

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [14]

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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.

[13001] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ مَرْثَدٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ، {وَسَبْعَةَ إِذَا رَجَعْتُمْ} قَالَ: إِنْ شَاءَ فَرَّقَ [196]: [البقرة: Wakī' told us, from Ibrāhīm ibn Marthad, from Ibn Abī Najīh, from Ṭāwūs, regarding {and seven when you have returned} [Al-Baqarah: 196]. He said: "If he wishes, he can separate them."

[13002] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَنْ اعْتَمَرَ فِي شَوَّالٍ، أَوْ فِي ذِي الْقَعْدَةِ، ثُمَّ أَقَامَ حَتَّى يَحُجَّ، فَهُوَ مُتَمَتِّعٌ، عَلَيْهِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَمَنْ لَمْ يَجِدْ، فَصِيَامُ ثَلَاثَةِ أَيَّامٍ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ، saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, who said: "Whoever performs 'Umrah in Shawwal or in Dhu al-Qi'dah, then stays until he performs Hajj, he is performing Tamattu'. He must offer whatever sacrificial animal is easy (for him). Whoever cannot find one, then (he must fast) three days and seven when he returns to his family."

[13003] Abu Bakr narrated to us, saying: Kathir ibn Hisham narrated to us from Ja'far ibn Burqan, from Nafi', from Ibn 'Umar, who said: He used to see that the one performing Tamattu' must sacrifice a camel or a cow. If he cannot find one, then he must fast three days and seven when he returns.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ يَرَى عَلَى الْمُتَمَتِّعِ بَدَنَةً بَعِيرٍ، أَوْ بَقَرَةً، فَإِنْ لَمْ يَجِدْ، فَصِيَامَ ثَلَاثَةِ أَيَّامٍ وَسَبْعَةٍ إِذَا رَجَعَ

[13004] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, and Hafs narrated to us from Sa'id, from Nafi', from Ibn 'Umar, similarly.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَحَدَّثَنَا حَفْصٌ، عَنْ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، مِثْلَهُ

[13005] Abu Bakr narrated to us, saying: "Whoever performs 'Umrah during the months of Hajj, then returns (home), is not performing Tamattu'. That (Tamattu') is for the one who stays and does not return."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: مَنْ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ، ثُمَّ رَجَعَ، فَلَيْسَ بِمُتَمَتِّعٍ، ذَلِكَ مَنْ أَقَامَ وَلَمْ يَرْجِعْ

[13006] Abu Bakr narrated to us, saying: Waki' narrated to us from Al-'Umari, from Nafi', from Ibn 'Umar, who said: 'Umar said: "If one performs 'Umrah during the months of Hajj, then stays, he is performing Tamattu'. If he returns, he is not performing Tamattu'."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: إِذَا اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ، ثُمَّ أَقَامَ، فَهُوَ مُتَمَتِّعٌ، فَإِنْ رَجَعَ فَلَيْسَ بِمُتَمَتِّعٍ

[13007] Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from 'Ata', Tawus, and Mujahid, who said: "If he goes out during the months of Hajj, then stays, he is performing Tamattu'."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: إِنْ خَرَجَ فِي أَشْهُرِ الْحَجِّ، ثُمَّ أَقَامَ، فَهُوَ مُتَمَتِّعٌ

[13008] Abu Bakr narrated to us, saying: Hafs narrated to us from Ash'ath and 'Abd al-Malik, from 'Ata', who said: "Whoever performs 'Umrah during the months of Hajj, then returns to his country, then performs Hajj in the same year, is not performing Tamattu'. Tamattu' is only for the one who stays and does not return."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثَنَا حَفْصٌ، عَنْ أَشْعَثَ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: مَنْ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ، ثُمَّ رَجَعَ إِلَى بَلَدِهِ، ثُمَّ حَجَّ مِنْ عَامِهِ، فَلَيْسَ بِمُتَمَتِّعٍ، إِنَّمَا الْمُتَمَتِّعُ مَنْ أَقَامَ وَلَمْ يَرْجِعْ

[13009] Abu Bakr narrated to us, saying: Hushaym narrated to us from Mughirah, who said: I asked Ibrahim, saying: "Are those who perform 'Umrah in Rajab, then stay until they perform Hajj, considered to be performing Tamattu'?" He said: "No. Tamattu' is only for the one who assumes Ihram for 'Umrah during the months of Hajj, then stays until he performs Hajj. That person is performing Tamattu', and he must offer a sacrificial animal or fast if he cannot find the animal."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ مُغِيرَةَ قَالَ: سَأَلْتُ إِبْرَاهِيمَ قَالَ: قُلْتُ: الَّذِينَ يَعْتَمِرُونَ فِي رَجَبٍ، ثُمَّ يُقِيمُونَ حَتَّى يَحْجُوا مُتَمَتِّعُونَ هُمْ؟ قَالَ: لَا إِنَّمَا الْمُتَمَتِّعُ مَنْ أَهَلَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ، ثُمَّ أَقَامَ حَتَّى يَحْجَّ، فَذَلِكَ مُتَمَتِّعٌ، وَعَلَيْهِ الْهَدْيُ أَوْ الصَّوْمُ، إِنْ لَمْ يَجِدِ الْهَدْيَ

[13010] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, similarly.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، مِثْلَهُ

[13011] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Bishr, from Sa'id ibn Jubayr, who said: "If he stays, then he must offer a sacrificial animal."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا أَقَامَ فَعَلَيْهِ هَدْيٌ

[13012] Abu Bakr narrated to us: Waki' narrated to us from Hisham al-Dastuwa'i, from Qatadah, from Sa'id ibn al-Musayyib, who said: "The Companions of the Prophet ﷺ used not to offer a sacrifice if they performed 'Umrah during the months of Hajj but did not perform Hajj in that same year."

حَدَّثَنَا أَبُو بَكْرٍ ثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ وَكِيعٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَرُوا فِي أَشْهُرِ الْحَجِّ، ثُمَّ لَمْ يَحُجُّوا مِنْ عَامِهِمْ ذَلِكَ، لَمْ يَهْدُوا

[13013] Abu Bakr narrated to us, saying: Ibn Mubarak narrated to us from Sufyan, from Hammad ibn Abi Sulayman, from 'Abd al-Karim, from Yazid al-Faqir, that a group of people from Kufa performed Tamattu', then went to Madinah, and returned from there for Hajj. They asked Ibn 'Abbas, and he said: "They are performing Tamattu'."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ مُبَارَكٍ، عَنْ سُفْيَانَ، عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ يَزِيدَ الْفَقِيرِ، أَنَّ قَوْمًا مِنْ أَهْلِ الْكُوفَةِ تَمَتَّعُوا، ثُمَّ خَرَجُوا إِلَى الْمَدِينَةِ، فَأَقْبَلُوا مِنْهَا بِحَجٍّ، فَسَأَلُوا ابْنَ عَبَّاسٍ فَقَالَ: إِنَّهُمْ مُتَمَتِّعُونَ

[13014] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yunus, from Al-Hasan, who said: "Whoever performs 'Umrah during the months of Hajj in the same year, he is performing Tamattu'."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: مَنْ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ فِي عَامِهِ، فَهُوَ مُتَمَتِّعٌ

[13015] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ibn 'Awn, from Ibrahim, from Al-Aswad, from the Mother of the Believers ('Aishah), and from Al-Qasim, from the Mother of the Believers ('Aishah), who said: I said: "O Messenger of Allah, people return with two rituals (Hajj and 'Umrah), and I return with one ritual." He said: "Wait, and when you become pure, go out to At-Tan'im and assume Ihram from there, then meet us at such and such a place. But it (the reward) is according to your fatigue" - or he said: "your spending" - or as the Messenger of Allah ﷺ said.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُثَيْمٍ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ، وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ وَاحِدٍ، قَالَ: انْتَظِرِي، فَإِذَا طَهُرْتَ، فَاخْرُجِي إِلَى التَّنْعِيمِ فَأَهْلِي مِنْهُ، ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا، وَلَكِنَّهَا عَلَى قَدَرِ نَصَبِكَ أَوْ قَالَ: نَفَقَتِكَ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13016] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Al-Walid ibn Hisham al-Mu'ayti, who said: I asked Umm al-Darda' about 'Umrah after Hajj, and she ordered me to do it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ هِشَامٍ الْمُعِيطِيِّ، قَالَ: سَأَلْتُ أُمَّ الدَّرْدَاءِ، عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ، فَأَمَرْتَنِي بِهَا

[13017] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Abu al-Zubayr, from Jabir, that he was asked about 'Umrah after Hajj during the days of Tashriq. He saw no harm in it and said: "There is no sacrificial animal required for it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سُئِلَ عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ أَيَّامَ النَّشْرِ، فَلَمْ يَرِ بِهَا بَأْسًا وَقَالَ: لَيْسَ فِيهَا هَدْيٌ

[13018] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Layth, from Mujahid, who was asked about 'Umrah after Hajj. He said: "It is better than nothing." 'Aishah was asked and she said: "(Its reward is) according to the spending and hardship." 'Ali was asked and he said: "It is better than an atom's weight."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: سُئِلَ عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ، فَقَالَ: هِيَ خَيْرٌ مِنْ لَا شَيْءٍ، وَسُئِلَتْ عَائِشَةُ فَقَالَتْ: عَلَى قَدْرِ النَّفَقَةِ، وَالْمَشَقَّةِ وَسُئِلَ عَلِيٌّ فَقَالَ: هِيَ خَيْرٌ مِنْ مِثْقَالِ ذَرَّةٍ

[13019] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, who said: "'Aishah used to perform 'Umrah at the end of Dhu al-Hijjah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَتْ عَائِشَةُ تَعْتَمِرُ فِي آخِرِ ذِي الْحِجَّةِ

[13020] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Husayn, who said: I asked Sa'id ibn Jubayr about 'Umrah six days after Hajj. He said: "Perform 'Umrah if you wish."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ سِتَّةَ أَيَّامٍ، فَقَالَ: اعْتَمِرْ إِنْ شِئْتَ

[13021] Abu Bakr narrated to us, saying: Humayd ibn 'Abd al-Rahman al-Ru'asi narrated to us from his father, from Ja'far ibn Najih, who said: A man asked Tawus, saying: "I hastened (to leave Mina) in two days; should I perform 'Umrah?" He said: "Yes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ نَجِيحٍ قَالَ: سَأَلَ رَجُلٌ طَاوُسًا فَقَالَ: إِنِّي تَعَجَّلْتُ فِي يَوْمَيْنِ فَأَعْتَمِرُ؟ قَالَ: نَعَمْ

[13022] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ya'fur, who said: I asked Ibn 'Umar about 'Umrah after Hajj. He said: "Some people do that, but performing 'Umrah in a month other than Dhu al-Hijjah is more beloved to me than performing 'Umrah in Dhu al-Hijjah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ، فَقَالَ: إِنَّ نَاسًا يَفْعَلُونَ ذَلِكَ، وَلَئِنْ أَعْتَمِرَ فِي غَيْرِ ذِي الْحِجَّةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَمِرَ فِي ذِي الْحِجَّةِ

[13023] Abu Bakr narrated to us, saying: 'Abd al-Salam ibn Harb narrated to us from Khusayf, from 'Ata', Tawus, and Mujahid, who said: "There is no 'Umrah except the 'Umrah you start from your family, nor after returning." Sa'id ibn Jubayr said: "If he returns to the Miqat of his people and performs 'Umrah, I hope it counts as 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ خُصَيْفٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: لَا عُمْرَةَ إِلَّا عُمْرَةً ابْتَدَأَتْ بِهَا مِنْ أَهْلِكَ، وَلَا بَعْدَ الصُّدُورِ قَالَ سَعِيدُ بْنُ جُبَيْرٍ: إِنْ رَجَعَ إِلَى مِيقَاتِ أَهْلِهِ، فَأَعْتَمَرَ رَجَوْتُ أَنْ يَكُونَ عُمْرَةً

[13024] Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from 'Ata', Tawus, and Mujahid, that they disliked 'Umrah after Hajj. They said: "It does not suffice, nor is it [proper]." And they said: "Tawaf around the House and prayer are better."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، أَنَّهُمْ كَرِهُوا الْعُمْرَةَ بَعْدَ الْحَجِّ، قَالُوا: لَا يُجْزِي وَلَا هِيَ وَقَالُوا: الطَّوَافُ بِالْبَيْتِ وَالصَّلَاةُ أَفْضَلُ

[13025] Abu Bakr narrated to us, saying: Waki' narrated to us from Al-A'mash, from 'Umarah ibn 'Umayr, from Abu Bakr ibn 'Amr ibn al-Harith ibn Hisham, that Abu Ma'qil came to the Prophet ﷺ and said: "O Messenger of Allah, Umm Ma'qil made it obligatory upon herself to perform Hajj, but it was not easy for her." He said: "Let her perform 'Umrah in Ramadan."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ أَبَا مَعْقِلٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ مَعْقِلٍ جَعَلَتْ عَلَيْهَا أَنْ تَحُجَّ فَلَمْ تَنْتَسِرْ لَهَا، فَقَالَ: تَعْتَمِرُ فِي رَمَضَانَ

[13026] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Muhammad ibn Ishaq, the uncle of 'Isa ibn Ma'qil, from Abu Ma'qil al-Asadi, from Yusuf ibn 'Abdullah ibn Salam, from his grandmother Umm Ma'qil, that the Prophet ﷺ said: "Perform 'Umrah in Ramadan, for it is equivalent to Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَمَّ عَيْسَى بْنُ مَعْقِلٍ عَنْ أَبِي مَعْقِلٍ الْأَسَدِيِّ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ جَدَّتِهِ أُمِّ مَعْقِلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اغْتَمِرِي فِي رَمَضَانَ فَإِنَّهَا حِجَّةٌ

[13027] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Muhammad ibn al-Munkadir, from Yusuf ibn Salam, who heard a man from the Ansar say: The Messenger of Allah ﷺ said to him and his wife: "Perform 'Umrah in Ramadan, for an 'Umrah for you in Ramadan is equivalent to Hajj."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ يُونُسَ بْنِ سَلَامٍ، سَمِعَ رَجُلًا مِنَ الْأَنْصَارِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ وَلِامْرَأَتِهِ: اعْتَمِرَا فِي رَمَضَانَ، فَإِنَّ عُمْرَةَ لَكُمْ فِي رَمَضَانَ تَعْدِلُ حِجَّةً

[13028] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us, saying: Abu Mu'awiyah narrated to us from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: The Messenger of Allah ﷺ said: "An 'Umrah in Ramadan is equivalent to Hajj."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ نُمَيْرٍ، قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حِجَّةً

[13029] Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Dawud, from Al-Sha'bi, who said: I asked him, saying: "This is the greater Hajj, so what is the lesser Hajj?" He said: "'Umrah in Ramadan."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ قَالَ: سَأَلْتُهُ قُلْتُ: هَذَا الْحَجُّ الْأَكْبَرُ، فَمَا الْحَجُّ الْأَصْغَرُ؟ قَالَ: عُمْرَةٌ فِي رَمَضَانَ

[13030] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ibn Khuthaym, from Sa'id ibn Jubayr and Mujahid, who said: "They used to perform 'Umrah in the month of Ramadan from Al-Ji'ranah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَمُجَاهِدٍ قَالَ: كَانَ يَعْتَمِرَانِ فِي شَهْرِ رَمَضَانَ مِنَ الْجِعْرَانَةِ

[13031] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abd al-Malik ibn Abi Sulayman, who said: "I went out with 'Ata' in Ramadan and we assumed Ihram from Al-Ji'ranah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ قَالَ: خَرَجْتُ أَنَا وَعَطَاءٌ فِي رَمَضَانَ فَأَحْرَمْنَا مِنَ الْجِعْرَانَةِ

[13032] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Muhammad ibn Ishaq, from Yahya ibn 'Abbad ibn 'Abdullah ibn al-Zubayr, from Abu Bakr ibn 'Abd al-Rahman: "He would not perform 'Umrah except in Ramadan."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ: لَا يَعْتَمِرُ إِلَّا فِي رَمَضَانَ

[13033] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Qays ibn Muslim, from Tariq ibn Shihab, who said: 'Abd al-Rahman was asked about 'Umrah in the months of Hajj. He said: "Hajj is (in) well-known months, there is no 'Umrah in them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: سُئِلَ عَبْدُ الرَّحْمَنِ عَنِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ، فَقَالَ: الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ لَيْسَ فِيهِنَّ عُمْرَةٌ

[13034] Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur, from Ibrahim, who said: 'Alqamah was asked about 'Umrah in the months of Hajj, and he said: "Does anyone do that?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: سُئِلَ عَلْقَمَةُ، عَنِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ فَقَالَ: وَيَفْعَلُ ذَلِكَ أَحَدٌ؟

[13035] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Ibn 'Awn, who said: I said to Al-Qasim ibn Muhammad: "'Umar forbade 'Umrah in the months of Hajj," and he said: "'Uthman forbade it too."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ قَالَ: قُلْتُ لِقَاسِمِ بْنِ مُحَمَّدٍ: نَهَى عُمَرُ عَنِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَقَالَ: نَهَى عُثْمَانُ عَنْهَا

[13036] Abu Bakr narrated to us, saying: Waki' narrated to us from Ibn Abi Rawwad, from Nafi', from Ibn 'Umar, who said: "Separate between your Hajj and your 'Umrah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَفْصَلُوا بَيْنَ حَجِّكُمْ وَعُمْرَتِكُمْ

[13037] Abu Bakr narrated to us, saying: Waki' narrated to us from Yazid, from Ibn Sirin, who said: "I do not know that they differ that 'Umrah in other than the months of Hajj is better."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنْ يَزِيدَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَا أَعْلَمُهُمْ يَخْتَلِفُونَ أَنَّ الْعُمْرَةَ فِي غَيْرِ أَشْهُرِ الْحَجِّ أَفْضَلُ

[13038] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Ibn 'Awn, who said: Al-Qasim was asked about 'Umrah in the months of Hajj, and he said: "They did not consider it complete."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ قَالَ: سُئِلَ الْقَاسِمُ، عَنِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ، فَقَالَ: كَانُوا لَا يَرَوْنَهَا تَامَّةً

[13039] Abu Bakr narrated to us, saying: Kathir ibn Hisham narrated to us from Ja'far, from Maymun, that he said: "I performed 'Umrah from this country of mine in other than the months of Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، أَنَّهُ قَالَ: اعْتَمَرْتُ مِنْ بَلَدِي هَذَا فِي غَيْرِ أَشْهُرِ الْحَجِّ

[13040] Abu Bakr narrated to us, saying: Hatim ibn Isma'il narrated to us from 'Abd al-Rahman ibn Harmalah, from Sa'id ibn al-Musayyib, who said: I heard him say: "The Messenger of Allah ﷺ performed 'Umrah three times, all of them in Dhu al-Qi'dah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُهُ يَقُولُ: اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمْرًا ثَلَاثَةً، كُلُّهَا فِي ذِي الْقَعْدَةِ

[13041] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman narrated to us from Abu Ma'n, who said: "I saw Jabir ibn Zayd and Abu al-'Aliyah performing 'Umrah during the ten days."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي مَعْنٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ زَيْدٍ، وَأَبَا الْعَالِيَةَ اعْتَمَرَ فِي الْعَشْرِ

[13042] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Al-Jurayri, from Yazid, from his brother, who said: 'Imran ibn Husayn said to me: "A group of the Prophet's ﷺ family performed 'Umrah during the ten days of Dhu al-Hijjah, and he did not forbid it, nor was any abrogation revealed regarding it." A person said about that whatever he wished.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو أُسَامَةَ، عَنِ الْجَرِيرِيِّ، عَنْ يَزِيدَ، عَنْ أَخِيهِ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ اعْتَمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي عَشْرَةِ ذِي الْحِجَّةِ، فَلَمْ يَنْهَ عَنْهُ، وَلَمْ يَنْزِلْ نَسْخُهُ قَالَ فِي ذَلِكَ قَائِلٌ مَا شَاءَ

[13043] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Al-A'mash, from Mujahid, from 'Aishah, who said: "The Messenger of Allah ﷺ never performed an 'Umrah but I witnessed it, and he never performed 'Umrah except in Dhu al-Qi'dah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: مَا اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمْرَةً إِلَّا شَهِدْتُهَا، وَمَا اعْتَمَرَ إِلَّا فِي ذِي الْقَعْدَةِ

[13044] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Sadaqah ibn Yasar, who said: I heard Ibn 'Umar say: "'Umrah during the ten days is more beloved to me than 'Umrah after Hajj."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: الْعُمْرَةُ فِي الْعَشْرِ، أَحَبُّ إِلَيَّ مِنَ الْعُمْرَةِ بَعْدَ الْحَجِّ

[13045] Abu Bakr narrated to us, saying: Hatim ibn Isma'il narrated to us from Ja'far, from his father, from Jabir, "that the Prophet ﷺ came to the House and prayed Zuhr in Makkah," meaning on the Day of Sacrifice.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْبَيْتَ فَصَلَّى بِمَكَّةَ الظُّهْرَ يَوْمَ النَّحْرِ

[13046] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Isma'il ibn Wabrah, who said: "Al-Aswad used to visit the House on the same day after throwing pebbles at the Jamrah on the Day of Sacrifice. Then he would return to his lodging on the same day, until he departed with the people when they departed."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ وَبَرَةَ، قَالَ: كَانَ الْأَسْوَدُ إِذَا رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ، زَارَ الْبَيْتَ مِنْ يَوْمِهِ، ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ مِنْ يَوْمِهِ، حَتَّى يَنْفِرَ مَعَ النَّاسِ إِذَا نَفَرُوا

[13047] Abu Bakr narrated to us, saying: Azhar al-Samman narrated to us from Ibn 'Awn, who said: "Muhammad used to prefer coming to the House on the Day of Sacrifice before 'Asr and performing Tawaf around it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ يُسْتَحِبُّ أَنْ يَأْتِيَ الْبَيْتَ يَوْمَ النَّحْرِ قَبْلَ الْعَصْرِ فَيَطُوفُ بِهِ

[13048] Abu Bakr narrated to us, saying: Bishr ibn al-Mufaddal narrated to us from 'Abdullah ibn 'Uthman ibn Khaytham, who said: "I prayed with Sa'id ibn Jubayr on the evening of the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خَيْثَمٍ قَالَ: فَصَلَّيْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ عَشِيَّةَ النَّحْرِ

[13049] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Layth, from Nafi', from Ibn 'Umar, "that he used to sacrifice his Hady behind Al-'Aqabah, then shave his head, then proceed directly to the House before returning to his family."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَنْحَرُ هَدْيَهُ خَلْفَ الْعَقَبَةِ، ثُمَّ يَحْلِقُ رَأْسَهُ، ثُمَّ يُفِيضُ كَمَا هُوَ إِلَى الْبَيْتِ، قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ

[13050] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Abu al-'Umayy, from 'Amr ibn 'Amr Abu al-Za'ra', who said: "I traveled with Abu al-Ahwas. When it was the Day of Sacrifice, he threw pebbles at the Jamrah, shaved, proceeded to the House, and did not sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو أُسَامَةَ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَمْرِو بْنِ عَمْرٍو أَبِي الزَّعْرَاءِ قَالَ: سَافَرْتُ مَعَ أَبِي الْأَحْوَصِ، فَلَمَّا كَانَ يَوْمُ النَّحْرِ رَمَى الْجَمْرَةَ، وَحَلَقَ، وَأَفَاضَ إِلَى الْبَيْتِ، وَلَمْ يُضَحِّ

[13051] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Muhammad ibn Suqah, who said: "Al-Aswad, when he came from Mina, would throw pebbles and shave, then visit the House, and he would not sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ قَالَ: كَانَ الْأَسْوَدُ، إِذَا جَاءَ مِنْ مِئَى رَمَى وَحَلَقَ، ثُمَّ زَارَ الْبَيْتَ، وَلَا يُضَحِّي

[13052] Abu Bakr narrated to us, saying: I was told from Ibn Mubarak, from Al-Taymi, from Abu Qilabah and Jabir ibn Zayd, that they "visited the House on the Day of Sacrifice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثْتُ عَنْ ابْنِ مُبَارَكٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي قِلَابَةَ، وَجَابِرِ بْنِ زَيْدٍ، أَنَّهُمَا زَارَا الْبَيْتَ يَوْمَ النَّحْرِ

[13053] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Abu al-Zubayr, from 'Aishah and Ibn 'Abbas, "that the Prophet ﷺ visited the House at night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَارَ الْبَيْتَ لَيْلًا

[13054] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us, saying: Dawud ibn Shabur narrated to us from Muhammad ibn al-Munkadir, who said: "None of the Companions of the Prophet ﷺ used to proceed (Tawaf al-Ifadah) unless he had a woman with him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، قَالَ: ثنا دَاوُدُ بْنُ شَابُورَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: لَمْ يَكُنْ يُفِيضُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَنْ كَانَ مِنْهُمْ يَكُونُ مَعَهُ امْرَأَةٌ

[13055] Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from 'Abd al-Malik ibn Maysarah, from Tawus, "that the Messenger of Allah ﷺ delayed the visit until night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَّرَ الزِّيَارَةَ إِلَى اللَّيْلِ

[13056] Abu Bakr narrated to us, saying: Aflah narrated to us from his father, who said: We were with Abu Ayyub in a group of Ansar. None of us visited the House until the final departure, except for a man who had his family with him, so he hastened with them.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَفْلَحُ، عَنْ أَبِيهِ، كُنَّا مَعَ أَبِي أَيُّوبَ فِي نَفَرٍ مِنَ الْأَنْصَارِ، مَا زَارَ مِنَّا أَحَدُ الْبَيْتِ حَتَّى كَانَ فِي النَّفَرِ الْآخِرِ، إِلَّا رَجُلٌ كَانَ مَعَهُ مِنْ أَهْلِهِ فَتَعَجَّلَ بِهِمْ

[13057] Abu Bakr narrated to us, saying: Hafs narrated to us from Hajjaj and Ash'ath, from 'Ata', who said: "There is no harm in delaying the visit until the day of departure."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ حَجَّاجٍ، وَأَشْعَثٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ يُؤَخَّرَ الزِّيَارَةُ إِلَى يَوْمِ النَّفَرِ

[13058] Abu Bakr narrated to us, saying: 'Abd al-A'la ibn 'Abd al-A'la narrated to us from Muhammad ibn Ishaq, who said: "I saw Al-Qasim ibn Muhammad in Mina performing 'Umrah, veiled, and he would not proceed until he departed on the last of the Days of Tashriq."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ بِمِنَى مُعْتَمِرًا، مُتَعَمِّطًا، وَكَانَ لَا يُفِيضُ حَتَّى يَنْفِرَ فِي آخِرِ أَيَّامِ النَّشْرِيقِ

[13059] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Ubayd Allah, from Nafi', from Ibn 'Umar, "that he would not come except when he proceeded."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَأْتِي إِلَّا حِينَ يُفِيضُ

[13060] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Muhammad ibn Suqah, from a man, from 'Ali, "that he used to come when proceeding after the Sacrifice. He came one day, and it was said to him: 'He is sleeping, and has not visited the House yet.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدٍ بْنِ سُوْقَةَ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ، "أَنَّهُ كَانَ يَأْتِي حِينَ يُفِيضُ بَعْدَ النَّحْرِ، فَأَتَى يَوْمًا، فَقِيلَ لَهُ: هُوَ نَائِمٌ، فَمَا زَارَ الْبَيْتَ بَعْدُ

[13061] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Mughirah, from Ibrahim, who said: "There is no harm in delaying until the next day."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ أَنْ تُؤَخَّرَ إِلَى الْغَدِ

[13062] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us, saying: I heard 'Amr ibn Dinar say after (some) days: "I have not visited the House yet."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ يَقُولُ بَعْدَ أَيَّامٍ: مَا زُرْتُ الْبَيْتَ بَعْدُ

[13063] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from Ibn Tawus, who said: "I did not realize that I proceed except at night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلُوسٍ قَالَ: لَمْ أَعْقِلْ أَنِّي أَفِيضُ إِلَّا لَيْلًا

[13064] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ أَنْ يَزُورَ الْبَيْتَ لَيْلًا، زِيَارَةَ يَوْمِ النَّحْرِ، وَلَكِنْ لَا يَسْكُنُ بِمَكَّةَ saying: Abu al-Ahwas narrated to us from Mughirah, from Ibrahim, who said: "There is no harm in visiting the House at night, the visit of the Day of Sacrifice, but one should not reside in Makkah."

[13065] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَرَكَهُ حَتَّى مَضَى تِلْكَ الْأَيَّامُ أَهْرَقَ لِذَلِكَ دَمًا saying: Hafs narrated to us from Ash'ath, from Al-Hakam and Hammad, from Ibrahim, who said: "If he delays it until those days have passed, he must shed blood for that."

[13066] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ أَنْ تُؤَخَّرَ الزِّيَارَةُ إِلَى يَوْمِ النَّحْرِ saying: Waki' narrated to us from Sharik, from Yazid, from Mujahid, who said: "There is no harm in delaying the visit until the Day of Sacrifice."

[13067] Abu Bakr narrated to us, saying: Yahya ibn Sa'id and Ibn 'Ulayyah narrated to us from Hajjaj, from Abu 'Uthman, from Yahya ibn Abi Kathir, from 'Ikrimah, from Al-Hajjaj ibn 'Amr al-Ansari, who said: I heard the Messenger of Allah ﷺ say: "Whoever performs Hajj and breaks (a bone) or becomes lame, he is released (from Ihram) and must perform Hajj again." I mentioned this to Abu Hurayrah and Ibn 'Abbas, and they said: "He spoke the truth."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ عُثَيْمٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ الْحَجَّاجِ بْنِ عَمْرِو الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ حَجَّ فَكُسِرَ أَوْ عَرَجَ أَحْلَ وَ عَلَيْهِ الْحَجُّ فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ فَقَالَا: صَدَقَ

[13068] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from 'Ikrimah, from Ibn 'Abbas, who said: "Allah has commanded retribution, to take from you the hostility: Hajj and 'Umrah for 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ اللَّهُ بِالْقِصَاصِ أَنْ يَأْخُذَ مِنْكُمْ الْعُدْوَانَ، حَجٌّ وَعُمْرَةٌ لِعُمْرَةٍ

[13069] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Al-Ash'ath, from Ibrahim, from 'Ikrimah, who said: "If a man assumes Ihram for Hajj and is prevented, he sends his sacrificial animal. If he continues, he makes it an 'Umrah, and he must perform Hajj the following year, and no sacrifice is required of him. If he delays that until he performs Hajj, he owes a Hajj and an 'Umrah, and whatever sacrifice is easy. Whoever cannot find (a sacrifice), must fast three days during Hajj, the last of which is the Day of 'Arafah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَشْعَثِ، عَنْ إِبْرَاهِيمَ، عَنْ عِكْرَمَةَ قَالَ: إِذَا أَهَلَ الرَّجُلُ بِالْحَجِّ، فَأُخْصِرَ، فَإِنَّهُ يَبْعَثُ بِهِدْيِهِ، فَإِنْ مَضَى، جَعَلَهَا عُمْرَةً، وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ، وَلَا هَدْيَ عَلَيْهِ، وَإِنْ هُوَ آخِرَ ذَلِكَ حَتَّى يَحُجَّ، فَعَلَيْهِ حَجَّةٌ وَعُمْرَةٌ، وَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَمَنْ لَمْ يَجِدْ، فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ، آخِرُهَا يَوْمَ عَرَفَةَ

[13070] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Al-A'mash, from Ibrahim, who said: Sa'id ibn Jubayr asked me about that, and I informed him. He gestured with his hand like this, forming thirty (with his fingers), saying: "This is what Ibn 'Abbas said."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلَنِي عَنْ ذَلِكَ سَعِيدُ بْنُ جُبَيْرٍ فَأَخْبَرْتُهُ، فَقَالَ بِيَدِهِ هَكَذَا، وَعَقَدَ ثَلَاثِينَ: هَكَذَا قَالَ ابْنُ عَبَّاسٍ

[13071] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman narrated to us from Ishaq ibn Suwayd, who said: I heard 'Abdullah ibn al-Zubayr delivering a sermon, saying: "O people, by Allah, Tamattu' with 'Umrah until Hajj is not as you say. Rather, Tamattu' with 'Umrah is when a man assumes Ihram and is prevented, either by illness or something that detains him, until the days of Hajj pass. So he comes and makes it an 'Umrah, and enjoys (Tamattu') it until the Hajj of the following year. He offers a sacrifice and performs Hajj. This is the one performing Tamattu' with 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ، فَقَالَ: يَا أَيُّهَا النَّاسُ، وَاللَّهِ مَا الْمُتَمَتِّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ كَمَا تَقُولُونَ، وَلَكِنْ إِنَّمَا الْمُتَمَتِّعُ بِالْعُمْرَةِ إِلَى أَنْ يَهْلَ الرَّجُلُ، فَيُحْصَرُ إِمَّا مَرَضًا، أَوْ أَمْرًا يَحْبِسُهُ، حَتَّى تَذْهَبَ أَيَّامُ الْحَجِّ، فَيَقْدِمُ فَيَجْعَلُهَا عُمْرَةً، وَيَتَمَتَّعَ بِحُجَّةٍ إِلَى الْعَامِ الْمُقْبِلِ، وَيُهْدِي وَيَحُجُّ، فَهَذَا الْمُتَمَتِّعُ بِالْعُمْرَةِ

[13072] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yunus, from Humayd, who said: "He owes a Hajj."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ حُمَيْدٍ قَالَ: عَلَيْهِ حُجَّةٌ

[13073] He said: Hushaym narrated to us from Mughirah, from Ibrahim, similarly.

حَدَّثَنَا قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ

[13074] Abu Bakr narrated to us, saying: Hushaym narrated to us from Hajjaj, that 'Ata' said: "If Hajj is obligatory upon him, he must reach the House for Hajj or 'Umrah. If he has not performed Hajj, then Hajj is obligatory upon him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، أَنَّ عَطَاءً قَالَ: إِنْ كَانَ عَلَيْهِ حَجٌّ، فَعَلَيْهِ أَنْ يَصِلَ إِلَى الْبَيْتِ، لِحَجٍّ أَوْ عُمْرَةٍ، وَإِنْ كَانَ لَمْ يَحِجَّ فَعَلَيْهِ الْحَجُّ

[13075] Abu Bakr narrated to us, saying: Ibn Abi 'Adi narrated to us from Ibn 'Awn, who said: Muhammad used to say: "If a man intends Hajj and is prevented, he sends his sacrificial animal. When the animal reaches its place, he is released from some things but forbidden from others. If it is the following year, he assumes Ihram for Hajj and 'Umrah. If he combines them, he owes a sacrifice. If he wishes, he stays until he recovers, then proceeds directly, performs Tawaf around the House, and the 'Umrah suffices for him, but he owes Hajj the following year."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ يَقُولُ: إِذَا فَرَضَ الرَّجُلُ الْحَجَّ فَأَصَابَهُ حَصْرٌ، فَإِنَّهُ يَبْعَثُ بِهِدْيِهِ، فَإِذَا بَلَغَ الْهَدْيُ مَجْلَهُ أَحَلَّ مِنْ أَشْيَاءَ، وَحَرَّمَ مِنْ أُخْرَى، فَإِذَا كَانَ عَامٌ قَابِلٍ أَهْلَ بِالْحَجِّ وَالْعُمْرَةِ، فَإِنْ جَمَعَ بَيْنَهُمَا فَعَلَيْهِ الْهَدْيُ، وَإِنْ شَاءَ أَقَامَ، حَتَّى يَبْرَأَ، فَيَمْضِي مِنْ وَجْهِهِ، فَيَطُوفُ بِالْبَيْتِ، فَتَكْفِي عَنْهُ الْعُمْرَةُ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ

[13076] Abu Bakr narrated to us, saying: Ibn Abi 'Adi narrated to us from Ibn 'Awn, who said: I asked Al-Qasim and Salim about the one who is prevented (from Hajj), and they said something similar to Muhammad's view.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ الْقَاسِمَ، وَسَالِمًا عَنِ الْمُحْصَرِّ، فَقَالَا نَحْوَ قَوْلِ مُحَمَّدٍ

[13077] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman narrated to us from Yahya ibn Sa'id, from Sulayman, that Ma'bad ibn Hirashah al-Makhzumi fell ill on the way to Makkah. His son went out to the water where his father had fallen ill and found Ibn 'Abbas, Ibn 'Umar, and Marwan ibn al-Hakam. He spoke to them and mentioned his father's illness and what had befallen him. They all said: "He should be treated until he recovers. When he is healthy, he should perform 'Umrah, thus releasing himself from the Ihram of Hajj. If he catches Hajj, he must perform Hajj and offer whatever sacrifice is easy."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ، أَنَّ مَعْبَدَ بْنَ حِرَاسَةَ الْمَخْزُومِيَّ صُرِعَ بِطَرِيقِ مَكَّةَ، فَخَرَجَ ابْنُهُ إِلَى الْمَاءِ الَّذِي صُرِعَ عَلَيْهِ أَبُوهُ، فَوَجَدَ ابْنَ عَبَّاسٍ، وَابْنَ عُمَرَ، وَمَرْوَانَ بْنَ الْحَكَمِ، فَكَلَّمَهُمْ، وَذَكَرَ لَهُمْ مَصْرَعَ أَبِيهِ، وَالَّذِي أَصَابَهُ، فَكُلُّهُمْ قَالُوا: يَتَدَاوَى بِصُلْحِهِ، فَإِذَا صَحَّ اعْتَمَرَ، فَفَسَخَ عَنْهُ حُرْمَ الْحَجِّ، فَإِذَا أَدْرَكَهُ الْحَجُّ فَعَلَيْهِ الْحَجُّ، وَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

[13078] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from 'Umarah ibn 'Umayr, from 'Abd al-Rahman ibn Yazid, who said: We went out for 'Umrah. When we were at Dhat al-Suquf, a companion of ours was stung. We blocked the road to ask what should be done for him. Suddenly, Ibn Mas'ud was in a caravan. We said: "A companion of ours has been stung." He said: "Set a specific day between you and your companion, and let him send the sacrificial animal. When the animal is sacrificed, let him release himself from Ihram, and he owes an 'Umrah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: خَرَجْنَا عُمَرًا حَتَّى إِذَا كُنَّا بِذَاتِ السُّقُوفِ لُدِّعَ صَاحِبُ لَنَا، فَأَعْتَرَضْنَا الطَّرِيقَ لِنَسْأَلَ مَا يُصْنَعُ بِهِ، فَإِذَا ابْنُ مَسْعُودٍ فِي رَكْبٍ، فَقُلْنَا لِدِعْ صَاحِبُ لَنَا، فَقَالَ: اجْعَلُوا بَيْنَكُمْ، وَبَيْنَ صَاحِبِكُمْ يَوْمَ أَمَارَةٍ، وَيُرْسَلُ بِالْهَدْيِ، فَإِذَا نُحِرَ الْهَدْيُ فَلْيُجَلِّ، وَعَلَيْهِ الْعُمْرَةُ

[13079] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Ayyub, from Abu al-'Ala' ibn al-Shikhkhir, who said: I went out for 'Umrah. While on part of the journey, I fell off my mount and broke my leg. I sent someone to ask Ibn 'Abbas and Ibn 'Umar. They said: "'Umrah does not have a set time like Hajj. Do not release yourself from Ihram until you perform Tawaf around the House." So I stayed in Ruwaythah for five or eight months.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ قَالَ: خَرَجْتُ مُعْتَمِرًا، فَلَمَّا كُنْتُ بِبَعْضِ الطَّرِيقِ وَقَعْتُ عَنْ رَاجِلِي، فَانْكَسَرَتْ رِجْلِي، فَأَرْسَلْتُ إِلَى ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ مَنْ يَسْأَلُهُمَا، فَقَالَا: إِنَّ الْعُمْرَةَ لَيْسَ لَهَا وَقْتُ، كَوَقْتِ الْحَجِّ، لَا تَحِلَّ حَتَّى تَطُوفَ بِالْبَيْتِ، فَأَقَمْتُ بِالرُّوَيْثَةِ خَمْسَةَ أَشْهُرٍ أَوْ ثَمَانِيَةَ أَشْهُرٍ

[13080] Abu Bakr narrated to us, saying: 'Abdullah ibn Numayr narrated to us from Hanzalah, from Tawus, regarding a Muhrim for 'Umrah who is obstructed. He said: "He sends a sacrificial animal, then calculates how long it takes to travel, adds some precautionary days, and then releases himself from Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، فِي الْمُحْرِمِ لِعُمْرَةٍ اعْتَرَضَ لَهُ، قَالَ: يَبْعَثُ بِهَدْيٍ، ثُمَّ يَحْسِبُ كَمْ يَسِيرُ، ثُمَّ يَحْتَاطُ بِأَيَّامٍ، ثُمَّ يَجِلُّ

[13081] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Yazid ibn Yazid ibn Jabir, who said: I asked Mujahid about a Muhrim who has intercourse with his wife. He said: That happened during the time of 'Umar ibn al-Khattab. He said: "They should complete their Hajj, and Allah knows best about their Hajj. Then they return lawful to each other. When it is the next year, they must perform Hajj, offer a sacrifice, and separate from the place where it happened."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: سَأَلْتُ مُجَاهِدًا، عَنِ الْمُحْرِمِ يُوَاقِعُ امْرَأَتَهُ، فَقَالَ: كَانَ ذَلِكَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: يَفْضِيَانِ حَجَّهُمَا وَاللَّهُ أَعْلَمُ بِحَجَّهِمَا، ثُمَّ يَرْجِعَانِ حَلَالًا كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ، فَإِذَا كَانَ مِنْ قَابِلٍ حَجًّا وَأَهْدِيَا وَتَفَرَّقَا مِنَ الْمَكَانِ الَّذِي أَصَابَهُمَا

[13082] Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from 'Abd al-'Aziz ibn Rufay', from 'Abdullah ibn Wahban, from Ibn 'Abbas, who said: A man came to Ibn 'Abbas and said: "I had intercourse with my wife while I was in Ihram." He said: "Allah knows best about your Hajj. Continue on your way, and you must perform Hajj next year. When you reach the place where you had intercourse, separate, and do not reunite until you have completed

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَهْبَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا مُحْرِمٌ، فَقَالَ: اللَّهُ أَعْلَمُ بِحَجَّكُمَا، امْضِيَا لَوَجْهَكُمَا، وَعَلَيْكُمَا الْحَجُّ مِنْ قَابِلٍ، فَإِذَا انْتَهَيْتَ إِلَى الْمَكَانِ الَّذِي وَقَعْتَ فِيهِ، فَتَفَرَّقَا، ثُمَّ لَا تَجْتَمِعَا حَتَّى تَقْضِيَا حَجَّكُمَا

[13083] Abu Bakr narrated to us, saying: Hafs narrated to us from Ash'ath, from Al-Hakam, from 'Ali, who said: "Each of them must sacrifice a camel. When they perform Hajj next year, they should separate from the place where it happened."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، عَنْ عَلِيِّ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمَا بَذَنَةٌ، فَإِذَا حَجَّ مِنْ قَابِلٍ تَفَرَّقَا مِنَ الْمَكَانِ الَّذِي أَصَابَهُمَا

[13084] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, who said: Sa'id ibn Kharashah told me that a man asked Jabir ibn Zayd and Al-Hasan ibn Muhammad for a verdict about a man and his wife who assumed Ihram for Hajj, then he had intercourse with her. They said: "They complete their Hajj, and they must perform Hajj next year. If they are wealthy, he should sacrifice a camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ خَرِشَةَ، أَنَّ رَجُلًا اسْتَفْتَى جَابِرَ بْنَ زَيْدٍ، وَالْحَسَنَ بْنَ مُحَمَّدٍ، عَنْ رَجُلٍ وَامْرَأَتِهِ أَهَلَ بِالْحَجِّ، ثُمَّ وَقَعَ عَلَيْهَا فَقَالَا: يُتِمَّانِ حَجَّهُمَا، وَعَلَيْهِمَا الْحَجُّ مِنْ قَابِلٍ، وَإِنْ كَانَا ذَوَا مَيْسَرَةٍ أَهْدَى جَزُورًا

[13085] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Ubayd Allah ibn 'Umar, from 'Amr ibn Shu'ayb, from his father, who said: A man came to Ibn 'Umar and asked him about a Muhrim who had intercourse with his wife. He asked him, and he pointed him to 'Abdullah ibn 'Amr, but the man did not know him. Shu'ayb said: So I went with him and asked him. He said: "His Hajj is invalidated." He asked: "Should he sit (stop)?" He said: "No, rather he should go out with the people and do what they do. When the next year comes, he should perform Hajj and offer a sacrifice." They returned to 'Abdullah ibn 'Umar and informed him, so he sent us to Ibn 'Abbas. Shu'ayb said: I went with him to Ibn 'Abbas and asked him, and he said the same as Ibn 'Amr said. He returned to him and informed him, and the man said to him: "What do you say?" He said the same as they said.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: أَتَى رَجُلٌ ابْنَ عُمَرَ فَسَأَلَهُ عَنْ مُحْرِمٍ وَقَعَ بِامْرَأَتِهِ، فَسَأَلَهُ، فَأَشَارَ لَهُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَلَمْ يَعْرِفْهُ الرَّجُلُ، قَالَ شُعَيْبٌ: فَذَهَبْتُ مَعَهُ فَسَأَلَهُ، فَقَالَ: بَطَلَ حَجُّهُ، قَالَ: فَيَقْعُدُ؟ قَالَ: لَا بَلْ يَخْرُجُ مَعَ النَّاسِ، فَيَصْنَعُ مَا يَصْنَعُونَ، فَإِذَا أَدْرَكَهُ قَابِلٌ حَجَّ وَأَهْدَى، فَرَجَعَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَأَخْبَرَاهُ، فَأَرْسَلْنَا إِلَى ابْنِ عَبَّاسٍ، قَالَ شُعَيْبٌ فَذَهَبْتُ إِلَى ابْنِ عَبَّاسٍ مَعَهُ فَسَأَلَهُ، فَقَالَ لَهُ مِثْلُ مَا قَالَ ابْنُ عُمَرَ فَرَجَعَ إِلَيْهِ، فَأَخْبَرَهُ فَقَالَ لَهُ الرَّجُلُ: مَا تَقُولُ أَنْتَ؟ فَقَالَ مِثْلُ مَا قَالَا

[13086] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, who both said: "They continue on their way, complete their Hajj, and return wherever they wish. When the next year comes, they assume Ihram from where they were, assume Ihram for their Hajj which they invalidated, offer a sacrifice, and separate."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَا: يَمْضِيَانِ لَوَجْهِمَا، وَيَقْضِيَانِ حَجَّهُمَا، وَيَرْجِعَانِ حَيْثُ أَحَبَّا، فَإِذَا كَانَ قَابِلُ أَهْلٍ مِنْ حَيْثُ كَانَا، أَهْلًا بِحَجَّهِمَا الَّذِي أَفْسَدَا، وَأَهْدَيَا، وَتَفَرَّقَا

[13087] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Layth, from Mujahid and 'Ata', who said: "They complete their Hajj, and each of them must offer a sacrifice. If it is one (sacrifice), it suffices for both of them. They owe Hajj the following year, and they do not separate."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَا: يُتِمَّانِ عَلَى حَجَّهِمَا وَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا دَمٌ، وَإِنْ كَانَ وَاحِدًا أَجَزَ أَهْمَا، وَعَلَيْهِمَا الْحَجُّ مِنْ قَابِلٍ وَلَا يَتَفَرَّقَانِ

[13088] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yunus, from Al-Hasan, "that he did not recognize separation for a man if he had intercourse while in Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَعْرِفُ التَّفْرِيقَ فِي الرَّجُلِ إِذَا وَقَعَ وَهُوَ مُحْرِمٌ

[13089] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Al-Hakam and Hammad, who said: "They complete their rites, owe a sacrifice, and perform Hajj the following year. When they reach the place where it happened to them, they should not come together until they release themselves from Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ قَالَا: يَفْضِيَانِ نُسُكُهُمَا وَعَلَيْهِمَا هَدْيًا، وَيَحْجَّانِ مِنْ قَابِلٍ، فَإِذَا أَتَيَا الْمَكَانَ الَّذِي وَقَعَ بِهِمَا لَمْ يَجْتَمِعَا حَتَّى يُحِلَّا

[13090] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Al-Zubayr ibn 'Adi, from Ibrahim, who said: "Each of them must offer a camel."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمَا بَدَنَةٌ

[13091] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from his father, from Hammad, from Ibrahim, from 'Alqamah, who said: "Each of them must shed blood (sacrifice)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: يُهْرِيْقُ كُلُّ وَاحِدٍ مِنْهُمَا دَمًا

[13092] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ibn Jurayj, from 'Ata', who said: "A camel between them." Sufyan said: "A sheep suffices."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: بَيْنَهُمَا بَدَنَةٌ وَقَالَ سُفْيَانُ: شَاةٌ تُجْزِي

[13093] Abu Bakr narrated to us, saying: Waki' narrated to us from 'Umar ibn Dharr, from Mujahid, from Ibn 'Abbas, who said: "Each of them must offer a sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكَيْعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمَا هَدْيٌ

[13094] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "Each of them must offer a sheep."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمَا شَاةٌ

[13095] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Dawud, from Sa'id ibn al-Musayyib, who said: "They offer a sacrifice in their current year."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: يُهْدِيَانِ هَدْيًا عَامَهُمَا

[13096] Abu Bakr narrated to us, saying: Hafs narrated to us from Ash'ath, from Al-Hakam, from 'Ali, who said: "Each of them must offer a camel."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، عَنْ عَلِيٍّ قَالَ: عَلَى كُلِّ وَاحِدٍ مِنْهُمَا بَنَنَةٌ

[13097] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Layth, from Mujahid and 'Ata', who said: "Each of them sheds blood (sacrifices). If it is one (sacrifice), it suffices for both of them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ، قَالَا: يُهْرِيْقُ كُلُّ وَاحِدٍ مِنْهُمَا دَمًا، إِنْ كَانَ وَاحِدًا أَجَزَاهُمَا

[13098] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Al-Hakam and Hammad, who said: "They must offer a sacrifice each."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، قَالَا: عَلَيْهِمَا هَدْيًا هَدْيًا

[13099] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "They assume Ihram from the place where they committed the act."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَا: يُحْرِمَانِ مِنَ الْمَكَانِ الَّذِي أَحْدَثَا فِيهِ

[13100] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Layth, from Mujahid and 'Ata', who said: "They assume Ihram from the place where they (first) assumed Ihram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَا: يُحْرِمَانِ مِنَ الْمَكَانِ الَّذِي أَحْرَمَا

[13101] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, who said: "When it is the next year, they assume Ihram from where they were, assuming Ihram for their Hajj which they invalidated."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِذَا كَانَ قَابِلًا، أَهْلًا مِنْ حَيْثُ كَانَا، أَهْلًا بِحَجَّهِمَا الَّذِي أَفْسَدَا

[13102] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Yazid ibn Abi Ziyad, who said: Mujahid and Sa'id ibn Jubayr sent a message to 'Ata asking him about food containing saffron for a Muhrim. He disliked it. They said: "Does he report it from anyone?" He said: "No." So they ate it and did not pay attention to his opinion.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: أَرْسَلَ مُجَاهِدٌ وَسَعِيدُ بْنُ جُبَيْرٍ إِلَى عَطَاءٍ يَسْأَلَانِيهِ عَنِ الطَّعَامِ لِلْمُحْرِمِ فِيهِ الزَّعْفَرَانُ، فَكَرِهَهُ فَقَالَا: يُؤْثِرُهُ عَنْ أَحَدٍ؟ فَقَالَ: لَا، فَأَكَلَا وَلَمْ يَنْظُرَا إِلَى قَوْلِهِ

[13103] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Khusayf, who said: I asked Mujahid and 'Ata about Khushkananj (a type of sweet pastry) and yellow Khabis (a sweet dish). They both disliked it. I then asked Sa'id ibn Jubayr, and he said: "Do you anoint yourself with oil while you are in Ihram?" I said: "No." He said: "For Khushkananj has been cooked with fire."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابنُ فضَّالٍ، عَنْ خُصَيْفٍ، قَالَ: سَأَلْتُ مُجَاهِدًا، وَعَطَاءً، عَنِ الْخُشْكِنَانَجِ وَالْخَبِيبِ الْأَصْفَرِ فَكَرِهَاهُ قَالَ: فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: تَذْهِنُ بِالزَّيْتِ وَأَنْتَ مُحْرِمٌ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِنَّ الْخُشْكِنَانَجَ قَدْ طُبِخَ بِالنَّارِ

[13104] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from 'Amr ibn Dinar, from Jabir ibn Zayd, who said: "There is no harm in safflower-dyed Khushkananj for a Muhrim."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: لَا بَأْسَ بِالْخُشْكِنَانَجِ الْمَعْصَرِ لِلْمُحْرِمِ

[13105] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Hisham, from Al-Hasan, that he saw no harm in yellow Khabis and yellow Khushkananj if it had been touched by fire (cooked).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابنُ إدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بِالْخَبِيبِ الْأَصْفَرِ وَالْخُشْكِنَانَجِ الْأَصْفَرِ بَأْسًا إِذَا مَسَّهُ النَّارُ

[13106] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Tawus and 'Ata that they saw no harm in yellow Khabis for a Muhrim, and they used to say: "Whatever has been touched by fire, there is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ طَاوُسٍ، وَعَطَاءٍ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا بِالْخَبِيبِ الْأَصْفَرِ لِلْمُحْرِمِ، وَيَقُولَانِ: مَا مَسَّهُ النَّارُ فَلَا بَأْسَ بِهِ

[13107] Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, from Tawus, who said: "There is no harm if a Muhrim eats food containing saffron."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: لَا بَأْسَ أَنْ يَأْكُلَ الْمُحْرِمُ الطَّعَامَ فِيهِ الزَّعْفَرَانُ

[13108] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Hisham, from Al-Hakam, that he saw no harm in yellow Khabis and Khushkananj for a Muhrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى بِالْخَبِيبِ الْأَصْفَرِ وَالْخُشْكِنَانِجِ بَأْسًا لِلْمُحْرِمِ

[13109] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Al-A'mash, who said: It was mentioned to Ibrahim that Al-Mughirah disliked eating yellow Khushkananj while in Ihram, and it was as if Ibrahim was surprised by that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، قَالَ: ذُكِرَ لِإِبْرَاهِيمَ أَنَّ الْمُغِيرَةَ يَكْرَهُ أَنْ يَأْكُلَ الْخُشْكِنَانِجَ الْأَصْفَرَ فِي الْإِحْرَامِ، وَكَأَنَّ إِبْرَاهِيمَ تَعَجَّبَ مِنْهُ

[13110] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Jabir, from 'Abd al-Rahman ibn al-Aswad, from his father, that he used to eat yellow Khushkananj while he was in Ihram. He said: Abu Ja'far saw no harm in food containing saffron.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَأْكُلُ الْخُشْكَانَنْجَ الْأَصْفَرَ وَهُوَ مُحْرِمٌ قَالَ: وَكَانَ أَبُو جَعْفَرٍ لَا يَرَى بِالطَّعَامِ فِيهِ الزَّعْفَرَانُ بَأْسًا

[13111] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from 'Ali ibn Badhimah, from a man, from 'Urwah ibn al-Zubayr, that he disliked it, then saw no harm in it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ رَجُلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ كَرِهَهُ، ثُمَّ لَا يَرَى بِهِ بَأْسًا

[13112] Abu Bakr narrated to us, saying: Al-Muharibi narrated to us from Layth, from Nafi', from Ibn 'Umar, that he saw no harm in yellow Khushkananj for a Muhrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ لَمْ يَكُنْ يَرَى بِهِ بَأْسًا بِالْخُشْكَانَنْجِ الْأَصْفَرِ لِلْمُحْرِمِ

[13113] Abu Bakr narrated to us, saying: Waki' narrated to us from Aflah, from Al-Qasim, that he disliked it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ، أَنَّهُ كَرِهَهُ

[13114] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ja'far, from his father, similarly.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، مِثْلُهُ

[13115] Abu Bakr narrated to us, saying: Humayd ibn 'Abd al-Rahman narrated to us from Muhammad ibn Muslim, from 'Abd al-Rahman ibn al-Qasim, from his father, that he disliked saffron on food for a Muhrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَرِهَ الزَّرْعَفَرَانَ عَلَى الطَّعَامِ لِلْمُحْرِمِ

[13116] Abu Bakr narrated to us, saying: 'Abbad ibn al-'Awwam narrated to us from Hajjaj, from 'Ata', and from Al-Hakam ibn 'Utaybah, from Ibrahim, that they both saw no harm in a Muhrim eating salt containing saffron.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَعَنِ الْحَكَمِ بْنِ عَتَيْبَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا أَنْ يَأْكُلَ الْمُحْرِمُ الْمِلْحَ الَّذِي فِيهِ الزَّرْعَفَرَانُ

[13117] Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from 'Ata' and Tawus, that they both disliked yellow salt for a Muhrim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، أَنَّهُمَا كَانَا يَكْرَهُانِ الْمِلْحَ الْأَصْفَرَ لِلْمُحْرِمِ

[13118] Abu Bakr narrated to us, saying: Waki' narrated to us from Hasan ibn Salih, who said: I asked Ja'far about salt for a Muhrim, and he disliked it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، قَالَ: سَأَلْتُ جَعْفَرًا عَنِ الْمِلْحِ لِلْمُحْرِمِ فَكَرِهَهُ

[13119] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Bishr, who said: I was with Sa'id ibn al-Musayyib when a man said to him: "I want to assume Ihram and I have a garment dyed with saffron. I washed it until the color of the saffron was gone." Sa'id said: "Do you have another garment?" He said: "No." He said: "Then assume Ihram in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ لَهُ رَجُلٌ: إِنِّي أُرِيدُ أَنْ أُحْرِمَ وَمَعِيَ ثَوْبٌ مَصْبُوعٌ بِالزَّرْعَفَرَانِ، فَغَسَلْتُهُ حَتَّى ذَهَبَ لَوْنُ الزَّرْعَفَرَانِ، فَقَالَ سَعِيدٌ: مَعَكَ ثَوْبٌ غَيْرُهُ؟ قَالَ: لَا، قَالَ: فَأَحْرِمْ فِيهِ

[13120] Abu Bakr narrated to us, saying: Waki' narrated to us from Shu'bah, from Abu Bishr, from Sa'id ibn al-Musayyib, who said: "He washes it and assumes Ihram in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: يَغْسِلُهُ وَيُحْرِمُ فِيهِ

[13121] Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Mutarrif, from Salih ibn Jubayr, from Sa'id ibn Jubayr, who said: "I came to him wearing a saffron-dyed cloak." I said: "Should I assume Ihram in this?" He said: "Wash it and assume Ihram in it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ صَالِحِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَتَيْتُهُ فِي مِلْحَفَةٍ مَصْبُوعَةٍ بِالزَّعْفَرَانِ مُسَفَّةٍ فَقُلْتُ: أَحْرِمُ فِي هَذِهِ؟ فَقَالَ: اغْسِلْهَا وَأَحْرِمُ فِيهِ

[13122] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Ishaq, the freed slave of the family of 'Umar, from Sa'id ibn Jubayr, who said: "There is no harm in assuming Ihram in a garment dyed with saffron if he washes it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْحَاقَ، مَوْلَى آلِ عُمَرَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا بَأْسَ أَنْ يُحْرِمَ فِي الثَّوبِ الْمَصْبُوعِ بِالزَّعْفَرَانِ إِذَا غَسَلَهُ

[13123] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Hajjaj, from 'Ata', who said: "There is no harm if a man assumes Ihram in a garment that was dyed with saffron then washed, provided it has no scent or stain."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ يُحْرِمَ الرَّجُلُ فِي الثَّوبِ، قَدْ طُبِعَ بِالزَّعْفَرَانِ، ثُمَّ غُسِلَ، لَيْسَ لَهُ نَفْضٌ وَلَا رَدُّعٌ

[13124] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman narrated to us from Sa'id, from Abu Ma'shar, from Ibrahim, regarding a garment dyed with wars and saffron. He said: "If that is washed out of it and gone, he did not see any harm in a Muhrim wearing it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي الثَّوبِ الْمَصْبُوغِ بِالْوَرَسِ وَالزَّرْعَرَانِ، قَالَ: إِذَا غُسِلَ ذَلِكَ مِنْهُ، فَذَهَبَ لَمْ يَرَهُ شَيْئًا أَنْ يَلْبَسَهُ الْمُحْرِمُ

[13125] Abu Bakr narrated to us, saying: 'Abdah narrated to us from Sa'id, from Qatadah, from Al-Hasan, similarly.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، مِثْلَهُ

[13126] Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from 'Abd al-A'la, from Ibn al-Hanafiyyah, who said: "Wash it and assume Ihram in it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ الْحَنَفِيَّةِ قَالَ: اغْسِلْهُ وَأَحْرِمْ فِيهِ

[13127] Abu Bakr narrated to us, saying: 'Abd al-Samad ibn 'Abd al-Warith narrated to us from Hammad ibn Salamah, from Hisham, that 'Abdullah ibn 'Urwah asked 'Urwah about a dyed garment. He said: "Wash it until its color is

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُرْوَةَ سَأَلَ عُرْوَةَ، عَنْ الثَّوبِ الْمَصْبُوغِ قَالَ: فَاغْسِلْ حَتَّى يَذْهَبَ لَوْنُهُ عَنْهُ

[13128] Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, from 'Aishah, who said: "It is disliked for a Muhrim to wear a garment dyed with saffron or saturated with safflower for men." She added: "Unless it is a washed garment."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: يُكْرَهُ لِلْمُحْرِمِ الثَّوْبُ الْمَصْبُوغُ بِالزَّعْفَرَانِ، وَالْمُسَفَّهُ بِالْعَصْفَرِ لِلرِّجَالِ، قَالَتْ: إِلَّا أَنْ يَكُونَ ثَوْبًا غَسِيلاً

[13129] Abu Bakr narrated to us, saying: Mu'awiyah ibn Hisham narrated to us from Sufyan, from Layth, from Tawus, who said: "If the dyed garment is washed and its scent is gone, there is no harm in assuming Ihram in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: إِذَا غُسِلَ الثَّوْبُ الْمَصْبُوغُ، وَذَهَبَ رِيحُهُ، قَالَ: لَا بَأْسَ أَنْ يُحْرِمَ فِيهِ

[13130] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Bishr, from Jabir ibn Zayd, who said: I asked him about a louse that I find on my face while I am in Ihram. He said: "Cast it away from your face; it has no share in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: سَأَلْتُهُ عَنِ الْقَمَلَةِ، أَخَذَهَا عَلَى وَجْهِِي وَأَنَا مُحْرِمٌ؟ قَالَ: أَلْفَهَا عَنْ وَجْهِكَ، وَلَيْسَ لَهَا فِيهِ نَصِيبٌ

[13131] Abu Bakr narrated to us, saying: Hafs narrated to us from Al-Taymi, from Abu Mijlaz, who said: A woman came to Ibn 'Umar and asked him, saying: "I found a louse and threw it away or killed it." He said: "A louse is not considered game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مِجْلَازٍ قَالَ: جَاءَتْ امْرَأَةً إِلَى ابْنِ عُمَرَ فَسَأَلَتْهُ فَقَالَتْ: إِنِّي وَجَدْتُ قُمَّلَةً فَأَلْقَيْتُهَا، أَوْ قَتَلْتُهَا، قَالَ: مَا الْقُمَّلَةُ مِنَ الصَّيْدِ

[13132] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Al-'Ala' ibn al-Musayyib, who said: A man said to 'Ata': "Should I throw away a louse crawling on me?" He said: "Yes." He said: "What about lice?" He said: "It is disliked that they infest your clothes while you are in Ihram." He said: I said: "What if a tick or a louse crawls on me?" He said: "Cast away from yourself what is not part of you."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ رَجُلٌ لِعَطَاءٍ: أَطْرَحُ الْقُمَّلَةَ تَدِبُّ عَلَيَّ؟ قَالَ: نَعَمْ قَالَ: فَأَلْقُمَلُ؟ قَالَ: يُكْرَهُ أَنْ يَعْمَلَ فِي ثِيَابِكَ وَأَنْتَ مُحْرِمٌ قَالَ: قُلْتُ: الْقِرَادُ وَالْقُمَّلَةُ تَدِبُّ عَلَيَّ؟ قَالَ: انْبِذْ عَنْكَ مَا لَيْسَ مِنْكَ

[13133] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from 'Uyaynah ibn 'Abd al-Rahman, who said: 'Ikrimah ibn Khalid al-Makhzumi was asked about a man who sees a louse on his garment. He said: "He should take it gently and place it on the ground, and not kill it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلَ عِكْرِمَةُ بْنُ خَالِدٍ الْمَخْزُومِيُّ، عَنِ الرَّجُلِ يَرَى الْقُمَّلَةَ فِي ثَوْبِهِ، قَالَ: يَأْخُذُهَا أَخْذًا رَفِيقًا، وَيَضَعُهَا عَلَى الْأَرْضِ وَلَا يَقْتُلُ

[13134] Abu Bakr narrated to us, saying: Waki' narrated to us from Hisham ibn al-Ghaz, from 'Ata', who said: "A Muhrim may cast away a louse from himself if he wishes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ هِشَامِ بْنِ الْغَاظِ، عَنْ عَطَاءٍ قَالَ: يُلْقِي الْمُحْرِمُ عَنْهُ الْقُمَّلَةَ إِنْ شَاءَ

[13135] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman narrated to us from his father, who said: A tick attached to me while I was in Ihram, so I mentioned it to Talq ibn Habib. He said: "Cast away the tick, O servant of Allah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ قَالَ: عَلِقَ لِي قُرَادٌ وَأَنَا مُحْرِمٌ، فَقُلْتُ لِطَلْقِ بْنِ حَبِيبٍ فَقَالَ: اطْرَحْ يَا عَبْدَ اللَّهِ الْقُرَادَ

[13136] Abu Bakr narrated to us, saying: Ibn Mushir narrated to us from Ibn Jurayj, from Abu al-Zubayr, from Jabir, who said: "The Messenger of Allah ﷺ performed Tawaf around the House during the Farewell Hajj on his mount, touching the Stone with his staff."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ مُشِيرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ طَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمُخْجَنِهِ

[13137] Abu Bakr narrated to us, saying: Ibn 'Ulayyah narrated to us from Khalid al-Hadhdha', from 'Ikrimah, "that the Prophet ﷺ performed Tawaf around the House on a camel, and whenever he came to the Black Stone, he pointed to it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْيَةَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرِمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ عَلَى بَعِيرٍ، فَكَانَ إِذَا أَتَى عَلَى الْحَجَرِ الْأَسْوَدِ أَشَارَ إِلَيْهِ

[13138] Abu Bakr narrated to us, saying: 'Abdah narrated to us from Hisham, from his father, that Umm Salamah said: "O Messenger of Allah, we have not performed the Farewell Tawaf." The Messenger of Allah ﷺ said: "When the prayer is established, perform Tawaf on your camel behind the people."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ أُمَّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، مَا طَفْنَا طَوَافَ الْخُرُوجِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أُقِيمَتِ الصَّلَاةُ، فَطُوفِي عَلَى بَعِيرِكَ، مِنْ وَرَاءِ النَّاسِ

[13139] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Yazid, from 'Ikrimah, from Ibn 'Abbas, who said: "The Messenger of Allah ﷺ came while he was complaining of pain, so he performed Tawaf around the House on a camel, carrying a staff. Whenever he passed by the Stone, he touched it. When he finished his Tawaf, he made his camel kneel and prayed two Rak'ahs."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ اسْتَكَى، فَطَافَ بِالْبَيْتِ عَلَى بَعِيرٍ، وَمَعَهُ مِحْجَنٌ، كُلَّمَا مَرَّ عَلَى الْحَجَرِ، اسْتَلَمَهُ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَنَاخَ ثُمَّ صَلَّى رَكْعَتَيْنِ

[13140] Abu Bakr narrated to us, saying: Waki' narrated to us from Ma'ruf al-Makki, who said: I heard Abu al-Tufayl while I was a boy saying: "I saw the Messenger of Allah ﷺ performing Tawaf around the House on his mount."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنْ مَعْرُوفٍ الْمَكِّيِّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ وَأَنَا غُلَامٌ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ

[13141] Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Hajjaj, from 'Ata', "that the Prophet ﷺ performed Tawaf around the House on his mount, touching the Stone with his staff, and between Safa and Marwah." I said to 'Ata': "What did he intend by that?" He said: "To make things easier for his nation."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْحَجَرَ بِمِخْجَنِهِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ فَقُلْتُ لِعَطَاءٍ: مَا أَرَادَ إِلَى ذَلِكَ قَالَ: التَّوَسُّعَةُ عَلَى أُمَّتِهِ

[13142] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Hisham ibn 'Urwah, who said: My father "saw them performing Tawaf around the House on animals."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ أَبِي، رَأَاهُمْ يَطُوفُونَ بِالْبَيْتِ عَلَى الدَّوَابِّ

[13143] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Hammad, from Sa'id ibn Jubayr, "that the Prophet ﷺ performed Sa'y on his mount between Safa and Marwah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعَى عَلَى رَاحِلَتِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ

[13144] Abu Bakr narrated to us, saying: Waki' narrated to us from Qays ibn 'Abdullah, from Abu Idris, who said: "I saw 'Aishah performing Sa'y between Safa and Marwah on a mule."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ قَيْسِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ قَالَ: رَأَيْتُ عَائِشَةَ تَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بُغْلٍ

[13145] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Al-Ahwas, who said: "I saw Anas performing Tawaf between Safa and Marwah on a donkey."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَحْوَصِ، قَالَ: رَأَيْتُ أَنَسًا يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى حِمَارٍ

[13146] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Al-Rabi' ibn Sa'id, who said: I asked Abu Ja'far about Tawaf between Safa and Marwah. He said: "The Messenger of Allah ﷺ performed Tawaf riding, and I perform Tawaf riding." So I and he performed Tawaf riding.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ نُمَيْرٍ، عَنِ الرَّبِيعِ بْنِ سَعِيدٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَالَ: طَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاكِبًا، وَأَنَا أَطُوفُ رَاكِبًا، فَطُفْتُ أَنَا وَهُوَ رَاكِبِينَ

[13147] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَعَطَاءٍ، أَنَّهُمَا كَانَا يَكْرَهُانِ رُكُوبَ الرِّجَالِ وَالنِّسَاءِ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا مِنْ عُذْرٍ saying: 'Abd al-A'la narrated to us from Hisham, from Al-Hasan and 'Ata', "that they disliked men and women riding between Safa and Marwah unless there was an excuse."

[13148] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ مَهْدِيٍّ، عَنْ خَارِجَةَ بِنِ الْحَارِثِ قَالَ: رَأَيْتُ عِرَاكَ بْنَ مَالِكٍ، يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى جِمَارٍ saying: Ibn Mahdi narrated to us from Kharijah ibn al-Harith, who said: "I saw 'Irak ibn Malik performing Tawaf between Safa and Marwah on a donkey."

[13149] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا الْفَضْلُ بْنُ ذَكْوَانَ، عَنْ يَزِيدَ الشَّيْبَانِيِّ قَالَ: رَأَيْتُ مُجَاهِدًا وَعَطَاءً يَسْعَيْنِ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى دَابَّتَيْنِ saying: Al-Fadl ibn Dukayn narrated to us from Yazid al-Shaybani, who said: "I saw Mujahid and 'Ata' performing Sa'y between Safa and Marwah on two animals."

[13150] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ أَبِي إِذَا رَأَاهُمْ يَسْعَوْنَ بَيْنَ الصَّفَا وَالْمَرْوَةِ رُكْبَانًا قَالَ: قَدْ خَابَ هَؤُلَاءِ وَخَسِرُوا saying: Ibn Idris narrated to us from Hisham ibn 'Urwah, who said: My father used to say when he saw people performing Sa'y between Safa and Marwah while riding: "These people have failed and lost."

[13151] Abu Bakr narrated to us, saying: Ibn Mahdi narrated to us from Zam'ah, from Ibn Tawus, from his father, "that he disliked riding between Safa and Marwah except out of necessity."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ يَكْرَهُ الرُّكُوبَ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا مِنْ ضَرُورَةٍ

[13152] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ya'fur, who said: A man from Khuza'ah, who was the emir of Hajj in Makkah, addressed us saying: "O people, 'Umar was a strong man, and the Messenger of Allah ﷺ said to him: 'O 'Umar, you are a strong man, do not harm the weak. When you perform Tawaf around the House and see a space at the Stone, approach it; otherwise, say Takbir and Tahlil and proceed.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي يَعْفُورٍ قَالَ: خَطَبَنَا رَجُلٌ مِنْ خُزَاعَةَ كَانَ أَمِيرًا عَلَى الْحَجِّ بِمَكَّةَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ عُمَرَ كَانَ رَجُلًا شَدِيدًا، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: يَا عُمَرُ، إِنَّكَ رَجُلٌ شَدِيدٌ، تُؤْذِي الضَّعِيفَ، فَإِذَا طُفْتَ بِالْبَيْتِ، وَرَأَيْتَ مِنَ الْحَجَرِ خَلْوَةً، فَأَدْنُ مِنْهُ، وَإِلَّا فَكَبِّرْ، وَهَلِّلْ، وَامْضِ

[13153] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "When you align with it (the Stone), say Takbir, supplicate, and send blessings upon the Prophet ﷺ."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا حَادَيْتَ بِهِ، فَكَبِّرْ، وَادْعُ، وَصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13154] Abu Bakr narrated to us, saying: Hafs narrated to us from 'Asim, who said: "I saw Anas ibn Malik performing Tawaf around the House. When he aligned with the Stone, he looked at it, turned towards it, and said Takbir facing it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا حَفْصٌ، عَنْ عَاصِمٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَطُوفُ بِالْبَيْتِ، حَتَّى إِذَا حَادَى بِالْحَجَرِ، نَظَرَ إِلَيْهِ، وَالتَفَتَ إِلَيْهِ، فَكَبَّرَ نَحْوَهُ

[13155] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Asim, who said: "I saw Anas facing the corners with Takbir."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ عَاصِمٍ قَالَ: رَأَيْتُ أَنَسًا يَسْتَقْبِلُ الْأَرْكَانَ بِالتَّكْبِيرِ

[13156] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman narrated that Hisham ibn 'Urwah said: My father "would face it and say Takbir if he was overcome (by the crowd)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، أَنَّ هِشَامَ بْنَ عُرْوَةَ قَالَ: كَانَ أَبِي، إِذَا غَلِبَ اسْتَقْبَلَهُ وَكَبَّرَ

[13157] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Abd al-Malik, who said: I saw Sa'id ibn Jubayr when he began Tawaf facing the Stone and not leaving it, raising his hands and saying Takbir. I asked 'Ata', and he said: "Say Takbir but do not raise your hands with the Takbir."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فَضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ حِينَ اسْتَفْتَحَ الطَّوْفَ اسْتَقْبَلَ الْحَجَرَ وَلَمْ يَتْرُكْهُ، وَرَفَعَ يَدَيْهِ وَكَبَّرَ، فَسَأَلْتُ عَطَاءَ فَقَالَ: كَبَّرَ وَلَا تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ

[13158] Abu Bakr narrated to us, saying: Waki' narrated to us from Muhammad ibn Burjan, who said: "I saw Mujahid looking at the Stone and saying Takbir whenever he passed by it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ بُرْجَانَ قَالَ: رَأَيْتُ مُجَاهِدًا إِذَا مَرَّ بِالْحَجَرِ نَظَرَ إِلَيْهِ، فَكَبَّرَ

[13159] Abu Bakr narrated to us, saying: Ibn Fudayl and Waki' narrated to us from Hisham ibn 'Urwah, from his father, who said: The Prophet ﷺ said to 'Abd al-Rahman ibn 'Awf: "What did you do?" He said: "I touched and left." He said: "You did right."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فَضَيْلٍ، وَوَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: مَا صَنَعْتَ؟ قَالَ: اسْتَلَمْتُ وَتَرَكْتُ، قَالَ: أَصَبْتَ

[13160] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنِ الْقَاسِمِ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ زَااحَمَ عَلَى الْحَجَرِ حَتَّى دَمِيَ مَنْخَرُهُ
saying: Waki' narrated to us from Talhah ibn Yahya, from Al-Qasim, who said: "I saw Ibn 'Umar crowding at the Stone until his nose bled."

[13161] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: طُفْتُ مَعَهُ، فَكَانَ لَا يُزَااحِمُ عَلَى الْحَجَرِ
saying: 'Ali ibn Mushir narrated to us from Al-Shaybani, from Sa'id ibn Jubayr, who said: "I performed Tawaf with him, and he would not crowd at the Stone."

[13162] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ مَيْسَرَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِذَا كَانَ عَلَى الْحَجَرِ زِحَامٌ، فَلَا تُؤْذِينَ، وَابْعُدْ مِنْهُ
saying: Abu Sa'id Muhammad ibn Maysarah narrated to us from Ibn Jurayj, from 'Ata', who said: "If there is crowding at the Stone, do not harm anyone, and keep away from it."

[13163] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنِ الْمُخْتَارِ أَبِي عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: لَا يُزَااحَمُ عَلَى الْحَجَرِ
saying: Waki' narrated to us from Al-Mukhtar Abu 'Amr, from Jabir ibn Zayd, who said: "One should not crowd at the Stone."

[13164] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "He disliked crowding at the Stone, harming a Muslim or being harmed."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ يَكْرَهُ أَنْ يُزَاحَمَ عَلَى الْحَجَرِ، تُؤْذِي مُسْلِمًا، أَوْ يُؤْذِيكَ

[13165] Abu Bakr narrated to us, saying: 'Ubayd Allah narrated to us from Isra'il, from Jabir, from 'Ata', Mujahid, Muhammad ibn 'Ali, Salim, and Al-Qasim, "that they did not crowd at the Stone, but would stand facing it for a while."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَسَلِيمٍ، وَالْقَاسِمِ أَنَّهُمْ لَمْ يَكُونُوا يُزَاحِمُونَ عَلَى الْحَجَرِ، وَكَانُوا يُقِيمُونَ سَاعَةً مُسْتَقْبِلَهُ

[13166] Abu Bakr narrated to us, saying: Al-Fadl ibn Dukayn narrated to us from Sa'id ibn 'Ubayd al-Ta'i, who said: "I saw Al-Hasan come to the Stone, but seeing a crowd, he did not touch it. He supplicated, then went to the Maqam and prayed two Rak'ahs there."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِيِّ قَالَ: رَأَيْتُ الْحَسَنَ أَتَى الْحَجَرَ، فَرَأَى زِحَامًا، فَلَمْ يَسْتَلِمْهُ، فَدَعَا، ثُمَّ أَتَى الْمَقَامَ، فَصَلَّى عَنْدَهُ رَكَعَتَيْنِ

[13167] Abu Bakr narrated to us, saying: Waki' narrated to us from Abu al-'Awwam, from 'Ata', from Ibn 'Abbas, "that he used to touch it but not crowd." And Ibn 'Umar used to do the same.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ أَبِي الْعَوَّامِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَسْتَلِمُهُ، وَلَا يُزَاحِمُ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ

[13168] Abu Bakr narrated to us, saying: Hafs narrated to us from Ibn Jurayj, Hajjaj, and 'Abd al-Malik, from 'Ata', who said: I heard Ibn 'Abbas say: "O people, entering the House is not part of your Hajj at all."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، وَحَجَّاجٍ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّ دُخُولَكُمْ الْبَيْتَ لَيْسَ مِنْ حَجِّكُمْ فِي شَيْءٍ

[13169] Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, regarding the pilgrim. He said: "If he wishes, he enters the Ka'bah, and if he wishes, he does not enter it." He said: "If he enters it, it is good, and if he does not enter it, there is no harm. And if you enter it, hasten to the middle pillar and pray there."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْحَاجِّ قَالَ: إِنْ شَاءَ دَخَلَ الْكَعْبَةَ، وَإِنْ شَاءَ لَمْ يَدْخُلْهَا وَقَالَ: إِنْ دَخَلَهَا فَحَسَنٌ وَإِنْ لَمْ يَدْخُلْهَا فَلَا بَأْسَ، وَإِنْ دَخَلَتْهَا فَتَنَافَسُوا إِلَى السَّارِيَةِ الْوُسْطَى، فَصَلُّ عِنْدَهَا

[13170] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ فَضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ خَيْثَمَةَ، أَنَّهُ سُئِلَ عَنْ دُخُولِ الْبَيْتِ فَقَالَ: لَا يَضُرُّكَ وَاللَّهِ أَنْ لَا تَدْخُلَهُ
saying: Ibn Fudayl narrated to us from Al-'Ala', from Khaythamah, that he was asked about entering the House. He said: "By Allah, it does not harm you if you do not enter it."

[13171] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ وَاقِدٍ، عَنْ عَطَاءٍ
saying: Waki' narrated to us from Waqid, from 'Ata', who said: "If you wish, do not enter it."

[13172] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ
saying: Jarir narrated to us from Layth, from Mujahid, who said: قَالَ: مَنْ دَخَلَ الْبَيْتَ دَخَلَ فِي حَسَنَةٍ، وَخَرَجَ مِنْ سَيِّئَةٍ، وَخَرَجَ مَغْفُورًا لَهُ
"Whoever enters the House enters into goodness, exits from evil, and comes out forgiven."

[13173] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from Al-Zuhri, from 'Urwah, from 'Aishah, who said: Safiyyah menstruated after she had performed Tawaf al-Ifadah. The Prophet ﷺ was informed of that, and he said: "Is she detaining us?" I said: "She has performed Tawaf, then menstruated after that." He said: "Then let her depart."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةٌ بَعْدَمَا أَفَاضَتْ، فَأُخْبِرَ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَحَاسِنُنَا هِيَ؟ قُلْتُ: قَدْ طَافَتْ ثُمَّ حَاضَتْ بَعْدَ ذَلِكَ، قَالَ: فَلْتَنْفِرْ

[13174] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from 'Abd al-Rahman ibn al-Qasim al-Taymi, from his father, from 'Aishah, similarly, except that he said: "Then no (she is not detaining us)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: فَلَا إِذَا

[13175] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: The Messenger of Allah ﷺ mentioned Safiyyah, and I said: "She has menstruated." He said: "Aqra Halqa! I think she will detain us." She said: I said: "She has performed Tawaf on the Day of Sacrifice." He said: "Then no (she is not detaining us). Tell her to depart."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَفِيَّةَ فَقُلْتُ: إِنَّهَا قَدْ حَاضَتْ قَالَ: عَفَرَى حَلَقَى مَا أَرَاهَا إِلَّا حَابِسَتَنَا قَالَتْ: قُلْتُ: إِنَّهَا قَدْ طَافَتْ يَوْمَ النَّحْرِ قَالَ: فَلَا إِذَا مُرُوهَا فَلْتَنْفِرْ

[13176] Abu Bakr narrated to us, saying: Jarir narrated to us from Abu Farwah, who said: I asked Qasim ibn Muhammad about a woman who visited the House on the Day of Sacrifice and then menstruated on the Day of Sacrifice. He said: "May Allah have mercy on 'Umar. The Companions of Muhammad said: 'She has finished,' except 'Umar, for he used to say: 'Her last act should be at the

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ أَبِي قَرْوَةَ، قَالَ: سَأَلْتُ قَاسِمَ بْنَ مُحَمَّدٍ، عَنْ امْرَأَةٍ زَارَتْ الْبَيْتَ يَوْمَ النَّحْرِ، ثُمَّ حَاضَتْ يَوْمَ النَّحْرِ، فَقَالَ: يَرْحَمُ اللَّهُ عُمَرَ، قَالَ أَصْحَابُ مُحَمَّدٍ: قَدْ فَرَّغَتْ، إِلَّا عُمَرَ فَإِنَّهُ كَانَ يَقُولُ: يَكُونُ آخِرَ عَهْدِهَا بِالْبَيْتِ

[13177] Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from 'Abd al-Malik ibn Maysarah, from Tawus, who said: "I never saw anyone disagree with Ibn 'Abbas on anything except that he would leave it until he established it. Jabir ibn 'Abdullah disagreed with him regarding a woman who performs Tawaf and then menstruates. Ibn 'Abbas said: 'She departs.' So they sent to a woman who had experienced that, and she agreed with Ibn 'Abbas."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: مَا رَأَيْتُ ابْنَ عَبَّاسٍ خَالَفَهُ أَحَدٌ فِي شَيْءٍ فَنَزَّكَهُ حَتَّى يُقَرَّرَهُ، فَخَالَفَهُ جَابِرُ بْنُ عَبْدِ اللَّهِ فِي الْمَرْأَةِ تَطُوفُ ثُمَّ تَحِيضُ، فَقَالَ ابْنُ عَبَّاسٍ: تَنْفِرُ، فَأَرْسَلُوا إِلَى امْرَأَةٍ كَانَتْ أَصَابَهَا ذَلِكَ، فَوَافَقَتْ ابْنَ عَبَّاسٍ

[13178] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Ya'la ibn 'Ata', who heard Al-Qasim ibn Rabi'ah say: I asked Sa'd ibn Malik about a woman who menstruated after Tawaf around the House on the Day of Sacrifice. He said: "She departs."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: سَمِعَ الْقَاسِمَ بْنَ رَبِيعَةَ، قَالَ: سَأَلْتُ سَعْدَ بْنَ مَالِكٍ، عَنْ امْرَأَةٍ حَاضَتْ بَعْدَ الطَّوَافِ بِالْبَيْتِ يَوْمَ النَّحْرِ، قَالَ: تَصْدُرُ

[13179] Abu Bakr narrated to us, saying: Jarir narrated to us from Ibn Shubrumah, from Salim ibn 'Abdullah, from his father, "that he used to wait for a menstruating woman, if she had performed the Tawaf of the Day of Sacrifice, for seven days until she could perform the Tawaf of the Day of Departure."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا جَرِيرٌ، عَنِ ابْنِ شُبْرُمَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُقِيمُ عَلَى الْحَائِضِ، فَإِنْ كَانَتْ طَافَتْ طَوَافَ يَوْمِ النَّحْرِ، سَبْعَةَ أَيَّامٍ، حَتَّى تَطُوفَ طَوَافَ يَوْمِ النَّفَرِ

[13180] Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from Abu Ishaq, from Yazid ibn Hani', that a woman performed Tawaf, then menstruated on the Day of Sacrifice after she had performed Tawaf. Al-Hasan ibn 'Ali was asked, and he said: "She

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَزِيدَ بْنِ هَانِيٍّ، أَنَّ امْرَأَةً طَافَتْ، ثُمَّ حَاضَتْ يَوْمَ النَّحْرِ، بَعْدَمَا طَافَتْ، فَسُئِلَ الْحَسَنُ بْنُ عَلِيٍّ فَقَالَ: تَنْفِرُ

[13181] Abu Bakr narrated to us, saying: 'Affan narrated to us, saying: Abu 'Awanah narrated to us from Ya'la ibn 'Ata', from Al-Walid ibn 'Abd al-Rahman, from Al-Harith ibn 'Abdullah ibn Aws al-Thaqafi, who said: I asked 'Umar ibn al-Khattab about a woman who performs Tawaf around the House and then menstruates. He said: "Her last act should be at the House." Al-Harith said: "That is how the Messenger of Allah ﷺ instructed me." 'Umar said: "May your hands be tied! You asked me about something you had asked the Messenger of Allah ﷺ about so that I might contradict him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَفَّانُ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ الثَّقَفِيِّ، قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَةِ تَطُوفُ بِالْبَيْتِ، ثُمَّ تَحِيضُ، فَقَالَ: أَخِرُ عَهْدَهَا بِالْبَيْتِ، فَقَالَ الْحَارِثُ: كَذَلِكَ أَفْتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ: أُرَبِّتَ عَنْ يَدَيْكَ، سَأَلْتَنِي عَنْ شَيْءٍ سَأَلْتَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْمَا أَخَالَفَهُ

[13182] Abu 'Abdullah ibn Yunus narrated to us, saying: Abu 'Abd al-Rahman Baqi ibn Makhlad narrated to us, saying: Abu Bakr 'Abdullah ibn Muhammad ibn Abi Shaybah narrated to us, saying: Ziyad ibn al-Rabi' al-Yahmadi narrated to us from Salih al-Dahhan, who said: Jabir ibn Zayd said: "Fasting and prayer do not exhaust wealth, while charity exhausts wealth but not the body. I do not know anything for wealth and the body like Hady al-Ri'ah," meaning Hajj.

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ عَبْدِ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ قَالَ: ثنا زِيَادُ بْنُ الرَّبِيعِ الْيَحْمَدِيُّ، عَنْ صَالِحِ الدَّهَّانِ، قَالَ: قَالَ جَابِرُ بْنُ زَيْدٍ: الصَّوْمُ وَالصَّلَاةُ لَا يُجْهِدَانِ الْمَالَ، وَالصَّدَقَةُ تُجْهِدُ الْمَالَ، وَلَا تُجْهِدُ الْبَدَنَ، وَإِنِّي لَا أَعْلَمُ شَيْئًا لِلْمَالِ وَالْبَدَنِ مِنْ هَذِي الرَّعَةِ يَعْنِي الْحَجَّ

[13183] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Abu Miskin, from Ibrahim, who said: "They used to think that I perform Hajj repeatedly, but charity is better."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي مَسْكِينٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَرَوْنَ أَنِّي أَحْجُّ مَرَارًا، إِنَّ الصَّدَقَةَ أَفْضَلُ

[13184] Abu Bakr narrated to us, saying: Waki' narrated to us from Al-Hakam ibn 'Atiyyah, who said: I asked Al-Hajjaj about a man who had completed the rites of Hajj, whether he should perform Hajj or free a slave. He said: "No, rather he should free a slave."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنِ الْحَكَمِ بْنِ عَطِيَّةٍ، قَالَ: سَأَلْتُ الْحَجَّاجَ، عَنْ رَجُلٍ قَضَى مَنَاسِكَ الْحَجِّ، أَيَحُجُّ أَوْ يُعْتِقُ؟ قَالَ: لَا بَلَّ يُعْتِقُ

[13185] Abu Bakr narrated to us, saying: Wahb ibn Isma'il al-Asadi narrated to us from Sa'id ibn 'Ubayd al-Ta'i, from Al-Sha'bi, who said: Amda Harranah came and said: "I have prepared to leave, but I have needy neighbors who refrain from asking. What do you think about giving my travel fare and provisions to them, or proceeding on my way for Hajj?" He said: "By Allah, charity brings great reward, but in my view, nothing equals a standing (at 'Arafah) or any of the rites."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَهْبُ بْنُ إِسْمَاعِيلَ الْأَسَدِيُّ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ، عَنِ الشَّعْبِيِّ قَالَ: جَاءَ أَمْدَى حَرَّانَةَ فَقَالَ: إِنِّي قَدْ تَهَيَّأْتُ لِلْخُرُوجِ، وَلِي جِيرَانٌ مُحْتَاجُونَ مُتَعَفِّفُونَ، فَمَا تَرَى إِلَيَّ جَعَلَ كِرَايَ وَجَهَازِي فِيهِمْ، أَوْ أَمْضِي لِيَوْجَهِي لِلْحَجِّ؟ فَقَالَ: وَاللَّهِ إِنَّ الصَّدَقَةَ يَعْظُمُ أَجْرُهَا، وَمَا تَعْدِلُ عِنْدِي مَوْقِفًا مِنَ الْمَوَاقِفِ، أَوْ شَيْئًا مِنَ الْأَشْيَاءِ

[13186] Abu Bakr narrated to us, saying: Hafs narrated to us from Layth, from Habib, from Husayn ibn 'Ali, who said: "To provide for a household in Madinah with a sa' every day, or two sa's every day for a month, is more beloved to me than Hajj after Hajj."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ لَيْثٍ، عَنْ حَبِيبٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ: لِأَنَّ أَقْوَتَ أَهْلِ بَيْتِ الْمَدِينَةِ صَاعًا كُلَّ يَوْمٍ، أَوْ كُلَّ يَوْمٍ صَاعَيْنِ شَهْرًا، أَحَبُّ إِلَيَّ مِنْ حَجَّةٍ فِي إِثْرِ حَجَّةٍ

[13187] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Juwaybir, from Al-Dahhak, who said: "There is nothing upon people after the obligatory duties more beloved to me than feeding a needy person."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ جُوَيْرٍ، عَنْ الضَّحَّاكِ قَالَ: مَا عَلَى النَّاسِ بَعْدَ الْفَرِيضَةِ أَحَبُّ إِلَيَّ مِنْ إِطْعَامِ مَسْكِينٍ

[13188] Abu Bakr narrated to us, saying: Waki' narrated to us from Ibn Abi Layla, from 'Ata', and from 'Abd al-Karim, from Mu'adh ibn Sa'd, from Sinan ibn Salamah, that the Prophet ﷺ said: "Voluntary sacrificial animals should not be eaten from; if one eats, he must pay compensation."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكَيْعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، وَعَنْ عَبْدِ الْكَرِيمِ، عَنْ مُعَاذِ بْنِ سَعْدٍ، عَنْ سِنَانَ بْنِ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْهَدْيُ النَّطَوُغُ لَا يُؤْكَلُ مِنْهُ، فَإِنْ أَكَلَ غَرِمَ

[13189] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Ibn Jurayj, from Muhammad ibn Dhakwan, from Al-Sha'bi, from 'Ali and 'Abdullah, who both said: "If he eats from it, he must pay compensation."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ ذَكَوَانَ، عَنِ الشَّعْبِيِّ، عَنْ عَلِيٍّ، وَعَبْدِ اللَّهِ، قَالَا: إِنْ أَكَلَ مِنْهُ غَرِمَ

[13190] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from 'Alqamah, who said: "Abdullah sent his sacrificial animal with me and ordered me, if I slaughtered it, to give one-third in charity, eat one-third, and send one-third to his brother's family."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: "بَعَثَ مَعِيَ عَبْدُ اللَّهِ بِهِدْيِهِ قَالَ: وَأَمَرَنِي إِنْ نَحَرْتُهُ: أَنْ أَتَصَدَّقَ بِثُلُثِهِ، وَأَكَلَ ثُلُثًا، وَأَبْعَثَ إِلَى أَهْلِ أَخِيهِ بِثُلُثٍ

[13191] Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Ma'mar, from Al-Zuhri, from Sa'id ibn al-Musayyib, regarding the sacrificial camel: "There is nothing upon him regarding voluntary sacrifice unless he gives an order concerning it, eats, or feeds others. If he does so, he must replace it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الْبَدَنَةِ لَيْسَ عَلَيْهِ شَيْءٌ فِي النَّطْوُعِ إِلَّا أَنْ يَأْمُرَ فِيهَا بِأَمْرٍ، أَوْ يَأْكُلَ أَوْ يُطْعِمَ، فَإِنْ فَعَلَ أَبْدَلَ

[13192] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from 'Amr, from Jabir ibn Zayd, who said: "If you eat from a voluntary sacrificial animal, you must compensate for it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: إِذَا أَكَلْتَ مِنْ هَدْيِ النَّطْوَعِ غَرِمْتُهُ

[13193] Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, who said: "I had a sacrificial animal for charity for the poor, and he ordered me to eat from it and store some."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ قَالَ: كَانَ مَعِيَ هَدْيٌ صَدَقَةٌ لِلْمَسَاكِينِ، فَأَمَرَنِي أَنْ أَكُلَ مِنْهُ وَأُذْخِرَ

[13194] Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur, from Ibrahim, who said: "They used not to eat anything they dedicated to Allah, then they were permitted to eat from sacrificial animals, Udhiyah, and the like."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا لَا يَأْكُلُونَ مِنْ شَيْءٍ جَعَلُوهُ لِلَّهِ، ثُمَّ رَخَّصَ لَهُمْ أَنْ يَأْكُلُوا مِنَ الْهَدْيِ وَالْأَضَاحِيِّ وَأَشْبَاهِهِ

[13195] Abu Bakr narrated to us, saying: Isma'il ibn 'Ulayyah narrated to us from Layth, from 'Ata', Tawus, and Mujahid, that they said: "One should not eat from the ransom (Fidyah) nor from the penalty for hunting."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، أَنَّهُمْ قَالُوا: لَا يُؤْكَلُ مِنَ الْفِدْيَةِ، وَلَا مِنْ جَزَاءِ الصَّيْدِ

[13196] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from 'Abdullah, from Nafi', from Ibn 'Umar, that he used to say: "If the sacrificial camel becomes disabled or broken, its owner may eat from it or feed others, and he does not replace it unless it was a vow or a penalty for hunting."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِذَا أُعْطِبَتِ الْبَدَنَةُ أَوْ كُسِرَتْ، أَكَلَ مِنْهَا صَاحِبُهَا، أَوْ أَطْعَمَهُ، وَلَمْ يُبَدِّلْهَا إِلَّا أَنْ يَكُونَ نَذْرًا، أَوْ جَزَاءً صَيْدٍ

[13197] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from 'Abd al-Malik, from 'Ata', who said: "Whatever is a penalty for hunting, a ritual sacrifice, or a vow for the poor, one should not eat from it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: مَا كَانَ مِنْ جَزَاءِ صَيْدٍ، أَوْ نُسُكٍ، أَوْ نَذْرٍ لِلْمَسَاكِينِ، فَإِنَّهُ لَا يَأْكُلُ مِنْهُ

[13198] Abu Bakr narrated to us, saying: Waki' narrated to us from Shu'bah, from Al-Hakam, from Ibrahim, who said: "He should not eat from the penalty for hunting."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يَأْكُلُ مِنْ جَزَاءِ الصَّيْدِ

[13199] Abu Bakr narrated to us, saying: Sharik narrated to us from Salim, from Sa'id ibn Jubayr, who said: "One should not eat from a vow, nor from an expiation, nor from what is designated for the poor."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا يُؤْكَلُ مِنَ النَّذْرِ، وَلَا مِنَ الْكَفَّارَةِ، وَلَا مِمَّا جُعِلَ لِلْمَسَاكِينِ

[13200] Abu Bakr narrated to us, saying: Sharik narrated to us from Ash'ath, from Al-Hakam, who said: 'Ali said: "One should not eat from a vow, nor from a penalty for hunting, nor from what is designated for the poor."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَشْعَثٍ، عَنِ الْحَكَمِ، قَالَ: قَالَ عَلِيٌّ: لَا يُؤْكَلُ مِنَ النَّذْرِ، وَلَا مِنَ جَزَاءِ الصَّيْدِ، وَلَا مِمَّا جُعِلَ لِلْمَسَاكِينِ

[13201] Abu Bakr narrated to us, saying: Yahya ibn Adam narrated to us, saying: Hammad ibn Salamah narrated to us from Qays ibn Sa'd, from 'Ata', from Ibn 'Abbas, who said: "Do not eat from the penalty for hunting."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تَأْكُلُ مِنْ جَزَاءِ الصَّيْدِ

[13202] Abu Bakr narrated to us, saying: Waki' narrated to us from Hisham al-Dastuwa'i, from Qatadah, from Abu Hassan, from Ibn 'Abbas, "that the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped off the blood."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْعَرَ الْهَدْيِ فِي السَّنَامِ الْأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ

[13203] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Al-Zuhri, from 'Urwah, from Al-Miswar ibn Makhramah and Marwan ibn al-Hakam, "that the Prophet ﷺ garlanded and marked the sacrificial animal in the year of Al-Hudaybiyah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْهُدَيْيَةِ قَلَدَ الْهَدْيَ وَأَشْعَرَهُ

[13204] Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Layth, from 'Ata', Tawus, and Mujahid, who said: "Marking (Ish'ar) is not obligatory."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، قَالُوا: لَيْسَ الْإِشْعَارُ بِوَاجِبٍ

[13205] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Layth, from 'Ata', Tawus, and Mujahid, who said: "Mark the sacrificial animal if you wish, and if you wish, do not mark it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: أَشْعِرِ الْهَدْيَ إِنْ شِئْتَ، وَإِنْ شِئْتَ فَلَا تُشْعِرْ

[13206] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, that he sent to her asking whether the sacrificial camel should be marked. She said: "If you wish. It is only marked so that it is known to be a sacrificial animal."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ، أَنَّهُ أَرْسَلَ إِلَيْهَا تُشَعِّرُ، يَعْني الْبَدَنَةَ، فَقَالَتْ: إِنْ شِئْتَ، إِنَّمَا تُشَعِّرُ لِتُعْلَمَ أَنَّهَا بَدَنَةٌ

[13207] Abu Bakr narrated to us, saying: 'Ali ibn Mushir narrated to us from 'Ubayd Allah, from Nafi', from Ibn 'Umar, who said: "There is no Hady (sacrificial animal) except what has been garlanded, marked, and stood at 'Arafah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَا هَدْيَ إِلَّا مَا قُلِدَّ، وَأُشْعِرَ، وَوَقَّفَ بِعَرَفَةَ

[13208] Abu Bakr narrated to us, saying: Hafs narrated to us from Hajjaj, from 'Ata' and 'Abd al-Rahman ibn al-Aswad, that they both said: "It is made lawful (Ihram is removed) and then marked."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ أَنَّهُمَا قَالَا: تُحَلَّلُ ثُمَّ تُشَعِّرُ

[13209] Abu Bakr narrated to us, saying: Hammad ibn Khalid narrated to us from Aflah, from Al-Qasim, from 'Aishah, "that the Prophet ﷺ marked (the sacrificial animal)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ أَشْعَرَ

[13210] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Bishr, from Sa'id ibn Jubayr, who said: "Camels are garlanded and marked, cows are garlanded but not marked, and sheep are neither garlanded nor marked."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: الْإِبِلُ تُقَلَّدُ وَتُشْعَرُ، وَالْبَقَرُ تُقَلَّدُ وَلَا تُشْعَرُ، وَالْغَنَمُ لَا تُقَلَّدُ وَلَا تُشْعَرُ

[13211] Abu Bakr narrated to us, saying: Zayd ibn al-Hubab narrated to us from Hammad ibn Salamah, from Qays ibn Sa'd, from 'Ata', from Ibn 'Abbas, who said: "If you wish, mark the sacrificial animal, and if you wish, do not mark it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنْ شِئْتَ فَأَشْعِرِ الْهَدْيَ، وَإِنْ شِئْتَ فَلَا تُشْعِرْ

[13212] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Bishr, from 'Ata' and Yusuf ibn Mahik and Mansur, from 'Ata', that a man closed his door on a pigeon and its two chicks, then went to 'Arafat and Mina. He returned and they had died. He came to Ibn 'Umar and mentioned that to him, so he imposed upon him three sheep, and another man judged with him.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ عَطَاءٍ، وَيُوسُفَ بْنِ مَاهِكٍ، وَمَنْصُورٍ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا أَغْلَقَ بَابَهُ عَلَى حَمَامَةٍ، وَفَرَحَ حَيْثُهَا، ثُمَّ انْطَلَقَ إِلَى عَرَفَاتٍ وَمِنَى، فَرَجَعَ وَقَدْ مَوْتَتْ، فَأَتَى ابْنَ عُمَرَ، فَذَكَرَ ذَلِكَ لَهُ، فَجَعَلَ عَلَيْهِ ثَلَاثًا مِنَ الْغَنَمِ، وَحَكَمَ مَعَهُ رَجُلٌ

[13213] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from 'Ata' ibn al-Sa'ib, who said: We stayed at a lodging, and I closed the door of the lodging on a pigeon, and it died. I asked 'Ata', and he said: "There is a sheep for it."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: نَزَلْنَا مَنْزِلًا، فَأَغْلَقْتُ بَابَ الْمَنْزِلِ عَلَى حَمَامَةٍ، فَمَاتَتْ، فَسَأَلْتُ عَطَاءً فَقَالَ: فِيهَا شَاةٌ

[13214] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Sa'id ibn al-Musayyib, who said: "He must offer a sheep."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: عَلَيْهِ شَاةٌ

[13215] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Ash'ath, from 'Ata', who said: "Whoever kills a pigeon from the pigeons of Makkah must offer a sheep."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ عَطَاءٍ قَالَ: مَنْ قَتَلَ حَمَامَةً مِنْ حَمَامِ مَكَّةَ فَعَلَيْهِ شَاةٌ

[13216] Abu Bakr narrated to us, saying: Abu Khalid narrated to us from Ibn Jurayj, from 'Ata', who said: "He must offer a sheep."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: عَلَيْهِ شَاةٌ

[13217] Abu Bakr narrated to us, saying: Waki' narrated to us from Salamah ibn Muhriz, who said: I closed my door in Makkah, then opened it and found two birds dead. I asked Tawus, and he said: "Slaughter two sheep."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ مُحْرِزٍ قَالَ: أَغْلَقْتُ بَابِي بِمَكَّةَ ثُمَّ فَتَحْتُهُ، فَإِذَا طَيْرَيْنِ قَدْ مَاتَا، فَسَأَلْتُ طَاوُسًا فَقَالَ: اذْبَحْ شَاتَيْنِ

[13218] Abu Bakr narrated to us, saying: Waki' narrated to us from Ibn Abi Layla, from 'Ata', from Ibn 'Abbas: "For the birds of the Haram, (the penalty is) a sheep for each."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، فِي طَيْرِ الْحَرَمِ شَاةٌ شَاةٌ

[13219] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، فِي الْبُرْسِيِّ وَالْقُمْرِيِّ وَالْأَخْفَرِ شَاةٌ شَاةٌ
 saying: Waki' narrated to us from Ibn Abi Layla, from 'Ata': "For the Bursiy (sparrow?), the Qumri (dove), and the Akhfar (bird?), (the penalty is) a sheep for each."

[13220] Abu Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ شَيْخٍ مِنْ أَهْلِ مَكَّةَ، أَنَّ حَمَامًا كَانَ عَلَى النَّبْتِ، فَخَرَّتْ عَلَى يَدِ عُمَرَ، فَأَشَارَ بِيَدِهِ فَطَارَ، فَوَقَعَ عَلَى مُقْصِرِ بُيُوتِ أَهْلِ مَكَّةَ، فَجَاءَتْ حَيَّةٌ فَأَكَلَتْهُ، فَحَكَمَ عُمَرُ عَلَى نَفْسِهِ شَاةً
 saying: Ghundar narrated to us from Shu'bah, from Al-Hakam, from a sheikh from the people of Makkah, that a pigeon was on the House, and it fell onto 'Umar's hand. He gestured with his hand, so it flew and landed on one of the houses of the people of Makkah. Then a snake came and ate it, so 'Umar judged upon himself (to sacrifice) a sheep.

[13221] Abu Bakr narrated to us, saying: Yahya ibn Sa'id al-Qattan narrated to us from Muhammad ibn Abi Yahya, from Salih ibn al-Mahdi, that his father informed him, saying: I performed Hajj with 'Uthman. We arrived in Makkah, and I spread bedding for him in a house. He slept, and a pigeon came and landed in a window above his bedding. It started scratching with its feet, so I feared it would scatter dust on his bedding and wake him up. I shooed it away, and it landed in another window where a snake came out and killed it. When 'Uthman woke up, I told him, and he said: "Pay a sheep for yourself." I said: "I only shooed it away for your sake." He said: "And a sheep for me."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ صَالِحِ بْنِ الْمُهْدِيِّ، أَنَّ أَبَاهُ، أَخْبَرَهُ قَالَ: حَجَجْتُ مَعَ عُثْمَانَ، فَقَدِمْنَا بِمَكَّةَ، فَفَرَسْتُ لَهُ فِي بَيْتٍ، فَرَفَدَ فَجَاءَتْ حَمَامَةٌ، فَوَقَعَتْ فِي كُوَّةٍ عَلَى فِرَاشِهِ، فَجَعَلْتُ تَبَحُّثُ بِرِجْلَيْهَا، فَخَشِيتُ أَنْ تَنْثُرَ عَلَى فِرَاشِهِ، فَيَسْتَنَيقِظَ فَأَطْرْتُهَا، فَوَقَعَتْ فِي كُوَّةٍ أُخْرَى، فَخَرَجْتُ حَيَّةً، فَقَتَلْتُهَا، فَلَمَّا اسْتَيْقِظَ عُثْمَانُ أَخْبَرْتُهُ، فَقَالَ: أَدَّ عَنْكَ شَاةً فَقَالَ: إِنَّمَا أَطْرْتُهَا مِنْ أَجْلِكَ، قَالَ: وَعَنِّي شَاةٌ

[13222] Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, from Jabir, from 'Ata', who said: "The first person to redeem a bird of the Haram with a sheep was 'Uthman."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ قَالَ: أَوَّلُ مَنْ قَدَى طَيْرَ الْحَرَمِ شَاةً عُثْمَانُ

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ كَانَ يَقُولُ فِي حَمَامِ الْحَرَمِ: إِذَا قُتِلَ بِمَكَّةَ فَبِهَا شَاءَ

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ
الْحَكَمِ، وَحَمَادٍ، قَالَا: سَأَلْنَا إِبْرَاهِيمَ عَنْ رَجُلٍ أَخَذَ بِيَدِهِ
فَرَخًا، قَالَ: أَرَادَ أَنْ يَرُدَّهُ فَمَاتَ، فَقَالَ: هُوَ ضَامِنٌ

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: {لَا رَفَثٌ} : الْمَعَاصِي، : [197: الْجِمَاعُ، {وَلَا فُسُوقٌ} [البقرة قَالَ: ثُمَارِي [197: {وَلَا جِدَالٌ فِي الْحَجِّ} [البقرة صَاحِبَكَ حَتَّى تُغْضِبَهُ

[13226] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us from Ibn Abi Najih, from Mujahid, regarding {And no disputing during Hajj} [Al-Baqarah: 197]. He said: "Hajj has been fixed in Dhu al-Hijjah, so no month is postponed, and there is no doubt in Hajj, because the people of Jahiliyyah used to drop Muharram and perform Hajj in a month other than

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، {وَلَا جِدَالَ فِي الْحَجِّ} [البقرة 197]: قَدْ صَارَ الْحَجُّ فِي ذِي الْحِجَّةِ، فَلَا شَهْرَ يُنْسَأُ، وَلَا شَكَّ فِي الْحَجِّ، لِأَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُسْقِطُونَ الْمُحَرَّمَ، فَيَحْجُونَ فِي غَيْرِ ذِي الْحِجَّةِ

[13227] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from 'Amr, from Jabir ibn Zayd, who said regarding {And no disputing during Hajj} [Al-Baqarah: 197]: "It is not for you to argue with your companion until you anger him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: {لَا جِدَالَ فِي الْحَجِّ} قَالَ: لَيْسَ لَكَ أَنْ تُمَارِيَ صَاحِبَكَ حَتَّى [197]: [البقرة تُغَضِبَهُ

[13228] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Mughirah, from Ibrahim, who said: "Rafath is having intercourse with women, Fusuq is reviling, and Jidal is arguing with your companion."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: "الرَّفَثُ: إِثْيَانُ النِّسَاءِ، وَالْفُسُوقُ: السَّبَابُ، وَالْجِدَالُ: الْمُمَارَاةُ أَنْ تُمَارِيَ صَاحِبَكَ

[13229] Abu Bakr narrated to us, saying: Waki' narrated to us from Husayn ibn 'Aqil, from Al-Dahhak, who said: "Rafath is intercourse, Fusuq is disobedience, and Jidal is arguing."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنْ الضَّحَّاكِ قَالَ: "الرَّفَثُ: الْجِمَاعُ، وَالْفُسُوقُ: الْمَعَاصِي، وَالْجِدَالُ: الْمِرَاءُ"

[13230] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from 'Asim, from Bakr, from Ibn 'Abbas, who said: "Rafath is intercourse, but Allah used a metonymy."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ بَكْرِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "الرَّفَثُ: الْجِمَاعُ، وَلَكِنَّ اللَّهَ كُنِيَ"

[13231] Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Yunus, from Al-Hasan, who said: "Rafath is intercourse, Fusuq is reviling, and Jidal is disagreement regarding Hajj."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: "الرَّفَثُ: الْغَشْيَانُ، وَالْفُسُوقُ: السَّبَابُ، وَالْجِدَالُ: الْإِخْتِلَافُ فِي الْحَجِّ"

[13232] Abu Bakr narrated to us, saying: Yahya ibn Adam narrated to us from Wahb, from Musa ibn 'Uqbah, that he asked 'Ata' ibn Yasar about the saying: {There is to be no lewdness nor disobedience nor disputing during Hajj} [Al-Baqarah: 197]. He said: "Rafath is intercourse with women, Fusuq is disobedience, and Jidal is reviling."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ وَهْبٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، أَنَّهُ سَأَلَ عَطَاءَ بْنَ يَسَارٍ عَنْ قَوْلِهِ: {فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ} [البقرة: 197] قَالَ: "الرَّفَثُ: وَقَاعُ النِّسَاءِ، وَالْفُسُوقُ: الْمَعَاصِي، وَالْجِدَالُ: السَّبَابُ

[13233] Abu Bakr narrated to us, saying: 'Abdullah ibn Numayr narrated to us from 'Abd al-Malik, from 'Ata', who said: "Rafath and Fusuq are disobedience, and Jidal is to argue with your companion until you anger him and he angers you."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: "الرَّفَثُ وَالْفُسُوقُ: الْمَعَاصِي، وَالْجِدَالُ: أَنْ تُجَادِلَ صَاحِبَكَ حَتَّى تُغْضِبَهُ وَيُغْضِبَكَ

[13234] Abu Bakr narrated to us, saying: Ibn Mahdi narrated to us from Sufyan, from 'Abd al-'Aziz ibn Rufay', from Mujahid, regarding {And no disputing during Hajj} [Al-Baqarah: 197]. He said: "The matter of Hajj has been established."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ مُجَاهِدٍ، {وَلَا جِدَالَ فِي الْحَجِّ} [البقرة: 197] قَالَ: قَدْ اسْتَقَامَ أَمْرُ الْحَجِّ

[13235] Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur, from Abu Khalid al-Walibi, from Al-Nu'man ibn 'Amr ibn Muqarrin, who said: The Messenger of Allah ﷺ said: "Reviling a believer is Fusuq (disobedience), and fighting him is Kufr (disbelief)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنِ النُّعْمَانِ بْنِ عَمْرٍو بْنِ مُقَرَّرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

[13236] Abu Bakr narrated to us, saying: 'Abdah narrated to us from Humayd, from Mansur, from Abu Khalid al-Walibi, from 'Amr ibn al-Nu'man ibn Muqarrin, from the Prophet ﷺ, similarly.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ عَمْرٍو بْنِ النُّعْمَانِ بْنِ مُقَرَّرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

[13237] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Sharik, from Ibrahim ibn Muhajir, from Mujahid, from Ibn 'Umar, who said: "Rafath is intercourse, Fusuq is reviling, and Jidal is disputing, to argue with your companion until you anger him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شَرِيكِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: "الرَّفَاقُ: الْجِمَاعُ، وَالْفُسُوقُ: السَّبَابُ، وَالْجِدَالُ: الْمِرَاءُ، أَنْ تُمَارِيَ صَاحِبَكَ حَتَّى تُغَضِبَهُ

[13238] Abu Bakr narrated to us, saying: Mu'awiyah ibn Hisham narrated to us from Sufyan, from 'Abd al-'Aziz ibn Rufay', from Mujahid, who said: "Rafath is intercourse, Fusuq is disobedience, and Jidal is disputing."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ مُجَاهِدٍ قَالَ: "الرَّفَثُ: الْجِمَاعُ، وَالْفُسُوقُ: الْمَعَاصِي، وَالْجِدَالُ: الْمِرَاءُ

[13239] Abu Bakr narrated to us, saying: Shababah narrated to us from Warqa', from Ibn Abi Najih, from Mujahid regarding {There is to be no lewdness} [Al-Baqarah: 197]. He said: "Intercourse with women."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ ابْنِ [197]: أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، {فَلَا رَفَثَ} [البقرة قَالَ: جِمَاعُ النِّسَاءِ

[13240] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman narrated to us from his father, saying: Abu 'Amr al-Shaybani narrated to us, saying: I heard 'Abdullah ibn Mas'ud say: The Messenger of Allah ﷺ said: "Reviling a believer is Fusuq, and fighting him is Kufr."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو عَمْرِو الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

[13241] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Mansur, from Abu Wa'il, from 'Abdullah, from the Prophet ﷺ, similar to the Hadith of Mu'tamir.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ حَدِيثِ مُعْتَمِرٍ

[13242] Abu Bakr narrated to us, saying: Muhammad ibn al-Hasan al-Asadi narrated to us, saying: Abu Hilal narrated to us from Ibn Sirin, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Reviling a believer is Fusuq, and fighting him is Kufr."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

[13243] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from Abu al-Zubayr, from 'Abdullah ibn Babah, from Jubayr ibn Mut'im, from the Prophet ﷺ that he said: "O Banu 'Abd Manaf, do not prevent anyone who performs Tawaf around this House and prays at any hour of the night or day."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: يَا بَنِي عَبْدِ مَنَافٍ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ، وَصَلَّى أَيَّ سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ

[13244] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to me from Layth, from 'Ata', who said: "I saw Ibn 'Umar and Ibn 'Abbas perform Tawaf after 'Asr and

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنِي أَبُو الْأَحْوَصِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ طَافَا بَعْدَ الْعَصْرِ، وَصَلَّيَا

[13245] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ishaq, from 'Ata', who said: "I saw Ibn 'Umar perform Tawaf around the House at dawn and pray the two Rak'ahs before the sun rose."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ طَافَ الْبَيْتَ عِنْدَ الْفَجْرِ، وَصَلَّى الرَّكَعَتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ

[13246] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Layth, from Shu'bah, "that he saw Al-Hasan and Al-Husayn arrive in Makkah, perform Tawaf around the House after 'Asr, and pray."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ شُعْبَةَ، أَنَّهُ رَأَى الْحَسَنَ، وَالْحُسَيْنَ قَدِمَا مَكَّةَ طَافَا بِالْبَيْتِ بَعْدَ الْعَصْرِ وَصَلَّيَا

[13247] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman al-Taymi narrated to us from Layth, "that Al-Hasan, 'Ata', and Mujahid used to perform Tawaf around the House after 'Asr and pray after their prayer."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ لَيْثٍ، أَنَّ الْحَسَنَ، وَعَطَاءً، وَمُجَاهِدًا، كَانُوا يَطُوفُونَ بِالْبَيْتِ بَعْدَ الْعَصْرِ، وَيُصَلُّونَ فِي دُبُرِ صَلَاتِهِمْ

[13248] Abu Bakr narrated to us, saying: Abu Dawud al-Tayalisi narrated to us from Sulaym ibn Hayyan, who said: I asked 'Ikrimah ibn Khalid about it, and he said: "There is no harm."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ سُلَيْمِ بْنِ حَيَّانٍ، قَالَ: سَأَلْتُ عِكْرِمَةَ بْنَ خَالِدٍ عَنْهُ، فَقَالَ: لَا بَأْسَ

[13249] Abu Bakr narrated to us, saying: Abu Dawud narrated to us from Hammad ibn Salamah, from Hisham, from his father, "that he saw no harm in Tawaf after dawn and after 'Asr, and praying."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ لَمْ يَرَ بَأْسًا بِالطَّوَافِ بَعْدَ الْفَجْرِ، وَبَعْدَ الْعَصْرِ وَالصَّلَاةِ

[13250] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Al-Walid ibn Jumay', from Abu al-Tufayl, "that he used to perform Tawaf around the House after 'Asr and pray when the sun turned yellow."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، أَنَّهُ كَانَ يَطُوفُ بِالْبَيْتِ بَعْدَ الْعَصْرِ، وَيُصَلِّي حِينَ تَصْفَرُ الشَّمْسُ

[13251] Abu Bakr narrated to us, saying: Ya'la ibn 'Ubayd narrated to us from Al-Ajlah, from 'Ata', who said: "I saw Ibn 'Umar and Ibn al-Zubayr perform Tawaf around the House after the Dawn prayer, then they prayed two Rak'ahs before the sun rose."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الْأَجْلَحِ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَابْنَ الزُّبَيْرِ، طَافَا بِالْبَيْتِ بَعْدَ صَلَاةِ الْفَجْرِ، ثُمَّ صَلَّيَا رَكْعَتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ

[13252] Abu Bakr narrated to us, saying: Waki' narrated to us from Mis'ar, from 'Abd al-Malik ibn Maysarah, from Tawus, who said: "Perform Tawaf and pray after 'Asr and after Dawn, as long as you are within the time."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: طُفَّ وَصَلَّ بَعْدَ الْعَصْرِ، وَبَعْدَ الْفَجْرِ، مَا كُنْتَ فِي وَفْتِ

[13253] Abu Bakr narrated to us, saying: 'Abdullah ibn Numayr narrated to us from 'Abdullah ibn Muslim, from 'Amr ibn 'Abdullah ibn 'Urwah ibn al-Zubayr, that Thabit ibn 'Abdullah ibn al-Zubayr performed Tawaf seven times after the Morning prayer, then sat down and did not pray. 'Abdullah ibn al-Zubayr came to him and said: "O my son, if you perform Tawaf, then pray, and if you do not pray, then do not perform Tawaf."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ ثَابِتَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ طَافَ سَبْعًا بَعْدَ صَلَاةِ الصُّبْحِ، فَجَلَسَ وَلَمْ يُصَلِّ، فَجَاءَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ: يَا بُنَيَّ، إِنْ كُنْتَ طَافًا فَصَلِّ، وَإِذَا لَمْ تُصَلِّ فَلَا تَطُفْ

[13254] Abu Bakr narrated to us, saying: Al-Fadl ibn Dukayn narrated to us from Ibrahim ibn Tahman, from Abu al-Zubayr, from 'Abdullah ibn Babah, who said: I saw Abu al-Darda' perform Tawaf after 'Asr and pray two Rak'ahs. It was said to him (about it), and he replied: "It (Makkah) is not like other lands."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، قَالَ: رَأَيْتُ أَبَا الدَّرْدَاءِ طَافَ بَعْدَ الْعَصْرِ، وَصَلَّى رَكْعَتَيْنِ، فَقِيلَ لَهُ، فَقَالَ: إِنَّهَا لَيْسَتْ كَسَائِرِهَا مِنَ الْبُلْدَانِ

[13255] Abu Bakr narrated to us, saying: 'Abd al-A'la ibn 'Abd al-A'la narrated to us from Hisham, from 'Ata', who said: "Al-Miswar ibn Makhramah used to perform Tawaf in the morning for three weeks (circuits). When the sun rose, he prayed two Rak'ahs for each week. He did the same after 'Asr; when the sun set, he prayed two Rak'ahs for each week."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ عَطَاءٍ قَالَ: كَانَ الْمِسْوَرُ بْنُ مَخْرَمَةَ يَطُوفُ بِالْعَدَاةِ بِثَلَاثَةِ أَسابِيعَ، فَإِذَا طَلَعَتِ الشَّمْسُ، صَلَّى لِكُلِّ أُسْبُوعٍ رَكْعَتَيْنِ، وَبَعْدَ الْعَصْرِ يَفْعَلُ ذَلِكَ، فَإِذَا غَابَتِ الشَّمْسُ، صَلَّى لِكُلِّ أُسْبُوعٍ رَكْعَتَيْنِ

[13256] Abu Bakr narrated to us, saying: 'Abd al-Wahhab al-Thaqafi narrated to us from Ayyub, who said: "I saw Sa'id ibn Jubayr and Mujahid performing Tawaf around the House until the sun turned yellow, and they were sitting."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَمُجَاهِدًا يَطُوفَانِ بِالْبَيْتِ حَتَّى تَصْفَرَّ الشَّمْسُ وَيَجْلِسَانِ

[13257] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from 'Abd al-Malik, from 'Ata', from 'Aishah, that she said: "If you want to perform Tawaf around the House after the Dawn prayer or after the 'Asr prayer, then perform Tawaf, but delay the prayer until the sun sets or until it rises. Then pray two Rak'ahs for every week (seven circuits)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: إِذَا أَرَدْتَ الطَّوْفَ بِالْبَيْتِ بَعْدَ صَلَاةِ الْفَجْرِ، أَوْ بَعْدَ صَلَاةِ الْعَصْرِ، فَطُفْ، وَأَخِّرِ الصَّلَاةَ حَتَّى تَغِيبَ الشَّمْسُ، وَحَتَّى تَطْلُعَ، فَصَلِّ لِكُلِّ أُسْبُوعٍ رَكْعَتَيْنِ

[13258] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Sa'id ibn Ibrahim, from Nadr ibn 'Abd al-Rahman, from his grandfather Mu'adh al-Qurashi, "that he performed Tawaf around the House with Mu'adh ibn 'Afra' after Dawn and after 'Asr, and he did not pray."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ نَضْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ مُعَاذِ الْقُرَشِيِّ، أَنَّهُ طَافَ بِالْبَيْتِ مَعَ مُعَاذِ ابْنِ عَفْرَاءَ بَعْدَ الْفَجْرِ، وَبَعْدَ الْعَصْرِ، فَلَمْ يُصَلِّ

[13259] Abu Bakr narrated to us, saying: 'Ali ibn Mushir narrated to us from Ibn Abi Layla, from 'Ata', who said: 'Umar ibn al-Khattab performed Tawaf after Dawn, then rode until he reached Dhat Tuwa, where he dismounted. When the sun rose and ascended, he prayed two Rak'ahs, then said: "Two Rak'ahs in place of two Rak'ahs."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ قَالَ: طَافَ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ الْفَجْرِ، ثُمَّ رَكَعَ، حَتَّى إِذَا أَتَى ذَاتَ طُوًى نَزَلَ، فَلَمَّا طَلَعَتِ الشَّمْسُ وَارْتَفَعَتْ، صَلَّى رَكَعَتَيْنِ، ثُمَّ قَالَ: رَكَعَتَيْنِ مَكَانَ رَكَعَتَيْنِ

[13260] Abu Bakr narrated to us, saying: Abu Dawud al-Tayalisi narrated to us from Hisham al-Dastuwa'i, from Ibn Abi Najih, from his father, who said: I prayed the Morning prayer, then we sat waiting by the Tawaf area. He said: "Abu Sa'id al-Khudri performed Tawaf, then sat down and did not pray."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ الصُّبْحَ، ثُمَّ جَلَسْنَا نَنْتَظِرُ بِالطَّوَافِ قَالَ: فَطَافَ أَبُو سَعِيدٍ الْخُدْرِيُّ ثُمَّ جَلَسَ وَلَمْ يُصَلِّ

[13261] Abu Bakr narrated to us, saying: Jarir narrated to us from 'Abd al-Hamid, from Layth, from Mujahid, who said: "Sometimes I would catch an ant at 'Arafah that had bitten my stomach, so I would cut off its head, and the rest of it would remain on my stomach."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: رُبَّمَا أَخَذْتُ النَّمْلَةَ بِعَرَفَةَ، قَدْ عَصَّتْ بَطْنِي، فَأَقَطَعْتُ رَأْسَهَا، وَبَقِيَ سَائِرُهَا فِي بَطْنِي

[13262] Abu Bakr narrated to us, saying: Hafs narrated to us from 'Abd al-Malik, who said: 'Ata' was asked about a man who killed many ants and could not determine the number. He said: "He should give a lot of dates in charity."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، قَالَ: سَأَلَ عَطَاءٌ عَنْ رَجُلٍ قَتَلَ ذَرًّا كَثِيرًا لَا يَدْرِي مَا يُحَدِّدُهُ، قَالَ: يَتَصَدَّقُ بِتَمَرٍ كَثِيرٍ

[13263] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Al-'Ala' ibn al-Musayyib, from Al-Walid al-Bajali, from Sa'id ibn Jubayr, regarding a Muhrim who killed many ants. He said: "He gives charity."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنِ الْوَلِيدِ الْبَجَلِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي مُحْرِمٍ أَصَابَ ذَرًّا كَثِيرًا، قَالَ: يَتَصَدَّقُ

[13264] Ibn 'Uyaynah narrated to us from Ibn Jurayj, who said: I heard Tawus being asked by a man who said: "I assumed Ihram and killed many ants." He said: "Give handfuls of wheat in charity."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ طَاوُسًا، وَسَأَلَهُ رَجُلٌ فَقَالَ: أَهَأَلْتُ فَقَتَلْتُ ذَرًّا كَثِيرًا، قَالَ: تَصَدَّقْ بِقَبْضَاتٍ مِنْ قَمْحٍ

[13265] Abu Bakr narrated to us, saying: Waki' narrated to us from Ibn Abi Layla, from 'Ata', regarding ants killed by a Muhrim. He said: "He feeds something."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، فِي النَّمْلِ يَقْتُلُهُ الْمُحْرِمُ، قَالَ: يُطْعَمُ شَيْئًا

[13266] Abu Bakr narrated to us, saying: Waki' narrated to us from Ibrahim ibn Rafi', who said: I asked Tawus about killing ants in the Haram. He said: "If they harm you, there is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ رَافِعٍ، قَالَ: سَأَلْتُ طَاوُسًا، عَنْ قَتْلِ الذَّرِّ فِي الْحَرَمِ، فَقَالَ: إِذَا آذَاكَ فَلَا بَأْسَ بِهِ

[13267] Abu Bakr narrated to us, saying: Waki' narrated to us from Sufyan, from Jabir, who said: I asked Al-Qasim, Mujahid, Salim, 'Ata', and Tawus about ants, grasshoppers, and sandgrouse. They said: "If it was by mistake, there is nothing upon him. If it was intentional, then there is a handful of food for it." 'Amir said: "It is a handful of food whether by mistake or intentional."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ الْقَاسِمَ، وَمُجَاهِدًا، وَسَلِيمًا، وَعَطَاءً، وَطَاوُسًا، عَنِ النَّمْلِ وَالْجَنَادِبِ وَالْقَطَا فَقَالُوا: إِنْ كَانَ خَطَأً فَلَيْسَ عَلَيْهِ شَيْءٌ، وَإِنْ كَانَ عَمْدًا، فَفِيهِ كَفٌّ مِنْ طَعَامٍ وَقَالَ عَامِرٌ: هُوَ كَفٌّ مِنْ طَعَامٍ خَطَأً كَانَ أَمْ عَمْدًا

[13268] Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Al-Hasan ibn 'Amr, from Abu Umamah, who said: I asked Ibn 'Umar: "Can I kill mosquitoes?" He said: "What is the harm upon you?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَمْرِو، عَنْ أَبِي أُمَامَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ قَالَ: قُلْتُ: أَقْتُلُ الْبُعُوضَ؟ قَالَ: وَمَا عَلَيْكَ؟

[13269] Abu Bakr narrated to us, saying: 'Isa ibn Yunus narrated to us from 'Ubayd Allah ibn Abi Ziyad, who said: I saw Salim kill a mosquito in Makkah. I spoke to him about it, and he said: "We have been ordered to kill the snake and the scorpion." I said: "Those are enemies." He said: "And this is an enemy."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، قَالَ: رَأَيْتُ سَالِمًا قَتَلَ بَعُوضَةً بِمَكَّةَ، فَقُلْتُ لَهُ، فَقَالَ: إِنَّهُ قَدْ أُمِرَ بِقَتْلِ الْحَيَّةِ وَالْعَقْرَبِ قُلْتُ: إِنَّهَا عَدُوٌّ، قَالَ: فَهَذِهِ عَدُوٌّ

[13270] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Ibn Jurayj, from 'Ata', who said: "There is no harm in killing flies and mosquitoes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ تَقْتُلَ الذُّبَابَ وَالْبَعُوضَ

[13271] Abu Bakr narrated to us, saying: Jarir narrated to us from Marzuq, from Sa'id ibn Jubayr, regarding someone who killed a fly. He said: "There is nothing upon him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَرْزُوقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي مَنْ قَتَلَ ذُبَابًا قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

[13272] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from Ayyub ibn Musa, from Nubayh ibn Wahb, from Aban ibn 'Uthman, that he informed him that 'Uthman narrated from the Messenger of Allah ﷺ regarding a man who suffers from an eye ailment while in Ihram: "He bandages it with aloe."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، أَنَّهُ أَخْبَرَهُ، أَنَّ عُثْمَانَ حَدَّثَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَهُ، وَهُوَ مُحْرِمٌ ضَمَدَهَا بِالصَّبْرِ

[13273] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from Nafi', from 'Umar, "that he did it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ نَافِعٍ، عَنْ عُمَرَ، أَنَّهُ فَعَلَهُ

[13274] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman and Waki' narrated to us from Ibn Abi Layla, from Nafi', from Ibn 'Umar, "that if he suffered from an eye ailment while in Ihram, he would drop aloe into it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، وَوَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا اشْتَكَى عَيْنَهُ، وَهُوَ مُحْرِمٌ، أَفْطَرَ فِيهَا الصَّبْرَ إِفْطَارًا

[13275] Abu Bakr narrated to us, saying: Waki' narrated to us from Isra'il, and 'Abd al-Rahman ibn Mahdi narrated from Shu'bah, both from Jabir, from 'Amir, from 'Alqamah, who said: "There is no harm in a Muhrim applying kohl with aloe."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، وَعَبْدُ الرَّحْمَنِ بْنِ مَهْدِيٍّ، عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ جَابِرٍ، عَنْ عَمْرِو، عَنْ عَلْقَمَةَ قَالَ: لَا بَأْسَ أَنْ يَكْتَحِلَ الْمُحْرِمُ بِالصَّبْرِ

[13276] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Hisham, from Shumaysah al-Azdiyyah, who said: I entered upon 'Aishah while I was in Ihram, complaining of my eye. She said: "Come, let me apply kohl to you," and she had a shell containing aloe. I went to her, but later regretted that I hadn't left it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ شُمَيْسَةَ الْأَزْدِيَّةِ، قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ، وَأَنَا مُحْرِمَةٌ، وَأَنَا أَشْتَكِي عَيْنِي، فَقَالَتْ: هَلُمِّي أَكْحُلُكِ، وَمَعَهَا مَحَارَةٌ فِيهَا صَبْرٌ، فَاتَّيْتُ عَلَيْهَا، فَتَدِمْتُ بَعْدَ الْإِثْرِ أَنْ أَكُونَ تَرَكْتُهَا

[13277] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Hilal ibn Abi Maymun, from Sa'id ibn al-Musayyib, who said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَا بَأْسَ بِهِ

[13278] Abu Bakr narrated to us, saying: Waki' narrated to us from Hisham ibn al-Ghaz, from 'Ata', who said: "If a Muhrim suffers from an eye ailment, he should apply aloe and lycium (Hudad), but he should not use kohl containing perfume."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ الْغَزَّ، عَنْ عَطَاءٍ قَالَ: إِذَا اسْتَكَى الْمُحْرِمُ عَيْنَيْهِ، فَلْيَكْخُلْهُمَا بِالصَّبْرِ، وَالْحَضَضِ وَلَا يَكْتَجِلْ بِكُحْلٍ فِيهِ طِيبٌ

[13279] Abu Bakr narrated to us, saying: Ghassan ibn Mudar narrated to us from Sa'id ibn Yazid, who said: A man came to Al-Hasan and said: "O Abu Sa'id, what should a Muhrim use for kohl?" Jabir ibn Zayd was beside him. He said: Al-Hasan remained silent, and Jabir said: "He should use honey as kohl." Al-Hasan did not object to that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غَسَّانُ بْنُ مُضَرَ، عَنْ سَعِيدِ بْنِ يَزِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى الْحَسَنِ فَقَالَ: يَا أَبَا سَعِيدٍ، بِمَا يَكْتَجِلُ الْمُحْرِمُ؟ وَجَابِرُ بْنُ زَيْدٍ إِلَى جَنْبِهِ، قَالَ: فَسَكَتَ الْحَسَنُ، وَقَالَ جَابِرٌ: يَكْتَجِلُ بِالْعَسَلِ فَلَمْ يُنْكِرْ ذَلِكَ الْحَسَنُ

[13280] Abu Bakr narrated to us, saying: Muhammad ibn Yazid narrated to us from Abu al-'Ala', from Qatadah and Abu Hashim, who both said: "He uses aloe and bitter lycium as kohl."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، وَأَبِي هَاشِمٍ قَالَا: يَكْتَجِلُ بِالصَّبْرِ وَالْحَضَضِ الْمُرِّ

[13281] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Mansur, from Mujahid, "that he disliked black kohl for a Muhrim." He said: That was mentioned to Ibrahim, and he said: "He uses red powder (Dharur) as kohl."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَكْرَهُ الْكُحْلَ الْأَسْوَدَ لِلْمُحْرِمِ قَالَ: فَذَكَرَ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: يَكْتَحِلُ بِالذَّرْوَرِ الْأَحْمَرِ

[13282] Abu Bakr narrated to us, saying: Sufyan ibn 'Uyaynah narrated to us from 'Ammar, who said: "Sa'id ibn Jubayr saw a Muhrim who had bound his head with a strap, so he cut it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمَّارٍ قَالَ: رَأَى سَعِيدُ بْنُ جُبَيْرٍ مُحْرِمًا، قَدْ عَصَبَ رَأْسَهُ بِسَيْرٍ فَقَطَعَهُ

[13283] Abu Bakr narrated to us, saying: Humayd ibn 'Abd al-Rahman narrated to us from his father, from Abu al-Zubayr, from Ibn 'Umar, who said: "A Muhrim does not bind his head with a strap or a cloth."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ ابْنِ عُمَرَ قَالَ: لَا يَعْصِبُ الْمُحْرِمُ رَأْسَهُ بِسَيْرٍ، وَلَا خِرْقَةٍ

[13284] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from 'Abd al-Malik, from 'Ata', that he was asked about a Muhrim who gets a headache. He said: "He may bind his head if he wishes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ سُئِلَ عَنِ الْمُحْرِمِ يُصَدِّعُ، قَالَ: يَعْصِبُ رَأْسَهُ إِنْ شَاءَ

[13285] Abu Bakr narrated to us, saying: Abu Dawud al-Tayalisi narrated to us from Abu Ma'shar, from 'Abd al-Rahman ibn Yasar, who said: "I saw Ibn 'Abbas during the time of Najdah binding his hair with a thong while he was in Ihram."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ أَبِي مَعْشَرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَسَارٍ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ، زَمَانَ نَجْدَةَ قَدْ شَدَّ شَعْرَهُ بِشِرَاكِ، وَهُوَ مُحْرِمٌ

[13286] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Ya'qub ibn Khalid, who said: Abu Asma', the freed slave of 'Abdullah ibn Ja'far, told me: Al-Husayn ibn 'Ali set out for Hajj and fell ill on the way. He pointed to his head. They said to 'Ali: "Al-Husayn is pointing to his head." So he ordered a camel to be sacrificed and given in charity to the people of the water, and he shaved his head.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَعْقُوبَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ، مَوْلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ حَاجًّا، فَاشْتَكَى بَعْضَ الطَّرِيقِ، فَأَشَارَ إِلَى رَأْسِهِ، فَقَالُوا لِعَلِيٍّ: إِنَّ الْحُسَيْنَ يُشِيرُ إِلَى رَأْسِهِ، فَأَمَرَ بِحُزُورٍ يَتَصَدَّقُ بِهَا عَلَى أَهْلِ الْمَاءِ وَحَلَقَهُ

[13287] Abu Bakr narrated to us, saying: Jarir narrated to us from Mansur, from Mujahid, who said: "Give the ransom wherever you wish."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: اجْعَلِ الْفِدْيَةَ حَيْثُ شِئْتَ

[13288] Abu Bakr narrated to us, saying: Jarir narrated to us from Layth, from Tawus, who said: "Whatever is a sacrifice (Dam), charity, or penalty for hunting, it should be in Makkah, and fasting is wherever you wish."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، قَالَ: مَا كَانَ مِنْ دَمٍ فَبِمَكَّةَ، أَوْ صَدَقَةٍ، أَوْ جَزَاءِ صَيْدٍ، وَالصَّوْمِ حَيْثُ شِئْتَ

[13289] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Hajjaj, from 'Ata', who said: "Whatever is a sacrifice should be in Makkah, and whatever is fasting or charity is wherever you wish."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، قَالَ: مَا كَانَ مِنْ دَمٍ فَبِمَكَّةَ، وَمَا كَانَ مِنْ صِيَامٍ، أَوْ صَدَقَةٍ فَحَيْثُ شِئْتَ

[13290] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Hisham, from Al-Hasan and 'Ata', who said: "Every obligatory sacrifice must not be slaughtered except in Makkah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَا: كُلُّ دَمٍ وَاجِبٍ، فَلَيْسَ لَهُ أَنْ يَذْبَحَهُ إِلَّا بِمَكَّةَ

[13291] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Ash'ath, from Al-Hakam and Hammad, from Ibrahim, and from Sa'id, from Abu Ma'shar, from Ibrahim, who said: "Whatever is a penalty should be in Makkah, and charity and fasting are wherever you wish."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: مَا كَانَ مِنْ جَزَاءٍ فَبِمَكَّةَ وَالصَّدَقَةِ، وَالصَّيَامِ حَيْثُ شِئْتَ

[13292] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from 'Abd al-Malik and Ash'ath, from 'Ata', who said: "The sacrifice is in Makkah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الْمَلِكِ، وَأَشْعَثَ، عَنْ عَطَاءٍ قَالَ: الدَّمُ بِمَكَّةَ

[13293] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Ash'ath, from Al-Sha'bi, who said: "If a Muhrim forces his wife while she is in Ihram, he must offer two camels, one for himself and one for her. If she complies with him, each of them must offer a camel, and Hajj is required next year."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ قَالَ: إِنْ اسْتَكْرَهَ الْمُحْرِمُ امْرَأَتَهُ وَهِيَ مُحْرِمَةٌ، فَعَلَّيْهِ بَدَنَتَانِ، بَدَنَةٌ عَنْهُ، وَبَدَنَةٌ عَنْهَا، وَإِنْ طَاوَعَتْهُ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا بَدَنَةٌ، وَالْحَجُّ مِنْ قَائِلٍ

[13294] Abu Bakr narrated to us, saying: 'Abd al-A'la narrated to us from Hisham, from Al-Hasan and 'Ata', who said regarding a Muhrim: "If he forces his wife, he must pay her expiation. If she complies with him, each of them must pay an expiation."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَا فِي الْمُحْرِمِ: "إِنْ اسْتَكْرَهَ امْرَأَتَهُ: فَعَلَيْهِ كَفَّارَتُهَا، فَإِنْ طَاوَعَتْهُ، فَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا كَفَّارَةٌ

[13295] Abu Bakr narrated to us, saying: Yahya ibn Adam narrated to us, saying: Hammad ibn Salamah narrated to us from Hajjaj, from 'Ata', regarding a female Muhrim whose husband forces her until he has intercourse with her. He said: "He must pay for her Hajj from his own wealth."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ فِي الْمُحْرِمَةِ: يَسْتَكْرِهَهَا زَوْجُهَا حَتَّى يُوَاقِعَ قَالَ: يُحْجُّهَا مِنْ مَالِهِ

[13296] Abu Bakr narrated to us, saying: Hatim ibn Isma'il narrated to us from 'Abd al-Rahman ibn Humayd, who said: I asked Al-Sa'ib: "What did you hear regarding residing in Makkah?" He said: I heard Al-'Ala' ibn al-Hadrami say: The Messenger of Allah ﷺ said: "Three (days) for the emigrant after departing (from Mina)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ السَّائِبَ: مَاذَا سَمِعْتَ فِي سُكْنَى مَكَّةَ؟ فَقَالَ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدْرِ

[13297] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us from Isma'il ibn Abi Khalid, who said: I heard 'Amir say: "None of the Companions of the Prophet ﷺ stayed (in Makkah for residence)." And 'Amir used to speak about staying (residence).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: مَا جَاوَرَ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ عَامِرٌ يَقُولُ بِالْجَوَارِ

[13298] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'mash, from Abu Sufyan, who said: "I stayed with 'Abdullah ibn 'Umar in Makkah for six months."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ قَالَ: جَاوَرْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِمَكَّةَ سِتَّةَ أَشْهُرٍ

[13299] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Hajjaj, from 'Ata', who said: "Jabir ibn 'Abdullah, Ibn 'Umar, Ibn 'Abbas, Abu Hurayrah, and Abu Sa'id al-Khudri stayed with us."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: جَاوَرَ عِنْدَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، وَابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ، وَأَبُو هُرَيْرَةَ، وَأَبُو سَعِيدٍ الْخُدْرِيُّ

[13300] Abu Bakr narrated to us, saying: 'Abdah ibn Sulayman narrated to us from Hisham, from his father, from Abu al-Zubayr, who said: "He used to reside in Makkah for two years."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ يُقِيمُ بِمَكَّةَ السَّنَتَيْنِ

[13301] Abu Bakr narrated to us, saying: Hafṣ ibn Ghiyāth narrated to us from 'Abd al-Malik, who said: "I stayed in Makkah, and 'Ali ibn al-Husayn and Sa'id ibn Jubayr were there."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الْمَلِكِ قَالَ: جَاوَزْتُ بِمَكَّةَ، وَتَمَّ عَلَيَّ بْنُ الْحُسَيْنِ وَسَعِيدُ بْنُ جُبَيْرٍ

[13302] Abu Bakr narrated to us, saying: 'Abbad ibn al-'Awwam narrated to us from 'Abd al-Malik, from 'Ata', who said: I and 'Ubayd ibn 'Umayr al-Laythi came to 'Aishah while she was staying at Thabir. He said: She had a vow to stay for a month. He said: Her brother 'Abd al-Rahman used to prevent her from that, saying: "Staying near the House and performing Tawaf around it is more beloved to me and better." He said: So when 'Abd al-Rahman died, she

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: أَتَيْتُ أَنَا وَعُبَيْدُ بْنُ عُمَيْرٍ اللَّيْثِيُّ عَائِشَةَ وَهِيَ مُجَاوِرَةٌ بِثَبِيرٍ قَالَ: وَكَانَ عَلَيْهَا نَذْرٌ أَنْ تُجَاوِرَ شَهْرًا، قَالَ: وَكَانَ عَبْدُ الرَّحْمَنِ أَخُوهَا يَمْنَعُهَا مِنْ ذَلِكَ، وَيَقُولُ: جَوَارُ الْبَيْتِ وَطَوَافُ بِهِ أَحَبُّ إِلَيَّ وَأَفْضَلُ، قَالَ: فَلَمَّا مَاتَ عَبْدُ الرَّحْمَنِ خَرَجْتُ

[13303] Abū Bakr told us: Waki' told us, from 'Umar ibn Abī Ma'rūf, from Ibn Abī Mulaykah, who said: 'Umar said: "Do not stay more than three days after the departure (from Mina)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ أَبِي مَعْرُوفٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عُمَرُ: لَا تُقِيمُوا بَعْدَ النَّفَرِ إِلَّا ثَلَاثًا

[13304] Abū Bakr told us: ‘Abd Allāh ibn Idrīs told us, from Ismā‘īl, who said: Whenever Al-Sha‘bī was asked about the ruling of dwelling (in Mecca), he would bring the letter of the Messenger of Allah ﷺ to Khuzā‘ah: “I have taken responsibility for whoever emigrated among you, just as I have taken responsibility for myself, even if he was in his land, a resident of Mecca, except for a pilgrim or one performing Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ قَالَ: كَانَ الشَّعْبِيُّ إِذَا سُئِلَ عَنِ الْجَوَارِ جَاءَ بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خُزَاعَةَ: إِنِّي قَدْ أَخَذْتُ بِمَنْ هَاجَرَ مِنْكُمْ، كَمَا أَخَذْتُ لِنَفْسِي، وَلَوْ كَانَ بِأَرْضِهِ سَاكِنٌ مَكَّةَ إِلَّا حَاجًّا أَوْ مُعْتَمِرًا

[13305] Abū Bakr told us: Wakī‘ told us, from ‘Isā, from Al-Sha‘bī, who said: “Mecca is not a land for settlement or residence.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عَيْسَى، عَنْ الشَّعْبِيِّ قَالَ: مَكَّةُ لَيْسَتْ بِدَارٍ إِقَامَةٍ وَلَا مَكْتَبٍ

[13306] Abū Bakr told us: ‘Alī ibn Mushir told us, from Al-Ajlāh, from ‘Āmir, who said: “It is not appropriate for a Muhajir (emigrant) to stay more than three days in Mecca.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنْ عَامِرٍ قَالَ: لَا يَصْلَحُ لِلْمُهَاجِرِ أَنْ يُجَاوَرَ فَوْقَ ثَلَاثَةِ أَيَّامٍ بِمَكَّةَ

[13307] Abū Bakr told us: Ibn ‘Uyaynah told us, from Khuṣayf, who said: I trimmed the mustache of Muḥammad ibn Marwān while I was in Ihram, so I asked Sa‘īd ibn Jubayr, and he ordered me to give a dirham in charity.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خُصَيْفٍ قَالَ: أَخَذْتُ مِنْ شَارِبِ مُحَمَّدِ بْنِ مَرْوَانَ وَأَنَا مُحْرِمٌ، فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، فَأَمَرَنِي أَنْ أَتَصَدَّقَ بِدِرْهَمٍ

[13308] Abū Bakr told us: Jarīr told us, from Layth, from Mujāhid regarding a person in Ihram who trimmed the mustache of a person not in Ihram. He said: “He should give a dirham in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي حَرَامِ قَصِّ شَارِبِ حَلَالٍ قَالَ: يَتَصَدَّقُ بِدِرْهَمٍ

[13309] Abū Bakr told us: Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan, who said: Al-Ḥasan used to dislike that a person in Ihram cut from the head of a person not in Ihram, meaning his hair, i.e., to help him exit Ihram.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ: كَانَ الْحَسَنُ يَكْرَهُ أَنْ يَأْخُذَ الْمُحْرِمُ مِنْ رَأْسِ الْحَلَالِ، يَعْنِي مِنْ شَعْرِهِ أَيْ يَحْلُلُهُ

[13310] Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Ibn Jurayj, from ‘Amr ibn Dīnār, who said: Someone informed me that he saw some of our companions in Ihram trimming [hair] from Jābir ibn Zayd to help him exit Ihram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي مَنْ، رَأَى بَعْضَ أَصْحَابِنَا حَرَامًا، يَقْصُ عَنْ جَابِرِ بْنِ زَيْدٍ يُحْلِلُهُ

[13311] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from ‘Amr, from ‘Ikrimah, who said: “A woman in Ihram may comb the hair of a woman not in Ihram; she is only killing the lice of someone else.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ قَالَ: الْمَرْأَةُ الْمُحْرِمَةُ تُمْسِطُ الْمَرْأَةَ الْحَلَالَ، إِنَّمَا تَقْتُلُ قَمَلَ غَيْرِهَا

[13312] Abū Bakr told us: Abū al-Aḥwaṣ told us, from Ibrāhīm ibn Muhājir, from Mujāhid, from his freed slave Al-Sā‘ib ibn ‘Abd Allāh, who said: Al-Sā‘ib ibn ‘Abd Allāh used to order me to drink from the Siqāyah (water distribution) of the family of Al-‘Abbās and say: “It is part of the completion of Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مَوْلَاهُ السَّائِبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ السَّائِبُ بْنُ عَبْدِ اللَّهِ يَأْمُرُنِي أَنْ أَشْرَبَ، مِنْ سِقَايَةِ آلِ عَبَّاسٍ وَيَقُولُ: إِنَّهُ مِنْ تِمَامِ الْحَجِّ

[13313] Abū Bakr told us: ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, who said: “Drink from the Siqāyah of the family of Al-‘Abbās, for the Muslims have drunk from it, and it is a Sunnah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ قَالَ: اشْرَبْ مِنْ سِقَايَةِ آلِ عَبَّاسٍ، وَقَدْ شَرِبَ مِنْهَا الْمُسْلِمُونَ وَهُوَ سُنَّةٌ

[13314] Abū Bakr told us: ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from Al-Ḥakam, from Mujāhid, who said: My master ‘Abd Allāh ibn al-Sā’ib said to me: “Drink from the Siqāyah of the family of Al-‘Abbās, for the Muslims have drunk from it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ لِي مَوْلَايَ عَبْدُ اللَّهِ بْنُ السَّائِبِ: اشْرَبْ مِنْ سِقَايَةِ آلِ عَبَّاسٍ، وَقَدْ شَرِبَ مِنْهَا الْمُسْلِمُونَ

[13315] Abū Bakr told us: ‘Abd Allāh ibn Numayr told us, from Al-Rabī‘ ibn Sa’d, who said: “I saw Abū Ja‘far circumambulate the House, then come to Zamzam. He was brought Nabīdh from the Nabīdh of the Siqāyah. He drank half and gave Ja‘far half.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الرَّبِيعِ بْنِ سَعْدٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ طَافَ بِالْبَيْتِ، ثُمَّ أَتَى زَمْزَمَ، فَأَتَى بِنَبِيذٍ مِنْ نَبِيذِ السَّقَايَةِ، فَشَرِبَ نِصْفًا، وَأَعْطَى جَعْفَرًا نِصْفًا

[13316] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: أَحَبُّ إِلَيَّ الرَّجُلُ أَنْ يَشْرَبَ مِنْ نَبِيذِ السَّقَايَةِ Muḥammad ibn Abī ‘Adī told us, from Ḥumayd, from Bakr ibn ‘Abd Allāh al-Muzanī, who said: “I prefer for a man to drink from the Nabīdh of the Siqāyah.”

[13317] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، قَالَ: خَرَجَ سَعِيدُ بْنُ جُبَيْرٍ مِنْ مِئَى بِالْهَجَرِ، فَطَافَ أُسْبُوعًا بِالْبَيْتِ، وَصَلَّى الرَّكَعَتَيْنِ، ثُمَّ أَتَى السَّقَايَةَ، فَسَقَانَا مُحَمَّدُ بْنُ عَلِيٍّ نَبِيذًا فَشَرِبَ مِنْهُ سَعِيدُ بْنُ جُبَيْرٍ وَسَقَانِي Usāmah told us, from Muḥammad ibn Abī Ismā‘īl, who said: “Sa‘īd ibn Jubayr left Mina at noon, circumambulated the House seven times, prayed two Rak‘ahs, then came to the Siqāyah. Muḥammad ibn ‘Alī gave us Nabīdh to drink; Sa‘īd ibn Jubayr drank from it and gave me to drink.”

[13318] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: اشْرَبَ مِنْ نَبِيذِ السَّقَايَةِ Ḥumayd ibn ‘Abd al-Raḥmān told us, from Ḥasan ibn Ṣāliḥ, from Ibrāhīm ibn ‘Abd al-A‘lā, from Suwayd ibn Ghafḻah, who said: “Drink from the Nabīdh of the Siqāyah.”

[13319] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ قَالَ: شَرِبْتُ مَعَهُ مِنْ نَبِيدٍ فَرَغْتُ مِنْهُ
 Wakī‘ told us, from ‘Alī ibn Ṣālih, from a man, from Mujāhid, who said: “I drank Nabīdh with him until I finished it.”

[13320] Abū Bakr told us: Yaḥyā حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمْ أَرِ ابْنَ عُمَرَ فِيمَا كَانَ يُفِيضُ شَرِبَ مِنَ النَّبِيدِ قَطُّ
 ibn Sa‘īd told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who said: “I never saw Ibn ‘Umar drink Nabīdh while he was performing Ifāḍah.”

[13321] Abū Bakr told us: Ma‘n ibn حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، أَنَّهُ حَجَّ مَعَ سَالِمٍ مَا لَا يُحْصِي فَلَمْ يَرَهُ شَرِبَ مِنْ نَبِيدِ السَّقَايَةِ
 ‘Īsā told us, from Khālīd ibn Abī Bakr, that he performed Hajj with Sālīm countless times and never saw him drink from the Nabīdh of the Siqāyah.

[13322] Abū Bakr told us: Ḥātim ibn Ismā‘īl told us, from Ja‘far, from his father, from Jābir, that the Prophet ﷺ came to Banū ‘Abd al-Muṭṭalib while they were drawing water from Zamzam. He said: “Draw water, O Banū ‘Abd al-Muṭṭalib! Were it not that people would overwhelm you for your Siqāyah (water distribution), I would have drawn water with you.” So they handed him a bucket, and he drank

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَنْزِعُونَ عَلَى زَمْزَمَ، فَقَالَ: انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى سِقَايَتِكُمْ، لَنَزَعْتُ مَعَكُمْ فَنَأُولُوهُ دَلُّوا فَشَرِبَ مِنْهُ

[13323] Abū Bakr told us: Bishr ibn al-Mufaḍḍal told us, from ‘Abd Allāh ibn Khaytham, who said: “I performed Ifāḍah with Sa‘īd ibn Jubayr. He came to a basin containing Zamzam water, scooped some with his hand, and drank from it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ بْنِ خَيْثَمٍ قَالَ: أَفَضْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَأَتَى حَوْضًا فِيهِ مَاءُ زَمْزَمَ، فَعَرَفَ يَدَهُ فَشَرِبَ مِنْهُ

[13324] Abū Bakr told us: Wakī‘ told us, from Sufyān, from Mujāhid, who said: “They used to recommend that when they made supplication at the House, they should come to Zamzam and drink from it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُجَاهِدٍ، قَالَ: كَانُوا يَسْتَحِبُّونَ إِذَا دَعَا الْبَيْتَ، أَنْ يَأْتُوا زَمْزَمَ فَيَشْرَبُوا مِنْهَا

[13325] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ قَالَ: أُحِبُّ لِلرَّجُلِ أَنْ يَشْرَبَ، وَأَنْ يَسْقِيَ مَنْ زَمَزَمَ إِنْ اسْتَطَاعَ
 Muḥammad ibn Abī ‘Adī told us, from Ḥumayd, from Bakr, who said: “I like for a man to drink and offer water from Zamzam if he is able.”

[13326] Abū Bakr told us: Yaḥyā حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمْ أَرِ عَبْدَ اللَّهِ بْنَ عُمَرَ فِيمَنْ كَانَ يُفِيضُ يَشْرَبُ مِنْ زَمَزَمَ قَطُّ
 ibn Sa‘īd told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who said: “I never saw ‘Abd Allāh ibn ‘Umar drink from Zamzam while performing Ifāḍah.”

[13327] Abū Bakr told us: Ma‘n ibn حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ ‘ĪSĀ told us, from Khālīd ibn Abī BAKR, that he never saw Sālim drink from Zamzam.

[13328] Abū Bakr told us: Yaḥyā حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ اعْتَمَرَ الْقِتَالَ فِي شَوَّالٍ وَرَجَبٍ
 ibn Sa‘īd told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he performed Umrah during Al-Qitāl in Shawwāl and

[13329] Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from Yahyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: “‘A’ishah used to perform Umrah at the end of Dhū al-Ḥijjah, and perform Umrah from Medina in Rajab, entering Ihram from Dhū al-Ḥulayfah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: كَانَتْ عَائِشَةُ تَعْتَمِرُ فِي آخِرِ ذِي الْحِجَّةِ، وَتَعْتَمِرُ مِنَ الْمَدِينَةِ فِي رَجَبٍ، تُهَلُّ مِنْ ذِي الْحُلَيْفَةِ

[13330] Abū Bakr told us: Abū Khālīd told us, from Muḥammad ibn Sūqah, who said: “Al-Aswad used to perform Umrah in Rajab, then return.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، قَالَ: كَانَ الْأَسْوَدُ يَعْتَمِرُ فِي رَجَبٍ ثُمَّ يَرْجِعُ

[13331] Abū Bakr told us: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith told us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from ‘Urwah, who said: I heard Yahyā ibn ‘Abd al-Raḥmān narrating from his father, that he performed Umrah with ‘Uthmān in Rajab.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ قَالَ: سَمِعْتُ يَحْيَى بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ، عَنْ أَبِيهِ، أَنَّهُ اعْتَمَرَ مَعَ عُثْمَانَ فِي رَجَبٍ

[13332] Abū Bakr told us: Yaḥyā ibn Ādam told us, from Ya‘lā ibn al-Ḥārith, who said: We heard Abū Ishāq, when asked about Umrah in Ramadan, say: “I found the companions of ‘Abd Allāh preferring Umrah in Rajab over anything else, then they would prepare for Hajj.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ يَعْلَى بْنِ الْحَارِثِ قَالَ: سَمِعْنَا أَبَا إِسْحَاقَ، وَسُئِلَ عَنْ عُمْرَةِ رَمَضَانَ، فَقَالَ: أَذْرَكْتُ أَصْحَابَ عَبْدِ اللَّهِ لَا يَعْدِلُونَ بِعُمْرَةِ رَجَبٍ، ثُمَّ يَسْتَقْبِلُونَ الْحَجَّ

[13333] Abū Bakr told us: Abū ‘Amir al-‘Aqadī told us, from Aflah, who said: “Al-Qāsim used to perform Umrah in Rajab.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحٍ قَالَ: كَانَ الْقَاسِمُ يَعْتَمِرُ فِي رَجَبٍ

[13334] Abū Bakr told us: Yazīd ibn Hārūn told us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from his father, from Yaḥyā ibn ‘Abd al-Raḥmān ibn Ḥāṭib, from his father, who said: “I performed Umrah with ‘Umar and ‘Uthmān in Rajab.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ أَبِيهِ قَالَ: اعْتَمَرْتُ مَعَ عُمَرَ وَعُثْمَانَ فِي رَجَبٍ

[13335] Abū Bakr told us: Mu‘āwiyah ibn Hishām told us, saying: ‘Ammār ibn Ruzayq told us, from Al-A‘mash, from Ibrāhīm, from Aswad, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ departed from Al-Baṭḥā’ on the night of Nafr (departure) by night.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ أَسْوَدَ، عَنْ عَائِشَةَ قَالَتْ: أَدْلَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ النَّفَرِ مِنَ الْبَطْحَاءِ إِذْ لَاجًا

[13336] Abū Bakr told us: Sufyān ibn ‘Uyaynah said, from Ṣāliḥ ibn Kaysān, who said: I heard Sulaymān ibn Yasār saying that Abū Rāfi‘ was in charge of the Prophet’s ﷺ baggage. He said: “I came and set up his tent at Al-Abṭaḥ, then he came and alighted.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: سُفْيَانُ بْنُ عُيَيْنَةَ: عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَّارٍ يَقُولُ: إِنَّ أَبَا رَافِعٍ كَانَ عَلَى ثَقْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: جِئْتُ فَضَرَبْتُ قَبْتَهُ بِالْأَبْطَحِ، فَجَاءَ فَتَزَلَّ

[13337] Abū Bakr told us: Jarīr told us, from Maṣṣūr, from Ibrāhīm, that the Messenger of Allah ﷺ slept briefly at Al-Abṭaḥ, then departed by night.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ نَوْمَةً بِالْأَبْطَحِ، ثُمَّ أَدْلَجَ

[13338] Abū Bakr told us: Wakī' told us, from Sufyān, from Wāṣil, from Al-Ma'rūr ibn Suwayd, who said: 'Umar said: "O family of Khuzaymah, camp at Al-Muḥaṣṣab on the night of Nafr."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: قَالَ عُمَرُ: يَا آلَ خُزَيْمَةَ حَصِّبُوا لَيْلَةَ النَّفْرِ

[13339] Abū Bakr told us: Ḥaḥṣ ibn Ghiyāth told us, from Al-'Alā' ibn al-Musayyib, who said: 'Amr ibn Murrah told us, saying: "Al-Aswad camped at Al-Abṭaḥ. He said: He heard a grunt. He said: He looked to see what it was, and it was Ibn 'Umar departing."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ قَالَ: "نَزَلَ الْأَسْوَدُ بِالْأَبْطَحِ، قَالَ: فَسَمِعَ رُعَاءً قَالَ: فَتَنَظَّرَ مَا هُوَ؟ فَإِذَا هُوَ ابْنُ عُمَرَ يَرْتَجِلُ"

[13340] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Yazīd, who said: "I came with Sa'īd ibn Jubayr. When we departed (from Mina), we came to Al-Abṭaḥ when we returned from Mina."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ قَالَ: جِئْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَلَمَّا نَفَرْنَا أَتَيْنَا الْأَبْطَحَ حِينَ أَقْبَلْنَا مِنْ مِئِي

[13341] Abū Bakr told us: Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “When he reaches Al-Abṭah, he should put down his saddle, then visit the House, lie down there for a short while, then depart.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا انْتَهَى إِلَى الْأَبْطَحِ فَلْيَضَعْ رَحْلَهُ، ثُمَّ لِيَزُرِ الْبَيْتَ، وَيَضْطَجِعَ فِيهِ هُنَيْهَةً، ثُمَّ لِيَنْفِرَ

[13342] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ibn Ṭāwūs, that his father used to camp at Shi‘b al-Jawz (a valley).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، أَنَّ أَبَاهُ كَانَ يُحْصِبُ فِي شِعْبِ الْجَوْزِ

[13343] Abū Bakr told us: Wakī‘ told us, from Ḥasan ibn Ṣālih, from ‘Amr ibn Dīnār, that the Prophet ﷺ, Abū Bakr, and ‘Umar used to camp at Al-Muḥaṣṣab.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبَا بَكْرٍ، وَعُمَرَ كَانُوا يُحْصِبُونَ

[13344] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from ‘Amr, from ‘Aṭā’, from Ibn ‘Abbās, who said: “Camping at Al-Muḥaṣṣab is nothing (obligatory); it is merely a place where the Messenger of Allah ﷺ camped.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13345] Abū Bakr told us: ‘Abd Allāh ibn Numayr told us, from Ḥajjāj, from ‘Aṭā’, from Ibn ‘Abbās, that he did not stop at Al-Abṭah and said: “The Messenger of Allah ﷺ only did that because he was waiting for ‘Ā’ishah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ لَا يَنْزِلُ الْأَبْطَحَ وَقَالَ: إِنَّمَا فَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لِأَنَّهُ انتَظَرَ عَائِشَةَ

[13346] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Hishām ibn ‘Urwah, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ only camped at Al-Abṭah because it was easier for his departure, and it is not a Sunnah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْطَحَ، لِأَنَّهُ أَسْمَحُ لَخُرُوجِهِ، وَإِنَّهُ لَيْسَ بِسُنَّةٍ

[13347] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Ḥajjāj, from ‘Aṭā’, from Ibn ‘Abbās, similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ

[13348] Abū Bakr told us: Ismā‘īl ibn ‘Ayyāsh told us, from Layth, that ‘Aṭā’, Ṭāwūs, Mujāhid, and Sa‘īd ibn Jubayr used to camp at Al-Muḥaṣṣab.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، أَنَّ عَطَاءً، وَطَاوُسًا، وَمُجَاهِدًا، وَسَعِيدَ بْنَ جُبَيْرٍ، كَانُوا يُحْصِبُونَ

[13349] Abū Bakr told us: ‘Abdah told us, from Hishām ibn ‘Urwah, from Fāṭimah, that Asmā’ did not used to camp at Al-Muḥaṣṣab.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، أَنَّ أَسْمَاءَ كَانَتْ لَا تُحْصِبُ

[13350] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ،
Wakī‘ told us, from Sufyān, from عَنْ طَاوُسٍ قَالَ: إِنَّمَا الْحَصْبَةُ فِي السَّمَاءِ
Layth, from Ṭāwūs, who said:
“Measles is only in the sky.”

[13351] Abū Bakr told us: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرٍّ، عَنْ
Wakī‘ told us, from ‘Umar ibn مُجَاهِدٍ أَنَّهُ أَنْكَرَهُ
Dharr, from Mujāhid, that he
disapproved of it.

[13352] ‘Abdah, from Hishām ibn حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ كَانَ لَا
‘Urwah, that his father did not used يُحَصَّبُ
to camp at Al-Muḥaṣṣab.

[13353] Abū Bakr told us: Abū حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ،
Usāmah told us, from Ibn Jurayj، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى
from ‘Aṭā’, that the Prophet ﷺ went الصَّفَا مِنْ بَابِ بَنِي مَخْرُومٍ
out to Al-Safa from the Banu
Makhzūm gate.

[13354] Abū Bakr told us: Abū حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حُمَيْدٍ، عَنْ
Khālīd told us, from Ḥumayd, from بَكْرٍ قَالَ: كَانَ ابْنُ عُمَرَ، إِذَا قَدِمَ قَطَافَ بِالْبَيْتِ، وَصَلَّى
Bakr, who said: “When Ibn ‘Umar رَكَعَتَيْنِ، خَرَجَ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يَلِي السَّقَايَةَ
arrived and circumambulated the
House, and prayed two Rak‘ahs, he
would go out to Al-Safa from the
gate next to Al-Siqāyah.”

[13355] Abū Bakr told us: Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan, who said: “He saw no harm in going out to Al-Safa from any of the mosque’s gates.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: كَانَ لَا يَرَى بَأْسًا مِنْ أَيِّ أَبْوَابِ الْمَسْجِدِ يَخْرُجُ إِلَى الصَّفَا

[13356] Abū Bakr told us: Abū Khālīd told us, from Ḥajjāj, from ‘Aṭā’, who said: “When you have prayed, go out from whichever gate you wish,” meaning to Al-Safa.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: إِذَا صَلَّيْتَ فَأَخْرُجْ مِنْ أَيِّ الْأَبْوَابِ شِئْتَ يَعْني إِلَى الصَّفَا

[13357] Abū Bakr told us: Abū al-Aḥwaṣ told us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “If you circumambulate the House and do not know whether you have completed it or not, complete what you doubt, for Allah does not punish for excess.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِذَا طُفَّتَ بِالْبَيْتِ فَلَمْ تَدْرِ أَتَمَّمْتَ أَمْ لَمْ تُتِمِّمْ؟ فَأَتِمَّ مَا شَكَكْتَ، فَإِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الزِّيَادَةِ

[13358] Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from ‘Abd al-Malik, from ‘Aṭā’, who said: “If a man doubts his circumambulation and does not know whether he circumambulated or not, he should start over.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: إِذَا شَكَّ الرَّجُلُ فِي الطَّوَّافِ، فَلَمْ يَدْرِ طَافَ أَمْ لَمْ يَطُفْ، فَلْيَسْتَقْبِلْ

[13359] Abū Bakr told us: Wakī‘ told us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: I stoned the Jamrāt and did not know how many I threw. I asked Ibn ‘Umar, but he did not answer me. Ibn al-Ḥanafīyyah passed by me, so I asked him. He said: “O servant of Allah, nothing is greater upon us than prayer, and if one of us forgets, he repeats.” I informed Ibn ‘Umar, and he said: “They are a household granted understanding.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَزٍ قَالَ: رَمَيْتُ الْجَمَارَ فَلَمْ أَدْرِ بِكَمْ رَمَيْتُ؟ فَسَأَلْتُ ابْنَ عُمَرَ، فَلَمْ يُجِبْنِي، فَمَرَّ بِي ابْنُ الْحَنْفِيَّةِ فَسَأَلْتُهُ، فَقَالَ: يَا عَبْدَ اللَّهِ، لَيْسَ شَيْءٌ أَعْظَمَ عَلَيْنَا مِنَ الصَّلَاةِ، وَإِذَا نَسِيَ أَحَدُنَا أَعَادَ، فَأَخْبَرْتُ ابْنَ عُمَرَ، فَقَالَ: إِنَّهُمْ أَهْلُ بَيْتٍ مُفْهِمُونَ

[13360] Abū Bakr told us: Jarīr told us, from Maṣṣūr, from Al-Ḥakam, from Miqṣam, from Ibn ‘Abbās, regarding: {So the penalty is an equivalent from the cattle to what he killed} [Al-Ma'idah: 95] to His saying: {or the equivalent of that in fasting} [Al-Ma'idah: 95]. He said: “If the Muḥrim kills game, he is judged to pay a penalty from cattle. If he cannot find it, he looks at its value, then evaluates its value in food, and fasts one day for every half Sa‘. {Or an expiation: feeding of poor persons or the equivalent of that in fasting that he may taste the consequence of his matter} [Al-Ma'idah: 95].” He said: “It is only if he finds its penalty.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، {فَجَزَاءٌ مِثْلُ مَا قُتِلَ إِلَى قَوْلِهِ: {أَوْ عَدْلُ ذَلِكَ [95: مِنَ النَّعَمِ] [المائدة قَالَ: "إِذَا أَصَابَ الْمُحْرِمُ [95: صِيَامًا] [المائدة الصَّيْدَ، حُكِمَ عَلَيْهِ بِجَزَائِهِ مِنَ النَّعَمِ، فَإِنْ لَمْ يَجِدْ، نَظَرَ كَمْ تَمَنُّهُ؟ ثُمَّ قَوَّمَ تَمَنَّهُ طَعَامًا، فَصَامَ مَكَانَ كُلِّ نِصْفِ صَاعٍ يَوْمًا، {أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ قَالَ: إِنَّمَا إِنَّهُ [95: صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ] [المائدة إِذَا وَجَدَ جَزَاءَهُ

[13361] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Al-A'mash, from Ibrāhīm regarding His saying: {And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah} [Al-Ma'idah: 95]. He said: "If he cannot find it, it is evaluated in food, then he is told: 'Fast one day for every half Sa'.'"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ فِي قَوْلِهِ: {وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ فَإِنْ لَمْ يَجِدْ قَوْمٌ} [95: مِنْكُمْ هَدْيًا بَالِغَ الْكُعْبَةِ] [المائدة عَلَيْهِ طَعَامٌ ثُمَّ قِيلَ لَهُ: صُمْ لِكُلِّ نِصْفِ صَاعٍ يَوْمًا

[13362] Abū Bakr told us: 'Ā'idh ibn Ḥabīb told us, from Ḥajjāj, from 'Aṭā', Mujāhid, and Ibrāhīm, that they said: "If the Muḥrim kills game, he owes its price. He buys a sacrificial animal. If he cannot find one, food is evaluated, and he gives half a Sa' in charity to each poor person. If he cannot find that, he fasts two days for every Sa'."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ، وَإِبْرَاهِيمَ، أَنَّهُمْ قَالُوا: إِذَا أَصَابَ الْمُحْرِمُ الصَّيْدَ، فَعَلَيْهِ ثَمَنُهُ، فَاشْتَرَى دَمًا، وَإِنْ لَمْ يَجِدْ قَوْمٌ طَعَامًا، فَتَصَدَّقَ لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ، فَإِنْ لَمْ يَجِدْ صَامَ لِكُلِّ صَاعٍ يَوْمَيْنِ

[13363] Abū Bakr told us: Kathīr ibn Hishām told us, from Ja‘far ibn Burqān, who said: Maymūn ibn Mihrān mentioned regarding a man killing game while in Iḥrām, saying: {The penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah} [Al-Ma'idah: 95]. “If the man finds something from the game, he sacrifices it. If he cannot find it, then its value is estimated in food, which he gives as charity to the poor. If he cannot find that, he fasts one day for the food of each poor person.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: ذَكَرَ مَيْمُونُ بْنُ مِهْرَانَ فِي قَتْلِ الرَّجُلِ الصَّيْدَ وَهُوَ مُحْرِمٌ قَالَ: {فَجَزَاءُ مِثْلِ مَا قَتَلَ مِنَ النَّعَمِ: يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ} [المائدة: 95] إِنْ وَجَدَ الرَّجُلُ مِنَ الصَّيْدِ أَهْدَى، وَإِنْ لَمْ يَجِدْ فَقِيمَتُهُ ثَمَنُهُ، فَيَجْعَلُهُ طَعَامًا يَتَصَدَّقُ بِهِ عَلَى الْمَسَاكِينِ، فَإِنْ لَمْ يَجِدْ صَامَ عَنْ طَعَامِ كُلِّ مِسْكِينٍ يَوْمًا

[13364] Abū Bakr told us: ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from ‘Ikrimah, who said: This verse was revealed: {There is no blame upon you for seeking bounty from your Lord} [Al-Baqarah: 198]. He said: “In the seasons of Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، قَالَ: كَانَتْ هَذِهِ الْآيَةُ نَزَلَتْ {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ} [البقرة: 198] قَالَ: فِي مَوَاسِمِ الْحَجِّ

[13365] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from ‘Amr, from Ibn ‘Abbās; and from ‘Ubayd Allāh ibn Abī Yazīd, from Ibn al-Zubayr, regarding: {There is no blame upon you for seeking bounty from your Lord} [Al-Baqarah: 198]. He said: “In the season of Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، [198: عَنْ ابْنِ الزُّبَيْرِ، {لَيْسَ عَلَيْكُمْ جُنَاحٌ} [البقرة أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ قَالَ: فِي مَوْسِمِ الْحَجِّ

[13366] Abū Bakr told us: Ghundar told us, from Shu‘bah, from Abū Maymūnah, that he asked Ibn ‘Umar about a man who performs Hajj and carries trade with him. Ibn ‘Umar said: “There is no harm in it,” and recited this verse: {Seeking bounty from their Lord and [His] pleasure} [Al-Ma’idah: 2].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي مَيْمُونَةَ، أَنَّهُ سَأَلَ ابْنَ عُمَرَ، عَنِ الرَّجُلِ يَحُجُّ وَيَحْمِلُ مَعَهُ تِجَارَةً؟ فَقَالَ ابْنُ عُمَرَ: لَا بَأْسَ بِهِ، وَتِلَا هَذِهِ: {يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا} [المائدة 2]

[13367] Abū Bakr told us: Wakī‘ told us, from ‘Umar ibn Dharr, from Mujāhid, who said: “They used not to trade until it was revealed: {There is no blame upon you for seeking bounty from your Lord} [Al-Baqarah: 198].” He said: “They used not to buy or sell during the days of Mina, so Allah Almighty revealed: {There is no blame upon you for seeking bounty from your Lord} [Al-Baqarah: 198]. Trade in the seasons was made lawful for them. They did not trade in the pre-Islamic period at ‘Arafah or Mina.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرٍّ، عَنْ مُجَاهِدٍ قَالَ: "كَانُوا لَا يَتَّجِرُونَ حَتَّى نَزَلَتْ: {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ} [البقرة: 198] قَالَ: كَانُوا لَا يَبِيعُونَ، وَلَا يَشْتَرُونَ فِي أَيَّامِ [198] مِنِّي، فَأَنْزَلَ اللَّهُ تَعَالَى: {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا ، التَّجَارَةَ فِي مَوَاسِمِ} [198: فَضْلًا مِنْ رَبِّكُمْ} [البقرة: 198] ، أُحِلَّتْ لَهُمْ، كَانُوا لَا يَتَّبَاعُونَ فِي الْجَاهِلِيَّةِ بَعْرَفَةَ، وَلَا مِنِّي

[13368] Abū Bakr told us: Abū Mu‘āwiyah told us, from Ibn Abī Laylā, from ‘Aṭā’, who said: The Prophet ﷺ heard a man saying: “Labbayk on behalf of Shubrumah.” He said: “If you have performed Hajj, say: ‘On behalf of Shubrumah,’ otherwise say: ‘On behalf of yourself.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ فَقَالَ: "إِنْ كُنْتَ حَاجِبًا قُلْتَ: عَنْ شُبْرُمَةَ، وَإِلَّا قُلْتَ عَنْ نَفْسِكَ

[13369] Abū Bakr told us: Muḥammad ibn Bishr told us, saying: Sa‘īd told us, from Qatādah, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ

[13370] Abū Bakr told us: ‘Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, from Abū Qilābah, that Ibn ‘Abbās heard a man saying: “Labbayk on behalf of Shubrumah.” He said: “Woe to you! Who is Shubrumah?” He mentioned a man related to him. He said: “Have you ever performed Hajj?” He said: “No.” He said: “Make this one for yourself.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، أَنَّ ابْنَ عَبَّاسٍ سَمِعَ رَجُلًا يَقُولُ: لَنَبِيِّكَ عَنْ شُبْرُمَةَ قَالَ: وَيْحَكَ، وَمَا شُبْرُمَةُ؟ فَذَكَرَ رَجُلًا بَيْنَهُ وَبَيْنَهُ قَرَابَةً، قَالَ: حَجَجْتُ قَطُّ؟ قَالَ: لَا، قَالَ: فَاجْعَلْ هَذِهِ عَنْكَ

[13371] Abū Bakr told us: Yazīd ibn Hārūn told us, saying: Ḥumayd ibn al-Aswad informed us, from Ja‘far, from his father, that ‘Alī saw no harm in a Ṣarūrah (one who has not performed Hajj) performing Hajj on behalf of another man.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا، كَانَ لَا يَرَى بَأْسًا أَنْ يَحُجَّ الصَّرُورَةُ عَنِ الرَّجُلِ

[13372] Abū Bakr told us: Wakī‘ told us, from ‘Umar ibn Dharr, from Mujāhid, regarding a man performing Hajj on behalf of another man when he had never performed Hajj himself. He said: “It suffices for him and for his original companion (the one he is performing Hajj for).” Abū Bakr said: The Ṣarūrah is the one who has never performed Hajj.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرٍّ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَحُجُّ عَنِ الرَّجُلِ، وَلَمْ يَكُنْ حَاجًّا قَطُّ قَالَ: يُجْزِي عَنْهُ وَعَنْ صَاحِبِهِ الْأَوَّلِ قَالَ أَبُو بَكْرٍ: الصَّرُورَةُ: الَّذِي لَمْ يَحُجَّ قَطُّ

[13373] Abū Bakr told us: Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, that he saw no harm in a Ṣarūrah performing Hajj on behalf of another man.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا، أَنْ يَحُجَّ الصَّرُورَةُ عَنِ الرَّجُلِ

[13374] Abū Bakr told us: Wakī‘ told us, from Sufyān, from Dāwūd, from Sa‘īd ibn al-Musayyib, who said: “Indeed, Allah the Almighty is ample (in mercy) for both of them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّ اللَّهَ تَعَالَى لَوَاسِعٌ لَهُمَا جَمِيعًا

[13375] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Layth, from Mujāhid, regarding a man who is in Ihram for Hajj and Umrah, and his wife is in Ihram for Hajj and Umrah, and he has intercourse with her. He said: “They continue with their Hajj and Umrah, and each of them spills blood (sacrifice), and they must perform Umrah and Hajj the following year, and they should not pass by the place where they committed what they committed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَكُونُ مُحْرِمًا بِحَجَّةٍ وَعُمْرَةٍ، وَأَمْرَأَتُهُ مُحْرِمَةٌ بِحَجَّةٍ وَعُمْرَةٍ، فَيَقَعُ عَلَيْهَا، قَالَ: يَمْضِيَانِ بِحَجَّتِهِمَا وَعُمْرَتَيْهِمَا وَيُهْرِيقُ كُلُّ وَاحِدٍ مِنْهُمَا دَمًا، وَعَلَيْهِمَا الْعُمْرَةُ وَالْحَجُّ مِنْ قَابِلٍ، وَلَا يَمُرَّانِ بِالْمَكَانِ الَّذِي أَصَابَا فِيهِ مَا أَصَابَا

[13376] Abū Bakr told us: Sahl ibn Yūsuf told us, from ‘Amr, from Al-Ḥasan, regarding the one who has intercourse with his wife having entered Ihram for both (Hajj and Umrah). He said: “He must sacrifice two camels.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، فِي الَّذِي يَقَعُ بِأَهْلِهِ، وَقَدْ أَهَلَ بِهِمَا قَالَ: عَلَيْهِ بَدَنَتَانِ

[13377] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Ibn Jurayj, from ‘Aṭā’, who said: “The Qārin is the same regarding the penalty for hunting.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: الْقَارِنُ سَوَاءٌ فِي جَرَاءِ الصَّيْدِ

[13378] Abū Bakr told us: Hushaym told us, from Ibn Abī Laylā, from ‘Atā’, that he was asked about the Muḥrim who has intercourse and then repeats it. He said: “He owes one Hady (sacrificial animal).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، أَنَّهُ سُئِلَ عَنِ الْمُحْرِمِ يُوَاقِعُ ثُمَّ يَعُودُ؟ قَالَ: عَلَيْهِ هَدْيٌ وَاحِدٌ

[13379] Abū Bakr told us: Ibn Abī ‘Adī told us, from Ash‘ath, from Al-Ḥasan, regarding a Muḥrim who had intercourse with his wife multiple times. He said: “If he did that before he performed his rites and knew what was upon him, then he owes one Hady.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي مُحْرِمٍ عَشِيَ امْرَأَتَهُ مِرَارًا، قَالَ: إِذَا فَعَلَ ذَلِكَ قَبْلَ أَنْ يَنْسُكَ، وَيَعْلَمَ مَا عَلَيْهِ فَعَلَيْهِ هَدْيٌ وَاحِدٌ

[13380] Abū Bakr told us: Ismā‘īl ibn ‘Ulayyah told us, from Ibn Abī Najīh, from his father, that he asked Ibn ‘Umar about fasting on the Day of ‘Arafah. He said: “I performed Hajj with the Prophet ﷺ and he did not fast on it. And I performed Hajj with Abū Bakr and he did not fast on it. And I performed Hajj with ‘Umar and he did not fast on it. And I performed Hajj with ‘Uthmān and he did not fast on it. And I do not fast on it, nor do I command it, nor do I forbid it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ ابْنَ عُمَرَ، عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَصُومْهُ، وَحَجَجْتُ مَعَ أَبِي بَكْرٍ فَلَمْ يَصُومْهُ، وَحَجَجْتُ مَعَ عُثْمَانَ فَلَمْ يَصُومْهُ، وَأَنَا لَا أَصُومُهُ، وَلَا أَمُرُ بِهِ وَلَا أَنْهَى عَنْهُ

[13381] Abū Bakr told us: Abū Usāmah told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ asked for milk on the Day of ‘Arafah from Umm al-Faḍl's saddlebag, and he drank from it while at the standing place.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَبَنٍ يَوْمَ عَرَفَةَ مِنْ رَحْلِ أُمِّ الْفَضْلِ، فَشَرِبَ مِنْهُ وَهُوَ بِالْمَوْقِفِ

[13382] Abū Bakr told us: Ḥafṣ told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās, that the Prophet ﷺ drank on the Day of ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ يَوْمَ عَرَفَةَ

[13383] Abū Bakr told us: Ismā‘īl ibn Ibrāhīm told us, from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ broke his fast at ‘Arafah, and Umm al-Faḍl sent milk to him, and he drank it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ، وَبَعَثَتْ لَهُ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ

[13384] Abū Bakr told us: Ibn ‘Ulayyah told us, from Ayyūb, who said: I do not know if I heard it from Sa‘īd ibn Jubayr or if it was narrated from him. He said: I came to Ibn ‘Abbās at ‘Arafah while he was eating a pomegranate. He said: “The Messenger of Allah ﷺ broke his fast at ‘Arafah, and Umm al-Faḍl gave him milk to drink, and he drank it.” And he said: “May Allah curse so-and-so; they intended the days of Hajj and erased its adornment.” He said: “The adornment of Hajj is the Talbiyah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ قَالَ: لَا أَدْرِي سَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ أَوْ حَدَّثَ عَنْهُ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ، فِي عَرَفَةَ وَهُوَ يَأْكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ، وَسَقَتْهُ أُمُّ الْفَضْلِ لَبَنًا فَشَرِبَهُ وَقَالَ: لَعَنَ اللَّهُ فُلَانًا عَمَدُوا إِلَى أَيَّامِ الْحَجِّ، فَمَحَوْا زِينَتَهُ وَقَالَ: زِينَةُ الْحَجِّ التَّلْبِيَةُ

[13385] Abū Bakr told us: Wakī' told us, from Hawshab ibn 'Aqīl, who said: Mahdī al-'Abdī told me, from 'Ikrimah, who said: I entered upon Abū Hurayrah in his house and asked him about fasting on the Day of 'Arafah at 'Arafāt. Abū Hurayrah said: "The Messenger of Allah ﷺ forbade fasting on the Day of 'Arafah at 'Arafāt."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَوْشَبِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنِي مَهْدِيُّ الْعَبْدِيِّ، عَنْ عِكْرِمَةَ قَالَ: دَخَلْتُ إِلَى أَبِي هُرَيْرَةَ فِي بَيْتِهِ، فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَاتٍ

[13386] Abū Bakr told us: Wakī' told us, from Mūsā ibn 'Alī, from his father, from 'Uqbah ibn 'Āmir, who said: The Messenger of Allah ﷺ said: "The Day of 'Arafah and the Day of Sacrifice are days of eating and drinking."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ أَيَّامُ أَكْلٍ وَشُرْبٍ

[13387] Abū Bakr told us: Ismā'īl ibn Ibrāhīm told us, from Yahyā ibn Abī Ishāq, who said: I asked Sa'īd ibn al-Musayyib about fasting on the Day of 'Arafah. He said: "Abd Allāh ibn 'Umar did not fast on it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَا يَصُومُهُ

[13388] Abū Bakr told us: Wakī' told us, from Muḥammad ibn Sharīk, from Sulaymān al-Aḥwal, who said: I mentioned to Ṭāwūs that fasting on the Day of 'Arafah equals fasting two years. He said: "Where were Abū Bakr and 'Umar regarding that?"

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ قَالَ: ذَكَرْتُ لَطَاوُسَ صَوْمَ يَوْمِ عَرَفَةَ أَنَّهُ يَعْدِلُ صَوْمَ سَنَتَيْنِ، فَقَالَ: أَيْنَ كَانَ أَبُو بَكْرٍ وَعُمَرُ عَنْ ذَلِكَ؟

[13389] Abū Bakr told us: Wakī' told us, from Sufyān, from Sālīm, from Sa'īd ibn Jubayr, that he broke his fast on the Day of 'Arafah and said: "Keep strength for supplication."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ أَفْطَرَ يَوْمَ عَرَفَةَ وَقَالَ: أَبْقُوا عَلَى الدُّعَاءِ

[13390] Abū Bakr told us: Yahyā ibn Muḥammad ibn al-Bahī told us, from his father, from his grandfather, who said: "I saw Ibn 'Umar and Ibn al-Zubayr passing a water skin between them on the evening of 'Arafah, drinking from it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ الْبَهِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَابْنَ الزُّبَيْرِ، يَتَعَاوَدَانِ إِدَاوَةَ عَشِيَّةِ عَرَفَةَ بِشُرْبَانٍ مِنْهَا

[13391] Abū Bakr told us: Mu‘tamir ibn Sulaymān told us, from Hishām, from Al-Ḥasan, that he used to dislike fasting on ‘Arafah if he was in Mecca.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ صَوْمَ عَرَفَةَ، إِذَا كَانَ بِمَكَّةَ

[13392] Abū Bakr told us: Yaḥyā ibn Yamān told us, from ‘Uthmān ibn al-Aswad, from ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr, that his father ‘Ubayd ibn ‘Umayr ordered him to break his fast on the Day of ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّهُ أَمَرَهُ أَبُوهُ عُبَيْدُ بْنُ عُمَيْرٍ أَنْ يَفْطِرَ يَوْمَ عَرَفَةَ

[13393] Abū Bakr told us: Wakī‘ told us, from ‘Umārah ibn Zādhān, who said: I asked Sālim about fasting on the Day of ‘Arafah. He said: “‘Umar did not fast on it, nor did anyone from the family of ‘Umar, O my son.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَارَةَ بْنِ زَادَانَ قَالَ: سَأَلْتُ سَالِمًا عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ قَالَ: لَمْ يَصُمْهُ عُمَرُ، وَلَا أَحَدٌ مِنْ آلِ عُمَرَ يَا بُنَيَّ

[13394] Abū Bakr told us: Wakī‘ told us, from Shu‘bah, from Abū Qays, from Huzayl, from Masrūq, from ‘Ā’ishah, that she used to fast on the Day of ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَصُومُ يَوْمَ عَرَفَةَ

[13395] Abū Bakr told us: Wakī‘ told us, from Shu‘bah, from ‘Abd al-Raḥmān ibn al-Qāsim, from his father, that he used to fast on ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَصُومُ عَرَفَةَ

[13396] Abū Bakr told us: Abū Khālīd al-Aḥmar told us, from Yahyā ibn Sa‘īd, from Al-Qāsim, from ‘Ā‘ishah, that she used to ask for a drink and break her fast, then perform Ifāḍah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَدْعُو بِشَرَابٍ فَنُفِطِرُ، ثُمَّ تُفِيضُ

[13397] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Mis‘ar, from ‘Abd Allāh ibn Sharīk, from Ibn ‘Umar, that he used to break his fast before performing Ifāḍah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُفْطِرُ قَبْلَ أَنْ يُفِيضَ

[13398] Abū Bakr told us: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith told us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from his father, from Ibn al-Zubayr, that when he wanted to perform Ifāḍah, he would ask for a vessel, then drink, and then perform Ifāḍah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ الزُّبَيْرِ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُفِيضَ، دَعَا بِإِنَاءٍ، ثُمَّ يُشْرَبُ فَاقَاضَ

[13399] Abū Bakr told us: Abū Khālīd al-Aḥmar told us, from Yaḥyā ibn Saʿīd, from Al-Qāsim, who said: “‘Ā’ishah would not perform Ifāḍah until what was between her and the ground became white (i.e., dawn broke clearly).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ قَالَ: كَانَتْ عَائِشَةُ، لَا تُفِيضُ، حَتَّى يَبْيَضَ مَا بَيْنَهَا وَبَيْنَ الْأَرْضِ

[13400] Abū Bakr told us: Yaḥyā ibn Saʿīd told us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “Can a person wait on the evening of ‘Arafah after the Imam departs until the crowd disperses?” He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: يَقِفُ الْإِنْسَانُ عَشِيَّةَ عَرَفَةَ بَعْدَمَا يَذْفَعُ الْإِمَامُ، حَتَّى يَذْهَبَ زَحَامُ النَّاسِ؟ قَالَ: لَا بَأْسَ بِهِ

[13401] Abū Bakr told us: Abū Dāwūd al-Ṭayālīsī told us, from Abū Ḥurrah, from Al-Ḥasan, that he was asked about a man who stood with the Imam, could his mount be held back after the Imam departed until the crowd dispersed? He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ أَبِي حُرَّةٍ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ، وَقَفَ مَعَ الْإِمَامِ أَتُحْبَسُ رَاحِلَتُهُ، وَقَدْ نَفَرَ الْإِمَامُ حَتَّى يَذْهَبَ الزَّحَامُ؟ قَالَ: لَا بَأْسَ بِهِ

[13402] Abū Bakr told us: Abū Mu‘āwiyah told us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that the Prophet ﷺ came to Jamrat al-‘Aqabah and threw pebbles at it, and he did not stand by it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عُمَرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى جَمْرَةَ الْعَقَبَةِ فَرَمَاهَا، وَلَمْ يَقِفْ عِنْدَهَا

[13403] Abū Bakr told us: Abū Khālīd al-Aḥmar told us, from ‘Abd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to throw pebbles at the two Jamrahs and stand by them, but he would not stand by the third one.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرْمِي الْجَمْرَتَيْنِ، وَيَقِفُ عِنْدَهُمَا، وَلَا يَقِفُ عِنْدَ الثَّالِثَةِ

[13404] Abū Bakr told us: ‘Abd Allāh ibn Idrīs told us, from Ibn Jurayj, from Hārūn ibn Abī ‘Ā’ishah, from ‘Adī ibn Sulaymān ibn Rabī‘ah, who said: “We watched ‘Umar; he came to the third Jamrah, threw pebbles at it, and did not stand by it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ هَارُونَ بْنِ أَبِي عَائِشَةَ، عَنْ عَدِيِّ بْنِ سُلَيْمَانَ بْنِ رَبِيعَةَ قَالَ: نَظَرْنَا عُمَرَ، فَأَتَى الْجَمْرَةَ الثَّالِثَةَ فَرَمَاهَا وَلَمْ يَقِفْ عِنْدَهَا

[13405] Abū Bakr told us: ‘Alī ibn Mushir, Ibn Fuḍayl, and ‘Abd al-Raḥīm ibn Sulaymān told us, from Yazīd ibn Abī Ziyād, from Sulaymān ibn ‘Amr ibn al-Aḥwaṣ, from his mother, who said: “I saw the Messenger of Allah ﷺ on the Day of Sacrifice come to Jamrat al-‘Aqabah, throw pebbles at it, then leave.” Some of them said: “He did not stand.” Ibn Mushir added: “He threw seven pebbles at it, saying Takbīr with every pebble.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَابْنُ فَضَيْلٍ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْأَحْوَصِ، عَنْ أُمِّهِ، قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ، أَتَى جَمْرَةَ الْعَقَبَةِ فَرَمَاهَا، ثُمَّ انْصَرَفَ، وَقَالَ بَعْضُهُمْ: لَمْ يَقِفْ زَادَ ابْنُ مُسْهِرٍ: فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

[13406] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ibn Abī Najīh, from ‘Aṭā’, who said: “One does not stand at the Jamrāt on the day of Nafr (departure).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ قَالَ: لَا يُقَامُ يَوْمَ النَّفْرِ عِنْدَ الْجِمَارِ

[13407] Abū Bakr told us: Ibn ‘Uyaynah told us, from Ibn Ṭāwūs, from his father, who said: “One stands by them briefly.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: يُقَامُ عِنْدَهَا قِيَامًا خَفِيفًا

[13408] Abū Bakr told us: Abū ‘Āmir al-‘Aqadī told us, from Aflah, who said: “I saw Al-Qāsim standing at the Jamrāt on the day of Nafr, supplicating briefly, whereas before that he used to prolong it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحَ قَالَ: رَأَيْتُ الْقَاسِمَ، يَقُومُ عِنْدَ الْجِمَارِ يَوْمَ النَّفْرِ فَيَدْعُو وَيُخَفِّفُ، وَقَدْ كَانَ قَبْلَ ذَلِكَ يُطِيلُ

[13409] Abū Bakr told us: ‘Abd al-Ṣamad and Ibn Idrīs told us, from Al-A‘mash, from Ibrāhīm, from ‘Abd al-Raḥmān ibn Yazīd, who said: It was said to ‘Abd Allāh that some people throw pebbles at the Jamrah from above it. He went down into the valley bottom, then said: “From here, by the One besides Whom there is no god, threw the one to whom Surah Al-Baqarah was revealed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، وَابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِعَبْدِ اللَّهِ، إِنَّ نَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِهَا، فَاسْتَنْبَطَ الْوَادِي، ثُمَّ قَالَ: مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ رَمَى الَّذِي أَنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ

[13410] Abū Bakr told us: Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishāq, from ‘Amr ibn Maymūn, who said: “I performed Hajj with ‘Umar for two years, one of them being the year he was killed. In all of that, he continued Talbiyah until he threw pebbles at Jamrat al-‘Aqabah from the bottom of the valley.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو بْنِ مَيْمُونٍ قَالَ: حَجَجْتُ مَعَ عُمَرَ سَنَتَيْنِ إِحْدَاهُمَا فِي السَّنَةِ الَّتِي أُصِيبَ فِيهَا، كُلُّ ذَلِكَ يُلَبِّي، حَتَّى يَرْمِيَ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي

[13411] Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Abū al-Zubayr, from Jābir, who said: “When you throw pebbles at the Jamrah, advance to the bottom of the watercourse.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: إِذَا رَمَيْتَ الْجَمْرَةَ فَتَقَدَّمْ إِلَى بَطْنِ الْمَسِيلِ

[13412] Abū Bakr told us: Azhar al-Sammān told us, from Ibn ‘Awn, who said: “I saw Al-Qāsim go down into the valley bottom.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنٍ قَالَ: رَأَيْتُ الْقَاسِمَ اسْتَبْطَنَ الْوَادِيَّ

[13413] Abū Bakr told us: ‘Abd al-A‘lā told us, from Hishām, from Al-Ḥasan and ‘Aṭā’, who said: “It was more beloved to them to throw pebbles from the bottom of the valley.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَ: كَانَ أَحَبُّ إِلَيْهِمَا أَنْ يَرْمِيَا مِنْ بَطْنِ الْوَادِي

[13414] Abū Bakr told us: Ibn Mushir and Ibn Fuḍayl told us, from Yazīd ibn Abī Ziyād, from Sulaymān ibn ‘Amr ibn al-Aḥwaṣ, that his mother said: “I saw the Prophet ﷺ throw pebbles at Jamrat al-‘Aqabah from the bottom of the valley.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُسْهِرٍ، وَابْنُ فَضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ، أَنَّ أُمَّهُ قَالَتْ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَمَى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي

[13415] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Ḥajjāj, from Wabarah, from Al-Aswad, who said: “I saw ‘Umar ibn al-Khaṭṭāb throw pebbles at Jamrat al-‘Aqabah from above it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ وَبَرَةَ، عَنِ الْأَسْوَدِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ، يَرْمِي جَمْرَةَ الْعَقَبَةِ مِنْ فَوْقِهَا

[13416] Abū Bakr told us: Ibn Idrīs told us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “How should I throw pebbles at the two distant Jamrahs?” He said: “Throw them from above, then leave them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ أَرْمِي الْجَمْرَتَيْنِ الْقُصُوتَيْنِ؟ قَالَ: ارْمِيهِمَا عَلَوًا، ثُمَّ انْفِرْ عَنْهُمَا

[13417] Abū Bakr told us: Wakī‘ told us, from a Shaykh from the people of Basra, from Al-Ḥasan: “That he used to throw pebbles at the Jamrah from above it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْبَصْرَةِ، عَنِ الْحَسَنِ: أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ مِنْ فَوْقِهَا

[13418] Abū Bakr told us: Ḥumayd ibn ‘Abd al-Raḥmān al-Ru’āsī told us, from Zuhayr, from Al-Ḥasan ibn al-Ḥurr, from Ibrāhīm, from the companions of ‘Abd Allāh, that they used to throw pebbles at the highest part of them.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ، عَنْ زُهَيْرٍ، عَنِ الْحَسَنِ بْنِ الْحُرِّ، عَنْ إِبْرَاهِيمَ، عَنْ أَصْحَابِ عَبْدِ اللَّهِ، أَنَّهُمْ كَانُوا يَرْمُونَ أَعْلَى شَيْءٍ مِنْهُمَا

[13419] Abū Bakr told us: Wakī' told us, from Mālik, from 'Abd al-Raḥmān ibn al-Qāsim, from his father, who said: "Throw pebbles at them from wherever is easy."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: ارْمِيهِمَا مِنْ حَيْثُ تَيْسَّرَ

[13420] Abū Bakr told us: 'Abd al-Wahhāb al-Thaqafī told us, from Ayyūb, who said: "I saw Al-Qāsim, Sālim, and Nāfi' throwing pebbles from the tree. As for Al-Qāsim, he stood between them and Mecca, putting Mecca behind his back while facing it. As for Sālim and Nāfi', they stood closer than his

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ قَالَ: رَأَيْتُ الْقَاسِمَ، وَسَالِمًا، وَنَافِعًا يَرْمُونَ مِنَ الشَّجَرَةِ، فَأَمَّا الْقَاسِمُ فَكَانَ يَقُومُ بَيْنَهُمَا وَبَيْنَ مَكَّةَ، يَجْعَلُ مَكَّةَ خَلْفَ ظَهْرِهِ مُسْتَقْبِلَهَا، وَأَمَّا سَالِمٌ وَنَافِعٌ فَكَانَا يَقُومَانِ أَدْنَى مِنْ مَقَامِهِ

[13421] Abū Bakr told us: Wakī' told us, from Al-Barā' ibn Sulaym, who said: I asked Al-Ḥakam: "Where should I throw at the Jamrah?" He said: "At its base."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْبَرَاءِ بْنِ سُلَيْمٍ قَالَ: سَأَلْتُ الْحَكَمَ، أَيْنَ أَرْمِي مِنَ الْجَمْرَةِ؟ قَالَ: أَصْلَهَا

[13422] Abū Bakr told us: Azhar told us, from Ibn 'Awn, who said: "I saw Al-Qāsim facing it and throwing at its base."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ قَالَ: رَأَيْتُ الْقَاسِمَ، اسْتَقْبَلَهَا فَرَمَى سَاقَهَا

[13423] Abū Bakr told us: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith told us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from his father, that he used to start by throwing at the top of the first Jamrah, throwing at its top, and throwing at Al-‘Aqabah wherever he was close to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَبْدَأُ فَيَرْمِي رَأْسَ الْجُمَرَةِ الْأُولَى، وَيَرْمِي رَأْسَهَا، وَيَرْمِي الْعَقَبَةَ حَيْثُ دَنَا مِنْهُ

[13424] Abū Bakr told us: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith told us, from Ḥammād ibn Salamah, from ‘Aṭā’ ibn al-Sā’ib, from ‘Abd al-Raḥmān ibn al-Aswad, who said: “When he passed the tree, he would throw at Jamrat al-‘Aqabah from under one of its branches.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: إِذَا جَاوَزَ الشَّجَرَةَ رَمَى جُمَرَةَ الْعَقَبَةِ مِنْ تَحْتِ غُصْنٍ مِنْ أَغْصَانِهَا

[13425] Abū Bakr told us: ‘Abd al-A’lā told us, from Ma‘mar, from Al-Zuhri, that he used to say regarding a woman who menstruates after circumambulating the House for some rounds: “She waits until she becomes pure, then restarts the Ṭawāf.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، "أَنَّهُ كَانَ يَقُولُ فِي الْمَرْأَةِ إِذَا حَاضَتْ بَعْدَمَا تَطُوفُ بِالْبَيْتِ أَشْوَاطًا: فَإِنَّهَا تُقِيمُ حَتَّى تَطْهُرَ، وَتَسْتَقْبِلَ الطَّوَافَ

[13426] Abū Bakr told us: Jarīr told us, from Layth, from ‘Aṭā’, who said: “If a woman circumambulates three rounds or more, then menstruates, it suffices her.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: إِذَا طَافَتِ الْمَرْأَةُ ثَلَاثَةَ أَطْوَافٍ فَصَاعِدًا، ثُمَّ حَاضَتْ أَجْزَأَ عَنْهَا

[13427] Abū Bakr told us: Ghundar told us, from Shu‘bah, from Mughīrah, from Ibrāhīm, that he said regarding a woman who circumambulates three rounds then menstruates: “It counts.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ فِي الْمَرْأَةِ تَطُوفُ ثَلَاثَةَ أَشْوَاطٍ، ثُمَّ تَحِيضُ قَالَ: يُعْتَدُّ بِهِ

[13428] Abū Bakr told us: Abū Khālīd al-Aḥmar told us, from Ḥajjāj, from ‘Abd al-Malik ibn Unays, who said: I asked Ibrāhīm about a man who circumambulated the House but had some rounds remaining when he broke his wuḍū’, or a woman who menstruated with some rounds remaining. From where should they resume? He said: “From where she menstruated.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَنَيْسٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ، عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فَيَبْقَى عَلَيْهِ مِنْ طَوَافِهِ فَأَحْدَثَ، أَوْ امْرَأَةٍ فَحَاضَتْ، وَقَدْ بَقِيَ عَلَيْهَا مِنْ طَوَافِهَا، مِنْ أَيْنَ تَسْتَقْبِلُ؟ قَالَ: مِنْ حَيْثُ حَاضَتْ

[13429] Abū Bakr told us: Abū Khālīd told us, from Ḥajjāj, from ‘Aṭā’, who said: “Restarting the Ṭawāf is more beloved to me, but if she does (resumes), there is no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: تَسْتَقْبِلُ الطَّوَّافَ أَحَبُّ إِلَيَّ، وَإِنْ فَعَلْتَ فَلَا بَأْسَ بِهِ

[13430] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Layth, from Ṭāwūs, from Ibn ‘Abbās, that he used to pluck hair from his eyes while he was in Iḥrām.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَنْتَفِ مِنْ عَيْنَيْهِ الشَّعَرَ وَهُوَ مُحْرِمٌ

[13431] Abū Bakr told us: Ḥafṣ told us, from Layth, from ‘Aṭā’, Ṭāwūs, and Mujāhid, that they said regarding the Muḥrim: “If he plucks his armpit hair or trims his nails, he owes a ransom (Fidyah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: ثنا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، أَنَّهُمْ قَالُوا فِي الْمُحْرِمِ: إِذَا نَتَفَ إِبْطَهُ، أَوْ قَلَّمَ أَظْفَارَهُ، فَإِنَّ عَلَيْهِ الْفِدْيَةَ

[13432] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ibn Ṭāwūs, from his father, elevating it (to the Prophet ﷺ), who said: “Whoever's family is at the Mīqāt, enters Iḥrām from where he starts, until that applies to the people of Mecca.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، رَفَعَهُ قَالَ: مَنْ كَانَ أَهْلُهُ الْمِيقَاتِ، أَهْلٌ مِنْ حَيْثُ يُنْشِئُ، حَتَّى يَأْتِيَ ذَلِكَ عَلَى أَهْلِ مَكَّةَ

[13433] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from Layth, from Tāwūs, ‘Aṭā’, and Mujāhid, who said: “If his family is between the Mīqāt and Mecca, he enters Ihṛām from his family's location.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، وَعَطَاءٍ، وَمُجَاهِدٍ قَالُوا: إِنْ كَانَ أَهْلُهُ بَيْنَ الْوَقْتِ وَبَيْنَ مَكَّةَ، أَهَلَ مِنْ أَهْلِهِ

[13434] Abū Bakr told us: ‘Abd al-A‘lā told us, from Hishām, from Al-Ḥasan, that he saw no harm if his family was within the Mīqāt for him to enter Ihṛām from his family's location.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا، إِذَا كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ أَنْ يُحْرِمَ مِنْ أَهْلِهِ

[13435] Abū Bakr told us: ‘Abd Allāh ibn Idrīs told us, from Ibn Jurayj, from ‘Aṭā’, who said: “If his family is within the Mīqāt, he enters Ihṛām from where he starts.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنْ كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ، أَهَلَ مِنْ حَيْثُ يُنْشِئُ

[13436] Abū Bakr told us: Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “If a man forgets to throw pebbles at Jamrat al-‘Aqabah on the Day of Sacrifice until evening, he throws them the next day and spills blood (sacrifices an animal) for that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا نَسِيَ الرَّجُلُ أَنْ يَرْمِيَ جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ حَتَّى يُمَسِيَ، رَمَاهَا مِنَ الْغَدِ وَأَهْرَاقَ لِذَلِكَ دَمًا

[13437] Abū Bakr told us: Jarīr told us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’, who used to say: “If he intentionally leaves Jamrat al-‘Aqabah until night, he owes a blood sacrifice.” He said: “He throws the next day.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يَقُولُ: إِذَا تَرَكَ جَمْرَةَ الْعَقَبَةِ إِلَى اللَّيْلِ مُتَعَمِّدًا، فَعَلَيْهِ دَمٌ وَقَالَ: يَرْمِي مِنَ الْغَدِ

[13438] Abu Bakr said: Abu Dawud At-Tayalisi narrated to us, from Shu‘bah, who said: I asked Al-Hakam and Hammad about a man who forgets [to throw] a pebble or two pebbles, or a stone or two stones? They said: 'He must spill blood (perform a sacrifice).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا، عَنْ رَجُلٍ يَنْسَى حَصَاةً أَوْ حَصَاتَيْنِ، أَوْ حَجْرَةً أَوْ حُجْرَتَيْنِ؟ قَالَا: يُهْرِقُ دَمًا

[13439] Abu Bakr said: Abu Usamah narrated to us, from Ash‘ath, from Al-Hasan, regarding a man who leaves out throwing one pebble at the Jamrah. He said: 'He feeds a poor person.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَتْرُكُ رَمْيَ جَمْرَةٍ وَاحِدَةٍ، قَالَ: يُطْعِمُ مِسْكِينًا

[13440] Abu Bakr said: ‘Abbad ibn al-‘Awwam narrated to us, from ‘Umar ibn ‘Amir, from Qatadah, from Ibn ‘Umar, that he said: 'I do not care if I throw six or seven pebbles at the Jamrah.' And Ibn ‘Abbas said: 'We threw seven in the Jahiliyyah (pre-Islamic period), and [we throw] seven in Islam.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ قَتَادَةَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ: مَا أَبَالِي رَمَيْتُ الْجِمَارَ بَسِيئَةً أَوْ بَسَنِعٍ، وَقَالَ ابْنُ عَبَّاسٍ: رَمَيْنَا فِي الْجَاهِلِيَّةِ بَسَنِعٍ، وَفِي الْإِسْلَامِ بَسَنِعٍ

[13441] Abu Bakr said: Abu Mu‘awiyah narrated to us, from Ziyad ibn Sa‘d, from Ibn Tawus, from his father regarding one who threw six [pebbles]. Tawus said: 'He should give something in charity.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ فِيمَنْ رَمَى سِتًّا، قَالَ طَاوُسٌ: يَتَصَدَّقُ بِشَيْءٍ

[13442] Abu Bakr said: Abu Mu‘awiyah narrated to us, from Ziyad ibn Sa‘d, from Ibn Abi Najih, who said: 'There is nothing upon him (no penalty).' [Referencing the same case of throwing six].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ أَبِي نَجِيحٍ قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

[13443] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Yahya ibn Sa'id, who said: I asked 'Ata' about a man who threw with five pebbles. He said: 'He throws what remains, unless the days of Tashreeq have passed, then he must spill blood (sacrifice) for that.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَأَلْتُ عَطَاءً، عَنْ رَجُلٍ رَمَى بِخَمْسٍ حَصَيَّاتٍ قَالَ: يَرْمِي بِمَا بَقِيَ إِلَّا أَنْ يَكُونَ ذَهَبَتْ أَيَّامُ النَّشْرِيقِ أَهْرَاقَ لِذَلِكَ دَمًا

[13444] [Abu Bakr] said: Ghundar narrated to us, from Ash'ath, from Al-Hasan, 'regarding the man who throws at the Jamrah (Pillars)...'

حَدَّثَنَا قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يَرْمِي الْجِمَارَ

[13445] Abu Bakr said: Sharik narrated to us, from Jabir, from Ibn Al-Aswad, from his father, 'that he used to dislike throwing with a pebble that had already been thrown.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ ابْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَرْمِيَ، بِحَصَاةٍ قَدْ رُمِيَ بِهَا

[13446] Abu Bakr said: Waki' narrated to us, from Sufyan, from Jabir, from Ash-Sha'bi who said: 'Throw if you wish with what has been thrown once.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ قَالَ: ارْمِ إِنْ شِئْتَ بِمَا رُمِيَ بِهِ مَرَّةً

[13447] Abu Bakr said: ‘Abbad ibn al-‘Awwam narrated to us, from ‘Umar ibn ‘Amir, from Qatadah who said: 'It was disliked—or he disliked—to throw with the pebbles of the Jamrah that had already been thrown.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ قَتَادَةَ قَالَ: كَانَ يُكْرَهُ أَوْ يَكْرَهُ أَنْ يَرْمِيَ بِحَصَى الْجِمَارِ الَّذِي قَدْ رُمِيَ بِهِ

[13448] Abu Bakr said: Abu Khalid narrated to us, from Ibn Jurayj, from ‘Ata’ that he said: I said: 'A pebble or pebbles dropped [from me].' He said: 'Take it from under

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: قُلْتُ: سَقَطَتْ حَصَاةٌ أَوْ حَصِيَّاتٌ، قَالَ: خُذْهَا مِنْ تَحْتِ رِجْلِكَ

[13449] Abu Bakr said: Mahbub Al-Qawariri narrated to us, from ‘Abdullah ibn ‘Amir Al-Aslami, from Abu Az-Zubayr, from Jabir who said: When we reached Wadi Muhassir, the Messenger of Allah ﷺ said: 'Take the pebbles for the Jamrah from Wadi Muhassir.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَحْبُوبُ الْقَوَارِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْأَسْلَمِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا بَلَّغْنَا وَادِيَ مُحَسَّرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خُذُوا حَصَى الْجِمَارِ مِنْ وَادِيَ مُحَسَّرٍ

[13450] Abu Bakr said: Ibn Fudayl narrated to us, from ‘Ata’ ibn As-Sa’ib, from Mujahid, who said: 'The pebbles used to be carried from Muzdalifah for throwing at the Jamrah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ قَالَ: كَانَ يُحْمَلُ الْحَصَى مِنَ الْمُزْدَلِفَةِ لِرَمْيِ الْجِمَارِ

[13451] Abu Bakr said: Abu Usamah narrated to us, from Isma'il ibn 'Abd al-Malik, who said: Sa'id ibn Jubayr said to us: 'Take the pebbles from wherever you wish.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ لَنَا سَعِيدُ بْنُ جُبَيْرٍ: خُذُوا الْحَصَى مِنْ حَيْثُ شِئْتُمْ

[13452] Abu Bakr said: Muhammad ibn Abi 'Adi narrated to us, from Ash'ath, from Muhammad [Ibn Sirin], who said: 'The one who throws takes the pebbles from Jam' (Muzdalifah).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثٍ، عَنْ مُحَمَّدٍ قَالَ: الَّذِي يَرْمِي يَأْخُذُ الْحَصَى مِنْ جَمْعٍ

[13453] Abu Bakr said: Waki' narrated to us, from Sa'id ibn 'Abd al-'Aziz, from Makhul, who said: 'They take [the pebbles] from Muzdalifah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَخُولٍ قَالَ: يَأْخُذُونَ مِنَ الْمُزْدَلِفَةِ

[13454] Abu Bakr said: Ibn Mahdi narrated to us, from Hammad ibn Salamah, from Humayd, from Bakr, 'that he used to carry the pebbles for the Jamrah from Muzdalifah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّهُ كَانَ يَحْمِلُ حَصَى الْجِمَارِ مِنَ الْمُزْدَلِفَةِ

[13455] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from 'Ata', who said: 'Take it from wherever you wish.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: خُذْهُ مِنْ حَيْثُ شِئْتَ

[13456] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from 'Ata', who said: 'Take it from wherever you wish.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: خُذْهُ مِنْ حَيْثُ شِئْتَ

[13457] Abu Bakr said: Al-Fadl ibn Dukayn narrated to us, from Aflah, from Al-Qasim, 'that he used to take the pebbles for the Jamrah from Muzdalifah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ، أَنَّهُ كَانَ يَأْخُذُ حَصَاةَ الْجَمَارِ مِنَ الْمُزْدَلِفَةِ

[13458] Abu Bakr said: Waki' narrated to us, from Isra'il, from Jabir, from 'Abdur-Rahman ibn Al-Aswad, who said: 'We used to pick up pebbles for Al-Aswad while we were setting out towards Arafat.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: كُنَّا نَلْتَقِطُ لِلْأَسْوَدِ حَصِيَّاتٍ، وَنَحْنُ مُنْطَلِقُونَ إِلَى عَرَفَاتٍ

[13459] Abu Bakr said: Ibn Idris narrated to us, from Layth, from Muhammad ibn 'Abdur-Rahman ibn Yazid, from his father, who said: I departed [from Muzdalifah] with 'Abdullah [Ibn Mas'ud], and when we reached the Jamrah, he said: 'Pick [pebbles] for me.' So I handed him seven pebbles.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: أَفْضْتُ مَعَ عَبْدِ اللَّهِ، فَلَمَّا انْتَهَيْنَا إِلَى الْجَمْرَةِ قَالَ: الْقُطِّ لِي فَنَاولْتُهُ سَبْعَ حَصِيَّاتٍ

[13460] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ
Waki' narrated to us, from Sufyan, جَابِرٍ، عَنِ الشَّعْبِيِّ قَالَ: خُذْ حَصَاةَ الْجَمْرِ مِنْ حَيْثُ
from Jabir, from Ash-Sha'bi, who شِئْتَ
said: 'Take the pebbles for the
Jamrah from wherever you wish.'

[13461] Abu Bakr said: Isma'il ibn 'Ulayyah narrated to us, from 'Awf, from Ziyad ibn Al-Husayn, who said: Abu Al-'Aliyah narrated to us, from Ibn 'Abbas, who said: The Messenger of Allah said to me on the morning of Al-'Aqabah: 'Pick some pebbles for me.' He said: So I picked for him pebbles like the pebbles used for flicking (size of chickpeas/beans). He said: 'Throw with the likes of these.'

[13462] Abu Bakr said: ‘Abdah ibn Sulayman narrated to us, from Yahya ibn Sa‘id, from Nafi‘, from Ibn ‘Umar, who said: The Prophet ﷺ used to come and say: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni‘mata laka wal-mulk, la sharika lak' (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and the dominion. You have no partner).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي فَيَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

[13463] Abu Bakr said: Ibn Idris narrated to us, from ‘Ubayd Allah and Yahya ibn Sa‘id, from Nafi‘, from Ibn ‘Umar, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، وَيَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[13464] Abu Bakr said: Hafs narrated to us, from Ja‘far, from his father, from Jabir, that the Prophet ﷺ raised his voice with the [Talbiyah of] Tawhid: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni‘mata laka wal-mulk, la sharika lak.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلًا بِالتَّوْحِيدِ، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

[13465] Abu Bakr said: Abu Khalid Al-Ahmar and Ibn Numayr narrated to us, from Al-A'mash, from 'Umarah, from Abu 'Atiyyah, from 'A'ishah who said: I memorized from the Messenger of Allah ﷺ how he used to recite the Talbiyah: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni'mata laka wal-mulk.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا كَانَ يُلَبِّي: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ

[13466] Abu Bakr said: Humayd ibn 'Abdur-Rahman narrated to us, from Zuhayr, from Abu Ishaq, from Ad-Dahhak, from Ibn 'Abbas, regarding the Talbiyah, similar to the Talbiyah of the Messenger of Allah ﷺ.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، عَنْ ابْنِ عَبَّاسٍ، فِي التَّلْبِيَةِ بِمِثْلِ تَلْبِيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13467] Abu Bakr said: Abu Khalid narrated to us, from Ibn ‘Ajlan, from ‘Abdullah ibn Salamah (or ‘Abdullah ibn Abi Salamah), who said: Sa’d ibn Abi Waqqas heard a man saying: 'Labbayka Dhal-Ma‘arij' (Here I am, O Possessor of the Ways of Ascent). Sa’d said: 'Labbayka Dhal-Ma‘arij? Indeed He is the Possessor of the Ways of Ascent, but this was not said during the time of the Messenger of Allah ﷺ.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، أَوْ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ قَالَ: سَمِعَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَجُلًا يَقُولُ: لَبَّيْكَ ذَا الْمَعَارِجِ، فَقَالَ سَعْدُ: لَبَّيْكَ ذَا الْمَعَارِجِ إِنَّهُ ذُو الْمَعَارِجِ، وَلَمْ يَكُنْ يُقَالُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13468] Abu Bakr said: Waki‘ narrated to us, from ‘Abdul-‘Aziz ibn Abi Salamah, from ‘Abdullah ibn Al-Fadl, from Al-A‘raj, from Abu Hurayrah, that the Messenger of Allah ﷺ said in his Talbiyah: 'Labbayka Ilahal-Khalqi Labbayk' (Here I am, O God of the Creation, here I am).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي تَلْبِيَّتِهِ: لَبَّيْكَ إِلَهَ الْخَلْقِ لَبَّيْكَ

[13469] Abu Bakr said: Abu Khalid narrated to us, from Al-A'mash, from 'Umarah, from 'Abdur-Rahman ibn Yazid, who said: 'Abdullah [Ibn Mas'ud] used to teach us this Talbiyah: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni'mata laka wal-mulk.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كَانَ عَبْدُ اللَّهِ يُعَلِّمُنَا هَذِهِ التَّلْبِيَةَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ

[13470] Abu Bakr said: Abu Khalid narrated to us, from Al-A'mash, from Khaythamah, who said: 'They used to say this Talbiyah.' He said: 'And Al-Aswad used to say it and add: Wal-mulka la sharika lak (And the dominion, You have no partner).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ قَالَ: "كَانُوا يَقُولُونَ هَذِهِ التَّلْبِيَةَ، قَالَ: وَكَانَ الْأَسْوَدُ يَقُولُهَا وَيَزِيدُ: وَالْمُلْكَ لَا شَرِيكَ لَكَ

[13471] Abu Bakr said: Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, who said: 'Umar departed on the evening of 'Arafah on a red camel, having pulled back the head of his mount until it almost touched the front of the saddle. He said: He was reciting the Talbiyah with three [phrases]: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni'mata lak.' He was moving at a moderate pace (Al-'Anaq), and when he passed by a mountain among the mountains, he raised his hands and said Takbir.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: أَفَاضَ عُمَرُ عَشِيَّةَ عَرَفَةَ عَلَى جَمَلٍ أَحْمَرَ، وَقَدْ قَصَرَ رَأْسُ رَاجِلَتِهِ حَتَّى كَادَتْ تُصِيبُ وَاسِطَةَ الرَّجْلِ قَالَ: وَهُوَ يُلَبِّي بِثَلَاثِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ، وَكَانَ يَسِيرُ الْعُنُقَ، وَإِذَا مَرَّ بِجَبَلٍ مِنَ الْجِبَالِ رَفَعَ يَدَيْهِ فَكَبَّرَ

[13472] Abu Bakr said: ‘Abdah and Abu Khalid Al-Ahmar narrated to us, from Hisham, from his father, from Al-Miswar ibn Makhramah, who said: The Talbiyah of ‘Umar was: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni‘mata laka wal-mulk, la sharika lak, Labbayka Marghuban aw Marhuban (Here I am, Desired or Feared), Labbayka Dhan-na‘ma‘i wal-fadlil-hasan (Here I am, Possessor of Bounties and Good Grace).' ‘Abdah said: Hisham said: He would start with that and repeat it. Abu Khalid added: He did not say 'He would start with that and repeat it.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُهُ، وَأَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: كَانَتْ تَلْبِيَةُ عُمَرَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ مَرْغُوبًا أَوْ مَرْهُوبًا، لَبَّيْكَ ذَا التَّعْمَاءِ وَالْفَضْلِ الْحَسَنِ قَالَ عَبْدُهُ: قَالَ هِشَامٌ: يُبْدِي ذَلِكَ وَيُعِيدُهُ، زَادَ أَبُو خَالِدٍ: لَمْ يَقُلْ يُبْدِي ذَلِكَ وَيُعِيدُهُ

[13473] Abu Bakr said: ‘Abdah ibn Sulayman narrated to us, from Yahya ibn Sa‘id, who said: Ibn ‘Umar used to add from himself: 'Labbayka war-raghba‘u ilayka wal-‘amal, Labbayk' (Here I am, and the desire and the deed are for You, here I am).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: كَانَ ابْنُ عُمَرَ، يَزِيدُ مِنْ عِنْدِهِ: لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ، لَبَّيْكَ

[13474] Abu Bakr said: Ibn Idris narrated to us, from Yahya and ‘Ubayd Allah, from Nafi‘, from Ibn ‘Umar, who said: I received these [words] from the mouth of the Messenger of Allah ﷺ: 'Labbayka Allahumma Labbayk, Labbayka la sharika laka Labbayk, Innal-hamda wan-ni‘mata laka wal-mulk la sharika lak.' He said: And Ibn ‘Umar used to add: 'War-raghba’u ilayka wal-‘amal, Labbayka wa sa‘dayk.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَحْيَى، وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: تَلَقَّيْتُهُنَّ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ، قَالَ: وَكَانَ ابْنُ عُمَرَ يَزِيدُ: وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ، لَبَّيْكَ وَسَعْدَيْكَ

[13475] Abu Bakr said: Jarir narrated to us, from Mansur, from Ibrahim, from Al-Aswad, from ‘A’ishah, who said: 'It is as if I am looking at the sheen (glitter) of perfume on the head of the Messenger of Allah ﷺ while he was raising his voice in Talbiyah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَ: لَكَانِي أَنْظُرُ إِلَى وَبَيْصِ الطَّيِّبِ فِي رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُهَيِّئُ

[13476] Abu Bakr said: Sharik narrated to us, from Abu Ishaq, from Al-Aswad, from 'A'ishah, 'that the Messenger of Allah ﷺ used to apply perfume before entering Ihram, and the trace of the perfume could be seen in the parting of his hair three days later.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَطَيَّبُ قَبْلَ أَنْ يُحْرِمَ، فَيُرَى أَثَرُ الطِّيبِ فِي مَفْرِقِهِ بَعْدَ ذَلِكَ بِثَلَاثِ

[13477] Abu Bakr said: Abu Al-Ahwas narrated to us, from Abu Ishaq, from 'A'ishah, 'that the Messenger of Allah ﷺ used to, when he intended to enter Ihram, oil himself with the best oil he could find, until I could see its sheen in his beard and head.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يُحْرِمَ ادَّهَنَ بِأَطْيَبِ ذَهْنٍ يَجِدُهُ، حَتَّى أَرَى وَبِصَهُ فِي لِحْيَتِهِ وَرَأْسِهِ

[13478] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from 'Uthman ibn 'Urwah, from his father, who said: I asked 'A'ishah: 'With what was the Messenger of Allah ﷺ perfumed?' She said: 'With the best of perfume.' And she said: 'At the time of his raising his voice (Ihlal) before he entered Ihram.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، بِأَيِّ شَيْءٍ طَيَّبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ، وَقَالَتْ: عِنْدَ إِهْلَالِهِ قَبْلَ أَنْ يُحْرِمَ

[13479] Abu Bakr said: Ibn Fudayl narrated to us, from ‘Ata’ ibn As-Sa’ib, from Ibrahim, from Al-Aswad, from ‘A’ishah, who said: 'I saw the glimmer of perfume in the hair partings of the Messenger of Allah ﷺ after three days while he was a Muhrim.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ بِصَيْصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَلَاثٍ وَهُوَ مُحْرِمٌ

[13480] Abu Bakr said: Ibn ‘Uyaynah narrated to us, from ‘Abdur-Rahman ibn Al-Qasim, from his father, from ‘A’ishah, who spread out her hands and said: 'I perfumed him with these two hands of mine for his Ihram when he entered Ihram, and for his exiting Ihram before he circumambulated the House (Kaaba).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، بَسَطَتْ يَدَيْهَا وَقَالَتْ: طَيَّبْتُ بِيَدَيَّ هَاتَيْنِ لِحْرَمِهِ حِينَ أَحْرَمَ، وَلِجَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ

[13481] Abu Bakr said: Sharik narrated to us, from ‘Ammar, from Muslim Al-Batin, that Al-Husayn ibn ‘Ali, 'when he entered Ihram, used to oil himself with olive oil, and his companions would oil themselves with perfume, and he would [sometimes] apply perfume.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَمَّارٍ، عَنْ مُسْلِمِ الْبَطِينِ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، كَانَ إِذَا أَحْرَمَ أَذْهَنَ بِالزَّيْتِ، وَأَذْهَنَ أَصْحَابُهُ بِالطِّيبِ، وَيَذْهَنُ الطِّيبَ

[13482] Abu Bakr said: Abu Usamah narrated to us, from Hisham, from 'A'ishah bint Sa'd who said: 'Sa'd used to perfume himself at the time of Ihram with Dharirah (a fragrant powder).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عَائِشَةَ ابْنَةِ سَعْدٍ قَالَتْ: كَانَ سَعْدٌ يَنْطِيبُ عِنْدَ الْإِحْرَامِ بِالذَّرِيرَةِ

[13483] Abu Bakr said: Waki' narrated to us, from Muhammad ibn Qays, from Ash-Sha'bi, who said: "Abdullah ibn Ja'far used to mash musk and then place it on the crown of his head before entering Ihram.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ الشَّعْبِيِّ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، يَمْرُتُ الْمِسْكَ، ثُمَّ يَجْعَلُهُ عَلَى يَافُوخِهِ قَبْلَ أَنْ يُحْرِمَ

[13484] Abu Bakr said: Waki' narrated to us, from 'Ali ibn Salih, from Kathir ibn Salim, from Ibn Al-Hanafiyyah, 'that he used to cover his head with high quality Ghaliyah (a mixture of perfumes) when he intended to enter Ihram.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ كَثِيرِ بْنِ سَالِمٍ، عَنِ ابْنِ الْحَنْفِيَّةِ أَنَّهُ كَانَ يُغْلَفُ رَأْسَهُ بِالْغَالِيَةِ الْجَيِّدَةِ إِذَا أَرَادَ أَنْ يُحْرِمَ

[13485] Abu Bakr said: Abu Usamah narrated to us, from Usamah, from ‘Abdur-Rahman ibn Al-Qasim, from his mother, who said: 'I saw ‘A’ishah dabbing [perfume] into her hair partings before she entered Ihram, then she would enter Ihram.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أُسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أُمِّهِ قَالَتْ: رَأَيْتُ عَائِشَةَ، تَنْكُثُ فِي مَفَارِقِهَا قَبْلَ أَنْ تُحْرِمَ، ثُمَّ تُحْرِمُ

[13486] Abu Bakr said: Waki‘ narrated to us, from Ibn Abi Dhi’b, from Muslim ibn Abi Maryam, from ‘Umar ibn ‘Abdul-‘Aziz, 'that he used to oil himself with Salikhah (a type of aromatic oil) at the time of Ihram.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ كَانَ يَدْهِنُ بِالسَّيْخَةِ عِنْدَ الْإِحْرَامِ

[13487] Abu Bakr said: Hammad ibn Mas‘adah narrated to us, from ‘Isa ibn Hafs, from ‘Uthman ibn ‘Urwah, who said: "Urwah used to scent his clothes, and would continue [wearing them] until he went to the mosque in them and entered Ihram in them.' He said: 'And he used to see our beards dripping with Ghaliyah while we were in Ihram, and he would not disapprove of that for us.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ عِيسَى بْنِ حَفْصٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ قَالَ: كَانَ عُرْوَةُ يُخَمِّرُ ثِيَابَهُ، فَلَا يَزَالُ حَتَّى يَرُوحَ فِيهَا الْمَسْجِدَ وَيُحْرِمَ فِيهَا، قَالَ: وَكَانَ يَرَى لِحَانًا تَقَطُّرُ مِنَ الْغَالِيَةِ وَنَحْنُ مُحْرِمُونَ فَلَا يَنْكُرُ ذَلِكَ عَلَيْنَا

[13488] Abu Bakr said: Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Ad-Duha, who said: 'I saw 'Abdullah ibn Az-Zubayr, and in his head and beard there was so much perfume while he was a Muhrim, that if it belonged to a man, he would have made it into capital stock.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، وَفِي رَأْسِهِ وَلِحْيَتِهِ مِنَ الطِّيبِ وَهُوَ مُحْرِمٌ، مَا لَوْ كَانَ لِرَجُلٍ لَاتَّخَذَ مِنْهُ رَأْسَ مَالٍ

[13489] Abu Bakr said: 'Abdah ibn Sulayman narrated to us, from Hisham ibn 'Urwah, that Ibn Az-Zubayr 'used to oil himself at the time of his Ihram with good quality Ghaliyah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ ابْنَ الزُّبَيْرِ كَانَ يَدْهِنُ عِنْدَ إِحْرَامِهِ بِالْغَالِيَةِ الْجَيِّدَةِ

[13490] Abu Bakr said: Abu Usamah narrated to us, from Hisham ibn 'Urwah, who said: My father 'used to perfume himself at the time of Ihram with Dharirah and Ban oil.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ أَبِي يَتَطَيَّبُ عِنْدَ الْإِحْرَامِ بِالدَّرِيرَةِ وَالْبَانِ

[13491] Abu Bakr said: ‘Abdah ibn Sulayman narrated to us, from Sa’id, from Qatadah, 'that Ibn ‘Abbas saw no harm in [using] perfume at the time of his Ihram, and on the Day of Sacrifice before he visited [the Kaaba].'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ ابْنَ عَبَّاسٍ، كَانَ لَا يَرَى بَأْسًا بِالطِّيبِ عِنْدَ إِحْرَامِهِ، وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَزُورَ

[13492] Abu Bakr said: Waki‘ narrated to us, from ‘Uyaynah ibn ‘Abdur-Rahman, from his father, from Ibn ‘Abbas, who said: 'I indeed apply it thickly in my head before I enter Ihram, and I love for it to remain.' And Ibn Az-Zubayr said: 'I see no harm in it.' And Ibn ‘Umar said: 'I do not order it, nor do I forbid it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنِّي لِأُصَفِّفُهُ فِي رَأْسِي قَبْلَ أَنْ أُحْرِمَ، وَأُجِبُّ بَقَاءَهُ وَقَالَ ابْنُ الزُّبَيْرِ: لَا أَرَى بِهِ بَأْسًا، وَقَالَ ابْنُ عُمَرَ: لَا أُمُرُ بِهِ، وَلَا أَنْهَى عَنْهُ

[13493] Abu Bakr said: Muhammad ibn Fudayl narrated to us, from Mughirah, from Ibrahim, who said: 'A man may oil himself with everything at the time of Ihram except Mawtab - and Mawtab is that which keeps one awake (or strong scent) - and Malab.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يَدْهُنُ الرَّجُلُ بِكُلِّ شَيْءٍ عِنْدَ الإِحْرَامِ إِلَّا الْمَوْتَبَ، وَالْمَوْتَبُ السَّاهِرُ بِهِ وَالْمَلَابُ

[13494] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُلَبِّي

Waki' narrated to us, saying: Al-A'mash narrated to us, from Abu Ad-Duha, from Masruq, from 'A'ishah, who said: 'It is as if I am looking at the sheen of perfume in the hair partings of the Messenger of Allah ﷺ while he was reciting the Talbiyah.'

[13495] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ

Abu Bakr said: Muhammad ibn Bishr narrated to us, saying: Muhammad ibn 'Amr narrated to us, from his father, from 'Alqamah, from Hisham ibn 'Urwah, from his father, from 'A'ishah, who said: 'I used to perfume the Messenger of Allah ﷺ at the time of his Ihram with the best [perfume] I could find.'

[13496] Abu Bakr said: Muhammad ibn Bishr narrated to us, saying: Muhammad ibn ‘Amr narrated to us, from his father, from ‘Alqamah, from ‘A’ishah, who said: 'I perfumed the Messenger of Allah ﷺ for his Ihram when he entered Ihram, and for his Hull (exiting Ihram) when he exited Ihram, before he circumambulated the House.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَرَمِهِ حِينَ أَحْرَمَ، وَلِجُلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ

[13497] Abu Bakr said: Abu Usamah and Waki‘ narrated to us, from Hisham ibn ‘Urwah, from his father, from Ibn Az-Zubayr, 'that he used to perfume himself with good quality Ghaliyah at the time of his Ihram.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، وَوَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ، أَنَّهُ كَانَ يَتَطَيَّبُ بِالْغَالِيَةِ الْجَيِّدَةِ عِنْدَ إِحْرَامِهِ

[13498] Abu Bakr said: Jarir narrated to us, from Mughirah, from Ibrahim, from ‘Alqamah and Al-Aswad, 'that they used to perform Hajj with ‘Abdullah ibn Al-Harith, the brother of Al-Ashtar, and he would cover their expenses.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، كَانَا يَحُجَّانِ مَعَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخِي الْأَشْثَرِ، فَكَانَ يَكْفِيهِمْ نَفَقَتَهُمْ

[13499] Abu Bakr said: Al-Bakrawi narrated to us, from Isma'il, who said: Muhammad [Ibn Sirin] narrated to us, saying: 'The companions of Muhammad ﷺ used to perform Hajj with one another (paying for each other), and that would suffice for them.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْبَكْرَاوِيُّ، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحُجُّ بَعْضُهُمْ بِبَعْضٍ، فَيُجْزِي ذَلِكَ عَنْهُمْ

[13500] Abu Bakr said: Ibn 'Ulayyah narrated to us, from Ayyub, from Nafi', from Aslam, the freed slave of 'Umar, who found the smell of perfume while he was at Dhu'l-Hulayfah. He ('Umar) said: 'From whom is this?' Mu'awiyah said: 'From me.' He said: 'From you, by my life?' He said: 'O Commander of the Faithful, do not be hasty with me, for Umm Habibah perfumed me and swore an oath upon me.' He said: 'And I swear upon you that you must return to her, and let her wash it off you just as she perfumed you.' He said: So he returned to her, until he caught up with them on part of the road.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ أَسْلَمَ، مَوْلَى عُمَرَ، وَجَدَ رِيحَ طِيبٍ وَهُوَ بِذِي الْحُلَيْفَةِ فَقَالَ: مِمَّنْ هَذَا؟ فَقَالَ مُعَاوِيَةُ: مِنِّي، فَقَالَ: أَمِنْكَ لِعُمْرِي؟ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَا تَعْجَلْ عَلَيَّ، فَإِنَّ أُمَّ حَبِيبَةَ طَيَّبَتْنِي وَأَقْسَمَتْ عَلَيَّ، قَالَ: وَأَنَا أَقْسِمُ عَلَيْكَ لَتَرْجِعَنَّ إِلَيْهَا، فَتُغْسِلُهُ عَنْكَ كَمَا طَيَّبَتْكَ، قَالَ: فَرَجَعَ إِلَيْهَا حَتَّى لَحَقَهُمْ بِبَعْضِ الطَّرِيقِ

[13501] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Yahya ibn Sa'id, from Az-Zuhri, 'that 'Umar called for a garment, and one was brought in which there was a scent of perfume, so he returned it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ، دَعَا بِنُوبٍ، فَأَتِيَ فِيهِ رِيحٌ طَيِّبٌ فَرَدَّهُ

[13502] Abu Bakr said: Waki' narrated to us, from Shu'bah, from Sa'd ibn Ibrahim, from his father, 'that Ibrahim saw a man who had perfumed himself at the time of Ihram, so he ordered him to wash his head with mud.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، أَنَّ إِبْرَاهِيمَ، رَأَى رَجُلًا قَدْ تَطَيَّبَ عِنْدَ الْإِحْرَامِ، فَأَمَرَهُ أَنْ يَغْسِلَ رَأْسَهُ بِطِينٍ

[13503] Abu Bakr said:

Waki' narrated to us, from 'Uyaynah ibn 'Abdur-Rahman, from his father, who said: I performed Hajj once and I met 'Abdur-Rahman ibn 'Amr ibn Al-'As. When it was time for Ihram, we used some perfume. 'Abdur-Rahman said to me: 'I wish you had not done that. I performed Hajj once with 'Uthman ibn Abi Al-'As, and he entered Ihram from Al-Minjishaniyyah - which is near Basra - and he said: Stick to this white clay, and wash your heads with it at the time of Ihram.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ قَالَ: حَجَّجْتُ مَرَّةً فَوَافَقْتُ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ الْعَاصِ، فَلَمَّا كَانَ عِنْدَ الْإِحْرَامِ أَصْبَنًا شَيْئًا مِنَ الطِّيبِ، فَقَالَ لِي عَبْدُ الرَّحْمَنِ: وَدِدْتُ أَنَّكَ لَمْ تَفْعَلْ، إِنِّي حَجَّجْتُ مَرَّةً مَعَ عُثْمَانَ بْنِ أَبِي الْعَاصِ، فَأَحْرَمَ مِنَ الْمِنْجِشَانِيَّةِ وَهِيَ قَرِيبَةٌ مِنَ الْبَصْرَةِ وَقَالَ: عَلَيْكُمْ بِهَذَا الطِّينِ الْأَبْيَضِ، فَاغْسِلُوا بِهِ رُءُوسَكُمْ عِنْدَ الْإِحْرَامِ

[13504] Abu Bakr said: 'Abdul-A'la narrated to us, from Hisham, from Muhammad [Ibn Sirin], 'that he used to dislike that a man should perfume himself at the time of his Ihram.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَتَطَيَّبَ الرَّجُلُ عِنْدَ إِحْرَامِهِ

[13505] Abu Bakr said: 'Abdul-A'la narrated to us, from Hisham, from Al-Hasan, similar to that, 'and he liked for him to come disheveled and dusty.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، مِثْلَ ذَلِكَ، "وَيُحِبُّ أَنْ يَجِيءَ أَشْعَثَ أَغْبَرَ

[13506] Abu Bakr said: Yahya ibn Sa'id Al-Qattan narrated to us, from Ibn Jurayj, from 'Ata', that he disliked perfume at the time of Ihram and said: 'If there is anything of it on him, let him wash it and remove it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ الطِّيبَ عِنْدَ الْإِحْرَامِ وَقَالَ: إِنْ كَانَ بِهِ شَيْءٌ مِنْهُ فَلْيَغْسِلْهُ وَلْيَنْفِهِ

[13507] Abu Bakr said: 'Abdul-A'la narrated to us, from Burd, from Nafi', from Ibn 'Umar, 'that when he intended to enter Ihram, he would stop perfuming (fumigating) his clothes fifteen [days] before that.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُحْرِمَ تَرَكَ إِجْمَارَ ثِيَابِهِ قَبْلَ ذَلِكَ بِخَمْسَةِ عَشَرَ

[13508] Abu Bakr said: 'Abdullah ibn Numayr narrated to us, from 'Abd al-Malik, from Sa'id ibn Jubayr, 'that he used to dislike for the Muhrim, when he enters Ihram, to oil himself with oil containing musk, or aromatics (Afwah), or ambergris.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَكْرَهُ لِلْمُحْرِمِ جِبْنَ يُحْرِمُ أَنْ يَذَّهِنَ بِذَهْنٍ فِيهِ مِسْكٌ، أَوْ أَفْوَاهٌ أَوْ عَنْبُرٌ

[13509] Abu Bakr said: 'Abdah ibn Sulayman narrated to us, from 'Abd al-Malik, from Sa'id ibn Jubayr, 'that he used to clean off the perfume when he intended to enter Ihram.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، كَانَ يُنَقِّي الطِّيبَ إِذَا أَرَادَ أَنْ يُحْرِمَ

[13510] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ وَبَرَةَ، عَنِ ابْنِ عُمَرَ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رِيحًا عِنْدَ الْإِحْرَامِ، فَتَوَعَّدَ صَاحِبَهَا، فَرَجَعَ فَأَلْقَى مُلْحَفَةً كَانَتْ عَلَيْهِ مُطَيَّبَةً

Waki' narrated to us, saying: Mis'ar narrated to us, from Wabarah, from Ibn 'Umar, who said: "Umar ibn Al-Khattab found a scent [of perfume] at the time of Ihram, so he threatened its owner. The man returned and threw away a perfumed sheet he was wearing.'

[13511] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَأَنْ أُصْبِحَ، يَعْني مُطَيَّبًا، بِقَطْرِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا، أَنْفَحُ طِيْبًا

Waki' narrated to us, saying: Mis'ar and Sufyan narrated to us, from Ibrahim ibn Muhammad ibn Al-Muntashir, from his father, who said: I heard Ibn 'Umar say: 'That I should wake up anointed with tar is dearer to me than that I should wake up as a Muhrim exuding perfume.'

[13512] Abu Bakr said: Waki' narrated to us, saying: Muhammad ibn Qays narrated to us, from Bashir ibn Yasar Al-Ansari, who said: When they entered Ihram, 'Umar found the smell of perfume. He said: 'From whom is this smell?' Al-Bara' ibn 'Azib said: 'From me, O Commander of the Faithful.' He said: 'We know that your wife perfumed you - or is a perfumer - but the [true] pilgrim is the one who is unkempt and dusty.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ الْأَنْصَارِيِّ قَالَ: لَمَّا أَحْرَمُوا وَجَدَ عُمَرُ رِيحَ طِيبٍ، فَقَالَ: مِمَّنْ هَذَا الرَّيْحُ؟ فَقَالَ الْبَرَاءُ بْنُ عَازِبٍ: مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: قَدْ عَلِمْنَا أَنَّ امْرَأَتَكَ عَطَّرَتْكَ أَوْ عَطَّارَةٌ، إِنَّمَا الْحَاجُّ الْأَذْفَرُ الْأَغْبَرُ

[13513] Abu Bakr said: Hafs ibn Ghiyath narrated to us, from Hajjaj, who said: I asked 'Ata' about a man who gets perfume from the Kaaba [on himself/clothes]. He said: 'It does not harm him.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ قَالَ: سَأَلْتُ عَطَاءَ، عَنِ الرَّجُلِ يُصِيبُهُ الطِّيبُ مِنَ الْكَعْبَةِ، فَقَالَ: لَا يَضُرُّهُ

[13514] Abu Bakr said: Marwan ibn Mu'awiyah narrated to us, from Salih ibn Hayyan, who said: 'I saw Anas ibn Malik, and his garment had gotten some of the Khaluq (perfume) of the Kaaba on it while he was a Muhrim, and he did not wash it.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ صَالِحِ بْنِ حَيَّانٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ، أَصَابَ ثَوْبَهُ مِنْ خَلُوقِ الْكَعْبَةِ وَهُوَ مُحْرِمٌ، فَلَمْ يَغْسِلْهُ

[13515] Abu Bakr said: Sharik narrated to us, from Jabir, from Abu Ja'far, who said: 'I saw Ibn 'Umar coming out of the Kaaba, and his chest was stained with its perfume.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، خَارِجًا مِنَ الْكَعْبَةِ، وَقَدْ تَلَطَّحَ صَدْرُهُ مِنْ طِبِيبِهَا

[13516] Abu Bakr said: Abu Mu'awiyah narrated to us, from Hajjaj, who said: I saw on the garment of 'Amr ibn Shu'ayb a stain of the Khaluq of the Kaaba. I said to him: 'This is on your garment and you are a Muhrim?' He said: 'Indeed, this is not disliked here. It was named Bakkah only because the people crowd/weep (Yatabakawn) in it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ قَالَ: رَأَيْتُ فِي ثَوْبِ عَمْرِو بْنِ شُعَيْبٍ رَدْعًا مِنْ خَلُوقِ الْكَعْبَةِ، فَقُلْتُ لَهُ: هَذَا فِي ثَوْبِكَ وَأَنْتَ مُحْرِمٌ؟ فَقَالَ: إِنَّ هَذَا لَا يُكْرَهُ هَهُنَا، إِنَّمَا سُمِّيَتْ بَكَّةً لِأَنَّ النَّاسَ يَتَبَاكَوْنَ بِهَا

[13517] Abu Bakr said: 'Ali ibn Hashim and Waki' narrated to us, from Talhah, from Ibn 'Abbas, who said: 'No one enters Makkah without Ihram, except the woodcutters, the rush-gatherers (or hurried ones), and those who work in its services.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، وَوَكَيْعٌ، عَنْ طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا يَدْخُلُ أَحَدٌ مَكَّةَ بِغَيْرِ إِحْرَامٍ، إِلَّا الْحَطَّابِينَ الْعَجَالِينَ وَأَهْلَ مَنَافِعِهَا

[13518] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ثَوْرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ عَلِيٍّ قَالَ: لَا يَدْخُلُهَا إِلَّا بِإِحْرَامٍ، يَعْنِي مَكَّةَ 'Ali, who said: 'He does not enter it except with Ihram,' meaning Makkah.

[13519] Abu Bakr said: 'Abdul-A'la حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ يَكْرَهُ أَنْ يَدْخُلَ مَكَّةَ بِغَيْرِ إِحْرَامٍ narrated to us, from Hisham, from Al-Hasan, 'that he dislikes for one to enter Makkah without Ihram.'

[13520] Abu Bakr said: Ghundar حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُحِبُّونَ أَلَّا يَدْخُلُوا مَكَّةَ إِلَّا مُحْرِمِينَ narrated to us, from Shu'bah, from Mughirah, from Ibrahim, who said: 'They used to like that they not enter Makkah except as Muhrims.'

[13521] Abu Bakr said: Hafs حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: لَيْسَ لِأَحَدٍ أَنْ يَدْخُلَ مَكَّةَ إِلَّا بِإِحْرَامٍ. وَكَانَ عَبْدُ الْمَلِكِ يُرَخِّصُ لِلْحَطَّائِينَ narrated to us, from 'Abd al-Malik, from 'Ata', who said: 'It is not for anyone to enter Makkah except with Ihram.' And 'Abd al-Malik used to grant concession for the woodcutters.

[13522] Abu Bakr said: Ibn Mahdi narrated to us, from Shu'bah, who said: 'I asked Al-Hakam and Hammad about a man entering Makkah without Ihram?' Al-Hakam disliked it, and Hammad saw no harm in it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا، عَنِ الرَّجُلِ يَدْخُلُ مَكَّةَ بِغَيْرِ إِحْرَامٍ؟ فَكَرِهَهُ الْحَكَمُ، وَلَمْ يَرِ بِهِ حَمَّادٌ بَأْسًا

[13523] Abu Bakr said: Abu Usamah narrated to us, from Ibn Jurayj, from Hisham, from Hujr, from Tawus, 'that the Prophet ﷺ never entered Makkah except as a Muhrim, except on the day of the Conquest of Makkah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ هِشَامٍ، عَنْ حُجْرٍ، عَنْ طَاوُسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَدْخُلْ مَكَّةَ قَطُّ إِلَّا مُحْرِمًا، إِلَّا يَوْمَ فَتْحِ مَكَّةَ

[13524] Abu Bakr said: Abu Bakr ibn 'Ayyash narrated to us, from Layth, from Mujahid, who said: 'He does not enter Makkah except as a Muhrim.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يَدْخُلُ مَكَّةَ إِلَّا مُحْرِمًا

[13525] Abu Bakr said: Abu 'Amir Al-'Aqadi narrated to us, from Aflah, from Al-Qasim, who said: 'He does not enter Makkah except as a Muhrim.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ قَالَ: لَا يَدْخُلُ مَكَّةَ إِلَّا مُحْرِمًا

[13526] Ibn ‘Umar reported that he stayed in Mecca, then he left intending to go to Medina. When he reached Qudayd, news reached him that one of the armies of fitnah (tribulation) had entered Medina. He disliked entering upon them, so he returned to Mecca and entered it without Ihram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَقَامَ بِمَكَّةَ، ثُمَّ خَرَجَ يُرِيدُ الْمَدِينَةَ، حَتَّى إِذَا كَانَ بِقَدِيدٍ بَلَغَهُ أَنَّ جَيْشًا مِنْ جِيُوشِ الْفِتْنَةِ دَخَلُوا الْمَدِينَةَ، فَكَّرَهُ أَنْ يَدْخُلَ عَلَيْهِمْ، فَرَجَعَ إِلَى مَكَّةَ فَدَخَلَهَا بِغَيْرِ إِحْرَامٍ

[13527] Ja‘far reported: My father and ‘Amr ibn Dīnār went out to their land which was outside the Sanctuary (Haram), then they entered Mecca without Ihram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ قَالَ: خَرَجَ أَبِي، وَعَمْرُو بْنُ دِينَارٍ إِلَى أَرْضَيْهِمَا خَارِجَةً عَنِ الْمَحْرَمِ، ثُمَّ دَخَلَا مَكَّةَ بِغَيْرِ إِحْرَامٍ

[13528] Al-Zuhri said: “There is no harm in it” (i.e., entering Mecca without Ihram for a specific need).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ قَالَ: لَا بَأْسَ بِهِ

[13529] ‘Aṭā’ reported: “The Prophet ﷺ performed Tawaf for seven rounds (a week) and prayed two rak‘ahs; he did the same in ‘Umrah.” He (‘Aṭā’) said: “If a man performs Tawaf, I do not like for him to exceed two rak‘ahs, but if he adds more, there is no harm in it. And if he finds the Ka‘bah open, he should not enter it until he performs Tawaf (Sa‘i) between Safa and Marwa.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْبُوعًا، وَصَلَّى رَكْعَتَيْنِ، وَكَذَلِكَ فَعَلَ فِي عُمْرَةٍ. قَالَ: فَإِنْ طَافَ رَجُلٌ فَلَا أُحِبُّ أَنْ يَزِيدَ عَلَى رَكْعَتَيْنِ، فَإِنْ زَادَ فَلَا بَأْسَ بِهِ، وَإِنْ وَجَدَ الْكَعْبَةَ مَفْتُوحَةً فَلَا يَدْخُلُهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ

[13530] Mayyah bint Muḥriz reported: I heard ‘Umar ibn al-Khaṭṭāb saying: “Perform Hajj with these offspring, do not consume their provisions (wealth), and leave their ornaments upon their necks.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: ثنا مُوسَى بْنُ قَطَنِ، عَنْ مَيَّةَ بِنْتِ مُحَرِّزٍ قَالَتْ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَجْجُوا هَذِهِ الدَّرِيَّةَ وَلَا تَأْكُلُوا أَرْزَاقَهَا، وَتَدْعُوا أَوْلَاقَهَا فِي أَغْنَاقِهَا

[13531] ‘Aṭā’ said: “It is not obligatory upon a man to take his wife for Hajj unless he wishes.” Al-Awzā‘ī said: Yaḥyā ibn Abī Kathīr told us: “It is upon him (obligatory) if she has not performed Hajj.” Makḥūl said: “You must take your women for Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ قَالَ: لَيْسَ عَلَى الرَّجُلِ أَنْ يَحُجَّ بِامْرَأَتِهِ، إِلَّا أَنْ يَشَاءَ قَالَ الْأَوْزَاعِيُّ: قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: هُوَ عَلَيْهِ إِنْ كَانَتْ لَمْ تَحُجَّ، قَالَ مَكْحُولٌ: عَلَيْكُمْ إِحْجَاجُ نِسَائِكُمْ

[13532] ‘Aṭā’ reported: “The Prophet ﷺ used to run vigorously in (the valley between) Safa and Marwa, and he would stand at the White Marwa.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَدُّ فِي الصَّفَا وَالْمَرْوَةَ يَقُومُ عِنْدَ الْمَرْوَةِ الْبَيْضَاءِ

[13533] Abū Najīḥ reported from his father who said: Someone who saw ‘Uthmān ibn ‘Affān told me that he was standing at the lower basin of Safa.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مَنْ، رَأَى عُثْمَانَ بْنَ عَفَّانَ، وَاقِفًا عِنْدَ الْحَوْضِ الْأَسْفَلِ مِنَ الصَّفَا

[13534] Ibn Sābiṭ reported that ‘Umar used to set the limit (at Marwa) like the kneeling place of a camel on his right thigh.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ ابْنِ سَابِطٍ، أَنَّ عُمَرَ، كَانَ يَجْعَلُ الْمَدَى كَأَنَّهُ مَبْرُكٌ بَعِيرٍ عَلَى فَخْذِهِ الْأَيْمَنِ يَعْنِي فِي الْمَرْوَةِ

[13535] ‘Abd al-Raḥmān ibn al-Aswad reported that his father used to stand at Marwa at the limit, like the kneeling place of a camel, and at Safa in the hollowed place.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ أَبَاهُ، كَانَ يَقُومُ عِنْدَ الْمَرْوَةِ عِنْدَ الْمَدَى كَأَنَّهُ مَبْرُكٌ بَعِيرٍ، وَفِي الصَّفَا فِي الْمَكَانِ الْمُنْحَفِرِ

[13536] ‘Ikrimah used to stand below the limit, like the kneeling place of a camel, and he would stand at Safa lower than the hollowed place.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، أَنَّهُ كَانَ يَقُومُ دُونَ الْمَدَى، كَأَنَّهُ مَبْرُكٌ بَعِيرٍ، وَيَقُومُ مِنَ الصَّفَا أَسْفَلَ مِنَ الْمَكَانِ الْمُنْحَفِرِ

[13537] Al-Daḥḥāk said: “He should ascend Safa until he can see the House (Ka‘bah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنِ الضَّحَّاكِ قَالَ: يَصْعَدُ عَلَى الصَّفَا حَتَّى يَنْظُرَ إِلَى الْبَيْتِ

[13538] Ibn ‘Abbās reported that he disliked for a man to stand at the door of the Mosque when he wanted to depart to his family, turning towards the Ka‘bah to look at it and supplicate. He said: “The Jews do that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَرِهَ قِيَامَ الرَّجُلِ عَلَى بَابِ الْمَسْجِدِ، إِذَا أَرَادَ الْإِنْصِرَافَ إِلَى أَهْلِهِ مُنْحَرِفًا نَحْوَ الْكُعْبَةِ يَنْظُرُ إِلَيْهَا وَيَدْعُو، وَقَالَ: الْيَهُودُ يَفْعَلُونَ ذَلِكَ

[13539] Mujāhid reported: He saw a man turning towards the Ka‘bah at the door of the Mosque, so he forbade him and said: “The Jews do this.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: سَمِعْتُهُ وَرَأَى رَجُلًا يَلْتَقِئُ إِلَى الْكُعْبَةِ عِنْدَ بَابِ الْمَسْجِدِ فَنَهَاهُ وَقَالَ: الْيَهُودُ يَفْعَلُونَ هَذَا

[13540] Fuḍayl ibn Ibrāhīm said: If he says, “The day I do such and such, I am in Ihram for a Hajj,” then if he breaks his oath, he is in Ihram. And if he says, “If I do such and such, then I owe a Hajj,” and Shawwal enters, he is in Ihram.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنْ فَضِيلِ بْنِ إِبْرَاهِيمَ قَالَ: إِذَا قَالَ: يَوْمَ يَفْعَلُ كَذَا وَكَذَا فَهُوَ مُحْرِمٌ بِحَجَّةٍ، قَالَ: "إِنْ حَنِثَ فَهُوَ مُحْرِمٌ، وَإِنْ قَالَ: إِنْ فَعَلْتُ كَذَا وَكَذَا فَأَنَا بِحَجَّةٍ، فَدَخَلَ شَوَّالٌ فَهُوَ مُحْرِمٌ

[13541] Al-Sha‘bī said: “If he says: ‘If I do such and such, I am in Ihram for a Hajj,’ he performs Hajj with the people.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: "إِذَا قَالَ: إِنْ فَعَلْتُ كَذَا وَكَذَا فَأَنَا مُحْرِمٌ بِحَجَّةٍ، يَحُجُّ مَعَ النَّاسِ

[13542] Al-Sha‘bī reported something similar to the hadith of Mujālid.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنِ الشَّعْبِيِّ، نَحْوًا مِنْ حَدِيثِ مُجَالِدٍ

[13543] Al-Ḥakam said regarding a man who says: “The day I do such and such, I owe a Hajj”: “If he performs Hajj with the people, it suffices him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، فِي الرَّجُلِ يَقُولُ: يَوْمَ يَفْعَلُ كَذَا وَكَذَا فَأَنَا بِحَجَّةٍ، قَالَ: إِذَا حَجَّ مَعَ النَّاسِ أَجْزَأَ عَنْهُ

[13544] Al-Ḥasan said: “It suffices him to say once: ‘Labbayk on behalf of so-and-so.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: "يَكْفِيهِ مَرَّةً وَاحِدَةً يَقُولُ: لَبَّيْكَ عَنْ فُلَانٍ

[13545] ‘Aṭā’ said something similar to that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ عَطَاءٍ، مِثْلَ ذَلِكَ

[13546] Mujāhid said: “They used to consider that forgiveness descends at the moment of departure (pushing on) from ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كَانُوا يَرَوْنَ أَنَّ الْمَغْفِرَةَ تَنْزِلُ عِنْدَ الدَّفْعَةِ مِنْ عَرَفَةَ

[13547] Al-Ḥasan and ‘Aṭā’ both said: “If a man performs Hajj on behalf of another man and forgets to name him, the Hajj still suffices him, for Allah knows on whose behalf he performed Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَعَطَاءٍ أَنَّهُمَا قَالَا: إِذَا حَجَّ الرَّجُلُ عَنِ الرَّجُلِ فَنَسِيَ أَنْ يُسَمِّيَهُ، فَقَدْ أَجَزَ عَنْهُ الْحَجُّ، فَإِنَّ اللَّهَ قَدْ عَلِمَ عَمَّنْ حَجَّ

[13548] ‘Aṭā’ reported that the Prophet ﷺ performed Raml (hurrying/jogging) in ‘Umrah, and so did Abu Bakr, ‘Uthmān, and the Caliphs. ‘Aṭā’ also said: “The Prophet ﷺ performed Raml in his Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ فِي عُمْرَةٍ وَأَبُو بَكْرٍ، وَعُثْمَانُ وَالْخُلَفَاءُ كَذَلِكَ، وَقَالَ عَطَاءٌ: رَمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ

[13549] ‘Ubayd Allāh ibn ‘Umar reported: I was informed about Al-Qāsim and Sālīm that they used to say: “The people of Mecca shorten their prayers when they go out to Mina.” He said: And ‘Aṭā’ and Al-Zuhri used to say: “They complete (the prayers).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نُبْتُ عَنْ الْقَاسِمِ، وَسَالِمٍ، أَنَّهُمَا كَانَا يَقُولَانِ: "أَهْلُ مَكَّةَ إِذَا خَرَجُوا إِلَى مَنَى قَصَرُوا، قَالَ: وَكَانَ عَطَاءٌ، وَالزُّهْرِيُّ يَقُولَانِ: يُتِمُّونَ

[13550] Ibn ‘Umar reported that he used to stay in Mecca, and when he went out to Mina, he would shorten (the prayer).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُقِيمُ بِمَكَّةَ، فَإِذَا خَرَجَ إِلَى مَنَى قَصَرَ

[13551] Ḥanẓalah reported: I asked Al-Qāsim about the prayer with the Imam at ‘Arafah. He said: “Pray according to his prayer.” I said: “I am a Meccan.” He said: “I know.” He (Ḥanẓalah) said: I also asked Sālim and Ṭawūs, and they said the same.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ قَالَ: سَأَلْتُ الْقَاسِمَ عَنِ الصَّلَاةِ مَعَ الْإِمَامِ بِعَرَفَةَ؟ فَقَالَ: صَلِّ لِصَلَاتِهِ فَقُلْتُ: إِنِّي مَكِّيٌّ، قَالَ: قَدْ عَرَفْتُ، قَالَ: وَسَأَلْتُ سَالِمًا، وَطَاوُسًا فَقَالَا مِثْلَ ذَلِكَ

[13552] Mujāhid and ‘Aṭā’ said: “There is no shortening of prayer for the people of Mecca during Hajj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَا: لَيْسَ عَلَى أَهْلِ مَكَّةَ قَصْرُ صَلَاةٍ فِي الْحَجِّ

[13553] Ibn ‘Abbās said: “There is no Ihsar (being prevented from completing Hajj/Umrah) except for one whom an excuse detains.” He also said: “Today there is no Ihsar.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا إِحْصَارَ إِلَّا مَنْ حَبَسَهُ عُدْرٌ، قَالَ: وَقَالَ: إِنَّ الْيَوْمَ لَيْسَ إِحْصَارٌ

[13554] ‘Aṭā’ said: “There is no Ihsar except from illness, an enemy, or a confining matter.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَا إِحْصَارَ إِلَّا مِنْ مَرَضٍ أَوْ عَدُوٍّ أَوْ أَمْرٍ حَابِسٍ

[13555] Ibn ‘Umar said: “There is no Ihsar except from an enemy.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا إِحْصَارَ إِلَّا مِنْ عَدُوٍّ

[13556] Hishām ibn ‘Urwah reported from his father who said: “Anything that detains the Muhrim is Ihzar.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: كُلُّ شَيْءٍ حَبَسَ الْمُحْرِمَ فَهُوَ إِحْصَارٌ

[13557] Ibn al-Zubayr said: “Enjoying ‘Umrah until Hajj (Tamattu‘) is only when a man enters Ihram for Hajj, then he is detained by either illness or an excuse that confines him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ قَالَ: إِنَّمَا التَّمَتُّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ أَنْ يُهَلََّ الرَّجُلُ بِالْحَجِّ، فَيَحْصُرُهُ إِمَّا مَرَضٌ أَوْ عُدْرٌ يَحْبِسُهُ

[13558] Ibn Sābiṭ reported that the Prophet ﷺ and his Companions used to tie the left hand of the sacrificial camel and slaughter it while it was standing on its remaining legs.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ سَابِطٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ كَانُوا يَعْقِلُونَ يَدَ الْبَدَنَةِ الْيُسْرَى، وَيَنْحَرُونَهَا قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا

[13559] Ibn ‘Umar reported that he used to slaughter it while its right hand was tied.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَنْحَرُهَا وَهِيَ مَعْقُولَةٌ يَدُهَا الْيُمْنَى

[13560] ‘Aṭā’ said: “Tie whichever of the two hands you wish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: اعْقِلْ أَيَّ الْيَدَيْنِ شِئْتَ

[13561] Mujāhid used to tie the left hand.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَعْقِلُ الْيُسْرَى

[13562] Al-Ḥasan said regarding the sacrificial camel, how it is slaughtered: “Tie its left hand and slaughter it from the direction of its right hand.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي الْبَذَنَةِ، كَيْفَ تُنَحَّرُ؟ قَالَ: يَعْضَلُ يَدَهَا الْيُسْرَى، وَيُنَحِّرُهَا مِنْ قِبَلِ يَدِهَا الْيُمْنَى

[13563] Mujāhid used to tie its left hand when he wanted to slaughter it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَعْضَلُ يَدَهَا الْيُسْرَى إِذَا أَرَادَ أَنْ يَنْحَرَهَا

[13564] Ibn ‘Umar used to garland and mark (the sacrificial animal) at Dhul-Hulayfah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُقَلِّدُ وَيُسْعِرُ بِذِي الْحُلَيْفَةِ

[13565] Hishām ibn ‘Urwah said: My father used to say: “If a man offers a sacrificial animal, he should mark it where he enters Ihram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ أَبِي يَقُولُ: إِذَا أَهْدَى الرَّجُلُ هَدْيًا أَشْعَرَهُ حَيْثُ يُحْرِمُ

[13566] Ibrāhīm said: “They used to mark (the animals) on the Day of Tarwiyah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُسْعِرُونَ يَوْمَ التَّرْوِيَةِ

[13567] Ibn al-Aswad reported that his father used to mark his sacrificial camel at ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ ابْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُسْعِرُ بَدَنَتَهُ بِعَرَفَةَ

[13568] Abu Ja'far said: "It is more beloved to me that he marks (it) at 'Arafāt."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: أَحَبُّ إِلَيَّ أَنْ يُشْعِرَ بِعَرَافَاتٍ

[13569] 'Atā' and Ibn al-Aswad both said: "He marks (the animal), then he enters Ihram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَابْنِ الْأَسْوَدِ، أَنَّهُمَا قَالَا: يُشْعِرُ، ثُمَّ يُحْرِمُ

[13570] Mujāhid said: "He does not mark the sacrificial camel until he enters Ihram."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: لَا يُشْعِرُ الْبَدَنَةَ، حَتَّى يُحْرِمَ

[13571] Ibn 'Umar used to not leave the Mosque until he touched (the Black Stone), whether he was in Tawaf or not in Tawaf.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَخْرُجُ مِنَ الْمَسْجِدِ، حَتَّى يَسْتَلِمَ كَأَن فِي طَوَافٍ أَوْ غَيْرِ طَوَافٍ

[13572] Ibrāhīm said: "Whenever you enter the Sacred Mosque, whether you perform Tawaf around the House or not, touch the Stone when you want to leave the Mosque, or face it, say Takbir, and supplicate to Allah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ عُثَيْمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: كُلَّمَا دَخَلْتُ الْمَسْجِدَ الْحَرَامَ طُفْتُ بِالْبَيْتِ أَوْ لَمْ تَطُفْ، اسْتَلِمَ الْحَجَرَ حِينَ تُرِيدُ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ، أَوْ اسْتَقْبَلَهُ فَكَبَّرَ وَادْعُ اللَّهَ

[13573] Ibn Abī Ḥaṣṣah said: “I performed Tawaf with Sa‘īd ibn Jubayr, and whenever he passed by the Stone, he would turn towards it but would not touch it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي حَفْصَةَ قَالَ: طُفْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ فَكَانَ إِذَا مَرَّ بِالْحَجَرِ التَفَتَ إِلَيْهِ، وَلَمْ يَسْتَلِمَهُ

[13574] Ibrāhīm ibn Nāfi‘ said: “I performed Tawaf with Ṭāwūs, and perhaps he would not touch any of the corners until he departed.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ قَالَ: طُفْتُ مَعَ طَاوُسٍ، فَرُبَّمَا لَمْ يَسْتَلِمِ شَيْئًا مِنَ الْأَرْكَانِ حَتَّى يَنْصَرِفَ

[13575] Sa‘d ibn Ibrāhīm reported from his father that he used to perform Tawaf around the House and would not touch (the Stone).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَطُوفُ بِالْبَيْتِ، فَلَا يَسْتَلِمُ

[13576] Anas reported: The Messenger of Allah ﷺ saw a man being supported between two men (Yazīd said: between his two sons). He asked: “What is this?” They said: “He vowed to walk.” He said: “Verily, Allah, the Mighty and Sublime, is in no need of this man torturing himself. Order him to ride.” Yazīd said: From Ḥumayd, from Thābit, from Anas for this.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَيَزِيدُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُهَادَى بَيْنَ رَجُلَيْنِ، وَقَالَ يَزِيدُ: بَيْنَ ابْنَيْهِ، فَقَالَ: مَا هَذَا؟ فَقَالُوا: نَذَرَ أَنْ يَمْشِيَ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ مِنْ تَعَذُّيبِ هَذَا لَغَنِيٌّ، مُرُوهُ فَلْيَرْكَبْ، إِلَّا أَنْ يَزِيدَ قَالَ: عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ هَذَا

[13577] ‘Uqbah ibn ‘Āmir al-Juhānī said: My sister vowed to walk to the House of Allah barefoot and without a headcover. I asked the Prophet ﷺ and he said: “Command your sister to cover her head, to ride, and to fast for three days.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، وَابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ أَبِي سَعِيدٍ الرَّعِينِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ، إِلَى بَيْتِ اللَّهِ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَرُّ أُخْتِكَ فَلْتُخْتَمِرْ وَلْتَرْكَبْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ

[13578] ‘Alī said: “If one obligates himself to walk but is unable to do so, let him offer a sacrificial camel and ride.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ عَلِيٍّ، وَسَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَلِيٍّ قَالَ: إِذَا جَعَلَ عَلَيْهِ الْمَشْيَ فَلَمْ يَسْتَطِعْ، فَلْيُهْدِ بَدَنَةً وَيَرْكَبْ

[13579] Ibn ‘Abbās said regarding a man who walked half the way in fulfillment of a vow and then rode: “He should perform Hajj the following year; he should ride (the distance) he walked and walk (the distance) he rode, and slaughter a camel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، فِي رَجُلٍ مَشَى نِصْفَ الطَّرِيقِ فِي نَذْرٍ ثُمَّ رَكِبَ، قَالَ: يَحُجُّ مِنْ قَابِلٍ فَيَرْكَبُ مَا مَشَى، وَيَمْشِي مَا رَكِبَ، وَيَنْحَرُ بَدَنَةً

[13580] Al-Ḥasan said regarding a man who vowed to perform Hajj walking: “He walks until he becomes exhausted, then he rides and offers a sacrificial gift.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ نَذَرَ أَنْ يَحُجَّ مَاشِيًا، قَالَ: يَمْشِي حَتَّى إِذَا أَعْيَا رَكِبَ وَأَهْدَى

[13581] Al-Ḥasan said: “He walks, and if he is cut off (unable to continue), he rides and offers a camel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: يَمْشِي، فَإِنْ انْقَطَعَ رَكِبَ وَأَهْدَى بَدَنَةً

[13582] ‘Amr ibn Sa‘īd al-Bajlī said: I was under the pulpit of Ibn al-Zubayr while he was upon it. A man came and said: “O Commander of the Faithful, I vowed to perform Hajj walking, but when I reached such and such place, I feared I would miss the Hajj, so I rode.” He said: “There is no error upon you. Return next year, then walk (the distance) you rode, and ride (the distance) you walked.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الْأَجْلَحِ، عَنْ عَمْرِو بْنِ سَعِيدٍ الْبَجَلِيِّ قَالَ: كُنْتُ تَحْتَ مِنْبَرِ ابْنِ الزُّبَيْرِ وَهُوَ عَلَيْهِ، فَجَاءَ رَجُلٌ وَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي نَذَرْتُ أَنْ أَحُجَّ مَاشِيًا حَتَّى إِذَا كَانَ كَذَا وَكَذَا خَشِيتُ أَنْ يَفُوتَنِي الْحُجُّ، فَرَكِبْتُ، قَالَ: لَا خَطَأَ عَلَيْكَ، ارْجِعْ عَامَ قَابِلٍ فَأَمْشِ مَا رَكِبْتَ، وَارْكَبْ مَا مَشَيْتَ

[13583] ‘Aṭā’ said regarding a man who vowed to walk but walked part of the way and rode (the rest): “He should estimate the distance he rode and evaluate its penalty. If it reaches the value of a camel, he should buy one and offer it.” He added: “If it does not reach that value, he should give it as charity to the poor.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ خُصَيْفٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ جَعَلَ عَلَيْهِ الْمَشْيَ فَمَشَى بَعْضَ الطَّرِيقِ وَرَكِبَ، فَقَالَ: يَنْظُرُ مَا رَكِبَ ثُمَّ يَقُومُ جَزَاءَهُ، فَإِنْ بَلَغَ بَدَنَةً اشْتَرَاهَا وَأَهْدَاهَا قَالَ: فَإِنْ لَمْ تَبْلُغْ تَصَدَّقْ بِهِ عَلَى الْمَسَاكِينِ

[13584] Yazīd ibn ‘Abd Allāh ibn Qusayṭ said: “He rides and offers a camel.” Al-Qāsim said: “When the next year comes, let him walk the distance he rode.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: سَمِعْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ يَقُولُ: يَرْكَبُ وَيُهْدِي بَدَنَةً وَقَالَ الْقَاسِمُ: إِذَا كَانَ قَابِلُ فَلْيَمْشِ مَا رَكَبَ

[13585] ‘Urwah ibn Udhaynah reported (and Mālik narrated it to him, and ‘Ubayd Allāh said): His mother vowed to walk, so she walked until she reached Al-Suqyā and became unable (to continue). I asked Ibn ‘Umar, and he said: “Order her to return the following year and walk from the place where she became unable.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَعَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُرْوَةَ بْنِ أَدْنَةَ قَالَ مَالِكٌ: حَدَّثَهُ، وَقَالَ عُبَيْدُ اللَّهِ: إِنَّ أُمَّهُ جَعَلَتْ عَلَيْهَا الْمَشْيَ، فَمَشَتْ حَتَّى إِذَا انْتَهَتْ إِلَى السُّقْيَا عَجَزَتْ، فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: مُرُوهَا أَنْ تَعُودَ مِنَ الْعَامِ الْمُقْبِلِ، فَتَمْشِيَ مِنْ حَيْثُ عَجَزَتْ

[13586] ‘Aṭā’ said: “Any woman who vows to walk to the House (Ka’bah) but is unable to do so, let her ride and offer a camel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، عَنْ عَطَاءٍ قَالَ: أَيُّمَا امْرَأَةٍ جَعَلَتْ عَلَيْهَا الْمَشْيُ إِلَى الْبَيْتِ فَلَمْ تَسْتَطِعْ، فَلْتَرْكَبْ وَلْتَهْدِ بَدَنَةً

[13587] Sa‘īd ibn Jubayr saw no harm, when returning from ‘Arafāt, in taking a path other than the road to Minā, whether to the left or to the right.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ لَمْ يَرَ بَأْسًا إِذَا أَقْبَلَ مِنْ عَرَفَاتٍ أَنْ يَأْخُذَ غَيْرَ طَرِيقٍ مِّنْ شِمَالًا وَيَمِينًا

[13588] ‘Aṭā’ saw no harm in taking a path other than the road to Minā when pouring forth from ‘Arafāt, (such as) via the path of Dabb.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، أَوْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَأْخُذَ غَيْرَ طَرِيقٍ مِّنِي إِذَا أَقَاضَ مِنْ عَرَافَاتٍ مِنْ طَرِيقٍ ضَبِّ

[13589] Al-Ḥasan and ‘Aṭā’ both said: “For (removing) three hairs, there is a penalty of blood (sacrifice); the forgetful and the intentional are the same.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَعَطَاءٍ أَنَّهُمَا قَالَا: فِي ثَلَاثِ شَعْرَاتٍ دَمٌ النَّاسِي وَالْمُنَعَمَدُ سَوَاءٌ

[13590] ‘Aṭā’ said: “He should remove its saddle cloths so it does not roll in them.” He meant the sacrificial camels.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: يَنْزِعُ جِلَالَهَا لَا يَتَمَرَّغُ فِيهِ بَعْضُ الْبُذُنِ

[13591] Ibn ‘Umar used not to slaughter the animal while its saddle cloths were on it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَنْحَرُهَا وَعَلَيْهَا جِلَالُهَا

[13592] ‘Ali said: The Messenger of Allah ﷺ ordered me to oversee his sacrificial camels and ordered me not to give the butcher anything from them (as payment). He said: “We give him from what we have.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُومَ عَلَى بُذْنِهِ، وَأَمَرَنِي أَنْ لَا أُعْطِيَ الْجَاذِرَ مِنْهَا شَيْئًا، وَقَالَ: نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا

[13593] Miqsam said: “The butcher is not given anything from the sacrificial animal. If you find a sheep with him, buy it and slaughter it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ قَالَ: لَا يُعْطَى مِنَ الْهَدْيِ الْجَزَارُ، وَإِنْ وَجَدْتَ بِهِ شَاةً فَاشْتَرِ فَادْبَحْهَا

[13594] ‘Aṭā’ said: “There is no harm in the butcher being given from the sacrificial animal.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ أَنْ يُعْطَى مِنَ الْهَدْيِ الْجَزَارُ

[13595] ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr said: “There is no harm in the butcher being given its skin.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: لَا بَأْسَ أَنْ يُعْطَى الْجَزَارُ جِلْدُهَا

[13596] Mujāhid said: “The butcher is not given anything from it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ سَيْفٍ قَالَ: بَلَغَنِي عَنْ مُجَاهِدٍ قَالَ: لَا يُعْطَى الْجَزَارُ مِنْهَا شَيْئًا

[13597] Ibn ‘Abbās reported: The people used to disperse in every direction, so the Messenger of Allah ﷺ said: “No one should leave until his last act is at the House (Ka‘bah).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، قَالَ بَعْضُ أَصْحَابِنَا: هُوَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ كُلَّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَنْفِرُ أَحَدٌ، حَتَّى يَكُونَ آخِرَ عَهْدِهِ بِالْبَيْتِ

[13598] ‘Umar used to send back anyone who left without his last act being at the House.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، وَعَطَاءٍ، أَنَّ عُمَرَ، كَانَ يَرُدُّ مَنْ خَرَجَ، وَلَمْ يَكُنْ آخِرَ عَهْدِهِ بِالْبَيْتِ

[13599] Ibn ‘Umar said: “No one performing Tawaf should leave until he circumambulates the House, for the last ritual is Tawaf around the House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا يَنْفِرُ أَحَدٌ يَطُوفُ، حَتَّى يَطُوفَ بِالْبَيْتِ، فَإِنَّ آخِرَ التَّسْلُكِ الطَّوْفُ بِالْبَيْتِ

[13600] Ibn ‘Abbās said: “The people were ordered that their last act should be at the House, but it was lightened for menstruating women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونُوا، آخِرَ عَهْدِهِمْ بِالْبَيْتِ، وَخُفِّفَ عَنِ الْحَيْضِ

[13601] Ṭāwūs said: “They used to leave from Minā, then it was said to them: ‘Let your last act be at the House,’ but a concession was granted to menstruating women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ قَالَ: "كَانُوا يَنْفِرُونَ مِنْ مَنَى فَقِيلَ لَهُمْ: يَكُونُ آخِرَ عَهْدِكُمْ بِالْبَيْتِ، وَرُخِّصَ لِلْحَيْضِ

[13602] Jubayr ibn Muṭ‘im reported: The Messenger of Allah ﷺ stood on Al-Marwah with scissors in his hand, shortening his hair, and he was saying: “ ‘Umrah has entered into Hajj and ‘Umrah until the Day of Resurrection. There is no Sarūrah (abstaining from marriage or Hajj) in Islam. Make the camels bleed (sacrifice them) abundantly and raise your voices with Takbīr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ كِلَابِ بْنِ يَعْلَى، عَنْ مَنْصُورِ بْنِ أَبِي سُلَيْمَانَ، عَنْ ابْنِ أَخِي جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَرْوَةِ بِيَدِهِ مِقْصٌ يَقْصُرُ بِهِ شَعْرَهُ، وَهُوَ يَقُولُ: دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ وَالْعُمْرَةُ إِلَى يَوْمِ الْقِيَامَةِ، لَا صَرُورَةَ فِي الْإِسْلَامِ تُجَوُّوا الْإِبِلَ تَجًّا وَعَجُّوا بِالْتَّكْبِيرِ عَجًّا

[13603] ‘Aṭā’ said: “The Companions of the Prophet ﷺ exited Ihram (became lawful) and shortened their hair; they did not shave.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَحَلَّ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَصَرُوا، وَلَمْ يَحْلُقُوا

[13604] Hishām ibn ‘Urwah said: “I used to perform Hajj and ‘Umrah with my father, and I had hair reaching my shoulders. He never ordered me to shave it, so I used to shorten it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كُنْتُ أَحُجُّ مَعَ أَبِي، وَأَعْتَمِرُ وَلِي جُمَّةٌ إِلَى مَنْكِبِي فَمَا أَمَرَنِي بِحَلْقِهَا قَطُّ فَكُنْتُ أَقْصِرُ

[13605] Ibrāhīm said: “If a man performs his first Hajj, he shaves. If he performs Hajj again, he may shave if he wishes or shorten if he wishes, but shaving is better. If a man performs ‘Umrah and has never performed Hajj, he may shave if he wishes or shorten if he wishes. If he is performing Tamattu‘, he shortens then shaves.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا حَجَّ الرَّجُلُ أَوَّلَ حَجَّةٍ حَلَقَ، فَإِنْ حَجَّ مَرَّةً أُخْرَى إِنْ شَاءَ حَلَقَ، وَإِنْ شَاءَ قَصَرَ، وَالْحَلْقُ أَفْضَلُ، وَإِنْ اعْتَمَرَ الرَّجُلُ وَلَمْ يَحْجْ قَطُّ، فَإِنْ شَاءَ حَلَقَ، وَإِنْ شَاءَ قَصَرَ، فَإِنْ كَانَ مُتَمَتِّعًا قَصَرَ ثُمَّ حَلَقَ

[13606] Ḥabīb al-Mu‘allim was asked about the Sarūrah (one who has not performed Hajj before), does he shave or shorten? He said: “He may shave if he wishes, or shorten if he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ حَبِيبِ الْمُعَلِّمِ، سُئِلَ عَنِ السَّرُّورَةِ، أَيَحْلِقُ أَوْ يُقَصِّرُ؟ قَالَ: ذَلِكَ إِنْ شَاءَ حَلَقَ، وَإِنْ شَاءَ قَصَرَ

[13607] Al-Ḥasan said regarding one who has never performed Hajj: “He may shave if he wishes, or shorten if he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الَّذِي لَمْ يَحْجْ قَطُّ؟ إِنْ شَاءَ حَلَقَ، وَإِنْ شَاءَ قَصَرَ

[13608] Muḥammad reported that ‘Alqamah and Al-Aswad performed Hajj (or one of them performed Hajj and the other ‘Umrah), so one of them shaved and the other shortened.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، أَنَّ عَلْقَمَةَ، وَالْأَسْوَدَ، حَجَّا أَوْ حَجَّ أَحَدُهُمَا أَوْ اعْتَمَرَ الْآخَرُ، فَحَلَقَ أَحَدُهُمَا وَقَصَرَ الْآخَرُ

[13609] Ibrāhīm said: “They used to like to shave for the first Hajj and the first ‘Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُحِبُّونَ أَنْ يَحْلُقُوا، فِي أَوَّلِ حَجَّةٍ، وَأَوَّلِ عُمْرَةٍ

[13610] Ja‘far reported that the Prophet ﷺ shaved in an ‘Umrah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ، عَنْ جَعْفَرٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَلَقَ فِي عُمْرَةٍ

[13611] ‘Abd al-Raḥmān ibn ‘Amr ibn Sahl said: “I saw ‘Uthmān arriving in Mecca while we were with him. He would not undo any knot in it until he left. He would do no more than perform Tawaf around the House, perform Sa‘i between Safa and Marwa, and shave his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ قَالَ: قَدْ رَأَيْتُ عُثْمَانَ يَقْدُمُ مَكَّةَ وَنَحْنُ مَعَهُ، فَمَا يُحِلُّ بِهَا عُقْدَةً حَتَّى يَخْرُجَ، فَمَا يَزِيدُ عَلَى أَنْ يَطُوفَ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَيَحْلُقَ رَأْسَهُ

[13612] Al-Qāsim shaved in an ‘Umrah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، أَنَّهُ حَلَقَ فِي عُمْرَةٍ

[13613] Ibrāhīm said: “If he performs ‘Umrah and has never performed Hajj, he may shorten if he wishes or shave if he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا اعْتَمَرَ وَلَمْ يَحْجْ قَطُّ، فَإِنْ شَاءَ قَصَّرَ، وَإِنْ شَاءَ حَلَقَ

[13614] Ibrāhīm said: “They used to consider it desirable for a man to shave when he first performs Hajj and when he first performs ‘Umrah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحِبُّونَ لِلرَّجُلِ أَوَّلَ مَا يَحُجُّ أَنْ يَحْلِقَ، وَأَوَّلَ مَا يَعْتَمِرُ أَنْ يَحْلِقَ

[13615] Abu Hurayrah reported that the Messenger of Allah ﷺ said: “O Allah, forgive those who shave.” They said: “O Messenger of Allah, and those who shorten?” He said: “O Allah, forgive those who shave” (three times). They said: “O Messenger of Allah, and those who shorten?” He said: “And those who shorten.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ، قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ ثَلَاثًا فَقَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ قَالَ: وَالْمُقَصِّرِينَ

[13616] Wahb ibn ‘Abd Allāh (I think from his father) said: I was with my father and saw the Prophet ﷺ gesturing with his hand saying: “May Allah have mercy on those who shave.” A man said: “O Messenger of Allah, and those who shorten?” He said on the third time: “And those who shorten.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ، أَرَاهُ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ أَبِي فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِيَدِهِ: يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ فِي الثَّالِثَةِ: وَالْمُقَصِّرِينَ

[13617] Abu Sa‘īd al-Khudrī reported something similar from the Prophet ﷺ.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي إِبْرَاهِيمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

[13618] Ibn ‘Abbās reported that the Messenger of Allah ﷺ said: “O Allah, forgive those who shave” (three times). They said: “O Messenger of Allah, why have you shown such favor in praying for mercy for those who shave?” He said: “Because they did not doubt.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ، قَالَ ثَلَاثًا قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ مَا بَالُ الْمُحَلِّقِينَ ظَاهَرَتْ لَهُمُ التَّرَحُّمُ؟ قَالَ: إِنَّهُمْ لَمْ يَشْكُوا

[13619] Ibn ‘Umar reported that the Messenger of Allah ﷺ said: “May Allah have mercy on those who shave.” They said: “O Messenger of Allah, and those who shorten?” He said on the third time: “And those who shorten.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَسَامَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ، قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ فِي الثَّالِثَةِ: وَالْمُقَصِّرِينَ

[13620] Yahyā ibn al-Ḥuṣayn reported from his grandmother that she heard the Prophet ﷺ during the Farewell Hajj praying for those who shave three times, and for those who shorten once. (Wakī‘ did not say “during the Farewell Hajj”).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، وَأَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحَصِينِ، عَنْ جَدَّتِهِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلِّقِينَ ثَلَاثًا، وَلِلْمُقَصِّرِينَ مَرَّةً وَلَمْ يَقُلْ وَكِيعٌ فِي حَجَّةِ الْوَدَاعِ

[13621] Ḥabashī ibn Junādah reported that the Messenger of Allah ﷺ said: “O Allah, forgive those who shave.” They said: “O Messenger of Allah, and those who shorten?” He said: “O Allah, forgive those who shave.” They said: “O Messenger of Allah, and for those who shorten?” He said: “O Allah, forgive those who shorten.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَبَشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ، قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ، قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُقَصِّرِينَ

[13622] Yazīd ibn Abī Maryam reported that the Prophet ﷺ said: “O Allah, forgive those who shave” (three times). They said: “O Messenger of Allah, and those who shorten?” Khuṣayf said: “I had my head shaved that day, and I would not have been pleased to have red camels (or he said: great wealth) in exchange for shaving my head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَوْسُ بْنُ عُيَيْدٍ، عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ ثَلَاثًا، قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ قَالَ خُصَيْفٌ: "كُنْتُ يَوْمَئِذٍ مَحْلُوقَ الرَّأْسِ، فَمَا سَرَنِي بِحَلْقِ رَأْسِي حُمْرُ النَّعَمِ أَوْ قَالَ: خِطْرٌ عَظِيمٌ

[13623] Ibrāhīm said: “Whoever performs ‘Umrah after Hajj should pass the razor over his head.”

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ مُعِينَةَ، عَنْ إِبْرَاهِيمَ قَالَ: مَنْ اعْتَمَرَ بَعْدَ الْحَجِّ أَجَزَى عَلَى رَأْسِهِ الْمَوْسَى

[13624] Masrūq was asked about a man who performed ‘Umrah and shaved, then performed Hajj. He said: “He should pass the razor over his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ، اعْتَمَرَ فَحَلَقَ، ثُمَّ حَجَّ؟ قَالَ: يُمِرُّ عَلَى رَأْسِهِ الْمَوْسَى

[13625] Sa‘īd ibn Jubayr said: “He passes the razor over his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عِيَّاشٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: يُمِرُّ عَلَى رَأْسِهِ الْمَوْسَى

[13626] ‘Atā’ was asked about the one who performs ‘Umrah after Hajj. He said: “He passes the razor over his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُهُ سُئِلَ عَنِ الَّذِي يَعْتَمِرُ بَعْدَ الْحَجِّ؟ قَالَ: يُمِرُّ عَلَى رَأْسِهِ الْمَوْسَى

[13627] ‘Atā’ said regarding an old man who performs Hajj while he is bald: “He passes the razor over his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ مُتَنَّى، عَنْ عَطَاءٍ، فِي الشَّيْخِ الْكَبِيرِ يَحُجُّ وَهُوَ أَصْلَعُ؟ قَالَ: يُمِرُّ الْمَوْسَى عَلَى رَأْسِهِ

[13628] Nāfi‘ said: “Ibn ‘Umar was a bald man, so when he performed Hajj or ‘Umrah, he would pass the razor over his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ نَافِعٍ، عَنْ أَبِيهِ قَالَ: كَانَ ابْنُ عُمَرَ، رَجُلًا أَصْلَعًا فَكَانَ إِذَا حَجَّ أَوْ اعْتَمَرَ أَمَرَ عَلَى رَأْسِهِ الْمَوْسَى

[13629] Ibn ‘Umar said regarding “The Hajj is (in) well-known months” [2:197]: “Shawwāl, Dhul-Qa‘dah, and ten days of Dhul-Hijjah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شَرِيكَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: سُئِلَ [197: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} [البقرة وَذُو الْقَعْدَةِ، وَعَشْرٌ مِنْ ذِي الْحِجَّةِ

[13630] Tāwūs (the father) said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سُؤَالٌ وَدُو الْفَعْدَةِ وَدُو الْحِجَّةِ “Shawwāl, Dhul-Qa’dah, and Dhul-Ḥijjah.”

[13631] Ibn ‘Abbās reported similar حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، مِثْلَهُ to it.

[13632] Al-Ḥasan reported similar حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، مِثْلَهُ to it.

[13633] Muḥammad said: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، مِثْلَهُ، قَالَ: سُؤَالٌ، وَدُو الْفَعْدَةِ، وَصَدْرُ ذِي الْحِجَّةِ “Shawwāl, Dhul-Qa’dah, and the beginning of Dhul-Ḥijjah.”

[13634] ‘Abd Allāh (Ibn Mas‘ūd) said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: [197: قَالَ عَبْدُ اللَّهِ: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} [البقرة قَالَ: سُؤَالٌ، وَدُو الْفَعْدَةِ، وَدُو الْحِجَّةِ “Shawwāl, Dhul-Qa’dah, and Dhul-Ḥijjah.”

[13635] ‘Atā’ said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي قَوْلِهِ تَعَالَى: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} قَالَ: سُؤَالٌ، وَدُو الْفَعْدَةِ، وَدُو الْحِجَّةِ [197: [البقرة “Shawwāl, Dhul-Qa’dah, and Dhul-Ḥijjah.”

[13636] ‘Abd Allāh (Ibn Mas‘ūd) said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ عَبْدُ اللَّهِ: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} قَالَ: سُؤَالٌ وَدُو الْفَعْدَةِ وَعَشْرُ ذِي [197: [البقرة الْحِجَّةِ “Shawwāl, Dhul-Qa’dah, and ten days of Dhul-Ḥijjah.”

[13637] Al-Daḥḥāk said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، [197: عَنْ الضَّحَّاكِ، {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} [البقرة قَالَ: سُؤَالٌ، وَدُو الْفَعْدَةِ، وَدُو الْحِجَّةِ “Shawwāl, Dhul-Qa’dah, and Dhul-Ḥijjah.”

[13638] Ibrāhīm said: “Shawwāl, Dhul-Qa’dah, and ten days of Dhul-Ḥijjah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: شَوَّالٌ، وَذُو الْقَعْدَةِ، وَعَشْرُ ذِي الْحِجَّةِ

[13639] Ibn ‘Abbās said: “Shawwāl, Dhul-Qa’dah, and ten days of Dhul-Ḥijjah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، وَيَحْيَى بْنُ آدَمَ، عَنْ شَرِيكَ، عَنْ أَبِي إِسْحَاقَ، وَعَنِ الضَّحَّاكِ، عَنْ ابْنِ عَبَّاسٍ، [197: الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ] [البقرة شَوَّالٌ، وَذُو الْقَعْدَةِ، وَعَشْرُ ذِي الْحِجَّةِ

[13640] Ibn ‘Umar said: “Shawwāl, Dhul-Qa’dah, and Dhul-Ḥijjah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ بِيهَسِ بْنِ فُهْدَانَ، عَنْ أَبِي شَيْخٍ الْهَنْدَايِيِّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ، عَنْ قَوْلِهِ: قَالَ: شَوَّالٌ، [197: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ} [البقرة وَذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ

[13641] Ibn ‘Abbās said regarding “Whoever undertakes Hajj therein” [2:197]: “It means the Talbiyah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ، عَنْ [197: ابْنِ عَبَّاسٍ: {فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ} [البقرة قَالَ: التَّلْبِيَةُ

[13642] Al-Ḍaḥḥāk said: “It means Ihram.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنِ الضَّحَّاكِ قَالَ: الْإِحْرَامُ

[13643] ‘Aṭā’ said regarding “Whoever undertakes Hajj therein”: “Whoever assumes Ihram for Hajj in them.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ: {فَمَنْ فَرَضَ قَالَ: مَنْ أَهَلَ فِيهِنَّ بِالْحَجِّ} [197: فِيهِنَّ الْحَجَّ] [البقرة

[13644] ‘Aṭā’ said: “The undertaking (Farḍ) is the Talbiyah.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَطَاءَ قَالَ: الْفَرَضُ التَّلْبِيَةُ

[13645] Al-Zuhrī said: “Ihlāl (assuming Ihram) is the obligation of Hajj.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنِ ابْنِ أَبِي ذُنُبٍ، عَنِ الزُّهْرِيِّ قَالَ: الْإِهْلَالُ فَرِيضَةُ الْحَجِّ

[13646] Jābir ibn ‘Abd Allāh reported: A man came to the Prophet ﷺ and said: “O Messenger of Allah, tell me about ‘Umrah, is it obligatory?” He said: “No, but to perform ‘Umrah is better for you.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْعُمْرَةِ: وَاجِبَةٌ هِيَ؟ قَالَ: لَا، وَأَنْ تَعْتَمِرَ خَيْرٌ لَكَ

[13647] Abu Ṣāliḥ Māhān reported that the Messenger of Allah ﷺ said: “Hajj is Jihad, and ‘Umrah is voluntary.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ أَبِي صَالِحٍ مَاهَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ جِهَادٌ، وَالْعُمْرَةُ تَطَوُّعٌ

[13648] ‘Abd Allāh (Ibn Mas‘ūd) said: “Hajj is an obligation, and ‘Umrah is voluntary.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، وَأَبُو أُسَامَةَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ: الْحَجُّ فَرِيضَةٌ، وَالْعُمْرَةُ تَطَوُّعٌ

[13649] Al-Sha‘bī said: “It (Umrah) is voluntary.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ الْمَلِكِ، عَنِ الشَّعْبِيِّ قَالَ: هِيَ تَطَوُّعٌ

[13650] Shu‘bah said: I asked Hammād about ‘Umrah, is it obligatory? He said: “There is a difference of opinion regarding it.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ حَمَّادًا، عَنِ الْعُمْرَةِ وَاجِبَةٌ هِيَ؟ قَالَ: قَدْ اخْتَلَفَ فِيهَا

[13651] Ibrāhīm said: “ ‘Umrah is a Sunnah, and it is not an obligation.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: الْعُمْرَةُ سُنَّةٌ، وَلَيْسَتْ بِوَجِبَةٍ.

[13652] Abu Bakr said: Waki‘ narrated to us, saying: Ibn ‘Awn narrated to us, from Ash-Sha‘bi, that he read it: '{And complete the Hajj}' [Al-Baqarah: 196], then he stopped, then he said: '{and the Umrah for Allah}' [Al-Baqarah: 196].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ قَرَأَهَا: " {وَأَتِمُّوا الْحَجَّ} [البقرة: 196] ثُمَّ قَطَعَ، ثُمَّ قَالَ: " {وَالْعُمْرَةَ لِلَّهِ} [البقرة: 196]

[13653] Abu Bakr said: ‘Abdullah ibn Idris narrated to us, from Layth, from ‘Ata’, Tawus, and Mujahid, they said: 'Hajj and Umrah are two obligatory duties.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: الْحَجُّ وَالْعُمْرَةُ فَرِيضَتَانِ

[13654] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Layth, from ‘Ata’, Tawus, and Mujahid, they said: '[It is] obligatory.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: وَاجِبَةٌ

[13655] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from Nafi', from Ibn 'Umar, who said: 'There is no one among Allah's creation except that Hajj and Umrah are two obligatory duties upon him.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَيْسَ مِنْ خَلْقِ اللَّهِ أَحَدٌ إِلَّا وَعَلَيْهِ حَجَّةٌ وَعُمْرَةٌ وَاجِبَتَانِ

[13656] Abu Bakr said: Abu Khalid narrated to us, from 'Abd al-Malik, who said: Sa'id ibn Jubayr was asked about Umrah: Is it obligatory? He said: 'Yes.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ عَبْدِ الْمَلِكِ قَالَ: سَأَلَ سَعِيدُ بْنُ جُبَيْرٍ، عَنِ الْعُمْرَةِ وَاجِبَةٌ هِيَ؟ قَالَ: نَعَمْ

[13657] Abu Bakr said: Abu Khalid narrated to us, from Ibn Jurayj, who said: Sa'id ibn Jubayr and 'Ali ibn Husayn were asked about Umrah: Is it obligatory? They recited this verse: '{And complete the Hajj and Umrah for Allah}' [Al-Baqarah: 196].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَأَلَ سَعِيدُ بْنُ جُبَيْرٍ، وَعَلِيُّ بْنُ حُسَيْنٍ، عَنِ الْعُمْرَةِ أَوْاجِبَةٌ هِيَ؟ "فَتَلَّوْا هَذِهِ الْآيَةَ (وَأَتِمُّوا الْحَجَّ 196: وَالْعُمْرَةَ لِلَّهِ) [البقرة

[13658] Abu Bakr said: Abu Khalid narrated to us, from Dawud, who said: I asked 'Ata', saying: 'Is Umrah an obligation?' He said: 'Yes.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاوُدَ قَالَ: سَأَلْتُ عَطَاءً، فَقُلْتُ: الْعُمْرَةُ فَرِيضَةٌ؟ قَالَ: نَعَمْ

[13659] Abu Bakr said: ‘Abdullah ibn Numayr and Waki’ narrated to us, from Fudayl ibn Ghazwan, from ‘Ikrimah, from Ibn ‘Abbas, who said: ‘Umrah is the Minor Hajj.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَوَكَيْعٌ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: الْعُمْرَةُ الْحَجُّ الْأَصْغَرُ

[13660] Abu Bakr said: ‘Abdul-Wahhab narrated to us, from Ayyub, from Muhammad, from Zayd ibn Thabit, regarding the one who performs Umrah before performing Hajj. He said: ‘They are two rites due to Allah upon you; it does not harm you with whichever of them you begin.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي الَّذِي يَعْتَمِرُ قَبْلَ أَنْ يَحُجَّ، قَالَ: نُسْكَانُ لِلَّهِ عَلَيْكَ، لَا يَضُرُّكَ بَايَهُمَا بَدَأْتَ

[13661] Abu Bakr said: Abu Al-Ahwas narrated to us, from Abu Ishaq, from Masruq, who said: ‘I was commanded to establish Hajj and Umrah.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَسْرُوقٍ قَالَ: أُمِرْتُ بِإِقَامَةِ الْحَجِّ وَالْعُمْرَةِ

[13662] Abu Bakr said: Waki’ narrated to us, from Sufyan, from Yunus, from Al-Hasan and Ibn Sirin, who said: ‘Hajj and Umrah are two obligatory duties.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: الْحَجُّ وَالْعُمْرَةُ فَرِيضَتَانِ

[13663] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Yunus, from Al-Hasan, who said: 'Umrah is obligatory.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: الْوَعْدَةُ وَاجِبَةٌ

[13664] Abu Bakr said: Waki‘ narrated to us, saying: Sufyan narrated to us, from Abu Ishaq, who said: I asked ‘Abdullah ibn Shaddad about the Greater Hajj (Al-Hajj Al-Akbar), and he said: 'The Greater Hajj is Umrah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ، عَنِ الْحَجِّ الْأَكْبَرِ فَقَالَ: الْحَجُّ الْأَكْبَرُ الْوَعْدَةُ

[13665] Abu Bakr said: Waki‘ narrated to us, saying: Sufyan narrated to us, from Mansur, from Mujahid, who said: 'It used to be said: Umrah is the Minor Hajj.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ قَالَ: "كَانَ يُقَالُ: الْوَعْدَةُ هِيَ الْحَجَّةُ الصُّغْرَى

[13666] Abu Bakr said: ‘Isa ibn Yunus narrated to us, from At-Taymi, from Hibban ibn ‘Umayr, from Ibn ‘Abbas, who said: 'They are two rites due to Allah upon you, and it does not harm you with whichever of them you begin.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ النَّيْمِيِّ، عَنْ حَبَّانَ بْنِ عُمَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نُسْكَانُ لِلَّهِ عَلَيْكَ، وَلَا يَضُرُّكَ بِأَيِّهِمَا بَدَأْتَ

[13667] Abu Bakr said: 'Isa ibn Yunus narrated to us, from At-Taymi Yahya ibn Ya'la, from Mansur, from Mujahid, who said: 'Umrah is the Minor Hajj.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ التَّيْمِيِّ يَحْيَى بْنُ يَعْلَى، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: الْعُمْرَةُ الْحَجُّ الْأَصْغَرُ

[13668] Abu Bakr said: Yahya ibn Sa'id narrated to us, from Ash'ath, who said: Al-Hasan used to say: 'Tamattu' suffices for [the obligation of] Umrah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَشْعَثٍ قَالَ: كَانَ الْحَسَنُ يَقُولُ: تُجْزِي الْمُتَعَةَ مِنْ عُمْرَةٍ

[13669] Abu Bakr said: Abu Khalid narrated to us, from Dawud, who said: I said to 'Ata': 'Does Tamattu' suffice for us regarding what has been made obligatory upon us of it—meaning Umrah?' He said: 'Yes.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاوُدَ قَالَ: قُلْتُ لِعَطَاءٍ: هَلْ يُجْزِي عَنَّا مِمَّا افْتُرِضَ عَلَيْنَا مِنْهَا، يَعْنِي الْعُمْرَةَ التَّمَتُّعُ؟ قَالَ: نَعَمْ

[13670] Abu Bakr said: Waki' narrated to us, saying: Sufyan narrated to us, from Layth, from 'Ata', Tawus, and Mujahid, they said: 'Umrah is obligatory, and Tamattu' suffices for it.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ قَالُوا: الْعُمْرَةُ وَاجِبَةٌ، وَتُجْزِي مِنْهَا الْمُتَعَةُ

[13671] Abu Bakr said: Hafs ibn Ghiyath narrated to us, from Ibn Abi Layla and Ibn Jurayj, from ‘Ata’, that the Prophet ﷺ said: 'Whoever catches [the standing at] ‘Arafah before dawn breaks has caught the Hajj, and whoever misses ‘Arafah has missed the Hajj.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ أَبِي لَيْلَى، وَابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ، وَمَنْ فَاتَتْهُ عَرَفَةُ فَقَدْ فَاتَتْهُ الْحَجَّ

[13672] Abu Bakr said: Hafs narrated to us, from Ibn Abi Layla, from Nafi‘, from Ibn ‘Umar, similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، مِثْلَهُ

[13673] Abu Bakr said: Abu Khalid narrated to us, from Hajjaj, from Ibn Abi Mulaykah, from Ibn ‘Abbas and Ibn Az-Zubayr, who said: 'Whoever steps on ‘Arafah at night has caught the Hajj.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، وَابْنِ الزُّبَيْرِ قَالَا: مَنْ وَطِئَ عَرَفَةَ لَيْلٍ فَقَدْ أَدْرَكَ الْحَجَّ

[13674] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Husayn ibn ‘Abdullah, from ‘Ikrimah, from Ibn ‘Abbas, who said: 'Whoever stands at ‘Arafat at night has caught the Hajj, if he feared [Allah] and was righteous.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ وَقَفَ بِعَرَفَاتٍ لَيْلٍ، فَقَدْ أَدْرَكَ الْحَجَّ إِنْ اتَّقَى وَبَرَّ

[13675] Abu Bakr said: Marwan ibn Mu'awiyah narrated to us, from Humayd, from Bakr ibn 'Abdullah, from Salim ibn 'Abdullah ibn 'Umar, who said: 'If a man stands at 'Arafah at night, his Hajj is complete, even if he does not catch the people at Jam' (Muzdalifah).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: إِذَا وَقَفَ الرَّجُلُ بِعَرَفَةَ بَلِيلٍ فَقَدْ تَمَّ حَجُّهُ، وَإِنْ لَمْ يُدْرِكِ النَّاسَ بِجَمْعٍ

[13676] Abu Bakr said: Ghundar narrated to us, from Ibn Abi 'Arubah, from Qatadah, from Sa'id ibn Al-Musayyib, Sulayman ibn Yasar, 'Ata' ibn Abi Rabah, and Salim ibn 'Abdullah, they said: 'If he stands at 'Arafat, he has caught the Hajj, even if he does not catch the people at Jam'.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَسُلَيْمَانَ بْنِ يَسَارٍ، وَعَطَاءِ بْنِ أَبِي رَبَاحٍ، وَسَالِمِ بْنِ عَبْدِ اللَّهِ قَالُوا: إِذَا وَقَفَ بِعَرَفَاتٍ فَقَدْ أُدْرِكَ الْحَجُّ، وَإِنْ لَمْ يُدْرِكِ النَّاسَ بِجَمْعٍ

[13677] Abu Bakr said: Ibn 'Ulayyah narrated to us, from Ayyub, from Bakr, from Salim, who said: 'Whoever stands at 'Arafah has caught the Hajj, even if he does not catch the people at Jam'.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ بَكْرِ، عَنْ سَالِمٍ قَالَ: مَنْ وَقَفَ بِعَرَفَةَ فَقَدْ أُدْرِكَ الْحَجُّ، وَإِنْ لَمْ يُدْرِكِ النَّاسَ بِجَمْعٍ

[13678] Abu Bakr said: Ibn ‘Ulayyah narrated to us, from Ayyub, from Nafi‘, who said: 'Whoever stands at ‘Arafah at night before dawn breaks has caught the Hajj. And whoever does not has missed it; so let him circle the House, perform Sa‘y between Safa and Marwah, shave his head, and exit Ihram, and perform Hajj the following year and offer a sacrifice. If he does not find [an animal], then fasting three days during the Hajj and seven when he returns.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: مَنْ وَقَفَ بِعَرَفَةَ لَيْلٍ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ، فَقَدْ أَدْرَكَ الْحَجَّ، وَمَنْ لَا فَقَدْ فَاتَهُ، فَلْيَطْفُ بِالْبَيْتِ، وَلْيَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَيَحْلِقُ رَأْسَهُ، وَيُحِلُّ وَيَخُجُّ مِنَ الْعَامِ الْمُقْبِلِ وَيُهْدِي، فَإِنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةٍ إِذَا رَجَعَ

[13679] Abu Bakr said: Abu Usamah narrated to us, from Hisham, from Al-Hasan and ‘Ata’, that they said: 'If a man stands at ‘Arafat before the break of dawn on the night of Sacrifice, he has caught the Hajj, even if he does not catch the people at Jam‘.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ أَنَّهُمَا قَالَا: إِذَا وَقَفَ الرَّجُلُ بِعَرَفَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ لَيْلَةَ النَّحْرِ فَقَدْ أَدْرَكَ الْحَجَّ، وَإِنْ لَمْ يَدْرِكِ النَّاسَ جَمَعَ

[13680] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: مَنْ فَاتَتْهُ عَرَفَةُ أَوْ مَجْمَعُ فَاتَتْهُ الْحَجُّ
Waki‘ narrated to us, from Sufyan, from Mansur, from Ibrahim, who said: 'Whoever misses ‘Arafah or Majma‘ (Muzdalifah/Jam‘) has missed the Hajj.'

[13681] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَنْ أَدْرَكَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ
Waki‘ narrated to us, from Hisham, from Qatadah, from Sa‘id ibn Al-Musayyib, who said: 'Whoever catches ‘Arafah before the break of dawn has caught the Hajj.'

[13682] Abu Bakr said:

Waki' narrated to us, from Isma'il ibn Abi Khalid, from Ash-Sha'bi, from 'Urwah ibn Mudarris At-Ta'i, that he performed Hajj during the time of the Prophet ﷺ and did not catch up with the people until they were at Jam'. He said: I came to the Prophet ﷺ and said: 'O Messenger of Allah, I have tired myself and exhausted my mount. By Allah, I did not leave any mountain except that I stood upon it. Do I have a Hajj?' The Messenger of Allah ﷺ said: 'Whoever prays this prayer with us, having departed from 'Arafat before that by night or by day, has completed his rites and his Hajj is complete.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُضَرَّسٍ الطَّائِي، أَنَّهُ حَجَّ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُدْرِكِ النَّاسَ إِلَّا وَهُمْ بِجَمْعٍ، قَالَ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَعَبْتُ نَفْسِي وَأَنْصَبْتُ رَاجِلَتِي، وَاللَّهِ مَا تَرَكْتُ جَبَالًا إِلَّا وَقَفْتُ عَلَيْهِ، فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى مَعَنَا هَذِهِ الصَّلَاةَ وَقَدْ أَفَاضَ قِيلَ ذَلِكَ مِنْ عَرَفَاتٍ لَيْلًا أَوْ نَهَارًا، فَقَدْ قَضَى تَقَنَّهُ وَتَمَّ حَجُّهُ

[13683] Abu Bakr said:

Waki' narrated to us, from Sufyan, from Bukayr ibn 'Ata', from 'Abdur-Rahman ibn Ya'mar, who said: I heard him say: I heard the Messenger of Allah ﷺ while he was standing at 'Arafah, and some people from the people of Makkah came to him and said: 'O Messenger of Allah, how is the Hajj?' He said: 'The Hajj is 'Arafah. Whoever comes before the break of dawn on the night of Jam' (Muzdalifah), his Hajj is complete. Mina is three days; so whoever hastens [to leave] in two days, there is no sin upon him, and whoever delays, there is no sin upon him.' Then he had a man ride behind him to announce these [rules].

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ بُكَيْرٍ
بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ قَالَ: سَمِعْتُهُ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
وَاقِفٌ بِعَرَفَةَ وَأَتَاهُ أَنَاسٌ مِنْ أَهْلِ مَكَّةَ فَقَالُوا: يَا رَسُولَ
اللَّهِ، كَيْفَ الْحَجُّ؟ قَالَ: الْحَجُّ عَرَفَةُ، فَمَنْ جَاءَ قَبْلَ
طُلُوعِ الْفَجْرِ لَيْلَةَ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ، مَنِ ثَلَاثَةَ أَيَّامٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ
عَلَيْهِ، ثُمَّ أَرَدَفَ رَجُلًا خَلْفَهُ يُنَادِيهِنَّ

[13684] Abu Bakr said:

Waki' narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Umar and Zayd, regarding a man who misses the Hajj. They said: 'He exits Ihram with an Umrah, and he must perform Hajj the following year.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، وَزَيْدٍ، قَالَا فِي الرَّجُلِ
يُفَوِّتُهُ الْحَجُّ: يُحِلُّ بِعُمْرَةٍ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ

[13685] Abu Bakr said: ‘Ali ibn Hashim narrated to us, from Ibn Abi Layla, from ‘Ata’, that the Prophet of Allah ﷺ said: 'Whoever does not catch [the Hajj], he owes a sacrifice, and he makes it an Umrah, and he owes the Hajj the following year.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ لَمْ يُدْرِكْ فَعَلَيْهِ دَمٌ وَيَجْعَلُهَا عُمْرَةً، وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ

[13686] Abu Bakr said: ‘Ali ibn Hashim narrated to us, from Ibn Abi Layla, from Nafi’, from Ibn ‘Umar, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، مِثْلَهُ

[13687] Abu Bakr said: Yahya ibn Sa‘id narrated to us, from Ibn Jurayj, from Ibn Tawus, from his father, regarding the one who misses the Hajj. He said: 'His Hajj turns into an Umrah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، فِي الَّذِي يَفُوتُهُ الْحَجُّ، قَالَ: يَعُودُ حَجَّتُهُ عُمْرَةً

[13688] Abu Bakr said: Yahya ibn Sa'id narrated to us, from Hanzalah, from Al-Qasim, regarding the one who misses the Hajj. He said: 'He makes it an Umrah, and he owes the Hajj the following year and must offer a sacrifice. If he does not find [an animal], he fasts three days during the Hajj and seven when he returns.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، فِي الَّذِي يَفُوتُهُ الْحَجُّ قَالَ: يَجْعَلُهَا عُمْرَةً، وَعَلَيْهِ الْحَجُّ مِنَ الْعَامِ التَّالِيَةِ وَيُهْدِي، فَإِنْ لَمْ يَجِدْ صَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ

[13689] Abu Bakr said: 'Abdul-A'la ibn 'Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri, who said: 'He makes it an Umrah, and he owes the sacrifice.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: يَجْعَلُهَا عُمْرَةً وَعَلَيْهِ الْهَدْيُ

[13690] Abu Bakr said: Yahya ibn Adam narrated to us, from Sufyan, from Mansur, from Ibrahim, from Al-Aswad, from 'Umar, who said: 'He exits Ihram with an Umrah, and he owes the Hajj the following year.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ قَالَ: يُجِلُّ بِعُمْرَةٍ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ

[13691] Abu Bakr said: Abu Mu'awiyah narrated to us, from Al-Hasan ibn 'Amr, from Mushir, from Abu Safwan, from Ibn 'Abbas, who said: The Messenger of Allah ﷺ said: 'Whoever among you intends Hajj, let him hasten.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُسْهِرٍ، عَنْ أَبِي صَفْوَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَرَادَ مِنْكُمْ الْحَجَّ فَلْيَتَعَجَّلْ

[13692] Abu Bakr said: Hafs narrated to us, from Al-A'mash, who said: Habib and his companions used to delay [departure] until whatever Allah willed of Dhu al-Qi'dah had passed. Ibrahim disliked that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ قَالَ: كَانَ حَبِيبٌ وَأَصْحَابُهُ يَتَأَخَّرُونَ حَتَّى يَدْخُلَ مِنْ ذِي الْقَعْدَةِ مَا شَاءَ اللَّهُ، فَكَرِهَ ذَلِكَ إِبْرَاهِيمُ

[13693] Abu Bakr said: Ishaq ibn Sulayman Ar-Razi narrated to us, from Abu Sinan, from 'Amr ibn Murrah, who said: 'Tawus used to arrive among the first of the people, and depart among the last of the people.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِي، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: كَانَ طَاوُسٌ يَفْدُمُ فِي أَوَّلِ النَّاسِ، وَيَنْفِرُ فِي آخِرِ النَّاسِ

[13694] Abu Bakr said: Azhar narrated to us, from Ibn 'Awn, who said: 'Muhammad [Ibn Sirin] saw no harm in a man buying a camel to hasten [his journey] upon it.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ، لَا يَرَى بَأْسًا أَنْ يَشْتَرِيَ الرَّجُلُ الْبَعِيرَ يَتَعَجَّلُ عَلَيْهِ

[13695] Abu Bakr said: Abu Usamah narrated to us, from Burayd ibn ‘Abdullah, from his grandfather Abu Burdah, who said: 'I entered Ihram in Dhu al-Hijjah at Kufa, then I reached the people at the Standing Place on the evening of ‘Arafah, and Abu Musa did not

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ قَالَ: أَهَلَّلْتُ فِي ذِي الْحِجَّةِ بِالْكُوفَةِ، ثُمَّ وَافَيْتُ النَّاسَ بِالْمَوْقِفِ عَشِيَّةَ عَرَفَةَ، فَلَمْ يَعْجَبْ ذَلِكَ أَبُو مُوسَى

[13696] Abu Bakr said: Waki‘ narrated to us, from Muhammad ibn Burjan, from Jabir ibn Zayd, 'that he traveled from Basra to Makkah in twelve or thirteen [days].' (The doubt is from me).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ بُرْجَانَ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ سَارَ مِنَ الْبَصْرَةِ إِلَى مَكَّةَ فِي اثْنَيْ عَشَرَ أَوْ ثَلَاثَ عَشْرَةَ الشَّكُّ مِنِّي

[13697] Abu Bakr said: Abu Bakr ibn ‘Ayyash narrated to us, from ‘Asim, from Ibn Al-Musayyib, who said: ‘Abdullah traveled to us from Medina when ‘Umar was killed in seven [days].'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ ابْنِ الْمُسَيَّبِ قَالَ: سَارَ إِلَيْنَا عَبْدُ اللَّهِ مِنَ الْمَدِينَةِ حِينَ قُتِلَ عُمَرُ فِي سَبْعِ

[13698] Abu Bakr said: Azhar narrated to us, from Ibn ‘Awn, from Nafi‘, from Ibn ‘Umar, 'that he traveled from Makkah to Medina in three [days] when he was called for help regarding Safiyyah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَرْهَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَارَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فِي ثَلَاثٍ، حِينَ اسْتُصْرِخَ عَلَى صَفِيَّةَ

[13699] Abu Bakr said: ‘Abdullah ibn Idris narrated to us, from Layth, from Tawus, from Ibn ‘Abbas, who said: 'The Messenger of Allah ﷺ performed Tamattu‘, as did Abu Bakr, ‘Umar, and ‘Uthman. The first one to forbid it was Mu‘awiyah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ

[13700] Abu Bakr said: Yahya ibn Sa‘id narrated to us, from Sufyan, from Salamah ibn Kuhayl, from Tawus, from Ibn ‘Abbas, who said: I heard ‘Umar say: 'If I performed Umrah, then performed Umrah, then performed Hajj, I would have performed Tamattu‘.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: لَوْ اعْتَمَرْتُ، ثُمَّ اعْتَمَرْتُ، ثُمَّ حَجَجْتُ فَتَمَتَّعْتُ

[13701] Abu Bakr said: Ya‘la ibn ‘Ubayd narrated to us, from ‘Umar ibn Dharr, from Mujahid, who said: 'Ibn ‘Umar and Ibn ‘Abbas used to arrive performing Tamattu‘.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَعْلى بْنُ عُبَيْدٍ، عَنْ عُمَرَ بْنِ دَرٍّ، عَنْ مُجَاهِدٍ قَالَ: كَانَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ يَقْدَمَانِ مُتَمَتِّعَيْنِ

[13702] Abu Bakr said: Yahya ibn Sa'id narrated to us, from At-Taymi, from Ghunaym ibn Qays, who said: I asked Sa'd about Tamattu' and about combining them [Hajj and Umrah]. He said: 'We did this, while this one was a disbeliever in the Lord of the Kaaba - or a disbeliever in the Lord of the Throne' - meaning Mu'awiyah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ النَّيْمِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سَعْدًا، عَنِ الْمُتَعَةِ، وَعَنِ الْجَمْعِ بَيْنَهُمَا؟ فَقَالَ: فَعَلْنَا هَذَا، وَهَذَا كَافِرٌ بِرَبِّ الْكَعْبَةِ أَوْ كَافِرٌ بِرَبِّ الْعَرْشِ يَعْنِي مُعَاوِيَةَ

[13703] Abu Bakr said: Abu Mu'awiyah narrated to us, from Sulayman, from Ibn Abi Ma'n, who said: I heard Ibn 'Amr, Ibn Az-Zubayr, Jabir ibn Zayd, Abu Al-'Aliyah, and Al-Hasan ordering Hajj Tamattu'.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُلَيْمَانَ، عَنِ ابْنِ أَبِي مَعْنٍ قَالَ: سَمِعْتُ ابْنَ عَمْرٍو، وَابْنَ الزُّبَيْرِ، وَجَابِرَ بْنَ زَيْدٍ، وَأَبَا الْعَالِيَةِ، وَالْحَسَنَ، يَأْمُرُونَ بِمُتَعَةِ الْحَجِّ

[13704] Abu Bakr said: Abu Khalid narrated to us, from Al-'Awwam, from Tawus, who said: 'Indeed, the perfection of Hajj is [performing] Umrah before it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْعَوَّامِ، عَنْ طَاوُسٍ قَالَ: إِنَّ تَمَامَ الْحَجِّ الْعُمْرَةَ قَبْلَهَا

[13705] Abu Bakr said: ‘Abdul-Wahhab Ath-Thaqafi narrated to us, from Shu‘ayb ibn Al-Habhab, who said: ‘Abu Al-‘Aliyah ordered me to perform Hajj Tamattu‘.’

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ شُعَيْبِ بْنِ الْحَبَّابِ قَالَ: أَمَرَنِي أَبُو الْعَالِيَةِ بِمَنْعَةِ الْحَجِّ

[13706] Abu Bakr said: Abu Usamah narrated to us, from Khalid ibn Dinar, who said: I heard ‘Ata’ ordering Hajj Tamattu‘.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَالِدِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءً، يَأْمُرُ بِمَنْعَةِ الْحَجِّ

[13707] Abu Bakr said: Waki‘ narrated to us, from ‘Uthman ibn Abi Al-Hakam, from Sa‘id ibn Jubayr, who said: ‘Where do you stand regarding Tamattu‘? He puts two stitches in one stitch.’ (Meaning combining two rewards/actions efficiently).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عُثْمَانَ بْنِ أَبِي الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَيْنَ أَنْتَ مِنَ الْمُنْعَةِ؟ يَجْعَلُ غُرَّتَيْنِ فِي غُرَّةٍ

[13708] Abu Bakr said: Ibn Fudayl narrated to us, from Yazid, who said: Mujahid said: 'If you were to perform Hajj from this land of yours –meaning Kufa–seventy times, I would make an Umrah with every Hajj.' He (Yazid) said: I said: 'Should I perform Qiran?' He said: 'No.' He said: 'Make it an Umrah [then Hajj, i.e., Tamattu'].'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ قَالَ: قَالَ مُجَاهِدٌ: لَوْ حَجَّجْتُ مِنْ أَرْضِكَ هَذِهِ يَعْني الْكُوفَةَ سَبْعِينَ حَجَّةً، لَجَعَلْتُ مَعَ كُلِّ حَجَّةٍ عُمْرَةً، قَالَ: فَقُلْتُ: أَفَرُّنْ؟ قَالَ: لَا قَالَ: اجْعَلْهَا عُمْرَةً

[13709] Abu Bakr said: Hatim ibn Wardan narrated to us, from Yunus, from Al-Hasan, who said: 'He used to see it [Umrah] before performing Hajj, even if a man performed Hajj twenty times.' (Meaning doing Tamattu' each time).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: كَانَ يَرَاهَا قَبْلَ أَنْ يَحُجَّ، وَلَوْ حَجَّ الرَّجُلُ عَشْرِينَ مَرَّةً

[13710] Abu Bakr said: Ya'la narrated to us, from Abu Bistam, from Ad-Dahhak, who said: 'If I performed Hajj eighty times, I would perform Tamattu' with every Hajj.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَعْلى، عَنْ أَبِي بَسْطَامٍ، عَنِ الضَّحَّاكِ قَالَ: لَوْ حَجَّجْتُ ثَمَانِينَ حَجَّةً، لَجَعَلْتُ مَعَ كُلِّ حَجَّةٍ مُنْعَةً

[13711] Abu Bakr said: Mu'tamir ibn Sulayman narrated to us, from Layth, from Mujahid, who said: 'I performed Hajj forty times, and I never went out except performing Tamattu'.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: حَجَّجْتُ أَرْبَعِينَ حَجَّةً مَا خَرَجْتُ إِلَّا مُتَمَتِّعًا

[13712] Abu Bakr said: 'Abdul-Wahhab narrated to us, from Ibn Abi 'Arubah, from Malik ibn Dinar, who said: I asked eight people about Tamattu', and all of them ordered me to do it: Al-Hasan, 'Ata', Tawus, Jabir ibn Zayd, Salim ibn 'Abdullah, 'Ikrimah, Mujahid, and Al-Qasim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: سَأَلْتُ ثَمَانِيَةَ نَفَرٍ عَنِ الْمُتَمَتِّعِ؟ فَكُلُّهُمْ أَمَرَنِي بِهَا، الْحَسَنُ، وَعَطَاءٌ، وَطَاوُسٌ، وَجَابِرُ بْنُ زَيْدٍ، وَسَلَامُ بْنُ عَبْدِ اللَّهِ، وَعِكْرَمَةُ، وَمُجَاهِدٌ، وَالْقَاسِمُ

[13713] Abu Bakr said: Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim At-Taymi, from his father, from Abu Dharr, who said: 'Tamattu' was exclusively for the Companions of the Prophet

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَتْ الْمُتَمَتُّعَةُ لِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً

[13714] Abu Bakr said: ‘Abdur-Rahman ibn Mahdi narrated to us, from Sufyan, from ‘Ayyash Al-‘Amiri, from Ibrahim At-Taymi, from Abu Dharr, who said: 'It was exclusively for us'—meaning Tamattu‘ in Hajj.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَيَّاشِ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَتْ لَنَا خَاصَّةٌ يَغْنِي الْمُنْعَةَ فِي الْحَجِّ

[13715] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Al-A‘mash, from Abu Ad-Duha, who said: I asked ‘Alqamah about Tamattu‘ in Hajj? He said: 'I am not aware of seeing anyone doing it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى قَالَ: سَأَلْتُ عَلْقَمَةَ، عَنْ الْمُنْعَةِ فِي الْحَجِّ؟ فَقَالَ: مَا شَعَرْتُ أَرَى أَحَدًا يَفْعَلُهَا

[13716] Abu Bakr said: Hatim ibn Wardan narrated to us, from Yunus, from Ibn Sirin, that he did not see [validity/preference in] Tamattu‘ before Hajj, and he used to say: 'Begin with Hajj, then perform Umrah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ لَا يَرَى الْمُنْعَةَ قَبْلَ الْحَجِّ، وَيَقُولُ: ابْدَأُ بِالْحَجِّ وَاعْتَمِرْ

[13717] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Hisham ibn ‘Urwah, from his father, who said: ‘Tamattu‘ is only for the one who is besieged/prevented.’ And he recited this verse: ‘{But when you are safe, then whoever performs ‘umrah [during the Hajj months] followed by hajj [offers] what can be obtained with ease of sacrificial animals.}’ [Al-Baqarah: 196].

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: إِنَّمَا الْمُتَعَةُ لِلْمُحْصَرِ، وَتِلَا هَذِهِ الْآيَةِ {فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا [البقرة: 196]: اسْتَيْسَرَ مِنَ الْهَدْيِ}

[13718] Abu Bakr said: ‘Abdullah ibn Idris narrated to us, from Ibn Jurayj, from Muzahim ibn Abi Muzahim, from ‘Abdul-‘Aziz ibn ‘Abdullah ibn Khalid ibn Usayd, from Muharrish Al-Ka‘bi, ‘that the Messenger of Allah ﷺ performed Umrah from Al-Ji‘ranah like one passing the night.’

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُزَاهِمِ بْنِ أَبِي مُزَاهِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ أُسَيْدٍ، عَنْ مُحَرَّشِ الْكَعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ مِنَ الْجِعْرَانَةِ كَبَائِتٍ

[13719] Abu Bakr said: Hushaym narrated to us, from Mughirah, from Ash-Sha‘bi, ‘that the Messenger of Allah ﷺ stayed for his Umrah for three [days].’

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقَامَ فِي عُمْرَتِهِ ثَلَاثًا

[13720] Abu Bakr said: Humayd ibn ‘Abdur-Rahman narrated to us, from a shaykh from Bani Ghifar from the people of Makkah, from ‘Abdullah ibn Abi Hayyah, who said: 'When Abu Dharr entered Makkah, he would not stay there except for three [days], until he would leave'—meaning for Hajj or Umrah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ شَيْخٍ مِنْ بَنِي غِفَارٍ مِنْ أَهْلِ مَكَّةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَيَّةَ قَالَ: كَانَ أَبُو ذَرٍّ إِذَا دَخَلَ مَكَّةَ، لَمْ يَقُمْ بِهَا إِلَّا ثَلَاثًا، حَتَّى يَخْرُجَ يَغْنِي بِحَجٍّ أَوْ بَعُمْرَةٍ

[13721] Abu Bakr said: Bishr ibn Al-Mufaddal narrated to us, from ‘Abdur-Rahman ibn Ishaq, from his father, from ‘Abdur-Rahman ibn ‘Amr ibn Suhayl, who said: 'I saw ‘Uthman arriving in Makkah while we were with him, and he would not untie a knot (i.e., settle down/unpack) in it until he left; he would not do more than circumambulate the House and [perform Sa'y] between Safa and Marwah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سُهَيْلٍ قَالَ: لَقَدْ رَأَيْتُ عُثْمَانَ، يَفْدُمُ مَكَّةَ وَنَحْنُ مَعَهُ، فَمَا يَجْلُ بِهَا عُقْدَةً حَتَّى يَخْرُجَ، مَا يَزِيدُ عَلَى أَنْ يَطُوفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ

[13722] Abu Bakr said: Hushaym narrated to us, from Mughirah, from Ibrahim, 'that he used to like for the Muhrim to stay for three

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يُقِيمَ الْمُحْرِمُ ثَلَاثًا

[13723] Abu Bakr said: Hushaym narrated to us, from Yunus, from Al-Hasan, similar to it. حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، مِثْلَهُ

[13724] Abu Bakr said: Hushaym narrated to us, from Humayd ibn Ya'la ibn Hakim, 'that 'Umar ibn 'Abdul-'Aziz arrived at night while performing Umrah, so he completed his Umrah that night, then departed before morning.' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدِ بْنِ يَعْلَى بْنِ حَكِيمٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَدِمَ لَيْلًا وَهُوَ مُعْتَمِرٌ، فَقَضَى عُمْرَتَهُ مِنْ لَيْلَتِهِ، ثُمَّ نَفَرَ قَبْلَ أَنْ يُصْبِحَ

[13725] Abu Bakr said: Abu Usamah narrated to us, from Ibn 'Awn, from Ibn Sirin, who said: 'They used to like to stay for Umrah for three [days].' حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ قَالَ: كَانُوا يَسْتَحِبُّونَ أَنْ يُقِيمُوا فِي الْعُمْرَةِ ثَلَاثًا

[13726] 'Atā' ibn al-Sā'ib said: "The companions of 'Abd Allāh used to stay as pilgrims performing 'Umrah, complete the Tawaf, and then leave that very night." حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ، يُقِيمُونَ مُعْتَمِرِينَ فَيَقْضُونَ الطَّوْفَ، ثُمَّ يَخْرُجُونَ مِنْ لَيْلَتِهِمْ

[13727] Ismā'il ibn 'Abd al-Malik said: "I saw 'Umar ibn 'Abd al-'Aziz arriving for Hajj or 'Umrah, and he would not stay more than three (days) before leaving." حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَفْدُمُ حَاجًّا أَوْ مُعْتَمِرًا، فَلَا يُقِيمُ إِلَّا ثَلَاثًا حَتَّى يَخْرُجَ

[13728] Aflah said: “I stayed with Al-Qāsim ibn Muḥammad during ‘Umrah for three (days).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ، عَنْ أَفْلَحَ قَالَ: أَقَمْتُ
مَعَ الْقَاسِمِ بْنِ مُحَمَّدٍ فِي الْعُمْرَةِ ثَلَاثًا

[13729] ‘Ubayd Allāh ibn ‘Umar said: “I heard our sheikhs mentioning that ‘Āsim ibn ‘Umar ibn al-Khaṭṭāb used to come to Mecca for ‘Umrah, and he would not untie his saddle until he returned.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عُبَيْدِ
اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ مُشَيْخَنَا، يَذْكُرُونَ أَنَّ عَاصِمَ
بْنَ عُمَرَ بْنِ الْخَطَّابِ، كَانَ يَأْتِي مَكَّةَ مُعْتَمِرًا، فَلَا يَجُلُّ
رَحْلَهُ حَتَّى يَرْجِعَ

[13730] Muḥarrish reported that the Messenger of Allah ﷺ performed ‘Umrah from Al-Ji‘rānah, then he was like one who had spent the night there by morning. He said: “And I saw his back looking like an ingot of silver.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْعَزِيزِ
بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ أُسَيْدٍ، عَنْ مُحَرَّشٍ، "أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اعْتَمَرَ مِنَ الْجِعْرَانَةِ،
ثُمَّ أَصْبَحَ كَبَانَتْ" قَالَ: وَرَأَيْتُ ظَهْرَهُ كَأَنَّهُ سَبِيكَةٌ فِضَّةٍ

[13731] Ṭāwūs said: “The sacrificial camel is not to be ridden unless it has a rein, a noseband (Khatam), or a wooden stick in its nose (Khashash).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ،
عَنْ طَاوُسٍ قَالَ: لَا تُرَكَبُ الْبَدَنَةُ، إِلَّا مَرْمُومَةً، أَوْ
مَخْطُومَةً، أَوْ مَخْشُوشَةً

[13732] ‘Aṭā’ said: “He puts a noseband and handles it (for control) if he fears it might perish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ،
عَنْ عَطَاءٍ قَالَ: يُفْطَرُ وَيَخْطَمُ إِذَا خَافَ عَلَيْهَا أَنْ تَهْلِكَ

[13733] Ibn al-Aswad reported from his father that he used to put a noseband on his sacrificial camel, and Ibn al-Zubayr used to do that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ ابْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَخْطُمُ بَدَنَتَهُ، وَكَانَ ابْنُ الزُّبَيْرِ يَفْعَلُ ذَلِكَ

[13734] Abu Ja'far said: "Put a noseband on the sacrificial camel and strike it (to drive it)."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي جَعْفَرٍ قَالَ: أَخْطُمُ الْبَدَنَةَ وَاضْرِبُهَا

[13735] Juwaybir reported from his father that 'Alqamah, Al-Aswad, and 'Amr ibn Maymūn used not to put reins on their riding camels (sacrificial ones).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جُوَيْرٍ، عَنْ أَبِيهِ، أَنَّ عُلْقَمَةَ، وَالْأَسْوَدَ، وَعَمْرَو بْنَ مَيْمُونٍ، كَانُوا لَا يَزُمُونَ رَوَاجِلَهُمْ

[13736] Ja'far reported from his father that the Prophet ﷺ, Abu Bakr, and 'Umar used to walk to the Jamarat. He said: "And 'Ali ibn Husayn used to walk to them."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرُ كَانُوا يَمْشُونَ إِلَى الْجَمَارِ. قَالَ: وَكَانَ عَلِيُّ بْنُ حُسَيْنٍ يَمْشِي إِلَيْهَا

[13737] Ibn 'Umar used to walk to it going and returning.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَمْشِي إِلَيْهَا مُقْبِلًا وَمُذْبِرًا

[13738] 'Aṭā' said: "I caught the people walking to it going and returning."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَدْرَكْتُ النَّاسَ يَمْشُونَ إِلَيْهَا مُقْبِلِينَ وَمُذْبِرِينَ

[13739] Muḥammad ibn al-Munkadir said: “I saw Ibn al-Zubayr stoning the Jamarat while walking.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ، يَرْمِي الْجَمَارَ مَاشِيًا

[13740] ‘Ubaydah bint Nābil said: “I saw ‘Ā’ishah bint Sa’d stoning the Jamarat while walking.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ عُيَيْدَةَ ابْنَةِ نَابِلٍ قَالَتْ: رَأَيْتُ عَائِشَةَ بِنْتُ سَعْدٍ، تَرْمِي الْجَمَارَ وَهِيَ مَاشِيَةٌ

[13741] Ibn ‘Umar used to stone the Jamarat walking, going and returning.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرْمِي الْجَمَارَ مَاشِيًا ذَاهِبًا وَرَاجِعًا

[13742] ‘Aṭā’ said: “He did not consider walking to it obligatory, and he used to say: ‘And why would he ride while he is healthy?’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: "لَمْ يَكُنْ يُوجِبُ الْمَشْيَ إِلَيْهَا، وَكَانَ يَقُولُ: وَلَمْ يَرْكَبْ وَهُوَ صَحِيحٌ

[13743] Jābir used not to ride to the Jamarat except out of necessity.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّهُ كَانَ لَا يَرْكَبُ إِلَى الْجَمَارِ إِلَّا مِنْ ضَرُورَةٍ

[13744] Muḥammad ibn al-Sā’ib reported from his father: I saw ‘Umar ibn al-Khaṭṭāb see a man leading his wife on a camel to stone the Jamrah. He hit her (or the mount) with the whip in disapproval of her riding.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ السَّائِبِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَأَى رَجُلًا يَقُودُ بِامْرَأَتِهِ عَلَى بَعِيرٍ تَرْمِي الْجَمْرَةَ، قَالَ: فَعَلَاهَا بِالْذَّرَّةِ إِنْكَارًا لِرِكُوبِهَا

[13745] Qudāmah ibn ‘Abd Allāh said: “I saw the Prophet ﷺ stoning Jamrat al-‘Aqabah on the Day of Sacrifice on a reddish-white she-camel, with no beating, no driving away (of people), and no saying ‘Move away, move away.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَيَمَنَ بْنِ نَابِلٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ عَلَى نَاقَةٍ صَهْبَاءَ، لَا ضَرْبَ، وَلَا طَرْدَ، وَلَا إِلَيْكَ إِلَيْكَ

[13746] Ibn ‘Abbās reported that the Prophet ﷺ stoned Jamrat al-‘Aqabah while on his mount.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى جَمْرَةَ الْعَقَبَةِ عَلَى رَاحِلَتِهِ

[13747] Abu Mālik al-Ashja‘ī said: “I saw Ibn al-Ḥanafiyyah stoning the Jamarat on a workhorse.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ: رَأَيْتُ ابْنَ الْحَنِيفَةِ يَرْمِي الْجِمَارَ عَلَى بَرْدُونٍ

[13748] ‘Aṭā’ said: “I saw Ibn ‘Umar standing at the Jamrah on a donkey.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ هَارُونَ بْنِ أَبِي إِبْرَاهِيمَ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَاقِفًا عِنْدَ الْجَمْرَةِ عَلَى حِمَارٍ

[13749] ‘Aṭā’ said: “He rode for two days and walked for two days.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ قَالَ: رَكِبَ يَوْمَيْنِ وَمَشَى يَوْمَيْنِ

[13750] Ibn Ṭāwūs reported from his father that he used to stone the Jamrah while riding.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ قَالَ: سَمِعْتُ عَطَاءَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ وَهُوَ رَاكِبٌ

[13751] ‘Abāyah said: “I saw Sālim stoning the Jamarat while on a donkey.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ عَبَّيَّةَ قَالَ: رَأَيْتُ سَالِمًا يَرْمِي الْجِمَارَ وَهُوَ عَلَى حِمَارٍ

[13752] Al-Qāsim said: “He used to come and stone the Jamrah on the Day of Sacrifice while riding.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ قَالَ: كَانَ يَجِيءُ فَيَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ وَهُوَ رَاكِبٌ

[13753] Ibn ‘Abbās said: “I was among those whom the Messenger of Allah ﷺ sent ahead among the weak of his family.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ضَعْفَةِ أَهْلِهِ

[13754] ‘Ubayd Allāh ibn Abī Yazīd reported that he heard Ibn ‘Abbās say: “I was among those whom the Messenger of Allah ﷺ sent ahead among the weak of his family.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ضَعْفَةِ أَهْلِهِ

[13755] Ibn ‘Abbās said: “The Messenger of Allah ﷺ sent us, the young boys of Banu ‘Abd al-Muṭṭalib, ahead on donkeys (from Jam‘), and he started patting our thighs and saying: ‘O my sons, do not stone the Jamrah until the sun rises.’” Sufyān added: “And I do not think anyone should stone it until the sun rises.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْثِلْمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى جَمَرَاتٍ مِنْ جَمْعٍ، وَجَعَلَ يُلَاطِخُ أَفْخَادَنَا وَيَقُولُ: أَبْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ، زَادَ سُفْيَانُ فِيهِ: وَلَا إِحْالَ أَحَدًا يَرْمِيهَا حَتَّى تَطْلُعَ الشَّمْسُ

[13756] Hishām ibn ‘Urwah reported from his father that the Prophet ﷺ ordered Umm Salamah to meet him for the dawn prayer at Mina.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَرَ أُمَّ سَلَمَةَ أَنْ تُؤَافِيَهُ صَلَاةَ الصُّبْحِ بِمِنَى

[13757] Ibn ‘Abbās reported that the Prophet ﷺ sent the weak of his family ahead and said: “Do not stone the Jamrah until the sun rises.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْمُسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدَّمَ ضَعْفَةَ أَهْلِهِ وَقَالَ: لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ

[13758] Umm Ḥabībah said: “We used to do it during the time of the Prophet ﷺ.” (referring to leaving early from Muzdalifah).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَدْ كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13759] Ibn Shawwāl reported that ‘Abd Allāh (Ibn Mas‘ūd) said: “Jam‘ (Muzdalifah) is only a stopping place; you may depart from it whenever you wish.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ الشَّوَّالِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّمَا جَمْعٌ مَنْزِلٌ تَرْتَجِلُ مِنْهُ إِذَا شِئْتَ

[13760] ‘Abd Allāh, the client of Asmā’, reported that she used to pray Fajr at Mina.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللَّهِ، مَوْلَى أَسْمَاءَ أَنَّهَا كَانَتْ تُصَلِّي الصُّبْحَ بِمِنَى

[13761] Ḥumayd ibn ‘Abd al-Raḥmān ibn ‘Awf reported that ‘Abd al-Raḥmān ibn ‘Awf used to rush the women and children from Jam‘ (Muzdalifah) at night.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ، كَانَ يُعَجِّلُ النِّسَاءَ وَالصِّبْيَانَ مِنْ جَمْعِ بَلَيْلٍ

[13762] ‘Aṭā’ reported that ‘Ā’ishah used to send the weak of her family ahead from Jam‘ at night. ‘Aṭā’ said: “I do it (too).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زَيْدٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُقَدِّمُ ضَعْفَةَ أَهْلِهَا مِنْ جَمْعِ بَلَيْلٍ قَالَ عَطَاءٌ: إِنِّي أَفْعَلُهُ

[13763] Ibrāhīm used to allow the elderly and the sick to depart from Jam‘ at night, but they should not stone Jamrat al-‘Aqabah until the sun rises.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُرَخِّصُ لِلْكَبِيرِ وَالْمَرِيضِ، أَنْ يُفِيضُوا مِنْ جَمْعِ بَلَيْلٍ، وَلَكِنْ لَا يَرْمِي جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ

[13764] ‘Aṭā’ said: “A concession was granted to the sick, the pregnant, and those with an ailment to depart from Jam‘ at night, but they should not stone the Jamarat until the sun rises.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عَطَاءٍ قَالَ: رُخِّصَ لِلْمَرِيضِ، وَالْحُبْلَى، وَمَنْ كَانَتْ بِهِ عِلَّةٌ، أَنْ يُفِيضُوا مِنْ جَمْعِ بَلَيْلٍ، وَلَا يَرْمُوا الْجِمَارَ حَتَّى تَطْلُعَ الشَّمْسُ

[13765] ‘Abd Allāh ibn ‘Abd Allāh said: Ibn ‘Umar used to send his children ahead on the night of Muzdalifah, so they would pray Fajr at Mina and stone the Jamrah before the people arrived.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُعْمِرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمَرَ يَبْعَثُ بِصِبْيَانِهِ لَيْلَةَ الْمُزْدَلِفَةِ، فَيُصَلُّوا الصُّبْحَ بِمِنَى، وَيَرْمُوا الْجُمَرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ

[13766] Abu al-Zubayr reported that Ibn ‘Awf used to lead the Mothers of the Believers in Fajr prayer at Mina.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي الزُّبَيْرِ، أَنَّ ابْنَ عَوْفٍ، كَانَ يُصَلِّي بِأُمَّهَاتِ الْمُؤْمِنِينَ الْفَجْرَ بِمِنَى

[13767] Ka‘b ibn ‘Ujrah said: The Messenger of Allah ﷺ said to me (while the lice on his head were hurting him): “Slaughter a sheep as a sacrifice, or fast for three days, or feed six poor people, dividing a Sa‘ of dates between every two poor people.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمِرٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ قَالَ: حَدَّثَنَا ابْنُ مَعْقِلٍ قَالَ: حَدَّثَنَا كَعْبُ بْنُ عُجْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَكَانَتْ هَوَامُ رَأْسِهِ أَذْنُهُ قَالَ لِي: ادْبَحْ شَاةً نُسْكَأً، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ بَيْنَ كُلِّ مِسْكِينَيْنِ صَاعًا مِنْ تَمْرٍ

[13768] Ibrāhīm and Mujāhid said regarding His saying “a ransom of fasting or charity or sacrifice” [2:196]: “Fasting is three days, charity is three Sa’s, and sacrifice is a sheep.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَمُجَاهِدٍ فِي قَوْلِهِ: {فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ} قَالَ: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ، [196: أَوْ نُسُكٍ] [البقرة وَالصَّدَقَةُ ثَلَاثَةُ أَصْعٍ، وَالنُّسُكُ شَاةٌ

[13769] Al-Ḥasan said: “The ransom is fasting ten days, charity is (feeding) ten poor people, and the sacrifice is a slaughtered animal.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: الْفِدْيَةُ صِيَامُ عَشْرَةِ أَيَّامٍ، وَالصَّدَقَةُ عَشْرَةُ مَسَاكِينَ، وَالنَّسْكُ ذَبِيحَةٌ

[13770] Abu Mijlaz said: “Fasting is three days, charity is six poor people, and the sacrifice is a sheep.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مَجْلَزٍ قَالَ: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ، وَالصَّدَقَةُ سِتَّةُ مَسَاكِينَ، وَالنَّسْكُ شَاةٌ

[13771] ‘Aṭā’ reported the same.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ مِثْلَهُ

[13772] ‘Alqamah said: “Fasting is three days, charity is three Sa‘ distributed among six poor people, and the sacrifice is a sheep.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُلْفَمَةَ قَالَ: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ، وَالصَّدَقَةُ ثَلَاثَةُ أَصْعَابٍ سِتَّةَ مَسَاكِينَ، وَالنَّسْكُ شَاةٌ

[13773] Ibrāhīm said: “Sa‘īd ibn Jubayr asked me, so I informed him, and he said: ‘This is what Ibn ‘Abbās said.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: سَأَلَنِي سَعِيدُ بْنُ جُبَيْرٍ فَأَخْبَرْتُهُ، فَقَالَ: هَكَذَا قَالَ ابْنُ عَبَّاسٍ

[13774] Ibrāhīm said: “I told Sa‘īd ibn Jubayr (about it), and he said: ‘This is what Ibn ‘Abbās said.’”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، فَقَالَ: هَكَذَا قَالَ ابْنُ عَبَّاسٍ

[13775] Ṭāwūs said: “Fasting three days, sacrificing a sheep, and charity for six poor people.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ قَالَ: صِيَامُ ثَلَاثَةِ أَيَّامٍ، وَنَّسْكُ شَاةٍ، وَصَّدَقَةُ سِتَّةَ مَسَاكِينَ

[13776] Abu Mālīk reported the same. حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ مِثْلَهُ

[13777] ‘Ikrimah said regarding one who performs Hajj and falls ill or has an ailment in his head: “He must fast ten days, or feed ten poor people, or sacrifice a sheep.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُهُ يَقُولُ فِيمَنْ حَجَّ فَأَصَابَهُ مَرَضٌ، أَوِ الَّذِي بِهِ أَدَّى مِنْ رَأْسِهِ: فَعَلَيْهِ صِيَامُ عَشْرَةِ أَيَّامٍ، أَوْ إِطْعَامُ عَشْرَةِ مَسَاكِينٍ، أَوْ نُسُكُ شَاةٍ

[13778] Ibn ‘Abbās said: “The Multazam is what is between the Corner (Black Stone) and the Door.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ مُغِيرَةَ بْنِ زَيْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْمُلتَزِمُ مَا بَيْنَ الرُّكْنِ وَالْبَابِ

[13779] Al-Shaybānī said: “I saw ‘Amr ibn Maymūn clinging to what is between the Corner and the Door.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الشَّيْبَانِيِّ قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ وَهُوَ مُلتَزِمٌ مَا بَيْنَ الرُّكْنِ وَالْبَابِ

[13780] Mujāhid said: “They used to cling to what is between the Corner and the Door and supplicate.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ قَالَ: كَانُوا يَلْتَزِمُونَ مَا بَيْنَ الرُّكْنِ وَالْبَابِ وَيَدْعُونَ

[13781] Muḥammad ibn ‘Abd al-Raḥmān al-‘Abdī said: “I saw ‘Ikrimah ibn Khālīd, Abu Ja‘far, and ‘Ikrimah, the client of Ibn ‘Abbās, clinging to what is between the Corner and the Door of the Ka‘bah. And I saw them under the waterspout (Mizab) in the Hījr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عِبَادَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيِّ قَالَ: رَأَيْتُ عِكْرِمَةَ بْنَ خَالِدٍ وَأَبَا جَعْفَرٍ، وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، يَلْتَزِمُونَ مَا بَيْنَ الرُّكْنِ وَبَابِ الْكُعْبَةِ، وَرَأَيْتُهُمْ مَا تَحْتَ الْمِيزَابِ فِي الْحِجْرِ

[13782] Ḥanzalah said: “I saw Sālīm, ‘Aṭā’, and Ṭāwūs clinging to what is between the Corner and the Door.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو يَحْيَى الرَّازِيُّ إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ قَالَ: رَأَيْتُ سَالِمًا، وَعَطَاءً، وَطَاوُسًا، يَلْتَزِمُونَ مَا بَيْنَ الرُّكْنِ وَالبَابِ

[13783] Abu Ishāq said: “I saw ‘Amr ibn Maymūn clinging to the back of the Ka‘bah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ، يَلْتَزِمُ دُبُرَ الْكُعْبَةِ

[13784] Ibn Abī Mulaykah reported that ‘Umar ibn ‘Abd al-‘Azīz came to the back of the Ka‘bah seeking refuge (with Allah).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ أَتَى دُبُرَ الْكُعْبَةِ يَسْتَعِيذُ

[13785] Muḥammad ibn Šālīḥ said: “I saw Al-Qāsim clinging to the back of the Ka‘bah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ: رَأَيْتُ الْقَاسِمَ يَلْتَزِمُ خَلْفَ الْكُعْبَةِ

[13786] Ḥanzalah said: “I saw Al-Qāsim seeking refuge at the back of the Ka‘bah and saying: ‘O Allah, I seek refuge in You from Your might, Your vengeance, and Your power.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو يَحْيَى الرَّازِي، عَنْ حَنْظَلَةَ قَالَ: رَأَيْتُ الْقَاسِمَ يَتَعَوَّذُ فِي دُبْرِ الْكَعْبَةِ وَيَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ بَاسِكَ، وَنِقْمَتِكَ، وَسُلْطَانِكَ

[13787] Thābit ibn Qays said: “I saw Nāfi‘ ibn Jubayr clinging to what is between the Stone and the Door, and behind the Ka‘bah. I have seen all of that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ثَابِتِ بْنِ قَيْسٍ قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ، يَلْتَزِمُ مَا بَيْنَ الْحَجَرِ وَالْبَابِ وَخَلْفَ الْكَعْبَةِ كُلِّ قَدْ رَأَيْتُهُ

[13788] Khālīd ibn Abī Bakr said: “I saw ‘Ubayd Allāh ibn ‘Abd Allāh clinging to the back of the Ka‘bah on the side facing the west, pressing his chest against it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ عُبَيْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ، يَلْتَزِمُ خَلْفَ الْكَعْبَةِ مِمَّا يَلِي الْمَغْرِبَ يَلْصِقُ بِهَا صَدْرَهُ

[13789] Abu Ishāq said: “I saw ‘Amr ibn Maymūn clinging to the Ka‘bah, pressing his belly against its back on the side near the Yemeni Corner.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ أَبِي إِسْحَاقَ قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ، قَدْ التَزَمَ الْكَعْبَةَ، وَأَلْصَقَ بَطْنَهُ مِنْ مُوَحَّرِهَا مِنَ الْجَانِبِ الَّذِي يَلِي الرُّكْنَ الْيَمَانِي

[13790] ‘Abd al-Raḥmān ibn al-Aswad reported that his father used to cling to the back of the Ka‘bah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ أَبَاهُ، كَانَ يَلْتَزِمُ دُبْرَ الْكَعْبَةِ

[13791] Al-A'mash said: "I saw Abu Bakr ibn 'Abd al-Rahmān clinging to the back of the Ka'bah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِدْرِيسَ، عَنِ الْأَعْمَشِ قَالَ: رَأَيْتُ أَبَا بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ، يُلْتَزِمُ مُؤَخَّرَ الْكَعْبَةِ

[13792] Ibrāhīm said regarding a man fasting for Tamattu' (Mut'ah) who then finds a sacrificial animal before completing his fast: "He abandons the fast."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَصُومُ الْمُتَعَةَ، ثُمَّ يَجِدُ الْهَدْيَ قَبْلَ أَنْ يَتِمَّ صَوْمَهُ؟ قَالَ: يَتْرُكُ الصَّوْمَ

[13793] 'Aṭā' said regarding a man who fasted the three days during Hajj, then became wealthy (able to afford the sacrifice) while in Mecca: "He must offer the sacrifice."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُثَيْمَةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ صَامَ الثَّلَاثَةَ أَيَّامٍ فِي الْحَجِّ، ثُمَّ أُيسِّرَ وَهُوَ بِمَكَّةَ أَنَّ عَلَيْهِ الْهَدْيَ

[13794] Sa'īd ibn Jubayr and 'Ikrimah said: "If he becomes able (to afford it) before he shaves, let him slaughter."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعِكْرِمَةَ قَالَا: إِذَا أُيسِّرَ قَبْلَ أَنْ يَخْلُقَ فَلْيَذْبَحْ

[13795] Mujāhid used to say regarding the ransom of fasting, charity, or sacrifice: "It is according to his ability during his Hajj and Umrah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَادٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَقُولُ: فِي فِدْيَةِ الصِّيَامِ، أَوْ صَدَقَةٍ، أَوْ نُسُكٍ، فِي يُسْرِهِ ذَلِكَ فِي حَجَّتِهِ وَعُمْرَتِهِ

[13796] Sulaymān ibn Mūsā said: “If it is during Hajj, (he can switch to sacrifice) until he exits Ihram. If it is during Umrah, until he circumambulates the House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَادٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: إِنْ كَانَ فِي الْحَجِّ فَحَتَّى يَجِلَّ، وَإِنْ كَانَ فِي الْعُمْرَةِ فَحَتَّى يَطُوفَ بِالْبَيْتِ

[13797] ‘Aṭā’, Ibn Sirīn, and Al-Ḥasan said: “If you fasted for the Mut’ah of Hajj, then you found (means for sacrifice) before finishing your fast, then offer expiation (sacrifice). But if you found (means) after you finished your fast, then there is no expiation upon you.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ، وَابْنِ سِيرِينَ، وَالْحَسَنِ قَالُوا: إِذَا صُمْتَ فِي مُتْعَةِ الْحَجِّ، ثُمَّ وَجَدْتَ قَبْلَ أَنْ تَفْرُغَ مِنْ صِيَامِكَ فَكْفَرُ، وَإِنْ وَجَدْتَ وَقَدْ فَرَغْتَ مِنْ صِيَامِكَ فَلَيْسَ عَلَيْكَ كَفَّارَةٌ

[13798] Ibn al-Zubayr said: “Seven hundred of the Children of Israel used to perform Hajj to this House; they would place their sandals at At-Tan‘īm and enter barefoot out of reverence for the House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: لَقَدْ كَانَ هَذَا الْبَيْتُ يَحُجُّهُ سَبْعُ مِائَةٍ مِنَ بَنِي إِسْرَائِيلَ، يَضَعُونَ نِعَالَهُمْ بِالْتَّنْعِيمِ، وَيَدْخُلُونَ حُفَاةً تَعْظِيمًا لِلْبَيْتِ

[13799] ‘Aṭā’ said: “They disliked entering the House with leather socks (Khuff), sandals, or dyed garments (Asab) out of reverence for the House.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَدْخُلُوا الْبَيْتَ بِالْخُفِّ، وَالنَّعْلِ، وَالْعَصَبِ تَعْظِيمًا لِلْبَيْتِ

[13800] ‘Abd Allāh ibn Sharīk said: “I saw Ibn ‘Umar performing Tawaf wearing his sandals, and I saw Ibn al-Zubayr not doing that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يَطُوفُ وَعَلَيْهِ نَعْلَاهُ، وَرَأَيْتُ ابْنَ الزُّبَيْرِ لَا يَفْعَلُهُ

[13801] Jābir said: “I saw Ṭāwūs, Mujāhid, and ‘Aṭā’ performing Tawaf in their sandals.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ طَاوُسًا، وَمُجَاهِدًا، وَعَطَاءً، يَطُوفُونَ فِي نَعَالِهِمْ

[13802] Ibn al-Zubayr said: “The nation from the Children of Israel used to take off their sandals when they came to Dhū Ṭuwā.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرِ بْنِ حَبِيبٍ، عَنْ ابْنِ الزُّبَيْرِ قَالَ: كَانَتْ الْأُمَّةُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَتَوْا دَا طُوًى خَلَعُوا نَعَالَهُمْ

[13803] Mujāhid said: “The Prophets used to take off their sandals when they came to the Sanctuary (Haram).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ قَالَ: كَانَتْ الْأَنْبِيَاءُ إِذَا أَتَتْ عَلَى الْحَرَمِ نَزَعُوا نَعَالَهُمْ

[13804] Ibn ‘Abbās said: “When you have stoned the Jamrah, everything becomes lawful for you except women.” He also said: “As for me, I saw the Messenger of Allah ﷺ with his head drenched in musk. Is that perfume or not?”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ الْحَسَنِ الْعُرَيْنِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ وَقَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْمَخٌ رَأْسَهُ بِالْمِسْكِ، أَفْطِيبُ ذَلِكَ أَمْ لَا؟

[13805] The Prophet ﷺ said: “When he stones the Jamrah, slaughters, and shaves, everything becomes lawful for him except women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا رَمَى الْجَمْرَةَ، وَذَبَحَ وَحَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ

[13806] ‘Aishah reported similar from the Prophet ﷺ.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[13807] Ibn al-Munkadir heard Ibn al-Zubayr say: “If you stone the Jamrah on the Day of Sacrifice, everything besides women becomes lawful for you.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنْكَدِرِ، سَمِعَ ابْنَ الزُّبَيْرِ يَقُولُ: إِذَا رَمَيْتَ الْجَمْرَةَ مِنْ يَوْمِ النَّحْرِ فَقَدْ حَلَّ لَكَ مَا وَرَاءَ النِّسَاءِ

[13808] ‘Aishah said: “When he stones, everything becomes lawful for him except women, until he circumambulates the House. When he circumambulates the House, women become lawful for him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِذَا رَمَى حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ، حَتَّى يَطُوفَ بِالْبَيْتِ، فَإِذَا طَافَ بِالْبَيْتِ حَلَّ لَهُ النِّسَاءُ

[13809] ‘Alqamah said: “When he stones the Jamrah, everything becomes lawful for him except women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِذَا رَمَى الْجَمْرَةَ حَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ

[13810] Ibn ‘Umar said: “If a man sacrifices and shaves, everything becomes lawful for him except women and perfume.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: إِذَا نَحَرَ الرَّجُلُ وَحَلَّقَ، حَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ وَالطِّيبَ

[13811] Ibn ‘Umar said: “When he stones the Jamrah, everything becomes lawful for him except women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَطَاءٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: إِذَا رَمَى الْجَمْرَةَ، حَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ

[13812] Al-Ḥasan said: “When he stones Jamrat al-‘Aqabah, everything becomes lawful for him except perfume, women, and

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ حَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا الطِّيبَ وَالنِّسَاءَ وَالصَّيْدَ

[13813] ‘Aṭā’ said: “If you have completed all the rituals, everything becomes lawful for you except women and hunting.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ قَالَ: إِذَا قَضَيْتُمُ الْمَنَاسِكَ كُلَّهَا، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ وَالصَّيْدَ

[13814] Sulaymān said: I kissed my wife after stoning the Jamrah, so I asked ‘Aṭā’. He ordered me to slaughter a sheep.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ قَالَ: قَبَّلْتُ امْرَأَتِي بَعْدَمَا رَمَيْتُ الْجَمْرَةَ، فَسَأَلْتُ عَطَاءً؟ فَأَمَرَنِي أَنْ أُذْبَحَ شَاةً

[13815] Ibn al-Zubayr said: “When he stones the Jamrah, everything becomes lawful for him except women.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، عَنِ ابْنِ الزُّبَيْرِ قَالَ: إِذَا رَمَى الْجَمْرَةَ، حَلَّ لَهُ كُلُّ شَيْءٍ، إِلَّا النِّسَاءَ

[13816] Ibn ‘Abbās reported that the Prophet ﷺ offered among his sacrificial animals a camel belonging to Abu Jahl, which had a silver nose ring.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدَى فِي بُذْنِهِ جَمَلًا لِأَبِي جَهْلٍ بَرَّتْهُ مِنْ فَضَّةٍ

[13817] Iyās ibn Salamah reported that the Prophet ﷺ had a male camel among his sacrificial animals.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُيَيْدَةَ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بُذْنِهِ جَمَلٌ

[13818] A man asked Ibn ‘Umar: “What do you think about a sacrificial animal; can I slaughter a male camel in its place?” He said: “I have not seen anyone do that, and slaughtering a female is more beloved to me.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ يَزِيدِ بْنِ حُمَيْدٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا تَرَى فِي بَذْنَةِ أَنْحَرُ مَكَانَهَا جَمَلًا؟ قَالَ: مَا رَأَيْتُ أَحَدًا فَعَلَ ذَلِكَ، وَلَأَنْ أَنْحَرَ أَنْتَى أَحَبُّ إِلَيَّ

[13819] Jābir ibn ‘Abd Allāh said: “There is no harm in the sacrifice being a male camel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ يَحْيَى الْعَسَّانِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَا بَأْسَ بِالْهَدْيِ الذَّكَرِ مِنَ الْإِبِلِ

[13820] Nāfi‘ said: “I never saw anyone offer a male camel except ‘Umar ibn ‘Abd al-‘Azīz, for he offered a Bukhti (Bactrian) camel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَهْدَى جَمَلًا إِلَّا عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَإِنَّهُ أَهْدَى بُخْتِيًّا

[13821] ‘Atā’ said: “Females and males can be offered, but females are more beloved to me.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: تُهْدَى الْإِنَاثُ وَالذُّكُورُ، وَالْإِنَاثُ أَحَبُّ إِلَيَّ

[13822] Abu Ja‘far, the client of Ibn ‘Abbās, said: “I saw Ibn ‘Abbās offer two camels, one of which was a female Bactrian.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ، أَهْدَى بَدَنَتَيْنِ، إِحْدَاهُمَا بُخْتِيَّةٌ

[13823] Ibn ‘Umar offered a female Bactrian camel.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ مَوْلَى ابْنِ عُمَرَ، أَنَّ ابْنَ عُمَرَ، أَهْدَى بُخْتِيَّةً

[13824] Tāwūs offered a male camel for Mut‘ah (Tamattu‘).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ طَاوُسٍ، أَنَّهُ أَهْدَى عَنْ مُتْعَةٍ، جَمَلًا

[13825] It was said to ‘Atā’ that ‘Ikrimah ibn Khālīd offered (a male camel). ‘Atā’ said: “And what is the harm in that?”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ قَالَ: قِيلَ لِعَطَاءٍ: إِنَّ عِكْرِمَةَ بْنَ خَالِدٍ أَهْدَى؟ قَالَ عَطَاءٌ: وَمَا بَأْسُ ذَلِكَ

[13826] Abu Bakr said: ‘Abdullah ibn Idris narrated to us, from Layth, from Mujahid, who said: ‘Among what the Prophet ﷺ offered as a sacrifice was a camel belonging to Abu Jahl, which had a silver ring in its nose.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كَانَ فِيْمَا أَهْدَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَلٌ لِأَبِي جَهْلٍ فِي أَنْفِهِ بُرَّةٌ مِنْ فِضَّةٍ

[13827] Abu Bakr said: ‘Abdur-Rahman ibn Muhammad Al-Muharibi narrated to us, from Layth, from Nafi’, from Ibn ‘Umar, ‘that he offered a camel as a sacrifice.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أَهْدَى جَمَلًا

[13828] Abu Bakr said: Isma‘il ibn ‘Ulayyah narrated to us, from Yunus, from Al-Hasan, who said: ‘His Umrah belongs to the month in which he exits Ihram.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: عُمْرَتُهُ فِي الشَّهْرِ الَّذِي يُجِلُّ فِيهِ

[13829] Abu Bakr said: Ghundar narrated to us, from Shu‘bah, from Matar, from Al-Hasan, ‘Ata’, and Al-Hakam, who said: ‘Whoever performs Umrah in a month, then performs Tawaf in another month, his Umrah belongs to the month in which he performed Tawaf.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَطَرٍ، عَنْ الْحَسَنِ، وَعَطَاءٍ، وَالْحَكَمِ قَالُوا: مَنْ اعْتَمَرَ فِي شَهْرٍ، ثُمَّ طَافَ فِي شَهْرٍ آخَرَ، فَعُمْرَتُهُ فِي الشَّهْرِ الَّذِي طَافَ فِيهِ

[13830] Abu Bakr said: Ghundar narrated to us, from Ibn Abi ‘Arubah, from Qatadah, that he said: ‘His Umrah belongs to the month in which he entered Ihram.’

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّهُ قَالَ: عُمْرَتُهُ فِي الشَّهْرِ الَّذِي أَحْرَمَ فِيهِ

[13831] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: عُمَرَتُهُ فِي الشَّهْرِ الَّذِي يُهْلُ فِيهِ said: 'His Umrah belongs to the month in which he raises his voice (in Talbiyah/Ihram).'

[13832] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ إِبْرَاهِيمَ قَالَ: عُمَرَتُهُ فِي الشَّهْرِ الَّذِي أُحْرِمَ فِيهِ said: 'His Umrah belongs to the month in which he entered Ihram.'

[13833] Abu Bakr said: Yazid ibn Harun narrated to us, saying: Hushaym informed us, Hafsa bint Sirin narrated to us, saying: 'I went out with my brothers, and we entered Ihram for Umrah in Ramadan. An army intercepted us until Shawwal began. We asked the people of Makkah, and all of them said to me: It is Mut'ah (Tamattu').'

[13834] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: عُمَرَتُهُ فِي الشَّهْرِ الَّذِي أُحْرِمَ فِيهِ said: 'His Umrah belongs to the month in which he entered Ihram.'

[13835] Abu Bakr said: Jarir narrated to us, from ‘Abdul-Hamid, from Mughirah, from Ibrahim, who said: 'The sick person is made to witness all the rituals, and is carried in a litter for Tawaf. When it is time to throw at the Jamarat, [the pebble] is placed in his palm, then he throws it from his palm.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يُشْهَدُ بِالْمَرِيضِ الْمَنَاسِكَ كُلَّهَا، وَيُطَافُ بِهِ عَلَى مَحْمَلٍ، فَإِذَا رَمَى الْجِمَارَ وَضَعَ فِي كَفِّهِ، ثُمَّ رَمَى بِهِ مِنْ كَفِّهِ

[13836] Abu Bakr said: Jarir narrated to us, from Layth, from ‘Ata’, who said: '[The pebbles] are thrown on his behalf.'

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

[13837] Abu Bakr said: Mu‘tamir narrated to us, from Layth, from Tawus, who said: 'The sick person: throwing is done on his behalf, and Tawaf is done on his behalf.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: الْمَرِيضُ يُرْمَى عَنْهُ، وَيُطَافُ عَنْهُ

[13838] Abu Bakr said: Waki‘ narrated to us, from ‘Abdul-Jabbar ibn Ward, who said: My father sent me to Mujahid while he was sick to ask him about throwing at the Jamarat. He said: 'The closest of his family to him throws.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَرْدٍ قَالَ: أَرْسَلَنِي أَبِي إِلَى مُجَاهِدٍ وَهُوَ مَرِيضٌ أَسْأَلُهُ عَنْ رَمَى الْجِمَارِ؟ قَالَ: يَرْمِي أَوْلَى أَهْلِهِ بِهِ

[13839] Abu Bakr said: Sharik narrated to us, from Ibrahim ibn Al-Muhajir, from 'Ata', who said: 'The sick person hires someone to perform Tawaf on his behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عَطَاءٍ قَالَ: يَسْتَأْجِرُ الْمَرِيضُ مَنْ يَطُوفُ عَنْهُ

[13840] Abu Bakr said: Waki' narrated to us, from Hanzalah, who said: Tawus was asked about a sick woman. He said: 'Some of her family throw on her behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَنْظَلَةَ قَالَ: سُئِلَ طَاوُسٌ عَنِ امْرَأَةٍ مَرِيضَةٍ قَالَ: يَرْمِي عَنْهَا بَعْضُ أَهْلِهَا

[13841] Abu Bakr said: 'Abdullah ibn Numayr narrated to us, from Ash'ath, from Abu Az-Zubayr, from Jabir, who said: 'We performed Hajj with the Messenger of Allah ﷺ, and with us were women and children. So we recited Talbiyah on behalf of the children, and we threw [pebbles] on their behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَنَا النِّسَاءُ وَالصَّبِيَّانُ، فَلَبَّيْنَا عَنِ الصَّبِيَّانِ، وَرَمَيْنَا عَنْهُمْ

[13842] Abu Bakr said: ‘Abdul-Wahhab Ath-Thaqafi narrated to us, from Ayyub, who said: I saw a son of ‘Abdur-Rahman ibn Al-Qasim, so I said: 'What do they do with this one?' They said: 'You place the pebble in his palm; if he is unable, it is thrown on his behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ قَالَ: رَأَيْتُ ابْنًا لِعَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، فَقُلْتُ: كَيْفَ يَصْنَعُونَ بِهِذَا؟ فَقَالُوا: تَضَعُ الْحَصَاةَ فِي كَفِّهِ، فَإِنْ عَجَزَ رَمَى عَنْهُ

[13843] Abu Bakr said: ‘Abdul-A‘la narrated to us, from ‘Ubayd Allah ibn ‘Umar, from Nafi‘, from Ibn ‘Umar, who said: 'He used to perform Hajj with his children. Whoever among them was able to throw, threw; and whoever was not able, it was thrown on his behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ يَحُجُّ بِصِبْيَانِهِ فَمَنْ اسْتَطَاعَ مِنْهُمْ أَنْ يَرْمِيَ رَمَى، وَمَنْ لَمْ يَسْتَطِعْ رَمَى عَنْهُ

[13844] Abu Bakr said: ‘Abdul-Wahhab Ath-Thaqafi narrated to us, from Habib Al-Mu‘allim, from ‘Ata’, regarding the child entering Ihram. He said: 'His father or his guardian recites Talbiyah on his behalf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ حَبِيبِ الْمُعَلِّمِ، عَنْ عَطَاءٍ، فِي الصَّبِيِّ يُحْرِمُ، قَالَ: يُلَبِّي عَنْهُ وَالِدُهُ أَوْ وَلِيُّهُ

[13845] Abu Bakr said:

Waki' narrated to us, from Hisham Ad-Dastawa'i, from Qatadah, from Abu Hassan, from Ibn 'Abbas, 'that the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped the blood from it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ ابْنِ عَبَّاسٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَشْعَرَ الْهَدْيِ فِي السَّانِمِ الْأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ

[13846] Abu Bakr said: Jarir ibn

'Abdul-Hamid narrated to us, from Hisham, from 'Urwah, from his father, 'that when he wanted to mark the camel, he marked it on the right side.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُشْعِرَ الْبَدَنَةَ أَشْعَرَهَا مِنَ الْجَانِبِ الْأَيْمَنِ

[13847] Abu Bakr said: 'Abdah ibn

Sulayman narrated to us, from Yahya ibn Sa'id, from Nafi', from Ibn 'Umar, 'that if it was a single camel, he would mark it on its left side with his right hand. And if there were two camels, he would mark one of them on the right side and the other on the left.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا كَانَتْ بَدَنَةٌ وَاحِدَةً، أَشْعَرَهَا فِي شِقِّهَا الْأَيْسَرِ بِيَدِهِ الْيُمْنَى، وَإِذَا كَانَتْ بَدَنَتَيْنِ أَشْعَرَ إِحْدَاهُمَا فِي الشَّقِّ الْأَيْمَنِ، وَالْأُخْرَى فِي الْأَيْسَرِ

[13848] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ: يُشْعِرُ فِي الْأَيْمَنِ
 Waki‘ narrated to us, from Sufyan, from Salim, from Sa‘id ibn Jubayr that he said: 'He marks [it] on the right [side].'

[13849] Abu Bakr said: Ishaq ibn حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، أَنَّهُ كَانَ يُشْعِرُ فِي الْأَيْمَنِ
 Sulayman Ar-Razi narrated to us, from Aflah, from Al-Qasim, 'that he used to mark [it] on the right [side].'

[13850] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ أَنَّهُ قَالَ: أَشْعِرُ مِنْ حَيْثُ شِئْتُ
 Waki‘ narrated to us, from Sufyan, from Mansur, from Mujahid that he said: 'Mark [it] from wherever you wish.'

[13851] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ قَالَ: "كَانَ أَنَاسٌ يَفْقَدُمُونَ مَكَّةَ بِغَيْرِ زَادٍ فَانْزَلَتْ: {فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى} [البقرة 197]
 Waki‘ narrated to us, Ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Ikrimah who said: 'Some people used to come to Makkah without provisions, so it was revealed: {Indeed, the best provision is fear of Allah} [Al-Baqarah: 197].'

[13852] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَطَاءٍ الْبَكَّائِيِّ قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ قَوْلِهِ: ؟ [197]: {وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى} [البقرة قَالَ: الطَّعَامُ يَوْمَئِذٍ قَلِيلٌ، قُلْتُ: وَمَا الطَّعَامُ؟ قَالَ: السَّوِيقُ وَالتَّمْرُ

Waki' narrated to us, from 'Abdul-Malik ibn 'Ata' Al-Bakka'i who said: I asked Ash-Sha'bi about His saying: {And take provisions, but indeed, the best provision is fear of Allah} [Al-Baqarah: 197]? He said: 'Food was scarce in those days.' I said: 'What was the food?' He said: 'Sawiq (barley mush) and dates.'

[13853] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ
Waki' narrated to us, from Sufyan, 197] سُوْقَةٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {وَتَزَوَّدُوا} [البقرة
from Ibn Suqah, from Sa'id ibn قَالَ: الْخُشْكَنَانِجُ وَالسَّوِيقُ
Jubayr [regarding]: {And take
provisions} [Al-Baqarah: 197], he
said: 'Dry rusks (Khushkananj) and
Sawiq.'

[13854] Abu Bakr said: Ghundar narrated to us, from Shu‘bah, from Mughirah, from Ash-Sha‘bi who said: 'People from the people of Yemen used to perform Hajj and not take provisions until they reached such-and-such obstacle, so it was revealed: {And take provisions, but indeed, the best provision is fear of Allah} [Al-Baqarah: 197].'

[13855] Abu Bakr said: Waki' narrated to us, from 'Umar ibn Dharr, from Mujahid who said: 'They used to not take provisions for their Hajj until it was revealed: {And take provisions, but indeed, the best provision is fear of Allah} [Al-Baqarah: 197], so they took food as provisions.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ وَكَيْهِ قَالَ: "كَانُوا لَا يَتَزَوَّدُونَ فِي حَجِّهِمْ حَتَّى نَزَلَتْ: {وَلَزَوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى} [البقرة 197] فَتَزَوَّدُوا الطَّعَامَ

[13856] Abu Bakr said: 'Abdus-Salam ibn Harb narrated to us, from Sa'id, from Abu Ma'shar, from Ibrahim, that 'Umar ibn Al-Khattab 'ordered As-Subay ibn Ma'bad, when he performed Qiran, to slaughter a ram.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مُعَشَّرٍ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَمَرَ الصَّبِيَّ بْنَ مَعْبَدٍ حَيْثُ أَوْ حِينَ قَرَنَ، أَنْ يَذْبَحَ كَبْشًا

[13857] Abu Bakr said: Abu Bakr ibn 'Ayyash narrated to us, from 'Abdul-Malik, from Sa'id ibn Jubayr who said: 'The sheep suffices for the Qarin (one performing Qiran) for his Hajj and his Udhiyah (Eid sacrifice).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: الشَّاةُ تُجْزِي عَنِ الْقَارِنِ مِنْ حَجِّهِ وَأُضْحَاهُ

[13858] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ وَكَيْهِ قَالَ: تُجْزِي هَدْيَهُ مِنْ أَضْحِيَّتِهِ
Waki' narrated to us, from 'Ali ibn 'Ali, from 'Ikrimah who said: 'His Hady (sacrificial animal for Hajj) suffices for his Udhiyah.'

[13859] Abu Bakr said: Hafs ibn Ghhiyath narrated to us, from Layth who said: Tawus was asked about a woman who performed Tamattu' but did not slaughter [a Hady] but offered an Udhiyah. He said: 'It suffices her.'
حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ قَالَ: سُئِلَ طَاوُسٌ، عَنِ امْرَأَةٍ تَمَتَّعَتْ فَلَمْ تُذْبَحْ وَضَحَّتْ قَالَ: يُجْزِيهَا

[13860] Abu Bakr said: Ghundar narrated to us, from Ibn Abi 'Arubah, from Qatadah, from 'Umar ibn 'Abdul-'Aziz, that he used to order Mut'ah (Tamattu') and encourage it, and he would say: 'A sheep suffices for it.'
حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ كَانَ يَأْمُرُ بِالْمُنْعَةِ وَيَحْتُّ عَلَيْهَا وَيَقُولُ: تُجْزِي عَنْهُ شَاةٌ

[13861] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Muhammad ibn Ishaq, from Az-Zuhri who said: 'Whoever is besieged by war slaughters [his sacrifice] where he was detained, and becomes Halal (exits Ihram) from women and everything, just as the Messenger of Allah ﷺ did.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ قَالَ: مَنْ أُخْصِرَ بِالْحَرْبِ بِالْحَرْبِ نَحَرَ مِنْ حَيْثُ حُبِسَ، وَحَلَ مِنَ النِّسَاءِ، وَمِنْ كُلِّ شَيْءٍ كَمَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[13862] Abu Bakr said: Abu Khalid Al-Ahmar and Abu Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrahim, from ‘Alqamah, regarding the besieged person. He said: 'He sends his sacrificial animal; once it is slaughtered, he becomes Halal.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، فِي الْمُخْصَرِ قَالَ: يَبْعَثُ بِهِدْيِهِ فَإِذَا ذُبِحَ حَلَ

[13863] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Al-A‘mash, from Ibrahim who said: Sa‘id ibn Jubayr asked me, so I informed him, and he indicated with his hand like this: 'Ibn ‘Abbas said [it].'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: سَأَلَنِي سَعِيدُ بْنُ جُبَيْرٍ فَأَخْبَرْتُهُ، فَقَالَ: بِيَدِهِ هَكَذَا قَالَ ابْنُ عَبَّاسٍ

[13864] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Hisham ibn Hassan, from Hisham ibn ‘Urwah, from his father who said: 'If he returns, nothing becomes lawful for him except his head (shaving).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: إِذَا رَجَعَ لَا يُجِلُّ مِنْهُ إِلَّا رَأْسُهُ

[13865] Abu Bakr said: ‘Abdul-A‘la narrated to us, from Hisham, from ‘Ata’ who said: 'He has become lawful from everything; he is in the status of a non-Muhrim.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ عَطَاءٍ قَالَ: قَدْ حَلَّ مِنْ كُلِّ شَيْءٍ هُوَ بِمَنْزِلَةِ الْحَالِلِ

[13866] Abu Bakr said: Abu Mu‘awiyah narrated to us, from Al-A‘mash, from ‘Umarah, from ‘Abdur-Rahman ibn Yazid, from ‘Abdullah who said: 'When his sacrificial animal is slaughtered, he becomes Halal.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا نُجِرَ هَدْيُهُ حَلَّ

[13867] Abu Bakr said: Waki‘ narrated to us, from Isra’il, from Jabir, from ‘Abdur-Rahman ibn Al-Aswad, from his father, that a man from Wuhayl was besieged. ‘Abdullah said: 'If his sacrificial animal is slaughtered, he becomes lawful from everything.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّ رَجُلًا مِنْ وَهَيْلٍ أُحْصِرَ، فَقَالَ عَبْدُ اللَّهِ: إِذَا دُبِحَ هَدْيُهُ حَلَّ مِنْ كُلِّ شَيْءٍ

[13868] Abu Bakr said: Yazid ibn Harun narrated to us, from Hisham, from Al-Hasan, regarding the besieged person. He said: 'He sends the sacrificial animal; when it is slaughtered, he becomes lawful, and he owes a Hajj the following

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الْمُحْصَرِّ قَالَ: يَبْعَثُ بِالْهَدْيِ، فَإِذَا نُحِرَ حَلَّ وَعَلَيْهِ حَجٌّ مِنْ قَابِلٍ

[13869] Abu Bakr said: Ibn Abi 'Adi narrated to us, from Ibn 'Awn, from Muhammad who said: He used to say: 'If a man assumes Ihram for Hajj and becomes besieged, he sends his sacrificial animal. When the animal reaches its destination, if he wishes, he returns and becomes lawful from some things, and remains unlawful from others.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: "كَانَ يَقُولُ: إِذَا فَرَضَ الرَّجُلُ الْحَجَّ فَأَصَابَهُ حَصْرٌ، فَإِنَّهُ يَبْعَثُ بِهِدْيِهِ، فَإِذَا بَلَغَ الْهَدْيُ مَحِلَّهُ، فَإِنَّهُ إِنْ شَاءَ رَجَعَ وَحَلَّ مِنْ أَشْيَاءَ، وَحَرَّمَ مِنْ أُخْرَى

[13870] Abu Bakr said: Muhammad ibn Abi 'Adi narrated to us, from Ibn 'Awn who said: I asked Salim and Al-Qasim about the besieged person. They said: 'Regarding him is the saying of Muhammad.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ قَالَ: سَأَلْتُ سَالِمًا، وَالْقَاسِمَ، عَنِ الْمُحْصَرِّ؟ فَقَالَا: فِيهِ قَوْلٌ مُحَمَّدٍ

[13871] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ وَكِيعٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: إِذَا ذُبِحَ هَذِي الْمُحْصَرِ حَلَّ لَهُ كُلُّ شَيْءٍ

Waki' narrated to us, from Isra'il, from Jabir, from 'Amir who said: 'If the sacrificial animal of the besieged person is slaughtered, everything becomes lawful for him.'

[13872] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، أَنَّهُمَا قَالَا: إِنَّ مِنْ تَمَامِ الْحَجِّ أَنْ يَشْهَدَ الصَّلَاتَيْنِ مَعَ الْإِمَامِ بِعَرَفَةَ

Abu Al-Ahwas narrated to us, from Abu Ishaq, from 'Abdur-Rahman ibn Al-Aswad, from 'Alqamah and Al-Aswad, that they said: 'Indeed, part of the perfection of Hajj is to witness the two prayers [Zuhr and Asr] with the Imam at 'Arafah.'

[13873] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَجِيبُونَ أَنْ يُصَلُّوا الصَّلَاتَيْنِ، الظُّهْرَ وَالْعَصْرَ مَعَ الْإِمَامِ بِعَرَفَةَ

Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim who said: 'They used to like to pray the two prayers, Zuhr and 'Asr, with the Imam at 'Arafah.'

[13874] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ ابْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُصَلِّي مَعَ الْإِمَامِ بِعَرَفَةَ الظُّهْرَ، وَالْعَصْرَ

Waki' narrated to us, from Sufyan, from Jabir, from Ibn Al-Aswad, from his father, 'that he used to pray Zuhr and 'Asr with the Imam at 'Arafah.'

[13875] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from 'Amr ibn Dinar, from 'Amr ibn 'Abdullah ibn Safwan, from Yazid ibn Shayban who said: We were standing in a place far away from the [main] standing place. Ibn Mirba' came to us and said: 'I am the messenger of the Messenger of Allah to you. He says: Stay at your ritual places, for you are today upon a legacy from the legacy of Ibrahim.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: كُنَّا وَفُوقًا فِي مَكَانٍ بَعِيدٍ يُبَاعِدُهُ مِنَ الْمَوْقِفِ، فَاتَّانَا ابْنُ مَرْبَعٍ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ يَقُولُ: كُونُوا عَلَى مَشَاعِرِكُمْ، فَإِنَّكُمْ الْيَوْمَ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ

[13876] Abu Bakr said: Ibn 'Uyaynah narrated to us, from Ibn Al-Munkadir and Zayd ibn Aslam, they said: The Messenger of Allah ﷺ said: 'Arafah is all a place of standing, and lift yourselves away from the valley of 'Uranah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ، وَزَيْدِ بْنِ أَسْلَمَ، قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَارْتَفِعُوا عَنْ بَطْنِ عُرْنَةَ

[13877] Abu Bakr said: Waki' narrated to us, from Usamah, from 'Ata', from Jabir who said: The Messenger of Allah ﷺ said: 'Arafah is all a place of standing.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَرَفَةُ كُلُّهَا مَوْقِفٌ

[13878] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُسْهِرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، سَمِعَهُ يَقُولُ: عَرَفَةُ كُلُّهَا مَوْقِفٌ، فَمَنْ شَاءَ بَلَغَ مَوْقِفَ الْإِمَامِ، وَمَنْ شَاءَ قُدُونَهُ
Waki' narrated to us, from Mushir, from Ibn Jurayj, from Abu Az-Zubayr, from Jabir, he heard him saying: 'Arafah is all a place of standing, so whoever wishes may reach the standing place of the Imam, and whoever wishes may stand short of it.'

[13879] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ قَالَ: عَرَفَةُ كُلُّهَا مَوْقِفٌ، إِلَّا بَطْنَ عُرْنَةَ
Waki' narrated to us, from Hisham ibn 'Urwah, from his father, from Ibn Az-Zubayr who said: 'Arafah is all a place of standing, except the valley of 'Uranah.'

[13880] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنِي مَنْ رَأَى ابْنَ عَبَّاسٍ، وَاقِفًا عِنْدَ الْحَيَاضِ يَعْنِي بِعَرَفَةَ
Waki' narrated to us, from Sufyan, from 'Abdul-Karim who said: Whoever saw Ibn 'Abbas narrated to me [that he was] standing at the cisterns - meaning at 'Arafah.

[13881] Abu Bakr said: 'Abdul-A'la narrated to us, from Hisham ibn Hassan, from Nafi', from Ibn 'Umar who said: 'Arafah is all a place of standing, except the valley of 'Uranah.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: عَرَفَةُ كُلُّهَا مَوْقِفٌ، إِلَّا بَطْنَ عُرْنَةَ

[13882] Abu Bakr said: Ghundar narrated to us, from Shu'bah, from Mughirah, from Ibrahim who said: They used to like for a man to stand near the Imam. 'Abdullah ibn 'Umar said: 'O people, do not kill yourselves, for indeed everything here is a place of standing.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُحِبُّونَ أَنْ يَقِفَ، الرَّجُلُ قَرِيبًا مِنَ الْإِمَامِ، قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: يَا أَيُّهَا النَّاسُ، لَا تَقْتُلُوا أَنْفُسَكُمْ، فَإِنَّ كُلَّ مَا هَهُنَا مَوْقِفٌ

[13883] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from Muhammad ibn Al-Munkadir, he heard Sa'id ibn 'Abdur-Rahman ibn Yarbu' reporting from Juwaybir ibn Al-Huwayrith, he heard Abu Bakr while he was standing on Quzah saying: 'O people, enter the morning, enter the morning!' Then he raised [his mount], and it is as if I am looking at his thigh exposed because of him prodding his camel with his hooked staff.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ سَعِيدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ يُخْبِرُ، عَنْ جُوَيْرِ بْنِ الْحُوَيْرِثِ، سَمِعَ أَبَا بَكْرٍ، وَهُوَ وَقِفٌ عَلَى فُرَجٍ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ، أَصْبِحُوا أَصْبِحُوا، ثُمَّ رَفَعَ فَكَأَنِّي أَنْظُرُ إِلَى فَخْذِهِ قَدْ انْكَشَفَ مِمَّا يُحَرِّشُ بَعِيرَهُ بِمِخْبَنِهِ

[13884] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ قَالَ: الْمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ إِلَّا بَطْنَ مُحَسَّرٍ Waki' narrated to us, from Hisham, from his father, from Ibn Az-Zubayr who said: 'Muzdalifah is all a place of standing except the valley of Muhassir.'

[13885] Abu Bakr said: 'Abdul-A'la narrated to us, from Hisham, from Nafi', from Ibn 'Umar who said: 'Jam' (Muzdalifah) is all a place of standing except the valley of Muhassir.'

[13886] Abu Bakr said: Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Nafi' who said: I said to him: 'Where did Ibn 'Umar use to stand at Jam'?' He said: 'He would not stop weaving through until he stood upon Quzah.'

[13887] Abu Bakr said: ‘Ali ibn Mushir narrated to us, from Ibn Jurayj who said: I asked ‘Ata’: 'Where is Mina?' He said: 'What is between Al-‘Aqabah to Muhassir; I do not reckon that anyone should dismount except in what is between Al-‘Aqabah to Muhassir.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَأَلْتُ عَطَاءَ، أَيْنَ مِنْى؟ فَقَالَ: مَا بَيْنَ الْعَقَبَةِ إِلَى مُحَسَّرٍ، فَمَا أَحْسَبُ أَنْ يَنْزِلَ أَحَدٌ، إِلَّا فِيمَا بَيْنَ الْعَقَبَةِ إِلَى مُحَسَّرٍ

[13888] Abu Bakr said: Humayd ibn ‘Abdur-Rahman narrated to us, from Husayn ibn ‘Aqil, from Ad-Dahhak who said: 'Stand behind the Mash‘ar Al-Haram. If you are not able, then when you align with it, remember Allah and supplicate to Him, for He said: {Remember Allah at the Mash‘ar Al-Haram} [Al-Baqarah: 198].'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنِ الضَّحَّاكِ قَالَ: "قِفْ خَلْفَ الْمَشْعَرِ الْحَرَامِ، فَإِنْ لَمْ تَقْدِرْ، فَإِذَا حَاضَيْتَ بِهِ ذَكَرْتَ اللَّهَ، وَدَعَوْتَهُ فَإِنَّهُ قَالَ: {اذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ}

[13889] Abu Bakr said: Humayd ibn ‘Abdur-Rahman narrated to us, from Hasan, from Mughirah, from Ibrahim who said: 'They used to like to stand at Muzdalifah facing the mountain.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحِبُّونَ أَنْ يَقِفُوا، بِالْمُزْدَلِفَةِ جِهَةَ الْجَبَلِ

[13890] Abu Bakr said: Ibn Numayr narrated to us, from 'Ubayd Allah, from Nafi', from Ibn 'Umar, 'that he offered sacrifice in Al-Madinah and shaved his head.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ ضَحَّى بِالْمَدِينَةِ، وَحَلَقَ رَأْسَهُ

[13891] Abu Bakr said: Marwan ibn Mu'awiyah narrated to us, from Muhammad ibn Abi Isma'il, from Ibrahim, I heard him say: 'Shaving is nowhere but in Makkah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُهُ يَقُولُ: لَيْسَ الْحَلْقُ إِلَّا بِمَكَّةَ

[13892] Abu Bakr said: Yahya ibn Sa'id narrated to us, from Ibn 'Ajlan, from Nafi' or 'Abdullah ibn Abi Salamah, that Ibn 'Umar 'used to shave his head if he did not perform Hajj.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ أَوْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا لَمْ يَحُجَّ حَلَقَ رَأْسَهُ

[13893] Abu Bakr said: 'Abdul-A'la narrated to us, from Hisham, that Al-Hasan 'used to shave his head on the Day of Sacrifice in Basra.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، أَنَّ الْحَسَنَ، كَانَ يَحْلِقُ رَأْسَهُ يَوْمَ النَّحْرِ بِالْبَصْرَةِ

[13894] Abu Bakr said: Ibn Abi ‘Adi narrated to us, from Ibn ‘Awn who said: I said to Muhammad: 'Did they like for a man to take from his hair on the Day of Sacrifice?' He said: 'Yes.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، قَالَ: قُلْتُ لِمُحَمَّدٍ: كَانُوا يَسْتَحِبُّونَ أَنْ يَأْخُذَ الرَّجُلُ مِنْ شَعْرِهِ يَوْمَ النَّحْرِ؟ قَالَ: نَعَمْ

[13895] Abu Bakr said: Hatim ibn Isma‘il narrated to us, from Ja‘far, from his father, from Jabir, 'that the Prophet ﷺ drove one hundred sacrificial camels.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاقَ مِائَةَ بَدَنَةٍ

[13896] Abu Bakr said: Waki‘ narrated to us, from Ibn ‘Awn, from Ibn Sirin, that Al-Ash‘ari 'offered camels covered with housings (Mujallalah).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ الْأَشْعَرِيَّ أَهْدَى بَدَنًا مُجَلَّلَةً

[13897] Abu Bakr said: Waki‘ narrated to us, from Aflah, from Al-Qasim, that he 'offered a sacrificial camel.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ، أَنَّهُ أَهْدَى بَدَنَةً

[13898] Abu Bakr said: Ibn Numayr narrated to us, from Yahya ibn Sa‘id, from Al-Qasim, that Ibn Az-Zubayr 'drove ten sacrificial camels.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، أَنَّ ابْنَ الزُّبَيْرِ سَاقَ عَشْرَ بَدَنَاتٍ

[13899] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَهْدِي فِي الْحَجِّ بَدَنَتَيْنِ، وَفِي الْعُمْرَةِ بَدَنَةً
Waki‘ narrated to us, from Sufyan, from ‘Abdullah ibn Dinar, from Ibn ‘Umar, 'that he used to offer two camels in Hajj, and one camel in Umrah.'

[13900] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي جَعْفَرٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَهْدَى مَرَّةً بَدَنَتَيْنِ إِحْدَاهُمَا بُخْتِيَّةً
Waki‘ narrated to us, from Malik ibn Anas, from Abu Ja‘far, the freed slave of Ibn ‘Abbas who said: I saw ‘Abdullah ibn ‘Abbas 'offer two camels once; one of them was a Bukhtiyah (Bactrian camel).'

[13901] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ أَهْدَى بَدَنَةً
Waki‘ narrated to us, from Sufyan, from Jabir, from ‘Abdur-Rahman ibn Al-Aswad, from his father, 'that he offered a sacrificial camel.'

[13902] Abu Bakr said: Sufyan ibn ‘Uyaynah narrated to us, from Yazid ibn Abi Ziyad, from Sulayman ibn ‘Amr ibn Al-Ahwas Al-Azdi, from his mother who said: I heard the Messenger of Allah ﷺ saying: 'Do not kill one another. And when you throw at the Jamrah, throw with [pebbles] like the pebbles of Khadhf (flicking).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ الْأَزْدِيِّ، عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا يَقْتُلُ بَعْضُكُمْ بَعْضًا، وَإِذَا رَمَيْتُمُ الْجَمْرَةَ، فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ

[13903] Abu Bakr said: Waki‘ narrated to us, from Sufyan, from Abu Az-Zubayr, from Jabir, attributing it to the Prophet, who said: 'Throw at it with [pebbles] like the pebbles of Khadhf.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، رَفَعَهُ قَالَ: ارْمُوهَا بِمِثْلِ حَصَى الْخَذْفِ

[13904] Abu Bakr said: Sufyan ibn ‘Uyaynah narrated to us, from Humayd Al-A‘raj, from Muhammad ibn Ibrahim, from a man from his people who said: I heard the Prophet ﷺ teaching the people their rituals. He said, then he said: 'Throw at the Jamrah with [pebbles] like the pebbles of Khadhf.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ رَجُلٍ، مِنْ قَوْمِهِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ النَّاسَ مَنَاسِكَهُمْ، قَالَ ثُمَّ قَالَ: ارْمُوا الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ

[13905] Abu Bakr said: Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from Ibn Tawus, from his father who said: 'We used to pick up pebbles of Khadhf size.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: كُنَّا نَلْتَقِطُ حَصَى الْخَذْفِ

[13906] Abu Bakr said: Khalid Al-Ahmar narrated to us, from Ibn Jurayj who said: I asked 'Ata' about the pebbles for throwing at the Jamarat. He said: 'It used to be said: a pebble between two pebbles.' He said: I said: 'What is it?' He said: 'The pebble which is used for flicking (Khadhf).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا خَالِدُ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: سَأَلْتُ عَطَاءَ عَنْ حَصَى رَمِي الْجِمَارِ قَالَ: كَانَ يُقَالُ حَصَى بَيْنَ الْحَصَاتَيْنِ قَالَ: قُلْتُ: مَا هُوَ؟ قَالَ: حَصَى الَّذِي يُخَذَفُ بِهِ

[13907] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from 'Amr, from 'Ubayd ibn 'Umayr who said: 'The pebbles with which the Jamarat are thrown are like the pebbles of Khadhf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: الْحَصَى الَّذِي يُرْمَى بِهِ الْجِمَارُ مِثْلُ حَصَى الْخَذْفِ

[13908] [Abu Bakr] said: Abu Khalid Al-Ahmar narrated to us, from Ibn Jurayj, from Abu Az-Zubayr, from Abu Ma'bad, from Ibn 'Abbas, that the Messenger of Allah ﷺ said: 'Throw at the Jamarat with [pebbles] like the pebbles of Khadhf.'

حَدَّثَنَا قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ارْمُوا الْجِمَارَ بِمِثْلِ حَصَى الْخَدْفِ

[13909] Abu Bakr said: Ibn 'Ulayyah narrated to us, from 'Awf, from Ziyad ibn Al-Husayn who said: Abu Al-'Aliyah narrated to me, from Ibn 'Abbas who said: The Messenger of Allah ﷺ said on the morning of Al-'Aqabah: 'Pick up pebbles for me.' So I picked up pebbles for him of Khadhf size. He said: Then he said: 'With the likes of this, throw.' Then he said: 'Beware of extremism in religion.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُليَّةٍ، عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبُو الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعَقَبَةِ: اقْطُلْ لِي حَصَى، فَلَقَطْتُ لَهُ حَصِيَّاتٍ مِنْ حَصَى الْخَدْفِ قَالَ: فَقَالَ: بِمِثْلِ هَذَا فَارْمُوا: ثُمَّ قَالَ: إِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ

[13910] Abu Bakr said: Sufyan ibn 'Uyaynah narrated to us, from 'Amr ibn Yahya ibn Qamtah, from Salim who said: 'The obligatory prayer suffices for the two Rak'ahs of Tawaf.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ قَمْطَةَ، عَنْ سَالِمٍ قَالَ: تُجْزِي الْمَكْتُوبَةُ مِنْ رَكْعَتَي الطَّوَافِ

[13911] Abu Bakr said: Ghundar narrated to us, from Ma'mar, from Ibn Tawus, from his father who said: 'The obligatory prayer suffices for the two Rak'ahs of Tawaf.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: تُجْزَى الْمَكْتُوبَةُ مِنْ رَكْعَتَي الطَّوَافِ

[13912] Abu Bakr said: Sharik narrated to us, from 'Abdul-Malik who said: I performed Tawaf around the House, and the obligatory prayer commenced. I wanted to pray two Rak'ahs, and there were people sitting there. I came to a circle and asked them. A Sheikh said to me: 'Are you not satisfied with Ibn 'Umar? I saw him doing it (sufficing with the obligatory prayer).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ قَالَ: طُفْتُ بِالْبَيْتِ، وَحَضَرْتُ الْمَكْتُوبَةَ، فَأَرَدْتُ أَنْ أَصَلِّيَ رَكْعَتَيْنِ، وَتَمَّ أَنْاسٌ جُلُوسٌ، فَأَتَيْتُ حَلَقَةً فَسَأَلْتُهُمْ، فَقَالَ لِي شَيْخٌ: أَمَا تَرْضَى بِابْنِ عُمَرَ رَأَيْتُهُ يَفْعَلُهُ؟

[13913] Abu Bakr said: Waki' narrated to us, from 'Umar ibn Dharr, from Mujahid; and from Isma'il ibn 'Abd al-Malik, from 'Ata'; from Mis'ar, from Wabarah, from Ibn Al-Aswad; and from Sufyan, from a man, from Sa'id ibn Jubayr; they [all] said: 'The obligatory prayer suffices for the two Rak'ahs of Tawaf.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ مُجَاهِدٍ، وَعَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ، عَنْ ابْنِ الْأَسْوَدِ، وَعَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالُوا: تُجْزَى الْمَكْتُوبَةُ مِنْ رَكْعَتَي الطَّوَافِ

[13914] Abu Bakr said: Hafs ibn Ghiyath narrated to us, from ‘Amr, from Al-Hasan who said: 'The Sunnah has passed that with every seven circuits, there are two Rak‘ahs; neither voluntary nor obligatory prayer suffices for them.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرِو، عَنِ الْحَسَنِ قَالَ: مَضَتْ السُّنَّةُ أَنَّ مَعَ كُلِّ أَسْبُوعٍ رَكَعَتَيْنِ لَا يُجْزَى مِنْهُمَا تَطَوُّعٌ، وَلَا فَرِيضَةٌ

[13915] Abu Bakr said: ‘Abdullah ibn Numayr narrated to us, from ‘Abdul-Malik ibn Abi Sulayman, from Sa‘id ibn Jubayr, 'that he used to dislike that anything from the perfume of the Kaaba be taken to seek healing with. If he saw a servant taking from it, he would disapprove, for he would spare no effort in honoring it.' ‘Ata’ said: 'One of us, if he wanted to seek healing with it, would bring perfume from his own possession, wipe the Stone with it, and then take it.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُؤْخَذَ مِنْ طِيبِ الْكَعْبَةِ شَيْءٌ يُسْتَشْفَى بِهِ، وَكَانَ إِذَا رَأَى الْخَادِمَ يَأْخُذُ مِنْهَا فَقَدْهَا، فَقَدْ كَانَ لَا يَأْلُو أَنْ يُوجِّهَهَا قَالَ عَطَاءٌ: كَانَ أَحَدُنَا إِذَا أَرَادَ أَنْ يُسْتَشْفَى بِهِ جَاءَ بِطِيبٍ مِنْ عِنْدِهِ يَمْسَحُ بِهِ الْحَجَرَ ثُمَّ أَخَذَهُ

[13916] Abu Bakr said: Jarir narrated to us, from Layth, from ‘Ata’ who said: 'The perfume (Khaluf) is not brought from the House unless it is gifted to you.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: لَا تُجْلَبُ الْخُلُوفُ مِنَ الْبَيْتِ إِلَّا أَنْ يُوهَبَ لَكَ

[13917] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرٍّ، قَالَ: سَأَلْتُ مُجَاهِدًا، وَعَطَاءً، عَنِ الْمُحْرِمِ، يَتَوَضَّأُ فَتَقَعُ الشَّعْرَاتُ فَقَالَا: لَيْسَ عَلَيْهِ شَيْءٌ. Waki' narrated to us, from 'Umar ibn Dharr who said: I asked Mujahid and 'Ata' about the Muhrim who performs ablution and hairs fall out. They said: 'There is nothing upon him.'

[13918] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ سَالِمًا، وَسَأَلَهُ رَجُلٌ عَنْ رَجُلٍ، مَسَّ لِحْيَتَهُ فَتَقَعُ الشَّعْرَاتُ، فَقَالَ: لَيْسَ عَلَيْهِ شَيْءٌ. Waki' narrated to us, from 'Ikrimah ibn 'Ammar who said: I heard Salim, and a man asked him about a man who touches his beard and hairs fall out. He said: 'There is nothing upon him.'

[13919] Abu Bakr said: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ الْعَمَلُ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ، فَأَكْثَرُوا فِيهِنَّ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ. Muhammad ibn Fudayl narrated to us, from Yazid, from Mujahid, from 'Abdullah ibn 'Umar who said: The Messenger of Allah ﷺ said: 'There are no days in which deeds are more beloved to Allah than these days, the ten days (of Dhu al-Hijjah), so increase in them the Takbir, Tahlil, and Tahmid.'

[13920] Abu Bakr said: Abu Usamah narrated to us, from Miskin Abu Hurayrah who said: I heard Mujahid, and a man recited Takbir during the ten days. Mujahid said: 'Why didn't he raise his voice? I realized them (the Companions/ Successors), and a man would recite Takbir in the mosque, and the people of the mosque would tremble with it (due to loudness), then the sound would go out to the people of the valley until it reached Al-Abtah, and the people of Al-Abtah would tremble with it. And its origin was from just one man.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْكِينِ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ مُجَاهِدًا، وَكَبَّرَ رَجُلٌ أَيَّامَ الْعَشْرِ، فَقَالَ مُجَاهِدٌ: أَفَلَا رَفَعَ صَوْتَهُ، فَلَقَدْ أَدْرَكْتُهُمْ، وَإِنَّ الرَّجُلَ لَيُكَبِّرُ فِي الْمَسْجِدِ، فَيَرْتَجُّ بِهَا أَهْلَ الْمَسْجِدِ، ثُمَّ يَخْرُجُ الصَّوْتُ إِلَى أَهْلِ الْوَادِي حَتَّى يَبْلُغَ الْأَبْطَحَ، فَيَرْتَجُّ بِهَا أَهْلَ الْأَبْطَحِ، وَإِنَّمَا أَصْلُهَا مِنْ رَجُلٍ وَاحِدٍ

[13921] Abu Bakr said: 'Abdur-Rahman ibn Mahdi narrated to us, from Shu'bah who said: I asked Al-Hakam and Hammad about Takbir during the ten days. They said: '[It is] innovated (Muhdath).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا، عَنِ التَّكْبِيرِ أَيَّامَ الْعَشْرِ فَقَالَا: مُحَدَّثٌ

[13922] Abu Bakr said: ‘Abbad ibn Al-‘Awwam narrated to us, from Yahya ibn Sa‘id, from ‘Abdur-Rahman ibn Al-Qasim, from his father, 'that he used to arrive in Makkah and perform Tawaf, then return and take a midday nap. Then, when it was evening, he would go and perform Sa‘y between As-Safa and Al-Marwah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَفْقَدُ مَكَّةَ فَيَطُوفُ، ثُمَّ يَرْجِعُ فَيُقِيلُ، فَإِذَا كَانَ بِالْعِشِيِّ رَاحَ، فَطَافَ بَيْنَ الصَّفَا، وَالْمَرْوَةِ

[13923] Abu Bakr said: Hafs ibn Ghiyath narrated to us, from ‘Abdur-Rahman ibn Al-Qasim, similar to it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، مِثْلَهُ

[13924] Abu Bakr said: Waki‘ narrated to us, from Hammad ibn Zayd, from Ayyub, from Mujahid who said: 'There is no harm, if he has performed Tawaf, to delay the Sa‘y until it gets cooler.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ إِذَا طَافَ أَنْ يُؤَخَّرَ السَّعْيَ حَتَّى يَبْرَدَ

[13925] Abu Bakr said: Al-Fadl ibn Dukayn narrated to us, from Mis'ar who said: Ishaq, a freed slave of Quraysh, informed me, saying: Sa'id ibn Jubayr came to us, 'so he performed Tawaf around the House seven times, and prayed two Rak'ahs, then he delayed the Sa'y between As-Safa and Al-Marwah until 'Isha'.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مِسْعَرٍ قَالَ: أَخْبَرَنِي إِسْحَاقُ، مَوْلَى لِقُرَيْشٍ قَالَ: قَدِمَ عَلَيْنَا سَعِيدُ بْنُ جُبَيْرٍ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى رَكْعَتَيْنِ، ثُمَّ أَخَّرَ السَّعْيَ بَيْنَ الصَّفَا، وَالْمَرْوَةِ إِلَى الْعِشَاءِ

[13926] Al-Hasan reported that he disliked separating between Tawaf and Sa'i.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُفَرَّقَ، بَيْنَ الطَّوَافِ وَالسَّعْيِ

[13927] Al-Hasan said (regarding one who starts with Safa and Marwa before Tawaf): “He does not count it (the Sa'i). He performs Tawaf around the House, then performs Tawaf between Safa and Marwa. If he does not do so until he forgets,” he said: “He has fulfilled what is upon him and there is nothing against him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: لَا يَعْتَدُ بِهِ يَطُوفُ بِالْبَيْتِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَإِنْ لَمْ يَفْعَلْ حَتَّى يَنْسَى قَالَ: قَدْ قَضَى مَا عَلَيْهِ وَلَا شَيْءَ عَلَيْهِ

[13928] ‘Aṭā’ said regarding a man who started with Safa and Marwa before the House (Tawaf): “He repeats it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ بَدَأَ بِالصَّفَا، وَالْمَرْوَةِ قَبْلَ النَّبْتِ قَالَ: يُعِيدُ

[13929] Mūsā ibn ‘Ubaydah said: “I saw ‘Umar ibn ‘Abd al-‘Azīz in Ihram wearing a Hibarah suit (Yemeni garment).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ مُحْرِمًا وَعَلَيْهِ خُلَّةُ حَبْرَةَ

[13930] Al-Ḥasan said: “He may enter Ihram in whatever he wishes: in two white garments, or if he wishes in two washed garments, or if he wishes in a Hibarah garment.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: يُحْرِمُ فِيمَا شَاءَ فِي ثَوْبَيْنِ أَبْيَضَيْنِ، وَإِنْ شَاءَ فِي ثَوْبَيْنِ غَسِيلَيْنِ، وَإِنْ شَاءَ فِي ثَوْبِ حَبْرَةَ

[13931] Ibn ‘Umar reported that the Messenger of Allah ﷺ used to run in the bottom of the valley (Masīl) when performing Sa’i between Safa and Marwa. And Ibn ‘Umar used to do that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْعَى فِي بَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ

[13932] Al-Ḥasan said: “A man runs between Safa and Marwa in the bottom of the valley, but he does not run intensely.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: يَسْعَى الرَّجُلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي بَطْنِ الْمَسِيلِ، وَلَا يَتَشَدَّدُ السَّعْيَ

[13933] Bakr said: “I ran with Ibn ‘Umar in the bottom of the valley.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ قَالَ: سَعَيْتُ مَعَ ابْنِ عُمَرَ فِي بَطْنِ الْمَسِيلِ

[13934] ‘Atā’ said: “If he wishes, he may run in the valley, and if he wishes, he may not run.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ قَالَ: إِنْ شَاءَ سَعَى فِي الْوَادِي وَإِنْ شَاءَ لَمْ يَسْعَ

[13935] Hishām reported that his father used to run in the bottom of the valley alone. حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْعَى فِي بَطْنِ الْمَسِيلِ وَحْدَهُ

[13936] ‘Abd Allāh (Ibn Mas‘ūd) used to run in the valley. حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَسْعَى فِي الْمَسِيلِ

[13937] Hishām's father reported that Al-Zubayr used to run continuously between Safa and Marwa. حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ الزُّبَيْرَ كَانَ يُؤَلِّي مَا بَيْنَ الصَّفَا وَالْمَرْوَةِ سَعْيًا

[13938] ‘Uthmān ibn al-Aswad said: I saw Mujāhid and ‘Atā’ running from the wicket gate of Ibn ‘Abbād to the alley of Banu Abi Ḥusayn. I spoke to Mujāhid, and he said: “This is the original bottom of the valley, but the people have حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءٍ قَالَ: رَأَيْتُهُمَا يَسْعَيَانِ مِنْ حَوْخَةِ ابْنِ عَبَّادٍ إِلَى زَفَاقِ بَنِي أَبِي حُسَيْنٍ، فَقُلْتُ لِمُجَاهِدٍ فَقَالَ: هَذَا بَطْنُ الْمَسِيلِ الْأَوَّلِ، وَلَكِنَّ النَّاسَ انْتَقَمُوا مِنْهُ

[13939] Ibn ‘Umar reported that the Messenger of Allah ﷺ used to run in the bottom of the valley when he performed Sa‘i between Safa and Marwa. And Ibn ‘Umar used to do that.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْعَى فِي بَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا، وَالْمَرْوَةِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ

[13940] ‘Aṭā’ said regarding a man who performed Tawaf and part of his Tawaf was entering inside the Hijr: “He does not count the part that was inside the Hijr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا النَّقْعِيُّ، عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ عَطَاءٍ، فِي رَجُلٍ طَافَ فَكَانَ مِنْ طَوَافِهِ دُخُولًا فِي الْحِجْرِ قَالَ: لَا يَعْتَدُ بِمَا كَانَ مِنْ دُخُولِ الْحِجْرِ

[13941] Sufyān's father saw Sālim performing Tawaf with Hishām. Hishām wanted to enter the Hijr (during Tawaf), but Sālim prevented him.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِيهِ، أَنَّهُ رَأَى سَالِمًا يَطُوفُ، وَمَعَهُ هِشَامٌ، فَأَرَادَ هِشَامُ أَنْ يَدْخُلَ الْحِجْرَ، فَمَنَعَهُ سَالِمٌ

[13942] Al-Ḥasan said regarding a man who performed the obligatory Tawaf and passed through the Hijr: “He repeats the Tawaf. If he had exited Ihram and had intercourse with women, he spills blood (sacrifices an animal) for that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي رَجُلٍ طَافَ الطَّوْفَ الْوَاجِبَ، فَجَعَلَ يَجْتَازُ فِي الْحِجْرِ قَالَ: يُعِيدُ الطَّوْفَ، فَإِنْ كَانَ حَلًّا وَعَشِيَ النِّسَاءَ أَهْرَقَ لِذَلِكَ دَمًا

[13943] ‘Aṭā’ said: “I saw the people gathering (for prayer) at Mina and making supplications.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ النَّاسَ يَجْمَعُونَ بِمِنَى وَيَذْعُونَ

[13944] ‘Aṭā’ was asked: “Is Jumu‘ah obligatory for the people of Mina?” He said: “They are but travelers.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُهُ وَسُئِلَ: عَلَى أَهْلِ مِنَى جُمُعَةٌ؟ قَالَ: إِنَّمَا هُمْ سَفَرٌ

[13945] Khālīd ibn Abī ‘Uthmān said: “I witnessed ‘Umar ibn ‘Abd al-‘Azīz not performing Jumu‘ah at Mina.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ خَالِدِ بْنِ أَبِي عُثْمَانَ قَالَ: شَهِدْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ لَا يَجْمَعُ بِمِنَى

[13946] ‘Abd Allāh ibn Kathīr said: “I saw ‘Umar ibn ‘Abd al-‘Azīz on the Day of Departure (Sadar) which coincided with Friday. He stayed, gave a sermon on the ground facing the House (Ka‘bah), spoke some words, then prayed Jumu‘ah as two Rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَوْمَ الصَّدْرِ وَافَقَ يَوْمَ جُمُعَةٍ، فَأَقَامَ فَخَطَبَ بِالْأَرْضِ قَبْلَ الْبَيْتِ، ثُمَّ تَكَلَّمَ بِكَلِمَاتٍ، ثُمَّ صَلَّى الْجُمُعَةَ رَكْعَتَيْنِ

[13947] Al-Zuhrī reported that ‘Umar ibn al-Khaṭṭāb prayed on Friday at Al-Ḥaṣbah but did not hold Jumu‘ah congregation there, while the people of the city held Jumu‘ah. Ibn Abī Dhi‘b said: “Treat it as Zuhr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، صَلَّى بِالْحَصْبَةِ الْجُمُعَةَ، وَلَمْ يَجْمَعْ بِهَا وَجَمَعَ أَهْلُ الْبَلَدِ قَالَ ابْنُ أَبِي ذَنْبٍ: اجْعَلْهَا ظُهْرًا

[13948] ‘Abd Allāh (Ibn Mas‘ūd) said: “There is no Jumu‘ah upon the Muslims in their travel nor on the day of their departure (from Hajj).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَيْسَ عَلَى الْمُسْلِمِينَ جُمُعَةٌ فِي سَفَرِهِمْ وَيَوْمَ نَفَرِهِمْ

[13949] ‘Aṭā’ said regarding a man who cuts from the trees of the Sanctuary (Haram): “For a branch (twig) there is a Dirham, and for a large tree (Dawḥah) there is a Qurrah (a cow).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ يَقْطَعُ مِنْ شَجَرِ الْحَرَمِ قَالَ: فِي الْقَضِيبِ دِرْهَمٌ، وَفِي الدَّوْحَةِ قُرَّةٌ

[13950] Al-Ḥārith and Ḥammād said regarding one who cuts trees of the Sanctuary: “He owes its value.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَارِثِ، وَحَمَّادٍ، قَالَا: فِي الَّذِي يَعْضِدُ مِنْ شَجَرِ الْحَرَمِ قَالَا: عَلَيْهِ قِيَمَتُهُ

[13951] ‘Aṭā’ (and Ibn Jurayj) said: “There is no harm in singing, Huda’ (camel driving song), and poetry for the Muhrim, as long as it is not obscene.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَا: لَا بَأْسَ بِالْغِنَاءِ وَالْحَدَا، وَالشَّعْرِ لِلْمُحْرِمِ، مَا لَمْ يَكُنْ فُحْشًا

[13952] ‘Umar used to order a man to perform Huda' (sing to drive camels).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: كَانَ عُمَرُ يَأْمُرُ رَجُلًا فَيَحْدُو

[13953] Al-Ḥasan was asked about Huda'. He said: “The Muslims used to do it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْحَسَنَ، وَسُئِلَ عَنِ الْحُدَا قَالَ: كَانَ الْمُسْلِمُونَ يَفْعَلُونَهُ

[13954] Suwayd ibn Ghafalah used to order a servant of his to perform Huda' for us.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى قَالَ: كَانَ سُوَيْدُ بْنُ غَفَلَةَ يَأْمُرُ غُلَامًا لَهُ فَيَحْدُو لَنَا

[13955] Yazīd al-A‘raj said: “I heard... [name missing/gap]... singing Huda' on the road to Mecca saying: ‘If they could speak, they would have complained of Rashīd.’”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَسَنَ بْنِ أَبِي جَعْفَرٍ، عَنْ يَزِيدِ الْأَعْرَجِ قَالَ: "سَمِعْتُ..... مُوِيحًا يَحْدُو فِي طَرِيقِ مَكَّةَ وَهُوَ يَقُولُ: لَوْ تَكَلَّمْنَ لَأَشْتَكَيْنَ رَاشِدًا

[13956] ‘Umar ibn al-Khaṭṭāb heard a man in a desert land singing the riders' song (Huda'). ‘Umar said: “This is part of the rider's provision.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعَ عُمَرُ بْنُ الْخَطَّابِ رَجُلًا بِقَلَاةٍ مِنَ الْأَرْضِ، وَهُوَ يَحْدُو بِغَنَاءِ الرُّكْبَانِ، فَقَالَ عُمَرُ: إِنَّ هَذَا مِنْ زَادِ الرَّكَّابِ

[13957] Mujāhid reported: The Prophet (peace be upon him) met a group who had a singer (Hadi) singing for the camels. When he saw the Prophet (peace be upon him), their singer fell silent. He asked: “Who are the people?” They said: “From Mudar.” The Messenger of Allah ﷺ said: “Why is your singer not singing?” They said: “O Messenger of Allah, we were the first Arabs to use Huda'.” He asked: “And how was that?” They said: “A man from us—and they named him for us—went away from his camels in the spring days. He sent a servant of his with the camels. The servant was slow, so he hit him with a stick on his hand. The servant went off saying: 'O my hand! (Ya Yadah!)'. The camels moved and became active because of that sound. He said to him: 'Keep it up, keep it up.'” He said: “Thus people started Huda'.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ، أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ لَقِيَ قَوْمًا فِيهِمْ حَادِي يَحْدُو، فَلَمَّا رَأَى النَّبِيَّ عَلَيْهِ السَّلَامُ سَكَتَ حَادِيهِمْ فَقَالَ: مَنْ الْقَوْمُ؟ فَقَالُوا: مِنْ مُضَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا شَأْنُ حَادِيكُمْ لَا يَحْدُو؟ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا أَوَّلُ الْعَرَبِ حُدَاءً قَالَ: وَمِمَّ ذَلِكَ؟ قَالَ: إِنَّ رَجُلًا مِنَّا، وَسَمَّوْهُ لَنَا، غَرَبَ عَنْ إِبِلِهِ فِي أَيَّامِ الرَّبِيعِ، فَبَعَثَ غُلَامًا لَهُ مَعَ الْإِبِلِ، قَالَ: فَأَبْطَأَ الْغُلَامُ فَضْرَبَهُ بِعَصَا عَلَى يَدِهِ، فَانْطَلَقَ الْغُلَامُ وَهُوَ يَقُولُ: يَا يَدَاهُ قَالَ: فَتَحَرَّكَتِ الْإِبِلُ لِذَلِكَ وَنَشِطَتْ، قَالَ: فَقَالَ لَهُ: أَمْسِكْ أَمْسِكْ قَالَ: فَافْتَتَحَ النَّاسُ الْحُدَاءَ

[13958] Mujāhid said: “Do not touch the Stone from its right or its left, but face it directly.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا تَسْتَلِمِ الْحَجَرَ عَنْ يَمِينِهِ، وَلَا عَنْ شِمَالِهِ، وَلَكِنْ اسْتَقْبِلْهُ اسْتِقْبَالًا

[13959] Ziyād ibn Abī Ma‘rūf said: Someone who saw Mujāhid told me that he used to turn until he faced the Stone directly.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ زِيَادِ بْنِ أَبِي مَعْرُوفٍ قَالَ: حَدَّثَنِي مَنْ، رَأَى مُجَاهِدًا، يَدُورُ حَتَّى يَسْتَقْبِلَ الْحَجَرَ مِنْ وَجْهِهِ

[13960] Jābir ibn ‘Abd Allāh said: “The Messenger of Allah ﷺ set a ram as the penalty for a hyena if a Muhrim kills it, and he made it (the hyena) counted as game.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ اللَّهِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الضَّبُعِ كَنْبُشًا يُصَيِّدُهُ الْمُحْرِمُ، وَجَعَلَهُ مِنَ الصَّيْدِ

[13961] ‘Ikrimah said: A man killed a hyena while he was a Muhrim. He came to ‘Ali and asked him, and he (‘Ali) imposed a ram for it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ قَالَ: قَتَلَ رَجُلٌ ضَبُعًا وَهُوَ مُحْرِمٌ، فَأَتَى عَلِيًّا فَسَأَلَهُ، فَجَعَلَ فِيهِ كَنْبُشًا

[13962] ‘Ali said regarding the hyena: “If it attacks the Muhrim and he kills it (there is no penalty), but if he kills it without it attacking him, then there is a Musinnah sheep (due for it).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ، فِي الضَّبُعِ إِذَا عَدَا عَلَى الْمُحْرِمِ فَيَقْتُلُهُ، فَإِنْ قَتَلَهُ مِنْ غَيْرِ أَنْ يَعْدُو عَلَيْهِ فَفِيهِ شَاةٌ مُسِنَّةٌ

[13963] ‘Ali said regarding the hyena, if it does not attack: “(The penalty is) a ram.” ‘Aṭā’ said the same.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ، فِي الضَّبُعِ إِذَا لَمْ يَعْدُ كَنْبُشًا وَقَالَ: عَطَاءٌ مِثْلَ ذَلِكَ

[13964] Ibn ‘Abbās (reported) that Marwān asked him (about the hyena), and he said: “In it is a ram.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مَرْوَانَ سَأَلَهُ، فَقَالَ: فِيهِ كَبْشٌ

[13965] Ibrāhīm said: “There is no blood (penalty) for anything regarding the Jamarat except for Jamrat al-‘Aqabah, if he advances something before it (that should be after it) or it before him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَيْسَ فِي شَيْءٍ مِنَ الْجَمَارِ دَمٌ إِلَّا فِي جَمْرَةِ الْعَقَبَةِ، إِنْ قَدَّمَ شَيْئًا قَبْلَهَا هِيَ قَبْلُهُ

[13966] Al-Ḥasan said regarding a man who stones one Jamrah before the other which he should have started with: “There is nothing upon him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَرْمِي جَمْرَةَ قَبْلَ أُخْرَى الَّتِي يَنْبَغِي أَنْ يَبْدَأَ بِهَا قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

[13967] Ibn ‘Abbās reported that the Prophet ﷺ granted a concession regarding Idhkhir (lemon grass/sweet rush).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الْإِدْخِرِ

[13968] Mujāhid said: “There is no harm in picking up what has fallen from the trees of the Sanctuary.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ بِمَا سَقَطَ مِنْ شَجَرِ الْحَرَمِ أَنْ يُلْتَقَطَ

[13969] ‘Atā’ and Ibn al-Aswad said: “There is no harm in (taking) what has fallen from the trees of the Sanctuary.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَابْنِ الْأَسْوَدِ قَالَا: لَا بَأْسَ بِمَا سَقَطَ مِنْ شَجَرِ الْحَرَمِ

[13970] Jābir reported that the Prophet ﷺ came to ‘Arafat when the sun passed the meridian. He ordered Al-Qaswa' (his she-camel), so she was saddled for him. Then he came to the bottom of the valley and addressed the people.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى عَرَفَاتٍ إِذَا زَاغَتِ الشَّمْسُ، أَمَرَ بِالْقَصْوَاءِ فَرُجِلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ

[13971] Ibn Jurayj said: I was informed via Muḥammad ibn Qays ibn al-Muṭṭalib that the Prophet ﷺ gave a sermon at ‘Arafah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ الْمُطَّلِبِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ بِعَرَفَةَ

[13972] Al-Zuhrī said: “The Messenger of Allah ﷺ used to give a sermon on the Day of Sacrifice (Yawm al-Nahr). Then the governors overcame (changed the practice) and delayed it to the next day.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ يَوْمَ النَّحْرِ، فَتَغَلَّبَ الْأُمَرَاءُ فَأَخْرَوْهُ إِلَى الْغَدِ

[13973] Mujāhid said: “The Messenger of Allah ﷺ addressed the people on the Day of Sacrifice between the Jamarat during the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ طَارِقٍ، عَنْ مُجَاهِدٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ النَّاسَ بَيْنَ الْجُمُرَتَيْنِ أَيَّامَ التَّشْرِيقِ

[13974] Ibn Jurayj reported that ‘Umar ibn ‘Abd al-‘Azīz addressed them one day before Tarwiyah, and that Ibn al-Zubayr used to give sermons throughout the ten days.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ خَطَبَهُمْ قَبْلَ التَّرْوِيَةِ يَوْمَ، وَأَنَّ ابْنَ الزُّبَيْرِ كَانَ يَخْطُبُ الْعَشْرَ كُلَّهَا

[13975] ‘Abd al-Raḥmān ibn al-Aswad said: I saw my father ascend to Ibn al-Zubayr at ‘Arafah while he was on the pulpit. When Ibn al-Zubayr came down, I asked my father: “What did you say to him?” He said: “I told him: I heard ‘Umar reciting Talbiyah here on the pulpit.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: رَأَيْتُ أَبِي صَعِدَ إِلَى ابْنِ الزُّبَيْرِ بِعَرَفَةَ، وَهُوَ عَلَى الْمِنْبَرِ، فَلَمَّا نَزَلَ ابْنُ الزُّبَيْرِ "فَقُلْتُ لِأَبِي: مَا قُلْتُ لَهُ؟ قَالَ: قُلْتُ لَهُ: سَمِعْتُ عُمَرَ "يُلَبِّي هَهُنَا عَلَى الْمِنْبَرِ

[13976] Masrūq said: “The Prophet ﷺ addressed them on the Day of Sacrifice.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: خَطَبَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ

[13977] ‘Imrān ibn Ḥuṣayn said: “I performed Hajj with the Messenger of Allah ﷺ, and he only prayed two Rak‘ahs until he returned to Medina. I performed Hajj with Abu Bakr, and he only prayed two Rak‘ahs until he returned to Medina. I performed Hajj with ‘Umar, and he only prayed two Rak‘ahs until he returned to Medina. I performed Hajj with ‘Uthmān for seven years of his rule, and he only prayed two Rak‘ahs, then he prayed them as four at Mina.”

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي عَلِيَّةٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: حَجَّجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَجَّجْتُ مَعَ أَبِي بَكْرٍ فَلَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَجَّجْتُ مَعَ عُمَرَ حَجًّا، فَلَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَجَّجْتُ مَعَ عُثْمَانَ سَبْعَ سِنِينَ مِنْ إِمَارَتِهِ، لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ، ثُمَّ صَلَّاهُمَا بِمِنَى أَرْبَعًا

[13978] Ibn ‘Umar said: “The Messenger of Allah ﷺ prayed (shortened prayers), and Abu Bakr after him, and ‘Umar after Abu Bakr, and ‘Uthmān for the beginning of his Caliphate. Then ‘Uthmān prayed four (Rak‘ahs) afterwards. So if Ibn ‘Umar prayed with the Imam, he prayed four, and if he prayed alone, he prayed them as two.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّى بَعْدَ أَرْبَعًا، فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا، وَإِذَا صَلَّى وَحْدَهُ صَلَّاهَا رَكْعَتَيْنِ

[13979] Ḥārithah ibn Wahb said: “I prayed two Rak‘ahs with the Messenger of Allah ﷺ at Mina when the people and his nation were most numerous.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَخْبَرَنِي حَارِثَةُ بْنُ وَهْبٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى أَكْثَرَ مَا كَانَ النَّاسُ وَأُمَّتُهُ رَكْعَتَيْنِ

[13980] Anas said: “I prayed two Rak‘ahs with the Prophet ﷺ at Mina, and with Abu Bakr, and with ‘Umar, and with ‘Uthmān for the beginning of his rule.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ بُكَيْرِ بْنِ الْأَسَجِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَسْلَمَ، عَنْ أَنَسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ، وَمَعَ عُمَرَ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ

[13981] Abu Juḥayfah said: “I prayed two Rak‘ahs with the Prophet ﷺ at Mina.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى رَكْعَتَيْنِ

[13982] ‘Abd al-Raḥmān ibn Yazīd said: ‘Uthmān prayed four Rak‘ahs at Mina. ‘Abd Allāh (Ibn Mas‘ūd) said: “I prayed two Rak‘ahs with the Prophet ﷺ at Mina, and two with Abu Bakr, and two with ‘Umar. Then the ways parted with you. I would love to have two accepted Rak‘ahs instead of four.” Al-A‘mash said: Mu‘āwiyah ibn Qurrah told me that ‘Abd Allāh prayed four after that. It was said to him: “You criticized ‘Uthmān then you prayed four?” He said: ‘Abd Allāh replied: “Dissent is worse.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنَى أَرْبَعَ رَكَعَاتٍ، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى رَكَعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكَعَتَيْنِ، وَمَعَ عُمَرَ رَكَعَتَيْنِ، ثُمَّ تَفَرَّقْتُ بِكُمُ الطَّرِيقُ، وَلَوَدِدْتُ أَنَّ لِي مِنْ أَرْبَعَ رَكَعَاتٍ رَكَعَتَيْنِ مُتَقَبَّلَتَيْنِ قَالَ الْأَعْمَشُ: فَحَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ، أَنَّ عَبْدَ اللَّهِ صَلَّى بَعْدَهَا أَرْبَعًا فَقِيلَ لَهُ: عَتَبَ عَلَى عُثْمَانَ ثُمَّ صَلَّى أَرْبَعًا، قَالَ: فَقَالَ عَبْدُ اللَّهِ: الْخِلَافُ أَشَدُّ

[13983] Mughīrah said: A man from Al-Yamamah accompanied us and told us that he saw Ibn ‘Umar praying two Rak‘ahs behind Ibn al-Zubayr at Mina. He said: “And I saw him praying four behind Al-Hajjaj.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، وَهَشِيمٌ، عَنْ مُغِيرَةَ قَالَ: صَحِبَنَا رَجُلٌ مِنْ أَهْلِ الْيَمَامَةِ، فَحَدَّثَنَا أَنَّهُ رَأَى ابْنَ عُمَرَ صَلَّى خَلْفَ ابْنِ الزُّبَيْرِ بِمِنَى رَكَعَتَيْنِ قَالَ: وَرَأَيْتُهُ صَلَّى خَلْفَ الْحَجَّاجِ أَرْبَعًا

[13984] Al-Qāsim, Sālim, and Ṭāwūs said: “Shorten (prayers) at Mina.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، وَسَالِمٍ، وَطَاوُسٍ قَالُوا: قَصَرَ بِمِنَى

[13985] ‘Aṭā’ said: “The prayers at Mina are two Rak‘ahs during the days of Tashreeq.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا ابْنُ فَصِيلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: الصَّلَوَاتُ بِمِنَى رَكْعَتَيْنِ أَيَّامَ التَّشْرِيقِ

[13986] Al-Faḍl ibn ‘Abbās said: “I was riding behind the Messenger of Allah ﷺ, and I kept hearing him reciting Talbiyah until he stoned Jamrat al-‘Aqabah. When he stoned it, he stopped.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا زِلْتُ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَلَمَّا رَمَاهَا قَطَعَ

[13987] ‘Ikrimah said: I departed with ‘Alī ibn Ḥusayn from Muzdalifah, and I kept hearing him reciting Talbiyah saying 'Labbayk' until he reached the Jamrah. I said to him: “What is this Ihlal, O Abu ‘Abd Allāh?” He said: “I heard my father ‘Alī ibn Abī Ṭālib reciting Ihlal until he reached the Jamrah, and he told me that the Messenger of Allah ﷺ recited Ihlal until he reached it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ، عَنْ عِكْرِمَةَ قَالَ: دَفَعْتُ مَعَ عَلِيِّ بْنِ حُسَيْنٍ مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَعُهُ يُلَبِّي يَقُولُ: لَنَبِّكَ حَتَّى انْتَهَى إِلَى الْجَمْرَةِ، فَقُلْتُ لَهُ: مَا هَذَا الْإِهْلَالُ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: سَمِعْتُ أَبِي عَلِيَّ بْنَ أَبِي طَالِبٍ يُهْلُ حَتَّى انْتَهَى إِلَى الْجَمْرَةِ، وَحَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَلَ حَتَّى انْتَهَى إِلَيْهَا

[13988] ‘Abd Allāh (Ibn Mas‘ūd) said: “I performed Hajj with the Messenger of Allah ﷺ, and he did not stop Talbiyah until he came to Al-‘Aqabah, except to mix it with Takbir or Tahleel.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي دُبَابٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَخْبَرَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَجَّجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا تَرَكَ التَّلْبِيَةَ حَتَّى أَتَى الْعَقَبَةَ، وَإِلَّا أَنْ يَخْلِطَهَا بِتَكْبِيرٍ أَوْ تَهْلِيلٍ

[13989] Al-Faḍl ibn ‘Abbās reported that the Prophet ﷺ kept reciting Talbiyah until he stoned Jamrat al-‘Aqabah. He stoned it with seven pebbles, saying Takbir with every pebble.

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

[13990] Ibn ‘Abbās said: “The Messenger of Allah ﷺ recited Talbiyah until he stoned Jamrat al-‘Aqabah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: أَخْبَرَنَا ابْنُ ثُمَيْرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَبَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ

[13991] ‘Amr ibn Maymūn said: “I performed Hajj with ‘Umar for two years, one of them being the year in which he was killed. In all of that, he would say Takbir until he stoned Jamrat al-‘Aqabah from the bottom of the valley.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِبَّاسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: حَجَّجْتُ مَعَ عُمَرَ سَنَتَيْنِ إِحْدَاهُمَا فِي السَّنَةِ الَّتِي أُصِيبَ فِيهَا، كُلُّ ذَلِكَ يُكَبِّرُ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي

[13992] Ibn ‘Abbās recited Talbiyah until he stoned Jamrat al-‘Aqabah and said: “Only now does the lawful state (Ḥill) begin.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ هِلَالِ بْنِ الْخَبَّابِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ وَقَالَ: إِنَّمَا لَيْتَنِي جِلُّ الْأَنْ

[13993] ‘Abd Allāh recited Talbiyah until he stoned Jamrat al-‘Aqabah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ

[13994] ‘Atā’ said: “ ‘Ali used to stop Talbiyah when he stoned Jamrat al-‘Aqabah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، وَوَكَيْعٌ، وَمَرْوَانُ بْنُ مُعَاوِيَةَ، وَعَلِيُّ بْنُ هَاشِمٍ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ عَطَاءٍ قَالَ: كَانَ عَلِيٌّ يَقْطَعُ التَّلْبِيَةَ، إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ

[13995] Sa‘īd ibn al-Musayyib said: “Ihlal (Talbiyah) in Hajj is until you go to the standing place (Mawqif) on the evening of ‘Arafah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: الْإِهْلَالُ فِي الْحَجِّ حَتَّى تَرُوحَ إِلَى الْمَوْقِفِ عَشِيَّةَ عَرَفَةَ

[13996] Aflah said: I saw Al-Qāsim stop Talbiyah when he went to the standing place. He said: “And ‘Ā’ishah used to do that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ أَفْلَحٍ، قَالَ: رَأَيْتُ الْقَاسِمَ يَقْطَعُ التَّلْبِيَةَ إِذَا رَاحَ إِلَى الْمَوْقِفِ قَالَ: وَكَانَتْ عَائِشَةُ تَفْعَلُهُ

[13997] Ibn Sīrīn said: Ibn ‘Umar used to refrain from Talbiyah in Hajj when he entered the Sanctuary (Haram), and when he performed Tawaf around the House, he recited Talbiyah.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: وَحَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ ابْنُ عُمَرَ يُمْسِكُ عَنِ التَّلْبِيَةِ، فِي الْحَجِّ إِذَا دَخَلَ الْحَرَمَ، وَإِذَا طَافَ بِالْبَيْتِ لَبَّى

[13998] ‘Abd Allāh (Ibn Mas‘ūd) used not to stop Talbiyah until he stoned Jamrat al-‘Aqabah with the first pebble.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ لَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَرْمِيَ جَمْرَةَ الْعَقَبَةِ فِي أَوَّلِ حَصَاةٍ

[13999] Muḥammad ibn Ishāq said: My father asked ‘Ikrimah while I was listening about when Ihlal stops? I heard him say: “The Messenger of Allah ﷺ recited Ihlal until he stoned the Jamrah, and so did Abu Bakr and ‘Umar.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: سَأَلَ أَبِي عِكْرِمَةَ وَأَنَا أَسْمَعُ، عَنِ الْإِهْلَالِ، مَتَى يَنْقَطِعُ؟ فَسَمِعْتُهُ يَقُولُ: أَهْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَمَى الْجَمْرَةَ، وَأَبُو بَكْرٍ، وَعُمَرُ

[14000] ‘Abd Allāh recited Talbiyah until he stoned Jamrat al-‘Aqabah, and he stopped with the first pebble.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، وَقَطَعَ بِأَوَّلِ خَصَاةٍ