# Hajj - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
from his father from Asma bint Umays that she gave birth to Muhammad  
ibn Abi Bakr at al-Bayda. Abu Bakr mentioned this to the Messenger of  
Allah, may Allah bless him and grant him peace, and he said, "Tell her  
to do ghusl and then enter ihram."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ، أَنَّهَا وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِالْبَيْدَاءِ فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏  
"‏ مُرْهَا فَلْتَغْتَسِلْ ثُمَّ لِتُهِلَّ ‏"‏ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Said ibn  
al-Musayyab that Asma bint Umays gave birth to Muhammad ibn Abi Bakr  
at Dhu'l-Hulayfa and Abu Bakr told her to do ghusl and then enter  
ihram.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ، وَلَدَتْ، مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِذِي الْحُلَيْفَةِ فَأَمَرَهَا أَبُو بَكْرٍ أَنْ تَغْتَسِلَ، ثُمَّ تُهِلَّ ‏.‏

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Yahya related to me from Malik from Nafi' that 'Abdullah ibn Umar  
used to do ghusl for ihram before he entered ihram, and for entering  
Makka, and for standing on the afternoon of 'Arafa.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَغْتَسِلُ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِدُخُولِهِ مَكَّةَ وَلِوُقُوفِهِ عَشِيَّةَ عَرَفَةَ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from Ibrahim  
ibn Abdullah ibn Hunayn from his father Abdullah ibn Hunayn that  
Abdullah ibn Abbas and al-Miswar ibn Makhrama once had a disagreement  
at al-Abwa. Abdullah said that some one in ihram could wash his head,  
and al Miswar ibn Makhrama maintained that some one in ihram could not  
wash his head.  
  
  
Abdullah ibn Hunayn continued, "Abdullah ibn  
Abbas sent me to Abu Ayyub al-Ansari, and I found him doing ghusl  
between the posts of a well, screened by a garment. I greeted him and  
hesaid, 'Who is that?' I replied, 'I am 'Abdullah ibn Hunayn.  
'Abdullah ibn Abbas sent me to you to ask how the Messenger of Allah,  
may Allah bless him and grant him peace, used to wash his head when he  
was in ihram.' "  
  
  
He continued, "Abu Ayyub put his hand on the  
garment and pulled it down until I could see his head. He said to the  
man who was pouring out the water for him, 'Pour,' and he poured some  
over his head. Then he passed his hands over his head from the front  
to the back and then to the front again, and then said, 'I saw the  
Messenger of Allah, may Allah bless him and grant him peace, doing it  
like this.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، اخْتَلَفَا بِالأَبْوَاءِ فَقَالَ عَبْدُ اللَّهِ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ ‏.‏ وَقَالَ الْمِسْوَرُ بْنُ مَخْرَمَةَ لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ ‏.‏ قَالَ فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ قَالَ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ اصْبُبْ ‏.‏ فَصَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُ ‏.‏

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Malik related to me from Humayd ibn Qays from Ata ibn Abi Rabah  
that 'Umar ibn alKhattab once asked Yala ibn Munya, who was pouring  
out water for him while he was having a ghusl, to pour some on his  
head. Ya'la said, "Are you trying to make me responsible? I will only  
pour it out if you tell me to do so." Umar ibn al-Khattab said, "Pour.  
It will only make (my head) more unkempt."

وَحَدَّثَنِي مَالِكٌ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ لِيَعْلَى ابْنِ مُنْيَةَ وَهُوَ يَصُبُّ عَلَى عُمَرَ بْنِ الْخَطَّابِ مَاءً وَهُوَ يَغْتَسِلُ اصْبُبْ عَلَى رَأْسِي ‏.‏ فَقَالَ يَعْلَى أَتُرِيدُ أَنْ تَجْعَلَهَا بِي إِنْ أَمَرْتَنِي صَبَبْتُ ‏.‏ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ اصْبُبْ فَلَنْ يَزِيدَهُ الْمَاءُ إِلاَّ شَعَثًا ‏.‏

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Malik related to me from Nafi that Abdullah ibn Umar would spend  
the night between the two trails in the valley of Dhu Tuwa when he was  
approaching Makka. Then he would pray subh, and after that he would  
enter Makka by the trail which is at the highest part of Makka. He  
would never enter Makka, if he was coming for hajj or umra, without  
doing ghusl beforehand when he was near Makka at Dhu Tuwa, and he  
would tell whoever was with him to do likewise.

وَحَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا دَنَا مِنْ مَكَّةَ بَاتَ بِذِي طُوًى بَيْنَ الثَّنِيَّتَيْنِ حَتَّى يُصْبِحَ ثُمَّ يُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتِي بِأَعْلَى مَكَّةَ وَلاَ يَدْخُلُ إِذَا خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا حَتَّى يَغْتَسِلَ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ إِذَا دَنَا مِنْ مَكَّةَ بِذِي طُوًى وَيَأْمُرُ مَنْ مَعَهُ فَيَغْتَسِلُونَ قَبْلَ أَنْ يَدْخُلُوا ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
would never wash his head while he was in ihram except if he had to do  
ghusl because of a wet dream.  
  
  
Malik said, "I have heard the  
people of knowledge say that there is no harm in someone who is in  
ihram rubbing his head with certain kinds of plants after he has  
stoned the Jamrat al-Aqaba but before he has shaved his head, because  
once he has finished stoning the Jamrat al-Aqaba it is halal for him  
to kill lice, to shave his head, to clean himself of body hair, and to  
wear normal clothes."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ لاَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ إِلاَّ مِنَ الاِحْتِلاَمِ ‏.‏ قَالَ مَالِكٌ سَمِعْتُ أَهْلَ الْعِلْمِ يَقُولُونَ لاَ بَأْسَ أَنْ يَغْسِلَ الرَّجُلُ الْمُحْرِمُ رَأْسَهُ بِالْغَسُولِ بَعْدَ أَنْ يَرْمِيَ جَمْرَةَ الْعَقَبَةِ وَقَبْلَ أَنْ يَحْلِقَ رَأْسَهُ وَذَلِكَ أَنَّهُ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ قَتْلُ الْقَمْلِ وَحَلْقُ الشَّعْرِ وَإِلْقَاءُ التَّفَثِ وَلُبْسُ الثِّيَابِ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that a man once asked the Messenger of Allah, may Allah bless him and  
grant him peace, what clothes someone in ihram could wear, and the  
Messenger of Allah, may Allah bless him and grant him peace, said, "Do  
not wear shirts, turbans, trousers, burnouses, or leather socks,  
except if you cannot find sandals. In that case you can wear leather  
socks, but cut them off below the ankles. Do not wear any clothes that  
have been touched by saffron or yellow dye."  
  
  
Yahya said that  
Malik was asked about the hadith attributed to the Prophet, may Allah  
bless him and grant him peace, "Whoever cannot find a waist wrapper  
should wear trousers," and he said, "I have never heard this, and I do  
not think that some one who is in ihram can wear trousers, because  
among the things which the Prophet, may Allah bless him and grant him  
peace, forbade some one in ihram to wear were trousers, and he did not  
make any exception for them although he did make an exception for  
leather socks."  
  
  
20.4 Wearing Clothes when in Ihram

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَلْبَسُوا الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ ‏.‏

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Yahya related to me from Malik from 'Abdullah ibn Dinar that  
Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him  
and grant him peace, forbade anyone in ihram to wear a garment which  
had been dyed with saffron or yellow dye, and said, 'Anyone that  
cannot find sandals can wear leather socks, but he should cut them off  
below the ankles.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَعْفَرَانٍ أَوْ وَرْسٍ وَقَالَ ‏  
"‏ مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi that he had heard Aslam,  
the mawla of Umar ibn al-Khattab, telling 'Abdullah ibn Umar that Umar  
ibn al-Khattab once saw a dyed garment on Talha ibn Ubaydullah while  
he was in ihram and Umar said, "What is this dyed garment, Talha?",  
and Talha said, "Amir al-muminin, it is only mud.'' Umar said, "You  
and your like are taken by people as imams, and if an ignorant man  
were to see this garment he would say that Talha ibn Ubaydullah used  
to wear a dyed robe while he was in ihram. So do not wear any form of  
dyed clothes."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّهُ سَمِعَ أَسْلَمَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ثَوْبًا مَصْبُوغًا وَهُوَ مُحْرِمٌ فَقَالَ عُمَرُ مَا هَذَا الثَّوْبُ الْمَصْبُوغُ يَا طَلْحَةُ فَقَالَ طَلْحَةُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا هُوَ مَدَرٌ ‏.‏ فَقَالَ عُمَرُ إِنَّكُمْ أَيُّهَا الرَّهْطُ أَئِمَّةٌ يَقْتَدِي بِكُمُ النَّاسُ فَلَوْ أَنَّ رَجُلاً جَاهِلاً رَأَى هَذَا الثَّوْبَ لَقَالَ إِنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ كَانَ يَلْبَسُ الثِّيَابَ الْمُصَبَّغَةَ فِي الإِحْرَامِ فَلاَ تَلْبَسُوا أَيُّهَا الرَّهْطُ شَيْئًا مِنْ هَذِهِ الثِّيَابِ الْمُصَبَّغَةِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that Asma bint Abi Bakr had worn clothes that were completely  
dyed with safflower while she was in ihram, though there was not any  
saffron in them.  
  
  
Yahya said that Malik was asked if a garment  
which had been perfumed could be used for ihram if the smell of the  
perfume had gone, and he said, "Yes, as long as there is no saffron or  
yellow dye in it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا كَانَتْ تَلْبَسُ الثِّيَابَ الْمُعَصْفَرَاتِ الْمُشَبَّعَاتِ وَهِيَ مُحْرِمَةٌ لَيْسَ فِيهَا زَعْفَرَانٌ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَنْ ثَوْبٍ مَسَّهُ طِيبٌ ثُمَّ ذَهَبَ مِنْهُ رِيحُ الطِّيبِ هَلْ يُحْرِمُ فِيهِ فَقَالَ نَعَمْ مَا لَمْ يَكُنْ فِيهِ صِبَاغٌ زَعْفَرَانٌ أَوْ وَرْسٌ ‏.‏

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Yahya related to me from Malik from Nafi that 'Abdullah ibn 'Umar  
used to disapprove of anybody wearing a belt or girdle while in ihram.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَكْرَهُ لُبْسَ الْمِنْطَقَةِ لِلْمُحْرِمِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Sa'id that he heard  
Said ibn al Musayyab say, about the girdle worn by some one in ihram  
under his clothes, "There is no harm in it if he ties the ends  
together as a belt."  
  
  
Malik said, "This is what I like most  
out of what I have heard about the matter."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ فِي الْمِنْطَقَةِ يَلْبَسُهَا الْمُحْرِمُ تَحْتَ ثِيَابِهِ أَنَّهُ لاَ بَأْسَ بِذَلِكَ إِذَا جَعَلَ طَرَفَيْهَا جَمِيعًا سُيُورًا يَعْقِدُ بَعْضَهَا إِلَى بَعْضٍ ‏.‏ قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that al-Qasim  
ibn Muhammad said that al-Furafisa ibn Umayr al-Hanafi saw Uthman ibn  
Affan at al-Arj, and he was covering his face while in ihram.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّهُ قَالَ أَخْبَرَنِي الْفُرَافِصَةُ بْنُ عُمَيْرٍ الْحَنَفِيُّ، أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ بِالْعَرْجِ يُغَطِّي وَجْهَهُ وَهُوَ مُحْرِمٌ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say that a man in ihram should not veil anything above his  
chin .

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ مَا فَوْقَ الذَّقَنِ مِنَ الرَّأْسِ فَلاَ يُخَمِّرْهُ الْمُحْرِمُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
shrouded his son Waqid ibn Abdullah, who had died at al-Juhfa while in  
ihram, and he veiled his head and face and said, "If we had not been  
in ihram we would have perfumed him. "  
  
  
Malik said, "A man can  
only do things while he is alive. When he is dead, his actions stop."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَفَّنَ ابْنَهُ وَاقِدَ بْنَ عَبْدِ اللَّهِ وَمَاتَ بِالْجُحْفَةِ مُحْرِمًا وَخَمَّرَ رَأْسَهُ وَوَجْهَهُ وَقَالَ لَوْلاَ أَنَّا حُرُمٌ لَطَيَّبْنَاهُ ‏.‏ قَالَ مَالِكٌ وَإِنَّمَا يَعْمَلُ الرَّجُلُ مَا دَامَ حَيًّا فَإِذَا مَاتَ فَقَدِ انْقَضَى الْعَمَلُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say that a woman in ihram should wear neither a veil nor  
gloves.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ لاَ تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that Fatima  
bint al-Mundhir said, "We used to veil our faces when we were in ihram  
in the company of Asma bint Abi Bakr as-Siddiq."  
  
  
20.7 Wearing  
Perfume during Hajj.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّهَا قَالَتْ كُنَّا نُخَمِّرُ وُجُوهَنَا وَنَحْنُ مُحْرِمَاتٌ وَنَحْنُ مَعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
from his father that A'isha, the wife of the Prophet, may Allah bless  
him and grant him peace, said, "I perfumed the Messenger of Allah, may  
Allah bless him and grant him peace, for his ihram before he entered  
ihram, and when he came out of ihram before he did tawaf of the  
House."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ ‏.‏

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Yahya related to me from Malik from Humayd ibn Qays from Ata ibn  
Rabah that a bedouin came to the Messenger of Allah, may Allah bless  
him and grant him peace, when he was at Hunayn, and he was wearing a  
shirt with traces of yellow on it. He said, "Messenger of Allah, I  
have entered ihram for umra. What should I do?" The Messenger of  
Allah, may Allah bless him and grant him peace, said to him, "Take off  
your shirt and wash off this yellowness and do in umra as you would do  
on hajj."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ بِحُنَيْنٍ وَعَلَى الأَعْرَابِيِّ قَمِيصٌ وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَهْلَلْتُ بِعُمْرَةٍ فَكَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ انْزِعْ قَمِيصَكَ وَاغْسِلْ هَذِهِ الصُّفْرَةَ عَنْكَ وَافْعَلْ فِي عُمْرَتِكَ مَا تَفْعَلُ فِي حَجِّكَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi from Aslam, the mawla of  
Umar ibn al Khattab, that Umar ibn al-Khattab discovered the smell of  
perfume while he was at ash-Shajara, and he asked, "Who is this smell  
of perfume coming from?" Muawiya ibn Abi Sufyan answered, "From me,  
amir al-muminin." Umar said, "From you? By the life of Allah!" Muawiya  
explained, "Umm Habiba perfumed me, amir al-muminin. "'Umar then said,  
"You must go back and wash it off."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَسْلَمَ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَجَدَ رِيحَ طِيبٍ وَهُوَ بِالشَّجَرَةِ فَقَالَ مِمَّنْ رِيحُ هَذَا الطِّيبِ فَقَالَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ ‏.‏ فَقَالَ مِنْكَ لَعَمْرُ اللَّهِ فَقَالَ مُعَاوِيَةُ إِنَّ أُمَّ حَبِيبَةَ طَيَّبَتْنِي يَا أَمِيرَ الْمُؤْمِنِينَ ‏.‏ فَقَالَ عُمَرُ عَزَمْتُ عَلَيْكَ لَتَرْجِعَنَّ فَلْتَغْسِلَنَّهُ ‏.‏

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Yahya related to me from Malik from as-Salt ibn Zubayd from more  
than one of his family that Umar ibn al-Khattab discovered the smell  
of perfume while he was at ash-Shajara. Kathir ibn as-Salt was at his  
side, and Umar asked, "Who is this smell of perfume coming from?", and  
Kathir said, "From me, amir al-muminin. I matted my hair with perfume  
and I intended not to shave it.'' Umar said, "Go to a sharaba and rub  
your head until it is clean," and Kathir did so.  
  
  
Malik  
explained, "A sharaba is the ditch at the base of a date-palm."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ الصَّلْتِ بْنِ زُيَيْدٍ، عَنْ غَيْرِ، وَاحِدٍ، مِنْ أَهْلِهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَجَدَ رِيحَ طِيبٍ وَهُوَ بِالشَّجَرَةِ وَإِلَى جَنْبِهِ كَثِيرُ بْنُ الصَّلْتِ فَقَالَ عُمَرُ مِمَّنْ رِيحُ هَذَا الطِّيبِ فَقَالَ كَثِيرٌ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ لَبَّدْتُ رَأْسِي وَأَرَدْتُ أَنْ لاَ أَحْلِقَ ‏.‏ فَقَالَ عُمَرُ فَاذْهَبْ إِلَى شَرَبَةٍ فَادْلُكْ رَأْسَكَ حَتَّى تُنَقِّيَهُ ‏.‏ فَفَعَلَ كَثِيرُ بْنُ الصَّلْتِ ‏.‏ قَالَ مَالِكٌ الشَّرَبَةُ حَفِيرٌ تَكُونُ عِنْدَ أَصْلِ النَّخْلَةِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said and 'Abdullah  
ibn Abi Bakr and Rabia ibn Abi Abd ar-Rahman that al-Walid ibn Abd al-  
Malik asked Salim ibn Abdullah and Kharija ibn Zayd ibn Thabit if he  
could use perfume after he had stoned the jamra and shaved his head,  
but before he had left for the tawafal-ifada. Salim forbade him to do  
so, but Kharija ibn Zayd ibn Thabit said that he could.  
  
  
Malik  
said, "There is no harm in a man oiling himself with an oil which does  
not have any perfume in it, either before he enters ihram, or before  
he leaves Mina for the tawaf al-ifada, if he has stoned the jamra."  
  
  
Yahya said that Malik was asked whether someone in ihram  
could eat food with saffron in it, and he said, "There is no harm in  
some one in ihram eating it if it has been cooked. If, however, it has  
not been cooked he should not eat it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، وَرَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ الْوَلِيدَ بْنَ عَبْدِ الْمَلِكِ، سَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ وَخَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ بَعْدَ أَنْ رَمَى الْجَمْرَةَ، وَحَلَقَ، رَأْسَهُ وَقَبْلَ أَنْ يُفِيضَ عَنِ الطِّيبِ فَنَهَاهُ سَالِمٌ وَأَرْخَصَ لَهُ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ ‏.‏ قَالَ مَالِكٌ لاَ بَأْسَ أَنْ يَدَّهِنَ الرَّجُلُ بِدُهْنٍ لَيْسَ فِيهِ طِيبٌ قَبْلَ أَنْ يُحْرِمَ وَقَبْلَ أَنْ يُفِيضَ مِنْ مِنًى بَعْدَ رَمْىِ الْجَمْرَةِ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَنْ طَعَامٍ فِيهِ زَعْفَرَانٌ هَلْ يَأْكُلُهُ الْمُحْرِمُ فَقَالَ أَمَّا مَا تَمَسُّهُ النَّارُ مِنْ ذَلِكَ فَلاَ بَأْسَ بِهِ أَنْ يَأْكُلَهُ الْمُحْرِمُ وَأَمَّا مَا لَمْ تَمَسَّهُ النَّارُ مِنْ ذَلِكَ فَلاَ يَأْكُلُهُ الْمُحْرِمُ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, "The people of Madina should enter ihram at Dhu'l-Hulayfa, the  
people of Syria should do so at al-Juhfa, and the people of Najd  
should do so at Qarn."  
  
  
Abdullah ibn Umar added, "I have heard  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, 'The people of Yemen should enter ihram at Yalamlam.' "

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ ‏"‏ ‏.‏ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ ‏"‏ ‏.‏

USC-MSA web (English) reference : Book 20, Hadith 22Arabic reference : Book 20, Hadith 731Report Error | Share | Copy ▼

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Yahya related to me from Malik from Abdullah ibn Dinar that  
Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him  
and grant him peace, told the people of Madina to enter ihram at  
Dhu'l-Hulayfa, the people of Syria to do so at al-Juhfa, and the  
people of Najd to do so at Qarn.'  
  
  
Abdullah ibn Umar said, "I heard these three from the Messenger  
of Allah, may Allah bless him and grant him peace. I was also told  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, 'The people of Yemen should enter ihram at Yalamlam.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الْمَدِينَةِ أَنْ يُهِلُّوا مِنْ ذِي الْحُلَيْفَةِ وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ ‏.‏ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا هَؤُلاَءِ الثَّلاَثُ فَسَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
once entered ihram at al-Fur.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَهَلَّ مِنَ الْفُرْعِ ‏.‏

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Yahya related to me from Malik from a reliable source that  
Abdullah ibn Umar once entered ihram at Ilya (Jerusalem).

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ الثِّقَةِ، عِنْدَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَهَلَّ مِنْ إِيلْيَاءَ ‏.‏

USC-MSA web (English) reference : Book 20, Hadith 26Arabic reference : Book 20, Hadith 734Report Error | Share | Copy ▼

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Yahya related to me from Malik that he had heard that the  
Messenger of Allah, may Allah bless him and grant him peace, once  
entered ihram at al-Jiirrana (near Makka) for an umra.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهَلَّ مِنَ الْجِعِرَّانَةِ بِعُمْرَةٍ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Umar that the  
talbiya of the Messenger of Allah, may Allah bless him and grant him  
peace, was, "I am at Your service, O Allah, I am at Your service. You  
have no partner. I am at Your service. Praise and blessing belong to  
You, and the Kingdom. You have no partner."  
  
  
Labayk, Allahumma  
labayk, la sharika laka labayk. Inna'l-hamda wa'n-nimata laka  
wa'l-mulk, la sharika lak.  
  
  
Malik said that Abdullah ibn Umar  
used to add, "I am at Your service, I am at Your service. I am at Your  
service and at Your call. Good is in Your hands, and I am at Your  
service. Our desire is for You, and our action ."  
  
  
Labayk,  
labayk, labayk wa sadayka wa'l-khayr biyadayka labayk wa'r-raghba'u  
ilayka wa'l-amalu.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ‏  
"‏ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ ‏"‏ ‏.‏ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِيهَا لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that the Messenger of Allah, may Allah bless him and grant him  
peace, used to pray two rakas in the mosque at Dhu'l-Hulayfa, and  
then, when he had got on to his camel and it had stood up, he would  
begin doing talbiya.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي فِي مَسْجِدِ ذِي الْحُلَيْفَةِ رَكْعَتَيْنِ فَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ أَهَلَّ ‏.‏

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Yahya related to me from Malik from Musa ibn Uqba that Salim ibn  
Abdullah heard his father say, "Your claim that the Messenger of  
Allah, may Allah bless him and grant him peace, entered ihram from  
this desert of yours is not true, because he only entered ihram from  
the mosque, i.e. the mosque of Dhu'l-Hulayfa."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ، يَقُولُ بَيْدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا مَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ ‏.‏

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Yahya related to me from Malik from Said ibn Abi Said al-Maqburi  
that Ubayd ibn Jurayj once said to Abdullah ibn Umar, "Abu Abd ar-  
Rahman, I have seen you doing four things which I have never seen any  
of your companions doing." He said, "What are they, Ibn Jurayj?" and  
he replied, "I have seen you touching only the twoYamani corners, I  
have seen you wearing hairless sandals, I have seen you using yellow  
dye, and, when you were at Makka and everybody had started doing  
talbiya after seeing the new moon, I saw that you did not do so until  
the eighth of Dhu'l-Hijja."  
  
  
Abdullah ibn Umar replied, "As  
for the corners, I only ever saw the Messenger of Allah, may Allah  
bless him and grant him peace, touching the two Yamani corners. As for  
the sandals, I saw the Messenger of Allah, may Allah bless him and  
grant him peace, wearing hairless sandals and doing wudu in them, and  
I like wearing them. As for using yellow dye, I saw the Messenger of  
Allah, may Allah bless him and grant him peace, using it, and I also  
like to use it for dyeing things with. As for doing talbiya, I never  
saw the Messenger of Allah, may Allah bless him and grant him peace,  
begin doing so until he had set out on the animal he was riding on  
(i.e. for Mina and Arafa)."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا ‏.‏ قَالَ وَمَا هُنَّ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمُ التَّرْوِيَةِ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَّيْنِ وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to pray in the mosque of Dhu'l-Hulayfa, and then go outside and  
get on his camel and when his camel had stood up he would begin to do  
talbiya.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُصَلِّي فِي مَسْجِدِ ذِي الْحُلَيْفَةِ

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Yahya related to me from Malik that he had heard that Abd al-  
Malik ibn Marwan had started to do talbiya at the mosque of  
Dhu'l-Hulayfa, after the animal he was riding on had stood up, and  
that Aban ibn Uthman had told him to do this.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ وَأَنَّ أَبَانَ بْنَ عُثْمَانَ أَشَارَ عَلَيْهِ بِذَلِكَ ‏.‏

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Yahya related to me from Malik from 'Abdullah ibn Abi Bakr ibn  
Muhammad ibn Amr ibn Hazm from Abd al-Malik ibn Abi Bakr ibn al-Harith  
ibn Hisham from Khallad ibn as-Sa'ib al-Ansari from his father that  
the Messenger of Allah, may Allah bless him and grant him peace, said,  
"Jibril came to me and told me to tell my companions, or whoever was  
with me, to raise their voices when doing talbiya."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ خَلاَّدِ بْنِ السَّائِبِ الأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَوْ مَنْ مَعِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ أَوْ بِالإِهْلاَلِ ‏"‏ ‏.‏ يُرِيدُ أَحَدَهُمَا ‏.‏

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Yahya related to me from Malik that he had heard the people of  
knowledge say, "Women do not have to raise their voices when they are  
doing talbiya, and a woman should only speak loudly enough to hear  
herself."  
  
  
Malik said, "Some one who is in ihram should not  
raise his voice when doing talbiya if he is in a mosque where there  
are groups of people. He should only speak loudly enough for himself  
and those who are near him to be able to hear, except in the Masjid  
alHaram and the mosque at Mina, where he should raise his voice."  
  
  
Malik said, "I have heard some of the people of knowledge  
recommending (people to do) talbiya at the end of every prayer and at  
every rise on the route."

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Yahya related to me from Malik, from Abu'l-Aswad Muhammad ibn Abd  
ar-Rahman, fromUrwa ibn az-Zubayr, that A'isha, the wife of the  
Prophet, may Allah bless him and grant him peace, said, "We set out  
with the Messenger of Allah, may Allah bless him and grant him peace,  
in the year of the farewell hajj, and some of us went into ihram to do  
umra, some of us went into ihram to do hajj and umra, and some of us  
went into ihram to do hajj on its own. The Messenger of Allah, may  
Allah bless him and grant him peace, went into ihram to do hajj on its  
own. Those who had gone into ihram to do umra came out of ihram (after  
doing umra). Those who had gone into ihram to do hajj (on its own), or  
to do both hajj and umra, did not come out of ihram until the day of  
the sacrifice."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ وَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَحَلَّ وَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يُحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ ‏.‏

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Yahya related to me from Malik, from Abd ar-Rahman ibn al-Qasim,  
from his father, from A'isha, umm al-muminin, that the Messenger of  
Allah, may Allah bless him and grant him peace, did hajj on its own.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفْرَدَ الْحَجَّ ‏.‏

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Yahya related to me from Malik, from Abu'l-Aswad Muhammad ibn  
'Abd ar-Rahman, from Urwa ibn az-Zubayr, from A'isha, umm al-muminin,  
that the Messenger of Allah, may Allah bless him and grant him peace,  
did hajj on its own.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ وَكَانَ يَتِيمًا فِي حَجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفْرَدَ الْحَجَّ ‏.‏

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Yahya related to me from Malik that he had heard the people of  
knowledge say, "If someone goes into ihram to do hajj on its own, he  
cannot then go into ihram to do umra.''  
  
  
Malik said, "This is  
what I have found the people of knowledge in our city doing."

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Yahya related to me from Malik, from Jafar ibn Muhammad, from his  
father, that al-Miqdad ibn al-Aswad once went to see AIi ibn Abi  
Talibat as-Suqya, where he was feeding some young camels of his with a  
mash of meal and leaves, and he said to him, "This man Uthman ibn  
Affan is telling people that they cannot do hajj and umra together."  
  
  
Al-Miqdad said, "Ali ibn Abi Talib went off with bits of meal  
and leaves on his forearms - and I shall never forget the sight of the  
meal and the leaves on his arms - and went to see Uthman ibn Affan and  
asked him, 'Are you saying then that people cannot do hajj and umra  
together?' Uthman replied, 'That is my opinion.' Whereupon AIi got  
angry and went out saying, 'I am at your service, O Allah, I am at  
your service for a hajj and an umra together.' "  
  
  
Malik said,  
"Our position (here in Madina) is that someone who does hajj and umra  
together should not remove any of his hair, nor should he come out of  
ihram in any way until he has sacrificed an animal, if he has one. He  
should come out of ihram at Mina, on the day of the sacrifice."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ الْمِقْدَادَ بْنَ الأَسْوَدِ، دَخَلَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ بِالسُّقْيَا وَهُوَ يَنْجَعُ بَكَرَاتٍ لَهُ دَقِيقًا وَخَبَطًا فَقَالَ هَذَا عُثْمَانُ بْنُ عَفَّانَ يَنْهَى عَنْ أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ ‏.‏ فَخَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَلَى يَدَيْهِ أَثَرُ الدَّقِيقِ وَالْخَبَطِ - فَمَا أَنْسَى أَثَرَ الدَّقِيقِ وَالْخَبَطِ عَلَى ذِرَاعَيْهِ - حَتَّى دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ فَقَالَ أَنْتَ تَنْهَى عَنْ أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَقَالَ عُثْمَانُ ذَلِكَ رَأْيِي ‏.‏ فَخَرَجَ عَلِيٌّ مُغْضَبًا وَهُوَ يَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ مَعًا ‏.‏ قَالَ مَالِكٌ الأَمْرُ عِنْدَنَا أَنَّ مَنْ قَرَنَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَأْخُذْ مِنْ شَعَرِهِ شَيْئًا وَلَمْ يَحْلِلْ مِنْ شَىْءٍ حَتَّى يَنْحَرَ هَدْيًا إِنْ كَانَ مَعَهُ وَيَحِلُّ بِمِنًى يَوْمَ النَّحْرِ ‏.‏

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Yahya related to me from Malik, from Muhammad ibn Abd ar-Rahman,  
from Sulayman ibn Yasar, that when the Messenger of Allah, may Allah  
bless him and grant him peace, set out for hajj in the year of the  
farewell hajj, some of his companions went into ihram to do hajj on  
its own, some of them combined hajj and umra, and some went into ihram  
to do umra on its own. Those who had gone into ihram to do hajj, or  
hajj and umra together, did not come out of ihram, whils tthose who  
had gone into ihram to doumra (on its own) came out of ihram.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ خَرَجَ إِلَى الْحَجِّ فَمِنْ أَصْحَابِهِ مَنْ أَهَلَّ بِحَجٍّ وَمِنْهُمْ مَنْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ وَمِنْهُمْ مَنْ أَهَلَّ بِعُمْرَةٍ فَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحْلِلْ وَأَمَّا مَنْ كَانَ أَهَلَّ بِعُمْرَةٍ فَحَلُّوا ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَقُولُونَ مَنْ أَهَلَّ بِعُمْرَةٍ ثُمَّ بَدَا لَهُ أَنْ يُهِلَّ بِحَجٍّ مَعَهَا فَذَلِكَ لَهُ مَا لَمْ يَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَدْ صَنَعَ ذَلِكَ ابْنُ عُمَرَ حِينَ قَالَ إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ الْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ ‏.‏ قَالَ مَالِكٌ وَقَدْ أَهَلَّ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا ‏"‏ ‏.‏

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Yahya related to me from Malik that he had heard some of the  
people of knowledge say, "If someone goes into ihram to do umra and  
then wants to go into ihram to do hajj as well, he can do so, as long  
as he has not done tawaf of the House and s'ay between Safa and Marwa.  
This is what Abdullah ibn 'Umar did when he said, 'If I am blocked  
from the House we shall do what we did when we were with the Messenger  
of Allah, may Allah bless him and grant him peace.' He then turned to  
his companions and said, 'It is the same either way. I call you to  
witness that I have decided in favour of hajj and umra together. ' "  
  
  
Malik said, "The companions of the Messenger of Allah, may  
Allah bless him and grant him peace, went into ihram to do umra in the  
year of the farewell hajj, and the Messenger of Allah, may Allah bless  
him and grant him peace, said to them, 'Anyone that has a sacrificial  
animal with him should go into ihram to do hajj and umra together, and  
he should not come out of ihram until he has finished both.' "

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Yahya related to me from Malik that Muhammad ibn Abi Bakr ath-  
Thaqafi once asked Anas ibn Malik, while the two of them were going  
from Mina to Arafa, "What did you use to do on this day when you were  
with the Messenger of Allah, may Allah bless him and grant him peace?"  
He said, "Those of us who were saying the talbiya would continue doing  
so, and no-one disapproved of it, and those of us who were saying  
'Allahu akbar' would continue doing so, and no-one disapproved of that  
either."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ - وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَةَ - كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ كَانَ يُهِلُّ الْمُهِلُّ مِنَّا فَلاَ يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ فَلاَ يُنْكَرُ عَلَيْهِ ‏.‏

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Yahya related to me from Malik, from Jafar ibn Muhammad, from his  
father, that AIi ibn Abi Talib used to say the talbiya while on hajj  
until after noon on the day of Arafa, when he would stop doing so.  
  
  
Yahya said that Malik said, "This is what the people of  
knowledge in our city are still doing."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، كَانَ يُلَبِّي فِي الْحَجِّ حَتَّى إِذَا زَاغَتِ الشَّمْسُ مِنْ يَوْمِ عَرَفَةَ قَطَعَ التَّلْبِيَةَ ‏.‏ قَالَ يَحْيَى قَالَ مَالِكٌ وَذَلِكَ الأَمْرُ الَّذِي لَمْ يَزَلْ عَلَيْهِ أَهْلُ الْعِلْمِ بِبَلَدِنَا ‏.‏

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Yahya related to me from Malik, from Abd ar-Rahman ibn al-Qasim,  
from his father, that A'isha, the wife of the Prophet, may Allah bless  
him and grant him peace, would stop saying the talbiya when she  
arrived at the place of standing (i.e. Arafa) .

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ تَتْرُكُ التَّلْبِيَةَ إِذَا رَجَعَتْ إِلَى الْمَوْقِفِ ‏.‏

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Yahya related to me from Malik, from Nafi, that when 'Abdullah  
ibn Umar was doing hajj he would keep saying the talbiya until he  
reached the Haram and did tawaf of the House and say between Safa and  
Marwa. He would then say the talbiya until he left Mina to go to  
Arafa, at which point he would stop doing so. If he was doing umra he  
would stop saying the talbiya on entering the Haram.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقْطَعُ التَّلْبِيَةَ فِي الْحَجِّ إِذَا انْتَهَى إِلَى الْحَرَمِ حَتَّى يَطُوفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يُلَبِّي حَتَّى يَغْدُوَ مِنْ مِنًى إِلَى عَرَفَةَ فَإِذَا غَدَا تَرَكَ التَّلْبِيَةَ وَكَانَ يَتْرُكُ التَّلْبِيَةَ فِي الْعُمْرَةِ إِذَا دَخَلَ الْحَرَمَ ‏.‏

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Yahya related to me from Malik that Ibn Shihab used to say,  
"Abdullah ibn Umar would never say the talbiya while he was doing  
tawaf of the House."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ كَانَ يَقُولُ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ لاَ يُلَبِّي وَهُوَ يَطُوفُ بِالْبَيْتِ ‏.‏

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Yahya related to me from Malik, from AIqama ibn Abi AIqama, from  
his mother, that A'isha, umm al-muminin, used to camp on the plain of  
Arafa at a place called Namira, and then later she changed to another  
place called al-Arak.  
  
  
She said, ''A'isha, and those who were  
with her, would say the talbiya while she was at the place where they  
were camping, and then, when she had mounted and set out towards the  
place of standing, she would stop doing so."  
  
  
She continued,  
''A'isha used to do umra when she was in Makka after the hajj was  
over, in the month of Dhu'l-Hijja.Then she stopped doing that, and  
instead would set out before the new moon of Muharram for al-J uhfa,  
where she would stay until she saw the new moon, and then, when she  
had seen the new moon, she would go into ihram to do umra."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا كَانَتْ تَنْزِلُ مِنْ عَرَفَةَ بِنَمِرَةَ ثُمَّ تَحَوَّلَتْ إِلَى الأَرَاكِ ‏.‏ قَالَتْ وَكَانَتْ عَائِشَةُ تُهِلُّ مَا كَانَتْ فِي مَنْزِلِهَا وَمَنْ كَانَ مَعَهَا فَإِذَا رَكِبَتْ فَتَوَجَّهَتْ إِلَى الْمَوْقِفِ تَرَكَتِ الإِهْلاَلَ ‏.‏ قَالَتْ وَكَانَتْ عَائِشَةُ تَعْتَمِرُ بَعْدَ الْحَجِّ مِنْ مَكَّةَ فِي ذِي الْحِجَّةِ ثُمَّ تَرَكَتْ ذَلِكَ فَكَانَتْ تَخْرُجُ قَبْلَ هِلاَلِ الْمُحَرَّمِ حَتَّى تَأْتِيَ الْجُحْفَةَ فَتُقِيمَ بِهَا حَتَّى تَرَى الْهِلاَلَ فَإِذَا رَأَتِ الْهِلاَلَ أَهَلَّتْ بِعُمْرَةٍ ‏.‏

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Yahya related to me from Malik, from Yahya ibn Said, that Umar  
ibn Abd alAziz was once going from Mina (to Arafa) on the day of Arafa  
and heard the takbir being said loudly, so he sent the guard to shout  
out to the people, "O people, you should be saying the talbiya."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، غَدَا يَوْمَ عَرَفَةَ مِنْ مِنًى فَسَمِعَ التَّكْبِيرَ عَالِيًا فَبَعَثَ الْحَرَسَ يَصِيحُونَ فِي النَّاسِ أَيُّهَا النَّاسُ إِنَّهَا التَّلْبِيَةُ ‏.‏

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Yahya related to me from Malik, from Abd ar-Rahman ibn al-Qasim,  
from his father, that Umar ibn al-Khattab said, "People of Makka, why  
is it that people arrive dishevelled while you still have oil on your  
hair? Go into ihram when you see the new moon."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ يَا أَهْلَ مَكَّةَ مَا شَأْنُ النَّاسِ يَأْتُونَ شُعْثًا وَأَنْتُمْ مُدَّهِنُونَ أَهِلُّوا إِذَا رَأَيْتُمُ الْهِلاَلَ ‏.‏

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Yahya related to me from Malik, from Hisham ibn Urwa, that  
Abdullah ibn az-Zubayr stayed in Makka for nine years. He would go  
into ihram for hajj at the beginning of Dhu'l-Hijja, and Urwa ibn az-  
Zubayr, who was with him, would do likewise.  
  
  
Yahya said that  
Malik said, "The people of Makka and whoever else is living there  
besides them should go into ihram for hajj if they are in Makka, and  
anyone that is living in the centre of Makka and is not one of the  
people of Makka should not leave the Haram."  
  
  
Yahya said that  
Malik said, "Someone who goes into ihram for hajj in Makka should  
delay tawaf of the House and the sa'y between Safa and Marwa until he  
has come back from Mina, which is what Abdullah ibn Umar used to do."  
  
  
Malik was asked what the people of Madina, or anybody else,  
should do about tawaf if they went into ihram in Makka at the  
beginning of Dhu'l-Hijja, and he said, "They should delay the  
obligatory tawaf, which is the one they combine with the say between  
Safa and Marwa, but they can do whatever other tawaf they want to, and  
they should pray two rakas every time they complete seven tawafs,  
which is what the companions of the Messenger of Allah, may Allah  
bless him and grant him peace, did when they had gone into ihram to do  
hajj. They delayed the tawaf of the House and the sa'y between Safa  
and Marwa until they had come back from Mina. Abdullah ibn Umar also  
did this, going into ihram for hajj in Makka at the beginning of  
Dhu'l-Hijja, and then delaying tawaf of theHouse and the say between  
Safa and Marwa until he had come back from Mina."  
  
  
Malik was  
asked whether one of the people of Makka could go into ihram to do  
umra in the centre of Makka, and he said, "No. He should go outside  
the Haram and go into ihram there."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَقَامَ بِمَكَّةَ تِسْعَ سِنِينَ يُهِلُّ بِالْحَجِّ لِهِلاَلِ ذِي الْحِجَّةِ وَعُرْوَةُ بْنُ الزُّبَيْرِ مَعَهُ يَفْعَلُ ذَلِكَ ‏.‏ قَالَ يَحْيَى قَالَ مَالِكٌ وَإِنَّمَا يُهِلُّ أَهْلُ مَكَّةَ وَغَيْرُهُمْ بِالْحَجِّ إِذَا كَانُوا بِهَا وَمَنْ كَانَ مُقِيمًا بِمَكَّةَ مِنْ غَيْرِ أَهْلِهَا مِنْ جَوْفِ مَكَّةَ لاَ يَخْرُجُ مِنَ الْحَرَمِ ‏.‏ قَالَ يَحْيَى قَالَ مَالِكٌ وَمَنْ أَهَلَّ مِنْ مَكَّةَ بِالْحَجِّ فَلْيُؤَخِّرِ الطَّوَافَ بِالْبَيْتِ وَالسَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى يَرْجِعَ مِنْ مِنًى وَكَذَلِكَ صَنَعَ عَبْدُ اللَّهِ بْنُ عُمَرَ ‏.‏ وَسُئِلَ مَالِكٌ عَمَّنْ أَهَلَّ بِالْحَجِّ مِنْ أَهْلِ الْمَدِينَةِ أَوْ غَيْرِهِمْ مِنْ مَكَّةَ لِهِلاَلِ ذِي الْحِجَّةِ كَيْفَ يَصْنَعُ بِالطَّوَافِ قَالَ أَمَّا الطَّوَافُ الْوَاجِبُ فَلْيُؤَخِّرْهُ وَهُوَ الَّذِي يَصِلُ بَيْنَهُ وَبَيْنَ السَّعْىِ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلْيَطُفْ مَا بَدَا لَهُ وَلْيُصَلِّ رَكْعَتَيْنِ كُلَّمَا طَافَ سُبْعًا وَقَدْ فَعَلَ ذَلِكَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِينَ أَهَلُّوا بِالْحَجِّ فَأَخَّرُوا الطَّوَافَ بِالْبَيْتِ وَالسَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعُوا مِنْ مِنًى وَفَعَلَ ذَلِكَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَكَانَ يُهِلُّ لِهِلاَلِ ذِي الْحِجَّةِ بِالْحَجِّ مِنْ مَكَّةَ وَيُؤَخِّرُ الطَّوَافَ بِالْبَيْتِ وَالسَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى يَرْجِعَ مِنْ مِنًى ‏.‏ وَسُئِلَ مَالِكٌ عَنْ رَجُلٍ مِنْ أَهْلِ مَكَّةَ هَلْ يُهِلُّ مِنْ جَوْفِ مَكَّةَ بِعُمْرَةٍ قَالَ بَلْ يَخْرُجُ إِلَى الْحِلِّ فَيُحْرِمُ مِنْهُ ‏.‏

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Yahya related to me from Malik, from 'Abdullah ibn Abi Bakr ibn  
Muhammad, that Amra bint 'Abd ar-Rahman told him that Ziyad ibn Abi  
Sufyan once wrote to A'isha, the wife of the Prophet, may Allah bless  
him and grant him peace, saying, "'Abdullah ibn Abbas said that  
whatever was haram for some one doing hajj was also haram for some one  
who sent a sacrificial animal until the animal was sacrificed. I have  
sent one, so write and tell me what you say about this, or tell the  
man in charge of the animal what to do.  
  
  
Amra said that A'isha  
said, "It is notas Ibn Abbas has said. I once plaited the garlands for  
the sacrificial animal of the Messenger of Allah, may Allah bless him  
and grant him peace, with my own two hands. Then after that the  
Messenger of Allah, may Allah bless him and grant him peace, himself  
put the garlands on the animal and then sent it with my father. And  
there was nothing that Allah had made halal forthe Messenger of Allah,  
may Allah bless him and grant him peace, that was haram for him until  
such time as the animal had been sacrificed."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ زَوْجِ النِّبِيِّ صلى الله عليه وسلم أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ مَنْ أَهْدَى هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ الْهَدْىُ وَقَدْ بَعَثْتُ بِهَدْىٍ فَاكْتُبِي إِلَىَّ بِأَمْرِكِ أَوْ مُرِي صَاحِبَ الْهَدْىِ ‏.‏ قَالَتْ عَمْرَةُ قَالَتْ عَائِشَةُ لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ أَنَا فَتَلْتُ قَلاَئِدَ هَدْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ ثُمَّ بَعَثَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ أَبِي فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم شَىْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحِرَ الْهَدْىُ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said said, "I asked  
Amra bint Abd ar-Rahman if there was anything that was haram for  
someone who sent a sacrificial animal (to Makka) but did not go there  
himself, and she told me that she had heard A'isha say, 'It is only  
some one who goes into ihram for hajj and begins saying the talbiya  
for whom things are haram.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ سَأَلْتُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ عَنِ الَّذِي، يَبْعَثُ بِهَدْيِهِ وَيُقِيمُ هَلْ يَحْرُمُ عَلَيْهِ شَىْءٌ فَأَخْبَرَتْنِي أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ لاَ يَحْرُمُ إِلاَّ مَنْ أَهَلَّ وَلَبَّى ‏.‏

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Yahya related to me from Malik, from Yahya ibn Said, from  
Muhammad ibn Ibrahim ibn al-Harith at-Taymi, that Rabia ibn Abdullah  
ibn al-Hudayr once saw a man in a state of ihram in Iraq. So he asked  
people about him and they said, "He has given directions for his  
sacrificial animal to be garlanded, and it is for that reason that he  
has put on ihram ."  
  
  
Rabia said, "I then met Abdullah ibn az-  
Zubayr and so I mentioned this to him and he said, 'By the Lord of the  
Kaba, an innovation.' "  
  
  
Malik was asked about some one who  
set out with his own sacrificial animal and marked it and garlanded it  
at Dhu'l-Hulayfa, but did not go into ihram until he had reached al-  
Juhfa,and hesaid, "I do not like that, and whoever does so has not  
acted properly. He should only garland his sacrificial animal, or mark  
it, when he goes into ihram, unless it is someone who does not intend  
to do hajj, in which case he sends it off and stays with his family."  
  
  
Malik was asked if somone who was not in ihram could set out  
with a sacrificial animal, and he said, "Yes. There is no harm in  
that."  
  
  
He was also asked to comment on the different views  
people had about what became haram for some one who garlanded a  
sacrificial animal but did not intend to do either hajj or umra, and  
he said, "What we go by as far as this is concerned is what A'isha,  
umm al-muminin said, 'The Messenger of Allah, may Allah bless him and  
grant him peace, sent his sacrificial animal off and did not go there  
himself, and there was nothing that Allah had made halal for him that  
was haram for him until the animal had been sacrificed.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ، أَنَّهُ رَأَى رَجُلاً مُتَجَرِّدًا بِالْعِرَاقِ فَسَأَلَ النَّاسَ عَنْهُ فَقَالُوا إِنَّهُ أَمَرَ بِهَدْيِهِ أَنْ يُقَلَّدَ فَلِذَلِكَ تَجَرَّدَ ‏.‏ قَالَ رَبِيعَةُ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ بِدْعَةٌ وَرَبِّ الْكَعْبَةِ ‏.‏ وَسُئِلَ مَالِكٌ عَمَّنْ خَرَجَ بِهَدْىٍ لِنَفْسِهِ فَأَشْعَرَهُ وَقَلَّدَهُ بِذِي الْحُلَيْفَةِ وَلَمْ يُحْرِمْ هُوَ حَتَّى جَاءَ الْجُحْفَةَ قَالَ لاَ أُحِبُّ ذَلِكَ وَلَمْ يُصِبْ مَنْ فَعَلَهُ وَلاَ يَنْبَغِي لَهُ أَنْ يُقَلِّدَ الْهَدْىَ وَلاَ يُشْعِرَهُ إِلاَّ عِنْدَ الإِهْلاَلِ إِلاَّ رَجُلٌ لاَ يُرِيدُ الْحَجَّ فَيَبْعَثُ بِهِ وَيُقِيمُ فِي أَهْلِهِ ‏.‏ وَسُئِلَ مَالِكٌ هَلْ يَخْرُجُ بِالْهَدْىِ غَيْرُ مُحْرِمٍ فَقَالَ نَعَمْ لاَ بَأْسَ بِذَلِكَ ‏.‏ وَسُئِلَ أَيْضًا عَمَّا اخْتَلَفَ فِيهِ النَّاسُ مِنَ الإِحْرَامِ لِتَقْلِيدِ الْهَدْىِ مِمَّنْ لاَ يُرِيدُ الْحَجَّ وَلاَ الْعُمْرَةَ فَقَالَ الأَمْرُ عِنْدَنَا الَّذِي نَأْخُذُ بِهِ فِي ذَلِكَ قَوْلُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِهَدْيِهِ ثُمَّ أَقَامَ فَلَمْ يَحْرُمْ عَلَيْهِ شَىْءٌ مِمَّا أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحِرَ هَدْيُهُ ‏.‏

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Yahya related to me from Malik, from Nafi, that Abdullah ibn Umar  
used to say, "A menstruating woman who wants to go into ihram to do  
either hajj or umra can do so if she so wishes, but she cannot do  
tawaf of the House, nor the say between Safa and Marwa. She can  
participate in all the rituals along with everybody else, except that  
she cannot do tawaf of the House, nor the say between Safa and Marwa,  
nor can she come near the mosque until she is pure."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ الْمَرْأَةُ الْحَائِضُ الَّتِي تُهِلُّ بِالْحَجِّ أَوِ الْعُمْرَةِ إِنَّهَا تُهِلُّ بِحَجِّهَا أَوْ عُمْرَتِهَا إِذَا أَرَادَتْ وَلَكِنْ لاَ تَطُوفُ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَهِيَ تَشْهَدُ الْمَنَاسِكَ كُلَّهَا مَعَ النَّاسِ غَيْرَ أَنَّهَا لاَ تَطُوفُ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلاَ تَقْرَبُ الْمَسْجِدَ حَتَّى تَطْهُرَ ‏.‏

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Yahya related to me from Malik that he had heard that the  
Messenger of Allah, may Allah bless him and grant him peace, did umra  
three times:in the year of Hudaybiya, in the year of al-Qadiyya, and  
in the year of al-Jiirrana.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ ثَلاَثًا عَامَ الْحُدَيْبِيَةِ وَعَامَ الْقَضِيَّةِ وَعَامَ الْجِعِرَّانَةِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa, from his  
father, that the Messenger of Allah, may Allah bless him and grant him  
peace, only did three umras, one of them in Shawwal, and two in  
Dhu'l-Qada.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَعْتَمِرْ إِلاَّ ثَلاَثًا إِحْدَاهُنَّ فِي شَوَّالٍ وَاثْنَتَيْنِ فِي ذِي الْقَعْدَةِ ‏.‏

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Yahya related to me from Malik, from Abd ar-Rahman ibn Harmala  
al-Aslami, that somebody asked Said ibn al-Musayyab, "Can I do umra  
before I do hajj?", and Said said, "Yes, the Messenger of Allah, may  
Allah bless him and grant him peace, did umra before doing hajj."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الأَسْلَمِيِّ، أَنَّ رَجُلاً، سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ فَقَالَ أَعْتَمِرُ قَبْلَ أَنْ أَحُجَّ، فَقَالَ سَعِيدٌ نَعَمْ قَدِ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ أَنْ يَحُجَّ ‏.‏

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Yahya related to me from Malik, from Ibn Shihab, from Said ibn  
al-Musayyab, that Umar ibn Abi Salama once asked Umar ibn alKhattab  
for permission to do umra in Shawwal. He gave him permission, so he  
did umra and then went back to his family, and he did not do hajj.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ، اسْتَأْذَنَ عُمَرَ بْنَ الْخَطَّابِ أَنْ يَعْتَمِرَ، فِي شَوَّالٍ فَأَذِنَ لَهُ فَاعْتَمَرَ ثُمَّ قَفَلَ إِلَى أَهْلِهِ وَلَمْ يَحُجَّ ‏.‏

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Yahya related to me from Malik, from Hisham ibn 'Urwa, that his  
father would stop saying the talbiya when he entered the Haram, if he  
was doing 'umra.  
  
  
Malik said that someone who went into ihram  
at at-Tanim should stop saying the talbiya when he saw the House.  
  
  
Yahya said that Malik was asked where a man from the people of  
Madina, or elsewhere, who had begun doing umra at one of the mawaqit,  
should stop saying the talbiya, and he said, "Someone who goes into  
ihram at one of the mawaqit should stop saying the talbiya when he  
arrives at the Haram."  
  
  
Malik added, "I have heard that  
Abdullah ibn Umar used to do that."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقْطَعُ التَّلْبِيَةَ فِي الْعُمْرَةِ إِذَا دَخَلَ الْحَرَمَ ‏.‏ قَالَ مَالِكٌ فِيمَنْ أَحْرَمَ مِنَ التَّنْعِيمِ إِنَّهُ يَقْطَعُ التَّلْبِيَةَ حِينَ يَرَى الْبَيْتَ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَنِ الرَّجُلِ يَعْتَمِرُ مِنْ بَعْضِ الْمَوَاقِيتِ وَهُوَ مِنْ أَهْلِ الْمَدِينَةِ أَوْ غَيْرِهِمْ مَتَى يَقْطَعُ التَّلْبِيَةَ قَالَ أَمَّا الْمُهِلُّ مِنَ الْمَوَاقِيتِ فَإِنَّهُ يَقْطَعُ التَّلْبِيَةَ إِذَا انْتَهَى إِلَى الْحَرَمِ ‏.‏ قَالَ وَبَلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَصْنَعُ ذَلِكَ ‏.‏

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Yahya related to me from Malik, from Ibn Shihab, that Muhammad  
ibn Abdullah ibn al-Harith ibn Nawfal ibn Abd al-Muttalib told him  
that he had heard Sad ibn Abi Waqqas and ad-Dahhak ibn Qays discussing  
tamattu in between umra and hajj. Ad-Dahhak ibn Qays said, "Only  
someone who is ignorant of what Allah, the Exalted and Glorified, says  
would do that." Whereupon Sad said, "How wrong is what you have just  
said, son of my brother!" Ad-Dahhak said, ''Umar ibn al-Khattab  
forbade that," and Sad said, "The Messenger of Allah, may Allah bless  
him and grant him peace, did it, and we did it with him."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، وَالضَّحَّاكَ بْنَ قَيْسٍ، عَامَ حَجَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ - وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ - فَقَالَ الضَّحَّاكُ بْنُ قَيْسٍ لاَ يَفْعَلُ ذَلِكَ إِلاَّ مَنْ جَهِلَ أَمْرَ اللَّهِ عَزَّ وَجَلَّ ‏.‏ فَقَالَ سَعْدٌ بِئْسَ مَا قُلْتَ يَا ابْنَ أَخِي ‏.‏ فَقَالَ الضَّحَّاكُ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ ‏.‏ فَقَالَ سَعْدٌ قَدْ صَنَعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَنَعْنَاهَا مَعَهُ ‏.‏

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Yahya related to me from Malik, from Sadaqa ibn Yasar, that  
Abdullah ibn Umar said, "By Allah, I would rather do umra before hajj  
and sacrifice an animal than do umra after hajj in the month of  
Dhu'l-Hijja."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ وَاللَّهِ لأَنْ أَعْتَمِرَ قَبْلَ الْحَجِّ وَأُهْدِيَ أَحَبُّ إِلَىَّ مِنْ أَنْ أَعْتَمِرَ بَعْدَ الْحَجِّ فِي ذِي الْحِجَّةِ ‏.‏

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Yahya related to me from Malik, from Abdullah ibn Dinar, that  
Abdullah ibn Umar used to say, "Anyone that does umra in the months of  
hajj, that is, in Shawwal, Dhu'l-Qada, or in Dhu'l-Hijja before the  
hajj, and then stays in Makka until the time for hajj, is doing  
tamattu if he then does hajj. He must sacrifice whatever animal it is  
easy for him to obtain, and if he cannot find one then he must fast  
three days during hajj and seven days when he returns."  
  
  
Malik  
said, "This is only the case if he stays until the hajj and does hajj  
in that same year."  
  
  
Malik said that if someone who was from  
Makka but had stopped living there and gone to live elsewhere, came  
back to do umra in the months of the hajj and then stayed in Makka to  
begin hajj there, he was doing tamattu, and had to offer up a  
sacrificial animal, or fast if he could not find one. He was not the  
same as the people of Makka.  
  
  
Malik was asked whether someone  
who was not from Makka and entered Makka to do umra in the months of  
hajj with the intention of staying on to begin his hajj there was  
doing tamattu or not, and he said, "Yes, he is doing tamattu, and he  
is not the same as the people of Makka, even if he has the intention  
of staying there. This is because he has entered Makka, and is not one  
of its people, and making a sacrifice or fasting is incumbent on  
anyone who is not from Makka, and, although he intends to stay, he  
does not know what possibilities might arise later. He is not one of  
the people of Makka."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ مَنِ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ فِي شَوَّالٍ أَوْ ذِي الْقَعْدَةِ أَوْ فِي ذِي الْحِجَّةِ قَبْلَ الْحَجِّ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى يُدْرِكَهُ الْحَجُّ فَهُوَ مُتَمَتِّعٌ إِنْ حَجَّ وَعَلَيْهِ مَا اسْتَيْسَرَ مِنَ الْهَدْىِ فَإِنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ إِذَا أَقَامَ حَتَّى الْحَجِّ ثُمَّ حَجَّ مِنْ عَامِهِ ‏.‏ قَالَ مَالِكٌ فِي رَجُلٍ مِنْ أَهْلِ مَكَّةَ انْقَطَعَ إِلَى غَيْرِهَا وَسَكَنَ سِوَاهَا ثُمَّ قَدِمَ مُعْتَمِرًا فِي أَشْهُرِ الْحَجِّ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى أَنْشَأَ الْحَجَّ مِنْهَا إِنَّهُ مُتَمَتِّعٌ يَجِبُ عَلَيْهِ الْهَدْىُ أَوِ الصِّيَامُ إِنْ لَمْ يَجِدْ هَدْيًا وَأَنَّهُ لاَ يَكُونُ مِثْلَ أَهْلِ مَكَّةَ ‏.‏ وَسُئِلَ مَالِكٌ عَنْ رَجُلٍ مِنْ غَيْرِ أَهْلِ مَكَّةَ دَخَلَ مَكَّةَ بِعُمْرَةٍ فِي أَشْهُرِ الْحَجِّ وَهُوَ يُرِيدُ الإِقَامَةَ بِمَكَّةَ حَتَّى يُنْشِئَ الْحَجَّ أَمُتَمَتِّعٌ هُوَ فَقَالَ نَعَمْ هُوَ مُتَمَتِّعٌ وَلَيْسَ هُوَ مِثْلَ أَهْلِ مَكَّةَ وَإِنْ أَرَادَ الإِقَامَةَ وَذَلِكَ أَنَّهُ دَخَلَ مَكَّةَ وَلَيْسَ هُوَ مِنْ أَهْلِهَا وَإِنَّمَا الْهَدْىُ أَوِ الصِّيَامُ عَلَى مَنْ لَمْ يَكُنْ مِنْ أَهْلِ مَكَّةَ وَأَنَّ هَذَا الرَّجُلَ يُرِيدُ الإِقَامَةَ وَلاَ يَدْرِي مَا يَبْدُو لَهُ بَعْدَ ذَلِكَ وَلَيْسَ هُوَ مِنْ أَهْلِ مَكَّةَ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said used to hear  
Said ibn al-Musayyab say, "Anyone that does umra in Shawwal,  
Dhu'l-Qada or Dhu l-Hijja, and then stays in Makka until it is time  
for the hajj, is doing tamattu if he then does hajj. He must sacrifice  
whatever animal it is easy for him to obtain, and if he cannot find  
one then he must fast three days during hajj and seven days when he  
returns."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ مَنِ اعْتَمَرَ فِي شَوَّالٍ أَوْ ذِي الْقَعْدَةِ أَوْ فِي ذِي الْحِجَّةِ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى يُدْرِكَهُ الْحَجُّ فَهُوَ مُتَمَتِّعٌ إِنْ حَجَّ وَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ ‏.‏

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Malik said, "Someone who does umra in Shawwal, Dhu'l-Qada or  
Dhu'l-Hijja and then goes back to his people, and then returns and  
does hajj in that same year does not have to sacrifice an animal.  
Sacrificing an animal is only incumbent on some one who does umra in  
the months of hajj, and then stays in Makka and then does hajj. A  
person not from Makka who moves to Makka and establishes his home  
there and does umra in the months of the hajj and then begins his hajj  
there is not doing tamattu. He does not have to sacrifice an animal  
nor does he have to fast. He is in the same position as the people of  
Makka if he is one of those who are living there."  
  
  
Malik was  
asked whether a man from Makka who had gone to live in another town or  
had been on a journey and then returned to Makka with the intention of  
staying there, regardless of whether he had a family there or not, and  
entered it to do umra in the months of the hajj, and then began his  
hajj there, beginning his umra at the miqat of the Prophet, may Allah  
bless him and grant him peace, or at a place nearer than that, was  
doing tamattu or not?  
  
  
Malik answered, "He does not have to  
sacrifice an animal or fast as someone who is doing tamattu has to do.  
This is because Allah, the Blessed and Exalted, says in His Book,  
'That is for someone whose family are not present at Masjid al-Haram.  
'

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Yahya related to me from Malik, from Sumayy, the mawla of Abu  
Bakr ibn Abd ar-Rahman, from Abu Salih as-Samman, from Abu Hurayra,  
that the Messenger of Allah, may Allah bless him and grant him peace  
,said, "Umra is an expiation for what is between it and the next umra,  
and the only reward for an accepted hajj is the Garden."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ ‏"‏ ‏.‏

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Yahya related to me from Malik that Sumayy, the mawla of Abu Bakr  
ibn Abd ar-Rahman, heard Abu Bakribn Abd ar-Rahman say, "A woman came  
to the Messenger of Allah, may Allah bless him and grant him peace,  
and said, 'I had arranged to do hajj, but I was prevented,' and the  
Messenger of Allah, may Allah bless him and grant him peace, said, 'Do  
umra in Ramadan, for doing umra in it is like doing hajj.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي قَدْ كُنْتُ تَجَهَّزْتُ لِلْحَجِّ فَاعْتَرَضَ لِي ‏.‏ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ اعْتَمِرِي فِي رَمَضَانَ فَإِنَّ عُمْرَةً فِيهِ كَحِجَّةٍ ‏"‏ ‏.‏

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Yahya related to me from Malik, from Nafi, from Abdullah ibn  
Umar, that Umar ibn al-Khattab said, "Keep your hajj separate from  
your umra. That way your hajj will be more complete. And your umra  
will be more complete if you do it outside of the months of the hajj."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ افْصِلُوا بَيْنَ حَجِّكُمْ وَعُمْرَتِكُمْ فَإِنَّ ذَلِكَ أَتَمُّ لِحَجِّ أَحَدِكُمْ وَأَتَمُّ لِعُمْرَتِهِ أَنْ يَعْتَمِرَ فِي غَيْرِ أَشْهُرِ الْحَجِّ ‏.‏

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Yahya related to me from Malik that he had heard that Uthman ibn  
Affan would sometimes never get down from the animal he was riding on  
when he was doing umra, until he had returned .  
  
  
Malik said,  
''Umra is a sunna, and we do not know of any muslim who has ever said  
that it is permissible not to do it."  
  
  
Malik said, "I do not  
think that anyone can do more than one umra in any one year."  
  
  
Malik said that someone doing umra who had sexual intercourse with his  
wife had to sacrifice an animal and do a second umra, which he had to  
begin when he had finished the one that he had spoiled. He should go  
into ihram at the same place where he went into ihram for the umra  
which he had spoiled, except if he had entered into ihram at a place  
further away than his miqat. This was because he only had to go into  
ihram from his miqat.  
  
  
Malik said, "Someone who entered Makka  
to do umra, and does tawaf of the House and say between Safa and Marwa  
while he is junub, or not in wudu, and afterwards has intercourse with  
his wife, and then remembers, should do ghusl, or wudu, and then go  
back and do tawaf around the House and say between Safa and Marwa and  
do another umra and sacrifice an animal. A woman should do the same if  
her husband has intercourse with her while she is in ihram. "  
  
  
Malik said, "As for beginning umra at at-Tanim, (it is not the only  
alternative). It is permissible if Allah wills for some one to leave  
the Haram and go into ihram if he wishes, but the best way is for him  
to go into ihram at the miqat which the Messenger of Allah, may Allah  
bless him and grant him peace, used (i.e. at-Tanim), or one which is  
further away."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ، كَانَ إِذَا اعْتَمَرَ رُبَّمَا لَمْ يَحْطُطْ عَنْ رَاحِلَتِهِ حَتَّى يَرْجِعَ ‏.‏ قَالَ مَالِكٌ الْعُمْرَةُ سُنَّةٌ وَلاَ نَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَرْخَصَ فِي تَرْكِهَا ‏.‏ قَالَ مَالِكٌ وَلاَ أَرَى لأَحَدٍ أَنْ يَعْتَمِرَ فِي السَّنَةِ مِرَارًا ‏.‏ قَالَ مَالِكٌ فِي الْمُعْتَمِرِ يَقَعُ بِأَهْلِهِ إِنَّ عَلَيْهِ فِي ذَلِكَ الْهَدْىَ وَعُمْرَةً أُخْرَى يَبْتَدِئُ بِهَا بَعْدَ إِتْمَامِهِ الَّتِي أَفْسَدَ وَيُحْرِمُ مِنْ حَيْثُ أَحْرَمَ بِعُمْرَتِهِ الَّتِي أَفْسَدَ إِلاَّ أَنْ يَكُونَ أَحْرَمَ مِنْ مَكَانٍ أَبْعَدَ مِنْ مِيقَاتِهِ فَلَيْسَ عَلَيْهِ أَنْ يُحْرِمَ إِلاَّ مِنْ مِيقَاتِهِ ‏.‏ قَالَ مَالِكٌ وَمَنْ دَخَلَ مَكَّةَ بِعُمْرَةٍ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَهُوَ جُنُبٌ أَوْ عَلَى غَيْرِ وُضُوءٍ ثُمَّ وَقَعَ بِأَهْلِهِ ثُمَّ ذَكَرَ - قَالَ - يَغْتَسِلُ أَوْ يَتَوَضَّأُ ثُمَّ يَعُودُ فَيَطُوفُ بِالْبَيْتِ وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَيَعْتَمِرُ عُمْرَةً أُخْرَى وَيُهْدِي وَعَلَى الْمَرْأَةِ إِذَا أَصَابَهَا زَوْجُهَا وَهِيَ مُحْرِمَةٌ مِثْلُ ذَلِكَ ‏.‏ قَالَ مَالِكٌ فَأَمَّا الْعُمْرَةُ مِنَ التَّنْعِيمِ فَإِنَّهُ مَنْ شَاءَ أَنْ يَخْرُجَ مِنَ الْحَرَمِ ثُمَّ يُحْرِمَ فَإِنَّ ذَلِكَ مُجْزِئٌ عَنْهُ إِنْ شَاءَ اللَّهُ وَلَكِنِ الْفَضْلُ أَنْ يُهِلَّ مِنَ الْمِيقَاتِ الَّذِي وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ مَا هُوَ أَبْعَدُ مِنَ التَّنْعِيمِ ‏.‏

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Yahya related to me from Malik, from Rabia ibn Abi Abd ar-Rahman,  
from Sulayman ibn Yasar, that the Messenger of Allah, may Allah bless  
him and grant him peace, sent Abu Rafi and a man of the Ansar to  
arrange his marriage to Maymuna bint al-Harith, and the Messenger of  
Allah, may Allah bless him and grant him peace, was in Madina before  
he had left for umra.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا رَافِعٍ وَرَجُلاً مِنَ الأَنْصَارِ فَزَوَّجَاهُ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ قَبْلَ أَنْ يَخْرُجَ ‏.‏

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Yahya related to me from Malik, from Nafi, from Nubayh ibn Wahb,  
who was from the tribe of Bani Abd ad-Dar, that Umar ibn Ubaydullah  
sent a message to Aban ibn Uthman (who was amir of the hajj at the  
time), while both of them were in ihram, saying, "I want to marry Bint  
Shayba ibn Jubayr to Talha ibn Umar and I want you to be present."  
Aban told him that he should not do that and said, "I heard Uthman ibn  
Affan say that the Messenger of Allah, may Allah bless him and grant  
him peace, said, 'A man in ihram should not marry, or give in  
marriage, or get betrothed.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَخِي بَنِي عَبْدِ الدَّارِ أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ، أَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ - وَأَبَانُ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ وَهُمَا مُحْرِمَانِ - إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ طَلْحَةَ بْنَ عُمَرَ بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ وَأَرَدْتُ أَنْ تَحْضُرَ ‏.‏ فَأَنْكَرَ ذَلِكَ عَلَيْهِ أَبَانُ وَقَالَ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ لاَ يَنْكِحِ الْمُحْرِمُ وَلاَ يُنْكِحْ وَلاَ يَخْطُبْ ‏"‏ ‏.‏

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Yahya related to me from Malik, from Da'ud ibn al-Husayn, that  
Abu Ghatafan ibn Tarif al-Murri told him that his father Tarif had  
married a woman while he was in ihram, and Umar ibn al-Khattab had  
rescinded the marriage.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، أَنَّ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ، أَخْبَرَهُ أَنَّ أَبَاهُ طَرِيفًا تَزَوَّجَ امْرَأَةً وَهُوَ مُحْرِمٌ فَرَدَّ عُمَرُ بْنُ الْخَطَّابِ نِكَاحَهُ ‏.‏

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Yahya related to me from Malik, from Nafi, that Abdullah ibn Umar  
used to say, "Someone in ihram may neither get married, nor arrange a  
marriage for himself or others."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ لاَ يَنْكِحِ الْمُحْرِمُ وَلاَ

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Yahya related to me from Malik that he had heard that Said ibn  
al-Musayyab, Salim ibn Abdullah and Sulayman ibn Yasar were asked  
about whether someone in ihram could get married, and they said, "Some  
one in ihram may neither get married nor give some one in marriage."  
  
  
Malik said that a man who was in ihram could return to his  
wife if he wanted to, if she was still in her idda after she had been  
divorced from him.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ، وَسُلَيْمَانَ بْنَ يَسَارٍ، سُئِلُوا عَنْ نِكَاحِ الْمُحْرِمِ، فَقَالُوا لاَ يَنْكِحِ الْمُحْرِمُ وَلاَ يُنْكِحْ ‏.‏ قَالَ مَالِكٌ فِي الرَّجُلِ الْمُحْرِمِ إِنَّهُ يُرَاجِعُ امْرَأَتَهُ إِنْ شَاءَ إِذَا كَانَتْ فِي عِدَّةٍ مِنْهُ ‏.‏

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Yahya related to me from Malik, from Yahya ibn Sa'id, from  
Sulayman ibn Yasar, that the Messenger of Allah, may Allah bless him  
and grant him peace, was once cupped on the top of his head while he  
was in ihram, at Lahyay Jamal, which is a place on the road to Makka.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ فَوْقَ رَأْسِهِ وَهُوَ يَوْمَئِذٍ بِلَحْيَىْ جَمَلٍ مَكَانٌ بِطَرِيقِ مَكَّةَ ‏.‏

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Yahya related to me from Malik, from Nafi, that Abdullah ibn Umar  
used to say, "Someone in ihram should not be cupped, except when there  
is no other alternative."  
  
  
Malik said, "Someone who is in  
ihram should not be cupped except when it is necessary."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ لاَ يَحْتَجِمُ الْمُحْرِمُ إِلاَّ مِمَّا لاَ بُدَّ لَهُ مِنْهُ ‏.‏ قَالَ مَالِكٌ لاَ يَحْتَجِمُ الْمُحْرِمُ إِلاَّ مِنْ ضَرُورَةٍ ‏.‏

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Yahya related to me from Malik, from Abu'n-Nadr, the mawla of  
'Umar ibn 'Ubaydullah at-Taymi, from Nafi, the mawla of Abu Qatada al-  
Ansari, that Abu Qatada was once with the Messenger of Allah, may  
Allah bless him and grant him peace. When they got to one of the roads  
to Makka he fell behind with some companions of his who were muhrim,  
while he was not. Then he saw a wild ass, so he got on his mount and  
asked his companions to give him his whip but they refused. Then he  
asked them for his spear and they refused to give it to him. So he  
took hold of it and attacked the ass and killed it. Some of the  
companions of the Messenger of Allah, may Allah bless him and grant  
him peace, ate from it, and others refused. When they had caught up  
with the Messenger of Allah, may Allah bless him and grant him peace,  
they asked him about it and he said, "It is food that Allah has fed  
you with."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانُوا بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا عَلَيْهِ فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبَى بَعْضُهُمْ فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ ‏  
"‏ إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ ‏"‏ ‏.‏

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Yahya related to me from Malik, from Hisham ibn Urwa, from his  
father, that az-Zubayr ibn al-Awwam used to take dried gazelle meat  
(safif adh-dhiba) as provisions while he was in ihram.  
  
  
Malik  
said, "Safif are dried strips of meat."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ، كَانَ يَتَزَوَّدُ صَفِيفَ الظِّبَاءِ وَهُوَ مُحْرِمٌ ‏.‏ قَالَ مَالِكٌ وَالصَّفِيفُ الْقَدِيدُ ‏.‏

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Yahya related to me from Malik, from Zayd ibn Aslam, that Ata ibn  
Yasar had told him, from Abu Qatada, the same hadith about the wild  
ass as that of Abu'n-Nadr, except that in the hadith of Zayd ibn Aslam  
the Messenger of Allah, may Allah bless him and grant him peace, said,  
"Do you still have any of its meat?"

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ عَنْ أَبِي قَتَادَةَ، فِي الْحِمَارِ الْوَحْشِيِّ مِثْلَ حَدِيثِ أَبِي النَّضْرِ إِلاَّ أَنَّ فِي، حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ ‏"‏ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said al-Ansari said  
that Muhammad ibn Ibrahim ibn al-Harith at-Taymi told him from Isa ibn  
Talha ibn Ubaydullah, fromUmayr ibn Salama ad-Damri, from al-Bahzi,  
that the Messenger of Allah, may Allah bless him and grant him peace,  
set out once for Makka while in ihram. When they had reached ar-Rawha,  
they unexpectedly came upon a wounded wild ass. Someone mentioned it  
to the Messenger of Allah, may Allah bless him and grant him peace,  
and hesaid, "Leave it. The man to whom it belongs is about to come."  
Then al-Bahzi, who was the man, came to the Prophet, may Allah bless  
him and grant him peace, and said, "Messenger of Allah, do whatever  
you want with this ass,' and the Messenger of Allah, may Allah bless  
him and grant him peace, told Abu Bakr to divide it up among the  
company. Then they went on until they came to the well of al-Uthaba,  
which was between ar-Ruwaytha and al-Arj (between Makka and Madina),  
where they unexpectedly came upon a gazelle with an arrow in it, Iying  
on its side in some shade. He claimed that the Messenger of Allah, may  
Allah bless him and grant him peace, told someone to stand by it to  
make sure no one disturbed it until everyone had passed by.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، أَنَّهُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُمَيْرِ بْنِ سَلَمَةَ الضَّمْرِيِّ، عَنِ الْبَهْزِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يُرِيدُ مَكَّةَ وَهُوَ مُحْرِمٌ حَتَّى إِذَا كَانَ بِالرَّوْحَاءِ إِذَا حِمَارٌ وَحْشِيٌّ عَقِيرٌ فَذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏  
"‏ دَعُوهُ فَإِنَّهُ يُوشِكُ أَنْ يَأْتِيَ صَاحِبُهُ ‏"‏ ‏.‏ فَجَاءَ الْبَهْزِيُّ وَهُوَ صَاحِبُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ شَأْنَكُمْ بِهَذَا الْحِمَارِ ‏.‏ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا بَكْرٍ فَقَسَمَهُ بَيْنَ الرِّفَاقِ ثُمَّ مَضَى حَتَّى إِذَا كَانَ بِالأَثَايَةِ - بَيْنَ الرُّوَيْثَةِ وَالْعَرْجِ - إِذَا ظَبْىٌ حَاقِفٌ فِي ظِلٍّ فِيهِ سَهْمٌ فَزَعَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ رَجُلاً أَنْ يَقِفَ عِنْدَهُ لاَ يَرِيبُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يُجَاوِزَهُ ‏.‏

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Yahya related to me from Malik, from Yahya ibn Said, that he  
heard Said ibn al-Musayyab relating from Abu Hurayra that he was once  
coming back from Bahrayn, and, when he reached ar-Rabadha, he found a  
caravan of people from Iraq in ihram, who asked him whether they could  
eat the meat of some game which they had found with the people of ar-  
Rabadha, and he told them they could eat it. He said, "Afterwards I  
had doubts about what I had told them to do, so when I got back to  
Madina I mentioned the matter to Umar ibn al-Khattab and he said,  
'What did you tell them to do?' I said, ' I told them to eat it.' Umar  
ibn al-Khattab said, threatening me, 'If you had told them to do  
anything else I would have done something to you.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ أَقْبَلَ مِنَ الْبَحْرَيْنِ حَتَّى إِذَا كَانَ بِالرَّبَذَةِ وَجَدَ رَكْبًا مِنْ أَهْلِ الْعِرَاقِ مُحْرِمِينَ فَسَأَلُوهُ عَنْ لَحْمِ صَيْدٍ وَجَدُوهُ عِنْدَ أَهْلِ الرَّبَذَةِ فَأَمَرَهُمْ بِأَكْلِهِ قَالَ ثُمَّ إِنِّي شَكَكْتُ فِيمَا أَمَرْتُهُمْ بِهِ فَلَمَّا قَدِمْتُ الْمَدِينَةَ ذَكَرْتُ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ عُمَرُ مَاذَا أَمَرْتَهُمْ بِهِ فَقَالَ أَمَرْتُهُمْ بِأَكْلِهِ ‏.‏ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لَوْ أَمَرْتَهُمْ بِغَيْرِ ذَلِكَ لَفَعَلْتُ بِكَ يَتَوَاعَدُهُ ‏.‏

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Yahya related to me from Malik, from Ibn Shihab, that Salim ibn  
Abdullah heard Abu Hurayra relating to Abdullah ibn Umar how a group  
of three people in ihram had passed him at ar-Rabadha and had asked  
him for a fatwa about eating game which people who were not in ihram  
were eating, and he told them that they could eat it. He said, "Then I  
went to Umar ibn al-Khattab in Madina and asked him about it, and he  
said, 'What did you say to them?' and I said, 'I told them that they  
could eat it.' Umar said, 'If you had told them anything else I would  
have done you an injury.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّهُ مَرَّ بِهِ قَوْمٌ مُحْرِمُونَ بِالرَّبَذَةِ فَاسْتَفْتَوْهُ فِي لَحْمِ صَيْدٍ وَجَدُوا نَاسًا أَحِلَّةً يَأْكُلُونَهُ فَأَفْتَاهُمْ بِأَكْلِهِ قَالَ ثُمَّ قَدِمْتُ الْمَدِينَةَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ بِمَ أَفْتَيْتَهُمْ قَالَ فَقُلْتُ أَفْتَيْتُهُمْ بِأَكْلِهِ ‏.‏ قَالَ فَقَالَ عُمَرُ لَوْ أَفْتَيْتَهُمْ بِغَيْرِ ذَلِكَ لأَوْجَعْتُكَ ‏.‏

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Yahya related to me from Malik, from Zayd ibn Aslam, from Ata ibn  
Yasar, that Kab al-Ahbar was once coming back from Syria with a group  
of riders, and at a certain point along the road they found some game-  
meat and Kab said they could eat it. When they got back to Madina they  
went to Umar ibn al-Khattab and told him about that, and he said, "Who  
told you you could do that?", and they said, ''Kab.'' He said, "He was  
indeed the one I made amir over you until you should return."  
  
  
Later, when they were on the road to Makka, a swarm of locusts passed  
them by and Kab told them to catch them and eat them. When they got  
back to Umar ibn al-Khattab they told him about this, and he said (to  
Kab), "What made you tell them they could do that?" Kab said, "It is  
game of the sea." He said, "How do you know?", and Kab said, "Amir al-  
muminin, by the One in whose hand my self is, it is only the sneeze of  
a fish which it sneezes twice every year."  
  
  
Malik was asked  
whether a muhrim could buy game that he had found on the way. He  
replied, "Game that is only hunted to be offered to people performing  
Hajj I disapprove of and forbid, but there is no harm in game that a  
man has which he does not intend for those in ihram, but which a  
muhrim finds and buys."  
  
  
Malik said, about someone who had  
some game with him that he had hunted or bought at the time when he  
had entered into ihram, that he did not have to get rid of it, and  
that there was no harm in him giving it to his family.  
  
  
Malik  
said that it was halal for some one in ihram to fish in the sea or in  
rivers and lakes, etc.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ كَعْبَ الأَحْبَارِ، أَقْبَلَ مِنَ الشَّامِ فِي رَكْبٍ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ وَجَدُوا لَحْمَ صَيْدٍ فَأَفْتَاهُمْ كَعْبٌ بِأَكْلِهِ قَالَ فَلَمَّا قَدِمُوا عَلَى عُمَرَ بْنِ الْخَطَّابِ بِالْمَدِينَةِ ذَكَرُوا ذَلِكَ لَهُ فَقَالَ مَنْ أَفْتَاكُمْ بِهَذَا قَالُوا كَعْبٌ ‏.‏ قَالَ فَإِنِّي قَدْ أَمَّرْتُهُ عَلَيْكُمْ حَتَّى تَرْجِعُوا ثُمَّ لَمَّا كَانُوا بِبَعْضِ طَرِيقِ مَكَّةَ مَرَّتْ بِهِمْ رِجْلٌ مِنْ جَرَادٍ فَأَفْتَاهُمْ كَعْبٌ أَنْ يَأْخُذُوهُ فَيَأْكُلُوهُ فَلَمَّا قَدِمُوا عَلَى عُمَرَ بْنِ الْخَطَّابِ ذَكَرُوا لَهُ ذَلِكَ فَقَالَ مَا حَمَلَكَ عَلَى أَنْ تُفْتِيَهُمْ بِهَذَا قَالَ هُوَ مِنْ صَيْدِ الْبَحْرِ ‏.‏ قَالَ وَمَا يُدْرِيكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ - وَالَّذِي نَفْسِي بِيَدِهِ - إِنْ هِيَ إِلاَّ نَثْرَةُ حُوتٍ يَنْثُرُهُ فِي كُلِّ عَامٍ مَرَّتَيْنِ ‏.‏

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Yahya related to me from Malik, from Ibn Shihab, from Ubaydullah  
ibn Abdullah ibn Utba ibn Masud, from Abdullah ibn Abbas, that as-Sab  
ibn Jaththama al-Laythi once gave a wild ass to the Messenger of  
Allah, may Allah bless him and grant him peace, while he was at al-  
Abwa, or Waddan, and the Messenger of Allah, may Allah bless him and  
grant him peace, gave it back to him. However, when the Messenger of  
Allah, may Allah bless him and grant him peace, saw the expression on  
the man's face he said, "We only gave it back to you because we are in  
ihram."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِمَارًا وَحْشِيًّا وَهُوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَا فِي وَجْهِي قَالَ ‏  
"‏ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ أَنَّا حُرُمٌ ‏"‏ ‏.‏

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Yahya related to me from Malik, from Abdullah ibn Abi Bakr, that  
Abd ar-Rahman ibn Amir ibn Rabia said, "I once saw Uthman ibn Affan in  
ihram on a hot summer's day at al-Arj,and he had covered his face with  
a red woollen cloth. Some game-meat was brought to him and he told his  
companions to eat. They said, 'Will you not eat then?', and he said,  
'I am not in the same position as you. It was hunted for my sake.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، قَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِالْعَرْجِ وَهُوَ مُحْرِمٌ فِي يَوْمٍ صَائِفٍ قَدْ غَطَّى وَجْهَهُ بِقَطِيفَةِ أُرْجُوَانٍ ثُمَّ أُتِيَ بِلَحْمِ صَيْدٍ فَقَالَ لأَصْحَابِهِ كُلُوا ‏.‏ فَقَالُوا أَوَلاَ تَأْكُلُ أَنْتَ فَقَالَ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنَّمَا صِيدَ مِنْ أَجْلِي ‏.‏

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Yahya related to me from Malik, from Hisham ibn Urwa, from his  
father, that A'isha, umm al-muminin, said to him, "Son of my sister,  
it is only for ten nights, so if you get an urge to do something,  
leave it," by which she meant eating game-meat.  
  
  
Malik said  
that if game was hunted forthe sake of a man who is in ihram and it  
was prepared for him and he ate some of it knowing that it had been  
hunted for his sake, then he had to pay a forfeit for all of the game  
that had been hunted on his behalf.  
  
  
Malik was asked about  
whether someone who was forced to eat carrion while he was in ihram  
should hunt game and then eat that rather than the carrion, and he  
said, "It is better for him to eat the carrion, because Allah, the  
Blessed and Exalted, has not given permission for someone in ihram to  
either eat game or take it in any situation, but He has made  
allowances for eating carrion when absolutely necessary."  
  
  
Malik said, "It is not halal for anyone, whether in ihram or not, to  
eat game which has been killed or sacrificed by some one in ihram,  
because, whether it was killed deliberately or by mistake, it was not  
done in a halal manner, and so eating it is not halal. I have heard  
this from more than one person. Somebody who kills game and then eats  
it only has to make a single kaffara, which is the same as for  
somebody who kills game but does not eat any of it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ لَهُ يَا ابْنَ أُخْتِي إِنَّمَا هِيَ عَشْرُ لَيَالٍ فَإِنْ تَخَلَّجَ فِي نَفْسِكَ شَىْءٌ فَدَعْهُ تَعْنِي أَكْلَ لَحْمِ الصَّيْدِ ‏.‏ قَالَ مَالِكٌ فِي الرَّجُلِ الْمُحْرِمِ يُصَادُ مِنْ أَجْلِهِ صَيْدٌ فَيُصْنَعُ لَهُ ذَلِكَ الصَّيْدُ فَيَأْكُلُ مِنْهُ وَهُوَ يَعْلَمُ أَنَّهُ مِنْ أَجْلِهِ صِيدَ فَإِنَّ عَلَيْهِ جَزَاءَ ذَلِكَ الصَّيْدِ كُلِّهِ ‏.‏ وَسُئِلَ مَالِكٌ عَنِ الرَّجُلِ يُضْطَرُّ إِلَى أَكْلِ الْمَيْتَةِ وَهُوَ مُحْرِمٌ أَيَصِيدُ الصَّيْدَ فَيَأْكُلُهُ أَمْ يَأْكُلُ الْمَيْتَةَ فَقَالَ بَلْ يَأْكُلُ الْمَيْتَةَ وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُرَخِّصْ لِلْمُحْرِمِ فِي أَكْلِ الصَّيْدِ وَلاَ فِي أَخْذِهِ فِي حَالٍ مِنَ الأَحْوَالِ وَقَدْ أَرْخَصَ فِي الْمَيْتَةِ عَلَى حَالِ الضَّرُورَةِ ‏.‏ قَالَ مَالِكٌ وَأَمَّا مَا قَتَلَ الْمُحْرِمُ أَوْ ذَبَحَ مِنَ الصَّيْدِ فَلاَ يَحِلُّ أَكْلُهُ لِحَلاَلٍ وَلاَ لِمُحْرِمٍ لأَنَّهُ لَيْسَ بِذَكِيٍّ كَانَ خَطَأً أَوْ عَمْدًا فَأَكْلُهُ لاَ يَحِلُّ وَقَدْ سَمِعْتُ ذَلِكَ مِنْ غَيْرِ وَاحِدٍ وَالَّذِي يَقْتُلُ الصَّيْدَ ثُمَّ يَأْكُلُهُ إِنَّمَا عَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ مِثْلُ مَنْ قَتَلَهُ وَلَمْ يَأْكُلْ مِنْهُ ‏.‏

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Malik said, "It is not halal to eat any game that has been hunted  
in the Haram, or has had a dog set after it in the Haram and then been  
killed outside the Haram. Anyone that does that has to pay a forfeit  
for what has been hunted. However, some one that sets his dog after  
game outside the Haram and then follows it until it is hunted down in  
the Haram does not have to pay any forfeit, unless he set the dog  
after the game near to the Haram. The game should not be eaten,  
however. If he set the dog loose near the Haram then he has to pay a  
forfeit for the game."

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Malik said, "Allah, the Blessed and Exalted, says, 'O you who  
trust, do not kill game while you are in ihram. Whoever of you kills  
game intentionally has to pay a forfeit commensurate with what he has  
killed in cattle which two men from among you shall judge, a  
sacrificial animal which reaches the Kaba, or else he makes a kaffara  
of either feeding poor people or the equivalent of that in fasting, so  
that he may taste the consequences of what he has done.' " (Sura 5  
ayat 95).  
  
  
Malik said, "Someone who hunts game when he is not  
in ihram and then kills it while he is in ihram is in the same  
position as someone who buys game while he is in ihram and then kills  
it. Allah has forbidden killing it, and so a man who does so has to  
pay a forfeit for it. The position that we go by in this matter is  
that a forfeit is assessed for anyone who kills game while he is in  
ihram."  
  
  
Yahya said that Malik said, "The best that I have  
heard about someone who kills game and is assessed for it is that the  
game which he has killed is assessed and its value in food is  
estimated and with that food he feeds each poor man a mudd, or fasts a  
day in place of each mudd. The number of poor men is considered, and  
if it is ten then he fasts ten days, and if it is twenty he fasts  
twenty days, according to how many people there are to be fed, even if  
there are more than sixty."  
  
  
Malik said, "I have heard that a  
forfeit is assessed for someone who kills game in the Haram while he  
is not in ihram in the same way that it is assessed for some one who  
kills game in the Haram while he is in ihram ."

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, "There are five kinds of animal which it is not wrong for some  
one in ihram to kill:crows, kites, scorpions, rats and mice, and wild  
dogs."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Dinar from  
Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and  
grant him peace,said,"There are five (kinds of) animal which it is not  
wrong for some one in ihram to kill:scorpions, rats and mice, crows,  
kites and wild dogs. "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهُوَ مُحْرِمٌ فَلاَ جُنَاحَ عَلَيْهِ الْعَقْرَبُ وَالْفَأْرَةُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that the Messenger of Allah, may Allah bless him and grant him  
peace, said, "There are five trespassers that can be killed in the  
Haram:rats and mice, scorpions, crows, kites and wild dogs."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ الْفَأْرَةُ وَالْعَقْرَبُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Umar ibn al-  
Khattab told people to kill snakes in the Haram.  
  
  
Malik said,  
about the "wild dogs" which people were told to kill in the Haram,  
that any animals that wounded, attacked, or terrorised men, such as  
lions, leopards, Iynxes and wolves, were counted as"wild dogs."  
However, someone who was in ihram should not kill beasts of prey that  
did not attack (people), such as hyenas, foxes, cats and anything else  
like them, and if he did then he had to pay a forfeit for it.  
Similarly, someone in ihram should not kill any predatory birds except  
the kinds that the Prophet, may Allah bless him and grant him peace,  
specified, namely crows and kites. If someone in ihram killed any  
other kind of bird he had to pay a forfeit for it.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَمَرَ بِقَتْلِ الْحَيَّاتِ فِي الْحَرَمِ ‏.‏ قَالَ مَالِكٌ فِي الْكَلْبِ الْعَقُورِ الَّذِي أُمِرَ بِقَتْلِهِ فِي الْحَرَمِ إِنَّ كُلَّ مَا عَقَرَ النَّاسَ وَعَدَا عَلَيْهِمْ وَأَخَافَهُمْ مِثْلُ الأَسَدِ وَالنَّمِرِ وَالْفَهْدِ وَالذِّئْبِ فَهُوَ الْكَلْبُ الْعَقُورُ وَأَمَّا مَا كَانَ مِنَ السِّبَاعِ لاَ يَعْدُو مِثْلُ الضَّبُعِ وَالثَّعْلَبِ وَالْهِرِّ وَمَا أَشْبَهَهُنَّ مِنَ السِّبَاعِ فَلاَ يَقْتُلُهُنَّ الْمُحْرِمُ فَإِنْ قَتَلَهُ فَدَاهُ وَأَمَّا مَا ضَرَّ مِنَ الطَّيْرِ فَإِنَّ الْمُحْرِمَ لاَ يَقْتُلُهُ إِلاَّ مَا سَمَّى النَّبِيُّ صلى الله عليه وسلم الْغُرَابُ وَالْحِدَأَةُ وَإِنْ قَتَلَ الْمُحْرِمُ شَيْئًا مِنَ الطَّيْرِ سِوَاهُمَا فَدَاهُ ‏.‏

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Yahya related to me from Yahya ibn Said from Muhammad ibn Ibrahim  
ibn alHarith at-Taymi from Rabia ibn Abi Abdullah ibn alHudayr that he  
saw Umar ibn al-Khattab taking the ticks off a camel of his at as-  
Suqya while he was in ihram .  
  
  
Malik said that he disapproved  
of that.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ، أَنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابِ يُقَرِّدُ بَعِيرًا لَهُ فِي طِينٍ بِالسُّقْيَا وَهُوَ مُحْرِمٌ ‏.‏ قَالَ مَالِكٌ وَأَنَا أَكْرَهُهُ ‏.‏

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Yahya related to me from Malik from Alqama ibn Abi Alqama that  
his mother said, "I heard A'isha, the wife of the Prophet, may Allah  
bless him and grant him peace, being asked whether some one in ihram  
could scratch their body or not, and she said, 'Yes, he can scratch it  
and do so as hard as he pleases. I would scratch even if my hands were  
tied and I could only use my feet.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تُسْأَلُ عَنِ الْمُحْرِمِ أَيَحُكُّ جَسَدَهُ فَقَالَتْ نَعَمْ فَلْيَحْكُكْهُ وَلْيَشْدُدْ وَلَوْ رُبِطَتْ يَدَاىَ وَلَمْ أَجِدْ إِلاَّ رِجْلَىَّ لَحَكَكْتُ ‏.‏

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Yahya related to me from Malik from Ayyub ibn Musa that Abdullah  
ibn Umar once looked in the mirror for something that was irritating  
him while he was in ihram.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ مُوسَى، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، نَظَرَ فِي الْمِرْآةِ لِشَكْوٍ كَانَ بِعَيْنَيْهِ وَهُوَ مُحْرِمٌ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
did not like people who were in ihram removing mites or ticks from  
their camels.  
  
  
Malik said, "This is what I like most out of  
what I have heard about the matter."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَكْرَهُ أَنْ يَنْزِعَ الْمُحْرِمُ، حَلَمَةً أَوْ قُرَادًا عَنْ بَعِيرِهِ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.‏

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Yahya related to me from Malik that Muhammad ibn Abdullah ibn Abi  
Maryam once asked Said ibn al-Musayyab about (what to do with) a nail  
of his that had broken while he was in ihram and Said said, "cut it  
off."  
  
  
Malik was asked whether some one in ihram who had an  
ear-complaint could use medicinal oil which was not perfumed for  
dropping into his ears, and he said, "I do not see any harm in that,  
and even if he were to put it into his mouth I still would not see any  
harm in it."  
  
  
Malik said that there was no harm in some one in  
ihram lancing an abscess that he had, or a boil, or cutting a vein, if  
he needed to do so.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ، ‏.‏ أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ ظُفْرٍ، لَهُ انْكَسَرَ وَهُوَ مُحْرِمٌ فَقَالَ سَعِيدٌ اقْطَعْهُ ‏.‏ وَسُئِلَ مَالِكٌ عَنِ الرَّجُلِ يَشْتَكِي أُذُنَهُ أَيَقْطُرُ فِي أُذُنِهِ مِنَ الْبَانِ الَّذِي لَمْ يُطَيَّبْ وَهُوَ مُحْرِمٌ فَقَالَ لاَ أَرَى بِذَلِكَ بَأْسًا وَلَوْ جَعَلَهُ فِي فِيهِ لَمْ أَرَ بِذَلِكَ بَأْسًا ‏.‏ قَالَ مَالِكٌ وَلاَ بَأْسَ أَنْ يَبُطَّ الْمُحْرِمُ خُرَاجَهُ وَيَفْقَأَ دُمَّلَهُ وَيَقْطَعَ عِرْقَهُ إِذَا احْتَاجَ إِلَى ذَلِكَ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Sulayman ibn  
Yasar that Abdullah ibn Abbas said, "Al-Fadl ibn Abbas was riding  
behind the Messenger of Allah, may Allah bless him and grant him  
peace, when a woman from the Khathama tribe came to him to ask him for  
a fatwa. Al-Fadl began to look at her, and she at him, and the  
Messenger of Allah, may Allah bless him and grant him peace, turned  
Fadl's face away to the other side. The woman said, 'Messenger of  
Allah, Allah's making the hajj obligatory finds my father a very old  
man, unable to stay firm on his riding-beast. Can I do hajj for him?',  
and he said, 'Yes.' This was during the farewell hajj."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ ‏  
"‏ نَعَمْ ‏"‏ ‏.‏ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ ‏.‏

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Yahya related to me that Malik said, "Someone whose passage to  
the House is blocked by an enemy is freed from every restriction of  
ihram, and should sacrifice his animal and shave his head wherever he  
has been detained, and there is nothing for him to make up  
afterwards."  
  
  
Yahya related to me from Malik that he had heard  
that when the Messenger of Allah, may Allah bless him and grant him  
peace, and his companions came out of ihram at al-Hudaybiya they  
sacrificed their sacrificial animals and shaved their heads, and were  
freed from all the restrictions of ihram without having done tawaf of  
the House and without their sacrificial animals reaching the Kaba.  
  
  
There is nothing known about the Messenger of Allah, may  
Allah bless him and grant him peace, ever telling any of his  
companions, or anybody else that was with him, to make up for anything  
they had missed or to go back to doing anything they had not finished  
doing.

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وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَلَّ هُوَ وَأَصْحَابُهُ بِالْحُدَيْبِيَةِ فَنَحَرُوا الْهَدْىَ وَحَلَقُوا رُءُوسَهُمْ وَحَلُّوا مِنْ كُلِّ شَىْءٍ قَبْلَ أَنْ يَطُوفُوا بِالْبَيْتِ وَقَبْلَ أَنْ يَصِلَ إِلَيْهِ الْهَدْىُ ثُمَّ لَمْ يُعْلَمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أَحَدًا مِنْ أَصْحَابِهِ وَلاَ مِمَّنْ كَانَ مَعَهُ أَنْ يَقْضُوا شَيْئًا وَلاَ يَعُودُوا لِشَىْءٍ ‏.‏

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Yahya related to me from Malik from Nafi that when Abdullah ibn  
Umar set out for Makka during the troubles (between al-Hajjaj ibn  
Yusuf and Zubair ibn al-Awwam) he said, "If I am blocked from going to  
the House we shall do what we did when we were with the Messenger of  
Allah, may Allah bless him and grant him peace," and he went into  
ihram for umra, because that was what the Messenger of Allah, may  
Allah bless him and grant him peace, did in the year of al-Hudaybiya.  
  
  
But afterwards, he reconsidered his position and said, "It is  
the same either way." After that he turned to his companions and said,  
"It is the same either way. I call you to witness that I have decided  
in favour of hajj and umra together."  
  
  
He then got through to  
the House (without being stopped) and did one set of tawaf, which he  
considered to be enough for himself, and sacrificed an animal.  
  
  
Malik said, "This is what we go by if someone is hindered by an  
enemy, as the Prophet, may Allah bless him and grant him peace, and  
his companions were. If some one is hindered by anything other than an  
enemy, he is only freed from ihram by tawaf of the House. "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتِمَرًا فِي الْفِتْنَةِ إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ ثُمَّ إِنَّ عَبْدَ اللَّهِ نَظَرَ فِي أَمْرِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ ثُمَّ الْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ ‏.‏ ثُمَّ نَفَذَ حَتَّى جَاءَ الْبَيْتَ فَطَافَ طَوَافًا وَاحِدًا وَرَأَى ذَلِكَ مُجْزِيًا عَنْهُ وَأَهْدَى ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that Abdullah ibn Umar said, "Someone who is held back from  
going to the House by illness can only come out of ihram after he has  
done tawaf of the House and say between Safa and Marwa. If it is  
absolutely necessary for him to wear any ordinary clothes, or undergo  
medical treatment, he should do that and pay compensation for it."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ الْمُحْصَرُ بِمَرَضٍ لاَ يَحِلُّ حَتَّى يَطُوفَ بِالْبَيْتِ وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِذَا اضْطُرَّ إِلَى لُبْسِ شَىْءٍ مِنَ الثِّيَابِ الَّتِي لاَ بُدَّ لَهُ مِنْهَا أَوِ الدَّوَاءِ صَنَعَ ذَلِكَ وَافْتَدَى ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that he had  
heard that A'isha, the wife of the Prophet, may Allah bless him and  
grant him peace, used to say, "Only the House frees a person in ihram  
from ihram."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ بَلَغَهُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ تَقُولُ الْمُحْرِمُ لاَ يُحِلُّهُ إِلاَّ الْبَيْتُ ‏.‏

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Yahya related to me from Malik from Ayyub ibn Abi Tamima as-  
Sakhtayani that a very old man from Basra once said to him, "I set out  
for Makka but on the way there I broke my thigh, so I sent a message  
on to Makka Abdullah ibn Abbas and Abdullah ibn Umar and the people  
were there, but no-one allowed me to leave ihram, and I stayed there  
for seven months until I left ihram by doing an umra.''

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْبَصْرَةِ كَانَ قَدِيمًا أَنَّهُ قَالَ خَرَجْتُ إِلَى مَكَّةَ حَتَّى إِذَا كُنْتُ بِبَعْضِ الطَّرِيقِ كُسِرَتْ فَخِذِي فَأَرْسَلْتُ إِلَى مَكَّةَ وَبِهَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَالنَّاسُ فَلَمْ يُرَخِّصْ لِي أَحَدٌ أَنْ أَحِلَّ فَأَقَمْتُ عَلَى ذَلِكَ الْمَاءِ سَبْعَةَ أَشْهُرٍ حَتَّى أَحْلَلْتُ بِعُمْرَةٍ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that Abdullah ibn Umar said, "Some one who is detained by  
sickness before he has got to the House cannot leave ihram until he  
has done tawaf of the House and say between Safa and Marwa."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ مَنْ حُبِسَ دُونَ الْبَيْتِ بِمَرَضٍ فَإِنَّهُ لاَ يَحِلُّ حَتَّى يَطُوفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Sulayman ibn  
Yasar that Said ibn Huzaba al-Makhzumi was thrown off his mount while  
he was in ihram on the road to Makka. He asked after the person in  
charge of the relay station where he was injured and he found Abdullah  
ibn Umar, Abdullah ibn az-Zubayr and Marwan ibn al-Hakam there. He  
told them what had happened to him and all of them said that he should  
take whatever medicine he had to take and pay compensation for it.  
Then, when he got better again, he should do umra and come out of his  
ihram, after which he had to do hajj another year and to offer  
whatever sacrificial animal he was able to in the future.  
  
  
Malik said, "This is what we do here (in Madina) if someone is  
detained by something other than an enemy. And when Abu Ayyub al-  
Ansari and Habbar ibn al-Aswad came to the day of the sacrifice and  
had missed the hajj, Umar ibn al-Khattab told them to come out of  
ihram by doing umra and then to go home free of ihram and do hajj some  
time in the future and to sacrifice an animal, or, if they could not  
find one, to fast three days during the hajj and seven days after they  
had returned to their families."  
  
  
Malik said, "Anyone who is  
detained from doing hajj after he has gone into ihram, whether by  
illness or otherwise, or by an error in calculating the month or  
because the new moon is concealed from him is in the same position as  
some one who is hindered from doing the hajj and must do the same as  
he does."  
  
  
Yahya said that Malik was asked about the situation  
of someone from Makka who went into ihram for hajj and then broke a  
bone or had severe stomach pain, or of a woman who was in labour, and  
he said, "Someone to whom this happens is in the same situation as one  
who is hindered from doing the hajj, and he must do the same as people  
from outlying regions do when they are hindered from doing the hajj."  
  
  
Malik said, about someone who arrived in the months of the  
hajj with the intention of doing umra, and completed his umra and went  
into ihram in Makka to do hajj, and then broke a bone or something  
else happened to him which stopped him from being present at Arafa  
with everybody else, "I think that he should stay where he is until he  
is better and then go outside the area of the Haram, and then return  
to Makka and do tawaf of the House and say between Safa and Marwa, and  
then leave ihram. He must then do hajj again another year and offer a  
sacrificial animal ."  
  
  
Malik said, about someone who left  
ihram in Makka, and then did tawaf of the House and say between Safa  
and Marwa, and then fell ill and was unable to be present with  
everybody at Arafa, "If the hajj passes someone by he should, if he  
can, go out of the area of the Haram and then come back in again to do  
umra and do tawaf of the House and say between Safa and Marwa, because  
he had not intended his initial tawaf to be for an umra, and so for  
this reason he does it again. He must do the next hajj and offer a  
sacrificial animal.  
  
  
If he is not one of the people of Makka,  
and something happens to him which stops him from doing the hajj, but  
he does tawaf of the House and say between Safa and Marwa, he should  
come out of ihram by doing an umra and then do tawaf of the House a  
second time, and say between Safa and Marwa, because his initial tawaf  
and say were intended for the hajj. He must do the next hajj and offer  
a sacrificial animal."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ مَعْبَدَ بْنَ حُزَابَةَ الْمَخْزُومِيَّ، صُرِعَ بِبَعْضِ طَرِيقِ مَكَّةَ وَهُوَ مُحْرِمٌ فَسَأَلَ مَنْ يَلِي عَلَى الْمَاءِ الَّذِي كَانَ عَلَيْهِ فَوَجَدَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَمَرْوَانَ بْنَ الْحَكَمِ فَذَكَرَ لَهُمُ الَّذِي عَرَضَ لَهُ فَكُلُّهُمْ أَمَرَهُ أَنْ يَتَدَاوَى بِمَا لاَ بُدَّ لَهُ مِنْهُ وَيَفْتَدِيَ فَإِذَا صَحَّ اعْتَمَرَ فَحَلَّ مِنْ إِحْرَامِهِ ثُمَّ عَلَيْهِ حَجُّ قَابِلٍ وَيُهْدِي مَا اسْتَيْسَرَ مِنَ الْهَدْىِ ‏.‏ قَالَ مَالِكٌ وَعَلَى هَذَا الأَمْرُ عِنْدَنَا فِيمَنْ أُحْصِرَ بِغَيْرِ عَدُوٍّ وَقَدْ أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أَبَا أَيُّوبَ الأَنْصَارِيَّ وَهَبَّارَ بْنَ الأَسْوَدِ حِينَ فَاتَهُمَا الْحَجُّ وَأَتَيَا يَوْمَ النَّحْرِ أَنْ يَحِلاَّ بِعُمْرَةٍ ثُمَّ يَرْجِعَا حَلاَلاً ثُمَّ يَحُجَّانِ عَامًا قَابِلاً وَيُهْدِيَانِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ ‏.‏ قَالَ مَالِكٌ وَكُلُّ مَنْ حُبِسَ عَنِ الْحَجِّ بَعْدَ مَا يُحْرِمُ إِمَّا بِمَرَضٍ أَوْ بِغَيْرِهِ أَوْ بِخَطَإٍ مِنَ الْعَدَدِ أَوْ خَفِيَ عَلَيْهِ الْهِلاَلُ فَهُوَ مُحْصَرٌ عَلَيْهِ مَا عَلَى الْمُحْصَرِ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَمَّنْ أَهَلَّ مِنْ أَهْلِ مَكَّةَ بِالْحَجِّ ثُمَّ أَصَابَهُ كَسْرٌ أَوْ بَطْنٌ مُتَحَرِّقٌ أَوِ امْرَأَةٌ تَطْلُقُ ‏.‏ قَالَ مَنْ أَصَابَهُ هَذَا مِنْهُمْ فَهُوَ مُحْصَرٌ يَكُونُ عَلَيْهِ مِثْلُ مَا عَلَى أَهْلِ الآفَاقِ إِذَا هُمْ أُحْصِرُوا ‏.‏ قَالَ مَالِكٌ فِي رَجُلٍ قَدِمَ مُعْتَمِرًا فِي أَشْهُرِ الْحَجِّ حَتَّى إِذَا قَضَى عُمْرَتَهُ أَهَلَّ بِالْحَجِّ مِنْ مَكَّةَ ثُمَّ كُسِرَ أَوْ أَصَابَهُ أَمْرٌ لاَ يَقْدِرُ عَلَى أَنْ يَحْضُرَ مَعَ النَّاسِ الْمَوْقِفَ ‏.‏ قَالَ مَالِكٌ أَرَى أَنْ يُقِيمَ حَتَّى إِذَا بَرَأَ خَرَجَ إِلَى الْحِلِّ ثُمَّ يَرْجِعُ إِلَى مَكَّةَ فَيَطُوفُ بِالْبَيْتِ وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يَحِلُّ ثُمَّ عَلَيْهِ حَجُّ قَابِلٍ وَالْهَدْىُ ‏.‏ قَالَ مَالِكٌ فِيمَنْ أَهَلَّ بِالْحَجِّ مِنْ مَكَّةَ ثُمَّ طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ مَرِضَ فَلَمْ يَسْتَطِعْ أَنْ يَحْضُرَ مَعَ النَّاسِ الْمَوْقِفَ ‏.‏ قَالَ مَالِكٌ إِذَا فَاتَهُ الْحَجُّ فَإِنِ اسْتَطَاعَ خَرَجَ إِلَى الْحِلِّ فَدَخَلَ بِعُمْرَةٍ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ لأَنَّ الطَّوَافَ الأَوَّلَ لَمْ يَكُنْ نَوَاهُ لِلْعُمْرَةِ فَلِذَلِكَ يَعْمَلُ بِهَذَا وَعَلَيْهِ حَجُّ قَابِلٍ وَالْهَدْىُ ‏.‏ فَإِنْ كَانَ مِنْ غَيْرِ أَهْلِ مَكَّةَ فَأَصَابَهُ مَرَضٌ حَالَ بَيْنَهُ وَبَيْنَ الْحَجِّ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ حَلَّ بِعُمْرَةٍ وَطَافَ بِالْبَيْتِ طَوَافًا آخَرَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ لأَنَّ طَوَافَهُ الأَوَّلَ وَسَعْيَهُ إِنَّمَا كَانَ نَوَاهُ لِلْحَجِّ وَعَلَيْهِ حَجُّ قَابِلٍ وَالْهَدْىُ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that Abdullah ibn Muhammad ibn Abi Bakras-Siddiq told  
Abdullah ibn Umar from A'isha, that the Prophet, may Allah bless him  
and grant him peace, said, "Don't you see that when your people built  
the Kaba they fell short of the foundations of Ibrahim?" A'isha said,  
"Messenger of Allah, won't you return it to the foundations of  
Ibrahim?" and the Messenger of Allah, may Allah bless him and grant  
him peace, said, "If it were not that your people have only recently  
left kufr, I would have done so."  
  
  
Salim ibn Abdullah said  
that Abdullah ibn Umar said, "If A'isha heard this from the Messenger  
of Allah, may Allah bless him and grant him peace, then I consider  
that the Messenger of Allah, may Allah bless him and grant him peace,  
only refrained from greeting the two corners which are adjacent to the  
Hijr because the House had not been completed on the foundations of  
Ibrahim." (i.e. the corners he did not touch were not the original  
corners of the Kaba) .

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ أَلَمْ تَرَىْ أَنَّ قَوْمَكِ حِينَ بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ‏"‏ ‏.‏ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ ‏"‏ ‏.‏ قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that A'isha, umm al-muminin, said, "I do not mind whether I  
pray in the Hijr or in the House." (i.e. praying in the Hijr is the  
same as praying in the House).

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، قَالَتْ مَا أُبَالِي أَصَلَّيْتُ فِي الْحِجْرِ أَمْ فِي الْبَيْتِ ‏.‏

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Yahya related to me from Malik that he heard Ibn Shihab say that  
he had heard one of the people of knowledge say that the Hijr was only  
enclosed so that people would go beyond it as they were making tawaf,  
and their tawaf would therefore encompass the original House.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَمِعَ ابْنَ شِهَابٍ، يَقُولُ سَمِعْتُ بَعْضَ، عُلَمَائِنَا يَقُولُ مَا حُجِرَ الْحِجْرُ فَطَافَ النَّاسُ مِنْ وَرَائِهِ إِلاَّ إِرَادَةَ أَنْ يَسْتَوْعِبَ النَّاسُ الطَّوَافَ بِالْبَيْتِ كُلِّهِ ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammad from his  
father that Jabir ibn Abdullah said, "I saw the Messenger of Allah,  
may Allah bless him and grant him peace, hastening from the Black  
Stone until he reached it again, three times."  
  
  
Malik said,  
"This is what is still done by the people of knowledge in our city."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَلَ مِنَ الْحَجَرِ الأَسْوَدِ حَتَّى انْتَهَى إِلَيْهِ ثَلاَثَةَ أَطْوَافٍ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to hasten from the Black Stone round to the Black Stone three  
times and then would walk four circuits normally.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَرْمُلُ مِنَ الْحَجَرِ الأَسْوَدِ إِلَى الْحَجَرِ الأَسْوَدِ ثَلاَثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعَةَ أَطْوَافٍ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that when his  
father did tawaf of the House he would hasten in the first three  
circuits and say in a low voice, "O Allah, there is no god but You,  
and You bring to life after You have made to die."  
  
  
Allahumma  
la ilaha illa anta, wa anta tuhyi badama amatta.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ إِذَا طَافَ بِالْبَيْتِ يَسْعَى الأَشْوَاطَ الثَّلاَثَةَ يَقُولُ اللَّهُمَّ لاَ إِلَهَ إِلاَّ أَنْتَا وَأَنْتَ تُحْيِي بَعْدَ مَا أَمَتَّا يَخْفِضُ صَوْتَهُ بِذَلِكَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that he saw Abdullah ibn az-Zubayr go into ihram for umra at  
at-Tanim.  
  
  
He said, "Then I saw him hasten around the House  
for three circuits."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ أَحْرَمَ بِعُمْرَةٍ مِنَ التَّنْعِيمِ - قَالَ - ثُمَّ رَأَيْتُهُ يَسْعَى حَوْلَ الْبَيْتِ الأَشْوَاطَ الثَّلاَثَةَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
never used to do tawaf of the House or say between Safa and Marwa if  
he went into ihram in Makka until he had returned from Mina, nor would  
he hasten when doing tawaf of the House if he went into ihram in  
Makka.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا أَحْرَمَ مِنْ مَكَّةَ لَمْ يَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى يَرْجِعَ مِنْ مِنًى وَكَانَ لاَ يَرْمُلُ إِذَا طَافَ حَوْلَ الْبَيْتِ إِذَا أَحْرَمَ مِنْ مَكَّةَ ‏.‏

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Yahya related to me from Malik that he had heard that when the  
Messenger of Allah, may Allah bless him and grant him peace, had  
finished his tawaf of the House, prayed two rakas, and wanted to go to  
Safa and Marwa, he would salute the corner of the Black Stone before  
he left.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَضَى طَوَافَهُ بِالْبَيْتِ وَرَكَعَ الرَّكْعَتَيْنِ وَأَرَادَ أَنْ يَخْرُجَ إِلَى الصَّفَا وَالْمَرْوَةِ اسْتَلَمَ الرُّكْنَ الأَسْوَدَ قَبْلَ أَنْ يَخْرُجَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said that the Messenger of Allah, may Allah bless him and grant  
him peace, once said to Abd ar-Rahman ibn Awf, "What do you do, Abu  
Muhammad, when saluting the corner?" and Abd ar-Rahman said,  
"Sometimes I salute it, and sometimes I don't." The Messenger of  
Allah, may Allah bless him and grant him peace, said, "You are right."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ‏"‏ كَيْفَ صَنَعْتَ يَا أَبَا مُحَمَّدٍ فِي اسْتِلاَمِ الرُّكْنِ ‏"‏ ‏.‏ فَقَالَ عَبْدُ الرَّحْمَنِ اسْتَلَمْتُ وَتَرَكْتُ ‏.‏ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَصَبْتَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to salute all the corners when he did tawaf of the House  
and did not omit the Yamani corner unless he was prevented from it.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ إِذَا طَافَ بِالْبَيْتِ يَسْتَلِمُ الأَرْكَانَ كُلَّهَا وَكَانَ لاَ يَدَعُ الْيَمَانِيَ إِلاَّ أَنْ يُغْلَبَ عَلَيْهِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that Umar ibn al-Khattab said to the corner of the Black Stone  
while he was doing tawaf of the House, "You are only a stone, and if I  
had not seen the Messenger of Allah, may Allah bless him and grant him  
peace, kiss you, I would not do so." Then he kissed it.  
  
  
Malik said, "I have heard some of the people of knowledge recommending  
someone doing tawaf of the House to put his hand to his mouth when he  
takes it from the Yamani corner."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ وَهُوَ يَطُوفُ بِالْبَيْتِ لِلرُّكْنِ الأَسْوَدِ إِنَّمَا أَنْتَ حَجَرٌ وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَبَّلَكَ مَا قَبَّلْتُكَ ثُمَّ قَبَّلَهُ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father would never do two sets of seven tawafs together without  
praying between them. After every seven tawafs he would pray two  
rakas, sometimes at the maqam of Ibrahim, and sometimes elsewhere.  
  
  
Malik was asked whether a man doing voluntary tawaf could, to  
make it easier on himself, join two or more sets of seven circuits and  
then pray whatever he owed for those sets of seven, and he said, "He  
should not do that. The sunna is that he does two rakasafter every  
seven circuits."  
  
  
Malik said, about someone who began doing  
tawaf and then forgot how many he had done and did eightor nine  
circuits, "He should stop when he knows that he has done more than the  
right number and then pray two rakas,and he should not count the ones  
that he has done in excess. Neither should he build on the nine that  
he has done and then pray the rakas for the two sets of seven circuits  
together, because the sunna is that you pray two rakas after every  
seven circuits."  
  
  
Malik said that someone who was in doubt  
about his tawaf after he had prayed the two rakas of tawaf should go  
back and complete his tawaf until he was certain of how much he had  
done. He should then repeat the two rakas, because prayer when doing  
tawaf was only valid after completing seven circuits.  
  
  
"If  
some one breaks his wudu either while he is doing tawaf, or when he  
has finished tawaf but before he has prayed the two rakas of tawaf, he  
should do wudu and begin the tawaf and the two rakas afresh. Breaking  
wudu does not interrupt say between Safa and Marwa, but a person  
should not begin say unless he is pure by being in wudu."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ لاَ يَجْمَعُ بَيْنَ السُّبْعَيْنِ لاَ يُصَلِّي بَيْنَهُمَا وَلَكِنَّهُ كَانَ يُصَلِّي بَعْدَ كُلِّ سُبْعٍ رَكْعَتَيْنِ فَرُبَّمَا صَلَّى عِنْدَ الْمَقَامِ أَوْ عِنْدَ غَيْرِهِ ‏.‏ وَسُئِلَ مَالِكٌ عَنِ الطَّوَافِ إِنْ كَانَ أَخَفَّ عَلَى الرَّجُلِ أَنْ يَتَطَوَّعَ بِهِ فَيَقْرُنَ بَيْنَ الأُسْبُوعَيْنِ أَوْ أَكْثَرَ ثُمَّ يَرْكَعُ مَا عَلَيْهِ مِنْ رُكُوعِ تِلْكَ السُّبُوعِ قَالَ لاَ يَنْبَغِي ذَلِكَ وَإِنَّمَا السُّنَّةُ أَنْ يُتْبِعَ كُلَّ سُبْعٍ رَكْعَتَيْنِ ‏.‏ قَالَ مَالِكٌ فِي الرَّجُلِ يَدْخُلُ فِي الطَّوَافِ فَيَسْهُو حَتَّى يَطُوفَ ثَمَانِيَةَ أَوْ تِسْعَةَ أَطْوَافٍ قَالَ يَقْطَعُ إِذَا عَلِمَ أَنَّهُ قَدْ زَادَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَلاَ يَعْتَدُّ بِالَّذِي كَانَ زَادَ وَلاَ يَنْبَغِي لَهُ أَنْ يَبْنِيَ عَلَى التِّسْعَةِ حَتَّى يُصَلِّيَ سُبْعَيْنِ جَمِيعًا لأَنَّ السُّنَّةَ فِي الطَّوَافِ أَنْ يُتْبِعَ كُلَّ سُبْعٍ رَكْعَتَيْنِ ‏.‏ قَالَ مَالِكٌ وَمَنْ شَكَّ فِي طَوَافِهِ بَعْدَ مَا يَرْكَعُ رَكْعَتَىِ الطَّوَافِ فَلْيَعُدْ فَلْيُتَمِّمْ طَوَافَهُ عَلَى الْيَقِينِ ثُمَّ لِيُعِدِ الرَّكْعَتَيْنِ لأَنَّهُ لاَ صَلاَةَ لِطَوَافٍ إِلاَّ بَعْدَ إِكْمَالِ السُّبْعِ ‏.‏ وَمَنْ أَصَابَهُ شَىْءٌ بِنَقْضِ وُضُوئِهِ وَهُوَ يَطُوفُ بِالْبَيْتِ أَوْ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَوْ بَيْنَ ذَلِكَ فَإِنَّهُ مَنْ أَصَابَهُ ذَلِكَ وَقَدْ طَافَ بَعْضَ الطَّوَافِ أَوْ كُلَّهُ وَلَمْ يَرْكَعْ رَكْعَتَىِ الطَّوَافِ فَإِنَّهُ يَتَوَضَّأُ وَيَسْتَأْنِفُ الطَّوَافَ وَالرَّكْعَتَيْنِ وَأَمَّا السَّعْىُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِنَّهُ لاَ يَقْطَعُ ذَلِكَ عَلَيْهِ مَا أَصَابَهُ مِنِ انْتِقَاضِ وُضُوئِهِ وَلاَ يَدْخُلُ السَّعْىَ إِلاَّ وَهُوَ طَاهِرٌ بِوُضُوءٍ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Humayd ibn  
Abd ar-Rahman ibn Awf that Abd ar-Rahman ibn Abd al-Qari mentioned to  
him that he once did tawaf of the House with Umar ibn al-Khattab after  
subh and when Umar had finished his tawaf he looked and saw that the  
sun had not yet risen, so he rode on until he made his camel kneel at  
Dhu Tuwa, and he prayed two rakas.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ، أَخْبَرَهُ أَنَّهُ، طَافَ بِالْبَيْتِ مَعَ عُمَرَ بْنِ الْخَطَّابِ بَعْدَ صَلاَةِ الصُّبْحِ فَلَمَّا قَضَى عُمَرُ طَوَافَهُ نَظَرَ فَلَمْ يَرَ الشَّمْسَ طَلَعَتْ فَرَكِبَ حَتَّى أَنَاخَ بِذِي طُوًى فَصَلَّى رَكْعَتَيْنِ ‏.‏

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Yahya related to me from Malik that Abu'z Zubayr al-Makki said,  
"I saw Abdullah ibn Abbas doing tawaf after asr. Then he went into his  
room and I do not know what he did."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَطُوفُ بَعْدَ صَلاَةِ الْعَصْرِ ثُمَّ يَدْخُلُ حُجْرَتَهُ فَلاَ أَدْرِي مَا يَصْنَعُ ‏.‏

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Yahya related to me from Malik that Abu'z-Zubayr al-Makki said,  
"I saw the House deserted both after subh and asr, with no-one doing  
tawaf."  
  
  
Malik said, "If someone does some of his circuits and  
then the subh or asr prayer is begun, he should pray with the imam and  
then complete the rest of his circuits but should not pray at all  
until the sun has either risen or set "  
  
  
He added, "There is  
no harm in delaying the two rakas until after he has prayed maghrib."  
  
  
Malik said, "There is no harm in someone doing a single tawaf  
after subh or after asr, not to do more than one group of seven  
circuits, and then as long as he delays the two rakas until after the  
sun has risen, as Umar ibn al-Khattab did, or he delays them until  
after the sun has set if it is after asr. Then when the sun has set he  
can pray them if he wants, or, if he wants, he can delay them until  
after he has prayed maghrib. There is no harm in that."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّهُ قَالَ لَقَدْ رَأَيْتُ الْبَيْتَ يَخْلُو بَعْدَ صَلاَةِ الصُّبْحِ وَبَعْدَ صَلاَةِ الْعَصْرِ مَا يَطُوفُ بِهِ أَحَدٌ ‏.‏ قَالَ مَالِكٌ وَمَنْ طَافَ بِالْبَيْتِ بَعْضَ أُسْبُوعِهِ ثُمَّ أُقِيمَتْ صَلاَةُ الصُّبْحِ أَوْ صَلاَةُ الْعَصْرِ فَإِنَّهُ يُصَلِّي مَعَ الإِمَامِ ثُمَّ يَبْنِي عَلَى مَا طَافَ حَتَّى يُكْمِلَ سُبْعًا ثُمَّ لاَ يُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ أَوْ تَغْرُبَ ‏.‏ قَالَ وَإِنْ أَخَّرَهُمَا حَتَّى يُصَلِّيَ الْمَغْرِبَ فَلاَ بَأْسَ بِذَلِكَ ‏.‏ قَالَ مَالِكٌ وَلاَ بَأْسَ أَنْ يَطُوفَ الرَّجُلُ طَوَافًا وَاحِدًا بَعْدَ الصُّبْحِ وَبَعْدَ الْعَصْرِ لاَ يَزِيدُ عَلَى سُبْعٍ وَاحِدٍ وَيُؤَخِّرُ الرَّكْعَتَيْنِ حَتَّى تَطْلُعَ الشَّمْسُ كَمَا صَنَعَ عُمَرُ بْنُ الْخَطَّابِ وَيُؤَخِّرُهُمَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ فَإِذَا غَرَبَتِ الشَّمْسُ صَلاَّهُمَا إِنْ شَاءَ وَإِنْ شَاءَ أَخَّرَهُمَا حَتَّى يُصَلِّيَ الْمَغْرِبَ لاَ بَأْسَ بِذَلِكَ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that Umar ibn al-Khattab said, "No-one should leave the hajj until he  
has done tawaf of the House, and tawaf of the House is the final  
rite."  
  
  
Malik said, commenting about Umar ibn al-Khattab's  
saying 'tawaf of the House is the final rite,' "In our opinion, and  
Allah knows best, that is because Allah, the Blessed and Exalted,  
says, 'Whoever exalts the rituals of Allah - that is from the taqwa of  
the hearts' (Sura 22 ayat 32), and He says, 'Then their halal place  
(of sacrifice) is at the Ancient House,' and the place of all the  
rituals and where they end is therefore at the Ancient House."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ لاَ يَصْدُرَنَّ أَحَدٌ مِنَ الْحَاجِّ حَتَّى يَطُوفَ بِالْبَيْتِ فَإِنَّ آخِرَ النُّسُكِ الطَّوَافُ بِالْبَيْتِ ‏.‏ قَالَ مَالِكٌ فِي قَوْلِ عُمَرَ بْنِ الْخَطَّابِ فَإِنَّ آخِرَ النُّسُكِ الطَّوَافُ بِالْبَيْتِ إِنَّ ذَلِكَ - فِيمَا نُرَى وَاللَّهُ أَعْلَمُ - لِقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى ‏{‏وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ‏}‏ وَقَالَ ‏{‏ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ‏}‏ فَمَحِلُّ الشَّعَائِرِ كُلِّهَا وَانْقِضَاؤُهَا إِلَى الْبَيْتِ الْعَتِيقِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that Umar ibn  
al-Khattab refused to let one man who had not taken leave of the House  
pass adh-Dhahran, (a valley eighteen miles from Makka) until he had  
taken leave of it.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، ‏.‏ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَدَّ رَجُلاً مِنْ مَرِّ الظَّهْرَانِ لَمْ يَكُنْ وَدَّعَ الْبَيْتَ حَتَّى وَدَّعَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said, "Allah has completed the hajj of anyone who does the  
tawaf al-ifada. It is fitting that tawaf of the House be the last of  
his contract, as long as nothing prevents him, and if something  
prevents him, or an obstacle arises, then Allah has completed his  
hajj."  
  
  
Malik said, "I do not think that a man who does not  
know that the last of his contract is tawaf of the House until he has  
left owes anything, unless he is nearby and can return, do tawaf, and  
then leave having done the tawaf al-ifada."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ مَنْ أَفَاضَ فَقَدْ قَضَى اللَّهُ حَجَّهُ فَإِنَّهُ إِنْ لَمْ يَكُنْ حَبَسَهُ شَىْءٌ فَهُوَ حَقِيقٌ أَنْ يَكُونَ آخِرُ عَهْدِهِ الطَّوَافَ بِالْبَيْتِ وَإِنْ حَبَسَهُ شَىْءٌ أَوْ عَرَضَ لَهُ فَقَدْ قَضَى اللَّهُ حَجَّهُ ‏.‏ قَالَ مَالِكٌ وَلَوْ أَنَّ رَجُلاً جَهِلَ أَنْ يَكُونَ آخِرُ عَهْدِهِ الطَّوَافَ بِالْبَيْتِ حَتَّى صَدَرَ لَمْ أَرَ عَلَيْهِ شَيْئًا إِلاَّ أَنْ يَكُونَ قَرِيبًا فَيَرْجِعَ فَيَطُوفَ بِالْبَيْتِ ثُمَّ يَنْصَرِفَ إِذَا كَانَ قَدْ أَفَاضَ ‏.‏

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Yahya related to me from Malik from Abu'l-Aswad Muhammad ibn Abd  
ar-Rahman ibn Nawfal from Urwa ibn az-Zubayr from Zaynab bint Abi  
Salama that Umm Salama, the wife of the Prophet, may Allah bless him  
and grant him peace, said, "I once complained to the Messenger of  
Allah, may Allah bless him and grant him peace, that I was ill and he  
said, 'Do tawaf riding behind the people.' So I did tawaf riding my  
camel, while the Messenger of Allah, may Allah bless him and grant him  
peace, was praying by the side of the House, reciting Surat at-Tur."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي فَقَالَ ‏"‏ طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ ‏"‏ ‏.‏ قَالَتْ فَطُفْتُ رَاكِبَةً بَعِيرِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ يُصَلِّي إِلَى جَانِبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِـ ‏{‏الطُّورِ وَكِتَابٍ مَسْطُورٍ ‏}‏‏.‏

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Yahya related to me from Malik from Abu'z Zubayr al-Makki that  
Abu Maiz al-Aslami Abdullah ibn Sufyan told him that once, when he was  
sitting with Abdullah ibn Umar, a woman came to ask him for an  
opinion. She said, "I set out intending to do tawaf of the House, but  
then, when I got to the gate of the Mosque, I started bleeding, so I  
went back until it had left me. Then I set out again, and then, when I  
got to the gate of the mosque, I started bleeding, so I went back  
until it had left me. Then I set off again, and then, when I got to  
the gate of the mosque, I started bleeding." Abdullah ibn Umar said,  
"That is only an impulse from Shaytan. Do ghusl, then bind your  
private parts with a cloth and do tawaf."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا مَاعِزٍ الأَسْلَمِيَّ عَبْدَ اللَّهِ بْنَ سُفْيَانَ، أَخْبَرَهُ أَنَّهُ، كَانَ جَالِسًا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَجَاءَتْهُ امْرَأَةٌ تَسْتَفْتِيهِ فَقَالَتْ إِنِّي أَقْبَلْتُ أُرِيدُ أَنْ أَطُوفَ بِالْبَيْتِ حَتَّى إِذَا كُنْتُ بِبَابِ الْمَسْجِدِ هَرَقْتُ الدِّمَاءَ فَرَجَعْتُ حَتَّى ذَهَبَ ذَلِكَ عَنِّي ثُمَّ أَقْبَلْتُ حَتَّى إِذَا كُنْتُ عِنْدَ بَابِ الْمَسْجِدِ هَرَقْتُ الدِّمَاءَ فَرَجَعْتُ حَتَّى ذَهَبَ ذَلِكَ عَنِّي ثُمَّ أَقْبَلْتُ حَتَّى إِذَا كُنْتُ عِنْدَ بَابِ الْمَسْجِدِ هَرَقْتُ الدِّمَاءَ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِنَّمَا ذَلِكَ رَكْضَةٌ مِنَ الشَّيْطَانِ فَاغْتَسِلِي ثُمَّ اسْتَثْفِرِي بِثَوْبٍ ثُمَّ طُوفِي ‏.‏

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Yahya related to me from Malik that he had heard that if Sad ibn  
Abi Waqqas entered Makka late, he would go to Arafa before doing tawaf  
of the House and say between Safa and Marwa, and then do tawaf when he  
got back.  
  
  
Malik said, "The leeway is broad, if Allah wills."  
  
  
Malik was asked whether somebody that was doing obligatory  
tawaf could stop and talk with another man, and he said, "I do not  
like him to do that."  
  
  
Malik said, "Only someone who is pure  
(by being in wudu) should do tawaf of the House or say between Safa  
and Marwa."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ، كَانَ إِذَا دَخَلَ مَكَّةَ مُرَاهِقًا خَرَجَ إِلَى عَرَفَةَ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يَطُوفُ بَعْدَ أَنْ يَرْجِعَ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ وَاسِعٌ إِنْ شَاءَ اللَّهُ ‏.‏ وَسُئِلَ مَالِكٌ هَلْ يَقِفُ الرَّجُلُ فِي الطَّوَافِ بِالْبَيْتِ الْوَاجِبِ عَلَيْهِ يَتَحَدَّثُ مَعَ الرَّجُلِ فَقَالَ لاَ أُحِبُّ ذَلِكَ لَهُ ‏.‏ قَالَ مَالِكٌ لاَ يَطُوفُ أَحَدٌ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ وَهُوَ طَاهِرٌ ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammad ibn AIi  
from his father that Jabir ibn Abdullah said, "I heard the Messenger  
of Allah, may Allah bless him and grant him peace, say as he left the  
mosque, intending to go to Safa, 'We begin with that with which Allah  
began,' and he began with Safa."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ حِينَ خَرَجَ مِنَ الْمَسْجِدِ وَهُوَ يُرِيدُ الصَّفَا وَهُوَ يَقُولُ ‏  
"‏ نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ ‏"‏ ‏.‏ فَبَدَأَ بِالصَّفَا ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammed ibn AIi  
from his father from Jabir ibn Abdullah that the Messenger of Allah,  
may Allah bless him and grant him peace, used to say, "Allah is  
greater" three times when he stopped on Safa, and "There is no god but  
Allah, alone, without any partner. To Him belong the Kingdom and  
praise, and He has power over everything" three times, and make dua.  
He would then do the same on Marwa.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا وَقَفَ عَلَى الصَّفَا يُكَبِّرُ ثَلاَثًا وَيَقُولُ ‏  
"‏ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ‏"‏ ‏.‏ يَصْنَعُ ذَلِكَ ثَلاَثَ مَرَّاتٍ وَيَدْعُو وَيَصْنَعُ عَلَى الْمَرْوَةِ مِثْلَ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Nafi that he heard Abdullah  
ibn Umar making dua on Safa saying, "O Allah, You have said, 'call on  
Me - I will answer you' and You do not break Your promise. So I am  
askingYou, in the same way that You have guided me to Islam, not to  
take it away from me, and that You make me die while I am muslim."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، وَهُوَ عَلَى الصَّفَا يَدْعُو يَقُولُ اللَّهُمَّ إِنَّكَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَإِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ وَإِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلإِسْلاَمِ أَنْ لاَ تَنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّانِي وَأَنَا مُسْلِمٌ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said, "Once when I was young I said to A'isha, umm al-muminin,  
'Have you seen the saying of Allah, the Blessed and Exalted, "Safa and  
Marwa are among the waymarks of Allah, so whoever does hajj or umra to  
the House, there is no harm in his going between them," so it follows  
that there should be no harm for some one who does not go between  
them.'  
  
  
A'isha said, 'No. If it were as you say, there would  
be no harm in his not going between them. This ayat was only revealed  
about the Ansar. They used to make pilgrimage to Manat, and Manat was  
an idol near Qudayd, and they used to avoid going between Safa and  
Marwa, and when Islam came they asked the Messenger of Allah, may  
Allah bless him and grant him peace, about this and Allah, the Blessed  
and Exalted, revealed, "Safa and Marwa are among the waymarks of  
Allah, so whoever does hajj or umra to the House, there is no harm in  
his going between them. " ' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ أُمِّ الْمُؤْمِنِينَ وَأَنَا يَوْمَئِذٍ، حَدِيثُ السِّنِّ أَرَأَيْتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى ‏{‏إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا‏}‏ فَمَا عَلَى الرَّجُلِ شَىْءٌ أَنْ لاَ يَطَّوَّفَ بِهِمَا ‏.‏ فَقَالَتْ عَائِشَةُ كَلاَّ لَوْ كَانَ كَمَا تَقُولُ لَكَانَتْ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي الأَنْصَارِ كَانُوا يُهِلُّونَ لِمَنَاةَ وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ‏}‏

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Yahya related to me from Malik from Hisham ibn Urwa that Sawda  
bint Abdullah ibn Umar, who was in the household of Urwa ibn az-  
Zubayr, set off walking between Safa and Marwa when doing either hajj  
or an umra. She was a heavy woman and she began when everybody was  
leaving after the isha prayer, and she still had not completed her  
circuits when the first call was given for subh, but finished them  
between the two calls to prayer.  
  
  
If Urwa saw people doing  
circuits on riding beasts he would tell them in very strong terms not  
to do so, and they would pretend to be ill, out of awe of him.  
  
  
Hisham added, "He used to say to us about them 'These are  
unsuccessful and have lost.' "  
  
  
Malik said, "Someone who  
forgets say between Safa and Marwa in an umra, and does not remember  
until he is far from Makka, should return and do say. If, in the  
meantime, he has had intercourse with a woman, he should return and do  
say between Safa and Marwa so as to complete what remains of that  
umra, and then after that he has to do another umra and offer a  
sacrificial animal."  
  
  
Malik was asked about someone who met  
another man when doing say between Safa and Marwa and stopped to talk  
with him, and he said, "I do not like anyone to do that."  
  
  
Malik said, "If anyone forgets some of his tawaf or is uncertain about  
it and remembers only when he is doing say between Safa and Marwa, he  
should stop the say and complete his tawaf of the House apart from  
that about which he is certain. After that he prays the two rakas of  
the tawaf, and then begins his say between Safa and Marwa."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ سَوْدَةَ بِنْتَ عَبْدِ اللَّهِ بْنِ عُمَرَ، كَانَتْ عِنْدَ عُرْوَةَ بْنِ الزُّبَيْرِ فَخَرَجَتْ تَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي حَجٍّ أَوْ عُمْرَةٍ مَاشِيَةً وَكَانَتِ امْرَأَةً ثَقِيلَةً فَجَاءَتْ حِينَ انْصَرَفَ النَّاسُ مِنَ الْعِشَاءِ فَلَمْ تَقْضِ طَوَافَهَا حَتَّى نُودِيَ بِالأُولَى مِنَ الصُّبْحِ فَقَضَتْ طَوَافَهَا فِيمَا بَيْنَهَا وَبَيْنَهُ ‏.‏ وَكَانَ عُرْوَةُ إِذَا رَآهُمْ يَطُوفُونَ عَلَى الدَّوَابِّ يَنْهَاهُمْ أَشَدَّ النَّهْىِ فَيَعْتَلُّونَ بِالْمَرَضِ حَيَاءً مِنْهُ فَيَقُولُ لَنَا فِيمَا بَيْنَنَا وَبَيْنَهُ لَقَدْ خَابَ هَؤُلاَءِ وَخَسِرُوا ‏.‏ قَالَ مَالِكٌ مَنْ نَسِيَ السَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي عُمْرَةٍ فَلَمْ يَذْكُرْ حَتَّى يَسْتَبْعِدَ مِنْ مَكَّةَ أَنَّهُ يَرْجِعُ فَيَسْعَى وَإِنْ كَانَ قَدْ أَصَابَ النِّسَاءَ فَلْيَرْجِعْ فَلْيَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى يُتِمَّ مَا بَقِيَ عَلَيْهِ مِنْ تِلْكَ الْعُمْرَةِ ثُمَّ عَلَيْهِ عُمْرَةٌ أُخْرَى وَالْهَدْىُ ‏.‏ وَسُئِلَ مَالِكٌ عَنِ الرَّجُلِ يَلْقَاهُ الرَّجُلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَقِفُ مَعَهُ يُحَدِّثُهُ فَقَالَ لاَ أُحِبُّ لَهُ ذَلِكَ ‏.‏ قَالَ مَالِكٌ وَمَنْ نَسِيَ مِنْ طَوَافِهِ شَيْئًا أَوْ شَكَّ فِيهِ فَلَمْ يَذْكُرْ إِلاَّ وَهُوَ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِنَّهُ يَقْطَعُ سَعْيَهُ ثُمَّ يُتِمُّ طَوَافَهُ بِالْبَيْتِ عَلَى مَا يَسْتَيْقِنُ وَيَرْكَعُ رَكْعَتَىِ الطَّوَافِ ثُمَّ يَبْتَدِئُ سَعْيَهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammad from his  
father from Jabir ibn Abdullah that the Messenger of Allah, may Allah  
bless him and grant him peace, walked when he came down from Safa and  
Marwa and then, when he reached the middle of the valley, he broke  
into a light run until he had left it.  
  
  
Malik said, about a  
man who, out of ignorance, did the say between Safa and Marwa before  
he had done tawaf of the House, "He should go back and do tawaf of the  
House and then do say between Safa and Marwa. If he does not learn  
about this until he has left Makka and is far away, he should return  
to Makka and do tawaf of the House and say between Safa and Marwa. If  
in the meantime he has had intercourse with a woman he should return,  
and do tawaf of the House and say between Safa and Marwa so that he  
completes what he owes of that umra. Then, after that, he has to do  
another umra and offer a sacrificial animal ."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا نَزَلَ مِنَ الصَّفَا وَالْمَرْوَةِ مَشَى حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى يَخْرُجَ مِنْهُ ‏.‏

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Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar  
ibn Ubaydullah, from Umayr, the mawla of Abdullah ibn Abbas, from Umm  
al-Fadl bint al-Harith, that she was present when some people were  
arguing on the day of Arafa about whether the Messenger of Allah, may  
Allah bless him and grant him peace, was fasting or not. Some of them  
said he was fasting, and some of them said he was not. So she sent a  
bowl of milk to him while his camel was standing still and he drank.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا، تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from al-Qasim  
ibn Muhammad that A'isha, umm al-muminin, used to fast on the day of  
Arafa .  
  
  
Al-Qasim said, "I saw her, when the imam began moving  
away (after sunset) on the afternoon of Arafa, stay where she was  
until the ground between her and the people became clear. Then she  
asked for something to drink and broke her fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، كَانَتْ تَصُومُ يَوْمَ عَرَفَةَ ‏.‏ قَالَ الْقَاسِمُ وَلَقَدْ رَأَيْتُهَا عَشِيَّةَ عَرَفَةَ يَدْفَعُ الإِمَامُ ثُمَّ تَقِفُ حَتَّى يَبْيَضَّ مَا بَيْنَهَا وَبَيْنَ النَّاسِ مِنَ الأَرْضِ ثُمَّ تَدْعُو بِشَرَابٍ فَتُفْطِرُ ‏.‏

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Yahya related to me from Malik from Abu'n-Nadr, the mawla of Umar  
ibn Ubaydullah, from Sulayman ibn Yasar that the Messenger of Allah,  
may Allah bless him and grant him peace, forbade fasting on the days  
of Mina.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، ‏.‏ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ أَيَّامِ مِنًى ‏.‏

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Yahya related to me from Malik from Ibn Shihab that the Messenger  
of Allah, may Allah bless him and grant him peace, sent Abdullah ibn  
Hudhayfa out on the days of Mina to circulate among the people to tell  
them those days were for eating and drinking and remembrance of Allah.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ عَبْدَ اللَّهِ بْنَ حُذَافَةَ أَيَّامَ مِنًى يَطُوفُ يَقُولُ إِنَّمَا هِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ ‏.‏

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Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban  
from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah  
bless him and grant him peace, forbade fasting on two days - the day  
of the Id al-Fitr and the day of the Id al-Adha.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى ‏.‏

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Yahya related to me from Malik from Yazid ibn Abdullah ibn al-  
Hadi from Abu Murra, the mawla of Umm Hani, the sister of Aqil ibn Abi  
Talib, that Abdullah ibn Amr ibn al-As told him that he had visited  
his father Amr ibn al-As and found him eating. His father had invited  
him to eat, and when he replied that he was fasting, his father said,  
"These are the days on which the Messenger of Allah, may Allah bless  
him and grant him peace, forbade us to fast, and told us to break the  
fast on them."  
  
  
Malik said, "These days are the days of  
tashriq."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِي، عَنْ أَبِي مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ أُخْتِ عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، دَخَلَ عَلَى أَبِيهِ عَمْرِو بْنِ الْعَاصِ فَوَجَدَهُ يَأْكُلُ قَالَ فَدَعَانِي قَالَ فَقُلْتُ لَهُ إِنِّي صَائِمٌ ‏.‏ فَقَالَ هَذِهِ الأَيَّامُ الَّتِي نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِهِنَّ وَأَمَرَنَا بِفِطْرِهِنَّ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Abi  
Bakr ibn Muhammad ibn Amr ibn Hazm that the Messenger of Allah, may  
Allah bless him and grant him peace, sacrificed a camel, which had  
belonged to Abu Jahl ibn Hisham, in either a hajj or an umra.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهْدَى جَمَلاً كَانَ لأَبِي جَهْلِ بْنِ هِشَامٍ فِي حَجٍّ أَوْ عُمْرَةٍ ‏.‏

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Yahya related to me from Malik from Abu'z Zinad from al-Araj from  
Abu Hurayra that the Messenger of Allah, may Allah bless him and grant  
him peace, saw a man driving forward a camel which he was going to  
sacrifice, and he told him to ride it. The man said, "Messenger of  
Allah, it is an animal that I am going to sacrifice," and he replied,  
"Ride it, woe on you," either the second or the third time.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ ‏"‏ ارْكَبْهَا ‏"‏ ‏.‏ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ ‏.‏ فَقَالَ ‏"‏ ارْكَبْهَا وَيْلَكَ ‏"‏ ‏.‏ فِي الثَّانِيَةِ أَوِ الثَّالِثَةِ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Dinar that he  
used to see Abdullah ibn Umar sacrificing animals two at a time during  
hajj and one at a time during umra. He said, "I saw him sacrifice an  
animal during an umra outside the house of Khalid ibn Usayd, where he  
was staying. I saw him stick his spear in the throat of the animal he  
was going to sacrifice until the spear came out under its shoulder."'

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يُهْدِي فِي الْحَجِّ بَدَنَتَيْنِ بَدَنَتَيْنِ وَفِي الْعُمْرَةِ بَدَنَةً بَدَنَةً ‏.‏ قَالَ وَرَأَيْتُهُ فِي الْعُمْرَةِ يَنْحَرُ بَدَنَةً وَهِيَ قَائِمَةٌ فِي دَارِ خَالِدِ بْنِ أَسِيدٍ وَكَانَ فِيهَا مَنْزِلُهُ ‏.‏ قَالَ وَلَقَدْ رَأَيْتُهُ طَعَنَ فِي لَبَّةِ بَدَنَتِهِ حَتَّى خَرَجَتِ الْحَرْبَةُ مِنْ تَحْتِ كَتِفِهَا ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that Umar ibn  
Abd al-Aziz once sacrificed a camel during a hajj or an umra.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَهْدَى جَمَلاً فِي حَجٍّ أَوْ عُمْرَةٍ ‏.‏

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Yahya related to me from Malik from Abu Jafar al-Qari that  
Abdullah ibn Ayyash ibn Abi Rabia al-Makhzumi sacrificed two camels,  
one of them a Bactrian.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي جَعْفَرٍ الْقَارِئِ، ‏.‏ أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيَّ، أَهْدَى بَدَنَتَيْنِ إِحْدَاهُمَا بُخْتِيَّةٌ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "If a she-camel that is being driven as a sacrificial  
animal gives birth, the offspring should be carried along as well and  
they are sacrificed together with her, and if there is no place where  
they can be carried, they should be carried on the mother until they  
are all sacrificed."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ إِذَا نُتِجَتِ النَّاقَةُ فَلْيُحْمَلْ وَلَدُهَا حَتَّى يُنْحَرَ مَعَهَا فَإِنْ لَمْ يُوجَدْ لَهُ مَحْمَلٌ حُمِلَ عَلَى أُمِّهِ حَتَّى يُنْحَرَ مَعَهَا ‏.‏

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ahya related to me from Malik from Hisham ibn Urwa that his  
father said, "If necessary, ride on your sacrificial animal, without  
burdening it, and if necessary, drink its milk after its young one has  
drunk its fill, and when you sacrifice it, sacrifice the young one  
with it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، قَالَ إِذَا اضْطُرِرْتَ إِلَى بَدَنَتِكَ فَارْكَبْهَا رُكُوبًا غَيْرَ فَادِحٍ وَإِذَا اضْطُرِرْتَ إِلَى لَبَنِهَا فَاشْرَبْ بَعْدَ مَا يَرْوَى فَصِيلُهَا فَإِذَا نَحَرْتَهَا فَانْحَرْ فَصِيلَهَا مَعَهَا ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that when he brought an animal to be sacrificed from Madina he would  
garland it and brand it at Dhu'l-Hulayfa, doing the garlanding before  
the branding, but doing both in the same place, while facing the  
qibla. He would garland the animal with two sandals and brand it on  
its left side. It would then be driven with him until he observed the  
standing together with everybody at Arafa. Then he would drive it on  
with him when everybody else moved on, and then when he arrived at  
Mina on the morning of the sacrifice, he would sacrifice the animal,  
before he shaved his head. He would sacrifice the animals with his own  
hands ,lining them up standing and facing the qibla. He would then eat  
some of the meat, and give some of it away.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا أَهْدَى هَدْيًا مِنَ الْمَدِينَةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الْحُلَيْفَةِ يُقَلِّدُهُ قَبْلَ أَنْ يُشْعِرَهُ وَذَلِكَ فِي مَكَانٍ وَاحِدٍ وَهُوَ مُوَجَّهٌ لِلْقِبْلَةِ يُقَلِّدُهُ بِنَعْلَيْنِ وَيُشْعِرُهُ مِنَ الشِّقِّ الأَيْسَرِ ثُمَّ يُسَاقُ مَعَهُ حَتَّى يُوقَفَ بِهِ مَعَ النَّاسِ بِعَرَفَةَ ثُمَّ يَدْفَعُ بِهِ مَعَهُمْ إِذَا دَفَعُوا فَإِذَا قَدِمَ مِنًى غَدَاةَ النَّحْرِ نَحَرَهُ قَبْلَ أَنْ يَحْلِقَ أَوْ يُقَصِّرَ وَكَانَ هُوَ يَنْحَرُ هَدْيَهُ بِيَدِهِ يَصُفُّهُنَّ قِيَامًا وَيُوَجِّهُهُنَّ إِلَى الْقِبْلَةِ ثُمَّ يَأْكُلُ وَيُطْعِمُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
said, when nicking the hump of his sacrificial animal to brand it, "In  
the name of Allah, and Allah is greater."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا طَعَنَ فِي سَنَامِ هَدْيِهِ وَهُوَ يُشْعِرُهُ قَالَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "A sacrificial animal is what has been garlanded,  
branded, and stood with on Arafa."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ الْهَدْىُ مَا قُلِّدَ وَأُشْعِرَ وَوُقِفَ بِهِ بِعَرَفَةَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to drape his sacrificial animals in fine Egyptian linen,  
saddlecloths and sets of clothing, which he would afterwards send to  
the Kaba and have the Kaba draped with them.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُجَلِّلُ بُدْنَهُ الْقُبَاطِيَّ وَالأَنْمَاطَ وَالْحُلَلَ ثُمَّ يَبْعَثُ بِهَا إِلَى الْكَعْبَةِ فَيَكْسُوهَا إِيَّاهَا ‏.‏

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Yahya related to me from Malik that he asked Abdullah ibn Dinar  
what Abdullah ibn Umar used to do with the drapings of his animals  
when the Kaba began to be draped with the kiswa, and he said, "He gave  
them away as sadaqa."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ دِينَارٍ مَا كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَصْنَعُ بِجِلاَلِ بُدْنِهِ حِينَ كُسِيَتِ الْكَعْبَةُ هَذِهِ الْكِسْوَةَ قَالَ كَانَ يَتَصَدَّقُ بِهَا ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, about sacrificial animals, "Six-year-old camels, three-  
year-old cows and sheep, or older than these."

وَحَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ فِي الضَّحَايَا وَالْبُدْنِ الثَّنِيُّ فَمَا فَوْقَهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
never used to tear the drapes of his sacrificial animals, and he would  
not drape them until he went from Mina to Arafa.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ لاَ يَشُقُّ جِلاَلَ بُدْنِهِ وَلاَ يُجَلِّلُهَا حَتَّى يَغْدُوَ مِنْ مِنًى إِلَى عَرَفَةَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to say to his sons, "My sons, let none of you sacrifice  
any animal which he would be ashamed to sacrifice for a noble woman,  
for surely Allah is the noblest of noble ones, and the most deserving  
of those for whom things are chosen."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ لِبَنِيهِ يَا بَنِيَّ لاَ يُهْدِيَنَّ أَحَدُكُمْ مِنَ الْبُدْنِ شَيْئًا يَسْتَحْيِي أَنْ يُهْدِيَهُ لِكَرِيمِهِ فَإِنَّ اللَّهَ أَكْرَمُ الْكُرَمَاءِ وَأَحَقُّ مَنِ اخْتِيرَ لَهُ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that the man who was in charge of the sacrificial animal of the  
Messenger of Allah, may Allah bless him and grant him peace, said,  
"Messenger of Allah, what should I do with a sacrificial animal that  
gets injured?" The Messenger of Allah, may Allah bless him and grant  
him peace, said to him, "Slaughter any sacrificial animal that is  
injured. Then throw the garlands in its blood, and then give the  
people a free hand in eating it.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ صَاحِبَ، هَدْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْهَدْىِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ كُلُّ بَدَنَةٍ عَطِبَتْ مِنَ الْهَدْىِ فَانْحَرْهَا ثُمَّ أَلْقِ قِلاَدَتَهَا فِي دَمِهَا ثُمَّ خَلِّ بَيْنَهَا وَبَيْنَ النَّاسِ يَأْكُلُونَهَا ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Said ibn al-  
Musayyab said, "If someone dedicates an animal voluntarily and then it  
is injured and he kills it and gives everyone a free hand in eating  
it, he owes nothing. If, however, he eats some of it himself, or tells  
certain other people to eat it, then he owes compensation."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ مَنْ سَاقَ بَدَنَةً تَطَوُّعًا فَعَطِبَتْ فَنَحَرَهَا ثُمَّ خَلَّى بَيْنَهَا وَبَيْنَ النَّاسِ يَأْكُلُونَهَا فَلَيْسَ عَلَيْهِ شَىْءٌ وَإِنْ أَكَلَ مِنْهَا أَوْ أَمَرَ مَنْ يَأْكُلُ مِنْهَا غَرِمَهَا ‏.‏

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Yahya related to me from Malik from Thawr ibn Zayd ad-Dili from  
Abdullah ibn Abbas the same as that.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، مِثْلَ ذَلِكَ ‏.‏

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Yahya related to me from Malik that Ibn Shihab said, "If someone  
dedicates an animal as compensation, or for a vow, or as the sacrifice  
for tamattu, and misfortune befalls it on the road, he must provide a  
substitute."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ مَنْ أَهْدَى بَدَنَةً جَزَاءً أَوْ نَذْرًا أَوْ هَدْىَ تَمَتُّعٍ فَأُصِيبَتْ فِي الطَّرِيقِ فَعَلَيْهِ الْبَدَلُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
said, "If someone dedicates an animal and then it goes astray or dies,  
he should provide a substitute, if it was for a vow. If, however, it  
was voluntary, then he can either provide a substitute for it or not,  
as he wishes."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ مَنْ أَهْدَى بَدَنَةً ثُمَّ ضَلَّتْ أَوْ مَاتَتْ فَإِنَّهَا إِنْ كَانَتْ نَذْرًا أَبْدَلَهَا وَإِنْ كَانَتْ تَطَوُّعًا فَإِنْ شَاءَ أَبْدَلَهَا وَإِنْ شَاءَ تَرَكَهَا ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ أَهْلَ الْعِلْمِ يَقُولُونَ لاَ يَأْكُلُ صَاحِبُ الْهَدْىِ مِنَ الْجَزَاءِ وَالنُّسُكِ ‏.‏

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Yahya related to me from Malik that he had heard the people of  
knowledge say, "Someone who dedicates a sacrificial animal for  
compensation or as part of the hajj should not eat from it."

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Yahya related to me from Malik that he had heard that Umar ibn  
al-Khattab and AIi ibn Abi Talib and Abu Hurayra were asked about a  
man who had intercourse with his wife while he was in ihram on hajj.  
They said, "The two of them should carry on and complete their hajj.  
Then they must do hajj again in another year, and sacrifice an  
animal."  
  
  
Malik added that AIi ibn Abi Talib said, "When they  
then go into ihram for hajj in a future year they should keep apart  
until they have completed their hajj."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَعَلِيَّ بْنَ أَبِي طَالِبٍ، وَأَبَا، هُرَيْرَةَ سُئِلُوا عَنْ رَجُلٍ، أَصَابَ أَهْلَهُ وَهُوَ مُحْرِمٌ بِالْحَجِّ فَقَالُوا يَنْفُذَانِ يَمْضِيَانِ لِوَجْهِهِمَا حَتَّى يَقْضِيَا حَجَّهُمَا ثُمَّ عَلَيْهِمَا حَجُّ قَابِلٍ وَالْهَدْىُ ‏.‏ قَالَ وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَإِذَا أَهَلاَّ بِالْحَجِّ مِنْ عَامٍ قَابِلٍ تَفَرَّقَا حَتَّى يَقْضِيَا حَجَّهُمَا ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that he heard  
Said ibn al-Musayyab asking a group of people, "What do you think  
about someone who has intercourse with his wife while he is in ihram?"  
and none of them answered him. Said said, "There is a man who has had  
intercourse with his wife while in ihram who has sent a message to  
Madina asking about it." Some of them said, "They should be kept apart  
until a future year," and Said ibn al-Musayyab said, "They should  
carry on and complete the hajj which they have spoiled, and then  
return home when they have finished. If another hajj comes upon them,  
they must do hajj and sacrifice an animal. They should go into ihram  
at the same place where they went into ihram for the hajj that they  
spoiled, and they should keep apart until they have finished their  
hajj."  
  
  
Malik said, "They should both sacrifice an animal."  
  
  
Malik said, about a man who had intercourse with his wife  
during hajj after he had come down from Arafa but before he had stoned  
the Jamra, "He must sacrifice an animal and do hajj again in another  
year. If, however, he had intercourse with his wife after he stoned  
the Jamra, he only has to do an umra and sacrifice an animal and he  
does not have to do another hajj."  
  
  
Malik said, "What spoils a  
hajj or an umra and makes sacrificing an animal and repeating the hajj  
necessary is the meeting of the two circumcised parts, even if there  
is no emission. It is also made necessary by an emission if it is the  
result of bodily contact. I do not think that a man who remembers  
something and has an emission owes anything, and if a man were to kiss  
his wife and no emission were to occur from that, he would only have  
to sacrifice an animal. A woman in ihram who has intercourse with her  
husband several times during hajj or umra out of obedience to him only  
has to do another hajj and sacrifice an animal. That is if her husband  
has intercourse with her while she is doing hajj. If he has  
intercourse with her while she is doing umra, she must repeat the umra  
she has spoiled and sacrifice an animal."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ مَا تَرَوْنَ فِي رَجُلٍ وَقَعَ بِامْرَأَتِهِ وَهُوَ مُحْرِمٌ فَلَمْ يَقُلْ لَهُ الْقَوْمُ شَيْئًا فَقَالَ سَعِيدٌ إِنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ وَهُوَ مُحْرِمٌ فَبَعَثَ إِلَى الْمَدِينَةِ يَسْأَلُ عَنْ ذَلِكَ فَقَالَ بَعْضُ النَّاسِ يُفَرَّقُ بَيْنَهُمَا إِلَى عَامٍ قَابِلٍ ‏.‏ فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ لِيَنْفُذَا لِوَجْهِهِمَا فَلْيُتِمَّا حَجَّهُمَا الَّذِي أَفْسَدَاهُ فَإِذَا فَرَغَا رَجَعَا فَإِنْ أَدْرَكَهُمَا حَجٌّ قَابِلٌ فَعَلَيْهِمَا الْحَجُّ وَالْهَدْىُ وَيُهِلاَّنِ مِنْ حَيْثُ أَهَلاَّ بِحَجِّهِمَا الَّذِي أَفْسَدَاهُ ‏.‏ وَيَتَفَرَّقَانِ حَتَّى يَقْضِيَا حَجَّهُمَا ‏.‏ قَالَ مَالِكٌ يُهْدِيَانِ جَمِيعًا بَدَنَةً بَدَنَةً ‏.‏ قَالَ مَالِكٌ فِي رَجُلٍ وَقَعَ بِامْرَأَتِهِ فِي الْحَجِّ مَا بَيْنَهُ وَبَيْنَ أَنْ يَدْفَعَ مِنْ عَرَفَةَ وَيَرْمِيَ الْجَمْرَةَ إِنَّهُ يَجِبُ عَلَيْهِ الْهَدْىُ وَحَجُّ قَابِلٍ قَالَ فَإِنْ كَانَتْ إِصَابَتُهُ أَهْلَهُ بَعْدَ رَمْىِ الْجَمْرَةِ فَإِنَّمَا عَلَيْهِ أَنْ يَعْتَمِرَ وَيُهْدِيَ وَلَيْسَ عَلَيْهِ حَجُّ قَابِلٍ ‏.‏ قَالَ مَالِكٌ وَالَّذِي يُفْسِدُ الْحَجَّ أَوِ الْعُمْرَةَ حَتَّى يَجِبَ عَلَيْهِ فِي ذَلِكَ الْهَدْىُ فِي الْحَجِّ أَوِ الْعُمْرَةِ الْتِقَاءُ الْخِتَانَيْنِ وَإِنْ لَمْ يَكُنْ مَاءٌ دَافِقٌ ‏.‏ قَالَ وَيُوجِبُ ذَلِكَ أَيْضًا الْمَاءُ الدَّافِقُ إِذَا كَانَ مِنْ مُبَاشَرَةٍ فَأَمَّا رَجُلٌ ذَكَرَ شَيْئًا حَتَّى خَرَجَ مِنْهُ مَاءٌ دَافِقٌ فَلاَ أَرَى عَلَيْهِ شَيْئًا وَلَوْ أَنَّ رَجُلاً قَبَّلَ امْرَأَتَهُ وَلَمْ يَكُنْ مِنْ ذَلِكَ مَاءٌ دَافِقٌ لَمْ يَكُنْ عَلَيْهِ فِي الْقُبْلَةِ إِلاَّ الْهَدْىُ وَلَيْسَ عَلَى الْمَرْأَةِ الَّتِي يُصِيبُهَا زَوْجُهَا وَهِيَ مُحْرِمَةٌ مِرَارًا فِي الْحَجِّ أَوِ الْعُمْرَةِ وَهِيَ لَهُ فِي ذَلِكَ مُطَاوِعَةٌ إِلاَّ الْهَدْىُ وَحَجُّ قَابِلٍ إِنْ أَصَابَهَا فِي الْحَجِّ وَإِنْ كَانَ أَصَابَهَا فِي الْعُمْرَةِ فَإِنَّمَا عَلَيْهَا قَضَاءُ الْعُمْرَةِ الَّتِي أَفْسَدَتْ وَالْهَدْىُ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said said that  
Sulayman ibn Yasar told him that Abu Ayyub al-Ansari once set off to  
do hajj and then, when he reached an-Naziya, on the road to Makka, his  
riding beasts strayed. He reached Umar ibn al-Khattab on the day of  
sacrifice and told him what had happened and Umar said, "Do what  
someone doing umra would do, and then you can leave ihram, and then  
when the hajj next comes upon you, do it and sacrifice whatever animal  
is easy for you ."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَنَّ أَبَا أَيُّوبَ الأَنْصَارِيَّ، خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالنَّازِيَةِ مِنْ طَرِيقِ مَكَّةَ أَضَلَّ رَوَاحِلَهُ وَإِنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ يَوْمَ النَّحْرِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ عُمَرُ اصْنَعْ كَمَا يَصْنَعُ الْمُعْتَمِرُ ثُمَّ قَدْ حَلَلْتَ فَإِذَا أَدْرَكَكَ الْحَجُّ قَابِلاً فَاحْجُجْ وَأَهْدِ مَا اسْتَيْسَرَ مِنَ الْهَدْىِ ‏.‏

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Malik related to me from Nafi from Sulayman ibn Yasar that Habbar  
ibn al-Aswad arrived on the day of sacrifice while Umar ibn al-Khattab  
was sacrificing his animal and said, "Amir al-muminin, we made a  
mistake in our reckoning and we thought that today was the day of  
Arafa." Umar said, "Go to Makka, you and whoever else is with you, and  
do tawaf and sacrifice your animal if you have one with you. Then  
shave or cut your hair and return home. Then, in another year, do hajj  
and sacrifice an animal, and if you cannot find one, fast three days  
on hajj and seven when you return home."  
  
  
Malik said, "Someone  
who intends to do hajj and umra together and then misses the hajj must  
do hajj again in another year, doing hajj with umra, and offer two  
sacrificial animals, one for doing the hajj with umra, and one for the  
hajj that he has missed."

وَحَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ هَبَّارَ بْنَ الأَسْوَدِ، جَاءَ يَوْمَ النَّحْرِ وَعُمَرُ بْنُ الْخَطَّابِ يَنْحَرُ هَدْيَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْطَأْنَا الْعِدَّةَ كُنَّا نُرَى أَنَّ هَذَا الْيَوْمَ يَوْمُ عَرَفَةَ ‏.‏ فَقَالَ عُمَرُ اذْهَبْ إِلَى مَكَّةَ فَطُفْ أَنْتَ وَمَنْ مَعَكَ وَانْحَرُوا هَدْيًا إِنْ كَانَ مَعَكُمْ ثُمَّ احْلِقُوا أَوْ قَصِّرُوا وَارْجِعُوا فَإِذَا كَانَ عَامٌ قَابِلٌ فَحُجُّوا وَأَهْدُوا فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ ‏.‏ قَالَ مَالِكٌ وَمَنْ قَرَنَ الْحَجَّ وَالْعُمْرَةَ ثُمَّ فَاتَهُ الْحَجُّ فَعَلَيْهِ أَنْ يَحُجَّ قَابِلاً وَيَقْرِنُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ وَيُهْدِي هَدْيَيْنِ هَدْيًا لِقِرَانِهِ الْحَجَّ مَعَ الْعُمْرَةِ وَهَدْيًا لِمَا فَاتَهُ مِنَ الْحَجِّ ‏.‏

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Yahya related to me from Malik from Abu'z-Zubayr al-Makki from  
Ata ibn Abi Rabah that Abdullah ibn Abbas was asked about a man who  
had had intercourse with his wife while at Mina before he had done the  
tawaf al-ifada, and he told him to sacrifice an animal.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ، وَقَعَ بِأَهْلِهِ وَهُوَ بِمِنًى قَبْلَ أَنْ يُفِيضَ فَأَمَرَهُ أَنْ يَنْحَرَ بَدَنَةً ‏.‏

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Yahya related to me from Malik from Thawr ibn Zayd ad-Dili that  
lkrama, the mawla of Ibn Abbas, said, (and Thawr believed it to be  
from Abdullah ibn Abbas), "Someone who has intercourse with his wife  
before he has done the tawaf al-ifada should do an umra and sacrifice  
an animal."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ عِكْرِمَةَ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ لاَ أَظُنُّهُ إِلاَّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ الَّذِي يُصِيبُ أَهْلَهُ قَبْلَ أَنْ يُفِيضَ يَعْتَمِرُ وَيُهْدِي ‏.‏

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Yahya related to me from Malik that he had heard Rabia ibn Abi  
Abd ar-Rahman saying the same about that as what Ikrama related from  
Ibn Abbas.  
  
  
Malik said, "That is what I like most out of what  
I have heard about the matter."  
  
  
Malik was asked about a man  
who forgot the tawaf al-ifada until he had left Makka and returned to  
his community and he said, "I think that he should go back and do the  
tawaf al-ifada, as long as he has not had sexual relations with women.  
If, however, he has had sexual relations with women, then he should  
not only return and do the tawaf al-ifada, but he should also do an  
umra and sacrifice an animal. He should not buy theanimal in Makka and  
sacrifice it there, but if he has not brought one with him from  
wherever it was he set out to do umra, he should buy one in Makka and  
then take it outside the limits of the Haram and drive it from there  
to Makka and sacrifice it there."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَمِعَ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ، يَقُولُ فِي ذَلِكَ مِثْلَ قَوْلِ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.‏ وَسُئِلَ مَالِكٌ عَنْ رَجُلٍ نَسِيَ الإِفَاضَةَ حَتَّى خَرَجَ مِنْ مَكَّةَ وَرَجَعَ إِلَى بِلاَدِهِ فَقَالَ أَرَى إِنْ لَمْ يَكُنْ أَصَابَ النِّسَاءَ فَلْيَرْجِعْ فَلْيُفِضْ وَإِنْ كَانَ أَصَابَ النِّسَاءَ فَلْيَرْجِعْ فَلْيُفِضْ ثُمَّ لِيَعْتَمِرْ وَلْيُهْدِ وَلاَ يَنْبَغِي لَهُ أَنْ يَشْتَرِيَ هَدْيَهُ مِنْ مَكَّةَ وَيَنْحَرَهُ بِهَا وَلَكِنْ إِنْ لَمْ يَكُنْ سَاقَهُ مَعَهُ مِنْ حَيْثُ اعْتَمَرَ فَلْيَشْتَرِهِ بِمَكَّةَ ثُمَّ لِيُخْرِجْهُ إِلَى الْحِلِّ فَلْيَسُقْهُ مِنْهُ إِلَى مَكَّةَ ثُمَّ يَنْحَرُهُ بِهَا ‏.‏

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Yahya related to me from Malik from Jafar ibn Muhammad from his  
father that Ali ibn Abi Talib used to say, "The least difficult thing  
acceptable as a sacrificial animal is a sheep."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، كَانَ يَقُولُ ‏{‏مَا اسْتَيْسَرَ مِنَ الْهَدْىِ‏}‏ شَاةٌ ‏.‏

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Yahya related to me from Malik that he had heard that Abdullah  
ibn Abbas used to say, "The least difficult thing acceptable as a  
sacrificial animal is a sheep."  
  
  
Malik said, "That is what I  
like most out of what I have heard about the matter, because Allah,  
the Blessed and Exalted, says in His Book, 'O you who trust, do not  
kill game while you are in ihram. Whoever of you kills it  
intentionally, there shall be repayment the like of what he has slain,  
from livestock, as shall be judged by two men of justice among you, a  
sacrificial animal which will reach the Kaba, or food for poor people,  
or the equivalent of that in fasting,' (Sura 5 ayat 95) and a sheep is  
one of the animals which is judged to be acceptable as a sacrifice.  
Allah has called it a sacrificial animal, and there is no dispute  
among us about the matter. How, indeed, could anyone be in doubt about  
the matter? A sheep is the kaffara for anything which does not reach  
the extent of something for which a camel or a cow would be the  
kaffara, and the kaffara for something which does not reach the extent  
of something for which a sheep would be the kaffara is fasting, or  
feeding poor people."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، كَانَ يَقُولُ ‏{‏مَا اسْتَيْسَرَ مِنَ الْهَدْىِ‏}‏ شَاةٌ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ لأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ ‏{‏يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا‏}‏ فَمِمَّا يُحْكَمُ بِهِ فِي الْهَدْىِ شَاةٌ وَقَدْ سَمَّاهَا اللَّهُ هَدْيًا وَذَلِكَ الَّذِي لاَ اخْتِلاَفَ فِيهِ عِنْدَنَا وَكَيْفَ يَشُكُّ أَحَدٌ فِي ذَلِكَ وَكُلُّ شَىْءٍ لاَ يَبْلُغُ أَنْ يُحْكَمَ فِيهِ بِبَعِيرٍ أَوْ بَقَرَةٍ فَالْحُكْمُ فِيهِ شَاةٌ وَمَا لاَ يَبْلُغُ أَنْ يُحْكَمَ فِيهِ بِشَاةٍ فَهُوَ كَفَّارَةٌ مِنْ صِيَامٍ أَوْ إِطْعَامِ مَسَاكِينَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Urnar  
used to say, "The least thing that is acceptable as a sacrificial  
animal is a camel or a cow."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ ‏{‏مَا اسْتَيْسَرَ مِنَ الْهَدْى‏}‏ بَدَنَةٌ أَوْ بَقَرَةٌ ‏.‏

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Yahya related to me from Malik fromAbdullah ibn Abi Bakr that a  
mawla of Amir bint Abd ar-Rahman called Ruqayya told him that she once  
set out with Amra bint Abd ar-Rahman to go to Makka. She said, ''Amra  
entered Makka on the eighth of Dhu'l-Hijja, and I was with her. She  
did tawaf of the House, and say between Safa and Marwa, and then  
entered the back of the mosque. She asked me, 'Do you have a pair of  
scissors with you?' and I said, 'No.' She said, 'Then try and find  
some for me.' I went and looked for some and brought them back and she  
cut some hair from the tresses of her head.Then, on the day of  
sacrifice, she slaughtered a sheep."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ مَوْلاَةً، لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ يُقَالُ لَهَا رُقَيَّةُ أَخْبَرَتْهُ أَنَّهَا، خَرَجَتْ مَعَ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ إِلَى مَكَّةَ - قَالَتْ - فَدَخَلَتْ عَمْرَةُ مَكَّةَ يَوْمَ التَّرْوِيَةِ وَأَنَا مَعَهَا فَطَافَتْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ دَخَلَتْ صُفَّةَ الْمَسْجِدِ فَقَالَتْ أَمَعَكِ مِقَصَّانِ فَقُلْتُ لاَ ‏.‏ فَقَالَتْ فَالْتَمِسِيهِ لِي ‏.‏ فَالْتَمَسْتُهُ حَتَّى جِئْتُ بِهِ فَأَخَذَتْ مِنْ قُرُونِ رَأْسِهَا فَلَمَّا كَانَ يَوْمُ النَّحْرِ ذَبَحَتْ شَاةً ‏.‏

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Yahya related to me from Malik from Sadaqa ibn Yasar al-Makki  
that a man from the people of Yemen, who had his hair braided, came to  
Abdullah ibn Umar and said, "Abu Abd arRahman, I have come to do just  
umra. ''Abdullah ibn Umar said to him, "If I had been with you or you  
had asked me I would have told you to do hajj and umra together." The  
Yemeni answered, "I am doing what I am doing," and Abdullah ibn Umar  
said to him, "Cut off the locks that are hanging from your head and  
offer a sacrificial animal." A woman from Iraq said, "What should his  
sacrificial animal be, Abu Abd ar-Rahman?" and he said, "His  
sacrificial animal?" and she said to him, "What should his sacrificial  
animal be?" Abdullah ibn Umar said, "If I could only find a sheep to  
sacrifice, I would prefer to do that than to fast."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ صَدَقَةَ بْنِ يَسَارٍ الْمَكِّيِّ، أَنَّ رَجُلاً، مِنْ أَهْلِ الْيَمَنِ جَاءَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ ضَفَرَ رَأْسَهُ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي قَدِمْتُ بِعُمْرَةٍ مُفْرَدَةٍ ‏.‏ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ كُنْتُ مَعَكَ أَوْ سَأَلْتَنِي لأَمَرْتُكَ أَنْ تَقْرِنَ ‏.‏ فَقَالَ الْيَمَانِيُّ قَدْ كَانَ ذَلِكَ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ خُذْ مَا تَطَايَرَ مِنْ رَأْسِكَ وَأَهْدِ ‏.‏ فَقَالَتِ امْرَأَةٌ مِنْ أَهْلِ الْعِرَاقِ مَا هَدْيُهُ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ هَدْيُهُ ‏.‏ فَقَالَتْ لَهُ مَا هَدْيُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ لَمْ أَجِدْ إِلاَّ أَنْ أَذْبَحَ شَاةً لَكَانَ أَحَبَّ إِلَىَّ مِنْ أَنْ أَصُومَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "A woman in ihram should not comb her hair when she  
leaves ihram until she has cut some of the tresses of her hair, and if  
she has an animal for sacrifice with her she should not cut off any of  
her hair until the animal has been killed."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ الْمَرْأَةُ الْمُحْرِمَةُ إِذَا حَلَّتْ لَمْ تَمْتَشِطْ حَتَّى تَأْخُذَ مِنْ قُرُونِ رَأْسِهَا وَإِنْ كَانَ لَهَا هَدْىٌ لَمْ تَأْخُذْ مِنْ شَعْرِهَا شَيْئًا حَتَّى تَنْحَرَ هَدْيَهَا ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَقُولُ لاَ يَشْتَرِكُ الرَّجُلُ وَامْرَأَتُهُ فِي بَدَنَةٍ وَاحِدَةٍ لِيُهْدِ كُلُّ وَاحِدٍ بَدَنَةً بَدَنَةً ‏.‏ وَسُئِلَ مَالِكٌ عَمَّنْ بُعِثَ مَعَهُ بِهَدْىٍ يَنْحَرُهُ فِي حَجٍّ وَهُوَ مُهِلٌّ بِعُمْرَةٍ هَلْ يَنْحَرُهُ إِذَا حَلَّ أَمْ يُؤَخِّرُهُ حَتَّى يَنْحَرَهُ فِي الْحَجِّ وَيُحِلُّ هُوَ مِنْ عُمْرَتِهِ فَقَالَ بَلْ يُؤَخِّرُهُ حَتَّى يَنْحَرَهُ فِي الْحَجِّ وَيُحِلُّ هُوَ مِنْ عُمْرَتِهِ ‏.‏ قَالَ مَالِكٌ وَالَّذِي يُحْكَمُ عَلَيْهِ بِالْهَدْىِ فِي قَتْلِ الصَّيْدِ أَوْ يَجِبُ عَلَيْهِ هَدْىٌ فِي غَيْرِ ذَلِكَ فَإِنَّ هَدْيَهُ لاَ يَكُونُ إِلاَّ بِمَكَّةَ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏هَدْيًا بَالِغَ الْكَعْبَة‏}‏ وَأَمَّا مَا عُدِلَ بِهِ الْهَدْىُ مِنَ الصِّيَامِ أَوِ الصَّدَقَةِ فَإِنَّ ذَلِكَ يَكُونُ بِغَيْرِ مَكَّةَ حَيْثُ أَحَبَّ صَاحِبُهُ أَنْ يَفْعَلَهُ فَعَلَهُ ‏.‏

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Yahya related to me from Malik that he had heard one of the  
people of knowledge say, "A man and wife should not share in one  
sacrificial animal. Each should sacrifice an animal separately."  
  
  
Malik was asked about whether someone who had been entrusted with  
an animal for him to sacrifice on hajj, who went into ihram for umra,  
should sacrifice it when he came out of ihram or postpone it so that  
he sacrificed it at the time of the hajj while in the meantime he came  
out of ihram from his umra. He said, "He should postpone it so that he  
may sacrifice it at the time of the hajj, and meanwhile come out of  
ihram from his umra."  
  
  
Malik said, "If it is judged that some-  
one must offer an animal for having killed game, or for any other  
reason, this animal can only be sacrificed at Makka, since Allah, the  
Blessed and Exalted, says, 'a sacrificial animal which will reach the  
Kaba.' The fasting or sadaqa that is considered equivalent to  
offering a sacrifice can be done outside Makka, and the person who is  
doing it can do it wherever he likes."

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Yahya related to me from Malik from Yahya ibn Said from Yaqub ibn  
Khalid al-Makhzumi that Abu Asma, the mawla of Abdullah ibn Jafar,  
told him that he was with Abdullah ibn Jafar when they set out once  
from Madina. At as-Suqya they passed by Husayn ibn Ali, who was ill at  
the time. Abdullah ibn Jafar stayed with him and then, when he feared  
that he was late (for the hajj) he left, and sent for Ali ibn Abi  
Talib and Asma bint Umays in Madina, and they came to Husayn. Then  
Husayn pointed to his head, and AIi told someone to shave his head.  
Then he sacrificed an animal for him at as-Suqya, killing a camel for  
him.  
  
  
Yahya ibn Said added, "Husayn had set out with Uthman  
ibn Affan on that particular journey to Makka. "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَعْقُوبَ بْنِ خَالِدٍ الْمَخْزُومِيِّ، عَنْ أَبِي أَسْمَاءَ، مَوْلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ، كَانَ مَعَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَخَرَجَ مَعَهُ مِنَ الْمَدِينَةِ فَمَرُّوا عَلَى حُسَيْنِ بْنِ عَلِيٍّ وَهُوَ مَرِيضٌ بِالسُّقْيَا فَأَقَامَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَتَّى إِذَا خَافَ الْفَوَاتَ خَرَجَ وَبَعَثَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَسْمَاءَ بِنْتِ عُمَيْسٍ وَهُمَا بِالْمَدِينَةِ فَقَدِمَا عَلَيْهِ ثُمَّ إِنَّ حُسَيْنًا أَشَارَ إِلَى رَأْسِهِ فَأَمَرَ عَلِيٌّ بِرَأْسِهِ فَحُلِّقَ ثُمَّ نَسَكَ عَنْهُ بِالسُّقْيَا فَنَحَرَ عَنْهُ بَعِيرًا ‏.‏ قَالَ يَحْيَى بْنُ سَعِيدٍ وَكَانَ حُسَيْنٌ خَرَجَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فِي سَفَرِهِ ذَلِكَ إِلَى مَكَّةَ ‏.‏

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Yahya related to me from Malik that he had heard that the  
Messenger of Allah, may Allah bless him and grant him peace, said,  
"The whole of Arafa is a mawqif, except the middle of Urana, and the  
whole of Muzdalifa is a standing-place, except for the middle of  
Muhassir."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ عَرَفَةُ كُلُّهَا مَوْقِفٌ وَارْتَفِعُوا عَنْ بَطْنِ عُرَنَةَ وَالْمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ وَارْتَفِعُوا عَنْ بَطْنِ مُحَسِّرٍ ‏"‏ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that Abdullah  
ibn az-Zubayr used to say, "Know that the whole of Arafa is a  
standing-place except for the middle of Urana, and that the wholeof  
Muzdalifa is a standing-place except for the middle of Muhassir."  
  
  
Malik said, "Allah, the Blessed and Exalted says, 'There is to be  
no rafath, no fusuq and no jidal during the hajj.' " (Sura 2 ayat  
197).  
  
  
He added, "Rafath is sexual relations with women, and  
Allah knows best. Allah, the Blessed and Exalted says, 'Rafath with  
your women is permitted to you on the night of the fast.' (Sura 2 ayat  
197). Fusuq are sacrifices made to idols, and Allah knows best. Allah,  
the Blessed and Exalted, says, 'Or a fisq offered up to other than  
Allah.' (Sura 2 ayat 197) Jidal (arguing) during the hajj refers to  
when the Quraysh used to stand near the mashar al-haram at Quzah in  
Muzdalifa, while the Arabs and others would stand at Arafa, and they  
would argue about who was the more correct. Allah, the Blessed and  
Exalted, says, 'And we appointed a method of sacrifice for every  
nation, which they followed, so let them not dispute with you about  
the matter, and call to your Lord. Surely you are on a straight  
guidance.' (Sura 22 ayat 67) This is what jidal refers to in our  
opinion, and Allah knows best. This I have heard from the people of  
knowledge."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّهُ كَانَ يَقُولُ اعْلَمُوا أَنَّ عَرَفَةَ كُلَّهَا مَوْقِفٌ إِلاَّ بَطْنَ عُرَنَةَ وَأَنَّ الْمُزْدَلِفَةَ كُلَّهَا مَوْقِفٌ إِلاَّ بَطْنَ مُحَسِّرٍ ‏.‏ قَالَ مَالِكٌ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ ‏}‏ قَالَ فَالرَّفَثُ إِصَابَةُ النِّسَاءِ وَاللَّهُ أَعْلَمُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ‏}‏ قَالَ وَالْفُسُوقُ الذَّبْحُ لِلأَنْصَابِ وَاللَّهُ أَعْلَمُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ‏}‏ ‏.‏ قَالَ وَالْجِدَالُ فِي الْحَجِّ أَنَّ قُرَيْشًا كَانَتْ تَقِفُ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِقُزَحَ وَكَانَتِ الْعَرَبُ وَغَيْرُهُمْ يَقِفُونَ بِعَرَفَةَ فَكَانُوا يَتَجَادَلُونَ يَقُولُ هَؤُلاَءِ نَحْنُ أَصْوَبُ وَيَقُولُ هَؤُلاَءِ نَحْنُ أَصْوَبُ فَقَالَ اللَّهُ تَعَالَى وَ ‏{‏لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلاَ يُنَازِعُنَّكَ فِي الأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ‏}‏ فَهَذَا الْجِدَالُ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ وَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَهْلِ الْعِلْمِ ‏.‏

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Malik was asked about whether a man could stand at Arafa, or at  
Muzdalifa, or stone the Jamras, or do say between Safa and Marwa if he  
was not in wudu, and he said, "Every practice in the hajj that a  
menstruating woman can take part in can be taken part in by a man who  
is not in wudu and there is nothing due from him for that. However, it  
is better for him to be in wudu for all those things, and he should  
not make a general practice of it."  
  
  
Malik was asked whether a  
man who was riding should get down to do the standing at Arafa or if  
he could stand while mounted, and he said, "He can stand while  
mounted, unless he or his riding beast have an illness, in which case  
Allah is the one who most often accepts an excuse."

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "Someone who does not stand at Arafa on the night of  
Muzdalifa before the dawn breaks has missed the hajj, and someone who  
stands at Arafa on the night of Muzdalifa before the dawn breaks has  
caught the hajj."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ مَنْ لَمْ يَقِفْ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ فَاتَهُ الْحَجُّ وَمَنْ وَقَفَ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ مِنْ قَبْلِ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said, "Someone who does not stand at Arafa on the night of  
Muzdalifa  
  
  
before the dawn breaks has missed the hajj, and  
some one who stands at Arafa on the night of Muzdalifa before the dawn  
breaks has caught the hajj.  
  
  
Malik said, about a slave freed  
during the wuquf at Arafa, "His standing does not fulfil for him the  
hajj of Islam, except if he was not in ihram and then he went into  
ihram after he was freed and he stood at Arafa that same night before  
the dawn broke in which case that is enough for him. If, however, he  
did not go into ihram until after the dawn had broken, he is in the  
same position as someone who misses the hajj by not catching the  
standing at Arafa before the breaking of the dawn on the night of  
Muzdalifa, and he will have to do the hajj of Islam later."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ مَنْ أَدْرَكَهُ الْفَجْرُ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ وَلَمْ يَقِفْ بِعَرَفَةَ فَقَدْ فَاتَهُ الْحَجُّ وَمَنْ وَقَفَ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ ‏.‏ قَالَ مَالِكٌ فِي الْعَبْدِ يُعْتَقُ فِي الْمَوْقِفِ بِعَرَفَةَ فَإِنَّ ذَلِكَ لاَ يَجْزِي عَنْهُ مِنْ حَجَّةِ الإِسْلاَمِ إِلاَّ أَنْ يَكُونَ لَمْ يُحْرِمْ فَيُحْرِمُ بَعْدَ أَنْ يُعْتَقَ ثُمَّ يَقِفُ بِعَرَفَةَ مِنْ تِلْكَ اللَّيْلَةِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنْ فَعَلَ ذَلِكَ أَجْزَأَ عَنْهُ وَإِنْ لَمْ يُحْرِمْ حَتَّى طَلَعَ الْفَجْرُ كَانَ بِمَنْزِلَةِ مَنْ فَاتَهُ الْحَجُّ إِذَا لَمْ يُدْرِكِ الْوُقُوفَ بِعَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ وَيَكُونُ عَلَى الْعَبْدِ حَجَّةُ الإِسْلاَمِ يَقْضِيهَا ‏.‏

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Yahya related to me from Malik from Nafj from Salim and  
Ubaydullah, two sons of Abdullah ibn Umar, that their father Abdullah  
ibn Umar used to send his family and children from Muzdalifa to Mina  
ahead of him so that they could pray subh at Mina and throw the stones  
before everyone (else) arrived.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سَالِمٍ، وَعُبَيْدِ اللَّهِ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُمَا عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُقَدِّمُ أَهْلَهُ وَصِبْيَانَهُ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى حَتَّى يُصَلُّوا الصُّبْحَ بِمِنًى وَيَرْمُوا قَبْلَ أَنْ يَأْتِيَ النَّاسُ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Ata ibn  
Abi Rabah that a mawla of Asma bint Abi Bakr told him, "We arrived at  
Mina with Asma bint Abi Bakr at the end of the night, and I said to  
her, 'We have arrived at Mina at the end of the night,' and she said,  
'We used to do that with one who was better than you.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ مَوْلاَةً، لأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَخْبَرَتْهُ قَالَتْ، جِئْنَا مَعَ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ مِنًى بِغَلَسٍ - قَالَتْ - فَقُلْتُ لَهَا لَقَدْ جِئْنَا مِنًى بِغَلَسٍ ‏.‏ فَقَالَتْ قَدْ كُنَّا نَصْنَعُ ذَلِكَ مَعَ مَنْ هُوَ خَيْرٌ مِنْكِ ‏.‏

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Yahya related to me from Malik that he had heard that Talha ibn  
Ubaydullah used to send his family and children from Muzdalifa to Mina  
ahead of him.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، كَانَ يُقَدِّمُ نِسَاءَهُ وَصِبْيَانَهُ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَكْرَهُ رَمْىَ الْجَمْرَةِ حَتَّى يَطْلُعَ الْفَجْرُ مِنْ يَوْمِ النَّحْرِ وَمَنْ رَمَى فَقَدْ حَلَّ لَهُ النَّحْرُ ‏.‏

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Yahya related to.me from Malik that he had heard one of the  
people of knowledge disapproving of stoning the jamra until after dawn  
on the day of sacrifice, as it was halal for whoever had thrown the  
stones to sacrifice.

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Yahya related to me from Malik from Hisham ibn Urwa that Fatima  
bint al-Mundhir told him that she used to see Asma bint Abi Bakrat  
Muzdalifa telling whoever led the subh prayer for her and her  
companions to pray it as soon as the dawn broke, after which she would  
mount and go to Mina without stopping at all.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَخْبَرَتْهُ أَنَّهَا، كَانَتْ تَرَى أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ بِالْمُزْدَلِفَةِ تَأْمُرُ الَّذِي يُصَلِّي لَهَا وَلأَصْحَابِهَا الصُّبْحَ يُصَلِّي لَهُمُ الصُّبْحَ حِينَ يَطْلُعُ الْفَجْرُ ثُمَّ تَرْكَبُ فَتَسِيرُ إِلَى مِنًى وَلاَ تَقِفُ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said, "I was sitting with Usama ibn Zayd when some one asked  
him, 'How did the Messenger of Allah, may Allah bless him and grant  
him peace, travel when he went from Arafa to Muzdalifa during the  
farewell hajj?' and he replied, 'He went at a medium pace, but when he  
found a gap (in the crowds) he speeded up.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ أُسَامَةُ بْنُ زَيْدٍ - وَأَنَا جَالِسٌ، مَعَهُ - كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ ‏.‏ قَالَ مَالِكٌ قَالَ هِشَامٌ وَالنَّصُّ فَوْقَ الْعَنَقِ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to spur on his mount in the middle of Muhassir over the distance  
of a stone's throw.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُحَرِّكُ رَاحِلَتَهُ فِي بَطْنِ مُحَسِّرٍ قَدْرَ رَمْيَةٍ بِحَجَرٍ ‏.‏

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Yahya related to me from Malik that he had heard that the  
Messenger of Allah, may Allah bless him and grant him peace, said once  
at Mina, "This place (where I have just sacrificed), and the whole of  
Mina, is a place of sacrifice," and he said once during umra, "This  
place of sacrifice" meaning Marwa, "and all the pathways of Makka and  
its roads are a place of sacrifice."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ بِمِنًى ‏"‏ هَذَا الْمَنْحَرُ وَكُلُّ مِنًى مَنْحَرٌ ‏"‏ ‏.‏ وَقَالَ فِي الْعُمْرَةِ ‏"‏ هَذَا الْمَنْحَرُ - يَعْنِي الْمَرْوَةَ - وَكُلُّ فِجَاجِ مَكَّةَ وَطُرُقِهَا مَنْحَرٌ ‏"‏ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said said that Amra  
bint Abd ar-Rahman told him that she had heard A'isha, umm al-muminin,  
saying, "We set out with the Messenger of Allah, may Allah bless him  
and grant him peace, when there were five nights left in Dhu'l-Qada  
and we assumed that we must be setting out for hajj. When we got near  
to Makka, the Messenger of Allah, may Allah bless him and grant him  
peace, told everyone that did not have a sacrificial animal with them  
to leave ihram after they had done tawaf of the House and say between  
Safa and Marwa."  
  
  
A'isha added, "We were sent some beef on the  
day of sacrifice. I asked what it was and they said that the Messenger  
of Allah, may Allah bless him and grant him peace, had sacrificed for  
his wives."  
  
  
Yahya ibn Said said, "I mentioned this hadith to  
Qasim ibn Muhammad and he said, 'She has given you the complete  
hadith, by Allah.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِخَمْسِ لَيَالٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَلاَ نُرَى إِلاَّ أَنَّهُ الْحَجُّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ ‏.‏ قَالَتْ عَائِشَةُ فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ مَا هَذَا فَقَالُوا نَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ ‏.‏ قَالَ يَحْيَى بْنُ سَعِيدٍ فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ أَتَتْكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that Hafsa, umm al-muminin, once said to the Messenger of Allah, may  
Allah bless him and grant him peace, "Why is it that everyone has left  
ihram and you still have not left ihram from your umra?" and he  
replied, "I have matted my hair and garlanded my sacrificial animal  
and will not leave ihram until I have sacrificed the animal."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ فَقَالَ ‏  
"‏ إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ ‏"‏ ‏.‏

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190 Yahya related to me from Malik from Jafar ibn Muhammad from  
his father from Ali ibn Abi Talib that the Messenger of Allah, may  
Allah bless him and grant him peace, killed some of his sacrificial  
animals himself, and someone else killed the rest.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحَرَ بَعْضَ هَدْيِهِ وَنَحَرَ غَيْرُهُ بَعْضَهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
said, "Someone who vows to sacrifice a camel or a cow to Allah should  
garland it with two sandals about its neck, and brand it by causing  
blood to flow from its side. He should then sacrifice it either at the  
House or at Mina on the day of sacrifice. There are no other correct  
places apart from those. However, someone who vows to slaughter a  
camel or a cow simply as a sacrifice can sacrifice it wherever he  
wishes."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ مَنْ نَذَرَ بَدَنَةً فَإِنَّهُ يُقَلِّدُهَا نَعْلَيْنِ وَيُشْعِرُهَا ثُمَّ يَنْحَرُهَا عِنْدَ الْبَيْتِ أَوْ بِمِنًى يَوْمَ النَّحْرِ لَيْسَ لَهَا مَحِلٌّ دُونَ ذَلِكَ وَمَنْ نَذَرَ جَزُورًا مِنَ الإِبِلِ أَوِ الْبَقَرِ فَلْيَنْحَرْهَا حَيْثُ شَاءَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to kill his sacrificial animals while they were standing.  
  
  
Malik said, "No-one is permitted to shave his head until he  
has killed his sacrificial animal, and no-one must sacrifice before  
dawn on the day of sacrifice. The things that should be done on the  
day of sacrifice are slaughtering, donning clothes, grooming the body  
generally (at-tafath) and shaving the head, and none of this may be  
done before the day of sacrifice."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَنْحَرُ بُدْنَهُ قِيَامًا ‏.‏ قَالَ مَالِكٌ لاَ يَجُوزُ لأَحَدٍ أَنْ يَحْلِقَ رَأْسَهُ حَتَّى يَنْحَرَ هَدْيَهُ وَلاَ يَنْبَغِي لأَحَدٍ أَنْ يَنْحَرَ قَبْلَ الْفَجْرِ يَوْمَ النَّحْرِ وَإِنَّمَا الْعَمَلُ كُلُّهُ يَوْمَ النَّحْرِ الذَّبْحُ وَلُبْسُ الثِّيَابِ وَإِلْقَاءُ التَّفَثِ وَالْحِلاَقُ لاَ يَكُونُ شَىْءٌ مِنْ ذَلِكَ يُفْعَلُ قَبْلَ يَوْمِ النَّحْرِ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, "O Allah, have mercy on those who shave their hair." They said,  
"And those who shorten (their hair), Messenger of Allah." He said,  
"O Allah, have mercy on those who shave." They said, "And those who  
shorten, Messenger of Allah." He said, "And those who shorten."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ ‏"‏ ‏.‏ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ ‏"‏ ‏.‏ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ وَالْمُقَصِّرِينَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
that his father used to go into Makka by night when he was doing umra  
and do tawaf of the House and say between Safa and Marwa and delay the  
shaving until the morning, but he would not go back to the House and  
do tawaf again until he had shaved his head.  
  
  
Abd ar-Rahman  
added, "Sometimes he would enter the mosque and do the witr prayer  
there without actually going near the House."  
  
  
Malik said,  
"At-tafath is shaving the head, putting on normal clothes and things  
of that nature."  
  
  
Yahya said that Malik was asked whether a  
man who forgot to shave (his head) at Mina during the hajj could shave  
in Makka, and he said, "That is permissible, but I prefer the shaving  
to be done at Mina."  
  
  
Malik said, "What we are all agreed upon  
here (in Madina) is that no-one should shave his head or cut his hair  
until he has killed his sacrificial animal, if he has one, and things  
that are haram for him do not become halal for him until he leaves  
ihram at Mina on the day of sacrifice. This is because Allah, the  
Blessed and Exalted, says, 'Do not shave yourheads until the  
sacrificial animal has reached its destination. ' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَدْخُلُ مَكَّةَ لَيْلاً وَهُوَ مُعْتَمِرٌ فَيَطُوفُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَيُؤَخِّرُ الْحِلاَقَ حَتَّى يُصْبِحَ ‏.‏ قَالَ وَلَكِنَّهُ لاَ يَعُودُ إِلَى الْبَيْتِ فَيَطُوفُ بِهِ حَتَّى يَحْلِقَ رَأْسَهُ ‏.‏ قَالَ وَرُبَّمَا دَخَلَ الْمَسْجِدَ فَأَوْتَرَ فِيهِ وَلاَ يَقْرَبُ الْبَيْتَ ‏.‏ قَالَ مَالِكٌ التَّفَثُ حِلاَقُ الشَّعَرِ وَلُبْسُ الثِّيَابِ وَمَا يَتْبَعُ ذَلِكَ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَنْ رَجُلٍ نَسِيَ الْحِلاَقَ بِمِنًى فِي الْحَجِّ هَلْ لَهُ رُخْصَةٌ فِي أَنْ يَحْلِقَ بِمَكَّةَ قَالَ ذَلِكَ وَاسِعٌ وَالْحِلاَقُ بِمِنًى أَحَبُّ إِلَىَّ ‏.‏ قَالَ مَالِكٌ الأَمْرُ الَّذِي لاَ اخْتِلاَفَ فِيهِ عِنْدَنَا أَنَّ أَحَدًا لاَ يَحْلِقُ رَأْسَهُ وَلاَ يَأْخُذُ مِنْ شَعَرِهِ حَتَّى يَنْحَرَ هَدْيًا إِنْ كَانَ مَعَهُ وَلاَ يَحِلُّ مِنْ شَىْءٍ حَرُمَ عَلَيْهِ حَتَّى يَحِلَّ بِمِنًى يَوْمَ النَّحْرِ وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ ‏{‏وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ ‏}‏

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Yahya related to me from Malik from Nafi that if Abdullah ibn  
Umar had finished the fast of Ramadan and intended to do hajj, he  
would not cut his hair or beard at all until he had done hajj.  
  
  
Malik said, "It is not necessary for people to do the same."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا أَفْطَرَ مِنْ رَمَضَانَ وَهُوَ يُرِيدُ الْحَجَّ لَمْ يَأْخُذْ مِنْ رَأْسِهِ وَلاَ مِنْ لِحْيَتِهِ شَيْئًا حَتَّى يَحُجَّ ‏.‏ قَالَ مَالِكٌ لَيْسَ ذَلِكَ عَلَى النَّاسِ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to trim his beard and moustache when he shaved at the end of a  
hajj or umra.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا حَلَقَ فِي حَجٍّ أَوْ عُمْرَةٍ أَخَذَ مِنْ لِحْيَتِهِ وَشَارِبِهِ ‏.‏

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Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman  
that a man came to Qasim ibn Muhammad and said, "I did the tawaf al-  
ifada along with my wife, and then I went off onto a mountain path and  
approached my wife to make love to her, and she said, 'I have not cut  
my hair yet.' So I bit some of her hair off with my teeth and then had  
intercourse with her." Qasim laughed and said, "Tell her to cut her  
hair with some scissors."  
  
  
Malik said, "To my liking an animal  
should be sacrificed in an instance such as this, because Abdullah ibn  
Abbas said, 'Whoever forgets any of his rites on hajj should sacrifice  
an animal.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ رَجُلاً، أَتَى الْقَاسِمَ بْنَ مُحَمَّدٍ فَقَالَ إِنِّي أَفَضْتُ وَأَفَضْتُ مَعِي بِأَهْلِي ثُمَّ عَدَلْتُ إِلَى شِعْبٍ فَذَهَبْتُ لأَدْنُوَ مِنْ أَهْلِي فَقَالَتْ إِنِّي لَمْ أُقَصِّرْ مِنْ شَعَرِي بَعْدُ فَأَخَذْتُ مِنْ شَعَرِهَا بِأَسْنَانِي ثُمَّ وَقَعْتُ بِهَا فَضَحِكَ الْقَاسِمُ وَقَالَ مُرْهَا فَلْتَأْخُذْ مِنْ شَعَرِهَا بِالْجَلَمَيْنِ ‏.‏ قَالَ مَالِكٌ أَسْتَحِبُّ فِي مِثْلِ هَذَا أَنْ يُهْرِقَ دَمًا وَذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ مَنْ نَسِيَ مِنْ نُسُكِهِ شَيْئًا فَلْيُهْرِقْ دَمًا ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
once met a relative of his called al-Mujabbar who had done the tawaf  
al-ifada but, out of ignorance, had not shaved his head or cut his  
hair. Abdullah told him to go back and shave his head or cut his hair,  
and then go back and do the tawaf al-ifada.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ لَقِيَ رَجُلاً مِنْ أَهْلِهِ يُقَالُ لَهُ الْمُجَبَّرُ قَدْ أَفَاضَ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ جَهِلَ ذَلِكَ فَأَمَرَهُ عَبْدُ اللَّهِ أَنْ يَرْجِعَ فَيَحْلِقَ أَوْ يُقَصِّرَ ثُمَّ يَرْجِعَ إِلَى الْبَيْتِ فَيُفِيضَ ‏.‏

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Yahya related to me from Malik that he had heard that when Salim  
ibn Abdullah intended to go into ihram he would call for some scissors  
and trim his moustache and beard before setting off and before going  
into ihram.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، كَانَ إِذَا أَرَادَ أَنْ يُحْرِمَ دَعَا بِالْجَلَمَيْنِ فَقَصَّ شَارِبَهُ وَأَخَذَ مِنْ لِحْيَتِهِ قَبْلَ أَنْ يَرْكَبَ وَقَبْلَ أَنْ يُهِلَّ مُحْرِمًا ‏.‏

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Yahya related to me from Malik from Nafi from 'Abdullah ibn 'Umar  
that Umar ibn al-Khattab said, "Someone who puts plaits in his hair  
should shave his head, and do not plait your hair in such a way that  
it seems you have matted it."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ مَنْ ضَفَرَ رَأْسَهُ فَلْيَحْلِقْ وَلاَ تَشَبَّهُوا بِالتَّلْبِيدِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Said ibn  
al-Musayyab that Umar ibn al-Khattab said, "Anyone who has braided his  
hair, or plaited it or matted it must shave his head."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ مَنْ عَقَصَ رَأْسَهُ أَوْ ضَفَرَ أَوْ لَبَّدَ فَقَدْ وَجَبَ عَلَيْهِ الْحِلاَقُ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
entered the Kaba with Usama ibn Zayd, Bilal ibn Rabah and Uthman ibn  
Talha al-Hajabi and locked it behind him and stayed there for some  
time.  
  
  
Abdullah said that he asked Bilal when he came out what  
the Messenger of Allah had done there and he said, "He positioned  
himself with one support to his left, two supports to his right, and  
three behind him (the house had six supports at that time) and then he  
prayed."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلُ بْنُ رَبَاحٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا ‏.‏ قَالَ عَبْدُ اللَّهِ فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ جَعَلَ عَمُودًا عَنْ يَمِينِهِ وَعَمُودَيْنِ عَنْ يَسَارِهِ وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ - وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ - ثُمَّ صَلَّى ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Salim ibn  
Abdullah said, ''Abd al-Malik ibn Marwan wrote to al-Hajjaj ibn Yusuf  
telling him not to disagree with Abdullah ibn Umar about anything to  
do with the hajj. Then, when the day of Arafa came Abdullah ibn Umar  
went to him just after noon, and I went with him. He called out to him  
outside his tent, 'Where is this man?' and a-lHajjaj came out to him,  
wearing a blanket dyed with safflower, and said to him, 'What's up  
with you, Abu Abd ar-Rahman?' He said, 'Hurry up, if you want to  
follow the sunna.' Al-Hajjaj said, 'At this hour?' and he said, 'Yes.'  
Al-Hajjaj said, 'Wait until I have poured some water over myself, and  
then I will come out.' So Abdullah dismounted and waited until al-  
Hajjaj came out. He passed between me and my father and I said to him,  
'If you want to accord with the sunna today, then make the khutba  
short, do not delay the prayer and do the prayer quickly.' Then he  
began looking at Abdullah ibn Umar to see if he would say the same  
thing, and when Abdullah saw that, he said, 'What Salim is saying is  
true.' "  
  
  
20.64 Doing the Prayer at Mina on the Eighth Day of  
Dhu-l-Hijja, and the Jumua at Mina and Arafa

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ كَتَبَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ أَنْ لاَ تُخَالِفَ عَبْدَ اللَّهِ بْنَ عُمَرَ فِي شَىْءٍ مِنْ أَمْرِ الْحَجِّ ‏.‏ قَالَ فَلَمَّا كَانَ يَوْمُ عَرَفَةَ جَاءَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ حِينَ زَالَتِ الشَّمْسُ وَأَنَا مَعَهُ فَصَاحَ بِهِ عِنْدَ سُرَادِقِهِ أَيْنَ هَذَا فَخَرَجَ عَلَيْهِ الْحَجَّاجُ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقَالَ مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ ‏.‏ فَقَالَ أَهَذِهِ السَّاعَةَ قَالَ نَعَمْ ‏.‏ قَالَ فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَىَّ مَاءً ثُمَّ أَخْرُجَ ‏.‏ فَنَزَلَ عَبْدُ اللَّهِ حَتَّى خَرَجَ الْحَجَّاجُ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ لَهُ إِنْ كُنْتَ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ الْيَوْمَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الصَّلاَةَ - قَالَ - فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْمَا يَسْمَعَ ذَلِكَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ صَدَقَ سَالِمٌ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to pray dhuhr, asr, maghrib, isha and subh at Mina. Then in the  
morning, after the sun had risen, he would go to Arafa .  
  
  
Malik said, "What we are all agreed upon here (in Madina) is that the  
imam does not recite the Qur'an out loud in dhuhr on the day of Arafa,  
and that he gives a khutba to the people on that day, and that the  
prayer on the day of Arafa is really a dhuhr prayer, and even if it  
coincides with a jumua it is still a dhuhr prayer, but one which has  
been shortened because of travelling."  
  
  
Malik said that the  
imam of the pilgrims should not pray the jumua prayer if the day of  
Arafa, the day of sacrifice or one of the three days after the day of  
sacrifice, was a Friday.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ بِمِنًى ثُمَّ يَغْدُو إِذَا طَلَعَتِ الشَّمْسُ إِلَى عَرَفَةَ ‏.‏ قَالَ مَالِكٌ وَالأَمْرُ الَّذِي لاَ اخْتِلاَفَ فِيهِ عِنْدَنَا أَنَّ الإِمَامَ لاَ يَجْهَرُ بِالْقُرْآنِ فِي الظُّهْرِ يَوْمَ عَرَفَةَ وَأَنَّهُ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ وَأَنَّ الصَّلاَةَ يَوْمَ عَرَفَةَ إِنَّمَا هِيَ ظُهْرٌ وَإِنْ وَافَقَتِ الْجُمُعَةَ فَإِنَّمَا هِيَ ظُهْرٌ وَلَكِنَّهَا قُصِرَتْ مِنْ أَجْلِ السَّفَرِ ‏.‏ قَالَ مَالِكٌ فِي إِمَامِ الْحَاجِّ إِذَا وَافَقَ يَوْمُ الْجُمُعَةِ يَوْمَ عَرَفَةَ أَوْ يَوْمَ النَّحْرِ أَوْ بَعْضَ أَيَّامِ التَّشْرِيقِ إِنَّهُ لاَ يُجَمِّعُ فِي شَىْءٍ مِنْ تِلْكَ الأَيَّامِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah from Abdullah ibn Umar that the Messenger of Allah, may Allah  
bless him and grant him peace, prayed maghrib and isha together at  
Muzdalifa.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا ‏.‏

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Yahya related to me from Malik from Musa ibn Uqba that Kurayb,  
the mawla of Ibn 'Abbas, heard Usama ibn Zayd say, "The Messenger  
ofAllah, may Allah bless him and grant him peace, left Arafa and then,  
when he reached ash-Shib, he dismounted and urinated and then did  
wudu, though not thoroughly. I said to him, 'It is time for the  
prayer, Messenger of Allah,' and he said 'The prayer is ahead of you,'  
and then mounted. When we arrived at Muzdalifa he dismounted and did  
wudu thoroughly. Then the iqama was said for the prayer and he prayed  
maghrib. After that everyone settled his camel in its resting-place,  
and then the iqama for isha was said and he prayed it, without having  
prayed anything between the two."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ فَتَوَضَّأَ فَلَمْ يُسْبِغِ الْوُضُوءَ فَقُلْتُ لَهُ الصَّلاَةَ يَا رَسُولَ اللَّهِ ‏.‏ فَقَالَ ‏  
"‏ الصَّلاَةُ أَمَامَكَ ‏"‏ ‏.‏ فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلاَّهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Adi ibn  
Thabit al-Ansari that Abdullah ibn Yazid al-Khatmi told him that Abu  
Ayyub al-Ansari told him that he prayed maghrib and isha together at  
Muzdalifa during the farewell hajj, with the Messenger of Allah, may  
Allah bless him and grant him peace.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ الأَنْصَارِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ، أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ، صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to pray maghrib and isha together at Muzdalifa.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُصَلِّي الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا ‏.‏

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Malik said that the people of Makka who are doing hajj should  
shorten the prayer to two rakas when at Mina until they go back to Ma  
ka.

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that the Messenger of Allah, may Allah bless him and grant him  
peace, prayed four raka prayers with only two rakas when at Mina, and  
that Abu Bakr prayed them at Mina with only two rakas, and that Umar  
ibn al-Khattab prayed them at Mina with only two rakas, and that  
Uthman prayed them at Mina with only two rakas for half of his  
khalifate, and then later completed them.

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الصَّلاَةَ الرُّبَاعِيَّةَ بِمِنًى رَكْعَتَيْنِ وَأَنَّ أَبَا بَكْرٍ صَلاَّهَا بِمِنًى رَكْعَتَيْنِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلاَّهَا بِمِنًى رَكْعَتَيْنِ وَأَنَّ عُثْمَانَ صَلاَّهَا بِمِنًى رَكْعَتَيْنِ شَطْرَ إِمَارَتِهِ ثُمَّ أَتَمَّهَا بَعْدُ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Said ibn al-  
Musayyab that Umar ibn al-Khattab prayed two rakas with everybody when  
he arrived in Makka. Then, when he had finished, he said, "People of  
Makka, complete your prayer, because we are a group of travellers."  
Later, Umar ibn al-Khattab prayed two rakas with them at Mina, but we  
have not heard that he said anything to them on that occasion.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، ‏.‏ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا قَدِمَ مَكَّةَ صَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ فَقَالَ يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلاَتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ ‏.‏ ثُمَّ صَلَّى عُمَرُ بْنُ الْخَطَّابِ رَكْعَتَيْنِ بِمِنًى وَلَمْ يَبْلُغْنَا أَنَّهُ قَالَ لَهُمْ شَيْئًا ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from his  
father that Umar ibn al-Khattab prayed two rakas with the people of  
Makka, and then, when he had finished, he said, "People of Makka,  
complete your prayer, becausewe are a group of travellers." Later,  
Umar prayed two rakas with them at Mina, but we have not heard that he  
said anything to them on that occasion.  
  
  
Malik was asked  
whether the people of Makka should pray two rakas at Arafa or four,  
and whether the amir of the hajj, if he was a Makkan, should pray  
dhuhr and asr with four rakas or two, and also how the people of Makka  
who were living (at Mina) should pray, and he said, "The people of  
Makka should pray only two rakas at Arafa and Mina for as long as they  
stay there, and should shorten the prayer until they return to Makka.  
The amir of the hajj, if he is a Makkan, should also shorten the  
prayer at Arafa and during the days of Mina. Anyone who is living at  
Mina as a resident should do the full prayer at Mina, and similarly  
anyone who lives at Arafa and is a resident there should do the full  
prayer at Arafa."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، صَلَّى لِلنَّاسِ بِمَكَّةَ رَكْعَتَيْنِ فَلَمَّا انْصَرَفَ قَالَ يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلاَتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ ‏.‏ ثُمَّ صَلَّى عُمَرُ رَكْعَتَيْنِ بِمِنًى وَلَمْ يَبْلُغْنَا أَنَّهُ قَالَ لَهُمْ شَيْئًا ‏.‏ سُئِلَ مَالِكٌ عَنْ أَهْلِ مَكَّةَ كَيْفَ صَلاَتُهُمْ بِعَرَفَةَ أَرَكْعَتَانِ أَمْ أَرْبَعٌ وَكَيْفَ بِأَمِيرِ الْحَاجِّ إِنْ كَانَ مِنْ أَهْلِ مَكَّةَ أَيُصَلِّي الظُّهْرَ وَالْعَصْرَ بِعَرَفَةَ أَرْبَعَ رَكَعَاتٍ أَوْ رَكْعَتَيْنِ وَكَيْفَ صَلاَةُ أَهْلِ مَكَّةَ فِي إِقَامَتِهِمْ فَقَالَ مَالِكٌ يُصَلِّي أَهْلُ مَكَّةَ بِعَرَفَةَ وَمِنًى مَا أَقَامُوا بِهِمَا رَكْعَتَيْنِ رَكْعَتَيْنِ يَقْصُرُونَ الصَّلاَةَ حَتَّى يَرْجِعُوا إِلَى مَكَّةَ ‏.‏ قَالَ وَأَمِيرُ الْحَاجِّ أَيْضًا إِذَا كَانَ مِنْ أَهْلِ مَكَّةَ قَصَرَ الصَّلاَةَ بِعَرَفَةَ وَأَيَّامَ مِنًى وَإِنْ كَانَ أَحَدٌ سَاكِنًا بِمِنًى مُقِيمًا بِهَا فَإِنَّ ذَلِكَ يُتِمُّ الصَّلاَةَ بِمِنًى وَإِنْ كَانَ أَحَدٌ سَاكِنًا بِعَرَفَةَ مُقِيمًا بِهَا فَإِنَّ ذَلِكَ يُتِمُّ الصَّلاَةَ بِهَا أَيْضًا ‏.‏

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Yahya related to me that Malik said, "Someone who comes to Makka  
at or before the new moon of Dhu'l-Hij ja and goes into ihram for the  
hajj should do the full prayer until he leaves Makka for Mina, and  
then he should shorten the prayer. This is because he has decided to  
stay there for more than four nights."

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Yahya related to me from Malik from Yahya ibn Said that he had  
heard that on the day after the day of sacrifice Umar ibn al-Khattab  
went out a little after the sun had risen and said the takbir, and  
everyone repeated it after him. Then he went out a second time the  
same day when the sun was well up and said the takbir, and everyone  
repeated it after him. Then he went out a third time after mid-day and  
said the takbir, and everyone repeated it after him until it resounded  
from group to group until it reached the House and people knew that  
Umar had left to throw the stones.  
  
  
Malik said, "What we do  
here (in Madina) is to say the takbir during the days of tashriq after  
each prayer. The first time is when the imam and everyone with him  
says the takbir after the dhuhr prayer on the day of sacrifice, and  
the last is when the imam and everyone with him says the takbir after  
subh on the last of the days of tashriq, after which he stops saying  
the takbir."  
  
  
Malik said, "The takbirs during the days of  
tashriq should be done by both men and women, whether they are in a  
group or by themselves, at Mina or elsewhere, and all of the takbirs  
should be done. In this everyone follows the imam of the hajj and the  
people at Mina, because when everyone returns (to Makka) and comes out  
of ihram they keep the same people as imams while out of ihram (as  
they did when they were in ihram). Some one who is not doing hajj does  
not follow them except for the takbirs during the days of tashriq."  
  
  
Malik said, "The 'limited number of days' are the days of  
tashriq."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَرَجَ الْغَدَ مِنْ يَوْمِ النَّحْرِ حِينَ ارْتَفَعَ النَّهَارُ شَيْئًا فَكَبَّرَ فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ ثُمَّ خَرَجَ الثَّانِيَةَ مِنْ يَوْمِهِ ذَلِكَ بَعْدَ ارْتِفَاعِ النَّهَارِ فَكَبَّرَ فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ ثُمَّ خَرَجَ الثَّالِثَةَ حِينَ زَاغَتِ الشَّمْسُ فَكَبَّرَ فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ حَتَّى يَتَّصِلَ التَّكْبِيرُ وَيَبْلُغَ الْبَيْتَ فَيُعْلَمَ أَنَّ عُمَرَ قَدْ خَرَجَ يَرْمِي ‏.‏ قَالَ مَالِكٌ الأَمْرُ عِنْدَنَا أَنَّ التَّكْبِيرَ فِي أَيَّامِ التَّشْرِيقِ دُبُرَ الصَّلَوَاتِ وَأَوَّلُ ذَلِكَ تَكْبِيرُ الإِمَامِ وَالنَّاسُ مَعَهُ دُبُرَ صَلاَةِ الظُّهْرِ مِنْ يَوْمِ النَّحْرِ وَآخِرُ ذَلِكَ تَكْبِيرُ الإِمَامِ وَالنَّاسُ مَعَهُ دُبُرَ صَلاَةِ الصُّبْحِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ ثُمَّ يَقْطَعُ التَّكْبِيرَ ‏.‏ قَالَ مَالِكٌ وَالتَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ عَلَى الرِّجَالِ وَالنِّسَاءِ مَنْ كَانَ فِي جَمَاعَةٍ أَوْ وَحْدَهُ بِمِنًى أَوْ بِالآفَاقِ كُلِّهَا وَاجِبٌ وَإِنَّمَا يَأْتَمُّ النَّاسُ فِي ذَلِكَ بِإِمَامِ الْحَاجِّ وَبِالنَّاسِ بِمِنًى لأَنَّهُمْ إِذَا رَجَعُوا وَانْقَضَى الإِحْرَامُ ائْتَمُّوا بِهِمْ حَتَّى يَكُونُوا مِثْلَهُمْ فِي الْحِلِّ فَأَمَّا مَنْ لَمْ يَكُنْ حَاجًّا فَإِنَّهُ لاَ يَأْتَمُّ بِهِمْ إِلاَّ فِي تَكْبِيرِ أَيَّامِ التَّشْرِيقِ ‏.‏ قَالَ مَالِكٌ الأَيَّامُ الْمَعْدُودَاتُ أَيَّامُ التَّشْرِيقِ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
made his camel kneel down at al-Batha, which is at Dhu'l-Hulayfa, and  
prayed there. Nafi said, "Abdullah ibn Umar used to do that."  
  
  
Malik said, "No-one should go past al-Muarras when he is returning  
from hajj without praying there. If he passes it at a time when prayer  
is not permissible he should stay there until prayer is permissible  
and then pray whatever he feels is appropriate. (This is) because I  
have heard that the Messenger of Allah, may Allah bless him and grant  
him peace, stopped there to rest, and that Abdullah ibn Umar stopped  
his camel there also."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا ‏.‏ قَالَ نَافِعٌ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to pray dhuhr, asr, maghrib and isha at al-Muhassab, and then  
enter Makka at night and do tawaf of the House.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْمُحَصَّبِ ثُمَّ يَدْخُلُ مَكَّةَ مِنَ اللَّيْلِ فَيَطُوفُ بِالْبَيْتِ ‏.‏

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Yahya related to me from Malik that Nafi said, "They say that  
Umar ibn al-Khattab used to send men out to bring people in from  
beyond al-Aqaba."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّهُ قَالَ زَعَمُوا أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَبْعَثُ رِجَالاً يُدْخِلُونَ النَّاسَ مِنْ وَرَاءِ الْعَقَبَةِ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that Umar ibn al-Khattab said, "No-one doing hajj should spend the  
nights of Mina beyond al-Aqaba."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ لاَ يَبِيتَنَّ أَحَدٌ مِنَ الْحَاجِّ لَيَالِيَ مِنًى مِنْ وَرَاءِ الْعَقَبَةِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said, talking about spending the nights of Mina at Makka, "No-  
one must spend the night anywhere except Mina."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ فِي الْبَيْتُوتَةِ بِمَكَّةَ لَيَالِيَ مِنًى لاَ يَبِيتَنَّ أَحَدٌ إِلاَّ بِمِنًى ‏.‏

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Yahya related to me from Malik that he had heard that Umar ibn  
al-Khattab used to stop at the first two jamras for such a long time  
that someone standing up would get tired.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الأُولَيَيْنِ وُقُوفًا طَوِيلاً حَتَّى يَمَلَّ الْقَائِمُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to stop for a long time at the first two jamras saying, "Allah is  
greater", "Glory be to Allah", "Praise be to Allah", and making duas  
to Allah, but he did not stop at the jamrat al-Aqaba.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الأُولَيَيْنِ وُقُوفًا طَوِيلاً يُكَبِّرُ اللَّهَ وَيُسَبِّحُهُ وَيَحْمَدُهُ وَيَدْعُو اللَّهَ وَلاَ يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say "Allah is greater" whenever he threw a pebble while  
stoning the jamra.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُكَبِّرُ عِنْدَ رَمْىِ الْجَمْرَةِ كُلَّمَا رَمَى بِحَصَاةٍ ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَقُولُ الْحَصَى الَّتِي يُرْمَى بِهَا الْجِمَارُ مِثْلُ حَصَى الْخَذْفِ ‏.‏ قَالَ مَالِكٌ وَأَكْبَرُ مِنْ ذَلِكَ قَلِيلاً أَعْجَبُ إِلَىَّ ‏.‏

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Yahya related to me from Malik that he had heard some of the  
people of knowledge saying, "The pebbles used for stoning the jamras  
should be like the stones used as slingshot."  
  
  
Malik said, "I  
like it better if they are a little larger than that."  
  
  
Yahya  
related to me from Malik from Nafi that Abdullah ibn Umar used to say,  
"Someone who is at Mina when the sun sets in the middle of the days of  
tashriq must not leave until he has stoned the jamras on the following  
day."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ مَنْ غَرَبَتْ لَهُ الشَّمْسُ مِنْ أَوْسَطِ أَيَّامِ التَّشْرِيقِ وَهُوَ بِمِنًى فَلاَ يَنْفِرَنَّ حَتَّى يَرْمِيَ الْجِمَارَ مِنَ الْغَدِ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn Qasim from  
his father that when people went to stone the jamras they would walk  
both going there and coming back. The first one to ride was Muawiya  
ibn Abi Sufyan.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّ النَّاسَ، كَانُوا إِذَا رَمَوُا الْجِمَارَ مَشَوْا ذَاهِبِينَ وَرَاجِعِينَ وَأَوَّلُ مَنْ رَكِبَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ ‏.‏

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Yahya related to me from Malik that he asked Abd ar-Rahman ibn  
Qasim, "From where did Qasim stonethe jamrat al-Aqaba?"and he replied,  
"From wherever it was possible."  
  
  
Yahya said that Malik was  
asked whether some one else could throw the stones for a child or a  
sick man and he said, "Yes, and a sick man should inquire as to when  
the stones will be thrown for him and then say the takbir while he is  
in the place where he is staying, bleeding. If a sick man regains his  
health during the days of tashriq, he should stone whatever stoning  
has been done for him and he must offer a sacrificial animal."  
  
  
Malik said, "I do not consider that someone who stones the jamras  
or does say between Safa and Marwa without being in wudu has to repeat  
anything, but he should not make a general practice of it."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَأَلَ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ مِنْ أَيْنَ كَانَ الْقَاسِمُ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ مِنْ حَيْثُ تَيَسَّرَ ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ هَلْ يُرْمَى عَنِ الصَّبِيِّ وَالْمَرِيضِ فَقَالَ نَعَمْ وَيَتَحَرَّى الْمَرِيضُ حِينَ يُرْمَى عَنْهُ فَيُكَبِّرُ وَهُوَ فِي مَنْزِلِهِ وَيُهَرِيقُ دَمًا فَإِنْ صَحَّ الْمَرِيضُ فِي أَيَّامِ التَّشْرِيقِ رَمَى الَّذِي رُمِيَ عَنْهُ وَأَهْدَى وُجُوبًا ‏.‏ قَالَ مَالِكٌ لاَ أَرَى عَلَى الَّذِي يَرْمِي الْجِمَارَ أَوْ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَهُوَ غَيْرُ مُتَوَضِّئٍ إِعَادَةً وَلَكِنْ لاَ يَتَعَمَّدُ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "The jamras should not be stoned during the three days  
until after the sun has passed the meridian."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ لاَ تُرْمَى الْجِمَارُ فِي الأَيَّامِ الثَّلاَثَةِ حَتَّى تَزُولَ الشَّمْسُ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn  
Hazm from his father that Abu'l-Baddah ibn Asim ibn Adi told him from  
his father that the Messenger of Allah, may Allah bless him and grant  
him peace, allowed the camel-herders to spend the night outside of  
Mina, and they threw the stones (once) on the day of sacrifice, and  
(once) for the following day and the day after that, and (once) on the  
day when they left Mina.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الْبَدَّاحِ بْنَ عَاصِمِ بْنِ عَدِيٍّ، أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرْخَصَ لِرِعَاءِ الإِبِلِ فِي الْبَيْتُوتَةِ خَارِجِينَ عَنْ مِنًى يَرْمُونَ يَوْمَ النَّحْرِ ثُمَّ يَرْمُونَ الْغَدَ وَمِنْ بَعْدِ الْغَدِ لِيَوْمَيْنِ ثُمَّ يَرْمُونَ يَوْمَ النَّفْرِ ‏.‏

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Yahya related to me from Malik that  
  
  
Yahya ibn Said heard  
Ata ibn Abi Rabah mentioning that the camel-herders were allowed to  
throw the stones at night, and saying that this was in the early  
period (of Islam).  
  
  
Malik said, "The explanation of the hadith  
where the Messenger of Allah, may Allah bless him and grant him peace,  
allowed the camel-herders to delay the stoning of the jamras is, in  
our view, and Allah knows best, that they threw stones on the day of  
sacrifice, and then threw again two days later, which was the first  
possible day for leaving, and this throwing was for the day which had  
passed. They then threw again for the day itself, because it is only  
possible for someone to make up for something which is obligatory for  
him, and when something obligatory passes someone by (without him  
doing it) he must necessarily make it up afterwards (and not  
beforehand). So (in the case of the camel-herders), if it seemed  
appropriate for them to leave that day, they would have done all that  
they were supposed to do, and if they were to stay until the following  
day, they would throw stones with everybody else on the second and  
last day for leaving, and then leave."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَهُ يَذْكُرُ، أَنَّهُ أُرْخِصَ لِلرِّعَاءِ أَنْ يَرْمُوا، بِاللَّيْلِ يَقُولُ فِي الزَّمَانِ الأَوَّلِ ‏.‏ قَالَ مَالِكٌ تَفْسِيرُ الْحَدِيثِ الَّذِي أَرْخَصَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم لِرِعَاءِ الإِبِلِ فِي تَأْخِيرِ رَمْىِ الْجِمَارِ فِيمَا نُرَى - وَاللَّهُ أَعْلَمُ - أَنَّهُمْ يَرْمُونَ يَوْمَ النَّحْرِ فَإِذَا مَضَى الْيَوْمُ الَّذِي يَلِي يَوْمَ النَّحْرِ رَمَوْا مِنَ الْغَدِ وَذَلِكَ يَوْمُ النَّفْرِ الأَوَّلِ فَيَرْمُونَ لِلْيَوْمِ الَّذِي مَضَى ثُمَّ يَرْمُونَ لِيَوْمِهِمْ ذَلِكَ لأَنَّهُ لاَ يَقْضِي أَحَدٌ شَيْئًا حَتَّى يَجِبَ عَلَيْهِ فَإِذَا وَجَبَ عَلَيْهِ وَمَضَى كَانَ الْقَضَاءُ بَعْدَ ذَلِكَ فَإِنْ بَدَا لَهُمُ النَّفْرُ فَقَدْ فَرَغُوا وَإِنْ أَقَامُوا إِلَى الْغَدِ رَمَوْا مَعَ النَّاسِ يَوْمَ النَّفْرِ الآخِرِ وَنَفَرُوا ‏.‏

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Yahya related to me from Malik from Abu Bakr ibn Nafi from his  
father that the daughter of one of Safiyya bint Abi Ubayd's brothers  
was bleeding after she had given birth to a child at Muzdalifa. She  
and Safiyya were delayed and did not arrive at Mina until after the  
sun had set on the day of sacrifice. Abdullah ibn Umar told them both  
to stone the jamra at the time they arrived and he did not think that  
they owed anything.  
  
  
Yahya said that Malik was asked about  
some one who forgot to stone one of the jamras on one of the days of  
Mina until it was evening and he said, "He should throw the stones at  
whatever time of day or night he remembers, just as he would pray the  
prayer if he forgot it and then remembered it at any time of day or  
night. If he remembers (that he has not done the stoning) after he has  
returned to Makka, or after he has left, he must sacrifice an animal."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، أَنَّ ابْنَةَ أَخٍ، لِصَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ نُفِسَتْ بِالْمُزْدَلِفَةِ فَتَخَلَّفَتْ هِيَ وَصَفِيَّةُ حَتَّى أَتَتَا مِنًى بَعْدَ أَنْ غَرَبَتِ الشَّمْسُ مِنْ يَوْمِ النَّحْرِ فَأَمَرَهُمَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنْ تَرْمِيَا الْجَمْرَةَ حِينَ أَتَتَا وَلَمْ يَرَ عَلَيْهِمَا شَيْئًا ‏.‏ قَالَ يَحْيَى سُئِلَ مَالِكٌ عَمَّنْ نَسِيَ جَمْرَةً مِنَ الْجِمَارِ فِي بَعْضِ أَيَّامِ مِنًى حَتَّى يُمْسِيَ قَالَ لِيَرْمِ أَىَّ سَاعَةٍ ذَكَرَ مِنْ لَيْلٍ أَوْ نَهَارٍ كَمَا يُصَلِّي الصَّلاَةَ إِذَا نَسِيَهَا ثُمَّ ذَكَرَهَا لَيْلاً أَوْ نَهَارًا فَإِنْ كَانَ ذَلِكَ بَعْدَ مَا صَدَرَ وَهُوَ بِمَكَّةَ أَوْ بَعْدَ مَا يَخْرُجُ مِنْهَا فَعَلَيْهِ الْهَدْىُ ‏.‏

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Yahya related to me from Malik from Nafi and Abdullah ibn Dinar  
from Abdullah ibn Umar that Umar ibn al-Khattab gave a khutba to the  
people at Arafa and taught them the conduct of the hajj, and one of  
the things he said to them in his speech was, "When you get to Mina  
and have stoned the jamra then whatever is haram for someone doing the  
hajj becomes halal, except women and scent. No-one should touch women  
or scent until he has done tawaf of the House."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَطَبَ النَّاسَ بِعَرَفَةَ وَعَلَّمَهُمْ أَمْرَ الْحَجِّ وَقَالَ لَهُمْ فِيمَا قَالَ إِذَا جِئْتُمْ مِنًى فَمَنْ رَمَى الْجَمْرَةَ فَقَدْ حَلَّ لَهُ مَا حَرُمَ عَلَى الْحَاجِّ إِلاَّ النِّسَاءَ وَالطِّيبَ لاَ يَمَسَّ أَحَدٌ نِسَاءً وَلاَ طِيبًا حَتَّى يَطُوفَ بِالْبَيْتِ ‏.‏

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Yahya related to me from Malik from Nafi and Abdullah ibn Dinar  
from Abdullah ibn Umar that Umar ibn al-Khattab said, "When someone  
has stoned the jamra and shaved his head or cut off some of his hair  
and sacrificed an animal, whatever was haram for him becomes halal,  
except women and scent, (which remain haram for him) until he has done  
tawaf of the House."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ مَنْ رَمَى الْجَمْرَةَ ثُمَّ حَلَقَ أَوْ قَصَّرَ وَنَحَرَ هَدْيًا - إِنْ كَانَ مَعَهُ - فَقَدْ حَلَّ لَهُ مَا حَرُمَ عَلَيْهِ إِلاَّ النِّسَاءَ وَالطِّيبَ حَتَّى يَطُوفَ بِالْبَيْتِ ‏.‏

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Yahya related to me from Abd ar-Rahman ibn al-Qasim, from his  
father that A'isha, umm al-muminin, said, "We set out with the  
Messenger of Allah, may Allah bless him and grant him peace, in the  
year of the farewell hajj and we went into ihram for umra. Afterwards,  
the Messenger of Allah, may Allah bless him and grant him peace, said,  
'Whoever has a sacrificial animal with him should go into ihram for  
hajj and umra together, and he should not leave ihram without leaving  
ihram for both of them at the same time.' "  
  
  
She continued "I  
was menstruating when I got to Makka, so I did not do tawaf of the  
House or say between Safa and Marwa. I complained to the Messenger of  
Allah, may Allah bless him and grant him peace, and he said, 'Undo  
your hair and comb it and leave the umra and go back into ihram for  
the hajj.' "  
  
  
She said, "I did so, and when we had completed  
the hajj, the Messenger of Allah, may Allah bless him and grant him  
peace, sent me with Abd ar-Rahman ibn Abi Bakr as-Siddiq to at-Tanim  
and I performed an umra and he said, 'This is in place of your umra.'  
"  
  
  
"Those who had entered ihram for the umra did tawaf of the  
House and say between Safa and Marwa, then left ihram. Then they did  
another tawaf after returning from Mina for their hajj, whereas those  
who entered ihram for the hajj or combined the hajj and the umra, only  
did one tawaf."  
  
  
Yahya related the same as that to me from  
Malik from Ibn Shihab from Urwa ibn az-Zubayr from A'isha.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا ‏"‏ ‏.‏ قَالَتْ فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ ‏"‏ ‏.‏ قَالَتْ فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ ‏"‏ هَذَا مَكَانُ عُمْرَتِكِ ‏"‏ ‏.‏ فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا مِنْهَا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ وَأَمَّا الَّذِينَ كَانُوا أَهَلُّوا بِالْحَجِّ أَوْ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا ‏.‏   
 وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، بِمِثْلِ ذَلِكَ ‏.

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
from his father that A'isha said, "I came to Makka at the time of my  
period so I did not do tawaf of the House or go between Safa and  
Marwa. I complained to the Messenger of Allah, may Allah bless him and  
grant him peace, and he said, 'Do what the people doing hajj do except  
do not do tawaf of the House and go between Safa and Marwa until you  
are pure.' "  
  
  
Malik said, concerning a woman who entered ihram  
for umra at the time of hajj, and she arrived in Makka during her  
period and so could not do tawaf of the House, "When she fears that  
the time (for hajj) is getting close, she gets into ihram for the hajj  
and sacrifices an animal. She is like someone who combines the hajj  
and the umra. One tawaf is enough for her. If a women starts her  
period after she has already done tawaf of the House and prayed, she  
does say between Safa and Marwa and stops at Arafa and Muzdalifa and  
stones the jamras but she does not do the tawaf al-ifada until she is  
pure and has finished her menses."

حَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، فَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏  
"‏ افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى تَطْهُرِي ‏"‏ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
from his father from A'isha umm al-muminin that Safiyya bint Huyy  
began menstruating and so she mentioned it to the Messenger of Allah,  
may Allah bless him and grant him peace, and he asked, "Will she delay  
us?" and he was told, "She has already done the tawaf al-ifada," and  
he said, "Then she will not delay us. "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ، حَاضَتْ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ أَحَابِسَتُنَا هِيَ ‏"‏ ‏.‏ فَقِيلَ إِنَّهَا قَدْ أَفَاضَتْ ‏.‏ فَقَالَ ‏"‏ فَلاَ إِذًا ‏"‏ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn  
Hazm from his father from Amra bint Abd ar-Rahman that A'isha umm al-  
muminin said to the Messenger of Allah, may Allah bless him and grant  
him peace, "Messenger of Allah, Safiyya bint Huyy has begun her  
period," and the Messenger of Allah, may Allah bless him and grant him  
peace, said, "Perhaps she will delay us. Has she done tawaf of the  
House with you?" They said, "Of course." He said, "So you are free to  
leave."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ قَدْ حَاضَتْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ ‏"‏ ‏.‏ قُلْنَ بَلَى ‏.‏ قَالَ ‏"‏ فَاخْرُجْنَ ‏"‏ ‏.‏

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Yahya related to me from Malik from AbuRijal Muhammad ibn Abd ar-  
Rahman from Amra bint Abd ar-Rahman that when A'isha umm al-muminin  
was doing hajj with women who were expecting their periods, she would  
hurry them to do the tawaf al-ifada on the Day of Sacrifice. If they  
started to menstruate after the tawaf al-ifada she did not stop for  
them but left with them while they were menstruating.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الرِّجَالِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، ‏.‏ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، كَانَتْ إِذَا حَجَّتْ وَمَعَهَا نِسَاءٌ تَخَافُ أَنْ يَحِضْنَ قَدَّمَتْهُنَّ يَوْمَ النَّحْرِ فَأَفَضْنَ فَإِنْ حِضْنَ بَعْدَ ذَلِكَ لَمْ تَنْتَظِرْهُنَّ فَتَنْفِرُ بِهِنَّ - وَهُنَّ حُيَّضٌ - إِذَا كُنَّ قَدْ أَفَضْنَ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father from A'isha umm al-muminin that the Messenger of Allah, may  
Allah bless him and grant him peace, mentioned Safiyya bint Huyy and  
he was told that she had started her period. The Messenger of Allah,  
may Allah bless him and grant him peace, said, "Perhaps she will delay  
us." They said, "Messenger of Allah, she has done tawaf," and the  
Messenger of Allah, may Allah bless him and grant him peace, said,  
"Then she will not delay us."  
  
  
Malik said that Hisham said  
that Urwa said that A'isha said, "We have publicized that, so why do  
people make their women stay on to their inconvenience? If it were as  
they say, more than six thousand menstruating women would still be in  
Mina in the morning, all of them having already done the tawaf al-  
ifada.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ صَفِيَّةَ بِنْتَ حُيَىٍّ فَقِيلَ لَهُ قَدْ حَاضَتْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَعَلَّهَا حَابِسَتُنَا ‏"‏ ‏.‏ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ طَافَتْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ فَلاَ إِذًا ‏"‏ ‏.‏ قَالَ مَالِكٌ قَالَ هِشَامٌ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ‏.‏ وَنَحْنُ نَذْكُرُ ذَلِكَ فَلِمَ يُقَدِّمُ النَّاسُ نِسَاءَهُمْ إِنْ كَانَ ذَلِكَ لاَ يَنْفَعُهُنَّ وَلَوْ كَانَ الَّذِي يَقُولُونَ لأَصْبَحَ بِمِنًى أَكْثَرُ مِنْ سِتَّةِ آلاَفِ امْرَأَةٍ حَائِضٍ كُلُّهُنَّ قَدْ أَفَاضَتْ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abi Bakr from  
his father that Abu Salama ibn Abd ar-Rahman told him that Umm Sulaym  
bint Milhan asked the Messenger of Allah, may Allah bless him and  
grant him peace, for advice one time when she had begun menstruating,  
or had given birth to a child after she had done tawaf al-ifada on the  
Day of Sacrifice. The Messenger of Allah, may Allah bless him and  
grant him peace, gave her permission to leave.  
  
  
Malik said, "A  
woman menstruating at Mina stays until she has done tawaf of the  
House. There is no escape from that for her. If she has already done  
the tawaf al-ifada and she starts to menstruate afterwards, she may  
leave for her country, since permission for the menstruating women to  
leave has been transmitted to us from the Messenger of Allah, may  
Allah bless him and grant him peace."  
  
  
He added, "If a woman  
starts her period at Mina before she does the tawaf al-ifada, and the  
period lasts longer than usual, she has to stay longer than the time  
that bleeding would usually detain women."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أُمَّ سُلَيْمٍ بِنْتَ مِلْحَانَ اسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَحَاضَتْ - أَوْ وَلَدَتْ - بَعْدَ مَا أَفَاضَتْ يَوْمَ النَّحْرِ فَأَذِنَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَجَتْ ‏.‏

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Yahya related to me from Malik from Abu'z-Zubayr that Umar ibn  
al-Khattab gave the judgement of a ram for a hyena, a female goat for  
a gazelle, a she-goat less than one year old for a rabbit, and a four  
month old kid for a jerboa.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَضَى فِي الضَّبُعِ بِكَبْشٍ وَفِي الْغَزَالِ بِعَنْزٍ وَفِي الأَرْنَبِ بِعَنَاقٍ وَفِي الْيَرْبُوعِ بِجَفْرَةٍ ‏.‏

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Yahya related to me from Malik from Abd al-Malik ibn Qurayr from  
Muhammad ibn Sirin that a man came to Umar ibn al-Khattab and said, "I  
was racing a friend on horseback towards a narrow mountain trail and  
we killed a gazelle accidently and we were in ihram. What is your  
opinion?" Umar said to a man by his side, "Come, so that you and I may  
make an assessment." They decided on a female goat for him, and the  
man turned away saying, "This amir al-muminin cannot even make an  
assessment in the case of a gazelle until he calls a man to decide  
with him." Umar overheard the man's words and called him and asked  
him, "Do you recite surat al-Ma'ida?" and he said, "No." He said,  
"Then do you recognize this man who has taken the decision with me?"  
and he said, "No." He said, "If you had told me that you did recite  
surat al-Ma'ida, I would have dealt you a blow." Then he said, "Allah  
the Blessed, the Exalted says in His Book, 'as shall be judged by two  
men of justice among you, a sacrificial animal to reach the Kaba'  
(Sura 5 ayat 95), and this is Abd ar-Rahman ibn Awf."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قُرَيْرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، أَنَّ رَجُلاً، جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجْرَيْتُ أَنَا وَصَاحِبٌ، لِي فَرَسَيْنِ نَسْتَبِقُ إِلَى ثُغْرَةِ ثَنِيَّةٍ فَأَصَبْنَا ظَبْيًا وَنَحْنُ مُحْرِمَانِ فَمَاذَا تَرَى فَقَالَ عُمَرُ لِرَجُلٍ إِلَى جَنْبِهِ تَعَالَ حَتَّى أَحْكُمَ أَنَا وَأَنْتَ ‏.‏ قَالَ فَحَكَمَا عَلَيْهِ بِعَنْزٍ فَوَلَّى الرَّجُلُ وَهُوَ يَقُولُ هَذَا أَمِيرُ الْمُؤْمِنِينَ لاَ يَسْتَطِيعُ أَنْ يَحْكُمَ فِي ظَبْىٍ حَتَّى دَعَا رَجُلاً يَحْكُمُ مَعَهُ ‏.‏ فَسَمِعَ عُمَرُ قَوْلَ الرَّجُلِ فَدَعَاهُ فَسَأَلَهُ هَلْ تَقْرَأُ سُورَةَ الْمَائِدَةِ قَالَ لاَ ‏.‏ قَالَ فَهَلْ تَعْرِفُ هَذَا الرَّجُلَ الَّذِي حَكَمَ مَعِي فَقَالَ لاَ ‏.‏ فَقَالَ لَوْ أَخْبَرْتَنِي أَنَّكَ تَقْرَأُ سُورَةَ الْمَائِدَةِ لأَوْجَعْتُكَ ضَرْبًا ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ ‏{‏يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ‏}‏ وَهَذَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to say, "For the female of wild animals a cow is given and  
for the female of gazelles a sheep."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَقُولُ فِي الْبَقَرَةِ مِنَ الْوَحْشِ بَقَرَةٌ وَفِي الشَّاةِ مِنَ الظِّبَاءِ شَاةٌ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that Said ibn  
al-Musayyab used to say, "For the pigeon of Makka, when it is killed,  
a sheep is due."  
  
  
Malik said, that if a man of the people of  
Makka were to enter ihram for hajj or umra and there was a flock of  
Makkan pigeons in his house and they were shut in and died, "I think  
that he should pay for that with a sheep for each bird."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ كَانَ يَقُولُ فِي حَمَامِ مَكَّةَ إِذَا قُتِلَ شَاةٌ ‏.‏ وَقَالَ مَالِكٌ فِي الرَّجُلِ مِنْ أَهْلِ مَكَّةَ يُحْرِمُ بِالْحَجِّ أَوِ الْعُمْرَةِ وَفِي بَيْتِهِ فِرَاخٌ مِنْ حَمَامِ مَكَّةَ فَيُغْلَقُ عَلَيْهَا فَتَمُوتُ فَقَالَ أَرَى بِأَنْ يَفْدِيَ ذَلِكَ عَنْ كُلِّ فَرْخٍ بِشَاةٍ ‏.‏ قَالَ مَالِكٌ لَمْ أَزَلْ أَسْمَعُ أَنَّ فِي النَّعَامَةِ إِذَا قَتَلَهَا الْمُحْرِمُ بَدَنَةً ‏.‏ قَالَ مَالِكٌ أَرَى أَنَّ فِي بَيْضَةِ النَّعَامَةِ عُشْرَ ثَمَنِ الْبَدَنَةِ كَمَا يَكُونُ فِي جَنِينِ الْحُرَّةِ غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقِيمَةُ الْغُرَّةِ خَمْسُونَ دِينَارًا وَذَلِكَ عُشْرُ دِيَةِ أُمِّهِ وَكُلُّ شَىْءٍ مِنَ النُّسُورِ أَوِ الْعِقْبَانِ أَوِ الْبُزَاةِ أَوِ الرَّخَمِ فَإِنَّهُ صَيْدٌ يُودَى كَمَا يُودَى الصَّيْدُ إِذَا قَتَلَهُ الْمُحْرِمُ وَكُلُّ شَىْءٍ فُدِيَ فَفِي صِغَارِهِ مِثْلُ مَا يَكُونُ فِي كِبَارِهِ وَإِنَّمَا مَثَلُ ذَلِكَ مَثَلُ دِيَةِ الْحُرِّ الصَّغِيرِ وَالْكَبِيرِ فَهُمَا بِمَنْزِلَةٍ وَاحِدَةٍ سَوَاءٌ ‏.‏

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Malik said, I still hear that when a person in ihram kills an  
ostrich, a camel is due."  
  
  
Malik said, "I think that for an  
ostrich egg, one tenth of the price of a camel is due in the same way  
that there is a newly-born male or female slave for the unborn child  
of a free woman. The value of the newly-born slave is fifty dinars,  
and that is one-tenth of what the blood-money for the mother would be.  
  
  
"Birds from the eagle family, eagles or falcons or vultures  
count as game for which a price is paid just as a price is paid for  
any game which a person in ihram kills. For everything for which a  
penalty is paid, the assessment is the same, whether the animal is old  
or young. The analogy of that is that the blood-money for the young  
and the old freeman, are considered to be the same."

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Yahya related to me from Malik from Zayd ibn Aslam that a man  
came to Umar ibn al-Khattab and said, "Amir al-muminin, I killed some  
locusts with my whip when I was in ihram," and Umar said to him, "Give  
a handful of food."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ رَجُلاً، جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَصَبْتُ جَرَادَاتٍ بِسَوْطِي وَأَنَا مُحْرِمٌ ‏.‏ فَقَالَ لَهُ عُمَرُ أَطْعِمْ قَبْضَةً مِنْ طَعَامٍ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that a man  
came to Umar ibn al-Khattab and asked him about some locusts he had  
killed while he was in ihram. Umar said to Kab, "Come, let's decide."  
Kab said, "A dirham," and Umar said to Kab, "You can find dirhams. A  
date is better than a locust."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ رَجُلاً، جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلَهُ عَنْ جَرَادَاتٍ، قَتَلَهَا وَهُوَ مُحْرِمٌ فَقَالَ عُمَرُ لِكَعْبٍ تَعَالَ حَتَّى نَحْكُمَ ‏.‏ فَقَالَ كَعْبٌ دِرْهَمٌ ‏.‏ فَقَالَ عُمَرُ لِكَعْبٍ إِنَّكَ لَتَجِدُ الدَّرَاهِمَ لَتَمْرَةٌ خَيْرٌ مِنْ جَرَادَةٍ ‏.‏

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Yahya related to me from Malik from Abd al-Karim ibn Malik al-  
Jazari from Abd ar-Rahman ibn Abi Layla from Kab ibn Ujra that one  
time he was with the Messenger of Allah, may Allah bless him and grant  
him peace, in ihram, and he was suffering from lice on his head. The  
Messenger of Allah, may Allah bless him and grant him peace, told him  
to shave his head, saying, "Fast three days, or feed six poor people,  
two mudds for each person, or sacrifice a sheep. If you do any of  
those it will be enough for you."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكٍ الْجَزَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُحْرِمًا فَآذَاهُ الْقَمْلُ فِي رَأْسِهِ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَحْلِقَ رَأْسَهُ وَقَالَ ‏  
"‏ صُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ مُدَّيْنِ مُدَّيْنِ لِكُلِّ إِنْسَانٍ أَوِ انْسُكْ بِشَاةٍ أَىَّ ذَلِكَ فَعَلْتَ أَجْزَأَ عَنْكَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Humayd bin Qays from Mujahid  
Abu'l Hajjaj from Ibn Abi Layla from Kab ibn Ujra that the Messenger  
of Allah, may Allah bless him and grant him peace, said to him,  
"Perhaps your pests are troubling you?" He replied that indeed they  
were, and the Messenger of Allah, may Allah bless him and grant him  
peace, said, "Shave your head and fast three days or feed six poor men  
or sacrifice a sheep."

حَدَّثَنِي عَنْ مَالِكٍ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ مُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ ‏"‏ لَعَلَّكَ آذَاكَ هَوَامُّكَ ‏"‏ ‏.‏ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ احْلِقْ رَأْسَكَ وَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ أَوِ انْسُكْ بِشَاةٍ ‏"‏ ‏.‏

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Yahya related to me from Malik that Ata ibn Abdullah al-Khurasani  
said that an old man from Suq al-Buram in Kufa had related to him that  
Kab ibn Ujra said, "The Messenger of Allah, may Allah bless him and  
grant him peace, came to me while I was blowing under a cooking pot  
belonging to my companions and my head and beard were full of lice. He  
took my forehead and said, 'Shave your hair and fast three days or  
feed six poor people.' The Messenger of Allah, may Allah bless him  
and grant him peace, was aware that I did not have anything with me to  
sacrifice.'"  
  
  
Malik said, concerning paying compensation  
(fidya) for the relief of physical discomfort, "The custom concerning  
it is that no one pays compensation until he has done something which  
makes it obligatory to pay compensation just as making amends  
(kaffara) is only done when it has become obligatory for the one who  
owes it. The person can pay the compensation wherever he wishes,  
regardless of whether he has to sacrifice an animal or fast or give  
sadaqa -- in Makka or in any other town."  
  
  
Malik said, "It is  
not correct for a person in ihram to pluck out any of his hair or to  
shave it or cut it until he has left ihram, unless he is suffering  
from an ailment of the head, in which case he owes the compensation  
Allah the Exalted has ordered. It is not correct for a person in ihram  
to cut his nails, or to kill his lice, or to remove them from his head  
or from his skin or his garment to the ground. If a person in ihram  
removes lice from his skin or his garment, he must give away the  
quantity of food that he can scoop up with both hands. "  
  
  
Malik said,"Anyone who, while in ihram, plucks out hairs from his nose  
or armpit or rubs his body with a depilatory agent or shaves the hair  
from around a head wound out of necessity or shaves his neck for the  
place of the cupping glasses, regardless of whether it is in  
forgetfulness or in ignorance, owes compensation in all these  
instances, and he must not shave the place of the cupping glasses.  
Someone, who, out of ignorance, shaves his head before he stones the  
jamra. must also pay compensation."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ، أَنَّهُ قَالَ حَدَّثَنِي شَيْخٌ، بِسُوقِ الْبُرَمِ بِالْكُوفَةِ عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّهُ قَالَ جَاءَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَنْفُخُ تَحْتَ قِدْرٍ لأَصْحَابِي وَقَدِ امْتَلأَ رَأْسِي وَلِحْيَتِي قَمْلاً فَأَخَذَ بِجَبْهَتِي ثُمَّ قَالَ ‏  
"‏ احْلِقْ هَذَا الشَّعَرَ وَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ ‏"‏ ‏.‏ وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِمَ أَنَّهُ لَيْسَ عِنْدِي مَا أَنْسُكُ بِهِ ‏.‏

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Yahya related to me from Malik from Ayyub ibn Abi Tamima as-  
Sakhtayani from Said ibn Jubayr that Abdullah ibn Abbas said, "If  
someone forgets anything of the rituals or omits them intentionally,  
he must slaughter an animal." Ayyub added "I do not know if he said  
'Omits' or 'forgets'."  
  
  
Malik said, "If it is a hady that has  
to be slaughtered it may only be done in Makka, but if it is a  
sacrifice, it may be slaughtered wherever the one who owes the  
sacrifice prefers."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ مَنْ نَسِيَ مِنْ نُسُكِهِ شَيْئًا أَوْ تَرَكَهُ فَلْيُهْرِقْ دَمًا ‏.‏ قَالَ أَيُّوبُ لاَ أَدْرِي قَالَ تَرَكَ أَوْ نَسِيَ ‏.‏ قَالَ مَالِكٌ مَا كَانَ مِنْ ذَلِكَ هَدْيًا فَلاَ يَكُونُ إِلاَّ بِمَكَّةَ وَمَا كَانَ مِنْ ذَلِكَ نُسُكًا فَهُوَ يَكُونُ حَيْثُ أَحَبَّ صَاحِبُ النُّسُكِ ‏.‏

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Malik said, concerning someone who wishes to wear clothes that a  
person in ihram must not wear, or cut his hair, or touch perfume  
without necessity, because he finds it easy to pay the compensation,  
"No-one must do such things. They are only allowed in cases of  
necessity, and compensation is owed by whoever does them."  
  
  
Malik was asked whether the culprit could choose for himself the  
method of compensation he makes, and he was asked what kind of animal  
was to be sacrificed, and how much food was to be given, and how many  
days were to be fasted, and whether the person could delay any of  
these, or if they had to be done immediately. He answered, 'Whenever  
there are alternatives in the Book of Allah for the kaffara, the  
culprit can choose to do whichever of the alternatives he prefers. As  
for the sacrifice - a sheep, and as for the fasting - three days. As  
for the food - feeding six poor men, for every poor man two mudds, by  
the first mudd, the mudd of the Prophet, may Allah bless him and grant  
him peace."  
  
  
Malik said, "I have heard one of the people of  
knowledge saying, 'When a person in ihram throws something and hits  
game unintentionally and kills it, he must pay compensation. In the  
same way, someone outside the Haram who throws anything into the Haram  
and hits game he did not intend to, killing it, has to pay  
compensation, because the intentional and the mistaken are in the same  
position in this matter.' "  
  
  
Malik said, concerning people who  
kill game together while they are muhrim or in the Haram, "I think  
that each one of them owes a full share. If a sacrificial animal is  
decided for them, each one of them owes one, and if fasting is decided  
for them, the full fasting is owed by each one of them. The analogy of  
that is a group of people who kill a man by mistake and the kaffara  
for that is that each person among them must free a slave or fast two  
consecutive months."  
  
  
Malik said, "Anyone who stones or hunts  
game after stoning the jamra and shaving his head but before he has  
performed the tawaf al-ifada, owes compensation for that game, because  
Allah the Blessed, the Exalted said, 'And when you leave ihram, then  
hunt,' and restrictions still remain for someone who has not done the  
tawaf al-ifada about touching perfume and women."  
  
  
Malik said,  
"The person in ihram does not owe anything for plants he cuts down in  
the Haram and it has not reached us that anyone has given a decision  
of anything for it, but O how wrong is what he has done! "  
  
  
Malik said, concerning some one who was ignorant of, or who forgot the  
fast of three days in the hajj, or who was ill during them and so did  
not fast them until he had returned to his community, "He must offer a  
sacrificial animal (hady) if he can find one and if not he must fast  
the three days among his people and the remaining seven after that."

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Yahya related to me from Malik from Ibn Shihab from clsa ibn  
Talha that Abdullah ibn Amr ibn al-As said, "The Messenger of Allah,  
may Allah bless him and grant him peace, stopped for the people at  
Mina, and they questioned him and a man came and said to him,  
'Messenger of Allah, I was unclear about what to do and I shaved  
before sacrificing,' and the Messenger of Allah, may Allah bless him  
and grant him peace, said, 'Sacrifice, and don't worry.' Then another  
came to him and said 'Messenger of Allah, I was unclear about what to  
do and I sacrificed before throwing the stones.' He advised, 'Throw,  
and don't worry.' "  
  
  
Amr continued, saying that the Messenger  
of Allah, may Allah bless him and grant him peace, was not asked about  
anything done before or after without his saying, "Do it, and don't  
worry."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ قَالَ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلنَّاسِ بِمِنًى وَالنَّاسُ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ انْحَرْ وَلاَ حَرَجَ ‏"‏ ‏.‏ ثُمَّ جَاءَهُ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ ‏"‏ ارْمِ وَلاَ حَرَجَ ‏"‏ ‏.‏ قَالَ فَمَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ ‏"‏ افْعَلْ وَلاَ حَرَجَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that when the Messenger of Allah, may Allah bless him and grant him  
peace, returned from a military expedition or a hajj or an umra, he  
used to say three takbirs on every elevated part of the land, and then  
he used to say, "There is no god but Allah, alone, without partner. To  
Him belongs the Kingdom and to Him belongs the praise and He has power  
over everything. Returning, making tawba, serving, prostrating,  
praising our Lord. Allah has promised truly and given His slave  
victory and defeated the tribes alone."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ ‏  
"‏ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibrahim ibn Uqba from Kurayb  
the mawla of Abdullah ibn Abbas from Ibn Abbas that the Messenger of  
Allah, may Allah bless him and grant him peace, passed a woman in a  
litter and it was said to her, "This is the Messenger of Allah, may  
Allah bless him and grant him peace," and she took the forearms of a  
young boy who was with her and said, "Does this one have a hajj,  
Messenger of Allah?" and he said, "Yes, and you have a reward."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِامْرَأَةٍ وَهِيَ فِي مِحَفَّتِهَا فَقِيلَ لَهَا هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخَذَتْ بِضَبْعَىْ صَبِيٍّ كَانَ مَعَهَا فَقَالَتْ أَلِهَذَا حَجٌّ يَا رَسُولَ اللَّهِ قَالَ ‏  
"‏ نَعَمْ وَلَكِ أَجْرٌ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibrahim ibn Abi Abla from  
Talha ibn Ubaydullah ibn Kariyz that the Messenger of Allah, may Allah  
bless him and grant him peace, said, "Shaytan is not considered more  
abased or more cast out or more contemptible or more angry on any day  
than on the Day of Arafa. That is only because he sees the descent of  
the Mercy and Allah's disregard for great wrong actions. That is  
except from what he was shown on the Day of Badr." Someone said, "What  
was he shown on the Day of Badr, Messenger of Allah?" He said, "Didn't  
he see Jibril arranging the ranks of the angels?"

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَا رُئِيَ الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلاَ أَدْحَرُ وَلاَ أَحْقَرُ وَلاَ أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَاكَ إِلاَّ لِمَا رَأَى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ إِلاَّ مَا أُرِيَ يَوْمَ بَدْرٍ ‏"‏ ‏.‏ قِيلَ وَمَا رَأَى يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ أَمَا إِنَّهُ قَدْ رَأَى جِبْرِيلَ يَزَعُ الْمَلاَئِكَةَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Zihad ibn Abi Ziyad the mawla  
of Abdullah ibn Ayyash ibn Abi Rabia from Talha ibn Ubaydullah ibn  
Kariyz that the Messenger of Allah, may Allah bless him and grant him  
peace, said, "The most excellent dua is the dua on the Day of Arafa,  
and the best of what I and the prophets before me have said, is 'There  
is no god but Allah, alone, without partner.'"

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Anas ibn  
Malik that the Messenger of Allah, may Allah bless him and grant him  
peace, entered Makka, in the Year of Victory, wearing a helmet, and  
when he took it off a man came to him and said, "Messenger of Allah,  
Ibn Khatal is clinging to the covers of the Kaba,'' and the Messenger  
of Allah, may Allah bless him and grant him peace, said, "Kill him."  
  
  
Malik commented, "The Messenger of Allah, may Allah bless him  
and grant him peace, was not in ihram at the time, and Allah knows  
best."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ اقْتُلُوهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
was coming from Makka and when he was at Qudayd, news came to him from  
Madina and he returned and entered Makka without ihram.  
  
  
Yahya  
related the same as that to me from Malik from Ibn Shihab.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَقْبَلَ مِنْ مَكَّةَ حَتَّى إِذَا كَانَ بِقُدَيْدٍ جَاءَهُ خَبَرٌ مِنَ الْمَدِينَةِ فَرَجَعَ فَدَخَلَ مَكَّةَ بِغَيْرِ إِحْرَامٍ ‏.‏   
 وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، بِمِثْلِ ذَلِكَ ‏.

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Yahya related to me from Malik from Muhammad ibn Amr ibn Halhala  
ad-Dili from Muhammad ibn lmran al-Ansari that his father said that  
Abdullah ibn Umar came upon him while he stopped for a rest under a  
tall tree on the road to Makka, and he said, "What has made you stop  
under this tall tree?" He replied that he sought it's shade. Abdullah  
ibn Umar said, "Anything besides that?" and he said, "No, that was the  
only. reason he stopped for a rest," and Abdullah ibn Umar said, "The  
Messenger of Allah, may Allah bless him and grant him peace, said, 'If  
you are between al-Akhshabayn (which are two mountains) near Mina,'  
indicating the east with his outspread hand, 'you will find a valley  
called as-Surar with a tree in it beneath which the umbilical cords of  
seventy prophets have been cut.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدِّيلِيِّ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ قَالَ عَدَلَ إِلَىَّ عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا نَازِلٌ، تَحْتَ سَرْحَةٍ بِطَرِيقِ مَكَّةَ فَقَالَ مَا أَنْزَلَكَ تَحْتَ هَذِهِ السَّرْحَةِ فَقُلْتُ أَرَدْتُ ظِلَّهَا ‏.‏ فَقَالَ هَلْ غَيْرُ ذَلِكَ فَقُلْتُ لاَ مَا أَنْزَلَنِي إِلاَّ ذَلِكَ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِذَا كُنْتَ بَيْنَ الأَخْشَبَيْنِ مِنْ مِنًى - وَنَفَخَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - فَإِنَّ هُنَاكَ وَادِيًا يُقَالُ لَهُ السُّرَرُ بِهِ شَجَرَةٌ سُرَّ تَحْتَهَا سَبْعُونَ نَبِيًّا ‏"‏ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn  
Hazm from Ibn  
  
  
Abi Mulayka that Umar ibn al-Khattab passed a  
leprous woman doing tawaf of the House, and he said to her, "Slave of  
Allah, do not make people uneasy. Better that you stay in your house,"  
so she did so. A man passed by her after that and said to her, "The  
one who forbade you has died, so come out," and she replied, "I am not  
going to obey him when he is alive and disobey him when he is dead."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، مَرَّ بِامْرَأَةٍ مَجْذُومَةٍ وَهِيَ تَطُوفُ بِالْبَيْتِ فَقَالَ لَهَا يَا أَمَةَ اللَّهِ لاَ تُؤْذِي النَّاسَ لَوْ جَلَسْتِ فِي بَيْتِكِ ‏.‏ فَجَلَسَتْ فَمَرَّ بِهَا رَجُلٌ بَعْدَ ذَلِكَ فَقَالَ لَهَا إِنَّ الَّذِي كَانَ قَدْ نَهَاكِ قَدْ مَاتَ فَاخْرُجِي ‏.‏ فَقَالَتْ مَا كُنْتُ لأُطِيعَهُ حَيًّا وَأَعْصِيَهُ مَيِّتًا ‏.‏

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Yahya related to me from Malik that he had heard that Abdullah  
ibn Abbas used to say that the area between the corner of the Black  
Stone and the door of the Kaba was called al-Multazam.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، كَانَ يَقُولُ مَا بَيْنَ الرُّكْنِ وَالْبَابِ الْمُلْتَزَمُ ‏.‏

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Yahya related to me from Malik that Yahya ibn Said heard Muhammad  
ibn Yahya ibn Habban mentioning that a certain man passed Abu Dharr at  
ar-Rabadha (which was about 30 miles from Madina) and Abu Dharr asked  
him, "Where are you heading to?" and he replied, "I am intending to do  
hajj." Abu Dharr questioned, "Has anything else brought you out?" and  
he said, "No," so Abu Dharr said "Resume what you are doing  
wholeheartedly."  
  
  
The man related, "I went on till I came to  
Makka and I stayed as long as Allah willed. Suddenly, one time, I was  
with a crowd of people thronging about a man and I pushed through the  
people to him and it was the old man that I had come across at ar-  
Rabadha. When he saw me, he recognized me and said, 'Ah, you have done  
what I told you.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، أَنَّهُ سَمِعَهُ يَذْكُرُ، أَنَّ رَجُلاً، مَرَّ عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ وَأَنَّ أَبَا ذَرٍّ سَأَلَهُ أَيْنَ تُرِيدُ فَقَالَ أَرَدْتُ الْحَجَّ ‏.‏ فَقَالَ هَلْ نَزَعَكَ غَيْرُهُ فَقَالَ لاَ ‏.‏ قَالَ فَأْتَنِفِ الْعَمَلَ ‏.‏ قَالَ الرَّجُلُ فَخَرَجْتُ حَتَّى قَدِمْتُ مَكَّةَ فَمَكَثْتُ مَا شَاءَ اللَّهُ ثُمَّ إِذَا أَنَا بِالنَّاسِ مُنْقَصِفِينَ عَلَى رَجُلٍ فَضَاغَطْتُ عَلَيْهِ النَّاسَ فَإِذَا أَنَا بِالشَّيْخِ الَّذِي وَجَدْتُ بِالرَّبَذَةِ يَعْنِي أَبَا ذَرٍّ قَالَ فَلَمَّا رَآنِي عَرَفَنِي فَقَالَ هُوَ الَّذِي حَدَّثْتُكَ ‏.‏

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Yahya related to me from Malik that he asked Ibn Shihab about  
making a condition in the hajj that one could leave ihram at any place  
where an obstacle befell one and he said, "Does anyone do that?' and  
disapproved of it.  
  
  
Malik was asked whether a man could cut  
plants from the Haram for his mount, and he said, "No."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ الاِسْتِثْنَاءِ، فِي الْحَجِّ فَقَالَ أَوَيَصْنَعُ ذَلِكَ أَحَدٌ وَأَنْكَرَ ذَلِكَ ‏.‏ سُئِلَ مَالِكٌ هَلْ يَحْتَشُّ الرَّجُلُ لِدَابَّتِهِ مِنَ الْحَرَمِ فَقَالَ لاَ ‏.‏

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Malik said, concerning a woman who had never been on hajj, "If  
she doesn't have a mahram, or if she has, but he cannot come with her,  
she does not abandon Allah's making of the hajj obligatory for her.  
Let her go in a group of women."

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Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-  
Zubayr that A'isha umm al-muminin used to say, "Someone performing  
hajj at-tamattu who does not have a sacrificial animal fasts (three  
days) from the time he enters ihram for the hajj till the Day of  
Arafa, and if he does not fast then, he fasts the days of Mina."  
  
  
Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that Abdullah ibn Umar used to say the same concerning that,  
as the words of A'isha, may Allah the Exalted be pleased with her.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا كَانَتْ تَقُولُ الصِّيَامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ لِمَنْ لَمْ يَجِدْ هَدْيًا مَا بَيْنَ أَنْ يُهِلَّ بِالْحَجِّ إِلَى يَوْمِ عَرَفَةَ فَإِنْ لَمْ يَصُمْ صَامَ أَيَّامَ مِنًى ‏.‏   
 وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي ذَلِكَ مِثْلَ قَوْلِ عَائِشَةَ رضى الله تعالى عنها ‏.

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