أَدَمَ قَالَ: نَا سُفْيَانٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مِنْى كُلُّهَا مَنْحَرٌ

[15540] Abū Bakr said: Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, regarding a woman who forgot to cut her hair (perform Taqṣir) until she left. ‘Abd al-Raḥmān ibn al-Aswad and ‘Āmir said: “She cuts it and sheds blood (offers a sacrifice).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي امْرَأَةٍ نَسِيَتْ أَنْ تُقَصِّرَ حَتَّى خَرَجَتْ، فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، وَعَامِرٌ: تُقَصِّرُ وَتُهْرِقُ دَمًا

[15541] Abū Bakr said: Wakī‘ told us, from Isrā’īl, from Jābir, from Abū Ja‘far regarding a man who forgot to shave or cut his hair: “There is nothing upon him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ فِي رَجُلٍ نَسِيَ أَنْ يَحْلِقَ أَوْ يُقَصِّرَ لَيْسَ لَهُ شَيْءٌ

[15542] Abū Bakr said: Yaḥyā ibn Yamān told us, from Sufyān, from Jābir, from Sālim, Al-Qāsim, ‘Aṭā’, Ṭāwūs, and Mujāhid, regarding a woman who passes the station returning from Mecca and did not cut her hair. They said: “Allah does not hold her accountable for forgetfulness.” Ibn al-Aswad and Al-Sha‘bī said: “She cuts it, and upon her is [the offering of] blood, and her Hajj is complete.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ، وَعَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، فِي الْمَرْأَةِ تَمُرُّ بِالْمَوْقِفِ رَاجِعَةً مِنْ مَكَّةَ فَلَمْ تُقَصِّرْ قَالُوا: لَا يُؤَاخِذُهَا اللَّهُ بِالنِّسْيَانِ قَالَ ابْنُ الْأَسْوَدِ، وَالشَّعْبِيُّ: تُقَصِّرُ وَعَلَيْهَا دَمٌ وَتَمَّ حَجُّهَا

[15543] Abū Bakr said: Sufyān ibn ‘Uyaynah told us, from Al-Zuhri, from Sa‘id, from Abū Hurayrah, raising it [to the Prophet], who said: “Saddles are not fastened (journeys are not undertaken) except to three mosques: The Sacred Mosque, the Mosque of the Messenger, and the Farthest Mosque (Al-Aqsa).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: "لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ، وَمَسْجِدِ الْأَقْصَى

[15544] Abū Bakr said: Ibn ‘Uyaynah told us, from Ṭalq, from Qaza‘ah who said: I asked Ibn ‘Umar: “Should I go to At-Tur (Mount Sinai)?” He said: “Leave At-Tur, do not go to it.” And he said: “Saddles are not fastened except to three mosques.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ طَلْقٍ، عَنْ قَزَاعَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ، أَتَيَ الطُّورَ؟ قَالَ: "دَعِ الطُّورَ، لَا تَأْتِهِ وَقَالَ: لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ

[15545] Abū Bakr said: Ibn Fuḍayl told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm who said: “Saddles are not fastened except to three mosques: The Sacred Mosque, the Mosque of the Messenger, and Bayt al-Maqdis (Jerusalem).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ قَالَ: "لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ، وَبَيْتِ الْمَقْدِسِ

[15546] Abū Bakr said: Ibn ‘Uyaynah told us, from ‘Abd al-Karīm, from Sa‘īd ibn al-Musayyib who said: A man came to ‘Umar and said: “I want to go to Bayt al-Maqdis.” He said: “Go and prepare, and when you are prepared, inform me.” When he was prepared, he came to him. He [‘Umar] said: “Make it an Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: أَتَى رَجُلٌ عُمَرَ فَقَالَ: إِنِّي أُرِيدُ بَيْتَ الْمَقْدِسِ فَقَالَ: اذْهَبْ فَتَجَهَّزْ، فَإِذَا تَجَهَّزْتَ فَأَذِّنِي فَلَمَّا تَجَهَّزَ أَتَاهُ قَالَ: اجْعَلْهَا عُمْرَةً

[15547] Abū Bakr said: Ibn ‘Uyaynah told us, from ‘Abd al-Karīm, from Sa‘īd who said: While ‘Umar was reviewing the people of Sadaqah (or inspecting), two riders approached. He said: “Where from?” They said: “From Bayt al-Maqdis.” ‘Umar struck them with the whip and said: “A Hajj like the Hajj of the House?”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدٍ قَالَ: بَيْنَا عُمَرُ يَعْزُضُ أَهْلَ الصَّدَقَةِ، إِذْ أَقْبَلَ رَاكِبَانِ فَقَالَ: مَنْ أَهْنِ؟ فَقَالَا: مِنْ بَيْتِ الْمَقْدِسِ، فَعَلَاهُمَا عُمَرُ بِالذَّرَّةِ قَالَ: حَجٌّ كَحَجِّ الْبَيْتِ

[15548] Abū Bakr said: Abū Khālīd al-Aḥmar told us, from Layth, from Mushir, from Abū Sa‘īd al-Khudrī who said: “Saddles are not fastened except to three mosques: The Sacred Mosque, the Mosque of the Prophet, and the Farthest Mosque (Al-Aqsa).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ لَيْثٍ، عَنْ مُشِيرٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: "لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ النَّبِيِّ، وَمَسْجِدِ الْأَقْصَى

[15549] Abū Bakr said: Yaḥyā ibn Yamān told us, from Sufyān, from Abū Sinān, from Abū al-Hudhayl who said: “Do not fasten saddles except to three, and among them is the Ancient House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي الْهُذَيْلِ قَالَ: لَا تُشَدُّوا الرَّحَالَ إِلَّا إِلَى ثَلَاثَةٍ، وَمِنْهَا الْبَيْتُ الْعَتِيقُ

[15550] Abū Bakr said: Yaḥyā ibn Ya‘lā told us, from ‘Abd al-Malik ibn ‘Umayr, from Qaza‘ah, from Abū Sa‘īd, that the Prophet ﷺ said: “Saddles are not fastened except to three mosques: The Sacred Mosque, the Mosque of the Messenger ﷺ, and the Farthest Mosque (Al-Aqsa).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ يَعْلَى، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَاعَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَسْجِدِ الْأَقْصَى

[15551] Abu Bakr said: ‘Abd al-A‘lā reported to us from Ma‘mar from Al-Zuhri from Sa‘īd ibn al-Musayyib from Abū Hurayrah from the Prophet ﷺ who said: "Do not set out on a journey except to three mosques: Al-Masjid Al-Ḥarām, Al-Masjid Al-Aqṣā, and this mosque of mine."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُشَدُّوا الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، مَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا

[15552] Abu Bakr said: Wakī‘ reported to us from Hishām al-Dastuwā’i from Qatādah from Abū Ḥassān from Ibn ‘Abbās that the Prophet ﷺ garlanded [the sacrificial animal] with two sandals.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلَّدَ نَعْلَيْنِ

[15553] Abu Bakr said: Yaḥyā ibn Saʿīd reported to us from ʿUbayd Allāh from Nāfiʿ who said: "Ibn ʿUmar used to collect his sandals throughout the year and garland his sacrificial camel with them. If they were insufficient, he would buy new sandals and garland it with them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَجْمَعُ نَعْلَهُ مِنَ السَّنَةِ، فَيُقَلِّدُهَا بِدَنْتِهِ، فَإِذَا عَجَزَتْ اشْتَرَى نِعَالًا جُدْدًا فَقَلَّدَهَا

[15554] Abu Bakr said: Wakīʿ reported to us from Sufyān from ʿAbd Allāh ibn Dīnār from Ibn ʿUmar that he used to garland his sacrificial camel with two sandals.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُقَلِّدُ بِدَنْتِهِ نَعْلَيْنِ

[15555] Abu Bakr said: Wakīʿ reported to us from Sufyān from ʿĀṣim al-Aḥwal from Abū Makhlad from Ibn ʿUmar who said: "Garland it with the loop of a water skin's handle."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي مَخْلَدٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَلَّدَهَا حِرَابَةَ أُذُنِ مَرَادَةٍ

[15556] Abu Bakr said: Wakīʿ reported to us from Ibn Abī Dāwūd from Nāfiʿ from Ibn ʿUmar that he once garlanded [the animal] with a new pair [of sandals] that were stripped and slit.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ ابْنِ أَبِي دَاوُدَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَلَّدَ مَرَّةً زَوْجًا جَدِيدًا مُجَرَّدًا مُشَرَّطًا

[15557] Abu Bakr said: Abū Mu‘āwiyah reported to us from ‘Āṣim from Abū Makhlad from Ibn ‘Umar similar to the hadith of Sufyān from ‘Āṣim.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي مُخَلَّدٍ، عَنْ ابْنِ عُمَرَ بْنِ حُدَيْثٍ سُفْيَانَ، عَنْ عَاصِمٍ

[15558] Abu Bakr said: Wakī‘ reported to us from Abū Dhu‘ayb from Al-Ḥārith ibn ‘Abd al-Raḥmān that he was informed by someone who saw ‘Umar bathing at ‘Arafah while reciting Talbiyah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَبِي ذُوَيْبٍ، عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ مَنْ رَأَى عُمَرَ يَغْتَسِلُ بِعَرَفَةَ وَهُوَ يُلَبِّي

[15559] [Abu Bakr said]: Wakī‘ reported to us... Abū Mu‘āwiyah and Ibn Fuḍayl from Al-A‘mash from ‘Umārah ibn ‘Umayr from ‘Abd al-Raḥmān ibn Yazīd from ‘Abd Allāh that he bathed and then went to ‘Arafah.

حَدَّثَنَا نَا وَكَيْعٌ..... أَبُو مُعَاوِيَةَ، وَابْنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ اغْتَسَلَ ثُمَّ رَاحَ إِلَى عَرَفَةَ

[15560] Abu Bakr said: Abū Usāmah reported to us from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that when he went to the place of standing [at ‘Arafah], he would bathe.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا رَاحَ إِلَى الْمَعْرِفِ اغْتَسَلَ

[15561] Abu Bakr said: Ibn Fuḍayl حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ قَالَ: reported to us from Yazīd who said: اغْتَسَلَ مُجَاهِدٌ يَوْمَ عَرَفَةَ وَأَنَا مَعَهُ "Mujāhid bathed on the day of 'Arafah while I was with him."

[15562] Abu Bakr said: Ibn Abī حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْرَائِيلَ، Zā'idah reported to us from Isrā'īl عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ أَنَّ أَبَاهُ كَانَ يَغْتَسِلُ يَوْمَ عَرَفَةَ from Jābir from 'Abd al-Raḥmān ibn al-Aswad that his father used to bathe on the day of 'Arafah.

[15563] Abu Bakr said: Jarīr حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: امْضِ إِلَى عَرَفَاتٍ، فَإِذَا كَانَ عِنْدَ زَوَالِ الشَّمْسِ Ibrāhīm who said: "Proceed to 'Arafāt, and when the sun declines, bathe if you find water; otherwise, perform ablution."

[15564] Abu Bakr said: 'Abd Allāh حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ، ibn Idrīs reported to us from Yazīd عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: الْغُسْلُ يَوْمَ عَرَفَةَ from 'Abd al-Raḥmān ibn Abī Laylā who said: "Bathing [is recommended] on the day of 'Arafah."

[15565] Abu Bakr said: Abū Mu‘āwiyah reported to us from Al-A‘mash from Shaqīq who said: When ‘Abd Allāh ran in the bottom of the valley, he would say: "My Lord, forgive and have mercy; indeed, You are the Most Mighty, the Most Noble."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كَانَ عَبْدُ اللَّهِ إِذَا سَعَى فِي بَطْنِ الْوَادِي قَالَ: رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

[15566] Abu Bakr said: Abū Khālīd reported to us from Al-A‘mash from Shaqīq from Masrūq from ‘Abd Allāh, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ

[15567] Abu Bakr said: Ibn Fuḍayl reported to us from Al-‘Alā’ ibn al-Musayyib from his father, who said: When he passed the valley between Safa and Marwah, he would run in it until he crossed it, and say: "My Lord, forgive and have mercy, and You are the Most Mighty, the Most Noble."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: كَانَ إِذَا مَرَّ بِالْوَادِي بَيْنَ الصَّفَا وَالْمَرْوَةِ سَعَى فِيهِ حَتَّى يُجَاوِزَهُ، وَيَقُولُ: رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

[15568] Abu Bakr said: ‘Abdah reported to us from Hishām ibn ‘Urwah that his father used to say while running between Safa and Marwah: "O Allah, this is one, if it is completed... Allah has completed it, and He has indeed completed."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَقُولُ وَهُوَ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ: [البحر الرجز] اللَّهُمَّ إِنَّ هَذَا وَاجِدًا إِنْ تَمَّ... أَتَمَّهُ اللَّهُ وَقَدْ أَتَمَّا

[15569] Abu Bakr said: Waki‘ reported to us from Hishām al-Dastuwā’ī from Budayl ibn Maysarah from Ṣafīyyah bint Shaybah from the mother of children of Shaybah who said: I saw the Messenger of Allah ﷺ running between Safa and Marwah while saying: "The valley floor (Al-Abṭah) is not to be crossed except by running vigorously."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ وَلَدِ شَيْبَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَهُوَ يَقُولُ: لَا يُقْطَعُ الْأَبْطَحُ إِلَّا شَدًّا

[15570] Abu Bakr said: Waki‘ reported to us from Sufyān from Abū Ishāq from Ibn ‘Umar that he used to say: "My Lord, forgive and have mercy, and You are the Most Mighty, the Most Noble."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: رَبِّ اغْفِرْ وَارْحَمْ، وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

[15571] Abu Bakr said: Abū Khālīd reported to us from Ḥajjāj from Abū Ishāq from Ibn ‘Umar that he used to say: "My Lord, forgive and have mercy, and You are the Most Mighty, the Most Noble."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: رَبِّ اغْفِرْ وَارْحَمْ، وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

[15572] Abu Bakr said: Abū Khālīd reported to us from Khālīd from Ḥajjāj from Abū Ishāq from Ḥasan from Ibn ‘Umar that he used to do it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَسَنِ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَفْعَلُهُ

[15573] Abu Bakr said: Abū Usāmah reported to us from Hishām from Al-Ḥasan that he saw no harm in entering Mecca at night.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ "أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَدْخُلَ مَكَّةَ لَيْلًا

[15574] Abu Bakr said: Jarīr reported to us from Mughīrah from Ibrāhīm who said: "It does not harm you whether you enter Mecca at night or during the day."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يَضُرُّكَ دَخَلْتَ مَكَّةَ لَيْلًا أَوْ نَهَارًا

[15575] Abu Bakr said: Wakī’ reported to us from Aflah who said: "I entered Mecca with Al-Qāsim at night."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَفْلَحٍ قَالَ: دَخَلْتُ مَكَّةَ مَعَ الْقَاسِمِ لَيْلًا

[15576] Abu Bakr said: Jarīr reported to us from ‘Aṭā’ ibn al-Sā’ib from Ibrāhīm who said: "They used to like to leave Kufa at night and enter Mecca during the day."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُحِبُّونَ أَنْ يَخْرُجُوا مِنَ الْكُوفَةِ لَيْلًا، وَأَنْ يَدْخُلُوا مَكَّةَ نَهَارًا

[15577] Abu Bakr said: Wakī’ reported to us from Sufyān from Manṣūr from Ibrāhīm from ‘Alqamah that he entered Mecca at night.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّهُ دَخَلَ مَكَّةَ لَيْلًا

[15578] Abu Bakr said: Wakī’ reported to us from Al-‘Umarī from Nāfi’ from Ibn ‘Umar that he entered Mecca during the day.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ دَخَلَ مَكَّةَ نَهَارًا

[15579] Abu Bakr said: Wakī’ reported to us from Sufyān from Sālīm who said: "I entered Mecca with Sa’īd ibn Jubayr at night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، قَالَ: دَخَلْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ مَكَّةَ لَيْلًا

[15580] Abu Bakr said: Wakī’ reported to us from Isrā’īl from Jābir from ‘Abd al-Raḥmān ibn al-Aswad that Ziyād used to enter Mecca at night.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ زِيَادًا كَانَ يَدْخُلُ مَكَّةَ لَيْلًا

[15581] Abu Bakr said: Yazīd ibn Hārūn reported to us from Ḥumayd who said: I asked Ṭāwūs about a man who entered Mecca at night, and he said: "Is that not the cool booty (easy gain)?" Then I asked Al-Qāsim and 'Aṭā' about that, and they saw no harm in it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، قَالَ: سَأَلْتُ طَاوُسًا عَنْ رَجُلٍ دَخَلَ مَكَّةَ لَيْلًا، فَقَالَ: أَوَلَيْسَ تِلْكَ الْغَنِيمَةُ الْبَارِدَةُ؟ فَسَأَلْتُ الْقَاسِمَ، وَعَطَاءَ عَنْ ذَلِكَ فَلَمْ يَرَيَا بِهِ بَأْسًا

[15582] Abu Bakr said: Ya'la' ibn Ḥakīm reported to me that Sa'id ibn Jubayr arrived in Mecca at night and performed Ṭawāf, and we did not know about it. And 'Umar ibn 'Abd al-'Azīz did that [too].

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: وَحَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ قَدِمَ مَكَّةَ لَيْلًا وَطَافَ، فَمَا عَلِمْنَا بِهِ، وَفَعَلَ ذَلِكَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ

[15583] Abu Bakr said: Yahyā ibn Sa'id reported to us from Ibn Jurayj from Muḥammad ibn 'Abbād from 'Abd Allāh ibn al-Sā'ib who said: "I was leading the people in prayer during Ramadan. While I was praying, I heard the Takbīr of 'Umar at the door of the mosque; he had arrived to perform 'Umrah. He entered and prayed behind me."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: كُنْتُ أَصَلِّي بِالنَّاسِ فِي رَمَضَانَ، فَبَيْنَا أَنَا أَصَلِّي سَمِعْتُ تَكْبِيرَ عُمَرَ عَلَى بَابِ الْمَسْجِدِ، قَدِمَ مُعْتَمِرًا، فَدَخَلَ فَصَلَّى خَلْفِي

[15584] Abu Bakr said: Ibn Idrīs reported to us from Ibn Jurayj from Ibn Muzāḥim from ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Khālīd ibn Usayd from Muḥarrish al-Ka‘bī that the Messenger of Allah ﷺ performed ‘Umrah from Al-Ji‘rānah, then he was at Al-Ji‘rānah in the morning as if he had spent the night there. When the sun declined, he went through the valley of Sarif until he joined the [main] road.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مُزَاهِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ بْنِ أَسِيدٍ، عَنْ مُحَرَّشِ الْكَعْبِيِّ "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ مِنَ الْجِعْرَانَةِ، ثُمَّ أَصْبَحَ بِالْجِعْرَانَةِ كَبَائِتٍ، فَلَمَّا زَالَتِ الشَّمْسُ رَاحَ فِي بَطْنٍ سَرِفَ حَتَّى جَامَعَ الطَّرِيقَ

[15585] Abu Bakr said: Ibn Mahdī reported to us from Ṣāliḥ ibn Abī al-Akhḍar from a man of Al-Akhḍar called Khālīd from a freedwoman of theirs from her grandmother that Al-Ḥasan and Al-Ḥusayn arrived in Mecca at night, performed Ṭawāf, then left.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنْ رَجُلٍ الْأَخْضَرِ يُقَالُ لَهُ خَالِدٌ، عَنْ مَوْلَاةٍ لَهُمْ، عَنْ جَدَّتِهَا، أَنَّ الْحَسَنَ وَالْحُسَيْنَ قَدِمَا مَكَّةَ لَيْلًا فَطَافَا ثُمَّ خَرَجَا

[15586] Abu Bakr said: Ibn ‘Uyaynah reported to us from Ismā’il ibn Umayyah from Muzāḥim ibn Abī Muzāḥim from ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Khālīd ibn Usayd from Muḥarrish that the Prophet ﷺ performed ‘Umrah from Al-Ji‘rānah then returned to it as if he had spent the night there. He said: "I saw his back as if it were a silver ingot."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُزَاهِمِ بْنِ أَبِي مُزَاهِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ أُسَيْدٍ، عَنْ مُحَرِّشٍ "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ مِنَ الْجِعْرَانَةِ ثُمَّ رَجَعَ إِلَيْهَا كَبَائِتٍ، قَالَ: وَرَأَيْتُ ظَهْرَهُ كَأَنَّهُ سَبِيكَةٌ فِضَّةٍ

[15587] Abu Bakr said: Abū al-Aḥwaṣ reported to us from Maṣṣūr from Ibrāhīm or Mujaḥid who said: "Al-Qānī‘ is the one who is satisfied with what is sent to him, and Al-Mu‘tarr is the one who presents himself to you asking you."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، أَوْ مُجَاهِدٍ قَالَ: الْقَانِعُ الَّذِي يَقْنَعُ بِمَا بُعِثَ إِلَيْهِ، وَالْمُعْتَرُّ الَّذِي يَتَعَرَّضُ لَكَ يَسْأَلُكَ

[15588] Abu Bakr said: Ḥafṣ reported to us from ‘Āṣim who said: One who heard Ibn ‘Umar narrated to me, while he was at Mina, and he recited this verse: {Then eat thereof and feed the Qānī‘ and the Mu‘tarr} [Al-Ḥajj: 36]. He said: He said to a servant of his who was with him: "This Qānī‘ is the one who is satisfied with what you give him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ عَاصِمٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عُمَرَ وَهُوَ بِمِنَى، وَتَلَا هَذِهِ الْآيَةَ: {فَكُلُوا} قَالَ: قَالَ [36: مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ] [الحج لِعَلَامٍ لَهُ مَعَهُ: هَذَا الْقَانِعُ الَّذِي يَقْنَعُ بِمَا أُتِيَتْهُ

[15589] Abu Bakr said: Ibn Fuḍayl reported to us from Khuṣayf from Mujaḥid who said: "Al-Qāni' refers to the people of Mecca, and Al-Mu'tarr is the one who comes to you and asks you."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ قَالَ: الْقَانِعُ أَهْلُ مَكَّةَ، وَالْمُعْتَرُّ الَّذِي يَعْتَرِيكَ فَيَسْأَلُكَ

[15590] Abu Bakr said: Ibn 'Ulayyah reported to us from Yūnus from Al-Ḥasan who said: "Al-Qāni' is the one who humbles himself before you, and Al-Mu'tarr is the one who presents himself, showing himself to you but does not ask you."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: الْقَانِعُ الَّذِي يَقْنَعُ إِلَيْكَ، وَالْمُعْتَرُّ الَّذِي يَعْتَرِيكَ، يُرِيكَ نَفْسَهُ وَلَا يَسْأَلُكَ

[15591] Abu Bakr said: Ibn 'Uyaynah reported to us from Ibn Abī Najīḥ from Mujaḥid who said: "Al-Qāni' is the beggar, and Al-Mu'tarr is the one who presents himself."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: الْقَانِعُ السَّائِلُ، وَالْمُعْتَرُّ الْبَدِئُ

[15592] Abu Bakr said: Muḥammad ibn Yazīd reported to us from Ayyūb Abū al-‘Alā’ from Qatādah regarding a man who shoots at game in the non-sacred area (Ḥill) while he is in the Sacred Area (Ḥaram), or he is in the Ḥill and the game is in the Ḥaram? He said: "He must pay its ransom."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَيُّوبَ أَبِي
الْعَلَاءِ، عَنْ قَتَادَةَ، فِي رَجُلٍ رَمَى صَيْدًا فِي الْحِلِّ وَهُوَ
فِي الْحَرَمِ أَوْ هُوَ فِي الْحِلِّ وَالصَّيْدُ فِي الْحَرَمِ؟ قَالَ:
عَلَيْهِ فِدَاؤُهُ

[15593] Abu Bakr said: Muḥammad ibn Ja‘far reported to us from Ash‘ath from Al-Ḥasan that he was asked about a man who shoots game while he is in the Ḥaram, and it goes out of the Ḥaram and dies. He said: "He is liable." And if he shoots it in the Ḥill, then it enters the Ḥaram and dies, he said: "He is not liable."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَشْعَثَ،
عَنِ الْحَسَنِ، سُئِلَ عَنِ الرَّجُلِ إِذَا رَمَى الصَّيْدَ وَهُوَ فِي
الْحَرَمِ، فَخَرَجَ مِنَ الْحَرَمِ فَمَاتَ، أَنَّهُ قَالَ: يَضْمَنُ وَإِذَا
رَمَاهُ فِي الْحِلِّ ثُمَّ دَخَلَ الْحَرَمَ فَمَاتَ، أَنَّهُ قَالَ: لَا
يَضْمَنُ

[15594] Abu Bakr said: Muḥammad ibn Ja‘far reported to us from Shu‘bah from Ḥammād regarding a man who shoots game in the Ḥill, and it falls into the Ḥaram and dies. He said: "I prefer that he does not eat it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ
حَمَّادٍ، فِي رَجُلٍ رَمَى صَيْدًا فِي الْحِلِّ، فَوَقَعَ فِي الْحَرَمِ
فَمَاتَ، قَالَ: أَعْجَبُ إِلَيَّ أَنْ لَا يَأْكُلَهُ

[15595] Abu Bakr said: Ja'far reported to us from Ibn Jurayj from 'Atā' who said: "If game is hit in the Ḥill, then it enters the Ḥaram and dies, it is not eaten because it died in the Ḥaram, and no ransom is paid because it was hit in the Ḥill."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَعْفَرٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: "إِذَا أُصِيبَ الصَّيْدُ فِي الْحِلِّ، فَدَخَلَ الْحَرَمَ فَمَاتَ فَقَالَ: لَا يُؤْكَلُ لِأَنَّهُ مَاتَ فِي الْحَرَمِ، وَلَا يُؤَدَى لِأَنَّهُ أُصِيبَ فِي الْحِلِّ"

[15596] Abu Bakr said: Abū Khālīd reported to us from Ḥajjāj from 'Atā', and from Ash'ath from Abū al-Zubayr from Jābir who said: "If he shoots in the Ḥill and hits [the target] in the Ḥaram, he must expiate. And if he shoots in the Ḥill and hits in the Ḥill, he must expiate."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَعَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: إِذَا رَمَى فِي الْحِلِّ وَأَصَابَ فِي الْحَرَمِ كَفَّرَ، وَإِذَا رَمَى فِي الْحِلِّ وَأَصَابَ فِي الْحِلِّ كَفَّرَ

[15597] Abu Bakr said: Abū Mu'āwiyah reported to us from Al-A'mash from Ibrāhīm who said: "I went out with 'Alqamah to Mecca, and he did not bathe until he entered it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: خَرَجْتُ مَعَ عَلْقَمَةَ إِلَى مَكَّةَ فَلَمْ يَغْتَسِلْ حَتَّى دَخَلَهَا

[15598] Abu Bakr said: ‘Alī ibn Hāshim reported to us from Ismā‘īl from Al-Ḥasan who said: "If the Muḥrim wishes, he may bathe, and if he wishes, he may not bathe."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، قَالَ: إِنْ شَاءَ الْمُحْرِمُ اغْتَسَلَ، وَإِنْ شَاءَ لَمْ يَغْتَسِلْ

[15599] Abu Bakr said: Ibn Fuḍayl reported to us from Sufyān al-Tammār from Abū Ṣāliḥ who said: "He bathes upon entering Iḥrām and prays two units of prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ سُفْيَانَ الثَّمَارِ، عَنْ أَبِي صَالِحٍ قَالَ: يَغْتَسِلُ عِنْدَ الْإِحْرَامِ، وَيُصَلِّي رَكْعَتَيْنِ

[15600] Abu Bakr said: Abū Nu‘aym reported to us from Sufyān from Abū al-Zubayr from ‘Adī from Ibrāhīm who said: "When they wanted to enter Iḥrām, they used to bathe."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَدِيِّ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا إِذَا أَرَادُوا أَنْ يُحْرِمُوا اغْتَسَلُوا

[15601] Abu Bakr said: Abū Nu‘aym reported to us from Al-Rabī‘ from ‘Aṭā’ that he used to bathe upon entering Iḥrām and when entering Mecca.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو نُعَيْمٍ، عَنِ الرَّبِيعِ، عَنْ عَطَاءٍ أَنَّهُ كَانَ يَغْتَسِلُ عِنْدَ الْإِحْرَامِ، وَإِذَا دَخَلَ مَكَّةَ

[15602] Abū Bakr said: Wakī‘ told us, from Sufyān, from Maṣṣūr, from Ibrāhīm who said: “They liked to perform Ghusl when they wanted to enter Ihram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: يَسْتَحِبُّونَ إِذَا أَرَادُوا أَنْ يُحْرِمُوا أَنْ يَغْتَسِلُوا

[15603] Abū Bakr said: Abū Usāmah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar: That he removed his shirt during the year of the Fitnah, then recited Talbiyah and did not perform Ghusl.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ نَزَعَ قَمِيصَهُ عَامَ الْفِتْنَةِ، ثُمَّ لَبَّى وَلَمْ يَغْتَسِلْ

[15604] Abū Bakr said: Sahl ibn Yūsuf told us, from Ḥumayd, from Bakr ibn ‘Abd Allāh al-Muzanī who said: “It is from the Sunnah for a man to perform Ghusl when he wants to enter Ihram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَهْلُ بْنُ يُونُسَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: مِنَ السُّنَّةِ أَنْ يَغْتَسِلَ الرَّجُلُ إِذَا أَرَادَ أَنْ يُحْرِمَ

[15605] Abū Bakr said: Yaḥyā ibn Sa‘īd told us, from Ya‘qūb ibn Qays, from Sa‘īd ibn Jubayr who said: “When you enter Ihram, perform Ghusl.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَعْقُوبَ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا أَحْرَمْتَ فَاغْتَسِلْ

[15606] Abū Bakr said: Yaḥyā ibn Saʿīd told us, from Ibn Qays, from Saʿīd ibn Jubayr, from Ibn Ṭāwūs, from his father: That he used to not leave Ghusl at the time of Ihram, and he would command it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ أَنَّهُ كَانَ لَا يَدَعُ الْغُسْلَ عِنْدَ الْإِحْرَامِ، وَيَأْمُرُ بِذَلِكَ

[15607] Abū Bakr said: Ḥafṣ told us, from Ibn Jurayj who said: I asked Nāfi': "Did Ibn 'Umar used to perform Ghusl at the time of Ihram?" He said: "Sometimes he would perform Ghusl and sometimes he would perform Wudu."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: سَأَلْتُ نَافِعًا، كَانَ ابْنُ عُمَرَ يَغْتَسِلُ عِنْدَ الْإِحْرَامِ؟ فَقَالَ: كَانَ رُبَّمَا يَغْتَسِلُ وَرُبَّمَا تَوَضَّأَ

[15608] Abū Bakr said: Wakī' told us, from Aflaḥ, from Al-Qāsim: That he performed Ghusl when he entered Mecca.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ "أَنَّهُ اغْتَسَلَ حِينَ دَخَلَ مَكَّةَ

[15609] Abū Bakr said: Jarīr told us, from Yazīd, from 'Abd al-Raḥmān ibn Abī Laylā who said: "Ghusl is on the day of entering Mecca."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: الْغُسْلُ يَوْمَ دُخُولِ مَكَّةَ

[15610] Abū Bakr said: Jarīr told us, from ‘Aṭā’ ibn al-Sā’ib, from Ibrāhīm who said: ‘Alqamah, Al-Aswad, and our companions used to perform Ghusl from the Well of Maymūn when they reached it, and they would put on their clothes.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عُلْقَمَةُ وَالْأَسْوَدُ وَأَصْحَابُنَا إِذَا انْتَهَوْا إِلَى بئرِ مَيْمُونٍ اغْتَسَلُوا مِنْهَا وَلَبَسُوا مِنْ ثِيَابِهِمْ

[15611] Abū Bakr said: Ibn Fuḍayl told us, from Yaḥyā ibn Sa‘īd, from Nāfi‘ who said: Ibn ‘Umar used to not enter Mecca for Hajj or Umrah until he performed Ghusl at Dhu Tuwa.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَدْخُلُ مَكَّةَ فِي حَجٍّ وَلَا عُمْرَةٍ حَتَّى يَغْتَسِلَ بِذِي طَوًى

[15612] Abū Bakr said: ‘Abdah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar: That he used to perform Ghusl when he entered Mecca and he would command them to do so.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَغْتَسِلُ إِذَا دَخَلَ مَكَّةَ وَيَأْمُرُهُمْ بِذَلِكَ

[15613] Abū Bakr said: Jarīr told us, from ‘Aṭā’ ibn al-Sā’ib who said: ‘Abd al-Raḥmān ibn al-Aswad used to throw the pebbles on the day of departure (Nafr), then return to his luggage at Mina.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ يَرْمِي الْجِمَارَ يَوْمَ النَّفَرِ، ثُمَّ يَرْجِعُ إِلَى ثِقَلِهِ بِمِنَى

[15614] Abū Bakr said: Asbāṭ told us, from Abū Bakr al-Hudhalī who said: I said to Al-Zuhri: “Can a man throw the Jamrah al-Aqabah then return to his dwelling, then go to Mecca?” He said: “They did not used to return to their dwellings once they threw the Jamrah. But if a man returns to his dwelling for a facility, an estate (business), or a need, I hope there is no harm in it, God willing.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَسْبَاطُ، عَنْ أَبِي بَكْرٍ الْهُدَلِيِّ، قَالَ: قُلْتُ لِلزُّهْرِيِّ: هَلْ لِلرَّجُلِ أَنْ يَرْمِيَ جَمْرَةَ الْعَقَبَةِ ثُمَّ يَرْجِعَ إِلَى مَنْزِلِهِ، ثُمَّ يَصِيرَ إِلَى مَكَّةَ؟ فَقَالَ: مَا كَانُوا يَرْجِعُونَ إِلَى مَنْزِلِهِمْ إِذَا رَمَوْا الْجَمْرَةَ، وَإِنْ رَجَعَ رَجُلٌ إِلَى مَنْزِلِهِ لِمِرْقٍ أَوْ لِبِضْعَةٍ أَوْ حَاجَةٍ إِنِّي لَأَرْجُو أَنْ لَا يَكُونَ بِهِ بَأْسٌ إِنْ شَاءَ اللَّهُ

[15615] Abū Bakr said: Ibn ‘Ulayyah told us, from Ibn Abī Najīh, from Mujāhid, from ‘Abd Allāh regarding the lizard (Dabb) caught by a Muhrim: “A bowl of food.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ، فِي الضَّبِّ يُصِيبُهُ الْمُحْرِمُ، جَفَنَةً مِنْ طَعَامٍ

[15616] Abū Bakr said: Sallām told us, from Mukhāriq, from Ṭāriq who said: We went out for Hajj. When we were on the road, a man among us stepped on a lizard (Dabb) and killed it while he was a Muhrim. He came to ‘Umar ibn al-Khaṭṭāb to judge on it. ‘Umar said to him: “Judge with me.” So they judged regarding it a kid (young goat) that had gathered water and trees (i.e., nourished). Then ‘Umar said: “{Two just men from among you shall judge it}.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سَلَامٌ، عَنْ مُخَارِقٍ، عَنْ طَارِقٍ قَالَ: خَرَجْنَا حُجَّاجًا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ، أَوْطَأَ رَجُلٌ مِنَّا ضَبًّا فَقَتَلَهُ وَهُوَ مُحْرِمٌ، فَأَتَى عُمَرَ بْنَ الْخَطَّابِ لِيَحْكُمَ عَلَيْهِ، فَقَالَ لَهُ عُمَرُ: احْكُمْ مَعِيَ فَحَكَمَا فِيهِ جَذْيًا قَدْ جَمَعَ الْمَاءَ وَالشَّجَرَ، ثُمَّ قَالَ عُمَرُ: يَحْكُمُ بِهِ دَوَا عَدْلٍ مِنْكُمْ

[15617] Abū Bakr said: Asbāṭ told us, from Muṭarrif, from ‘Aṭā’ who said: “In [killing] a lizard, [the penalty is] a sheep.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَسْبَاطٌ، عَنْ مُطَرِّفٍ، عَنْ عَنَّا قَالَ: فِي الضَّبِّ شَاةٌ

[15618] Abū Bakr said: Yazīd ibn Hārūn told us, from Ibn ‘Awn, from Abū al-Zubayr, from Jābir: That ‘Umar judged a ram for [killing] a hyena.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عُمَرَ، قَضَى فِي الضَّبِّ كَبْشًا

[15619] Abū Bakr said: Shabābah ibn al-Qāz told us, from Nāfi‘, from Ibn ‘Umar who said: “Whoever kills a hyena while he is a Muhrim, upon him is the ransom (Fidyah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا شَبَابَةُ بْنُ الْقَازِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ قَتَلَ ضَبْعًا وَهُوَ مُحْرِمٌ فَعَلَيْهِ الْفِدَاءُ

[15620] Abū Bakr said: Ibn Numayr told us, from Ḥajjāj, from Ibn Abī Najīh, from Mujāhid, from ‘Alī regarding the hyena: “If it attacks the Muhrim, let him kill it. But if he kills it before it attacks him, then upon him is an older sheep (Musinnah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ فِي الضَّبْعِ إِذَا عَدَا عَلَى الْمُحْرِمِ فَلْيُقْتَلْهُ، فَإِنْ قَتَلَهُ قَبْلَ أَنْ يَعْدُوَ عَلَيْهِ فَعَلَيْهِ شَاةٌ مُسِنَّةٌ

[15621] Abū Bakr said: ‘Abd al-Salām told us, from Abū Farwah, from ‘Aṭā’ who said: “The hyena may be killed in the Haram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ أَبِي فَرَوَةَ، عَنْ عَطَاءٍ، قَالَ: يُقْتَلُ الضَّبْعُ فِي الْحَرَمِ

[15622] Abū Bakr said: Wakī‘ told us, from Jarīr ibn Ḥāzim, from ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr, from Ibn ‘Ammār, from Jābir ibn ‘Abd Allāh: That the Prophet ﷺ made the hyena a game animal, and he made the penalty for it, if a Muhrim catches (kills) it, a ram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ ابْنِ عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ الضَّبْعَ مِنَ الصَّيْدِ، وَجَعَلَ فِيهِ إِذَا أَصَابَهُ الْمُحْرِمُ كَبْشًا

[15623] Abū Bakr said: Wakī' told us, from 'Imrān ibn Ḥudayr, from 'Ikrimah regarding a Muhrim who kills a locust, he said: "He gives a piece of bread in charity."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ عِكْرِمَةَ، فِي الْمُحْرِمِ أَصَابَ جَرَادَةً قَالَ: يَتَصَدَّقُ بِكِسْرَةٍ

[15624] Abū Bakr said: Ibn Abī Zā'idah told us, from Ibn Jurayj, from 'Aṭā' regarding the locust: "[The penalty is] a handful or a mouthful."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ "فِي الْجَرَادَةِ: قَبْضَةٌ أَوْ لُقْمَةٌ

[15625] Abū Bakr said: Ibn Fuḍayl told us, from Yazīd ibn Ibrāhīm, from Ka'b: That a locust passed by him, so he struck it with his whip, took it, and roasted it. People spoke to him, and he said: "This was a mistake, and I judge upon myself a dirham for this." He went to 'Umar, who said: "Indeed, you people of Homs have so many dirhams! A date is better than a locust."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فَضَيْلٍ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ كَعْبٍ، أَنَّهُ مَرَّتْ بِهِ جَرَادَةٌ فَضَرَبَهَا بِسَوْطِهِ، فَأَخَذَهَا فَشَوَاهَا، فَقَالُوا لَهُ فَقَالَ: هَذَا خَطَأٌ، وَأَنَا أَحْكُمُ عَلَى نَفْسِي فِي هَذَا بِرُحْمًا فَأَتَى عُمَرَ، فَقَالَ: وَإِنَّكُمْ أَهْلُ حِمصٍ أَكْثَرُ شَيْءٍ دَرَاهِمَ، ثَمَرَةٌ خَيْرٌ مِنْ جَرَادَةٍ

[15626] Abū Bakr said: Abū Mu'āwiyah told us, from Al-A'mash, from Ibrāhīm, from Al-Aswad, from 'Umar with the like of it or similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عُمَرَ، بِمِثْلِهِ أَوْ نَحْوِهِ

[15627] Abū Bakr said: ‘Abd al-Wahhāb al-Thaqafī told us, from Shu‘ayb, from ‘Alī ibn ‘Abd Allāh al-Bāriqī who said: ‘Abd Allāh ibn ‘Umar used to say regarding the locust: “A handful of food.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ شُعَيْبٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ فِي الْجَرَادَةِ: قَبْضَةٌ مِنْ طَعَامٍ

[15628] Abū Bakr said: Wakī‘ told us, from Ismā‘īl, from Jābir, from Muḥammad ibn ‘Alī, from ‘Atā’, Muḥammad, Mujāhid, and Ṭāwūs: That they said regarding grasshoppers, sandgrouse, locusts, and small ants: “If he kills it intentionally, he feeds something. And if it was a mistake, there is nothing upon him.” And ‘Āmir and ‘Abd Allāh ibn al-Aswad said: “He feeds something whether it was a mistake or intentional.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَطَاءٍ، وَمُحَمَّدٍ، وَمُجَاهِدٍ، وَطَاوُسٍ، أَنَّهُمْ قَالُوا فِي الْجَنَادِبِ وَالْقَطَا وَالْجَرَادِ وَالذَّرِّ قَالُوا: إِنْ قَتَلَهُ عَمْدًا أَطْعَمَ شَيْئًا، وَإِنْ كَانَ خَطَأً فَلَيْسَ عَلَيْهِ شَيْءٌ وَقَالَ عَامِرٌ، وَعَبْدُ اللَّهِ بْنُ الْأَسْوَدِ: يُطْعِمُ شَيْئًا خَطَأً كَانَ أَوْ عَمْدًا

[15629] Abū Bakr said: ‘Abdah told us, from Muḥammad ibn ‘Amr, from Abū Salamah: That a Muhrim killed a locust, so ‘Abd Allāh ibn ‘Umar and another man judged against him. One of them judged a date, and the other judged a locust.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ مُحْرِمًا أَصَابَ جَرَادَةً، فَحَكَّمَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَرَجُلٌ آخَرٌ، فَحَكَّمَ عَلَيْهِ أَحَدُهُمَا تَمْرَةً، وَالْآخَرُ جَرَادَةً

[15630] Abū Bakr said: Ḥafṣ told us, from Ja‘far, from Al-Qāsim who said: Ibn ‘Abbās was asked about a Muhrim who kills a locust. He said: “A date is better than a locust.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنِ الْقَاسِمِ، قَالَ: سَأَلَ ابْنُ عَبَّاسٍ عَنِ الْمُحْرِمِ يُصِيبُ الْجَرَادَةَ، فَقَالَ: تَمْرَةٌ خَيْرٌ مِنْ جَرَادَةٍ

[15631] Abū Bakr said: Ḥumayd told us, from Ḥasan, from ‘Aqīl, from Al-Ḍaḥḥāk regarding the locust and similar, and what is smaller than it: “A handful of food.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدٌ، عَنْ حَسَنِ، عَنْ عَقِيلٍ، عَنِ الضَّحَّاكِ فِي الْجَرَادَةِ وَنَحْوَهَا، وَمَا هُوَ دُونَهَا قَبْضَةٌ مِنْ طَعَامٍ

[15632] Abū Bakr said: Ḥammād ibn Khālīd told us, from Ibn Abī Dhi‘b, from Al-Zuhri, from Sa‘īd ibn al-Musayyib who said: “A handful of food.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَمَّادُ بْنُ خَالِيدٍ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَبْضَةٌ مِنْ طَعَامٍ

[15633] Abū Bakr said: Wakī‘ told us, from Ibn Abī Laylā, from Al-Ḥakam, from Sa‘īd ibn Jubayr regarding a Muhrim who kills a louse. He said: “He gives something in charity.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الْمُحْرِمِ يَقْتُلُ الْقُمَّلَةَ قَالَ: يَتَصَدَّقُ بِشَيْءٍ

[15634] Abū Bakr said: Muḥammad ibn Yazīd told us, from Ayyūb Abū al-‘Alā’, from Qatādah and Abū al-Hāshim who said: “He gives something in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، وَأَبِي الْهَاشِمِ، قَالَا: يَتَصَدَّقُ بِشَيْءٍ

[15635] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Al-Ḥurr ibn Ṣayyāḥ who said: I heard Ibn ‘Amr being asked about a Muhrim who kills a louse. He said: “He gives a piece of bread or a handful of food in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ الْحُرِّ بْنِ صَيَّاحٍ، قَالَ: سَمِعْتُ ابْنَ عَمْرِو سَيْلٍ عَنْ الْمُحْرِمِ يَقْتُلُ الْقُمَّلَةَ، قَالَ: يَتَصَدَّقُ بِكَسْرَةٍ أَوْ بِفُبْضَةٍ مِنْ طَعَامٍ

[15636] Abū Bakr said: Ḥafṣ told us, from ‘Abd Allāh ibn Muslim, from Sa‘īd ibn Jubayr regarding His saying: {equal are the resident therein and the visitor} [Al-Hajj: 25]. He said: “Allah's creation is equal therein.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ: {سَوَاءٌ الْعَاكِفُ فِيهِ قَالَ: خَلَقُ اللَّهُ فِيهِ سَوَاءٌ [25: وَالْبَادِ]} [الحج

[15637] Abū Bakr said: Jarīr told us, from Manṣūr, from Mujāhid who said: “The people of Mecca and others are equal regarding the dwellings (lodging).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: أَهْلُ مَكَّةَ وَغَيْرُهُمْ فِي الْمَنَازِلِ سَوَاءٌ

[15638] Abū Bakr said: Ibn Fuḍayl told us, from Yazīd ibn Sābiṭ who said regarding {equal are the resident therein and the visitor}:
 “The visitor is the one who comes for Hajj, and the residents are equal regarding dwellings; they stay where they wish, and no man is evicted from his house.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ سَابِطٍ،
 ، قَالَ: الْبَادِي [25]: {سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِي} [الحج
 الَّذِي يَجِيءُ مِنَ الْحَجِّ وَالْمُقِيمُونَ سَوَاءٌ فِي الْمَنَازِلِ
 يَنْزِلُونَ حَيْثُ شَاءُوا، وَلَا يَخْرُجُ رَجُلٌ مِنْ بَيْتِهِ

[15639] Abū Bakr said: Ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan who said: “Its people and others are equal regarding them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ
 الْحَسَنِ قَالَ: أَهْلُهُ وَغَيْرُهُ فِيهِمْ سَوَاءٌ

[15640] Abū Bakr said: Wakī‘ told us, from Mis‘ar, from Sa’d ibn Ibrāhīm: That ‘Ā’ishah used to hasten in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ
 إِبْرَاهِيمَ "أَنَّ عَائِشَةَ كَانَتْ تُسْرِعُ فِي وَادِي مُحَسَّرٍ

[15641] Abū Bakr said: Wakī‘ told us, from Mūsā ibn ‘Ubaydah, from Yazīd ibn ‘Abd al-Raḥmān: That when Ibn ‘Umar came to Wadi Muhassir, he struck his mount.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ،
 عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ ابْنَ عُمَرَ لَمَّا أَتَى وَادِي
 مُحَسَّرٍ ضَرَبَ رَاحِلَتَهُ

[15642] Abū Bakr said: Wakī' told us, from Al-A'mash, from 'Umārah, from 'Abd al-Raḥmān ibn Yazīd: That 'Abd Allāh ibn Mas'ūd hastened (trotted) in Wadi Muhassir. حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَوْضَعَ فِي وَادِي مُحَسَّرٍ

[15643] Abū Bakr said: Ibn Fuḍayl told us, from Ismā'il, from 'Aṭā', from Ibn 'Abbās: That he saw no harm in hastening in Wadi Muhassir, but he disliked it in the mountains of Arafat. حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ لَمْ يَرَ بَأْسًا بِالْإِيضَاعِ فِي وَادِي مُحَسَّرٍ، وَكَرِهَهُ فِي جِبَالِ عَرَفَاتٍ

[15644] Abū Bakr said: Ibn Fuḍayl told us, from 'Umar ibn Dharr, from 'Abd al-Malik ibn al-Ḥārith, from 'Uqbah, the freed slave of Adhlam ibn Nā'imah al-Ḥaḍramī: That he moved on with Al-Ḥusayn ibn 'Alī from Jam' (Muzdalifah) and he did not exceed the [normal] pace. When he came to Wadi Muhassir, he said: "Chant with your voice, kick with your leg, and strike with your whip." He rushed into the valley until the ground leveled out with him and he exited the valley. حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْحَارِثِ، عَنْ عُقْبَةَ، مَوْلَى أَذْلَمَ بْنِ نَاعِمَةَ الْحَضْرَمِيِّ، أَنَّهُ دَفَعَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ مِنْ جَمْعٍ فَلَمْ يَزِدْ عَلَى السَّيْرِ، فَلَمَّا أَتَى وَادِي مُحَسَّرٍ قَالَ: ارْجُزْ بِصَوْتِكَ، وَارْكُضْ بِرِجْلِكَ، وَاضْرِبْ بِسَوْطِكَ، وَدَفَعَ فِي الْوَادِي حَتَّى اسْتَوَتْ بِهِ الْأَرْضُ، وَخَرَجَ مِنَ الْوَادِي

[15645] Abū Bakr said: ‘Alī ibn Hāshim told us, from Hishām, from his father who said: ‘Umar used to hasten (trot) saying: “To You they run, their girths loose... A fetus lying crosswise in their bellies... Their religion opposing the religion of the Christians.” And Ibn al-Zubayr used to hasten very

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عُمَرُ يُوضِعُ يَقُولُ: [البحر الرجز] إِلَيْكَ تَعْدُو قَلْبًا وَضِيئُهَا... مُعْتَرِضٌ فِي بَطْنِهَا جَنِينُهَا مُخَالِفٌ دِينَ النَّصَارَى دِينُهَا... وَكَانَ ابْنُ الزُّبَيْرِ يُوضِعُ أَشَدَّ الْإِيضَاعِ

[15646] Abū Bakr said: Ibn Mahdī told us, from Khālīd ibn Abī ‘Uthmān who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz hastening in Wadi Muhassir while he was on a workhorse (Birdhawn).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ خَالِدِ بْنِ أَبِي عَثْمَانَ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُوضِعُ فِي وَادِي مُحَسَّرٍ وَهُوَ عَلَى بَرْدَوْنٍ

[15647] Abū Bakr said: Ibn Mahdī told us, from Mu‘ādh, from Abū al-‘Alā’ who said: “I saw Al-Qāsim ibn Muḥammad hastening in Wadi Muhassir.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاذٍ، عَنْ أَبِي الْعَلَاءِ، قَالَ: رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُوضِعُ فِي وَادِي مُحَسَّرٍ

[15648] Abū Bakr said: Wakī’ told us, from Sufyān, from Abū al-Zubayr, from Jābir: That the Prophet ﷺ hastened in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْضَعَ فِي وَادِي مُحَسَّرٍ

[15649] Abū Bakr said: Wakī‘ told us, from ‘Umar ibn Dharr, from Mujāhid, from Usāmah ibn Zayd: That the Prophet ﷺ departed with tranquility, commanded them to be tranquil, and hastened in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ مُجَاهِدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ أَقَاضَ وَعَلَيْهِ السَّكِينَةُ، وَأَمَرَهُمْ بِالسَّكِينَةِ، وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ

[15650] Abū Bakr said: Ḥafṣ told us, from Hishām, from his father, from Miswar ibn Makhramah, from ‘Umar: That he hastened in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ مِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ عُمَرَ أَنَّهُ أَوْضَعَ فِي وَادِي مُحَسِّرٍ

[15651] Abū Bakr said: Ibn ‘Ulayyah told us, from Al-Taymī, from Abū Makhlad, from Ibn ‘Abbās: That he hastened in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ التَّيْمِيِّ، عَنْ أَبِي مَخْلَدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَوْضَعَ فِي وَادِي مُحَسِّرٍ

[15652] Abū Bakr said: Muḥammad ibn ‘Abd Allāh al-Asadī told us, from Sufyān, from Mughīrah, from Al-Musayyib ibn Rāfi‘, from ‘Ubaydah: That he hastened in Wadi Muhassir.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عُبَيْدَةَ أَنَّهُ أَوْضَعَ فِي وَادِي مُحَسِّرٍ

[15653] Abū Bakr said: Wakī‘ told us, from Hishām ibn ‘Urwah who said: “My father used to slaughter his camel while it was standing.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ أَبِي يَنْحَرُ بَدَنَتَهُ وَهِيَ قَائِمَةٌ

[15654] Abū Bakr said: Jarīr told us, from Maṣṣūr, from Ibrāhīm, Layth, and Mujāhid, who said: “Al-Ṣawāff are on four legs, and Al-Ṣawāfin are on three.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، وَعَنْ لَيْثٍ وَمُجَاهِدٍ قَالَا: الصَّوَّافُ عَلَى
أَرْبَعَةٍ، وَالصَّوَّافِينَ عَلَى ثَلَاثَةٍ

[15655] Abū Bakr said: Muḥammad ibn ‘Ubayd told us, from Ismā‘īl ibn Abī Khālid, from Ibrāhīm who said: “When Ibn ‘Umar wanted to slaughter it (the camel), he pulled its hobble, so it stood on three legs, then he slaughtered it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ إِسْمَاعِيلَ
بْنِ أَبِي خَالِدٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا أَرَادَ
أَنْ يَنْحَرَهَا مَدَّ عِقَالَهَا، فَقَامَتْ عَلَى ثَلَاثٍ ثُمَّ نَحَرَهَا

[15656] Abū Bakr said: ‘Ubayd Allāh ibn Mūsā told us, from Ayman ibn Nā‘il Abū ‘Imrān who said: I asked Ṭāwūs about Allah's saying {Ṣawāff} [Al-Hajj: 36]. He said: “Slaughtering while standing.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ أَيْمَنَ
بْنِ نَائِلٍ أَبِي عِمْرَانَ، قَالَ: سَأَلْتُ طَاوُسًا عَنْ قَوْلِ اللَّهِ
قَالَ: يَنْحَرُ قِيَامًا [36: {صَوَّافٌ} الْحَجَّ

[15657] Abū Bakr said: ‘Ubayd Allāh ibn Mūsā told us, from ‘Uthmān, from Mujāhid regarding His saying: {And the camels and cattle We have appointed for you as among the symbols of Allah... mention the name of Allah upon them when lined up} [Al-Hajj: 36]. He said: “When he slaughters them while standing.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ تَعَالَى: {وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ} [الحج 36]: إِذَا نَحَرَهَا قِيَامًا

[15658] Abū Bakr said: Wakī‘ told us, from Nāfi‘ ibn ‘Umar, from ‘Amr ibn Dīnār who said: “I saw Ibn ‘Umar after he grew old slaughtering it while it was kneeling.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ بَعْدَ مَا كَبِرَ يَنْحَرُهَا بَارِكَةً

[15659] Abū Bakr said: Wakī‘ told us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’ who said: “If he wishes, standing; and if he wishes, kneeling.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنْ شَاءَ قِيَامًا وَإِنْ شَاءَ بَارِكَةً

[15660] Abū Bakr said: Wakī‘ told us, from Aflah, from Al-Qāsim: That he slaughtered it while it was standing.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ أَنَّهُ نَحَرَهَا وَهِيَ قَائِمَةٌ

[15661] Abū Bakr said: Ibn Khālīd told us, from Ibn Jurayj, from Abū Mulaykah, from Ibn ‘Abbās regarding the verse: {So mention the name of Allah upon them when lined up} [Al-Hajj: 36]. He said: “Standing.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي آيَةِ: {فَاذْكُرُوا اسْمَ اللَّهِ} قَالَ: قِيَامٌ [36: عَلَيْهَا صَوَفَاتٌ] الْحَجَّ

[15662] Abū Bakr said: Abū Khālīd told us, from Ash‘ath, from one who mentioned, from Ibn ‘Abbās: When he saw a man slaughtering his camel while kneeling, he said: “Standing is the Sunnah of Muhammad ﷺ.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ مَنْ ذَكَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا رَأَى رَجُلًا يَنْحَرُ بَدَنَتُهُ بَارِكَةً قِيَامًا سُنَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15663] Abū Bakr said: Abū Khālīd told us, from Ḥajjāj, from ‘Atā’: That Ibn ‘Umar used to slaughter it while standing when he was young, but when he grew old, he slaughtered it while it was kneeling.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَنْحَرُهَا شَابًّا قِيَامًا، فَلَمَّا كَبِرَ نَحَرَهَا وَهِيَ بَارِكَةٌ

[15664] Abū Bakr said: Ibn Idrīs told us, from Hishām, from Al-Ḥasan who said: “He slaughters it while it is kneeling, as it is easier for it and for the one who slaughters it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: يَنْحَرُهَا وَهِيَ بَارِكَةٌ، وَهُوَ أَهْوَنُ عَلَيْهَا وَعَلَى مَنْ يَنْحَرُهَا

[15665] Abū Bakr said: ‘Abd al-A‘lā told us, from Yūnus, from Ziyād ibn Jubayr: That Ibn ‘Umar came upon a man who had made his camel kneel. He said: “Slaughter it standing, the Sunnah of Muhammad

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عُمَرَ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتُهُ فَقَالَ: "انْحَرُهَا قِيَامًا سُنَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15666] Abū Bakr said: ‘Abd al-A‘lā told us, from Yūnus, from Ziyād ibn Jubayr, from Ibn ‘Umar: That he slaughtered three camels of his while standing.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ نَحَرَ ثَلَاثَ بُدُنٍ لَهُ قِيَامًا

[15667] Abū Bakr said: Shabābah told us: Wiqā’ told us, from ‘Amr ibn Dīnār who said: “I saw Ibn al-Zubayr slaughtering it while it was standing, with one of its forelegs tied.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَبَابَةُ، قَالَ: نَا وَقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ يَنْحَرُهَا وَهِيَ قِيَامٌ مَعْقُولَةً إِحْدَى يَدَيْهَا

[15668] Abū Bakr said: ‘Ubayd Allāh ibn Mūsā told us, from ‘Uthmān ibn al-Aswad, from Mujāhid who said: “Shaving, trimming the mustaches, clipping the nails, and plucking the armpits.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: الْحَلْقُ وَأَخْذُ مِنَ الشَّوَارِبِ وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ

[15669] Abū Bakr said: Al-‘Uklī told us, from Mūsā ibn ‘Uqbah, from Muḥammad ibn Ka‘b al-Quraḏī who said: “Tafath (ending untidiness) is shaving the pubic hair, plucking the armpits, trimming the mustache, and clipping the nails.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الْعُكْلِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: التَّفَافُ حَلْقُ الْعَانَةِ، وَتَنْفُ الْإِبْطِ، وَأَخْذُ مِنَ الشَّارِبِ، وَتَقْلِيمُ الْأُظْفَارِ

[15670] Abu Bakr said: Abū Khālīd reported to us from ‘Aṭā’ who said: "Shaving, slaughtering, clipping nails, and the rituals of Hajj [are meant by Tafath]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ عَطَاءٍ قَالَ: الْحَلْقُ وَالذَّبْحُ وَتَقْلِيمُ الْأُظْفَارِ، وَمَنَاسِكُ الْحَجِّ

[15671] Abu Bakr said: Abū Khālīd reported to us from Ash‘ath from Nāfi‘ from Ibn ‘Umar who said: "Whatever is upon them in the rituals."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا عَلَيْهِمْ فِي الْمَنَاسِكِ

[15672] Abu Bakr said: Ibn ‘Ulayyah reported to us from Khālīd from ‘Ikrimah who said: "[Tafath is] the hair and nails."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ قَالَ: الشَّعْرُ وَالْأُظْفَرُ

[15673] Abu Bakr said: Ibn Numayr reported to us from ‘Abd al-Malik from ‘Atā’ from Ibn ‘Abbās who said: "Tafath is casting [pebbles], slaughtering, shaving, trimming [hair], and taking from the mustache, nails, and beard."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: التَّفَثُ الرَّمْيُ، وَالذَّبْحُ، وَالْحَلْقُ، وَالْتَقْصِيرُ، وَالْأَخْذُ مِنَ الشَّارِبِ وَالْأُظْفَارِ وَاللَّحْيَةِ

[15674] Abu Bakr said: Yazīd ibn Hārūn reported to us from Sufyān ibn Ḥusayn from Al-Zuhrī from Abū Sinān from Ibn ‘Abbās that Al-Aqra’ ibn Ḥābis asked the Prophet ﷺ saying: "O Messenger of Allah, is Hajj every year or just once?" He said: "No, rather once; whoever does more, it is voluntary."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ فِي كُلِّ عَامٍ أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: لَا بَلْ مَرَّةً وَاحِدَةً، فَمَنْ زَادَ فَتَطَوُّعٌ

[15675] Abu Bakr said: Muḥammad ibn Abī ‘Ubaydah reported to us saying: My father reported to us from Al-A‘mash from Abū Sufyān from Anas that a man asked the Prophet ﷺ: "Is Hajj every year or once?" He said: "Once," or words to that effect.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ قَالَ: نَا أَبِي، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ فِي كُلِّ عَامٍ أَوْ مَرَّةً؟ فَقَالَ: مَرَّةً أَوْ كَلَامٌ نَحْوُ هَذَا

[15676] Abu Bakr said: Mu‘ādh reported to us from Ibn ‘Awn from Muḥammad who said: "They used to consider Ibn ‘Affān to be the most knowledgeable of people regarding the rituals, then after him Ibn ‘Umar."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُعَاذٌ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: كَانُوا يَرَوْنَ أَنَّ أَعْلَمَ النَّاسِ بِالْمَنَاسِكِ ابْنُ عَفَّانٍ، ثُمَّ بَعْدَهُ ابْنُ عُمَرَ

[15677] Abu Bakr said: Al-Faḍl reported to us from Sufyān from Ishāq from ‘Abd Allāh ibn Yūsuf from ‘Ā’ishah that she said: "Ibn ‘Abbās is the most knowledgeable of those remaining regarding Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا الْفَضْلُ، عَنْ سُفْيَانَ، عَنْ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: ابْنُ عَبَّاسٍ أَعْلَمُ مَنْ بَقِيَ بِالْحَجِّ

[15678] Abu Bakr said: Ibn Fuḍayl narrated to us from Aslam ibn al-Minqarī who said: I was sitting with Abū Ja‘far when ‘Aṭā’ passed by. Abū Ja‘far said: "There remains no one on the face of the earth more knowledgeable about the rituals of Hajj than ‘Aṭā’."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فَضَيْلٍ، عَنْ أَسْلَمَ بْنِ الْمِنْقَرِيِّ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي جَعْفَرٍ، فَمَرَّ عَطَاءٌ، فَقَالَ أَبُو جَعْفَرٍ: مَا بَقِيَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ أَعْلَمُ بِمَنَاسِكِ الْحَجِّ مِنْ عَطَاءٍ

[15679] Abu Bakr said: ‘Abd Allāh ibn Numayr reported to us from Hishām ibn ‘Urwah from his father, who said: "It is from the Sunnah to ascend Al-Ṣafā until the House appears to you, then face it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: مِنَ السُّنَّةِ أَنْ تَصْعَدَ عَلَى الصَّفَا حَتَّى يَبْدُوَ لَكَ الْبَيْتُ فَتَسْتَقْبِلْهُ

[15680] Abu Bakr said: Ḥumayd reported to us from Ḥusayn from ‘Aqīl from Al-Ḍaḥḥāk who said: "He ascends Al-Ṣafā until he faces the House."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حُمَيْدٌ، عَنْ حُسَيْنٍ، عَنْ عَقِيلٍ، عَنْ الضَّحَّاكِ قَالَ: يَصْعَدُ عَلَى الصَّفَا حَتَّى يَسْتَقْبِلَ الْبَيْتَ

[15681] Abu Bakr said: Ibn Numayr reported to us from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that when he ascended Al-Ṣafā, he would face the House, say Takbīr three times, and say: "There is no god but Allah alone, without partner; to Him belongs the dominion, and to Him belongs all praise, and He has power over all things," raising his voice with it, then he would supplicate for a long time.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا صَعِدَ عَلَى الصَّفَا اسْتَقْبَلَ الْبَيْتَ، وَكَبَّرَ ثَلَاثًا، وَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَرْفَعُ بِهَا صَوْتَهُ، ثُمَّ يَدْعُو طَوِيلًا

[15682] Abu Bakr said: Ghundar reported to us from Shu‘bah from Mughīrah from Ibrāhīm who said: "When he stands on Al-Ṣafā, he stands in a position from which he can see the House."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا قَامَ عَلَى الصَّفَا قَامَ عَلَيْهِ مَقَامًا يَرَى مِنْهُ الْبَيْتَ

[15683] Abu Bakr said: Ḥātim reported to us from Ja‘far from his father from Jābir that the Prophet ﷺ ascended it until he saw the House.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ

[15684] Abu Bakr said: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith reported to us from Wahb from Ibn Ṭāwūs from his father that he used to stand on Al-Ṣafā and Al-Marwah where he could see the House.

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الصَّمَدِ بْنُ - 15684 - حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ وَهْبٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقِفُ عَلَى الصَّفَا وَالْمَرْوَةِ حَيْثُ يَرَى الْبَيْتَ

[15685] Abu Bakr said: Zayd ibn al-Ḥārith reported to us from Muḥammad ibn ‘Abd Allāh that Sālīm ascended Al-Ṣafā to a place from where he could see the House.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا زَيْدُ بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَنَّ سَالِمًا صَعِدَ الصَّفَا مَكَانًا يَرَى مِنْهُ الْبَيْتَ

[15686] Abu Bakr said: Abū Khālīd al-Aḥmar reported to us from ‘Uthmān from Mujāhid and ‘Aṭā’ who said: "He does not enter Ihṛām for Hajj on the Day of Tarwiyah until he sets out for Mina."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَا: لَا يُحْرَمُ بِالْحَجِّ يَوْمَ التَّرْوِيَةِ حَتَّى يَتَوَجَّهَ إِلَى مِنَى

[15687] Abu Bakr said: Abū Khālīd reported to us from Ismā‘īl ibn ‘Abd al-Malik who said: "Sa‘īd ibn Jubayr went out on the Day of Tarwiyah walking, and I went out with him. He entered the mosque and prayed two Rak‘ahs, then he left the mosque and recited Talbiyah when he set out."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ قَالَ: خَرَجَ سَعِيدُ بْنُ جُبَيْرٍ يَوْمَ التَّرْوِيَةِ مَاشِيًا، وَخَرَجْتُ مَعَهُ، فَدَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ وَلَبَّى حِينَ تَوَجَّهَ

[15688] Abu Bakr said: Sufyān ibn ‘Uyaynah reported to us from ‘Amr ibn Dīnār from Ibn Kaysān who said: I heard Ibn ‘Abbās say: "It does not harm you, O people of Mecca, if you do not perform ‘Umrah. But if you insist, then make the valley bottom between yourselves and the Ḥaram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ كَيْسَانَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَا يَضُرُّكُمْ يَا أَهْلَ مَكَّةَ أَنْ لَا تَعْتَمِرُوا، فَإِنْ أَبَيْتُمْ فَاجْعَلُوا بَيْنَكُمْ وَبَيْنَ الْحَرَمِ بَطْنَ الْوَادِي

[15689] Abu Bakr said: Wakī' reported to us from Sufyān from Mughīrah from Ibrāhīm who said: "The people of Mecca go out for 'Umrah [to the Ḥill], and they enter Iḥrām for Hajj from their place."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَهْلُ مَكَّةَ يَخْرُجُونَ لِلْعُمْرَةِ، وَيُهِلُّونَ بِالْحَجِّ مِنْ مَكَانِهِمْ

[15690] Abu Bakr said: Yahyā ibn Sa'īd al-Qaṭṭān reported to us from Ibn Jurayj from Khālīd ibn Muslim from Sālīm who said: "If I were from the people of Mecca, I would not perform 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ خَالِدِ بْنِ مُسْلِمٍ، عَنْ سَالِمٍ قَالَ: لَوْ كُنْتُ مِنْ أَهْلِ مَكَّةَ مَا اعْتَمَرْتُ

[15691] Abu Bakr said: 'Ubayd Allāh ibn Mūsā reported to us from 'Uthmān from 'Aṭā' who said: "There is no 'Umrah for the people of Mecca. Only those who visit the House to perform Ṭawāf perform 'Umrah, while the people of Mecca perform Ṭawāf whenever they wish."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ عُمْرَةٌ، إِنَّمَا يَعْتَمِرُ مَنْ زَارَ الْبَيْتَ لِيَطُوفَ بِهِ، وَأَهْلُ مَكَّةَ يَطُوفُونَ مَتَى شَاءُوا

[15692] Abu Bakr said: Ibn Idrīs reported to us from Ibn Jurayj from ‘Aṭā’ who said: "There is no ‘Umrah for the people of Mecca. Only those who visit the House to perform Ṭawāf perform ‘Umrah, while the people of Mecca perform Ṭawāf whenever they wish."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ عُمْرَةٌ، إِنَّمَا يَغْتَمِرُ مَنْ زَارَ الْبَيْتَ لِيَطُوفَ بِهِ، وَأَهْلُ مَكَّةَ يَطُوفُونَ مَتَى شَاءُوا

[15693] Abu Bakr said: Ibn Idrīs reported to us from Ibn Jurayj from ‘Aṭā’ who said: "There is no ‘Umrah for the people of Mecca." Ibn ‘Abbās said: "You, O people of Mecca, have no ‘Umrah; your ‘Umrah is merely Ṭawāf with Ghusl (washing). So whoever puts the valley bottom between himself and the Ḥaram, let him not enter Mecca except in Iḥrām." He said: I said to ‘Aṭā’: Does Ibn ‘Abbās mean the valley from the Ḥill? He said: "The valley bottom is from the Ḥill."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ عُمْرَةٌ قَالَ ابْنُ عَبَّاسٍ: أَنْتُمْ يَا أَهْلَ مَكَّةَ لَا عُمْرَةَ لَكُمْ، إِنَّمَا عُمَرْتُكُمْ الطَّوَافُ بِغُسْلٍ، فَمَنْ جَعَلَ بَيْنَهُ وَبَيْنَ الْحَرَمِ بَطْنَ الْوَادِي فَلَا يَدْخُلُ مَكَّةَ إِلَّا بِإِحْرَامٍ فَقَالَ: فَقُلْتُ لِعَطَاءٍ: يُرِيدُ ابْنُ عَبَّاسٍ الْوَادِي مِنَ الْحِلِّ؟ قَالَ: بَطْنَ الْوَادِي مِنَ الْحِلِّ

[15694] Abu Bakr said: Yaḥyā ibn Ādam informed us from Wahb from Ibn Ṭawūs from his father who said: "There is no ‘Umrah for the people of Mecca."

أَبُو بَكْرٍ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ - 15694 - - حَدَّثَنَا آدَمُ، عَنْ وَهْبٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ عُمْرَةٌ

[15695] Abu Bakr said: Ibn Fuḍayl reported to us from Khuṣayf from Mujaḥid who said: "There is no Tamattu' for anyone from the people of Mecca."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ - 15695 حَدَّثَنَا خُصَيْفٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ عَلَى أَحَدٍ مِنْ أَهْلِ مَكَّةَ مُتَعَةٌ

[15696] Abu Bakr said: Abū Mu'āwiyah reported to us from Hishām ibn 'Urwah from his father who said: "There is no Tamattu' for the people of Mecca, nor is there Iḥṣār (being blocked) for them; their Iḥṣār is merely to perform Ṭawāf around the House."

أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ - 15696 حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ مُتَعَةٌ، وَلَيْسَ عَلَيْهِمْ إِحْصَارٌ، إِنَّمَا إِحْصَارُهُمْ أَنْ يَطُوفُوا بِالْبَيْتِ

[15697] Abu Bakr said: Wakī' reported to us from Hishām from his father who said: "There is no Tamattu' for the people of Mecca."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ هِشَامٍ، - 15697 حَدَّثَنَا عَنْ أَبِيهِ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ مُتَعَةٌ

[15698] Abu Bakr said: Sufyān ibn ‘Uyaynah reported to us from Hishām ibn Ḥujayr from Ṭāwūs who said: "There is no Tamattu‘ for the people of Mecca." Then he recited: {That is for him whose family are not present at the Sacred Mosque} [Al-Baqarah: 196]. If they do so and then perform Hajj, they are liable for what the people are liable for.

أَبُو بَكْرٍ قَالَ: نَاسُفِيَانُ بْنُ عُيَيْنَةَ، - 15698 حَدَّثَنَا عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: "أَيْسَ عَلَى أَهْلِ مَكَّةَ مُتَعَةً، ثُمَّ قَرَأَ: {ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي، فَإِنْ فَعَلُوا ثُمَّ حَجَّوْا} [196: الْمَسْجِدِ الْحَرَامِ] [البقرة]، فَعَلَيْهِمْ مِثْلُ مَا عَلَى النَّاسِ

[15699] Abu Bakr said: ‘Umar ibn Ayyūb al-Mawṣilī reported to us from Ja‘far ibn Burqān from Maymūn who said: "There is no Tamattu‘ for the people of Mecca nor for those who overlook Mecca."

أَبُو بَكْرٍ قَالَ: نَاسُفِيَانُ بْنُ عُيَيْنَةَ، - 15699 حَدَّثَنَا الْمَوْصِلِيُّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ وَلَا مَنْ نَظَرَ إِلَى مَكَّةَ مُتَعَةً

[15700] Abu Bakr said: Yaḥyā ibn Sa‘īd reported to us from Ibn Jurayj from Ibn Ṭāwūs from his father who said: "Tamattu‘ is for all people except the people of Mecca."

أَبُو بَكْرٍ قَالَ: نَاسُفِيَانُ بْنُ عُيَيْنَةَ، - 15700 حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: الْمُتَعَةُ لِلنَّاسِ أَجْمَعِينَ إِلَّا أَهْلَ مَكَّةَ

[15701] Abu Bakr said: Shabābah reported to us from Ibn Abī Dhi'b from Al-Zuhrī who said: "There is no Tamattu' for the people of Mecca, nor Iḥṣār; they merely have supper until they complete their Hajj."

أَبُو بَكْرٍ قَالَ: نَا شَبَابَةُ، عَنِ ابْنِ أَبِي - 15701 حَدَّثَنَا
ذُنُبٍ، عَنِ الزُّهْرِيِّ، قَالَ: لَيْسَ عَلَى أَهْلِ مَكَّةَ مُتَعَةٌ،
وَلَا إِحْصَارٌ، إِنَّمَا يَتَعَشَوْنَ حَتَّى يَقْضُوا حَجَّتَهُمْ

[15702] Abu Bakr said: ‘Abdah reported to us from Muḥammad ibn Sūqah from Sa‘īd ibn Jubayr regarding His saying: {Whoever is able to find thereto a way} [Āl ‘Imrān: 97]. He said: "Whoever finds provision and a mount, Hajj has become obligatory upon him."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُهُ، عَنْ مُحَمَّدِ بْنِ - 15702 حَدَّثَنَا
سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ: {مَنْ اسْتَطَاعَ إِلَيْهِ
قَالَ: مَنْ وَجَدَ زَادًا وَرَاحِلَةً [97: سَبِيلًا]} [آل عمران
فَقَدْ وَجَبَ عَلَيْهِ الْحَجُّ

[15703] Abu Bakr said: Wakī' reported to us from Ibrāhīm ibn Yazīd from Muḥammad ibn 'Abbād ibn Ja'far from Ibn 'Umar who said: A man stood up to the Prophet ﷺ and said: "O Messenger of Allah, what makes Hajj obligatory?" He said: "Provision and a mount." He said: "O Messenger of Allah, what is the pilgrim (Hājj)?" He said: "The disheveled and unperfumed one." He said: "O Messenger of Allah, what is the best Hajj?" He said: "Al-'Ajj and Al-Thajj." He said: "Al-'Ajj is raising the voice with Talbiyah, and Al-Thajj is slaughtering the sacrificial animals."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ - 15703 حَدَّثَنَا بَنُ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا يُوجِبُ الْحَجَّ؟ قَالَ: زَادٌ وَرَاحِلَةٌ قَالَ: يَا رَسُولَ اللَّهِ، فَمَا الْحَاجُّ؟ قَالَ: الشَّعِثُ النَّفْلُ، قَالَ: فَقَالَ: يَا رَسُولَ اللَّهِ، فَمَا أَفْضَلُ الْحَجِّ؟ قَالَ: الْعَجُّ وَالنَّجُّ، قَالَ: "الْعَجُّ: الْعَجِيجُ بِالتَّلْبِيَةِ، وَالنَّجُّ: نَحْرُ الْبُذْنِ"

[15704] Abu Bakr said: Rawḥ ibn 'Ubādah reported to us from Zakariyyā ibn Ishāq from Ibn Abī Najīḥ from Mujāhid regarding {Whoever is able to find thereto a way} [Āl 'Imrān: 97]. He said: "Provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا رَوْحُ بْنُ عُبَادَةَ، - 15704 - - حَدَّثَنَا عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ [97: مُجَاهِدٍ، {مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا}] آل عمران قَالَ: زَادٌ وَرَاحِلَةٌ

[15705] Abu Bakr said: Ibn Mahdī reported to us from Sufyān from Khālīd Abū Karīmah from a man from Ibn al-Zubayr: "According to one's capability."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ - 15705 حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ أَبِي كَرِيمَةَ، عَنْ رَجُلٍ، عَنْ ابْنِ الزُّبَيْرِ: عَلَى قَدْرِ الْقُوَّةِ

[15706] Abu Bakr said: Wakī' reported to us from Abū Ḥubāb from Al-Ḍaḥḥāk from Ibn 'Abbās regarding His saying {Whoever is able to find thereto} [Āl 'Imrān: 97]. He said: "Provision and a camel."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ أَبِي - 15706 حَدَّثَنَا حُبَابٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ {مَنْ قَالَ: الزَّادُ وَالْبَعِيرُ [97: اسْتَطَاعَ إِلَيْهِ]} [آل عمران

[15707] Abu Bakr said: Wakī' reported to us from Sufyān from Yūnus from Al-Ḥasan from the Prophet ﷺ who said: "Provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15707 حَدَّثَنَا عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الزَّادُ وَالرَّاحِلَةُ

[15708] Abu Bakr said: 'Abd al-A'lā reported to us from Yūnus from Al-Ḥasan from the Prophet ﷺ, similarly.

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15708 حَدَّثَنَا يُونُسَ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ

[15709] Abu Bakr said: Abū Usāmah reported to us from Hishām from Al-Ḥasan regarding His saying {Whoever is able to find thereto a way} [Āl ‘Imrān: 97]. "The way is provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ - 15709 حَدَّثَنَا هِشَامٌ، عَنْ الْحَسَنِ، فِي قَوْلِهِ {مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} السَّبِيلُ: زَادٌ وَرَاحِلَةٌ [97: آل عمران]

[15710] Abu Bakr said: Abū Khālīd reported to us from Ibn Jurayj from ‘Aṭā’ who said: ‘Umar said regarding {Whoever is able to find thereto a way} [Āl ‘Imrān: 97]: "Provision and a mount." And Ibn ‘Abbās said: "Whoever finds means and is not prevented from it." And ‘Aṭā’ said: "A way as Allah said."

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ ابْنِ - 15710 حَدَّثَنَا جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ عُمَرُ: {مَنْ اسْتَطَاعَ إِلَيْهِ} ، قَالَ: زَادٌ وَرَاحِلَةٌ وَقَالَ ابْنُ [97: سَبِيلًا] [آل عمران عَبَّاسٍ: مَنْ وَجَدَ سَعَةً وَلَمْ يُحَلْ بِبَيْتِهِ وَبَيْتُهُ وَقَالَ عَطَاءٌ: سَبِيلًا كَمَا قَالَ اللَّهُ

[15711] Abu Bakr said: Abū Khālīd reported to us from Dāwūd from ‘Aṭā’ who said: "Provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ دَاوُدَ، - 15711 حَدَّثَنَا عَنْ عَطَاءٍ قَالَ: زَادٌ وَرَاحِلَةٌ

[15712] Abu Bakr said: Abū Khālīd reported to us from Ibn Sūqah from Sa‘īd ibn Jubayr who said: "Provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ ابْنِ - 15712 حَدَّثَنَا سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: زَادٌ وَرَاحِلَةٌ

[15713] Abu Bakr said: Ibn ‘Uyaynah reported to us from Ibn Sūqah from Sa‘īd ibn Jubayr, similarly.

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ - 15713 حَدَّثَنَا
سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، بِمِثْلِهِ

[15714] Abu Bakr said: Ibn ‘Uyaynah reported to us from Hishām from Al-Ḥasan who said: A man said: "O Messenger of Allah, what is the way thereto?" He said: "Provision and a mount."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ - 15714 حَدَّثَنَا
هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا
السَّبِيلُ إِلَيْهِ؟ قَالَ: الزَّادُ وَالرَّاحِلَةُ

[15715] Abu Bakr said: Wakī‘ reported to us saying: Sufyān reported to us from a man called Khālīd from Ibn al-Zubayr regarding {Whoever is able to find thereto a way} [Āl ‘Imrān: 97]. He said: "According to one's capability."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15715 حَدَّثَنَا
سُفْيَانٌ، عَنْ رَجُلٍ يُقَالُ لَهُ خَالِدٌ، عَنِ ابْنِ الزُّبَيْرِ، {مَنْ
قَالَ: قَدَرَ الْقُوَّةَ [97: اسْتَطَاعَ إِلَيْهِ سَبِيلًا]} [آل عمران

[15716] Abu Bakr said: Wakī‘ reported to us saying: ‘Imrān ibn Ḥudayr reported to us from Al-Nazzāl ibn ‘Ammār from Ibn ‘Abbās who said: "Whoever possesses three hundred Dirhams, Hajj becomes obligatory upon him, and marrying slave women becomes forbidden for him."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15716 حَدَّثَنَا
عِمْرَانُ بْنُ حُدَيْرٍ، عَنِ النَّزَّالِ بْنِ عَمَّارٍ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: مَنْ مَلَكَ ثَلَاثِمِائَةَ دِرْهَمٍ وَجَبَ عَلَيْهِ الْحَجُّ،
وَحُرْمَ عَلَيْهِ نِكَاحُ الْإِمَاءِ

[15717] Abu Bakr said: Saʿīd ibn Jubayr reported to us from his brother Maʿmar ibn Khaytham from Abū Jaʿfar, who said: I said to him: May Allah have mercy on you, {Whoever is able to find thereto a way} [Āl ʿImrān: 97], so what is the way? He said: "That you have a mount and clothes from provision, walking for a stage and riding for a stage."

أَبُو بَكْرٍ قَالَ: نَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ - 15717 حَدَّثَنَا أَخِيهِ، مَعْمَرُ بْنُ خَيْثَمٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: قُلْتُ لَهُ: بِرَحْمَتِكَ اللَّهُ {مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} [آل عمران 97] قَالَ: أَنْ يَكُونَ لَكَ رَاحِلَةٌ وَثِيَابٌ مِنْ زَادٍ تَمْشِي عُقْبَهُ، وَتَرْكَبُ عُقْبَهُ

[15718] Abu Bakr said: Yahyā ibn Saʿīd reported to us from Ibn Jurayj from Al-Ḥasan ibn Muslim from Ṭāwūs regarding a man who arrives in Mecca on the Day of ʿArafah performing ʿUmrah, circumambulates the House, and runs between Safa and Marwah. He said: "He should not approach women while the people are standing at ʿArafah."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ - 15718 حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، فِي الرَّجُلِ يَفْدُمُ مَكَّةَ يَوْمَ عَرَفَةَ مُعْتَمِرًا، فَيَطُوفُ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَالَ: لَا يَأْتِي النِّسَاءَ وَالنَّاسُ وَفُوفٌ بِعَرَفَةَ

[15719] Abu Bakr said: Yahyā ibn Saʿīd reported to us from Ibn Jurayj from ʿAṭāʾ who said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ - 15719 حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ بِهِ

[15720] Abu Bakr said: Jarīr reported to us from Mughīrah from Ibrāhīm who said: "The Muḥrimah (female pilgrim in Iḥrām) may wear leather socks (Khuffayn) and trousers."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، - 15720 حَدَّثَنَا عَنْ إِبْرَاهِيمَ قَالَ: تَلْبَسُ الْمُحْرِمَةُ الْخُفَّيْنِ وَالسَّرَاوِيلَ

[15721] Abu Bakr said: Ya‘lā reported to us from ‘Abd al-Malik who said: ‘Aṭā’ was asked: "Does the Muḥrimah wear trousers?" He said: "Yes."

أَبُو بَكْرٍ قَالَ: نَا يَعْلى، عَنْ عَبْدِ - 15721 حَدَّثَنَا الْمَلِكِ قَالَ: سُئِلَ عَطَاءٌ: أَتَلْبَسُ الْمُحْرِمَةُ السَّرَاوِيلَ؟ قَالَ: نَعَمْ

[15722] Abu Bakr said: Ibn Numayr reported to us from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar who said: "There is no harm for the Muḥrimah to wear leather socks and trousers."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدٍ - 15722 حَدَّثَنَا اللَّهُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا بَأْسَ أَنْ تَلْبَسَ الْمُحْرِمَةُ الْخُفَّيْنِ وَالسَّرَاوِيلَ

[15723] Abu Bakr said: Ibn Mahdī reported to us from Zam‘ah from Salamah ibn Wahrām from ‘Ikrimah from Ibn ‘Abbās who said: "The Muḥrimah may wear trousers."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ - 15723 حَدَّثَنَا زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَلْبَسُ الْمُحْرِمَةُ السَّرَاوِيلَ

[15724] Abu Bakr said: Al-‘Aqadī reported to us from Aflah from Al-Qāsim who said: "The Muḥrimah may wear trousers and gloves, and she covers her entire face."

أَبُو بَكْرٍ قَالَ: نَا الْعَقْدِيُّ، عَنْ أَفْلَحَ، - 15724 حَدَّثَنَا
عَنِ الْقَاسِمِ قَالَ: تَلْبَسُ الْمُحْرِمَةُ السَّرَاوِيلَ وَالْقَفَّازِينَ،
وَتُحْمَرُ وَجْهَهَا كُلُّهُ

[15725] Abu Bakr said: ‘Abd al-A‘lā reported to us from Hishām from Al-Ḥasan and ‘Aṭā’ who said: "The Muḥrimah wears trousers."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15725 حَدَّثَنَا
هَيْشَامٌ، عَنِ الْحَسَنِ، وَعَطَاءٍ، قَالَا: تَلْبَسُ الْمُحْرِمَةُ
السَّرَاوِيلَ

[15726] Abu Bakr said: Abū Mu‘āwiyah reported to us from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that he used to grant permission for leather socks and trousers for the Muḥrimah. He said: "Ṣafiyyah used to wear leather socks up to her knees while she was in Iḥrām."

أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ - 15726 حَدَّثَنَا
عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُرَخِّصُ
فِي الْخُفَيْنِ وَالسَّرَاوِيلِ لِلْمُحْرِمَةِ، قَالَ: كَانَتْ صَفِيَّةُ
تَلْبَسُ وَهِيَ مُحْرِمَةٌ خُفَيْنِ إِلَى رُكْبَتَيْهَا

[15727] Abu Bakr said: Ibn Abī ‘Adī reported to us from Ash‘ath from Al-Ḥasan that he saw no harm for the Muḥrimah to wear cut leather socks.

أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي عَدِيٍّ، عَنْ - 15727 حَدَّثَنَا
أَشْعَثُ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ تَلْبَسَ
الْمُحْرِمَةُ الْخُفَيْنِ الْمَبْسُوقَيْنِ

[15728] Abu Bakr said: ‘Affān reported to us saying: ‘Abd al-Wārith reported to us saying: Ḥumayd al-A‘raj reported to us from Mujāhid that ‘Abd Allāh ibn ‘Amr, ‘Abd Allāh ibn ‘Abbās, and ‘Abd Allāh ibn ‘Umar used to seek refuge [in Allah] between the Corner and the Door, or between the Stone and the Door, when they had completed their Ṭawāf and wanted to leave.

أَبُو بَكْرٍ قَالَ: نَا عَفَّانُ قَالَ: نَا عَبْدُ - 15728 حَدَّثَنَا الْوَارِثُ، قَالَ: نَا حُمَيْدُ الْأَعْرَجِ، عَنْ مُجَاهِدٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَعَبْدَ اللَّهِ بْنَ عُمَرَ كَانُوا إِذَا قَضَوْا طَوَافَهُمْ فَأَرَادُوا أَنْ يَخْرُجُوا اسْتَعَادُوا بَيْنَ الرُّكْنِ وَالْبَابِ، أَوْ بَيْنَ الْحَجَرِ وَالْبَابِ

[15729] Abu Bakr said: Ṣafwān ibn ‘Īsā reported to us from Al-Ḥārith ibn Abī Dhi‘āb who said: ‘Ikrimah narrated to me saying: "Every game caught by the Muḥrim that is less than a pigeon, its price is due [as compensation]."

أَبُو بَكْرٍ قَالَ: نَا صَفْوَانُ بْنُ عِيسَى، - 15729 حَدَّثَنَا عَنِ الْحَارِثِ بْنِ أَبِي ذَيْبٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ قَالَ: كُلُّ صَيْدٍ يُصَيِّدُهُ الْمُحْرِمُ دُونَ الْحَمَامَةِ فَفِيهِ ثَمَنُهُ

[15730] Abu Bakr said: ‘Abd al-A‘lā reported to us from Hishām from Al-Ḥasan and ‘Aṭā’ that they saw no harm for the Muḥrim to drape the Qamīṣ (shirt) over his shoulders.

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15730 حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، وَعَطَاءٍ أَنَّهُمَا لَمْ يَرَيَا بَأْسًا أَنْ يَرْتَدِيَا الْمُحْرِمُ بِالْقَمِيصِ

[15731] Abū Bakr said: ‘Abd al-A‘lā told us, from Hishām, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar: “That he used to dislike that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَكْرَهُ ذَلِكَ

[15732] Abū Bakr said: Mu‘tamir told us, from Al-Taymī, from Abū Makhlad who said: “I saw Ibn ‘Abbās throwing the pebbles while he was fasting.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُعْتَمِرٌ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مَخْلَدٍ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَرْمِي الْجِمَارَ وَهُوَ صَائِمٌ

[15733] Abū Bakr said: Wakī‘ told us, from Hishām, from his father, from ‘Ā’ishah: “That she used to fast the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَصُومُ أَيَّامَ النَّشْرِيقِ

[15734] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Al-Ḥakam, from Al-Aswad: “That he used to fast the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ الْأَسْوَدِ أَنَّهُ كَانَ يَصُومُ أَيَّامَ النَّشْرِيقِ

[15735] Abū Bakr said: ‘Abd al-A‘lā told us, from Al-Jurayrī, from Qays ibn ‘Abāyah who said: I asked Ibn ‘Abbās about fasting the day after the Day of Slaughter. He said: “Fast if you wish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ بْنِ عَبَّيْهٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ صِيَامِ الْيَوْمِ بَعْدَ النَّحْرِ، فَقَالَ: صُمْ إِنْ شِئْتَ

[15736] Abū Bakr said: Jarīr told us, from Manṣūr, from Ibrāhīm, from Al-Aswad: “That he used to fast the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّهُ كَانَ يَصُومُ أَيَّامَ النَّشْرِيقِ

[15737] Abū Bakr said: Wakī‘ told us, from Shu‘bah, from Qatādah, from Sa‘īd ibn Abī al-Ḥasan who said: “There is no day I fast that is more beloved to me than the fast of the Day of Heads (Day of

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: مَا مِنْ يَوْمٍ أَصُومُهُ أَحَبَّ إِلَيَّ مِنْ صَوْمِ يَوْمِ الرُّءُوسِ

[15738] Abū Bakr said: Abū al-Aḥwaṣ told us, from Zayd ibn Jubayr who said: I asked Ibn ‘Umar what a Muhrim may kill. He said: One of the wives of the Messenger of Allah ﷺ told me: “That he ﷺ commanded the killing of the crow.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، مَا يَقْتُلُ الْمُحْرِمُ؟ فَقَالَ: حَدَّثَنِي إِحْدَى نِسْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْغُرَابِ

[15739] Abū Bakr said: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, from ‘Alī who said: “The Muhrim may kill the crow.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: يَقْتُلُ الْمُحْرِمُ الْغُرَابَ

[15740] Abū Bakr said: Sufyān ibn ‘Uyaynah told us, from ‘Amr, from Ibn Abī ‘Ammār who said: “I saw Ibn ‘Umar throwing at a crow from the back of his camel while he was a Muhrim.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنِ ابْنِ أَبِي عَمَّارٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَرْمِي غُرَابًا عَنْ ظَهْرِ بَعِيرِهِ وَهُوَ مُحْرِمٌ

[15741] Abū Bakr said: Ḥumayd ibn ‘Abd al-Raḥmān told us, from Ḥasan, from Ibrāhīm ibn ‘Abd al-A‘lā, from Suwayd ibn Ghafalah who said: “Umar commanded us to kill the crow and the wasp while we were Muhrim.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: أَمَرَنَا عُمَرُ بِقَتْلِ الْغُرَابِ وَالزُّنْبُورِ وَنَحْنُ مُحْرِمُونَ

[15742] Abū Bakr said: Ibn Mahdī told us, from Sufyān, from Ādam, from Sa‘īd ibn Jubayr who said: “Throw stones at the crow while you are a Muhrim.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ آدَمَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: ارْجُمِ الْغُرَابَ وَأَنْتَ مُحْرِمٌ

[15743] Abū Bakr said: Ibn Fuḍayl told us, from Ḥuṣayn who said: I asked Mujāhid about what they kill in the Haram. He said: “The snake, and the crow is thrown at.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، قَالَ: سَأَلْتُ مُجَاهِدًا عَمَّا يَقْتُلُونَ فِي الْحَرَمِ، فَقَالَ: الْحَيَّةُ، وَيُرْمَى الْغُرَابُ

[15744] Abū Bakr said: Abū Khālīd al-Aḥmar told us, from Ḥajjāj, from ‘Aṭā’ who said: “The crow is to be killed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، قَالَ: يُقْتَلُ الْغُرَابُ

[15745] Abū Bakr said: Ibn Numayr told us, from Hishām, from his father, from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: “Let the Muhrim kill the crow.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيُقْتَلَ الْمُحْرِمُ الْغُرَابُ

[15746] Abū Bakr said: Abū Usāmah told us, from Shu‘bah, from Abū Qaza‘ah al-Bāhili, from Mujāhid al-Makkī who said: A man asked Jābir ibn ‘Abd Allāh: “Should one of us raise his hands when he sees the House?” He said: “That is the action of the Jews. We performed Hajj with the Messenger of Allah ﷺ, and we did that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ، عَنْ مُجَاهِدٍ الْمَكِّيِّ قَالَ: سَأَلَ رَجُلٌ جَابِرَ بْنِ عَبْدِ اللَّهِ، أَيْرَفَعُ أَحَدُنَا يَدَيْهِ إِذَا رَأَى النَّبِيَّةَ؟ فَقَالَ: ذَلِكَ صَنِيعُ يَهُودَ، وَقَدْ حَجَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَفَعَلْنَا ذَلِكَ

[15747] Abū Bakr said: Wakī' told us, from Shu'bah, from Abū Qaza'ah al-Bāhilī, from Mujāhid al-Makki who said: Jābir ibn 'Abd Allāh was asked about a man raising his hands when he sees the House. He said: "We performed Hajj with the Messenger of Allah ﷺ and we used to do it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ، عَنْ مُجَاهِدِ الْمَكِّيِّ، قَالَ: سَأَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ الرَّجُلُ يَرْفَعُ يَدَيْهِ إِذَا رَأَى الْبَيْتَ؟ "فَقَالَ: قَدْ حَجَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنَّا نَفْعَلُهُ

[15748] Abū Bakr said: Ibn Fuḍayl told us, from 'Atā', from Sa'īd ibn Jubayr, from Ibn 'Abbās who said: "Hands are raised in seven places: when seeing the House, on Safa and Marwah, in Jam' (Muzdalifah), at Arafat, and at the Jamarāt."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تُرْفَعُ الْأَيْدِي فِي سَبْعِ مَوَاطِنَ، إِذَا رَأَى الْبَيْتَ، وَعَلَى الصَّفَا وَالْمَرْوَةِ، وَفِي جَمْعٍ، وَالْعَرَفَاتِ، وَعِنْدَ الْجِمَارِ

[15749] Abū Bakr said: Ibn 'Uyaynah told us, from Ibn al-Munkadir who said: "No pilgrim ever became destitute," meaning became poor.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنَكْدِرِ قَالَ: مَا أَمْعَرَ حَاجٌّ قَطُّ يَعْنِي مَا افْتَقَرَ

[15750] Abū Bakr said: Abū Khālīd told us, from Ash‘ath, from Al-Ḥakam who said: The companions of ‘Abd Allāh used to say: “Hands are raised in eight places: at the House, on Safa and Marwah, at Arafah, at Muzdalifah, and at the two Jamrahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَقُولُونَ: تُرْفَعُ الْأَيْدِي فِي ثَمَانِيَةِ مَوَاطِنَ، عِنْدَ الْبَيْتِ، وَعَلَى الصَّفَا وَالْمَرْوَةِ، وَبِعَرَفَةَ، وَبِالْمُزْدَلِفَةِ، وَعِنْدَ الْجَمْرَتَيْنِ

[15751] Abū Bakr said: Abū Khālīd told us, from Ḥajjāj, from Ṭalḥah, from Ibrāhīm and Khaythamah who said: “[Hands] are raised in prayer, at the House, on Safa and Marwah, and at Muzdalifah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، وَخَيْثَمَةَ، قَالَا: يُرْفَعُ فِي الصَّلَاةِ، وَعِنْدَ الْبَيْتِ، وَعَلَى الصَّفَا وَالْمَرْوَةِ، وَبِالْمُزْدَلِفَةِ

[15752] Abū Bakr said: Ibn Fuḍayl told us, from Ibn Abī Laylā, from Al-Ḥakam, from Miqsam, from Ibn ‘Abbās who said: “Hands are not raised except in seven places: when you stand for prayer, when you arrive from a country [and see the House], when you see the House, when you stand on Safa and Marwah, at Arafat, at Jam‘ (Muzdalifah), and at the Jamarāt.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: "لَا تُرْفَعُ الْأَيْدِي إِلَّا فِي سَبْعِ مَوَاضِعَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ، وَإِذَا جِئْتَ مِنْ بَلَدٍ، وَإِذَا رَأَيْتَ الْبَيْتَ، وَإِذَا قُمْتَ عَلَى الصَّفَا وَالْمَرْوَةِ، وَبِعَرَفَاتٍ، وَبِجَمْعٍ، وَعِنْدَ الْجِمَارِ

[15753] Abū Bakr said: Jarīr told us, from Mughīrah, from Ibrāhīm, from Al-Sha‘bī who said: “As soon as you enter Mecca, and when you reach the Stone, praise Allah for His excellent facilitation and conveying [you there].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الشَّعْبِيِّ قَالَ: أَوَّلُ مَا تَدْخُلُ مَكَّةَ، فَإِذَا انْتَهَيْتَ إِلَى الْحَجَرِ فَاحْمَدِ اللَّهَ عَلَى حُسْنِ تَيْسِيرِهِ وَبَلَاغِهِ

[15754] Abū Bakr said: Yaḥyā ibn Sa‘īd: That when he saw the House, he would say: “O Allah, You are Peace, and from You is peace, so greet us, our Lord, with peace, and to You is peace.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، أَنَّهُ كَانَ إِذَا رَأَى الْبَيْتَ قَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، فَحَيَّنَا رَبَّنَا بِالسَّلَامِ، وَإِلَيْكَ السَّلَامُ

[15755] Abū Bakr said: ‘Abdah ibn Sulaymān told us, from Yaḥyā ibn Sa‘īd, from Muḥammad ibn Sa‘īd ibn al-Musayyib, from Sa‘īd ibn al-Musayyib: That when he entered the Mosque of the Kaaba and looked at the House, he would say: “O Allah, You are Peace, and from You is peace, so greet us, our Lord, with peace.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ الْمُسَيَّبِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ إِذَا دَخَلَ مَسْجِدَ الْكَعْبَةِ، وَنَظَرَ إِلَى الْبَيْتِ قَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، فَحَيَّنَا رَبَّنَا بِالسَّلَامِ

[15756] Abū Bakr said: Wakī' told us, from Sufyān, from a man from the people of Sham, from Makḥūl: That when the Prophet ﷺ saw the House, he said: "O Allah, increase this House in honor, greatness, and reverence, and increase those who perform Hajj or Umrah to it in honor, greatness, magnification, and righteousness."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ، عَنْ مَكْحُولٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَأَى الْبَيْتَ قَالَ: اللَّهُمَّ زِدْ فِي هَذَا الْبَيْتِ تَشْرِيفًا وَتَعْظِيمًا وَمَهَابَةً، وَزِدْ مَنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْبِيرًا وَبِرًّا

[15757] Abū Bakr said: Wakī' told us, from Al-'Umarī, from Muḥammad ibn Sa'īd, from his father: That when 'Umar entered the House, he said: "O Allah, You are Peace, and from You is peace, so greet us, our Lord, with peace."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ لَمَّا دَخَلَ الْبَيْتَ قَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

[15758] Abū Bakr said: Ḥātim ibn Ismā'il told us, from Ḥumayd ibn Ṣakhr, from 'Ikrimah, from Ibn 'Abbās that he said: "I feel distress within myself that I might die before I perform Hajj walking."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنِّي أَتَحَرَّجُ مَا فِي نَفْسِي أَنْ أَمُوتَ قَبْلَ أَنْ أَحُجَّ مَاشِيًا

[15759] Abū Bakr said: Wakī‘ told us, from Sufyān, from Ibn Abī Najīh, from Mujāhid: That “Ibrahim and Isma‘il performed Hajj while walking.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، أَنَّ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ حَجَّا وَهُمَا مَاشِيَانِ

[15760] Abū Bakr said: Ḥafṣ ibn Ghiyāth told us, from Ja‘far, from his father who said: “Al-Ḥusayn ibn ‘Alī performed Hajj walking, while his noble camels were led beside him.” Ḥafṣ said: I think he said: “Ten [times].”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: حَجَّ الْحُسَيْنُ بْنُ عَلِيٍّ مَاشِيًا وَنَجَائِيَهُ نَقَادًا إِلَى جَنْبِهِ، قَالَ حَفْصٌ: أَحْسِبُهُ قَالَ: عَشْرًا

[15761] Abū Bakr said: ‘Abdah ibn Sulaymān told us, from ‘Uthmān ibn Ḥakīm who said: “I saw Nāfi‘ ibn Jubayr performing his rituals on foot, and he stood at Arafah on foot.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ يَقْضِي مَنَاسِكَهُ عَلَى رِجْلَيْهِ، وَيُعْرِفُ عَلَى رِجْلَيْهِ

[15762] Abū Bakr said: Wakī‘ told us, from Ismā‘īl ibn ‘Abd al-Malik who said: “I performed Hajj with Sa‘īd ibn Jubayr while walking.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ قَالَ: حَجَجْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ مَاشِيًا

[15763] Abū Bakr said: Abū Usāmah told us, from Ibn Jurayj who said: I asked Nāfi': "Did Ibn 'Umar perform Hajj walking?" He said: "No."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: سَأَلْتُ نَافِعًا، حَجَّ ابْنُ عُمَرَ مَاشِيًا؟ قَالَ: لَا

[15764] Abū Bakr said: Jarīr told us, from Manṣūr, from Mujāhid who said: "Whatever game the Muhrim kills out of forgetfulness, judgment is passed against him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: كُلُّ مَا أَصَابَ الْمُحْرِمُ الصَّيْدَ نَاسِيًا حُكْمٌ عَلَيْهِ

[15765] Abū Bakr said: Abū Usāmah told us, from Hishām, from Al-Ḥasan who said: "Whenever the Muhrim kills game, judgment is passed against him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كُلَّمَا أَصَابَ الْمُحْرِمُ الصَّيْدَ حُكْمٌ عَلَيْهِ

[15766] Abū Bakr said: ‘Alī ibn Mushir told us, from Dāwūd, from Al-Sha‘bī, from Shurayḥ who said: A man asked him, saying: “I killed game while I was a Muhrim.” Shurayḥ said: “Did you kill any before it?” He said: “No.” He said: “If you had done so, I would have left you to Allah Almighty until He takes retribution from you, and Allah is Mighty, Lord of Retribution.” Dāwūd said: I mentioned that to Sa‘īd ibn Jubayr, and he said: “Does he remove [responsibility]? Judgment is passed against him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي أَصَبْتُ صَيْدًا وَأَنَا مُحْرِمٌ، فَقَالَ شُرَيْحٌ: هَلْ كُنْتَ أَصَبْتَ قَبْلَهُ؟ قَالَ: لَا، قَالَ: لَوْ كُنْتَ فَعَلْتَ وَكَأَنَّكَ إِلَى اللَّهِ تَعَالَى حَتَّى يَنْتَقِمَ مِنْكَ، وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ قَالَ دَاوُدُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَفَيُخْلَعُ يَحْكُمُ عَلَيْهِ؟

[15767] Abū Bakr said: Abū Usāmah told us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās who said: “If he kills [game] once, judgment is passed against him. Then if he repeats it, judgment is not passed against him.” Then he recited: {And whoever returns [to it], Allah will take retribution from him} [Al-Ma'idah: 95].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: "إِذَا أَصَابَ مَرَّةً حُكْمٌ عَلَيْهِ، ثُمَّ إِنْ عَادَ لَمْ يُحْكَمْ عَلَيْهِ، ثُمَّ قَرَأَ: {وَمَنْ عَادَ 95} فَيَنْتَقِمُ اللَّهُ مِنْهُ" [المائدة]

[15768] Abū Bakr said: Ibn ‘Ulayyah told us, from Yaḥyā ibn Abī Ishāq, from Anas: That he heard the Messenger of Allah ﷺ reciting Talbiyah saying: “Labbayka for Umrah and Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلَبِّي يَقُولُ: لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ

[15769] Abū Bakr said: Ibn Mahdī told us, from Sufyān, from Bukayr ibn ‘Aṭā’, from Ḥurayth ibn Sulaym who said: I heard ‘Alī reciting Talbiyah for Hajj and Umrah. ‘Uthmān said to him: “You are among those who are looked up to.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ حُرَيْثِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ عَلِيًّا لَبَّى بِالْحَجِّ وَالْعُمْرَةِ فَقَالَ لَهُ عُثْمَانُ: إِنَّكَ مِمَّنْ يُنْظَرُ إِلَيْهِ

[15770] Abū Bakr said: Ibn ‘Ulayyah told us, from Ḥumayd, from Anas: That he heard the Prophet ﷺ saying: “Labbayka for Umrah and Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ

[15771] Abū Bakr said: Ibn Mahdī told us, from Sufyān, from Maṣṣūr who said: I asked Ibrāhīm and Mujaḥid about a man reciting Talbiyah for Hajj and Umrah. Mujaḥid said: “He starts with the Umrah.” Ibrāhīm said: “The intention suffices him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ وَمُجَاهِدًا عَنِ الرَّجُلِ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ، فَقَالَ مُجَاهِدٌ: يَبْدَأُ بِالْعُمْرَةِ وَقَالَ إِبْرَاهِيمُ: تُجْزِيهِ النِّيَّةُ

[15772] Abū Bakr said: Ibn ‘Ulayyah told us, from Layth, from Mujāhid who said: “If a man uses violet oil as snuff (nose drops), upon him is the ransom (Fidyah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا اسْتَعَطَّ الرَّجُلُ الْبَنْفَسَجَ فَعَلَيْهِ الْفِدْيَةُ

[15773] Abū Bakr said: Hushaym told us, from ‘Amr ibn Dīnār, from Jābir ibn Zayd, from Ibn ‘Abbās: That the Messenger of Allah ﷺ delivered a sermon and said: “If the Muhrim does not find an Izar (lower garment), let him wear trousers (Sirwal). And if he does not find sandals, let him wear leather socks (Khuffayn).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا هُشَيْمٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فَقَالَ: إِذَا لَمْ يَجِدِ الْمُحْرِمُ إِزَارًا لَبَسَ سَرَائِلَ، وَإِذَا لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ

[15774] Abū Bakr said: Ibn ‘Uyaynah told us, from ‘Amr, from Jābir ibn Zayd, from Ibn ‘Abbās, from the Prophet ﷺ, with the like of it or similar.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِهِ أَوْ نَحْوِهِ

[15775] Abū Bakr said: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, from Ibn ‘Amr (or Ibn ‘Umar), from Jābir ibn Zayd, from Ibn ‘Abbās who said: I heard the Messenger of Allah ﷺ saying it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ

[15776] Abū Bakr said: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar: That a man asked the Prophet ﷺ what clothes a Muhrim should wear, or what a Muhrim should leave? He said: “He should not wear leather socks, nor trousers, unless he does not find sandals. Whoever does not find sandals, let him wear leather socks, and let him cut them below the ankles.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ، أَوْ مَا يَنْتَرِكُ الْمُحْرِمُ؟ فَقَالَ: لَا يَلْبَسُ الْخُفَّيْنِ، وَلَا السَّرَاوِيلَ، إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ، فَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقُطْعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ

[15777] Abū Bakr said: Al-Faḍl ibn Dukayn told us: Zuhayr told us, from Abū al-Zubayr, from Jābir who said: The Messenger of Allah ﷺ said: “Whoever does not find sandals, let him wear leather socks. And whoever does not find an Izar, let him wear trousers.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: نَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ

[15778] Abū Bakr said: Ḥammād ibn Khālīd told us, from Mu‘āwiyah ibn Ṣāliḥ, from Yūnus ibn Sayf, from ‘Umar ibn al-Aswad who said: I asked ‘Umar (ibn al-Khaṭṭāb). I said: “What do you say about leather socks for the Muḥrim?” He said: “They are the sandals of the one who has no sandals.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ يُونُسَ بْنِ سَيْفٍ، عَنْ عُمَرَ بْنِ الْأَسْوَدِ، قَالَ: سَأَلْتُ عُمَرَ قَالَ: قُلْتُ: مَا تَقُولُ فِي الْخُفَيْنِ لِلْمُحْرِمِ؟ فَقَالَ: هُمَا نَعْلَانِ مَنْ لَا نَعْلَ لَهُ

[15779] Abū Bakr said: Ibn Numayr told us, from Ḥajjāj, from Abū Ishāq, from ‘Alī regarding the Muḥrim: “If he does not find sandals, he wears leather socks. And if he does not find an Izar, he wears trousers.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ فِي الْمُحْرِمِ إِذَا لَمْ يَجِدْ نَعْلَيْنِ لَيْسَ خُفَيْنِ، وَإِذَا لَمْ يَجِدْ إِزَارًا لَيْسَ سَرَائِلَ

[15780] Abū Bakr said: ‘Alī ibn Mushir told us, from Al-Shaybānī, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās who said: “If the Muḥrim does not find an Izar, let him wear trousers.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا لَمْ يَجِدِ الْمُحْرِمُ إِزَارًا فَلْيَلْبَسْ سَرَائِلَ

[15781] Abū Bakr said: Ibn Numayr [told us], from ‘Abd al-Malik, from ‘Atā’ who said: “There is no harm for the Muhrim to wear trousers if he does not find an Izar, and there is no harm to wear leather socks if he does not find sandals.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ يَلْبَسَ الْمُحْرِمُ سَرَائِلَ إِذَا لَمْ يَجِدْ إِزَارًا، وَلَا بَأْسَ أَنْ يَلْبَسَ خُفَّيْنِ إِذَا لَمْ يَجِدْ نَعْلَيْنِ

[15782] Abū Bakr said: Ḥātim ibn Ismā‘īl told us, from Ja‘far, from his father, from Jābir: That the Prophet ﷺ said: “If I had known beforehand about my affair what I know now, I would not have driven the sacrificial animal, and I would have made it an Umrah. So whoever among you does not have a sacrificial animal with him, let him exit Ihram.” The Messenger of Allah ﷺ had a sacrificial animal with him, so he did not exit Ihram.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَمْ أَسْقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُحِلَّ وَكَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدْيٌ فَلَمْ يَحِلَّ

[15783] Abū Bakr said: Ḥātim ibn Ismā‘īl told us, from Aflah, from Al-Qāsim, from ‘Ā’ishah who said: We went out with the Messenger of Allah ﷺ reciting Talbiyah for Hajj during the months of Hajj and days of Hajj, until we reached Sarif. The Messenger of Allah ﷺ said to his companions: “Whoever among you has not driven a sacrificial animal and wishes to change his Ihram from Hajj to Umrah, let him do so.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُهْلِينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ وَأَيَّامِ الْحَجِّ، حَتَّى قَدِمْنَا سَرِفَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: مَنْ لَمْ يَكُنْ مِنْكُمْ سَاقٍ هَدْيًا فَأَحَبَّ أَنْ يَهْلَ مِنْ حَجَّةٍ بِعُمْرَةٍ فَلْيَفْعَلْ

[15784] Abū Bakr said: Ghundar told us, from Shu‘bah, from Al-Ḥakam, from Mujāhid, from Ibn ‘Abbās, from the Prophet ﷺ that he said: “This is an Umrah we have enjoyed (Tamattu’). So whoever does not have a sacrificial animal with him, let him exit Ihram completely, for Umrah has entered into Hajj until the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيُجِلِّ الْجِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ

[15785] Abū Bakr said: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm al-Taymī, from his father, from Abū Dharr who said: “Mut‘ah in Hajj was specifically for the companions of the Prophet ﷺ.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَتْ الْمُتْعَةُ فِي الْحَجِّ لِأَصْحَابِ النَّبِيِّ عَلَيْهِ السَّلَامُ خَاصَّةً

[15786] Abū Bakr said: Ibn Fuḍayl told us, from Yazīd, from Mujāhid who said: Ibn al-Zubayr said: “Perform Hajj separately (Ifrad), and leave the saying of this blind man of yours.” That reached Ibn ‘Abbās, so he said: “Indeed, the one whose heart and eyes Allah has blinded is you. Why don't you ask your mother?” So he asked her, and she said: “We arrived with the Prophet ﷺ as pilgrims, so he commanded us and we exited Ihram completely, until the incense smoke rose between the men and women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ الزُّبَيْرِ: أَفْرِدُوا الْحَجَّ، وَدَعُوا قَوْلَ أَعْمَاكُمْ هَذَا، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: إِنَّ الَّذِي عَمَى اللَّهُ قَلْبَهُ وَعَيْنَيْهِ لَأَنْتَ، أَلَا تَسْأَلُ أُمَّكَ، فَسَأَلَهَا فَقَالَتْ: قَدِمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَّاجًا فَأَمَرَنَا فَأَحْلَلْنَا الْحَلَالَ كُلَّهُ حَتَّى سَطَعَتِ الْمَجَامِرُ بَيْنَ الرِّجَالِ وَالنِّسَاءِ

[15787] Abū Bakr said: Yazīd ibn Hārūn told us: ‘Abd al-Malik told us, from ‘Aṭā’ who said regarding the pigeons of the Haram: “If they go out of the Haram, hunt them if you wish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ قَالَ: نَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ فِي حَمَامِ الْحَرَامِ: إِذَا خَرَجْنَ مِنَ الْحَرَمِ فَصِدْهُنَّ إِنْ شِئْتَ

[15788] Abū Bakr said: Yazīd ibn Hārūn told us: Ḥammād ibn Salamah told us, from Hishām, from his father who said: “He saw no harm in hunting the pigeons of the Haram if they go out of the Haram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ لَا يَرَى بَأْسًا بِصَيْدِ حَمَامِ الْحَرَامِ، إِذَا خَرَجْنَ مِنَ الْحَرَمِ

[15789] Abū Bakr said: Ibn ‘Ulayyah told us, from Layth, from ‘Aṭā’ and Ṭāwūs regarding a man who performed Tawaf eight rounds. He said: “If he remembers it before praying two rak‘ahs, he performs six more rounds and prays four rak‘ahs. And if he remembers after praying two rak‘ahs, he performs six rounds, then prays two rak‘ahs. And if he wishes, he does not repeat that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، قَالَا: "فِي الرَّجُلِ طَافَ ثَمَانِيَةَ أَشْوَاطٍ قَالَ: إِنْ ذَكَرَهَا قَبْلَ أَنْ يُصَلِّيَ رَكْعَتَيْنِ طَافَ سِتَّةَ أَطْوَافٍ، وَصَلَّى أَرْبَعَ رَكْعَاتٍ، وَإِذَا ذَكَرَ بَعْدَ مَا يُصَلِّي رَكْعَتَيْنِ، طَافَ سِتَّةَ أَطْوَافٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَإِنْ شَاءَ لَمْ يَغْدُ بِذَلِكَ

[15790] Abū Bakr said: Ibn Mahdī told us, from Ḥammād ibn Salamah, from Yūnus, from Al-Ḥasan who said: “If he performs Tawaf around the House eight rounds, he prays two rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: إِذَا طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطٍ صَلَّى رَكْعَتَيْنِ

[15791] Abū Bakr said: Marwān ibn Mu‘āwiyah told us, from Muḥammad ibn Ismā‘īl al-Sulamī who said: Sa‘īd ibn Jubayr was asked about dates for the Muhrim. He said: “What is wrong with it?” He said: “There are flies in it.” He said: “Eat the date, and do not eat the fly.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ السُّلَمِيِّ قَالَ: سَأَلَ سَعِيدُ بْنُ جُبَيْرٍ عَنِ الثَّمَرِ لِلْمُحْرِمِ، فَقَالَ: وَمَا بَأْسُهُ؟ قَالَ: فِيهِ الذُّبَابُ، قَالَ: كُلِ الثَّمَرَةَ، وَلَا تَأْكُلِ الذُّبَابَ

[15792] Abū Bakr said: Ḥafṣ ibn Ghiyāth told us, from Al-‘Alā’ ibn al-Musayyib, from Al-Ḥakam and Ḥammād regarding the Muhrim wearing [the garment] in the tawashuh style (wrapping it under the armpit). One of them disliked it, and the other saw no harm in it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنِ الْحَكَمِ، وَحَمَّادٍ فِي الْمُحْرِمِ يَتَوَشَّحُ، كَرِهَهُ أَحَدُهُمَا، وَلَمْ يَرِ الْأُخَرُ بِهِ بَأْسًا

[15793] Abū Bakr said: Ibn Mahdī told us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’, who was asked about a man who performed Tawaf six rounds and prayed two rak‘ahs. He said: “He performs another round and prays two rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سُئِلَ عَنْ رَجُلٍ طَافَ سِتًّا وَصَلَّى رَكْعَتَيْنِ قَالَ: يَطُوفُ طَوَافًا آخَرَ وَيُصَلِّي رَكْعَتَيْنِ

[15794] Abū Bakr said: Ibn Mahdī told us, from Bishr ibn Manṣūr, from Shu‘ayb who said: Al-Ḥasan was asked about a man who performed Tawaf six rounds. He said: “He performs another round.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ بِشْرِ بْنِ مَنصُورٍ، عَنْ شُعَيْبٍ، قَالَ: سُئِلَ الْحَسَنُ عَنْ رَجُلٍ طَافَ سِتًّا قَالَ: يَطُوفُ طَوَافًا آخَرَ

[15795] Abū Bakr said: Wakī‘ told us, from Sufyān, from ‘Ubayd al-Muktib, from Ibrāhīm who said: “When you touch the Stone, say: ‘La ilaha illa Allah wa Allahu Akbar’ (There is no god but Allah, and Allah is Greatest).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ الْمُكْتَبِ، عَنْ إِبْرَاهِيمَ قَالَ: "إِذَا اسْتَلَمْتَ الْحَجَرَ فَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

[15796] Abū Bakr said: Wakī' told us, from Mūsā ibn 'Ubaydah, from Wahb ibn Wahb, from Sa'īd ibn al-Musayyib, from 'Umar: That he used to say when he touched [the Stone]: "I believe in Allah and disbelieve in Taghut."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ وَهْبِ بْنِ وَهْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ أَنَّهُ كَانَ يَقُولُ إِذَا اسْتَلَمَ: آمَنْتُ بِاللَّهِ، وَكَفَرْتُ بِالطَّاغُوتِ

[15797] Abū Bakr said: Wakī' told us, from Al-Mas'ūdī, from Abū Ishāq who said: When 'Alī touched the Stone, he would say: "O Allah, confirming Your Book and the Sunnah of Your Prophet."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَ عَلِيٌّ إِذَا اسْتَلَمَ الْحَجَرَ يَقُولُ: اللَّهُمَّ تَصَدِّقًا بِكِتَابِكَ وَسُنَّةِ نَبِيِّكَ

[15798] Abū Bakr said: Yazīd ibn Hārūn told us, from Al-Mas'ūdī, from Abū Ishāq, from Al-Hārith, from 'Alī, like the hadith of Wakī' from Al-Mas'ūdī.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْمَسْعُودِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، مِثْلَ حَدِيثِ وَكِيعٍ عَنِ الْمَسْعُودِيِّ

[15799] Abū Bakr said: Wakī' told us, from Ḥammād ibn Zayd, from Kathīr ibn Shinzār, from 'Aṭā' who said: "When you touch the Stone, kiss your hands, and do not make a sound with the kiss."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، عَنْ عَطَاءٍ قَالَ: إِذَا اسْتَلَمْتَ الْحَجَرَ فَقَبَّلْ يَدَيْكَ، وَلَا تُصَوِّبْ بِالْفُئْلَةِ

[15800] Abū Bakr said: Yaḥyā ibn Saʿīd told us, from Shuʿbah, from Maṣṣūr, from Ibrāhīm, from Al-Aswad: "That he used to prefer that there be nothing under the two sacks."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ لَا يَكُونَ تَحْتَ الْجَوْلَقَيْنِ شَيْءٌ

[15801] Abu Bakr said: Wakīʿ reported to us saying: Sufyān reported to us from Khālid al-Aʿwar who said: Dharr al-Hamdānī disagreed with me regarding Hajj on a Maḥmal (litter) versus a Qatab (saddle). Which of them is better? Dharr said: "The Maḥmal." He said: Then I asked Ibrāhīm, and he said: "The Qatab."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، قَالَ: نَا - 15801 حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْأَعْوَرِ قَالَ: خَالَفَنِي ذَرُّ الْهَمْدَانِيِّ فِي الْحَجِّ عَلَى الْمَحْمَلِ وَالْقَتَبِ أَيُّهُمَا أَفْضَلُ؟ قَالَ ذَرُّ: الْمَحْمَلُ، قَالَ: فَسَأَلْتُ إِبْرَاهِيمَ فَقَالَ: الْقَتَبُ

[15802] Abu Bakr said: Wakīʿ reported to us saying: Ishāq ibn Saʿīd al-Qurashī reported to us from his father from Ibn ʿUmar that he saw a group of travellers from the people of Yemen, whose saddles were made of leather. He said: "Whoever would like to see a group most resembling the Companions of Muḥammad, let him look at these."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، قَالَ: نَا - 15802 - - حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ الْقُرَشِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَأَى رُفْقَةً مِنْ أَهْلِ الْيَمَنِ، رَحَالُهُمُ الْأُذُمُ، فَقَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَشْبَهِ رُفْقَةٍ بِأَصْحَابِ مُحَمَّدٍ فَلْيَنْظُرْ إِلَى هَؤُلَاءِ

[15803] Abu Bakr said: Wakī' reported to us saying: Al-'Umarī reported to us from Nāfi' from Ibn 'Umar that he used to perform Hajj on a saddle.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15803 حَدَّثَنَا
الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَحُجُّ عَلَى
رَحْلِ

[15804] Abu Bakr said: Wakī' reported to us saying: Fuḍayl ibn 'Iyāḍ reported to us from Layth from Ṭāwūs who said: "The Hajj of the righteous is upon saddles."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15804 حَدَّثَنَا
فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: حَجُّ
الْأَبْرَارِ عَلَى الرَّحَالِ

[15805] Abu Bakr said: Wakī' reported to us saying: Rabī' reported to us from Yazīd ibn Abān from Anas ibn Mālīk who said: The Messenger of Allah ﷺ performed Hajj on a saddle, and his velvet cloak was worn out - or he said: not worn out, worth four Dirhams - then he said: "O Allah, a Hajj in which there is no showing off nor seeking repute."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15805 حَدَّثَنَا
رَبِيعٌ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "حَجَّ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَحْلٍ وَقَطِيفَتُهُ
سَوَاءٌ - أَوْ قَالَ: لَا بِسَوَاءٍ، لِأَرْبَعَةِ دَرَاهِمٍ - ثُمَّ قَالَ:
اللَّهُمَّ حَجَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةً

[15806] Abu Bakr said:

Wakī' reported to us from Sufyān from Abū Sinān from 'Abd Allāh ibn al-Ḥārith that the Prophet ﷺ performed Hajj on a saddle which shook (or he said: became needed), and he said: "Labbayk, indeed life is the life of the Hereafter."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15806 حَدَّثَنَا عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ عَلَى رَحْلٍ فَاهْتَزَّ، وَقَالَ مَرَّةً: فَاحْتِيجُ، فَقَالَ: لَبَّيْكَ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ

[15807] Abu Bakr said: Qurrah ibn

Sulaymān reported to us from Hishām from Muḥammad who said: Hajj on a Maḥmal (litter) was disliked, and he used to say: "People used to perform Hajj only on saddles and saddlebags."

أَبُو بَكْرٍ قَالَ: نَا قُرَّةُ بْنُ سُلَيْمَانَ، - 15807 حَدَّثَنَا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ يُكْرَهُ الْحُجُّ عَلَى الْمَحْمَلِ، وَيَقُولُ: إِنَّمَا كَانَ النَّاسُ يَحْجُونَ عَلَى الْأَفْتَابِ وَالرَّحَالِ

[15808] Abu Bakr said:

Wakī' reported to us from Sufyān from Ibn Jurayj from 'Atā' who said: "When he performs the farewell (Ṭawāf), he should not do any work until he goes out to Al-Abṭaḥ. Once he goes out to Al-Abṭaḥ, he said: There is no harm if he stays."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15808 حَدَّثَنَا عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: "إِذَا وَدَّعَ فَلَا يَعْمَلُ عَمَلًا حَتَّى يَخْرُجَ إِلَى الْأَبْطَحِ، فَإِذَا خَرَجَ إِلَى الْأَبْطَحِ قَالَ: لَا بَأْسَ أَنْ يُقِيمَ

[15809] Abu Bakr said:

Wakī' reported to us from Ibrāhīm ibn Yazīd from Al-Walīd ibn 'Abd Allāh ibn Abī Mughīth that 'Umar ibn 'Abd al-'Azīz performed the farewell (Ṭawāf), then a man from Quraysh came and visited him, so he repeated the farewell (Ṭawāf).

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ - 15809 حَدَّثَنَا
بْنُ يَزِيدَ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ أَنَّ عُمَرَ
بْنَ عَبْدِ الْعَزِيزِ وَدَّعَ، فَأَتَى رَجُلٌ مِنْ قُرَيْشٍ فَعَادَهُ،
فَاعَادَ الْوَدَاعَ

[15810] Abu Bakr said:

Wakī' reported to us from Sufyān from a man whom he did not name from 'Umar ibn 'Abd al-'Azīz that he performed the farewell (Ṭawāf), then he wrote a letter, so he repeated the farewell (Ṭawāf).

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15810 حَدَّثَنَا
عَنْ رَجُلٍ لَمْ يَكُنْ يُسَمِّيهِ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَنَّهُ
وَدَّعَ، فَكَتَبَ كِتَابًا فَاعَادَ الْوَدَاعَ

[15811] Abu Bakr said: Ḥakkām al-

Rāzī reported to us saying: I heard a man ask Ḥumayd: What did Al-Ḥasan say, or what was Al-Ḥasan's opinion regarding a man when he has performed the farewell (Ṭawāf)? He said: "He saw no harm if something was offered to him that he buys it."

أَبُو بَكْرٍ قَالَ: نَا حَكَّامُ الرَّازِيِّ قَالَ: - 15811 حَدَّثَنَا
سَمِعْتُ رَجُلًا سَأَلَ حُمَيْدًا: مَا كَانَ يَقُولُ الْحَسَنُ، أَوْ
رَأَى الْحَسَنَ فِي الرَّجُلِ إِذَا وَدَّعَ؟ قَالَ: كَانَ لَا يَرَى
بَأْسًا إِذَا عُرِضَ لَهُ الشَّيْءُ أَنْ يَشْتَرِيَهُ

[15812] Abu Bakr said: Ibn ‘Ulayyah reported to us from Khālīd that Abū Qilābah met a man who had returned from ‘Umrah and said: "May the deed be accepted, may the deed be accepted."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُليَّةَ، عَن خَالِدٍ - 15812 حَدَّثَنَا أَنَّ أَبَا قِلَابَةَ، أَنَّهُ لَقِيَ رَجُلًا قَدِمَ مِنَ الْعُمْرَةِ، قَالَ: بَرَّ الْعَمَلُ، بَرَّ الْعَمَلُ

[15813] Abu Bakr said: ‘Abd Allāh ibn Idrīs reported to us from Mālīk who said: Ṭalhah met Ḥammād and said: "May your rites be accepted."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ - 15813 - حَدَّثَنَا إِدْرِيسَ، عَن مَالِكٍ، قَالَ: لَقِيَ طَلْحَةُ حَمَادًا فَقَالَ: بَرَّ نُسُكُكَ

[15814] Abu Bakr said: Wakī‘ reported to us from Sufyān from Layth from someone who heard Ibn ‘Umar say to the pilgrim when he returned: "May Allah accept your rites, magnify your reward, and replace your

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَن سُفْيَانَ، - 15814 حَدَّثَنَا عَن لَيْثٍ، عَن مَنْ، سَمِعَ ابْنَ عُمَرَ يَقُولُ لِلْحَاجِّ إِذَا قَدِمَ: تَقَبَّلَ اللَّهُ نُسُكَكَ، وَأَعْظَمَ أَجْرَكَ، وَأَخْلَفَ نَفَقَتَكَ

[15815] Abu Bakr said: Yaḥyā ibn Saʿīd reported to us from Ibn Jurayj from Yaḥyā ibn ʿUbayd from his father from ʿAbd Allāh ibn al-Sāʾib who said: I heard the Messenger of Allah ﷺ saying between the Corner and the Stone: "{Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us} [Al-Baqarah: 201] from the punishment of the Fire."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ - 15815 حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ الرُّكْنِ وَالْحَجَرِ: " {رَبَّنَا آتِنَا فِي الدُّنْيَا عَذَابَ [201: حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا] [البقرة النار

[15816] Abu Bakr said: Asbāṭ ibn Muḥammad reported to us from ʿAṭāʾ from Saʿīd ibn Jubayr who said: Among the supplications of Ibn ʿAbbās that he would not leave out between the Corner and the Maqām was to say: "My Lord, make me content with what You have provided me, bless me in it, and replace every absent thing for me with good."

أَبُو بَكْرٍ قَالَ: نَا أَسْبَاطُ بْنُ مُحَمَّدٍ، - 15816 حَدَّثَنَا عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ مِنْ دُعَاءِ ابْنِ عَبَّاسٍ الَّذِي لَا يَدَعُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، أَنْ يَقُولَ: رَبِّ قَنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ

[15817] Abu Bakr said: ‘Abd al-A‘lā reported to us from Muḥammad ibn Ishāq from an old woman of Mecca who said: "Ibn ‘Affān was killed when I was fourteen years old. She said: I saw it [the Kaaba] without a covering except what people would cover it with—red garments thrown over it, white cloth, cloaks, and wool. Whatever it was covered with hung on it. And I saw it without gold or silver on it." Muḥammad said: "The House was not covered during the time of Abū Bakr or ‘Umar. But ‘Umar ibn ‘Abd al-‘Azīz covered it with Waṣā’il and Qabāṭī (types of cloth). Waṣā’il are Yemeni garments."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ - 15817 حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَجُوزٍ مِنْ أَهْلِ مَكَّةَ قَالَتْ: "قَدْ أَصِيبَ ابْنُ عَفَّانٍ وَأَنَا ابْنُهُ أَرْبَعَ عَشْرَةَ سَنَةً، قَالَتْ: وَلَقَدْ رَأَيْتُ وَمَا عَلَيْهِ كِسْوَةٌ، إِلَّا مَا تَكْسُوهُ النَّاسُ الْكِسَاءَ الْأَحْمَرَ يُطْرَحُ عَلَيْهِ، وَالتَّوْبَ الْأَبْيَضَ، وَالْكِسَاءَ، وَالصُّوفَ، وَمَا كُسِيَ مِنْ شَيْءٍ عَلَيْهِ، وَلَقَدْ رَأَيْتُهُ وَمَا عَلَيْهِ ذَهَبٌ وَلَا فِضَّةٌ"، قَالَ مُحَمَّدٌ: إِنَّ الْبَيْتَ لَمْ يَكُنْ يُكْسَى عَلَى عَهْدِ أَبِي بَكْرٍ، وَلَا عُمَرُ، وَإِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَسَا الْوَصَائِلَ وَالْقَبَاطِيَّ، وَالْوَصَائِلُ ثِيَابُ يَمَانِيَّةٌ

[15818] Abu Bakr said: Surayj ibn al-Nu‘mān reported to us saying: Fulayḥ reported to us from Nāfi‘ who said: Ibn ‘Umar used to cover his sacrificial camel with fine garments, patterned cloths, and Qabāṭī before the Kaaba was covered [regularly]. Then he would remove them before slaughtering it and send them to the custodians of the Kaaba as a covering for the Kaaba. When the Kaaba became covered [regularly], he stopped doing that.

أَبُو بَكْرٍ قَالَ: نَا سُرَيْجُ بْنُ النُّعْمَانِ - 15818 حَدَّثَنَا قَالَ: نَا فُلَيْحٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُجَلِّلُ بَدَنَتَهُ قَبْلَ أَنْ تُكْسَى الْكُعْبَةُ الْحُلَّ وَالْأَنْمَاطُ وَالْقَبَاطِيُّ، ثُمَّ يَنْزِعُهَا قَبْلَ أَنْ يَنْحَرَهَا، فَيُرْسِلُ بِهَا إِلَى خَزَنَةِ الْكُعْبَةِ كِسْوَةَ الْكُعْبَةِ، فَلَمَّا كُسِيتِ الْكُعْبَةُ تَرَكَ ذَلِكَ

[15819] Abu Bakr said: Wakī‘ reported to us from Ḥasan from Layth who said: "The covering of the Kaaba during the time of the Prophet ﷺ was of leather pieces and haircloth."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ حَسَنِ، - 15819 حَدَّثَنَا عَنْ لَيْثٍ قَالَ: كَانَ كِسْوَةُ الْكُعْبَةِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْأَقْطَاعُ وَالْمُسْوُحُ

[15820] Abu Bakr said: Jarīr reported to us from Mughīrah from Ibrāhīm who said: "When they visited a sick person who had not performed Hajj, they would order him to slaughter his sacrificial camel."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، - 15820 حَدَّثَنَا عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا إِذَا أَتَوْا الْمَرِيضَ لَمْ يَحْجَّ أَمَرُوهُ أَنْ يَنْحَرَ بَدَنَتَهُ

[15821] Abu Bakr said: Wakī' reported to us from Sufyān from Manṣūr from Ibrāhīm who said: "They used to consider it desirable, if one had not performed Hajj, to bequeath a sacrificial animal."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15821 حَدَّثَنَا عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحِبُّونَ إِذَا لَمْ يَكُنْ حَجَّ أَنْ يُوصِيَ بِهَدْيٍ

[15822] Abu Bakr said: Ḥafṣ ibn Ghiyāth reported to us from Ja'far from his father from Jābir that the Prophet ﷺ recited in the two Rak'ahs of Ṭawāf: {Say, "O disbelievers"} and {Say, "He is Allah, [who is] One"}.

أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، - 15822 حَدَّثَنَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَرَأَ فِي رَكْعَتَيِ الطَّوَافِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[15823] Abu Bakr said: Wakī' reported to us from Mūsā ibn 'Ubaydah from Ya'qūb ibn Zayd that the Prophet ﷺ recited in the two Rak'ahs of Ṭawāf {Say, "O disbelievers"} and {Say, "He is Allah, [who is] One"}.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مُوسَى - 15823 حَدَّثَنَا بِنُ عُبَيْدَةَ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتَيِ الطَّوَافِ قُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[15824] Abu Bakr said: Wakī' reported to us from Sufyān from Ash'ath from 'Aṭā' regarding a Muḥrim who kills a monkey. He said: "Judgment is passed against him [for compensation]."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15824 حَدَّثَنَا عَنْ أَشْعَثَ، عَنْ عَطَاءٍ، فِي الْمُحْرِمِ يُصِيبُ الْفَرْدَةَ؟ قَالَ: يُحْكَمُ عَلَيْهِ

[15825] Abu Bakr said: Wakī' reported to us from 'Ubayd Allāh ibn Abī Ziyād from Al-Qāsim ibn Muḥammad that the Prophet ﷺ entered Mecca from the Upper Thaniyyah (pass).

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ - 15825 حَدَّثَنَا بَنُ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ مِنْ ثَنِيَّةِ الْعُلَا

[15826] Abu Bakr said: Wakī' reported to us from Isrā'īl from Jābir from 'Aṭā' from Ibn 'Abbās who said: "I would not care if I entered from the lower part of Mecca."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ - 15826 حَدَّثَنَا إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أُبَالِي لَوْ دَخَلْتُ مِنْ أَسْفَلِ مَكَّةَ

[15827] Abu Bakr said: Wakī' reported to us from Al-'Umarī from Nāfi' from Ibn 'Umar that the Prophet ﷺ used to enter from the Upper Thaniyyah and exit from the Lower Thaniyyah.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، - 15827 حَدَّثَنَا عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى

[15828] Abu Bakr said: Ibn Numayr reported to us from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that the Prophet ﷺ, when he set out, would take the path of Al-Shajarah, and when he entered [Medina?], he would enter by the path of Al-Mu‘arras. And when he entered Mecca, he would enter from the Upper Thaniyyah, and when he left, he would leave from the Lower Thaniyyah, out of reverence for the House.

أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدٍ - 15828 حَدَّثَنَا اللَّهُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا خَرَجَ مِنْ طَرِيقِ الشَّجَرَةِ، وَإِذَا دَخَلَ مِنْ طَرِيقِ الْمُعَرَّسِ وَإِذَا دَخَلَ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَإِذَا خَرَجَ خَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى فِي تَعْظِيمِ الْبَيْتِ

[15829] Abu Bakr said: Wakī‘ reported to us from Naṣr ibn ‘Adī who said: I heard Mujāhid saying: "It was named the Ancient House (Al-Bayt al-‘Atīq) only because it was freed (‘Utiqa) from tyrants, so no tyrant claims it

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ - 15829 - - حَدَّثَنَا نَصْرُ بْنُ عَدِيٍّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: إِنَّمَا سُمِّيَ الْبَيْتُ الْعَتِيقَ لِأَنَّهُ أُعْتِقَ مِنَ الْجَبَابِرَةِ، فَلَيْسَ جَبَّارٌ يَدَّعِي أَنَّهُ لَهُ

[15830] Abu Bakr said: Wakī‘, Ghundar, and Shu‘bah reported to us from Al-Ḥakam from ‘Ikrimah, ‘Aṭā’, and Ṭāwūs regarding {So make hearts among the people incline toward them} [Ibrāhīm: 37]. They said: "Their hearts incline towards it, so they come to it," meaning the House.

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، وَغُنْدَرٌ، - 15830 حَدَّثَنَا
وَشُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عِكْرِمَةَ، وَعَطَاءٍ، وَطَاوُسٍ:
[37]: {فَجَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ} [إِبْرَاهِيمَ
قَالُوا: تَهْوِي إِلَيْهِ قُلُوبُهُمْ يَأْتُونَهُ يَعْنِي الْبَيْتَ

[15831] Abu Bakr said: Wakī‘ reported to us from Isrā’īl from Abū al-Haytham from Sa‘īd ibn Jubayr regarding {Allah has made the Kaaba, the Sacred House, standing for the people} [Al-Mā'idah: 97]. He said: "A strength for their religion."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ - 15831 حَدَّثَنَا
إِسْرَائِيلَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {جَعَلَ
[97]: اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ} [الْمَائِدَةُ
قَالَ: شِدَّةٌ لِدِينِهِمْ

[15832] Abu Bakr said: Wakī‘ reported to us saying: Sufyān reported to us from Ibn Abī Najīh from Mujāhid who said: "The Kaaba was named so only because it is square (Muraaba‘ah), and Budn (sacrificial animals) were named so because of fatness (Samānah)."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ قَالَ: نَا - 15832 حَدَّثَنَا
سُفْيَانٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: إِنَّمَا
سُمِّيَتْ الْكَعْبَةُ لِأَنَّهَا مَرْبَعَةٌ، وَإِنَّمَا سُمِّيَتْ الْبُذُنُ مِنْ أَجْلِ
السَّمَانَةِ

[15833] Abu Bakr said: Wakī' reported to us from Ghālib from Sa'īd ibn Jubayr regarding {And when We made the House a place of return for the people} [Al-Baqarah: 125]. He said: "They perform Hajj and then return."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ غَالِبٍ، - 15833 حَدَّثَنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ} قَالَ: يَحْجُّونَ ثُمَّ يَعُودُونَ [125: البقرة]

[15834] Abu Bakr said: Wakī' reported to us from Mālik ibn Mighwal from 'Aṭā' who said: "They perform Hajj and never satisfy their desire [to return] to it."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مَالِكِ بْنِ - 15834 حَدَّثَنَا مِغْوَلٍ، عَنْ عَطَاءٍ قَالَ: يَحْجُّونَ وَلَا يَفْضُونَ مِنْهُ وَطَرًا

[15835] Abu Bakr said: Jarīr narrated to us from Manṣūr from Mujāhid who said: "Had He not said: {So make hearts among the people} [Ibrāhīm: 37], Persians and Romans would have crowded upon it."

أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ - 15835 حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ قَالَ: "لَوْلَا أَنَّهُ قَالَ: {فَجَعَلْ أَفْئِدَةً لَّا زِدَحَمَتْ عَلَيْهِ فَارِسُ [37: مِنَ النَّاسِ]} [إِبْرَاهِيمَ وَرَوْمَ]

[15836] Abu Bakr said: Wakī' reported to us saying: Sufyān reported to us from Jābir from Abū Ja'far who said: "They were named Days of Tashrīq only because they used to dry meat in the sun (Yusharriqūn)."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15836 حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: إِنَّمَا سُمِّيَتْ أَيَّامُ النَّشْرِ بِقِيٍّ إِنَّهُمْ كَانُوا يُشْرِقُونَ فِي الشَّمْسِ

[15837] Abu Bakr said: Wakī' reported to us from Sufyān from Aslam al-Minqarī who said: I said to 'Atā': "Should I go out to Medina or enter Ihram for 'Umrah from the Miqāt of the Prophet ﷺ?" He said: "Your Ṭawāf around the House is more beloved to me than your journey to Medina."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15837 حَدَّثَنَا عَنْ أَسْلَمِ الْمِنْقَرِيِّ قَالَ: قُلْتُ لِعَطَاءٍ: أَخْرُجُ إِلَى الْمَدِينَةِ أَمْ أَهْلُ بِعُمْرَةٍ مِنَ مِيقَاتِ النَّبِيِّ عَلَيْهِ السَّلَامُ؟ قَالَ: طَوَافُكَ بِالْبَيْتِ أَحَبُّ إِلَيَّ مِنْ سَفَرِكَ إِلَى الْمَدِينَةِ

[15838] Abu Bakr said: Wakī' reported to us saying: 'Amr ibn Dharr reported to us from Mujāhid that he said: "Your Ṭawāf around the House is more beloved to me than your journey to Medina."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا - 15838 حَدَّثَنَا عَمْرُو بْنُ ذَرٍّ، عَنْ مُجَاهِدٍ، أَنَّهُ قَالَ: طَوَافُكَ بِالْبَيْتِ أَحَبُّ إِلَيَّ مِنْ سَفَرِكَ إِلَى الْمَدِينَةِ

[15839] Abu Bakr said: Ismā'īl ibn 'Abd al-Malik reported to us from 'Atā' who said: "Ṭawāf around the House is more beloved to me than going out for 'Umrah."

أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ - 15839 - حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: الطَّوَافُ بِالْبَيْتِ أَحَبُّ إِلَيَّ مِنَ الْخُرُوجِ إِلَى الْعُمْرَةِ

[15840] Abu Bakr said: Wakī' reported to us from Sufyān from Ibn Jurayj from 'Atā' who said: "It was called Mut'ah (enjoyment) only because they used to enjoy (Yatamatta'un) women and clothes."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، - 15840 حَدَّثَنَا عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنَّمَا سُمِّيَتْ الْمُتْعَةُ لِأَنَّهُمْ كَانُوا يَتَمَتَّعُونَ مِنَ النِّسَاءِ وَالثِّيَابِ

[15841] Abu Bakr said: Yaḥyā ibn Ādam reported to us saying: Sufyān reported to us from ‘Abd Allāh ibn ‘Uthmān from a man who said: I saw Sālim taking what fell from the covering of the Kaaba and giving it to the poor. Sufyān said: "There is no harm in buying it from the poor if he gave it to them."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ أَدَمَ قَالَ: - 15841 حَدَّثَنَا نَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ رَجُلٍ قَالَ: رَأَيْتُ سَالِمًا يَأْخُذُ مَا وَقَعَ مِنْ كِسْوَةِ الْكَعْبَةِ فَيَصْطَعُهَا فِي الْفُقَرَاءِ قَالَ: سُفْيَانُ: لَا بَأْسَ بِشِرَائِهَا مِنَ الْفُقَرَاءِ إِذَا أَعْطَاهُمْ إِيَّاهُ

[15842] Abu Bakr said: Shādhān reported to us saying: Ḥammād ibn Salamah reported to us from ‘Aṭā’ ibn al-Sā’ib from Al-Ḥakam ibn ‘Utaybah who said: "It was considered desirable to bathe during the Days of Tashrīq when going to the mosque or to the Jamrāt."

أَبُو بَكْرٍ قَالَ: نَا شَاذَانُ، قَالَ: نَا - 15842 حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الْحَكَمِ بْنِ عَتَيْبَةَ قَالَ: كَانَ يُسْتَحَبُّ الْغُسْلُ أَيَّامَ التَّشْرِيقِ إِذَا رَاحَ إِلَى الْمَسْجِدِ أَوْ إِلَى الْجِمَارِ

[15843] Abu Bakr said: Abū Usāmah reported to us saying: I heard Sufyān being asked about someone who became Muslim and performed Hajj, then apostatized, then returned to Islam. Is Hajj obligatory upon him, or does that [previous] Hajj suffice him? He said: "If he apostatizes, disbelief destroys everything that came before it, so he must perform Hajj and not count that [previous one]."

أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، قَالَ: - 15843 حَدَّثَنَا سَمِعْتُ سُفْيَانَ سُئِلَ عَنْ مَنْ أَسْلَمَ فَحَجَّ، ثُمَّ ارْتَدَّ، ثُمَّ رَجَعَ إِلَى الْإِسْلَامِ، وَجَبَ عَلَيْهِ الْحَجُّ، أَمْ تُجْزِئُهُ تِلْكَ الْحَجَّةُ؟ قَالَ: إِذَا ارْتَدَّ هَدَمَ الْكُفْرُ كُلَّ شَيْءٍ كَانَ قَبْلَهُ، فَعَلَيْهِ أَنْ يَحُجَّ، وَلَا يَعْتَدَّ بِذَلِكَ

[15844] Abu Bakr said: Ibn Yamān reported to us from Sufyān from Jābir from ‘Abd al-Raḥmān ibn al-Aswad, ‘Aṭā’, and Ṭāwūs who said: "Cover [the sacrificial animal] with any color you wish."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ يَمَانَ، عَنْ - 15844 حَدَّثَنَا سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، وَعَطَاءٍ، وَطَاوُسٍ، قَالَ: جَلَّلَ أَيَّ لَوْنٍ شِئْتَ

[15845] Abu Bakr said: Ibn Yamān reported to us from Sufyān from Ismā‘īl ibn Umayyah from Nāfi‘ from Ibn ‘Umar that he covered [the animal] with a patterned cloth (Namat).

أَبُو بَكْرٍ قَالَ: نَا ابْنُ يَمَانَ، عَنْ - 15845 حَدَّثَنَا سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ جَلَّلَ بِنَمَطٍ

[15846] Abu Bakr said: Azhar reported to us from Ibn ‘Awn from Nāfi‘ from Ibn ‘Umar that he used to cover his sacrificial camel with those high-quality coverings.

أَبُو بَكْرٍ قَالَ: نَا أَرْهَرُ، عَنِ ابْنِ - 15846 حَدَّثَنَا
عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُجَلِّلُ بَدَنَتَهُ تِلْكَ
الْجِلَالِ الْعَوَالِي

[15847] Abu Bakr said: Ibn Yamān reported to us from Sufyān from Layth from Mujāhid from ‘Abd al-Raḥmān ibn ‘Awf: "Cover [it] with silk/wool blend (Khazz)."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ يَمَانَ، عَنْ - 15847 حَدَّثَنَا
سُفْيَانَ، عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ: جَلَّلَ بِالْخَزِّ

[15848] Abu Bakr said: Wakī‘ narrated to us from Ibrāhīm ibn Nāfi‘ who said: I heard Al-Ḥasan ibn Muslim say: Ṭāwūs was asked about the dung beetle and the gecko, can the Muḥrim kill them? He said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ إِبْرَاهِيمَ - 15848 حَدَّثَنَا
بْنِ نَافِعٍ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ يَقُولُ: سُئِلَ
طَاوُسٌ، عَنِ الْجُعْلِ وَالْوَزَغِ يَقْتُلُهُ الْمُحْرِمُ؟ قَالَ: لَا
بَأْسَ بِهِ

[15849] Abu Bakr said: Wakī‘ reported to us from Ibrāhīm who said: I asked ‘Aṭā’ about the gecko being killed in the Ḥaram. He said: "If it harms you, there is no problem with it."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ إِبْرَاهِيمَ - 15849 حَدَّثَنَا
قَالَ: سَأَلْتُ عَطَاءً عَنِ الْوَزَغِ يُقْتَلُ فِي الْحَرَمِ، فَقَالَ:
إِذَا آذَاكَ فَلَا بَأْسَ بِهِ

[15850] Abu Bakr said: Ḥafṣ reported to us from Layth from Mujāhid from Ibn ‘Umar who said: "Kill the gecko in the Ḥill and the Ḥaram."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، - 15850 حَدَّثَنَا
عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: اقْتُلِ الْوَزَّغَ فِي الْحِلِّ
وَالْحَرَمِ

[15851] Abu Bakr said: Wakī‘ reported to us from Shibl ibn ‘Abbād from Qays ibn Sa’d from Ṭāwūs that he disliked [having] a prison in Mecca. He said: "It is not appropriate for a house of punishment to be in a house of mercy."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ عَنْ شَيْبِلِ بْنِ - 15851 حَدَّثَنَا
عَبَّادٍ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ طَاوُسٍ أَنَّهُ كَرِهَ السِّجْنَ
بِمَكَّةَ قَالَ: لَا يَنْبَغِي لِبَيْتِ عَذَابٍ أَنْ يَكُونَ فِي بَيْتِ
رَحْمَةٍ

[15852] Abu Bakr said:

Wakī' reported to us saying: I asked Sufyān about a man who forgot to perform the obligatory Ṭawāf (Ṭawāf al-Ifāḍah), so he performed the Farewell Ṭawāf (Ṭawāf al-Ṣadr) then left? Sufyān said: "The Farewell Ṭawāf is the obligatory one [it counts as such], and he owes [a sacrifice] for the Farewell Ṭawāf." Al-Ḥasan ibn Ṣāliḥ said: "It does not suffice him, as if he did not perform Ṭawāf." Regarding the Qārin who arrived and performed Ṭawāf for Hajj, it is for 'Umrah and he owes the Hajj Ṭawāf. Al-Ḥasan ibn Ṣāliḥ said: "It does not suffice him."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ قَالَ: سَأَلْتُ - 15852 حَدَّثَنَا سُفْيَانٌ عَنْ رَجُلٍ نَسِيَ أَنْ يَطُوفَ الطَّوَّافَ الْوَاجِبَ، فَطَافَ طَوَّافَ الصَّدْرِ ثُمَّ نَفَرَ؟ فَقَالَ سُفْيَانٌ: طَوَّافُ الصَّدْرِ هُوَ الْوَاجِبُ، وَعَلَيْهِ هُوَ لِيَطُوفَ الصَّدْرُ وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: لَا يُجْزِئُهُ، كَأَنَّهُ لَمْ يَطُفْ، وَفِي الْقَارِنِ قَدِمَ فَطَافَ لِلْحَجِّ هُوَ لِلْعُمْرَةِ وَعَلَيْهِ طَوَّافُ الْحَجِّ وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: لَا يُجْزِئُهُ

[15853] Abu Bakr said: I heard

Wakī' say: I heard Sufyān say: "If forgetfulness [prostration], Talbiyah, and Takbīr coincide for him, he starts with the forgetfulness [prostration], then Talbiyah, then Takbīr."

أَبُو بَكْرٍ قَالَ: سَمِعْتُ وَكَيْعًا، قَالَ: - 15853 حَدَّثَنَا سَمِعْتُ سُفْيَانَ يَقُولُ: إِذَا اجْتَمَعَ عَلَيْهِ السَّهْوُ وَالتَّلْبِيَّةُ وَالتَّكْبِيرُ يَبْدَأُ بِالسَّهْوِ، ثُمَّ التَّلْبِيَّةِ، ثُمَّ التَّكْبِيرِ

[15854] Abu Bakr said: Ḥafṣ reported to us from Ibn Jurayj from ‘Aṭā’ that he says: "For the Sindhi chicken, there is a judgment [compensation]."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنِ ابْنِ - 15854 حَدَّثَنَا جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ يَقُولُ: فِي الدَّجَاجَةِ السِّنْدِيَّةِ حُكْمَةٌ

[15855] Abu Bakr said: Yaḥyā ibn Ādam reported to us saying: Sufyān reported to us from Ibn Jurayj from ‘Aṭā’ regarding a slave who performs Tamattu’. He said: "His master slaughters a sheep on his behalf."

أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ آدَمَ قَالَ: - 15855 حَدَّثَنَا نَا سُفْيَانٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الْمَمْلُوكِ يَتَمَتَّعُ قَالَ: يَذْبَحُ عَنْهُ مَوْلَاهُ شَاةً

[15856] Abu Bakr said: ‘Abd al-Salām reported to us from Layth who said: "‘Aṭā’, Ṭāwūs, and Mujāhid saw me circumambulating around the Maqām [station], so they forbade me."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ - 15856 حَدَّثَنَا لَيْثٌ قَالَ: رَأَى عَطَاءٌ، وَطَاوُسٌ، وَمُجَاهِدٌ وَأَنَا أَطُوفُ حَوْلَ الْمَقَامِ فَتَهَوَّنِي

[15857] Abu Bakr said: ‘Abd al-Salām ibn Ḥarb narrated to us from Mālik ibn Dīnār from Mujāhid who said: "I saw him with a palm branch in his hand chasing away the pigeons of Mecca."

أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ - 15857 حَدَّثَنَا حَرْبٌ، عَنْ مَالِكِ بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ قَالَ: رَأَيْتُهُ وَبِيَدِهِ سَعَفَةً وَهُوَ يَطْرُدُ بِهَا حَمَامَ مَكَّةَ

[15858] Abu Bakr said: Al-Faḍl ibn Dukayn reported to us from Yūnus ibn Mismār who said: "I saw 'Atā'..." and he mentioned something similar.

أَبُو بَكْرٍ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنٍ، - 15858 حَدَّثَنَا عَنْ يُونُسَ بْنِ مِسمَارٍ، قَالَ: رَأَيْتُ عطاءً فَذَكَرَ نَحْوَهُ

[15859] Abu Bakr said: Ibn Mahdi reported to us from Sufyān from 'Ubayd al-Mukattib from Mujāhid regarding game brought into the Ḥaram and slaughtered there. He said: "There is no harm in it."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ - 15859 حَدَّثَنَا سُفْيَانٌ، عَنْ عُبَيْدِ الْمُكَتِّبِ، عَنْ مُجَاهِدٍ، فِي الصَّيْدِ يُدْخَلُ بِهِ الْحَرَمَ فَيَذْبَحُ فِيهِ، قَالَ: لَا بَأْسَ بِهِ

[15860] Abu Bakr said: Al-Muḥāribi reported to us from Muḥammad ibn Sūqah from 'Ikrimah who said: "The pilgrims to the House of Allah are recorded on Laylat al-Qadr by their names and their fathers' names, so no one is left out of them, and no one is added to them."

أَبُو بَكْرٍ قَالَ: نَا الْمُحَارِبِيُّ، عَنْ - 15860 حَدَّثَنَا مُحَمَّدُ بْنُ سَوْقَةَ، عَنْ عِكْرِمَةَ، قَالَ: يُكْتَبُ حَاجُّ بَيْتِ اللَّهِ فِي لَيْلَةِ الْقَدْرِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، فَمَا يُغَادِرُ مِنْهُمْ أَحَدٌ، وَلَا يُزَادُ فِيهِمْ أَحَدٌ

[15861] Abu Bakr said: Wakī' reported to us from Isrā'īl from Jābir from Abū Ja'far who said: "There is no harm for a person in a state of Janābah to recite Talbiyah."

أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ - 15861 حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: لَا بَأْسَ أَنْ يُتَبَّيَ الْجَنْبَى

[15862] Abu Bakr said: Ibn Abī Zā'idah reported to us from Ḥajjāj from 'Aṭā' who said: "Recite Talbiyah in every state."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ - 15862 حَدَّثَنَا حَجَّاجٌ، عَنْ عَطَاءٍ، قَالَ: لَبَّ عَلَى كُلِّ حَالٍ

[15863] Abu Bakr said: Wakī' reported to us from Isrā'īl from Jābir from Mujāhid who said: "There is no harm in offering a lactating camel as a sacrifice."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ عَنْ إِسْرَائِيلَ - 15863 حَدَّثَنَا عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ أَنْ تُهْدَى الْبَدَنَةُ دَاتِ الدَّرِّ

[15864] Abu Bakr said: Wakī' reported to us from Sufyān from Ibn Jurayj from 'Aṭā' who said: "He owes the penalty (Jazā) and the value of what he ate, if he gave a penalty and then ate from it."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15864 حَدَّثَنَا عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: عَلَيْهِ الْجَزَاءُ، وَقِيمَةُ مَا أَكَلَ إِذَا أُعْطِيَ جَزَاءً، ثُمَّ أَكَلَ مِنْهُ

[15865] Abu Bakr said: Wakī' reported to us from Sufyān from Ṭāriq ibn 'Abd al-Raḥmān who said: I heard Ibn Abī Awfā being asked about a man who borrows money to perform Hajj. He said: "Let him seek sustenance from Allah and not perform Hajj."

أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، - 15865 حَدَّثَنَا عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يُسْأَلُ عَنِ الرَّجُلِ يَسْتَقْرِضُ وَيَحُجُّ؟ قَالَ: يَسْتَرْزِقُ اللَّهَ وَلَا يَحُجُّ

[15866] Abu Bakr said: Abū Mu‘āwiyah reported to us from Muḥammad ibn Sūqah from Muḥammad ibn al-Munkadir that he used to borrow money and perform Hajj. It was said to him: "You borrow money and perform Hajj?" He said: "Indeed, Hajj is most conducive to paying off debt."

أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ - 15866 حَدَّثَنَا مُحَمَّدُ بْنُ سُوْقَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، أَنَّهُ كَانَ يَسْتَقْرِضُ وَيَحُجُّ، فَقِيلَ لَهُ: تَسْتَقْرِضُ وَتَحُجُّ؟ فَقَالَ: إِنَّ الْحَجَّ أَقْضَى لِلدَّيْنِ

[15867] Abu Bakr said: Ibn ‘Utbaḥ reported to us from Ibn Sūqah from Muḥammad ibn al-Munkadir who said: "Hajj is most conducive to paying off debt."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُتْبَةَ، عَنِ ابْنِ - 15867 حَدَّثَنَا سُوْقَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: الْحَجُّ أَقْضَى لِلدَّيْنِ

[15868] Abu Bakr said: Ḥaṣṣ ibn Ghiyāth reported to us from Ḥajjāj who said: Al-Ḥakam and our companions used to say regarding a Muḥrim who has sores on his body and head and treats them with perfume: "There are two expiations for it: an expiation for his head, and an expiation for his body."

أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، - 15868 حَدَّثَنَا عَنْ حَجَّاجٍ قَالَ: كَانَ الْحَكَمُ وَأَصْحَابُنَا يَقُولُونَ فِي الْمُحْرِمِ يَكُونُ بِهِ الْقُرُوحُ فِي جَسَدِهِ وَرَأْسِهِ فَيُذَوِّيهِمَا بِالطِّيبِ؟ قَالُوا: فِيهِ كَفَّارَتَانِ، كَفَّارَةٌ فِي رَأْسِهِ، وَكَفَّارَةٌ فِي جَسَدِهِ

[15869] Abu Bakr said: Ḥaṣṣ reported to us from Ḥajjāj who said: "He owes one expiation."

أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ حَجَّاجٍ - 15869 حَدَّثَنَا قَالَ: عَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ

[15870] Abu Bakr said: Ḥātim ibn Ismā'il reported to us from Ja'far from his father who said: 'Alī said: "Whoever is compelled to wear a garment while in Iḥrām and has only a Qabā' (outer garment), let him turn it upside down, making its top its bottom, then wear it."

أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، - 15870 حَدَّثَنَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيٌّ: مَنْ اضْطُرَّ إِلَى ثَوْبٍ وَهُوَ مُحْرِمٌ، وَلَمْ يَكُنْ لَهُ إِلَّا قَبَاءٌ فَلْيُنْكِسْهُ، يَجْعَلُ أَعْلَاهُ أَسْفَلَهُ ثُمَّ لِيَلْبِسْهُ

[15871] Abu Bakr said: Jarīr ibn 'Abd al-Ḥamīd reported to us from Layth from 'Aṭā' and Mujāhid who said: "A Muḥrim should not put his shoulders into the Qabā', but there is no harm if he drapes it over himself."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ - 15871 حَدَّثَنَا الْحَمِيدُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ قَالَا: لَا يَدْخُلُ الْمُحْرِمُ مَنْكِبَيْهِ فِي الْقَبَاءِ، وَلَا بَأْسَ أَنْ يَرْتَدِي بِهِ

[15872] Abu Bakr said: Jarīr reported to us from Mughīrah from Ibrāhīm who said: "A Muḥrim should not put his shoulders into the Qabā', but there is no harm if he drapes it over himself."

أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، - 15872 حَدَّثَنَا عَنْ إِبْرَاهِيمَ قَالَ: لَا يَدْخُلُ الْمُحْرِمُ مَنْكِبَيْهِ فِي الْقَبَاءِ، وَلَا بَأْسَ أَنْ يَرْتَدِي بِهِ

[15873] Abu Bakr said: Mu'ādh reported to us from Ash'ath from Al-Ḥasan that he saw no harm in a Muḥrim wearing a Qabā' and inserting his shoulders into it.

أَبُو بَكْرٍ قَالَ: نَا مُعَاذٌ، عَنْ أَشْعَثَ، - 15873 حَدَّثَنَا عَنْ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَلْبِسَ الْمُحْرِمُ الْقَبَاءَ، ثُمَّ يَدْخُلُ مَنْكِبَيْهِ فِيهِ

[15874] Abu Bakr said: Ghundar reported to us from Shu‘bah from Abū Salamah who said: ‘Ikrimah was asked about a Muḥrim who wore a Qabā’. He said: "He takes it off."

أَبُو بَكْرٍ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، - 15874 حَدَّثَنَا عَنْ أَبِي سَلَمَةَ قَالَ: سُئِلَ عِكْرِمَةُ عَنْ مُحْرِمٍ لَبَسَ قَبَاءً قَالَ: يَخْلَعُهُ

[15875] Abu Bakr said: Muḥammad ibn Fuḍayl reported to us from Al-Walid ibn Jumay‘ from Abū Salamah that ‘Umar ibn al-Khaṭṭāb and ‘Ā’ishah, when they arrived in Mecca, would not stay in the house from which they emigrated.

أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فَضَيْلٍ، - 15875 حَدَّثَنَا عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَعَائِشَةَ كَانَا إِذَا قَدِمَا مَكَّةَ لَمْ يَنْزِلَا الْمَنْزِلَ الَّذِي هَاجَرَ مِنْهُ

[15876] Abū Bakr said: Abū Usāmah told us, from Zakariyyā, from Sa‘īd ibn Ibrāhīm who said: “When ‘Abd al-Raḥmān ibn ‘Awf arrived in Mecca as a pilgrim, he disliked staying in his house from which he had emigrated.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّا، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ إِذَا قَدِمَ مَكَّةَ حَاجًّا كَرِهَ أَنْ يَنْزِلَ بَيْتَهُ الَّذِي هَاجَرَ مِنْهُ

[15877] Abū Bakr said: Wakī‘ told us, from Sufyān, from ‘Ikrimah ibn ‘Ammār, from Ṭaysalah, from Ibn ‘Umar: “That he stayed at Al-Arāk in Arafah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ عَمَارٍ، عَنْ طَيْسَلَةَ، عَنْ ابْنِ عُمَرَ أَنَّهُ نَزَلَ الْأَرَاكَ بِعَرَفَةَ

[15878] Abū Bakr said: Wakī‘ told us, from Sufyān, from Jābir, from ‘Abd al-Raḥmān ibn al-Aswad, from his father, from Ibn Mas‘ūd: “That he stayed at Al-Arāk.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ ابْنِ
مَسْعُودٍ أَنَّهُ نَزَلَ الْأَرَكَ

[15879] Abū Bakr said: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, from Jābir: “That a tent was pitched for the Prophet ﷺ at Namirah, so he descended [there].”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ،
عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ضَرَبَتْ لَهُ قُبَّةٌ بِنَمِرَةَ فَنَزَلَ

[15880] Abū Bakr said: Wakī‘ told us, from Sufyān, from ‘Abd al-Karīm, from a man, from Ibn ‘Abbās: “That he stayed at the water basins (Al-Ḥiyāḍ) at Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ
الْكَرِيمِ، عَنْ رَجُلٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ نَزَلَ الْحِيَاضَ
بِعَرَفَةَ

[15881] Abū Bakr said: Zayd ibn al-Ḥubāb told us: Abū Mawdūdah told me: Yazīd ibn ‘Abd al-Malik ibn Qusayṭ told me, saying: “I saw a group of the companions of the Prophet ﷺ, when the mosque was empty for them, they would stand at the smooth pommel of the pulpit, wipe it, and supplicate.” He said: “And I saw Yazīd doing that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي أَبُو
مَوْدُودَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ الْمَلِكِ بْنِ قُسَيْطٍ قَالَ:
رَأَيْتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
خَلَا لَهُمُ الْمَسْجِدُ قَامُوا إِلَى رُمَانَةِ الْمِنْبَرِ الْقُرْعَاءَ
فَمَسَحُوهَا وَدَعَوْا، قَالَ: وَرَأَيْتُ يَزِيدَ يَفْعَلُ ذَلِكَ

[15882] Abū Bakr said: Al-Faḍl ibn Dukayn told us, from Sufyān, from ‘Abd Allāh ibn Yazīd al-Laythī, from Sa‘īd ibn al-Musayyib: “That he disliked placing his hand on the pulpit.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَرِهَ أَنْ يَضَعَ يَدَهُ عَلَى الْمِنْبَرِ

[15883] Abū Bakr said: Ma‘n ibn ‘Īsā told us, from Thābit ibn Qays who said: “I saw Abū Bakr remove his sandals when he ascended the pulpit.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى عَنْ ثَابِتِ بْنِ قَيْسٍ قَالَ: رَأَيْتُ أَبَا بَكْرٍ إِذَا رَقِيَ عَلَى الْمِنْبَرِ خَلَعَ نَعْلَيْهِ

[15884] Abū Bakr said: Ma‘n ibn ‘Īsā told us, from Mālik who said: Al-Zuhri was asked: “Can a woman garland and mark (the sacrificial animal)?” He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكٍ قَالَ: سُئِلَ الزُّهْرِيُّ، هَلْ تُقَلَّدُ الْمَرْأَةُ وَتُسْعَرُ؟ قَالَ: لَا بَأْسَ بِهِ

[15885] Abū Bakr said: Ma‘n ibn ‘Īsā told us, from Muḥammad ibn Hilāl who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz remove his sandals when he ascended the pulpit of the Prophet ﷺ.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ هِلَالٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، إِذَا رَقِيَ مِنْبَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَعَ نَعْلَيْهِ

[15886] Abū Bakr said: Abū Usāmah told us, from Mahdī, who said: Shu‘ayb ibn al-Ḥabḥāb told me, saying: I heard Al-Sha‘bī say: “Allah only established these rites to expiate the sins of the children of Adam through them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ مَهْدِيٍّ، قَالَ: حَدَّثَنِي شُعَيْبُ بْنُ الْحَبَابِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: إِنَّمَا جَعَلَ اللَّهُ هَذِهِ الْمَنَاسِكَ لِیُكَفِّرَ بِهَا خَطَايَا بَنِي آدَمَ

[15887] Abū Bakr said: Yaḥyā ibn Sa‘īd told us, from Ibn Jurayj, from ‘Aṭā’ who said: I said to him: “How should the one walking proceed?” He said: “However is easy.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: قُلْتُ لَهُ: "كَيْفَ يَدْفَعُ الْمَاشِي؟" قَالَ: كَيْفَ تَيْسَّرَ

[15888] Abū Bakr said: Ishāq ibn Maṣṣūr told us, from Isrā‘īl, from Jābir, from Abū Ja‘far: “That he disliked for a Muhrim, if he passed by a foul smell, to place his garment over his nose and hold it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّهُ كَرِهَ لِلْمُحْرِمِ إِذَا مَرَّ بِرِيحٍ مُنْتَنَةٍ أَنْ يَضَعَ ثَوْبَهُ عَلَى أَنْفِهِ يُمَسِّكُهُ

[15889] Abū Bakr said: Ishāq ibn Maṣṣūr told us, from Isrā‘īl, from Jābir, from ‘Aṭā’ who said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ بِهِ

[15890] Abū Bakr said: Ishāq ibn Manṣūr told us, from Isrā'īl, from Layth, from 'Aṭā', Ṭāwūs, and Mujāhid, who said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ
إِسْرَائِيلَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ،
قَالُوا: لَا بَأْسَ بِهِ

[15891] Abū Bakr said: Abū Khālīd told us, from Ibn Jurayj who said: I said to 'Aṭā': "A man threw at Al-'Aqabah and did not shave his head, can he shave [the heads of] the people?" He said: "Yes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ:
قُلْتُ لِعَطَاءٍ: رَجُلٌ رَمَى الْعَقَبَةَ وَلَمْ يَخْلُقْ أَيْحُلِقِ النَّاسَ؟
قَالَ: نَعَمْ

[15892] Abū Bakr said: Abū Khālīd al-Aḥmar told us, from Ibn Jurayj, from 'Aṭā': "That he disliked selling his hair when he shaved it," meaning the Muḥrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ
جُرَيْجٍ، عَنْ عَطَاءٍ أَنَّهُ كَرِهَ أَنْ يَبِيعَ شَعْرَهُ إِذَا حَلَقَهُ
يَعْنِي الْمُحْرِمَ

[15893] Abū Bakr said: Sufyān ibn 'Uyaynah told us, from Ibn Abī Najīh, from Mujāhid who said: "For every animal with a rumen (stomach), [the penalty is] a sheep."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: فِي كُلِّ ذَاتِ كَرْسٍ شَاةٌ

[15894] Abū Bakr said: Mu‘tamir told us, from Ibn ‘Awn, from Al-Ḥasan who said: “For every animal with a rumen, [the penalty is] a sheep.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا مُعْتَمِرٌ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ قَالَ: فِي كُلِّ ذَاتِ كَرَشٍ شَاةٌ

[15895] Abū Bakr said: Rawḥ ibn ‘Ubādah told us, from Muḥammad ibn ‘Abd al-Raḥmān al-‘Adanī who said: “I saw Muḥammad ibn ‘Alī jogging (raml) between the Yemeni Corner and the Stone while practicing Iḍṭibā’.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا رَوْحُ بْنُ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَدَنِيِّ قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ يَرْمُلُ بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَالْحَجَرِ وَهُوَ مُضْطَبِعٌ

[15896] Abū Bakr said: Wakī‘ told us, from Sufyān, from Ibn Jurayj, from Ibn Ya‘lā, from his father who said: “I saw the Prophet ﷺ circling the House while practicing Iḍṭibā’.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ ابْنِ يَعْلَى، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ بِالْبَيْتِ مُضْطَبِعًا

[15897] Abū Bakr said: Qabīṣah told us, from Simāk, from Ibn Jurayj, from ‘Abd al-Ḥamīd, from Ibn Ya‘lā, from his father, from the Prophet ﷺ with the like of it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا قَبِيصَةُ، عَنْ سِمَاكِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ ابْنِ يَعْلَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[15898] Abū Bakr said: Qabīṣah told us, from Sufyān, from Ibn Jurayj: That ‘Umar ibn ‘Abd al-‘Azīz “circled the House while practicing Iḍṭibā’.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا قَبِيصَةُ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ طَافَ بِالْبَيْتِ مُضْطَبِعًا

[15899] Abū Bakr said: Wakī‘ told us, from ‘Imrān ibn Ḥudayr, from Abū Makhlad regarding His saying: {Forbidden to you is game from the land as long as you are in the state of ihram} [Al-Ma'idah: 96]. He said: “Whatever lives on land, do not hunt it; and whatever lives in the sea, then that [is permissible].”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا وَكَيْعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مَخْلَدٍ فِي قَوْلِهِ: {حُرِّمَ عَلَيْكُم صَيْدُ الْبَرِّ مَا دُمْتُمْ قَالَ: مَا كَانَ يَعِيشُ فِي الْبَرِّ فَلَا} [96: حُرْمًا] [المائدة تَصِيدُهُ، وَمَا كَانَ يَعِيشُ فِي الْبَحْرِ فَذَلِكَ

[15900] Abū Bakr said: ‘Īsā ibn Yūnus told us, from Sa‘īd al-Tammār who said: “I saw Ibn al-Ḥanafiyyah sitting on a red wooden plank while he was a Muhrim.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ سَعِيدِ التَّمَّارِ، قَالَ: رَأَيْتُ ابْنَ الْحَنْفِيَّةِ جَالِسًا عَلَى خَشَبَةٍ حُمْرَاءَ وَهُوَ مُحْرِمٌ

[15901] Abū Bakr said: Abū Mu‘āwiyah told us, from Yaḥyā ibn Sa‘īd, from Al-Zuhrī who said: “There is no harm in sitting on bedding dyed with saffron while one is a Muhrim.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الزُّهْرِيِّ قَالَ: لَا بَأْسَ أَنْ يَجْلِسَ عَلَى الْفِرَاشِ الْمَصْبُوغِ بِالزَّعْفَرَانِ وَهُوَ مُحْرِمٌ

[15902] Abū Bakr said: Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, from Al-Ḥasan who said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ بِهِ

[15903] Abū Bakr said: Mu‘ādh ibn Mu‘ādh told us: Ibn ‘Awn told us, saying: I was informed about Ibn ‘Umar: “That he used to dislike that the Muhrim sits on bedding dyed with saffron.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: نَا ابْنُ عَوْنٍ، قَالَ: نُبِئْتُ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَكْرَهُ أَنْ يَجْلِسَ الْمُحْرِمُ عَلَى الْفِرَاشِ الْمَصْبُوغِ بِالزَّرْعَرَانِ

[15904] Mu‘ādh ibn Mu‘ādh told us, from Ibn Jurayj, from Maymūn Abū al-Mufliṣ, from Abū Najīḥ who said: The Messenger of Allah ﷺ said: “Whoever is well-off enough to marry but does not marry is not of us.”

حَدَّثَنَا نَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مَيْمُونِ أَبِي الْمُفْلِسِ، عَنْ أَبِي نَجِيحٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ مُوسِرًا لَأَنْ يَنْكِحَ فَلَمْ يَنْكِحْ فَلَيْسَ مِنَّا

[15905] Ibn al-Mubārak told us, from Ma‘mar, from Al-Zuhrī, from Sa‘īd ibn al-Musayyib, from Sa‘d: That the Messenger of Allah ﷺ rejected celibacy for ‘Uthmān ibn Maz‘ūn. And if he had permitted him, we would have castrated ourselves.

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَدِنَ لَهُ لَأَخْتَصَمْنَا

[15906] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah who said: I was walking with ‘Abd Allāh in Mina when ‘Uthmān met him and stood talking to him. ‘Uthmān said: “O Abū ‘Abd al-Raḥmān, shall I not marry you to a young girl who might remind you of some of your past days?” ‘Abd Allāh said: “Since you have said that, the Messenger of Allah ﷺ indeed said to us: ‘O young men, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze. And whoever cannot afford it, let him fast, for it will be a shield for him.’”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنَى، فَلَقِيَهُ عُثْمَانُ فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا أَزُوجُكَ جَارِيَةً شَابَّةً لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَئِنْ قُلْتَ ذَلِكَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

[15907] Abū Mu‘āwiyah told us, from Al-A‘mash, from ‘Umārah ibn ‘Umayr, from ‘Abd al-Raḥmān ibn Yazīd, from ‘Abd Allāh who said: The Messenger of Allah ﷺ said to us: “O young men, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a shield for him.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

[15908] Muḥammad ibn Bashīr told us, from Abū Rajā’, from Ibn Khālīd, from Al-Zuhri, from Shaddād ibn Aws—who had lost his sight—who said: “Marry me off, for the Messenger of Allah ﷺ advised me not to meet Allah as a bachelor.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ، وَكَانَ قَدْ ذَهَبَ بَصَرُهُ، قَالَ: زَوَّجُونِي، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَانِي أَنْ لَا أَلْقَى اللَّهَ أَعْرَبًا

[15909] Muḥammad ibn Bashīr told us, from Abū Rajā’, from Al-Ḥakam ibn Zayd, from Al-Ḥasan who said: Mu‘ādh said during the illness in which he died: “Marry me off, for I dislike meeting Allah as a bachelor.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ أَبِي رَجَاءٍ، عَنِ الْحَكَمِ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ مُعَاذٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: زَوَّجُونِي، إِنِّي أَكْرَهُ أَنْ أَلْقَى اللَّهَ أَعْرَبًا

[15910] Sufyān ibn ‘Uyaynah told us, from Ibn Ibrāhīm, from Maysarah who said: Ṭāwūs said to me: “You shall marry, or I will say to you what ‘Umar said to Abū al-Zawā'id: ‘Nothing prevents you from marriage except incapacity or immorality.’”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ إِبْرَاهِيمَ، عَنْ مَيْسَرَةَ، قَالَ: قَالَ لِي طَاوُسٌ: لَتَنْكِحَنَّ أَوْ لَأَقُولَنَّ لَكَ مَا قَالَ عُمَرُ لِأَبِي الزَّوَائِدِ: مَا يَمْنَعُكَ مِنَ النِّكَاحِ إِلَّا عَجْزٌ أَوْ فُجُورٌ

[15911] Ibn ‘Uyaynah told us, from Hishām ibn Ḥujr, from Ṭāwūs who said: “The worship of a young man is not complete until he marries.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجْرٍ، عَنْ طَاوُسٍ، قَالَ: لَا يَتِمُّ نُسُكُ الشَّابِّ حَتَّى يَنْزَوِّجَ

[15912] ‘Abbād ibn ‘Awwām told us, from Sufyān ibn ‘Awwām, from Sufyān ibn Ḥusayn, from Abū al-Ḥakam Sayyār, from Abū Wā'il, from Ibn Mas'ūd who said: “If I had not lived—or had not been—in the world except for ten [days], I would have loved to have a wife with me during them.”

حَدَّثَنَا عَبَادُ بْنُ عَوَّامٍ، عَنْ سُفْيَانَ بْنِ عَوَّامٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ أَبِي الْحَكَمِ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: لَوْ لَمْ أَعِشْ - أَوْ لَمْ أَكُنْ - فِي الدُّنْيَا إِلَّا عَشْرًا لَأَحْبَبْتُ أَنْ يَكُونَ عِنْدِي فِيهِنَّ امْرَأَةٌ

[15913] Abū Usāmah told us, from Hishām ibn ‘Urwah, from his father who said: The Messenger of Allah ﷺ said: “Marry women, for they will bring you wealth.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَزَوَّجُوا النِّسَاءَ فَإِنَّهُنَّ يَأْتِيَنَّكُمْ بِالْمَالِ

[15914] Wakī‘ told us, from Mis‘ar, from Ibrāhīm ibn Muḥammad ibn al-Muntashir, who said: The Messenger of Allah ﷺ said.

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[15915] Mu‘ādh told us, from Ibn Jurayj, from Ibrāhīm ibn Maysarah, from Ṭāwūs who said: The Messenger of Allah ﷺ said: “We have not seen anything for two who love each other like marriage.”

حَدَّثَنَا مُعَاذٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ نَرَ لِلْمُتَحَابِّينِ مِثْلَ النِّكَاحِ

[15916] ‘Abd Allāh told us: Isrā’īl told us, from his father, from ‘Abd al-Raḥmān ibn Yazīd, from ‘Abd Allāh who said: “If there remained of time only one night, I would love to have a wife with me on that night.”

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: نَا إِسْرَائِيلُ، عَنْ أَبِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا لَيْلَةٌ، لَأَحْبَبْتُ أَنْ يَكُونَ لِي فِي تِلْكَ اللَّيْلَةِ امْرَأَةٌ

[15917] Wakī‘ told us, from Ismā‘īl ibn Abī Khālid, from Qays, from ‘Abd Allāh who said: We were with the Prophet ﷺ while we were young men. We said: “O Messenger of Allah ﷺ, shall we not castrate ourselves?” He said: “No.” Then he allowed us to marry a woman temporarily for a garment. Then ‘Abd Allāh recited: {O you who have believed, do not prohibit the good things which Allah has made lawful to you} [Al-Ma’idah: 87].

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا نَسْتَخْصِي؟ قَالَ: لَا ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالنُّوبِ إِلَى الْأَجْلِ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ {يَا أَيُّهَا الَّذِينَ آمَنُوا 87: لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ} [المائدة

[15918] Abū Bakr said: A companion of ours nicknamed Abū Bakr told us: Ibn Hishām al-Dastuwā’ī told us, from his father, from Qatādah, from Al-Ḥasan, from Samurah: That the Prophet ﷺ forbade celibacy.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا صَاحِبُ لَنَا يُكْنَى بِأَبِي بَكْرٍ، قَالَ: نَا ابْنُ هِشَامٍ الدَّسْتَوَائِيُّ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّبْتِ

[15919] Abū Bakr said: Mu‘ādh told us: Ibn Jurayj informed us, from Sulaymān ibn Mūsā, from Al-Zuhri, from ‘Urwah, from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: “Any woman who is not married by the guardian (Wali) or the guardians, her marriage is void.” He said it three times. “If he has consummated the marriage with her, then she is entitled to her dowry for what he has made lawful of her. If they dispute, then the ruler is the guardian of the one who has no guardian.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذٌ، قَالَ: أَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا امْرَأَةٍ لَمْ يُنْكَحْهَا الْوَلِيُّ، أَوْ الْوَلَاءُ فَنِكَاحُهَا بَاطِلٌ، قَالَهَا ثَلَاثًا، فَإِنْ أَصَابَهَا فَلَهَا مَهْرُهَا بِمَا اسْتَحَلَّ مِنْهَا، فَإِنْ اسْتَجَرُوا فَالْسلْطَانُ وَلِيُّ مَنْ لَا وَلِيَ لَهُ

[15920] Ibn ‘Uyaynah told us, from ‘Amr, from a nephew of ‘Ubayd ibn ‘Umayr, from ‘Abd al-Rahmān ibn Sa‘īd: “That the marriage of a woman who marries without the permission of her guardian [is void?].”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنِ ابْنِ أَخٍ لِعُبَيْدِ بْنِ عَمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، أَنَّ نِكَاحَ امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا

[15921] Ḥafṣ told us, from Layth, from Ṭāwūs, from ‘Umar who said: “No marriage except with a guardian.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ عُمَرَ، قَالَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ

[15922] Abū Khālīd al-Aḥmar told us, from Mujālīd, from Al-Sha‘bī who said: “No one among the companions of the Prophet ﷺ was stricter regarding marriage without a guardian than ‘Alī, to the extent that he would beat [people] for it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُجَالِيدٍ، عَنِ الشَّعْبِيِّ، قَالَ: مَا كَانَ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ فِي النِّكَاحِ بِغَيْرِ وَلِيٍّ مِنْ عَلِيٍّ حَتَّى كَانَ يَضْرِبُ فِيهِ

[15923] Wakī‘ told us, from Sufyān, from Ibn Khaytham, from Sa‘īd, from Ibn ‘Abbās who said: “No marriage except with a guardian or a guiding authority.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ خَيْثَمٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ، أَوْ سُلْطَانٍ مُرْشِدٍ

[15924] Ghundar told us, from Sa‘īd who said: I heard Al-Waḍḍāh say: I heard Jābir ibn Zayd saying: “No marriage except with a guardian and two witnesses.”

حَدَّثَنَا غُنْدَرٌ، عَنْ سَعِيدٍ، قَالَ: سَمِعْتُ الْوَضَّاحَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، يَقُولُ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ وَشَاهِدَيْنِ

[15925] Ibn Fuḍayl told us, from Mughīrah, from Ibrāhīm who said: “No marriage except with a guardian.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ

[15926] Ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan who used to say: “No marriage except with a guardian or authority.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ، أَوْ سُلْطَانٍ

[15927] Yazīd ibn Hārūn told us, from Ash‘ath, from Al-Sha‘bī who said: “A woman is not married except with the permission of her guardian. If she has no guardian, then the authority.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، قَالَ: لَا تُنْكَحُ الْمَرْأَةُ، إِلَّا بِإِذْنِ وَلِيِّهَا، فَإِنْ لَمْ يَكُنْ لَهَا وَلِيٌّ فَالسُّلْطَانُ

[15928] Yazīd told us, from Ash‘ath, from his companions, from Ibrāhīm, the like of it.

حَدَّثَنَا يَزِيدُ، عَنْ أَشْعَثَ، عَنْ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ

[15929] ‘Abd al-Raḥmān ibn Mūsā told us, from ‘Uthmān ibn al-Aswad, from ‘Amr ibn Abī Sufyān who said: ‘Umar said: “A woman is not married except with the permission of her guardian, even if she married ten [times], or with the permission of authority.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ، قَالَ: قَالَ عُمَرُ: لَا تُنْكَحُ الْمَرْأَةُ إِلَّا بِإِذْنِ وَلِيِّهَا، وَإِنْ نَكَحَتْ عَشْرَةَ أَوْ بِإِذْنِ سُلْطَانٍ

[15930] Wakī‘ told us, from Sufyān, from Ayyūb, from Al-Ḥasan and Ibn Sīrīn regarding a woman from the rural areas (Ahl al-Sawad) who has no guardian. Al-Ḥasan said: “The authority.” Ibn Sīrīn said: “A man from the Muslims.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ فِي الْمَرْأَةِ مِنْ أَهْلِ السَّوَادِ لَيْسَ لَهَا وَلِيٌّ، قَالَ: الْحَسَنُ: السُّلْطَانُ. وَقَالَ ابْنُ سِيرِينَ: رَجُلٌ مِنَ الْمُسْلِمِينَ

[15931] ‘Abd Allāh ibn Numayr told us, from ‘Ubaydah, from Ibrāhīm and Al-Sha‘bī who said: “A woman is not married except with permission, and her guardian does not marry her off except with her permission.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَ: لَا تُنْكَحُ الْمَرْأَةُ إِلَّا بِإِذْنٍ، وَلَا يُنْكَحُهَا وَلِيُّهَا إِلَّا بِإِذْنِهَا

[15932] Ibn Fuḍayl told us, from Layth, from Ṭāwūs who said: A woman who was pregnant was brought to ‘Umar. She said: “I was married with the testimony of my mother and my sister.” He separated them and averted the punishment from them, and said: “No marriage except with a guardian, and no marriage [valid only] with witnesses.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، قَالَ: أُتِيَ عُمَرُ: بِامْرَأَةٍ قَدْ حَمَلَتْ، فَقَالَتْ: تَزَوَّجْتُ الشَّهَادَةَ مِنْ أُمِّي وَأُخْتِي، فَفَرَّقَ بَيْنَهُمَا وَدَرَأَ عَنْهُمَا الْحَدَّ، وَقَالَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ، وَلَا نِكَاحَ بِشُهُودٍ

[15933] Abū Khālid al-Aḥmar told us, from Ḥajjāj, from Al-Zuhrī, from ‘Urwah, from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: “No marriage except with a guardian, and the authority is the guardian of the one who has no guardian.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ، وَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَ لَهُ

[15934] Yazīd ibn Hārūn told us, from Yazīd who said: I heard Al-Ḥasan say: “No marriage except with a guardian, two just witnesses, a known dowry, and public witnessing.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَزِيدَ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: لَا نِكَاحَ إِلَّا بِوَلِيِّ، وَشَاهِدَي عَدْلٍ، وَبِصَدَقَةٍ مَعْلُومَةٍ، وَمَشْهُودٍ عَلَانِيَةٍ

[15935] Mu‘tamir told us, from his father who said: I said to Al-Ḥasan: “A girl from the people of the land—meaning she has no patron—a man proposed to her. Can a man from her neighbors marry her off?” He said: “She goes to the Amir.” He said: “She is weaker than that.” He said: “Then she speaks to a man who will have the Amir judge for her.” He said: “She is weaker than that.” He said: “I do not know anything except that.” He said: I said to him: “Then the judge, except that he makes the judge a concession.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِلْحَسَنِ: جَارِيَةٌ مِنْ أَهْلِ الْأَرْضِ - يَعْنِي لَيْسَ لَهَا مَوْلَى -، خَطَبَهَا رَجُلٌ، أَبْزَوْجَهَا رَجُلٌ مِنْ جِيرَانِهَا؟، قَالَ: تَأْتِي الْأَمِيرَ قَالَ: فَإِنَّهَا أضعَفُ مِنْ ذَلِكَ قَالَ: فَتُكَلِّمُ رَجُلًا يُحْكَمُ لَهَا الْأَمِيرَ قَالَ: فَإِنَّهَا أضعَفُ مِنْ ذَلِكَ قَالَ: لَا أَعْلَمُ إِلَّا ذَلِكَ قَالَ: قُلْتُ لَهُ: فَالْقَاضِي إِذَا، إِلَّا أَنَّهُ يَجْعَلُ الْقَاضِيَ رُخْصَةً

[15936] ‘Affān told us, from Hammād ibn Salamah, from Yūnus, from Al-Ḥasan, from Ziyād who said: “If the guardian and the mother agree, they marry (her off). And if they disagree, then the guardian [has the right].”

حَدَّثَنَا عَفَّانٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ زِيَادٍ، قَالَ: إِذَا اتَّفَقَ الْوَلِيُّ وَالْأُمُّ تَزَوَّجَا، وَإِنْ اخْتَلَفَا فَالْوَلِيُّ

[15937] Yazīd ibn Hārūn told us, from Isrā’īl, from Abū Ishāq, from Abū Burdah, from his father who said: The Prophet ﷺ said: “No marriage except with a guardian.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ

[15938] Mu‘āwiyah ibn Hishām told us, from Sufyān, from Abū Yahyā, from a man called Al-Ḥakam ibn Mīnā’, from Ibn ‘Abbās: “The minimum requirement in marriage is four: the one who marries off, the one who gets married, and two witnesses.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِي يَحْيَى، عَنْ رَجُلٍ يُقَالُ لَهُ: الْحَكَمُ بْنُ مِينَاءَ، عَنْ ابْنِ عَبَّاسٍ، "أَدْنَى مَا يَكُونُ فِي النِّكَاحِ أَرْبَعَةٌ: الَّذِي يُزَوِّجُ، وَالَّذِي يَتَزَوَّجُ، وَشَاهِدَيْنِ

[15939] Abū al-Aḥwaṣ told us, from Ishāq, from Abū Burdah who said: The Messenger of Allah ﷺ said: “No marriage except with a guardian.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحَ إِلَّا بِوَلِيِّ

[15940] ‘Abd al-Raḥmān ibn Muḥammad al-Muḥāribī told us, from Layth, from Nāfi‘, from Ibn ‘Umar: “That he wanted to marry, so he went with a man, and the guardian came with a man.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أَرَادَ أَنْ يَتَزَوَّجَ فَذَهَبَ هُوَ وَرَجُلٌ وَجَاءَ الْوَلِيُّ وَرَجُلٌ

[15941] Wakī‘ or someone else told us, from Sufyān, from Maṣṣūr, from Ibrāhīm who said: “The minimum requirement in marriage is four: the one who gets married, the one who marries off, and two witnesses.”

حَدَّثَنَا وَكَيْعٌ، أَوْ غَيْرُهُ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "أَدْنَى مَا يَكُونُ فِي النِّكَاحِ أَرْبَعَةٌ: الَّذِي يَتَزَوَّجُ، وَالَّذِي يُزَوِّجُ، وَشَاهِدَيْنِ

[15942] Abū Bakr said: Ibn ‘Ulayyah told us, from Ibn Jurayj, from ‘Ikrimah ibn Khālīd who said: The road brought together a riding party. A woman among them began disclosing her affair to a common man other than her guardian, so he married her to a man. He said: “So ‘Umar flogged the one who married and the one who married her off, and separated them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، قَالَ: جَمَعَتِ الطَّرِيقَ رَكْبًا، فَجَعَلَتْ امْرَأَةً مِنْهُمْ تَبْتُ أَمْرَهَا إِلَى رَجُلٍ مِنَ الْعَوَامِ غَيْرِ وَلِيِّهَا، فَأَنْكَحَهَا رَجُلًا قَالَ: فَجَلَدَ عُمَرُ النَّاكِحَ، وَالْمُنْكَحَ، وَفَرَّقَ بَيْنَهُمَا

[15943] Abū Dāwūd al-Ṭayālīsī told us, from Ḥammād ibn Salamah, from Qatādah, from Ibn al-Musayyib and Al-Ḥasan regarding a woman who married without the permission of her guardian. He said: “They are separated.” And Al-Qāsim ibn Muḥammad said: “If the guardians approve it, it is valid.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيَّبِ، وَالْحَسَنِ، فِي امْرَأَةٍ تَزَوَّجَتْ بِغَيْرِ إِذْنٍ وَلِيِّهَا، قَالَ: يُفَرَّقُ بَيْنَهُمَا. وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ: إِنْ أَجَازَهُ الْأَوْلِيَاءُ فَهُوَ جَائِزٌ

[15944] Abū Dāwūd told us, from Shu‘bah, from Manṣūr who said: I asked Ibrāhīm about a woman who married without a guardian, and he remained silent. And I asked Sālim ibn Abī al-Ja‘d, and he said: “It is not permissible.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنْ امْرَأَةٍ تَزَوَّجَتْ بِغَيْرِ وَلِيٍّ فَسَكَتَ، وَسَأَلْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ فَقَالَ: لَا يَجُوزُ

[15945] Wakī‘ told us, from Hishām, from Ibn Sīrīn who said: “If a woman marries without a guardian, then the guardian approves, it is valid.”

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: إِذَا نَكَحَتِ الْمَرْأَةُ بِغَيْرِ وَلِيٍّ، ثُمَّ أَجَازَ الْوَلِيُّ جَازَ

[15946] Muḥammad ibn Fuḍayl told us, from Ḥuṣayn, from Bakr who said: “A woman married without a guardian or evidence (witnesses). So he wrote that she be flogged a hundred times, and he wrote to the regions: ‘Any woman who marries without a guardian is in the position of an adulteress.’”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ بَكْرٍ، قَالَ: تَزَوَّجَتْ امْرَأَةٌ بِغَيْرِ وَلِيٍّ، وَلَا بَيِّنَةٍ فَكَتَبَ أَنْ تُجْلَدَ مِائَةً، وَكَتَبَ إِلَى الْأَمْصَارِ، أَيُّمَا امْرَأَةٍ تَزَوَّجَتْ بِغَيْرِ وَلِيٍّ فَهِيَ بِمَنْزِلَةِ الزَّانِيَةِ

[15947] Mu‘āwiyah told us, from Hishām who said: Sufyān told us, from a man from the people of Al-Jazīrah, from ‘Umar ibn ‘Abd al-‘Azīz: That a man married a woman who had a guardian closer (in relation) than him in the passes of Byzantium. ‘Umar rejected the marriage and said: “The guardian, otherwise the authority.”

حَدَّثَنَا مُعَاوِيَةُ، عَنْ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَجُلٍ مِنْ أَهْلِ الْجَزِيرَةِ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّ رَجُلًا تَزَوَّجَ امْرَأَةً وَلَهَا وَلِيٌّ هُوَ أَدْنَى مِنْهُ بِدُرُوبِ الرُّومِ، فَرَدَّ عُمَرُ النِّكَاحَ، وَقَالَ: الْوَلِيُّ وَإِلَّا فَالسُّلْطَانُ

[15948] Abū Bakr said: Ibn Idrīs told us, from Al-Shaybānī, from his mother Baḥīrah bint Hānī', who said: I married Al-Qa'qā' ibn Thawr. He asked me and made for me a gilded [garment/object] of jewels provided that he spends a night with me. He spent the night, and I placed for him a vessel with perfume (Khalūq). He woke up smeared with the perfume and said to me: "You have exposed me." I said to him: "Is someone like me evil?" Then my father came from the Bedouins and complained against him to 'Alī. 'Alī said to Al-Qa'qā': "Did you consummate?" He said: "Yes." So he validated the marriage.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ أُمِّهِ بَحِيرَةَ بِنْتِ هَانِيٍّ، قَالَتْ: تَزَوَّجْتُ الْقَعْقَاعَ بْنَ ثَوْرٍ فَسَأَلَنِي وَجَعَلَ لِي مُذْهَبًا مِنْ جَوْهَرٍ عَلَى أَنْ يَبِيتَ عِنْدِي لَيْلَةً، فَبَاتَ، فَوَضَعْتُ لَهُ ثَوْرًا فِيهِ خَلُوقٌ، فَأَصْبَحَ وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ، فَقَالَ لِي: فَضَحَنِي، فَقُلْتُ لَهُ: مِثْلِي يَكُونُ شَرًّا؟، فَجَاءَ أَبِي مِنَ الْأَعْرَابِ، فَاسْتَعْدَى عَلَيْهِ عَلِيًّا، فَقَالَ عَلِيٌّ لِلْقَعْقَاعِ: أَدْخَلْتَ؟ فَقَالَ: نَعَمْ، فَأَجَازَ النِّكَاحَ

[15949] Abū Dāwūd told us, from Shu'bah, from Muṣ'ab who said: I asked the freed slave of Ibn 'Abd Allāh ibn Yazīd, and he said: "Marriage without a guardian is permissible for a woman."

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ مُصْعَبٍ، قَالَ: سَأَلْتُ مَوْلى ابْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، فَقَالَ: يَجُوزُ فِي الْمَرْأَةِ تَزْوِيجُ بَعِيرٍ وَلِيٍّ

[15950] ‘Abd al-A‘lā told us, from Ma‘mar who said: I asked Al-Zuhri about a woman marrying without a guardian. He said: “If he is compatible, it is valid.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، قَالَ: سَأَلْتُ الزُّهْرِيَّ
عَنِ امْرَأَةٍ تَزَوَّجَ بِغَيْرِ وَلِيٍّ، فَقَالَ: إِنْ كَانَ كُفُؤًا جَازَ

[15951] Wakī‘ told us, from Sufyān, from Ismā‘il ibn Sālim, from Al-Sha‘bī who said: “If he is compatible, it is valid.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ
الشَّعْبِيِّ، قَالَ: إِذَا كَانَ كُفُؤًا جَازَ

[15952] Abū Mu‘āwiyah told us, from Al-Shaybānī, from Abū Qays al-Awdī, from someone who told him, from ‘Alī: That he validated the marriage of a woman without a guardian, whom her mother married off with her consent.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي قَيْسٍ
الْأَوْدِيِّ، عَنْ مَنْ حَدَّثَهُ، عَنْ عَلِيٍّ، أَنَّهُ أَجَازَ نِكَاحَ امْرَأَةٍ
بِغَيْرِ وَلِيٍّ، أَنْكَحَتْهَا أُمُّهَا بِرِضَاهَا

[15953] Sallām and Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay‘, from Abū Salamah ibn ‘Abd al-Raḥmān who said: A woman came to the Prophet ﷺ and said: “O Messenger of Allah, my child's uncle proposed to me, but my father rejected him and married me off [to another], and I am unwilling.” He said: So he called her father and asked him about that. He said: “I married her off and I did not spare any effort for her good.” The Messenger of Allah ﷺ said: “No marriage. Go and marry whomever you wish.”

حَدَّثَنَا سَلَامٌ، وَجَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ عَمَّ وَلَدِي خَطَبَنِي فَرَدَّهُ أَبِي وَزَوَّجَنِي، وَأَنَا كَارِهَةٌ، قَالَ: فَدَعَا أَبَاهَا، فَسَأَلَهُ عَنْ ذَلِكَ؟ فَقَالَ: إِنِّي أَنْكَحْتُهَا وَلَمْ أَلُوهَا خَيْرًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحَ، أَذْهَبِي فَأَنْكِحِي مَنْ شِئْتِ

[15954] Yazīd ibn Hārūn told us, from Yaḥyā ibn Saʿīd: That Al-Qāsim ibn Muḥammad informed him that ‘Abd al-Raḥmān ibn Yazīd and Muḥammī‘ ibn Yazīd, the two Anṣārīs, informed him that a man among them called Khidām married off a daughter of his, and she disliked her father's marriage [arrangement]. So she came to the Messenger of Allah ﷺ and mentioned that to him. He annulled her father's marriage for her. Then she was proposed to and married Abū Lubābah ibn ‘Abd al-Mundhir. Yaḥyā mentioned that it reached him that she was a matron (Thayyib).

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدٍ، وَمُحَمَّدَ بْنَ يَزِيدَ الْأَنْصَارِيِّينَ أَخْبَرَاهُ أَنَّ رَجُلًا مِنْهُمْ يُدْعَى خِدَامًا أَنْكَحَ ابْنَةً لَهُ، فَكَرِهَتْ نِكَاحَ أَبِيهَا، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ، فَرَدَّ عَنْهَا نِكَاحَ أَبِيهَا، فَخُطِبَتْ فَتَنَكَحَتْ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ "وَذَكَرَ يَحْيَى أَنَّهُ بَلَغَهُ أَنَّهَا كَانَتْ ثَيِّبًا"

[15955] Yazīd ibn Hārūn told us: Yahyā ibn Sa'īd told us, from Al-Qāsim ibn Muḥammad: That 'Ā'ishah married Ḥafṣah bint 'Abd al-Raḥmān ibn Abī Bakr to Al-Mundhir ibn al-Zubayr while 'Abd al-Raḥmān was absent. When 'Abd al-Raḥmān arrived, he became angry and said: "O servants of Allah, is someone like me ignored regarding his daughters?" 'Ā'ishah became angry and said: "Do you disdain Al-Mundhir?"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ أَنْكَحَتْ حَفْصَةَ ابْنَةَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْمُنْذِرَ بْنِ الزُّبَيْرِ، وَعَبْدُ الرَّحْمَنِ غَائِبٌ، فَلَمَّا قَدِمَ عَبْدُ الرَّحْمَنِ غَضِبَ وَقَالَ: أَيُّ عِبَادِ اللَّهِ، أَمْثَلِي يُفْتَاتُ عَلَيْهِ فِي بَنَاتِهِ؟، فَغَضِبَتْ عَائِشَةُ، وَقَالَتْ: أَتَرْغَبُ عَنِ الْمُنْذِرِ

[15956] Yahyā ibn Ādam said: Sufyān reported to us from Abū Qays from Huzayl who said: A case was brought to 'Alī regarding a woman whose maternal uncle had married her off. He said: "So 'Alī validated the marriage." He said: And Sufyān said: "It is not valid, because he is not a [legal] guardian (Wali)." And 'Alī ibn Ṣāliḥ said: "It is valid, because when 'Alī validated it, he was in the position of the Guardian [as the Caliph]."

يَحْيَى بْنُ آدَمَ، قَالَ: نَا سُفْيَانٌ، عَنْ - 15956 حَدَّثَنَا أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، قَالَ: رُفِعَتْ إِلَى عَلِيٍّ امْرَأَةٌ رَوَّجَهَا خَالَهَا، قَالَ: فَأَجَازَ عَلِيٌّ النِّكَاحَ قَالَ: وَقَالَ سُفْيَانٌ: لَا يَجُوزُ، لِأَنَّهُ غَيْرُ وَلِيٍّ. وَقَالَ عَلِيٌّ بْنُ صَالِحٍ: هُوَ جَائِزٌ، لِأَنَّ عَلِيًّا حِينَ أَجَازَهُ كَانَ بِمَنْزِلَةِ الْوَلِيِّ

[15957] Ibn Fuḍayl reported from his father from Al-Ḥakam who said: 'Alī used to, if a man was brought to him who had married a woman without a guardian and had consummated the marriage with her, validate it.

أَبْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، - 15957 حَدَّثَنَا قَالَ: كَانَ عَلِيٌّ إِذَا رُفِعَ إِلَيْهِ رَجُلٌ تَزَوَّجَ امْرَأَةً بِغَيْرِ وَلِيٍّ، فَدَخَلَ بِهَا امْتِصَاهُ

[15958] Abū Bakr said: Ibn Fuḍayl reported to us from Mughīrah from Ibrāhīm who said: "The contract is not in the hands of women; the contract is only in the hands of men."

أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ - 15958 حَدَّثَنَا مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ الْعَقْدُ بِيَدِ النِّسَاءِ، وَإِنَّمَا الْعَقْدُ بِيَدِ الرِّجَالِ

[15959] Idrīs reported to us from Ibn Jurayj from 'Abd al-Raḥmān ibn al-Qāsim—he said: I do not know it except from his father—from 'Ā'ishah who said: "When a young man from her sister's sons desired a young woman from her brother's sons, she would place a curtain between them and speak. When nothing remained except the marriage contract, she would say: 'O So-and-so, perform the marriage contract, for women do not perform the marriage contract.'"

حَدَّثَنَا إِدْرِيسُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ - 15959 حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ الْقَاسِمِ، قَالَ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: "كَانَ الْفَتَى مِنْ بَنِي أُخْتِهَا إِذَا هَوَى الْفَتَاةَ مِنْ بَنِي أُخْتِهَا ضَرَبَتْ بَيْنَهُمَا سِتْرًا وَتَكَلَّمَتْ، فَإِذَا لَمْ يَبْقَ إِلَّا النِّكَاحُ، قَالَتْ: يَا فُلَانُ أَنْكِحْ، فَإِنَّ النِّسَاءَ لَا يَنْكِحْنَ

[15960] Abū Usāmah reported from Hishām from Muḥammad from Abū Hurayrah who said: "A woman does not marry off [another] woman."

أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، - 15960 حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ

[15961] Ibn ‘Ulayyah reported from Ayyūb from Muḥammad who said: "A woman does not marry off [another] woman."

ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، - 15961 حَدَّثَنَا قَالَ: لَا تُنْكَحُ الْمَرْأَةُ الْمَرْأَةَ

[15962] Ḥafṣ reported from Ash‘ath from Al-Ḥasan who said: "A woman may marry off her slave-girl, but if she frees her, she may not marry her off."

حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، - 15962 حَدَّثَنَا قَالَ: تُزَوِّجُ الْمَرْأَةُ أَمَتَهَا، فَإِذَا أَعْتَقَتْهَا لَمْ تُزَوِّجْهَا

[15963] Yazīd ibn Hārūn said: Ibn Abī Dhi‘b informed me from a client of Banū Hāshim from ‘Alī who said: "A woman does not witness—meaning the engagement/marriage—nor does she perform the marriage contract."

يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنِي ابْنُ - 15963 حَدَّثَنَا أَبِي ذَنْبٍ، عَنْ مَوْلَى بَنِي هَاشِمٍ، عَنْ عَلِيٍّ، قَالَ: لَا تَشْهَدُ الْمَرْأَةُ، - يَعْنِي الْخِطْبَةَ - وَلَا تُنْكَحُ

[15964] Abū Bakr said: Ghassān ibn Muḍar reported to us from Saʿīd ibn Yazīd who said: A woman came to Jābir ibn Zayd and said: "I have married myself off." He said: "Are you telling me that you committed adultery?" She remained silent for a while, then she left.

أَبُو بَكْرٍ قَالَ: نَا غَسَّانُ بْنُ مُضَرَ، - 15964 حَدَّثَنَا عَنْ سَعِيدِ بْنِ يَزِيدَ، قَالَ: جَاءَتْ امْرَأَةً إِلَى جَابِرِ بْنِ زَيْدٍ، فَقَالَتْ: إِنِّي زَوَّجْتُ نَفْسِي فَقَالَ: إِنَّكَ لِتُحَدِّثِينِي أَنَّكَ زَنَيْتِ؟ فَسَفَعَتْ بُرْهَةً، ثُمَّ انْطَلَقَتْ

[15965] Ibn ʿUlayyah reported from Ayyūb from Muḥammad who said: "A woman does not marry herself off." And they used to say: "The adulteress is the one who marries herself off."

ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، - 15965 حَدَّثَنَا قَالَ: لَا تُنْكَحُ الْمَرْأَةُ نَفْسَهَا وَكَانُوا يَقُولُونَ: إِنَّ الزَّانِيَةَ هِيَ الَّتِي تُنْكَحُ نَفْسَهَا

[15966] Abū Usāmah reported from Hishām from Muḥammad ibn Sīrīn from Abū Hurayrah with the like of it.

أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِهِ

[15967] Yazīd ibn Hārūn said: Saʿīd informed us from Qatādah from Jābir ibn Zayd from Ibn ʿAbbās who said: "Indeed, the prostitutes are those who marry themselves off without evidence [witnesses]."

يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا - 15967 حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ الْبَغَايَا اللَّاتِي يُنْكَحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ

[15968] Abū Bakr said: ‘Abd Allāh ibn Idrīs reported to us from Ibn Jurayj from Ibn Mulaykah from Abū ‘Amr, the freed slave of ‘Ā’ishah, from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: "Women should be consulted regarding their private parts [marriage]." She said: I said: "O Messenger of Allah, indeed they are shy." He said: "The previously married woman (Ayyim) has more right to herself, and the virgin is consulted, and her silence is her affirmation."

أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، - 15968 حَدَّثَنَا عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُسْتَأْمَرُ النِّسَاءُ فِي أَبْصَاعِهِنَّ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُنَّ يَسْتَحْيِينَ، قَالَ: الْأَيِّمُ أَحَقُّ بِنَفْسِهَا، وَالْبِكْرُ تُسْتَأْمَرُ فَسُكُوتُهَا إِفْرَارُهَا

[15969] Ibn Idrīs reported from Muḥammad ibn Ishāq and Mālik ibn Anas from ‘Abd Allāh ibn al-Faḍl from Nāfi‘ ibn Jubayr from Ibn ‘Abbās who said: The Messenger of Allah ﷺ said: "The previously married woman has more right to herself than her guardian, and the virgin is consulted, and her silence is her affirmation."

ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، - 15969 حَدَّثَنَا وَمَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ وَصَمْتُهَا إِفْرَارُهَا

[15970] Ḥaḥṣ reported from Ibn Jurayj from ‘Aṭā’ who said: When the Messenger of Allah ﷺ wanted to marry off one of his daughters, he would sit beside her curtain and say: "Indeed, So-and-so is proposing to So-and-so." If she remained silent, he would marry her off. If she tapped with her hand—and Ḥaḥṣ gestured with his index finger, meaning tapping on the curtain—he would not marry her off.

حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، - 15970 حَدَّثَنَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ أَحَدًا مِنْ بَنَاتِهِ جَلَسَ إِلَى جَنْبِ خِدْرِهَا، فَقَالَ: إِنَّ فُلَانًا يَخْطُبُ فُلَانَةً، فَإِنْ سَكَتَتْ زَوَّجَهَا، وَإِنْ طَعَنْتْ بِيَدِهَا، وَأَشَارَ حَفْصٌ بِيَدِهِ السَّبَّابَةِ، أَيْ تَطَعْنُ فِي الْخِدْرِ لَمْ يُزَوِّجَهَا

[15971] Jarīr reported from Layth from Al-Ḥakam who said: ‘Alī said: "A man should not marry off his slave-girl until he consults her."

جَرِيرٌ، عَنْ لَيْثٍ، عَنِ الْحَكَمِ، قَالَ: - 15971 حَدَّثَنَا قَالَ عَلِيٌّ: لَا يُزَوِّجُ الرَّجُلُ أَمَتَهُ حَتَّى يَسْتَأْمِرَهَا

[15972] Fuḍayl ibn ‘Iyād reported from Maṣṣūr from Ibrāhīm who said: "If the woman is under the care of her father, he does not consult her [meaning implies virginity/dependence]. And if she is not under his care, he consults her if he wants to marry her off."

فُضَيْلُ بْنُ عِيَاذٍ، عَنْ مَنصُورٍ، - 15972 حَدَّثَنَا عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَتْ الْمَرْأَةُ فِي عِيَالِ أَبِيهَا لَمْ يَسْتَأْمِرْهَا، وَإِنْ كَانَتْ فِي غَيْرِ عِيَالِهِ اسْتَأْمَرَهَا إِذَا أَرَادَ أَنْ يَنْكِحَهَا

[15973] ‘Abdah ibn Sulaymān reported from Hishām from Al-Sha‘bī who said: "A man consults his daughter regarding marriage, whether she is a virgin or previously married."

عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ - 15973 حَدَّثَنَا الشَّعْبِيُّ، قَالَ: يَسْتَأْمِرُ الرَّجُلُ ابْنَتَهُ فِي النِّكَاحِ الْبِكْرِ وَالتَّيِّبِ

[15974] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that he used to say: "The father's marriage contract for his daughter is valid, whether she is a virgin or previously married, whether she dislikes it or does not dislike it."

ابْنُ عُليَّةٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، - 15974 حَدَّثَنَا أَنَّهُ كَانَ يَقُولُ: نِكَاحُ الْأَبِ جَائِزٌ عَلَى ابْنَتِهِ بَكْرًا كَانَ أَوْ تَيِّبًا، كَرِهَتْ أَوْ لَمْ تَكْرَهُ

[15975] Abū Khālid reported from Ibn Jurayj from Ibn Ṭāwūs from his father who said: "A man does not compel his previously married daughter into a marriage she dislikes."

أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ - 15975 حَدَّثَنَا طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: لَا يُكْرَهُ الرَّجُلُ ابْنَتَهُ التَّيِّبَةَ عَلَى نِكَاحِ هِيَ تَكْرَهُهُ

[15976] Abū Khālid reported from Mālik ibn Anas who said: Al-Qāsim and Sālim used to say: "If the father of a virgin marries off the virgin, it is binding upon her even if she dislikes it."

أَبُو خَالِدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: - 15976 حَدَّثَنَا كَانَ الْقَاسِمُ، وَسَالِمٌ، يَقُولَانِ: إِذَا زَوَّجَ أَبُو الْبِكْرِ الْبِكْرَ فَهُوَ لِأَزْمٍ لَهَا وَإِنْ كَرِهَتْ

[15977] Abū Khālīd reported from Ibn Jurayj from ‘Aṭā’ who said: If the father of a virgin invites her to [marry] a man, and she invites [him to marry her to] another, he said: "He follows her desire if there is no harm in him [the suitor]. And if the one her father invited her to had offered a poor dowry, I fear it would affect her. But if her father compels her, he has the right."

أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ - 15977 حَدَّثَنَا عَطَاءٌ، قَالَ: إِنْ كَانَ أَبُو الْبِكْرِ دَعَاَهَا إِلَى رَجُلٍ، وَدَعَتْ هِيَ إِلَى آخَرَ قَالَ: يَتَّبِعُ هَوَاهَا إِذَا لَمْ يَكُنْ بِهِ بَأْسٌ، وَإِنْ كَانَ الَّذِي دَعَاَهَا إِلَيْهِ أَبُوهَا أَسَاءَ فِي الصَّدَاقِ، أَخْشَى أَنْ يَقَعَ فِي نَفْسِهَا، وَإِنْ أَكْرَهَهَا أَبُوهَا فَهُوَ أَحَقُّ

[15978] Sharik reported from Jābir from ‘Āmir who said: "No one compels [a woman] to marry except the father."

شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: - 15978 حَدَّثَنَا لَا يُجْبَرُ عَلَى النِّكَاحِ إِلَّا الْأَبُ

[15979] ‘Affān reported from Ḥammād ibn Salamah from Ayyūb from ‘Ikrimah that ‘Uthmān ibn ‘Affān used to, when he wanted to marry off one of his daughters, sit by her curtain and say: "Indeed, So-and-so is mentioning you."

عَفَّانُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ - 15979 حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ، كَانَ إِذَا أَرَادَ أَنْ يُزَوِّجَ أَحَدًا مِنْ بَنَاتِهِ قَعَدَ إِلَى خِدْرِهَا فَقَالَ: إِنَّ فُلَانًا يَذْكُرُكَ

[15980] ‘Amr ibn Muḥammad reported from Ibrāhīm ibn Nāfi‘ from Ibn Ṭāwūs from his father who said: "The virgin is consulted even if she is living between her parents."

عَمْرُو بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ - 15980 حَدَّثَنَا نَافِعٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: تُسْتَأْمَرُ الْبِكْرُ وَإِنْ كَانَتْ بَيْنَ آبَوَيْهَا

[15981] Khālīd ibn Idrīs reported from Kahmas from Ibn Buraydah who said: A young woman came to ‘Ā’ishah and said: "My father married me to his nephew to raise his lowly status, and I hated that." ‘Ā’ishah said to her: "Wait until the Messenger of Allah ﷺ comes." When the Messenger of Allah ﷺ came, he sent for her father and put the matter in her hands. She said: "Now that the matter is up to me, I have allowed what my father did. I only wanted to know whether women have any say in the matter or not."

خَالِدُ بْنُ إِدْرِيسَ، عَنْ كَهْمَسٍ، عَنِ - 15981 حَدَّثَنَا ابْنِ بُرَيْدَةَ، قَالَ: جَاءَتْ فَتَاةٌ إِلَى عَائِشَةَ فَقَالَتْ: إِنَّ أَبِي رَوَّجَنِي ابْنَ أَخِيهِ لِرَفْعِ خَسِيسَتِهِ، وَإِنِّي كَرِهْتُ ذَلِكَ، فَقَالَتْ لَهَا عَائِشَةُ: انْتَظِرِي حَتَّى يَأْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَ إِلَى أَبِيهَا، فَجَعَلَ الْأَمْرَ إِلَيْهَا، فَقَالَتْ: أَمَّا إِذَا كَانَ الْأَمْرُ إِلَيَّ فَقَدْ أَجَزْتُ مَا صَنَعَ أَبِي، إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَ هَلْ لِلنِّسَاءِ مِنَ الْأَمْرِ شَيْءٌ أَمْ لَا

[15982] Abū Bakr said: Ibn ‘Uyaynah narrated to us from Al-Zuhri from Sa‘id, reaching the Prophet ﷺ: "The orphan girl is consulted regarding herself, and her silence is her affirmation."

أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ عُيَيْنَةَ، عَنْ - 15982 حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدٍ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، وَصَمْتُهَا إِفْرَارُهَا

[15983] Abū Mu‘āwiyah reported from Muḥammad ibn ‘Amr from Abū Hurayrah who said: The Messenger of Allah ﷺ said: "The orphan girl is consulted regarding herself. If she remains silent, that is her permission, and if she refuses, there is no validity over her

أَبُو مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، - 15983 حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْيَتِيمَةُ نُسْتَأْمَرُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا، وَإِنْ أَنْكَرَتْ فَلَا جَوَازَ عَلَيْهَا

[15984] Sallām reported from Abū Ishāq from Abū Burdah who said: The Messenger of Allah ﷺ said: "Any orphan girl who is proposed to shall not be married until she is consulted. If she agrees, let her marry, and her agreement is her silence. And if she refuses, she shall not be married."

سَلَامٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي - 15984 حَدَّثَنَا بُرْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيَّمَا يَتِيمَةٍ خُطِبَتْ فَلَا تُنْكَحُ حَتَّى نُسْتَأْمَرَ، فَإِنْ هِيَ أَقَرَّتْ فَلَنُنْكَحَ وَإِفْرَارُهَا سُكُونُهَا، وَإِنْ أَنْكَرَتْ فَلَا تُنْكَحُ

[15985] Jarīr reported from Maṣṣūr from Ibrāhīm who said: ‘Umar said: "The orphan girl is consulted regarding herself, and her satisfaction is that she remains silent."

جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، - 15985 حَدَّثَنَا قَالَ: قَالَ عُمَرُ: تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَرِضَاهَا أَنْ تَسْكُتَ

[15986] Fuḍayl ibn ‘Iyād reported from Maṣṣūr from Ibrāhīm from ‘Umar the like of it.

فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ مَنصُورٍ، - 15986 حَدَّثَنَا عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ، مِثْلَهُ

[15987] Abū Bakr said: ‘Abdah ibn Sulaymān narrated to us from Mujālīd from Al-Sha‘bī from ‘Alī, ‘Umar, and Shurayh that they said: "The orphan girl is consulted regarding herself, and her satisfaction is that she remains silent."

أَبُو بَكْرٍ قَالَ: ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، - 15987 حَدَّثَنَا عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلِيٍّ، وَعُمَرَ، وَشُرَيْحٍ، قَالُوا: تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، وَرِضَاهَا أَنْ تَسْكُتَ

[15988] Abū Bakr said: Hushaym narrated to us from Mujālīd from Al-Sha‘bī from ‘Alī that he used to say: "If the [case of the] orphan girl is raised, if she remains silent, that is her satisfaction, and if she dislikes it, she is not married."

أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، عَنْ مُجَالِدٍ، - 15988 حَدَّثَنَا عَنْ الشَّعْبِيِّ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَقُولُ: إِذَا رُفِعَتْ الْيَتِيمَةُ فَإِنْ سَكَتَتْ فَهُوَ رِضَاهَا، وَإِنْ كَرِهَتْ لَمْ تُزَوَّجْ

[15989] Hushaym reported from Ash'ath from Ibn Sirīn who said: "If she remains silent and is satisfied, she has submitted. But if she hates it and is distressed, she is not married."

هَشَيْمٌ، عَنْ أَشْعَثَ، عَنِ ابْنِ سِيرِينَ، - 15989 حَدَّثَنَا قَالَ: إِنْ سَكَتَتْ وَرَضِيَتْ فَقَدْ سَلِمَتْ، وَإِنْ كَرِهَتْ وَتَنَعَّصَتْ لَمْ تُنْكَحْ

[15990] Hushaym and Jarīr both reported from Mughīrah from Ibrāhīm regarding the orphan girl when she is married off. He said: "If she remains silent or cries, that is her satisfaction. And if she hates it, she is not married." Jarīr did not mention "hates it."

هَشَيْمٌ، وَجَرِيرٌ، كِلَاهُمَا عَنْ مُغِيرَةَ، - 15990 حَدَّثَنَا عَنْ إِبْرَاهِيمَ، فِي الْيَتِيمَةِ إِذَا زُوِّجَتْ، قَالَ: فَإِنْ سَكَتَتْ أَوْ بَكَتَ فَهُوَ رِضَاهَا، وَإِنْ كَرِهَتْ لَمْ تَزَوَّجْ. وَلَمْ يَذْكُرْ جَرِيرٌ كَرِهَتْ

[15991] Ibn Mahdī reported from Sufyān from Khālīd ibn Dīnār from Al-Sha'bī who said: I heard him say regarding the orphan girl: "If she is married off and laughs, cries, or remains silent, that is her satisfaction."

ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ - 15991 حَدَّثَنَا دِينَارٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ فِي الْيَتِيمَةِ: إِذَا زُوِّجَتْ فَضَحِكَتْ، أَوْ بَكَتْ، أَوْ سَكَتَتْ، فَهُوَ رِضَاهَا

[15992] Yaḥyā ibn Ādam said: Yūnus ibn Abī Ishāq told us: Abū Burdah told us: Abū Mūsā said: The Messenger of Allah ﷺ said: "The orphan girl is consulted regarding herself. If she remains silent, she has given permission, and if she refuses, she is not married."

يَحْيَى بْنُ آدَمَ، قَالَ: نَا يُونُسُ بْنُ أَبِي - 15992 حَدَّثَنَا إِسْحَاقُ، قَالَ: نَا أَبُو بُرْدَةَ، قَالَ: قَالَ أَبُو مُوسَى: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَقَدْ أَذِنَتْ، وَإِنْ أَنْكَرَتْ لَمْ تُنْكَحْ

[15993] Abū Bakr said: Ibn ‘Ulayyah narrated to us from Ibn Abī ‘Arūbah from Qatādah from Al-Ḥasan from ‘Uqbah ibn ‘Āmir who said: The Messenger of Allah ﷺ said: "If two guardians marry [a woman] off, she belongs to the first."

أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُليَّةَ، عَنِ ابْنِ - 15993 حَدَّثَنَا أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَنْكَحَ الْوَلِيَّانِ فَهِيَ لِلأَوَّلِ

[15994] ‘Alī ibn Mushir reported from Ibn Abī ‘Arūbah from Qatādah from Al-Ḥasan from Samurah from the Prophet ﷺ who said: "If two guardians marry [a woman] off, she belongs to the first."

عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ أَبِي - 15994 حَدَّثَنَا عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَنْكَحَ الْوَلِيَّانِ فَهِيَ لِلأَوَّلِ

[15995] Jarīr reported from Maṣṣūr from Ibrāhīm that a woman was married off by a guardian of hers in Kufa to ‘Ubayd Allāh, and was married off in Sham to another man before ‘Ubayd Allāh. The man arrived and disputed with ‘Ubayd Allāh before ‘Alī, so he ruled in favor of the first one, after she had inherited from the other.

جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، - 15995 حَدَّثَنَا أَنَّ امْرَأَةً، زَوَّجَهَا وَلِيُّ لَهَا بِالْكُوفَةِ عُبَيْدُ اللَّهِ، وَزَوَّجَهَا بِالشَّامِ رَجُلٌ آخَرُ قَبْلَ عُبَيْدِ اللَّهِ، فَقَدِمَ الرَّجُلُ، فَخَاصَمَ عُبَيْدَ اللَّهِ إِلَى عَلِيٍّ فَقَضَى بِهَا لِلأَوَّلِ بَعْدَمَا وَارِثَ الْآخَرَ

[15996] Jarīr reported from Mughīrah from Ibrāhīm who said: "[She belongs] to the first."

جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، - 15996 حَدَّثَنَا قَالَ: لِلأَوَّلِ

[15997] ‘Abd Allāh ibn Idrīs reported from Hishām and Ash‘ath from Hishām from Ibn Sīrīn from Shurayh who said: "If two guardians marry [a woman] off, the marriage belongs to the first."

عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، - 15997 حَدَّثَنَا وَأَشْعَثُ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، قَالَ: إِذَا أَنْكَحَ الْوَلِيَّانِ فَالنِّكَاحُ لِلأَوَّلِ

[15998] Zayd ibn Ḥubāb reported from Hārūn ibn Ibrāhīm from Ibn Sīrīn from Shurayh regarding two guardians marrying [a woman] off. He said: "She is given the choice."

زَيْدُ بْنُ حُبَابٍ، عَنْ هَارُونَ بْنِ - 15998 حَدَّثَنَا إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، فِي الْوَلِيِّينَ يُزَوِّجَانِ، قَالَ: تُخَيَّرُ

[15999] Ibn ‘Ulayyah reported from Ayyūb from Muḥammad who said: "If two authorized persons marry [a woman] off, she belongs to the first."

ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، - 15999 حَدَّثَنَا
قَالَ: إِذَا أَنْكَحَ الْمُجْبِرَانِ فَهِيَ لِلأَوَّلِ

[16000] Zayd ibn Ḥubāb reported from Thābit ibn Qays al-Ghifārī who said: I wrote to ‘Umar ibn ‘Abd al-‘Azīz regarding a girl from Juhaynah; her guardian married her to a man from Qays, and another [guardian] married her to a man from Juhaynah. ‘Umar ibn ‘Abd al-‘Azīz wrote back: "Introduce just witnesses to her and give her the choice. Whichever of the two she chooses, he is her husband."

زَيْدُ بْنُ حُبَابٍ، عَنْ ثَابِتِ بْنِ قَيْسٍ - 16000 حَدَّثَنَا
الْغِفَارِيُّ، قَالَ: كَتَبْتُ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي
جَارِيَةٍ مِنْ جُهَيْنَةَ زَوَّجَهَا وَلِيُّهَا رَجُلًا مِنْ قَيْسٍ،
وَزَوَّجَهَا آخَرُ رَجُلًا مِنْ جُهَيْنَةَ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ أَنْ أَدْخِلَ عَلَيْهَا شُهَدَاءَ عُدُولًا وَخَيْرَهَا، فَأَيُّهُمَا
اخْتَارَتْ فَهُوَ زَوْجُهَا