

English Translation of

Sahîh Muslim

English Translation of **Sahîh Muslim**

Compiled by:

**Imâm Abul Hussain Muslim
Ibn al-Hajjaj**

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the Most Gracious, the Most Merciful*

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

12. The Book Of Zakât

١ - (المعجم ١٢) - كتاب الزكاة

(التحفة ٥)

Chapter: There Is No Zakât Due On Less Than Five Wasq

(المعجم) - (باب : ليس فيما دون خمسة أو سق صدقة) (التحفة ١)

[2263] 1 - (979) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There is no *Sadaqah* (*Zakât*) due on less than five *Wasq*, and there is no *Sadaqah* due on less than five camels, and there is no *Sadaqah* due on less than five *Uqiyah*."

[١-٩٧٩] [٢٢٦٣] حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَمْرُو بْنَ يَحْيَى بْنَ عُمَارَةَ فَأَخْبَرَنِي عَنْ أَيِّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةَ أُوْسُقٍ صَدَقَةً، وَلَا فِيمَا دُونَ خَمْسٍ ذَوْدٍ صَدَقَةً، وَلَا فِيمَا دُونَ خَمْسِ أَوْاقِ صَدَقَةً».

[2264] 2 - (...) A similar report (as no. 2263) was narrated from 'Amr bin Yahyâ with this chain.

[٢-٢٢٦٤] [٢٢٦٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا الْيَثِّ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، كَلَّا هُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَى بِهَذَا إِلَاسْتَادِ، مِثْلُهُ.

[2265] (...) It was narrated that Yahyâ bin 'Umârah said: "I heard Abû Sa'eed Al-Khudrî say: 'I heard the Messenger of Allâh ﷺ say' - and the Prophet ﷺ

[٢٢٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ

gestured with his hand, holding up five fingers” - then he mentioned a *Hadîth* similar to that of Ibn ‘Uyaynah (no. 2263).

عُمَارَةَ عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَأَشَارَ النَّبِيُّ ﷺ بِكَفِهِ بِخَمْسٍ أَصَابِعِهِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عَيْنَةَ.

[2266] 3 - (...) It was narrated that Yaḥyâ bin ‘Umârah said: “I heard Abû Sa‘eed Al-Khudrî say: ‘The Messenger of Allâh ﷺ said: “There is no *Sadaqah* due on less than five *Wasq*, there is no *Sadaqah* due on less than five camels, and there is no *Sadaqah* due on less than five *Uqiyah*.”

[٢٢٦٦] ٣ - (...) وَحَدَّثَنِي أَبُو كَامِلِ فُضِيلِ بْنِ حُسَيْنِ الْجَحْدَرِيِّ: حَدَّثَنَا إِشْرُّ يَعْنِي ابْنَ مُفَضِّلٍ: حَدَّثَنَا عُمَارَةَ بْنَ غَزِيرَةَ عَنْ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَيْسَ فِيمَا دُونَ خَمْسَةَ أُوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسٍ دَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسٍ أَوْاقٍ صَدَقَةٌ).

[2267] 4 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: “There is no *Sadaqah* due on less than five *Wasq* of dates or grains.”

[٢٢٦٧] ٤ - (...) حَدَّثَنَا أَبُو بَخْرٍ ابْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَزَهْرَيُّ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُقْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدَ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَيْسَ فِيمَا دُونَ خَمْسَةَ أُوْسَاقٍ مِنْ تَمْرٍ وَلَا حَبًّا صَدَقَةً).

[2268] 5 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “There is no

[٢٢٦٨] ٥ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ يَعْنِي

Sadaqah due on grains or dates unless they reach five *Wasq*, and there is no *Sadaqah* on less than five camels, and there is no *Sadaqah* on less than five *Uqiyah*.”

ابن مهديٌّ، حَدَّثَنَا سُفيانُ عَنْ إِسْمَاعِيلَ
ابن أُمِيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ،
عَنْ يَحْيَى بْنِ عَمَارَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي
حَبْ وَلَا تَمْرٍ صَدَقَةٌ، حَتَّى يَلْغُ خَمْسَةَ
أُوْسُقٍ، وَلَا فِيمَا دُونَ خَمْسٍ ذَوْدٍ صَدَقَةٌ،
وَلَا فِيمَا دُونَ خَمْسٍ أَوْ أَقِيرْ صَدَقَةٌ».

[2269] (...) A *Hadîth* similar to that of Ibn Mahdî (no. 2268) was narrated from Ismâ'il bin Umayyah with this chain.

[٢٢٦٩] (...) وَحَدَّثَنِي عَبْدُ بْنُ
حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا
سُفيانُ الثُّورِيُّ عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ بِهَذَا
الإِسْنَادِ، مِثْلُ حَدِيثِ ابْنِ مَهْدِيٍّ.

[2270] (...) A *Hadîth* similar to that of Ibn Mahdî Yahyâ bin Âdâm (no. 2268) was narrated from Ismâ'il bin Umayyah with this chain, except that instead of dates (*Tamr*) he said produce (*Thamr*).

[٢٢٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
الثُّورِيُّ وَمَعْمُرٌ عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ
بِهَذَا إِسْنَاداً، بِمِثْلِ حَدِيثِ بْنِ مَهْدِيٍّ
وَيَحْيَى بْنِ آدَمَ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ
التَّمْرِ - : ثَمَرٌ.

[2271] 6 - (980) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “There is no *Sadaqah* on less than five *Uqiyah* of silver; there is no *Sadaqah* on less than five head of camels; and there is no *Sadaqah* on less than five *Wasq* of dates.”

[٢٢٧١] [٩٨٠] حَدَّثَنَا هَرُونُ بْنُ
مَعْرُوفٍ وَهَرُونُ بْنُ سَعِيدِ الْأَيْلَيِّ قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِبَاضٌ بْنُ عَبْدِ
اللهِ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَâبِرِ بْنِ عَبْدِ اللهِ
عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ فِيمَا
دُونَ خَمْسٍ أَوْ أَقِيرْ مِنَ الْوَرِقِ صَدَقَةٌ،
وَلَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٍ مِنَ الإِبْلِ

صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةَ أُوْسُقٍ مِنَ
الثَّمْرِ صَدَقَةٌ».

Chapter 1. On What One-Tenth Or Half Of One-Tenth Is Due

[2272] 7 - (981) Jâbir bin 'Abdullâh narrated that he heard the Prophet ﷺ say: "On that which is irrigated by rivers and rain, one-tenth is due, and on that which is artificially irrigated, half of one-tenth."

(المعجم ۱) - (باب ما فيه العشر أو نصف العشر) (التحفة ۲)

[۹۸۱-۲۲۷۲] وَحَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ سَرْحٍ وَهَرُونَ بْنُ سَعِيدِ الْأَئْلَيْثِيِّ وَعَمْرُو بْنُ سَوَادٍ وَالْوَلِيدُ بْنُ شَجَاعٍ، كُلُّهُمْ عَنْ أَبِيهِ وَهُبِّ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهُبِّ - عَنْ عَمْرُو بْنِ الْحَارِثِ؛ أَنَّ أَبَا الرُّبَيْبِ حَدَّثَهُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيمَا سَقَتِ الْأَنْهَارُ وَالْعَيْمُ الْعَسُورُ، وَفِيمَا سُقِيَ بِالسَّائِنَةِ نِصْفُ الْعُشْرِ».

Chapter 2. The Muslim Is Not Obliged To Give Zakât On His Slave Nor His Horse

[2273] 8 - (982) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Muslim is not obliged to give Sadaqah on his slave nor his horse."

(المعجم ۲) - (باب لا زكاة على المسلم في عبده وفرسه) (التحفة ۳)

[۹۸۲-۲۲۷۳] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّوَيِّمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاءِكَ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

[2274] 9 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ: "The Muslim is not obliged to give *Sadaqah* on his slave nor his horse."

[٢٢٧٤]-٩) وَحَدَّثَنِي عَمْرُو
النَّاقدُ وَرُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُوبُ بْنُ مُوسَى
عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ
عِرَالِكَ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ
عَمْرُو: عَنِ النَّبِيِّ ﷺ وَقَالَ رُهَيْرٌ: يَلْغُ
إِيمَانَهُ - «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا
فِرَسِهِ صَدَقَةٌ».

[2275] (...) A similar report (as no. 2274) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٢٢٧٥] حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ؛ وَحَدَّثَنَا
فُتَيْبَيْهُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ
إِسْمَاعِيلَ، كُلُّهُمْ عَنْ خُثْيَمَ بْنِ عِرَالِكَ بْنِ
مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ بِمُثْلِهِ.

[2276] 10 - (...) It was narrated that 'Irâk bin Mâlik said: "I heard Abû Hurairah narrate that the Messenger of Allâh ﷺ said: "No *Sadaqah* is due for a slave except *Sadaqat Al-Fitr*."

[٢٢٧٦]-١٠) وَحَدَّثَنِي أَبُو
الظَّاهِرِ وَهَرْوُنُ بْنُ سَعِيدِ الْأَيْلِيِّ
وَأَحْمَدُ ابْنُ عِيسَى قَالُوا: حَدَّثَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي مَخْرَمٌ عَنْ أَبِيهِ، عَنْ
عِرَالِكَ بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَبَا
هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ
قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةً إِلَّا
صَدَقَةً الْفَطْرِ».

Chapter 3. Paying Or Withholding Zakât

[2277] 11 - (983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ sent 'Umar to collect the *Sadaqah* and it was said that Ibn Jamîl, Khâlid bin Al-Walîd and Al-'Abbâs, the paternal uncle of the Messenger of Allâh ﷺ, withheld it. The Messenger of Allâh ﷺ said: 'The only reason for Ibn Jamîl's resentment is that he was poor then Allâh made him rich. As for Khâlid, you are being unfair to Khâlid, for he is keeping his weapons and supplies (for *Jihâd*) for the cause of Allâh. As for Al-'Abbâs, I will pay (his *Zakât*), and the same again.'" Then he said: 'O 'Umar, do you not realize that a man's paternal uncle is like his father?'''

Chapter 4. Zakât Al-Fitr Is Due From The Muslims In The Form Of Dates And Barley

[2278] 12 - (984) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined Zakât Al-Fitr upon the people, a *Sâ'* of dates or a *Sâ'* of barley, upon everyone, free or slave, male or female, among the Muslims.

(المعجم ٣) - (باب في تقديم الزكاة ومنعها) (التحفة ٤)

[٢٢٧٧] - [٩٨٣] وحدّثني رُهْبَرٌ
ابن حرب: حدّثنا عليٌّ بن حفصٌ:
حدّثنا ورقاء عن أبي الرناد، عن
الأعرج، عن أبي هريرة قال: بعث
رسول الله ﷺ عمر على الصدقة، فقيل:
منع ابن جميل وحالد بن الوليد والعباس
عمر رسول الله ﷺ، فقال رسول الله
ﷺ: «ما يقُمُ ابن جميل إلا أنه كان
فقييراً فاغناه الله، وأما حالد فلأنكم
تظلمون حالداً، قد احتبس أذراعه
وأعتاده في سبيل الله، وأما العباس فهو
عليه، ومثلها معها». ثم قال: «يا عمر!
أما شعرت أنَّ عمر الرجُل صنو أبيه؟».

(المعجم ٤) - (باب زكاة الفطر على
المسلمين من التمر والشعير)
(التحفة ٥)

[٢٢٧٨] - [٩٨٤] حدّثنا عبد الله
ابن مسلمة بن فعنَّب وفطيمه بن سعيد
قالاً: حدّثنا مالك؛ وحدّثنا يحيى بن
يحيى - واللفظ له - قال: قرأتم على
مالك عن نافع، عن ابن عمر، أنَّ رسول
الله ﷺ فرض زكاة الفطر من رمضان

عَلَى النَّاسِ، صَاعِدًا مِنْ تَمْرٍ، أَوْ صَاعِدًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ اُنْثَى، مِنَ الْمُسْلِمِينَ.

[2279] 13 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ enjoined Zakât Al-Fitr upon the people, a Sâ‘ of dates or a Sâ‘ of barley, upon everyone, slave or free, young or old.”

تَمَيْرٌ: حَدَّثَنَا أَبْيَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَمَيْرٍ وَأَبُو أَسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاءَ الْفِطْرِ صَاعِدًا مِنْ تَمْرٍ، أَوْ صَاعِدًا مِنْ شَعِيرٍ، عَلَى كُلِّ عَبْدٍ أَوْ حُرٍّ، صَغِيرٍ أَوْ كَبِيرٍ.

[2280] 14 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ enjoined the Sadaqah of Ramaḍân upon free and slave, male and female, a Sâ‘ of dates or a Sâ‘ of barley.” He said: “So the people considered that half a Sâ‘ of wheat was equal to it.”

أَبْنُ يَحْيَى: أَخْبَرَنَا يَرِيدُ بْنُ زُرْيُعٍ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَى، صَاعِدًا مِنْ تَمْرٍ أَوْ صَاعِدًا مِنْ شَعِيرٍ. قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرْ.

[2281] 15 - (...) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ ordered that Zakât Al-Fitr be paid, a Sâ‘ of dates or a Sâ‘ of barley.”

Ibn ‘Umar said: “Then the

سَعِيدٌ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُفَعَةَ: أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاءِ الْفِطْرِ، صَاعِدًا مِنْ تَمْرٍ أَوْ صَاعِدًا مِنْ شَعِيرٍ.

people made its equivalent two Mudd of wheat.”

قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ
مُدَّيْنٍ مِنْ حِنْطَةٍ.

[2282] 16 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ enjoined Zakât Al-Fiṭr after Ramadân upon every Muslim, free or slave, man or woman, young or old; a *Sâ’* of dates or a *Sâ’* of barley.

١٦-[٢٢٨٢] وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْلَةَ: أَخْبَرَنَا
الصَّحَّافُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَةَ
الْفِطْرِ مِنْ رَمَضَانَ عَلَى كُلِّ نَفْسٍ مِنَ
الْمُسْلِمِينَ، حُرًّا أَوْ عَبْدًا، أَوْ رَجُلًا أَوْ
امْرَأَةً، صَغِيرًا أَوْ كَبِيرًا، صَاعًا مِنْ تَمْرٍ،
أَوْ صَاعًا مِنْ شَعِيرٍ.

[2283] 17 - (985) It was narrated from ‘Iyâd bin ‘Abdullâh bin Sa‘d bin Abî Sarh that he heard Abû Sa‘eed Al-Khudrî say: “We used to pay Zakât Al-Fiṭr; one *Sâ’* of wheat, or one *Sâ’* of barley, or one *Sâ’* of dates, or one *Sâ’* of cottage cheese, or one *Sâ’* of raisins.”

١٧-[٩٨٥] حَدَّثَنَا يَحْيَى
بْنُ يَحْيَى قَالَ: قَرِأتُ عَلَى مَالِكٍ عَنْ
رَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ
اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ، أَنَّهُ
سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: كُنَّا
نُخْرُجُ زَكَةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ،
أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ
تَمْرٍ، أَوْ صَاعًا مِنْ أَفْيَطٍ، أَوْ صَاعًا
مِنْ زَبِيبٍ.

[2284] 18 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “When the Messenger of Allâh ﷺ was among us, we used to pay Zakât Al-Fiṭr on behalf of everyone, young and old, free and slave, a *Sâ’* of wheat, or a *Sâ’* of cottage cheese, or a *Sâ’* of

١٨-[٢٢٨٤] حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنِ قَعْدَبِ: حَدَّثَنَا دَاوُدُ يَعْنِي
ابْنَ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَيْدِ اللَّهِ، عَنْ
أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرُجُ، إِذَا
كَانَ فِينَا رَسُولُ اللَّهِ ﷺ، زَكَةَ الْفِطْرِ عَنْ

barley, or a *Sâ'* of dates, or a *Sâ'* of raisins. We contained to pay that until Mu'âwiyah bin Abî Sufyân came to us for *Hajj* or '*Umrah*, and addressed the people from the *Minbar*. Among the things that he said to the people was: 'I think that two *Mudd* of wheat of Ash-Shâm are equivalent to a *Sâ'* of dates.' And the people adopted that."

Abû Sa'eed said: "As for me, I will continue to pay it as I used to pay it for as long as I live."

كُلٌّ صَغِيرٌ وَكَبِيرٌ، حُرٌّ أَوْ مَمْلُوكٌ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقْطِيلٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَيْبٍ، فَلَمْ تَرْجِعْهُ حَتَّى قَدِيمَ عَيْنَتَا مُعاوِيَةً بْنُ أَبِي سُفِيَّانَ حَاجًا أَوْ مُعْتَمِرًا، فَكَلَمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَمَ بِهِ النَّاسَ أَنَّ قَالَ: إِنِّي أُرِي مُدَّيْنٌ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَرَأُ أُخْرِجُهُ، كَمَا كُنْتُ أُخْرِجُهُ، أَبَدًا، مَا عِشْتُ.

[2285] 19 - (...) 'Iyâd bin 'Abdullâh bin Sa'd bin Abû Sarh narrated that he heard Abû Sa'eed Al-Khudrî say: "While the Messenger of Allâh ﷺ was among us, we would pay *Zakât Al-Fitr*, on behalf of everyone; young and old, free and slave, of three types: A *Sâ'* of dates, a *Sâ'* of cottage cheese, or a *Sâ'* of barley. We continued to pay it like that until Mu'âwiyah came, and he thought that two *Mudd* of wheat were equivalent to a *Sâ'* of dates."

١٩-[٢٢٨٥] حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَّةَ قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدَ الْجُدُريَّ يَقُولُ: كُلًا نُخْرِجُ زَكَّاهُ الْفِطْرِ، وَرَسُولُ اللَّهِ ﷺ فِينَا، عَنْ كُلٍّ صَغِيرٌ وَكَبِيرٌ، حُرٌّ وَمَمْلُوكٌ، مِنْ ثَلَاثَةِ أَصْنَافٍ: صَاعًا مِنْ تَمْرٍ، صَاعًا مِنْ أَقْطِيلٍ، صَاعًا مِنْ شَعِيرٍ، فَلَمْ تَرْجِعْهُ كَذَلِكَ حَتَّى كَانَ مُعاوِيَةً، فَرَأَى أَنَّ مُدَّيْنٌ مِنْ بُرٍّ تَعْدِلُ صَاعًا مِنْ تَمْرٍ.

Abû Sa'eed said: "As for me, I will continue to pay it like that."

[2286] 20 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We used to pay Zakât Al-Fiṭr with three types: Cottage cheese, dates and barley."

[2287] 21 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when Mu'âwiyah made half a Sâ' of wheat equivalent to a Sâ' of dates, Abû Sa'eed rejected that and said: "I will not pay it except in the form I used to pay it at the time of the Messenger of Allâh ﷺ: A Sâ' of dates, or a Sâ' of raisins, or a Sâ' of barley, or a Sâ' of cottage cheese."

قال أبو سعيد: فاما أنا فلا أزال آخر جهه كذلك.

[٢٢٨٦] ٢٠ - (...) وحدّثني محمدُ
ابن رافع: حدثنا عبد الرزاق: أخبرنا
ابن حريج عن الحارث بن عبد الرحمن
ابن أبي دبابة، عن عياض بن عبد الله
بن أبي سرح، عن أبي سعيد الخدري
قال: كنا نخرج زكاة الفطر من ثلاثة
أصناف: الأقط، والتمر، والشعير.

[٢٢٨٧] ٢١ - (...) وحدّثني عمرو
النaqد: حدثنا حاتم بن إسماعيل عن ابن
عجلان، عن عياض بن عبد الله بن أبي
سرح، عن أبي سعيد الخدري أن
معاوية، لما جعل نصف الصاع من
الجحطة عدل صاع من تمر، أنكر ذلك
أبو سعيد وقال: لا أخرج فيها إلا الذي
كنت أخرج في عهد رسول الله ﷺ:
صاعا من تمر أو صاعا من زبيب أو
صاعا من شعير أو صاعا من أقط.

(المعجم ٥) - (باب الأمر بإخراج
زكاة الفطر قبل الصلاة) (التحفة ٦)

[٢٢٨٨] ٢٢ - (٩٨٦) وحدّثنا يحيى
ابن يحيى: أخبرنا أبو خيثمة عن موسى
ابن عقبة، عن نافع، عن ابن عمر؛ أنَّ

Chapter 5. The Command To Pay Zakât Al-Fiṭr Before The Prayer

[2288] 22 - (986) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ commanded that Zakât Al-Fiṭr be

paid before the people went out to the prayer.

[2289] 23 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ commanded that *Zakât Al-Fitr* be paid before the people went out to the prayer.

رَسُولُ اللَّهِ ﷺ أَمْرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدِّيَ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

[٢٢٨٩]- (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الصَّحَّاْكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمْرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ أَنْ تُؤَدِّيَ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

Chapter 6. The Sin Of One Who Withholds Zakât

[2290] 24 - (987) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “There is no owner of gold or silver who does not pay what is due on them, but when the Day of Resurrection comes, there will be beaten out for him plates of fire which will be heated in the Fire of Hell, and his sides, forehead and back will be branded with them. Every time they cool down they will be reheated for him, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about camels?” He said: “There is no owner of camels who does not pay what is due on them - which includes milking

(المدح ٦) - (باب إثم مانع الزكاة)
(التحفة ٧)

[٢٢٩٠]- (٩٨٧) حَدَّثَنِي سُوِيدٌ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ مَيَسَرَةَ
الصَّعْنَانِيَّ، عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ أَبَا
صَالِحَ ذَكْوَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤْدِي مِنْهَا
حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفْحَتْ
لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُخْوِيَ عَلَيْهَا فِي نَارٍ
جَهَنَّمَ، فَكُتُوْبَى بِهَا جَنَّهُ وَجِيَّسَهُ وَظَهَرَهُ،
كُلَّمَا رُدَثَ أُعِيدَثَ لَهُ، فِي يَوْمٍ كَانَ
مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً، حَتَّى يُقْضَى
بَيْنَ الْعِبَادِ، فَيَرَى سَيْلُهُ، إِمَّا إِلَى الْجَنَّةِ
وَإِمَّا إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللَّهِ!
فَإِلَيْلُ؟ قَالَ: «وَلَا صَاحِبُ إِبْلٍ لَا يُؤْدِي

them on the day when they are brought to water - but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not a single young camel will be missing. They will trample him with their hooves and bite him with their mouths, and every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about cattle and sheep?" He said: "There is no owner of cattle or sheep who does not pay what is due on them, but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not one of them will be missing, and there will be none with twisted horns, missing horns or broken horns. They will gore him with their horns and trample him with their hooves. Every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about

مِنْهَا حَقَّهَا، وَمِنْ حَقَّهَا حَلْبُهَا يَوْمَ
وِرْدَهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطْحَ
لَهَا بِقَاعٍ قَرْقِيرٍ، أَوْفَرَ مَا كَانَتْ، لَا يَقْدُ
مِنْهَا فَصِيلًا وَاحِدًا، تَصُوُّهُ بِأَخْفَافِهَا
وَتَعْضُهُ بِأَفْوَاهِهَا، كُلُّمَا مَرَّ عَلَيْهِ أُولَاهَا
رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَيِّئَةً، حَتَّىٰ يَقْضَى بَيْنَ
الْعِبَادِ، فَيَرِي سَيِّلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا
إِلَى النَّارِ". قَيْلَ: يَا رَسُولَ اللَّهِ! فَالْبَقْرُ
وَالْغَنَمُ؟ قَالَ: «وَلَا صَاحِبُ بَقَرٍ وَلَا
غَنَمٌ لَا يُؤْدِي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ
يَوْمُ الْقِيَامَةِ بُطْحَ لَهَا بِقَاعٍ قَرْقِيرٍ، لَا يَقْدُ
مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَفَصَاءٌ وَلَا جَلْحَاءٌ
وَلَا عَضَباءٌ، تَنْطِحُهُ بِقُرُونِهَا وَتَصُوُّهُ
بِأَظْلَافِهَا، كُلُّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ
أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ
أَلْفَ سَيِّئَةً، حَتَّىٰ يَقْضَى بَيْنَ الْعِبَادِ، فَيَرِي
سَيِّلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».
قَيْلَ: يَا رَسُولَ اللَّهِ! فَالْحَيْلُ؟ قَالَ:
«الْحَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ
لِرَجُلٍ سِتُّرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي
هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا بِرَيَاءً وَفَخْرًا
وَنَوَاءً عَلَى أَهْلِ الْإِسْلَامِ، فَهِيَ لَهُ وِزْرٌ،
وَأَمَّا الَّتِي هِيَ لَهُ سِتُّرٌ، فَرَجُلٌ رَبَطَهَا فِي

horses?" He said: "Horses are of three types: Those which are a burden for a man, those which are a shield for him, and those which are a source of reward. As for those which are a burden, a man keeps them to show off and to oppose the people of Islam. They are a burden (of sin) for him. As for those which are a shield for a man, he keeps them for (*Jihâd*) for the cause of Allâh, and he does not forget the rights of Allâh concerning their backs and their necks. They will be a shield for him. As for those which bring reward to a man, he keeps them for the people of Islam for the cause of Allâh, in a meadow or field. They do not eat anything from that meadow or field but it will be recorded for him as *Hasanât*^[1], however much they eat. And their dung and urine will be recorded for him as *Hasanât*. If they break their halters and run away over one or two hills, Allâh will record the number of their hoof marks and dung for him as *Hasanât*." It was said: "O Messenger of Allâh, what about donkeys?" He said: "Nothing has been revealed to me about donkeys

سَبِيلِ اللهِ، ثُمَّ لَمْ يَسْنَ حَقَّ اللهِ فِي
ظُهُورِهَا وَلَا رِقَابِهَا، فَهِيَ لَهُ سِرْ، وَأَمَّا
الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ
اللهِ لِأَهْلِ الإِسْلَامِ فِي مَرْجٍ أَوْ رَوْضَةٍ،
فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ
شَيْءٍ، إِلَّا كُتِبَ لَهُ، عَدَدُ مَا أَكَلَتْ،
حَسَنَاتٌ، وَكُتُبَ لَهُ، عَدَدُ أَرْوَاثِهَا
وَأَبْوَالِهَا، حَسَنَاتٌ، وَلَا تَقْطَعُ طَولَهَا
فَاسْتَثَنَتْ شَرْفًا أَوْ شَرْفَيْنِ إِلَّا كَتَبَ اللَّهُ لَهُ،
عَدَدُ آثارِهَا وَأَرْوَاثِهَا، حَسَنَاتٌ، وَلَا مَرْ
بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا
يُرِيدُ أَنْ يَسْتَقِيَّهَا، إِلَّا كَتَبَ اللَّهُ لَهُ، عَدَدَ
مَا شَرِبَتْ، حَسَنَاتٍ». قِيلَ: يَا رَسُولَ
اللهِ! فَالْحُمُرُ؟ قَالَ: «مَا أُنْزَلَ عَلَيَّ فِي
الْحُمُرِ شَيْءٌ إِلَّا هُنَّ الْأَيُّ الْفَادِيَّ
الْجَامِعَةُ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ شَرًّا يَرَهُ» [الزلزلة: ٨، ٧].

[1] *Hasanât*: Good deeds.

except this comprehensive verse: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."^[1]

[2291] 25 - (...) A *Hadîth* similar to that of Hafṣ bin Maisarah (no. 2290) was narrated from Zaid bin Aslam with this chain except that he did not say: "There is no owner of camels who does not pay what is due on them" and he mentioned, "and not a single young camel will be missing." And he said: "his sides, forehead and back will be branded with them."

[2292] 26 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no owner of wealth who does not pay *Zakât* on it, but his wealth will be heated for him in the Fire of Hell and made into plates, with which his sides and forehead will be branded, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of camels who does not pay *Zakât* on them, but

٢٥ [٢٢٩١] وَحَدَّثَنِي يُونُسُ
ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ
اللهِ بْنُ وَهْبٍ: حَدَّثَنِي هَشَامُ بْنُ سَعْدٍ عَنْ
زَيْدِ بْنِ أَشْلَمَ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى
حَدِيثِ حَفْصٍ بْنِ مَيسَرَةَ، إِلَى آخِرِهِ، غَيْرَ
أَنَّهُ قَالَ: «مَا مِنْ صَاحِبٍ إِلَّا لَا يُؤْدِي
حَقَّهَا» وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا» - وَذَكَرَ
فِيهِ: «لَا يَفْقَدُ مِنْهَا فَصِيلًا وَاحِدًا» وَقَالَ:
«يُكُوَى بِهَا جَنْبَاهُ وَجَهْتُهُ وَظَهْرُهُ».

٢٦ [٢٢٩٢] وَحَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ الْمَلِكِ الْأُمُوَيِّ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي
صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبٍ كَنْزٍ
لَا يُؤْدِي زَكَاتَهُ إِلَّا أَحْمَى عَلَيْهِ فِي نَارِ
جَهَنَّمَ، فَيُجْعَلُ صَفَائِحَ، فَيُكُوَى بِهَا جَنْبَاهُ
وَجَهْتُهُ، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي
يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً، ثُمَّ
يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ،

^[1] Al-Zalzalah 99:7,8.

a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay *Zakât* on them, but a vast plain will be spread out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell.”

Suhail (one of the narrators) said: “I do not know whether he mentioned cattle or not.” They said: “What about horses, O Messenger of Allâh?” He said: “There is goodness in the forelocks of horses - or goodness is tied to their forelocks” - Suhail said: “I am not sure.” “ - until the Day of Resurrection. Horses are of three types: They may bring

وَمَا مِنْ صَاحِبٍ إِلَّا لَا يُؤْدِي زَكَاتَهَا إِلَّا
بُطْحٌ لَهَا بِقَاعٍ قَرْقِيرٍ، كَأَوْفَرِ مَا كَانَتْ،
سَسْتَنْ عَلَيْهِ، كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا
رُدَثْ عَلَيْهِ أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ
عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ
سَنَةً، ثُمَّ يُرَى سَيِّلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا
إِلَى النَّارِ، وَمَا مِنْ صَاحِبٍ غَنِمَ لَا
يُؤْدِي زَكَاتَهَا، إِلَّا بُطْحٌ لَهَا بِقَاعٍ قَرْقِيرٍ،
كَأَوْفَرِ مَا كَانَتْ، فَتَطَوَّهُ بِأَظْلَافِهَا وَتَسْطِحُهُ
بِقُرُونِهَا، لَيْسَ فِيهَا عَفَصَاءٌ وَلَا جَلْحَاءُ،
كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَثْ عَلَيْهِ
أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي
يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً مِمَّا
تَعُدُّونَ، ثُمَّ يُرَى سَيِّلُهُ إِمَّا إِلَى الْجَنَّةِ
وَإِمَّا إِلَى النَّارِ .

قَالَ سُهِيلٌ: وَلَا أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ
لَا، قَالُوا: فَالْخَيْلُ؟ يَا رَسُولَ اللَّهِ! قَالَ:
«الْخَيْلُ فِي نَوَاصِيْهَا - أَوْ قَالَ: الْخَيْلُ
مَعْقُودٌ فِي نَوَاصِيْهَا»، قَالَ سُهِيلٌ: أَنَا
أَشْكُ، - «الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ،
الْخَيْلُ ثَلَاثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ
سِرْ، وَلِرَجُلٍ وِرْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ
أَجْرٌ، فَالرَّاجِلُ يَتَّحِدُهَا فِي سَيِّلِ اللَّهِ
وَيُعِدُّهَا لَهُ، فَلَا تُعَيِّبُ شَيْئًا فِي بُطُونِهَا

reward to a man, or be a shield for him, or be a burden for him. As for those which bring reward to him, he keeps them for the sake of Allâh and prepares them (for *Jihâd*); nothing goes into their stomachs but Allâh writes down reward for him. If he grazes them in a field, they do not eat anything but Allâh writes down reward for him. If he gives them water to drink from a river, for every drop that disappears into their stomachs there is reward for him. - Until he mentioned the reward for their urine and dung. - If they run away over one or two hills, for every step they take, there is reward. As for those which are a shield for a man, he keeps them as a source of dignity and honor, but he does not forget their rights with regard to their backs and stomachs both at times of hardship and times of ease. As for those which are a burden, he keeps them for reasons of pride and arrogance and to show off to people. That is the one for whom they are a burden.” They said: “What about donkeys, O Messenger of Allâh?” He said: “Allâh has not revealed to me anything concerning them except this comprehensive verse: ‘So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And

إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا، وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ مِنْ شَيْءٍ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا أَجْرًا، وَلَوْ سَقَاهَا مِنْ نَهْرٍ، كَانَ لَهُ يُكْلُ قَطْرَةً تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الْأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا - وَلَوْ اسْتَنَثَ شَرَفًا أَوْ شَرَفَيْنِ كُتُبَ لَهُ يُكْلُ خُطْوَةً تَخْطُوهَا أَجْرٌ، وَأَمَّا الَّذِي هِيَ لَهُ سِرْرٌ فَالرَّجُلُ يَتَحَدَّثُهَا تَكْرُمًا وَتَجْمَلًا، وَلَا يَتَسْئَلُ حَقَّ ظُهُورِهَا وَبِطْوَنِهَا، فِي عُشْرِهَا وَيُسْرِهَا، وَأَمَّا الَّذِي هِيَ عَلَيْهِ وِزْرٌ فَالَّذِي يَتَحَدَّثُهَا أَشْرًا وَبَطْرًا وَبَدْخًا وَرِباءَ النَّاسِ، فَذَكَرَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ». قَالُوا: فَالْحُمُرُ؟ يَا رَسُولَ اللَّهِ! قَالَ مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَاجِدَةُ: «فَمَنْ يَعْمَلْ مِثْكَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْكَالَ ذَرَّةٍ شَرًّا يَرَهُ» [الزلزلة: ۷، ۸].

whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”^[1]

[2293] (...) It was narrated from Suhail with this chain (a similar *Hadîth*).

[٢٢٩٣] (...) حَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّارَوَرْدِيَّ ، عَنْ سُهَيْلٍ بِهَذَا الإِشْتَادِ ، وَسَاقَ الْحَدِيثَ .

[2294] (...) Rawh bin Al-Qâsim narrated to us: “Suhail bin Abî Sâlih narrated to us with this chain (a similar *Hadîth* 2292) and he said - instead of twisted horns -: ‘broken horns.’ And he said: ‘his sides and back will be branded with them,’ and he did not mention his forehead.”

[٢٢٩٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْعَعِ : حَدَّثَنَا يَزِيدُ بْنُ رُزَيْعٍ : حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ : حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ بِهَذَا الإِشْتَادِ ، وَقَالَ - بَدَلَ عَقْصَاءً - : «عَضْبَاءُ» وَقَالَ : «فَيَكُوْنُ بِهَا جَنْبُهُ وَظَهْرُهُ» وَلَمْ يَذْكُرْ : جَيْبَهُ .

[2295] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If a man does not fulfil the rights of Allâh or pay Zakât on his camels,” and he quoted a *Hadîth* similar to that of Suhail from his father (*Hadîth* no. 2294).

[٢٢٩٥] (...) حَدَّثَنِي هَرْوُنُ بْنُ سَعِيدِ الْأَلِيلِيِّ : حَدَّثَنَا أَبْنُ وَهِبٍ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكْرًا حَدَّثَهُ عَنْ ذَكْوَانَ ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ : «إِذَا لَمْ يُؤْدِ الْمَرْءُ حَقَّ اللَّهِ أَوِ الصَّدَقَةَ فِي إِيلَهِ» وَسَاقَ الْحَدِيثَ يَنْخُو حَدِيثَ سُهَيْلٍ عَنْ أَبِيهِ .

[2296] 27 - (988) Jâbir bin ‘Abdullâh Al-Ansârî said: “I heard the Messenger of Allâh ﷺ say: ‘There is no owner of camels who does not do what he is obliged to concerning them, but

[٢٢٩٦]-٢٧ (٩٨٨) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عَبْدُ الرَّزَاقِ ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفَظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا أَبْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو

^[1] Al-Zalzalah 99:7,8.

they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will trample him with their feet and hooves. There is no owner of cattle who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample him with their feet. There is no owner of sheep who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample them with their feet, and there will not be among them any that is hornless or that has broken horns. There is no owner of treasure who does not do what he is obliged to concerning it, but his treasure will come on the Day of Resurrection like a bald-headed *Shujâ'a*^[1] pursuing him with its mouth open. When it approaches him he will flee from it, and it will be called out to him, 'Take your wealth that you used to hide, for I have no need of it.' When he realizes that there is no escape from it, he will

الرَّبِّيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ صَاحِبٍ إِلَّا لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعَ قَرْقَرٍ، تَسْتَرُّ عَلَيْهِ بِقَوَائِيمِهَا وَأَخْفَافِهَا، وَلَا صَاحِبٍ بَقَرِّ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعَ قَرْقَرٍ، تَنْطِحُهُ بِقُرُونِهَا وَتَطْوِهُ بِقَوَائِيمِهَا، وَلَا صَاحِبٍ غَنِّمَ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعَ قَرْقَرٍ، تَنْطِحُهُ بِقُرُونِهَا وَتَطْوِهُ بِأَظْلَافِهَا، لَيْسَ فِيهَا جَمَاءٌ وَلَا مُنْكِسٌ قَرْنُهَا، وَلَا صَاحِبٍ كَنْزٌ لَا يَفْعَلُ فِيهِ حَقَّهُ، إِلَّا جَاءَ كَثُرَهُ يَوْمَ الْقِيَامَةِ شُبَحًا أَقْرَعَ، يَتَبَعُهُ فَاتِحًا فَاهُ، فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيَنَادِيهِ: خُذْ كَثُرَكَ الَّذِي خَبَأْتَهُ، فَأَتَاهُ عَنْهُ غَنِيًّا، فَإِذَا رَأَى أَنْ لَا بُدَّ لَهُ مِنْهُ، سَلَّكَ يَدَهُ فِيهِ، فَيَقْضِمُهَا قَضْمَ الْفَحْلِ». قال أبو الربير: سمعت عبيدا بن عميرة يقول هذا القول، ثم سألنا جابر بن عبد الله عن ذلك فقال مثل قول عبيدا بن عميرة.

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

put his hand in its mouth and it will bite it like a male camel.”

Abû Az-Zubair (one of the narrators) said: “I heard ‘Ubaid bin ‘Umair say this, then we asked Jâbir bin ‘Abdullâh about that and he said the same as ‘Ubaid bin ‘Umair had said.”

And Abû Az-Zubair said: I heard ‘Ubaid bin ‘Umair say: “A man said: ‘O Messenger of Allâh, what are the duties regarding camels?’ He said: ‘Milking them when they are brought to water, lending their buckets, lending the stallion for mating, lending them to other (to benefit from their milk and hair) and providing them as mounts (for Jihâd) for the cause of Allâh.’”

[2297] 28 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “There is no owner of camels, cattle or sheep who does not pay what he is obliged to with regard to them but he will be made to sit for them on the Day of Resurrection in a vast plain, and those that have hooves will trample him with their hooves and those that have horns will gore him with their horns, and there will not be any among them that Day that are hornless or that have broken horns.” We said: “O Messenger of Allâh, what is he obliged to do with regard to them?” He said: “Lending the stallion for mating, lending their buckets, lending

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عَبْدَ بْنَ عَمَيْرٍ يَقُولُ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! مَا حَقُّ الْإِبْلِ؟ قَالَ: «حَلَبُهَا عَلَى الْمَاءِ، وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا، وَمَنْيَحْتُهَا، وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ».

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ صَاحِبِ إِبْلٍ وَلَا بَقَرٍ وَلَا غَنَمَ، لَا يُؤْدِي حَقَّهَا، إِلَّا أُعِيدُ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعَ قَرْقَرٍ، تَطْوِهُ ذَاتُ الظَّلْفِ بِظَلْفِهَا، وَتَنْطَحُهُ ذَاتُ الْفَرْنِ بِفَرْنِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَاءً وَلَا مَكْسُورَةً الْفَرْنِ». قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا حَقُّهَا؟ قَالَ: «إِطْرَافُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا، وَمَنْيَحْتُهَا، وَحَلَبُهَا عَلَى الْمَاءِ، وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَلَا

them to other (to benefit from their milk and hair), milking them when they are brought to water and providing them as mounts (for *Jihâd*) for the cause of Allâh. And there is no owner of wealth who does not pay *Zakât* on it but it will be turned into a bald-headed *Shujâ'a* on the Day of Resurrection, which will pursue its owner wherever he goes. He will be fleeing from it and it will be said: ‘This is your wealth with which you were stingy.’ When he sees that there is no escape from it, he will put his hand in its mouth and it will start biting it like a male camel.”

Chapter 7. Pleasing The *Su'âh* (Zakât Collectors)

[2298] 29 - (989) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Some of the Zakât collectors come to us and they are unfair to us.’ The Messenger of Allâh ﷺ said: ‘Please your Zakât collectors.’”

Jarîr said: “No Zakât collector ever left me, after I heard this from the Messenger of Allâh ﷺ, but he was pleased with me.”

مِنْ صَاحِبِ مَالٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعَ، يَتَبَعُ صَاحِبَهُ حَيْنًا ذَهَبَ، وَهُوَ يَقُولُ مِنْهُ، وَيَقُولُ: هَذَا مَالُكُ الَّذِي كُنْتَ تَبَخَّلُ بِهِ، فَإِذَا رَأَى أَنَّهُ لَا يُبَدِّلُ مِنْهُ، أَدْخَلَ يَدَهُ فِي فِيهِ، فَجَعَلَ يَقْضِمُهَا كَمَا يَقْضِمُ الْفَحْلُ».

(المعجم ٧) - (باب إرضاء السعاة)
(التحفة ٨)

[٢٢٩٨]-[٩٨٩] حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسْنِ الْجَحدِرِيُّ: حَدَّثَنَا عَبْدُ الْواحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هَلَالٍ الْعَسْبَيُّ عَنْ جَرِيرٍ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَغْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ أَنَّا مِنَ الْمُصَدِّقِينَ يَا أَئُونَا فَيَظْلَمُونَا، - قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقَكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِي مُصَدِّقٌ، مُنْذَ سَمعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلَّا وَهُوَ عَنِي رَاضٍ. [انظر: ٢٤٩٤]

[2299] (...) A similar report (as no. 2298) was narrated from Muḥammad bin Abī Ismā'īl, with this chain.

[٢٢٩٩] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَبُو أَسَامَةَ، كُلُّهُمْ عَنْ مُحَمَّدٍ بْنِ أَبِي إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٨) - (باب تغليظ عقوبة من لا يؤدي الزكاة) (التحفة ٩)

[٢٣٠٠] - [٩٩٠] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍ قَالَ: اتَّهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي طَلْلِ الْكَعْبَةِ، فَلَمَّا رَأَيْتُهُ قَالَ: «هُمُ الْأَخْسَرُونَ، وَرَبُّ الْكَعْبَةِ!» قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَفَارَ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فِدَاكَ أَبِي وَأَمِي مَنْ هُمْ؟ قَالَ: «هُمُ الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا - مَنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شَمَائِلِهِ - وَقَلِيلٌ مَا هُمْ، مَا مِنْ صَاحِبٍ إِلَيْلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤْدِي زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطِحُهُ بِقُرُونِهَا وَتَطُوُّهُ بِأَطْلَافِهَا، كُلُّمَا

hooves, and every time the last of them moves away the first of them will come back to him, until judgement is passed among the people.””

[2301] (...) It was narrated that Abû Dharr said: “I came to the Prophet ﷺ when he was sitting in the shade of the Ka'bah...” and he mentioned a *Hadîth* similar to that of Waki' (no. 2300), except that he said: “By the One in Whose Hand is my soul, there is no man on earth who dies, leaving behind camels or cattle or sheep on which he did not pay the *Zakât*...”

نَفَدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أَوْلَاهَا،
حَتَّى يُقْضَى بَيْنَ النَّاسِ».

[٢٣٠١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعاوِيَةَ
عَنِ الْأَعْمَشِ، عَنِ الْمُعَرُورِ، عَنْ أَبِي
ذَرٍ قَالَ: اتَّهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ
جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَذَكَرَ نَحْوَ
حَدِيثٍ وَكِبِيعٍ، غَيْرُ أَنَّهُ قَالَ: «وَالَّذِي
نَفْسِي بِيَدِهِ! مَا عَلَى الْأَرْضِ رَجُلٌ
يَمُوتُ، فَيَدْعُ إِلَّا أُوْ بَقَرًا أَوْ غَنَمًا،
لَمْ يُؤَدِّ زَكَاتَهَا».

[٢٣٠٢] [٩٩١-٣١] حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا
الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ
زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيِّ ﷺ
قَالَ: «مَا يَسْرُنِي أَنَّ لِي أُحْدَادًا ذَهَبَا، ثَانِي
عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارٌ
أُرْصِدُهُ لِدِينِ عَلَيَّ».

[٢٣٠٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَوَعْتُ
أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمُثْلِيهِ.

[2302] ٣١ - (991) It was narrated from Abû Hurairah that the Prophet ﷺ said: “I would not like to have gold the likes of Uhud (mountain), and a third day comes and I have a Dînâr of it left, apart from a Dînâr that I have put aside to pay a debt that I owe.”

[2303] (...) Abû Hurairah narrated a similar report (as no. 2302) from the Prophet ﷺ.

(المعجم ٩) - (باب الترغيب في
الصدقة) (التحفة ١٠)

Chapter 9. Encouragement To Give Charity

[2304] 32 - (94) It was narrated that Abû Dharr said: "I was walking with the Prophet ﷺ in the *Harrah* of Al-Madînah one afternoon, and we were looking at *Uhud* (mountain). The Messenger of Allâh ﷺ said to me: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'I would not like to have this *Uhud* of gold and a third night comes and I have a Dînâr left of it, except a Dînâr that I put aside for debt, without giving it to the slaves of Allâh like this - and he gestured in front of him - and like this - to his right - and like this - to his left.' Then we walked on and he said: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Those who have the most will have the least on the Day of Resurrection, except those who do like this and like this and like this' - (and he gestured) as he had done the first time. Then we walked on, and he said: 'O Abû Dharr, stay where you are until I come to you.' He set off until he disappeared from me, and I heard a voice and a sound. I said: 'Perhaps something has happened to the Messenger of Allâh ﷺ,' and I thought of following him, then I remembered what he had said: 'Do not leave until I come to you.'

[٢٣٠٤] [٩٤] وَحَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ يَحْيَى وَابْنُ نُعْمَرٍ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍ قَالَ: كُنْتُ أَمْشِي مَعَ الْبَيْهِقِيَّ فِي حَرَّةِ الْمَدِيَّةِ عَشَاءً، وَنَجَحْتُ نَظَرًا إِلَى أَحْدِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «مَا أُحِبُّ أَنَّ أَحْدًا ذَاكَ عِنْدِي ذَهَبَ أُسَمِّي ثَالِثًا، عِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارًا أَرْصَدْتُهُ لِدِينِ، إِلَّا أَنَّ أَفُولَ بِهِ فِي عِبَادَةِ اللَّهِ، هَكَذَا - حَتَّى يَبْيَنَ يَدِيهِ وَهَكَذَا - عَنْ يَمِينِهِ - وَهَكَذَا - عَنْ شِمَالِهِ» - قَالَ: ثُمَّ مَسَيْنَا فَقَالَ: «يَا أَبَا ذَرٍ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الْأَكْثَرِينَ هُمُ الْأَقْلَوْنَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا» مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الْأُولَى قَالَ: ثُمَّ مَسَيْنَا، قَالَ: «يَا أَبَا ذَرٍ! كَمَا أَنْتَ حَتَّى آتَيْكَ» قَالَ: فَانْطَلَقَ حَتَّى تَوَارَى عَنِّي، قَالَ: سَمِعْتُ لَغَطًا وَسَمِعْتُ

So I waited for him, and when he came back I told him what I had heard. He said: ‘That was Jibrîl - peace be upon him - who came to me and said: Whoever among your *Ummah* dies not associating anything with Allâh will enter Paradise. I said: Even if he commits *Zinâ* and steals? He said: Even if he commits *Zinâ* and steals.”

صَوْنَا، قَالَ: فَقُلْتُ: لَعَلَّ رَسُولَ اللَّهِ يَعْلَمُ
عُرِضَ لَهُ، قَالَ: فَهَمِمْتُ أَنْ أَتَبْعَهُ -
قَالَ - ثُمَّ ذَكَرْتُ قَوْلَهُ: لَا تَبْرُحْ حَتَّى
آتَيْكَ» قَالَ: فَانْتَظَرْتُهُ، فَلَمَّا جَاءَ ذَكَرْتُ
لَهُ الَّذِي سَمِعْتُ، قَالَ: فَقَالَ: «ذَاكَ
جِبْرِيلُ - عَلَيْهِ السَّلَامُ - أَتَانِي فَقَالَ: مَنْ
مَاتَ مِنْ أُمَّيْكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
الْجَنَّةَ، قَالَ: قُلْتُ: وَإِنْ زَانَ وَإِنْ سَرَقَ؟
قَالَ: وَإِنْ زَانَ وَإِنْ سَرَقَ». [راجع: ٢٧٢]

[2305] 33 - (...) It was narrated that Abû Dharr said: “I went out one night and saw the Messenger of Allâh ﷺ walking alone, and there was no one with him. I thought that he did not want anyone to walk with him, so I started walking in the shade, away from the moonlight, then he turned and saw me, and said: ‘Who is this?’ I said: ‘Abû Dharr, may Allâh cause me your ransom.’ He said: ‘O Abû Dharr, come here.’ So I walked with him for a while, then he said: ‘Those who have the most will have the least on the Day of Resurrection, except the one to whom Allâh gives good things and he spends them right and left, in front of him and behind him, and does good with them.’ I walked with him for a while, then he said: ‘Sit here.’ He sat me down in an open space, which was

سَعِيدٌ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ
ابْنُ رُفَيْعٍ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي دَرَّ
قَالَ: حَرَجْتُ لَيْلَةً مِنَ الْلَّيَالِي، فَإِذَا
رَسُولُ اللَّهِ يَعْلَمُ يَمْشِي وَحْدَهُ، لَيْسَ مَعَهُ
إِنْسَانٌ قَالَ: فَظَنَّتُ أَنَّهُ يَكُرْهُ أَنْ يَمْشِي
مَعَهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ
الْقَمَرِ، فَالْتَّفَتَ فَرَأَنِي، فَقَالَ: «مَنْ هَذَا؟»
فَقُلْتُ: أَبُو دَرَّ، جَعَلَنِي اللَّهُ فِدَاءَكَ،
قَالَ: «يَا أَبَا دَرَّ! تَعَالَاهُ» قَالَ: فَمَسَيْتُ
مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ
الْمُؤْلُونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ أَعْطَاهُ اللَّهُ
خَيْرًا، فَنَفَعَ فِيهِ يَمْنِيهُ وَشَمَائِلُهُ، وَبَيْنَ يَدَيْهِ
وَوَرَاءَهُ، وَعَمِيلٌ فِيهِ خَيْرًا». قَالَ: فَمَسَيْتُ
مَعَهُ سَاعَةً، فَقَالَ: «اجْلِسْ هُنَّا» قَالَ:

surrounded by rocks, and said to me: 'Sit here until I come back to you.' Then he set off in the *Harrah* until I could no longer see him, and he stayed away from me for a long time. Then I heard him as he was coming back, saying: 'Even if he steals or commits *Zinâ*.' When he came, I could not wait and I said: 'O Prophet of Allâh, may Allâh cause me to be your ransom! To whom were you speaking at the edge of the *Harrah*? I did not hear anyone responding to you.' He said: 'That was Jibrîl - peace be upon him - who appeared to me at the edge of the *Harrah* and said: "Give your *Ummah* the glad tidings that whoever dies not associating anything with Allâh will enter Paradise." I said: "O Jibrîl, even if he steals or commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: Yes, and even if he drinks alcohol."

Chapter 10. Stern Warning Concerning Those Who Hoard Wealth

[2306] 34 - (992) It was narrated that Al-Ahnaf bin Qais said: I arrived in Al-Madînah, and while I was in a circle that included some leaders of the Quraish, a man came with coarse clothes, a coarse body and a coarse face. He stood in front of

فَأَجْلَسَنِي فِي قَاعِ حَوْلَهُ حِجَارَةً، فَقَالَ لِي: «اَجْلِسْ هُنَا حَتَّى اُرْجِعَ إِلَيْكَ» قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لَا أَرَاهُ، فَلَبِثَ عَنِي، فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَمِعْتُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَانِي» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! جَعَلْتَنِي اللَّهُ فَدَاكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا، قَالَ: ذَاكَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ: يَشْرُكُ أُنْتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرُكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، فَقُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَانِي؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَانِي؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَانِي؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ.

(المعجم ١٠) - (باب في الكنازين للأموال والتغليظ عليهم) (التحفة ١١)

[٢٣٠٦] [٩٩٢-٣٤] حَدَّثَنِي رُهْبَرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَيْنَا أَنَا فِي حَلْفَةٍ فِيهَا مَلَأْ مِنْ قُرَيْشٍ، إِذْ

them and said: "Give tidings to the hoarders of stones heated in the fire of Hell and placed on the nipple of one of them until it comes out from his shoulder bone, and placed on his shoulder bone until its comes out from his nipple, and he will tremble." He said: "The people hung their heads, and I did not see any one of them responding to him at all. He turned and left, and I followed him until he sat down by a pillar. I said: 'I think that these people did not like what you said to them.' He said: 'They do not understand anything. My beloved Abû Al-Qâsim ﷺ called me and I responded, and he said: "Do you see Uhud (mountain)?" I looked, and saw the sun shining, and I thought that he was going to send me on an errand. I said: "I can see it." He said: "I would not like to have its equivalent in gold without spending all of it except for three Dînâr, but these people gather worldly wealth and do not understand anything.'" I said: "What is the matter with you and your brothers of the Quraish, that you do not ask them for anything and do not get any help from them?" He said: "No, by your Lord, I will not ask them for any worldly matter, nor will I consult them about any religious matter, until I meet Allâh and His Messenger."

جاء رجُلٌ أَخْشَنُ الشَّيْبِ، أَخْشَنُ
الْجَسَدِ، أَخْشَنُ الْوَجْهِ، فَقَامَ عَلَيْهِمْ
فَقَالَ: بَشَّرَ الْكَانِزِينَ بِرَضْفٍ يُحْمِي عَلَيْهِ
فِي نَارِ جَهَنَّمَ، فَيُوَضِّعُ عَلَى حَلْمَةِ ثَدِيِّ
أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُعْصِي كَتِيفَتِهِ،
وَيُوَضِّعُ عَلَى نُعْصِي كَتِيفَتِهِ حَتَّى يَخْرُجَ مِنْ
حَلْمَةِ ثَدِيِّهِ يَنْزَلُ، قَالَ: فَوَضَعَ الْقَوْمُ
رُؤْسَهُمْ، فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَاجِعًا إِلَيْهِ
شَيْئًا، قَالَ: فَأَذْبَرَ، وَاتَّبَعَهُ حَتَّى جَلَسَ
إِلَى سَارِيَّةٍ، فَقُلْتُ: مَا رَأَيْتُ هُؤُلَاءِ إِلَّا
كَرِهُوا مَا قُلْتَ لَهُمْ، قَالَ: إِنَّ هُؤُلَاءِ لَا
يَعْقِلُونَ شَيْئًا، إِنَّ حَلِيلِي أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
دَعَانِي فَأَجِبْهُ، فَقَالَ: «أَتَرَى أُحْدَادًا؟»
فَنَظَرَتْ مَا عَلَيَّ مِنَ الشَّمْسِ، وَأَنَا أَطْرُ
أَنَّهُ يَعْتَشِي فِي حَاجَةٍ لَهُ، فَقُلْتُ: أَرَاهُ،
فَقَالَ: «مَا يَسْرُنِي أَنَّ لِي مِثْلُ دَهْبًا أُنْفَقُهُ
كُلَّهُ، إِلَّا ثَلَاثَةَ دَنَارَيْرٍ» ثُمَّ هُؤُلَاءِ يَجْمَعُونَ
الدُّنْيَا، لَا يَعْقِلُونَ شَيْئًا، قَالَ: قُلْتُ: مَا
لَكَ وَلَا خُوَّتَكَ مِنْ قُرْبَشٍ، لَا تَعْتَرِيهِمْ
وَتُصْبِحُ مِنْهُمْ، قَالَ: لَا، وَرِبِّكَ! لَا
أَسْأَلُهُمْ عَنْ دُنْيَا، وَلَا أَسْتَفْتِهِمْ عَنْ دِينِ
حَتَّى أَلْحَقَ بِاللَّهِ وَرَسُولِهِ.

[2307] 35 - (...) It was narrated that Al-Ahnaf bin Qais said: "I was with a group of the Quraish when Abû Dharr passed by saying: 'Give tidings to the hoarders of a branding-iron on their backs that will come out from their sides, and a branding-iron at the back of their necks that will come out from their foreheads.' Then he went away and sat down. I said: 'Who is that?' They said: 'That is Abû Dharr.' I got up and went to him, and said: 'What did I hear you say just now?' He said: 'I did not say anything that I did not hear from their Prophet ﷺ.' I said: 'What do you say about this gift?' He said: 'Take it, for it is a help today, but if it is at the expense of your religious commitment, then leave it.'"

Chapter 11. Encouragement To Spend And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

[2308] 36 - (993) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, may He be blessed and exalted, says: 'O son of Âdam, spend, and I shall spend on you.'" And he said: "The right Hand of Allâh is full and overflowing, and nothing of that diminishes due to the night and the day."^[1]

[٢٣٠٧-٣٥] وَحَدَّثَنَا شِيفْيَانُ أَبْنُ فَرْوَخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا خُلَيْدُ الْعَصَرِيُّ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِّنْ قُرَيْشٍ، فَمَرَّ أَبُو ذَرٌ وَهُوَ يَقُولُ: بَشَّرَ الْكَافِرَيْنَ بِكَيْنَ فِي ظُهُورِهِمْ، يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبَكَيْنَ مِنْ قِبَلِ أَفْقَاهِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ، قَالَ: ثُمَّ تَحْمِي فَقَعَدَ، قَالَ: قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا أَبُو ذَرٌ، قَالَ: فَقُلْمَتِ إِلَيْهِ فَقُلْتُ: مَا شَيْءَ سَمِعْتَكَ تَقُولُ فَيْلِ؟ قَالَ: مَا قُلْتُ إِلَّا شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ، قَالَ: قُلْتُ: مَا تَقُولُ فِي هَذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعْوَنَةً، فَإِذَا كَانَ شَمَائِلَ لِدِينِكَ فَدَعْهُ.

(المعجم ١١) - (باب الحث على النفقة وتبشير المتفق بالخلف)
(التحفة ١٢)

[٢٣٠٨-٣٦] حَدَّثَنِي رَهْبَرٌ أَبْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ سُمِيرٍ قَالَ: حَدَّثَنَا شِيفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الرَّزَنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَأْلُغُ بِهِ الْتَّبَيَّنَ ﷺ قَالَ: (قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى): يَا ابْنَ آدَمَ! أَنْفِقْ أَنْفِقْ عَلَيْكَ، وَقَالَ:

^[1] And it is also possible that the meaning is: "Overflowing by night and by day."

[2309] 37 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ - and he mentioned a number of *Ahadîth*, including the following: "And he said: 'The Messenger of Allâh ﷺ said: Allâh said to me: Spend, and I shall spend on you.'" And the Messenger of Allâh ﷺ said: "The Right Hand of Allâh is full and overflowing, night and day. Do you not see what He has spent since He created the heavens and the earth, but what is in His Right Hand is not diminished." He said: "And His Throne is over the water, and with His other Hand is *Al-Qabd*,^[1] and He raises and lowers."

Chapter 12. The Virtue Of Spending On One's Family And Slaves, And The Sin Of The One Who Neglects Them Or Withholds Maintenance From Them

[2310] 38 - (994) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'The best Dînâr that a man

«يَمْيِنُ اللَّهُ مَلَائِيٍ - وَقَالَ ابْنُ نُمَيْرٍ مَلَانُ - سَحَاءُ، لَا يَغِيْضُهَا شَيْءٌ، اللَّيْلُ وَالنَّهَارُ».

[٢٣٠٩]-٣٧ [٢٣١٠] حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ بْنُ هَمَامَ : حَدَّثَنَا مَعْمَرٌ بْنُ رَاشِدٍ عَنْ هَمَامِ بْنِ مُنْبَهٍ، أَخِي وَهْبٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ لِي: أَنْفَقْ أَنْفَقْ عَلَيْكَ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمْيِنُ اللَّهُ مَلَائِيٍ، لَا يَغِيْضُهَا، سَحَاءُ اللَّيْلُ وَالنَّهَارُ»، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِي»، قَالَ: «وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْقُبْضُ، يَرْفَعُ وَيَحْفَضُ» .

(المعجم ١٢) - (باب فضل النفقة
على العيال والمملوك، وإثم من
ضيعهم أو حبس نفقتهم عنهم)
(التحفة ١٣)

[٢٣١٠]-٣٨ [٩٩٤] حَدَّثَنَا أَبُو الرَّهْمَانُ وَقُتْبَيْهُ بْنُ سَعِيدٍ، كَلَّا هُمَا

^[1] *Al-Qabd* The Grasp. It is said that its meaning is death, and it is said that it is an expression that refers to the decrees (of what will be provided), since in another narration it is: "In His Hand is the Balance."

spends is a Dînâr that he spends on his family, and a Dînâr that a man spends on his mount in the cause of Allâh, and a Dînâr that he spends on his companions in the cause of Allâh.”

Abû Qilâbah said: “He started with the family.” And Abû Qilâbah said: “What man is greater in reward than a man who spends on young dependents and protects them from resorting to unlawful deeds - or Allâh benefits them through him - and makes them independent of means.”

[2311] 39 - (995) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A Dînâr that you spend in the cause of Allâh, a Dînâr that you spend to free a slave, a Dînâr that you give in charity to a needy person, and a Dînâr that you spend on your family - the greatest of them in reward, is the one that you spend on your family.’”

[2312] 40 - (996) It was narrated that Khâithamah said: “We were sitting with ‘Abdullâh bin ‘Amr when a steward of his came in and he said: ‘Have you given the slaves their provision

عَنْ حَمَادَ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعٌ: حَدَّثَنَا حَمَادٌ - : حَدَّثَنَا أَيُّوبُ عَنْ أَبِيهِ قِلَابَةَ، عَنْ أَبِيهِ أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفَقُهُ الرَّجُلُ»: دِينَارٌ يُنْفَقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى دَائِبِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفَقُهُ عَلَى أَصْحَاحِهِ فِي سَبِيلِ اللَّهِ». قَالَ أَبُو قِلَابَةَ: وَيَدًا بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَئْتُ رَجُلًا أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ، يُعْفِفُهُمْ أَوْ يُنْفِعُهُمُ اللَّهُ بِهِ - وَيُعْنِيهِمْ .

[2311-39] [٩٩٥-٢٣١١] وَحَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِيهِ شَيْبَةَ وَرَهْبَرِ بْنِ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِيهِ كُرَيْبٍ - قَالُوا: حَدَّثَنَا وَكَيْعَ عَنْ سُفْيَانَ، عَنْ مُزَاجِمٍ بْنِ زُفَّرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَفَقَةِ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهُمَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ».

[2312-40] [٩٩٦-٢٣١٢] حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمَيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْعَرَ الْكِنَانِيِّ عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ، عَنْ خَيْثَمَةِ

(of food)?” He said: ‘No.’ He said: ‘Go and give it to them.’ He said: The Messenger of Allâh ﷺ said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls.”

قَالَ : كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرِو ، إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ ، فَقَالَ : أَعْطَيْتَ الرَّقِيقَ ثُوَّبَهُمْ ؟ قَالَ : لَا ، قَالَ : فَأَنْطَلِقْ فَأَعْطِيهِمْ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «كَفَى [بِالْمُرْءِ] إِثْمًا ، أَنْ تَحْسِسَ ، عَمَّنْ يَمْلِكُ قُوتَهُ» .

Chapter 13. Starting With Oneself, Then One's Family, Then One's Relatives, When Spending

[2313] 41 - (997) It was narrated that Jâbir said: “A man from Banû ‘Udhrâh declared that a slave of his would be set free upon his death.^[1] News of that reached the Prophet ﷺ and he said: ‘Do you have any other wealth?’ He said: ‘No.’ He said: ‘Who will buy him from me?’ Nu’aim bin ‘Abdullâh Al-‘Adawî bought him for eight hundred Dirham. The Messenger of Allâh ﷺ brought (the money) and gave it to him, then he said: ‘Start with yourself and give charity to yourself. If there is anything left over, then (give) to your family. If there is anything left over from your family, then (give) to your relatives. If there is anything left over from your relatives, then (Spend it) like this and like this,’”

(المعجم ١٣) - (باب الابداء في النفقة بالنفس ثم أهله ثم القرابة)
(التحفة ١٤)

[٢٣١٣]-٤١ (٩٩٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُومَحٍ: أَخْبَرَنَا الْلَّبِثُ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلًّا مِنْ بَنِي عَدْرَةَ عَبْدًا لَهُ عَنْ دُبْرٍ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَكَ مَا لَكَ غَيْرُهُ؟» فَقَالَ: لَا، فَقَالَ: «مَنْ يَشْرِيْهِ مِنْيَ؟» فَاشْتَرَاهُ نَعِيمٌ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِشَمَانِيَّةَ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولُ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ، ثُمَّ قَالَ: «إِنَّمَا يَنْقُسِيكَ فَصَدَقَ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلَا هُلْكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا

^[1] That is, he agreed to set free his slave through the practice of *Tadbîr*.

meaning in front of you and to your right and to your left.

[2314] (...) It was narrated from Jâbir that a man from among the *Ansâr* - who was called Abû Madhkûr - declared that a slave of his who was called Ya'qûb would be set free after he died... and he quoted a *Hadîth* like that of Al-Laith (no. 2313).

Chapter 14. The Virtue Of Spending And Giving Charity To Relatives, Spouses, Children And Parents, Even If They Are Idolators

[2315] 42 - (998) Anas bin Mâlik said: "Abû Talhah was the wealthiest of the *Ansâr* in Al-Madînah, and the most beloved of his property to him was (a garden called) Bairahâ', which was opposite the *Masjid*. The Messenger of Allâh ﷺ used to enter it and drink of fresh water there."

Anas said: "When this verse - By no means shall you attain *Al-Bîr*...^[1] - was revealed, Abû Talhah got up and went to the Messenger of Allâh ﷺ and said: 'Allâh, the Mighty and Sublime, says in His Book: By no means

وَهَكَذَا» يَقُولُ : فَيَبْيَنَ يَدِيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ . [انظر : ٤٣٨]

[٢٣١٤] (...) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيٌّ : حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُوبَ ، عَنْ أَبِي الرَّبِّيرِ ، عَنْ جَابِرٍ ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ - يُقَالُ لَهُ أَبُو مَذْكُورٍ - أَعْتَقَ عَلَامًا لَهُ عَنْ دُبِّرِ ، يُقَالُ لَهُ يَعْقُوبُ - وَسَاقَ الْحَدِيثَ يَعْنِي حَدِيثَ الْلَّيْثِ .

(المعجم ١٤) - (بابُ فضل النفقة
والصدقة على الأقربين والزوج
والأولاد والوالدين، ولو كانوا
مشركين) (التحفة ١٥)

[٢٣١٥] ٤٢ - (٩٩٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ : كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِي بِالْمَلِيَّةِ مَالًا ، وَكَانَ أَحَبَّ أَمْوَالَهُ إِلَيْهِ بِئْرَحَاءَ وَكَانَ مُسْتَقْبِلَهُ الْمَسْجِدُ ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَسْرَبُ مِنْ مَاءِ فِيهَا طَيْبٌ .

قالَ أَنَسُ : فَلَمَّا نَزَّلْتُ هَذِهِ الْآيَةُ : «لَنْ نَنَالُوا الْأَرَدَ حَتَّى تُنْفِقُوا مِمَّا تَحْبُّونَ» [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ

^[1] *Āl-Imrân* 3:92.

shall you attain *Al-Bîr*^[1] ...the dearest of my property to me is Bairahâ', and it is charity (that I give) for the sake of Allâh, hoping that its reward will be stored up with Allâh. Dispose of it, O Messenger of Allâh, as you wish.' The Messenger of Allâh ﷺ said: 'Well done! That is a profitable deal, that is a profitable deal. I have heard what you say, and I think that you should share it among your relatives.' So Abû Talhah divided it among his relatives and his cousins."

[2316] 43 - (...) It was narrated that Anas said: "When this verse was revealed - By no means shall you attain *Al-Bîr*...^[2] - Abû Talhah said: 'I see that our Lord is asking us for some of our wealth. Bear witness, O Messenger of Allâh, that I am giving my land Bairahâ' for the sake of Allâh.' The Messenger of Allâh ﷺ said: 'Give it to your relatives.' So he shared it between Hassân bin Thâbit and Ubayy bin Ka'b."

[2317] 44 - (999) It was narrated from Maimûnah bint Al-Hârith that she set free a slave girl at the time of the Messenger

الله ﷺ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: «لَنْ نَنَالُوا الْبِرَّ حَتَّى تُفْقَدُوا مِمَّا شَحَّبُونَ». وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بِيرَحَاءً، وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَحَاهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَصَعَّبَهَا يَا رَسُولَ اللَّهِ! حَيْثُ شِئْتَ، قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْنِي ذَلِكَ مَا لَرَبِيعَ، ذَلِكَ مَا لَرَبِيعَ، قَدْ سَعَيْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَفْرِينَ» فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقْارِبِهِ وَبَيْنِ عَمَّهُ.

[2316] 43 - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتُ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ: «لَنْ نَنَالُوا الْبِرَّ حَتَّى تُفْقَدُوا مِمَّا شَحَّبُونَ»، قَالَ أَبُو طَلْحَةَ: أَرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأَشْهَدُكُمْ يَا رَسُولَ اللَّهِ! أَنِّي قَدْ جَعَلْتُ أَرْضِي بِيرَحَاءً لِلَّهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا فِي قَرَائِبِكَ» قَالَ: فَجَعَلَهَا فِي حَسَانَ بْنَ ثَابِتَ وَأَبِي بْنَ كَعْبٍ.

[2317] 44 - (999) وَحَدَّثَنِي هَرُونُ ابْنُ سَعِيدِ الْأَعْلَي়ِ: حَدَّثَنَا ابْنُ وَهْبٍ:

[1] *Al-Imrân* 3:92.

[2] *Al-Imrân* 3:92.

of Allâh ﷺ and mentioned that to the Messenger of Allâh ﷺ, who said: "If you had given her to your maternal uncles, that would have brought you a greater reward."

أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ أَنَّهَا أَعْتَقَتْ وَلِيَدَهُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَوْ أَعْطَيْتَهَا أَخْوَالَكِ، كَانَ أَعْظَمَ لِأَجْرِكِ».

[2318] 45 - (1000) It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'O women, give in charity, even if it is some of your jewelry.' So I went back to 'Abdullâh and I said: 'You are a man of little wealth and the Messenger of Allâh ﷺ has commanded us to give charity. Go to him and ask him if it will be sufficient for me (to give it to you), otherwise I will give it to someone else.' 'Abdullâh said to me: 'No, you go.' So I went, and there was a woman from among the *Anṣâr* at the door of the Messenger of Allâh ﷺ who had come to ask the same thing. We felt too shy to speak to the Messenger of Allâh ﷺ. Then Bilâl came out and we said to him: 'Go to the Messenger of Allâh ﷺ and tell him that there are two women at the door who want to ask him: Will it be sufficient for them to give charity to their husbands and to the orphans who are under their care? But do not tell him who we are.' Bilâl went in to the

أَبْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَ عَبْدِ اللَّهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ! وَأَنْوْ مِنْ حُلِيْكُنْ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ، فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ دَاتِ الْيَدِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمْرَنَا بِالصَّدَقَةِ، فَأُتِيهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذَلِكَ يَجِزِي عَيْنِي وَإِلَّا صَرَقْتُهَا إِلَى عَيْنِكُمْ، قَالَتْ: فَقَالَ لِي عَبْدُ اللَّهِ: بَلِ اتَّبِعِي أَنْتِ، قَالَتْ: فَانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بَيْابِ رَسُولِ اللَّهِ ﷺ، حَاجَتِي حَاجَتُهَا، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابُ، قَالَتْ: فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ: أَنْتِ رَسُولُ اللَّهِ ﷺ، فَأَخْبَرَهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَاكِ: أَتَجْرِي الصَّدَقَةَ عَنْهُمَا عَلَى جَهَنَّمَ، وَعَلَى أَيْتَامِ فِي حُجُورِهِمَا؟

Messenger of Allâh ﷺ and asked him. The Messenger of Allâh ﷺ said: ‘Who are they?’ He said: ‘An *Anṣârî* woman and Zainab.’ The Messenger of Allâh ﷺ said: ‘Which Zainab?’ He said: ‘The wife of ‘Abdullâh.’ The Messenger of Allâh ﷺ said to him: ‘They will have two rewards: The reward for upholding ties of kinship and the reward for giving charity.’”

[2319] 46 - (...) A similar report was narrated from ‘Amr bin Al-Hârith, from Zainab, the wife of ‘Abdullâh. She said: “I was in the *Masjid*, and the Messenger of Allâh ﷺ saw me and said: ‘Give in charity, even if it is some of your jewelry,’” and he quoted a *Hadîth* similar to that of Abû Al-Âhwâş (no. 2318).

وَلَا تُحِبِّرُهُ مَنْ نَحْنُ ، قَالَتْ : فَدَخَلَ بِلَادَ
عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ ، فَقَالَ لَهُ
رَسُولُ اللَّهِ ﷺ : «مَنْ هُمَا؟» فَقَالَ : امْرَأَةٌ
مِنَ الْأَنْصَارِ وَزَيْنَبُ ، فَقَالَ رَسُولُ
اللَّهِ ﷺ : «أَيُّ الْزَّيَانِ؟» قَالَ : امْرَأَةً عَبْدَ
اللَّهِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : «لَهُمَا
أَجْرَانٌ : أَجْرُ الْقُرَابَةِ وَأَجْرُ الصَّدَقَةِ» .

[٢٣١٩] ٤٦ - (...) وَحَدَّثَنِي أَحْمَدُ
ابْنُ يُوسُفَ الْأَرْدِئِيُّ : حَدَّثَنَا عُمَرُ بْنُ
حَفْصٍ بْنِ غَيَاثٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا
الْأَعْمَشُ : حَدَّثَنِي شَقِيقٌ عَنْ عَمْرِو بْنِ
الْحَارِثِ ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ ،
قَالَ : فَذَكَرْتُ لِإِبْرَاهِيمَ ، فَحَدَّثَنِي عَنْ أَبِي
عَبِيَّدَةَ ، عَنْ عَمْرِو بْنِ الْحَارِثِ ، عَنْ
زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مُثْلِهِ سَوَاءً ، قَالَ
[قَالَتْ] : كُنْتُ فِي الْمَسْجِدِ ، فَرَأَيْتِ
النَّبِيَّ - ﷺ - فَقَالَ : «تَصْدَقْنِي ، وَلَوْ مِنْ
حُلِيلِكُنَّ» - وَسَاقَ الْحَدِيثَ بِتَحْوِي حَدِيثَ
أَبِي الْأَخْوَصِ .

[٢٣٢٠] ٤٧ - (١٠٠١) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أَسَمَّةَ :
حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ زَيْنَبِ
بِنتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ قَالَتْ : قُلْتُ :
يَا رَسُولَ اللَّهِ ! هَلْ لِي أَجْرٌ فِي بَنِي أَبِي

[2320] 47 - (1001) It was narrated that Umm Salamah said: “I said: ‘O Messenger of Allâh, will I have any reward for (spending on) the sons of Abû Salamah? I spend on them and I am not going to forsake them, for

they are my sons too.' He said: 'Yes, you will have a reward for what you spend on them.'

[2321] (...) A similar report (as no. 2320) was narrated from Hishâm bin 'Urwah with the same chain.

[2322] 48 - (1002) It was narrated from Abû Mas'ûd Al-Badrî that the Prophet ﷺ said: "If a Muslim spends on his family, seeking reward for that with Allâh, then it will be charity on his part."

[2323] (...) It was narrated from Shu'bah (a *Hadîth* similar to no. 2322) with the same chain.

[2324] 49 - (1003) It was narrated that Asmâ' said: "I said: 'O Messenger of Allâh, my mother has come to me and she

سَلَمَةً؟ أَنْفَقْتُ عَلَيْهِمْ، وَلَسْتُ بِتَارِكِهِمْ هَكَذَا
وَهَكَذَا، إِنَّمَا هُمْ بَنِيَّ، فَقَالَ: «أَنَّمَّا، لَكِ
فِيهِمْ أَجْرٌ مَا أَنْفَقْتَ عَلَيْهِمْ».

[٢٣٢١] (...) وَحَدَّثَنِي سُوَيْدُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ:
أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ،
جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ فِي هَذَا
الْإِسْنَادِ بِمُثْلِهِ.

[٢٣٢٢] [٤٨-٤٨] (١٠٠٢) وَحَدَّثَنَا عُيَيْدُ
اللهُ بْنُ مُعاذِ الْعَنَبِرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شَعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ عَبْدِ
اللهِ بْنِ يَزِيدٍ، عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ عَنْ
النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى
أَهْلِهِ نَفَقَةً، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ
صَدَقَةً».

[٢٣٢٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ
مُحَمَّدٍ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ شَعْبَةَ فِي هَذَا
الْإِسْنَادِ.

[٢٣٢٤] [٤٩-٤٩] (١٠٠٣) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ
إِدْرِيسٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

is wanting - or afraid - should I uphold ties of kinship with her?" He said: 'Yes.'"^[1]

عَنْ أَسْمَاءَ قَالَتْ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي قَدِيمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ - أَوْ رَاهِبَةٌ - أَفَأَصِلُّهَا؟ قَالَ: «نَعَمْ». -

[2325] 50 - (...) It was narrated that Asmâ' bint Abî Bakr said: "I said: 'O Messenger of Allâh, my mother has come to me and she is an idolator.' That was at the time of the peace treaty with the Quraish. I consulted the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, my mother has come to me and she is expecting (something), should I uphold the ties of kinship with my mother?' He said: 'Yes, uphold the ties of kinship with your mother.'"

[٢٣٢٥] ٥٠ - (...). وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسْمَاءَ عَنْ هِشَامٍ، عَنْ أَيِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَيِّي بْنِ كِرِيرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! قَدِيمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدٍ فُرِيشَ إِذْ عَاهَدُهُمْ - فَاسْتَفْتَهُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: [يَا رَسُولَ اللَّهِ!] قَدِيمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُّ أُمِّي؟ قَالَ: «نَعَمْ، صِلِّي أُمَّكَ». -

Chapter 15. Charity Given On Behalf Of The Deceased Will Reach Him

[2326] 51 - (1004) It was narrated from 'Âishah that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, my mother died suddenly and did not leave a will. I think that if she had been able to speak, she would have given charity. Will she have any reward if I give charity on her behalf?" He said: "Yes."

[٢٣٢٦] ٥١ - (١٠٠٤). حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شِرِّيرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَيِّهِ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا أتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي افْتَلَتْ نَفْسَهَا وَلَمْ تُوصِّ، وَأَطْعَهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: «نَعَمْ». [انظر:]

[٤٢٢٠]

^[1] See *Hadîth* (no. 2325), as the doubt in this one is from the narrator, and the second explains the meaning.

[2327] (...) It was narrated from Hishâm (a similar *Hadîth* as no. 2326) with the same chain.

In the *Hadîth* of Abû Usâmah it says: "She did not leave a will" - as Ibn Bishr said, but the rest of them (the other narrators) did not say that.

[٢٣٢٧] (...). وَحَدَّثَنَا رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْمَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: أَخْبَرَنَا شَعِيبٌ أَبْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ هِشَامٍ. بِهَذَا إِلَّا إِنْسَادٌ.

وَفِي حَدِيثِ أَبِي أَسَامَةَ: وَلَمْ تُوْصِ - كَمَا قَالَ أَبْنُ بِشْرٍ - وَلَمْ يَقُلْ ذَلِكَ الْأَبَاقُونَ.

(المعجم ١٦) - (بابُ بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقُولُ عَلَى كُلِّ نَوْعٍ مِّنَ الْمَعْرُوفِ) (التحفة ١٧)

Chapter 16. The Word Charity (*Sadaqah*) May Apply To All Good Deeds *Ma'rûf*

[2328] 52 - (1005) It was narrated from Hudhaifah that the Prophet ﷺ said: "Every good deed (*Ma'rûf*) is a charity."

[٢٣٢٨] (١٠٥-٥٢) وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَادُ بْنُ عَوَامَ، كِلَّاهُمَا عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ رِبْعَيِّ بْنِ جِرَاشِ، عَنْ حُذَيْفَةَ - فِي حَدِيثِ فُتَيْبَةِ قَالَ: قَالَ يَسِّعُكُمْ بِكُلِّهِ؛ وَقَالَ أَبْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ ﷺ - قَالَ: كُلُّ مَعْرُوفٍ صَدَقَةٌ».

[٢٣٢٩] (١٠٦-٥٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضَّبِيعِيِّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى

Narrator: "O Messenger of Allâh, the rich people have taken all the reward. They offer *Salat* as we offer *Salat* and they fast as we fast, but they give charity from their surplus wealth. He said: 'Has Allâh not given you something with which you may do acts of charity? Every *Tasbîhah* is a charity, every *Takbîrah* is a charity, every *Tahmidah* is a charity, every *Tahlîlah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and (the intimacy of one of you with his wife) is a charity.' They said: 'O Messenger of Allâh, if one of us fulfils his desire, will he be rewarded for that?' He said: 'Do you not see that if he did it in an unlawful manner, there would be a burden of sin on him for that? Similarly, if he does it in a lawful manner, he will be rewarded for it.'"

أَبِي عُيّنةَ عَنْ يَحْمَى بْنِ عَقْلٍ، عَنْ يَحْمَى
بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّيلِيِّ، عَنْ
أَبِي ذِرَّةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ
قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ! ذَهَبَ
أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصْلُونَ كَمَا
نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ،
وَيَتَصَدَّقُونَ بِنُصُوصِ أَمْوَالِهِمْ، قَالَ: «أَوْ
لَيْسَ فَذَ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ؟
إِنَّ يُكْلِلُ تَسْبِيحةً صَدَقَةً، وَكُلُّ تَكْبِيرَةٍ
صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ
صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ
عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ
صَدَقَةٌ» قَالُوا: يَا رَسُولَ اللهِ! أَيَّا تَنِي أَحَدُنَا
شَهْوَةً وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَيْتُمْ
لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا
وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ
كَانَ لَهُ أَجْرٌ».

[2330] 54 - (1007) 'Âishah said: "The Messenger of Allâh ﷺ said: 'Every son of Âdâm has been created with three hundred and sixty joints. Whoever magnifies Allâh, praises Allâh, proclaims that there is none worthy of worship but Allâh, glorifies Allâh, asks Allâh for forgiveness, removes a rock, a thorn or a bone from the path of the"

[٢٣٣٠] ٥٤ - (١٠٠٧) وَحَدَّثَنَا حَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعاوِيَةٌ يَعْنِي ابْنَ سَلَامٍ عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرْوَخَ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى

people, enjoins what is good or forbids what is evil, the number of those three hundred and sixty joints - will walk that day having saved himself from the Fire."

Abû Tawbah said: "Perhaps he said: 'Will reach the evening.'"

سَيْتِنَ وَثَلَاثِيَّةٍ مَفْصِلٍ، فَمَنْ كَبَرَ اللَّهَ،
وَحَمَدَ اللَّهَ، وَهَلَّ اللَّهَ، وَسَبَحَ اللَّهَ،
وَاسْتَغْفَرَ اللَّهَ، وَعَرَلَ حَجَراً عَنْ طَرِيقِ
النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ
النَّاسِ، وَأَمْرَ بِمَعْرُوفٍ، أَوْ نَهَى عَنْ
مُنْكَرٍ، عَدَدَ تِلْكَ السَّيْتِنَ وَالثَّلَاثِيَّةِ
السُّلَامِيِّ، فَإِنَّهُ يُمْشِي يَوْمَئِذٍ وَقَدْ زَخَرَ
نَفْسَهُ عَنِ النَّارِ.

قال أبو توبة: وَرَبَّما قَالَ: «يُمْسِي».

[۲۳۳۱] [۲۲۳۳۱] (.) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ
حَسَّانَ: حَدَّثَنَا مُعاوِيَةُ: أَخْبَرَنِي أَخِي زَيْدٍ
بِهَذَا إِلَاسْنَادِ مِثْلِهِ، عَيْرَ أَنَّهُ قَالَ: «أَوْ أَمْرَ
بِمَعْرُوفٍ» وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

[۲۳۳۲] [۲۲۳۳۲] (.) وَحَدَّثَنِي أَبُو بَكْرِ بْنِ
نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ:
حَدَّثَنَا عَلَيْهِ يَعْنِي ابْنَ الْمُبَارَكِ: حَدَّثَنَا
يَحْيَى عَنْ زَيْدِ بْنِ سَلَامٍ، عَنْ جَدِّهِ أَبِي
سَلَامٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرْوَحَ،
أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «خُلِقَ كُلُّ إِنْسَانٍ». بَنْحُوا
حَلِيلِيَّثُ مُعاوِيَةَ عَنْ زَيْدٍ، وَقَالَ: «فَإِنَّهُ
يُمْشِي يَوْمَئِذٍ».

[۲۳۳۳] [۱۰۰۸]-۵۵ حَدَّثَنَا أَبُو

[2331] (...) Mu‘âwiyyah narrated: "My brother Zaid narrated a similar report (as no. 2330) to us with this chain, except that he said: 'or enjoins what is good' and he said: 'he will reach the evening on that day.'"

[2332] (...) ‘Âishah said: "The Messenger of Allâh ﷺ said: 'Every man has been created...'" a *Hadîth* similar to that of Mu‘âwiyyah from Zaid (no. 2330). And he said: "He will walk that day."

[2333] 55 - (1008) It was

narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ said: "Every Muslim must give charity." It was said: "What if he cannot find anything (to give)?" He said: "Let him work with his hands and benefit himself and give charity." It was said: "What if he cannot do that?" He said: "Let him assist the one who is in desperate need." It was said to him: "What if he cannot do that?" He said: "Let him enjoin what is right or good." He said: "What if he does not do that?" He said: "Let him refrain from doing evil, and that is an act of charity."

[2334] ... - (...) Shu'bah narrated (a similar *Hadîth* as no. 2333) with the same chain.

[2335] 56 - (1009) Ma'mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ - and he quoted a number of *Ahâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'Every joint of a person must perform an act of charity every day on which the sun rises.' And he said: 'Reconciling fairly between two people is a charity. Helping a man onto his mount or lifting up his luggage onto it is a charity. A good word is charity.'

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شَعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةً» قَيْلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْمَلُ بِيَدِيهِ فَيَقْنِعُ نَفْسَهُ وَيَتَصَدَّقُ» قَالَ [قَيْلَ]: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمُلْهُوفَ» - قَالَ - قَيْلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهَا صَدَقَةً».

[۲۳۳۴] (...) وَحَدَّثَاهُ مُحَمَّدُ بْنُ الْمُشْتَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ: حَدَّثَنَا شَعْبَةُ بِهَذَا الْإِسْنَادِ.

[۲۳۳۵] ۵۶ - (۱۰۰۹) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ بْنُ هَمَامَ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ [فِيهِ] الشَّمْسُ» - قَالَ: «تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةً، وَتُعِينُ الرَّجُلَ فِي دَائِبَتِهِ فَتَحْوِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةً»

Every step that you take walking to prayer is a charity. Removing a harmful thing from the road is a charity.””

Chapter 17. The One Who Spends And The One Who Withholds

[2336] 57 - (1010) It was narrated that Abû Hurairah [said]: “The Messenger of Allâh ﷺ said: ‘There is no day on which people wake up, but two Angels come down and one of them says: O Allâh, give more to the one who spends, and the other says: O Allâh, send destruction upon the one who withholds.’”

Chapter 18. Encouragement To Give Charity Before There Is No One To Accept It

[2337] 58 - (1011) Hârithah bin Wahb said: “I heard the Messenger of Allâh ﷺ say: ‘Give in charity, for soon a man will walk about with his charity, and the one to whom he wants to give it will say: If you had come to us yesterday we would have accepted it, but now I have no need of it,’ and he will not find anyone to accept it.””

- قال: «والكلمة الطيبة صدقة، وكُلُّ خطوة تمشيها إلى الصلاة صدقة، وتحمِّل الأذى عن الطريق صدقة».

(المعجم ١٧) - (باب في المتفق والممسم) (التحفة ١٨)

[٢٣٣٦] ٥٧ - (١٠١٠) وحدَثَنَا القاسمُ بْنُ رَجْرِيَاً: حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي مَعَاوِيَةُ بْنُ أَبِي مُزَرْدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ [قال:] قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ يُضْعِفُ الْعِبَادَ فِيهِ، إِلَّا مَلَكًا يَتَرَالَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ! أَعْطِ مُنْفِقاً خَلْفَاهُ، وَيَقُولُ الْآخَرُ: اللَّهُمَّ! أَعْطِ مُمْسِكًا تَلَفَّاهُ».»

(المعجم ١٨) - (باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها) (التحفة ١٩)

[٢٣٣٧] ٥٨ - (١٠١١) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبْنُ لُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ:

سِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْنَا بِهَا بِالْأَمْسِ قَبْلُهَا، فَأَمَّا الْآنَ، فَلَا حَاجَةَ لِي بِهَا، فَلَا يَجِدُ مَنْ يَقْبِلُهَا».

[2338] 59 - (1012) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “There will come a time upon the people in which a man will go around with charity from gold, but he will not find anyone to take it from him. And a man will be seen being followed by forty women seeking his protection, because there will be so few men and so many women.”

According to the report of Ibn Barrâd: “you will see a man...”

[2339] 60 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until wealth increases and becomes abundant, and until a man will go out with the Zakât of his wealth and will not find anyone to accept it from him, and until the land of the ‘Arabs goes back to being meadows with rivers.”

[٢٣٣٨]-٥٩ [١٠١٢] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادَ الْأَشْعَرِيُّ وَأَبُو كُرَيْبِ مُحَمَّدَ بْنِ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ قَالَ: «لَيُّتَبَّعَ عَلَى النَّاسِ زَمَانٌ يَطْوُفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيَرَى الرَّجُلُ الْوَاحِدُ يَتَبَعِّهُ أَرْبَعُونَ امْرَأَةً، يَلْذَنُ بِهِ، مِنْ قِلَّةِ الرِّجَالِ وَكُثْرَةِ النِّسَاءِ». وَفِي رِوَايَةِ ابْنِ بَرَادٍ: «وَتَرَى الرَّجُلَ».

[٢٣٣٩]-٦٠ [١٥٧] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارَائِيِّ عَنْ سَهْلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكُثُرَ الْمَالُ وَيَفِيضَ، حَتَّى يَخْرُجَ الرَّجُلُ بِرَكَاتِهِ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبِلُهَا مِنْهُ، وَحَتَّى تُمْدَأُ أَرْضُ الْعَرَبِ مُرْوَجًا وَأَنْهَارًا». [راجع:

[2340] 61 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until wealth increases among you, and becomes so abundant that a wealthy man will despair of finding someone to accept charity from him. A man will be called to it and he will say: 'I have no need of it.'"

[2341] 62 - (1013) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The earth will vomit out pieces of its liver, like columns of gold and silver. The murderer will come and will say: "It was for this that I killed." The one who severed the ties of kinship will come and say: "It was for this that I severed the ties of kinship." The thief will come and say: "It was for this that my hand was cut off." Then they will leave it and not take anything from it."

[٢٣٤٠] ٦١ - (...) وَحَدَّثَنَا أَبُو

الظَّاهِرُ: حَدَّثَنَا أَبْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُوسُفَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيْكُمُ الْمَالُ، فَيَفِيضَ حَتَّى يُهْمِ رَبُّ الْمَالِ مَنْ يَقْبِلُهُ مِنْهُ صَدَقَةً، وَيَدْعُنَ إِلَيْهِ الرَّجُلُ فَيَقُولُ: لَا أَرْبَلْتَ لِي فِيهِ».

[٢٣٤١] ٦٢ - (١٠١٣) وَحَدَّثَنَا

وَاصِلُ بْنُ عَنْدِ الْأَعْلَى وَأَبُو كُرْبَيْ وَمُحَمَّدُ بْنُ يَزِيدَ الرَّفَاعِيُّ - وَاللَّفْطُ لَوْاَصِلِ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلَادَ كَبِيْدَهَا أَمْثَالَ الْأَسْطُوانِ مِنَ الدَّهِبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هَذَا قَطَعْتُ رَحْمِيِّ، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعْتُ يَدِيِّ، ثُمَّ يَدْعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

(المعجم ١٩) - (بابُ قبول الصدقة

من الكسب الطيب وتربيتها)

(التحفة ٢٠)

[٢٣٤٢] ٦٣ - (١٠١٤) حَدَّثَنَا قُتْبَيْةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي

Chapter 19. Acceptance Of Charity That Comes From Good (*Tayyib*) Earnings, And The Growth Thereof

[2342] 63 - (1014) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one gives

charity earned from a good (*Tayyib*) source - and Allâh does not accept anything but that which is good (*Tayyib*) - but the Most Merciful takes it in His Right Hand - even if it is a date - and it is tended in the Hand of the Most Merciful until it becomes bigger than a mountain, as one of you tends his colt or young camel."

سَعِيدٌ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْدَقُ أَحَدٌ بِصَدَقَةٍ مِنْ طَيْبٍ - وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيْبُ - إِلَّا أَخْذَهَا الرَّحْمَنُ بِيمِينِهِ - وَإِنْ كَانَتْ تَمَرَّةً - فَتَرْبُو فِي كَفِ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرْبِي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلَهُ».

[2343] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one gives in charity a date earned from a good (*Tayyib*) source, but Allâh takes it in His Right Hand and tends it as one of you tends his colt or young she-camel, until it becomes like a mountain, or bigger."

[٢٣٤٣]-٦٤] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْفَارَارِيِّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَصَدِّقُ أَحَدٌ بِتَمَرَّةً مِنْ كَسْبِ طَيْبٍ، إِلَّا أَخْذَهَا اللَّهُ بِيَمِينِهِ، فَيُرْبِيَهَا كَمَا يُرْبِي أَحَدُكُمْ فَلَوْهُ أَوْ فَلُوْصَهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ، أَوْ أَعْظَمَ».

[2344] (...) It was narrated from Suhail with this chain (a similar *Hadîth* as no. 2343).

In the *Hadîth* of Rawhî it says: "Earned from a good (*Tayyib*) source, and allocates it to the right place." In the *Hadîth* of Sulaimân it says: "and allocates to its place."

[٢٣٤٤] (...) وَحَدَّثَنِي أُمَّيَّهُ بْنُ إِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرْعَةَ: حَدَّثَنَا رَوْحُ [بْنُ الْقَاسِمِ]؛ وَحَدَّثَنِي أَحْمَدُ ابْنُ عُمَانَ الْأَوْدِيُّ: حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنِ بِلَالٍ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهِلَا إِلَّا سَنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنَ الْكَسْبِ الطَّيْبِ، فَيَضَعُهَا فِي حَقَّهَا» وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

[2345] (...) A *Hadîth* similar to that of Ya'qûb from Suhail (no. 2343) was narrated from Abû Shâlih from Abû Hurairah.

[٢٣٤٥] (...) وَحَدَّثَنَا أَبُو الطَّاهِرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدٍ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْنُ حَدِيثٌ يَعْقُوبٌ عَنْ سُهْلٍ.

[2346] 65 - (1015) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O people, Allâh is *Tayyib* (good) and does not accept anything but that which is good. Allâh has enjoined upon the believers that which He has enjoined upon the Messengers. He says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do',^[1] and He says: O you who believe! Eat of the lawful things that We have provided you with...'^[2] Then he mentioned a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: 'O Lord, O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"

[٢٣٤٦] ٦٥ - (١٠١٥) وَحَدَّثَنِي أَبُو كُرْبَلِ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: «يَأَيُّهَا الرَّسُولُ كُمَا مِنَ الظَّبَابِتِ وَأَعْمَلُوا صَلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلَيْمٌ» [المؤمنون: ٥١] وَقَالَ: «يَأَيُّهَا الَّذِينَ آمَنُوا كُلُّهُمْ طَيِّبَتِ مَا رَزَقْنَاكُمْ» [القرآن: ١٧٢]. ثُمَّ ذَكَرَ، الرَّجُلُ يُطِيلُ السَّفَرَ، أَشَعَّتْ أَعْبَرَ، يَمْدُدُ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبَّ! يَا رَبَّ! وَمَطْعَمُهُ حَرَامٌ، وَمَسْرُؤُهُ حَرَامٌ، وَمَلْبُسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَحْجَبُ لِذَلِكَ؟».

^[1] Al-Mu'minûn 23:51.

^[2] Al-Baqarah 2:172.

Chapter 20. Encouragement To Give Charity Even If It Is With Half A Date Or A Kind Word, And Charity Is A Shield Against The Fire

[2347] 66 - (1016) It was narrated that ‘Adiyy bin Hâtim said: “I heard the Prophet ﷺ say: ‘Whoever among you can shield himself from the Fire, even with half a date, let him do so.’”

(المعجم ٢٠) - (باب الحث على الصدقة ولو بشق تمرة أو كلمة طيبة، وأنها حجاب من النار) (التحفة ٢١)

[٢٣٤٧] [٦٦-١٠١٦] حَدَّثَنَا عَوْنَابُنْ سَلَامُ الْكُوفِيُّ: حَدَّثَنَا زُهَيرُ بْنُ مُعَاوِيَةَ الْجَعْفَرِيَّ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِيلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَوْمَتُ النَّيَّارَ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَرِّ مِنَ النَّارِ وَأَنْ يُشِّقْ تَمْرَةً، فَلَيَفْعُلْ».

[2348] 67 - (...) It was narrated that ‘Adiyy bin Hâtim said: “The Messenger of Allâh ﷺ said: ‘There is no one among you to whom Allâh will not speak (directly), with no interpreter between them. He will look to his right and will not see anything but what he had sent on before, and he will look to his left and will not see anything but what he had sent on before, and he will look in front of him and will not see anything but the Fire, right in front of his face. So protect yourselves from the Fire, even if it is with half a date.’”

Ibn Hûjîr added: “Al-A‘mash said: “Amr bin Murrah narrated a similar report to me from Khaithamah, and he added: “even if it is with a kind word.””

[٢٣٤٨] (...) حَدَّثَنَا عَلَيُّ بْنُ حُجْرَ السَّعْدِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ خَشْرَمٍ - قَالَ أَبْنُ حُجْرٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيْكُلُهُ اللَّهُ، لَنْسَ بَيْتَهُ وَبَيْتَهُ تُرْجُمَانُ، فَيَنْظُرُ أَيْمَانَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدِيهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهَهُ، فَانْقُوا النَّارَ وَأَنْوِي شِقَّ تَمْرَةَ».

رَأَدَ أَبْنُ حُجْرٍ: قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ حَيْثَمَةَ مِثْلَهُ، وَرَأَدَ فِيهِ: «وَأَنْوِي بِكَلِمَةِ طَيْبَةٍ».

وَقَالَ إِسْحَاقُ: قَالَ الْأَعْمَشُ: عَنْ
عَمْرِو بْنِ مُرَّةَ، عَنْ حَيْثَمَةَ.

[٢٣٤٩] ٦٨ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ
مُرَّةَ، عَنْ حَيْثَمَةَ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ
قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ، فَأَعْرَضَ
وَأَشَّاخَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ
أَغْرَضَ وَأَشَّاخَ حَتَّى ظَنَّا أَنَّهُ كَانَمَا يَنْظُرُ
إِلَيْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَا يُشِقَّ
تَمْرَةً، فَمَنْ لَمْ يَجِدْ، فِي كَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ: كَانَمَا، وَقَالَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ.

[٢٣٥٠] ٦٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشْتَىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ حَيْثَمَةَ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ عَنْ
رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا،
وَأَشَّاخَ بِوْجَهِهِ ثَلَاثَ مَرَارٍ، ثُمَّ قَالَ:
«اتَّقُوا النَّارَ وَلَا يُشِقَّ تَمْرَةً، فَإِنْ لَمْ
تَجِدُوهَا، فِي كَلِمَةٍ طَيِّبَةٍ».

[٢٣٥١] ٦٩ - (١٠١٧) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشْتَىٰ الْعَنْتَرِيُّ: أَخْبَرَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ عَوْنَى بْنِ أَبِي

[2349] 68 - (...) It was narrated from 'Adiyy bin Hâtim that the Messenger of Allâh mentioned the Fire, and he spoke in a very somber manner and said: 'Protect yourselves from the Fire.' He spoke in such a somber manner that we thought that it was as if he was looking at it. Then he said: 'Protect yourselves from the Fire even if it is with half a date, and whoever does not have that, then with a kind word.'

[2350] (...) It was narrated from 'Adiyy bin Hâtim that the Messenger of Allâh mentioned the Fire and sought refuge with Allâh from it, then he turned his face away three times, then he said: "Protect yourselves from the Fire even if it is with half a date, and if you do not have that, then with a kind word."

[2351] 69 - (1017) It was narrated from Al-Mundhir bin Jarîr that his father said: "We were with the Messenger of Allâh during the beginning of the

day when some people came who were barefoot and (partially) naked, wearing (torn) *Namirahs*,^[1] or '*Abâyahs*',^[2] with their swords hanging from their necks. Most of them, if not all of them, were from Muðar. The expression of the Messenger of Allâh ﷺ changed because of what he saw in them of poverty. He went in, then he came out and ordered Bilâl to call the *Adhâan* and the *Iqâmah*. He prayed, then he addressed (the people) and said: 'O mankind! Be dutiful to your Lord, Who created you from a single person (Âdam)',^[3] until the end of the verse, and the verse in *Al-Hashr*: "O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow."^[4] So people gave *Dînâr*, *Dirham*, clothing, a *Sâ'* of wheat and a *Sâ'* of dates" - (mentioning examples) until he said: and even half a date. Then a man from among the *Anṣâr* brought a money bag which his hands could hardly lift, in fact he could not lift it, and the people came one after another until I saw two piles of food and clothing, and I saw the face of the Messenger of Allâh ﷺ glistening like gold (because of happiness). The Messenger of Allâh ﷺ said:

جُحِيَّفَةَ، عَنْ الْمُنْذِرِ بْنِ حَرِيرٍ، عَنْ أَبِيهِ
قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فِي صَدْرِ
النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَّةً عُرَاءً
مُجْنَبِي النَّمَارِ أَوِ الْعَبَاءِ، مُتَنَعَّدِي
الشَّيْوِفِ، عَامِتُهُمْ مِنْ مُضَرٍّ، بَلْ كُلُّهُمْ
مِنْ مُضَرٍّ، فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ
رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ،
فَأَمَرَ بِلَا لَا فَادَنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ
فَقَالَ: «إِنَّمَا الْأَنْثَى أَنْتَوْا رِبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَجَهَدَهُ» [النساء: 1] إِلَى
آخِرِ الْآيَةِ. «إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا»
وَالْآيَةُ التَّيْنِيَّةُ فِي الْحَسْرِ: «إِنَّمَا الَّذِينَ
أَمْنَوْا أَنْتَوْا اللَّهَ وَلَنْ تُنْظَرْ نَفْسٌ مَا قَدَّمَتْ
لِغَدِيِّهِ» [الحسر: 18] تَصَدَّقَ رَجُلٌ مِنْ
دِيَنَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثُوْبِهِ، مِنْ صَاعِ
بُرْهَ، مِنْ صَاعِ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ
بِشَقِّ تَمْرَةِ - قَالَ -: فَجَاءَ رَجُلٌ مِنْ
الْأَنْصَارِ بِصُرْرَةٍ كَادَتْ كُفُّهُ تَعْجِزُ عَنْهَا،
بَلْ قَدْ عَجَزَتْ، قَالَ: ثُمَّ تَنَاهَى النَّاسُ،
حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَبَيَابَ،
حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ يَتَهَلَّلُ،

[1] See earlier.

[2] A type of cloak.

[3] *An-Nisâ'* 4:1.

[4] *Al-Hashr* 59:18.

'Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.'"

كَانَهُ مُذَهِّبٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ عَيْرٍ أَنْ يَنْفَضِّلَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وَزْرُهَا وَوَزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ عَيْرٍ أَنْ يَنْفَضِّلَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

[انظر: ٦٨٠٠]

[2352] (...) Al-Mundhir bin Jarîr narrated that his father said: "We were with the Messenger of Allâh ﷺ early one morning..." a *Hadîth* like that of Ibn Ja'far. In the *Hadîth* of Ibn Mu'âdh it adds: "Then he prayed *Zuhr*, then he delivered a speech."

[٢٣٥٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ [الْعَنْبَرِيُّ]: حَدَّثَنَا أَبِي قَالَا جَوِيمًا: حَدَّثَنَا شُعْبَةَ: حَدَّثَنِي عَوْنَ أَبْنُ أَبِي جُحَيْفَةَ قَالَ: سَيَعْتُ الْمُنْذَرَ بْنَ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ صَدِرَ النَّهَارُ، يُمْثِلُ حَدِيثَ أَبْنِ جَعْفَرٍ، وَفِي حَدِيثِ أَبْنِ مَعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظَّهَرَ ثُمَّ حَطَبَ.

[٢٣٥٣] ٧٠- (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ وَأَبُو كَاملٍ وَمُحَمَّدُ أَبْنُ عَبْدِ الْمَلِكِ الْأَمْوَيِّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذَرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، فَاتَّاهَ قَوْمٌ مُجْتَابِيِّ الْتَّمَارِ، وَسَاقُوا الْحَدِيثَ يَقْصِيهِ، وَفِيهِ:

[2353] 70 - (...) It was narrated from Al-Mundhir bin Jarîr that his father said: "I was sitting with the Prophet ﷺ when some people came to him, wearing *Namirahs*..." and he quoted the same *Hadîth* (no. 2351). In it he said: "Then he (ﷺ) prayed *Zuhr*, then he ascended a small *Minbar*, where he praised and glorified Allâh, then he said: 'To proceed:

Indeed Allâh has revealed in His Book: "O mankind! Be dutiful to your Lord..."^[1] mentioning the verse."

فَصَلَّى الظُّهُرَ ثُمَّ صَعِدَ مِنْبَرًا صَغِيرًا، فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، ثُمَّ قَالَ: «أَمَا بَعْدُ، إِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ: 《يَكَاهُهَا النَّاسُ أَنْقَوْ رَبَّكُمْ》 الْآيَةُ».

[2354] 71 - (...) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouin people came to the Messenger of Allâh ﷺ, wearing wool. He saw the bad state they were in, and that they were in need..." and he quoted a similar *Hadîth* (as no. .

[٢٣٥٤]-٧١ (...) وَحَدَّثَنِي زَهْبِي ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ تَرِيدَ وَلَيْبِي الصُّخَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَلَالِ الْعَبَسِيِّ، عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَغْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَيْهِمُ الصُّوفُ، فَرَأَى سُوءَ حَالِهِمْ، قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَذَكَرَ بِمَعْنَى حَدِيثِهِمْ.

(المعجم ٢١) - (باب العمل بأجرة يتصدق بها، والنهي الشديد عن تنفيص المتصدق بقليل) (التحفة ٢٢)

[٢٣٥٥]-٧٢ (١٠١٨) حَدَّثَنِي يَحْيَى ابْنُ مَعْنَى: حَدَّثَنَا غُنَّدْرُ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِيهِ يُشْرُبُرُ بْنُ خَالِدٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أُمِرْنَا بِالصَّدَقَةِ، - قَالَ - كُنَّا نُحَامِلُ - قَالَ - فَتَصَدَّقَ أَبُو عَقِيلٍ بِنْضَفِ صَاعٍ، قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ

Chapter 21. Carrying Goods For Payment And Giving Charity Out Of One's Wages, And The Stern Prohibition Of Belittling The One Who Gives Something Small In Charity

[2355] 72 - (1018) It was narrated that Abû Mas'ûd said: "We were commanded to give charity - and we were bearers (who carried goods for payment). Abû 'Aqîl gave half a Sâ' in charity and someone brought more than that. The hypocrites said: 'Allâh has no need of the charity of this man, and the other one only did it to show off.' Then the following verse was revealed:

[1] *An-Nisâ' 4:1.*

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them....”^[1]

أَكْثَرُ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيَ عَنْ صَدَقَةٍ هَذَا، وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِيَاءً، فَتَرَكَ: «أَلَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَحْدُثُونَ إِلَّا جُهْدَهُمْ» [التوبه: 79].

وَلَمْ يُلْفِظْ بِشِّرْ: بِالْمُطَوَّعِينَ.

[٢٣٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاؤِدَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهِذَا الْإِسْنَادِ، وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ: قَالَ: كُنَّا نُحَاجِلُ عَلَى ظُهُورِنَا.

(المعجم ٢٢) - (بابُ فضل المنحة)
(التحفة ٢٣)

Chapter 22. The Virtue Of Giving Gifts

[2357] 73 - (1019) It was narrated from Abû Hurairah (that the Prophet ﷺ) said: “Is there anyone who can lend a family a she-camel which will produce a large bowl of milk morning and evening; for the reward for that is great.”

[2358] 74 - (1020) It was narrated from Abû Hurairah that

[٢٣٥٧] ٧٣-١٠١٩) وَحَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَئُلُّغُ بِهِ: «أَلَا رَجُلٌ يَمْنَعُ أَهْلَ نَافَّةَ تَعْدُو بِعُسْنَ، وَتَرُوْخُ بِعُسْنَ، إِنَّ أَجْرَهَا لَعَظِيمٌ».

[٢٣٥٨] ٧٤-١٠٢٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنُ أَبِي خَلَفٍ: حَدَّثَنَا

^[1] At-Tawbah 9:79.

the Prophet ﷺ forbade (some things) and he mentioned certain characteristics. He said: "Whoever lends a female animal will get reward in the morning and in the evening, when it is milked in the morning and when it is milked in the evening."

رَكِيَاءُ بْنُ عَدَىٰ: أَخْبَرَنَا عُبَيْدُ اللَّهِ [بْنُ عَمْرُو] عَنْ رَبِيدٍ، عَنْ عَدَىٰ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ، فَذَكَرَ خِصَالًا وَقَالَ: «مَنْ مَنَحَ مِنْهُ غَدْثًا بِصَدَقَةٍ وَرَاحَتْ بِصَدَقَةٍ، صَبُوحَهَا وَغَبُوقَهَا».

(المعجم ٢٣) - (باب مثل المتفق
والبخيل) (التحفة ٢٤)

Chapter 23. The Likeness Of The Giver And The Miser

[2359] 75 - (1021) It was narrated from Abû Hurairah that the Prophet said: "The likeness of the one who spends and gives charity is that of a man who is wearing two cloaks or two coats of chain-mail from his chest to his collar bone. When he wants to give in charity, it becomes expanded for him. But when the miser wants to spend, it contracts for him and each ring grips its place, (but for the giver it expands) until it covers his fingertips and erases his footsteps." Abû Hurairah said: "He (ﷺ) said: '(The miser) tries to expand it but it will not expand.'"

عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفِيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ عَمْرُو: وَحَدَّثَنَا سُفِيَانُ بْنُ عُيَيْنَةَ قَالَ: وَقَالَ أَبْنُ جُرَيْجٍ: عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاؤِسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَثْلُ الْمُتَفْقِ وَالْمُتَصَدِّقِ، كَمَثْلِ رَجُلٍ عَلَيْهِ جُتَّانٌ أَوْ جُتَّانٌ، مِنْ لَدُنْ ثُدِيْهِمَا إِلَى تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُتَفْقِ - وَقَالَ الْآخَرُ: فَإِذَا أَرَادَ الْمُتَصَدِّقِ - أَنْ يَتَصَدَّقَ سَبَعَتْ عَلَيْهِ أَوْ مَرَاثٌ - وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفَقَ، فَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا - حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثْرَهُ» قَالَ فَقَالَ أَبُو هُرَيْرَةَ: قَالَ: «يُؤْسَعُهَا وَلَا تَسْبِعُ».

[2360] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ likened the miser and the charity-giver to two men who are wearing coats of mail, with their hands pressed to their chests and collar bones. Every time the giver gives charity, it expands for him until it covers his fingertips and erases his footsteps. But every time the miser tries to give charity, it contracts and every ring grips its place." He said: "And I saw the Messenger of Allâh ﷺ gesture with his fingers at the neck of his garment, as if trying to expand it but it would not expand."

[٢٣٦٠] ٧٦ - (...) حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ أَبُو أَيُوبَ الْعِيلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاؤُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ، كَمَثَلَ رَجُلَيْنِ عَلَيْهِمَا جُنَاحَتَانِ مِنْ حَدِيدٍ، قَدِ اضْطَرَّتْ أَيْدِيهِمَا إِلَى ثُدُبِّهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ ابْسَطَتْ عَنْهُ، حَتَّى تُعْشَيَ أَنَاءِلَهِ وَتَعْفُوَ أَثْرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هُمْ بِصَدَقَةٍ فَلَصَثُ، وَأَخَدَثَ كُلُّ حَلْفَةٍ مَكَانَهَا» قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِإِاضْبَاعِ فِي جَيْهِيِّ، «فَلَوْ رَأَيْتُهُ يُوَسِّعُهَا وَلَا تَوَسَّعُ».

[2361] 77 - (...) It was narrated that Abû Hurairah said: "The likeness of the miser and the charity-giver is that of two men wearing coats of mail. Every time the giver thinks of giving charity, it expands for him until it erases his footsteps. But when the miser thinks of giving charity, it contracts and presses his hands against his collarbone, and each ring clings to its place." He said: "And I heard the Messenger of

[٢٣٦١] ٧٧ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ عَنْ وُهَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلَ رَجُلَيْنِ عَلَيْهِمَا جُنَاحَتَانِ مِنْ حَدِيدٍ، إِذَا هُمْ بِالْمُتَصَدِّقِ بِصَدَقَةٍ اتَّسَعُتْ عَلَيْهِ، حَتَّى تُعْنَقَيَ أَثْرَهُ، وَإِذَا هُمْ الْبَخِيلُ

Allâh ﷺ saying: ‘He tries to expand it but he cannot.’”

بِصَدَقَةٍ تَقْلَصَتْ عَلَيْهِ، وَانْضَمَّتْ يَدَاهُ إِلَى
تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبِهَا»
فَالَّذِي قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلَا يَسْتَطِيعُ». .

(المعجم (٢٤) - (باب ثبوت أجر
المتصدق، وإن وقعت الصدقة في يد
فاسق ونحوه) (التحفة (٢٥)

Chapter 24. Confirmation Of The Reward Of The One Who Gives Charity, Even If The Charity Ends Up In The Hands Of An Evildoer, And The Like

[2362] 78 - (1022) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A man said: ‘I am going to give charity tonight.’ He went out with his charity and placed it in the hand of a prostitute. The next morning they said: ‘Last night he gave charity to a prostitute.’ He said: ‘O Allâh, praise be to You (I gave charity) for a prostitute. I am going to give charity (again).’ He went out with his charity and placed it in the hand of a rich man. The next morning, they said: ‘Last night he gave charity to a rich man.’ He said: ‘O Allâh, to You be praise (I gave charity) for a rich man. I am going to give charity (again).’ He went out with his charity and placed it in the hands of a thief. The next morning, they said: ‘He gave charity to a thief.’ He said: ‘O Allâh, to You be praise, for (I gave charity to) a prostitute, a rich man and a thief.’ It was said

سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ
عَنْ مُوسَى بْنِ عُفَيْهِ، عَنْ أَبِي الرَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
فَالَّذِي قَالَ: «فَإِنَّ رَجُلًا لَآتَى صَدَقَةً الْلَّيْلَةَ
بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ
رَازِيَّةَ، فَأَضْبَحُوا يَتَحَدَّثُونَ: تُصْدِقُ الْلَّيْلَةَ
عَلَى زَارِيَّةَ، فَالَّذِي قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى
رَازِيَّةَ، لَآتَصَدِّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ
فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَضْبَحُوا
يَتَحَدَّثُونَ: تُصْدِقُ عَلَى غَنِيٍّ، فَالَّذِي قَالَ:
اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى غَنِيٍّ، لَآتَصَدِّقَنَّ
بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ
سَارِقٍ، فَأَضْبَحُوا يَتَحَدَّثُونَ: تُصْدِقُ عَلَى
زَانِيَّةَ وَعَلَى غَنِيٍّ وَعَلَى سَارِقٍ، فَأُتَيَ فَقِيلَ

to him: ‘As for your charity, it has been accepted. As for the prostitute, perhaps it will be the cause of her refraining from fornication; as for the rich man, perhaps he will learn a lesson and spend from that which Allâh has given him; and as for the thief, perhaps it will be the cause of his refraining from stealing.’”

Chapter 25. The Reward Of The Trustworthy Trustee,^[1] And If A Woman Gives Charity From Her Husband's House Without Causing Any Damage, With His Explicit Or Implicit Permission

[2363] 79 - (1023) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “The trustworthy Muslim trustee who does as he is commanded - and sometimes he said - gives what he is commanded to give, giving it in full and willingly, to those to whom he is commanded to give it, is one of the givers of charity.”

[2364] 80 - (1024) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘If a

لَهُ : أَمَّا صَدَقْتُكَ فَقَدْ قُبِّلَتْ ، أَمَّا الزَّائِيَةُ فَلَعَلَّهَا سَتَعْفُ بِهَا عَنْ زِنَاهَا ، وَلَعَلَّ الْغَنِيَ يَعْتَرِفُ فَيُنْفَقُ مِمَّا أَعْطَاهُ اللَّهُ ، وَلَعَلَّ السَّارِقَ يَسْتَعْفُ بِهَا عَنْ سَرِقَتِهِ .

(المعجم ٢٥) - (باب أجر الخازن الأمين، والمرأة إذا تصدق من بيته زوجها غير مفسدة، بإذنه الصريح أو العرفي) (التحفة ٢٦)

[٢٣٦٣]-٧٩ [١٠٢٣] (١٠٢٣) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيِّ وَابْنُ نُعْمَى وَأَبُو كُرَيْبٍ ، كُلُّهُمْ عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ : حَدَّثَنَا أَبُو أُسَامَةَ - حَدَّثَنِي بُرِيدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينَ الَّذِي يُنْقَدُ وَرَبِّمَا قَالَ يُعْطِي - مَا أَمْرَ بِهِ ، فَيُعْطِيهِ كَامِلًا مَوْفِرًا ، طَيِّبًا بِهِ نَفْسُهُ ، فَيَدْفَعُهُ إِلَى الَّذِي أَمْرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقِينَ» .

[٢٣٦٤]-٨٠ [١٠٢٤] (١٠٢٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَرُزَّهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

[1] *Al-Khâzin*: One who stores something.

woman spends from the food that is in her house, without causing any damage, she will have the reward for what she spends, and her husband will have the reward for what he earned, and the trustee will have a similar reward, without their rewards detracting from one another.””

ابن إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالْتُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامٍ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْفُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا».

[2365] (...) It was narrated from Mansûr with this chain (a similar *Hadîth* as no. 2365), and he said: “From her husband’s food.”

[٢٣٦٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا فُضِيلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ. بِهَذَا إِلَاسْنَادٍ، وَقَالَ: «مِنْ طَعَامٍ زَوْجِهَا».

[2366] 81 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘If a woman spends from her husband’s house without causing any damage, she will have the reward for that, and he will have a similar reward for what he earned, and she will have a reward for what she spent, and the trustee will have a similar reward, without their rewards being diminished in the slightest.’”

[٢٣٦٦] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْهَةَ: حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالْتُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، مِنْ غَيْرِ أَنْ يُنْفَصِّ مِنْ أَجْوَرِهِمْ شَيْئًا».

[2367] (...) A similar report (as no. 2366) was narrated from Al-A‘mash with this chain.

[٢٣٦٧] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُي وَأَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا إِلَاسْنَادٍ، نَحْوَهُ.

Chapter 26. What A Slave Spends Of His Master's Wealth

[2368] 82 - (1025) It was narrated that 'Umair, the freed slave of Abû Al-Lahm, said: "I was a slave, and I asked the Messenger of Allâh ﷺ: 'Can I give charity from the wealth of my master?' He said: 'Yes, and the reward will be shared equally between you.'"

(المعجم ٢٦) - (باب ما أنفق العبد من مال مولاه) (التحفة ٢٧)

[٢٣٦٨]-٨٢ [١٠٢٥] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُعَيْرٍ وَرُهْبَرٍ بْنُ حَرْبٍ، جَمِيعًا عَنْ حَفْصٍ بْنِ عَيَّاثٍ - قَالَ ابْنُ نُعَيْرٍ: حَدَّثَنَا حَفْصٌ - عَنْ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى آبِي اللَّخْمِ قَالَ: كُنْتُ مَمْلُوكًا، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَتَأْتَصِدُ مِنْ مَالِ مَوَالِيٍّ يُشَيِّعُهُ؟ قَالَ: «عَمْ، وَالْأَجْرُ يَنِسْكُمَا نِصْفَانِ».

[٢٣٦٩]-٨٣ [...] وَحَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عَيْبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى آبِي اللَّخْمِ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أُقَدِّدَ لَهُمَا، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذَلِكَ مَوْلَايَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَدَعَاهُ فَقَالَ: «لَمْ يَرَهُمْهُ» قَالَ: يُعْطِي طَعَامِي بِعِيرٍ أَنْ أَمْرُهُ، فَقَالَ: «الْأَجْرُ يَنِسْكُمَا».

[٢٣٧٠]-٨٤ [١٠٢٦] حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مُبَيْهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ

[2369] 83 - (...) 'Umair, the freed slave of Abû Al-Lahm, said: "My master ordered me to cut some meat into strips, and a poor person came to me so, I fed him some of it. My master found out about that and beat me. I went to the Messenger of Allâh ﷺ and told him about that and he summoned him and said: 'Why did you beat him?' He said: 'He gave my food without instructions from me.' He said: 'The reward is shared between you.'"

[2370] 84 - (1026) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ" - and he quoted a

number of *Aḥadīth*, including the following: "And the Messenger of Allāh ﷺ said: 'No woman should fast while her husband is present without his permission, and she should not allow anyone (supererogative Fastings) to enter his house while he is present without his permission, and whatever she spends from his earnings without instructions from him, half of the reward will go to him.'"

Chapter 27. The Virtue Of The One Who Does Other Kinds Of Good Deeds In Addition To Giving Charity

[2371] 85 - (1027) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever gives a pair of anything in the cause of Allāh, he will be called in Paradise: 'O slave of Allāh, this is good.' Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of *Jihâd* will be called from the gate of *Jihâd*. Whoever was one of the people of charity will be called from the gate of charity. Whoever was one of the people of fasting will be called from the gate of Ar-Rayyân.' Abū Bakr As-Siddîq said: 'O Messenger of Allāh! There is no need for anyone to be called from all these gates, but

الله ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ رَسُولُ الله ﷺ: «لَا تَصُمُ الْمَرْأَةُ وَيَعْلُمُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كُسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ». .

(المعجم ٢٧) - (باب فضل من ضم إلى الصدقة غيرها من أنواع البر)
(التحفة ٢٨)

[٢٣٧١] ٨٥ - [١٠٢٧] حَدَثَنِي أَبُو الطَّاهِرِ وَخَرْمَلَةُ بْنُ يَحْيَى التَّسْجِيُّيُّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ قَالَا: حَدَثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ أَبْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ أَنْفَقَ رَوْجَجِينَ فِي سَيِّلِ اللهِ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللهِ! هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ، دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ، دُعِيَ مِنْ

will anyone be called from all of them?’ The Messenger of Allâh ﷺ said: ‘Yes, and I hope that you will be one of them.’”

بَابِ الرَّيَّانِ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ: يَا رَسُولَ اللَّهِ! مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهُلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلُّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[2372] (...) A similar *Hadîth* (no. 2371) was narrated from Az-Zuhîrî with the chain of Yûnus.

[۲۳۷۲] (...) وَحَدَّثَنِي عَمْرُو التَّافِدُ وَالْحَسْنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ يَإِسْنَادِ يُوشَنَّ وَمَعْنَى حَدِيثِهِ.

[2373] 86 - (...) It was narrated from Abû Salâmah bin ‘Abdur-Râhîmân that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever gives a pair of anything in the cause of Allâh, he will be called by the gatekeepers of Paradise: ‘O so-and-so, come!’’’ Abû Bakr said: “O Messenger of Allâh, that one who has not lost. The Messenger of Allâh ﷺ said: ‘I hope that you will be one of them.’”

[۲۳۷۳]-۸۶ [۲۳۷۲] وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّزِيرِ: حَدَّثَنَا شَيْبَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَنْفَقَ رَزْوَجِينَ فِي سَبِيلِ اللَّهِ دَعَاهُ حَرَزَةُ الْجَنَّةِ، كُلُّ حَرَزَةٍ بَابٌ: أَيْ فُلُّ هَلْمَ». فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ!

[2374] 87 - (1028) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who among you fasted today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you attended a funeral today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you fed a poor person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you visited a sick person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' The Messenger of Allâh ﷺ said: 'These qualities are not combined in a man but he will enter Paradise.'"

ذلِكَ الَّذِي لَا تَوَيْ عَلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [٢٣٧٤-٨٧] وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانٌ يَعْنِي الْفَرَارِيَّ عَنْ تَزِيدٍ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَضْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ تَبَعَ مِنْكُمُ الْيَوْمَ جَنَاحَةً؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعْتُ فِي امْرِيَّةٍ، إِلَّا دَخَلَ الْجَنَّةَ». [انظر: ٦١٨٢]

Chapter 28. Encouragement To Spend, And It Is Disliked To Count How Much

(المعجم ٢٨) - (باب الحث على الإنفاق، وكراهة الإحصاء)
(التحفة ٢٩)

[2375] 88 - (1029) It was narrated that Asmâ' bint Abî Bakr [may Allâh be pleased with her] said to me: "The Messenger of Allâh ﷺ said to me: 'Spend and do not count how much, lest

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْدِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ

Allâh count how much He bestows upon you.”

الله عَنْهُمَا] قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَنْفِقِي - أَوْ انْفَحِي أَوْ انْضَحِي، - وَلَا تُخْصِي، فَيُحَصِّنِي اللَّهُ عَلَيْكُ». [٢٣٧٦]

[2376] (...) It was narrated that Asmâ' said: “The Messenger of Allâh ﷺ said: ‘Spend and do not count how much, lest Allâh count how much He bestows upon you, and do not hoard lest Allâh withhold from you.’”

[...] وَحَدَّثَنَا عَمْرُو التَّانِدُ وَزُهَيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَبِيعًا عَنْ أَبِي مُعاوِيَةَ - قَالَ رُهْبَرُ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عَبَادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْمُنْدِرِ، عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «انْفَحِي - أَوْ انْضَحِي، أَوْ أَنْفِقِي - وَلَا تُخْصِي، فَيُحَصِّنِي اللَّهُ عَلَيْكُ، وَلَا تُوْعِي فَيُؤْعِي اللَّهُ عَلَيْكُ». [٢٣٧٦]

[2377] (...) It was narrated from 'Abbâd bin Hâimah, from Asmâ', that the Prophet ﷺ said to her:... a similar *Hadîth* (as no. 2375).

[...] (.) حَدَّثَنَا ابْنُ نُعْمَرْ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامُ عَنْ عَبَادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، تَحْوِي حَدِيثَهُمْ. [٢٣٧٧]

[2378] 89 - (...) It was narrated from Asmâ' bint Abî Bakr that she came to the Prophet ﷺ and said: “O Prophet of Allâh, I do not have anything but that which Az-Zubair gives me. Is there any sin on me if I spend from what is given to me?” He said: “Spend whatever you can, and do not hoard, lest Allâh withhold from you.”

[...] وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَهَرُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ عَبَادَ ابْنَ عَبْدِ اللهِ بْنِ الزُّبَيرِ أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ، فَقَالَتْ: يَا نَبِيَّ اللهِ! لَيْسَ لِي مِنْ شَيْءٍ

إِلَّا مَا أَدْخَلَ عَلَيَ الرُّبَّرُ، فَهُلْ عَلَيَ
جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَ؟ فَقَالَ:
«أَرْضَحِي مَا اسْتَطَعْتِ، وَلَا تُوعِي فَيُوعِي
اللَّهُ عَلَيْكُ». .

Chapter 29. Encouragement To Give In Charity Even If It Is A Little, And A Little Should Not Be Withhold Because One Thinks It Is Too Little

[2379] 90 - (1030) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "O Muslim women, no woman should look down on a gift given by her neighbor, even if it is the meat from a sheep's hoof."

(المعجم ٢٩) - (باب الحث على الصدقة ولو بالقليل، ولا تمنع من القليل لاحتقاره) (التحفة ٣٠)

[٢٣٧٩-٩٠] (١٠٣٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا الْلَّيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا تَحْمِرْنَ جَارَتَهَا، وَلَا فِرْسَنَ شَاءَ». .

(المعجم ٣٠) - (باب فضل إخفاء الصدقة) (التحفة ٣١)

Chapter 30. The Virtue Of Concealing (what is given in Charity)

[2380] 91 - (1031) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There are seven whom Allâh will shade with His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allâh; a man whose heart is attached to the *Masjid*; two men who love one another for the sake of Allâh, they meet

[٢٣٨٠-٩١] (١٠٣١) حَدَّثَنِي زُهْرَى بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَّى، جَوَيْعاً عَنْ يَحْيَى الْقَطَّانِ - قَالَ زُهْرَى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «سَيَعْلَمُهُ اللَّهُ فِي طَلَهُ يَوْمَ لَا ظِلَّ إِلَّا طِلَهُ:

and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allâh'; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allâh when he is alone and his eyes fill with tears."

الإمام العادل، وشاب نسأ بعبادة الله،
ورجل قلبه معلق في المسجد، ورجلان
تحابا في الله، اجتمعوا عليه وتفرقوا عليه،
ورجل دعنه امرأة ذات منصب وجمال
فقال: إني أحافر الله، ورجل تصدق
بصدقه فأخفاها حتى لا تعلم يمينه ما تتحقق
شماله، ورجل ذكر الله حاليا ففاضت
عيناه».

[2381] (...) It was narrated from Abû Sa'eed Al-Khudrî - or from Abû Hurairah - that the Messenger of Allâh ﷺ said... a Hadîth like that of 'Ubaidullâh (no 2380). And he said: "A man who is attached to the Masjid when he leaves it, until he comes back to it."

[٢٣٨١] (...) وحدثنا يحيى بن يحيى قال: قرأنا على مالك عن خبيب ابن عبد الرحمن، عن حفص بن عاصم، عن أبي سعيد الخدري - أو عن أبي هريرة - أنه قال: قال رسول الله ﷺ: بمثل حديث عبيد الله، وقال:
«رجل معلق بالمسجد، إذا خرج منه حتى يعود إليه».

Chapter 31. The Best Of Charity Is That Which Is Given When One Is Healthy And Inclined To Be Stingy

[2382] 92 - (1032) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what kind of charity is greatest?' He said: 'To give charity when you are healthy

(المعجم ٣١) - (باب بيان أن أفضل الصدقة صدقة الصحيح الشحيح)
(التحفة ٣٢)

[٢٣٨٢] [٩٢-١٠٣٢] حدثنا زهير
ابن حرب: حدثنا جرير عن عمارة بن القفاع، عن أبي زرعة، عن أبي هريرة قال: أتى رسول الله ﷺ رجل ف قال: يا

and inclined to be stingy, fearing poverty and hoping to be wealthy. Do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so."

[2383] 93 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what kind of charity brings the greatest reward?' He said: 'By your father, I shall tell you. Give charity when you are healthy and inclined to be stingy, fearing poverty and hoping to live, and do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so.'"

[2384] (...) A *Hadîth* similar (as no. 2382) to that of Jarîr was narrated by 'Umârah bin Al-Qâ'qâ' with this chain, except that he said: "What kind of charity is best?"

Chapter 32. The Upper Hand Is Better Than The Lower Hand, And The Upper Hand Is The One That Gives And The Lower Hand Is The One That Receives

[2385] 94 - (1033) It was

رَسُولُ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصْدِقَ وَأَنْتَ صَحِيحٌ شَجِيقٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغَنَى، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، أَلَا! وَقَدْ كَانَ لِفُلَانٍ». [٢٣٨٣]

بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُعْمَانَ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ فَقَالَ: «أَمَا وَأَبِيكَ لِتَبَاهَّ: أَنْ تَصْدِقَ وَأَنْتَ صَحِيقٌ شَجِيقٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَيْعَاءَ، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ». [٢٣٨٤]

الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الرَّاحِيدِ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْدَاعِ بِهَذَا إِلَسْتَادَ نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ.

(المعجم ٣٢) - (بابُ بيان أن اليد العليا خير من اليد السفلية، وأن اليد العليا هي المنفعة، وأن السفلية هي الأذنة) (التحفة ٣٣)

[٢٣٨٥] ٩٤ - (١٠٣٣) وَحَدَّثَنَا فَتَيْهُ

narrated from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh ﷺ said - while he was on the *Minbar*, speaking about charity and refraining from begging: “The upper hand is better than the lower hand, and the upper hand is the one that gives, and the lower hand is the one that receives.”

ابن سعید عن مالک بن أنس - فيما
فریء عليه - عن نافع، عن عبد الله بن
عمر: أنَّ رَسُولَ اللَّهِ قَالَ، وَهُوَ عَلَى
المِبْرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعْفَةَ عَنِ
الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ
السُّفْلَى، وَالْيَدُ الْعُلْيَا: الْمُنْفَعَةُ،
وَالْسُّفْلَى: السَّائِلَةُ».

[2386] 95 - (1034) Ḥakîm bin Hizâm narrated that the Messenger of Allâh ﷺ said: “The best of charity is that which is given when one can afford it, and the upper hand is better than the lower hand. And start with those who are under your care.”

٩٥ [٢٣٨٦] وَحَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ
ابْنُ عَبْدَةَ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ -
قَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى - حَدَّثَنَا
عُمَرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ
طَلْحَةَ يُحَدِّثُ، أَنَّ حَكِيمَ بْنَ حِزَامَ
حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ قَالَ: «أَفْضَلُ
الصَّدَقَةِ - أُوْخَيْرُ الصَّدَقَةِ - عَنْ ظَاهِرِ
غَنِّيٍّ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَى،
وَابْدَأْ بِمَنْ تَعُولُ».

[2387] 96 - (1035) It was narrated that Ḥakîm bin Hizâm said: “I asked the Prophet ﷺ and he gave to me, then I asked him and he gave to me, then I asked him and he gave to me, then he said: ‘This wealth is green and fresh; whoever takes it without asking for it, it will be blessed for him, but whoever takes it with longing, it will not be blessed for

٩٦ [٢٣٨٧] وَحَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ وَعُمَرُو النَّاقُدُ قَالَا: -
حَدَّثَنَا سُفْيَانُ عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ
[بْنِ الرُّبِّيرِ] وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ
حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ قَالَ فَأَعْطَانِي،
ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ
فَأَعْطَانِي، ثُمَّ قَالَ: إِنَّ هَذَا الْمَالَ

him and he will be like the one who eats and is not satisfied. And the upper hand is better than the lower hand.””

خَضِرَهُ حُلْوَةُ، فَمَنْ أَخَذَهُ بِطِيبٍ نَفَسٍ
بُورَكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ
نَفْسٍ لَمْ يُبَارِكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي
يُأْكُلُ وَلَا يَسْبِعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ
الْيَدِ السُّفْلَى».

[2388] 97 - (1036) Abû Umâmah said: “The Messenger of Allâh ﷺ said: ‘O son of Âdam, spending of your surplus wealth is good for you, and withholding it is bad for you. You will not be blamed if you keep what you need to live on. Start with those who are under your care, and the upper hand is better than the lower hand.’”

[٢٣٨٨]-٩٧ [١٠٣٦] وَحَدَّثَنَا نَصْرٌ
ابْنُ عَلَيٍ الْجَهْضُومِيُّ وَزَهْبِيُّ بْنُ حَرْبٍ
وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ
يُونُسَ: حَدَّثَنَا عَكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنَا
شَدَّادٌ قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ! إِنَّكَ أَنْ
تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ
لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ. وَإِنَّمَا يَنْ
تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ
الْسُّفْلَى».

Chapter 33. The Prohibition Of Begging

[2389] 98 - (1037) Mu‘âwiyyah said: “Be cautious with regard to (the narration of) *Ahadîth*, except a *Hadîth* that was in circulation at the time of ‘Umar, for ‘Umar used to make the people fear Allâh, [the Mighty and Sublime]. I heard the Messenger of Allâh ﷺ say: ‘If Allâh wants good for a person, He causes him to understand Islam.’ And I heard

(المعجم ٣٣) - (باب النهي عن
المسألة) (التحفة ٣٤)

[٢٣٨٩]-٩٨ [١٠٣٧] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ
الْحُبَابِ: أَخْبَرَنِي مُعاوِيَةُ بْنُ صَالِحٍ:
حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْشَقِيُّ عَنْ عَبْدِ
اللَّهِ بْنِ عَامِرٍ الْيَخْصُبِيِّ قَالَ: سَمِعْتُ
مُعاوِيَةَ يَقُولُ: إِنَّا كُنَّا وَاحْدَادِيْثَ، إِلَّا
حَدِيثًا كَانَ فِي عَهْدِ عُمَرَ، فَإِنَّ عُمَرَ كَانَ

the Messenger of Allâh ﷺ say: ‘I am just a trustee. If I give to someone willingly, it will be blessed for him, but if I give to someone because he asked for it and was greedy, he will be like the one who eats but is not satisfied.’”

يُخِيفُ النَّاسَ فِي اللَّهِ [عَزَّ وَجَلَّ]،
سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ
يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْعِلُهُ فِي الدِّينِ». .
وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا
خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبٍ نَفْسٍ
فَمُبَارَكٌ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسَأَلَةٍ
وَشَرَوْ كَانَ كَالَّذِي يَأْكُلُ وَلَا يُشْبِعُ».

[انظر: ٤٩٤٥]

[2390] ٩٩ - (1038) It was narrated that Mu‘âwiyah said: “The Messenger of Allâh ﷺ said: ‘Do not persist in asking, for by Allâh, because there is no one who asks me for something, and gets something by asking me for it while I am reluctant to give it to him, and is blessed therein.’”

٩٩ [٢٢٩٠ - (١٠٣٨)] حَدَّثَنَا مُحَمَّدٌ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىْ: حَدَّثَنَا سُفِيَّانُ عَنْ
عُمَرِيْوَ، عَنْ وَهْبِ بْنِ مُنْبَهٍ، عَنْ أَخِيهِ
هَمَّامَ، عَنْ مُعاوِيَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تُلْحِفُوا فِي الْمَسَالَةِ، فَوَاللَّهِ!
لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَتَخْرِجُ لَهُ
مَسَأَلَةً مِنِّي شَيْئًا، وَأَنَا لَهُ كَارِهٌ، فَيَتَارَكَ
لَهُ فِيمَا أَعْطَيْتُهُ».

[2391] (...) It was narrated that ‘Amr bin Dînâr said: “Wahb bin Munabbih narrated to me - when I entered upon him in his house in Ṣan‘â’ and he gave me some nuts to eat - that his brother said: ‘I heard Mu‘âwiyah bin Abî Sufyân say: “I heard the Messenger of Allâh ﷺ say...” and he mentioned something similar (to no. 2390)’.

..... [٢٣٩١] (.....) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ الْمُكْكَيْ: حَدَّثَنَا سُفِيَّانُ عَنْ عُمَرِيْوَ
ابْنِ دِيَنَارٍ قَالَ: حَدَّتَنِي وَهْبُ بْنُ مُنْبَهٍ -
وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصُنْعَاءِ،
فَأَطْعَمَنِي مِنْ جَوْرَةٍ فِي دَارِهِ - عَنْ أَخِيهِ
قَالَ: سَمِعْتُ مُعاوِيَةَ بْنَ أَبِي سُفِيَّانَ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
فَذَكَرَ مِثْلَهُ.

[2392] 100 - (1037) Humaid bin 'Abdur-Rahmân bin 'Awf said: 'I heard Mu'âwiyah bin Abî Sufyân say, while he was delivering a *Khutbah*: I heard the Messenger of Allâh ﷺ say: "When Allâh wants good for a person, he causes him to understand Islam. I am just the distributor, and it is Allâh Who gives."

[٢٣٩٢]-[١٠٣٧] وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ مُعاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَهُوَ خَطِيبٌ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقِهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيَعْطِي اللَّهُ». [٢٣٨٩]

Chapter 34. The Poor Person Who Cannot Find Enough To Make Him Independent Of Means, But The People Do Not Realize That He Is In Need, So They Do Not Give Charity To Him

[2393] 101 - (1039) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor person is not the one who goes around to people and is given a mouthful or two, or a date or two." They said: "Then who is the poor person, O Messenger of Allâh?" He said: "The one who cannot find enough to make him independent of means, but the people do not realize that he is in need, so they do not give charity to him, and he does not ask the people for anything."

(المعجم ٣٤) - (باب المسكين الذي لا يجد غنى، ولا يفطر له فيتصدق عليه) (التحفة ٣٥)

[٢٣٩٣]-[١٠٣٩] حَدَّثَنَا قُتْبَيْةُ ابْنُ سَعِيدٍ أَخْبَرَنَا الْمُعَيْرَةُ يَعْنِي الْجَزَامِيُّ عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ يَقُولُ: «لَيْسَ الْمُسْكِنُ بِهَذَا الطَّوَافُ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَتَرُدُّهُ الْلُّقْمَةُ وَاللُّقْمَاتُانِ، وَالثَّمَرَةُ وَالثَّمَرَتَانِ»، قَالُوا: فَمَا الْمُسْكِنُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي لَا يَجِدُ غُنْيَةً يُغْنِيهُ، وَلَا يُفَطِّرُ لَهُ، فَيَصَدِّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا».

[2394] 102 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The poor person is not the one who may be sent away with a date or two, or a mouthful or two. Rather the poor person is the one who refrains from asking. Recite if you wish: ...They do not beg of people at all....”^[1]

[٢٣٩٤] ١٠٢ - (...) حَدَّثَنَا يَحْيَى بْنُ أَبْيَوبَ وَقَتْبِيَّةُ بْنُ سَعِيدٍ - قَالَ أَبْنُ أَبْيَوبَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ أَبْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ عَنْ عَطَاءٍ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الْمُسْكِنُ بِالَّذِي تَرُدُّهُ الْمَرْءَةُ وَالثَّمَرَاتُانِ، وَلَا اللَّقْمَةُ وَاللَّقْمَاتُانِ، إِنَّ الْمُسْكِنَ الْمُتَعَفِّفُ، افْرُوا إِنْ شِئْتُمْ: ﴿لَا يَسْأَلُوكُمُ الْأَنَاسُ إِلَّا كَافَّا﴾ [البقرة: ٢٧٣].

[2395] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a *Hadîth* like that of Ismâ’il (2394).

[٢٣٩٥] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبْنُ أَبِي مَرِيمَ: أَخْبَرَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ: أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمْرَةَ، أَنَّهُمَا سَمِعاً أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ . يِمْثِلُ حَدِيثَ إِسْمَاعِيلَ.

Chapter 35. It Is Disliked To Beg From People

[2396] 103 - (1040) It was narrated from Hamzah bin ‘Abdullâh, from his father, that the Prophet ﷺ said: “One of you will keep on begging until he meets Allâh with not a bit of flesh on his face.”

(المعجم ٣٥) - (باب كراهة المسألة للناس) (التحفة ٣٦)

[٢٣٩٦] ١٠٣ - (١٠٤٠) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَخْيِي الرُّهْبَرِيِّ عَنْ حَمْرَةَ بْنِ عَبْدِ

^[1] Al-Baqarah 2:273.

الله، عن أبيه، أن النبي ﷺ قال: «لَا تَرَأْلُ الْمَسْأَلَةَ بِأَحْدُكُمْ حَتَّى يَلْمَزَ اللَّهَ، وَلَيْسَ فِي وَجْهِهِ مُرْعَةٌ لَحْمٌ».

[2397] (...) A similar report (as no. 2396) was narrated from the brother of Az-Zuhri, but he did not mention the word *Muz'ah* (a bit).

[2398] 104 - (...) It was narrated from Ḥamzah bin ‘Abdullâh bin ‘Umar that he heard his father say: “The Messenger of Allâh ﷺ said: ‘A man will keep on begging from people until he comes on the Day of Resurrection with not a bit of flesh on his face.’”

[2399] 105 - (1041) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever begs from the people in order to accumulate wealth, it is as if he is asking for a live coal, so let him ask for a little or a lot.’”

[2400] 106 - (1042) It was narrated that Abû Hurairah said:

[٢٣٩٧] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مَعْمَرٌ عَنْ أَخِي الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَلَمْ يَذْكُرْ «مُرْعَةً».

[٢٣٩٨] ١٠٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي الْيَثُورُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَرَأُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يُأْتِي يَوْمَ الْقِيَامَةِ [وَ] لَيْسَ فِي وَجْهِهِ مُرْعَةٌ لَحْمٌ».

[٢٣٩٩] ١٠٥ - (١٠٤١) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْمَقْعَدِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلَيُسْتَقْلَ أَوْ لَيَسْتَكْثِرُ».

[٢٤٠٠] ١٠٦ - (١٠٤٢) حَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَخْوَصِ

"I heard the Messenger of Allâh ﷺ say: 'For one of you to go out and gather firewood on his back, then give it in charity and make himself independent of people thereby, is better than asking a man who may give to him or withhold from him. And the upper hand is better than the lower hand, and start with those who are under your care.'"

عَنْ بَيَانِ أَبِي شِرْ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَانْ يَغْدُو أَحَدُكُمْ فِي حَطَبٍ عَلَى ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ وَيَسْتَغْنِي بِهِ مِنَ النَّاسِ، خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلًا، أَعْطَاهُ أَوْ مَنْعَهُ ذَلِكَ، فَإِنَّ الْيَدَ الْعُلَيْا أَفْضَلُ مِنَ الْيَدِ السُّفْلَى، وَابْدأْ يَمْنَ تَعْوُلُ». .

[2401] (...) Qais bin Abî Hâzim said: "We came to Abû Hurairah and he said: 'The Prophet ﷺ said: "By Allâh, for one of you to go out and carry firewood on his back and sell it" then he mentioned to the a *Hadîth* similar narration of Bayyân (no. 2400)."

[٢٤٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ! لَانْ يَغْدُو أَحَدُكُمْ فِي حَطَبٍ عَلَى ظَهْرِهِ فَيَبْيَعُهُ». ثُمَّ ذَكَرَ بِمَثِيلٍ حَدِيثَ بَيَانٍ.

[2402] 107 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to tie together a bundle of firewood and carry it on his back and sell it, that would be better for him than asking a man who may give him (something) or withhold from him.'"

[٢٤٠٢] ١٠٧- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَبُونُسُ بْنُ عَبْدِ الْأَعْلَى فَالْأَخْرَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَانْ يَحْتَرِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلُهَا عَلَى ظَهْرِهِ فَيَبْيَعُهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا، يُعْطِيهِ أَوْ يَمْنَعُهُ».

[2403] 108 - (1043) 'Awf bin Mâlik Al-Ashja'î said: "We were with the Messenger of Allâh ﷺ, nine, or eight, or seven (people), and he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We had only recently pledged our allegiance, so we said: 'We have sworn our allegiance to you, O Messenger of Allâh.' He said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We said: 'We have already pledged our allegiance to you, O Messenger of Allâh.' Then he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We held out our hands and said: 'We pledge our allegiance to you, O Messenger of Allâh. Tell us on what basis we should pledge allegiance to you?' He said: 'On the basis that you will worship Allâh and not associate anything with Him, and (you will perform) the five daily prayers, and you will obey Allâh' - and he whispered - 'and you will not ask the people for anything.' I saw that some of those people, if they dropped a whip, they would not ask anyone to hand it to them."

[٢٤٠٣] ١٠٨ - (١٠٤٣) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَسَلَّمَ أَبْنُ شَيْبَرْ - قَالَ سَلَّمَهُ: حَدَّثَنَا، وَقَالَ الدَّارِمِيُّ: أَخْبَرَنَا - مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدَّمْشِقِيِّ: حَدَّثَنَا سَعِيدٌ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَرِيدَ، عَنْ أَبِي إِدْرِيسِ الْخَوَلَانِيِّ، عَنْ أَبِي مُسْلِمِ الْخَوَلَانِيِّ قَالَ: حَدَّثَنِي الْحَسِيبُ الْأَمِينُ، أَمَّا هُوَ، فَحَسِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي، فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ الْأَسْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، تَسْعَةً أَوْ ثَمَانِيَّةً أَوْ سَبْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ - ﷺ؟» - وَكُنَّا حَدِيثَ عَهْدِ بَيْعَةِ قَافْلَتْنَا: قَدْ بَايِعْنَاكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ - ﷺ؟» فَقَلَّتْنَا: قَدْ بَايِعْنَاكَ يَا رَسُولَ اللَّهِ! ثُمَّ قَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ - ﷺ؟» فَقَالَ: فَبَسْطَنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايِعْنَاكَ يَا رَسُولَ اللَّهِ! فَقَالَ: أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَالصَّلَوَاتِ الْخَمْسِ، وَتُطْبِعُوا اللَّهَ - وَأَسْرَرْ كَلِمَةَ حَمِيمَةَ - وَلَا تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ، كَمَّ بَعْضُ أُولِئِكَ التَّفَرِ يَسْقُطُ سَوْطَ أَحَدِهِمْ، فَمَا يَسْأَلُ أَحَدًا يُتَوَلِّهُ إِيَاهُ.

Chapter 36. The One For Whom It Is Permissible To Ask For Help

[2404] 109 - (1044) It was narrated that Qabîshah bin Mukhâriq Al-Hilâlî said: "I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allâh ﷺ to ask him (for help) with it. He said: 'Stay with us until the charity comes, and we will order that something be given to you.' Then he said: 'O Qabîshah, asking for help is not permissible except in one of three cases: A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off, then he should refrain; a man who has been stricken by a calamity that has destroyed all his wealth, for whom it is permissible to ask for help until he gets enough to get by' - or he said - 'he gets enough to meet his basic needs; and a man who is stricken by poverty and three men of wisdom among his people acknowledge that So-and-so has been stricken by poverty, then it becomes permissible for him to ask for help until he gets enough to get by' - or he said- 'to meet his basic needs. Apart from these cases asking for help, O Qabîshah, is

(المعجم ٣٦) - (باب من تحل له المسألة) (التحفة ٣٧)

[٢٤٠٤] - [١٠٩] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقَتْبِيَّةُ بْنُ سَعِيدٍ، كَلَامُهَا عَنْ حَمَادِ بْنِ زَيْدٍ - قَالَ يَحْيَى أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ هَارُونَ بْنِ رِبَابٍ: حَدَّثَنِي كَتَانَةُ بْنُ نَعِيمَ الْعَدَوِيُّ عَنْ قَبِيْصَةَ ابْنِ مُحَارِقِ الْهَلَالِيِّ قَالَ: تَحْمِلُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلَهُ فِيهَا، فَقَالَ: «أَقْفِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ، فَنَأْمُرُ لَكَ بِهَا» - قَالَ - ثُمَّ قَالَ: «إِنَّ الْمَسْأَلَةَ لَا تَحْلُ إِلَّا لِأَحَدٍ تَلَاقَتْهُ: رَجُلٌ تَحْمِلُ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةً اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ -، وَرَجُلٌ أَصَابَتْهُ فَاقَةً حَتَّى يَقُولَ ثَلَاثَةٌ مِنْ ذُوِي الْحِجَاجِ مِنْ قَوْمِهِ: لَقَدْ أَصَابْتُ فُلَانًا فَاقَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيْصَةُ! سُحْنَّا يَأْكُلُهَا صَاحِبُهَا سُحْنَّا». .

unlawful, and the one who begs is consuming something unlawful.””

Chapter 37. It Is Permissible To Take Without Asking For It Or Hoping For It

[2405] 110 - (1045) ‘Umar bin Al-Khaṭṭâb (may Allâh be pleased with him) said: “The Messenger of Allâh ﷺ used to give us things, and I would say: ‘Give it to one who is more in need of it than I.’ Then on one occasion he gave me something, and I said: ‘Give it to one who is more in need of it than I,’ and the Messenger of Allâh ﷺ said: ‘Take it. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not follow after it.’”

(المعجم ٣٧) - (باب جواز الأخذ
بغير سؤال ولا تطلع) (التحفة ٣٨)

[٢٤٠٥] ١١٠ - (١٠٤٥) وَحَدَّثَنَا
هَرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ
شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ
[رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَدْ كَانَ رَسُولُ
اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ
أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّىٰ أَعْطَانِي مَرَّةً مَالًا،
فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «خُذْهُ، وَمَا جَاءَكَ مِنْ هَذَا
الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ
فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْ نَفْسَكَ».

[٢٤٠٦] ١١١ - (...) وَحَدَّثَنِي أَبُو
الظَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ
ابْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ
ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ
عَنْهُ الْعَطَاءَ، فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا
رَسُولَ اللَّهِ! أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ لَهُ

[2406] 111 - (...) It was narrated from Sâlim bin ‘Abdullâh from his father, that the Messenger of Allâh ﷺ used to give things to ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, and ‘Umar would say to him: “O Messenger of Allâh, give it to one who is more in need of it than me.” The Messenger of Allâh ﷺ said to him: “Take it, and keep it, or

give it in charity. Whatever comes to you of this wealth when you are not hoping for it or asking for it, take it, otherwise do not hanker after it.”

Sâlim said: “Because of that, Ibn ‘Umar did not ask anyone for anything, and he did not refuse anything that was given to him.”

[2407] (...) It was narrated from ‘Abdullâh bin As-Sâ’îdî, from ‘Umar bin Al-Khaṭâb [may Allâh be pleased with him], from the Messenger of Allâh ﷺ.

[2408] 112 - (...) It was narrated that Ibn As-Sâ’îdî Al-Mâlikî said: “‘Umar bin Al-Khaṭâb [may Allâh be pleased with him] appointed me in charge of the charity, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: ‘I only did it for the sake of Allâh and my reward is with Allâh.’ He said: ‘Take what is given to you. I was appointed to do some work at the time of the Messenger of Allâh ﷺ and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allâh ﷺ said to

رَسُولُ اللَّهِ ﷺ: «خُذْهُ فَتَمَوْلُهُ أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْ نَفْسَكَ». .

قَالَ سَالِمٌ: فَمَنْ أَجْلَ ذَلِكَ كَانَ ابْنَ عُمَرَ لَا يَسْأَلُ أَحَدًا شَيْئًا، وَلَا يَرُدُّ شَيْئًا أُعْطِيهِ. .

[٢٤٠٧] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: قَالَ عُمَرُ: وَحَدَّثَنِي ابْنُ شَهَابٍ يُمْثِلُ ذَلِكَ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَسُولِ اللَّهِ ﷺ. .

[٢٤٠٨] ١١٢ - (...) حَدَّثَنَا قَيْمِيَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَكْتِيرٍ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلْنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ، أَمْرَ لِي بِعِمَالَةِ، فَقَالَ: خُذْ مَا عَمِلْتُ لَهُ وَأَجْرِي عَلَى اللَّهِ، فَقَالَ: إِنَّمَا أُعْطِيَتَ، فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيَتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ، وَتَصَدَّقْ». .

me: If you are given something without asking for it, then take it and give charity.””

[2409] (...) It was narrated that Ibn As-Sâ’îd said: “Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] appointed me in charge of the charity...” a *Hadîth* like that of Al-Laith (no. 2409).

٢٤٠٩ (....) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَئْلَيْثِي : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجَحِ ، عَنْ بُشَّرِ بْنِ سَعِيدٍ ، عَنْ ابْنِ السَّعْدِيِّ أَنَّهُ قَالَ : اسْتَعْمَلْنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَلَى الصَّدَقَةِ ، يِمْثِلُ حَدِيثَ الْأَئْلَيْثِ .

Chapter 38. It Is Disliked To Be Eager To Acquire Worldly Gains

[2410] 113 - (1046) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The heart of an old man remains young with regard to two things: Love of life and of wealth.”

[2411] 114 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The heart of an old man remains young with regard to the love of two things: A long life and wealth.”

(المعجم (٣٨) - (باب كراهة الحرص على الدنيا) (التحفة (٣٩

٢٤١٠-١١٣) حَدَّثَنَا رُهْبَرُ بْنُ حَرْبٍ : حَدَّثَنَا سُفْيَانُ بْنُ عَيْشَةَ عَنْ أَبِي الرَّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ يَلْتَغِي بِهِ النَّبِيُّ ﷺ قَالَ : «قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْتَنِينِ : حُبُّ الْعَيْشِ وَالْمَالِ»

٢٤١١-١١٤) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَّمَةُ قَالَا : أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ ، عَنْ ابْنِ شَهَابٍ ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْتَنِينِ : طُولُ الْحَيَاةِ ، وَحُبُّ الْمَالِ» .

[2412] ١١٥ - (1047) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The son of Adam grows old, but two things remain young in him: Desire for wealth, and desire for a (long) life.'"

يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتْبَيَةُ
بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ أَبِي عَوَانَةَ، - قَالَ
يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ - عَنْ فَتَادَةَ،
عَنْ أَنَّسِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يَهْرُمُ ابْنُ آدَمَ وَشَبَّثُ مِنْهُ اثْنَانِ:
الْجَرْحُصُ عَلَى الْمَالِ، وَالْجَرْحُصُ عَلَى
الْعُمُرِ».

[2413] (...) It was narrated from Anas that the Prophet of Allâh ﷺ said:... a similar report (as no. 2412).

الْمُسْمَعُ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا
مُعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ،
عَنْ أَنَّسِي: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ بِمِثْلِهِ.

[2414] (...) A similar report (as no. 2412) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

وَابْنُ بَشَارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ فَتَادَةَ يُحَدِّثُ
عَنْ أَنَّسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ بِنَحْوِهِ.

Chapter 39. If The Son Of Âdâm Had Two Valleys He Would Desire A Third

[2415] ١١٦ - (1048) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If the son of Âdâm had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdâm but dust. And Allâh accepts the repentance of the one who repents.'"

يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتْبَيَةُ
ابْنُ سَعِيدٍ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ فَتَادَةَ،
عَنْ أَنَّسِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ
كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَنْعَمِ

وَادِيَا ثَالِتَا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا
الثُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ». .

[2416] (...) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say - and I do not know whether it was something that was revealed to him or something that he said - ..." similar to what was narrated by Abû 'Awânah (no. 2415).

[٢٤١٦] (...) وَحَدَّثَنَا ابْنُ الْمُشَتَّى
وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُعْنَى: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْرَى شَعْبَةَ قَالَ:
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مَالِكٍ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ: -
فَلَا أَدْرِي أَشَيْءَ أُنْزَلَ أَمْ شَيْءَ كَانَ
يَقُولُهُ، - بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ

[2417] - (...) It was narrated from A... that the Messenger of Allâh ﷺ said: "If the son of Adam had a valley of gold, he would want to have another valley, but nothing will ever fill his mouth but dust. And Allâh accepts the repentance of the one who repents."

[٢٤١٧] (...) وَحَدَّثَنِي
حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ
ابْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
قَالَ: لَوْ كَانَ لِابْنِ آدَمَ وَادٌ مِنْ ذَهَبٍ
أَحَبَّ أَنَّ لَهُ وَادِيَا آخَرَ، وَلَنْ يَمْلأُ فَاهُ
إِلَّا الثُّرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ». .

[2418] 118 - (1049) Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If the son of Adam had a valley full of wealth, he would want to have another, but nothing will satisfy the son of Adam but dust. And Allâh accepts the repentance of the one who repents.'"

Ibn 'Abbâs said: "I do not know whether this is from the Qur'ân or not."

[٢٤١٨] (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَهَرُونُ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْحٍ
قَالَ: سَمِعْتُ عَطَاءَ يَقُولُ: سَمِعْتُ ابْنَ
عَبَّاسِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: لَوْ أَنَّ لِابْنِ آدَمَ مِلْءًا وَادًّا مَالًّا،
لَا يَحِبُّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ، وَلَا يَمْلأُ

According to the report of Zuhair he said: "I do not know whether it is from the Qur'an" - and he did not mention Ibn 'Abbâs.

نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللَّهُ يُؤْتُ
عَلَيْنَا مِنْ تَابَ». .
قَالَ ابْنُ عَبَّاسٍ: فَلَا أَذْرِي أَمِنَ الْقُرْآنَ
هُوَ أَمْ لَا.

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ: فَلَا أَذْرِي أَمِنَ
الْقُرْآنَ - لَمْ يَذْكُرْ ابْنَ عَبَّاسَ.

[2419] 119 - (1050) It was narrated from Abû Harb bin Abî Al-Aswad that his father said: "Abû Mûsa Al-Ash'arî was sent to the reciters of the people of Al-Bâşrah, and three hundred men who had memorized the Qur'an entered upon him. He said: 'You are the best of the people of Al-Bâşrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a Sûrah which we likened in length and power to Sûrah Baâ'ah (*At-Tawbah*), then I was caused to forget it, but I remember of it (the words): "If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdam but dust." And we used to recite a Sûrah which we likened to one of the Muşabbihât, but I was caused to forget it, but I remember from it the words: "O you who believe! Why do you

سُوئِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِيرٍ
عَنْ دَاؤِدٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي
الْأَسْنَدِ، عَنْ أَبِيهِ قَالَ: بَعْثَ أَبُو مُوسَى
الْأَشْعَرِيِّ إِلَى قُرَاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ
عَلَيْهِ ثَلَاثَائِةٌ رَجُلٌ قَدْ قَرَأُوا الْقُرْآنَ،
فَقَالَ: أَنْتُمْ خَيْرُ أَهْلِ الْبَصْرَةِ وَقُرَأُوكُمْ،
فَأَنْتُمْ لَهُوَ، وَلَا يَطُولُنَّ عَلَيْكُمُ الْأَمْدُ فَتَقْسِمُونَ
فُلُوبُكُمْ كَمَا قَسَتْ فُلُوبُ مَنْ كَانَ
فَبَلَّكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةً، كُنَّا نُشِّهِهَا
فِي الطُّولِ وَالشِّدَّةِ [سُورَةُ بَرَاءَةِ]
فَأَنْسَيْتُهَا، عَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ
كَانَ لَابْنِ آدَمَ وَادِيَانٍ مِنْ مَالٍ لَا يَبْغَى
وَادِيَا ثَالِثَا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا
الْتُّرَابُ، وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشِّهِهَا
بِإِحْدَى الْمُسَبِّحَاتِ فَأَنْسَيْتُهَا، عَيْرَ أَنِّي
قَدْ حَفِظْتُ مِنْهَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا
لَمْ تَقْرُؤُنَّ مَا لَا تَفْعَلُونَ» (فَتَخَبَّثُ

say that which you do not do?”^[1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection.”

Chapter 40. The Virtue Of Contentment And Encouragement Thereof

[2420] 120 - (1051) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Richness is not abundance of (worldly) goods, rather richness is richness of the heart.’”

شَهادَةٌ فِي أَغْنَاقُكُمْ، فَسَأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ).

(المعجم (٤٠) - (بَابُ فَضْلِ الْقَنَاعَةِ
وَالْحَثِّ عَلَيْهَا) (التحفة (٤١)

[٢٤٢٠] [١٢٠-١٠٥١) وَحدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَابْنُ نُعْمَى قَالًا: حَدَّثَنَا سُفْيَانُ بْنُ عَيْشَةَ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغَنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغَنَى غَنَى النَّفْسِ».

(المعجم (٤١) - (بَابُ التَّحذِيرِ مِنِ الْأَغْرَارِ بِزِينَةِ الدُّنْيَا وَمَا يُبَسِّطُ مِنْهَا)
(التحفة (٤٢)

Chapter 41. Warning Against Being Deceived By The Splendor And Luxury Of This World

[2421] 121 - (1052) Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ stood up and addressed the people and said: ‘No, by Allâh, I do not fear for you, O people, anything but that which Allâh will bring forth for you of the splendor of the life of this world.’ A man said: ‘O Messenger of Allâh, does good produce evil?’ The Messenger of Allâh ﷺ remained silent for a moment, then he said: ‘What did you say?’ He said: ‘I said: ‘O

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْيَثْرَى بْنُ سَعْدٍ؛ وَحدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ - وَتَقَارِبًا فِي الْفَظْ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَيَاضٍ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ فَقَالَ: «لَا وَاللَّهِ! مَا أَخْسَى عَلَيْكُمْ أَيُّهَا النَّاسُ!

^[1] As-Saff 61:2.

Messenger of Allâh, does good produce evil?" The Messenger of Allâh ﷺ said to him: 'Good does not produce anything but good, or better than it. Everything that grows in the spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun and defecates or urinates, then it chews its cud, then it comes back and eats more. Whoever acquires wealth lawfully, it will be blessed for him, but whoever takes wealth unlawfully, he is like the one who eats and is never satisfied.'"

إِلَّا مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا،
فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيَأْتِي الْحَمِيرُ
بِالشَّرِّ؟، فَصَمَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ، ثُمَّ
قَالَ «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ! أَيَأْتِي الْحَمِيرُ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ: إِنَّ الْحَمِيرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوْ
خَيْرٌ هُوَ إِنَّ كُلَّ مَا يُبْتَغِي الرَّبِيعُ يَقْتُلُ حَبَطًا
أَوْ يُلْمُمُ، إِلَّا أَكِلَّهُ الْخَضِيرُ، أَكَلَتْ، حَتَّى إِذَا
أَمْتَلَّتْ خَاصَرَاتَهَا اسْتَقْبَلَتِ السَّمَمُ،
تَلَطَّثَ أَوْ بَالَّتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ،
فَأَكَلَتْ، فَمَنْ يَأْخُذْ مَالًا بِحَقِّهِ يُبَارِكُ لَهُ
فِيهِ، وَمَنْ يَأْخُذْ مَالًا بِعَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ
الَّذِي يَأْكُلُ وَلَا يَسْبِعُ".

[2422] 122 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "What I fear for you the most is that which Allâh will bring forth for you of the splendor of the life of this world." They said: "What is the splendor of the life of this world, O Messenger of Allâh?" He said: "The blessings of the earth." They said: "O Messenger of Allâh, does good produce evil?" He said: "Good produces nothing but good, good produces nothing but good, good produces nothing but good. Everything that grows in the spring may either

• [٢٤٢٢] [١٢٢] - (...) حَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ
قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيدِ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ بْنِ سَيَارٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ قَالَ:
«أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ
لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا» قَالُوا: وَمَا زَهْرَةُ
الدُّنْيَا؟ يَا رَسُولَ اللَّهِ! قَالَ: «بَرَكَاتُ
الْأَرْضِ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ
يَأْتِي الْحَمِيرَ بِالشَّرِّ؟ قَالَ: «لَا يَأْتِي الْحَمِيرُ
إِلَّا بِالْحَيْرِ، لَا يَأْتِي الْحَيْرُ إِلَّا بِالْحَيْرِ،

kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun, then it chews its cud and urinates and defecates, then it goes back and eats again. This wealth is fresh and sweet. Whoever acquires it lawfully, and spends it lawfully, what a good help he is, but whoever acquires it unlawfully will be like the one who eats and is never satisfied.”

لَا يَأْتِي الْحَيْرُ إِلَّا بِالْحَيْرِ. إِنَّ كُلَّ مَا أَبْتَ الرَّبِيعَ يَقْتُلُ أَوْ يُلْمُ، إِلَّا أَكَلَهُ الْخَضْرُ، فَإِنَّهَا تَأْكُلُ، حَتَّىٰ إِذَا امْتَدَّتْ خَاصِرَاتَهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَثَتْ وَبَأَلَتْ وَتَلَطَّتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، إِنَّ هَذَا الْمَالَ حَاضِرَةٌ حُلُوةٌ، فَمَنْ أَخْدَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ، فَيَغْعَلُ الْمَعْوِنَةَ هُوَ، وَمَنْ أَخْدَهُ بِغَيْرِ حَقِّهِ، كَانَ كَالَّذِي يُأْكُلُ وَلَا يَشْبَعُ».

[٢٤٢٣] ١٢٣ - (...). وَحَدَّثَنِي

[2423] 123 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ sat on the *Minbar* and we sat around him, and he said: ‘One of the things that I fear for you after I am gone is the splendor and adornment of the life of this world that will be made available to you.’ A man said: ‘Does good produce evil, O Messenger of Allâh?’ The Messenger of Allâh ﷺ remained silent and it was said to (that man): ‘What is the matter with you? Why do you speak to the Messenger of Allâh ﷺ when he does not speak to you?’ We thought that he ﷺ was receiving Revelation, then he came to and wiped away the sweat and said: ‘Where is the one who was asking?’ - as if he was praising him. Then he said: ‘Good does not produce evil. Everything that grows in the

عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ صَاحِبِ الدَّسْوَانِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَسَنَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُبَرِّ، وَجَلَسَنَا حَوْلَهُ، فَقَالَ: إِنَّ وَمَمَا أَخَافُ عَلَيْكُمْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتَهَا»، فَقَالَ رَجُلٌ: أَوْ يَأْتِي الْحَيْرُ بِالشَّرِّ؟ يَا رَسُولَ اللَّهِ! قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقَيلَ [لَهُ]: مَا شَأْنُكَ؟ تُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلَا يُكَلِّمُكَ؟ قَالَ: وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْ الرُّخْصَاءِ، وَقَالَ: «أَنَّى لَهَا السَّائِلُ» -

spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats until when its flanks are stretched, it turns to face the sun and defecates and urinates, then it grazes. This wealth is fresh and sweet. What a good companion he is to the Muslim who gives it to the poor, orphans and wayfarers. Whoever acquires it unlawfully is like the one who eats and is not satisfied, and it will be a witness against him on the Day of Resurrection.””

وَكَانَهُ حَمِيدٌ - قَالَ: إِنَّمَا لَا يَأْتِي الْخَيْرُ
بِالشَّرِّ، وَإِنَّ مِمَّا يُنْتَيُ الرَّبِيعُ يَقْتُلُ أَوْ يُلْمَعُ،
إِلَّا أَكْلَةُ الْحَضِيرِ، فَإِنَّهَا أَكْلٌ، حَتَّى إِذَا
امْتَلَأَتْ خَاصِرَاتُهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ،
فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هَذَا الْمَالَ
خَضِيرٌ حَلْوٌ وَنَعْمٌ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ
أَعْطَى مِنْهُ الْمُسْكِنَ وَالْأَتْسِيمَ وَابْنَ السَّبِيلَ -
أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ - وَإِنَّمَا مَنْ يَأْخُذُهُ
يُغَيِّرُ حَقَّهُ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَسْتَعِي،
وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ .

(المعجم ٤٢) - (باب فضل التعفف
والصبر والقناعة والتحت على كل
ذلك) (التحفة ٤٣)

Chapter 42. The Virtue Of Refraining From Asking And Being Patient And Content

[2424] 124 - (1053) It was narrated from Abû Sa'eed Al-Khudrî that some people from among the *Ansâr* asked the Messenger of Allâh ﷺ and he gave them, then they asked him and he gave them, until what he had was exhausted. He said: “Whatever I have of good, I will never withhold from you, but whoever refrains from asking, Allâh will make him content, whoever seeks to be independent of means, Allâh will make him independent, and whoever is patient Allâh will bestow patience upon him, and no one is

[٢٤٢٤] [١٠٥٣] حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسٍ - فِيمَا فُرِيَءَ
عَلَيْهِ - عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ
اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ نَاسًا
مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ
فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا
نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ
فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعِفْ فَيُعَفَّهُ اللَّهُ،
وَمَنْ يَسْتَعْنِ يُعْنَهُ اللَّهُ، وَمَنْ يَصْبِرْ يُصْبِرْهُ
اللَّهُ، وَمَا أَعْطَيْتُ أَحَدًا مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ
مِنَ الصَّبْرِ».

ever given anything better and more generous than patience.”

[2425] (...) A similar report (as no. 2424) was narrated from Az-Zuhri with this chain.

[٢٤٢٥] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْبَرِيِّ يَهْدَا إِلَى سَنَادِ تَحْوَهُ.

Chapter 43. Sufficient Provision And Contentment

[2426] 125 - (1054) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that the Messenger of Allâh ﷺ said: “He has succeeded who accepts Islam and is given sufficient provision, and Allâh makes him content with what He has given him.”

(المعجم ٤٣) - (بابُ في الكفاف
والقناعة) (التحفة ٤٤)

[٢٤٢٦] ١٢٥ [١٠٥٤] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئِ عَنْ سَعِيدِ بْنِ أَبِي أَيْوبَ: حَدَّثَنِي شُرَحِيلٌ وَهُوَ ابْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَيْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَدُّ أَفْلَحَ مَنْ أَشْلَمَ، وَرُزِقَ كَفَافًا، وَقَتَعَهُ اللَّهُ بِمَا آتَاهُ».

[2427] 126 - (1055) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâhumma j’al rizqa âli muhammadin quwtâ (O Allâh, make the provision of the family of Muhammad (no more than) sufficient.)”

[٢٤٢٧] ١٢٦ [١٠٥٥] حَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ فَالْوَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي زُهَيرٌ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، كِلَّا هُمَا عَنْ عِمَارَةِ بْنِ الْقَعْدَاعِ عَنْ أَبِي رُزْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

Chapter 44. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And To Those For Whose Faith There Is Fear If They Are Not Given Anything, And Putting Up With The One Who Asks Rudely Due To Ignorance, And The *Khawârij* And Rulings Regarding Them

[2428] 127 - (1056) It was narrated that Salmân bin Rabî'ah said: 'Umar bin Al-Khaṭṭâb (May Allâh he pleased with him) said: The Messenger of Allâh ﷺ shared out (some wealth) and I said: "By Allâh, O Messenger of Allâh, others deserved to have it more than these people." He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

[2429] 128 - (1057) It was narrated that Anas bin Mâlik said: "I was walking with the Messenger of Allâh ﷺ and he was wearing a Najrâni *Ridâ'* with a thick border. A Bedouin came up to him and roughly grabbed him by his *Ridâ'*, and I could see the marks left on the neck of the Messenger of Allâh ﷺ by the border of his *Ridâ'*, because of the rough manner in which he

(المعجم ٤٤) - (باب إعطاء المؤلفة ومن يخاف على إيمانه إن لم يعط، واحتمال من سأله بجهله، وبيان الخوارج وأحكامهم) (التحفة ٤٥)

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَرُزَّهِيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الْأَخْرَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سُلَيْمَانَ بْنِ رَبِيعَةَ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: قَسْمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْمًا، فَقُلْتُ: وَاللَّهِ! يَا رَسُولَ اللَّهِ! لَغَيْرِ هُؤُلَاءِ كَانَ أَحَقُّ بِهِ مِنْهُمْ، قَالَ: «إِنَّهُمْ خَيْرُونِي بَيْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ، أَوْ يَخْلُونِي، فَلَمَّا سَمِعَ بِيَأْخِلِ». [٢٤٢٨-١٢٧]

عَمْرُو التَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَيِّعْتُ مَالِكًا؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ [بْنُ أَنَسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ بْنِ مَالِكٍ قَالَ:

grabbed him. Then he said: ‘O Muḥammad! Order that I be given some of the wealth of Allāh that is with you!’ The Messenger of Allāh ﷺ turned to him and smiled, then he ordered that he be given something.”

[2430] (...) This *Hadīth* was narrated from Anas bin Mālik, from the Prophet ﷺ (a *Hadīth* similar to no. 2430)

In the *Hadīth* of ‘Ikrimah bin ‘Ammār is the addition: “Then he grabbed him, and the Prophet of Allāh ﷺ was pulled backwards towards to that Bedouin.”

In the *Hadīth* of Hammām: “He grabbed him (so roughly) that the *Burd* tore, and its border was left around the neck of the Messenger of Allāh ﷺ.

[2431] 129 - (1058) It was

كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ
رِدَاءٌ تَجْرَانِي عَلَيْهِ الْحَاشِيَةُ، فَأَذْرَكَهُ
أَغْرَارِي، فَجَبَدَهُ بِرِدَائِهِ جَبَدَهُ شَدِيدًا،
نَظَرْتُ إِلَى صَفْحَةِ عُنْقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَقَدْ أَثْرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ، مِنْ شَدَّةِ
جَبَدَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مُرِّ لِبِي مِنْ
مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَّمَتَ إِلَيْهِ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَحَّكَ ثُمَّ أَمْرَ لَهُ بِعَطَاءِ.

[2430] (...) حَدَّثَنَا زُهَيرٌ ثُمَّ
حَرْبٌ: حَدَّثَنَا شُعْبُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنَا هَمَّامٌ، وَحَدَّثَنِي زُهَيرٌ ثُمَّ
حَرْبٌ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَّارٍ: وَحَدَّثَنِي سَالِمٌ بْنُ
شَيْبٍ: حَدَّثَنَا أَبُو الْمُغَيْرَةِ: حَدَّثَنَا
الْأَوْزَاعِيُّ، كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ
[ابنِ أَبِي طَلْحَةَ]، عَنْ أَسَسِ بْنِ مَالِكٍ عَنْ
الْبَيْنَ بْنِ هَبَّادًا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرِمَةِ بْنِ عَمَّارٍ مِنْ
الرِّيَادَةِ، قَالَ: ثُمَّ جَبَدَ إِلَيْهِ جَبَدَهُ رَجَعَ
نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَحْرِ الْأَغْرَارِيِّ.
وَفِي حَدِيثِ هَمَّامٍ: فَجَادَهُ حَتَّى اشْقَأَ
الْبُرْدُ، وَحَتَّى بَقَيَتْ حَاشِيَةُ فِي عُنْقِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[2431] 129 - (1058) وَحدَّثَنَا

narrated that Al-Miswar bin Makhramah said: "The Messenger of Allâh ﷺ distributed some cloaks and he did not give anything to Makhramah. Makhramah said: 'O my son, let us go to the Messenger of Allâh ﷺ.' So I went with him and he said: 'Go in and call him for me.' So I called him, and he (ﷺ) came out wearing one of those cloaks and said: 'I kept this one for you.' He looked at him and said: 'Makhramah is pleased.'

قُبِيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْلٌ عَنْ أَبْنَى أَبِيهِ
مُلِيْكَةَ، عَنْ الْمُسْوَرِ بْنِ مَحْرَمَةَ أَنَّهُ قَالَ:
قَسْمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْيَةً وَلَمْ يُعْطِ مَحْرَمَةَ
شَيْئًا، فَقَالَ مَحْرَمَةُ: يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْطَلَقْتُ مَعَهُ قَالَ:
ا دُخُلْ فَادْعُهُ إِلَيْهِ، قَالَ: فَدَعَوْتُهُ لَهُ،
فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِيمًا
«خَبَاتُ هَذَا لَكَ»، قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ:
«رَضِيَ مَحْرَمَةً»

[2432] 130 - (...) It was narrated that Al-Miswar bin Makhramah said: "Some cloaks were brought to the Messenger of Allâh ﷺ, and my father Makhramah said to me: 'Let us go to him: perhaps he will give us one of them.' My father stood at the door and spoke, and the Prophet ﷺ recognized his voice and came out, carrying a cloak and displaying it to him, and saying: 'I kept this one for you, I kept this one for you.'"

[٢٤٣٢] [١٣٠-...] وَحَدَّثَنِي أَبْنَى
الْحَصَابِ زَيْدٌ بْنُ بَعْيَنِ الْحَسَانِيُّ: حَدَّثَنَا
حَاتِمٌ بْنُ وَرْدَانَ أَبُو صَابِحٍ: حَدَّثَنَا أَشْوَابُ
السَّخْنَائِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مَدْعَةَ،
عَنْ الْمُسْوَرِ بْنِ مَحْرَمَةَ قَالَ: قَدِيمَتْ عَلَى
الشَّيْءِ أَفْيَةً، فَتَالَ لِي أَبِي مَحْرَمَةَ:
أَنْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِينَا مِنْهَا شَيْئًا،
قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ
الشَّيْءَ صَرَّةً، فَخَرَجَ وَمَعْهُ قَبَاءُ، وَهُوَ
يُرِيدُ حَاسِنَةً، وَهُوَ يَقُولُ: «خَبَاتُ هَذَا
لَكَ، خَبَاتُ هَذَا لَكَ».

(المعجم ٤٥) - (باب إعطاء من يخاف على إيمانه) (التحفة ٤٦)

[٢٤٣٣] [١٣١-١٥٠) حَدَّثَنَا
الْحَسَنُ بْنُ عَلَيِّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ

Chapter 45. Giving To One For Whose Faith One Fears

[2433] 131 - (150) It was narrated from Sa'd: "The Messenger of Allâh ﷺ gave something to a

group of people among whom I was sitting, and the Messenger of Allâh ﷺ left out one man without giving him anything, and he was the best of them in my view. I went to the Messenger of Allâh ﷺ and whispered to him: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' He said: 'I may give something to a man although someone else is dearer to me than him, lest he be thrown into the Fire on his face.'"

In the *Hadîth* of Al-Hulwânî, the words are repeated twice.

[2434] (...) A *Hadîth* similar to that of Shâlih (no. 2433) from Az-Zuhri was narrated (by others) from Az-Zuhri with this chain.

قالا : حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ : حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ سَعْدٍ : أَنَّهُ أَعْطَى رَسُولَ اللَّهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ قَالَ : فَرَأَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلًا لَمْ يُعْطِهِ ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ ، فَقُفِّتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ فَقُلْتُ : [يَا رَسُولَ اللَّهِ!] مَالِكَ عَنْ فُلَانِ؟ وَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا ، قَالَ : «أَوْ مُسْلِمًا» فَسَكَتَ قَلِيلًا ثُمَّ غَلَّبَنِي مَا أَعْلَمُ مِنْهُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ! مَالِكَ عَنْ فُلَانِ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا ، قَالَ : «أَوْ مُسْلِمًا» فَسَكَتَ قَلِيلًا ثُمَّ غَلَّبَنِي مَا أَعْلَمُ فِيهِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ! مَالِكَ عَنْ فُلَانِ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا ، قَالَ : «أَوْ مُسْلِمًا» قَالَ : «إِنِّي لَأَعْطَيَ الرَّجُلَ وَغَيْرُهُ أَحَبَّ إِلَيَّ مِنْهُ ، خَشِيَّةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ». وَفِي حَدِيثِ الْحُلْوَانِي تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ . [راجع: ۳۷۸]

[2434] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ [بْنِ سَعْدٍ] : حَدَّثَنَا ابْنُ أَخِي ابْنِ شَهَابٍ ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا :

أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ
عَنِ الرُّهْرِيِّ بِهَذَا الْإِسْنَادِ، عَلَى مَعْنَى
حَدِيثِ صَالِحٍ عَنِ الرُّهْرِيِّ.

[2435] (...) It was narrated that Ismâ'îl bin Muhammâd bin Sa'd said: "I heard Muhammâd bin Sa'd narrating this" - meaning, the *Hadîth* of Az-Zuhîrî which is quoted above (no. 2434) - and in his *Hadîth* he said: "The Messenger of Allâh ﷺ struck me with his hand between my neck and my shoulder, then he said: 'Are you arguing, O Sa'd, because I give something to a man?'"

[٢٤٣٥] (...) حَدَّثَنَا الْحَسْنُ بْنُ عَلَيِّ الْحُلَوَانِيِّ: حَدَّثَنَا يَعْقُوبُ بْنُ [إِبْرَاهِيمَ بْنِ سَعْدٍ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ سَعْدًا يُحَدِّثُ هَذَا - يَعْنِي حَدِيثَ الرُّهْرِيِّ الَّذِي ذَكَرْنَا - فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْنَ عُقْقِي وَكَفِي، ثُمَّ قَالَ: «أَتَتَّلَّا؟ أَيْ سَعْدٌ! إِنِّي لَا أُعْطِي الرَّجُلَ».

Chapter 46. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And Urging Those Whose Faith Is Strong To Show Patience)

[2436] 132 - (1059) It was narrated from Yûnus, form Ibn Shihâb, who said: "Anas bin Mâlik informed me, that on the day of Hunain, when Allâh granted the wealth of Hawâzin as *Fay*^[1] to His Messenger ﷺ, and the Messenger of Allâh ﷺ started to distribute it, giving one hundred camels to some men of the Quraish, some people among the *Anṣâr* said: 'May Allâh

(المعجم ٤٦) - (باب إعطاء المؤلفة قلوبهم على الإسلام وتصير من قوي إيمانه) (التحفة ٤٧)

[٢٤٣٦] ١٣٢- (١٠٥٩) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجَيِّبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا مِنَ الْأَنْصَارِ قَالُوا يَوْمَ حُنَيْنٍ، جَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أُمُوْرِهِ هَوَازِنَ مَا أَفَاءَ، فَطَفِيقٌ رَسُولُ اللَّهِ ﷺ يُعْطِي رِجَالًا

[١] Normally referring to spoils of war that were acquired without fighting.

forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.”

Anas bin Mâlik said: “The Messenger of Allâh ﷺ was told about what they had said, and he summoned the *Anṣâr* to a tent made of leather. When they had gathered, he came to them and addressed them, and said: ‘What is this that I have heard you are saying?’ The *Fuqahâ’* (the learned and wise) among the *Anṣâr* said: ‘As for the wise ones among us, O Messenger of Allâh ﷺ, they did not say anything, but some of us are young in age, and they said: ‘May Allâh forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.’”

“The Messenger of Allâh ﷺ said: ‘I give to men who have only recently left disbelief behind, so as to incline their hearts (towards faith). Does it not please you that the people are leaving with the wealth while you are leaving with the Messenger of Allâh ﷺ? By Allâh, what you are returning with is better than what they are returning with.’ They said: ‘Yes, O Messenger of Allâh, we are pleased.’ He said: ‘You are going to see others being preferred over you, so be patient until you meet Allâh and His

من قُرْيَشِ الْمِائَةَ مِنَ الْأَبْلِ، فَقَالُوا: يَغْفِرُ
اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرْيَشًا وَيُتَرْكُنا
وَسُيُوفُنَا تَقْطُرُ مِنْ دَمَائِهِمْ.

قَالَ أَنَّسُ بْنُ مَالِكٍ: فَحَدَّثَ ذَلِكَ
رَسُولُ اللهِ ﷺ، مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَيَّ
الْأَنْصَارِ، فَجَمَعُهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، فَلَمَّا
اجْتَمَعُوا جَاءُهُمْ رَسُولُ اللهِ ﷺ، فَقَالَ:
«مَا حَدِيثُ بَلَغَنِي عَنْكُمْ؟» فَقَالَ لَهُ فُقَهَاءُ
الْأَنْصَارِ: أَمَّا دُوُّرُ رَأْيِنَا يَا رَسُولَ اللهِ!
فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أَنَّاسٌ مِنَ حَدِيثِهِ
أَسْنَانُهُمْ، فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِهِ ﷺ،
يُعْطِي قُرْيَشًا وَيُتَرْكُنا، وَسُيُوفُنَا تَقْطُرُ مِنْ
دَمَائِهِمْ! فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي
أُعْطِي رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرِ
أَنَّافِهِمْ، أَفَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ
بِالْأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ
اللهِ - ﷺ -؟ فَوَاللهِ! لَمَّا تَنَقَّلُونَ بِهِ خَيْرٌ
مِمَّا يَنَقَّلُونَ بِهِ» فَقَالُوا: بَلِى، يَا رَسُولَ
اللهِ! قَدْ رَضِيَنَا، قَالَ: «إِنَّكُمْ سَتَجِدُونَ
آثَرَةً شَدِيدَةً، فَاصْبِرُوا. حَتَّىٰ تَلْقَوْا اللَّهَ
وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ»، قَالُوا:
سَنَصْبِرُ.

Messenger, for I will be at the Cistern (*Haud Al-Kauthar*).’ They said: ‘We will be patient.’”

[2437] (...) It was narrated from Sâlih, from Ibn Shihâb, (who said): “Anas bin Mâlik narrated to me; he said: ‘When Allâh granted the wealth of Hawâzin to His Messenger as *Fay’*...’” and he quoted a similar *Hadîth* (as no. 2437), except that he said: “Anas said: ‘We could not bear it.’” And he said: “As for some people who were young in age...”

[2438] (...) The nephew of Ibn Abî Shihâb narrated that his paternal uncle said: “Anas bin Mâlik told me...” and he quoted a similar *Hadîth* (as no. 2437), except that he said: “Anas said: They said: ‘We will be patient’ - like the report of Yûnus from Az-Zuhri.

[2439] 133 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ gathered the *Anṣâr* and said: ‘Is there anyone else among you?’ They said: ‘No, except the son of a sister of ours.’ The Messenger of Allâh ﷺ said: ‘The son of the sister of a people is one of them.’ Then he said: ‘The Quraish have only recently left *Jâhiliyyah* behind and have suffered a calamity, and I wanted to help

[٢٤٣٧] (...) حَدَّثَنَا الْحَسْنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالًا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي أَنَّسُ بْنَ مَالِكٍ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالٍ هَوَازِنَ، وَاقْتَصَرَ الْحَدِيثُ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَّسٌ: فَلَمْ نَضِيرْ، وَقَالَ: فَأَمَّا أَنَّاسٌ حَدِيثُهُ أَسْنَانُهُمْ.

[٢٤٣٨] (...) وَحَدَّثَنِي زَهْرَيُّ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخْيَى ابْنِ شَهَابٍ عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: قَالَ أَنَّسٌ: قَالُوا: نَضِيرُ، كَرِوَايَةُ يُونُسَ عَنِ الزُّهْرِيِّ.

[٢٤٣٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - قَالَ ابْنُ الْمُشَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةً يُحَدِّثُ عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ الْأَنْصَارَ، فَقَالَ: «أَفَيْكُمْ أَحَدٌ مِنْ غَيْرِ كُمْ؟» قَالُوا: لَا، إِلَّا ابْنُ أُخْتٍ لَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ابْنَ أُخْتٍ الْقَوْمُ مِنْهُمْ»

them and soften their hearts (towards faith). Does it not please you that the people are going back with worldly gains, and you are going back to your houses with the Messenger of Allâh ﷺ? If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would follow the mountain pass of the *Anṣâr*.”

[2440] 134 - (...) Anas bin Mâlik said: “When Makkah was conquered, the spoils were divided among the Quraish. The *Anṣâr* said: ‘This is strange; our swords are still dripping with their blood and our spoils have been given to them!’ News of that reached the Messenger of Allâh ﷺ, so he gathered them together and said: ‘What is this that I have heard about you?’ They said: ‘It is what you have heard;’ and they would not tell lies. He said: ‘Does it not please you that the people are going back to their houses with worldly gains, while you are going back to your houses with the Messenger of Allâh? If the people were to follow a valley or mountain pass, and the *Anṣâr* were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣâr*.’”

[2441] 135 - (...) It was narrated that Anas bin Mâlik said: “On the day of (battle of) Hunain, Hawâzin, Ghaṭafân and others

فَقَالَ: «إِنَّ قُرِيشًا حَدِيثُ عَهْدِ بِجَاهِلَةٍ وَمُصْبِيَةً، وَإِنِّي أَرَدُتُ أَنْ أَجْبَرُهُمْ وَأَتَأَلَّهُمْ، أَمَا تَرَضُونَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًّا، وَسَلَكَ الْأَنْصَارُ شِعْبًا، لَسَلَكْتُ شِعْبَ الْأَنْصَارِ».

[٢٤٤٠] ١٣٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّارِ قَالَ: سَوْفَتْ أَنَّسُ بْنُ مَالِكٍ قَالَ: لَمَّا فُتُحَتْ مَكَّةُ فُسِّمَ الْعَنَائِمُ فِي قُرِيشٍ فَقَالَ الْأَنْصَارُ: إِنَّ هَذَا لَهُوَ الْعَجْبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دَمَائِهِمْ، وَإِنَّ غَنَائِمَنَا تُرَدُّ عَيْنَهُمْ! فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَجَمَعَهُمْ، فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» قَالُوا: هُوَ الَّذِي بَلَغَكَ، وَكَانُوا لَا يَكُنْدِبُونَ، قَالَ: «أَمَا تَرَضُونَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًّا أَوْ شِعْبًا، وَسَلَكَ الْأَنْصَارُ وَادِيًّا أَوْ شِعْبًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ أَوْ شِعْبَ الْأَنْصَارِ».

[٢٤٤١] ١٣٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْعَرَةَ

came with their children and flocks, and on that day the Prophet ﷺ had ten thousand with him, as well as the *Tulaqâ'*.^[1] They fled from him until he was left on his own. On that day he gave two calls, with nothing in between them. He turned to his right and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' Then he turned to his left and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' He was riding a white mule, then he dismounted and said: 'I am the slave of Allâh and His Messenger.' Then the idolators were defeated and the Messenger of Allâh ﷺ acquired a great amount of spoils of war. He divided it among the *Muhâjirûn* and the *Tulaqâ'*, and he did not give the *Anṣâr* anything.

The *Anṣâr* said: 'At the hour of need we are called, then the spoils are given to others!' News of that reached him (the Messenger of Allâh ﷺ), so he summoned them to a tent and said: 'O *Anṣâr*, what is this that I have heard you are saying?' They remained silent. He said: 'O *Anṣâr*, does it not please you that the people are leaving with

- يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ - قَالَا: حَدَّثَنَا مَعَاذُ بْنُ مُعاذٍ: حَدَّثَنَا ابْنُ عَوْنَى عَنْ هِشَامِ بْنِ زَيْدٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ حُمَيْرَةَ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ، يُذَرَّأُهُمْ وَتَعْمِمُهُمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشْرَةُ آلَافٍ، وَمَعَهُ الْطَّلَقَاءُ، فَأَدْبَرُوا عَنْهُ، حَتَّى يَقِيَ وَحْدَهُ، قَالَ: فَنَادَى يَوْمَئِذٍ نِدَاءِيْنِ، لَمْ يَحْلُطْ بَيْهُمَا شَيْئًا، قَالَ: التَّفَتَ عَنْ يَوْمِيْنِيْهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ» فَقَالُوا: لَبِيكَ، يَارَسُولَ اللهِ! أَبْشِرْنَاهُنُّ مَعَكَ، قَالَ: ثُمَّ التَّفَتَ عَنْ يَسَارِهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ!» فَقَالُوا: لَبِيكَ يَا رَسُولَ اللهِ! أَبْشِرْنَاهُنُّ مَعَكَ، قَالَ: وَهُوَ عَلَى بَعْلَةٍ بَيْضَاءَ، فَتَرَكَ فَقَالَ: أَنَا عَبْدُ اللهِ وَرَسُولُهُ، فَانهَزَمَ الْمُسْرِكُونَ، وَأَصَابَ رَسُولَ اللهِ ﷺ عَنَائِمَ كَبِيرَةً، فَقُسِّمَ فِي الْمُهَاجِرِينَ وَالْطَّلَقَاءِ، وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَ الْأَنْصَارُ: إِذَا كَانَتِ الشَّدَّةُ فَتَحْنُّ نُدْعَى، وَيُعْطَ طَهِيْرَاتُ الْغَنَائِمِ غَيْرَنَا! فَبَلَغَهُ ذَلِكُ، فَجَمَّعَهُمْ فِي قَبَّةٍ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! مَا حَدِيثُ بَلَغْنِي عَنْكُمْ؟» فَسَكَّوْنَا، فَقَالَ: (يَا

[1] Those who had been set free following the Conquest of Makkah.

worldly gains, but you are leaving with Muhammad and taking him to your houses?" They said: 'Yes, O Messenger of Allâh ﷺ, we are pleased.' He said: 'If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would take the mountain pass of the *Anṣâr*.'

Hishâm (a narrator) said: "I said: 'O Abû Hamzah,^[1] did you witness that?' He said: 'How could I be elsewhere?'"

[2442] 136 - (...) It was narrated that Anas bin Mâlik said: "We conquered Makkah, then we attacked Hunain, and the idolators came in the best ranks I have ever seen. They lined up their cavalry, then the infantry, then the women behind them, then the sheep, then the other livestock. We were a large number of people, some six thousand, and our cavalry was led by Khâlid bin Al-Walîd. Our cavalry scattered behind our backs, and we could hardly stand firm when we were exposed by our cavalry. The Bedouin and those whom we know among the people fled, and the Messenger of Allâh ﷺ called out: 'O *Muhâjirûn*! O *Muhâjirûn*!' Then he called out: 'O *Anṣâr*! O *Anṣâr*!'" Anas said: "This is the *Hadîth* of '*Ummayah*'."^[2] He

مَعْشَرُ الْأَنْصَارِ! أَمَا تَرْضُونَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ شَحُورُونَ إِلَى بَيْوَتِكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللهِ! رَضِيَّا، قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيَا، وَسَلَكَتِ الْأَنْصَارُ شِعبًا، لَا حَدَّثَ شَعْبَ الْأَنْصَارِ».

قَالَ هِشَامٌ فَقُلْتُ: يَا أَبَا حَمْرَةً! أَنْتَ شَاهِدُ ذَاك؟ قَالَ: وَأَئِنَّ أَغْبَبُ عَنْهُ؟

[٢٤٤٢] ١٣٦ - (...) حَدَّثَنَا عَيْيَدُ اللَّهُ بْنُ مُعاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - قَالَ ابْنُ مُعاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا السُّمِيْطُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَسَحَتِ الْمَكَّةُ، ثُمَّ إِنَّا غَرَوْنَا حَيْنَاتِنَا، فَجَاءَ الْمُسْرِكُونَ بِالْأَحْسَنِ صُفُوفٍ رَأَيْتُ، قَالَ: فَصَفَّقَتِ الْحَيْلُ، ثُمَّ الْمُقَاتَلَةُ، ثُمَّ صَفَّقَتِ السَّلَاءُ مِنْ وَرَاءِ ذَلِكَ، ثُمَّ صَفَّقَتِ الْعَمَّ، ثُمَّ صَفَّقَتِ النَّعْمُ، قَالَ: وَتَحْنُ بَسَرٌ كَثِيرٌ، قَدْ بَلَغْنَا سِيَّةً آلَافِ، وَعَلَى مُجَنَّبَةِ حَيْنَاتِنَا حَالِدُ بْنُ الْوَلِيدِ، قَالَ: فَجَعَلْتُ حَيْنَاتِنَا تَلُوي خَلْفَ ظُهُورِنَا، فَلَمْ تَلْبِتْ أَنِّي انْكَشَفْتُ حَيْنَاتِنَا، وَفَرَّتِ الْأَعْرَابُ وَمَنْ

[1] Referring to Anas bin Mâlik.

[2] This word has been interpreted and recited in different ways.

said: "We said: 'Here we are at your service, O Messenger of Allâh.' The Messenger of Allâh ﷺ advanced, and we did not come to them before Allâh defeated them. We seized that wealth, then we set off towards At-Tâ'if, which we besieged for forty days. Then we went back to Makkah and stayed there, and the Messenger of Allâh ﷺ started to give some men one hundred [camels]."

Then he mentioned the rest of the *Hadîth*, similar to the *Ahâdîth* of Qatâdah, Abû At-Tayyâh and Hishâm bin Zaid (no. 2439, 2440, 2441).

[2443] 137 - (1060) It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ gave one hundred camels each to Abû Sufyân bin Harb, Šafwân bin Umayyah, 'Uyaynah bin Hişn and Al-Aqra' bin Hâbis, and he gave less than that to 'Abbâs bin Mirdâs. 'Abbâs bin Mirdâs said (in verse):

'You allot my share of the spoils and that of my horse between 'Uyaynah and Al-Aqra' -

But neither 'Uyaynah nor Al-Aqra' are of any higher standing than Mirdâs in the assembly -

عَلِمْ مِنَ النَّاسِ، قَالَ: فَنَادَى رَسُولُ اللَّهِ ﷺ: «يَا الْمُهَاجِرِينَ! يَا الْمُهَاجِرِينَ!»، ثُمَّ قَالَ: «يَا الْأَنْصَارِ! يَا الْأَنْصَارِ!»، قَالَ: قَالَ أَنَّسٌ: هَذَا حَدِيثُ عُمَيْةَ، قَالَ: قُلْنَا: لَيْكَ، يَا رَسُولَ اللَّهِ! قَالَ: فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَإِنَّمَا مَا أَتَيْنَاهُمْ حَتَّى هَزَمْنَاهُمُ اللَّهُ، قَالَ: فَقَضَيْنَا ذَلِكَ الْمَاءِ، ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفَ فَحَاصِرْنَاهُمْ أَرْبَعينَ لَيْلَةً، ثُمَّ رَجَعْنَا إِلَى مَكَّةَ فَنَرَلْنَا، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْطِي الرَّجُلَ الْمِائَةَ [من الإيل].

ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنْهُ حَدِيثِ فَتَادَةَ، وَأَبِي التَّيَّاحِ، وَهِشَامِ بْنِ زَيْدٍ.

[2443] 137 - (1060) حَدَثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرِ الْمَكِيُّ: حَدَثَنَا سُفِيَّانُ عَنْ عُمَرِ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَّاَيَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ أَبَا سُفِيَّانَ بْنَ حَرْبٍ، وَصَفْوَانَ بْنَ أُمَيَّةَ، وَعُيَيْنَةَ بْنَ حَصْنِيِّ، وَالْأَفْرَعَ بْنَ حَابِسِيِّ، كُلُّ إِنْسَانٍ مِنْهُمْ، مِائَةً مِنَ الْإِلَيْلِ، وَأَعْطَى عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ، فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

I am in no way inferior to either of them, and he who accepts a lower status today will not be elevated.'

So the Messenger of Allâh ﷺ completed one hundred for him.

أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعَبَيْدِ
لِدَبْنِ عَيْنَةَ وَالْأَفْرَعِ؟
فَمَا كَانَ بَذْرٌ وَلَا حَابِسٌ
يَفْوَقَانِ مِرْدَاسَ فِي الْمَجْمَعِ
وَمَا كُنْتُ دُونَ امْرِيءٍ مِنْهُمَا
وَمَنْ يُخْفَضِ الْيَوْمَ لَا يُرْفَعِ
قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللهِ ﷺ مائةً.

[٢٤٤٤] ١٣٨ - (...). وَحَدَّثَنَا

أَحْمَدُ بْنُ عَبْدَةَ الضَّيْعِيُّ قَالَ: أَخْبَرَنَا ابْنُ
عُيْنَةَ عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ مَسْرُوقٍ بِهَذَا
الْإِسْنَادِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ عَنَائِمَ حُنَيْنَ،
فَأَعْطَى أَبَا سُفْيَانَ بْنَ حَرْبٍ مائةً مِنَ
الْأَلْبَلِ، وَسَاقَ الْحَدِيثَ يَسْخُوهُ، وَزَادَ:
وَأَعْطَى عَلْقَمَةَ بْنَ عَلَانَةَ مائةً.

[٢٤٤٥] (...). حَدَّثَنَا مُحْمَدُ بْنُ

خَالِدِ الشَّعِيرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:
حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ بِهَذَا إِلَسْنَادِ، وَلَمْ
يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عَلَانَةَ، وَلَا
صَفْرَوَانَ بْنَ أُمَيَّةَ، وَلَمْ يَذْكُرِ الشِّعْرَ فِي
حَدِيثِهِ.

[٢٤٤٦] ١٣٩ - (١٠٦١). حَدَّثَنَا

سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
جَعْفَرٍ عَنْ عَمْرُو بْنِ يَحْيَى بْنِ عُمَارَةَ،
عَنْ عَبَادَ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ:

[2444] 138 - (...) It was narrated from 'Umar bin Sa'eed bin Masrûq with this chain: "The Prophet ﷺ distributed the spoils of Hunain, and he gave Abû Sufyân bin Harb one hundred camels..." and he quoted a similar *Hadîth* (as no. 2443), and added: and he gave 'Alqamah bin 'Ulâthah one hundred.

[2445] (...) 'Umar bin Sa'eed narrated it with this chain, but he did not mention 'Alqamah bin 'Ulâthah or Šafwân bin Umayyah in his *Hadîth*, nor did he quote the poetry.

[2446] 139 - (1061) It was narrated from 'Abdullâh bin Zaid that when the Messenger of Allâh ﷺ conquered Hunain, he distributed the spoils and he gave to those whose hearts had been

inclined (towards Islam). Then he heard that the *Anṣār* would have liked to have got what the people had got. The Messenger of Allāh ﷺ stood up and addressed them; he praised and glorified Allāh, then he said: "O *Anṣār*, did I not find you astray, then Allāh guided you through me? Were you not destitute, then Allāh made you rich through me? Were you not divided, then Allāh united you through me?" They said: "Allāh and His Messenger are most generous." He said: "Are you not going to answer me?" They said: "Allāh and His Messenger are most generous." He said: "If you wish you may say such-and-such, and such-and-such happened" - he mentioned a number of things, but 'Amr said that he did not remember them. Then he said: "Does it not please you that the people are leaving with sheep and camels, and you are leaving with the Messenger of Allāh ﷺ. The *Anṣār* are inner garments and the people are outer garments. Were it not for the *Hijrah*, I would have been one of the *Anṣār*. If the people were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣār*. After I am gone you are going to see others being preferred to you, but be patient until you meet me at the Cistern."

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا فَتَحَ حُنَيْنًا قَسَمَ
الْغَنَائِمَ، فَأَعْطَى الْمُؤْلَفَةَ قُلُوبُهُمْ، فَبَلَغَهُ
أَنَّ الْأَنْصَارَ يُحْبُّونَ أَنْ يُصْبِّيُوا مَا أَصَابَ
النَّاسُ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَطَّهُمْ،
فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «يَا
مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا،
فَهَذَا كُمُّ اللَّهِ بِي؟ وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ بِي؟
وَمُنْقَرِّقِينَ، فَجَمَعَكُمُ اللَّهُ بِي» وَيَقُولُونَ:
اللَّهُ وَرَسُولُهُ أَمْنٌ، فَقَالَ: «أَلَا تُجِيبُونِي؟»
فَقَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ، فَقَالَ: أَمَا
إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ
مِنَ الْأَمْرِ كَذَا [وَكَذَا]»، - لِأَشْيَاءَ
عَدَّهَا، زَعَمَ عَمْرُو أَنْ لَا يَحْظُطُهَا -
فَقَالَ: «أَلَا تَرَصُونَ أَنْ يَدْهَبَ النَّاسُ
بِالشَّاءِ وَالْإِلِيلِ، وَتَنْهَبُونَ يَرْسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَى رِحَالِكُمْ؟ الْأَنْصَارُ شِعَارُ النَّاسِ
دِنَارٌ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرًا مِنَ
الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيَا وَشَعْبَا،
لَسَلَكْتُ وَادِي الْأَنْصَارَ وَشَعْبَهُمْ، إِنَّكُمْ
سَتَلْقَوْنَ بَعْدِي أَثْرَةً، فَاصْبِرُوا حَتَّى
تَلْقَوْنِي عَلَى الْحَوْضِ».

[2447] 140 - (1062) It was narrated that 'Abdullâh said: "On the day of (the battle of) Hunain, the Messenger of Allâh ﷺ showed preference to some people in distributing (the spoils of war). He gave one hundred camels to Al-Aqra' bin Hâbis, and a similar amount to 'Uaynah, and he gave to some prominent people among the 'Arabs, and he showed preference to them in giving on that day. A man said: 'By Allâh, there is no justice in this division of the spoils of war, and it has not been done for the Face of Allâh!' I said: 'By Allâh, I am going to tell the Messenger of Allâh ﷺ.' So I went to him and told him what (that man) had said. His face changed until it was like blood, then he said: 'Who will be just if Allâh and His Messenger are not just?' Then he said: 'May Allâh have mercy on Mûsâ, for he was troubled with more than this and he remained patient.'

I said: 'I will not tell him of anything that people say after this.'

[2448] 141 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ distributed (some spoils of war), and a man said: 'This division was not done for the Face of

[٢٤٤٧] ١٤٠ - (١٠٦٢) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْعَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - جَرِيرُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آتَى رَسُولُ اللَّهِ ﷺ نَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الْأَفْرَعَ ابْنَ حَابِسٍ مِائَةً مِنَ الْأَبْلِ، وَأَعْطَى عَيْشَةَ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ الْأَرْبَابِ، وَآتَرُهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ، فَقَالَ رَجُلٌ: وَاللَّهِ! إِنَّ هَذِهِ لَقِسْمَةٌ مَا عَدَلَ فِيهَا، وَمَا أُرِيدُ فِيهَا وَجْهُ اللَّهِ، قَالَ: فَقُلْتُ: وَاللَّهِ! لَا يُخْبِرُنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ، فَتَعَيَّنَ وَجْهُهُ حَتَّى كَانَ كَالصَّرْفِ، ثُمَّ قَالَ: فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ! ثُمَّ قَالَ: «يَرْحَمُ اللَّهُ مُوسَى، فَدُّ أوْذِي بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». قَالَ: قُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا.

[٢٤٤٨] ١٤١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ عَنِ الْأَعْمَشِ، عَنْ شَيْقَقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْمًا،

Allâh.' I went to the Prophet ﷺ and whispered to him, and he got very angry at that, and his face turned red, until I wished that I had not told him. Then he said: 'Mûsâ was troubled with more than this and he remained patient.'"

فَقَالَ رَجُلٌ: إِنَّهَا لِقَسْمَةٍ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَسَارَرْتُهُ، فَعَصَبَ مِنْ ذَلِكَ عَصَبًا شَدِيدًا، وَاحْمَرَّ وَجْهُهُ حَتَّى تَمَسَّكَتْ أَنِّي لَمْ أَذْكُرْهُ لَهُ، قَالَ ثُمَّ قَالَ: «فَدْ أُوذِيَ مُوسَىٰ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

Chapter 47. The *Khawârij* And Their Attributes

[2449] 142 - (1063) It was narrated that Jâbir bin 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ in Al-Jîrranâh, when he was on his way back from Hunain. In the cloak of Bilâl there was some silver and the Messenger of Allâh ﷺ was giving handfuls of it to the people. He said: 'O Muhammâd, be fair!' He said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' Umar bin Al-Khaṭâb (may Allâh be pleased with him) said: 'O Messenger of Allâh, let me kill this hypocrite!' He said: 'Allâh forbid that the people should say that I kill my Companions. This man and his like read the Qur'ân, but it does not go any further than their throats, and they pass through it like an arrow passing through the prey.'"

(المعجم (٤٧) - (باب ذكر الخوارج
وصفاتهم) (التحفة (٤٨)

[٢٤٤٩]-١٤٢ [١٠٦٣]-٢٤٤٩] حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمَهَاجِرِ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّئْدِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ مُنْصَرَفًا مِنْ حُنَينٍ، وَفِي ثُوبٍ بِلَالِ فِضَّةٍ وَرَسُولُ اللَّهِ ﷺ يَقِضِّي مِنْهَا يُعْطِي النَّاسَ، فَقَالَ: يَا مُحَمَّدًا! اعْدِلْ، قَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلْ إِذَا لَمْ أَكُنْ أَعْدِلْ؟ لَقَدْ خَبَثَ وَخَسِرَتْ إِنْ لَمْ أَكُنْ أَعْدِلْ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: دَعْنِي يَا رَسُولَ اللَّهِ! فَاقْتُلْ هَذَا الْمُنَافِقَ، فَقَالَ: «عَمَّاذَ اللَّهُ! أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَازِيُّ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2450] (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ was distributing some spoils of war... and he quoted the same *Hadîth* (as no. 2449).

[٢٤٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ : حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ قَالَ : سَمِعْتُ يَحْمَى بْنَ سَعِيدَ يَقُولُ : أَخْبَرَنِي أَبُو الرَّبِّيرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا زَيْدُ ابْنُ الْجَبَابِ قَالَ : حَدَّثَنِي فُرَةُ بْنُ خَالِدٍ : حَدَّثَنِي أَبُو الرَّبِّيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ مَعَانِمَ وَسَاقَ الْحَدِيثَ .

[2451] 143 - (1064) It was narrated that Abû Sa‘eed Al-Khudrî said: “While he was in Yemen, ‘Alî [may Allâh be pleased with him] sent some gold, still encased in earth, to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ distributed it among four men, Al-Aqra‘ bin Hâbis Al-Hanzalî, ‘Uyaynah bin Badr Al-Fazârî, ‘Alqamah bin ‘Ulâthhâ Al-‘Âmirî who was one of Banû Kilâb, and Zaid Al-Khair At-Tâ’î who was one of Banû Nabhân. The Quraish got angry and said: ‘He gives to the chiefs of Najd and ignores us?’ The Messenger of Allâh ﷺ said: ‘I only did that in order to incline their hearts (towards faith).’ There came a man with a thick beard, prominent cheeks, sunken eyes, a prominent forehead and a shaven

[٢٤٥١] ١٤٣ - [١٠٦٤] حَدَّثَنَا هَنَّادٌ أَبْنُ السَّرِّيِّ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَعْمٍ ، عَنْ أَبِي سَعِيدِ الْحَدْرِيِّ قَالَ : بَعَثَ عَلَيْهِ [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ بِالْيَمَنِ ، بِذَهَبَةٍ فِي تُرْبَيْهَا ، إِلَى رَسُولِ اللَّهِ ﷺ ، فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ بَيْنَ أَرْبَعَةَ نَفَرٍ : الْأَفْرَعُ بْنُ حَاسِنِ الْحَنْظَلِيِّ ، وَعَيْنَيْهِ بْنُ بَدْرِ الْقَرَارِيِّ ، وَعَلْقَمَهُ بْنُ عَلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدُ بْنِي كَلَابٍ ، وَزَيْدُ الْخَيْرِ الطَّائِي ثُمَّ أَحَدُ بْنِي نَبَهَانَ ، قَالَ : فَعَصَبَتِ الْقُرَيشُ ، فَقَالُوا : أَيُعْطِي صَنَادِيدَ نَجْدٍ وَيَدَعْنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : إِنِّي إِنَّمَا فَعَلْتُ ذَلِكَ لِأَنَّا لَنَا فَهُمْ فَجَاءَ رَجُلٌ كَثُرَ الْلُّحْيَةِ ، مُشْرِفُ الْوَجْنَتَيْنِ ، غَائِرُ الْعَيْنَيْنِ ،

head, who said: ‘Fear Allâh, O Muhammad!’ The Messenger of Allâh ﷺ said: ‘Who will obey Allâh if I disobey Him? Would He trust me with the people of earth but you do not trust me?’ Then the man turned and left, and a man who was among the people asked for permission to kill him” - they think that he was Khâlid bin Al-Walîd - “then the Messenger of Allâh ﷺ said: ‘Among the progeny of this man will be people who will recite the Qur’ân, but it will not go any further than their throats. They will kill the people of Islam and leave the idol-worshippers alone. They will pass through Islam as an arrow passes through the prey. If I live to see them, then I will certainly kill them like ‘Âd.’”

[2452] 144 - (...) Abû Sa‘eed Al-Khudri said: “‘Alî bin Abî Tâlib sent to the Messenger of Allâh ﷺ some gold from Yemen in a tanned leather bag, that had not been purified of the earth clinging to it. He distributed it among four men: ‘Uyaynah bin Badr, Al-Aqra‘ bin Hâbis, Zaid Al-Khalil and the fourth, who was either ‘Alqamah bin ‘Ulâthah or ‘Âmir bin At-Tufail. One of his Companions said: ‘We had more right to it than these men.’ News of that reached the Prophet ﷺ and he said: ‘Do you not trust me, when I am the trustee of the One Who is above the heaven

نَاتِيُّ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: أَتَيَ اللَّهُ يَا مُحَمَّدًا! قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ يُطِيعُ اللَّهَ إِنْ عَصَيْتُهُ! أَيْمَنْتُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمُنُونِي؟» قَالَ: ثُمَّ أَذْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِّنَ الْقَوْمِ فِي قَتْلِهِ، - يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ ضِئْضِيَّ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْثَانِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَذْرَكُتُهُمْ لَا قَاتَلَنَّهُمْ قَتْلَ عَادِ». .

١٤٤ [٢٤٥٢]- (...) حَدَّثَنَا قَتَّانٌ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ
ابْنِ الْعَفَّاعِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي
نُعْمَنَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ
يَقُولُ: بَعَثَ عَلَيْهِ بْنُ أَبِي طَالِبٍ إِلَى
رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ، بِذَهَبَةٍ فِي أَدِيمِ
مَقْرُوظٍ لَمْ تُحَصِّلْ مِنْ تُرَابِهَا، قَالَ:
فَقَسَمَهَا بَيْنَ أَرْبَعَةَ نَفَرٍ: بَيْنَ عُشِّيَّةَ بْنِ
بَدْرٍ، وَالْأَفْرَعَ بْنِ حَابِسٍ، وَزَيْدَ الْخَيلِ،
وَالرَّائِعَ إِمَّا عَلْقَمَةَ بْنَ عَلَّاتَةَ وَإِمَّا عَامِرَ بْنَ
الْطَّفَقِيلِ، فَقَالَ رَجُلٌ مِّنْ أَصْحَابِهِ: كُنَّا

and the news of heaven comes to me morning and evening?" A man with sunken eyes, prominent cheeks, a high forehead, a thick beard and shaven head stood up, folding his *Izâr* up, and said: 'O Messenger of Allâh, fear Allâh!' He said: 'Woe to you! Am I not the one who should fear Allâh the most among the people of earth?' Then the man turned and left, and Khâlid bin Al-Walîd said: 'O Messenger of Allâh, should I not strike his neck (kill him)?' He said: 'No, perhaps he prays.' Khâlid said: 'How many of those who pray say with their tongues what is not in their hearts?' The Messenger of Allâh ﷺ said: 'I have not been commanded to check people's hearts or split open their bellies.' Then he looked at him as he was going back and said: 'From among the progeny of this man will emerge people who recite the Book of Allâh fluently, but it will not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey.'" He (one of the narrators) said: "I think he said: 'If I live to see them, then I will certainly kill them like the killing of Thamûd.'"

[2453] 145 (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain (a similar *Hadîth* as no. 2452), and he said... and

نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ، قَالَ: فَبَلَغَ
ذَلِكَ النَّيَّبَ بَعْدَهُ فَقَالَ: «أَلَا تَأْمُنُنِي؟ وَأَنَا
أَمِينٌ مِّنْ فِي السَّمَاءِ، يَأْتِينِي خَبْرُ السَّمَاءِ
صَبَاحًا وَمَسَاءً» قَالَ: فَقَامَ رَجُلٌ غَائِرُ
الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاسِرُ الْجَبَهَةِ،
كُثُرُ الْلَّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمِّرُ
الْإِرَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَتَقِ اللهُ،
فَقَالَ: «وَيْلَكَ! أَوْ لَئَنْتُ أَحَقُّ أَهْلِ
الْأَرْضِ أَنْ يَتَقَبَّلَ اللَّهَ» قَالَ: ثُمَّ وَلَى
الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ
اللهِ! أَلَا أَضْرِبُ عُنْقَهُ؟ فَقَالَ: «لَا، لَعْلَةً
أَنْ يَكُونَ يُصْلَى». قَالَ خَالِدٌ: وَكَمْ مِنْ
مُصَلٍّ يَقُولُ بِإِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، فَقَالَ
رَسُولُ اللهِ بَعْدَهُ: «إِنِّي لَمْ أُوْمَرْ أَنْ أَقْبِلَ
عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقُّ بُطْوَنَهُمْ»
قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقْفَفٌ، فَقَالَ: «إِنَّهُ
يَخْرُجُ مِنْ ضِسْنِيَّهُ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ
اللهِ رَطْبَنَا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ
مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمَيَّةِ».
قَالَ أَظْنَهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَهُمْ
فَتَلَ نَمُودَ».

[٢٤٥٣] ١٤٥ (...) وَحَدَّثَنَا
عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَرِيرٌ عَنْ

'Alqamah bin 'Ulâthah, and he did not mention 'Âmir bin At-Tufail. And he said: "Prominent forehead," he did not say: "High." And he added: "Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] stood up and said: 'O Messenger of Allâh, shall I not strike his neck?' He said: 'No.' Then he turned away and Khâlid, the Sword of Allâh, stood up and said: 'O Messenger of Allâh, shall I not strike his neck?' He said: 'No. There will emerge from the progeny of this man people who recite the Book of Allâh fluently.'" And 'Umârah said: "I think he said: 'If I live to see them, then I will certainly kill them like the killing of Thamûd.'"

[2454] 146 - (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain (a similar *Hadîth* as no. 2452) and he said: "... between four men: Zaid Al-Khail, Al-Aqra' bin Hâbis, 'Uyaynah bin Hişn and 'Alqamah bin 'Ulâthah or 'Âmir bin At-Tufail." And he said: "A high forehead," like the report of 'Abdul-Wâhid. And he said: "There will emerge from the progeny of this man people who..." but he did not say: "If I live to see them then I will certainly kill them like the killing of Thamûd."

[2455] 147 - (...) It was narrated from Abû Salâmah and 'Atâ' bin Yasâr that they came to Abû

عُمَارَةَ بْنِ الْقَعْدَاعِ. بِهَذَا الْإِسْنَادِ وَقَالَ: وَعَلْقَمَةَ بْنُ عَلَّاتَةَ، وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطَّفَلِ، وَقَالَ: نَاتِيَ الْجَبَهَةَ، وَلَمْ يَقُلْ: نَاسِرٌ، وَرَادٌ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَابِ [رَضِيَ اللَّهُ عَنْهُ] فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عَنْقَهُ؟ قَالَ «لَا»، ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ سَيْفُ اللَّهِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عَنْقَهُ؟ قَالَ «لَا»، «إِنَّهُ سَيَخْرُجُ مِنْ صِنْصِيَّهُ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيْنَا رَطْبًا»، وَقَالَ: قَالَ عُمَارَةُ: حَسِيبَةُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَا قُلْتُهُمْ قُتْلَ ثَمُودَ».

[٢٤٥٤-١٤٦] (...) وَحَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ بِهَذَا الْإِسْنَادِ وَقَالَ: يَئِنَّ أَرْبَعَةَ نَفَرٍ: زَيْدٌ الْخَيلِ، وَالْأَفْرَعُ بْنُ حَابِسٍ، وَعَيْنَةً بْنُ حِصْنٍ، وَعَلْقَمَةً بْنُ عَلَّاتَةَ أَوْ عَامِرُ بْنُ الطَّفَلِ، وَقَالَ: نَاسِرٌ الْجَبَهَةَ، كَرِوَايَةً عَبْدُ الْوَاحِدِ، وَقَالَ: إِنَّهُ سَيَخْرُجُ مِنْ صِنْصِيَّهُ هَذَا قَوْمٌ وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتُهُمْ لَا قُلْتُهُمْ قُتْلَ ثَمُودَ».

[٢٤٥٥-١٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنَيَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ

Sa'eed Al-Khudrî and asked him about *Al-Harûriyyah* "Did you hear the Messenger of Allâh ﷺ mention them?" He said: "I do not know who *Al-Harûriyyah* are, but I heard the Messenger of Allâh ﷺ say: 'There will emerge among this *Ummah*' - and he did not say: 'from them' - 'people in comparison to whose prayer you will regard your prayer as insignificant. They will recite the Qur'ân but it will not go any further than their throats. They will pass out of Islam like an arrow passes out of the prey, then the archer looks at his arrow, at its tip and at its end, and at its notch, wondering whether there are any traces of blood on it.'"

قال: سمعت يحيى بن سعيد يقول:
أخبرني محمد بن إبراهيم عن أبي سلامة
وعطاء بن يسار أنهم أتيا أبا سعيد
الخدرى فسألاه عن الحرورية؟ هل
سمعت رسول الله ﷺ يذكرها؟ قال: لا
أدرى من الحرورية، ولكنني سمعت
رسول الله ﷺ يقول: «يخرج في هذه
الأمة - ولم يقل: منها - قوم تحررون
صلاتك مع صلاتهم، فيقرأون القرآن،
لا يجاوز حلوتهم - أو حنجرهم -
يمرون من الدين مروق السهم من
الرمية، فينظر الرامي إلى سهمه، إلى
نصلبه، إلى رصافه فيتمارى في الفوقة،
هل على بها من الدم شيء؟».

[2456] 148 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were with the Messenger of Allâh ﷺ and he was distributing some wealth, Dhul-Khuwaysirah, a man from Banû Tamîm, came and said: 'O Messenger of Allâh, be fair!' The Messenger of Allâh ﷺ said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] said: 'O Messenger of Allâh, give me permission to strike his neck.' The Messenger of Allâh ﷺ said:

[٢٤٥٦] ١٤٨ - (...) حديث أبو الطاھر: أخبرنا عبد الله بن وهب:
أخبرني يُونس عن ابن شهاب: أخبرني
أبو سلامة بن عبد الرحمن عن أبي سعيد
الخدرى؛ وحدثني حرمته بن يحيى
وأحمد بن عبد الرحمن الغوري قالا:
أخبرنا ابن وهب: أخبرني يُونس عن ابن
شهاب: أخبرني أبو سلامة بن عبد
الرحمن والضحاك الهمذاني: أن أبا
سعيد الخدرى قال: بينما نحن عند رسول

'Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur'an but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he (the archer) looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman's breast, or like a piece of quivering flesh. They will emerge when there is division among the people.'"

Abû Sa'eed said: "I bear witness that I heard this from the Messenger of Allâh ﷺ, and I bear witness that 'Alî bin Abî Tâlib رضي الله عنهما fought them when I was with him. He ordered that this man be sought, and he was found and brought, and I looked at him and saw that he was just as the Messenger of Allâh ﷺ had described him."

اللّهُ عَزَّلَهُ وَهُوَ يَقْسِمُ قَسْمًا، أَتَاهُ ذُو الْحُوَيْصَرَةَ، وَهُوَ رَجُلٌ مِنْ بَنِي تَوِيمٍ، فَقَالَ: يَا رَسُولَ اللّهِ! اعْدِلْ، قَالَ رَسُولُ اللّهِ عَزَّلَهُ: «وَإِلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خَبَّتُ وَخَسِرَتْ إِنْ لَمْ أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ [رضي الله عنه]: يَا رَسُولَ اللّهِ! إِئْذَنْ لِي فِيهِ أَضْرِبُ عَنْهُ، قَالَ رَسُولُ اللّهِ عَزَّلَهُ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحْدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، وَيَقْرَءُونَ الْقُرْآنَ، لَا يَجْوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمَيَةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضْبِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ - وَهُوَ الْقَدْحُ - ثُمَّ يُنْظَرُ إِلَى قَدْدِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، آتَيْهِمْ رَجُلٌ أَسْوَدُ، إِحْدَى عَصْدَيْهِ مِثْلَ ثَدِي الْمَرْأَةِ، أَوْ مِثْلَ الْبَضْعَةِ تَدَرْدِرُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةِ مِنَ النَّاسِ»، قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَيَعْتُ هَذَا مِنْ رَسُولِ اللّهِ عَزَّلَهُ، وَأَشْهَدُ أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ [رضي الله عنه] قَاتَلَهُمْ وَأَنَا مَعْهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ

فَالْتُّمِسَ، فَوُجِدَ، فَأُتَيَ بِهِ، حَتَّى نَظَرَ
إِلَيْهِ، عَلَى نَعْتَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ الَّذِي نَعْتَ.

[٢٤٥٧] [١٤٩-١٠٦٥] وَحَدْثَنِي مُحَمَّدُ بْنُ الْمُشَّنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ قَوْمًا يَكُونُونَ فِي أُمَّتِهِ، يَخْرُجُونَ فِي فُرُقَةٍ مِنَ النَّاسِ، سِيمَاهُمُ التَّحَالُقُ، قَالَ: «هُمْ شَرُّ الْخُلُقِ - أَوْ مِنْ أَشَرِّ الْخُلُقِ - يَقْتَلُهُمْ أَذَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ»، قَالَ: فَضَرَبَ النَّبِيُّ ﷺ لَهُمْ مَثَلًا، أَوْ قَالَ قَوْلًا: «الرَّجُلُ يَرْمِي الرَّمِيَّةَ - أَوْ قَالَ الْعَرَضَ - فَيَنْظُرُ فِي التَّصْلِيلِ فَلَا يَرَى بَصِيرَةً، وَيَنْظُرُ فِي النَّضْيِّ فَلَا يَرَى بَصِيرَةً، وَيَنْظُرُ فِي الْفُوقِ فَلَا يَرَى بَصِيرَةً»، قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ!

[٢٤٥٨] - (١٥٠) حَدَّثَنَا شِيَّانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا الْفَاسِمُ وَهُوَ ابْنُ الْفَضْلِ
الْحُدَّانِيُّ: حَدَّثَنَا أَبُو نَصْرَةَ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَمَرُّقُ
مَارِفَةً عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتَلُهَا أَوْلَى
الطَّائِفَتَيْنِ بِالْحَقِّ .

[2457] 149 - (1065) It was narrated from Abû Sa'eed that the Prophet ﷺ mentioned some people who would be among his *Ummah*; they would emerge when there was division among the people, and their distinguishing feature would be shaving.^[1] He said: "They are the most evil of people -" or said "they are among the most evil of people" - "and the group that is closer to the truth will kill them." The Prophet ﷺ gave a likeness of them, or he said: "A man shoots at the prey" - or "the target" - "then he looks at the arrow and does not see any sign (of blood); he looks at the lowest end of the arrow and does not see any sign (of blood); he looks at the notch and does not see any sign (of blood)." Abû Sa'eed said: "And you have killed them, O people of Al-'Irâq."

[2458] 150 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'A group will secede from my *Ummah* at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.'"'

^[1] Meaning, shaving their heads, see no. 2472.

[2459] 151 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There will be among my *Ummah* two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth.'"

[٢٤٥٩]-١٥١ (....) حَدَّثَنَا أَبُو الرَّبِيعُ الزَّهْرَانِيُّ وَقُتَّيْبَةُ بْنُ سَعِيدٍ - قَالَ قُتَّيْبَةُ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي أُمَّتِي فِرْقَتَانِ فَيَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ، يَلِي قَتَاهُمْ أَوْلَاهُمْ بِالْحَقِّ».

[2460] 152 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth."

[٢٤٦٠]-١٥٢ (....) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُنْتَى: حَدَّثَنَا عَنْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ بْنُ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ [الْخُدْرِيِّ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ، فَيَلِي قَتَاهُمْ أَوْلَى الطَّاغِيَتَيْنِ بِالْحَقِّ».

[2461] 153 - (...) It was narrated from Abû Sa'eed Al-Khudrî in a *Hadîth* from the Prophet ﷺ in which he mentioned people who would emerge at a time of division, and they would be killed by the group that is closer to the truth.

[٢٤٦١]-١٥٣ (....) حَدَّثَنَا عُبَيْدُ اللَّهِ الْقُوَارِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الرَّزِيرِ: حَدَّثَنَا سُفْيَانُ عَنْ حَيْبِ بْنِ أَبِي تَابِتٍ، عَنِ الصَّحَّاحِ الْمُسَرَّقِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ الْبَيْهِيِّ فِي حَدِيثٍ ذَكَرَ فِيهِ قَوْمًا يَخْرُجُونَ عَلَى فُرْقَةٍ مُخْتَلِفَةٍ، يَقْتَلُهُمْ أَفْرَبُ الطَّاغِيَتَيْنِ مِنَ الْحَقِّ.

Chapter 48. Exhortation To Kill The *Khawârij*

[2462] 154 - (1066) 'Alî said:

(المجمع ٤٨) - (باب التحرير على قتل الخوارج) (التحفة ٤٩)

[٢٤٦٢]-١٥٤ (١٠٦٦) حَدَّثَنَا

"When I narrate to you from the Messenger of Allâh ﷺ, it would be dearer to me to be thrown down from the sky than to attribute to him something that he did not say. But if I speak between you and I, then war is deceit. I heard the Messenger of Allâh ﷺ say: 'There will emerge at the end of time people who are young in age and foolishly immature, but their speech will be like the best of people. They will recite the Qur'ân but it will not go any further than their throats, and they will pass out of the religion as an arrow passes out of the prey. If you encounter them, then kill them, for killing them brings to the one who kills them reward with Allâh on the Day of Resurrection."

[2463] (...) A similar report (as no. 2462) was narrated from Al-A'mash with this chain.

[2464] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 2462), but

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ ثُمَيْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدِ الْأَشْجُعِ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشْجُعُ: حَدَّثَنَا وَكِيعٌ - حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْرَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلَيْهِ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفُولَ عَلَيْهِ مَا لَمْ يَقُلْ، وَإِذَا حَدَّثْتُكُمْ فِيمَا يَئِنُّنِي وَبَيْتُكُمْ فَإِنَّ الْحَرْبَ حَدْدَعَةً، سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي أَخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ وَنَ الرِّمَّةَ، فَإِذَا لَقِيْتُهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ، عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

[2463] (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ]: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفِيَّانُ، كَلَّا هُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[2464] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ

their *Hadîth* does not say: “They will pass out of the faith like an arrow passes out of the prey.”

ابنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ وَزُهَيرٍ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَامُهُمَا عَنِ الْأَعْمَشِ يَهْذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2465] 155 - (...) It was narrated from ‘Abîdah that ‘Alî mentioned the *Khawârij* and said: “Among them is a man with a defective arm,” or “a small arm. If you would exercise restraint, I would tell you what Allâh promised on the tongue of Muâmmad ﷺ to those who kill them.” I said: “Did you hear that from Muâmmad ﷺ?” He said: “Yes, by the Lord of the *Ka’bah*; yes, by the Lord of the *Ka’bah*; yes, by the Lord of the *Ka’bah*. ”

[٢٤٦٥] ١٥٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَحَمَادُ بْنُ رَيْدٍ؛ وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَزُهَيرٍ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ عِيَّدَةَ، عَنْ عَلَيِّي - قَالَ: - ذَكَرَ الْخَوَارَجَ فَقَالَ: فِيهِمْ رَجُلٌ مُخْدِجُ الْيَدِ، أَوْ مُوَدْنُ الْيَدِ، أَوْ مَنْدُونُ الْيَدِ، لَوْلَا أَنْ تَبَطِّرُوا لَحَدِّثُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ!

[2466] (...) It was narrated that ‘Abîdah said: “I only tell you what I heard from him.” Then he narrated from ‘Alî a *Hadîth* similar to that of Ayyûb (no. 2464).

[٢٤٦٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَيِّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ عِيَّدَةَ قَالَ: لَا أَحَدُكُمْ إِلَّا مَا سَمِعْتُ مِنْهُ، فَذَكَرَ عَلَيِّ نَحْوَ حَدِيثِ أَيُوبَ مَرْفُوعًا.

[2467] 156 - (...) Zaid bin Wahb Al-Juhanî narrated that he was in the army that was with ‘Alî [may Allâh be pleased with him] which went to deal with the *Khawârij*. ‘Alî said: “O people, I heard the Messenger of Allâh ﷺ say: ‘There will emerge some people from my *Ummah* who will recite the Qur’ân, and your recitation would seem insignificant in comparison to theirs, and your prayer would seem insignificant in comparison to theirs, and your fasting would seem insignificant in comparison to theirs. They will recite the Qur’ân, thinking that it is in their favor, when in fact it is against them, and their prayer will not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey.’ If the army which encounters them knew what has been decreed for them on the tongue of their Prophet ﷺ, they would rely upon that action. The sign of that is that among them there is a man who has an upper arm but no forearm, and the end of his upper arm is like a nipple with white hairs. You will go to Mu‘âwiyah and the people of Ash-Shâm and you will leave these people to look after your families and wealth. By Allâh, I believe that these are the people in question, for they have shed

[٢٤٦٧] ١٥٦ - (...) حَدَّثَنَا عَبْدُ

ابْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ بْنُ هَمَّامَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: حَدَّثَنِي زَيْدٌ ابْنُ وَهْبٍ الْجَهْنَيِّ، أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِي كَانُوا مَعَ عَلَىٰ [رَضِيَ اللَّهُ عَنْهُ]، الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ، فَقَالَ عَلَيْهِ أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَغْرُجُ قَوْمٌ مِّنْ أُمَّتِي يَقْرَأُونَ الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ يُشْبِيهُ، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ يُشْبِيهُ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ يُشْبِيهُ، يَقْرَأُونَ الْقُرْآنَ، يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيَّهُمْ، يَمْرُفُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْنُ مِنَ الرَّمِيَّةِ»، لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُوهُمْ، مَا فُضِّيَ لَهُمْ عَلَى لِسَانِهِمْ لَا تَكُلُوا عَنِ الْعَمَلِ، وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا - لَعْلَهُ قَالَ: - لَهُ عَضْدٌ، لَيْسَ لَهُ ذِرَاعٌ، عَلَى رَأْسِ عَضْدِهِ مِثْلُ حَلْمَةِ النَّدِيِّ، عَلَيْهِ شَعَرَاتٌ يَبْضُرُ، فَكَذَّهُوْنَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ، وَتَرْتُكُوْنَ هَؤُلَاءِ يَخْلُفُونَكُمْ فِي ذَرَائِيْكُمْ وَأَمْوَالِكُمْ، وَاللَّهُ أَنِّي لَأَرْجُو أَنْ يَكُونُوا

forbidden blood and raided the flocks of the people. So march forth, in the Name of Allâh."

Salamah bin Kuhail said: "Zaid bin Wahb described to me the stops (made by the army) until he said: 'Then we crossed a bridge, and when we met (the *Khawârij*), who were being led that day by 'Abdullâh bin Wahb Ar-Râsibî, he ('Abdullâh) said to (his men): "Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate as they did on the day of (the battle of) Harûrâ'." So they went back and threw their spears and unsheathed their swords, and (the companions of 'Alî) fought back with their spears, and they (the *Khawârij*) were killed and piled up one on top of another, but only two of the people (companions of 'Alî) were killed that day. 'Alî [may Allâh be pleased with him] said: "See if the deformed one is among them." So they looked but they did not find him, 'Alî [may Allâh be pleased with him] stood up himself and (looked) until he came to some people who had been killed and piled up one on top of another, and he said: "Search them till the last man." They found him next to the earth (at the bottom of the heap) and 'Alî said the *Takbîr*, then he said: "Allâh spoke the truth and His

هُلُوَاءُ الْقَوْمَ، فِيَّهُمْ قَدْ سَفَكُوا الدَّمَ
الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ،
فَبَسِيرُوا عَلَى اسْمِ اللَّهِ.
قَالَ سَلَمَةُ بْنُ كَهْيَلٍ: فَتَرَلَيْ زَيْدُ بْنُ
وَهْبٍ مَتَّلًا، حَتَّى قَالَ: مَرَزَنَا عَلَى
فَنْطَرَةٍ، فَلَمَّا التَّبَيَّنَ، وَعَلَى الْخَوَارِجِ
يَوْمَئِذٍ عَدْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِيِّ، فَقَالَ
لَهُمْ: أَقْلُوا الرِّمَاحَ، وَسَلُوا شِيُوفَكُمْ
مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاسِدُوكُمْ
كَمَا نَاسَدْنَاكُمْ يَوْمَ حَرُورَاءَ، فَرَجَعُوا
فَوَحَشُوا بِرِمَاجِهِمْ وَسَلُوا السُّبُوفَ،
وَشَجَرُهُمُ النَّاسُ بِرِمَاجِهِمْ، قَالَ: وَقُتِلَ
بَعْضُهُمْ عَلَى بَعْضٍ، وَمَا أُصِيبَ مِنَ
النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلًا، فَقَالَ عَلَيَّ
[رَضِيَ اللَّهُ عَنْهُ]: التَّمِسُوا فِيهِمُ
الْمُخْدَجَ، فَالْتَّمَسُوهُ فَلَمْ يَجِدُوهُ، فَقَامَ
عَلَيَّ [رَضِيَ اللَّهُ عَنْهُ] بِنَفْسِهِ حَتَّى أَتَى
نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، قَالَ:
أَخْرُوْهُمْ، فَوَجَدُوهُ مَمَّا يَلِي الْأَرْضَ،
فَكَبَرَ، ثُمَّ قَالَ: صَدَقَ اللَّهُ، وَيَلْعَنُ
رَسُولُهُ، قَالَ: فَقَامَ إِلَيْهِ عَيْدَةُ السَّلْمَانِيُّ
فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَللَّهُ الَّذِي لَا
إِلَهَ إِلَّا هُوَ لَسْمَعْتَ هَذَا الْحَدِيثَ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? فَقَالَ: إِي، وَاللَّهُ الَّذِي

Messenger conveyed it.” Then ‘Abîdah As-Salmâni went to him and said: “O Commander of the Believers, by Allâh, besides Whom there is none worthy of worship, did you hear this *Hadîth* from the Messenger of Allâh ﷺ?” Then he repeated his question three times, and ‘Alî affirmed it each time.”

[2468] 157 - (...) It was narrated from ‘Ubaidullâh bin Abî Râfi‘, the freed slave of the Messenger of Allâh ﷺ, that when the *Harûriyyah* rebelled, he was with ‘Alî bin Abî Tâlib [may Allâh be pleased with him]. They said: “There is no command but that of Allâh.” ‘Alî said: “These are true words being used for false purposes. The Messenger of Allâh ﷺ described some people, and I recognize their characteristics in these people. ‘They will speak the truth on their tongues but it will not go any further than this’ - and he pointed to his throat - ‘and they are the most hated of Allâh’s creation to Him. Among them will be a black man, one of whose arms is like the teat of a sheep’ or ‘a nipple.’” When ‘Alî bin Abî Tâlib [may Allâh be pleased with him] killed them, he said: “Look (for that man).” They looked but did not find anything. He told them: “Go back, for by Allâh, I did not lie nor was I lied to” - (he said this) two or three times.

لَا إِلَهَ إِلَّا هُوَ! حَتَّى اسْتَحْلَفَهُ ثَلَاثَةٌ،
وَهُوَ يَحْلِفُ لَهُ.

١٥٧ [٢٤٦٨] (...) حَدَّنِي أَبُو الطَّاهِرِ وَبُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجَعِ ، عَنْ سُنْرِ بْنِ سَعِيدٍ ، عَنْ عَبْيَدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ الْحَرُورِيَّةَ لَمَّا حَرَجَتْ ، وَهُوَ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] ، قَالُوا : لَا حُكْمَ إِلَّا لِلَّهِ ، قَالَ عَلَيْهِ : كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَ نَاسًا ، إِنِّي لَا عُرِفُ صِفَتَهُمْ فِي هُؤُلَاءِ ، يَقُولُونَ الْحَقَّ بِإِسْتِئْمَهُمْ لَا يَجُوزُ هَذَا ، مِنْهُمْ - وَأَشَارَ إِلَى حَلْقِهِ - مِنْ أَبْغَضِ خَلْقِ اللَّهِ إِلَيْهِ ، مِنْهُمْ أَشَدُّ إِحْدَى يَدَيْهِ طُبِّ شَاقَّ أَوْ حَلَمَةُ ثَدْنِي » ، فَلَمَّا قَتَلُوهُمْ عَلَيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : انْظُرُوا ، فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئًا ، فَقَالَ : ارْجِعُوا ، فَوَاهُ ! مَا كَذَبْتُ وَلَا كُذَبْتُ ، مَرَّيْنِ أَوْ

Then they found him in a ruin, and they brought him and placed him before him.

'Ubaidullâh said: "I was present when that happened and 'Alî said that to them."

Yûnus added in his report: Bukair said: 'And a man narrated to me from Ibn Hunain that he said: 'I saw that black man.'"

ثَلَاثًا، ثُمَّ وَجَدُوهُ فِي حَرِبَةٍ، فَأَتَوْا يَهُ
حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ.
قَالَ عُيَيْدُ اللَّهُ: وَأَنَا حَاضِرٌ ذَلِكَ مِنْ
أَمْرِهِمْ، وَقَوْلِ عَلَيِّ فِيهِمْ.
رَأَدَ يُونُسُ فِي رِوَايَتِهِ: قَالَ بُكَيْرٌ:
وَحَدَّثَنِي رَجُلٌ عَنْ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ:
رَأَيْتُ ذَلِكَ الْأَسْوَدَ.

Chapter 49. The *Khawârij* Are The Most Evil Of People And Of All Creation

[2469] 158 - (1067) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'After me among my *Ummah* there will be people who recite the Qur'ân, but it does not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey, then they will not return to it. They are the most evil of mankind and of all creation.'"

Ibn Aş-Şâmit said: "I met Râfi' bin 'Amr Al-Ghfârî, the brother of Al-Hakam Al-Ghfârî, and I said: 'What is this *Hadîth* that I have heard from Abû Dharr, (saying) such and such?' And I quoted this *Hadîth* to him. He said: 'I heard it from the Messenger of Allâh ﷺ too.'"

(المعجم ٤٩) - (باب الخوارج شر
الخلق والخلقة) (التحفة ٥٠)

[٢٤٦٩] ١٥٨ - (١٠٦٧) حَدَّثَنَا
شَيْبَانُ بْنُ فَرْوَحَ قَالَ: حَدَّثَنَا شَلِيمَانُ بْنُ
الْمُغَيْرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالِ عَنْ عَبْدِ
اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ بَعْدِي مِنْ أَمْتَي -
أَوْ سَيْكُونُ بَعْدِي مِنْ أَمْتَي - قَوْمٌ يَقْرَءُونَ
الْقُرْآنَ، لَا يُجَاوِرُ حَلَاقِيهِمْ، يَخْرُجُونَ
مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّوْمَةِ،
ثُمَّ لَا يَعُودُنَّ فِيهِ، هُمْ شَرُّ الْخُلُقِ
وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِيتِ: فَلَقِيْتُ رَافِعَ بْنَ
عَمْرِو الْعِفَارِيَّ أَخَا الْحَكَمِ الْعِفَارِيَّ،
قُلْتُ: مَا حَدِيثُ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ: كَذَّا
وَكَذَّا؟ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ، فَقَالَ:
وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[2470] 159 - (1068) It was narrated that Yusair bin 'Amr said: "I asked Sahl bin Hunayf: 'Did you hear the Prophet ﷺ mention the *Khawârij*?' He said: 'I heard him' - and he gestured towards the east - (say:) 'People who recite the Qur'ân on their lips, but it will not go past their collarbones. They will pass out of the religion as an arrow passes out of the prey.'"

[٢٤٧٠] ١٥٩ - (١٠٦٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ عَنِ السَّيِّدِيَّانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرِو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: [هَلْ] سَوْعَتِ النَّبِيُّ ﷺ يَذْكُرُ الْجَوَارِحَ، فَقَالَ: سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ تَحْوِيَ الْمَشْرِقَ - «قَوْمٌ يَقْرَءُونَ الْقُرْآنَ بِالْسَّيِّئِهِمْ لَا يَعْدُو تَرَاقِهِمْ، يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمَيَّةِ».

[2471] (...) Sulaimân Ash-Shaibânî narrated it with this chain (a similar *Hadîth* as no. 2470), and he said: "Many groups will emerge therefrom."

[٢٤٧١] (...) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا شُلَيْمَانُ الشَّيْبَانِيُّ بِهَذَا الْإِسْنَادِ، وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

[2472] 160 - (...) It was narrated from Sahl bin Hunayf that the Prophet ﷺ said: "There will be people in the east who will go astray; they have shaven heads."

[٢٤٧٢] ١٦٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ، جَمِيعاً عَنْ يَزِيدَ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ - عَنْ الْغَوَامِ بْنِ حَوْشِبٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أُسَيْرِ بْنِ عَمْرِو، عَنْ سَهْلِ بْنِ حُنَيْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَبَيَّهُ قَوْمٌ قَبْلَ الْمَشْرِقِ مُحَلَّقَةً رُؤُوسُهُمْ».

Chapter 50. Zakât Is Forbidden For The Messenger Of Allâh ﷺ And His Family, And They Are Banû Hâshim And Banû Al-Muttalib, And No One Else

(المعجم ٥٠) - (باب تحريم الزكاة على رسول الله صلى الله عليه وسلم وعلى آله، وهم بنو هاشم وبنو المطلب دون غيرهم) (التحفة ٥١)

[2473] 161 - (1069) Abû

[٢٤٧٣] ١٦١ - (١٠٦٩) حَدَّثَنَا عَبْدُ

Hurairah said: "Al-Hasan bin 'Alî took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allâh ﷺ said: 'No, no, put it down! Don't you know that we do not consume charity?'"

[2474] (...) It was narrated from Shu'bah with this chain (a similar *Hadîth* as no. 2473), and he said: "The charity is not permissible for us."

[2475] (...) It was narrated from Shu'bah with this chain (a similar *Hadîth* as no. 2473), as Ibn Mu'âd h said: "We do not consume chairy."

[2476] 162 - (1070) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I go to my family and I find a date lying on my bed, and I pick it up to eat it, then I fear that it may be charity, so I put it down."

اللّهُ بْنُ مُعَاذِ الْعَتَبِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، سَمِعَ أَبَا^{هُرَيْرَةَ يَقُولُ:} أَخْدَ الْحَسَنَ بْنَ عَلَيٍّ تَمَرَّةً
مِنْ تَمَرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ
رَسُولُ اللّهِ ﷺ: «كَيْنُ كَيْنُ أَزْمِ يَهَا، أَمَّا
عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟».

[٢٤٧٤] (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرَزْهِيرَ بْنُ
حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ شُعبَةَ بْنِ هَدَا
الإِسْنَادِ وَقَالَ: «أَنَّا لَا تَحِلُّ لَنَا
الصَّدَقَةَ؟».

[٢٤٧٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا
ابْنُ الْمُتَّهَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ،
كِلَاهُمَا عَنْ شُعبَةَ فِي هَذَا الإِسْنَادِ، كَمَا
قَالَ ابْنُ مُعَاذٍ: «أَنَّا لَا نَأْكُلُ الصَّدَقَةَ».

[٢٤٧٦] ١٦٢ - (١٠٧٠) حَدَّثَنِي
هَرُونُ بْنُ سَعِيدِ الْأَلَيْلِيِّ: حَدَّثَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي عَمْرُو أَنَّ أَبَا يُونُسَ مَوْلَى
أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللّهِ ﷺ أَنَّهُ قَالَ: «إِنِّي لَا نَقْلِبُ إِلَى
أَهْلِي، فَأَجِدُ التَّمَرَّةَ ساقِطَةً عَلَى فِرَاشِي،
ثُمَّ أَرْفَعُهَا لِأَكُلَّهَا، ثُمَّ أَخْسِنُ أَنْ تَكُونَ
صَدَقَةً، فَأَلْقِيَهَا».

[2477] 163 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ" - and he quoted a number of *Aḥadîth*, including the following: "And he said: The Messenger of Allâh ﷺ said: 'By Allâh, I go back to my family and I find a date lying on my bed' - or 'in my house' - 'and I pick it up to eat it, then I fear that it may be charity [or from the charity], so I put it down.'"

[٢٤٧٧]-١٦٣ (...) حَدَّثَنَا مُحَمَّدٌ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّازَقِ بْنُ هَمَّامَ : حَدَّثَنَا مَعْمُورٌ عَنْ هَسَّامٍ بْنِ مُتَّهِّدٍ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ ، مِنْهَا - وَقَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَاللَّهُ إِنِّي لَأَنْقُلُ بِإِلَيَّ أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي - أَوْ فِي بَيْتِي - فَأَرْفَعُهَا لِأَكُلُّهَا ، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً [أَوْ مِنَ الصَّدَقَةِ] فَأُلْقِيَّهَا» .

[2478] 164 - (1071) It was narrated from Anas bin Mâlik that the Prophet ﷺ found a date and said: "Were it not that it may be from the charity, I would eat it."

[٢٤٧٨]-١٦٤ (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا وَكِيعٌ عَنْ سُفِّيَانَ ، عَنْ مَنْصُورٍ ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً ، فَقَالَ : «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكُلُّهَا» .

[2479] 165 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ passed by a date on the road and said: "Were it not that it may be from the charity, I would eat it."

[٢٤٧٩]-١٦٥ (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ زَائِدَةَ ، عَنْ مَنْصُورٍ ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ : أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِتَمْرَةٍ بِالظَّرِيقِ فَقَالَ : «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكُلُّهَا» .

[2480] 166 - (...) It was narrated from Anas that the Prophet ﷺ found a date and said: "Were it

[٢٤٨٠]-١٦٦ (...) حَدَّثَنَا مُحَمَّدٌ بْنُ الْمُتَّهِّدِ وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مَعَاذُ

not that it may be charity, I would eat it."

ابن هشام : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ : أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةَ فَقَالَ : «لَوْلَا أَنْ تَكُونَ صَدَقَةً لَأَكَلْتُهَا».

Chapter 51. Not Appointing The Family Of The Prophet ﷺ In Charge Of The Charity

[2481] 167 - (1072) 'Abdul-Mu'talib bin Rabî'ah bin Al-Hârith narrated: "Rabî'ah bin Al-Hârith and Al-'Abbâs bin 'Abdul-Mu'talib got together and said: 'By Allâh, why don't we send these two young men - meaning myself and Al-Fadl bin 'Abbâs - to the Messenger of Allâh ﷺ to speak to him, so that he will appoint them in charge of this charity, then they would do what the people do and get what the people get.' While they were discussing that, 'Alî bin Abî Tâlib came and stood in front of them. They mentioned that to him, and 'Alî bin Abî Tâlib said: 'Do not do that, for by Allâh, he will not do that.' Rabî'ah bin Al-Hârith turned to him and said: 'By Allâh, you are only saying this because you feel jealous of us. By Allâh, when you became the son-in-law of the Messenger of Allâh ﷺ we did not feel jealous of you.' 'Alî said: 'Send them.' So they went, and 'Alî lay down." He said: "When the Messenger of Allâh ﷺ had prayed *Zuhr*, we went ahead of him to the

(المعجم ٥١) - (باب ترك استعمال آل النبي على الصدقة) (التحفة ٥٢)

الله بن محمد بن اسماء الصبعي : حَدَّثَنَا جُوَيْرِيَةَ عَنْ مَالِكٍ، عَنْ الرُّهْبَرِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ تَوْفِيلٍ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَلِّبِ حَدَّثَهُ، أَنَّ عَبْدَ الْمُطَلِّبَ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ : اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَاسُ ابْنُ عَبْدِ الْمُطَلِّبِ فَقَالَا : وَاللَّهِ لَوْ بَعَثْنَا هَذِينَ الْغُلَامَيْنِ - فَالَا لَيْ وَلِلْفَضْلِ بْنِ عَبَاسِ - إِلَى رَسُولِ الله ﷺ فَكَلَمَاهُ، فَأَمَرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ، فَأَدَيَا مَا يُؤَدِّي النَّاسُ، وَأَصَابَا مِمَّا يُصْبِطُ النَّاسُ ! قَالَ : فَبَيْمَا هُمَا فِي ذَلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَوَقَفَ عَلَيْهِمَا، فَذَكَرَ لَهُمَا ذَلِكَ، فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ : لَا تَفْعَلَا، فَوَاللهِ مَا هُوَ بِفَاعِلٍ ، فَانْتَهَاهُ رَبِيعَةُ بْنُ الْحَارِثِ فَقَالَ : وَاللهِ مَا تَصْنَعُ هَذَا إِلَّا نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ الله ﷺ فَمَا نِسْنَاهُ عَلَيْنَا . قَالَ عَلِيُّ : أَرْسَلُوهُمَا، فَأَنْطَلَقَا ،

apartment and stood at the door until he came. He took hold of our ears then said: 'Tell me what you want to say.' Then he went in and we entered upon him, and on that day he was at the house of Zainab bint Jahsh. Each of us urged the other to speak, then one of us spoke and said: 'O Messenger of Allâh, you are the kindest of people and the best in upholding ties of kinship. We have reached the age of marriage, and we have come so that you might appoint us in charge of some of this charity, so that we may do for you what the people do, and get what they get.' He remained silent for a long time, until we wanted to speak again, but Zainab gestured to us from behind the curtain not to speak. Then he said: 'The charity is not appropriate for the family of Muhammad, rather it is the dirt of the people. Call Maḥmiyah for me' - who was in charge of the *Khums* - 'and Nawfal bin Al-Ḥârith bin 'Abdu-Muṭṭalib.' They came, and he said to Maḥmiyah: 'Give your daughter in marriage to this young man' - meaning Al-Fadl bin 'Abbâs, and he did so. And he said to Nawfal bin Al-Ḥârith: 'Give your daughter in marriage to this young man,' meaning myself - and he did so. And he said to Maḥmiyah: 'Give the gift (the *Mahr*) for them from the

وَاضْطَجَعَ عَلَيْهِ، قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ سَبَقَاهُ إِلَى الْحُجْرَةِ، فَقَمَّنَا عَنْهَا، حَتَّى جَاءَ فَأَخْدَى بِإِذْنِنَا، ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرَا» ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمَئِذٍ عِنْدَ رَبِّنَا بَنْتَ جَحْشٍ، قَالَ: فَتَوَكَّلْنَا الْكَلَامَ، ثُمَّ تَكَلَّمَ أَخْدَنَا فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْتَ أَبْرَئُ النَّاسِ وَأَوْصَلُ النَّاسِ، وَقَدْ بَلَغْنَا النِّكَاحَ، فَجِئْنَا لِتُؤْمِنَنَا عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ، فَتَوَدَّيَ إِلَيْكَ كَمَا يُودُّي النَّاسُ، وَنُصِيبُ كَمَا يُصِيبُونَ قَالَ: فَسَكَّ طَوِيلًا حَتَّى أَرَدْنَا أَنْ نُكَلِّمَهُ، قَالَ: وَجَعَلْتُ رَبِّنَبَتْ نُلْمُعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لَا تُكَلِّمَهُ، قَالَ: ثُمَّ قَالَ: إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أُوسَاخُ النَّاسِ، اذْعُوا لِي مَحْمِيَّةً - وَكَانَ عَلَى الْخُمُسِ - وَتَوَفَّلَ بْنَ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، قَالَ: فَجَاءَهُ، فَقَالَ لِمَحْمِيَّةِ: «أَنْكِنْخَ هَذَا الْغَلَامَ ابْنَتَكَ» - لِلْفَضْلِ بْنِ عَبَّاسِ - فَأَنْكَحَهُ، وَقَالَ لِتَوَفَّلَ ابْنَ الْحَارِثِ: «أَنْكِنْخَ هَذَا الْغَلَامَ ابْنَتَكَ» - لِي - فَأَنْكَحَنِي، وَقَالَ لِمَحْمِيَّةِ: «أَضْرِبْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا». قَالَ الرُّهْرِيُّ: وَلَمْ يُسْمِهِ لِي

Khums, such-and-such an amount.””

Az-Zuhri (one of the narrators) said: “And he did not tell me how much it was.”

[2482] 168 - (...) ‘Abdul-Muṭṭalib bin Rabī‘ah bin Al-Ḥârith bin ‘Abdul-Muṭṭalib narrated that his father Rabī‘ah bin Al-Ḥârith [bin ‘Abdul-Muṭṭalib] and Al-‘Abbâs bin ‘Abdul-Muṭṭalib said to ‘Abdul-Muṭṭalib bin Rabī‘ah and Al-Fadl bin ‘Abbâs: “Go to the Messenger of Allâh ﷺ...” and he quoted a *Hadîth* like that of Mâlik (no. 2481). And he said in it: “‘Alî spread his *Ridâ’* and lay down on it, and he said: ‘I am Abû Ḥasan, the chief, and by Allâh I will not move from my place until your two sons come back to you with the reply to the request with which you sent them to the Messenger of Allâh ﷺ.’”

And he said in the *Hadîth*: “Then he said to us: ‘This charity is the dirt of the people, and it is not permissible for Muhammad nor for the family of Muhammad ﷺ.’” And he said: “Then the Messenger of Allâh ﷺ said: ‘Call Maḥmîyah bin Jaz’ for me.’ He was a man from Banû Asad whom the Messenger of Allâh ﷺ had appointed in charge of the *Khums*.”

[٢٤٨٢] ١٦٨ - (...) حَدَّثَنَا هُرُونُ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ بْنُ يَزِيدَ عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ
اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ الْهَاشِمِيِّ: أَنَّ
عَبْدَ الْمُطَلِّبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ
الْمُطَلِّبِ أَخْبَرَهُ، أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ
[بْنِ عَبْدِ الْمُطَلِّبِ] وَالْعَبَاسَ بْنَ عَبْدِ
الْمُطَلِّبِ، قَالَ لِعَبْدِ الْمُطَلِّبِ بْنِ رَبِيعَةَ
وَلِلْفَضْلِ بْنِ عَبَّاسٍ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ،
وَسَاقَ الْحَدِيثَ يَنْهَا حَدِيثَ مَالِكٍ، وَقَالَ
فِيهِ: فَأَلْقَى عَلَيَّ رِدَاءً ثُمَّ أَضْطَجَعَ عَلَيْهِ،
وَقَالَ: أَنَا أَبُو حَسَنِ الْقَرْمَ، وَاللَّهُ! لَا أَرِيمُ
مَكَانِي حَتَّى يَرْجِعَ إِلَيْكُمَا أَبْنَائُكُمَا، يَخْوِرُ
مَا بَعْتَمَا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ.
وَقَالَ فِي الْحَدِيثِ، ثُمَّ قَالَ لَنَا: «إِنَّ
هَذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أُوسَاخُ النَّاسِ،
وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ»
عَبَّاسٌ، وَقَالَ أَيْصَارًا: ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّمَا نَبِيٌّ مُحَمَّدٌ بْنُ حَنْفَاءَ وَهُوَ
رَجُلٌ وَرَسُولٌ بْنِي أَسَدٍ كَانَ رَسُولُهُ عَبَّاسٌ
الشَّفِيعُ لِلْمُؤْمِنِينَ الْأَحْمَاسِ».

Chapter 52. Gifts Are Permissible For The Prophet ﷺ And Banû Hâshim And Banû Al-Muṭṭalib, Even If The Giver Acquired It By Way Of Charity. When The Recipient Takes Possession Of Charity, It Is No Longer Described As Charity, And It Is Permissible For Anyone For Whom Charity Is Otherwise Unlawful

[2483] 169 - (1073) 'Ubaid bin As-Sabbâq said: "Juwairiyah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ entered upon her and said: 'Is there any food?' She said: 'No by Allâh, O Messenger of Allâh, we do not have any food except a bone of mutton that was given to our freed slave woman from the charity.' He said: 'Bring it, for it has reached its destination.'"

[2484] (...) A similar report (as no. 2483) was narrated from Az-Zuhîr with this chain.

[2485] 170 - (1074) Anas bin Mâlik said: "Barîrah gave the Prophet ﷺ some meat that had been given to her in charity, and

(المعجم ٥٢) - (باب إباحة الهدية للنبي ﷺ ولبني هاشم وبني المطلب، وإن كان المهدى ملكها بطريق الصدقة، وبيان أن الصدقة إذا قبضها المتصدق عليه، زال عنها وصف الصدقة، وحلت لكل أحد من كانت الصدقة محمرة عليه) (التحفة ٥٣)

[٢٤٨٣-١٦٩] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبْنِ شَهَابٍ أَنَّ عُيَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جُوَيْرَيَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا فَقَالَ: «هَلْ مِنْ طَعَامٍ؟» قَالَتْ: لَا وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عِنْدَنَا طَعَامٌ إِلَّا عَظُمٌ مِنْ شَأْنِ أَعْطَيْتُهُ مَوْلَاتِي مِنَ الصَّدَقَةِ، فَقَالَ: «فَرِّيهِ، فَقَدْ بَلَغْتَ مَجْلَهَا».

[٢٤٨٤] (....) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ، جَعِيبًا عَنْ أَبْنِ عَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا إِلَى إِسْنَادِ نَحْوَهُ.

[٢٤٨٥-١٧٠] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَتَّنِ

he said: 'It is charity for her and a gift for us.'"

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةَ عَنْ قَتَادَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أَهَدَتْ بَرِيرَةً إِلَى النَّبِيِّ ﷺ لَهُمَا تُصْدِقُ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ».

[2486] 171 - (1075) It was narrated from 'Âishah: "Some beef was brought to the Prophet ﷺ and it was said: 'This is what was given in charity to Barîrah.' He said: 'It is charity for her and a gift for us.'"

[٢٤٨٦] ١٧١ - (١٠٧٥) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لابنِ الْمُشَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةَ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: وَأَتَيَ النَّبِيِّ ﷺ بِلَحْمٍ بَقِيرٍ، فَقَيْلَ: هَذَا مَا تُصْدِقُ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[2487] 172 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "Three rulings were issued with regard to Barîrah. The people used to give her charity, and she would give it to us as gifts. I mentioned that to the Prophet ﷺ and he said: 'It is charity for her and a gift for you, so eat it.'"

[٢٤٨٧] ١٧٢ - (...) حَدَّثَنَا رَهْبَرُ ابْنُ حَرْبٍ وَأَبُو كُرْبَيْبَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ، كَانَ النَّاسُ يَصْدِقُونَ عَلَيْهَا، وَنُهَدِي لَنَا، فَذَكَرْتُ

ذَلِكَ لِلشَّيْءِ يُمْثِلُهُ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ
وَلَكُمْ هَدِيَّةٌ، فَكُلُوهُ». [٢٤٨٨]

[2488] 173 - (...) A similar report was narrated from 'Âishah, from the Prophet ﷺ.

[٢٤٨٨]-[١٧٣] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسْنِيُّ بْنُ عَلِيٍّ
عَنْ زَائِدَةَ، عَنْ سَمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّبِّهِ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
عَبْدَ الرَّحْمَنِ بْنَ الْفَاسِمَ قَالَ: سَمِعْتُ
الْفَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ
يُمْثِلُ ذَلِكَ.

[2489] (...) A similar report (as no. 2487, with a different chain) was narrated from 'Âishah from the Prophet ﷺ, except that he said: 'It is a gift to us from her.'

[٢٤٨٩]-[.] وَحَدَّثَنِي أَبُو الطَّاهِرِ:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ
عَنْ رَبِيعَةَ، عَنْ الْفَاسِمِ، عَنْ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ يُمْثِلُ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ
لَنَا مِنْهَا هَدِيَّةٌ».

[2490] 174 - (...) It was narrated that Umm 'Atiyyah said: "The Messenger of Allâh ﷺ sent a sheep from the charity to me, and I sent some of it to 'Âishah. When the Messenger of Allâh ﷺ came to 'Âishah he said: 'Do you have anything (to eat)?' She said: 'No, except that Nusaibah sent us some of the sheep which you had sent to her.' He said: 'It has reached its destination.'"

[٢٤٩٠]-[١٧٤] حَدَّثَنِي
رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ
عَطِيَّةَ قَالَتْ: بَعَثْتُ إِلَيَّ رَسُولُ اللَّهِ ﷺ
بِشَاةً مِّنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَيَّ عَائِشَةَ مِنْهَا
بِشَيْءٍ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ إِلَيَّ
عَائِشَةَ قَالَ: «هَلْ عِنْدُكُمْ شَيْءٌ؟» قَالَتْ:
لَا، إِلَّا أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ

الّتِي بَعْثَمْ بِهَا إِلَيْهَا، قَالَ: «إِنَّهَا قَدْ
بَلَغَتْ مَحِلَّهَا».

Chapter 53. The Prophet ﷺ Accepted Gifts But Refused Charity

[2491] 175 - (1077) It was narrated from Abû Hurairah that when food was brought to the Prophet ﷺ, he would ask about it. If it was said that it was a gift, he would eat from it, but if it was said that it was charity, he would not eat from it.

(المعجم ٥٣) - (باب قبول النبي
الهدية ورده الصدقة) (التحفة ٥٤)

**[٢٤٩١-١٧٥] ١٠٧٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا
الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ
ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ
كَانَ، إِذَا أُتِيَ بِطَعَامٍ، سَأَلَ عَنْهُ، فَإِنْ
قِيلَ: هَدِيَّةٌ، أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ
لَمْ يَأْكُلْ مِنْهَا .**

Chapter 54. The Supplication For The One Who Brings Charity

[2492] 176 - (1087) ‘Abdullâh bin Abî Awfa said: “When people brought their charity to him, the Messenger of Allâh ﷺ would say: ‘Allâhumma salli ‘alaihim’ (O Allâh, bless them).” My father Abû Awfa brought some charity to him and he said: ‘Allâhumma salli ‘ala âli awfa’ (O Allâh, bless the family of Abû Awfa).”

(المعجم ٥٤) - (باب الدُّعاء لِمَنْ أَتَى
بِصَدَقَةٍ) (التحفة ٥٥)

**[٢٤٩٢-١٧٦] ١٠٧٨ - حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ
وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
يَحْيَى: أَخْبَرَنَا - وَكَيْفَ عَنْ شُعْبَةَ، عَنْ
عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
أَبِي أَوْفَى؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذِ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي عَنْ شُعْبَةَ، عَنْ
عَمْرِو بْنِ مُرَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا آتَاهُ
قَوْمًا بِصَدَقَتِهِمْ، قَالَ: «اللَّهُمَّ اصْلِ**

عَلَيْهِمْ» فَأَتَاهُ أَبُو أُوفَى بِصِدْقَتِهِ،
فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى الْأَبْنَاءِ أُوفَى».

[٢٤٩٣] (...) وَحَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شَعْبَةَ بِهِذَا
الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «صَلِّ عَلَيْهِمْ».

(المعجم ٥٥) - (باب إرضاء الساعي)
ما لم يطلب حراماً) (التحفة ٥٦)

[٢٤٩٤] ١٧٧ - (٩٨٩) حَدَّثَنَا يَحْيَىٰ
ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ
غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرِ؛ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَابِ وَابْنُ
أَبِي عَدَىٰ وَعَبْدُ الْأَعْلَىٰ، كُلُّهُمْ عَنْ
دَاؤِدَ؛ وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ
لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا دَاؤِدُ عَنِ الشَّعْبِيِّ، عَنْ حَجَرِيِّ بْنِ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
أَتَاكُمُ الْمُصَدَّقُ، فَلْيَضُدُّنَّ عَنْكُمْ وَهُوَ
عَنْكُمْ رَاضٍ». [راجع: ٢٢٩٨]

[٢٤٩٣] (...) It was narrated from Shu'bah with this chain, except that he said: "salli 'alaihim (bless them)." [١]

Chapter 55. Pleasing The Zakât Collector Unless He Asks For Something Unlawful

[٢٤٩٤] ١٧٧ - (٩٨٩) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the *Muṣaddiq* (Zakât collector) comes to you, let him depart from you while he is pleased with you.'"

[١] Meaning, rather than "bless the family of Abû Awfa."

13. The Book Of Fasting

٢ - (المعجم ١٣) - كتاب الصيام
 (التحفة ٦)

Chapter 1. The Virtues Of The Month Of Ramadân

[2495] 1 - (1079) It was narrated from Abû Hurairah [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: “When Ramadân comes, the gates of Paradise are opened and the gates of the Fire are closed, and the devils are fettered.”

[2496] 2 - (...) Abû Hurairah [may Allâh be pleased with him] said: “The Messenger of Allâh ﷺ said: ‘When Ramadân comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.’”

(المعجم ١) - (بابُ فضل شهر رمضان) (التحفة ١)

[٢٤٩٥]-[١٠٧٩] حَدَّثَنَا يَحْيَى
 ابْنُ أَيُوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
 إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ أَبِي سُهْلٍ،
 عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]
 أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ
 فُتُحْتَ أَبْوَابُ الْجَنَّةِ، وَغُلْقَتْ أَبْوَابُ
 النَّارِ، وَصُقْدَتِ الشَّيَاطِينُ».

[٢٤٩٦]-(...) وَحَدَّثَنِي حَرْمَلَةُ
 ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
 يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ أَبِي أَسِي
 أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ
 اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
 كَانَ رَمَضَانُ فُتُحْتَ أَبْوَابُ الرَّحْمَةِ،
 وَغُلْقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِّسِلَتِ
 الشَّيَاطِينُ».

[2497] (...) Abû Hurairah [may Allâh be pleased with him] said: The Messenger of Allâh ﷺ said: "When Ramadân begins..." a similar report (as no. 2496):

[٢٤٩٧] (...). وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ : حَدَّثَنِي نَافِعٌ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانَ» يُمَثِّلُهُ.

Chapter 2. The Obligation To Fast Ramadân When The Crescent Is Sighted, And To Break The Fast When The Crescent Is Sighted, And That If It Is Cloudy At The Beginning Or End Of The Month, Then The Month Should Be Completed As Thirty Days

[2498] 3 - (1080) It was narrated from Ibn 'Umar (may Allâh be pleased with them)^[1] that the Prophet ﷺ mentioned Ramadân and said: "Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it."

(المعجم (٢) - (باب وجوب صوم رمضان لرؤيه الهلال، والفتر لرؤيه الهلال وأنه إذا غم في أوله أو آخره أكملت عدة الشهر ثلاثين يوماً)

(التحفة (٢)

[٢٤٩٨]-٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوُا الْهِلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ أَغْمَيَ عَلَيْكُمْ فَاقْبِرُوا لَهُ».

[٢٤٩٩]-٤) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا عُيَيْدُ اللَّهُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ

[2499] 4 - (...) It was narrated from Ibn 'Umar (may Allâh be pleased with them) that the Messenger of Allâh ﷺ

^[1] The Arabic words are: (٩) which bit. Means may Allâh be pleased with both of them; Meaning In Arabic language plural form are of two kinds (1) when they are (2) and more than two. Here the expression is used for both 'Umar and his son both of them being Companions.

mentioned Ramaḍān and he gestured with his hands and said: “The month is like this and like this and like this,” and he tucked his thumb away the third time. “Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy, then count thirty for it.”

[2500] 5 - (...) ‘Ubaidullâh narrated with this chain: “The month is like this and like this and like this, and if it is cloudy count thirty,” like the *Hadîth* of Abû Usâmah (no. 2499).

[2501] (...) It was narrated from ‘Ubaidullâh with this chain. He said: “The Messenger of Allâh ﷺ mentioned Ramaḍâن and said: ‘The month is twenty-nine, the month is like this, and like this, and like this.’” And he said: “And count it,” but he did not say: “thirty.”

[2502] 6 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine days, so do not fast until you see it the crescent, and do not break the fast until you see it, and if it is cloudy then count it.’”

الله عَنْهُمَا]: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضَانَ، فَضَرَبَ بِيَدِيهِ فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا، - [وَهَكَذَا] ثُمَّ عَقَدَ إِبْهَامَهُ فِي الشَّالِيَّةِ، - صُومُوا لِرُؤْيَتِهِ، وَأَفْطُرُوا لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلَاثِينَ».

[٢٥٠٠] ٥ - (...) وَحَدَّثَنَا ابْنُ نُعْمَرٍ: حَدَّثَنَا أَبِي : حَدَّثَنَا عَبْدُ اللهِ بْنَ هَيْدَانَ الْإِسْنَادُ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، قَالَ: فَإِنْ غَمَ عَلَيْكُمْ فَاقْبِرُوا ثَلَاثِينَ» تَحْوَى حَدِيثَ أَبِي أُسَامَةَ.

[٢٥٠١] (...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللهِ بْنِ هَيْدَانَ الْإِسْنَادُ وَقَالَ ذَكَرَ رَسُولُ اللهِ ﷺ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعَ وَعَشْرُونَ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، وَقَالَ «فَاقْبِرُوا لَهُ» وَلَمْ يَقُلْ: «ثَلَاثِينَ».

[٢٥٠٢] ٦ - (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِيْوَبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعَ وَعَشْرُونَ، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2503] 7 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine, so when you see the crescent, then fast, and when you see it, break the fast, and if it is cloudy then count it.’”

[٢٥٠٣] ٧- (...) وَحَدَّثَنِي حُمَيْدٌ
ابْنُ مَسْعَدَةَ الْبَاهِلِيِّ: حَدَّثَنَا بِشْرُ ابْنُ
الْمُفْضَلِ: حَدَّثَنَا سَلَمَةُ وَهُوَ ابْنُ عَلْقَمَةَ
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ
اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الشَّهْرُ تِسْعُ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهَلَالَ
فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ عُمِّ
عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2504] 8 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘When you see it (the crescent) then fast, and when you see it, then break the fast, and if it is cloudy then count it.’”

[٢٥٠٤] ٨- (...) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي سَالِمُ
ابْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ
اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا
رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ عُمِّ عَلَيْكُمْ فَاقْدِرُوا
لَهُ».

[2505] 9 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine nights. Do not fast until you see it (the crescent), and do not break the fast until you see it, unless it is cloudy. If it is cloudy, then count it.’”

[٢٥٠٥] ٩- (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَيَحْيَى بْنُ أَيُوبَ وَقُتَيْبَةَ [ابْنُ
سَعِيدٍ] وَابْنُ حُجْرٍ - قَالَ يَحْيَى [بْنُ
يَحْيَى]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ:
حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ
عَبْدِ اللَّهِ ابْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الشَّهْرُ تِسْعُ وَعِشْرُونَ لَيْلَةً،

لَا تُصوِّمُوا حَتَّىٰ تَرُوْهُ، وَلَا تُفْطِرُوا
حَتَّىٰ تَرُوْهُ إِلَّا أَنْ يُعَمَّ عَلَيْكُمْ، فَإِنْ عُمَّ
عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2506] 10 - (...) 'Amr bin Dînâr narrated that he heard Ibn 'Umar [may Allâh be pleased with them] say: "I heard the Prophet ﷺ say: 'The month is like this and like this and like this,' and he tucked away his thumb the third time."

[٢٥٠٦] ١٠ - (...) حَدَّثَنَا هَرُونُ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ:
حَدَّثَنَا زَكَرِيَّاً بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو
ابْنُ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ
عَنْهُمَا] يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«الشَّهْرُ هَكَذَا وَهَكَذَا [وَهَكَذَا]» وَقَبْصَ
إِبْهَامَهُ فِي التَّالِئَةِ.

[2507] 11 - (...) Ibn 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'The month is twenty-nine.'"

[٢٥٠٧] ١١ - (...) حَدَّثَنِي حَجَاجُ
ابْنُ الشَّاعِرِ: حَدَّثَنَا حَسَنُ الْأَشْيَبُ:
حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ: وَأَخْبَرَنِي
أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ
عَنْهُمَا] يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الشَّهْرُ تِسْعَ وَعَشْرُونَ».

[2508] 12 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "The month is like this, and like this, and like this; ten, ten and nine."

[٢٥٠٨] ١٢ - (...) حَدَّثَنَا سَهْلُ
ابْنُ عُثْمَانَ: حَدَّثَنَا زَيَادُ بْنُ عَبْدِ اللَّهِ
الْبَكَائِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيرٍ، عَنْ
مُوسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ قَالَ:
«الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، عَشْرًا
وَعَشْرًا وَتِسْعًا».

[2509] 13 - (...) Ibn 'Umar [may

[٢٥٠٩] ١٣ - (...) وَحَدَّثَنَا عَبْيُودُ

Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is like this, and like this, and like this,’ and he clapped his hands twice with all his fingers, but he tucked away his right or left thumb on the third time.”

الله بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا» وَصَفَقَ يَدِيهِ مَرَّتَيْنِ يُكْلِلُ أَصَابِعَهُمَا، وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ - إِبْرَاهِيمَ الْيُمَنِيَّ أَوِ الْيُسْرَىِ.

[2510] 14 - (...) Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty nine.’” And (one of the narrators) Shu‘bah put his hands together three times, and tucked away his thumb on the third time.

‘Uqbah said: “I think he said: ‘The month is thirty,’ and he put his hands together three times.”

[٢٥١٠] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّهَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عُقْبَةَ وَهُوَ ابْنُ حُرَيْثَ [قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعُ وَعِشْرُونَ» وَطَبَقَ شُعبَةَ يَدِيهِ ثَلَاثَ مِرَارٍ، وَكَسَرَ الْإِبْهَامَ فِي الثَّالِثَةِ.] قَالَ عُقْبَةُ: وَأَخْسِبَهُ قَالَ: «الشَّهْرُ ثَلَاثُونَ» وَطَبَقَ كَفَّيْهِ ثَلَاثَ مَرَاتِ.

[2511] 15 - (...) Ibn ‘Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: “We are an unlettered *Ummah*, we do not write nor calculate. The month is like this, and like this, and like this,” and he tucked away his thumb the third time; “and the month is like this, and like this, and like this,” indicating a total of thirty.

[٢٥١١] ١٥ - (...) حَدَّثَنَا أَبُو يَكْرَبٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَنْدَرٌ عَنْ شُعبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُتَّهَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرُو بْنَ سَعِيدٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا

نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا
وَهَكَذَا» وَعَقَدَ الْإِبْهَامَ فِي التَّالِيَةِ «وَالشَّهْرُ
هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي تَمَامَ ثَلَاثِينَ.

[٢٥١٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ
الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذُكُّرْ
الشَّهْرُ التَّالِي: ثَلَاثِينَ.

[٢٥١٣] (...) حَدَّثَنَا أَبُو
كَامِلُ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ
زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ عَنْ
سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] رَجُلًا يَقُولُ: الَّيْلَةُ
النَّصْفُ، فَقَالَ لَهُ: مَا يُنْدِرِيكَ أَنَّ الَّيْلَةَ
النَّصْفُ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الشَّهْرُ هَكَذَا وَهَكَذَا» وَأَشَارَ بِأَصَابِعِهِ
الْعَشْرِ مَرَّيْنِ «وَهَكَذَا» فِي التَّالِيَةِ وَأَشَارَ
بِأَصَابِعِهِ كُلَّهَا، وَجَبَسَ أَوْ حَسَنَ إِبْهَامَهُ.

[٢٥١٤] [١٠٨١] (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ
ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ
فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَطْرُوا، فَإِنْ غَمَّ
عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا».

[٢٥١٢] (...) It was narrated from Al-Aswad bin Qais with this chain (a *Hadîth* similar to no. 2512), but he did not mention the (example of the) second month, with thirty.

[٢٥١٣] 16 - (...) It was narrated that Sa'd bin 'Ubaidah said: "Ibn 'Umar [may Allâh be pleased with them] heard a man saying: 'Tonight is halfway (through the month),' and he said to him: 'How do you know that tonight is halfway (through the month)? I heard the Messenger of Allâh ﷺ say: "The month is like this, and like this," and he showed ten with his fingers twice, "and like this," and he showed all his fingers the third time, but he tucked away, or hid his thumb."

[٢٥١٤] 17 - (1081) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'When you see the crescent then fast, and when you see it, then break the fast, and if it is cloudy then fast thirty days.'

[2515] 18 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: “Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then complete the number.”

[2516] 19 - (...) Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty.’”

[2517] 20 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ mentioned the crescent and said: ‘When you see it then fast, and when you see it then break the fast, and if it is cloudy, then count it as thirty.’”

Chapter 3. Do Not Start Fasting One Or Two Days Before Ramadân

[2518] 21 - (1082) It was

[٢٥١٥] ١٨ - (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامَ الْجُمَاحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ النَّبِيَّ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطُرُوا لِرُؤْيَتِهِ، فَإِنْ غَمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ».

[٢٥١٦] ١٩ - (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطُرُوا لِرُؤْيَتِهِ، فَإِنْ غَمِيَ عَلَيْكُمُ الشَّهْرُ، فَعَدُّوا ثَلَاثِينَ».

[٢٥١٧] ٢٠ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِيْعِ الْعَدَدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهَلَالَ فَقَالَ: «إِذَا رَأَيْمُوهُ فَصُومُوا، وَإِذَا رَأَيْمُوهُ فَأَفْطُرُوا، فَإِنْ أَغْمَيَ عَلَيْكُمْ فَعَدُّوا ثَلَاثِينَ».

(المعجم ٣) - (باب «لا تقدموا رمضان بصوم يوم ولا يومين»)
(التحفة ٣)

[٢٥١٨] ٢١ - (١٠٨٢) حَدَّثَنَا أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Do not start fasting one or two days before Ramaðân, except a man who (observes a regular) fast, then let him fast it.’”

[2519] (...) A similar report (as no. 2518) was narrated from Yahyâ bin Abî Kathîr with this chain.

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكَيْفَ عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْدُمُوا رَمَضَانَ بِصُومٍ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ.

[٢٥١٩] (...) وَحَدَّثَاهُ يَحْيَى بْنُ بِشْرٍ الْخَرِيرِيُّ: حَدَّثَنَا مُعاوِيَةُ يَعْنِي ابْنَ سَلَامٍ؛ وَحَدَّثَنَا ابْنُ الْمُسْتَنَى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا ابْنُ الْمُسْتَنَى وَابْنُ أَبِي عُمَرَ قَالًا: حَدَّثَنَا عَبْدُ الْوَهَابِ ابْنُ عَبْدِ الْمَعْجِيدِ: حَدَّثَنَا أَبُو يُوبُ؛ وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، كُلُّهُمْ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ بِهَذَا الإِسْنَادِ تَحْوِةً.

(المعجم ٤) - (بابُ الشهْرِ يَكُونُ تِسْعَا وَعَشْرِينَ) (التَّحْفَةُ ٤)

Chapter 4. The Month May Be Twenty-Nine Days

[2520] 22 - (1083) It was narrated from Az-Zuhri that the Prophet ﷺ swore not to enter upon his wives for a month. Az-Zuhri said: “Urwah informed me that ‘Âishah [may Allâh be pleased with her] said: ‘When twenty-nine nights had passed,

[٢٥٢٠] (١٠٨٣) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَى أَرْوَاجِهِ شَهْرًا، قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ

which I had counted, the Messenger of Allâh ﷺ entered upon me. He started with me. I said: "O Messenger of Allâh, you swore that you would not enter upon us for a month, and now you have entered after twenty-nine days which I have counted." He said: "The month may be twenty-nine days."

[رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمَّا مَضَتْ تِسْعَ وَعَشْرُونَ لَيْلَةً أَعْدَهُنَّ، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. - قَالَتْ - بَدَأَ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعَ وَعَشْرِينَ أَعْدَهُنَّ، فَقَالَ: «إِنَّ الشَّهْرَ تِسْعَ وَعَشْرُونَ».

[2521] 23 - (1084) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ stayed away from his wives for a month. He came out to us after twenty-nine days and we said: 'Today is twenty-nine.' He said: 'The month,' and he clapped his hands together three times, tucking away one thumb the third time."

[٢٥٢١] ٢٣ - (١٠٨٤) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحَرْ : أَخْبَرَنَا الْيَثْ ; وَحَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا لَيْثٌ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ اعْتَزَلَ نِسَاءَ شَهْرًا، فَخَرَجَ إِلَيْنَا فِي تِسْعَةِ وَعَشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعَةُ وَعَشْرُونَ، فَقَالَ: «إِنَّمَا الشَّهْرُ» وَصَفَقَ يَدِيهِ ثَلَاثَ مَرَاتٍ، وَحَبَسَ إِصْبَاعَهُ وَاحِدَةً فِي الْآخِرَةِ .

[2522] 24 - (...) Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Prophet ﷺ stayed away from his wives for a month, then he came out to us on the morning of the twenty-ninth, and some of the people said to him: 'O Messenger of Allâh, it is the twenty-ninth.' The Prophet ﷺ said: 'The month may be twenty nine,' then the Prophet ﷺ brought his hands together three times, twice with all his

[٢٥٢٢] ٢٤ - (...) حَدَّثَنِي هَرُونُ ابْنُ عَبْدِ اللَّهِ وَحَجَاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجَ: أَخْبَرَنِي أَبُو الرُّبَيْرُ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: اعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَ شَهْرًا، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعَ وَعَشْرِينَ، فَقَالَ بَعْضُ الْقُوْمِ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَصْبَحْنَا لِتِسْعَ

fingers and the third time with nine fingers.”

وَعَشْرِينَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعَشْرِينَ» ثُمَّ طَبَقَ النَّبِيُّ ﷺ يَدِيهِ ثَلَاثًا: مَرَّتِينِ بِأَصَابِعِ يَدِيهِ كُلُّهَا، وَالثَّالِثَةَ يَتَسْعِ مِنْهَا.

[2523] 25 - (1085) Umm Salamah [may Allâh be pleased with her] narrated that the Prophet ﷺ swore that he would not enter upon some of his wives for a month. When twenty-nine days had passed, he came to them in the morning - or in the evening - and it was said to him: “You swore, O Prophet of Allâh, that you would not enter upon us for a month.” He said: “The month may be only twenty-nine days.”

[٢٥٢٣] ٢٥ - (١٠٨٥) حَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ بْنُ صَيفِي، أَنَّ عَكْرَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ الْحَارِثَ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا] أَخْبَرَتْهُ: أَنَّ النَّبِيًّا ﷺ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَ وَعَشْرُونَ يَوْمًا، غَدَّا عَلَيْهِمْ - أَوْ رَاحَ - فَقِيلَ لَهُ: حَلَفْتَ، يَا نَبِيَّ اللَّهِ! لَا تَدْخُلَ عَلَيْنَا شَهْرًا، قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعَشْرِينَ يَوْمًا».

[2524] (...) A similar report (as no. 2523) was narrated from Ibn Juraij with this chain.

[٢٥٢٤] (...) ٢٤ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رُوحٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنِ: حَدَّثَنَا الصَّحَافُكَ يَعْنِي أَبَا عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ بِهَذَا الإِسْنَادِ، مِثْلَهُ.

[2525] 26 - (1086) It was narrated that Sa'd bin Abî Waqqâs said: “The Messenger of Allâh ﷺ struck one hand against

[٢٥٢٥] ٢٦ - (١٠٨٦) ٢٥ حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي

the other and said: ‘The month is like this, and like this,’ then he tucked away one digit the third time.”

مُحَمَّدُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ عَلَى الْأُخْرَى، فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا» ثُمَّ نَقَصَ فِي الشَّالِهَةِ إِصْبَعًا.

[2526] 27 - (...) It was narrated from Muḥammad bin Sa‘d, from his father ﷺ, that the Prophet ﷺ said: “The month is like this, and like this and like this,” ten, ten, and nine.

[٢٥٢٦] ٢٧ - (...) وَحَدَّثَنِي الْفَاسِمُ بْنُ رَجَبِيَّاً: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا». عَشْرًا وَعَشْرًا وَتَسْعًا، مَرَّةً.

[2527] (...) Ismâ‘îl bin Abî Khâlid narrated a similar *Hadîth* (as no. 2526) with the same chain.

[٢٥٢٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَادَ: حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ ابْنُ شَقِيقٍ وَسَلَمَةَ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِهِمَا.

(المعجم ٥) - (بَابُ بَيَانِ أَنَّ لِكُلِّ بَلْدَ رَوْبِيَّتِهِمْ، وَأَنَّهُمْ إِذَا رَأَوُا الْهَلَالَ يَبْلُدُ لَا يَبْثُتْ حَكْمَهُ لِمَا بَعْدِ عَنْهُمْ)

(التحفة ٥)

Chapter 5. Each Land Has Its Own Sighting Of The Moon, And If They See The Crescent In One Land, That Does Not Necessarily Apply To Regions That Are Far Away From It

[2528] 28 - (1087) It was narrated from Kuraib that Umm Al-Faḍl bint Al-Ḥârith sent him to Mu‘âwiyah in Ash-Shâm. He said: “I arrived in Ash-Shâm and

[٢٥٢٨] ٢٨ - (١٠٨٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَبْيُوبَ وَقَتِيَّةَ وَابْنَ حُجْرَةَ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَقَالَ

I finished her errand, and the crescent of Ramadân appeared while I was in Ash-Shâm, where I saw the crescent moon on the night of Friday. Then I came to Al-Madînah at the end of the month, and I asked 'Abdullâh bin 'Abbâs [may Allâh be pleased with them], who mentioned the crescent and said: 'When did you see the crescent?' I said: 'We saw it on the night of Friday.' He said: 'Did you see it?' I said: 'Yes, and the people saw it, and they fasted, and Mu'âwiyah fasted.' He said: 'But we saw it on the night of Saturday, and we will keep fasting until we complete thirty days, or we see it.' I said: 'Is the sighting and fasting of Mu'âwiyah not sufficient for you?' He said: 'No, this is what the Messenger of Allâh ﷺ enjoined upon us.'"

الآخرون: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ
جَعْفَرٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ
كُرَيْبٍ؛ أَنَّ أُمَّ الْفَضْلِ بِنتَ الْحَارِثَ بَعْثَتْ
إِلَى مَعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ،
فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهَلَّ عَلَيَّ رَمَضَانُ
وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهَلَالَ لَيْلَةَ الْجُمُعَةِ،
ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ النَّهَارِ، فَسَأَلَنِي
عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، ثُمَّ
ذَكَرَ الْهَلَالَ فَقَالَ: مَنْ رَأَيْتُمُ الْهَلَالَ؟
فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أَنْتُ
رَأَيْتُهُ؟ فَقُلْتُ: نَعَمْ، وَرَأَاهُ النَّاسُ، وَصَامُوا
وَصَامَ مَعَاوِيَةُ، فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ
السَّبْتِ، فَلَا تَرَأَلْ نَصُومُ حَتَّى تُكَمِّلَ
ثَلَاثِينَ، أَوْ نَرَأُهُ، فَقُلْتُ: أَوْلَا تَكْفِي بِرُؤُسَيْهِ
مَعَاوِيَةَ وَصَيَامَهُ؟ فَقَالَ: لَا، هَكَذَا أَمْرَنَا
رَسُولُ اللَّهِ ﷺ .
وَشَكَّ يَحْيَى بْنُ يَحْيَى فِي: نَكْتَبُنِي أَوْ
نَكْتَبْنِي .

(المعجم ٦) - (باب بيان أنه لا اعتبار
بكبير الهلال وصغره، وأن الله تعالى
أمره للرؤبة فإن غم فليكمل ثلاثة)
(التحفة ٦)

Chapter 6. Clarifying That It Does Not Matter Whether The Crescent Is Large Or Small, For Allâh, the Most High, Causes It To Appear For Long Enough That People Can See It, And If It Is Cloudy Then Thirty Days Should Be Completed

[2529] 29 - (1088) It was

[٢٥٢٩] (١٠٨٨) حَدَّثَنَا أَبُو

narrated that Abû Al-Bakhtârî said: "We went out for 'Umrah, and when we stopped in Bañ Nakhlah, we looked for the crescent and we saw it. Some of the people said: 'It is three nights old,' and some of them said: 'It is two nights old.' Then we met Ibn 'Abbâs and we said: 'We have spotted the crescent; some of the people said that it was three nights old, and some of the said that it was two nights old.' He said: 'On what night did you see it?' We said: 'On such-and-such a night.' He said: 'The Messenger of Allâh ﷺ [said: "Indeed Allâh causes it to appear for long enough that it can be seen, so on the night that you saw it, that was when it appeared."]

بَكْرٌ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ حُصَنْ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِيَطْنَ نَخْلَةَ قَالَ: تَرَاهُ يَأْتِيَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثَةِ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، قَالَ: فَلَقِيْنَا ابْنَ عَبَّاسَيْ، فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثَةِ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، فَقَالَ: أَيَ لَيْلَةً رَأَيْمُوهُ؟ قَالَ فَقُلْنَا: لَيْلَةَ كَذَا وَكَذَا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ [قَالَ: إِنَّ اللَّهَ مَدَّ لِلرُّؤْيَا فَهُوَ لِلَّيْلَةِ رَأَيْمُوهُ].

[2530] 30 - (...) Abû Al-Bakhtârî said: "We saw the crescent of Ramadân when we were in Dhât 'Irq, so we sent a man to Ibn 'Abbâs [may Allâh be pleased with them] to ask him. Ibn 'Abbâs [may Allâh be pleased with them] said: 'The Messenger of Allâh ﷺ said: "Allâh causes it to appear for long enough that it can be seen, and if it is cloudy then complete the number (of days)."

[٢٥٣٠] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا غُنْدَرُ عَنْ شُعْبَةَ، وَحَدَّثَنَا ابْنُ الْمُنْتَهَى وَابْنُ بَشَارَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهَلَّنَا رَمَضَانَ وَنَحْنُ بِدَاتِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ اللَّهَ قَدْ أَمَدَهُ لِرُؤْتِيهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ).

Chapter 7. The Meaning Of The Prophet's Words: "The Two Months Of 'Id Cannot Both Be Incomplete"^[1]

[2531] 31 - (1089) It was narrated from 'Abdur-Rahmân bin Abî Bakrah from his father [may Allâh be pleased with him] that the Prophet ﷺ said: "The two months of 'Id; Ramadân and Dhul-Hijjah, cannot both be incomplete."

[2532] 32 - (...) It was narrated from Abî Bakrah that the Prophet of Allâh ﷺ said: "The two months of 'Id cannot both be incomplete."

According to the *Hadîth* of Khâlid: "The two months of 'Id; Ramadân and Dhul-Hijjah."

(المعجم ٧) - (باب بيان معنى قوله ﷺ: «شهرًا عيد لا ينقصان») (التحفة ٧)

[٢٥٣١-٣١] (١٠٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «شَهْرًا عِيدٌ لَا يَنْقُصُانِ: رَمَضَانُ وَدُوَّلُ الْحِجَّةِ».

[٢٥٣٢-٣٢] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَمِيمَةَ قَالَ: حَدَّثَنَا مُعْتَدِلُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «شَهْرًا عِيدٌ لَا يَنْقُصُانِ».

في حديث خالد: «شهرًا عيد رمضانٌ وَدُوَّلُ الْحِجَّةِ».

^[1] The popular interpretation of *Lâ yanqûsân* is incomplete of virtue and reward; even if one of them is only twenty-nine days, the reward of those twenty-nine is like the reward for thirty.

Chapter 8. Clarifying That Fasting Begins At Dawn, And A Person May Eat And Other Than That Until Dawn Begins; And Clarifying The Dawn Which Has To Do With The Rulings Concerning The Beginning Of Fasting And The Beginning Of The Time For The *Subh* Prayer, And Other Than That, Which Is The Second Dawn, Which Is Called The True Dawn. The First Dawn, Which Is The False Dawn, Has Nothing To Do With The Rulings

[2533] 33 - (1090) It was narrated from 'Adiyy bin Hâtim: "When the verse "Until the white thread appears to you distinct from the black thread of dawn"^[1] was revealed, 'Adiyy [bin Hâtim] said to him: 'O Messenger of Allâh, I put two strings under my pillow, a white string and a black string, so that I can tell night from day.' The Messenger of Allâh ﷺ said: 'Your pillow must be very big, for that refers to the blackness of the night and the whiteness of the day.'"

(المعجم ٨) - (باب بيان أن الدخول في الصوم يحصل بطلع الفجر، وأن له الأكل وغيره حتى يطلع الفجر، وبيان صفة الفجر الذي يتعلّق به الأحكام من الدخول في الصوم، ودخول وقت صلاة الصبح، وغير ذلك، وهو الفجر الثاني ويسمى الصادق والمستطير وأنه لا أثر للفجر الأول في الأحكام وهو الفجر الكاذب المستطيل - باللام - كذب السرحان وهو الذئب) (التحفة ٨)

[٢٥٣٣]-[١٠٩٠] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ عَلَيِّ بْنِ حَاتِمٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ لَمَّا نَزَّلَتْ: «حَتَّىٰ يَتَبَيَّنَ لَكُو الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ» [البقرة: ١٨٧]. قَالَ لَهُ عَدَيْ [بْنُ حَاتِمٍ]: يَا رَسُولَ اللَّهِ! إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ: عِقَالًا أَبْيَضَ وَعِقَالًا أَسْوَدَ، أَغْرِفُ اللَّيْلَ مِنَ النَّهَارِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ وِسَادَةَ لَعَرِيشٍ، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيْاضُ النَّهَارِ».

^[1] Al-Baqarah 2:187.

[2534] 34 - (1092) Sahl bin Sa'd said: "When this Verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"^[1] - a man would take a white thread and a black thread and he would eat until he could tell them apart, until Allâh, the Mighty and Sublime, revealed: "of dawn" then it became clear."

[٢٥٣٤] [١٠٩١-٣٤] حَدَّثَنِي عُبَيْدُ
اللَّهُ بْنُ عُمَرَ الْقَوَارِيرِيُّ : حَدَّثَنَا فُضَيْلُ بْنُ
سُلَيْمَانَ : حَدَّثَنَا أَبُو حَازِمٍ : حَدَّثَنَا سَهْلُ
بْنُ سَعْدٍ قَالَ : لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ :
﴿وَكُلُوا وَأَشْرِبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ ، قَالَ : كَانَ
الرَّجُلُ يَأْخُذُ خَيْطًا أَبْيَضًا وَخَيْطًا أَسْوَدًا ،
فَيَأْكُلُ حَتَّى يَسْتَبِينَهُمَا ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ : «مِنَ الْفَجْرِ» : فَبَيْنَ ذَلِكَ .

[2535] 35 - (...) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "When this verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"^[2] - if a man wanted to fast, he would tie a white thread to one foot and a black thread to the other, then he would carry on eating and drinking until he could tell them apart when he saw them. Then after that, Allâh revealed: "of dawn" then they realized that what was meant by that was night and day."

[٢٥٣٥] (...) حَدَّثَنِي مُحَمَّدُ
بْنُ سَهْلِ التَّمِيمِيِّ وَأَبُو بَكْرِ بْنُ إِسْحَاقِ
فَالَا : حَدَّثَنَا ابْنُ أَبِي مَرِيْمَ : أَخْبَرَنَا أَبُو
غَسَانَ : حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ
سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : لَمَّا نَزَّلَتْ
هَذِهِ الْآيَةُ : ﴿وَكُلُوا وَأَشْرِبُوا حَتَّى يَتَبَيَّنَ
لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾
قَالَ : فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ ، رَبَطَ
أَحَدُهُمْ فِي رِجْلِهِ الْخَيْطَ الْأَسْوَدَ وَالْخَيْطَ
الْأَبْيَضَ ، فَلَا يَرَأُ يُكْلُ وَيَشَرُّبُ حَتَّى
يَتَبَيَّنَ لَهُ رِيْهُمَا ، فَأَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ
«مِنَ الْفَجْرِ» فَعَلِمُوا أَنَّمَا يَعْنِي بِذَلِكَ ،
اللَّيْلَ وَالنَّهَارَ .

^[1] Al-Baqarah 2:187.

^[2] Al-Baqarah 2:187.

[2536] 36 - (1092) It was narrated from 'Abdullâh [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: "Bilâl calls the *Adhâن* at night, so eat and drink until you hear the *Adhâن* of Ibn Umm Maktûm."

[2537] 37 - (...) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Bilâl calls the *Adhâن* at night, so eat and drink until you hear the *Adhâن* of Ibn Umm Maktûm.'"

[2538] 38 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ had two *Mu'adhdhin*, Bilâl and Ibn Umm Maktûm, the blind man. The Messenger of Allâh ﷺ said: 'Bilâl calls the *Adhâن* at night, so eat and drink until Ibn Umm Maktûm calls the *Adhâن*.' And there was no more between them than the time it took for one to climb down and the other to climb up.

ابن يحيى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا الْيَثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ]، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلًا، فَكُلُوا وَاشْرُبُوا حَتَّى تَسْمَعُوا تَأْذِنَ ابْنَ أَمَّ مَكْتُومٍ».

ابن يحيى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسٌ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلًا، فَكُلُوا وَاشْرُبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أَمَّ مَكْتُومٍ».

تَمِيرٌ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْيَدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَذِّنًا: بِلَالٌ وَابْنُ أَمَّ مَكْتُومُ الْأَعْمَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلًا، فَكُلُوا وَاشْرُبُوا حَتَّى يُؤَذِّنَ ابْنُ أَمَّ مَكْتُومٍ»، قَالَ: وَلَمْ يَكُنْ بَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا تَبَرُّقًا هَذَا.

[2539] (...) A similar report (as no. 2538) was narrated from 'Âishah [may Allâh be pleased with her], from the Prophet ﷺ.

[٢٥٣٩] (...) وَحَدَّثَنَا أَبْنُ ثُمَيرٍ : حَدَّثَنَا أُبَيْ : حَدَّثَنَا عَيْدُ اللَّهِ : حَدَّثَنَا الْفَاسِمُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ .

[2540] (...) A *Hadîth* similar to that of Ibn Numair (no. 2538) was narrated from 'Ubaidullâh.

[٢٥٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو أُسَامَةَ ; وَحَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا عَبْدَةُ ، وَحَدَّثَنَا أَبْنُ الْمَشْتَى : حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ ، كُلُّهُمْ عَنْ عَيْدِ اللَّهِ بِالإِسْنَادِينِ كُلَّهُمَا تَحْوِي حَدِيثُ أَبْنِ ثُمَيرٍ .

[2541] 39 - (1093) It was narrated that Ibn Mas'ûd [may Allâh be pleased with them] said, "Allâh's Messenger ﷺ said: 'No one of you should let the *Adhâan* of Bilâl' - or 'the call of Bilâl' - prevent him from eating his *Sâhûr*. Rather he calls the *Adhâan*' - or 'gives the call' - so that the standing (one who is praying *Qiyâm*) may return (to rest) and the one who is asleep may awaken.'" Then he said: "'It is not when it is like this,'" and he moved his hand up and down, "'rather it is when it is like this,'" and he spread his fingers out.

[٢٥٤١] [٢٥٤١-٣٩-١٠٩٣] حَدَّثَنَا زُهْرَيْ أَبْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ التَّمِيِّيِّ ، عَنْ أَبِي عُثْمَانَ ، عَنْ أَبْنِ مَسْعُودٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « لَا يَمْعَنَ أَحَدًا مِنْكُمْ أَذَانُ بِلَالٍ - أَوْ قَالَ : نِدَاءُ بِلَالٍ - مِنْ سُحُورِهِ فَإِنَّهُ يُؤَدِّنُ - أَوْ قَالَ : يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ ». وَقَالَ : « لَيْسَ أَنْ يَشْوِلَ هَكَذَا وَهَكَذَا - وَصَوَّبَ يَدَهُ وَرَفَعَهَا - حَتَّى يَقُولَ هَكَذَا » - وَفَرَّجَ بَيْنَ إِضْبَاعَيْهِ - .

[2542] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no.

[٢٥٤٢] (...) وَحَدَّثَنَا أَبْنُ ثُمَيرٍ : حَدَّثَنَا أَبْنُ خَالِدٍ يَعْنِي لَأَخْمَرَ عَنِ

2541), except that he said: "Dawn is not the one that is like this," and he held his fingers together and pointed them down towards the ground, "rather it is the one that is like this", and he put one index finger next to the other and spread his fingers.

سُلَيْمَانُ التَّمِيميُّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هَكَذَا - وَجَمِيعُ أَصَابِعِهِ ثُمَّ تَكَسَّهَا إِلَى الْأَرْضِ - وَلَكِنَّ الَّذِي يَقُولُ هَكَذَا - وَوَضَعَ الْمُسَبِّحةَ عَلَى الْمُسَبِّحةِ وَمَدَ يَدِيهِ -».

[2543] 40 - (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no. 2541), but the *Hadîth* of Al-Mu'tamir ends with the words: "so that the one who is asleep may wake up and the standing (one who is praying *Qiyâm*) may return (to rest)."

Ishâq said: "Jarîr said in his *Hadîth*: 'It is not when it is like this, rather it is when it is like this' - meaning the dawn - 'It is the horizontal one, not the vertical one.'"

[2544] 41 - (1094) Samurah bin Jundab said: "I heard Muhammâd ﷺ say: 'No one of you should be misled by the call of Bilâl from (taking) *Sahûr*, nor by this whiteness, until it spreads.'"

[٢٥٤٣] ٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلَّا هُمَا عَنْ سُلَيْمَانَ التَّمِيميِّ بِهَذَا الْإِسْنَادِ، وَاتَّهَى حَدِيثُ الْمُعْتَمِرِ عِنْ قَوْلِهِ: «يُنَبِّهُ نَائِمُكُمْ وَيَرْجِعُ فَائِمُكُمْ». وَقَالَ إِسْحَاقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هَكَذَا، وَلَكِنْ يَقُولُ هَكَذَا» - يَعْنِي الْفَجْرَ - «هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ».

[٢٥٤٤] ٤١ - (١٠٩٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةِ الْفَشَّرِيِّ: حَدَّثَنِي وَاللَّهِ أَعْلَمُ سَمِيعُ سَمِّرَةَ بْنَ جُنْدُبٍ يَقُولُ: سَمِيعُ مُحَمَّدًا بْنَ جُنْدُبٍ يَقُولُ: «لَا يَعْرَفُ أَحَدُكُمْ نِيَاءً بِلَالِي مِنَ السَّحُورِ، وَلَا هَذَا الْبَيْاضُ حَتَّى يَسْتَطِيرَ».

[2545] 42 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'You should not be misled by the *Adhâan* of Bilâl, or by this whiteness - referring to the vertical columns of the (false) dawn - until it spreads like this.'"

[2546] 43 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: Do not let the *Adhâan* of Bilâl nor the vertical whiteness on the horizon like this distract you from your *Sahûr*, until (the whiteness) is like this."

Hammâd described it with his hands and said: "Meaning, when it is horizontal."

[2547] 44 - (...) Samurah bin Jundab [may Allâh be pleased with them] narrated in a *Khutbah* that the Prophet ﷺ said: "Do not be misled by the call of Bilâl nor this whiteness, until the dawn appears" - or "until dawn breaks."

[٤٢-٢٥٤٥] (...) وَحَدَّثَنَا زُهْبِرٌ
ابْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ :
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَوَادَةَ عَنْ أَبِيهِ، عَنْ
سَمْرَةَ بْنِ جُنْدِبٍ [رَضِيَ اللَّهُ عَنْهُ] : قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ « لَا يَعْرِئُكُمْ أَذَانُ
بِلَالٍ، وَلَا هَذَا الْبَيَاضُ - لِعُمُودِ الصُّبْحِ
- حَتَّى يَسْتَطِيرَ هَكَذَا » .

[٤٣-٢٥٤٦] (...) وَحَدَّثَنِي أَبُو
الرَّبِيعِ الرَّهْرَانِيُّ : حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ
رَبِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ
عَنْ أَبِيهِ، عَنْ سَمْرَةَ بْنِ جُنْدِبٍ [رَضِيَ
اللَّهُ عَنْهُ] : قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « لَا
يَعْرِئُكُمْ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ، وَلَا
بَيَاضُ الْأَفْقَى الْمُسْتَطِيلُ هَكَذَا، حَتَّى
يَسْتَطِيرَ هَكَذَا » .

وَحَكَاهُ حَمَّادٌ بِيَدِيهِ قَالَ : يَعْنِي
مُقْرَضًا .

[٤٤-٢٥٤٧] (...) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مُعَاذٍ : حَدَّثَنَا أَبِيهِ : حَدَّثَنَا شُعبَةَ عَنْ
سَوَادَةَ قَالَ : سَمِعْتُ سَمْرَةَ بْنَ جُنْدِبٍ
[رَضِيَ اللَّهُ عَنْهُ] - وَهُوَ يَخْطُبُ - يُحَدِّثُ
عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : « لَا يَعْرِئُكُمْ نَدَاءُ
بِلَالٍ، وَلَا هَذَا الْبَيَاضُ حَتَّى يَبْدُو الْفَجْرُ
- أَوْ قَالَ - : حَتَّى يَنْفَجِرَ الْفَجْرُ » .

[2548] (...) Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said..." and he mentioned something similar (to no. 2547).

[٢٥٤٨] (...) وَحَدَّثَنَا أَبْنُ الْمَقْتَنِي: حَدَّثَنَا أَبُو دَاؤِدَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْفُسَيْرِيُّ قَالَ: سَمِعْتُ سَمِرَةَ بْنَ جُنْدِبَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ هَذَا.

Chapter 9. The Virtue Of Sahûr, Which Is Recommended. It Is Recommended To Delay It And To Hasten The Breaking Of The Fast

[2549] 45 - (1095) It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Take Sahûr, for in Sahûr there is blessing.'"

[٢٥٤٩] (المعجم ٩) - (باب فضل السحور) وتأكيد استحبابه، واستحباب تأخيره وتعجيل الفطر (التحفة ٩)

[٤٥-١٠٩٥] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا هُشَيْمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهِيبٍ، عَنْ أَنَسِيهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْمَةَ وَرُهْبَنْ بْنُ حَرْبٍ عَنْ أَبْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسِيهِ [رَضِيَ اللَّهُ عَنْهُ]؛ وَحَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فَقَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صَهِيبٍ، عَنْ أَنَسِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْحَرُوا فِي الْمَسْحُورِ بِرَبَّكُهُ».

[2550] 46 - (1096) It was narrated from 'Amr bin Al-'Â' that the Messenger of Allâh ﷺ said: "The difference between our fasting and the fasting of the People of the Book is eating As-Sahûr (the meal before dawn)."

[٤٦-١٠٩٦] حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُوسَى بْنِ عُلَيْهِ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرُو بْنِ الْعَاصِ، عَنْ عَمْرُو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلٌ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكْلُهُ السَّحَرِ».

[2551]... - (...) It was narrated from Mûsâ bin ‘Alî with this chain (a similar *Hadîth* as no. 2550).

[٢٥٥١] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنْ وَكِيعٍ؛ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ، كَلَّا هُمَا عَنْ مُوسَى بْنِ عَلَيٍّ يَهْدَا إِلَى الْإِسْنَادِ.

[2552] 47 - (1097) It was narrated from Anas, from Zâid bin Thâbit [may Allâh be pleased with them] who said: “We ate *Sahûr* with the Messenger of Allâh ﷺ, then we got up and offered *As-Salât (Fajr)*.”

I said: “How long was there between the two?” He said: “(The time it takes to recite) fifty verses.”

[٢٥٥٢] [٤٧-٤٨] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدٍ بْنِ ثَابِتٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَخَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُمنَا إِلَى الصَّلَاةِ.
فُلِتْ: كَمْ كَانَ قَدْرُ مَا يَئْتِيهِمَا؟ قَالَ: خَمْسِينَ آيَةً.

[2553] (...) It was narrated from Qatâdah with this chain (a similar *Hadîth* as no. 2552).

[٢٥٥٣] (...) وَحَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ: أَخْبَرَنَا هَمَّامٌ؛ وَحَدَّثَنَا أَبْنُ الْمُقْتَشِيَّ: حَدَّثَنَا سَالِمُ أَبْنُ تُوحِّي: حَدَّثَنَا عَمْرُو بْنُ عَامِرٍ، كَلَّا هُمَا عَنْ قَتَادَةَ يَهْدَا إِلَى الْإِسْنَادِ.

[2554] 48 - (1098) It was narrated from Sahl bin Sa‘d [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: “The people will remain in goodness so long as they hasten to break the fast.”

[٢٥٥٤] [٤٨-٤٩] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَرَأُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا لِفِطْرٍ».

[2555] (...) A similar report (as no. 2554) was narrated from Sahl bin Sa'd [may Allâh be pleased with them], from the Prophet ﷺ.

٢٥٥٥] (...). وَحَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا
يَعْقُوبُ؛ وَحَدَّثَنِي زُهْرَيْ بْنُ حَرْبٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ عَنْ سُعْدِيَّانَ،
كِلَاهُمَا عَنْ أَبِيهِ حَازِمٍ، عَنْ سَهْلِ بْنِ
سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ.

[2556] 49 - (1099) It was narrated that Abû 'Atiyyah said: "Masrûq and I entered upon 'Âishah and said: 'O Mother of the Believers, there are two men among the Companions of Muhammad ﷺ; one of them hastens to break the fast and hastens to offer *As-Salât*, and the other delays the breaking the fast and delays the prayer.' She said: 'Who is the one who hastens to break the fast and hastens to offer *As-Salât*?' We said: "Abdullâh" - meaning bin Mas'ûd. She said: 'That is what the Messenger of Allâh ﷺ used to do.'"

Abû Kuraib added: "The other one was Abû Mûsâ."

[2557] 50 - (...) It was narrated that Abû 'Atiyyah said: "Masrûq and I entered upon 'Âishah [may Allâh be pleased with her], and Masrûq said to her: 'There are two men among the Companions of the Messenger of Allâh ﷺ, both of whom are striving to do

٤٩-١٠٩٩] (...). حَدَّثَنَا يَحْيَىٰ
ابْنُ يَحْيَىٰ وَأَبْو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ
قَالَ: أَخْبَرَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ،
عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ عَطِيَّةَ قَالَ:
دَخَلْتُ أَنَا وَمَشْرُوقٌ عَلَى عَائِشَةَ، فَقُلْنَا:
يَا أَمَّ الْمُؤْمِنِينَ! رَجُلَانِ مِنْ أَصْحَابِ
مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ إِلَفَطَارَ
وَيُعَجِّلُ الصَّلَاةَ، وَالآخَرُ يُؤَخِّرُ إِلَفَطَارَ
وَيُؤَخِّرُ الصَّلَاةَ، قَالَتْ: أَيُّهُمَا الَّذِي
يُعَجِّلُ إِلَافَطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قَالَ
فُلَّنَا: عَبْدُ اللَّهِ - يَعْنِي ابْنَ مَسْعُودَ -
قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.
زَادَ أَبُو كُرَيْبٍ: وَالآخَرُ أَبُو مُوسَىٰ.

٥٠-٢٥٥٧] (...). وَحَدَّثَنَا أَبُو
كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِيهِ زَائِدَةَ، عَنِ
الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِيهِ عَطِيَّةَ
قَالَ: دَخَلْتُ أَنَا وَمَشْرُوقٌ عَلَى عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا]، فَقَالَ لَهَا مَشْرُوقٌ:

what is best. One of them hastens to pray *Maghrib* and break the fast, and the other delays *Maghrib* and breaking the fast.' She said: 'Who hastens to pray *Maghrib* and break the fast?' He said: "Abdullâh." She said: 'That is how the Messenger of Allâh ﷺ used to do it."

رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، كِلَاهُمَا لَا يَأْلُو عَنِ الْخَيْرِ، أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ، وَالْآخَرُ يُؤْخِرُ الْمَغْرِبَ وَالإِفْطَارَ، فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ، فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

Chapter 10. Clarifying The Time For Ending The Fast And The End Of The Day

(المعجم ١٠) - (باب بيان وقت انقضاء الصوم وخروج النهار)
(التحفة ١٠)

[2558] 51 - (1100) It was narrated that 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.'"

٥١-[٢٥٥٨] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبْنُ كُرَيْبٍ وَأَبْنُ نُمَيْرٍ - وَاقْتَفُوا فِي الْلَّفْظِ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَقَالَ أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبِيهِ، وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ - جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ [رضي الله عنه] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبْلَى اللَّنِيلُ، وَأَدْبَرَ النَّهَارُ، وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». لَمْ يَذْكُرْ أَبْنُ نُمَيْرٍ «فَقَدْ».

[٢٥٥٩] ٥٢ - (١١٠١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِيهِ إِسْحَاقِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِيهِ

[2559] 52 - (1101) It was narrated that 'Abdullâh bin Abî Awfâ said: "We were with the Messenger of Allâh ﷺ on a

journey during the month of Ramadân. When the sun set he said: 'O so-and-so, dismount and mix something for us.'^[1] He said: 'O Messenger of Allâh, it is still day.' He said: 'Dismount and mix something for us.' So he dismounted and mixed something, and brought it to him. The Prophet ﷺ drank some, then he said, gesturing with his hand: 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'

[2560] 53 - (...) It was narrated that Ibn Abî Awfâ [may Allâh be pleased with them] said: "We were with the Messenger of Allâh ﷺ on a journey, and when the sun set, he said to one man: 'Dismount and mix something for us.' He said: 'O Messenger of Allâh, why not wait till evening?' He said: 'Dismount and mix something for us.' He said: 'It is still day.' But he dismounted and mixed something for him to drink, then he (ﷺ) said: 'When you see that the night has come from here' - and he pointed towards the east - 'then it is time for the fasting person to break his fast.'

[2561] (...) 'Abdullâh bin Abî Awfâ [may Allâh be pleased with

أَوْفَى قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجْدَحْ لَنَا» قَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: فَنَزَّلَ فَاجْدَحَ، فَأَتَاهُ بِهِ، فَشَرِبَ الْبَيْثَةَ، ثُمَّ قَالَ يَبْدِئُ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هُنَّا، وَجَاءَ اللَّيْلُ مِنْ هُنَّا، فَقَدْ أَفْطَرَ الصَّائِمُ». .

[٢٥٦٠] - ٥٣ - (...) حَدَّثَنَا أَبُو بَكْرٌ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْبِرٍ وَعَبَادَ بْنُ الْعَوَامِ عَنِ السَّيِّدِيَّانِيِّ، عَنْ ابْنِ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: إِنَّ نَهَارَنَا نَهَارًا، فَنَزَّلَ فَاجْدَحَ لَهُ فَشَرِبَ، ثُمَّ قَالَ إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَفْلَى مِنْ هُنَّا - وَأَشَارَ يَبْدِئُ نَحْوَ الْمَشْرِقِ - فَقَدْ أَفْطَرَ الصَّائِمُ.

[٢٥٦١] (...) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا سُلَيْمَانُ

^[1] *Ajdah*: It is to mix something with something else. And the meaning here is to mix *Sawiq* with water.

them] said: “We traveled with the Messenger of Allâh ﷺ when he was fasting. When the sun set, he said: ‘O so-and-so, dismount and mix something for us.’”... a *Hadîth* like that of Ibn Mushir and ‘Abbâd bin Al-‘Awwâm (no. 2560).

الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجْدَحْ لَنَا» مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَادِ بْنِ الْعَوَامِ.

[2562] 54 - (...) A *Hadîth* similar to that of Ibn Mushir, ‘Abbâd and ‘Abdul-Wâhid (no. 2561), was narrated from Ibn Abî Awfâ, but it does not say in the *Hadîth* of any of them: “During the month of Ramaḍân,” nor the words, “when the night has come from here,” except in the report of Hushaim alone.

[٢٥٦٢] ٥٤ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، يَكْلَهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُتَّقِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. يَعْنِي حَدِيثُ ابْنِ مُسْهِرٍ وَعَبَادِ وَعَبْدِ الْوَاحِدِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: فِي شَهْرِ رَمَضَانَ، وَلَا قَوْلُهُ «وَجَاءَ اللَّيْلُ مِنْ هَهُنَا» إِلَّا فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

(المعجم ١١) - (باب النهي عن
الوصال) (التحفة ١١)

Chapter 11. The Prohibition Of *Al-Wiṣāl*^[1]

[2563] 55 - (1102) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ forbade *Al-Wiṣāl*.

[٢٥٦٣] ٥٥ - (١١٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

[1] Fasting more than one day without breaking the fast at night.

They said: "You perform *Wîshâl*." He said: "I am not like you; I am fed and given to drink."

نَافِعٌ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ
الْبَيْتَ نَهَى عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ
تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَمِثْكُمْ، إِنِّي
أَطْعَمُ وَأَسْقَى»

[2564] 56 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ performed *Wîshâl* during Ramaḍân, and the people also performed *Wîshâl*. He told them not to do that and it was said to him: "You perform *Wîshâl*." He said: "I am not like you; I am fed and given to drink."

[٢٥٦٤] ٥٦ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ
نُعْمَرٍ؛ وَحَدَّثَنَا ابْنُ نُعْمَرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا عَبْدِ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ
وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ،
فَنَهَا هُمْ، قَيلَ لَهُ: أَنْتَ تُوَاصِلُ؟ قَالَ «إِنِّي
لَسْتُ مِثْكُمْ، إِنِّي أَطْعَمُ وَأَسْقَى».

[2565] (...) A similar report (as no. 2564) was narrated from Ibn 'Umar from the Prophet ﷺ, but he did not say: "In Ramaḍân."

[٢٥٦٥] (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ
ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي،
عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] عَنِ الْبَيْتِ بِعِمْلِهِ،
وَلَمْ يَقُلْ: فِي رَمَضَانَ.

[2566] 57 - (1103) Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ forbade *Al-Wîshâl*. A man among the Muslims said: 'But you practice *Wîshâl*, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Who among you is like me? During the night my Lord feeds me and gives me to drink.'

[٢٥٦٦] ٥٧ - (١١٠٣) حَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ
عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ:
فَإِنَّكَ، يَا رَسُولَ اللَّهِ! تُوَاصِلُ، قَالَ

When they refused to stop practicing *Wîsâl*, he fasted continuously with them day after day, then they saw the crescent. He said: 'If the crescent had been delayed, I would have made you fast more,' as if he wanted to teach them a lesson when they refused to stop."

[2567] 58 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Do not perform *Wîsâl*.' They said: 'But you perform *Wîsâl*, O Messenger of Allâh.' He said: 'You are not like me in that. During the night, my Lord feeds me and gives me to drink. Take upon yourselves only those deeds that you are capable of.'"

[2568] (...) A similar report (as no. 2567) was narrated from Abû Hurairah [may Allâh be pleased with them] from the Messenger of Allâh ﷺ, except that he said: "Take upon yourselves what you are able."

[2569] (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ forbade continuous fasting - a *Hadîth* like that of 'Umârah from Abî Zur'ah (no. 2567).

رَسُولُ اللهِ ﷺ «وَإِنَّكُمْ مُثْلِي؟ إِنِّي أَبِيتُ يُطْعَمُنِي رَبِّي وَيَسْقِينِي».

فَلَمَّا أَبَوَا أَنْ يَتَهَوَّا عَنِ الْوِصَالِ وَاصْلَأَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْهَلَالَ، قَالَ: «لَوْ تَأْخَرُ الْهَلَالُ لَرِدْنُكُمْ كَالْمُنْكَلِ لَهُمْ حِينَ أَبَوَا أَنْ يَتَهَوَّا.

[٢٥٦٧]-[٥٨] (...) وَحَدَّثَنِي زُهْيرٌ

ابْنُ حَرْبٍ وَإِسْحَاقُ - قَالَ زُهْيرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ وَالْوِصَالَ» قَالُوا: فَإِنَّكَ تُؤَاصلُ، يَا رَسُولَ اللهِ! قَالَ: «إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي، إِنِّي أَبِيتُ يُطْعَمُنِي رَبِّي وَيَسْقِينِي فَأَكْلُمُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ».

[٢٥٦٨] (...) وَحَدَّثَنَا قُتْبَيْهُ [بنُ

سَعِيدٍ]: حَدَّثَنَا الْمُخْبِرُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ، غَيْرُ أَنَّهُ قَالَ: «فَأَكْلُمُوا مَا لَكُمْ بِهِ طَاقَةٌ».

[٢٥٦٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ الْأَبِي ﷺ أَنَّهُ نَهَى عَنِ الْوِصَالِ، بِمِثْلِ حَدِيثِ عُمَارَةَ عَنْ أَبِي زُرْعَةَ.

[2570] 59 - (1104) It was narrated that Anas [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ was praying in Ramaḍān, and I came and stood beside him, and another man came and stood too, until there was a group of us. When the Prophet ﷺ realized that I was behind him, he made his prayer brief. Then he went to his abode and offered a prayer such as he did not pray with us. The next morning, we said to him: 'Did you notice us last night?' He said: 'Yes. That is what made me do what I did.'

"The Messenger of Allāh ﷺ started to perform *Wiqā'ah* at the end of the month, and some of his Companions began performing *Wiqā'ah*. The Prophet ﷺ said: 'What is the matter with men who perform *Wiqā'ah*? You are not like me. By Allāh, if the month were to be lengthened for me, I would fast continuously, and those who go to extremes would give up their extreme ways.'"

[2571] 60 - (...) It was narrated that Anas (may Allāh be pleased with him) said: "The Messenger of Allāh ﷺ performed *Wiqā'ah* during the beginning of Ramaḍān, and some of the Muslims performed *Wiqā'ah*. News of that reached him and he said: 'If the month is lengthened for

[٢٥٧٠]-[١١٠٤] حَدَّثَنِي رُهْبَرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمٌ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَسِّيْرِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي رَمَضَانَ، فَجِئْتُ فَقُمْتُ إِلَيْهِ جَنِيْهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضًا، حَتَّى كَنَّا رَهْطًا، فَلَمَّا حَسَّ النَّبِيُّ ﷺ أَنَّ خَلْفَهُ، جَعَلَ يَتَجَوَّزُ فِي الصَّلَاةِ، ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّى صَلَاةً لَا يُصَلِّيهَا عِنْدَنَا - قَالَ: - قُلْنَا لَهُ، حِينَ أَضْبَحْنَا: أَنْظِنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذَلِكَ الَّذِي حَمَلْنَيْ عَلَى الدِّيَ صَنَعْتُ». قَالَ: فَأَخَذَ يُواصِلُ رَسُولُ اللَّهِ ﷺ، وَذَلِكَ فِي آخرِ الشَّهْرِ، فَأَخَذَ رِجَالٌ مِّنْ أَصْحَابِهِ يُواصِلُونَ، فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ رِجَالٍ يُواصِلُونَ، إِنَّكُمْ لَتُشْتِمُ مِثْلِي، أَمَا وَاللَّهِ! لَوْ تَنَادَ لِي الشَّهْرُ لَوَاصَلْتُ وِصَالًا، يَدْعُ الْمُتَعَمِّقُونَ تَعْمَقُهُمْ».

[٢٥٧١]-(...) حَدَّثَنَا عَاصِمُ ابْنُ النَّضْرِ التَّيْمِيِّ: حَدَّثَنَا حَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَسِّيْرِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: وَاصَلَ رَسُولُ اللَّهِ ﷺ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِّنَ الْمُسْلِمِينَ، فَبَلَغَهُ ذَلِكَ،

us, we will fast continuously, so that those who go to extremes will give up their extreme ways. You are not like me' - or 'I am not like you' - 'I am continually fed and given to drink by my Lord.'"

[2572] 61 - (1105) It was narrated that 'Aishah [may Allâh be pleased with her] said: "The Prophet ﷺ forbade them (the Companions or the Muslims) from *Wisâl* out of compassion towards them. They said: 'But you perform *Wisâl*.' He said: 'I am not like you; my Lord feeds me and gives me to drink.'"

فَقَالَ لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاضْلَنَا وِصَالًا،
يَدْعُ الْمُتَعَمِّقُونَ تَعْمَقُهُمْ، إِنَّكُمْ لَسْتُمْ مِثْلُّ
أُوْ فَالَّذِي لَسْتُ مِثْلُكُمْ - إِنِّي أَطْلَ
يُطْعُمُنِي رَبِّي وَيَسْقِينِي".

[٢٥٧٢] ٦١ - (١١٠٥) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُشْمَانُ بْنُ أَبِي شَيْبَةَ،
جَمِيعًا عَنْ عَبْدَةَ، - قَالَ إِسْحَاقُ: أَخْبَرَنَا
عَبْدَةُ بْنُ سُلَيْمَانَ، - عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] قَالَتْ: نَهَا هُنْ الْجَنَّةُ عَنِ
الْوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ
تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ كَهِيْتُكُمْ، إِنِّي
يُطْعُمُنِي رَبِّي وَيَسْقِينِي».

(المعجم ١٢) - (باب بيان أن القبلة
في الصوم ليست محرمة على من لم
تحرك شهوته) (التحفة ١٢)

[٢٥٧٣] ٦٢ - (١١٠٦) حَدَّثَنِي عَلَيُّ
ابْنُ حُجْرٍ: حَدَّثَنَا سُفِيَّانُ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ يُقْبَلُ
إِلَهَدِي نِسَائِهِ وَهُوَ صَائِمٌ، ثُمَّ تَضَعُكُ.

[٢٥٧٤] ٦٣ - (...) حَدَّثَنِي عَلَيُّ
ابْنُ حُجْرٍ السَّعْدِيِّ وَابْنُ أَبِي عُمَرَ فَالَّذِي:
حَدَّثَنَا سُفِيَّانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ

Chapter 12. Clarifying That Kissing When Fasting Is Not Unlawful For The One Whose Desire Is Not Provoked By That

[2573] 62 - (1106) It was narrated that 'Aishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ would kiss one of his wives while he was fasting." Then she smiled.

[2574] 63 - (...) Sufyân said: "I said to 'Abdur-Rahmân bin Al-Qâsim: 'Did you hear your father narrating from 'Aishah [may

Allâh be pleased with her] that the Prophet ﷺ used to kiss her while he was fasting?' He remained silent for a moment, then he said: 'Yes.'"

الْفَاسِمٌ : أَسْمَعْتَ أَبَاكَ يُحَدِّثُ عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ
يَقْبِلُهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً، ثُمَّ
قَالَ : نَعَمْ .

[2575] 64 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss me while he was fasting, but who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?"

[٦٤-٢٥٧٥] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ الْفَاسِمِ ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ : كَانَ
رَسُولُ اللَّهِ ﷺ يَقْبِلُنِي وَهُوَ صَائِمٌ ، وَأَيُّكُمْ
يَمْلِكُ إِرْبَةً كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ
إِرْبَةً؟ .

[2576] 65 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss and touch (his wife) while he was fasting, but he was the most able of you to control his desire."

[٦٥-٢٥٧٦] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو
كُرَيْبٍ - قَالَ يَحْيَى : أَخْبَرَنَا ، وَقَالَ
الْأَخْرَانُ : حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ
الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ
وَعَلْقَمَةَ ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] ،
وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلِدٍ : حَدَّثَنَا يَحْيَى
ابْنُ أَبِي زَائِدَةَ : حَدَّثَنَا الْأَعْمَشُ عَنْ
مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يَقْبِلُ
وَهُوَ صَائِمٌ ، وَيُبَاشِرُ وَهُوَ صَائِمٌ ، وَلِكَمْ
أَمْلَكُمْ لِإِرْبَةٍ .

[2577] 66 - (...) It was narrated

[٦٦-٢٥٧٧] حَدَّثَنَا عَلَيْهِ بْنُ

from ‘Aishah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ used to kiss (his wife) while he was fasting, and he was the most able of you to control his desire.

حُجْرٌ وَزُهْيَرٌ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفِيَّانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْبَلُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِيهِ.

[٢٥٧٨] ٦٧ - (...) It was narrated from ‘Aishah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ used to touch (his wife) while he was fasting.

٦٧ [٢٥٧٨] وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّشِّى وَابْنُ بَشَّارَ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ.

[٢٥٧٩] ٦٨ - (...) It was narrated that Al-Aswad said: “Masrûq and I went to ‘Aishah [may Allâh be pleased with her] and said: ‘Did the Messenger of Allâh ﷺ touch (his wife) while he was fasting?’ She said: ‘Yes, but he was the most able of you to control his desire,’ or ‘one of the most able of you to control his desire’” - Abû ‘Âsim (a narrator) was not sure.

٦٨ [٢٥٧٩] وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّشِّى: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: سَمِعْتُ ابْنَ عَوْنِي، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: أَنْطَلَقْتُ أَنَا وَمَسْرُوقُ إِلَيْيَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِرْبِيهِ أَوْ مِنْ أَمْلَكَكُمْ لِإِرْبِيهِ. شَكَّ أَبُو عَاصِمٍ.

[٢٥٨٠] ٦٩ - (...) It was narrated from Al-Aswad and Masrûq that they entered upon the Mother of the Believers to ask her... and he narrated something similar (to *Hadîth* no. 2579).

٦٩ [٢٥٨٠] وَحَدَّثَنِي يَعْقُوبُ الدُّورَقِي: حَدَّثَنَا إِسْمَاعِيلُ عَنْ ابْنِ عَوْنِي، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَمَسْرُوقِ أَنْهُمَا دَخَلَا عَلَى أُمِّ الْمُؤْمِنِينَ لِيُسَأَ لَأَنَّهَا، فَذَكَرَ نَحْوَهُ.

[2581] 69 - (...) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the Mother of the Believers [may Allâh be pleased with her] told him that the Messenger of Allâh ﷺ used to kiss her while he was fasting.

[٢٥٨١] ٦٩ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْعَةَ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ عُرْوَةَ بْنَ الزُّبِيرِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقْبِلُهَا وَهُوَ صَائِمٌ.

[2582] (...) A similar report (as no. 2581) was narrated from Yaḥyâ bin Abî Kathîr with this chain.

[٢٥٨٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ شِرْبِيلِ الْحَرِيرِيُّ: حَدَّثَنَا مُعاوِيهُ يَعْنِي ابْنَ سَلَامَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ يَهْلِدًا إِلَى الشَّنَادِ، مِثْلَهُ.

[2583] 70 - (...) It was narrated from ‘Amr bin Maimûn that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to kiss (his wife) during the month of fasting.”

[٢٥٨٣] ٧٠ - (...) حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى وَفَتِيَّةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَخْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عُمَرِو بْنِ مَيْمُونَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقْبِلُ فِي شَهْرِ الصَّوْمِ.

[2584] 71 - (...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Prophet ﷺ used to kiss (his wife) in Ramaḍân while he was fasting.”

[٢٥٨٤] ٧١ - (...) وَحَدَّثَنِي مُحَمَّدُ أَبْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَكْرِ النَّهَشْلِيُّ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ، عَنْ عُمَرِو بْنِ مَيْمُونَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقْبِلُ، فِي رَمَضَانَ، وَهُوَ صَائِمٌ.

[2585] 72 - (...) It was narrated from ‘Aishah [may Allâh be pleased with her] that the Prophet ﷺ used to kiss (his wife) while he was fasting.

[٢٥٨٥] ٧٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الرَّنَادِ، عَنْ عَلَيِّ بْنِ حُسْنَى، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبِلُ وَهُوَ صائماً.

[2586] 73 - (1107) It was narrated from Hafṣah [may Allâh be pleased with her], that She said: “Allâh’s Messenger ﷺ used to kiss while he was fasting.”

[٢٥٨٦] ٧٣ - (١١٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُبَيْرِ بْنِ شَكْلِ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبِلُ وَهُوَ صائماً.

[2587] (...) A similar report (as no. 2587) was narrated from Hafṣah [may Allâh be pleased with her] from the Prophet ﷺ.

[٢٥٨٧] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، كَلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُبَيْرِ بْنِ شَكْلِ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2588] 74 - (1108) It was narrated from ‘Amr bin Abî Salamah that he asked the Messenger of Allâh ﷺ: “May the fasting person kiss (his wife)?” The Messenger of Allâh ﷺ said:

[٢٥٨٨] ٧٤ - (١١٠٨) حَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ

"Ask this one" - meaning Umm Salamah - and she told him that the Messenger of Allâh ﷺ did that. He said: "O Messenger of Allâh, Allâh has forgiven you your past and future sins." The Messenger of Allâh ﷺ said to him: "By Allâh, I am the one who is the most pious and fears Allâh the most among you."

كعب الجميري، عن عمر بن أبي سلمة
أنه سأله رسول الله ﷺ، أيقبل الصائم؟
فقال له رسول الله ﷺ: «سل هذه» - لام
سلمته - فأخبرته: أن رسول الله ﷺ يصنع
ذلك، فقال: يا رسول الله! قد غفر الله
لك ما تقدم من ذنبك وما تأخر، فقال له
رسول الله ﷺ: «أما والله إني لأنقاك
له، وأخساكم له».

(المعجم ١٣) - (باب صحة صوم من
طلع عليه الفجر وهو جنب)
(التحفة ١٣)

Chapter 13. The Fasting Is Valid For The One Who Is Junub When Dawn Comes

[2589] 75 - (1109) It was narrated that Abû Bakr said: "I heard Abû Hurairah [may Allâh be pleased with them] speaking, and one of the things that he said was: 'If dawn comes when a person is *Junub*, he should not fast.' I mentioned that to 'Abdur-Rahmân bin Al-Hârith - to his father - and he denied that. 'Abdur-Rahmân set off, and I set off with him, and we entered upon 'Aishah and Umm Salamah, may Allâh be pleased with them both. 'Abdur-Rahmân asked them about that and they both said: 'The Prophet ﷺ would be *Junub* in the morning, not as the result of a wet dream, then he would fast.' We went and entered upon Marwân, and

محمد بن حاتم: حدثنا يحيى بن سعيد،
عن ابن جرير؛ وحدثني محمد بن رافع
واللقط له - : حدثنا عبد الرزاق بن
همام: أخبرنا ابن جرير: أخبرني عبد
المليك بن أبي بكر بن عبد الرحمن، عن
أبي بكر قال: سمعت أبو هريرة [رضي
الله عنه] يتصنّع، يقول في فضسيه: من
أدركه الفجر جنباً فلا يصوم، فذكرت
ذلك لعبد الرحمن بن الحارث - لأبيه
فأنكر ذلك. فانطلق عبد الرحمن
وانطقت معه، حتى دخلنا على عائشة
وأم سلمة رضي الله عنهما، فسألهما عبد

'Abdur-Rahmân mentioned that to him. Marwân said: 'I urge you to go to Abû Hurairah and prove to him that he was wrong.' We went to Abû Hurairah, and Abû Bakr was present throughout all that. 'Abdur-Rahmân told him about that and Abû Hurairah said: 'Did they tell you that?' He said: 'Yes.' He said: 'They know better.'

"Then Abû Hurairah attributed what he used to say concerning that to Al-Fâdil bin 'Abbâs, and Abû Hurairah said: 'That is from Al-Fâdil; I did not hear it from the Prophet ﷺ.' So Abû Hurairah retracted what he used to say on this issue."

I said^[1] to 'Abdul-Mâlik: "Did they say that with regard to Ramadân?" He said: "Yes, he (ﷺ) used to wake up Junub without that being the result of a wet dream, then he would fast."

[2590] 76 - (...) It was narrated from 'Urwah bin Az-Zubair and Abû Bakr bin 'Abdur-Rahmân that 'Âishah, the wife of the Prophet ﷺ, said: "Dawn would

الرَّحْمَنِ عَنْ ذَلِكَ - قَالَ: - فَكُلْتَا هُمَّا
قَالْتُ: كَانَ النَّبِيُّ ﷺ يُضْسِحُ جُبْنًا مِنْ غَيْرِ
حُلْمٍ ثُمَّ يَصُومُ، قَالَ: فَأَنْطَلَقْنَا حَتَّى
دَخَلْنَا عَلَى مَرْوَانَ، فَذَكَرَ ذَلِكَ لَهُ عَبْدُ
الرَّحْمَنِ، فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلَّا
مَا دَهْبَتْ إِلَى أَبِي هُرَيْرَةَ، فَرَدَدْتُ عَلَيْهِ مَا
يَقُولُ - قَالَ: - فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو
بَكْرٍ حَاضِرٌ ذَلِكَ كُلُّهُ، قَالَ: فَذَكَرَ لَهُ عَبْدُ
الرَّحْمَنِ، فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَا
لَكَ؟ قَالَ: نَعَمْ، قَالَ: هُمَا أَغْمَمْ.
ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي
ذَلِكَ إِلَى الْفَضْلِ بْنِ عَبَّاسٍ، فَقَالَ أَبُو
هُرَيْرَةَ: سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ، وَلَمْ
أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ.
قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ
فِي ذَلِكَ الْحَدِيثِ.

فُلِتْ لِعْدَنْ الْمُلْكَ: أَقَالَنَا: فِي
رَمَضَانَ؟ قَالَ: كَذَلِكَ، كَانَ يُضْسِحُ جُبْنًا
مِنْ غَيْرِ حُلْمٍ ثُمَّ يَصُومُ. [انظر: ٢٥٩٤]
[٢٥٩٠] ٧٦-(...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ

^[1] The speaker is Ibn Juraij, who narrated this from 'Abdul-Malik bin Abî Bakr bin 'Abdur-Rahmân, from Abû Bakr.

come in Ramadân and the Messenger of Allâh ﷺ would be *Junub*, not as the result of a wet dream, and he would perform *Ghusl* and fast.”

عُرْوَةَ بْنِ الزُّبَيرِ وَأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ :
قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي
رَمَضَانَ وَهُوَ جُنْبٌ ، مِنْ غَيْرِ حُلْمٍ فَيَعْتَسِلُ
وَيَصُومُ .

[2591] 77 - (...) Abû Bakr narrated that Marwân sent him to Umm Salamah [may Allâh be pleased with her] to ask about a man who wakes up *Junub* - may he fast? She said: “The Messenger of Allâh ﷺ used to wake up *Junub* following intercourse, not (as the result of) a wet dream, and he did not avoid the fast nor make up that day later on.”

[٢٥٩١]-٧٧ حَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَنْيَلِيِّ : حَدَّثَنَا ابْنُ وَهْبٍ :
أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ ، عَنْ
عَبْدِ رَبِّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ
الْحَمِيرِيِّ ؛ أَنَّ أَبَا بَكْرَ حَدَّثَهُ أَنَّ مَرْوَانَ
أَرْسَلَهُ إِلَى أُمِّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا] ،
يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنْبًا ، أَيْصُومُ ؟
فَقَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنْبًا
مِنْ جِمَاعٍ ، لَا [مِنْ] حُلْمٍ ، ثُمَّ لَا يُفْطِرُ
وَلَا يَغْضِبُ .

[2592] 78 - (...) It was narrated that ‘Aishah and Umm Salamah, the two wives of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ used to wake up *Junub* as the result of intercourse, not as the result of a wet dream, in Ramadân, then he would fast.”

[٢٥٩٢]-٧٨ حَدَّثَنِي يَحْيَى
ابْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ ، عَنْ
عَبْدِ رَبِّهِ بْنِ سَعِيدٍ ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ ، عَنْ
عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجِي النَّبِيِّ ﷺ أَهْمَا
قَالَتَا : إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصْبِحُ جُنْبًا
مِنْ جِمَاعٍ ، غَيْرِ احْتِلَامٍ ، فِي رَمَضَانَ ،
ثُمَّ يَصُومُ .

[2593] 79 - (1110) It was

[٢٥٩٣]-٧٩ حَدَّثَنَا يَحْيَى

narrated from 'Âishah [may Allâh be pleased with her] that a man came to the Prophet ﷺ and asked him a question, while she was listening from behind the door. He said: "O Messenger of Allâh, the time for prayer comes while I am *Junub*; can I fast?" The Messenger of Allâh ﷺ said: "Me too; the time for prayer comes while I am *Junub*, and I fast." He said: "You are not like us, O Messenger of Allâh, for Allâh has forgiven you your past and future sins." He said: "By Allâh, I hope that I am the one who fears Allâh the most among you, and the most knowledgeable of that which I should guard against."

[2594] 80 - (1109) It was narrated from Sulaimân bin Yasâr that he asked Umm Salamah [may Allâh be pleased with her] about a man who wakes up *Junub*: Can he fast? She said: "The Messenger of Allâh ﷺ used to wake up *Junub*, not as the result of a wet dream, and he would fast."

ابنُ أَيُوبَ وَقَتِيبَةَ وَابْنُ حُجْرَةَ، - قَالَ ابْنُ أَيُوبَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ - وَهُوَ ابْنُ مَعْمَرٍ بْنِ حَزِيمٍ الْأَنْصَارِيُّ أَبُو طُوالَةَ؛ أَنَّ أَبَا يُونُسَ مَوْلَى عَائِشَةَ أَخْبَرَهُ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَجُلًا جَاءَ إِلَيَّ النَّبِيِّ ﷺ يَسْأَلُنِيهِ، وَهُنَّ يَسْمَعُونَ مِنْ وَرَاءِ الْبَابِ فَقَالَ: يَا رَسُولَ اللَّهِ! تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنْبٌ، فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنْبٌ فَأَصُومُ» فَقَالَ: لَسْتَ مِثْلَنَا، يَا رَسُولَ اللَّهِ، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ، فَقَالَ: «وَاللَّهُ إِنِّي لَا زُحْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ، وَأَغْلَمُكُمْ بِمَا أَتَقَبِّي».

[2594]-[1109] حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ التَّوْفِلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَأَلَ أَمَّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا]: عَنِ الرَّجُلِ يُصْبِحُ جُنْبًا، أَيَصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنْبًا، مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُ. [راجع: 2589]

Chapter 14. The Strict Prohibition Of Intercourse During The Day In Ramadân For One Who Is Fasting; And The Obligation Of Offering Major Expiation And The Definition Thereof; And That It Is Obligatory For Both The One Who Can Afford It And The One Who Cannot Afford It, And It Remains An Obligation For The One Who Cannot Afford It Until He Has The Means

[2595] 81 - (1111) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'I am doomed, O Messenger of Allâh!' He said: 'What has doomed you?' He said: 'I had intercourse with my wife in Ramadân.' He said: 'Do you have the means to free a slave?' He said: 'No.' He said: 'Can you fast for two consecutive months?' He said: 'No.' He said: 'Do you have the means to feed sixty poor people?' He said: 'No.' Then he sat down, and a large basket of dates was brought to the Prophet ﷺ. He said: 'Give this in charity.' He said: 'Is there anyone poorer than us? There is no family between the two fields of volcanic rock (meaning between the two mountains of Al-Madinah) that is more in need of it than us.' The Prophet ﷺ smiled until his eyeteeth were visible, then he said: 'Go and feed it to your family.'"

(المعجم ١٤) - (باب تغليظ تحريم الجماع في نهار رمضان على الصائم، ووجوب الكفارة الكبرى فيه وبيانها، وأنها تجب على الموسر والمعسر وتثبت في ذمة المعسر حتى يستطيع) (التحفة ١٤)

[٢٥٩٥-٨١] [١١١١-٨١] حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرَهْبَرٌ
أَبْنُ حَرْبٍ وَأَبْنُ ثَمِيرٍ كُلُّهُمْ عَنْ أَبْنِ عُيَيْنَةَ -
قَالَ يَحْيَىٰ : أَخْبَرَنَا سُعْدُ بْنُ عُيَيْنَةَ -
عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]
قَالَ: جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ، قَالَ: «وَمَا
أَهْلَكَكُ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي
رَمَضَانَ، قَالَ: «هَلْ تَجِدُ مَا تُعْتَقُ رَقَبَةً؟»
قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تَصُومَ
شَهْرَنِ مُتَّابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ
تَجِدُ مَا تُطْعِمُ سِتِّينَ مُشْكِنَاتِ؟» قَالَ: لَا.
قَالَ: ثُمَّ جَلَسَ، فَأَتَيَ النَّبِيِّ ﷺ بِعَرْقِ فِيهِ
تَمْرٌ، فَقَالَ: «تَصَدَّقَ بِهَذَا» قَالَ: أَفَرَ
مَنَا؟ فَمَا بَيْنَ لَابَتَاهَا أَهْلُ بَيْتٍ أَخْرَجُ إِلَيْهِ

مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَثَ أَنْيَابُهُ،
لَمْ قَالَ: «اذْهَبْ فَأَطْعُمْهُ أَهْلَكَ».

[٢٥٩٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا حَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
مُحَمَّدِ بْنِ مُسْلِمٍ الْزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ، وَقَالَ: يَعْرِقُ فِيهِ
تَمْرٌ، وَهُوَ الرَّتْبَلُ، وَلَمْ يَذْكُرْ: فَضَحِكَ
النَّبِيُّ ﷺ حَتَّىٰ بَدَثَ أَنْيَابُهُ.

[٢٥٩٧] (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالًا: أَخْبَرَنَا
اللَّيْثُ، وَحَدَّثَنَا فُتَيْبَيْهُ: حَدَّثَنَا لَيْثٌ عَنِ
ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ
ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ
عَنْهُ] أَنَّ رَجُلًا وَقَعَ بِأَمْرَأَتِهِ فِي رَمَضَانَ،
فَاسْتَقْتَلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ:
«هُلْ تَجِدُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «وَهُلْ
تَسْتَطِعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لَا. قَالَ:
«فَأَطْعُمْ سِتِينَ مِسْكِينًا».

[٢٥٩٨] (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ:
أَخْبَرَنَا مَالِكٌ عَنِ الْزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، فَأَمْرَهُ رَسُولُ
اللَّهِ ﷺ أَنْ يُكَفَّرْ بِعِتْقِ رَقَبَةٍ. ثُمَّ ذَكَرْ بِمِثْلِ
حَدِيثِ ابْنِ عُيَيْنَةَ.

[2596] (...) A report like that of Ibn 'Uyaynah (no. 2595) was narrated from Muḥammad bin Muslim Az-Zuhri, and he said: "With a large basket of dates, which was a *Zinbil* (basket made of palm fibers)." And he did not mention: "The Prophet ﷺ smiled until his eyeteeth were visible."

[2597] 82 - (...) It was narrated from Abū Hurairah [may Allāh be pleased with them] that a man had intercourse with his wife in Ramaḍān, and he consulted the Prophet ﷺ about that. He said: "Do you have the means to free a slave?" He said: "No." He said: "Can you fast for two consecutive months?" He said: "No." He said: "Then feed sixty poor people."

[2598] 83 - (...) It was narrated from Az-Zuhri with this chain that a man broke his fast during Ramaḍān and the Messenger of Allāh ﷺ told him to offer expiation by freeing a slave, then he mentioned a *Hadīth* like that of Ibn 'Uyaynah (no. 2595).

[2599] 84 - (...) Abû Hurairah narrated that the Prophet ﷺ told a man who broke his fast in Ramadân to free a slave, or to fast for two months, or to feed sixty poor people.

[2600] (...) A *Hadîth* similar to that of Ibn 'Uyaynah (no. 2595) was narrated from Az-Zuhri with this chain.

[2601] 85 - (1112) It was narrated that 'Âishah [may Allâh be pleased with her] said: "A man came to the Messenger of Allâh ﷺ and said: 'I am burned!' The Messenger of Allâh ﷺ said: 'Why?' He said: 'I had intercourse with my wife during the day in Ramadân.' He said: 'Give charity, give charity.' He said: 'I do not have anything.' He told him to sit down, then two large baskets of dates were brought to him, and the Messenger of Allâh ﷺ told him to give it in charity."

[٢٥٩٩] ٨٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، أَنْ يُعْتَقَ رَقْبَهُ، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِينَ مِسْكِينًا.

[٢٦٠٠] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[٢٦٠١] ٨٥ - (١١١٢) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنِ الْمَهَاجِرِ: أَخْبَرَنَا الْيَثُورُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ الرُّبِّيرِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: احْتَرَفْتُ، قَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ؟» قَالَ: وَطَئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا، قَالَ: «تَصَدَّقُ، تَصَدَّقُ»، قَالَ: مَا عِنْدِي شَيْءٌ، فَأَمَرَهُ أَنْ يَجْلِسَ، فَجَاءَهُ عَرَقَانٌ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَصَدَّقَ بِهِ.

[2602] 86 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah [may Allâh be pleased with her] say: "A man came to the Messenger of Allâh ﷺ..." and he mentioned the *Hadîth* (as no. 2601).

But at the beginning of the *Hadîth* it does not say" "Give charity, give charity." And he does not say: "During the day."

[٢٦٠٢] ٨٦ - (...) وَحَدَّثَنَا مُحَمَّدٌ أَبْنُ الْمُشَنَّى: أَخْبَرَنَا عَبْدُ الرَّهَابِ التَّقِيفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ أَبْنُ الْفَاسِمِ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الرَّبِّيِّ أَخْبَرَهُ، أَنَّ عَبَادَ بْنَ عَبْدِ اللَّهِ بْنِ الرَّبِّيِّ حَدَّثَهُ، أَنَّهُ سَمِعَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ.

وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ «تَصَدَّقُ، تَصَدَّقُ». وَلَا قَوْنُهُ: نَهَارًا.

[2603] 87 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah, the wife of the Prophet ﷺ, say: "A man came to the Messenger of Allâh ﷺ in the *Masjid* during Ramadân, and said: 'O Messenger of Allâh, I am burned, I am burned.' The Messenger of Allâh ﷺ asked him: 'What is the matter?' He said: 'I had intercourse with my wife.' He said: 'Give charity.' He said: 'By Allâh, O Messenger of Allâh, I do not have anything and I cannot afford anything.' He said: 'Sit down.' So he sat down, and while he was like that, a man came, driving a donkey which was laden with foodstuff. The Messenger of Allâh ﷺ said: 'Where is that burnt one who was just here?' The man

[٢٦٠٣] ٨٧ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْفَاسِمِ حَدَّثَهُ، أَنَّ مُحَمَّدَ أَبْنَ جَعْفَرِ بْنِ الرَّبِّيِّ حَدَّثَهُ، أَنَّ عَبَادَ بْنَ عَبْدِ اللَّهِ بْنِ الرَّبِّيِّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ! اخْرَقْتُ، اخْرَقْتُ، فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «مَا شَاءْتُ؟» فَقَالَ: أَصْبَثُ أَهْلِي، فَقَالَ: «تَصَدَّقُ» فَقَالَ: وَاللَّهِ! يَا نَبِيَّ اللَّهِ! مَا لِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ، فَقَالَ: «اجْلِسْ» فَجَلَسَ،

stood up, and the Messenger of Allâh ﷺ said: ‘Give this in charity.’ He said: ‘O Messenger of Allâh, to someone other than me? By Allâh, we are hungry and we do not have anything.’ He said: ‘Then eat it.’”

فَبَيْنَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسْوِقُ حِمَاراً، عَلَيْهِ طَعَامٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحَرَّقُ آتِفًا؟» فَقَاتَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصْدِقُ بِهَذَا» فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْيَرَنَا؟ فَوَاللَّهِ! إِنَّا لَجِيَّاعُونَ، مَا لَنَا شَيْءٌ، قَالَ: فَكُلُوهُ». .

Chapter 15. It Is Permissible To Fast Or Not To Fast During Ramaḍân For One Who Is Travelling For No Sinful Purpose, If His Journey Is Two Stages^[1] Or Further, But It Is Better For The One Who Is Able To Fast Without Suffering Any Harm To Do So, And The One For Whom It Is Difficult May Break The Fast

[2604] 88 - (1113) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ set out during Ramaḍân to conquer (Makkah) and he fasted until he reached Al-Kadid, then he broke the fast. And the Companions of the Messenger of Allâh ﷺ always followed the latest command.

(المعجم (١٥) - (باب جواز الصوم والfaster في شهر رمضان للمسافر في غير معصية، إذا كان سفره مرحلتين فأكثر، وأن الأفضل لمن أطاقه بلا ضرر أن يصوم، ولمن شق عليه أن يفطر) (التحفة (١٥

ابنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحَجْ قَالَ: أَخْبَرَنَا الْلَّيْثُ؛ وَحَدَّثَنَا قُتْبَيَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفُتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى

^[1] Two *Marhalah*. A *Marhalah* is a riding stage. By two *Marhalah* An-Nawawî means about 48 miles, which is distance required for one to be considered a traveler in the *Shafâ’i Madhhâb*.

بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ، قَالَ: وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ يَتَّعِنُونَ الْأَخْدَثَ فَالْأَخْدَثُ مِنْ أَمْرِهِ.

[2605] (...) A similar report (as no. 2604) was narrated from Az-Zuhri with this chain.

[٢٦٠٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلُهُ . قَالَ يَحْيَى: قَالَ سُفْيَانُ [بْنُ عَيْنَةَ]: لَا أَدْرِي مِنْ قَوْلِ مَنْ هُوَ؟ يَعْنِي: وَكَانَ يُؤْخَذُ بِالْآخِرِ مِنْ قَوْلِ رَسُولِ اللَّهِ.

[2606] (...) It was narrated from Az-Zuhri (a similar *Hadîth* as no. 2604) with this chain. Az-Zuhri said: "Breaking the fast (when travelling) was the later command, and it is the later command of the Messenger of Allâh ﷺ that is to be followed." Az-Zuhri said: "The Messenger of Allâh ﷺ reached Makkah when thirteen days of Ramadân had passed."

[٢٦٠٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُرٌ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، قَالَ الزُّهْرِيُّ: وَكَانَ الْفَطْرُ آخِرُ الْأَمْرَيْنِ، فَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ بِالْآخِرِ فَالْآخِرِ، قَالَ الزُّهْرِيُّ: فَصَبَّحَ رَسُولُ اللَّهِ مَكَّةً لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ.

[2607] (...) A *Hadîth* similar to that of Al-Laith (no. 2604) was narrated with this chain.

Ibn Shihâb said: "They used to follow the latest command, regarding it as abrogating others, and as being the one to be followed."

[٢٦٠٧] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ الْلَّيْثِ . قَالَ ابْنُ شَهَابٍ: فَكَانُوا يَتَّعِنُونَ الْأَخْدَثَ فَالْأَخْدَثُ مِنْ أَمْرِهِ وَيَرَوْنَهُ النَّاسِخَ الْمُحْكَمَ .

[2608] (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ traveled during Ramaðân, and he fasted until he reached ‘Usfâن, then he called for a vessel containing some drink, and he drank it during the day so that the people could see him. Then he did not fast, until he entered Makkah.”

Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ fasted and (also) he did not fast, so whoever wishes may fast, and whoever wishes may not fast.”

[2609] 89 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “Do not criticize the one who fasts or the one who does not fast, for the Messenger of Allâh ﷺ fasted when travelling, and (also) he did not fast (when travelling).”

[2610] 90 - (1114) It was narrated from Jâbir bin ‘Abdullâh [may Allâh be pleased with them] that the Messenger of Allâh ﷺ set out for Makkah in Ramaðân during the year of the Conquest, and he fasted until he reached Kurâ‘ Al-Ghamîm, and the people fasted. Then he called for a vessel of water, which he

[٢٦٠٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ يَلْغُ عُشَفَانَ، ثُمَّ دَعَا يَلَانِي فِيهِ شَرَابٌ، فَشَرِبَهُ نَهَارًا، لَيْلَةُ النَّاسِ، ثُمَّ أَفْطَرَ، حَتَّىٰ دَخَلَ مَكَّةَ .
قَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: فَصَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[٢٦٠٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: لَا تَعْبُرْ عَلَىٰ مَنْ صَامَ وَلَا عَلَىٰ مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ . فِي السَّفَرِ، وَأَفْطَرَ.

[٢٦١٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ - يَعْنِي ابْنَ عَبْدِ الْمُجِيدِ - حَدَّثَنَا جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتحِ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ

lifted up so that the people could see it, and then he drank it. After that it was said to him that some of the people were still fasting. He said: "Those are the disobedient ones, those are the disobedient ones."

[2611] 91 - (...) It was narrated from Ja'far with this chain (a *Hadith* similar to no. 2610), and he added: "It was said to him (ﷺ): 'Fasting is proving hard for the people, and they are waiting to see what you will do.' He called for a vessel of water after 'Asr."

[2612] 92 - (1115) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ was on a journey, and he saw a man around whom the people had gathered and he was being shaded. He said: 'What is the matter with him?' They said: '(He is) a man who is fasting.' The Messenger of Allâh ﷺ said: 'It is not righteousness to fast when travelling.'"

[2613]... - (...) Jâbir bin 'Abdullâh [may Allâh be pleased

بلغ كُراغَ الْغَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا
يُقَدِّحُ مِنْ مَاءِ فَرَقَعَهُ، حَتَّىٰ نَظَرَ النَّاسُ
إِلَيْهِ، ثُمَّ شَرِبَ، فَقَيْلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ
بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَئِكَ
الْعُصَادُ، أُولَئِكَ الْعُصَادُ».

[٢٦١١-٩١] (...) وَحَدَّثَنَا فُؤَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزَ يَعْنِي
الدَّرَأَوْرُدِيَّ، عَنْ جَعْفَرٍ يَهْذَا إِلَيْنَا
وَزَادَ: فَقَيْلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ
الصَّيَادُ. وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ، فَدَعَا
يُقَدِّحُ مِنْ مَاءٍ بَعْدَ الْعَصِيرِ.

[٢٦١٢-٩٢] [١١١٥] حَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُنْتَهَى وَابْنُ
بَشَارٍ، جَمِيعًا عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ - قَالَ
أَبُو بَكْرٍ: حَدَّثَنَا عَنْدَرُ، - عَنْ شُعْبَةَ، عَنْ
مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، عَنْ جَابِرٍ
ابْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَى رَجُلًا قَدْ
اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظَلَّ عَلَيْهِ،
فَقَالَ: «مَا لَهُ؟». قَالُوا: رَجُلٌ صَائِمٌ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْبِرُّ أَنْ
تَصُومُوا فِي السَّفَرِ».

[٢٦١٣] (...) حَدَّثَنَا عَيْنُ اللَّهِ بْنُ

with them] said: "The Messenger of Allâh ﷺ saw a man..." a similar report (as no. 2612).

مُعاذٌ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ عَمْرُو بْنَ الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا، يُمِثِّلُهُ.

[2614] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 2613), but Shu'bah said: "I was informed about Yahyâ bin Abî Kathîr that he used to add to this *Hadîth*. And with this chain, in it said: 'You should avail yourselves of the concession that Allâh has granted to you.'" He said: "So when I asked him, he did not remember it."

[٢٦١٤] (...) وَحَدَّثَنَا أَخْمَدُ بْنُ عُثْمَانَ التَّوْفِيقِيَّ: حَدَّثَنَا أَبُو دَاؤُدْ: حَدَّثَنَا شُعْبَةُ بْنَهُدَا الْإِسْنَادِ، تَعْوِهُ. وَزَادَ: قَالَ شُعْبَةُ: وَكَانَ يَلْغُغِي عَنْ يَحْمَى بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَرِيدُ فِي هَذَا الْحَدِيثِ وَفِي هَذَا الْإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُم بِرُحْصَةِ اللَّهِ الَّذِي رَحَصَ لَكُمْ» قَالَ: فَلَمَّا سَأَلْتُهُ، لَمْ يَحْفَظْهُ.

[2615] 93 - (1116) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We went out on a campaign with the Messenger of Allâh ﷺ when sixteen days of Ramaðân had passed. Some of us fasted and some of us did not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were."

[٢٦١٥] ٩٣ - [١١١٦] حَدَّثَنَا هَدَابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْمَى: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: غَرَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِيَسِّعَ عَشْرَةَ مَضْتُ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

[2616] 94 - (...) A *Hadîth* similar to that of Hammâm (no. 2615) was narrated from Qatâdah with this chain.

[٢٦١٦] ٩٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ: حَدَّثَنَا يَحْمَى بْنُ

But in the *Hadîth* of At-Taimî and 'Umar bin 'Âmir it says: "when eighteen days had passed." In the *Hadîth* of Sa'eed it says: "when twelve days had passed." (In the *Hadîth* of) Shu'bah it says: "When seventeen or nineteen days had passed."

سَعِيدٌ عَنْ التَّيْمِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعبَةُ وَقَالَ ابْنُ الْمُتَّهَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ، وَقَالَ ابْنُ الْمُتَّهَّى: حَدَّثَنَا سَالِمٌ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَامِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيفٍ، عَنْ سَعِيدٍ، كُلُّهُمْ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ هَمَامَ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنَ عَامِرَ وَهِشَامَ لِشَانَ عَشْرَةَ خَلْتُ، وَفِي حَدِيثِ سَعِيدٍ: فِي شَتَّى عَشْرَةَ، وَشُعبَةَ لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

[٢٦١٧] ٩٥ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيِّ الْجَهْضَمِيِّ: حَدَّثَنَا يَشْرِيفٌ - يَعْنِي ابْنَ مُفْضَلٍ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ، وَلَا عَلَى الْمُفْطِرِ إِفْطَارُهُ.

[٢٦١٨] ٩٦ - (...) حَدَّثَنِي عَمْرُو التَّأَقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا نَزُو

[2617] 95 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We were travelling with the Messenger of Allâh ﷺ in Ramadân, and those who were fasting were not criticized for that, and those who were not fasting were not criticized for that."

[2618] 96 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We went out on a campaign with the Messenger of Allâh ﷺ during Ramadân, and some of us

were fasting and some were not. Those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were. They thought that for those who found the strength and fasted, that was good; and they thought that for those who found themselves weak and did not fast, that was good too."

[2619] 97 - (1117) It was narrated that Abû Sa'eed Al-Khudrî and Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We traveled with the Messenger of Allâh ﷺ and some people fasted and some did not, and neither group criticized the other."

[2620] 98 - (1118) It was narrated that Hûmaid said: "Anas [may Allâh be pleased with them] was asked about fasting in Ramadân when travelling. He said: 'We traveled with the Messenger of Allâh ﷺ in Ramadân, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَهُنَّا الصَّائِمُ وَمَنِ الْمُفْطَرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ، فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ، فَإِنَّ ذَلِكَ حَسَنٌ.

[٢٦١٩-٩٧] (١١١٧) حَدَّثَنَا سَعِيدٌ ابْنُ عَمْرُو الْأَشْعَثِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَسُوئِيدُ بْنُ سَعِيدٍ وَحُسَيْنُ بْنُ حُرَيْثَ، كُلُّهُمْ عَنْ مَرْوَانَ، - قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعاوِيَةَ - عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَجَابِرَ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي صُومِ الصَّائِمُ وَيَقْطُرُ الْمُفْطَرُ، فَلَا يَعِيبُ بَعْضُهُمْ عَلَى بَعْضِهِ.

[٢٦٢٠-٩٨] (١١١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسُ [رَضِيَ اللَّهُ عَنْهُ]: عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ؟ قَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَلَمْ يَعِبْ الصَّائِمُ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ.

[2621] 99 - (...) It was narrated that Humaid said: "I went out and I was fasting. They said to me: 'Repeat it.' I said: 'Anas told me that the Companions of the Messenger of Allâh ﷺ used to travel, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

Then I met Ibn Abî Mulaikah and he narrated something similar to me from 'Âishah [may Allâh be pleased with her].

[٢٦٢١] ٩٩ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ عَنْ حُمَيْدٍ قَالَ: تَحْرَجُتْ فَصَمَتْ، فَقَالُوا لِي: أَعِدْ، قَالَ فَقُلْتُ: إِنَّ أَنَّسًا أَخْبَرَنِي أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا يُسَافِرُونَ، فَلَا يَعِبُ الصَّائِمُ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ. فَلَقِيَتْ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] بِيَمِيلِهِ.

(المعجم ١٦) - (بابُ أجر المفتر في السفر إذا تولى العمل) (التحفة ١٦)

Chapter 16. The Reward Of The One Who Does Not Fast When Travelling If He Does Any Tasks That Are Required

[2622] 100 - (1119) It was narrated that Anas [may Allâh be pleased with them] said: "We were with the Prophet ﷺ on a journey, and some of us were fasting and some were not. We made a stop on a hot day, and those of us who had the best shade were those who had garments with which to shade themselves, and some of us shielded themselves from the sun with their hands. Those who were fasting fell down (in exhaustion to rest), and those who were not fasting set up the tents and watered the mounts. The Messenger of Allâh ﷺ said:

[٢٦٢٢] ١٠٠ - (١١١٩) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَّسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَ الْمُفْطَرِ، قَالَ: فَنَرَلْنَا مَثْرَلَا فِي يَوْمٍ حَارِّ، أَكْتَرْنَا ظَلَّا صَاحِبُ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصَّوَامُ، وَقَامَ الْمُفْطَرُونَ، فَضَرَبُوا الْأَبْنَيَةَ وَسَقَوُا الرِّكَابَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطَرُونَ إِلَيْهِمْ بِالْأَجْرِ».

‘Today those who are not fasting have taken all the reward.’”

[2623] 101 - (...) It was narrated that Anas [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ was on a journey, and some people fasted and some did not. Those who were not fasting girded their loins and worked, but those who were fasting were too weak to do some of the work. He said concerning that: ‘Today those who are not fasting have taken all the reward.’”

[2624] 102 - (1120) It was narrated that Rabî‘ah said: “Qaza‘ah narrated to me: ‘I came to Abû Sa‘eed Al-Khudrî [may Allâh be pleased with them] while he was surrounded by people. When the people dispersed from around him, I said: “I am not going to ask you about what these people were asking.” And I asked him about fasting while travelling.” He said: “We traveled with the Messenger of Allâh ﷺ to Makkah when we were fasting. We made a stop, and the Messenger of Allâh ﷺ said: ‘You have drawn near to your enemy, and breaking the fast will make you stronger.’ This was a concession, so some of us fasted and some did not. Then we made another stop and he said: ‘In the morning, you are going to meet your enemy. And breaking the fast will make you

كُرِيبٌ: حَدَّثَنَا حَفْصٌ عَنْ عَاصِمٍ الْأَخْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَصَامَ بَعْضًا وَأَفْطَرَ بَعْضًا، فَتَحَرَّمَ الْمُفْطَرُونَ وَعَمِلُوا، وَضَعُفَ الصَّوَامُ عَنْ بَعْضِ الْعَمَلِ، قَالَ: فَقَالَ فِي ذَلِكَ: «ذَهَبَ الْمُفْطَرُونَ إِلَيْهِمْ يَالْأَجْرِ».

[2624] 102 - (1120) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي فَرَعَةُ قَالَ: أَتَيْتُ أَبَا سَعِيدَ الْخُدْرِيَّ [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ مَكْتُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هُؤُلَاءِ عَنْهُ: سَأَلْتُهُ عَنِ الصَّوْمِ فِي سَفَرٍ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ وَنَحْنُ صِيَامُ، قَالَ: فَنَزَلْنَا مَثْرَلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ قَدْ ذَنَبْتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَفْوَى لَكُمْ»، فَكَانَتْ رُخْصَةً، فَمَنْا مَنْ صَامَ وَمَنْ أَفْطَرَ، ثُمَّ نَزَلْنَا مَثْرَلًا آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَفْوَى لَكُمْ، فَأَفْطَرُوا» وَكَانَتْ عَزْمَةً،

stronger, so break the fast.' He emphasized it (the second time), so we broke the fast." Then he said: "I remember we fasted with the Messenger of Allâh ﷺ after that, when travelling."

Chapter 17. The Choice Between Fasting And Not Fasting When Travelling

[2625] 103 - (1121) It was narrated from 'Âishah [may Allâh be pleased with her] that she said: "Hamzah bin 'Amr Al-Aslâmî asked the Messenger of Allâh ﷺ about fasting when travelling. He said: 'If you wish, then fast, and if you wish, do not fast.'"

[2626] 104 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that Hamzah bin 'Amr Al-Aslâmî asked the Prophet ﷺ: "O Messenger of Allâh, I am a man who fasts a great deal; may I fast when travelling?" He said: "Fast if you wish and do not fast if you wish."

[2627] 105 - (...) A *Hadîth* similar to that of Hammâd bin Zâid (no. 2626) was narrated from Hishâm: "I am a man who fasts a great deal."

فَأَفْطَرَنَا، ثُمَّ قَالَ: لَقَدْ رَأَيْنَا نَصْرَوْمُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ، فِي السَّفَرِ.

(المعجم ١٧) - (باب التخيير في الصوم والfast في السفر) (التحفة ١٧)

[٢٦٢٥] ١٠٣ - (١١٢١) حَدَّثَنَا فَتَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] أَنَّهَا قَالَتْ: سَأَلَ حَمْرَةً بْنَ عَمْرِو
الْأَسْلَمِيَّ رَسُولَ اللَّهِ ﷺ: عَنِ الصَّيَامِ
فِي السَّفَرِ؟ فَقَالَ: إِنْ شِئْتَ فَصُمْ، وَإِنْ
شِئْتَ فَأَفْطِرْ.

[٢٦٢٦] ١٠٤ - (...) وَحَدَّثَنَا أَبُو
الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ:
حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا]، أَنَّ حَمْرَةَ بْنَ عَمْرِو الْأَسْلَمِيَّ سَأَلَ
النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ
أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ:
صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ.

[٢٦٢٧] ١٠٥ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ
هِشَامٍ يَهْلَكُ الْإِنْسَانَ مِثْلَ حَدِيثِ حَمَادَ بْنِ
زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

[2628] 106 - (...) It was narrated from Hishām with this chain (a similar *Hadīth* as no. 2626) that Ḥamzah said: "I am a man who fasts; may I fast when travelling?"

[٢٦٢٨]-١٠٦ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ - وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ - كَلَّا هُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ أَنَّ حَمْزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟ .

[2629] 107 - (...) It was narrated from Hamzah bin ‘Amr Al-Aslāmī [may Allāh be pleased with them] that he said: "O Messenger of Allāh, I find that I have the strength to fast when travelling; is there any sin on me for that?" The Messenger of Allāh ﷺ said: "It is a concession from Allāh, so whoever avails himself of it has done well, and whoever wants to fast, there is no blame on him."

Hārūn said in his *Hadīth*: "It is a concession," but he did not say: "from Allāh."

[٢٦٢٩]-١٠٧ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَرُونُ بْنُ سَعِيدِ الْأَيْلَيْثِي - قَالَ هَرُونُ: حَدَّثَنَا، وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزَّيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرُو الْأَسْلَمِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنَ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ». قَالَ هَرُونُ فِي حَدِيثِهِ «هِيَ رُخْصَةٌ وَلَمْ يَذْكُرْ: مِنَ اللَّهِ.

[2630] 108 - (1122) It was narrated that Abū Ad-Dardā' [may Allāh be pleased with them]

[٢٦٣٠]-١٠٨ حَدَّثَنَا دَاؤُدُّ (١١٢٢) حَدَّثَنَا مُسْلِمٌ، عَنْ أَبْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ

said: "We set out with the Messenger of Allâh ﷺ in the month of Ramadân, the intensity of the heat was so hot that one of us would lay his hand on his head because of the heat, and there was no one among us who was fasting apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâhah."

سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ، فِي حَرْ شَدِيدٍ، حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضْعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرَّ، وَمَا فِينَا صَائِمٌ، إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ .

[2631] 109 - (...) It was narrated that Umm Ad-Dardâ' said: "Abû Ad-Dardâ' said: 'I remember when we were with the Messenger of Allâh ﷺ on one of his journeys on an intensely hot day, when a man would put his hand on his head because of the intense heat. Not one of us was fasting, apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâhah.'"

اللهُ بْنُ مَسْلَمَةَ الْقَعْنَيِّ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ عَنْ عُشَمَانَ بْنِ حَيَّانَ الدِّمْشِقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ شَدِيدٍ الْحَرَّ، حَتَّىٰ إِنَّ الرَّجُلَ لَيَضْعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرَّ، وَمَا مِنَّا أَحَدٌ صَائِمٌ، إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ .

Chapter 18. It Is Recommended For The Person Performing *Hajj* In 'Arafât Not To Fast On The Day Of 'Arafah

(المعجم ۱۸) - (باب استحباب الفطر للحجاج بعرفات يوم عرفة)
(التحفة ۱۸)

[2632] 110 - (1123) It was narrated from 'Umair the freed slave of 'Abdullâh bin 'Abbâs, from Umm Al-Fadl bint Al-Hârith: "Some people argued in

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضِيرِ، عَنْ عُمَرِيْ مَوْلَى عَبْدِ اللَّهِ

her presence on the Day of ‘Arafah^[1] about the fasting of the Messenger of Allâh ﷺ. Some of them said that he was fasting, and some of them said that he was not fasting. I (Umm Al-Fadl) sent a vessel of milk to him while he was sitting on his camel (in the *Mawqif* or place of standing at ‘Arafah), and he drank it.”

بْن عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ؛
أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا، يَوْمَ عَرَفةَ، فِي
صِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ
صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ،
فَأَرْسَلْتُ إِلَيْهِ يَقْدَحَةً لَّيْنَ، وَهُوَ وَاقِفٌ
عَلَى بَعِيرِهِ، بِعَرَفةَ، فَشَرَبَهُ.

[2633] (...) It was narrated from Abû An-Nadr with this chain (a *Hadîth* similar to no. 2632), but he did not say that he (ﷺ) was sitting on his camel (in the *Mawqif* or place of standing at ‘Arafah). And he said: “From ‘Umair the freed slave of Umm Al-Fadl.”

[٢٦٣٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ
أَبِي النَّضِيرِ بِهَذَا الْإِسْنَادِ. وَلَمْ يُذَكَّرْ:
وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ، وَقَالَ: عَنْ عُمَيْرٍ
مَوْلَى أُمِّ الْفَضْلِ.

[2634] (...) A *Hadîth* similar to that of Ibn ‘Uyaynah was narrated from Sâlim Abû An-Nâdîr with this chain, and he said: “From ‘Umair, the freed slave of Umm Al-Fadl.”

[٢٦٣٤] (...) وَحَدَّثَنِي زُهْرَيُّ بْنُ
حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ،
عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضِيرِ بِهَذَا
الْإِسْنَادِ، تَحْوِي حَدِيثَ ابْنِ عُيَيْنَةَ، وَقَالَ:
عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

[2635] 111 - (...) ‘Umair, the freed slave of Ibn ‘Abbâs [may Allâh be pleased with them], narrated that he heard Umm Al-Fadl [may Allâh be pleased with her] say: “Some of the Companions of the Messenger of Allâh ﷺ were unsure about fasting on the Day of ‘Arafah when we were there with the Messenger of Allâh ﷺ. I sent

[٢٦٣٥] ١١١- (...) وَحَدَّثَنِي
هَرُونُ بْنُ سَعِيدِ الْأَئْلَيْثِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو أَنَّ أَبَا النَّضِيرَ حَدَّهُ، أَنَّ
عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]
حَدَّهُ، أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ [رَضِيَ اللَّهُ عَنْهَا]
تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ

^[1] The ninth day of Dhul-Hikjah when the Pilgrims are in the plain of ‘Arafât.

him a wooden vessel of milk when he was at 'Arafat, and he drank it."

الله ﷺ في صيام يوم عرفة، وَنَحْنُ بِهَا مَعَ رَسُولِ الله ﷺ، فَأَرْسَلْتُ إِلَيْهِ بَقْعَبَ فِيهِ لَبَنٌ، وَهُوَ بِعَرَفَةَ، فَشَرَبَهُ.

[2636] 112 - (1124) It was narrated from Maimûnah [may Allâh be pleased with her], the wife of the Prophet ﷺ: "The people were not sure whether the Messenger of Allâh ﷺ was fasting on the Day of 'Arafah, so Maimûnah sent him a vessel of milk, while he was standing in the *Mawqif* (place of standing), and he drank from it while the people were looking at him."

[٢٦٣٦] ١١٢ - (١١٢٤) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَئْلَيْ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَشْجَحِ، عَنْ كُرَيْبِ مَوْلَى أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، عَنْ مَيْمُونَةَ رَوْجِ التَّبَيِّنَ أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُوا فِي صِيَامِ رَسُولِ الله ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلْتُ إِلَيْهِ مَيْمُونَةَ بِحَلَابِ الْبَنِ، وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

Chapter 19. Fasting On The Day Of 'Ashurâ'

[2637] 113 - (1125) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Quraish used to fast on '*'Ashurâ'*' during the *Jâhilîyyah*, and the Messenger of Allâh ﷺ used to fast on (that day) too. When he emigrated to Al-Madînah, he fasted this day and ordered that this fast be observed. When (fasting during) the month of Ramaðân was enjoined, he said: 'Whoever wishes may fast it (this day) and whoever wishes may forsake it.'"

[٢٦٣٧] ١١٣ - (١١٢٥) حَدَّثَنَا زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ أَبْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَتْ قُرِيْشُ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ الله ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ، صَامَهُ وَأَمْرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2638] 114 - (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 2637), but he did not say at the beginning of the *Hadîth* that the Messenger of Allâh ﷺ used to fast (this day). And he said at the end of the *Hadîth*: “He abandoned ‘Ashûrâ’, so whoever wishes may fast it and whoever wishes may leave it.” And he did not narrate it as the words of the Prophet ﷺ as Jarîr did.

[2639] (...) It was narrated from ‘Aishah that the fast of ‘Ashûrâ’ was observed during the *Jâhiliyyah*, then when Islam came, whoever wanted to fasted it and whoever wanted to left it.

[2640] 115 -(...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to enjoin fasting it (‘Ashûrâ’) before (fasting during) Ramadân was enjoined. When Ramadân was enjoined, whoever wanted to fast the day of ‘Ashûrâ’ did so, and whoever did not want to did not fast it.”

[2641] 116 - (...) ‘Urwah narrated that ‘Aishah told him that the Quraish used to fast

[٢٦٣٨]-١١٤] (....) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا أَبْنُ نُعْمَرٍ، عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يُذْكُرْ فِي أَوَّلِ الْحَدِيثِ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، وَقَالَ فِي آخِرِ الْحَدِيثِ: وَرَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ، وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ ﷺ، كَرِوَايَةً حَرِيرٍ.

[٢٦٣٩]-١١٥] (....) حَدَّثَنِي عَمْرُو التَّاقِدُ: حَدَّثَنَا سُفِيَّانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]; أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ إِلَّا سَلَامُ، مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[٢٦٤٠]-١١٦] (....) حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي بُوئْسُنُ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيِّ؛ أَنَّ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصَيَامِهِ فَبَلَّ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا فُرِضَ رَمَضَانُ، كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ، وَمَنْ شَاءَ أَفْطَرَ.

[٢٦٤١]-١١٧] (....) حَدَّثَنَا قُتَيْبَةُ أَبْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحَ، جَمِيعًا عَنِ

'*Ashurâ*' during the *Jâhilîyyah*, then the Messenger of Allâh ﷺ was commanded to fast it, until (fasting during) Ramadân was enjoined. Then the Messenger of Allâh ﷺ said: "Whoever wishes, let him fast it, and whoever wishes, let him not fast."

اللَّيْثُ بْنُ سَعْدٍ قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا
اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ؛ أَنَّ عِرَاقًا
أَخْبَرَهُ؛ أَنَّ عُرْوَةَ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ
أَخْبَرَتْهُ؛ أَنَّ فُرِيشًا كَانَتْ تَصُومُ عَاشُورَاءَ
فِي الْجَاهِلِيَّةِ، ثُمَّ أَمْرَ رَسُولُ اللَّهِ ﷺ
بِصِيَامِهِ، حَتَّىٰ فُرِضَ رَمَضَانُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلِيُصُمِّمْهُ، وَمَنْ
شَاءَ فَلِيُنْعَطِرُهُ». .

[2642] 117 - (1126) 'Abdullâh bin 'Umar [may Allâh be pleased with them] narrated that the people of the *Jâhilîyyah* used to fast on the day of '*Ashurâ*', and the Messenger of Allâh ﷺ and the Muslims fasted it before (fasting during) Ramadân was made obligatory. When the month of Ramadân was made obligatory, the Messenger of Allâh ﷺ said: "'*Ashurâ*' is one of the days of Allâh, so whoever wishes may fast it and whoever wishes may leave it."

[٢٦٤٢] ١١٧ - (١١٢٦) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ،
وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
أَبِي: حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ نَافِعٍ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ أَهْلَ
الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ،
وَأَنَّ رَسُولَ اللَّهِ ﷺ صَامَهُ، وَالْمُسْلِمُونَ،
قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا افْتَرَضَ
رَمَضَانُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ، فَمَنْ شَاءَ
صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ». .

[2643] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 2642).

[٢٦٤٣] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْتَنَىٰ وَرُهْيَرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
يَحْيَىٰ وَهُوَ الْقُطَانُ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كَلَّا هُمَا عَنْ
عَبِيدِ اللَّهِ بِهَذَا الْإِسْنَادِ. .

[2644] 118 - (...) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the day of ‘Ashûrâ’ was mentioned in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “It was a day that was fasted by the people of the Jâhiliyyah. Whoever among you wants to fast it, let him do so, and whoever does not want to, let him leave it.”

[2645] 119 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] narrated that he heard the Messenger of Allâh ﷺ say concerning the day of ‘Ashûrâ’: “This day was fasted by the people of Jâhiliyyah, so whoever wants to fast it, let him do so, and whoever wants to leave it, let him do so.”

‘Abdullâh [may Allâh be pleased with them] would not fast it, except when it coincided with a day that he usually fasted.

[2646] 120 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “Mention was made in the presence of the Prophet ﷺ of fasting on the day of ‘Ashûrâ’...” and he quoted a *Hadîth* the same as that of Al-Lâith bin Sa‘d (no. 2644).

[٢٦٤٤]-١١٨) وَحَدَّثَنَا قُتْبَيْهُ
بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ
رَمْحٍ: أَخْبَرَنَا الْيَثُورُ عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ ذُكِرَ عِنْدَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمُ عَاشُورَاءَ، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمًا يَصُومُهُ أَهْلُ
الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ
فَلْيَصُمِّمْهُ، وَمَنْ كَرِهَ فَلْيَنْدَعِهِ.

[٢٦٤٥]-١١٩) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ
يَعْنِي ابْنَ كَثِيرٍ حَدَّثَنِي نَافِعٌ؛ أَنَّ عِنْدَ
اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] حَدَّثَهُ،
أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي يَوْمِ
عَاشُورَاءَ: إِنَّ هَذَا يَوْمًا يَوْمًا كَانَ يَصُومُهُ
أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ أَنْ يَصُومَهُ
فَلْيَصُمِّمْهُ، وَمَنْ كَرِهَ أَنْ يَتَرَكَهُ
فَلْيَنْرُكْهُ.

وَكَانَ عِنْدَ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ] لَا
يَصُومُهُ، إِلَّا أَنْ يُوَافِقَ صِيَامَهُ.

[٢٦٤٦]-١٢٠) وَحَدَّثَنَا
مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَلْفٍ: حَدَّثَنَا
رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللَّهِ بْنُ
الْأَخْنَسِ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: ذُكِرَ عِنْدَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ صُومُ يَوْمِ عَاشُورَاءَ فَذَكَرَ مِثْلَ حَدِيثِ الْلَّيْثِ بْنِ سَعْدٍ، سَوَاءً.

[٢٦٤٧] ١٢١ - (...). حَدَّثَنَا أَحْمَدُ

[2647] 121 - (...) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The day of '*Ashûrâ*' was mentioned in the presence of the Messenger of Allâh ﷺ and he said: 'That is a day that was fasted by the people of the *Jâhilîyyah*. Whoever wishes may fast it and whoever wishes may leave it.'"

ابْنُ عُثْمَانَ التَّوْفَلِيِّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنُ رَيْدٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا سَالِمٌ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَوْمُ عَاشُورَاءَ، فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[٢٦٤٨] ١٢٢ - (١١٢٧) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ، وَهُوَ يَتَعَدَّدُ، فَقَالَ: يَا أَبَا مُحَمَّدًا! أَذْنُ إِلَيْكَ الْغَدَاءِ. فَقَالَ: أَوْ لَيْسَ الْيَوْمُ يَوْمًا عَاشُورَاءً؟ قَالَ: وَهَلْ تَدْرِي مَا يَوْمٌ عَاشُورَاءً؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَنْزِلُ شَهْرَ رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرَكَ.

وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

[2648] 122 - (1127) It was narrated that 'Abdur-Râhmân bin Yazîd said: "Al-Ash'âth bin Qais entered upon 'Abdullâh when he was eating his lunch. He said: 'O Abû Muâmmad, come and eat.' He said: 'Isn't today '*Ashûrâ*?' He said: 'Do you know what the day of '*Ashûrâ*' is?' He said: 'What is it?' He said: 'It is a day that the Messenger of Allâh ﷺ used to fast before (fasting during) the month of Ramadân was enjoined. When the month of Ramadân was enjoined, it was abandoned.'"

Abû Kuraib said: "He abandoned it."

[2649] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 2648), and they (the narrators) said: "When Ramadân was enjoined, he abandoned it."

[2650] 123 - (...) It was narrated from Qais bin Sakan that Al-Ash'ath bin Qais entered upon 'Abdullâh on the day of 'Ashûrâ', and he was eating. He said: "O Abû Muhammad, come and eat." He said: "I am fasting." He said: "We used to fast (this day), then it was abandoned."

[2651] 124 - (...) It was narrated that 'Alqamah said: "Al-Ash'ath bin Qais entered upon Ibn Mas'ûd when he was eating on the day of 'Ashûrâ'. He said: "O Abû 'Abdur-Rahmân, today is the day of 'Ashûrâ'." He said: "It was fasted before (fasting during) Ramadân was enjoined, and when Ramadân was enjoined it was abandoned. So if you are not fasting, come and eat."

[٢٦٤٩] (...) وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَعُنْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ يَهْدَا إِلَيْنَا، وَقَالَا: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

[٢٦٥٠] ١٢٣ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنْ سُفِيَانٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفِيَانُ: حَدَّثَنِي زُبِيدُ الْيَامِيُّ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكِينٍ أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَأْكُلُ، فَقَالَ: يَا أَبا مُحَمَّدًا اذْنُ فَكْلًا، قَالَ: إِنِّي صَائِمٌ، قَالَ: كُنْتَ نَصُومُهُ، ثُمَّ تُرِكَ.

[٢٦٥١] ١٢٤ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى ابْنِ مَسْعُودٍ، وَهُوَ يَأْكُلُ، يَوْمَ عَاشُورَاءَ، فَقَالَ: يَا أَبا عَبْدِ الرَّحْمَنِ! إِنَّ الْيَوْمَ [يَوْمُ] عَاشُورَاءُ، فَقَالَ: فَدَّ كَانَ يُصَامُ قَبْلَ أَنْ يَئْرَأَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ، تُرِكَ، فَإِنَّ كُنْتَ مُفْطِرًا فَاطْعُمْ.

[2652] 125 - (1128) It was narrated that Jâbir bin Samurah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to enjoin us, and encourage us, to fast on the day of 'Âshûrâ', and he used to check on us when that day came. When (fasting during) Ramaqân was enjoined, he neither commanded us nor forbade us, and he did not check on us."

[٢٦٥٢- ١٢٥] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا شَيْبَانُ عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنْ جَعْفَرِ ابْنِ أَبِي ثُورٍ، عَنْ جَاهِيرِ بْنِ سَمْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءِ، وَيَحْذِرُنَا عَلَيْهِ، وَيَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فِي يَوْمِ رَمَضَانَ، لَمْ يَأْمُرْنَا، وَلَمْ يَتَعَاهَدْنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

[2653] 126 - (1129) Humaid bin 'Abdur-Rahmân narrated that he heard Mu'âwiyyah bin Abî Sufyân delivering a *Khuṭbah* in Al-Madînah - meaning, on one of his visits there - on the day of 'Âshûrâ', in which he said: "Where are your scholars, O people of Al-Madînah? I heard the Messenger of Allâh ﷺ say concerning this day: This is the day of 'Âshûrâ' and Allâh has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so."

[٢٦٥٣- ١٢٦] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعاوِيَةَ بْنَ أَبِي سُقِيَانَ، خَطَبَهُ بِالْمَدِينَةِ - يَعْنِي فِي قَدْمَةِ قَدِيمَهَا - خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ يَا أَهْلَ الْمَدِينَةِ! سِمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِهَا إِلَيْهَا يَوْمَ عَاشُورَاءَ، وَلَمْ يَكُنْ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ أَحَبَ مِنْكُمْ أَنْ يَصُومَ فَلِيُصُمْ، وَمَنْ أَحَبَ مِنْكُمْ أَنْ يُفْطِرَ فَلِيُفْطِرْ». .

[2654] (...) A similar report (as no. 2653) was narrated from Anas from Ibn Shihâb with this chain.

[٢٦٥٤] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ

ابن أنسٍ عن ابن شهاب في هذا
الإسناد، بمثلك.

[2655] (...) It was narrated from Az-Zuhri with this chain that he heard the Prophet ﷺ say on this day: "I am fasting, so whoever wants to fast, let him do so." And he did not mention the rest of the *Hadîth* of Mâlik and Yûnus (no. 2653).

[٢٦٥٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِّيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي مِثْلِ هَذَا الْيَوْمِ: «إِنِّي صَائِمٌ، فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُومْ» وَلَمْ يَذْكُرْ بَاقِي حَدِيثِ مَالِكٍ وَيُونُسَ.

[2656] 127 - (1130) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ came to Al-Madinah, and he found the Jews fasting on the day of 'Âshûrâ'. They were asked about that and they said: 'This is the day on which Allâh granted victory to Mûsâ and the Children of Israel over Fir'awn (Pharaoh). We fast on this day out of reverence for it.' The Prophet ﷺ said: 'We are closer to Mûsâ than you,' and he enjoined fasting on that day."

[٢٦٥٦] يَحْمَيْ بْنُ يَحْمَيْ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ الْمَدِينَةُ، فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ؟ فَقَالُوا: هَذَا الْيَوْمُ الَّذِي أَطْهَرَ اللَّهُ فِيهِ مُوسَى وَتَبَّنَ إِسْرَائِيلَ عَلَى فِرْعَوْنَ، فَجَنَحَ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ». فَأَمَرَ بِصَوْمِهِ.

[2657] (...) It was narrated from Abû Bishr with this chain (a *Hadîth* similar to no. 2656), and he said: "And he asked them about that."

[٢٦٥٧] (...) وَحَدَّثَنَا ابْنُ بَشَارٍ وَأَبُو بَكْرِ بْنِ نَافِعٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُبَّابَةَ، عَنْ أَبِي بِشْرٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: فَسَأَلَهُمْ عَنْ ذَلِكَ.

[2658] 128 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the

[٢٦٥٨] (...) وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِّيَانُ عَنْ أَيُوبَ، عَنْ

Messenger of Allâh ﷺ came to Al-Madînah and found the Jews fasting on the day of 'Âshûrâ'. The Messenger of Allâh ﷺ said to them: "What is this day that you are fasting?" They said: "This is a great day, on which Allâh saved Mûsâ and his people, and drowned Fir'awn (Pharaoh) and his people. Mûsâ fasted on this day out of gratitude and we fast it too." The Messenger of Allâh ﷺ said: "We are more entitled to be closer to Mûsâ than you," and the Messenger of Allâh ﷺ fasted (on this day) and enjoined fasting on it.

[2659] (...) It was narrated from Ayyûb with this chain.

[2660] 129 - (1131) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The day of 'Âshûrâ' was a day that was venerated by the Jews, who used to take it as a festival. The Messenger of Allâh ﷺ said: 'You (Muslims) should fast (on this day).'"

[2661] 130 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The people of Khaibar used to fast on

عبد الله بن سعيد بن جعير، عن أبيه، عن ابن عباس [رضي الله عنهما]، أن رسول الله صلى الله عليه وسلم قدم المدينة، فوجد اليهود صائمين، يوم عاشوراء. فقال لهم رسول الله صلى الله عليه وسلم: «ما هذا اليوم الذي تصومونه؟» قالوا: هذا يوم عظيم، أنجى الله فيه موسى وقومه، وعرق فرعون وقومه، فصامه موسى شكرًا، فتحن نصومه، فقال رسول الله صلى الله عليه وسلم: «فَنَحْنُ أَحْقَ وَأَوْلَى بِمُوسَى مِنْكُمْ» فصامه رسول الله صلى الله عليه وسلم، وأمر بصيامه.

[٢٦٥٩] (...) وحدتنا إسحاق بن إبراهيم: حذتنا عبد الرزاق: حذتنا معمر عن أثيوب بهذا الاستاد، إلا آنة قال: عن ابن سعيد بن جعير، لم يسمه.

[٢٦٦٠] ١٢٩ - (١١٣١) وحدتنا أبو بكر ابن أبي شيبة وابن نمير قالا: حذتنا أبوأسامة عن أبي عميس، عن قيس بن مسلم، عن طارق ابن شهاب، عن أبي موسى [رضي الله عنه] قال: كان يوم عاشوراء يوماً يعظمه اليهود، تأخذة عيداً، فقال رسول الله صلى الله عليه وسلم: «صوموه أنتم».

[٢٦٦١] ١٣٠ - (...) وحدتنا أحmed بن المثنى: حذتنا حماد بن أسامة: حذتنا أبو العميس: أخبرني

the day of '*Ashūrā'*, and they took it as a festival and dressed their women in their jewelry and finery on that day. The Messenger of Allāh ﷺ said: ‘Then you (Muslims) should fast (on that day).’”

قَيْسٌ، فَذَكَرَ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَزَادَ: قَالَ أَبُو أُسَامَةَ: فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عُمَرَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شَهَابٍ، عَنْ أَبِي مُوسَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ أَهْلُ حَيْثَرٍ يَصُومُونَ يَوْمَ عَاشُورَاءَ، يَتَحَدَّدُونَ عِيدًا، وَيُلْسِنُونَ نِسَاءُهُمْ فِيهِ حُلَيْهِمْ وَشَارِعَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاصُومُوهُ أَنْتُمْ».

[2662] 131 - (1132) It was narrated from ‘Ubaidullâh bin Abî Yazîd that he heard Ibn ‘Abbâs [may Allâh be pleased with them] being asked about fasting on the day of ‘Ashûrâ’. He said: “I do not know that the Messenger of Allâh ﷺ singled out any day for fasting, regarding it as superior to other days, apart from this day, or any month apart from this month” - meaning Ramadân.

[٢٦٦٢] ١٣١-(١١٣٢) حَدَّثَنَا أَبُوبِكْرٌ بْنُ أَبِي شَيْهَةَ وَعَمِّرُو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُوبِكْرٌ: حَدَّثَنَا ابْنُ عُيَيْنَةَ - عَنْ عَبْيَدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسَ [رَضِيَ اللَّهُ عَنْهُمَا]، وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ يَوْمًا، يَطْلُبُ فَضْلَهُ عَلَى الْأَيَّامِ، إِلَّا هَذَا الْيَوْمُ، وَلَا شَهْرًا إِلَّا هَذَا الشَّهْرُ، يَعْنِي رَمَضَانَ.

[2663] (...) ‘Ubaidullâh bin Abî Yazîd narrated a similar report with this chain.

[٢٦٦٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ أَبِي يَزِيدَ فِي هَذَا الْإِسْنَادِ، بِمُثْلِهِ.

(المعجم ٢٠) - (بابُ أَيِّ يَوْمٍ يَصَامُ فِي عَاشُورَاءِ؟) (التحفة ٢٠)

Chapter 20. Which Day Should Be Fasted For ‘Ashûrâ’?

[2664] 132 - (1132) It was

[٢٦٦٤] ١٣٢-(١١٣٢) حَدَّثَنَا أَبُوبِكْرٌ

narrated that Al-Hakam bin Al-A'raj said: "I came to Ibn 'Abbas [may Allâh be pleased with them] while he was reclining on his *Ridâ'* at Zamzam and said to him: 'Tell me about the fast of *'Ashûrâ'*.' He said: 'When you see the crescent of Muharram, then count, and fast on the ninth day.' I said: 'Is this how the Messenger of Allâh ﷺ used to fast it?' He said: 'Yes.'"

بَكْرٌ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا وَكِبْرُ بْنُ
الْجَرَاحِ عَنْ حَاجِبِ بْنِ عُمَرَ، عَنْ
الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: اتَّهَيْتُ إِلَى ابْنِ
عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ
رِدَاءَهُ فِي زَمْرَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ
صَوْمِ عَاشُورَاءَ، فَقَالَ: إِذَا رَأَيْتَ هِلَالَ
الْمُحَرَّمِ فَاغْتُدُ، وَأَضْبَغْ يَوْمَ التَّاسِعِ
صَائِمًا. قُلْتُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ
يَصُومُهُ؟ قَالَ: نَعَمْ.

[2665] (...) Al-Hakam bin Al-A'raj said: "I asked Ibn 'Abbas [may Allâh be pleased with them], when he was reclining on his *Ridâ'* at Zamzam, about fasting on the day of *'Ashûrâ'*..." a *Hadîth* like that of Hâjib bin 'Umar (no. 2664).

[٢٦٦٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
خَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ عَنْ
مَعَاوِيَةَ بْنِ عَمِّرُو: حَدَّثَنِي الْحَكَمُ بْنُ
الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ [رَضِيَ
اللَّهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ
زَمْرَمَ، عَنْ صَوْمِ عَاشُورَاءَ، يُمَثِّلُ حَدِيثَ
حَاجِبِ بْنِ عُمَرَ.

[2666] 133 - (1134) Abû Ghaṭafân bin Ṭarîf Al-Murri said: "I heard 'Abdullâh bin 'Abbas [may Allâh be pleased with them] say: 'When the Messenger of Allâh ﷺ fasted on the day of *'Ashûrâ'* and enjoined this fast, they said: "O Messenger of Allâh, it is a day that is venerated by the Jews and Christians." The Messenger of Allâh ﷺ said: "Next year - if Allâh wills - we will fast on the ninth day.'" He

[٢٦٦٦] [١٣٣ - ١١٣٤] حَدَّثَنَا
الْحَسْنُ بْنُ عَلَيِّ الْحُلَوَانِيُّ: حَدَّثَنَا ابْنُ
أَبِي مَرِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُوبَ:
حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمِّيَّةَ أَنَّهُ سَمِعَ أَبَا
غَطَّفَانَ بْنَ طَرِيفَ الْمُرِيَّ يَقُولُ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]
يَقُولُ: حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ
عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ، قَالُوا: يَا رَسُولَ

said: ‘But the next year the Messenger of Allâh ﷺ had passed away.’”

اللّه! إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى،
فَقَالَ رَسُولُ اللّهِ ﷺ: «إِذَا كَانَ الْعَامُ
الْمُقْبِلُ - إِنْ شَاءَ اللّهُ - صُمِّنَ الْيَوْمَ
الْتَّاسِعُ».

فَالَّذِي قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّى
تُؤْفَى رَسُولُ اللّهِ ﷺ.

[2667] 134 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘If I live until next year, I will certainly fast on the ninth day.’”

According to the report of Abû Bakr: “Meaning, ‘Ashurâ’.”

[٢٦٦٧] ١٣٤ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
وَكَيْبُعُ عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ الْفَارَسِ بْنِ
عَبَّاسٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَيْرٍ عَنْ عَبْدِ
اللّهِ بْنِ عَبَّاسٍ [رَضِيَ اللّهُ عَنْهُمَا] قَالَ:
قَالَ رَسُولُ اللّهِ ﷺ: «الَّذِينَ بَقِيتُ إِلَيْهِ قَاتِلُونَ
لَأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: يَعْنِي يَوْمَ
عَاشُورَاءَ.

(المعجم ٢١) - (بَابُ مِنْ أَكْلِ فِي
عَاشُورَاءِ فَلِكَفْ بَقِيَةِ يَوْمِهِ)
(التحفة ٢١)

Chapter 21. Whoever Eats On 'Ashurâ', Let Him Refrain (From Eating) For The Rest Of The Day

[2668] 135 - (1135) It was narrated that Salâmah bin Al-Akwa' said: “The Messenger of Allâh ﷺ sent a man from Aslâm on the day of ‘Ashurâ’ and told him to announce to the people: ‘Whoever is not fasting, let him fast, and whoever has eaten, let him complete his fast until nightfall.’”

[٢٦٦٨] ١٣٥ - (١١٣٥) وَحَدَّثَنَا
قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ
سَلَمَةَ بْنِ الْأَكْوَعَ [رَضِيَ اللّهُ عَنْهُ] أَنَّهُ
قَالَ: بَعَثَ رَسُولُ اللّهِ ﷺ رَجُلًا مِنْ
أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي

الناسِ: «مَنْ كَانَ لَمْ يَصُمْ، فَلْيَصُمْ،
وَمَنْ كَانَ أَكَلَ، فَلْيَتَمَّ صِيَامَهُ إِلَى
اللَّيْلِ».

[2669] 136 - (1136) It was narrated that Ar-Rubayy' bint Mu'awwidh bin 'Afra' said: "On the morning of 'Ashurâ', the Messenger of Allâh ﷺ sent word to the villages of the *Anṣâr* around Al-Madînah, saying: 'Whoever started the day fasting, let him complete his fast, and whoever started the day not fasting, let him complete the rest of the day (without food).'"

"After that, we used to fast on this day, and we would make our children fast too, even the little ones if Allâh wills. And we used to take them to the Masjid. We would make them toys out of wool, and if one of them cried for food, we would give (that toy) to him until it was time to break the fast."

[2670] 137 - (...) It was narrated that Khâlid bin Dhakwân said: "I asked Ar-Rubayy' bint Mu'awwidh about fasting on 'Ashurâ' and she said: "The Messenger of Allâh ﷺ sent his envoys to the villages of the *Anṣâr*..." and he mentioned a *Hadîth* similar to that of Bishr (no. 2669), except that he said: "And we would make them a toy

[٢٦٦٩] ١٣٦ - (١١٣٦) وَحَدَّثَنِي
أَبُو بَكْرٍ ابْنُ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا بِشْرُ بْنُ
الْمُفْضَلِ بْنِ لَاحِقٍ: حَدَّثَنَا خَالِدُ بْنُ
ذُكْوَانَ عَنِ الرُّبَيعِ بْنِ مُعَاوِذِ ابْنِ عَفْرَاءَ
قَالَتْ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ غَدَةَ
عَاشُورَاءَ إِلَى قُرْبِ الْأَنْصَارِ الَّتِي حَوْلَ
الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا، فَلْيَتَمَّ
صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا، فَلْيَتَمَّ
بَقِيَّةَ يَوْمِهِ».

فَكُنَّا، بَعْدَ ذَلِكَ نَصُومُهُ، وَنَصْرُومُ
صِبِيَّاتَنَا الصَّعَارَ مِنْهُمْ، إِنْ شَاءَ اللَّهُ،
وَنَذْهَبُ إِلَى الْمَسْجِدِ، فَجَعَلُ لَهُمُ اللُّعْبَةَ
مِنَ الْعِيْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى
طَعَامٍ، أَعْطَيْنَاهَا إِلَيْهِ عِنْدَ الْأَفْطَارِ.

[٢٦٧٠] ١٣٧ - (...) وَحَدَّثَنَا
بِحَجَّى بْنُ بَحْرَى: حَدَّثَنَا أَبُو مَعْشِرِ الْعَطَّارُ
عَنْ خَالِدِ بْنِ ذُكْوَانَ قَالَ: سَأَلْتُ الرُّبَيعَ
بْنَ مُعَاوِذٍ عَنْ صَوْمِ عَاشُورَاءِ؟ قَالَتْ:
بَعَثَ رَسُولُ اللَّهِ ﷺ رُسُلَّهُ فِي قُرَى
الْأَنْصَارِ، فَذَكَرَ بِمُثْلِ حَدِيثِ بِشْرٍ، غَيْرَ
أَنَّ لَّ: وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِيْنِ،

out of wool, and take it with us, and if they asked us for food, we would give them the toy to play with, until they completed their fast."

فَنَدْهُبُ بِهِ مَعَنَا، فَإِذَا سَأَلُونَا الطَّعَامَ، أَعْطَيْنَاهُمُ الْلَّعْبَةَ تُلْهِيهِمْ، حَتَّى يُمُوْهُ صَوْمَهُمْ.

Chapter 22. The Prohibition Of Fasting On The Two Days Of 'Id

(المعجم (٢٢) - (باب تحرير صوم يومي العيدين) (التحفة (٢٢)

[2671] 138 - (1137) It was narrated that Abū 'Ubaid, the freed slave of Ibn Azhar, said: "I attended 'Id with 'Umar bin Al-Khattāb [may Allāh be pleased with them]. He came and prayed, then he stood and addressed the people saying: 'These are two days when the Messenger of Allāh ﷺ forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.'"

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرٍ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]، فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَيْنِ، نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْآخَرُ يَوْمُ تَأْكُلُونَ فِيهِ مِنْ سُسَيْكُمْ.

[2672] 139 - (1138) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Messenger of Allāh ﷺ forbade fasting on two days: The day of *Al-Adha* and the day of *Al-Fitr*.

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ.

[2673] 140 - (827) It was narrated that Qaza'ah said, concerning Abū Sa'eed Al-Khudrî [may Allāh be pleased with them]: "I heard a *Hadīth* from him that impressed me, so I

ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمُكْرَبِ وَهُوَ ابْنُ عُمَيْرٍ، عَنْ فَرَعَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ مِنْهُ

said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?' He said: 'I heard him say: "Fasting is not good on two days: The day of *Al-Adha* and the day of *Al-Fitr* (breaking the fast) after Ramadân."

[2674] 141 - (...) It was narrated from Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting two days, the day of *Al-Fitr* and the day of *An-Nahr* (sacrifice).

[2675] 142 - (1139) It was narrated that Ziyâd bin Khubair said: "A man came to Ibn 'Umar [may Allâh be pleased with them] and said: 'I vowed to fast on a day which coincides with the day of *Al-Adha*, or *Al-Fitr*.' Ibn 'Umar [may Allâh be pleased with them] said: 'Allâh has enjoined fulfillment of vows, but the Messenger of Allâh ﷺ forbade fasting on this day.'

[2676] 143 - (1140) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ forbade

حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ؟ قَالَ: فَأَقُولُ عَلَى رَسُولِ اللَّهِ مَا لَمْ أَسْمَعْ؟ قَالَ: سَمِعْتُهُ يَقُولُ: (لَا يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ: يَوْمٍ الْأَضْحَى، وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ). [راجع: ١٩٢٣]

[٢٦٧٤-١٤١] وَحَدَّثَنَا أَبُو كَامِلُ الْجَعْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْحُدَرِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ظَاهِرًا نَهَى عَنْ صِيَامِ يَوْمِيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[٢٦٧٥-١٤٢] وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ عَنْ أَبْنِ عَوْنَى، عَنْ زِيَادِ بْنِ جُبَيرٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] فَقَالَ: إِنِّي نَدَرْتُ أَنْ أَصُومَ يَوْمًا، فَوَافَقَ يَوْمً أَضْحَى أَوْ فِطْرٍ، فَقَالَ أَبْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَمْرَ اللَّهُ تَعَالَى بِوَفَاءِ النَّدْرِ، وَنَهَى رَسُولُ اللَّهِ ظَاهِرًا عَنْ صَوْمِ هَذَا الْيَوْمِ.

[٢٦٧٦-١٤٣] وَحَدَّثَنَا أَبْنُ نُعْمَى: حَدَّثَنَا أَبِيهِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عَمْرَةُ عَنْ عَائِشَةَ [رَضِيَ

two fasts: The day of *Al-Fitr* and the day of *Al-Adha*.”

الله عنْهَا] قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنْ صَوْمَانِ: يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى.

(المعجم ٢٣) - (باب تحريم صوم

أيام التشريق، وبيان أنها أيام أكل

وشرب وذكر الله عز وجل) (التحفة ٢٣)

Chapter 23. The Prohibition Of Fasting The Days Of *At-Tashriq*, Which Are The Days Of Eating, Drinking And Remembering Allâh, The Mighty And Sublime

[2677] 144 - (1141) It was narrated that Nubaishah Al-Hudhalî said: “The Messenger of Allâh ﷺ said: ‘The days of *At-Tashriq* are days of eating and drinking.’”

[٢٦٧٧] ١٤٤ - (١١٤١) وَحَدَّثَنَا

سُرِيبُونَ بْنُ يُوسُنَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي مَلِيعٍ، عَنْ نُبَيْشَةَ الْهَذَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (أَيَّامُ التَّشْرِيقِ

أَيَّامُ أَكْلٍ وَشُرْبٍ).

[2678] (...) It was narrated from Khâlid *Al-Hadhdhâ'* (who said): “Abû Qilâbah narrated to me, from Abû Al-Malîh, from Nubaishah.” Khâlid said: “So I met Abû Malîh, and I asked him, and he told me...” and he narrated a *Hadîth* similar to that of Hushaim (no. 2677) from the Prophet ﷺ, and he added: “and remembrance of Allâh.”

[٢٦٧٨] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ

عَبْدِ اللهِ بْنِ نُعْمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ خَالِدِ الْحَدَّادِ: حَدَّثَنِي أَبُو قِلَّابَةَ عَنْ أَبِي الْمَلِيعِ، عَنْ نُبَيْشَةَ، قَالَ خَالِدٌ: فَلَقِيَتِ أَبَا مَلِيعَ فَسَأَلَهُ، فَحَدَّثَنِي بِهِ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ هُشَيْمٍ، وَزَادَ [فِيهِ]: (وَذَكَرَ اللهُ).

[2679] 145 - (1142) It was narrated from Ibn Ka'b bin Mâlik that his father narrated to him that the Messenger of Allâh ﷺ sent him and Aws bin Al-Hasadhatân during the days of *At-Tashriq* to call out: “No one will enter Paradise but a believer, and

[٢٦٧٩] ١٤٥ - (١١٤٢) وَحَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي الرَّبِّيرِ، عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَهُ وَأَوْسَ

the days of Mina are days of eating and drinking.”

بْنَ الْحَدَّثَانِ أَيَّامَ الشَّرِيقِ، فَنَادَى: «أَنَّهُ
لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَأَيَّامَ مِنَ
أَيَّامِ أَكْلٍ وَشُرْبٍ».

[2680] (...) Ibrâhîm bin Țahmân narrated it with this chain (a *Hadîth* similar to no. 2679), except that he said: “And they called out.”

[٢٦٨٠] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ ابْنُ
عُمَرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ بِهَذَا
الِإِسْتَادَ، عَيْرَ أَنَّهُ قَالَ: فَنَادَاهُ.

Chapter 24. It Is Disliked To Single Out Friday For Fasting, Unless It Coincides With A Day That One Customarily Fasts

[2681] 146 - (1143) It was narrated from Muḥammad bin ‘Abbâd bin Ja‘far: ‘I asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them] while he was circumambulating the Ka‘bah: ‘Did the Messenger of Allâh ﷺ forbid fasting on Friday?’ He said: ‘Yes, by the Lord of this House.’”

(المعجم ٢٤) - (باب كراهة إفراد يوم الجمعة بصوم لا يوافق عادته)
(التحفة ٢٤)

[٢٦٨١] ١٤٦-(١١٤٣) وَحَدَّثَنَا
عُمَرُو النَّاقِدُ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ
عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدٍ بْنِ
عَبَادٍ بْنِ جَعْفَرٍ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
[رَضِيَ اللَّهُ عَنْهُمَا] وَهُوَ يَطْوُفُ بِالْبَيْتِ،
أَنَّهُ رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمِ
الْجُمُعَةِ؟ فَقَالَ: نَعَمْ، وَرَبَّ هَذَا الْبَيْتِ.

[2682] (...) Muḥammad bin ‘Abbâd bin Ja‘far narrated that he asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them]... a similar report (as no. 2681) from the Prophet ﷺ.

[٢٦٨٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ
جُرَيْحَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرٍ بْنِ
شَيْبَةَ، أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَادٍ بْنِ جَعْفَرٍ
أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ
عَنْهُمَا] بِمُثْلِهِ، عَنِ النَّبِيِّ ﷺ.

[2683] 147 - (1144) It was

[٢٦٨٣] ١٤٧-(١١٤٤) وَحَدَّثَنَا أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'None of you should fast on Friday, unless he fasts (a day) before it or after it.'"

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[2684] 148 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "Do not single out the night of Friday for praying *Qiyâm* and do not single out the day of Friday for fasting, unless that coincides with a fast that one (habitually) observes."

كُرَيْبٌ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْجُعْفَى عَنْ زَانِدَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِرِّينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحْتَصُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ الْيَالَىِ، وَلَا تَحْتَصُوا يَوْمَ الْجُمُعَةِ بِصَيَامٍ مِنْ بَيْنِ الْأَيَامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُ أَحَدُكُمْ».

Chapter 25. The Saying Of Allâh Most High: "...And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)"^[1] Is Abrogated By His Saying: "...So whoever of you sights (the crescent on the first night of) the month (of Ramâdân i.e. is present at his home), he must observe *Sawm* (fasts) that month"..."^[2]

[2685] 149 - (1145) It was

(المعجم ٢٥) - (باب بيان نسخ قول الله تعالى: «وَعَلَى الْأَذْيَارِ يُطِيقُونَهُ وَذَيَّهُ طَعَامٌ وَسَكِينٌ» بقوله: «فَمَنْ شَهِدَ مِنْكُمْ أَشْهَرَ فَلِيَصُنْتَهُ» (التحفة ٢٥)

[٢٦٨٥] ١٤٩ - (١١٤٥) وَحَدَّثَنَا فُضَيْبَةُ

[1] Al-Baqarah 2:184.

[2] Al-Baqarah 2:185.

narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "When the following verse was revealed: '...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)...'^[1] those who wanted to break the fast and pay the *Fidyah* (did so), until the verse which comes after it was revealed, which abrogated it."

[2686] 150 - (...) It was narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "During Ramaḍân at the time of the Messenger of Allâh ﷺ, whoever among us wanted to fast did so, and whoever among us wanted to break the fast and pay the *Fidyah* did so, until this verse was revealed: '...So whoever of you sights (the crescent on the first night of) the month (of Ramaḍân i.e. is present at his home), he must observe *Sawm* (fasts) that month'...".^[2]

Chapter 26. It Is Permissible To Delay Making Up Missed Ramaḍân Fasts Until Before The Next Ramaḍân Comes, And This Is For Those Who Broke The Fast For A Reason Such As Sickness, Travel, Menstruation And The Like

[2687] 151 - (1146) It was

بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَّ عَنْ عَمْرُو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بَزِيرَدَ مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْفَعِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ: ﴿وَعَلَى الَّذِينَ يُطْعِمُونَهُمْ فَدِيَةً كِعَامٌ مِسْكِينٌ﴾ [البقرة: ۱۸۴] كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَقْتَدِي، حَتَّى نَزَّلْتُ الْآيَةَ الَّتِي بَعْدَهَا فَسَخَّنَهَا.

[۲۶۸۶]-۱۵۰ وَحَدَّثَنِي عَمْرُو بْنُ سَوَادِ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرٍ بْنِ الْأَشْجَحِ، عَنْ بَزِيرَدَ مَوْلَى سَلَمَةَ ابْنِ الْأَكْفَعِ عَنْ سَلَمَةَ بْنِ الْأَكْفَعِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَاقْتَدِي بِطَعَامِ مِسْكِينٍ؛ حَتَّى أُنْزَلْتُ هَذِهِ الْآيَةَ: ﴿فَمَنْ شَهَدَ مِنْكُمُ الشَّهْرَ فَلِيَصُمِّمْهُ﴾ [البقرة: ۱۸۵].

(المعجم ۲۶) - (باب جواز تأخير
قضاء رمضان ما لم يجئ رمضان
آخر، لمن أفتر بعد مرض وسفر
وحيض ونحو ذلك) (التحفة ۲۶)

[۲۶۸۷]-۱۵۱ وَحَدَّثَنَا

^[۱] *Al-Baqarah* 2:184.

^[۲] *Al-Baqarah* 2:185.

narrated from Zuhair: “Yahyâ bin Sa‘eed narrated to us from Abû Salamah, who said: ‘I heard ‘Aishah [may Allâh be pleased with her] say: I would owe Ramadân fasts, and I would not be able to make them up until Sha‘bân. Because of being busy with the Messenger of Allâh ﷺ, or for the Messenger of Allâh ﷺ.’”

أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِيهِ سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِعُ أَنْ أَفْضِيهِ إِلَّا فِي شَعْبَانَ، الشُّغْلُ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ بِرَسُولِ اللَّهِ ﷺ.

[2688] (...) It was narrated from Sulaimân bin Bilâl: “Yahyâ bin Sa‘eed narrated to us...” - with this chain (a *Hadîth* similar to no. 2687), except that in it he said: “That was because circumstances with the Messenger of Allâh ﷺ.”

[٢٦٨٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَشْرُبُ بْنُ عُمَرَ الرَّهَانِيُّ: حَدَّثَنِي سَلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادِ، عَيْرَ أَنَّهُ قَالَ: وَذَلِكَ لِمَكَانٍ رَسُولُ اللَّهِ ﷺ.

[2689]... - (...) It was narrated from Ibn Juraij: “Yahyâ bin Sa‘eed narrated to me...” - with this chain (a *Hadîth* similar to no. 2687). He said: “That was because of her status with the Prophet ﷺ” - Yahyâ said that.

[٢٦٨٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادِ، قَالَ: فَطَّشتُ أَنَّ ذَلِكَ لِمَكَانِهَا مِنَ الْبَيْتِ - يَحْيَى يَقُولُهُ.

[2690] (...) It was narrated from ‘Abdul-Wahhâb (and another chain) from Sufyân, both of them from Yahyâ with this chain (a similar *Hadîth* as no. 2687). And they did not mention in the *Hadîth*: “Being busy with Messenger of Allâh ﷺ.”

[٢٦٩٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ؛ وَحَدَّثَنَا عَمْرُو النَّافِدُ: حَدَّثَنَا سُفْيَانُ، كَلَّا هُمَا عَنْ يَحْيَى بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغْلُ بِرَسُولِ اللَّهِ ﷺ.

[2691] 152 - (...) It was narrated from Muhammâd bin Ibrâhîm, from Abû Salamah bin ‘Abdur-

[٢٦٩١] ١٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِيُّ: حَدَّثَنَا عَبْدُ

Rahmân, from ‘Aishah [may Allâh be pleased with her] that she said: “If one of us did not fast [in Ramadân] during the time of the Messenger of Allâh ﷺ, she would not be able to make it up with the Messenger of Allâh ﷺ, until Sha‘bân came.”

الْعَزِيزُ بْنُ مُحَمَّدٍ الدَّرَاوِرْدِيُّ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَكَفْطِرٍ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَمَا تَقْدِيرُ عَلَى أَنْ تَفْضِيَّةً مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى يَأْتِي شَعْبَانَ.

Chapter 27. Making Up Fasts On Behalf Of The Deceased

(المعجم ٢٧) - (باب قضاء الصوم عن الميت) (التحفة ٢٧)

[2692] 153 - (1147) It was narrated from ‘Aishah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ said: “Whoever dies owing any (obligatory) fasts, his *Wâlî* (relative) should make them up on his behalf.”^[1]

[٢٦٩٢] ١٥٣ - (١١٤٧) وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَنْصَارِيِّ وَأَخْمَدُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ الزُّبَيرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ».

[2693] 154 - (1148) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that a woman came to the Messenger of Allâh ﷺ and said: “My

[٢٦٩٣] ١٥٤ - (١١٤٨) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ

^[1] They say that the meaning of *Wâlî* here is one of his relatives.

mother has died, and she owed one month of fasting." He said: "Don't you think that if she owed a debt, you would pay it off?" She said: "Yes." He said: "The debt owed to Allâh is more deserving of being paid off."

الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتِ تَقْضِيهِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ».

[2694] 155 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, my mother has died and she owed one month's fasting. Shall I make it up on her behalf?' He said: 'Don't you think that if your mother owed a debt, you would pay it off on her behalf?' He said: 'Yes.' He said: 'The debt owed to Allâh is more deserving of being paid off.'"

(One of the narrators) Sulaimân said: "When we were sitting and Muslim^[1] narrated this *Hadîth*, Al-Hakam and Salamah bin Kuhail both said: 'We heard Mujâhid quote this from Ibn 'Abbâs."

[٢٦٩٤] ١٥٥ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتِ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُفْضَىً».

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعًا، وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ، فَقَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنْ ابْنِ عَبَّاسٍ.

^[1] That is, Muslim Al-Batîn, one of the narrators, not the author.

[2695] (...) This *Hadîth* was narrated from Ibn ‘Abbâs [may Allâh be pleased with them], from the Prophet ﷺ.

[٢٦٩٥] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُعُ: حَدَّثَنَا أَبُو حَمَدٍ الْأَخْمَرُ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتْيَةَ وَمُسْلِمِ الْبَطَينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ وَمُجَاهِدِ وَعَطَاءَ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[2696] 156 - (...) It was narrated that Ibn ‘Abbâs said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, my mother has died and she owed a fast that she vowed to observe; shall I fast it on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt and you would pay it off, that would settle the matter on her behalf?’ She said: ‘Yes.’ He said: ‘Then fast on behalf of your mother.’”

[٢٦٩٦] ١٥٦ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَصْوِرٍ وَابْنُ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ حُمَيْدٌ، جَمِيعًا عَنْ زَكَرِيَّاءَ بْنِ عَدَىٰ - قَالَ عَبْدُ اللَّهِ حُمَيْدٌ: زَكَرِيَّاءُ ابْنُ عَدَىٰ: - أَخْبَرَنَا عَبِيدُ اللَّهِ بْنُ عَمْرِو، عَنْ رَبِيدٍ بْنِ أَبِي أُنْيَسَةَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتْيَةَ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ وَعَنْهَا صَوْمٌ نَدِيرٌ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَىٰ أُمِّكِ دِينٌ فَقَضَيْتَهُ، أَكَانَ يُؤَدِّي ذَلِكَ عَنْهَا؟» قَالَتْ: نَعَمْ، قَالَ: «فَصُومِي عَنْ أُمِّكِ». .

[2697] 157 - (1149) It was narrated from ‘Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: “While I was sitting with the

[٢٦٩٧] ١٥٧ - (١١٤٩) وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرَ السَّعْدِيُّ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ

Messenger of Allâh ﷺ, a woman came to him and said: 'I gave a slave woman in charity to my mother, then she died.' He said: 'Your reward is assured, and she (the slave woman) has been returned to you as an inheritance.' She said: 'O Messenger of Allâh, she owed one month's fasting, should I fast on her behalf?' He said: 'Fast on her behalf.' She said: She never went for *Hajj*, should I perform *Hajj* on her behalf? He said: 'Perform *Hajj* on her behalf.'

عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّةَ، عَنْ أَيْمَهِ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ: يَئِنَا أَنَا جَالِسٌ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ} إِذَا امْرَأَةٌ
فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِحَارِيَةٍ
وَإِنَّهَا مَاتَتْ، قَالَ: فَقَالَ: «وَجَبَ
أَجْرُكَ، وَرَدَّهَا عَلَيْكَ الْمِيرَاثُ» قَالَتْ:
يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ عَلَيْهَا صَوْمُ
شَهْرٍ، أَفَصَوْمُ عَنْهَا؟ قَالَ: «صُومِي
عَنْهَا» قَالَتْ: إِنَّهَا لَمْ تَحْجَجْ قَطُّ، أَفَأَحْجَجْ
عَنْهَا؟ قَالَ: «حُجَّيْ عَنْهَا».

[2698] 158 - (...) It was narrated from 'Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: "I was sitting with the Prophet ﷺ..." a *Hadîth* like that of Ibn Mushir (no. 2697), except that he said: "Two months' fasting."

۱۵۸- [۲۶۹۸] (...). وَحَدَّثَنَا
أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ نُعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ
عَبْدِ اللَّهِ بْنِ بُرِيَّةَ، عَنْ أَيْمَهِ [رَضِيَ اللَّهُ
عَنْهُ] قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ:
صَوْمُ شَهْرَيْنِ.

[2699] (...) It was narrated from Ibn Buraidah that his father [may Allâh be pleased with them] said: "A woman came to the Prophet ﷺ..." and he mentioned a similar report (as no. 2698), but he said: "One month's fasting."

۲۶۹۹- (...). وَحَدَّثَنَا عَبْدُ بْنِ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ ابْنِ
بُرِيَّةَ، عَنْ أَيْمَهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَقَالَ: صَوْمُ شَهْرٍ.

[2700] (...) It was narrated from Sufyân with this chain (a *Hadîth*

۲۷۰۰- (...). وَحَدَّثَنِي إِشْحَلُ بْنُ

similar to no. 2697), but he said: "Two months' fasting."

[2701] (...) It was narrated from Sulaimân bin Buraidah that his father [may Allâh be pleased with him] said: "A woman came to the Prophet ﷺ..." a *Hadîth* like theirs (no. 2697), but he said: "One month's fasting."

Chapter 28. If A Fasting Person Is Invited To Eat And He Does Not Want To Break His Fast, Or Someone Insults Him Or Argues With Him, It Is Recommended For Him To Say: "I Am Fasting," And He Should Protect His Fast From Obscene Speech, Ignorance And The Like

[2702] 159 - (1150) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you is invited to eat when he is fasting, let him say: 'I am fasting.'"

مَنْصُورٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ عَنْ سُفْيَانَ، يَهْذَا إِلَيْهِ أَسْنَادٌ، وَقَالَ: صَوْمُ شَهْرَيْنِ. [٢٧٠١] (...) وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ أَبْنِ عَطَاءِ الْمَكِيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ: يُمْثِلُ حَدِيثَهُمْ، وَقَالَ: صَوْمُ شَهْرٍ.

(المعجم ٢٨) - (باب ندب الصائم إذا دعى إلى الطعام ولم يرد الإفطار، أو شُوتَمْ أو قوتلْ أن يقول: إني صائم وأنه ينزعه صومه عن الرَّفت والجهل ونحوه) (التحفة ٢٨)

[٢٧٠٢] - [١١٥٩] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقْدُ وَرُزْهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَيَةَ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] - قَالَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: رِوَايَةٌ. وَقَالَ عَمْرُو: يَلْعَنُ بِهِ النَّبِيِّ ﷺ. وَقَالَ رُزْهَيْرٌ: عَنِ النَّبِيِّ ﷺ - قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ».

Chapter 29. Guarding One's Tongue When Fasting

[2703] 160 - (1151) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and if someone insults him or argues with him, let him say: 'I am fasting, I am fasting.'"

(المعجم ٢٩) - (باب حفظ اللسان
للصائم) (التحفة ٢٩)

[١٦٠-١١٥١] [٢٧٠٣] وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا سُقِيَانُ بْنُ عَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] رِوَايَةً قَالَ: إِذَا أَضَبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا، فَلَا يَرْفُثُ وَلَا يَجْهَلُ، فَإِنْ امْرُرْ شَاتَمَهُ أَوْ قَاتَلَهُ، فَلْيُقْلِنْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

Chapter 30. The Virtue Of Fasting

[2704] 161 - (...) Abû Hurairah [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and Sublime, says: "Every deed of the son of Âdâm is for him, except fasting. It is for Me, and I shall reward for it." By the One in Whose Hand is the soul of Muhammad, the smell of the mouth of the fasting person is better to Allâh than the fragrance of musk.'"

(المعجم ٣٠) - (باب فضل الصيام)
(التحفة ٣٠)

[١٦١-...] [٢٧٠٤] وَحَدَّثَنَا حَرْمَةُ بْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامُ، هُوَ لِي وَأَنَا أَجْزِي بِهِ، فَوَاللَّهِ نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ».

[2705] 162 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The

[١٦٢-...] [٢٧٠٥] وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقَتْمَيْهَ بْنِ سَعِيدٍ

Messenger of Allâh ﷺ said: ‘Fasting is a shield.’”

فَالَا : حَدَّثَنَا الْمُغَиْرَةُ وَهُوَ الْجِزَّامِيُّ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «الصِّيَامُ جُنَاحٌ» .

[2706] 163 - (...) Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: ‘Every deed of the son of Âdâm is for him, except fasting. It is for Me, and I shall reward for it.’’ Fasting is a shield, so when it is a day when one of you is fasting, let him not utter any obscene speech that day nor raise his voice. If anyone reviles him, or argues with him, let him say: ‘I am a man who is fasting, I am fasting.’’ By the One in Whose Hand is the soul of Muhammad! The smell of the mouth of the fasting person will be better to Allâh on the Day of Resurrection than the fragrance of musk. The fasting person has two moments of joy that he rejoices in: When he breaks his fast he rejoices at breaking his fast, and when he meets his Lord he will rejoice in his fasting.”

[2706] 163 - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءً عَنْ أَبِي صَالِحِ الرَّئَيْاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : «قَالَ اللَّهُ تَعَالَى: كُلُّ عَمَلٍ لَبْنُ آدَمَ لَهُ إِلَّا الصِّيَامُ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَاحٌ، فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحْدِكُمْ، فَلَا يَرْفُثُ يَوْمَئِذٍ وَلَا يَسْخَبُ، فَإِنْ سَاهَهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلَيَقُولُ: إِنِّي امْرُؤٌ صَائِمٌ، إِنِّي صَائِمٌ وَاللَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئُهُ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْبَى عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْيَسْنِكِ، وَلِلصَّائِمِ فَرَحَّاتٌ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحَ بِفَطْرِهِ، وَإِذَا لَقَيَ رَبَّهُ فَرَحَ بِصَوْمِهِ» .

[2707] 164 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Every deed of the son of Âdâm will be multiplied, a *Hasanah* will

[2707] 164 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مَعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ؛

be multiplied to ten its like, up to seven hundred times. Allâh, the Mighty and Sublime, said: "Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake." The fasting person will have two moments of joy: Joy when he breaks his fast, and joy when he meets his Lord. And indeed the smell of his mouth is better to Allâh than the fragrance of musk."

وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُونِيُّ - وَاللَّفظُ لَهُ : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعِفُ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ : إِلَّا الصَّوْمُ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانٌ : فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوفٌ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ» .

[2708] 165 - (...) It was narrated that Abû Hurairah and Abû Sa'eed [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, says: "Fasting is for Me and I shall reward for it." The fasting person has two moments of joy: When he breaks his fast, he rejoices, and when he meets Allâh he will rejoice. By the One in Whose Hand is the soul of Muhammad! The smell of the fasting person's mouth is better to Allâh than the fragrance of musk.'

[٢٧٠٨] ١٦٥ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ أَبِي سَيَّانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَا : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ : إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ، إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ : إِذَا أَفْطَرَ فَرَحَ، وَإِذَا لَقِيَ اللَّهَ فَرَحَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيدهِ ! لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ» .

[2709] (...) Dirâr bin Murrah, who is Abû Sinân, narrated it with this chain (a *Hadîth* similar

[٢٧٠٩] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلَيْطِ الْهُنَدِيِّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ

to no. 2708), and he said: "He said: 'When he meets Allâh and He rewards him, he will rejoice.'" [1]

[2710] 166 - (1152) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ said: 'In Paradise there is a gate called *Ar-Rayyân*, through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said: "Where are those who used to fast?" And they will enter through it. When the last of them has entered, it will be closed, and no one else will enter through it.'" [2]

يَعْنِي ابْنَ مُسْلِمٍ : حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ وَهُوَ أَبُو سَيَّانٍ، بِهَذَا الْإِسْنَادِ، قَالَ: وَقَالَ «إِذَا لَقِيَ اللَّهَ فَجَزَاهُ، فَرَحَ». [٢٧١٠-١١٥٢]

بَكْرٌ بْنُ أَبِي شَيْهَةَ : حَدَّثَنَا خَالِدٌ أَبْنُ مَخْلُدٍ الْقَطْوَانِيُّ، عَنْ سُلَيْمَانَ بْنِ يَلَالٍ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ أَبْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخْرُهُمْ، أُغْلَقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

(المعجم ٣١) - (بابُ فضل الصيام
في سبيل الله لمن يطيقه، بلا ضرر
ولا تفويت حق) (التحفة ٣١)

[٢٧١١-١١٥٣] وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا الْلَّئِذُ عَنْ أَبْنِ الْهَادِ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ التَّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ

Chapter 31. The Virtue Of Fasting For In The Cause Of Allâh^[1] For Those Who Are Able To Without Suffering Any Harm Or Neglecting Other Duties

[2711] 167 - (1153) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'There is no one who fasts one day in the cause of Allâh, but Allâh will remove his face (the distance of) seventy autumns from the Fire in return for that day.'" [2]

^[1] Fasting in the cause of Allâh means: Non-Obligatory fasting observed for the sole purpose of pleasing Allâh and seeking His blessings.

يَوْمًا فِي سَبِيلِ اللَّهِ، إِلَّا بَاعَدَ اللَّهُ، بِذَلِكَ
الْيَوْمِ، وَجْهُهُ عَنِ النَّارِ سَبْعِينَ حَرِيقًا».

[2712] (...) It was narrated from Suhail with this chain.

[٢٧١٢] (...) وَحَدَّثَنَا قُتْبَيْهُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي
الْدَّرَأَوْرَدِيَّ، عَنْ سُهْلِ بْنِ هَلْدَانَ الْإِسْنَادِ.

[2713] 168 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts for one day in the cause of Allâh, Allâh will remove his face (the distance of) seventy autumns' from the Fire.'" ۚ

[٢٧١٣] (...) وَحَدَّثَنِي
إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ الرَّحْمَنِ ابْنُ شِيرِ
الْعَبْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ وَسَهْلِ
ابْنِ أَبِي صَالِحٍ أَنَّهُمَا سَوْمَا التَّعْمَانَ بْنَ
أَبِي عَيَّاشِ الزُّرْقَيِّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ
الْخَدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي
سَبِيلِ اللَّهِ، بَاعَدَ اللَّهُ وَجْهُهُ عَنِ النَّارِ
سَبْعِينَ حَرِيقًا».

Chapter 33. It Is Permissible To Observe A Voluntary Fast With An Intention Formed During The Day Before The Sun Reaches Its Zenith, And It Is Permissible For One Who Is Observing A Voluntary Fast To Break His Fast With No Excuse, Although It Is Better For Him To Complete It

[2714] 169 - (1154) It was narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her], said:

(المعجم ٣٢) - (باب جواز صوم
النافلة بنية من النهار قبل الزوال،
وجواز فطر الصائم نفلا من غير عذر
وال الأولى إتمامه) (التحفة ٣٢)

[٢٧١٤] ١٦٩ - (١١٥٤) حَدَّثَنَا أَبُو
كَامِلٍ فُضَيْلُ بْنُ حُسْنٍ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى

"The Messenger of Allâh ﷺ said to me one day: 'O 'Aishah! Do you have anything (to eat)?' I said: 'O Messenger of Allâh, we do not have anything.' He said: 'Then I am fasting.' The Messenger of Allâh ﷺ went out, then a gift was brought to us - or some visitors came to us. When the Messenger of Allâh ﷺ came back, I said: 'O Messenger of Allâh, a gift was brought to us - or some visitors came to us - and I kept something for you.' He said: 'What is it?' I said: 'Hais.'^[1] He said: 'Bring it.' So I brought it to him and he ate, then he said: 'I woke up this morning fasting.'

(One of the narrators) Talhah said: "I narrated this *Hadîth* to Mujâhid and he said: 'That is like a man who allocates charity from his wealth: If he wishes, he may give it, and if he wishes, he may keep it.'"

ابن عبّيد الله: حَدَّثَنِي عَائِشَةُ بْنُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ! هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا عِنْدَنَا شَيْءٌ، قَالَ: «فَإِنِّي صَائِمٌ»، قَالَتْ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَهْدِيْتُ لَنَا هَدِيَّةً - أُوْ جَاءَنَا رَوْرُ - قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَهْدِيْتَ لَنَا هَدِيَّةً - أُوْ جَاءَنَا رَوْرُ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا، قَالَ: «مَا هُوَ؟»، قُلْتُ: حَسْنٌ، قَالَ: «هَاتِيهِ فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: (قَدْ كُنْتُ أَصْبَحْتُ صَائِمًا).

قَالَ طَلْحَةُ: فَحَدَّثَتْ مُجَاهِدًا بِهَذَا الْحَدِيثَ فَقَالَ: ذَاكَ يَمْتَزِلُ الرَّجُلُ يُخْرُجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْسَاهَا فَإِنْ شَاءَ أَمْسَكَهَا.

[2715] 170 - (...) It was narrated that 'Aishah, the Mother of the Believers [may Allâh be pleased with her], said: "The Prophet ﷺ entered upon me one day and said: 'Do you have anything (to eat)?' We said: 'No.' He said: 'Then I am fasting.'

[2715] 170 - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَبِيعٌ عَنْ طَلْحَةَ ابْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيْهِ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ

^[1] A dish made with dates, cream, and cottage cheese, and some of them say it contains oil, and also other things.

came to us on another day and we said: 'O Messenger of Allâh, we have been given some *Hais*.' He said: 'Show it to me, for I woke up this morning fasting,' then he ate."

شَيْءٌ؟ فَقُلْنَا: لَا، قَالَ: «فَإِنَّمَا إِذْنُ صَائِمٍ» ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَهْدَيَ لَنَا حَيْسًا، فَقَالَ: «أَرِينِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ.

Chapter 33. The One Who Eats, Drinks Or Has Intercourse By Mistake Does Not Break His Fast

[2716] 171 - (1155) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for Allâh has fed him and given him to drink.'"

(المعجم (٣٣) - باب أكل الناسي وشربه وجماعه لا يفطر) (التحفة (٣٣)

[٢٧١٦-١٧١] [١١٥٥-١٧١] وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ التَّانِقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الْقُرْدُوسيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيُبْرِئْ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَّنَاهُ».

(المعجم (٣٤) - باب صيام النبي ﷺ في غير رمضان، واستحباب أن لا يخلو شهر من صوم) (التحفة (٣٤)

Chapter 34. The Prophet's Fasts At Times Other Than Ramaḍân; And It Is Recommended To Ensure That No Month Is Free Of Fasting

[2717] 172 - (1156) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah [may Allâh be pleased with her]: 'Did the Prophet ﷺ fast an entire month other than Ramaḍân?' She said: 'By Allâh, he did not fast any entire month other than Ramaḍân, until he

[٢٧١٧-١٧٢] [١١٥٦-١٧٢] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ رُزْبَيْعَ عنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: هَلْ كَانَ النَّبِيُّ ﷺ يَصُومُ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ؟ قَالَتْ: وَاللَّهِ إِنْ

passed away, and he would not let any month pass without fasting some of it, until he died.””

صَامَ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ، حَتَّى
مَضَى لَوْجِهِ، وَلَا أَفْطَرَهُ حَتَّى يُصِيبَ
مِنْهُ.

[2718] 173 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Âishah [may Allâh be pleased with her]: ‘Did the Messenger of Allâh ﷺ fast for any entire month?’ She said: ‘I do not know that he fasted for an entire month except Ramadân, and he did not avoid fasting for an entire month, until he passed away.’”

[٢٧١٨] ١٧٣ - (...) وَحَدَّثَنَا عُبَيْدُ
الله بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسُ
عَنْ عَبْدِ الله بْنِ شَقِيقٍ قَالَ: فَلْتُ لِعَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا]: أَكَانَ رَسُولُ الله ﷺ:
يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ
شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ، وَلَا أَفْطَرَهُ كُلَّهُ
حَتَّى يَصُومَ مِنْهُ، حَتَّى مَضَى
لِسَيِّلِهِ، بَلِيلِهِ.

[2719] 174 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I asked ‘Âishah [may Allâh be pleased with her] about the fasting of the Prophet ﷺ and she said: ‘He used to fast until we said: ‘He has fasted, he has fasted,’ and he would not fast until we said: ‘He is not fasting, he is not fasting.’’” She said: ‘And I did not see him fast an entire month, since he came to Al-Madînah, unless it was Ramadân.’”

[٢٧١٩] ١٧٤ - (...) وَحَدَّثَنِي أَبُو
الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُوبَ
وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الله بْنِ
شَقِيقٍ؛ - قَالَ حَمَادٌ: وَأَطْنَأْنَ أَيُوبَ فَدَّ
سَمِعَهُ مِنْ عَبْدِ الله بْنِ شَقِيقٍ - قَالَ:
سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنْ صَوْمِ
السَّيِّئَاتِ: فَقَالَتْ: كَانَ يَصُومُ حَتَّى
نَقُولَ: قَدْ صَامَ، قَدْ صَامَ، وَيَنْطِرُ حَتَّى
نَقُولَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ، قَالَتْ: وَمَا
رَأَيْتُهُ صَامَ شَهْرًا كَامِلًا، مُنْذُ قَدِيمَ
الْمَدِيَّةِ، إِلَّا أَنْ يَكُونَ رَمَضَانَ.

[2720] (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I asked ‘Âishah [may Allâh be

[٢٧٢٠] (...) وَحَدَّثَنَا قُتْبَيْةُ: حَدَّثَنَا
حَمَادٌ عَنْ أَيُوبَ، عَنْ عَبْدِ الله بْنِ شَقِيقٍ

pleased with her]...” a similar report (as no. 2720), but he did not mention Hishâm or Muhammad in the chain.

قالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]،
بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الْإِسْنَادِ هِشَامًا وَلَا
مُحَمَّدًا.

[2721] 175 - (...) It was narrated that ‘Aishah, the Mother of the Believers [may Allâh be pleased with her], said: “The Messenger of Allâh ﷺ used to fast until we said: ‘He will not break his fast,’ and he used not to fast until we said: ‘He will not fast’. And I never saw the Messenger of Allâh ﷺ complete a month of fasting except Ramaðân, and I never saw him fast more in any month than in Sha'bân.”

[٢٧٢١] ١٧٥ - (...) وَحَدَّثَنَا يَحْيَى
بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي
النَّضِيرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى تَقُولَ: لَا
يُفْطِرُ، وَيُفْطِرُ حَتَّى تَقُولَ: لَا يَصُومُ، وَمَا
رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ
قُطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ
مِنْ صِيَاماً فِي شَعْبَانَ.

[2722] 176 - (...) It was narrated that Abû Salâmah said: “I asked ‘Aishah [may Allâh be pleased with her] about the fasting of the Messenger of Allâh ﷺ and she said: ‘He used to fast until we would say: ‘He has fasted,’ and he used not to fast until we would say: ‘He is not fasting.’” And I never saw him fast more in any month than he fasted in Sha'bân. He used to fast all of Sha'bân, he used to fast all of Sha'bân but a little.”

[٢٧٢٢] ١٧٦ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْعَةَ وَعَمْرُو النَّاقِدِ، جَمِيعًا
عَنْ أَبْنِ عَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا
شُعْبَيْانُ بْنُ عَيْنَةَ - عَنْ أَبْنِ أَبِي لَبِيدٍ، عَنْ
أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ:
كَانَ يَصُومُ حَتَّى تَقُولَ: قَدْ صَامَ، وَيَنْفِطُ
حَتَّى تَقُولَ: قَدْ أَفْطَرَ، وَلَمْ أَرَهُ صَائِماً
مِنْ شَهْرٍ قُطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ،
كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ
شَعْبَانَ إِلَّا قَلِيلًا.

[2723] 177 - (782) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ did not fast more in any month of the year than he did in Sha'bân, and he used to say: ‘Take on as much deeds as you are able to, for Allâh does not grow weary but you do.’ And he used to say: ‘The dearest of deeds to Allâh are those that a person does regularly, even if they are small.’”

[٢٧٢٣]-[١٧٧] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَنْ يَمْلَ حَتَّى تَمْلُوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَارَ مَعَهُ صَاحِبُهُ، وَإِنْ قَلَ». [راجح: ١٨٢٧]

[2724] 178 - (1157) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ did not fast for any whole month apart from Ramadân. When he fasted, he would fast until one would say: ‘By Allâh, he will never stop fasting.’ When he stopped fasting, he would stop for so long that one would say: ‘By Allâh, he will never fast.’”

[٢٧٢٤]-[١٧٨] حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَكَانَ يَصُومُ إِذَا صَامَ، حَتَّى يَقُولَ الْفَائِلُ: لَا وَاللَّهِ! لَا يُفْطِرُ، وَيَقُولَ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْفَائِلُ: لَا وَاللَّهِ! لَا يَصُومُ.

[2725] (...) It was narrated from Abû Bîshîr with this chain (a *Hadîth* similar to no. 2724), and he said:... “for an entire month since he came to Al-Madînah.”

[٢٧٢٥] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ عَنْ عُنَيْدِرِ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشَرٍ بِهَذَا الإِسْنَادِ، وَقَالَ: شَهْرًا مُتَتَابِعًا مُنْذُ قَدِيمِ الْمَدِينَةِ.

[2726] 179 - (...) 'Uthmân bin Hakîm Al-Anṣârî said: "I asked Sa'eed bin Jubair about fasting in Rajab, as we were in Rajab at the time, and he said: 'I heard Ibn 'Abbâs [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ used to fast until we would say: 'He will not stop fasting,' and he would stop fasting until we would say: 'He will not fast.'"'

[2727] (...) A similar report (as no. 2726) was narrated from 'Uthmân bin Hakîm with this chain.

[2728] 180 - (1158) It was narrated from Anas [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to fast until it would be said: "He is fasting, he is fasting;" and he would stop fasting until it was said: "He has stopped fasting, he has stopped fasting."

[٢٧٢٦]-١٧٩ (.) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ نُعْمَانَ؛ وَحَدَّثَنَا أَبْنُ نُعْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صُومٍ رَجَبٍ؟ وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ، فَقَالَ: سَمِعْتُ أَبْنَ عَبَاسَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى تَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى تَقُولَ: لَا يَصُومُ.

[٢٧٢٧]-١٨٠ (.) وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كَلَّا هُمَا عَنْ عُثْمَانَ أَبْنِ حَكِيمٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ.

[٢٧٢٨]-١١٥٨ (.) وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ وَأَبْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا رُوحُ [بْنُ عَبَادَةً]: حَدَّثَنَا حَمَادُ عَنْ ثَابِتٍ، عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ]؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بَهْزُ: حَدَّثَنَا حَمَادُ: أَخْبَرَنَا ثَابِتٍ عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى يُقَالَ: قَدْ صَامَ، [قَدْ] صَامَ، وَيُفْطِرُ حَتَّى يُقَالَ: قَدْ أَفْطَرَ، [قَدْ] أَفْطَرَ.

**Chapter 35. Prohibition Of
Fasting For A Lifetime For The
One Who Will Be Harmed By
That Or Who Will Neglect
Other Duties, Or Does Not
Break His Fast On The Two
‘Īds Or During The Days Of At-
Tashrīq; It Is Better To Fast
Alternate Days**

[2729] 181 - (1159) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “The Messenger of Allâh ﷺ was told that he (‘Abdullâh) had said: ‘I shall most certainly spend my nights in standing (in prayer) and my days fasting for as long as I live.’ The Messenger of Allâh ﷺ said: ‘Are you the one who said that?’ I said to him: ‘I did say it, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘You are not able to do that. Fast and break your fast, sleep and get up (to pray). Fast three days every month, for each deed brings a tenfold reward, and that will be like fasting for a lifetime.’ I said: ‘I am able to do better than that.’ He said: ‘Fast one day and break your fast for two days.’ I said: ‘I am able to do better than that, O Messenger of Allâh.’ He said: ‘Fast one day and break your fast one day (i.e., fast alternate days). That is the fast of Dâwûd, peace be upon him, and it is the best of fasting.’ I said: ‘I am able to do

(المعجم ٣٥) - (باب النهي عن صوم
الدهر لمن تضرر به، أو فوت به
حَقّاً، أو لم يفطر العيدان والتشريق،
وببيان تفضيل صوم يوم إفطار يوم)
(التحفة ٣٥)

[٢٧٢٩] [١٨١-١١٥٩] وَحَدَّثَنِي
أَبُو الطَّاهِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
وَهْبٍ يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ
شَهَابٍ؛ وَحَدَّثَنِي حَرْمَلَةَ بْنَ يَحْيَى:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ
شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو
سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ
عَمْرُو بْنِ الْعَاصِ قَالَ: أَخْبَرَ رَسُولُ
اللَّهِ ﷺ أَنَّهُ يَقُولُ: لَاَقُومَنَّ الَّذِينَ
وَلَاَصُومَنَّ النَّهَارَ، مَا عِشْتُ، فَعَاهَ
رَسُولُ اللَّهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ ذَلِكَ؟»
فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللَّهِ! فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَا تَسْتَطِعُ ذَلِكَ،
فَصُمْ وَأَفْطِرْ، وَمَمْ وَقْمْ، صُمْ مِنَ الشَّهْرِ
ثَلَاثَةَ أَيَّامٍ؛ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا،
وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قَالَ: قُلْتُ:
فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «صُمْ
يَوْمًا وَأَفْطِرْ يَوْمَيْنِ» قَالَ: قُلْتُ: فَإِنِّي

better than that.' The Messenger of Allâh ﷺ said: 'There is nothing better than that.'"

'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "If I had accepted the three days that the Messenger of Allâh ﷺ spoke of, that would have been dearer to me than my family and my wealth."

أطْيُقْ أَفْضَلَ مِنْ ذَلِكَ، يَا رَسُولَ اللهِ!
قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ
صِيَامٌ دَاؤُدٌ - عَلَيْهِ السَّلَامُ - وَهُوَ أَعْدَلُ
الصِّيَامِ» قَالَ: قُلْتُ: فَإِنِّي أَطْيُقْ أَفْضَلَ
مِنْ ذَلِكَ، قَالَ رَسُولُ اللهِ ﷺ: «لَا
أَفْضَلَ مِنْ ذَلِكَ».

قَالَ عَبْدُ اللهِ بْنُ عَمْرُو [رَضِيَ اللَّهُ عَنْهُمَا]: لَأَنْ أَكُونَ قِيلْتُ التَّلَاثَةَ الْأَيَّامَ
الَّتِي قَالَ رَسُولُ اللهِ ﷺ، أَحَبُّ إِلَيَّ مِنْ
أَهْلِي وَمَالِي.

[2730] 182 - (...) Yahyâ said: "'Abdullâh bin Yazîd and I set out and came to Abû Salâmah. We sent a messenger to him and he came out to us. At the door of his house there was a *Masjid* and we stayed there until he came out and said: 'If you wish, you may come in, or if you wish, you may sit here.' We said: 'No, we will sit here.' He narrated to us: "'Abdullâh bin 'Amr bin Al-Âs [may Allâh be pleased with them] narrated to me: 'I used to fast every single day, and recite the Qur'ân every night. Either that was mentioned to the Prophet ﷺ, or he sent for me and I came to him. He said to me: "Have I not been informed that you fast every single day and recite the Qur'ân every (the entire) night?" I said: "Yes indeed, O Prophet of

[٢٧٣٠] ١٨٢ - (...) وَحدَّثَنَا عَبْدُ اللهِ [بْنُ مُحَمَّدٍ] الرُّوَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ:
حَدَّثَنَا يَحْيَى قَالَ: انْطَلَقْتُ أَنَا وَعَبْدُ اللهِ
ابْنُ بَزِيدَ حَتَّى نَأْتَيْ أَبَا سَلَمَةَ، فَأَرْسَلَنَا
إِلَيْهِ رَسُولًا، فَخَرَجَ عَلَيْنَا، وَإِذَا عِنْدَ بَابِ
دَارِهِ مَسْجِدٌ قَالَ: فَكُنْتُ فِي الْمَسْجِدِ حَتَّى
خَرَجَ إِلَيْنَا، فَقَالَ: إِنْ تَشَاءُوا أَنْ
تَدْخُلُوا، وَإِنْ تَشَاءُوا أَنْ تَقْعُدُوا هُنَّا،
قَالَ: فَقُلْنَا: لَا، بَلْ تَقْعُدُ هُنَّا،
فَحَدَّثَنَا، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَمْرُو
ابْنُ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ:
كُنْتُ أَصُومُ الدَّهْرَ، وَأَفْرُأُ الْقُرْآنَ كُلَّ لَيْلَةٍ
قَالَ: فَإِنَّمَا ذُكِرْتُ لِلشَّيْءِ ﷺ، وَإِنَّمَا أَرْسَلَ

Allâh, and I do not intend anything but good thereby.” He said: “It would be sufficient for you to fast three days of every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Your wife has a right over you, your guests have a right over you and your body has a right over you.” He said: “Observe the fast of Dâwûd, – the Prophet of Allâh ﷺ - for he was the best of people in worship.” I said: “O Prophet of Allâh, what is the fast of Dâwûd?” He said: “He used to fast one day and not the next.” He said: “And recite the Qur’ân (to completion) once every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every twenty days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every ten days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every seven days, and do not do any more than that, for your wife has a right over you, your guests have a right over you, and your body has a right over you.” He said: “I chose the hard way then it became binding on me. The Prophet ﷺ said: “You do not know, perhaps you will live a long life.””

إِلَيْ فَاتَّيْتُهُ، فَقَالَ لِي: «أَلَمْ أُخْبِرَ؟ أَنَّكَ تَصُومُ الدَّهْرَ وَتَفَرَّأُ الْقُرْآنَ كُلَّ لَيْلَةً؟»
 فَقُلْتُ: بَلَى، يَا نَبِيَّ اللَّهِ! وَلَمْ أُرِدْ بِذَلِكَ إِلَّا الْخَيْرَ، قَالَ: «فَإِنَّ يَحْسِبُكَ أَنْ تَصُومَ [مِنْ] كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: يَا نَبِيَّ اللَّهِ إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًا، وَلِزَوْرِكَ عَلَيْكَ حَقًا، وَلِجَسْدِكَ عَلَيْكَ حَقًا» قَالَ: «فَاصْمُمْ صَوْمَ دَاؤِدَ نَبِيَّ اللَّهِ - ﷺ - فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! وَمَا صَوْمُ دَاؤِدَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيَفْطِرُ يَوْمًا» قَالَ: «وَافْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرِينَ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرِ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعَ، وَلَا تَزِدْ عَلَى ذَلِكَ، فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًا، وَلِجَسْدِكَ عَلَيْكَ حَقًا، وَلِزَوْرِكَ عَلَيْكَ حَقًا»، قَالَ: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ، قَالَ: وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَا تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرًا»، قَالَ: فَصَرِّثْتُ إِلَيْهِ الَّذِي قَالَ لِي

"He said: 'It turned out as the Prophet ﷺ had said to me. When I grew old, I wished that I had accepted the concession of the Prophet of Allâh ﷺ.'"

[2731] 183 - (...) It was narrated from Yahyâ bin Abî Kathîr with this chain (a *Hadîth* similar to no. 2730), and after the words "three days of every month" he added: "For every good deed you will have a tenfold reward, so that is like an entire lifetime."

And he said in the *Hadîth*: "What is the fast of Dâwûd the Prophet of Allâh?" He said: "Half a lifetime." And he did not mention in the *Hadîth* anything about reciting Qur'ân, and he did not say: "Your guests have a right over you," but he said: "Your child has a right over you."

[2732] 184 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'Recite the (entire) Qur'ân every month.' I said: 'I find that I have the strength (for more).' He said: 'Recite it every twenty days.' I said: 'I find that I have the strength (for more).' He said: 'Recite it every seven days, but do not do any more than that.'"

النَّبِيُّ ﷺ، فَلَمَّا كَيْرُتْ وَدَدْتُ أَنِّي كُنْتُ
قَيْلُتْ رُحْصَةً نَبِيِّ اللَّهِ ﷺ.

[٢٧٣١] ١٨٣ - (...) وَحَدَثَنِي

زُهْيرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ:
حَدَّثَنَا حُسَيْنُ الْمُعَلْمُ عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ بِهِدَا الْإِشْتَادِ؛ وَرَأَدَ فِيهِ بَعْدَ قَوْلِهِ:
«مَنْ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ»، «فَإِنَّ لَكَ
بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالَهَا، فَذَلِكَ الدَّهْرُ
كُلُّهُ».

وَقَالَ فِي الْحَدِيثِ: قُلْتُ: وَمَا صُومُ
نَبِيِّ اللَّهِ دَاؤُد؟ قَالَ: «نِصْفُ الدَّهْرِ»
وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ
شَيْئًا، وَلَمْ يَقُلْ: «وَإِنَّ لِزُورِكَ عَلَيْكَ
حَقًا» وَلَكِنْ قَالَ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ
حَقًا».

[٢٧٣٢] ١٨٤ - (...) حَدَثَنِي

الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عَيْبُدُ اللَّهِ ابْنُ
مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي زُهْرَةَ،
عَنْ أَبِي سَلَمَةَ قَالَ: - وَاحْسِنْيَ قَدْ
سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ
ابْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ
لِي رَسُولُ اللَّهِ ﷺ: «أَقْرِأْ الْقُرْآنَ فِي كُلِّ

شَهْرٍ قَالَ قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرُأْهُ فِي عِشْرِينَ لَيْلَةً» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرُأْهُ فِي سَبْعٍ، وَلَا تَرِدُ عَلَى ذَلِكَ». [٢٧٣٣-١٨٥] وَحَدَّثَنِي

[2733] 185 - (...) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘O ‘Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night then he abandoned standing (in prayer) at night.’”

أَحَمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلْمَةَ، عَنِ الْأَوْرَاعِيِّ قِرَاءَةً قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبْنِ الْحَكْمَمِ بْنِ ثُوبَانَ: حَدَّثَنِي أَبُو سَلْمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ! لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ». [٢٧٣٣-١٨٥] وَحَدَّثَنِي

[2734] 186 - (...) ‘Abdullâh bin ‘Amr bin Al-‘Âs [may Allâh be pleased with them] said: “The Prophet ﷺ heard that I was fasting day after day, and praying at night. Either he sent for me, or I met him, and he said: ‘Have I not been informed that you fast and do not break your fast, and you pray the (entire) night?’ Do not do that, for your eyes have a share, your self has a share, and your family has a share. Fast, and do not fast, pray, and sleep. Fast one day out of every ten, and you will have the reward for the (other) nine.” He said: “I feel that I am stronger than that, O

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ جُرَيْحَ قَالَ: سَمِعْتُ عَطَاءَ يَرِعْمُ أَنَّ أَبَا الْعَبَاسِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأَصْلِي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقَيْتُهُ فَقَالَ: «أَلَمْ أَخْبَرْ؟ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ، وَتُصَلِّي اللَّيْلَ؟ فَلَا تَفْعَلْ، فَإِنَّ لِعِنْيَكَ حَظًا، وَلِنَفْسِكَ حَظًا، وَلَا هَلْكَ حَظًا، فَصُمْ وَأَفْطِرْ، وَصَلَّ وَنَمْ، وَصُمْ [٢٧٣٤-١٨٦] وَحَدَّثَنِي

Prophet of Allâh.' He said: 'Then observe the fast of Dâwûd, peace be upon him.'" He said: "How did Dâwûd fast, O Prophet of Allâh?" He said: 'He used to fast one day and not the next, and he did not flee if he encountered (an enemy).' He said: "How can I be like that, O Prophet of Allâh?'" 'Atâ' (one of the narrators) said: "I do not know how he mentioned fasting day after day." "And the Prophet ﷺ said: 'He has not fasted who fasts all the time, he has not fasted who fasts all the time, he has not fasted who fasts all the time.'"

من كُلّ عَشْرَةِ أَيَّامٍ يَوْمًا، وَلَكَ أَجْرٌ تِسْعَةٌ» قَالَ: إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ يَا نَبِيَّ اللَّهِ! قَالَ: «فَصُمْ صِيَامٌ دَاؤُدٌ - عَلَيْهِ السَّلَامُ -»: قَالَ: وَكَيْفَ كَانَ دَاؤُدٌ يَصُومُ؟ يَا نَبِيَّ اللَّهِ! قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفْرُ إِذَا لَاقَنِي» قَالَ: مَنْ لِي بِهِذِهِ؟ يَا نَبِيَّ اللَّهِ! - قَالَ عَطَاءً: فَلَا أَدْرِي كَيْفَ دَكَرَ صِيَامَ الْأَبْدَ - فَقَالَ النَّبِيُّ ﷺ «لَا صَامَ مَنْ صَامَ الْأَبْدَ، لَا صَامَ الْأَبْدَ، لَا صَامَ مَنْ صَامَ الْأَبْدَ».

[2735] (...) Ibn Juraij narrated it with this chain, and he said: "Abû Al-'Abbâs Ash-Shâ'ir told him."

Muslim said: "Abû Al-'Abbâs As-Sâ'ib bin Farrûkh, who was one of the people of Makkah and was trustworthy and reliable.

[٢٧٣٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الإِسْنَادِ، وَقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ . قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُوعَ، مِنْ أَهْلِ مَكَّةَ، ثَقَةُ عَدْلٍ.

[٢٧٣٦] (...) وَحَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعبَةُ عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ ابْنَ عَمْرِو! إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، هَجَمَتْ لَهُ الْعَيْنُ،

[2736] 187 - (...) 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'O 'Abdullâh bin 'Amr, you fast the time and spend your nights in prayer, but if you do that, your eyes will become sunken and will become weak. He has not fasted who fasts all the time. Fasting for three days of every month is like

fasting for the entire month.' I said: 'I am able to do more than that.' He said: 'Then observe the fast of Dâwûd, for he used to fast one day and not the next, and he would not flee if he encountered (an enemy).'''

[2737] (...) Ḥabîb bin Abî Thâbit narrated it with this chain (a *Hadîth* similar to no. 2736), and he (ﷺ) said: "You would exhaust yourself."

[2738] 188 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'Have I not been informed that you spend your nights in prayer and your days fasting?'" He said: 'I do that.' He said: 'If you do that, your eyes will become sunken and you will exhaust yourself. Your eyes have a right over you, your self has a right over you and your wife has a right over you. Stand (in prayer), and sleep; fast, and break the fast.'"

[2739] 189 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The dearest of fasting to Allâh is the fast of Dâwûd and the dearest of prayer to Allâh is the

وَهِنْكُتْ، لَا صَامَ مَنْ صَامَ الْأَبَدَ، صَوْمٌ ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ، صَوْمُ الشَّهْرِ كُلُّهُ»
فُلِتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ:
«فَصُمْ صَوْمَ دَاؤَدَ، وَكَانَ يَصُومُ يَوْمًا
وَيُفْطِرُ يَوْمًا، وَلَا يَفْرُ إِذَا لَاقَى».

[٢٧٣٧] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ: حَدَّثَنَا حَبِيبُ
ابْنُ أَبِي ثَابِتٍ بِهَذَا الْإِسْتَادِ: [وَقَالَ:
وَنَفَهَتِ التَّقْسُّ].

[٢٧٣٨]-١٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ
عَنْ عَمْرِو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَمْ أُخْبِرْ أَنَّكَ
تَشُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قَالَ: إِنِّي
أَفْعُلُ ذَلِكَ، قَالَ: «فَإِنَّكَ، إِذَا فَعَلْتَ
ذَلِكَ، هَجَمَتْ عَيْنَاكَ، وَنَفَهَتْ نَفْسُكَ،
لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلِأَهْلِكَ
حَقٌّ، قُمْ وَنَمْ، وَصُمْ وَأَفْزُ». .

[٢٧٣٩]-١٨٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ - قَالَ
رُهَيْرٌ: حَدَّثَنَا - سُفِيَّانُ بْنُ عَيْنَةَ عَنْ
عَمْرِو يَعْنِي ابْنَ دِيَنَارٍ، عَنْ عَمْرِو بْنِ

prayer of Dâwûd, - ﷺ -. He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it, and he used to fast one day and not the next.”

أُوسٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاؤُدَ، وَأَحَبَّ الصَّلَاةَ إِلَى اللَّهِ صَلَاةً دَاؤُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَتُهُ، وَيَنَامُ سُدُسَتُهُ، وَكَانَ يَصُومُ يَوْمًا وَيُعَطِّرُ يَوْمًا».

[2740] 190 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âş [may Allâh be pleased with them] that the Prophet ﷺ said: “The dearest of fasting to Allâh is the fast of Dâwûd. He fasted alternate days all his life. And the dearest of prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, - ﷺ -. He used to sleep for half the night, then he would get up and pray, then he would sleep for the last part, and he prayed for one third of the night after (sleeping for) half of it.”

I (Ibn Juraij, a narrator) said to ‘Amr bin Dînâr: “Did ‘Amr bin Aws say: ‘He prayed for one third of the night after (sleeping for) half of it?’ He said: ‘Yes.’”

[2741] 191 - (...) It was narrated that Abû Qilâbah said: “Abû Al-Mâlîh told me: ‘I entered with your father upon ‘Abdullâh bin

مُحَمَّدٌ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرَو بْنَ أُوسٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ الْبَيِّنَاتِ ﷺ قَالَ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاؤُدَ، كَانَ يَصُومُ نِصْفَ الدَّهْرِ، وَأَحَبُّ الصَّلَاةَ إِلَى اللَّهِ - عَزَّ وَجَلَّ - صَلَاةً دَاؤُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَرْفُدُ شَطْرَ اللَّيْلِ، ثُمَّ يَقُومُ، ثُمَّ يَرْفُدُ آخِرَهُ، وَيَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ». قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَعْمَرُو بْنُ أُوسٍ كَانَ يَقُولُ: «يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟» قَالَ: نَعَمْ.

[2741] 191 - (...) وَحدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَبَةَ قَالَ:

'Amr, and he narrated to us: 'Mention of my fasting was made to the Messenger of Allâh ﷺ, so he entered upon me and I gave him a pillow made of leather stuffed with palm fibers, but he sat on the ground and the pillow was left between us. He said to me: "Are not three days of every month sufficient for you?" I said: "O Messenger of Allâh!" He said: "Five." I said: "O Messenger of Allâh!" He said: "Seven." I said: "O Messenger of Allâh!" He said: "Nine." I said: "O Messenger of Allâh!" He said: "Eleven." I said: "O Messenger of Allâh!" The Prophet ﷺ said: "There is no fast better than the fast of Dâwûd, half a lifetime; fasting one day and not the next."

أَخْبَرَنِي أَبُو الْمَلِيجُ قَالَ: دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرِو، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيْهِ، فَأَقْرَبَ لَهُ وِسَادَةً مِنْ أَدَمَ حَسْوَهَا لِيْفُ، فَجَلَسَ عَلَى الْأَرْضِ، وَصَارَتِ الْوِسَادَةُ يَبْيَنِي وَبَيْهُ، فَقَالَ لِي: «أَمَا يُكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٌ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: «خَمْسَةٌ» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ «سَبْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ «تِسْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ «أَحَدَ عَشَرَ» قُلْتُ: يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا صَوْمَ فَوْقَ صَوْمٍ دَاؤَدُ، شَطَرُ الدَّهْرِ، صِيَامٌ يَوْمٌ وَإِفَطَارٌ يَوْمٌ».

[2742] 192 - (...) It was narrated from 'Abdullâh bin 'Amr [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him: "Fast one day and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast two days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast three days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast four days and you will have the

١٩٢-[٢٧٤٢] أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدُرُ عَنْ شَعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنْقَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ زِيَادِ ابْنِ فَيَاضٍ قَالَ: سَمِعْتُ أَبَا عَيَاضِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا]، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «صُمْ يَوْمًا، وَلَكَ أَجْرُ مَا بَقَيَّ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، ذَلِكَ، قَالَ «صُمْ يَوْمَيْنِ، وَلَكَ أَجْرُ مَا بَقَيَّ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ،

reward of the rest.” He said: “I am able to do more than that.” He said: “Observe the best fast before Allâh, the fast of Dâwûd, - ﷺ -. He used to fast one day and not the next.”

قال: «صم ثلاثة أيام، ولَكَ أجر ما بقي» قال: إِنِّي أطْبِقُ أَكْثَرَ مِنْ ذَلِكَ قال: «صم أربعة أيام، ولَكَ أجر ما بقي» قال: إِنِّي أطْبِقُ أَكْثَرَ مِنْ ذَلِكَ، قال: «صم أفضَلَ الصِّيَامِ عِنْهُ اللَّهُ، صُومَ دَاوِدَ - عَلَيْهِ السَّلَامُ - كَانَ يَصُومُ يَوْمًا وَيَفْطُرُ يَوْمًا».

[2743] 193 - (...) 'Abdullâh bin 'Amr said: “The Messenger of Allâh ﷺ said to me: ‘O 'Abdullâh bin 'Amr, I have heard that you fast all day and pray all night. Do not do that, for your body is entitled to a share from you, your eye is entitled to a share from you, and your wife is entitled to a share from you. Fast and break the fast, fast three days of every month, for that is like fasting for a lifetime.’ I said: ‘O Messenger of Allâh, I have the strength.’ He said: ‘Then observe the fast of Dâwûd, - ﷺ -, fast one day and not the next.’”

And he ('Abdullâh bin 'Amr) used to say: “Would that I had accepted the concession.”

[٢٧٤٣] ١٩٣ - (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ ابْنِ مَهْدِيٍّ، - قَالَ زُهَيرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ مَهْدِيٍّ: - حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرُو! بِلَغَتِي أَنَّكَ تَصُومُ النَّهَارَ وَتَنْقُومُ اللَّيلَ، فَلَا تَفْعُلْ؛ فَإِنَّ لِجَسْدِكَ عَلَيْكَ حَظٌّ، وَلِعَيْنِكَ عَلَيْكَ حَظٌّ، وَلِرَوْجِكَ عَلَيْكَ حَظٌّ، صُمْ وَأَفْطِرْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَذَلِكَ صَوْمُ الدَّهْرِ» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا يَبْيَقُ فُؤَادُهُ، قَالَ: «فَصُمْ صُومَ دَاوِدَ - عَلَيْهِ السَّلَامُ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا». فَكَانَ يَقُولُ: يَا لَيْسَنِي أَخَدْتُ بِالرُّخْصَةِ.

Chapter 36. It Is Recommended To Fast Three Days Of Every Month, And To Fast On The Days Of 'Arafah And 'Ashûrâ', And To Fast On Mondays And Thursdays

[2744] 194 - (1160) Mu'âdhah Al-'Adawiyyah narrated that she asked 'Âishah, the wife of the Prophet ﷺ: "Did the Messenger of Allâh ﷺ fast three days of every month?" She said: "Yes." She said to her: "Which three days did he fast?" She said: "He did not mind which days of the month he fasted."

[2745] 195 - (1161) It was narrated from 'Imrân bin Hushayr [may Allâh be pleased with them] that the Prophet ﷺ said to him - or he said to another man while he was listening -: "O so-and-so, did you fast in the middle of this month?" He said: "No." He said: "When you end the fast (of Ramaðân), then fast two days."

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet ﷺ and said: "How do you fast?"

(المعجم ٣٦) - (باب استحباب صيام ثلاثة أيام من كل شهر، وصوم يوم عرفة، وعاشوراء، والإثنين والخميس) (التحفة ٣٦)

[٢٧٤٤] ١٩٤ - (١١٦٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يَزِيدَ الرَّسُكِ قَالَ: حَدَّثَنِي مُعَاذَةُ الْعَدَوِيَّةُ أَنَّهَا سَأَلَتْ عَائِشَةَ رَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ، فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

[٢٧٤٥] ١٩٥ - (١١٦١) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْنَاءِ الصُّبَيْعِيِّ: حَدَّثَنَا مَهْدِيُّ وَهُوَ ابْنُ مَقْمُونٍ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ عَنْ مُطَرَّفٍ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيِّ ﷺ قَالَ لَهُ - أَوْ قَالَ لِرَجُلٍ، وَهُوَ يَسْمَعُ - : «يَا فُلَانُ! أَصْنَمْتَ مِنْ سَرَّةِ هَذَا الشَّهْرِ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفَطَرْتَ، فَصُمْ بِوْمَيْنِ». [انظر: ٢٧٥١]

[٢٧٤٦] ١٩٦ - (١١٦٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيميُّ وَقَتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَادٍ - قَالَ يَحْيَى: أَخْبَرَنَا

The Messenger of Allâh ﷺ got angry at his words, and when ‘Umar [may Allâh be pleased with them] saw that he was angry, he said: “We are pleased with Allâh as our Lord, with Islam as our religion and with Muhammad as our Prophet; we seek refuge with Allâh from the wrath of Allâh and the wrath of His Messenger.” ‘Umar [may Allâh be pleased with them] started repeating these words until his anger went away, then ‘Umar said: “O Messenger of Allâh, what about one who fasts all the time?” He said: “He has neither fasted nor broken the fast.” ‘Umar said: “What about one who fasts for two days, then breaks his fast for one day?” He (“Umar) said: “Is anyone able to do that?” He said: “What about one who fasts one day and breaks his fast for one day?” He said: “That is the fast of Dâwûd, – ﴿الله﴾.” He (“Umar) said: “What about one who fasts one day and breaks his fast for two days?” He said: “I wish that I were able to do that.” Then the Messenger of Allâh ﷺ said: “Three days of each month and one Ramadân to the next, that is like fasting for an entire lifetime. Fasting on the day of ‘Arafah, I ask Allâh that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of ‘Ashûrâ’, I ask Allâh

حَمَادُ بْنُ زَيْدٍ - عَنْ غَيْلَانَ، عَنْ عَبْدِ اللَّهِ
ابْنِ مَعْبِدِ الرَّمَانِيِّ، عَنْ أَبِي فَتَاهَةَ: رَجُلٌ
أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟
فَعَصَبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا
رَأَى عُمَرَ [رَضِيَ اللَّهُ عَنْهُ] غَضَبَهُ قَالَ:
رَضِيتَا بِاللَّهِ رَبِّا، وَبِإِلَاسْلَامِ دِينَا،
وَبِمُحَمَّدٍ نَبِيًّا، تَعُودُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ
وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمَرَ [رَضِيَ اللَّهُ
عَنْهُ] يُرَدِّدُ هَذَا الْكَلَامَ حَتَّى سَكَنَ غَضَبُهُ،
فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَيْفَ يَمْنَ
يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا
أَفْطَرَ» - أَوْ قَالَ - : «لَمْ يَصُمْ وَلَمْ يُفْطِرَ»
قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنَ وَيُفْطِرُ يَوْمًا؟
قَالَ: «وَيُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: كَيْفَ
مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ
صَوْمُ دَاؤْدَ - عَلَيْهِ السَّلَامُ - » قَالَ: كَيْفَ
مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ:
«وَدَدْتُ أَنِّي طُوقْتُ ذَلِكَ ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «تَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ
إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلُّهُ،
صِيَامُ يَوْمٍ عَرَفةَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ
يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ،
وَصِيَامُ يَوْمٍ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللَّهِ
أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

that it may expiate for (the sins of) the year that comes before it.”

[2747] 197 (...) It was narrated from Abû Qatâdah Al-Ansârî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ was asked about his fasting and the Messenger of Allâh ﷺ got angry. ‘Umar [may Allâh be pleased with them] said: “We are pleased with Allâh as our Lord, Islam as our religion, Muhammad as our Messenger and with our pledge as our oath of allegiance.”

Then he (ﷺ) was asked about fasting all the time. He said: “He has neither fasted nor broken his fast.” Then he was asked about fasting two days and breaking the fast for one day and he said: “Who is able to do that?” Then he was asked about fasting one day and breaking the fast for two days and he said: “Would that Allâh had given us the strength to do that.” Then he was asked about fasting one day, and breaking the fast for one day, and he said: “That is the fast of my brother Dâwûd, – ﷺ.” He (ﷺ) was asked about fasting on Mondays and he said: “That is the day on which I was born and the day on which I was sent” - or “on which Revelation came to me.” He said: “Fasting three days of every month, and one Ramadân till the next, is like fasting for a lifetime.” And he

مُحَمَّدُ بْنُ الْمُتَّهَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّهَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَيْلَانَ ابْنِ حَرَيْرٍ، سَمِعَ عَبْدَ اللَّهِ أَبْنَ مَعْبُدِ الرَّمَانِيَّ، عَنْ أَبِي فَتَاهَةَ الْأَنْصَارِيِّ [رَضِيَ اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِهِ؟ قَالَ: فَغَضِيبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ]: رَضِيَتَا بِاللَّهِ رَبِّيَا، وَبِالإِسْلَامِ دِينِيَا، وَبِمُحَمَّدٍ رَسُولِيَا، وَبِيَتِنَا بَيْعَةً.

قَالَ: فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: لَا صَامَ وَلَا أَفْطَرَ - أَوْ مَا صَامَ وَمَا أَفْطَرَ - قَالَ: فَسُئِلَ عَنْ صَوْمِ يَوْمٍ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ؟ قَالَ «وَمَنْ يُطِيقُ ذَلِكَ؟» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ؟ قَالَ: «لَيْتَ أَنَّ اللَّهَ قَوَّاًنَا لِذَلِكَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «ذَلِكَ صَوْمُ أَخِي دَاؤَدَ - عَلَيْهِ السَّلَامُ -» قَالَ: وَسُئِلَ عَنْ صَوْمِ الْأَتَيْنِيِّ؟ قَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعْثِتُ - أَوْ أُنْزِلَ عَلَيَّ - فِيهِ» قَالَ: فَقَالَ: «صَوْمُ

was asked about fasting on the Day of *'Arafah*. He said: "It expiates for the past and coming years." He was asked about fasting on the day of *'Ashurâ'* and he said: "It expiates for the past year."

Muslim said: In this *Hadîth*, in the narration by *Shu'bah*, it says: "He was asked about fasting on Mondays and Thursdays" and we refrained from mentioning Thursdays because we believe that this was a mistake.

[2748] (...) It was narrated from *Shu'bah* with this chain (a *Hadîth* similar to no. 2747).

[2749] (...) Ghailân bin Jarîr narrated with this chain a *Hadîth* like that of *Shu'bah*, except that he mentioned Monday but he did not mention Thursday.

[2750] 198 - (...) It was narrated from Abû Qatâdah [Al-Ansârî may Allâh be pleased with them] that the Messenger of Allâh ﷺ

ثلاثةٌ منْ كُلِّ شَهْرٍ، وَرَمَضَانَ إِلَى
رَمَضَانَ، صَوْمُ الدَّهْرِ» قَالَ: وَسُئِلَ عَنْ
صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: «يُكَفِّرُ السَّنةَ
الْمَاضِيَّةَ وَالْأُبَاقِيَّةَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ
يَوْمِ عَاشُورَاءَ؟ فَقَالَ: «يُكَفِّرُ السَّنةَ
الْمَاضِيَّةَ».

قَالَ مُسْلِمٌ: وَفِي هَذَا الْحَدِيثِ مِنْ
رَوَايَةِ شُعْبَةَ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ
الإِثْنَيْنِ وَالْخَمِيسِ؟ فَسَكَنَتَا عَنْ ذِكْرِ
الْخَمِيسِ لِمَا نَرَاهُ وَهُمَا.

[٢٧٤٨] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمِيلٍ،
كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ.

[٢٧٤٩] (...) وَحَدَّثَنِي أَخْمَدُ بْنُ
سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ:
حَدَّثَنَا أَبْنَانُ الْعَطَّارُ: حَدَّثَنَا غَيْلَانُ بْنُ
جَرِيرٍ فِي هَذَا الْإِسْنَادِ يُمْثِلُ حَدِيثَ
شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الْإِثْنَيْنِ، وَلَمْ
يَذْكُرْ الْخَمِيسَ.

[٢٧٥٠] ١٩٨ - (...) وَحَدَّثَنِي
رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

was asked about fasting on Mondays and he said: "On it I was born and on it Revelation came to me."

غَيْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الرَّمَانِيِّ،
عَنْ أَبِي قَتَادَةَ [الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ]
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْأَثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزَلَ
عَلَيَّ». .

Chapter 37. Fasting At The End Of Sha'bân

[2751] 199 - (1161) It was narrated from 'Imrân bin Huṣain [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him - or to someone else -: "Did you fast at the end of Sha'bân?" He said: "No." He said: "When you have ended the fast (of Ramadân), then fast two days."

[2752] 200 - (...) It was narrated from 'Imrân bin Huṣain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: "Did you fast at the end of this month at all?" He said: "No." The Messenger of Allâh ﷺ said: "When you have ended the Ramadân fast, then fast two days in place of that."

(المعجم ٣٧) - (باب صوم سرر
شعبان) (التحفة ٣٧)

[١٩٩-١١٦١] [٢٧٥١] وَحَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ تَابِتٍ، عَنْ مُطَرْفٍ - وَلَمْ أَفْهَمْ مُطَرْفًا عَنْ هَدَابٍ - عَنْ عِمْرَانَ بْنَ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ - أَوْ لِآخَرَ -: «أَصُمْتَ مِنْ سَرَرِ شَعْبَانَ؟» قَالَ: لَا، قَالَ: «إِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ». [راجع: ٢٧٤٥]

[٢٠٠-...] [٢٧٥٢] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ هَرْوَنَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرْفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سَرَرِ هَذَا الشَّهْرِ شَيْئًا؟» فَقَالَ: لَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَفْطَرْتَ مِنْ رَمَضَانَ، فَصُمْ يَوْمَيْنِ مَكَانَهُ». .

[2753] 201 - (...) It was narrated from 'Imrân bin Hušain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: "Did you fast at the end of this month at all?" - meaning Shab'î. He said: "No." He said to him: "When you have ended the Ramaḍân fast, then fast one or two days" - Shu'bâh is the one who was not sure. He (the narrator) said: "But I think he said two days."

[2754] (...) 'Abdullâh bin Hâni' the son of the brother of Muṭarrif narrated a similar report (as no. 2753) with this chain.

٢٠١ [٢٧٥٣] حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَبْنُ الْمُتَشَّنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبْنِ أَخِي مُطَرْفِ بْنِ الشَّخْبِيرِ قَالَ: سَمِعْتُ مُطَرْفًا يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صَمَّتَ مِنْ سَرَرِ هَذَا الشَّهْرِ شَيْئًا؟» يَعْنِي شَعْبَانَ، قَالَ: لَا. قَالَ فَقَالَ لَهُ: «إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْمًا أَوْ يَوْمَيْنِ» - شُعْبَةُ الَّذِي شَكَ فِيهِ - قَالَ: وَأَظْنَهُ قَالَ يَوْمَيْنِ.

٢٠٢ [٢٧٥٤] وَحَدَّثَنِي مُحَمَّدُ بْنُ فُدَامَةَ وَيَحْيَى الْلُّؤْلُؤِيُّ قَالَا: أَخْبَرَنَا النَّصْرُ: أَخْبَرَنَا شُعْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِيٍّ أَبْنُ أَخِي مُطَرْفِ فِي هَذَا الْإِسْنَادِ، يَمْثِلُهُ.

(المعجم ٣٨) - (باب فضل صوم المحرم) (التحفة ٣٨)

Chapter 38. The Virtue Of Fasting Muḥarram

[2755] 202 - (1163) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The best fast after Ramaḍân is Allâh's month, Muḥarram, and the best prayer after the obligatory prayers is prayer at night.'"

٢٠٢ [٢٧٥٥] وَحَدَّثَنَا قَتَّيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَشْرِي، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ،

وَأَفْضُلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ
اللَّيْلِ».

[2756] 203 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ was asked: "Which prayer is best after the obligatory prayers, and which fasting is best after the month of Ramadân?" He said: "The best prayer after the prescribed prayer is prayer in the middle of the night, and the best fasting after the month of Ramadân is fasting in the month of Allâh, Muharram."

[٢٧٥٦] (...) وَحَدَّثَنَا رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُسْتَشِيرِ،
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَرْفَعُهُ، قَالَ:
سُئِلَ: أَيُّ الصَّلَاةِ أَفْضُلُ بَعْدَ الْمَكْتُوبَةِ؟
وَأَيُّ الصَّيَامِ أَفْضُلُ بَعْدَ شَهْرِ رَمَضَانَ؟
فَقَالَ: «أَفْضُلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ
الْمَكْتُوبَةِ، الصَّلَاةُ فِي جَوْفِ اللَّيْلِ،
وَأَفْضُلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ
شَهْرِ اللَّهِ الْمُحَرَّمِ».

[2757] (...) A similar report (as no. 2756) was narrated from 'Abdul-Malik with this chain from the Prophet ﷺ about fasting.

[٢٧٥٧] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا حُسْنِيُّ بْنُ عَلَيٍّ عَنْ
رَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ يَهْذَا
الإِسْنَادُ فِي ذِكْرِ الصَّيَامِ عَنِ النَّبِيِّ ﷺ
بِمُثْلِهِ.

Chapter 39. It Is Recommended To Fast Six Days In Shawwâl Following Ramadân

[2758] 204 - (1164) It was narrated from Abû Ayyûb Al-Anshârî [may Allâh be pleased with them] that the Messenger of

(المعجم ٣٩) - (باب استحباب صوم ستة أيام من شوال اتباعاً لرمضان)
(التحفة ٣٩)

[٢٧٥٨] [١١٦٤-٢٠٤] وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ وَقُبَيْلَةَ [بْنُ سَعِيدٍ]
وَ[عَلَيْهِ] بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ

Allâh ﷺ said: “Whoever fasts Ramaqân then follows it with six days of Shawwâl, it is as if he fasted a lifetime.”

[2759] (...) Abû Ayyûb Al-Anṣârî [may Allâh be pleased with them] narrated: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 2578).

[2760] (...) Abû Ayyûb [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 2758).

Chapter 40. The Virtue Of Lailat Al-Qadr And The Exhortation To Seek It; When It Is And The Most Likely Times To Seek It

[2761] 205 - (1165) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that

- قَالَ ابْنُ أَيُّوبَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ : أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ بْنُ قَيْسٍ عَنْ عُمَرَ بْنِ ثَابِتٍ بْنِ الْحَارِثِ الْخَزْرَجِيِّ ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَنْ صَامَ رَمَضَانَ ثُمَّ أَتَبَعَهُ سِنَّاً مِّنْ شَوَّالٍ ، كَانَ كَصِيَامَ الدَّهْرِ .

[2759] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ أَخُو يَحْيَى بْنِ سَعِيدٍ : أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ : أَخْبَرَنَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ ، يَقُولُ بِمِثْلِهِ .

[2760] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارِكِ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ : سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ ، قَالَ : سَمِعْتُ أَبَا أَيُّوبَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ ، بِمِثْلِهِ .

(المعجم ٤٠) - (بابُ فضل ليلة القدر والبحث على طلبها، وبيان محلها وأرجح أوقات طلبها) (الصفحة ٤٠)

[2761] ٢٠٥- (١١٦٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ

some men among the Companions of the Prophet ﷺ were shown *Lailat Al-Qadr* in their dreams, during the last seven (days of Ramadân). The Messenger of Allâh ﷺ said: "I see that your dreams agree concerning the last seven (nights), so whoever wants to seek it, let him seek it in the last seven (nights)."

[2762] 206 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "Seek *Lailat Al-Qadr* in the last seven (nights)."

[2763] 207 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "A man saw (in a dream) that *Lailat Al-Qadr* was the night of the twenty-seventh. The Prophet ﷺ said: 'I see that your dreams indicate the last ten (nights), so seek it in the odd numbered ones thereof.'"

[2764] 208 - (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say, concerning *Lailat Al-Qadr*: 'Some

عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَرَوُا لَيْلَةَ الْقُدرِ فِي الْمَنَامِ فِي السَّابِعِ الْأَوَّلِيِّ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَالَّتْ فِي السَّابِعِ الْأَوَّلِيِّ، فَمَنْ كَانَ مُتَحَرِّيَّهَا، فَلَيَتَحَرَّهَا فِي السَّابِعِ الْأَوَّلِيِّ». .

[٢٧٦٢] ٢٠٦ - (...) وَحدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقُدرِ فِي السَّابِعِ الْأَوَّلِيِّ». .

[٢٧٦٣] ٢٠٧ - (...) وَحدَّثَنَا عَمْرُو التَّانِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقُدرِ لَيْلَةً سَبْعَ وَعَشْرِينَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «أَرَى رُؤْيَاكُمْ فِي الْعَشْرِ الْأَوَّلِيِّ، فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا». .

[٢٧٦٤] ٢٠٨ - (...) وَحدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوْسُفُ عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ [رَضِيَ

of you have been shown that it is in the first seven (nights), and some of you have been shown that it is in the last seven, so seek it during the last ten (nights).”

الله عنه] قال: سمعت رسول الله ﷺ يقول لليلة القدر: «إن ناسا منكم قد أروها أنها في السبع الأول، وأري ناسا منكم أنها في السبع العواير، فالتمسوها في العشر العواير».

[٢٧٦٥-٢٠٩] وحدنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ عَقْبَةَ وَهُوَ ابْنُ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ الله ﷺ الْتَّمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ يَعْنِي لَيْلَةَ الْقَدْرِ فَإِنْ صَعُفَ أَحَدُكُمْ أَوْ عَجَزَ، فَلَا يُعْلِمَ عَلَى السَّبْعِ التَّوَاقِيِّ.

[٢٧٦٦-٢١٠] وحدنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلَيَلْتَمِسَهَا فِي الْعَشْرِ الْأَوَاخِرِ».

[٢٧٦٧-٢١١] وحدنا أبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِبٍ عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ الله ﷺ: «تَحَيَّلُوا لَيْلَةَ الْقَدْرِ فِي

[٢٧٦٦] ٢١٠ - (...) Ibn ‘Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: “Whoever wants to seek it, let him seek it in the last ten (nights).”

[٢٧٦٧] ٢١١ - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Seek Lailat Al-Qadr in the last ten (nights)’ or he said: ‘in the last seven (nights).’”

الْعَشْرِ الْأُوَخْرِ» أَوْ قَالَ: «فِي السَّبْعِ الْأُوَخْرِ».

[2768] 212 - (1166) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "I was shown *Lailat Al-Qadr*, then one of my family woke me up and I was caused to forget it, so seek it in the last ten (nights)."

(One of the narrators) Harmalah said: "and I forgot it."

[٢٧٦٨] ٢١٢- (١١٦٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرِيْتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي، فَنَسِيْتُهَا، فَالْتَّمِسُوهَا فِي الْعَشْرِ الْغَواَبِ». وَقَالَ حَرْمَلَةُ: «فَنَسِيْتُهَا».

[2769] 213 - (1167) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the middle ten days of the month. Then when twenty nights had passed, and the twenty-first came, he would go back to his home, and those who had been observing *I'tikâf* with him also went back home. Then one month he observed *I'tikâf* on that night when he used to go home. Then he addressed the people and exhorted them as Allâh willed, then he said: 'I used to observe *I'tikâf* during these ten days, then I decided to observe *I'tikâf* during these last ten days, so whoever was observing *I'tikâf*

[٢٧٦٩] ٢١٣- (١١٦٧) وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ أَبْنُ مُضْرَبِ عَنْ أَبْنِ الْهَادِ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسْطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً، وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ، يَرْجِعُ إِلَى مَسْكِنِهِ، وَرَاجَعَ مِنْ كَانَ يُجَاوِرُ مَعَهُ، ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ، جَاوَرَ فِيهِ تِلْكَ الْلَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَاطَبَ النَّاسَ، فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ أَجَاوِرُ هَذِهِ الْعُشْرَةَ، ثُمَّ بَدَا

with me, let him stay in his place of *I'tikâf*, for I was shown this night, then I was caused to forget it, so seek it in the last ten nights, on every odd-numbered night, for I saw myself prostrating in water and mud.”

Abû Sa'eed Al-Khudrî said: “It rained on the night of the twenty-first, and the *Masjid* leaked at the place where the Messenger of Allâh ﷺ prayed. I looked at him when he had finished praying *Subh* and his face was wet with mud and water.”

[2770] 214 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ used to observe *I'tikâf* during Ramadân during the middle ten days...” and he quoted a similar *Hadîth* (as no. 2769), except that he said: “Let him stay in his place of *I'tikâf*.” And he said: “His forehead was streaked with mud and water.”

[2771] 215 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ observed *I'tikâf* during the first ten days of Ramadân, then he

لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ، فَمَنْ كَانَ اعْكَفَ مَعِي فَلَيْسَتْ فِي مُعْتَكِفِهِ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأُنْسِيَهَا، فَالْمِسْوَاهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتَنِي أَسْجُدُ فِي مَاءٍ وَطِينَ». قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطْرُنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ، فَوَكَفَ الْمَسْجِدُ فِي مُصْلَى رَسُولِ اللَّهِ ﷺ، فَنَظَرْتُ إِلَيْهِ وَقَدْ انْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ، وَوَجْهُهُ مُبْتَلٌ طِينًا وَمَاءً.

[2770] 214 - (...) وَحَدَّثَنَا أَبْنَى أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّارَاوْرِدِيُّ، عَنْ يَزِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ، الْعَشْرَ الَّتِي فِي وَسْطِ الشَّهْرِ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، عَيْرَ أَنَّهُ قَالَ: «فَلَيْسَتْ فِي مُعْتَكِفِهِ»، وَقَالَ: وَجَبِيَّتُهُ مُمْتَلِئًا طِينًا وَمَاءً.

[2771] 215 - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عَمَارَةُ بْنُ غَرِيَّةَ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ أَبِي

observed *I'tikâf* during the middle ten days, in a Turkish tent that had a reed mat over the door. He took hold of the mat and put it in the corner of the tent, then he put his head out and spoke to the people, who drew close to him. He said: 'I observed *I'tikâf* during the first ten days, seeking this night, then I observed *I'tikâf* during the middle ten. Then someone came to me and I was told that it is in the last ten nights, so whoever among you wants to observe *I'tikâf*, let him do so.' So the people observed *I'tikâf* with him. And he said: 'I was shown that it is an odd-numbered night, and that I was prostrating the following morning in mud and water.' On the morning of the twenty-first, when he got up to pray *Subh*, it had rained and the *Masjid* had leaked. When he came out after praying *Subh*, there was water and mud on his forehead and on the tip of his nose, and that was the night of the twenty-first, one of the last ten nights."

سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ اعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ الْعَشْرَ الْأَوْسَطَ، فِي قُبَّةِ تُرْكِيَّةٍ عَلَى سُدَيْهَا حَصِيرٌ، قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقَبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَمَ النَّاسَ، فَدَنَوْا إِلَيْهِ فَقَالَ: إِنِّي اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ، أَتَتْمِسُ هَذِهِ الْلَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوْسَطَ، ثُمَّ أَتَيْتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَمَنْ أَحَبَّ وَنِئَمْ أَنْ يَعْتَكِفَ فَلِيَعْتَكِفَ» فَاعْتَكَفَ النَّاسُ مَعَهُ، قَالَ: «وَإِنِّي أَرِيْتُهَا لَيْلَةً وِثْرًا، وَأَنِّي أَسْجُدُ صَيْحَتَهَا فِي طَينٍ وَمَاءً»، فَأَصْبَحَ مِنْ لَيْلَةٍ إِلَيْهِ وَعَشْرِينَ، وَقَدْ قَامَ إِلَى الصُّبْحِ، فَمَطَرَتِ السَّمَاءُ فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرَتِ الطَّينَ وَالْمَاءَ، فَخَرَّجَ حِينَ فَرَغَ مِنْ صَلَاتِ الصُّبْحِ، وَجَيَّسَهُ وَرَوَّتَهُ أَنْفِهِ فِيهِمَا الطَّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةً إِلَيْهِ وَعَشْرِينَ مِنَ الْعَشْرِ الْأَوَاخِرِ.

[2772] 216 - (...) It was narrated that Abû Salâmah said: "We were talking about *Lailat Al-Qadr*, so I went to Abû Sa'eed Al-Khudrî [may Allâh be pleased with them], who was a friend of

مُحَمَّدٌ بْنُ الْمُقْتَنِي: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ تَذَكَّرَنَا لَيْلَةُ الْقَدْرِ، فَأَتَيْتُ أَبَا سَعِيدِ

mine, and said: 'Let's go out to the palm trees.' So he came out, wearing a *Khamisah*, and I said to him: "Did you hear the Messenger of Allâh ﷺ mention *Lailat Al-Qadr*?" He said: "Yes; we observed *I'tikâf* with the Messenger of Allâh ﷺ during the middle ten days of Ramadân, and we came out on the morning of the twentieth. The Messenger of Allâh ﷺ addressed us and said: I was shown *Lailat Al-Qadr* but I forgot it' - or 'I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights. And I saw that I was prostrating in water and mud, so whoever was observing *I'tikâf* with the Messenger of Allâh ﷺ, let him go back.' So we went back and we did not see any clouds in the sky, then a cloud came and it rained, until the roof of the *Masjid*, which was made of palm branches, flowed with water. The *Iqâmah* was called for the prayer, and I saw the Messenger of Allâh ﷺ prostrating in water and mud, until I saw the traces of mud on his forehead."

[2773] (...) A similar report (as no. 2772) was narrated from Yahyâ bin Abî Kathîr with this chain. In their *Hadîth* it says: "I saw the Messenger of Allâh ﷺ when he had finished (praying) and on his forehead and the tip of his nose there were traces of mud."

الْخُدْرَىٰ [رَضِيَ اللَّهُ عَنْهُ] وَكَانَ لِي صَدِيقًا، فَقُلْتُ: أَلَا تَخْرُجْ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ حَمِيسَةٌ، فَقُلْتُ لَهُ: سَمِعْتَ رَسُولَ اللَّهِ يَذْكُرُ لَيْلَةَ الْقُدرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ الْعَشْرَ الْوُسْطَىٰ مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحةً عِشْرِينَ، فَخَطَبَنَا رَسُولُ اللَّهِ فَقَالَ: «إِنِّي أَرَيْتُ لَيْلَةَ الْقُدرِ، وَإِنِّي نَسِيْتُهَا - أَوْ أَنْسِيْتُهَا - فَاتَّسِعُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ كُلِّ وِثْرٍ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطَيْنٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ فَلَيْرُجِعْ» قَالَ: فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ فَرَاغَةً، قَالَ: وَجَاءَتْ سَحَابَةُ فَمُطِرَّنَا، حَتَّىٰ سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأَقِيمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللَّهِ يَسْجُدُ فِي الْمَاءِ وَالْطَّيْنِ، قَالَ: حَتَّىٰ رَأَيْتُ أَثَرَ الطَّيْنِ فِي جَهَنَّمِهِ.

[٢٧٧٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ، كَلَّا هُمَا عَنْ يَحْمَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ، وَفِي حَدِيثِهِمَا:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ انْصَرَفَ،
وَعَلَى جَبَهَتِهِ وَأَرْبَيْهِ أَطْرَافُ الطَّيْنِ.

[٢٧٧٤] [٢١٧ - (...).] وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُتَّهَّدِ وَأَبُو بَكْرٍ بْنُ خَلَادٍ
قَالَا : حَدَّثَنَا عَبْدُ الْأَعْلَى : حَدَّثَنَا سَعِيدٌ
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ : اعْتَكَفَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ،
يَلْتَمِسُ لَيْلَةَ الْقُدْرِ قَبْلَ أَنْ تُبَيَّنَ لَهُ، فَلَمَّا
أَنْقَضَيْنَ، أَمَرَ بِالْبَيْانِ فَقُوْضَ، ثُمَّ أَبْيَثَ لَهُ
أَنَّهَا فِي الْعَشْرِ الْأَوْاخِرِ، فَأَمَرَ بِالْبَيْانِ
فَأَعْيَدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«يَا أَيُّهَا النَّاسُ ! إِنَّهَا كَانَتْ أَبْيَثَ لِي لَيْلَةَ
الْقُدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرُكُمْ بِهَا، فَجَاءَ
رَجُلٌ يَحْتَقَنُ، مَعَهُمَا الشَّيْطَانُ،
فَنَسِّيَتْهَا، فَالْتَّمِسُوهَا فِي الْعَشْرِ الْأَوْاخِرِ
مِنْ رَمَضَانَ، التَّمِسُوهَا فِي التَّاسِعَةِ
وَالسَّابِعَةِ وَالْخَامِسَةِ» قَالَ قُلْتُ : يَا أَبَا
سَعِيدِ ! إِنْكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا، قَالَ :
أَجْلُنِ، نَحْنُ أَحَقُّ بِذَلِكَ مِنْكُمْ، قَالَ
قُلْتُ : مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ ؟
قَالَ : إِذَا مَضَتْ وَاحِدَةً وَعِشْرُونَ فَالَّتِي
تَلِيهَا ثَتَّيْنِ وَعِشْرِينَ، وَهُنَى التَّاسِعَةُ، فَإِذَا
مَضَتْ ثَلَاثَ وَعِشْرُونَ فَالَّتِي تَلِيهَا

[2774] 217 - (...) It was narrated from Abû Naâdrah, that Abû Sa'eed Al-Khudrî [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ observed *I'tikâf* during the middle ten days of Ramadân, seeking *Lailat Al-Qadr* before it was shown to him. When they were over, he ordered that the tent be taken down, then he was shown that it (*Lailat Al-Qadr*) was in the last ten nights, so he ordered that the tent be put back, then he came out to the people and said: 'O people, *Lailat Al-Qadr* was shown to me, and I came out to tell you about it, but two men came disputing, and the *Shaijâtân* was with them, and I was caused to forget it. So seek it in the last ten nights of Ramadân, seek it on the ninth, the seventh and the fifth.'" I (Abû Naâdrah) said: "O Abû Sa'eed, you know more about numbers than I do." He said: "Yes, we are bound to." I said: "What are the ninth, the seventh and the fifth?" He said: "When twenty-one nights have passed and the next night is the twenty-second, that is the ninth. When twenty-three have passed, the next night is the seventh. And when twenty-five have passed, the next night is the fifth."

السَّابِعَةُ، فَإِذَا مَضَى حَمْسٌ وَعِشْرُونَ
فَالَّتِي تَلِيهَا الْخَامِسَةُ.
وَقَالَ ابْنُ خَلَدٍ مَكَانَ يَحْتَقَانَ:
يَحْتَصِمَانِ.

[2775] 218 - (1168) It was narrated from 'Abdullâh bin Unais that the Messenger of Allâh ﷺ said: "I was shown *Lailat Al-Qadr* then I was caused to forget it, but I was shown that on the (following) morning I would be prostrating in water and mud." It rained on the night of the twenty-third, and the Messenger of Allâh ﷺ led us in prayer; when he finished, the traces of water and mud were on his forehead and nose.

Busr (a narrator) said: "'Abdullâh bin Unais used to say: 'The twenty-third.'"

[2775] 218 - (1168) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرُو بْنِ سَهْلٍ بْنِ إِسْحَاقَ بْنِ
مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ الْكَنْتَوَيِّ
وَعَلَيُّ بْنِ حَشْرَمَ قَالَ: أَخْبَرَنَا أَبُو
ضَمْرَةَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ -
[وَ] قَالَ ابْنُ حَشْرَمَ: عَنِ الضَّحَّاكِ بْنِ
عُثْمَانَ - عَنْ أَبِي الظَّفِيرِ مَوْلَى عُمَرَ بْنِ
عُبَيْدِ اللَّهِ، عَنْ سُبْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ
اللَّهِ بْنِ أُنَيْسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
أَرِيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيْتُهَا، وَأَرَانِي
صَبِيْحَتَهَا أَسْجُدُ فِي مَاءٍ وَطَيْنٍ» قَالَ:
فَمُطْرِنَا لَيْلَةَ ثَلَاثَ وَعِشْرِينَ، فَصَلَّى بِنَا
رَسُولُ اللَّهِ ﷺ، فَانْصَرَفَ فَإِنَّ آثَرَ الْمَاءِ
وَالْطَّيْنِ عَلَى جَهَنَّمَ وَأَنْفُهُ.
قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ يَقُولُ:
ثَلَاثَ وَعِشْرِينَ.

[2776] 219 - (169) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said: 'Seek *Lailat Al-Qadr* in the last ten nights of Ramadân.'"

[2776] 219 - (1169) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ ثُمَّيْرٍ وَوَكِيعٌ
عَنْ هَشَّامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:

قَالَ ابْنُ تُمَيْرٍ : «الْتَّمِسُوا» ; وَقَالَ وَكِيعٌ : -
«تَحْرَوْا لِيَلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ
رَمَضَانَ» .

[2777] 220 - (762) Zirr bin Hubaish said: "I asked Ubayy bin Ka'b [may Allâh be pleased with them]: 'Your brother Ibn Mas'ûd says that whoever prays *Qiyâm* (night prayers) all year, he will find *Lailat Al-Qadr*.' He said: 'May Allâh have mercy on him, he intended that the people should not rely (on just one night). But he knew that it is in Ramadân, and that it is in the last ten nights, and that it is the night of the twenty-seventh.' Then he swore unequivocally that it is the twenty-seventh. I said: 'On what basis do you say that, O Abû Al-Mundhir?' He said: 'By the sign of which the Messenger of Allâh ﷺ told us: "On that day the sun rises with no rays."

[٢٧٧٧] ٢٢٠ - (٧٦٢) وَحدَثَنَا
مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ، كِلَّاهُمَا
عَنِ ابْنِ عَيْنَةَ : قَالَ ابْنُ حَاتِمٍ : حَدَّثَنَا
شُفَيْبَانُ بْنُ عَيْنَةَ عَنْ عَبْدَةَ وَعَاصِمِ بْنِ أَبِي
السَّجْدَةِ، سَمِعَا زِرَّ بْنَ حُبَيْشَ يَقُولُ :
سَأَلْتُ أَبِي بْنَ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]
فَقُلْتُ : إِنَّ أَخَالَ ابْنَ مَسْعُودٍ يَقُولُ : مَنْ
يُقْرِئُ الْحَوْلَ يُصْبِطُ لِيَلَةَ الْقَدْرِ، فَقَالَ :
رَحْمَةُ اللَّهِ، أَرَادَ أَنْ لَا يَتَكَلَّلَ النَّاسُ، أَمَا
إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي
الْعَشْرِ الْأَوَاخِرِ، وَأَنَّهَا لِيَلَةٌ سَبْعَ
وَعَشْرِينَ، ثُمَّ حَلَفَ لَا يَسْتَشْنِي، أَنَّهَا لِيَلَةٌ
سَبْعَ وَعَشْرِينَ، فَقُلْتُ : يَا أَبَي شَيْءٍ تَقُولُ
ذَلِكَ؟ يَا أَبَا الْمُنْذِرِ! قَالَ : بِالْعَلَامَةِ، أَوْ
بِالْأَيْةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَنَّهَا
تَطْلُعُ يَوْمَئِذٍ، لَا شَعَاعَ لَهَا». [راجع :
١٧٨٥]

[2778] 221 - (...) It was narrated that Ubayy bin Ka'b [may Allâh be pleased with them] said concerning *Lailat Al-Qadr*: "By Allâh, I know it" - (one of the narrators) Shu'bah said: "To the best of my knowledge" - "it is the

[٢٧٧٨] ٢٢١ - (...). وَحدَثَنَا
مُحَمَّدُ بْنُ الْمُنْتَهَى : حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ عَبْدَةَ
ابْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرَّ بْنِ حُبَيْشٍ،

night which the Messenger of Allâh ﷺ commanded us to spend in prayer, it is the night of the twenty-seventh.”

Shu‘bah was uncertain about this phrase: “It is the night which the Messenger of Allâh ﷺ commanded us (to spend in prayer).” He said: “A friend of mine narrated it to me from him.”

[2779] 222 - (1170) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “We were talking about *Lailat Al-Qadr* in the presence of the Messenger of Allâh ﷺ, and he said: ‘Who among you remembers when the moon rose looking like part of a bowl?’”

عَنْ أُبَيِّ بْنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ أُبَيٌّ فِي لَيْلَةِ الْقُدْرِ: وَاللَّهِ إِنِّي لَا أَعْلَمُ مَاهَا - قَالَ شُعْبَةُ: - وَأَكْثُرُ عِلْمِي هِيَ الْلَّيْلَةُ الَّتِي أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعَ وَعَشْرِينَ. وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ: هِيَ الْلَّيْلَةُ الَّتِي أَمْرَنَا بِهَا رَسُولُ اللَّهِ ﷺ. قَالَ: وَحَدَّثَنِي بِهَا صَاحِبُ لَيْلَةِ عَنْهُ.

[2779] 222 - (1170) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانٌ وَهُوَ الْفَزَارِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَذَكَّرْنَا لَيْلَةَ الْقُدْرِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَيُّكُمْ يَذَكُّرُ، جِنَّ طَلَعَ الْقَمَرُ، وَهُوَ مِثْلُ شَقْ جَفْنَةِ؟».

14. The Book Of *Itikâf*

٣ - (المعجم ١٤) - كتاب الاعتكاف
 (التحفة ...)

Chapter 1. *Itikâf* During The Last Ten Days Of Ramadân

[2780] 1 - (1171) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ used to observe *Itikâf* during the last ten days of Ramadân.

(المعجم ١) - (باب اعتكاف العشر الاواخر من رمضان) (التحفة ٤١)

[٢٧٨٠] ١- (١١٧١) وَحَدَّثَنَا مُحَمَّدُ
 ابْنُ مُهْرَانَ الرَّازِيُّ: حَدَّثَنَا حَاتِمُ ابْنُ
 إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ،
 عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ
 النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَّلِ وَالْآخِرِ
 مِنْ رَمَضَانَ.

[2781] 2 - (...) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to observe *Itikâf* during the last ten days of Ramadân. Nâfi‘ said: “‘Abdullâh showed me the place where the Messenger of Allâh ﷺ used to observe *Itikâf* in the *Masjid*.”

[٢٧٨١] ٢- (...) وَحَدَّثَنِي أَبُو
 الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
 يُونُسُ بْنُ يَزِيدَ أَنَّ نَافِعًا حَدَّثَهُ عَنْ عَبْدِ
 اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ
 اللَّهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلِ وَالْآخِرِ مِنْ
 رَمَضَانَ، قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ
 [رَضِيَ اللَّهُ عَنْهُ] الْمَكَانَ الَّذِي كَانَ
 يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ، مِنَ
 الْمَسْجِدِ.

[2782] 3 - (1172) It was narrated that ‘Âishah [may Allâh

[٢٧٨٢] ٣- (١١٧٢) وَحَدَّثَنَا سَهْلُ

be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramadân."

ابن عثمان: حَدَّثَنَا عُقْبَةُ بْنُ حَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ وَآخِرَ مِنْ رَمَضَانَ.

[2783] 4 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramadân."

٤-[٢٧٨٣] يَحْمِي: أَخْبَرَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا سَهْلُ ابْنُ عُثْمَانَ: أَخْبَرَنَا حَفْصُ بْنُ عَيَّاْثٍ، جَمِيعًا عَنْ هَشَامٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَالْمَفْظُ لَهُمَا - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هَشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ وَآخِرَ مِنْ رَمَضَانَ.

[2784] 5 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Prophet ﷺ used to observe *I'tikâf* during the last ten days of Ramadân, until Allâh took his soul in death, then his wives observed *I'tikâf* after him.

٥-[٢٧٨٤] وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ وَآخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَرْوَاجُهُ مِنْ بَعْدِهِ.

Chapter 2. When Should The One Who Wants To Observe *I'tikâf* Enter His Place Of *I'tikâf*?

[2785] 6 - (1173) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “When the Messenger of Allâh ﷺ wanted to observe *I'tikâf*, he prayed *Fajr* then he entered his place of *I'tikâf*. He commanded that his tent be set up - when he wanted to observe *I'tikâf* during the last ten days of Ramadân - and Zainab ordered that her tent be set up, and other wives of the Prophet ﷺ ordered that their tents be set up. When the Messenger of Allâh ﷺ prayed *Fajr*, he looked and saw the tents, and he said: ‘Is it righteousness that they seek?’ He ordered that his tent be taken down and he did not observe *I'tikâf* during (that) Ramadân, until he observed *I'tikâf* during the first ten days of Shawwâl.”

[2786] (...) A *Hadîth* similar to that of Abû Mu‘âwiyah (no. 2785) was narrated from ‘Âishah [may Allâh be pleased with her] from the Prophet ﷺ.

In the *Hadîth* of Ibn ‘Uyaynah, ‘Amr bin Al-Hârith and Ibn Ishâq, it mentions ‘Âishah, Hafshah and Zainab [may Allâh be pleased with them] setting up tents for *I'tikâf*.

(المعجم ٢) - (باب متى يدخل من أراد الاعتكاف في معتكه) (التحفة ٤٢)

[٢٧٨٥-٦] (١١٧٣) وَحَدَّثَنَا يَحْيَىٰ
ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَىٰ
ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا أَرَادَ أَنْ يَعْتَكِفَ، صَلَّى الْفَجْرَ، ثُمَّ
دَخَلَ مُعْتَكَفَهُ، وَإِنَّهُ أَمَرَ بِخَيْبَاهِ فَصَرَبَ -
لَمَّا أَرَادَ الْاعْتِكَافَ فِي الْعَشْرِ الْأَوَّلِ
مِنْ رَمَضَانَ - فَأَمَرَ رَبِيبَ بِخَيْبَاهِ
فَصَرَبَ، وَأَمَرَ غَيْرَهَا مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِخَيْبَاهَا فَصَرَبَ، فَلَمَّا صَلَّى رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ نَظَرَ، فَإِذَا الْأَكْبَيْةُ، فَقَالَ:
«أَلَيْرُ يُرِدُنْ؟» فَأَمَرَ بِخَيْبَاهِ فَقُوْضَ، وَتَرَكَ
الْاعْتِكَافَ فِي شَهْرِ رَمَضَانَ، حَتَّى
اعْتَكَفَ فِي الْعَشْرِ الْأَوَّلِ مِنْ شَوَّالٍ.

[٢٧٨٦] (...) وَحَدَّثَاهُ ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عَمْرُو بْنُ
سَوَادِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو
ابْنُ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي
سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغَيْرَةِ:

حَدَّثَنَا أَوْرَاعِيُّ؛ وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنُ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، كُلُّ هَؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ الْبَيْتِ ﷺ يَعْنَى حَدِيثَ أَبِي مَعَاوِيَةَ .
وَفِي حَدِيثِ ابْنِ عَيْنَةَ وَعَمْرُو بْنِ الْحَارِثِ وَابْنِ إِسْحَاقَ ذُكْرُ عَائِشَةَ وَحَفْصَةَ وَرَبِّنَ [رَضِيَ اللَّهُ عَنْهُمْ] أَنَّهُنَّ ضَرِبُوا الْأَخْيَةَ لِلْأَعْيَاكَافِ .

(المعجم ٣) - (باب الاجتهاد في
العاشر والأواخر من شهر رمضان)
(التحفة ٤٣)

Chapter 3. Striving Harder In Worship During The Last Ten Days Of Ramadân

[2787] 7 - (1174) It was narrated that 'Âishah [may Allâh be pleased with her] said: "When the (last) ten (nights) began, the Messenger of Allâh ﷺ would stay awake at night, wake his family, strive hard (in worship) and tighten his *Izâr*".^[1]

[٢٧٨٧] (١١٧٤) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عَيْنَةَ، - قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ [بْنُ عَيْنَةَ] - عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صَبَّاحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرَ، أَحْيَا اللَّيْلَ وَأَيْقَطَ أَهْلَهُ، وَجَدَ، وَشَدَّ الْمُئْزَرَ .

^[1] "Tighten his *Izâr*" — they say its meaning is striving hard in worship, or avoiding intimacy with his wives during this period.

[2788] 8 - (1175) ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to strive harder in the last ten (nights of Ramaḍân) than at any other time.”

[٢٧٨٨]-٨ [١١٧٥] وَحَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ وَأَبْوَ كَامِلِ الْجَحْدَرِيِّ، كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ - قَالَ قُتْبَيْهُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ - عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ الْأَسْوَدَ بْنَ يَزِيدَ يَقُولُ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْأُواخِرِ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.

Chapter 4. Fasting The (First) Ten Days Of Dhul-Hijjah

[2789] 9 - (1176) It was narrated that ‘Âishah [may Allâh be pleased with them] said: “I never saw the Messenger of Allâh ﷺ fasting in the ten days (of Dhul-Hijjah).”

(المعجم ٤) - (باب صوم عشر ذي الحجة) (التحفة ٤٤)

[٢٧٨٩]-٩ [١١٧٦] حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِمًا فِي الْعَشْرِ قَطًّا.

[2790] 10 - (...) It was narrated from ‘Âishah [may Allâh be pleased with her] that the Prophet ﷺ did not fast the ten days (of Dhul-Hijjah).

[٢٧٩٠]-١٠ (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمِ الْعَشْرَ.

15. The Book Of Hajj

٤ - (المعجم ١٥) - كتاب الحج

(التحفة ٧)

Chapter 1. What One Who Has Entered *Ihrâm* For *Hajj* Or *'Umrah* Is Permitted To Wear, And What Is Not Permissible, And Perfume Is Forbidden For Him

[2791] 1 - (1177) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that a man asked the Messenger of Allâh ﷺ: "What clothes may the *Muhrim* wear?" The Messenger of Allâh ﷺ said: "Do not wear shirts, turbans, trousers, burnoos or *Khuff*, except for one who cannot find sandals, in which case he may wear *Khuff* but he should cut them (so that they come) lower than the ankles. And do not wear any clothes that have been dyed with saffron or *Wars*."

[2792] 2 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "The Prophet ﷺ was asked: 'What may the pilgrim in *Ihrâm* wear?' He said: 'The pilgrim in

(المعجم ١) - (باب ما يباح للمحرم بحح أو عمرة لبسه، وما لا يباح، وبيان تحريم الطيب عليه) (التحفة ١)

[٢٧٩١] ١- (١١٧٧) وَحَدَّثَنَا أَحْمَى، أَبْنُ يَحْيَى قَالَ: فَرَأَتِ ابْنَ مَالِكَ عَنْ نَافِعَ، عَنْ أَبْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَلْسِنُ الْمُحْرِمُ مِنَ الْيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبِسُوا الْقُمِيصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبَرَاسَ، وَلَا الْخِفَافَ، إِلَّا أَحَدٌ لَا يَجِدُ الْعَلَيْنِ، فَلِيَلْبِسِ الْخَفْيَنِ، وَلِيَقْطَعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبِسُوا مِنَ الْيَابِ شَيْئًا مَسْهُ الرَّزْعَفَانُ وَلَا الْوَرْسُ».

[٢٧٩٢] ٢- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو التَّاقِدُ وَرُزَهِيرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ أَبْنِ عَيْنَةَ - قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ

Ihrâm should not wear a shirt, or a turban, or a burnoose, or trousers, or any garment that has been dyed with *Wars* or saffron, or *Khuff*, unless he cannot find any sandals, in which case he should cut them, so that they come lower than the ankles.””

سَالِمٌ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
سُئِلَ النَّبِيُّ ﷺ: مَا يَلْبِسُ الْمُحْرِمُ؟ قَالَ:
«لَا يَلْبِسُ الْمُحْرِمُ الْقَوِيسَ، وَلَا
الْعِمَامَةَ، وَلَا الْبُرْنُسَ، وَلَا السَّرَاوِيلَ،
وَلَا تَوْبَا مَسَّهُ وَرْسُهُ وَلَا زَعْفَرَانُهُ، وَلَا
الْخُفَّينِ، إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ
فَلْيَقْطَعْهُمَا، حَتَّى يَكُونَا أَسْفَلَ مِنِ
الْكَعْبَيْنِ».

[2793] 3 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ forbade the pilgrim in *Ihrâm* to wear any garment dyed with saffron or *Wars*, and he said: ‘Whoever cannot find any sandals, let him wear *Khuff*, and cut them (so that they come) lower than the ankles.’”

[٢٧٩٣]-[٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ
اللهِ بْنِ دِبَارٍ، عَنْ أَبْنِ عُمَرَ [رَضِيَ اللَّهُ
عَنْهُمَا] أَنَّهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ
يَلْبِسَ الْمُحْرِمُ تَوْبَا مَصْبُوغاً بِزَعْفَرَانٍ أَوْ
وَرْسٍ وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَسْتِرِسْ
الْخُفَّينِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنِ الْكَعْبَيْنِ».

[2794] 4 - (1178) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “When delivering a *Khuâbah*, I heard the Messenger of Allâh ﷺ say: ‘Trousers, for the one who cannot find an *Izâr*, and *Khuff*, for the one who cannot find sandals’ - referring to the pilgrim in *Ihrâm*. ”

[٢٧٩٤]-[٤] (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزَّهْرَانِيِّ وَقَتْبِيَّةَ بْنِ
سَعِيدٍ، جَمِيعًا عَنْ حَمَادٍ - قَالَ يَحْيَى:
أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ عَمْرُو، عَنْ
حَاجِرٍ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ
عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ
يَحْطُبُ يَقُولُ: «السَّرَاوِيلُ، لِمَنْ لَمْ يَجِدْ
إِلَازَارَ، وَالْخُفَّانَ، لِمَنْ لَمْ يَجِدْ النَّعْلَيْنِ»
يَعْنِي الْمُحْرِمَ.

[2795] (...) It was narrated from 'Amr bin Dînâr with this chain, that he (Ibn 'Abbâs) heard the Prophet ﷺ deliver a *Khuṭbah* in 'Arafât, and he mentioned this *Hadîth* (a *Hadîth* similar to no. 2794).

[٢٧٩٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي أَبُو غَسَانَ الرَّازِيُّ: حَدَّثَنَا بَهْرَ قَالًا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ؛ [أَنَّهُ] سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعِرْقَاتٍ، فَذَكَرَ هَذَا الْحَدِيثَ.

[2796] (...) It was narrated from 'Amr bin Dînâr with this chain (a *Hadîth* similar to no. 2794), but none of them (the narrators) mention that he was delivering a *Khuṭbah* in 'Arafat, except Shu'bah alone.

[٢٧٩٦] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَّاً بْنُ عَيْنَةَ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا مُهَمَّسٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ؛ وَحَدَّثَنَا عَلَيُّ بْنُ خَسْرَمْ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبْنِ جُرَيْجٍ؛ وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُوبَ، كُلُّ هَؤُلَاءِ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذُكُّرْ أَحَدٌ مِنْهُمْ: يَخْطُبُ بِعِرْقَاتٍ، عَيْرُ شَعْبَةَ وَحْدَهُ.

[2797] 5 - (1179) It was narrated that Jâbir [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever cannot find any sandals, let him wear *Khuff*, and whoever cannot find an *Izâr*, let him wear trousers.'"

[٢٧٩٧] ٥-(١١٧٩) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهْرَيْ: حَدَّثَنَا أَبُو الزَّبِيرِ عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْتَسِنْ خُفْيَنِ، وَمَنْ لَمْ يَجِدْ إِزارًا فَلْيَلْبَسْ سَرَابِيلَ».

[2798] 6 - (1180) It was narrated from Šafwân bin Ya'la bin Munyah that his father [may

[٢٧٩٨] ٦-(١١٨٠) وَحَدَّثَنَا شَيْبَانُ بْنُ أَبْنُ فَرْوَخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءُ بْنُ

Allâh be pleased with them] said: "A man came to the Prophet ﷺ wearing a *Jubbah* on which was some *Khalûq* (a kind of perfume)" - or he said: "Traces of *Sufrah* - while he was at Al-Jî'rânah." He said: 'What do you command me to do during my 'Umrah?' The Revelation came upon the Prophet ﷺ so he was covered with a garment."

Ya'la used to say: "I wish that I could see the Prophet ﷺ when the Revelation comes upon him." "He ('Umar bin Al-Khaṭâb) said: 'Would you like to see the Prophet ﷺ when the Revelation has come upon him?' 'Umar lifted the edge of the garment and I saw him breathing deeply.' "When it was over, he (ﷺ) said:

'Where is the one who was asking about 'Umrah? Wash the traces of *Sufrah*' - or he said: 'the traces of *Khalûq* - from you and take off your *Jubbah*, and do in your 'Umrah what you would do in your *Hajj*.'

[2799] 7 - (...) It was narrated from Ṣafwân bin Ya'la that his father said: "A man came to the Prophet ﷺ wearing a *Jubbah* and perfumed with *Khalûq*, when he was in Al-Jî'rânah, and I was with the Prophet ﷺ. He said: 'I have entered *Ihram* for 'Umrah wearing this, and I have perfumed myself with *Khalûq*.' The Prophet ﷺ said to him: 'What would you do in

أَبِي رَبَاحٍ عَنْ صَفْوَانَ بْنِ يَعْلَمَى ابْنِ مُنْيَةَ،
عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَاءَ رَجُلٌ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْجِعْرَانَةِ، عَلَيْهِ جُبَّةٌ
وَعَلَيْهَا خَلُوقٌ - أَوْ قَالَ أَثْرُ صُفْرَةَ -
فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَضْنَعَ فِي
عُمْرَتِي؟ قَالَ: وَأَنْزَلَ عَلَى النَّبِيِّ صَلَّى
الْوَحْيُ فَسَتَرَ بِثُوبٍ، وَكَانَ يَعْلَمَ يَقُولُ:
وَدَدْتُ أَنِّي أَرَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
الْوَحْيِ، قَالَ فَقَالَ: أَيْسُرُكَ أَنْ تَتَظَرَّ إِلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ الْوَحْيِ؟ قَالَ
فَرَقَعَ عُمْرٌ طَرْفَ الثُّوبِ، فَنَظَرَ إِلَيْهِ، لَهُ
غَطِيطٌ - قَالَ وَأَحْسِبَهُ [قَالَ]: - كَعَطِيطِ
الْبَكْرِ - قَالَ: فَلَمَّا سُرِيَ عَنْهُ قَالَ:
أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثْرَ
الصُّفْرَةَ - أَوْ قَالَ: أَثْرُ الْخَلُوقِ - وَأَخْنَعْ
عَنْكَ جُبَّتَكَ، وَاضْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ
صَانِعٌ فِي حَجَّكَ».

[2799]-7 [2799] وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ
عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَمَى، عَنْ أَبِيهِ
قَالَ: أَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْجِعْرَانَةِ، وَأَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
مُقْطَعَاتٌ يَعْنِي جُبَّةً، وَهُوَ مُنَاصِحٌ
بِالْخَلُوقِ، فَقَالَ: إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ

your *Hajj*?" He said: 'I would take off this garment and wash off this *Khalâ'ih*.' The Prophet ﷺ said to him: 'What you would do in your *Hajj*, do in your '*Umrah*.'

وَعَلَيَّ هَذَا، وَأَنَا مُتَضَمِّنٌ بِالْخَلُوقِ،
فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي
حَجَّكَ؟» قَالَ: أَنْزَعُ عَنِّي هَذَا الثِّيَابُ،
وَأَغْسِلُ عَنِّي هَذَا الْخَلُوقَ، فَقَالَ لَهُ
النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجَّكَ،
فَاصْنَعْهُ فِي عُمْرَتِكَ».

[2800] 8 - (...) Ṣafwān bin Ya'la bin Umayyah narrated that Ya'la used to say to 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with them]: "Would that I could see the Prophet of Allāh ﷺ while the Revelation comes to him." When the Prophet ﷺ was at Al-Jīrānah, and there was a cloth over the Prophet ﷺ with which he was being shaded, and some of his Companions, including 'Umar, were with him, a man came to him wearing a woolen *Jubbah* that was daubed with perfume. He said: "O Messenger of Allāh, what do you think of a man who enters *Ihrām* for '*Umrah* wearing a *Jubbah* after daubing it with perfume?" The Prophet ﷺ looked at him for a moment, then he fell silent. The Revelation came to him ... 'Umar gestured to Ya'la bin Umayyah, telling him to come. Ya'la came, and he put his head in, and he saw the Prophet ﷺ red in the face and breathing deeply. Then he was relieved of that and he said: "Where is the

حَوْبٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ
بَكْرٍ قَالًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا
عَلَيْهِ بْنُ حَشْرَمْ - وَاللَّعْنُ لَهُ -: أَخْبَرَنَا
عِيسَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي
عَطَاءً؛ أَنَّ صَفْوَانَ بْنَ يَعْلَمَ بْنَ أُمَيَّةَ
أَخْبَرَهُ، أَنَّ يَعْلَمَ كَانَ يَقُولُ لِعُمَرَ بْنِ
الْحَطَابِ [رَضِيَ اللَّهُ عَنْهُ]: لَيَتَنِي أَرَى نَبِيَّ
اللَّهِ ﷺ حِينَ يُنَزَّلُ عَلَيْهِ، فَلَمَّا كَانَ
النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَعَلَى النَّبِيِّ ﷺ
ثُوبٌ قَدْ أَظْلَلَ بِهِ عَيْنَهُ، مَعَهُ نَاسٌ مِنْ
أَصْحَابِهِ فِيهِمْ عُمَرُ، إِذْ جَاءَهُ رَجُلٌ، عَلَيْهِ
جُبَّةٌ [صُوفٌ] مُتَضَمِّنٌ بِطِيبٍ، فَقَالَ: يَا
رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَخْرَمَ
بِعُمْرَةِ فِي جُبَّةٍ بَعْدَمَا تَضَمَّنَ بِطِيبٍ؟ فَنَظَرَ
إِلَيْهِ النَّبِيُّ ﷺ سَاعَةً ثُمَّ سَكَتَ، فَجَاءَهُ
الْوَحْيُ، فَأَشَارَ عُمَرُ بِيَدِهِ إِلَيْهِ بِعَلَمِ بْنِ

one who asked me about ‘Umrah just now?” The man was sought, and brought, and the Prophet ﷺ said: “As for the perfume that is on you, wash it off three times, and as for the *Jubbah*, take it off, then do in your ‘Umrah what you would do in your *Hajj*.”

أُمِيَّةٌ: تَعَالَ، فَجَاءَ يَعْلَىٰ، فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحَمَّرُ الْوَجْهِ، يَغْطُّ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ قَالَ: «أَيْنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ أَيْفَ؟» فَالْتُّمِسَ الرَّجُلُ، فَحَيَّهُ بِهِ، قَالَ النَّبِيُّ ﷺ: «أَمَّا الطَّيِّبُ الَّذِي بِكَ، فَاغْسِلُهُ ثَلَاثَ مَرَاتٍ، وَأَمَّا الْجُبَّةُ، فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَضَعُ فِي حَجَّكَ». .

[2801] 9 - (...) It was narrated from Ṣafwān bin Ya‘la bin Umayyah, from his father [may Allāh be pleased with them], that a man came to the Prophet ﷺ when he was at Al-Jīrānah. He had entered *Ihrām* for ‘Umrah and he had put *Sufrah* (*Khalāq*) in his hair and beard, and was wearing a *Jubbah*. He said: “O Messenger of Allāh, I have entered *Ihrām* for ‘Umrah, and I am as you see.” He said: “Take off the *Jubbah* and wash off the *Sufrah*, and what you would do in your *Hajj*, do it in your ‘Umrah.”

[٢٨٠١] ٩ - (...) وَحَدَّثَنَا عَقْبَةُ بْنُ مُكْرَمَ الْعَمَّيِّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ - لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتَ قَيْسًا يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمِيَّةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، فَدَأَهَلَّ بِالْعُمْرَةِ، وَهُوَ مُصَفَّرٌ لِحِينَهُ وَرَأْسُهُ، وَعَلَيْهِ جُبَّةٌ، قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةِ، وَأَنَا كَمَا تَرَى، قَالَ: «اذْنُعْ عَنْكَ الْجُبَّةَ، وَاغْسِلْ عَنْكَ الصُّفْرَةَ، وَمَا كُنْتَ صَانِعًا فِي حَجَّكَ، فَاصْنَعْ فِي عُمْرَتِكَ». .

[2802] 10 - (...) Ṣafwān bin Ya‘la narrated that his father [may Allāh be pleased with them] said: “We were with the Messenger of Allāh ﷺ and a

[٢٨٠٢] ١٠ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَلَيٍّ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي

man came to him wearing a *Jubbah* and bearing traces of *Khalūq*. He said: 'O Messenger of Allāh, I entered *Ihrām* for 'Umrah; what should I do?' He remained silent and did not answer him. 'Umar used to cover him when the Revelation came upon him, to shade him. I said to 'Umar [may Allāh be pleased with them]: 'I would like, when the Revelation comes upon him, to put my head under the cloth with him.' When the Revelation came upon him, 'Umar [may Allāh be pleased with them] covered him with the cloth, and I came and put my head under the cloth with him, and I looked at him. When it was over, he said: 'Where is the one who was asking about 'Umrah just now?' The man stood up and he said: 'Take off your *Jubbah*, and wash off the traces of *Khalūq* that are on you, and do in your 'Umrah what you would do in your *Hajj*.'

مَعْرُوفٌ قَالَ: سَمِعْتُ عَطَاءً قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأَنَا هُوَ رَجُلٌ عَلَيْهِ جَبَّةٌ، بِهَا أَثْرٌ مِنْ خَلُوقٍ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةِ، فَكَيْفَ أَفْعُلُ؟ فَسَكَّتَ عَنْهُ، فَلَمْ يَرْجِعْ إِلَيْهِ، وَكَانَ عُمْرٌ يَسْتَرُهُ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ يُظِّلُّهُ، فَقُلْتُ لِعُمَرَ [رَضِيَ اللَّهُ عَنْهُ]: إِنِّي أُحِبُّ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي التَّوْبِ، فَلَمَّا أُنْزِلَ عَلَيْهِ الْوَحْيُ، خَمَرَهُ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] بِالشُّوْبِ، فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي التَّوْبِ، فَنَظَرَتْ إِلَيْهِ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ أَيْنَا عَنِ الْعُمْرَةِ؟» فَقَامَ إِلَيْهِ الرَّجُلُ، فَقَالَ: «اْنْزِعْ عَنْكَ جُبَّتَكَ، وَاعْسِلْ أَثْرَ الْخَلُوقِ الَّذِي بِكَ، وَافْعُلْ فِي عُمْرِتِكَ مَا كُنْتَ فَاعِلًا فِي حَجَّكَ».

Chapter 2. The *Mawâqît* Of *Hajj*

[2803] 11 - 1181 It was narrated that Ibn 'Abbâs [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ defined the *Mîqât* of the people of Al-Madînah as *Dhul-Hulaifah*; that of the people of Ash-Shâm as Al-Juhfah; that of the people of

(المعجم ۲) - (باب مواقيت الحج) (التحفة ۲)

١١-٢٨٠٣] يَحْيَى بْنُ يَحْيَى وَحَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَفُتَّيْهُ، جَمِيعًا عَنْ حَمَادَ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ عَمْرِي وَابْنِ دِينَارٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ

Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: ‘And these *Mawâqît* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can (begin the *Talbiyah*) from the place he starts, and the people of Makkah can start from Makkah.”

[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: وَقَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلَا أَهْلِ الشَّامِ الْجُحْفَةِ، وَلَا أَهْلِ الْمَنَازِلِ، وَلَا أَهْلِ الْيَمَنِ يَلْمَمَ، قَالَ: «فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذِيلَكَ حَتَّى أَهْلُ مَكَّةَ يُهُلُونَ مِنْهَا».

[2804] 12 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ defined the *Miqât* of the people of Al-Madînah as *Dhul-Hulaifah*; that of the people of Ash-Shâm as Al-Juhfah; that of the people of Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: “And these *Miqât* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter (*Ihram*) from the place he starts, and the people of Makkah can start from Makkah.”

[2805] 13 - (1182) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said:

[٢٨٠٤-١٢] (...) وَحدَّثَنَا أَبُو بُكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلَا أَهْلِ الشَّامِ الْجُحْفَةِ، وَلَا أَهْلِ الْمَنَازِلِ، وَلَا أَهْلِ الْيَمَنِ يَلْمَمَ، وَقَالَ: «هُنَّ لَهُنَّ، وَلَكُلُّ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِيلَكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ».

[٢٨٠٥-١٣] (...) وَحدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَزْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ [رَضِيَ اللَّهُ

"The people of Al-Madînah should (begin the *Talbiyah*) from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn."

'Abdullâh said: "And it was conveyed to me that the Messenger of Allâh ﷺ said: 'And the people of Yemen should (begin the *Talbiyah*) from Yalamlam.'"

عَنْهُمَا]؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلْمَلْمَ».

[2806] 14 - (...) It was narrated from Sâlim bin 'Abdullâh bin 'Umar bin Al-Khattâb [may Allâh be pleased with them] that his father said: "I heard the Messenger of Allâh ﷺ say: 'The *Miqât* for the people of Al-Madînah is Dhul-Hulaifah, the *Miqât* for the people of *Ash-Shâm* is Mahya'ah - which is Al-Juhfah - and the *Miqât* for the people of Najd is Qarn.'"

'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "And they said that the Messenger of Allâh ﷺ said - although I did not hear that from him: 'And the *Miqât* for the people of Yemen is Yalamlam.'"

[2807] 15 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ commanded the people of Al-Madînah to (begin the *Talbiyah*)

حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْحَطَابِ [رَضِيَ اللَّهُ عَنْهُمَا]، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلٌ أَهْلُ الْمَدِينَةِ دُوَ الْحُلَيْفَةِ، وَمُهَلٌ أَهْلُ الشَّامِ مَهْيَعَةً - وَهِيَ الْجُحْفَةُ - وَمُهَلٌ أَهْلُ نَجْدٍ قَرْنُ».

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: وَزَعَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ وَآتَمْ أَشْمَعَ ذَلِكَ مِنْهُ - قَالَ: «وَمُهَلٌ أَهْلُ الْيَمَنِ يَلْمَلْمَ».

[2807] 15 - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَئْوَبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] [وَعَلَيْهِ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ

from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “And I was told that he said: ‘The people of Yemen should (begin the *Talbiyah*) from Yalamlam.’”

دينار؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَمْرَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَهْلَ الْمَدِينَةِ أَنْ يَهْلُوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجِدٍ مِنَ الْقَرْنِ».

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: وَأَخْبَرْتُ أَنَّهُ قَالَ: «وَيُهْلِ أَهْلَ الْيَمَنِ مِنْ يَلَمْلَمَ».

[2808] 16 - (1183) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh [may Allâh be pleased with them] being asked about the *Miqât*. He said: “I heard” - then he stopped and said: “I think he meant the Prophet ﷺ.”

اَبْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا اَبْنُ جُرَيْجَ: أَخْبَرَنِي أَبُو الرَّبِيعُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يُسْأَلُ عَنِ الْمَهْلِ؟ فَقَالَ: سَمِعْتُ - ثُمَّ اتَّهَى فَقَالَ: أُرَاهُ يَعْنِي النَّبِيَّ ﷺ - .

اَبْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ اَبْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُهْلِ أَهْلَ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهْلِ أَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهْلِ أَهْلُ نَجِدٍ مِنْ قَرْنِ».

قَالَ اَبْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: وَذُكِرَ لِي - وَلَمْ أَسْمَعْ - أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «وَيُهْلِ أَهْلَ الْيَمَنِ مِنْ يَلَمْلَمَ».

the people of Yemen should (begin the *Talbiyah*) from Yalamlam.”

[2810] 18 - (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh being asked about the *Mîqât*. He said: “I heard” - and I think he attributed it to the Prophet ﷺ - and said: “The *Mîqât* of the people of Al-Madînah is from Dhul-Hulaifah, and the other way is Al-Juhfah, and the *Mîqât* for the people of Al-Irâq is from Dhât ‘Irq, and the *Mîqât* for the people of Najd is from Qarn, and the *Mîqât* for the people of Yemen is Yalamlam.”

ابن حاتم وعبد بن حميد، كلاما عن محمد بن بكر، قال عبد: أخبرنا محمد: أخبرنا ابن جريج: أخبرنا أبو الزبير؛ الله سمع جابر بن عبد الله [رضي الله عنهما] يسأل عن المهل؟ فقال: سمعت - أحسنه رفع إلى النبي ﷺ - فقال: «مهل أهل المدينة من ذي الحليفة، والطريق الآخر الجحفة، ومهل أهل العراق من ذات عرق، ومهل أهل نجد من قرن، ومهل أهل اليمن من يالملم». .

(المعجم ٣) - (باب التلبية وصفتها
ووقتها) (التحفة ٣)

Chapter 3. The *Talbiyah*, Its Description And Timing

[2811] 19 - (1184) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the *Talbiyah* of the Messenger of Allâh ﷺ was: “*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-ni’matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).”

ابن يحيى التميمي قال: فرأيت على ماليك عن نافع، عن عبد الله بن عمر [رضي الله عنهما] أن تلبية رسول الله ﷺ: «لبيك اللهم! لبيك، لبيك لا شريك لك لبيك، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شريك لك». وقال: وكان عبد الله بن عمر [رضي الله عنهما]

'Abdullâh bin 'Umar [may Allâh be pleased with them] used to add to it (the words): "Labbaika labbaika wa sa'daika wal-khair fi yadaika, labbaika warraghbâ'u ilaika wal-'aml (Here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)."

[2812] 20 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the when the camel of the Messenger of Allâh ﷺ stood up with him at the *Masjid* of Dhul-Hulaifah, he would begin the *Talbiyah* saying: "Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-ni'matah laka wal-mulk, lâ sharîka lak (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

They said: "And 'Abdullâh bin 'Umar [may Allâh be pleased with them] used to say: 'This is the *Talbiyah* of the Messenger of Allâh ﷺ.'"

Nâfi' said: "'Abdullâh bin 'Umar [may Allâh be pleased with them] used to add to this the words: 'Labbaika labbaika wa sa'daika wal-khayr fi yadaika, labbaika warraghbâ'u ilaika wal-'aml (Here I am, here I am, and at Your

الله عنهمَا] يزيد فيها: لَيْكَ لَيْكَ وَسَعْدَكَ، وَالْخَيْرُ بِدَيْكَ، لَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[٢٨١٢] (...) وَحَدَّنَا مُحَمَّدٌ

ابن عباد: حَدَّنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَافِعَ مَوْلَى عَبْدِ اللَّهِ، وَحَمْرَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اسْتَوَثْ يَهِ رَاحِلَتَهُ فَأَيْمَةً عِنْدَ مَسْجِدِ ذِي الْحِلْفَةِ، أَهَلَّ فَقَالَ: «لَيْكَ اللَّهُمَّ! لَيْكَ، لَيْكَ لَا شَرِيكَ لَكَ لَيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

قالوا: وكان عبد الله بن عمر [رضي الله عنهما] يقول: هذيه تلبية رسول الله ﷺ،

قال: قال نافع: كان عبد الله [رضي الله عنه] يزيد مع هذا: لَيْكَ لَيْكَ وَسَعْدَكَ، وَالْخَيْرُ بِدَيْكَ، لَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake).”

[2813] (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “I learned the *Talbiyah* from the mouth of the Messenger of Allâh ﷺ...” and he mentioned a similar *Hadîth* (as no. 2812).

[٢٨١٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

[2814] 21 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ (begin the *Talbiyah*) *Mulabidan*,^[1] saying: ‘*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-nî’matah laka wal-mulk, lâ sharîka lak*’ (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).” And he did not add anything to these words.

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to say: “The Messenger of Allâh ﷺ used to pray two *Rak’ah* in *Dhul-Hulaifah*, then when his camel rose up with him by the *Masjid* of *Dhul-Hulaifah*, he would (begin

[٢٨١٤] ٢١- (...) وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُوشُّ عَنْ ابْنِ شِهَابٍ قَالَ: فَإِنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنَ عُمَرَ أَخْبَرَنِي عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ]، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهَلِّ مُلْبَداً يَقُولُ: «لَيَكَ اللَّهُمَّ! لَيَكَ، لَيَكَ لَا شَرِيكَ لَكَ لَيَكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ» لَا يَرِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ.

وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بِذِي الْحُلْفَةِ رَكْعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلْفَةِ، أَهَلَّ بِهَؤُلَاءِ الْكَلِمَاتِ.

^[1] Having a gum like substance applied to the head to keep the hair matted together.

the *Talbiyah*) by saying these words.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to say: “‘Umar bin Al-Khattâb [may Allâh be pleased with them] used to (begin the *Talbiyah*) of the Messenger of Allâh ﷺ, with these words, and he would say: ‘*Labbâika Allâhumma labbaika Allâhumma labbaika wa sa‘daika wal-khair fi yadaika, labbaika war-raghbâu’ ilaika wal-‘amîl* (Here I am, here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)”

[2815] 22 - (1185) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The idolators used to say: ‘*Labbâika lâ sharîka lak* (Here we are, You have no partner).’ The Messenger of Allâh ﷺ would say: “Woe to you, stop there.” But they would continue: ‘Except a partner that You have, and You control him and all that he possesses’. And they would say this as they circumambulated the Ka‘bah.”

Chapter 4. The Command To The People Of Al-Madînah To Enter *Ihrâm* From The *Masjid* At Dhul-Hulaifah

[2816] 23 - (1186) It was

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: كَانَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يُهَلِّ لِإِهْلَالٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ مِنْ هُؤُلَاءِ الْكَلِمَاتِ، وَيَقُولُ: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَبَّيْكَ وَسَعْدِيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[٢٨١٥] - [١١٨٥] وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنَبِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ يَعْنِي ابْنَ عَمَارٍ: حَدَّثَنَا أَبُو زُمِيلٍ عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ الْمُسْرِكُونَ يَقُولُونَ: لَبَّيْكَ لَا شَرِيكَ لَكَ، قَالَ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «وَيَلْكُمْ! قَدْ قَدْ» فَيَقُولُونَ: إِلَّا شَرِيكًا هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ . يَقُولُونَ هَذَا وَهُمْ يَطْفُوْنَ بِالْبَيْتِ .

(المعجم ٤) - (باب أمر أهل المدينة
بالإحرام من عند مسجد ذي الحليفة)
(التحفة ٤)

[٢٨١٦] - [١١٨٦] وَحَدَّثَنَا

narrated from Sâlim bin ‘Abdullâh that he heard his father [may Allâh be pleased with them] say: “This Baidâ’ of yours is the one concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from the *Masjid*, meaning at Dhul-Hulaifah.”

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ
اللَّهِ؛ أَنَّهُ سَمِعَ أَبَاهُ [رَضِيَ اللَّهُ عَنْهُ]
يَقُولُ: يَبْدَأُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَىٰ
رَسُولِ اللَّهِ وَلَا فِيهَا، مَا أَهَلَ رَسُولُ
اللَّهِ وَلَا إِلَّا مِنْ عِنْدِ الْمُسْجِدِ، يَعْنِي ذَا
الْحُلَيْفَةِ.

[2817] 24 - (...) It was narrated that Sâlim said: “When it was said to Ibn ‘Umar [may Allâh be pleased with them] that they should enter *Ihrâm* from Al-Baidâ’, he said: ‘Al-Baidâ’ is that concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from beside the tree, when his camel stood up with him.””

[٢٨١٧] ٢٤ - (...) وَحَدَّثَنَا قُبَيْلَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ
عَنْهُمَا] إِذَا قِيلَ لَهُ: إِلَّا حِرَامٌ مِنْ
الْبَيْدَاءِ، قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا
عَلَىٰ رَسُولِ اللَّهِ وَلَا إِلَّا مِنْ عِنْدِ الشَّجَرَةِ، حِينَ قَامَ
بِهِ بَعِيرَةً.

Chapter 5. Clarifying That It Is Better To Enter *Ihrâm* When A Person's Mount Sets Off With Him, Heading Towards Makkah, Not Straight After The Two *Rak'ah*

[2818] 25 - (1187) It was narrated from ‘Ubâid bin Jurâij that he said to ‘Abdullâh bin ‘Umar [may Allâh be pleased with them]: “O Abû ‘Abdur-Râhmân! I have seen you doing

(المعجم ٥) - (بَابُ بِيَانِ أَنَّ الْأَفْضَلَ
أَنْ يَحْرُمَ حِينَ تَبَعُّثُ بِهِ رَاحْلَتَهِ
مَتَوَجِّهًا إِلَىٰ مَكَّةَ لَا عَقْبَ الرَّكْعَيْنِ)
(التحفة ٥)

[٢٨١٨] ٢٥ - (١١٨٧) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ
عَبْدِ بْنِ حُرْبَيْجٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ

four things that I have not seen any of your companions doing.” He said: “What are they, O Ibn Juraij?” He said: “I saw that you do not touch any of the corners (of the Ka’bah) except the two Yemeni corners, and I saw you wearing *Sibtiyyah* sandals, and I saw you applying *Sufrah*, and when you were in Makkah, I saw the people (beginning the *Talbiyah*) when they saw the crescent, but you did not (begin the *Talbiyah*) until the day of *At-Tarwiyah*.”

‘Abdullâh bin ‘Umar said: “As for the corners, I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni corners. As for the *Sibtiyyah* sandals, I saw the Messenger of Allâh ﷺ wearing sandals on which there was no hair and performing *Wudû’* in them, so I like to wear them. As for the *Sufrah*, I saw the Messenger of Allâh ﷺ using it and I like to use it. As for (beginning the *Talbiyah*), I did not see the Messenger of Allâh ﷺ (begin the *Talbiyah*) until his mount set off with him.”

[2819] 26 - (...) It was narrated that ‘Ubâdah bin Juraij said: “I performed *Hajj* with ‘Abdullâh bin ‘Umar bin Al-Khaṭâb [may Allâh be pleased with them] twelve times between *Hajj* and *Umrah*. I said: ‘O Abû ‘Abdur-Râhmân, I saw you do four

[رَضِيَ اللَّهُ عَنْهُمَا]: يَا أَبَا عَبْدِ الرَّحْمَنِ!
رَأَيْتُكَ تَصْنَعُ أَرْبَعًا، لَمْ أَرْ أَحَدًا مِنْ
أَصْحَابِكَ يَصْنَعُهَا، قَالَ: مَا هُنَّ! يَا ابْنَ
جُرَيْجَ؟ قَالَ: رَأَيْتُكَ لَا تَمْسُّ مِنَ
الْأَرْكَانِ إِلَّا الْيَمَانِيَّنِ، وَرَأَيْتُكَ تَلْبَسُ
النَّعَالَ السَّبْتَيَّةَ، وَرَأَيْتُكَ تَصْنَعُ بِالصُّفْرَةِ،
وَرَأَيْتَكَ، إِذَا كُنْتَ بِمَكَّةَ، أَهْلَ النَّاسِ إِذَا
رَأَوْا الْهَلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ
يَوْمُ الشَّرْوِيَّةِ.

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ،
فَإِنِّي لَمْ أَرْ رَسُولَ اللهِ ﷺ يَمْسُّ إِلَّا
الْيَمَانِيَّنِ، وَأَمَّا النَّعَالُ السَّبْتَيَّةُ، فَإِنِّي
رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي
لَيْسَ فِيهَا شَعْرٌ، وَيَوْتَصَّا فِيهَا، فَإِنَّا أَحِبُّ
أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ
رَسُولَ اللهِ ﷺ يَصْبِغُ بِهَا، فَإِنَّا أَحِبُّ أَنْ
أَصْبِغَ بِهَا، وَأَمَّا الْإِهْلَالُ، فَإِنِّي لَمْ أَرْ
رَسُولَ اللهِ ﷺ يُهَلِّلُ حَتَّى تَبَعِثَ بِهِ
رَاجِلَتَهُ.

[٢٨١٩]-[٢٦] حَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَنْيَثِي: حَدَّثَنَا ابْنُ وَهْبٍ:
حَدَّثَنِي أَبُو صَحْرٍ عَنِ ابْنِ قُسْبَيْطٍ، عَنْ
عَبْدِ الدُّنْدُنِ بْنِ جُرَيْجٍ قَالَ: حَجَجْتُ مَعَ عَبْدِ
اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ

things...” and he quoted a similar *Hadîth* (as no. 2819), except that with regard to (beginning the *Talbiyah*) he differed from the report of Al-Maqburî (a narrator), and he mentioned something similar.

عَنْهُمَا] بَيْنَ حَجَّ وَعُمْرَةِ، ثَسْنَى عَشْرَةَ مَرَّةً، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ حِصَالَى، وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى، إِلَّا فِي قِصَّةِ الْإِهْلَالِ، فَإِنَّهُ خَالَفَ رِوَايَةَ الْمَقْبُرِيِّ، فَلَدَكَهُ بِمَعْنَى سَوَّى ذِكْرِهِ إِيَّاهُ.

[2820] 28 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “When the Messenger of Allâh ﷺ put his foot in the stirrup and his mount rose with him, he (began the *Talbiyah*) from Dhul-Hulaifah.”

٢٧-[٢٨٢٠] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَضَعَ رِجْلَهُ فِي الْعَرْزِ، وَأَنْبَعَتْ يَدِهِ رَاجِلَتُهُ قَائِمَةً، أَهَلَّ مِنْ ذِي الْحُلْيَفَةِ.

[2821] 28 - (...) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ (began the *Talbiyah*) when his camel stood up with him.

٢٨-[٢٨٢١] وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ أَبُنُ جُرَيْجٍ أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ كَانَ يُخْبِرُ: أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ اسْتَوَتْ يَدِهِ نَافِقَتْ قَائِمَةً.

[2822] 29 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I saw the Messenger of Allâh ﷺ getting onto his mount at Dhul-Hulaifah, then he (began the *Talbiyah*) when it stood up with him.”

٢٩-[٢٨٢٢] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا أَبُنُ وَهْبٍ: أَخْبَرَنِي يُوْسُفُ عَنْ أَبِنِ شِهَابٍ، أَنَّ سَالِمَ أَبْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: رَأَيْتُ رَسُولَ

اللهَ يَعْلَمُ رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ، ثُمَّ
يُهُلِّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

Chapter 6. Praying at the Masjid of Dhul-Hulaifah

[2823] 30 - (1188) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ stayed in Dhul-Hulaifah overnight when starting his Hajj, and he prayed in its Masjid.

(المعجم ٦) - (باب الصلاة في مسجد ذي الحليفة) (التحفة ٦)

[٢٨٢٣]-٣٠ [١١٨٨] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عِيسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ أَنَّ عَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنَ عُمَرَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ قَالَ: بَاتَ رَسُولُ اللَّهِ يَعْلَمُ بِذِي الْحُلَيْفَةِ مُبْدَأً، وَصَلَّى فِي مَسْجِدِهَا.

Chapter 7. It Is Recommended To Apply Perfume Just Before Entering Ihram, And It Is Recommended To Use Musk, And It Does Not Matter If Its Glistening Traces Remain

[2824] 31 - (1189) It was narrated from Az-Zuhri, from ‘Urwah, from ‘Aishah [may Allâh be pleased with her] that she said: “I put perfume on the Messenger of Allâh ﷺ when he entered Ihram, and when he exited Ihram before circumambulating the Ka‘bah.”

(المعجم ٧) - (باب استحباب الطيب قبل الإحرام في البدن واستحبابه بالمسك وأنه لا يأس بيقاء وبيصه وهو بريقه ولمعانه) (التحفة ٧)

[٢٨٢٤]-٣١ [١١٨٩] وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَبَّيْتُ رَسُولَ اللَّهِ يَعْلَمُ لِحْرَمَهِ حِينَ أَحْرَمَ، وَلِحَلَّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[2825] 32 - (...) Aflah bin Humaid narrated, from Al-Qâsim bin Muhammad, from 'Âishah the wife of the Prophet ﷺ, who said: "I put perfume on the Messenger of Allâh ﷺ with my hand for his *Ihrâm* and when he exited *Ihrâm*, before he circumambulated the Ka'bah."

[2826] 33 - (...) It was narrated from 'Abdur-Rahmân bin Al-Qâsim, from his father, from 'Âishah [may Allâh be pleased with her], that she said: "I used to put perfume on the Messenger of Allâh ﷺ for *Ihrâm*, before he entered *Ihrâm*, and when he exited *Ihrâm*, before he circumambulated the Ka'bah."

[2827] 34 - (...) It was narrated from 'Ubaidullâh bin 'Umar, who said: "I heard Al-Qâsim (narrate) from 'Âishah [may Allâh be pleased with her] who said: 'I put perfume on the Messenger of Allâh ﷺ when he exited *Ihrâm* and for his *Ihrâm*.'"

[2828] 35 - (...) It was narrated from 'Umar bin 'Abdullâh bin 'Urwah, that he heard 'Urwah and Al-Qâsim narrating from 'Âishah [may Allâh be pleased with her] who said: "I put perfume on the Messenger of Allâh ﷺ with my hand in *Dharîrah*, during the Farewell Pilgrimage, when he exited *Ihrâm* and for *Ihrâm*."

[٢٨٢٥-٣٢] وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: طَيِّبُ رَسُولَ اللَّهِ ﷺ بِيَدِهِ لِحُرُومَهِ حِينَ أَحْرَمَ، وَلِحِلَّهِ حِينَ حَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[٢٨٢٦-٣٣] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِأَحْرَامِهِ قَبْلَ أَنْ يُحِرِّمَ، وَلِحِلَّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[٢٨٢٧-٣٤] حَدَّثَنَا ابْنُ سُمِيرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْقَاسِمَ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَيِّبُ رَسُولَ اللَّهِ ﷺ لِحِلَّهِ وَلِحُرُومَهِ.

[٢٨٢٨-٣٥] وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرَانِ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَيِّبُ رَسُولَ اللَّهِ ﷺ بِيَدِي

بِذَرِيرَةٍ، فِي حَجَّةِ الْوَدَاعِ، لِلْحِلَّ
وَالْإِحْرَامِ.

[2829] 36 - (...) ‘Uthmân bin ‘Urwah narrated that his father said: “I asked ‘Aishah [may Allâh be pleased with her]: ‘With what did you perfume the Messenger of Allâh ﷺ for his *Ihrâm*? She said: ‘With the best of perfume.’”

[٢٨٢٩]-٣٦) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْبَرْ بْنُ حَرْبٍ،
جَمِيعًا عَنْ أَبْنِ عُيُونَةَ - قَالَ رُهْبَرْ: حَدَّثَنَا
سُفْيَانُ: - حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ عَنْ
أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: يَا أَيُّ شَيْءٍ طَيَّبَ رَسُولُ اللَّهِ ﷺ
عِنْدَهُ حُرْمَهُ؟ قَالَتْ: يَا طَيِّبَ الطَّيِّبِ.

[2830] 37 - (...) It was narrated that ‘Uthmân bin ‘Urwah said: “I heard ‘Urwah narrating that ‘Aishah [may Allâh be pleased with her] said: ‘I used to put perfume on the Messenger of Allâh ﷺ, using the best perfume that I could find before he entered *Ihrâm*, then he entered *Ihrâm*.’”

[٢٨٣٠]-٣٧) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ
عُثْمَانَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ عُرْوَةَ
يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ
مَا أَفْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ ثُمَّ يُحْرِمُ.

[2831] 38 - (...) It was narrated from Ad-Dâhhâk from Abû Rijâl from his mother, from ‘Aishah [may Allâh be pleased with her] that she said: “I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm* when he entered *Ihrâm* and for his exiting *Ihrâm* before (he performed *Tawâf Al-Ifâdah*), using the best perfume that I could find.”

[٢٨٣١]-٣٨) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا
الضَّحَّاكُ عَنْ أَبِي الرِّجَالِ، عَنْ أُمِّهِ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ:
طَيَّبَتْ رَسُولَ اللَّهِ ﷺ لِحُرْمَهِ حِينَ أُخْرَمَ،
وَلِحِلْلَهِ قَبْلَ أَنْ يُفِيضَ، يَا طَيِّبِ مَا
وَجَدْتُ.

[2832] 39 - (1190) It was narrated from Ibrâhîm from Al-Aswad, from ‘Aishah [may Allâh

[١١٩٠]-٣٩) وَحَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ بْنُ مَنْصُورٍ وَأَبُو

الله عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ، يَعْطِيْبُ بِأَطْيَبِ مَا أَجِدُ، ثُمَّ أَرَى وَيَصِنَ الدُّهْنِ فِي رَأْسِهِ وَلَحْيَيْهِ، بَعْدَ ذَلِكَ.

[2839] 45 - (...) It was narrated that Al-Aswad said: “‘Âishah [may Allâh be pleased with her] said: ‘It is as if I can see the gleam of the perfume in the parting (of hair) of the Messenger of Allâh ﷺ, when he was in *Ihrâm*.’”

[٢٨٣٩]-٤٥ [.] وَحَدَّثَنَا فُضِيلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: كَانَيْ أَنْظُرْ إِلَيْيَ وَيَصِنَ الْمُسْكِ فِي مَفْرِقِ رَسُولِ اللهِ ﷺ، وَهُوَ مُحْرَمٌ.

[2840] (...) A similar report (as no. 2839) was narrated from Al-Hasan bin ‘Ubaidullâh with this chain.

[٢٨٤٠]-٤٦ [.] وَحَدَّثَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الصَّحَافُ بْنُ مَخْلِدٍ أَبُو عَاصِمٍ: حَدَّثَنَا سُفِيَّانُ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[2841] 46 - (1191) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “I used to put perfume on the Prophet ﷺ before he entered *Ihrâm*, and on the Day of Sacrifice before he circumambulated the Ka‘bah, using perfume that contained musk.”

[٢٨٤١]-٤٦ [.] وَحَدَّثَنِي أَحْمَدُ بْنُ مَنْعِي وَيَعْقُوبُ الدَّوْرَقَيْ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنِ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كُنْتُ أُطْبِي النَّيَّارَ قَبْلَ أَنْ يُحْرِمَ، وَنَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مِسْكٌ.

[2842] 47 - (1192) It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir

[٢٨٤٢]-٤٧ [.] وَحَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو كَامِلٍ، جَمِيعاً عَنْ أَبِيهِ

that his father said: "I asked 'Abdullâh bin 'Umar [may Allâh be pleased with them] about a man putting on perfume then entering *Ihrâm* in the morning. He said: 'I would not like to enter *Ihrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' Then I entered upon 'Âishah [may Allâh be pleased with her] and told her that Ibn 'Umar has said: 'I would not like to enter *Ihrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' 'Âishah said: 'I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm*, then he went around to his wives, then in the morning he entered *Ihrâm*.'"

[2843] 48 - (...) It was narrated that Ibrâhîm bin Muhammâd bin Al-Muntashir said: "I heard my father narrating from 'Âishah [may Allâh be pleased with her] that she said: 'I used to put perfume on the Messenger of Allâh ﷺ, then he would go around to his wives, then he would enter *Ihrâm* in the morning, smelling of perfume.'"

[2844] 49 - (...) It was narrated from Ibrâhîm bin Muhammâd bin Al-Muntashir that his father said: "I heard Ibn 'Umar [may Allâh be pleased with them] say: 'If I

عوانة، قال سعيد: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُتَشِّرِ، عَنْ أَيْهِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ الرَّجُلِ يَطَيِّبُ ثُمَّ يُضْبِحُ مُحْرِمًا أَنْضَخْ طَيِّبًا، لَأَنْ أَطْلَى بِقَطْرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذَلِكَ، فَدَخَلْتُ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] فَأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ قَالَ: مَا أَحَبُّ أَنْ أُضْبِحَ مُحْرِمًا أَنْضَخْ طَيِّبًا، لَأَنْ أَطْلَى بِقَطْرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذَلِكَ، فَقَالَتْ عَائِشَةُ: أَنَا طَيِّبَ رَسُولُ اللَّهِ ﷺ عِنْدِ إِحْرَامِهِ، ثُمَّ طَافَ فِي نِسَائِهِ، ثُمَّ أَضْبَحَ مُحْرِمًا .

[2843] 48 - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدٌ يَعْنِي بْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُتَشِّرِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: كُنْتُ أَطْبِبُ رَسُولَ اللَّهِ ﷺ، ثُمَّ يَطْوُفُ عَلَى نِسَائِهِ، ثُمَّ يُضْبِحُ مُحْرِمًا يَنْضَخُ طَيِّبًا .

[2844] 49 - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مَسْعُورٍ وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ أَبْنِ مُحَمَّدٍ بْنِ الْمُتَشِّرِ، عَنْ

were to rub pitch onto myself, that is dearer to me than entering *Ihrâm* reeking of perfume.' Then I entered upon 'Aishah [may Allâh be pleased with her] and told her what he had said. She said: 'I put perfume on the Messenger of Allâh ﷺ then he went around to his wives, then in the morning he entered *Ihrâm*.'

أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: لَأَنَّ أَصْبَحَ مُطْلِّيَ بِقَطْرَانٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْبَحَ مُخْرِمًا أَضْفَخْ طَيْبًا، قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَأَخْبَرْتُهَا بِقَوْلِهِ، فَقَالَتْ: طَيْبَتُ رَسُولَ اللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُخْرِمًا.

Chapter 8. The Prohibition Of Hunting Game For The One Who Has Entered *Ihrâm* For *Hajj* Or For *'Umrah* Or For Both

[2845] 50 - (1193) It was narrated from Ibn 'Abbâs that As-Şâ'b bin Jaththâmah Al-Laithî gave the Messenger of Allâh ﷺ a gift of some onager meat when he was at Al-Abwâ' - or at Waddân - and the Messenger of Allâh ﷺ refused it.

When the Messenger of Allâh ﷺ saw the (expression) on his face, he said: "We would not have refused it, except that we have entered *Ihrâm*."

[2846] 51 - (...) It was narrated from Az-Zuhrî (a *Hadîth* similar to no. 2845) with this chain in which he said: "I gave him a gift

(المعجم ٨) - (باب تحرير الصيد المأكول البري، وما أصله ذلك على المحرم بحج أو عمرة أو بهما

(التحفة ٨)

[٢٨٤٥-٥٠] [١١٩٣-٥٠] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الصَّعْبِ بْنِ جَنَامَةَ الْلَّيْثِيِّ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حَمَارًا وَحَشِيشًا، وَهُوَ بِالْأَبْوَاءِ - أَوْ بِوَدَانَ - فَرَدَهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ قَالَ: فَلَمَّا أَنْ رَأَى رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِي، قَالَ: «إِنَّا لَمْ نَرُدْهُ عَلَيْكَ، إِلَّا أَنَا حُرُمٌ».

[٢٨٤٦-٥١] (...). وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمَحٍ وَقَتْيَيْهُ، جَمِيعًا عَنْ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا عَبْدُ بْنِ

of some onager meat," as Mâlik said. In the *Hadîth* of Al-Laith and Shâlih it says that As-Şâ'b bin Jaththâmah told him.

حُمَيْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ: أَهَدَيْتُ لَهُ جَمَارَ وَحْشٍ كَمَا قَالَ مَالِكٌ، وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ أَنَّ الصَّعْبَ بْنَ جَنَامَةَ أَخْبَرَهُ.

[2847] 52 - (...) It was narrated from Az-Zuhri with this chain (a *Hadîth* similar to no. 2845), and he said: "I gave him a gift of some onager meat."

[٢٨٤٧]-٥٢ [٢٨٤٧]- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ: أَهَدَيْتُ لَهُ مِنْ لَحْمِ جَمَارٍ وَحْشِ.

[2848] 53 - (1194) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "As-Şâ'b bin Jaththâmah gave the Prophet ﷺ a gift of some onager meat when he was in *Ihrâm*, and he refused it and said: 'Were it not that we are in *Ihrâm*, we would have accepted it from you.'"

[٢٨٤٨]-٥٣ [١١٩٤]- (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَا: أَهَدَى الصَّعْبُ أَبْنُ جَنَامَةَ إِلَى النَّبِيِّ ﷺ جَمَارَ وَحْشِيًّا، وَهُوَ مُحْرِمٌ، فَرَدَهُ عَلَيْهِ وَقَالَ: «لَوْلَا أَنَا مُحْرِمُونَ، لَكُلِّنَا مِنْكَ».

[2849] 54 - (...) It was narrated from Sa'eed bin Jubair, from Ibn 'Abbâs [may Allâh be pleased with them] (a *Hadîth* similar to no. 2845).

[٢٨٤٩]-٥٤ [٢٨٤٩]- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُورًا يَحْدُثُ عَنِ الْحَكْمِ؛ وَحَدَّثَنَا [مُحَمَّدٌ] أَبْنُ الْمُتَئِّنِ

According to the report of Mansûr from Al-Hakam: “Aṣ-Ṣa'b bin Jaththâmah gave the Prophet ﷺ a gift of a leg of onager.”

According to the report of Shu'bah from Al-Hakam: “The rump of an onager that was dripping with blood.”

According to the report of Shu'bah from Ḥabîb: “The Prophet ﷺ was given a piece of onager meat and he refused it.”

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ عَنِ الْحَكَمِ؛ وَحَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُبَّةُ، جَمِيعًا عَنْ حَيْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]. فِي رِوَايَةِ مَنْصُورٍ عَنِ الْحَكَمِ: أَهْدَى الصَّعْبُ بْنُ جَنَاحَةَ إِلَى النَّبِيِّ ﷺ رِبْلَ حِمَارٍ [وَحْشٍ].

وَفِي رِوَايَةِ شُبَّةٍ عَنِ الْحَكَمِ: عَجَزَ حِمَارٍ وَحْشٍ يَقْطُرُ دَمًا. وَفِي رِوَايَةِ شُبَّةٍ عَنْ حَيْبٍ: أَهْدَى لِلنَّبِيِّ ﷺ شَقْ حِمَارٍ وَحْشٍ فَرَدَهُ.

[٢٨٥٠] ٥٥ - (١١٩٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِيمٌ زَيْدُ بْنُ أَرْقَمٍ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَدْكُرُهُ: كَيْفَ أَخْبَرَنِي عَنْ لَحْمٍ صَيْدٍ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أَهْدَى لَهُ عُضُوًّا مِنْ لَحْمٍ صَيْدٍ فَرَدَهُ، فَقَالَ: «إِنَّا لَا نَأْكُلُهُ، إِنَّا حُرُومٌ».

[٢٨٥١] ٥٦ - (١١٩٦) وَحَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحٍ بْنِ

[2850] 55 - (1195) It was narrated from Tâwûs from Ibn 'Abbâs [may Allâh be pleased with them], he said: “Zaid bin Arqam came and 'Abdullâh bin 'Abbâs said to him reminding him: ‘What did you tell me about the game meat that was given to the Messenger of Allâh ﷺ when he was in *Ihrâm*? ’ He said: ‘He was given a leg of game meat but he refused it, and (he ﷺ) said: “We cannot eat it, we are in *Ihrâm*.”

[2851] 56 - (1196) Abû Qatâdah said: “We went out with the Prophet ﷺ and when we were in

Al-Qâhah, some of us were in *Ihrâm* and some of us were not. Then I saw my companions looking at something, so I looked, and there was an onager. I saddled my horse and took up my spear, then I mounted and I dropped my whip. I said to my companions, who were in *Ihrâm*: 'Pass me the whip.' They said: 'By Allâh, we will not help you with it in any way.' So I dismounted and picked it up, then I mounted again. I caught up with the onager from behind, when it was behind a hillock, and I stabbed it with my spear and killed it. I brought it to my companions and some of them said: 'Eat it,' and others said: 'Do not eat it.' The Prophet ﷺ was ahead of us, so I spurred my horse on and caught up with him, and he said: 'It is lawful; eat it.'"

كَيْسَانٌ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ - واللَّفْظُ
لَهُ - : حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ
كَيْسَانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدَ مُؤْلَى أَبِي
قَتَادَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا
بِالْقَاحَةِ، فَمِنَ الْمُحْرِمِ وَمِنَ غَيْرِ
الْمُحْرِمِ، إِذْ بَصَرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ
شَيْئًا، فَنَظَرْتُ فَإِذَا حَمَارٌ وَحْشٌ،
فَأَشْرَبْتُ فَرَسِيَ وَأَخْدَثُ رُمْحِي، ثُمَّ
رَكِبْتُ، فَسَقَطَ مِنِي سُوطِي، فَقُلْتُ
لِأَصْحَابِي، وَكَانُوا مُحْرِمِينَ: نَاوِلُونِي
السُّوطَ، فَقَالُوا: وَاللَّهِ! لَا نُعِينُكَ عَلَيْهِ
بِشَيْءٍ، فَتَرَكْتُ فَتَنَاهُ اللَّهُ، ثُمَّ رَكِبْتُ،
فَأَدْرَكْتُ الْحَمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ
أَكْمَةِ، فَطَعَنَهُ بِرُمْحِي فَعَقَرَتُهُ، فَاتَّبَعْتُ بِهِ
أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُوهُ، وَقَالَ
بَعْضُهُمْ: لَا تَأْكُلُوهُ، وَكَانَ النَّبِيُّ صَلَّى
أَمَانًا، فَحَرَكْتُ فَرَسِيَ فَأَدْرَكْتُهُ، فَقَالَ:
هُوَ حَلَالٌ، فَكُلُوهُ».

[2852] 57 - (...) It was narrated from Abû Qatâdah that he was with the Messenger of Allâh ﷺ, and when they were partway along the road to Makkah, he lagged behind with some companions of his who were in *Ihrâm*, and he was not in *Ihrâm*.
[...] وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،
وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ - فِيمَا قَرَأَ عَلَيْهِ
- عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مُؤْلَى أَبِي
قَتَادَةَ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ

He saw an onager, so he mounted his horse and asked his companions to hand him his whip, but they refused to do so. He asked them for his spear, and they refused to give it to him. He picked it up and chased the onager and killed it, and some of the Companions of the Prophet ﷺ ate from it and some of them refused. They caught up with the Messenger of Allâh ﷺ and asked him about that, and he said: "It is food that Allâh has provided for you."

كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّىٰ إِذَا كَانَ يَعْضُضُ طَرِيقَ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابِهِ مُحْرِمٍ مِّنْ، وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَىٰ حِمَارًا وَحْشِيًّا، فَاسْتَوَى عَلَىٰ فَرَسِيهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُتَأْوِلُوهُ سُوْطَةً، فَأَبَوَا عَلَيْهِ، فَسَأَلَهُمْ رُمَحَةً، فَأَبَوَا عَلَيْهِ، فَأَخَذَهُ ثُمَّ شَدَّ عَلَىٰ الْحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَذْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ». [٢٨٥٣-٥٨]

[2853] 58 - (...) A *Hadîth* like that of Abû An-Nadr (no. 2852) about the onager was narrated from Abû Qatâdah, except that in the *Hadîth* of Zaid bin Aslam it says that the Messenger of Allâh ﷺ said: "Do you have any of its meat with you?"

عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءَ ابْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللَّهُ عَنْهُ] فِي حِمَارِ الْوَحْشِ، مِثْلُ حَدِيثِ أَبِي التَّضْرِ، غَيْرُ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمٍ شَيْءٌ؟». [٢٨٥٣-٥٨]

[2854] 59 - (...) 'Abdullâh bin Abî Qatâdah said: "My father set out with the Messenger of Allâh ﷺ during the year of Al-Hudaybiyah, and his Companions entered *Ihrâm* but he did not. The Messenger of Allâh ﷺ was told that there was an enemy in Ghaiqah, so the Messenger of Allâh ﷺ set out." He said:

ابْنُ مِسْمَارِ السُّلْمَيِّ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: أَنْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةَ، فَأَخْرَمَ أَصْحَابَهُ وَلَمْ يُخْرِمْ، [٢٨٥٤-٥٩]

"While I was with his Companions, one of them smiled at me. I looked and there I saw an onager, so I attacked it, stabbed it and held on to it. I asked them to help me but they refused to do so. We ate some of its meat, and we were afraid that we would be separated (from the people), so I set out to catch up with the Messenger of Allâh ﷺ. I made my horse go fast sometimes and slow sometimes, then I met a man from Banû Ghifâr in the middle of the night and I said: 'Where did you meet the Messenger of Allâh ﷺ?' He said: 'I left him in Ta'hin, but he was intending to stop at As-Suqyâ.' So I caught up with him and I said: 'O Messenger of Allâh, your Companions send greetings of *Salâm* and the mercy of Allâh to you, and they are afraid lest they get separated from you, so wait for them.' He waited for them, and I said: 'O Messenger of Allâh, I caught some game and I have some of it left over.' The Messenger of Allâh ﷺ said to the people: 'Eat,' and they were in *Ihrâm*."

[2855] 60 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ set out for *Hajj*, and we set out with him. He told some of his Companions, among whom was Abû Qatâdah,

وَحَدَّثَ رَسُولُ اللَّهِ ﷺ أَنَّ عَدُوًا يَعْيَّقَةَ،
فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ قَالَ: فَيَئِنَّا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَيَّ، إِذَا نَظَرْتُ
فَإِذَا أَنَا يَحْمَارُ وَحْشٌ، فَحَمَلْتُ عَلَيْهِ،
فَطَعَثْتُهُ فَأَبْشَثْتُهُ، فَاسْتَعْتَهُمْ فَأَبْوَأْتُهُ أَنْ
يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِبْنَا أَنْ
نُقْطَعَ، فَانْطَلَقْتُ أَطْلُبُ رَسُولَ اللَّهِ ﷺ
أَرْفَعَ فَرَسِي - شَاءُوا وَأَسِيرُ شَاءُوا، فَلَقِيتُ
رَجُلًا مِنْ تَبَيِّنِ غَفَارٍ فِي جَوْفِ الْلَّيْلِ،
فَقُلْتُ: أَيْنَ لَقِيَتِ رَسُولَ اللَّهِ ﷺ؟ قَالَ:
تَرَكْتُهُ يَعْمَنَ، وَهُوَ قَائِلُ السُّنْنِيَا، فَلَحَقْتُهُ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَصْحَابَكَ
يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ
قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ، انتَظَرْهُمْ،
فَانْتَظَرْهُمْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي
أَضْطَدْتُ وَمَعِي مِنْهُ فَاضِلَّةً، فَقَالَ
النَّبِيُّ ﷺ لِلنَّاسِ: «كُلُوا» وَهُمْ مُحْرَمُونَ.

٦٠ - (٢٨٥٥) [.] حَدَّثَنِي أَبُو
كَامِيلُ الْجَحَدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهِبٍ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي قَنَادَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ
عَنْهُ] قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًا،

to take a different route, and he said: 'Follow the coast until you meet me.' So they followed the coast, and when they went on ahead of the Messenger of Allâh ﷺ, they all entered *Ihrâm*, except Abû Qatâdah, who did not enter *Ihrâm*. While they were travelling, they saw some onagers, so Abû Qatâdah pursued them and killed a female onager. They dismounted and ate some of its meat, then they said: 'We have eaten meat while we are in *Ihrâm*.' So they took what was left of the meat of the female onager, and when they reached the Messenger of Allâh ﷺ they said: 'O Messenger of Allâh, we had entered *Ihrâm*, but Abû Qatâdah did not enter *Ihrâm*, and we saw some onagers; Abû Qatâdah pursued them and killed a female onager, and we dismounted and ate some of its meat. Then we said: "We are eating game meat while we are in *Ihrâm*." So we brought what was left of its meat.' He said: 'Did any of you tell him (to hunt it) or gesture to him in any way?' They said: 'No.' He said: 'Then eat what is left of its meat.'"

[2856] 61 - (...) It was narrated from 'Uthmân bin 'Abdullâh bin Mawhab with this chain (a *Hadîth* similar to no. 2855).

According to the report of Shaibân: "The Messenger of Allâh ﷺ said: 'Did any of you

وَخَرَجْنَا مَعَهُ، قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ
فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ: «خُذُوا سَاحِلَ
الْبَحْرِ حَتَّى تُلْقَوْنِي»، قَالَ: فَأَخْذُوا سَاحِلَ
الْبَحْرِ، فَلَمَّا انْسَرَقُوا قَبْلَ رَسُولِ اللَّهِ ﷺ
أَخْرَمُوا كُلُّهُمْ، إِلَّا أَبَا قَتَادَةَ، فَإِنَّهُ لَمْ
يُحِرِّمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمَرَ
وَحُشِّنِ، فَحَمَلُوا عَلَيْهَا أَبُو قَتَادَةَ، فَعَفَرَ
مِنْهَا أَتَانَا، فَنَزَّلُوا فَأَكَلُوا مِنْ لَحْمِهَا، قَالَ
فَقَالُوا: أَكَنَا لَحْمًا وَنَحْنُ مُحْرِمُونَ،
قَالَ: فَحَمَلُوا مَا يَقِيَ مِنْ لَحْمِ الْأَتَانِ،
فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ
اللَّهِ! إِنَّا كُنَّا أَخْرَمْنَا، وَكَانَ أَبُو قَتَادَةَ لَمْ
يُحِرِّمْ، فَرَأَيْنَا حُمَرَ وَحُشِّنِ، فَحَمَلَ عَلَيْهَا
أَبُو قَتَادَةَ، فَعَفَرَ مِنْهَا أَتَانَا، فَنَزَّلْنَا فَأَكَلْنَا
مِنْ لَحْمِهَا، فَقَلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ
وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا يَقِيَ مِنْ
لَحْمِهَا، فَقَالَ: «هَلْ مِنْكُمْ أَحَدٌ أَمْرَهُ، أَوْ
أَشَارَ إِلَيْهِ بِشَيْءٍ؟» قَالَ: قَالُوا: لَا،
قَالَ: فَأَكَلُوا مَا يَقِيَ مِنْ لَحْمِهَا».

[٢٨٥٦]-[٦١] وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُتَّئِّلِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنِي الْقَاسِمُ بْنُ
رَكْرِيَاءَ: حَدَّثَنَا عُيْنَدُ اللَّهُ عَنْ شَيْبَانَ،

tell him to catch it, or gesture to him?”

According to the report of Shu‘bah he said: “Did you suggest it to him or help him to tell him to catch it?”

Shu‘bah said: “I do not know if he said: ‘Did you help him’ - or ‘did you tell him to catch it?’”

جَيْهِيَا عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهِبٍ
بِهَذَا الْأَسْنَادِ .
فِي رِوَايَةِ شَيْبَانَ: قَالَ رَسُولُ
اللَّهِ ﷺ: أَمِنْتُكُمْ أَحَدُ أَمْرَهُ أَنْ يَحْمِلَ
عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا .
وَفِي رِوَايَةِ شُعْبَةَ قَالَ: أَشَرْتُمْ أَوْ
أَعْتَشْتُمْ أَوْ أَصَدْتُمْ؟ .
قَالَ شُعْبَةُ: وَلَا أَدْرِي قَالَ «أَعْتَشْتُمْ -
أَوْ - أَصَدْتُمْ» .

[2857] 62 - (...) ‘Abdullâh bin Abî Qatâdah narrated that his father [may Allâh be pleased with them] told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Hudaybiyah. He said: “They entered *Ihrâm* for *Umrah* apart from me. Then I hunted an onager and I fed my companions who were in *Ihrâm*. Then I came to the Messenger of Allâh ﷺ and told him that we had some of the leftover meat, and he said: ‘Eat it,’ and they were in *Ihrâm*.”

[٢٨٥٧] ٦٢ - (...) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا
يَحْيَى بْنُ حَسَانَ: حَدَّثَنَا مُعاوِيَهُ وَهُوَ ابْنُ
سَلَامٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي عَبْدُ اللَّهِ
ابْنُ أَبِي قَتَادَهُ أَنَّ أَبَاهُ [رَضِيَ اللَّهُ عَنْهُ]
أَخْبَرَهُ اللَّهُ عَزَّ ذِيَّهُ عَنْ رَسُولِ اللَّهِ ﷺ غَرَوَةَ
الْحُدُبِيَّةَ، قَالَ: فَأَهْلُوا بِعُمُرَةِ، غَيْرِي،
قَالَ: فَاصْطَدْتُ حِمَارًا وَحْشًا، فَأَطْعَمْتُ
أَصْحَابِي وَهُمْ مُحْرَمُونَ، ثُمَّ أَتَيْتُ رَسُولَ
اللَّهِ ﷺ فَأَبَأَتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ
فَاضِلَّةً، قَالَ: «كُلُوهُ» وَهُمْ مُحْرَمُونَ.

[2858] 63 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father [may Allâh be pleased with them], that they went out with the Messenger of Allâh ﷺ and they were in *Ihrâm*,

[٢٨٥٨] ٦٣ - (...) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدَهُ الصَّبِيُّ: حَدَّثَنَا فُضَيْلُ ابْنُ
سُلَيْمَانَ التَّمِيرِيُّ: حَدَّثَنَا أَبُو حَازِمَ عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَهُ، عَنْ أَبِيهِ [رَضِيَ

but Abû Qatâdah was not... and he quoted the same *Hadîth*, (no. 2885) according to which (the Prophet ﷺ) said: "Do you have any of it with you?" They said: "We have its leg." The Messenger of Allâh ﷺ took it and ate it.

[2859] 64 - (...) It was narrated that 'Abdullâh bin Abî Qatâdah said: "Abû Qatâdah was with a group of people who were in *Ihrâm*, but Abû Qatâdah was not in *Ihrâm*..." He quoted the same *Hadîth* (no. 2855), according to which (the Prophet ﷺ) said: "Did any of you suggest it to him, or tell him to do something?" They said: "No, O Messenger of Allâh." He said: "Then eat it."

[2860] 65 - (1197) It was narrated from Mu'âdh bîn 'Abdur-Râhmân bîn 'Uthmân At-Taimî that his father said: "We were with Talhah bin 'Ubaidullâh and we were in *Ihrâm*. He was given a (cooked) bird while Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: 'We ate that with the Messenger of Allâh ﷺ.'"

الله عنه] أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ مُخْرَمُونَ، وَأَبْوُ قَتَادَةَ مُحَلٌّ، وَسَاقَ الْحَدِيثَ، وَفِيهِ، فَقَالَ: «هَلْ مَعَكُمْ مِنْ شَيْءٍ؟» قَالُوا: مَعَنَا رِجْلٌ، قَالَ: فَأَخْذُهَا رَسُولُ اللَّهِ ﷺ فَأَكَلُهَا.

[٢٨٥٩] ٦٤ - (...) وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَإِسْحَاقُ عَنْ جَرِيرٍ، كَلَّا هُمَا عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُقَيْعَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ قَالَ: كَانَ أَبُو قَتَادَةَ فِي نَفْرَةٍ مُخْرِمِينَ، وَأَبْوُ قَتَادَةَ مُحَلٌّ، وَاقْتَصَرَ الْحَدِيثُ، وَفِيهِ، قَالَ: «هَلْ إِنْسَانٌ مِنْكُمْ أَوْ أَمْرَهُ بِشَيْءٍ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ! قَالَ: «فَكُلُوهُ».

[١١٩٧] ٦٥ - [٢٨٦٠] وَحَدَّثَنِي

رُهْيَّهُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعاَدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيِّبِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ وَنَحْنُ حُرُومُ، فَأَهْدَيَ لَهُ طَيْرٌ، وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ، وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيقَطَ طَلْحَةُ وَقَوْنَى مَنْ أَكَلَهُ، وَقَالَ: أَكَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ .

Chapter 9. What Animals It Is Recommended For The *Muhrim* And Others To Kill Inside And Outside The Sanctuary

[2861] 66 - (1198) ‘Âishah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allâh ﷺ say: ‘There are four (creatures), all of which are vermin and may be killed inside the sanctuary and outside: Kites, crows, mice, and vicious dogs.’”

He (the narrator) said: “I said to Al-Qâsim: ‘What do you think of snakes?’ He said: ‘They may be killed.’”

[2862] 67 - (...) It was narrated from ‘Âishah [may Allâh be pleased with her] that the Prophet ﷺ said: “There are five vermin which may be killed inside the sanctuary and outside: Snakes, crows, speckled crows, mice, vicious dogs and kites.”

(المعجم ٩) - (باب ما ينذر للمحرم وغيره قتله من الدواب في الحال والحرم) (التحفة ٩)

[٢٨٦١] ٦٦ - (١١٩٨) وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَبَيْلِيِّ وَأَحْمَدُ بْنُ عَيسَى قَالَا: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةُ أَبْنِ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْيَدَ اللَّهِ أَبْنَ مَقْسُمَ يَقُولُ: سَمِعْتُ الْفَاسِمَ بْنَ مُحَمَّدَ يَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَرْبَعٌ كُلُّهُنَّ فَوَاسِقُ، يُقْتَلُنَّ فِي الْحَلَّ وَالْحَرَمِ: الْحِدَاءُ، وَالْغَرَابُ، وَالْفَارَّةُ، وَالْكَلْبُ الْعَقُورُ». قَالَ فَقُلْتُ لِلْفَاسِمِ: أَفَرَأَيْتَ الْحَيَّةَ؟ قَالَ: تُقْتَلُ بِصُغْرٍ لَهَا.

[٢٨٦٢] ٦٧ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرُ عَنْ شُعبَةَ؛ وَحَدَّثَنَا أَبْنُ الْمُشْنَى وَأَبْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَنَادَةً يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلُنَّ فِي الْحَلَّ وَالْحَرَمِ: الْحَيَّةُ، وَالْغَرَابُ الْأَبَقُّ، وَالْفَارَّةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَاءُ».

[2863] 68 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘There are five vermin which may be killed in the sanctuary: Scorpions, mice, kites, crows and vicious dogs.’”

[2864] (...) Hishâm narrated it with this chain.

[2865] 69 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘There are five vermin which may be killed in the sanctuary: Mice, scorpions, crows, kites and vicious dogs.’”

[2866] 70 - (...) It was narrated from Az-Zuhri with this chain. She (‘Âishah) said: “The Messenger of Allâh ﷺ ordered that five vermin be killed inside the sanctuary and outside...” then he mentioned a *Hadîth* like that of Yazid bin Zuray' (no. 2865).

[٢٨٦٣] ٦٨ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أُبِيِّهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: (خَمْسٌ فَوَاسِقٌ يُقْتَلُنَّ فِي الْحَرَمِ: الْعَقْرَبُ، وَالْفَارَّةُ، وَالْحُدَيْدَى، وَالْغُرَابُ، وَالْكَلْبُ الْعَفُورُ).

[٢٨٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو ثُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا إِلَاسْنَادِ.

[٢٨٦٥] ٦٩ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقٌ يُقْتَلُنَّ فِي الْحَرَمِ: الْفَارَّةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحُدَيْدَى، وَالْكَلْبُ الْعَفُورُ».

[٢٨٦٦] ٧٠ - (...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا إِلَاسْنَادِ: قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ خَمْسٍ فَوَاسِقٍ فِي الْجِلْلِ وَالْحَرَمِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[2867] 71 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘There are five creatures which are all vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, scorpions and mice.’”

[٢٨٦٧]-٧١ (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ ، عَنْ عُرْوَةَ ابْنِ الزُّبِيرِ ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «خَمْسٌ مِنَ الدَّوَابِ كُلُّهَا فَوَاسِقُ ، تُقْتَلُ فِي الْحَرَمِ : الْغُرَابُ ، وَالْحِدَاءُ ، وَالْكَلْبُ الْعَقُورُ ، وَالْعَقْرُبُ ، وَالْفَارَّةُ».»

[2868] 72 - (1199) It was narrated from Sâlim, from his father [may Allâh be pleased with them], that the Prophet ﷺ said: “There are five for which there is no sin on the one who kills them in the sanctuary or when he is in *Ihram*: Mice, scorpions, crows, kites and vicious dogs.”

Ibn Abî ‘Umar said in his narration: “In the sanctuary and when in *Ihram*.”

[٢٨٦٨]-٧٢ (...) وَحَدَّثَنِي زُهِيرٌ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرٍ ، جَمِيعًا عَنْ ابْنِ عَيْنَةَ - قَالَ زُهِيرٌ : حَدَّثَنَا سُفِيَانُ ابْنُ عَيْنَةَ - عَنْ الرُّهْبَرِيِّ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ : «خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْأَحْرَامِ : الْفَارَّةُ ، وَالْعَقْرُبُ ، وَالْغُرَابُ ، وَالْحِدَاءُ ، وَالْكَلْبُ الْعَقُورُ».»

وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ : «فِي الْحَرَمِ وَالْأَحْرَامِ». [انظر: ٢٨٧٢]

[٢٨٦٩]-٧٣ (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ : قَالَتْ حَفْصَةُ

[2869] 73 - (1200) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “Hafṣah, the wife of the Prophet ﷺ, said: ‘The Messenger of Allâh ﷺ said: There are five creatures all of which are vermin and there is no sin on the one who kills them:

Scorpions, crows, kites, mice and vicious dogs.”

رَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ:
«خَمْسٌ مِنَ الدَّوَابِ كُلُّهَا فَاسِقٌ، لَا
حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْعَقْرَبُ،
وَالْغَرَابُ، وَالْحِدَاءُ، وَالْفَارَةُ، وَالْكَلْبُ
الْعَقُورُ». .

[2870] 74 - (...) Zaid bin Jubair narrated that a man asked Ibn ‘Umar: “What creatures may the *Muhrim* kill?” He said: “One of the wives of the Messenger of Allāh ﷺ told me that he commanded” - “or was commanded” - “that mice, scorpions, kites, vicious dogs and crows should be killed.”

[٢٨٧٠]-٧٤ [٢٨٧٠] وَحَدَّثَنَا أَحْمَدُ
ابْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا زَيْدُ بْنُ
جُبَيْرٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: مَا يَقْتُلُ
الْمُحْرِمُ مِنَ الدَّوَابِ؟ فَقَالَ: أَخْبَرَنِي
إِحْدَى نِسَوَةِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَمَرَ - أَوْ
أَمْرَ - أَنْ تُقْتَلَ الْفَارَةُ، وَالْعَقْرَبُ،
وَالْحِدَاءُ، وَالْكَلْبُ الْعَقُورُ، وَالْغَرَابُ.

[2871] 75 - (...) It was narrated that Zaid bin Jubair said: “A man asked Ibn ‘Umar: ‘What creatures may a man kill when he is in *Ihrâm*?’ He said: ‘One of the wives of the Prophet ﷺ told me that he used to order that vicious dogs, mice, scorpions, kites, crows and snakes be killed.’”

He said: “And in prayer too.”

[٢٨٧١]-٧٥ [٢٨٧١] وَحَدَّثَنَا شَيْبَانٌ
ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ
جُبَيْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ
الرَّجُلُ مِنَ الدَّوَابِ وَهُوَ مُحْرِمٌ؟ فَقَالَ:
حَدَّثَنِي إِحْدَى نِسَوَةِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يَأْمُرُ بِقْتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَارَةِ،
وَالْعَقْرَبِ، وَالْحِدَاءِ، وَالْغَرَابِ، وَالْحَيَّةِ.
فَقَالَ: وَفِي الصَّلَاةِ أَيْضًا.

[2872] 76 - (1199) It was narrated from Ibn ‘Umar [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said: “There are five creatures for which there is no sin on the

[١١٩٩]-٧٦ [٢٨٧٢] وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ

Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.”

مِنَ الدَّوَابِ، لَيْسَ عَلَى الْمُحْرِمِ فِي
قَتْلِهِنَّ جُنَاحٌ: الْعُرَابُ، وَالْحِدَاءُ،
وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ.

[راجع: ٢٨٦٨]

[2873] 77 - (...) Ibn Juraij said: “I said to Nâfi‘: ‘What creatures did you hear Ibn ‘Umar say it is permissible to kill when in *Ihrâm*?’ Nâfi‘ said to me: “Abdullâh said: “I heard the Prophet ﷺ say: ‘There are five creatures for which there is no sin on the one who kills them: Crows, kites, scorpions, mice, and vicious dogs.’”

[٢٨٧٣]-٧٧ وَحَدَّثَنَا هَرُونُ
بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْحٍ قَالَ: قُلْتُ لِنَافِعَ: مَاذَا
سَعِيتُ ابْنَ عُمَرَ يُحَلِّ لِلْحَرَامِ قَتْلَهُ مِنَ
الَّدَوَابِ؟ فَقَالَ لِي نَافِعٌ: قَالَ عَبْدُ اللَّهِ:
سَعِيتُ النَّيَّالَ يَقُولُ: «خَمْسٌ مِنَ
الَّدَوَابِ، لَا جُنَاحٌ عَلَى مَنْ قَتَلَهُنَّ، فِي
قَتْلِهِنَّ: الْعُرَابُ، وَالْحِدَاءُ، وَالْعَقْرَبُ،
وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[2874] (...) A *Hadîth* like that of Mâlik and Ibn Juraij (no. 2873) was narrated from Ibn ‘Umar from the Prophet ﷺ, but none of them (the sub-narration) said: “From Nâfi‘ from Ibn ‘Umar [may Allâh be pleased with them]: ‘I heard the Prophet ﷺ say...’” except Ibn Juraij only, and Ibn Ishâq followed Ibn Juraij in that.

[٢٨٧٤]- (...) وَحَدَّثَاهُ قُتَيْبَةُ وَابْنُ
رِفْعَةَ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا
شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا جَرِيرٌ يَعْنِي
ابْنَ حَازِمَ، جَمِيعًا عَنْ نَافِعٍ؛ وَحَدَّثَنَا
أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ
مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ تُمِيرٍ: حَدَّثَنَا أَبِي
جَمِيعًا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي أَبُو
كَامِلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ؛
وَحَدَّثَنَا ابْنُ الْمُنْتَهَى: حَدَّثَنَا يَزِيدُ ابْنُ
هَرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّ
هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ]

الله عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثٍ
مَالِكٍ وَابْنِ جُرَيْجَ، وَلَمْ يُقُلْ أَحَدٌ
مِنْهُمْ: عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: سَمِعْتُ النَّبِيَّ ﷺ، إِلَّا ابْنُ
جُرَيْجَ وَحْدَهُ، وَقَدْ تَابَ ابْنَ جُرَيْجَ -
عَلَى ذَلِكَ - ابْنُ إِسْحَاقَ.

[٢٨٧٥]-٧٨ [٢٨٧٥]-٧٨
ابْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ وَعُيْنَدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ لَا
جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ»،
فَذَكَرَ بِمِثْلِهِ.

[٢٨٧٦]-٧٩ [٢٨٧٦]-٧٩
ابْنُ يَحْيَى وَيَحْيَى بْنُ أَئْوَبَ وَقُتْمَيْهُ وَابْنُ
حُجْرَةِ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْأَخْرَوْنَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ
جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ
اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ، مَنْ قَتَلَهُنَّ
وَهُوَ حَرَامٌ فَلَا جُنَاحَ عَلَيْهِ فِيهِنَّ:
الْعَرَبُ، وَالْفَارَّةُ، وَالْكَلْبُ الْعَقُورُ،
وَالْغُرَابُ، وَالْحُدَى» - وَاللَّفْظُ لِيَحْيَى بْنِ
يَحْيَى - .

[2875] 78 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "I heard the Prophet ﷺ say: 'There are five for which there is no sin for killing those of them that are killed in the sanctuary,' and he quoted a similar report (as no. 2872)."'

[2876] 79 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard 'Abdullâh bin 'Umar [may Allâh be pleased with them] say: "There are five for which there is no sin on the one who kills them when he is in *Ihram*: Scorpions, mice, vicious dogs, crows and kites."

Chapter 10. It Is Permissible For A *Muhrim* To Shave His Head If There Is A Problem, But It Is Obligatory To Offer A *Fidyah* For Shaving It, And Clarifying What The *Fidyah* Is

[2877] 80 - (1201) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ came to me at the time of Al-Hudaybiyah while I was lighting a fire under a kettle or pot, and lice were crawling over my face. He said: 'Are these vermin on your head bothering you?' I said: 'Yes.' He said: 'Shave your head, and fast for three days, or feed six poor persons, or offer a sacrifice.'"

Ayyûb said: "I do not know with which of them he started."

[2878] (...) A similar report (as no. 2877) was narrated from Ayyûb with this chain.

(المعجم ١٠) - (باب جواز حلق الرأس للمحرم إذا كان به أذى، ووجوب الفدية لحلقه، وبيان قدرها) (التحفة ١٠)

[٢٨٧٧-٨٠] [١٢٠١] (وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ رَبِيدٍ، عَنْ أَيُوبَ؛ وَحَدَّثَنِي أَبُو الرَّبِيعُ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُخْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَتَنِي عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَانَ الْحُدَيْبِيَّةِ، وَأَنَا أُوْقِدُ تَحْتَ - قَالَ الْقَوَارِبِيُّ: قَدْرِ لِي، وَقَالَ أَبُو الرَّبِيعِ: بُرْمَةً لِي - وَالْقَمْلُ يَسْتَأْثِرُ عَلَى وَجْهِي، فَقَالَ: «أَتُؤْذِنِيكَ هَوَامُ رَأْسِكَ؟» قَالَ قُلْتُ: نَعَمْ، قَالَ: «فَاخْلُقْ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوْ اسْتُكْ نَسِيْكَهُ». قَالَ أَيُوبُ: فَلَا أَدْرِي بِأَيِّ ذَلِكَ بَدَأْ.

[٢٨٧٨] (...) (وَحَدَّثَنِي عَلَيْهِ بْنُ حُجْرٍ [السَّعْدِيُّ] وَرُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ ابْنِ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُوبَ فِي هَذَا الْإِسْنَادِ، بِمُثْلِهِ.

[2879] 81 - (...) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: "This verse was revealed concerning me: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or giving *Sadaqah* or offering sacrifice (one sheep)..."^[1] I came to him ﷺ and he said: 'Come closer.' I came closer and he said: 'Come closer,' so I came closer. Then he ﷺ said: 'Are these vermin bothering you?'"

(one of the narrators) Ibn 'Awn said: "I think he said: 'Yes.'" - He said: "And he commanded me to offer a *Fidyah* by fasting, or giving charity, or offering a sacrifice, whichever was easiest."

[2880] 82 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with them] narrated that the Messenger of Allâh ﷺ stood near him while lice were falling from his head, and he said: "Are these vermin bothering you?" He said: "Yes." He said: "Shave your head." He said: "It was concerning me that this verse was revealed: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or

[٢٨٧٩]-٨١] وَحَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُتَّهَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَبْنِ
عُوْنَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللَّهُ
عَنْهُ] قَالَ: فِي أُنْزَلْتُ هَذِهِ الْآيَةِ: «فَنَّ
كَانَ مِنْكُمْ مَرِيضًا أَوْ يَهْوَى أَدَى مِنْ رَأْسِهِ
فِيدِيَةً» مِنْ صِيَامٍ أَوْ صَدَقَةً أَوْ سُكُّهٍ
[البقرة: ١٩٦]، قَالَ: فَأَتَيْتُهُ، فَقَالَ: «إِذْنُهُ»
فَدَنَوْتُ [فَقَالَ: «إِذْنُهُ» فَدَنَوْتُ]
فَقَالَ عَلَيْهِ السَّلَامُ: «أَئْتُوكَ هَوَامِكَ؟» .

قَالَ ابْنُ عُوْنَى: وَأَطْهَرْتُهُ قَالَ: نَعَمْ،
قَالَ: فَأَمْرَنِي بِفِيدِيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةً
أَوْ سُكُّهٍ، مَا تَيَسَّرَ.

[٢٨٨٠]-٨٢] وَحَدَّثَنَا ابْنُ
الْمُتَّهَّى: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفُ
سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي لَيْلَى: حَدَّثَنِي كَعْبُ بْنُ
عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ
وَقَاتَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَّتُ قَمَلاً، فَقَالَ:
«أَتُؤْذِيَكَ هَوَامِكَ؟» قُلْتُ: نَعَمْ، قَالَ:
«فَاخْلُقْ رَأْسَكَ» قَالَ: فَقَيَّ نَزَّلَتْ هَذِهِ
الْآيَةِ: «فَنَّ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَهْوَى

[1] Al-Baqarah 2:196.

giving *Sadaqah* or offering sacrifice (one sheep)...^[1] “The Messenger of Allâh ﷺ said to me: ‘Fast for three days or give a *Faraq* (three *Shâ’*) to be shared between six poor persons, or offer whatever you can afford as a sacrifice.”

[2881] 83 - (...) It was narrated from Ka'b bin 'Ujrah [may Allâh be pleased with them] that the Prophet ﷺ passed by him when he was in Al-Hudaybiyah, before he entered Makkah, and he was in *Ihrâm*, and he was lighting a fire beneath a cooking pot, with lice crawling on his face. He said: “Are these vermin bothering you?” He said: “Yes.” He said: “Shave your head and give a *Faraq* (three *Shâ’*) of food to be shared between six poor persons, or fast for three days, or offer a sacrifice.”

Ibn Abî Nâjîh said: “Or slaughter a sheep.”

[2882] 84 - (...) It was narrated from Ka'b bin 'Ujrah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ passed by him at the time of Al-Hudaybiyah and said to him: “Are the vermin on your head bothering you?” He said: “Yes.” The Prophet ﷺ said

أَذْنَىٰ قَنْ رَأْسِهِ فَيُذْنِيَهُ ۝ قَنْ صِبَاعِ أَفْ صَدَقَةً أَوْ سُلْكٍ ۝ [البقرة: ۱۹۶] فَقَالَ لِي رَسُولُ اللَّهِ ۝: «صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ اسْكُ مَا تَيَسَّرَ».

[2881]-۸۳ [۲۸۸۱]-۸۳ (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفيَانُ عَنِ ابْنِ أَبِي نَجِيْحٍ وَأَيُّوبَ وَحُمَيْدَ وَعَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عَجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ النَّبِيَّ ۝ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ، قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَهُوَ يُوقَدُ تَحْتَ قَدْرٍ، وَالْقَمْلُ يَهَافِتُ عَلَى وَجْهِهِ، فَقَالَ: «أَتُؤْذِنُكَ هَوَامِلَكَ هَذِهِ؟» قَالَ: نَعَمْ، قَالَ: «فَاحْلِقْ رَأْسَكَ، وَأَطْعِمْ فَرَقاً بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلَاثَةَ آصْعِ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ اسْكُ سَبِيْكَةً». قَالَ ابْنُ أَبِي نَجِيْحٍ: «أَوْ ادْبِعْ شَاءَ».

[2882]-۸۴ [۲۸۸۲]-۸۴ (...) وَحَدَّثَنَا يَحْيَىُ ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عَجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ۝ مَرَّ بِهِ زَمْنَ الْحُدَيْبِيَّةِ،

[۱] *Al-Baqarah* 2:196.

to him: "Shave your head, then slaughter a sheep as a sacrifice, or fast for three days, or give three *Sâ'* of dates to six poor persons."

[2883] 85 - (...) It was narrated that 'Abdullâh bin Ma'qil said: "I sat with Ka'b [may Allâh be pleased with them] when he was in the *Masjid*, and I asked him about this verse: 'He must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or giving *Sadaqah* or offering sacrifice (one sheep)...^[1] Ka'b [may Allâh be pleased with them] said: 'It was revealed concerning me. I had a problem in my scalp and I was brought to the Messenger of Allâh ﷺ with lice crawling on my face. He said: "I did not think that your problem had become as bad as I see it. Can you afford a sheep?"' I said: "No." Then this verse was revealed: "...He must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or giving *Sadaqah* or offering sacrifice (one sheep)...^[2] He said: "Fasting for three days, or feeding six poor persons, half a *Sâ'* of food for each one." He said: "It was revealed specifically concerning me, but it applies to all of you."

فَقَالَ [لَهُ]: «إِذَاكَ هَوَامْ رَأْسِكَ؟» قَالَ:
نَعَمْ، فَقَالَ لَهُ الْبَيْتُ ﷺ: «اَخْلُقْ، ثُمَّ اُذْبِحْ
شَاهَ نُسْكًا، أَوْ صُومْ ثَلَاثَةَ أَيَّامٍ، أَوْ اطْعَمْ
ثَلَاثَةَ آصْعِي مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ».

[٢٨٨٣]-٨٥] وَحَدَّثَنَا مُحَمَّدُ
بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - قَالَ ابْنُ الْمُشَنَّى:
حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبَ
[رَضِيَ اللَّهُ عَنْهُ]، وَهُوَ فِي الْمَسْجِدِ،
فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ: «فَوَدْنِيَّةُ مِنْ
صِيَامٍ أَوْ صَدَقَةٍ أَوْ شُكْرٍ؟» فَقَالَ كَعْبُ
[رَضِيَ اللَّهُ عَنْهُ]: نَزَّلْتُ فِيَّ، كَانَ يَبِي
أَذَى مِنْ رَأْسِي، فَحُمِّلْتُ إِلَى رَسُولِ
اللَّهِ ﷺ وَالْقُتْلُ يَسْتَأْثِرُ عَلَى وَجْهِيِّ،
فَقَالَ: «مَا كُنْتُ أُرِيَ أَنَّ الْجَهَدَ بَلَغَ مِنْكَ
مَا أَرِيَ، أَتَجِدُ شَاهَ؟» فَقُلْتُ: لَا، فَنَزَّلْتُ
هَذِهِ الْآيَةَ: «فَوَدْنِيَّةُ مِنْ صِيَامٍ أَوْ صَدَقَةٍ
أَوْ شُكْرٍ»، قَالَ: صَوْمُ ثَلَاثَةَ أَيَّامٍ، أَوْ
إِطْعَامُ سِتَّةِ مَسَاكِينَ، نِصْفَ صَاعٍ طَعَاماً
لِكُلِّ مَسْكِينٍ، قَالَ: فَنَزَّلْتُ فِي خَاصَّةَ،
وَهُنَّ لَكُمْ عَامَّةَ.

^[1] Al-Baqarah 2:196.

^[2] Al-Baqarah 2:196.

[2884] 86 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with her] narrated that he went out with the Prophet ﷺ in *Ihrâm*, and his head and beard were infested with lice. News of that reached the Prophet ﷺ and he sent for him and called the barber to shave his head, then he said to him: "Do you have an animal to sacrifice?" He said: "I cannot afford that." So he told him to fast for three days, or to feed six poor persons, giving one *Shâ'* to each two poor persons. Then Allâh revealed the verse "And whosoever of you is ill or has an ailment in his scalp (necessitating shaving)"^[1] specifically about him, then it applied to all the Muslims in general.

[٢٨٨٤]-٨٦ [٢٨٨٤]-٨٦
بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُعْمَىٰ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيَّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ مُحْرِمًا فَقَوْمَلَ رَأْسَهُ وَلِحِيَتُهُ، فَبَلَغَ ذَلِكَ الْبَيْتَ ﷺ، فَأَرْسَلَ إِلَيْهِ، فَدَعَا الْحَلَاقَ فَحَلَقَ رَأْسَهُ، ثُمَّ قَالَ [لَهُ]: «هَلْ عِنْدَكَ نُسُكٌ؟» قَالَ: مَا أَقْدِرُ عَلَيْهِ، فَأَمَرَهُ أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ، أَوْ يُطْعَمَ سَيْئَةَ مَسَاكِينَ، لِكُلِّ مُسْكِنَيْنِ صَاعٌ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً: «فَإِنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَهْوِي أَذَى مِنْ رَأْسِهِ» [البقرة: ١٩٦]، ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَةً.

Chapter 11. Cupping Is Permissible For The *Muhrim* (pilgrim in *Ihrâm*)

[2885] 87 - (1202) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ was treated by cupping while he was a *Muhrim*.

(المعجم ١١) - (باب جواز الحجامة للمحرم) (التحفة ١١)

[٢٨٨٥]-٨٧ [١٢٠٢]-٨٧
بَكْرٌ بْنُ أَبِي شَيْبَةَ وَزَهْرَيُّ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرُو، عَنْ طَاؤُسِي

^[1] Al-Baqarah 2:196.

وعطاء، عن ابن عباس [رضي الله عنهما] أن النبي ﷺ احتجم وهو محرم. [انظر: ٥٧٤٩، ٤٠٤٢، ٤٠٤١]

[2886] 88 - (1203) It was narrated from Ibn Buhainah that the Prophet ﷺ was treated with cupping on the way to Makkah, while he was a *Muhrim*, in the middle of his head.

[٢٨٨٦]-٨٨ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى أَبْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ إِلَالٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَغْرِيِّ، عَنْ أَبْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ بِطَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ.

(المعجم ١٢) - (باب جواز مداواة

المحرم عينيه) (التحفة ١٢)

Chapter 12. It Is Permissible For A *Muhrim* To Treat His Eyes

[2887] 89 - (1204) It was narrated that Nubaïh bin Wahb said: "We went out with Abâan bin 'Uthmân, and when we were at Malal, the eyes of 'Umar bin 'Ubaidullâh became sore. When we were in Ar-Rawhâ' the pain got worse. He sent word to Abâan bin 'Uthmân asking him (about that). He sent word back to him, telling him to apply aloes to them, for 'Uthmân narrated that the Messenger of Allâh ﷺ had said, concerning a man whose eyes became sore when he was in *Ihrâm*, that he should apply aloes to them."

[٢٨٨٧]-٨٩ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ أَبْنِ عَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفِينَانُ بْنُ عَيْنَةَ - حَدَّثَنَا أَبُوبُنْ مُوسَى عَنْ تُبَيِّنِ بْنِ وَهْبٍ قَالَ: خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ، حَتَّى إِذَا كُنَّا بِمَلَلِي، اشْتَكَى عُمَرُ بْنُ عَبِيدِ اللَّهِ عَيْنَهُ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجْهُهُ، فَأَرْسَلَ إِلَيْهِ أَبَانِ بْنِ عُثْمَانَ يَسْأَلُهُ، فَأَرْسَلَ إِلَيْهِ أَنِّي أَضْمَدُهُمَا بِالصَّبِيرِ، فَإِنَّ عُثْمَانَ [رضي الله عنه] حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَهُ وَهُوَ مُحْرِمٌ: ضَمَدَهُمَا بِالصَّبِيرِ.

[2888] 90 - (...) Nubaih bin Wahb narrated that the eyes of 'Umar bin 'Ubaidullâh bin Ma'mar became inflamed, and he wanted to apply kohl to them, but Abâ bin 'Uthmân told him not to; he told him to apply aloes to them, and he narrated from 'Uthmân bin 'Affân that the Prophet ﷺ had done that.

[٢٨٨٨]-٩٠] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمِدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُوبُ بْنُ مُوسَى: حَدَّثَنِي نُبِيُّ بْنُ وَهْبٍ أَنَّ عُمَرَ بْنَ عَيْبَدِ اللَّهِ بْنِ مَعْمَرِ، رَوَدَتْ عَيْنَهُ، فَأَرَادَ أَنْ يَكْحُلَهَا فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ، وَأَمَرَهُ أَنْ يُضْمِدَهَا بِالصَّبِيرِ، وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَانَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ فَعَلَ ذَلِكَ.

Chapter 13. It Is Permissible For The Muhrim To Wash His Body And Head

[2889] 91 - (1205) It was narrated from Ibrâhîm bin 'Abdullâh bin Hunain, from his father, that 'Abdullâh bin 'Abbâs and Al-Miswar bin Makhramah had a difference of opinion while in Al-Abwâ'. 'Abdullâh bin 'Abbâs said: "The *Muhrim* may wash his head," and Al-Miswar said: "The *Muhrim* may not wash his head." Ibn 'Abbâs sent me to Abû Ayyûb Al-Ansârî to ask him about that, and I found him washing himself between the two poles of a well, screened with a cloth. I greeted him with *Salâm* and he said: "Who is this?" I said: "I am 'Abdullâh bin Hunain. 'Abdullâh bin 'Abbâs has sent me to you to ask you

(المعجم ١٣) - (باب جواز غسل المحرم بدنه ورأسه) (التحفة ١٣)

[٢٨٨٩]-٩١] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّافِدُ وَزَهْيُّ بْنُ حَرْبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ زَيْدِ ابْنِ أَسْلَمَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَذَا حَدِيثُهُ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَحْرَمَةَ: أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَيْ

how the Messenger of Allâh ﷺ used to wash his head while he was in *Ihrâm*.” Abû Ayyûb [may Allâh be pleased with them] put his hand on the cloth and lowered it until his head became visible, then he said to the person who was pouring water for him: “Pour some water.” He poured it onto his head, then he rubbed his head with his hands, moving them forwards and backwards. Then he said: “This is what I saw him ﷺ doing.”

أَبِي أَيُوبَ الْأَنْصَارِيِّ أَسَأْلُهُ عَنْ ذَلِكَ فَوَجَدْتُهُ يَعْشِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَرُ بَثْوَبٍ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُبَيْبٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَسَأْلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَعْشِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُوبَ [رَضِيَ اللَّهُ عَنْهُ] يَدَهُ عَلَى الثَّوْبِ، فَطَاطَاهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لِإِلَاسَانٍ يَصْبُرُ: [اَصْبِرْ]، فَصَبَ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدِيهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُهُ - ﷺ - يَفْعُلُ.

[٢٨٩٠]-٩٢] وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ خَشْرَمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي زَيْدُ بْنُ أَشْلَمَ بِهَذَا إِلَاسَنَادِ، وَقَالَ: فَأَمَرَ أَبُو أَيُوبَ بِيَدِيهِ عَلَى رَأْسِهِ جَمِيعًا، عَلَى جَمِيعِ رَأْسِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، فَقَالَ الْمُسَوْرُ لِابْنِ عَبَّاسٍ: لَا أُمَارِيكَ أَبَدًا.

(المعجم ١٤) - (بَابُ ما يَفْعُلُ

بِالْمَحْرُمِ إِذَا مَاتَ) (التحفة ١٤)

[٢٨٩١]-٩٣] وَحَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُقْيَانُ ابْنُ عَيْشَةَ

[2890] 92 - (...) Zaid bin Aslam narrated it with this chain (a *Hadîth* similar to no. 2889), and said: “Abû Ayyûb passed his hands over his entire head, over his entire head, moving them forwards and backwards. Al-Miswar said to Ibn ‘Abbâs: ‘I will never dispute with you again.’”

Chapter 14. What Should Be Done With A *Muhrim* If He Dies ?

[2891] 93 - (1206) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that

a man fell from his camel and his neck was broken, and he died. The Prophet ﷺ said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head, for Allâh will raise him on the Day of Resurrection reciting the *Talbiyah*."

عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ خَرَّ رَجُلٌ مِنْ بَعْرِيهِ، فَوَقَصَ، فَمَاتَ، فَقَالَ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفُّنُوهُ فِي تَوْبِيهٍ، وَلَا تُخْمِرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا».

[٢٨٩٢] ٩٤ - (...) وَحَدَّثَنَا أَبُو

الرَّبِيعُ الرَّهْرَانِيُّ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرِو بْنِ دِينَارٍ وَأَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: يَبْنَمَا رَجُلٌ وَاقْتُلَ مَعَ رَسُولِ اللَّهِ ﷺ بِعِرَفةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُوبُ: فَأَوْقَصْتَهُ - أَوْ قَالَ فَأَفْعَصْتَهُ - وَقَالَ عَمْرُو: فَوَقَصْتَهُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفُّنُوهُ فِي تَوْبِينِ، وَلَا تُخْتَطِهُ، وَلَا تُخْمِرُوا رَأْسَهُ، - قَالَ أَيُوبُ - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا، - وَقَالَ عَمْرُو - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّيًّا».

[٢٨٩٣] ٩٥ - (...) وَحَدَّثَنِيهِ عَمْرُو

النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُوبَ قَالَ: تَبَّئَتْ عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

[2893] 95 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man was standing with the Prophet ﷺ

^[1] *Hanût*: A mixture of perfumes used for embalming the dead.

while he was in *Ihrâm*... and he mentioned a report similar to that of Hammâd from Ayyûb (no. 2892).

عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ وَاقِفًا مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرَمٌ. فَدَكَرَ تَحْوَى مَا ذَكَرَ حَمَادٌ عَنْ أَيُوبَ.

[2894] 96 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “A man came in *Ihrâm* with the Prophet ﷺ; he fell from his mount, broke his neck and died. The Messenger of Allâh ﷺ said: ‘Wash him with water and lote tree leaves, and dress him in his two garments, but do not cover his head, for he will come on the Day of Resurrection reciting the *Talbiyah*.’”

[٢٨٩٤]-٩٦ (...) وَحَدَّثَنَا عَلَيْهِ ابْنُ حَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنْ ابْنِ جُرَيْحٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامًا مَعَ النَّبِيِّ ﷺ، فَخَرَّ مِنْ بَعْدِهِ، فَوَقَصَ وَقْصًا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاء وَسِرْ وَأَلْبِسُوهُ تَوْتِيهٍ، وَلَا تُحْمِرُوا رَأْسَهُ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي». .

[2895] 97 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “A man came in *Ihrâm* with the Messenger of Allâh ﷺ...” a similar report (as no. 2894), until he said: “For he will be raised on the Day of Resurrection reciting the *Talbiyah*. ”

And he (the narrator) added: “Sa‘eed bin Jubair did not say where he fell.”

[٢٨٩٥]-٩٧ (...) وَحَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْحٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرَ أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ يِمْثِلُهُ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّهُ يُعَثِّرُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا». .

وَزَادَ: لَمْ يُسْمِمْ سَعِيدُ بْنُ جُبَيْرَ حَيْثُ خَرَّ.

[2896] 98 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that a man’s neck was broken by his mount when he was in *Ihrâm*, and he died. The Messenger of Allâh ﷺ said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head or his face, for he will be raised on the Day of Resurrection reciting the *Talbiyah*.”

[2897] 99 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that a man was with the Messenger of Allâh ﷺ in *Ihrâm*, and his camel broke his neck and he died. The Messenger of Allâh ﷺ said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not put any perfume on him nor cover his head, for he will be raised on the Day of Resurrection with his hair matted together.”^[1]

[2898] 100 - (...) It was narrated

كُرِيبٌ: حَدَّثَنَا وَكَبِيعٌ عَنْ سُفِيَّانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا أُوذَقَتْهُ رَاجِلَتُهُ، وَهُوَ مُحْرَمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاء وَسِدْرٍ، وَكَفُونُهُ فِي تَوْبِيهٍ، وَلَا تُخْمَرُوا رَأْسَهُ وَلَا وَجْهَهُ، فَإِنَّهُ يُبَعْثَثُ يَوْمَ الْقِيَامَةِ مُلَبَّدًا».

[2897] 99 - (...) وَحَدَّثَنَا مُحَمَّدُ أَبْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو إِشْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]؛ وَحَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي إِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِمًا، فَوَقَصَتْهُ نَاقَةٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاء وَسِدْرٍ، وَكَفُونُهُ فِي تَوْبِيهٍ، وَلَا تَمْسُوْهُ بِطِيبٍ، وَلَا تُخْمَرُوا رَأْسَهُ، فَإِنَّهُ يُبَعْثَثُ يَوْمَ الْقِيَامَةِ مُلَبَّدًا».

[2898] 100 - (...) وَحَدَّثَنِي أَبُو

^[1] *Mulabbadan*: With his hair matted together. It is recommended for the *Muhrim* to use some sticky substance to stick his hair together in order to keep it orderly and protect against lice.

from Ibn ‘Abbâs [may Allâh! be pleased with them] that a man’s mount broke his neck while he was in *Ihrâm* with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ ordered that he be washed with water and lotus tree leaves, but no perfume should be put on him, and his head should not be covered, because he would be raised on the Day of Resurrection with his hair matted together.

[2899] 101 - (...) It was narrated from Abû Bishr from Sa‘eed bin Jubair, that he heard Ibn ‘Abbâs [may Allâh! be pleased with them] narrating that a man came to the Prophet ﷺ while he was in *Ihrâm*, then he fell from his camel and it broke his neck. The Prophet ﷺ ordered that he be washed with water and lotus tree leaves, and shrouded in his two garments, but no perfume was to be put on him, and his head was to be left uncovered.

Shu‘bah said: “Then he narrated it to me after that and said: ‘His head and face were to be left uncovered, for he would be raised on the Day of Resurrection with his hair matted together.’”

[2900] 102 - (...) Ibn ‘Abbâs [may Allâh! be pleased with them] said: “A man’s mount broke his neck while he was with the Messenger of Allâh ﷺ, and

كَامِلٌ فُضَيْلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ : حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]
أَنَّ رَجُلًا وَقَصَهُ بَعِيرٌ وَهُوَ مُحْرِمٌ مَعَ
رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ
أَنْ يُغْسِلَ بِمَاءِ وَسِدْرٍ، وَلَا يُمْسَ طَبِيبًا،
وَلَا يُخَمَّرَ رَأْسُهُ، فَإِنَّهُ يُبَعْثُ يَوْمَ الْقِيَامَةِ
مُلَبَّدًا.

[٢٨٩٩] ١٠١ - (...) وَحَدَّثَنَا
مُحَمَّدٌ بْنُ بَشَّارٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ - قَالَ
ابْنُ نَافِعٍ : أَخْبَرَنَا - غَنْدُرٌ : حَدَّثَنَا شُعبَةُ
قَالَ : سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ
عَنْهُمَا] يُحَدِّثُ أَنَّ رَجُلًا أَتَى النَّبِيِّ ﷺ
وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ تَأْثِيْرِ فَاقْعُصَتْهُ،
فَأَمَرَ النَّبِيِّ ﷺ أَنْ يُغْسِلَ بِمَاءِ وَسِدْرٍ،
وَأَنْ يُخَمَّرَ فِي ثَوَيْبٍ، وَلَا يُمْسَ طَبِيبًا،
خَارِجٌ رَأْسُهُ.

قَالَ شُعبَةُ : ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ :
خَارِجٌ رَأْسُهُ وَوَجْهُهُ، فَإِنَّهُ يُبَعْثُ يَوْمَ
الْقِيَامَةِ مُلَبَّدًا.

[٢٩٠٠] ١٠٢ - (...) وَحَدَّثَنَا
هَرُونُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا الْأَسْوَدُ ابْنُ
عَامِرٍ عَنْ رُهَيْرٍ، عَنْ أَبِي الرَّبَّيْرِ قَالَ :

the Messenger of Allâh ﷺ told them to wash him with water and lote tree leaves, and to leave his face" - and I think he said his head - "uncovered, for he would be raised (on the Day of Resurrection) saying the *Talbiyah*."

سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ أَبُو عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: وَقَصَّتْ رَجُلًا رَاجِلَتَهُ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمْرَمُهُ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَكْشِفُوا وَجْهَهُ. - حَسْبِيْهُ قَالَ - وَرَأْسُهُ، فَإِنَّهُ يُبَعْثُ [يَوْمَ الْقِيَامَةِ] وَهُوَ يُهْلِكُ.

[2901] 103 - (...) It was narrated that Ibn ‘Abbâs [may Allâh! be pleased with them] said: "There was a man with the Messenger of Allâh ﷺ, and his mount broke his neck and he died. The Prophet ﷺ said: 'Wash him but do not put any perfume on him, and do not cover his face, for he will be raised reciting the *Talbiyah*.'"

[٢٩٠١]-[١٠٣] وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ مَعَ النَّبِيِّ ﷺ رَجُلٌ، فَوَقَصَّتْ نَاقَتَهُ، فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ وَلَا تُقْرِبُوهُ طَبِيًّا، وَلَا تُغْطِوا وَجْهَهُ، فَإِنَّهُ يُبَعْثُ يُلَبِّيًّا».

(المعجم ١٥) - (باب جواز اشتراط

المحرم التحلل بعد المرض ونحوه)

(التحفة ١٥)

Chapter 15. It Is Permissible For The *Muhrim* To Stipulate A Condition For Exiting *Ihrâm* Because Of Sickness And The Like

[2902] 104 - (1207) It was narrated that ‘Aishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ entered upon Ḍubâ‘ah bint Az-Zubair and said to her: 'Do you want to perform *Hajj*?' She said: 'By Allâh, I am often in pain.' He said to her: 'Go for *Hajj*, but stipulate a

[٢٩٠٢]-[١٠٤] وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٍ بْنُ الْعَلَاءِ الْهَمَدَانِيِّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ضَبَاعَةَ بِنْتِ الزَّبِيرِ، فَقَالَ لَهَا: «أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللَّهِ!

condition and say: “*Allâhumma, mahillî haithu habastanî* (O Allâh, my place of exiting *Ihrâm* is wherever You prevent me.)” And she was married to Al-Miqdâd.”

[2903] 105 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Prophet ﷺ entered upon Dûbâ‘ah bint Az-Zubair bin ‘Abdul-Muttalib, and she said: ‘O Messenger of Allâh, I want to perform *Hajj*, but I am ill.’ The Prophet ﷺ said: ‘Go for *Hajj*, but stipulate the condition that ‘*Mahillî haithu habastanî* (My place of exiting *Ihrâm* is wherever You prevent me).’”

مَا أَجِدُنِي إِلَّا وَجِهَةً، فَقَالَ لَهَا: «حُجَّيْ وَاسْتَرِطِي وَقُولِي: اللَّهُمَّ! مَحْلِي حَيْثُ حَبَسْتَنِي» وَكَانَتْ تَحْتَ الْمِقْدَادِ.

[٢٩٠٣]-١٠٥ [٢٩٠٣]- (...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى ضِبَاعَةِ بَنْتِ الزَّبِيرِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْحَجَّ، وَأَنَا شَاكِيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: «حُجَّيْ، وَاسْتَرِطِي أَنَّ مَحْلِي حَيْثُ حَبَسْتَنِي».

[2904] (...) A similar report (as no. 2903) was narrated from ‘Âishah [may Allâh be pleased with her].

[٢٩٠٤]- (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] مُثْلَهُ.

[2905] 106 - (1208) It was narrated from Ibn ‘Abbâs, that Dûbâ‘ah bint Az-Zubair bin ‘Abdul-Muttalib [may Allâh be pleased with them] came to the Messenger of Allâh ﷺ and said: “I am a heavy woman but I want to perform *Hajj*. What do you advise me to do?” He said: “Enter *Ihrâm* for *Hajj*, but stipulate the condition that: ‘*Mahillî haithu habastanî* (My place of exiting *Ihrâm* is wherever You prevent me).”

[٢٩٠٥]-١٠٦ [١٢٠٨]- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَبْدِ الْمُجِيدِ وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزَّبِيرِ أَنَّهُ سَمِعَ طَاوُسًا وَعَكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ ضِبَاعَةَ بَنْتَ

He said: "But she was able to do it all."

الرَّبِيعُ بْنُ عَبْدِ الْمُطَلِّبِ [رَضِيَ اللَّهُ عَنْهُمَا] أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ، فَمَا تَأْمُرُنِي؟ قَالَ: «أَهْلِي بِالْحَجَّ، وَاشْتَرِطْتِي أَنَّ مَحْلِي حَيْثُ تَعْجِسْنِي». قَالَ: فَأَدْرَكْتُ.

[2906] 107 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that Dubâ'ah wanted to perform *Hajj* and the Prophet ﷺ told her to stipulate a condition, and she did that on the command of the Messenger of Allâh ﷺ.

اَبْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ عَنْ عَمْرُو بْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ ضُبَاعَةً أَرَادَتِ الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ، فَفَعَلَتْ ذَلِكَ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ .

[2907] 108 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ said to Dubâ'ah [may Allâh be pleased with her]: "Go for *Hajj*, but stipulate the condition that: '*Mâhilli haithu habastanî* (My place of exiting *Ihrâm* is wherever You prevent me)."

According to the report of Ishâq: "He commanded Dubâ'ah."

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو أَيُوبَ الْعِيلَانِيُّ وَأَحْمَدُ بْنُ خَرَاسٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرُو حَدَّثَنَا رَبِاحٌ وَهُوَ ابْنُ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِضُبَاعَةَ [رَضِيَ اللَّهُ عَنْهَا]: «حُجَّيٌّ، وَاشْتَرِطْتِي أَنَّ مَحْلِي حَيْثُ تَعْجِسْنِي». وَفِي رِوَايَةِ إِسْحَاقِ: أَمْرَ ضُبَاعَةَ.

Chapter 16. The Soundness Of *Ihrâm* For The Woman In *Nifâs*; It Is Recommended For Her To Perform *Ghusl* Before Entering *Ihrâm*, And The Same Applies To One Who Is Menstruating

[2908] 109 - (1209) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “Asmâ’ bint ‘Umais experienced *Nifâs* from giving birth to Muâammad bin Abî Bakr in Ash-Shajarah. The Messenger of Allâh ﷺ told Abû Bakr to tell her to perform *Ghusl* and enter *Ihrâm*.”

(المعجم ١٦) - (باب صحة إحرام النساء واستحباب اغتسالها للإحرام، وكذا الحائض) (التحفة ١٦)

[٢٩٠٨-١٠٩] [١٢٠٩-١٠٩] وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ وَزُهَيْرُ بْنُ حَرْبٍ وَعُشْمَانُ ابْنُ أَبِي شَيْبَةَ، كُلُّهُمْ عَنْ عَبْدَةَ، قَالَ رُهَيْرٌ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: نُفِسِّرُ أَسْمَاءً بِنْتُ عُمَيْسٍ بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ، بِالشَّجَرَةِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ، يَأْمُرُهَا أَنْ تَغْتَسِلَ وَتُهَلَّ.

[2909] 110 - (1210) It was narrated from Jâbir bin ‘Abdullâh [may Allâh be pleased with them] in the *Hadîth* of Asmâ’ bint ‘Umais, when she experienced *Nifâs* after giving birth at Dhul-Hulaifah, that the Messenger of Allâh ﷺ told Abû Bakr [may Allâh be pleased with them] to tell her to perform *Ghusl* and enter *Ihrâm*.

[٢٩٠٩-١١٠] [١٢١٠-١١٠] وَحَدَّثَنَا أَبُو عَسَانَ مُحَمَّدَ بْنَ عَمْرِو: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ، حِينَ نُفِسِّرُ بِذِي الْحُلْفَةِ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُهَلَّ.

Chapter 17. Clarifying The Types Of *Ihrâm*; And That It Is Permissible To Perform *Hajj* That Is *Ifrâd*, *Tamattu'* and *Qirân*. It is Permissible To Join *Hajj* to '*Umrah*. And When The Pilgrim Who Is Performing *Qirân* Should Exit *Ihrâm*

[2910] 111 - (1211) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage, and we entered *Ihrâm* for '*Umrah*. Then the Messenger of Allâh ﷺ said: 'Whoever has a *Hadî* (sacrificial animal) with him, let him enter *Ihrâm* for *Hajj* with '*Umrah*, then not exit *Ihrâm* until he exits *Ihrâm* from both.'

"I came to Makkah and I was menstruating, and I did not circumambulate the House nor go between Aş-Şafâ and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ and he said: 'Undo your hair and comb it, and enter *Ihrâm* for *Hajj*, and leave '*Umrah* for now.' I did that. Then, when we had finished *Hajj*, the Messenger of Allâh ﷺ sent me with 'Abdur-Rahmân bin Abî Bakr to At-Tan'îm and I performed '*Umrah*. He said: 'This is the place of your '*Umrah*.' And those who had entered *Ihrâm* for '*Umrah* circumambulated the House and

(المعجم ١٧) - (بابُ بيان وجوه الأِحرام، وأنه يجوز إفراد الحج والتَّمْتِيمُ والقَرَانُ، وجواز إدخال الحج على العمرة، ومتي يحل القارن من نسكه) (التحفة ١٧)

[٢٩١٠-١١١-١٢١١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيميُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةَ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَذِيَ الْفُلْجَهُ بِالْحَجَّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحْلُّ حَتَّى يَحْلِلَ مِنْهُمَا جَمِيعًا» قَالَتْ: فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، لَمْ أَطْفُ بِالبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنْ قَضَيْتِ رَأْسَكِي وَامْتَسَطَيْ، وَأَهْلَيْ بِالْحَجَّ وَدَعَيْ الْعُمْرَةَ» قَالَتْ فَقَعَلْتُ، فَلَمَّا قَضَيْتِ الْحَجَّ أَرْسَلْنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّعْبِيْمِ فَأَعْمَرْتُ، فَقَالَ: «هَذِهِ مَكَانُ عُمْرَتِكِ» فَطَافَ الَّذِينَ أَهْلُوا بِالْعُمْرَةِ، بِالبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ

went between Aṣ-Ṣafā and Al-Marwah. Then they exited *Ihrām*, then they performed another *Tawâf* after they returned from Minâ for their *Hajj*. As for those who joined *Hajj* and *'Umrah*, they performed one *Tawâf*.”

[2911] 112 - (...) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage, and some of us entered *Ihrām* for *'Umrah* and some of us entered *Ihrām* for *Hajj* (only). When we came to Makkah, the Messenger of Allâh ﷺ said: ‘Whoever entered *Ihrām* for *'Umrah* and did not bring a sacrificial animal with him, let him exit *Ihrām*, and whoever entered *Ihrām* for *'Umrah* and did bring a sacrificial animal, let him not exit *Ihrām* until he has offered his sacrifice. And whoever entered *Ihrām* for *Hajj*, let him complete his *Hajj*.’” ‘Aishah [may Allâh be pleased with her] said: “My menses began, and I continued to menstruate until the day of ‘Arafah, and I only entered *Ihrām* for *'Umrah*. The Messenger of Allâh ﷺ told me to undo my hair and comb it, and enter *Ihrām* for *Hajj*, and to forget about *'Umrah*. I did that, until, when I had completed my *Hajj*, the Messenger of Allâh ﷺ

حَلُوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنِي لِحَجَّهُمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. [انظر: ٣٢٢٢]

[٢٩١١] ١١٢ - (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شَعْبَنَ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَفِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الرَّبِيعِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ [عَام] حَجَّةَ الْوَدَاعِ، فَمَنْ مَنْ أَهْلَ بِعُمْرَةَ وَمَنْ مَنْ أَهْلَ بِحَجَّ، حَتَّىٰ قَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَخْرَمَ بِعُمْرَةَ، وَلَمْ يُهْدِ، فَلِيَخْلُلْ، وَمَنْ أَخْرَمَ بِعُمْرَةَ وَأَهْدَى، فَلَا يَجْلُلْ حَتَّىٰ يَنْتَهِ هَذِهِهَا، وَمَنْ أَهْلَ بِحَجَّ، فَلِيُئْمِنْ حَجَّهُ» قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: فَحَضَرْتُ، فَلَمْ أَزَلْ حَائِضًا حَتَّىٰ كَانَ يَوْمُ عَرَفةَ، وَلَمْ أَهْلِلْ إِلَّا بِعُمْرَةَ، فَأَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْنُصَ رَأْسِي، وَأَمْتَشِطَ، وَأَهْلِلْ بِحَجَّ، وَأَتْرُكَ الْعُمْرَةَ، قَالَتْ: فَفَعَلْتُ ذَلِكَ، حَتَّىٰ إِذَا قَضَيْتُ حَجَّيِ، بَعْثَ مَعِي رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنَ بْنَ أَبِي بَكْرٍ، وَأَمْرَنِي أَنْ أَعْمِرَ مِنْ

sent 'Abdur-Rahmân bin Abî Bakr with me and told me to perform 'Umrah from At-Tan'îm, to make up for the 'Umrah that I had abandoned when the time for *Hajj* came."

[2912] 113 - (...) It was narrated that 'Âishah said: "We set out with the Prophet ﷺ during the year of the Farewell Pilgrimage, and I entered *Ihrâm* for 'Umrah and I did not bring a sacrificial animal with me. The Prophet ﷺ said: 'Whoever has a sacrificial animal with him, let him enter *Ihrâm* for *Hajj* along with his 'Umrah, then not exit *Ihrâm* until he exits *Ihrâm* of them both.' My menses began, and when the Night of 'Arafah began, I said: 'O Messenger of Allâh, I had entered *Ihrâm* for 'Umrah, so what should I do about my *Hajj*?' He said: 'Undo your hair, comb it, stop 'Umrah and enter *Ihrâm* for *Hajj*.'" She said: "When I finished my *Hajj*, he told 'Abdur-Rahmân bin Abî Bakr to let me ride behind him and to take me for 'Umrah from At-Tan'îm, to make up for the 'Umrah that I had abandoned."

[2913] 114 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh

الشّعيم، مَكَانَ عُمْرَتِي الَّتِي أَدْرَكَتِي
الْحَجُّ وَلَمْ أَحْلِلْ مِنْهَا.

[٢٩١٢]-١١٣] وَحَدَّثَنَا عَبْدُ
بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا
مَعَ الَّبِيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةَ الْوَدَاعِ، فَأَهْلَلْتُ
بِعُمْرَةَ، وَلَمْ أَكُنْ سُقْتُ الْهَدْيَ، فَقَالَ
الَّبِيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلَيُهُلِلْنَّ
بِالْحَجَّ مَعَ عُمْرَتِهِ، [إِنَّمَا] لَا يَحْلِلُ حَتَّى
يَحْلِلُ مِنْهُمَا جَمِيعًا». قَالَتْ: فَحِضَطْتُ،
فَلَمَّا دَحَّلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ
اللهِ! إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةَ، فَكَيْفَ
أَضْنَعُ بِحَجَّتِي؟ قَالَ «إِنَّقْصِي رَأْسِكِ،
وَامْسِطِي، وَامْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي
بِالْحَجَّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمْرَ
عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي،
فَأَعْمَرَنِي مِنَ الشّعيمِ، مَكَانَ عُمْرَتِي الَّتِي
أَمْسَكْتُ عَنْهَا.

[٢٩١٣]-١١٤] وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]

and he said: ‘Whoever among you wanted to enter *Ihrâm* for *Hajj* and ‘Umrah, let him do so, and whoever wanted to enter *Ihrâm* for *Hajj* let him do so, and whoever wanted to enter *Ihrâm* for ‘Umrah, let him do so.’” ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj* and some people did the same, and some people entered *Ihrâm* for ‘Umrah and *Hajj*, and some people entered *Ihrâm* for ‘Umrah. I was one of those who entered *Ihrâm* for ‘Umrah.”

[2914] 115 - (...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage, near the time of the appearance of the crescent of Dhul-Hijjah. The Messenger of Allâh ﷺ said: ‘Whoever among you wants to enter *Ihrâm* for ‘Umrah, let him do so. Were it not that I have brought the sacrificial animal with me, I would have entered *Ihrâm* for ‘Umrah.’ Among the people there were some who entered *Ihrâm* for ‘Umrah, and some who entered *Ihrâm* for *Hajj*. I was one of those who entered *Ihrâm* for ‘Umrah. We set out until we came to Makkah, but on the Day of ‘Arafah my menses began, and I did not exit *Ihrâm* for my ‘Umrah. I

قالت: خرجنا مع رسول الله ﷺ، فقال
«من أراد منكم أن يهـل بـحج وـعـمرـة
فـليـفـعـلـ، وـمـنـ أـرـادـ أنـ يـهـلـ بـحجـ فـلـيـهـلـ،
وـمـنـ أـرـادـ أنـ يـهـلـ بـعـمـرـةـ، فـلـيـهـلـ» قالـ
عـائـشـةـ [رضـيـ اللـهـ عـنـهـ]: فـأـهـلـ رـسـولـ
الـلـهـ ﷺ بـحجـ وـأـهـلـ يـهـ نـاسـ مـعـهـ، وـأـهـلـ
نـاسـ بـالـعـمـرـةـ وـالـحجـ، وـأـهـلـ نـاسـ بـعـمـرـةـ،
وـكـنـتـ فـيـمـنـ أـهـلـ بـالـعـمـرـةـ.

[٢٩١٤]-١١٥ [...] . وـحـدـثـنـاـ أـبـوـ
بـكـرـ بـنـ أـبـيـ شـيـعـةـ: حـدـثـنـاـ عـبـدـةـ اـبـنـ
سـلـيـمـانـ عـنـ هـشـامـ، عـنـ أـبـيـهـ، عـنـ عـائـشـةـ
[رضـيـ اللـهـ عـنـهـ]: قـالـتـ: خـرـجـنـاـ مـعـ
رـسـولـ اللـهـ ﷺ فـيـ حـجـةـ الـوـدـاعـ، مـوـافـقـ
لـهـلـالـ ذـيـ الـحـجـةـ، قـالـتـ: فـقـالـ رـسـولـ
الـلـهـ ﷺ: «مـنـ أـرـادـ مـنـكـمـ أـنـ يـهـلـ بـعـمـرـةـ
فـلـيـهـلـ، فـلـوـلـاـ أـنـيـ أـهـدـيـتـ لـأـهـلـ
بـعـمـرـةـ» قـالـتـ: فـكـانـ مـنـ الـقـومـ مـنـ أـهـلـ
بـعـمـرـةـ، وـمـنـهـمـ مـنـ أـهـلـ بـالـحجـ، قـالـتـ:
فـكـنـتـ أـنـاـ مـمـنـ أـهـلـ بـعـمـرـةـ، فـخـرـجـنـاـ حـتـىـ
قـدـمـنـاـ مـكـةـ، فـأـذـرـكـنـيـ يـوـمـ عـرـفـةـ وـأـنـاـ
حـائـضـ، لـمـ أـحـلـ مـنـ عـمـرـتـيـ، فـشـكـوـتـ
ذـلـكـ إـلـىـ الشـيـعـةـ، فـقـالـ دـعـيـ

complained about that to the Prophet ﷺ and he said: 'Forget about your 'Umrah. Undo your hair and comb it, and enter *Ihrâm* for *Hajj*.' She said: 'I did that, then when it was the night of *Al-Hasbah*, and Allâh had enabled us to complete our *Hajj*, he sent 'Abdur-Rahmân bin Abî Bakr with me. He made me ride behind him and he took me out to At-Tan'îm, and I entered *Ihrâm* for 'Umrah, and Allâh enabled us to complete our *Hajj* and our 'Umrah.'

"And there was no sacrifice, charity or fasting required because of that."^[1]

[2915] 116 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah, not thinking of anything but *Hajj*. The Messenger of Allâh ﷺ said: 'Whoever among you wants to enter *Ihrâm* for 'Umrah, let him enter *Ihrâm* for 'Umrah.'" And he quoted a *Hadîth* like that of 'Abdah (no. 2914).

[2916] 117 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah. Some of us entered *Ihrâm* for 'Umrah, some

عُمْرَتُكَ، وَانْقُضِي رَأْسَكَ، وَامْتَسِطِي،
وَأَهْلِي بِالْحَجَّ» قَالَتْ: فَفَعَلْتُ: فَلَمَّا
كَانَتْ لِيَّنَةُ الْحَصْبَةِ، وَقَدْ قَضَى اللَّهُ
حَجَّنَا، أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي
بَكْرٍ، فَأَزْدَفَنِي وَخَرَجَ بِي إِلَى التَّعْيِمِ،
فَاهْلَلْتُ بِعُمْرَةَ، فَقَضَى اللَّهُ حَجَّنَا
وَعُمْرَتَنَا.

وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلَا صَدَقَةٌ
وَلَا صَوْمٌ.

[2915] ۱۱۶ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ
عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ: خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللَّهِ ﷺ
لِهَلَالِ ذِي الْحِجَّةِ، لَا نُرَى إِلَّا الْحِجَّةُ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ مِنْكُمْ
أَنْ يُهْلِلَ بِعُمْرَةَ، فَلْيُهْلِلْ بِعُمْرَةً» وَسَاقَ
الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدَهَ.

[2916] ۱۱۷ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ
أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهَلَالِ

^[1] They say that the last sentence is a statement of one of the narrators.

of us entered *Ihrâm* for *Hajj* and *'Umrah*, and some of us entered *Ihrâm* for *Hajj*. I was one of those who entered *Ihrâm* for *'Umrah*...” and he quoted a *Hadîth* like theirs, and he said therein: “Urwah said concerning that: ‘Allâh enabled her to complete her *Hajj* and *'Umrah*.’” Hishâm said: “And no sacrifice, fasting or charity was required because of that.”

[2917] 118 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage. Some of us entered *Ihrâm* for *'Umrah*, some of us entered *Ihrâm* for *Hajj* and *'Umrah*, and some of us entered *Ihrâm* for *Hajj*. The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*. Those who had entered *Ihrâm* for *'Umrah* exited *Ihrâm*, but those who had entered *Ihrâm* for *Hajj* or for both *Hajj* and *'Umrah*, did not exit *Ihrâm* until the Day of Sacrifice.”

[2918] 119 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “We set out with the Prophet ﷺ, not thinking of anything but *Hajj*. When we were in Sarif, or close to it, my menses began. The Prophet ﷺ entered upon me and found me weeping. He said, ‘Have your menses begun?’ I

ذِي الْحِجَّةِ، مِنَّا مَنْ أَهْلَ بِعُمْرَةَ، وَمِنَّا
مَنْ أَهْلَ بِحَجَّةَ وَعُمْرَةَ، وَمِنَّا مَنْ أَهْلَ
بِحَجَّةِ، فَكُنْتُ فِيمَنْ أَهْلَ بِعُمْرَةَ، وَسَاقَ
الْحَدِيثَ يَنْحُو حَدِيثَهُمَا وَقَالَ فِيهِ: قَالَ
عُرْوَةُ فِي ذَلِكَ: إِنَّهُ قَضَى اللَّهُ حَجَّهَا
وَعُمْرَتَهَا، قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي ذَلِكَ
هُدْيَيْ وَلَا صِيَامٍ وَلَا صَدَقَةً.

[٢٩١٧]-١١٨ [٢٩١٧]-١١٨ [٢٩١٧]-١١٨ (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ
ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: حَرَجْنَا مَعَ رَسُولِ
اللَّهِ ﷺ عَامَ حَجَّةَ الْوَدَاعِ، فَمِنَّا مَنْ أَهْلَ
بِعُمْرَةَ، وَمِنَّا مَنْ أَهْلَ بِحَجَّ وَعُمْرَةَ، وَمِنَّا
مَنْ أَهْلَ بِالْحَجَّ، وَأَهْلَ رَسُولِ اللَّهِ ﷺ
بِالْحَجَّ، فَأَمَّا مَنْ أَهْلَ بِعُمْرَةَ فَحَلَّ، وَأَمَّا
مَنْ أَهْلَ بِحَجَّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ،
فَلَمْ يَحْلُوا، حَتَّى كَانَ يَوْمُ النَّحرِ.

[٢٩١٨]-١١٩ [٢٩١٨]-١١٩ [٢٩١٨]-١١٩ (...) حَدَّثَنَا أَبُو بَكْرٍ
بْنُ أَبِي شَيْبَةَ وَعَمِرُو النَّاقِدُ وَزُهَيْرُ بْنُ
حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ عَمِرُو:
حَدَّثَنَا سُقِيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] قَالَتْ: حَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلَا

said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdâm. Do what the pilgrims do, but do not circumambulate the House until you have performed *Ghusl*.' And the Messenger of Allâh ﷺ sacrificed cows on behalf of his wives."

نُرِئَ إِلَّا الْحَجَّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ، أَوْ قَرِيبٌ مِّنْهَا، حِضْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «أَنْفَسْتِ» - يَعْنِي الْحَيْضَةَ قَالَتْ - قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هَذِهِ شَيْءٌ كَبَّةُ اللَّهِ عَلَىٰ بَنَاتِ آدَمَ، فَاقْصِبِي مَا يَقْصِبِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطْوِي بِالْبَيْتِ حَتَّىٰ تَغْسِلِي» قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[2919] 120 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ not thinking of anything but *Hajj*, until we came to Sarif, where my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'By Allâh, I wish that I had not come out this year.' He said: 'What is the matter with you? Have your menses begun?' I said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdâm, - peace be upon him. Do what the pilgrims do, but do not circumambulate the House until you have purified yourself.' When I came to Makkah, the Messenger of Allâh ﷺ said to his Companions: 'Make it '*Umrah*.' So the people exited *Ihrâm* (after performing '*Umrah*) except those who had sacrificial animals with

سُلَيْمَانُ بْنُ عَيْبَدِ اللَّهِ أَبُو أَيُوبَ الْعَيْلَانِيُّ :

حَدَّدَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرُو :

حَدَّدَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ ،

عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذَرْكُ إِلَّا الْحَجَّ، حَتَّىٰ جِئْنَا سَرِفَ فَطَمِثْتُ ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي ، فَقَالَ : «مَا يُبَكِّيُكِ؟» قُلْتُ : وَاللهِ! لَوْدِدْتُ أَبِيهِ لَمْ أَكُنْ خَرَجْتُ الْعَامَ، قَالَ : «مَا لَكِ؟ لَعَلَّكِ نَفْسِتِ؟» قُلْتُ : نَعَمْ ، قَالَ : «هَذَا شَيْءٌ كَبَّةُ اللَّهِ عَلَىٰ بَنَاتِ آدَمَ - عَلَيْهِ السَّلَامُ - افْعُلِي مَا يَمْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطْوِي بِالْبَيْتِ حَتَّىٰ تَطْهِيرِي» قَالَتْ : فَلَمَّا قَدِمْتُ مَكَّةَ، قَالَ رَسُولُ

them. The Prophet ﷺ, Abû Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered *Ihrâm* for '*Umrah*' when they went to Minâ. On the Day of Sacrifice my menses ended, and the Messenger of Allâh ﷺ told me to perform *Tawâf Al-ifâdah*. Some beef was brought to us, and I said: 'What is this?' They said: 'The Messenger of Allâh ﷺ has sacrificed cows on behalf of his wives.' When it was the night of *Al-Hasbah* I said: 'O Messenger of Allâh, the people are going back having performed *Hajj* and '*Umrah*, and I am going back having performed *Hajj* (only).' So he told 'Abdur-Râhmân bin Abî Bakr to let me ride behind him on his camel. I remember that I was a young girl and I got sleepy and my face touched the back of the saddle. Then we came to At-Tanîm where I entered *Ihrâm* for '*Umrah*', to make up for the '*Umrah*' that the people had already done."

[2920] 121 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We said *Talbiyah* for *Hajj*, then when we were in Sarif my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping..." And he quoted a *Hadîth* like that of Al-Mâjishûn (no. 2919), except that it does not

الله ﷺ لِأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً»
فَأَهَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ،
قَالَتْ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي
بَكْرٍ وَعُمَرَ وَذُوِّي الْيَسَارَةِ، ثُمَّ أَهْلَوْا حِينَ
رَأَهُوا، قَالَتْ: فَلَمَّا كَانَ يَوْمُ الْسُّرْجِ
طَهَّرُتْ، فَأَمْرَنِي رَسُولُ الله ﷺ فَأَفَضَّتْ،
قَالَتْ: فَأَتَيْنَا بِلَحْمٍ بَقَرٍ، فَقَلَّتْ: مَا
هَذَا؟ فَقَالُوا: أَهْدَى رَسُولُ الله ﷺ عَنْ
بَنَائِهِ الْقَرَ، فَلَمَّا كَانَتْ لِيَلَةُ الْحَصْبَةِ
قُلَّتْ: يَا رَسُولَ اللهِ! يَرْجِعُ النَّاسُ بِحَجَّةٍ
وَعُمْرَةً وَأَرْجِعُ بِحَجَّةً؟ قَالَتْ: فَأَمَرَ عَبْدَ
الرَّحْمَنَ ابْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي عَلَىَ
جَمِيلَهِ، قَالَتْ: فَإِنِّي لَأَذْكُرُ وَأَنَا جَارِيَةٌ
حَدِيثَةُ السَّنَنِ أَنْعُسُ فَيَصِيبُ وَجْهِي مُؤْخَرَةَ
الرَّحْلِ، حَتَّىٰ حِنْتَا إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ
مِنْهَا بِعُمْرَةَ جَزَاءً بِعُمْرَةِ النَّاسِ الَّتِي
اعْتَمَرُوا.

[٢٩٢٠-١٢١] [.] وَحَدَّثَنِي أَبُو
أَيُوبُ الْغَيْلَانِي: حَدَّثَنَا بَهْرَهُ: حَدَّثَنَا حَمَادَ
عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَيْتَنَا بِالْحَجَّ،
حَتَّىٰ إِذَا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ
رَسُولُ الله ﷺ وَأَنَا أَبْكِي، وَسَاقَ
الْحَدِيثَ يَنْحُو حَدِيثَ الْمَاجِشُونَ، غَيْرَ

say in the *Hadîth* of Hammâd: “The Prophet ﷺ, Abû Bakr, ‘Umar and those who were well off had sacrificial animals with them. Then they entered *Ihrâm* for ‘Umrah when they went to Mina,” nor the words of ‘Aishah: “I was a young girl and I got sleepy and my face touched the back of the saddle.”

[2921] 122 - (...) It was narrated from ‘Aishah [may Allâh be pleased with her] that the Messenger of Allâh performed *Hajj* only.

[2922] 123 - (...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, during the month of *Hajj*, in the places of *Hajj*, and in the nights of *Hajj*, until we camped at Sarif. He came out to his Companions and said: ‘Whoever among you does not have a sacrificial animal with him and wants to make it ‘Umrah, let him do so, and whoever has a sacrificial animal with him, let him not do that.’ Some of them followed that, and some did not, among those who did not have a sacrificial animal with them. As for the Messenger

أَنْ حَمَادًا لَيْسَ فِي حَدِيثِهِ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِيهِ بَكْرٍ وَعُمَرَ وَذَوِي الْإِيمَانَةِ، ثُمَّ أَهْلَوَا حِينَ رَاحُوا. وَلَا قَوْلُهَا: وَأَنَا جَارِيَةٌ حَدِيثُهُ السَّنْ أَنْتُسْ فَيُصِيبُ وَجْهِي مُؤْخِرَةَ الرَّاحِلِ.

[٢٩٢١] ١٢٢ - (...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوئِيسٍ: حَدَّثَنِي خَالِي مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا يَحْمَى بْنُ يَحْمَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

[٢٩٢٢] ١٢٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانِ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَفْلَحِ بْنِ حُمَيْدٍ، عَنْ الْفَاسِمِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِكًا بِالْحَجَّ، فِي أَسْهُرِ الْحَجَّ، وَفِي حُرُمَ الْحَجَّ، وَلِيَالِي الْحَجَّ، حَتَّى نَزَلْنَا بِسْرَفَ، فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَذِي فَأَحَبَّ أَنْ يَجْعَلَهَا عُمَرَةً، فَلْيَفْعُلْ، وَمَنْ كَانَ مَعَهُ هَذِي، فَلَا فَوْنَهُمُ الْأَخْذُ بِهَا وَالثَّارُكُ لَهَا، وَمَنْ لَمْ يَكُنْ مَعَهُ هَذِي، فَأَمَّا رَسُولُ اللَّهِ ﷺ

of Allâh ﷺ, he had a sacrificial animal with him, and some of his Companions could also afford it. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: ‘Why are you weeping?’ I said: ‘I heard what you said to your Companions, and I heard about ‘Umrah, [and I have been prevented from performing ‘Umrah].’ He said: ‘What is the matter with you?’ I said: ‘I am not praying (meaning: I am in menses).’ He said: ‘That does not matter. Do (the rituals of) Hajj, and perhaps Allâh will compensate you for this. You are one of the daughters of Âdâm, and Allâh has decreed for you what He has decreed for them.’ So I went out for my *Hajj*, until we camped in Minâ, where I purified myself, then we circumambulated the House. The Messenger of Allâh ﷺ camped at Al-Muhaşşab, and he called ‘Abdur-Rahmân bin Abî Bakr and said: ‘Take your sister out of the sanctuary and let her enter *Ihrâm* for ‘Umrah, then let her circumambulate the House, and I will wait for you here.’ So we went out and I entered *Ihrâm*, then I circumambulated the House and went between As-Şâfâ and Al-Marwah, then we came to the Messenger of Allâh ﷺ in his tent in the middle of the night. He said: ‘Have you finished?’ I said: ‘Yes.’ He gave his

فَكَانَ مَعَهُ الْهَدْيُ، وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبَكِّيكِ؟» قُلْتُ: سَمِعْتُ كَلَامَكَ مَعَ أَصْحَابِكَ فَسَمِعْتُ بِالْعُمْرَةِ [فَمُنِعْتُ الْعُمْرَةَ] قَالَ: «وَمَا لَكِ؟» قُلْتُ: لَا أُصْلِي، قَالَ: «فَلَا يَضُرُّكِ، فَكُونِي فِي حَجَّكِ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِهَا، وَإِنَّمَا أَنْتَ مِنْ بَنَاتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكَ مَا كَتَبَ عَلَيْهِنَّ» قَالَتْ: فَخَرَجْتُ فِي حَجَّتِي حَتَّى نَزَّلَنَا مِنِي فَتَطَهَّرْتُ، ثُمَّ طَفَنَا بِالْبَيْتِ، وَنَزَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ الْمُحَضَّبَ، فَدَعَا عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ فَقَالَ: «اخْرُجْ بِأَخْتِكَ مِنَ الْحَرَمَ فَلَنْهِلَّ بِعُمْرَةَ، ثُمَّ لَنْتَفِ بِالْبَيْتِ، فَإِنِّي أَنْتَظُرُكُمَا هُنَّا» قَالَتْ: فَخَرَجْنَا فَأَهْلَلْتُ، ثُمَّ طَفَتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَجِئْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ الْلَّيْلِ، فَقَالَ: «هَلْ فَرَغْتِ؟» قُلْتُ: نَعَمْ، فَأَذَنَ فِي أَصْحَابِهِ بِالرَّاحِيلِ، فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ.

Companions permission to move on, and he passed by the Ka'bah and circumambulated it before praying *Subh*, then he left for Al-Madînah.”

[2923] 124 - (...) It was narrated that the Mother of the Believers, ‘Âishah [may Allâh be pleased with her] said: “Some of us entered *Ihrâm* for *Hajj* alone, and some of us entered *Ihrâm* for *Qirâن* and some of us entered *Ihrâm* for *Hajj Tamattu*”.

[٢٩٢٣]-١٢٤) وَحَدَّثَنِي يَحْيَى بْنُ أَئْبَوْبٍ : حَدَّثَنَا عَبْدُ بْنُ عَبَادٍ الْمُهَلَّبِيُّ : حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: مِنَّا مَنْ أَهْلَ بِالْحَجَّ مُفْرَدًا، وَمِنَّا مَنْ قَرَنَ، وَمِنَّا مَنْ تَمَّنَّ.

[2924] (...) It was narrated by Al-Qâsim bin Muâmmad who said: “‘Âishah came for *Hajj*.”

[٢٩٢٤]-١٢٥) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي عَبْيَضُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: جَاءَتْ عَائِشَةُ حَاجَةً.

[2925] 125 - (...) It was narrated that ‘Amrah said: “I heard ‘Âishah [may Allâh be pleased with her] say: ‘We set out with the Messenger of Allâh ﷺ five days before the end of Dhul-Qâdah, not thinking of anything but *Hajj*. When we drew near to Makkah, the Messenger of Allâh ﷺ ordered those who did not have sacrificial animals with them to exit *Ihrâm* after circumambulating the House and (running) between As-Safâ and Al-Marwah.’ ‘Âishah [may Allâh be pleased with her]

[٢٩٢٥]-١٢٥) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ فَعْنَى : حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ يَلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُمَرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِحَمْسِيْ بَيْنَ مِنْ ذِي الْقَعْدَةِ، لَا تُرَى إِلَّا أَنَّهُ الْحَجَّ، حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَذِيْ، إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ

said: 'Then some beef was brought to us on the day of sacrifice and I said: 'What is this?' It was said: 'The Messenger of Allâh ﷺ has offered a sacrifice on behalf of his wives.'

Yahyâ said: "I mentioned this *Hadîth* of Al-Qâsim bin Muâmmad and he said: 'She has narrated the *Hadîth* correctly to you.'"

الصَّفَا وَالْمَرْوَةُ، أَنْ يَحْلَّ، قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: فَدَخَلَ عَلَيْنَا يَوْمَ التَّحْرِيرِ بِلَحْمٍ بَقِيرٍ، فَقُلْتُ: مَا هَذَا؟ فَقَيْلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ، فَقَالَ: أَتَتْكَ، وَاللَّهُ! بِالْحَدِيثِ عَلَى وَجْهِهِ.

[2926] (...) A similar report (as no. 2925) was narrated from Yahyâ with this chain.

[٢٩٢٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرْتُنِي عَمْرَةً أَنَّهَا سَمِعْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ يَحْيَى بِهَذَا إِلَسْنَادِ، مِثْلِهِ.

[2927] 126 - (...) It was narrated that the Mother of the Believers said: 'I said: 'O Messenger of Allâh, the people are leaving, having done two rituals, and I am leaving having done only one.' He said: 'Wait and when you have become pure, go out to At-Tanîm and enter *Ihrâm* from there, then meet us at such-and-such a place'" - he (the narrator) said: "I think he said: 'Tomorrow'" - "and you will have a reward (for 'Umrah) equivalent to your effort or your expenditure."

[٢٩٢٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ ابْنِ عَوْنَى، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ، وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِسُكُونٍ وَأَصْدُرُ بِسُكُونٍ وَاحِدٍ؟ قَالَ «اُتَظَرِّي! فَإِذَا طَهَرْتَ فَاخْرُجْ بِإِلَى التَّنْعِيمِ، فَأَهْلِي مِنْهُ، ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا - قَالَ: أَطْهُنَهُ قَالَ غَدَا - وَلَكَنَّهَا عَلَى قَدْرِ نَصِيبِكَ أَوْ - قَالَ - نَفَقَتِكِ!».

[2928] 127 - (...) The Mother of the Believers [may Allâh be pleased with her] said: "O Messenger of Allâh, the people are leaving having done two rituals..." a similar *Hadîth* (as no. 2927).

[٢٩٢٨] ١٢٧ - (...) وَحَدَّثَنَا أَبْنُ الْمُتَّقِيِّ: حَدَّثَنَا أَبْنُ أَبِي عَدَىٰ عَنْ أَبْنِ عَوْنَىٰ، عَنْ الْفَاسِمِ وَإِبْرَاهِيمَ قَالَ: لَا أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الْآخَرِ، أَنَّ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: يَا رَسُولَ اللَّهِ! يَصُدُّ النَّاسُ بِنُسُكِيْنِ، فَذَكَرَ الْحَدِيثَ.

[2929] 128 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, not thinking of anything but *Hajj*. When we came to Makkah, we circumambulated the House, then the Messenger of Allâh ﷺ ordered those who had not brought sacrificial animals with them to exit *Ihrâm*. Those who had not brought sacrificial animals with them exited *Ihrâm*, and his wives had not brought sacrificial animals with them, so they exited *Ihrâm*." 'Âishah said: "Then my menses began so I did not circumambulate the House. When it was the night of *Al-Hasbah*, I said: 'O Messenger of Allâh, the people are going back having done *'Umrah* and *Hajj*, but I am going back having done *Hajj* only.' He said: 'Did you not circumambulate the House the night we came to Makkah?' I said: 'No.' He said: 'Then go with your brother to At-Tan'îm, and

[٢٩٢٩] ١٢٨ - (...) وَحَدَّثَنَا زُهَيْرٌ
بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا -
جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلَا
نَرَى إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا [مَكَّةَ]
طَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ
لَمْ يَكُنْ سَاقَ الْهَدَىٰ أَنْ يَحْلِلَ، قَالَتْ:
فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدَىٰ، وَنِسَاؤُهُ
لَمْ يَسْفَنْ [الْهَدَىٰ]، فَأَخْلَلْنَا، قَالَتْ
عَائِشَةُ: فَجِحْضُتْ، فَلَمْ أَطْفُ بِالْبَيْتِ،
فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قَالَتْ: قُلْتُ يَا
رَسُولَ اللَّهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةَ،
وَأَرْجِعُ أَنَا بِحَجَّةَ؟ قَالَ: «أَوْ مَا كُنْتِ
طُفْتُ لِيَالِي قَدِمْنَا مَكَّةَ؟» قَالَتْ: قُلْتُ:
لَا، قَالَ: «فَأَذْهَبِي مَعَ أَخِيكِ إِلَى

enter *Ihrâm* for ‘Umrah, then we will meet at such-and-such a place.”

‘Safiyah said: ‘I think that I have detained you.’ He said: ‘(May you become) barren and shaven-headed!^[1] Did you not perform *Tawâf* on the day of sacrifice?’ She said: ‘Yes.’ He said: ‘It doesn’t matter then, move on.’”

‘Aishah said: “The Messenger of Allâh ﷺ met me as he was going up from Makkah and I was coming down to it - or as I was going up and he was coming down from it.”

[2930] 129 - (...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* but not mentioning *Hajj* or ‘Umrah...’ and he quoted a *Hadîth* similar to that of Mansûr (no. 2929).

[2931] 130 - (...) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ came on the fourth or fifth day of Dhul-Hijjah, and he entered upon me in an angry state. I said: ‘Who has made you angry, O Messenger of Allâh? May Allâh cause him to

التَّعْيِمِ، فَأَهْلِي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا».

قَالَتْ صَفِيَّةُ: مَا أُرَأَنِي إِلَّا حَابِسَتُكُمْ، قَالَ: «عَفْرَى حَلْقَى، أَوْ مَا كُنْتِ طُفتْ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَى. قَالَ: «لَا بَأْسَ، أَنْفِرِيْ». قَالَتْ عَائِشَةُ:

فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبَّةٌ عَلَيْهَا أَوْ أَنَا مُضْعِدَةٌ وَهُوَ مُنْهَبٌ مِنْهَا. وَقَالَ إِسْحَاقُ: مُنْهَبَّةٌ وَمُنْهَبٌ.

[٢٩٣٠]-[١٢٩] وَحَدَّثَنَا

سُورَيْدُ بْنُ سَعِيدٍ عَنْ عَلَيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُلَّيْ، لَا نَذْكُرُ حَجَّاً وَلَا عُمْرَةً، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مَنْصُورٍ.

[٢٩٣١]-[١٣٠] وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَّارٍ، جَعِيبًا عَنْ عُنْدَرٍ - قَالَ ابْنُ الْمُنْتَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَلَيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ

^[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

enter the Fire!” He said: ‘Do you not realize that I ordered the people to do something and they are hesitating? If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have bought it (in Makkah), and I would have exited *Ihrâm* as they have done.”

[رضي الله عنها] أنها قالت: قدم رسول الله ﷺ لأربع ماضين من ذي الحجة، أو خمس، فدخل على وهو غضبان، فقلت: من أغضبك يا رسول الله! أدخله الله النار، قال: «أو ما شعرت أنني أمرت الناس بأمر فإذا هم يترددون - قال الحكم: كأنهم يترددون أخسب - ولو أنني استقبلت من أمري ما استدبرت، ما سقط الهدي معى حتى أشتريه، ثم أحمل كما حلو».

[2932] 131 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Prophet ﷺ came on the fourth or fifth (day) of Dhul-Hijjah...” a *Hadîth* similar to that of Ghundar (no. 2931).

[٢٩٣٢]-[١٣١] وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُبَّةُ عَنِ الْحَكَمِ، سَمِعَ عَلَيْهِ بْنُ الْحُسَيْنِ، عَنْ دَكْوَانَ، عَنْ عَائِشَةَ [رضي الله عنها] قالت: قدم النبي ﷺ لأربع أو خمس ماضين من ذي الحجة يمثل حديث عنده، ولم يذكر الشك من الحكم في قوله: يترددون.

[2933] 132 - (...) It was narrated from ‘Âishah [may Allâh be pleased with her] that she entered *Ihrâm* for ‘Umrah, then she arrived at Makkah but she did not circumambulate the House before she got her menses. She did all of the rituals, as she had entered *Ihrâm* for

[٢٩٣٣]-[١٣٢] وحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤُوسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رضي الله عنها] أنها أهلت بعمرة، فقدمت ولم تطف بالبيت حتى حاضت فنسكت المناسك كُلُّها،

Hajj. The Prophet ﷺ said to her on the day of departing from Minâ: “Your *Tawâf* will suffice for your *Hajj* and your ‘Umrah.” But she insisted, so he sent her with ‘Abdur-Rahmân to At-Tan’îm, and she performed ‘Umrah after performing *Hajj*.

[2934] 133 - (...) It was narrated from ‘Âishah [may Allâh be pleased with her] that her menses began in Sarif, and she became pure in ‘Arafah, and the Messenger of Allâh ﷺ said: “Your going between As-Safâ and Al-Marwah will suffice for your *Hajj* and your ‘Umrah.”

وَقَدْ أَهْلَتِ بِالْحَجَّ، فَقَالَ لَهَا النَّبِيُّ ﷺ
يَوْمَ الْقَرْبَى: «يَسْعُك طَوَافُك لِحَجَّك
وَعُمْرَتِك» فَأَبَتْ، فَبَعَثَ بِهَا مَعَ عَبْدِ
الرَّحْمَنِ إِلَى التَّسْعِيمِ، فَاعْتَمَرْتَ بَعْدَ
الْحَجَّ.

[٢٩٣٤]-[١٣٣] وَحَدَّثَنِي
حَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ
الْحُجَّابِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَافِعٍ:
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيْحٍ عَنْ
مُجَاهِدٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
أَنَّهَا حَاضَتِ سِرْفَ، فَصَهَرَتِ بِعَرَفةَ،
فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يُعْجِزُكُمْ عَنْكِ
طَوَافُكِ بِالصَّفَا وَالْمَرْوَةِ، عَنْ حَجَّكِ
وَعُمْرَتِكِ».

[٢٩٣٥]-[١٣٤] وَحَدَّثَنَا
يَحْيَى بْنُ حَيْبِ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ
ابْنِ الْحَارِثِ: حَدَّثَنَا قُرَيْشٌ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جُبَيْرٍ بْنِ شَيْبَةَ: حَدَّثَنَا صَفِيَّهُ
بْنُتْ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا]: يَا رَسُولَ اللَّهِ! أَيْرَجْعُ النَّاسَ
بِأَجْرِنِي وَأَرْجِعُ بِأَجْرِي؟ فَأَمَرَ عَبْدَ الرَّحْمَنِ
ابْنَ أَبِي بَكْرٍ أَنْ يُنْتَلِقَ بِهَا إِلَى التَّسْعِيمِ،
قَالَتْ: فَأَرْدَفْنِي خَلْفَهُ عَلَى جَمْلِهِ،
قَالَتْ: فَجَعَلْتُ أَرْفَعَ خَمَارِي أَحْسِرُهُ عَنْ

we came back to the Messenger of Allâh ﷺ while he was in Al-Hasbah.”

عُنْتُهُ، فَيَضْرِبُ رِجْلِي بِعَلَّةِ الرَّاجِلَةِ،
قُلْتُ لَهُ: وَهَلْ تَرَى مِنْ أَحَدٍ؟ قَالَ:
فَأَهَلَّتُ بِعُمْرَةِ، ثُمَّ أَقْبَلْنَا حَتَّى انتَهَيْنَا إِلَى
رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْحَضِيرَةِ.

[2936] 135 - (1212) ‘Abdur-Rahmân bin Abî Bakr narrated that the Prophet ﷺ told him to let ‘Aishah ride behind him, and to take her for ‘Umrah from At-Tan’îm.

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا
سُفْيَانُ عَنْ عَمْرِو: أَخْبَرَهُ عَمْرُو بْنُ
أُوسٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ
أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ،
فَيُعْمِرَهَا مِنَ التَّتْعِيمِ.

[2937] 136 - (1213) It was narrated that Jâbir [may Allâh be pleased with them] said: “We entered *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj* only, and ‘Aishah [may Allâh be pleased with her] entered *Ihrâm* for ‘Umrah. Then, when we were in Sarif, her menses began. When we came, we circumambulated the Ka’bah and went between As-Shâfâ and Al-Marwah. Then the Messenger of Allâh ﷺ commanded those of us who did not have sacrificial animals with us to exit *Ihrâm*.” Jâbir said: “We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives and put on perfume and wore our regular clothes, and there were only four nights between us and ‘Arafah. Then we entered *Ihrâm*

بْنُ سَعِيدٍ وَمُحَمَّدٍ بْنُ رُمْحٍ، جَوَيْعًا عَنِ
اللَّيْثِ بْنِ سَعِيدٍ، - قَالَ فَتِيهُ: حَدَّثَنَا لَيْثٌ
- عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ
عَنْهُ] أَنَّهُ قَالَ: أَقْبَلْنَا مُهَلِّيْنَ مَعَ رَسُولِ
اللَّهِ ﷺ بِحَجَّ مُفْرِدٍ، وَأَقْبَلَتْ عَائِشَةُ
[رَضِيَ اللَّهُ عَنْهَا] بِعُمْرَةٍ، حَتَّى إِذَا كُنَّا
بِسَرِيفٍ عَرَكْتُ، حَتَّى إِذَا قَدِمْنَا طُفْنَا
بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ
اللَّهِ ﷺ أَنْ يَحْلُّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ
هَذِي، قَالَ فَقُلْنَا: حَلُّ مَاذَا؟ قَالَ:
«الْحَلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ، وَتَطَيَّبَنَا
بِالطَّيْبِ، وَلَيْسَنَا ثَيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ
عَرَ. إِلَّا أَرْبَعُ لِيَالٍ، ثُمَّ أَهْلَنَا يَوْمَ

on the day of *At-Tarwiyah*. Then the Messenger of Allâh ﷺ entered upon ‘Aishah [may Allâh be pleased with her] and found her weeping. He said: ‘What is the matter with you?’ She said: ‘The matter with me, is that my menses began, and the people have exited *Ihrâm*, but I did not do so, and I did not circumambulate the House, and the people are going for *Hajj* now.’ He said: ‘That is something that Allâh has decreed for the daughters of Âdâm. Perform *Ghusl*, then enter *Ihrâm* for *Hajj*.’ So she did that, and went to all the places of *Hajj*. Then when she became pure, she circumambulated the House and went between As-Safâ and Al-Marwah. Then he said: ‘You have exited *Ihrâm* from your *Hajj* and *‘Umrah* together.’ She said: ‘O Messenger of Allâh, I feel upset because I did not circumambulate the House before I performed *Hajj*.’ He said: ‘Take her, O ‘Abdur-Rahmân, and let her perform *‘Umrah* from *At-Tan‘îm*.’ And that was on the night of Al-Hâshbah.”

[2938] (...) Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “The Prophet ﷺ entered upon ‘Aishah [may Allâh be pleased with her] and found her weeping...” and he mentioned a *Hadîth* like that of Al-Laith (no.

الشّرّوئيَّة، ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَوَجَدَهَا تَبْكِي، فَقَالَ: «مَا شَانِكُ؟» قَالَتْ: شَانِي أَنِّي قَدْ حِضَطْتُ، وَقَدْ حَلَّ النَّاسُ، وَلَمْ أَحْلِلْ، وَلَمْ أَطْفُ بِالْيَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجَّ الْأَنَّ، فَقَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ، فَاغْتَسِلِي ثُمَّ أَهْلِي بِالْحَجَّ» فَفَعَلَتْ وَوَقَتَتِ الْمَوَاقِفَ، حَتَّى إِذَا طَهَرَتْ طَافَتِ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةَ، ثُمَّ قَالَ: «قَدْ حَلَّتِ مِنْ حَجَّكِ وَعُمْرَتِكِ جَمِيعًا» فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطْفُ بِالْيَيْتِ حَتَّى حَجَّتْ، قَالَ: «فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَنِ! فَاغْمِرْهَا مِنَ الشَّعْيِمِ» وَذَلِكَ لَيْلَةُ الْحَاضِبةِ.

[۲۹۳۸] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزَّبِيرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ]

2937), to the end, but he did not mention what came before this of the *Hadîth* of Al-Laith.

الله عنهمَا] يَقُولُ: دَخَلَ الْبَيْتَ عَلَى
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا], وَهِيَ تَبْكِي،
فَذَكَرَ بِمِثْلِ حَدِيثِ الْلَّيْثِ إِلَى أَخِرِهِ، وَلَمْ
يَذْكُرْ مَا قَبْلَ هَذَا مِنْ حَدِيثِ الْلَّيْثِ.

[2939] 137 - (...) It was narrated from Jâbir bin ‘Abdullâh that during the *Hajj* of the Prophet of Allâh ﷺ, ‘Aishah [may Allâh be pleased with her] entered *Ihrâm* for ‘Umrah, and he quoted a *Hadîth* like that of Al-Laith (no. 2938), but he added: “And he said: ‘The Messenger of Allâh ﷺ was a man of gentle disposition, and when she wanted something he would agree to it. So he sent her with ‘Abdur-Râhmân bin Abî Bakr, and she entered *Ihrâm* for ‘Umrah from At-Tan’îm.’”

Maṭar said: “Abû Az-Zubair said: ‘When ‘Aishah performed *Hajj*, she did what she had done with the Prophet of Allâh ﷺ.’”

[٢٩٣٩]-[١٣٧] وَحَدَّنِي أَبُو
غَسَانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعاَذٌ يَعْنِي ابْنَ
هِشَامٍ، حَدَّنِي أَبِي عَنْ مَطْرٍ، عَنْ أَبِي
الزُّبَيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا]، فِي حَجَّةَ بَيْنِ اللَّهِ
عَلَيْهِ، أَهَلتُ بِعُمْرَةَ، وَسَاقَ الْحَدِيثَ
بِمَعْنَى حَدِيثِ الْلَّيْثِ، وَرَأَدَ فِي الْحَدِيثِ،
قَالَ: وَكَانَ رَسُولُ اللَّهِ عَلَيْهِ رَجُلًا سَهْلًا
إِذَا كَوِيتَ الشَّيْءَ تَابَعَهَا عَلَيْهِ، فَأَرْسَلَهَا
مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَأَهَلتُ
بِعُمْرَةَ، مِنَ التَّنْعِيمِ.
قَالَ مَطْرٌ، قَالَ أَبُو الزُّبَيرِ: فَكَانَتْ
عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ
نَبِيِّ اللَّهِ عَلَيْهِ السَّلَامُ.

[٢٩٤٠]-[١٣٨] وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو
الزُّبَيرِ عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ]; وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ
أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيرِ، عَنْ
جابِرٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ

[2940] 138 - (...) It was narrated that Jâbir [may Allâh be pleased with them] said: “We set out with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, and the women and children were with us. When we came to Makkah, we circumambulated the House and went between As-Ṣafâ and

Al-Marwah. Then the Messenger of Allâh ﷺ said to us: ‘Whoever does not have a sacrificial animal with him, let him exit *Ihrâm*.’ We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives, and we wore our regular clothes, and put on perfume. When the day of *At-Tarwiyah* came, we entered *Ihrâm* for *Hajj*, and our first going between Aṣ-Ṣafâ and Al-Marwah sufficed for us. The Messenger of Allâh ﷺ ordered us to share camels and cows, one (animal) between seven of us.”

رَسُولُ اللَّهِ ﷺ مُهْلِكٌ بِالْحَجَّ، مَعَنَا السَّاءِ وَالْوُلْدَانُ، فَلَمَّا قَدِمْنَا مَكَّةَ طَفُّنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَذِي فَأَيْخُلْ» قَالَ: فَلَنَا: أَيُّ الْحِلُّ؟ قَالَ: «الْحِلُّ كُلُّهُ» قَالَ: فَأَتَيْنَا السَّاءَ، وَلَيْسَنَا الثِّيَابَ، وَمِنْنَا الطَّيْبَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجَّ، وَكَفَانَا الطَّوَافُ الْأَوَّلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْرِكَ فِي الْإِلَيْلِ وَالْبَقَرِ: كُلُّ سَبْعَةِ مِنَ فِي بَدْنَهُ.

[2941] 139 - (1214) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “The Prophet ﷺ commanded us, when we exited *Ihrâm*, to enter *Ihrâm* when we set out for Minâ, so we entered *Ihrâm* from Al-Abtâh.”

[٢٩٤١] ١٣٩ - (١٢١٤) وَحدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيرُ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَمَرَنَا الرَّبِيعُ ﷺ: لَمَّا أَهْلَلْنَا، أَنْ نُخْرِمَ إِذَا تَوَجَّهْنَا إِلَى مِنَى، قَالَ: فَأَهْلَلْنَا مِنَ الْأَبْطَاحِ.

[2942] 140 - (1215) Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “The Prophet ﷺ and his Companions only went between Aṣ-Ṣafâ and Al-Marwah once.”

[٢٩٤٢] ١٤٠ - (١٢١٥) وَحدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: لَمْ

يُطْفِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَّا
وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا.
زَادَ فِي حَدِيثِ مُحَمَّدٍ بْنِ بَكْرٍ: طَوَافُ
الْأَوَّلِ.

[2943] 141 - (1216) 'Atâ' said: "I heard Jâbir bin 'Abdullâh [may Allâh be pleased with them], along with some people who were with me, say: 'We, the Companions of Muhammad ﷺ, entered *Ihrâm* for *Hajj* only.'"

'Atâ' said: "Jâbir said: 'The Prophet ﷺ came on the morning of the fourth of Dhul-Hijjah and told us to exit *Ihrâm*.' 'Atâ' said: "He said: 'Exit *Ihrâm* and you may have intercourse with your wives.'"

'Atâ' said: "He did not insist on that for them, but he made it permissible for them. We said: 'When there are only five days between us and 'Arafah, he told us to have intercourse with our wives, so we will come to 'Arafah with our private parts still dripping with semen!'" He said: "Jâbir gestured with his hand, and it is as if I can see his hand moving." He said: "The Prophet ﷺ stood up among us and said: 'You know that I am the one who fears Allâh the most among you, and I am the most truthful among you and the most righteous. Were it not for my sacrificial animal, I would have

[٢٩٤٣] ١٤١ - (١٢١٦) وَحدَثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
القطَّانُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي
عَطَاءً قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
[رَضِيَ اللَّهُ عَنْهُمَا]، فِي نَاسٍ مَعِي، قَالَ:
أَهْلَنَا، أَصْحَابَ مُحَمَّدٍ ﷺ، بِالْحَجَّ
خَالِصًا وَحْدَهُ، قَالَ عَطَاءً: قَالَ جَابِرٌ:
فَقَدِيمُ النَّبِيُّ ﷺ صِبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي
الْحِجَّةِ، فَأَمَرَنَا أَنْ تَحْلِلَ، قَالَ عَطَاءً:
قَالَ: «جِلُّوا وَأَصِيبُوا النِّسَاء» قَالَ عَطَاءً:
وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ أَحَانُهُنَّ لَهُمْ،
فَقُلْنَا: لَمَّا لَمْ يَكُنْ يَبْتَتَنَا وَبَيْنَ عَرَفَةَ إِلَّا
خَمْسُ، أَمَرَنَا أَنْ تُنْضِي إِلَى نِسَائِنَا،
فَنَأْتَيْنِي عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيِّ! قَالَ
يَقُولُ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ
بِيَدِهِ: يُحَرِّكُهَا - قَالَ: فَقَامَ النَّبِيُّ ﷺ
فِينَا، فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَنْقَاعُكُمْ لِلَّهِ
وَأَصْدَقُكُمْ وَأَبْرُكُمْ، وَلَوْلَا هَدِيَّنِي لَحَلَّتُ
كَمَا تَحْلُونَ، وَلَوْلَا اسْتَقْبَلْتُ مِنْ أَمْرِي مَا
اسْتَدْبَرْتُ لَمْ أَسْقِي الْهَدَىَ، فَجَلُّوا» فَحَلَّنَا

exited *Ihrâm* as you have done. If I had known before what I know now, I would not have brought the sacrificial animal. Exit *Ihrâm*. So we exited *Ihrâm*, and we listened and obeyed.”

‘Atâ’ said: ‘Jâbir said: ‘Then ‘Alî came from his (*Zakât*) collecting mission and he (the Prophet ﷺ) said: ‘For what did you enter *Ihrâm*?’ He said: ‘For the same as the Prophet ﷺ entered *Ihrâm*.’ The Messenger of Allâh ﷺ said to him: ‘Bring your sacrificial animal and remain in *Ihrâm*.’ So ‘Alî brought him a sacrificial animal. Surâqah bin Mâlik said: ‘O Messenger of Allâh, is it just for this year or forever?’ He said: ‘Forever.’”

[2944] 142 - (...) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We entered *Ihrâm* for *Hajj* with the Messenger of Allâh ﷺ, but when we came to Makkah he told us to exit *Ihrâm* and make it *‘Umrah*. We found that hard and felt anxious about it. News of that reached the Prophet ﷺ, and we did not know whether he heard of it from heaven, or from the people. He said: ‘O people, exit *Ihrâm*. Were it not for the sacrificial animal that is with me, I would do what you are doing.’ So we exited *Ihrâm* and had intercourse with our wives, and we did what those who are not in *Ihrâm* do, until the day of *At-*

وَسَمِعْنَا وَأَطْعَنَا، قَالَ عَطَاءً: قَالَ جَابِرُ: فَقَدِيمٌ عَلَيَّ مِنْ سَعَائِتِهِ، فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ: قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَأَهْدِ وَامْكُثْ حَرَاماً» قَالَ: وَأَهْدَى لَهُ عَلَيَّ هَذِيَا، فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ ابْنِ جُعْشَمٍ: يَا رَسُولَ اللَّهِ! أَلْعَامِنَا هَذَا أَمْ لِآبَدٍ؟ قَالَ: «لِآبَدٍ».

[انظر: ٢٩٤٩]

[2944] 142 - (...) حَدَّثَنَا ابْنُ سُرَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجَّ، فَلَمَّا قَدِمْنَا مَكَّةَ أَمْرَنَا أَنْ تَحْلَّ وَنَجْعَلَهَا عُمْرَةً، فَكَبَرَ ذَلِكَ عَلَيْنَا، وَضَاقَتْ بِهِ صُدُورُنَا، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ، فَمَا نَذَرَ أَشَيَّعَ بَلْعَةً مِنَ السَّمَاءِ، أَمْ شَيْءًا مِنْ قِبَلِ النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! أَحِلُوا، فَلَوْلَا الْهَدْيُ الَّذِي مَعَيْ، فَعَلْتُ كَمَا فَعَلْتُمْ» قَالَ: فَأَخْلَلْنَا حَتَّىٰ وَطَئْنَا النِّسَاءَ، وَفَعَلْنَا مَا يَقْعُدُ

Tarwiyah came, when we put Makkah behind us (to go to Minâ and ‘Arafat) and entered *Ihrâm* for *Hajj*.^[11]

[2945] 143 - (...) Mûsâ bin Nâfi' said: "I came to Makkah to perform 'Umrah for *Tamattu'*, four days before the day of *At-Tarwiyah*. The people said: 'Now your *Hajj* is like that of the Makkans.'^[11] I entered upon 'Atâ' bin Abî Rabâh and asked him about that. 'Atâ' said: 'Jâbir bin 'Abdullâh Al-Ansârî [may Allâh be pleased with them] told me that he performed *Hajj* with the Messenger of Allâh ﷺ in the year when he brought the sacrificial animal with him. They entered *Ihrâm* for *Hajj* only, then the Messenger of Allâh ﷺ said: "Exit your *Ihrâm*, circumambulate the House and go between As-Safâ and Al-Marwah, then cut your hair and remain out of *Ihrâm* until the day of *At-Tarwiyah* comes. Then enter *Ihrâm* for *Hajj*, and make what you did before *Tamattu'*." They said: "How can we make it *Tamattu'* when we have named it as *Hajj*?" He said: "Do what I am telling you to do. Were it not that I have brought the sacrificial animal with me, I would do what I am telling you to do, but it is not permissible for me to exit *Ihrâm* until the sacrificial animal reaches its destination."

الْحَلَالُ، حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ، وَجَعَلْنَا مَكَّةَ بِظَهَرِ، أَهْلَلْنَا بِالْحَجَّ.

[٢٩٤٥] [١٤٣-...] وَحَدَّثَنَا أَبْنُ نُعَيْمٍ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَّتاً بِعُمْرَةَ، فَبَلَّ حَجَّتُ الْأَنَّ مَكْيَّةَ، فَدَخَلْتُ عَلَى عَطَاءٍ أَبْنَ أَبِي رَبَاحٍ فَاسْتَفْتَتُهُ، فَقَالَ عَطَاءُ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ سَاقَ الْهُدَى مَعَهُ، وَقَدْ أَهْلُوا بِالْحَجَّ مُفْرَداً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَهْلُوا مِنْ إِخْرَائِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنِ الصَّفَّا وَالْمَرْوَةِ، وَقَصْرُوا، وَأَقِيمُوا حَلَالًا حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجَّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَّعَةً»، قَالُوا: كَيْفَ نَجْعَلُهَا مُتَّعَةً وَقَدْ سَمِّينَا الْحَجَّ؟ قَالَ: «أَفْعُلُوا مَا أَمْرُكُمْ بِهِ، فَإِنِّي لَوْلَا أَنِّي سُقْتُ الْهُدَى، لَفَعَلْتُ مِثْلَ الَّذِي أَمْرُكُمْ بِهِ، وَلَكِنْ لَا يَحِلُّ مِنِي حَرَامٌ، حَتَّىٰ يَلْغِي الْهُدَى مَرْجَلَهُ» فَفَعَلُوا.

[11] Because he would be entering *Ihrâm* for *Hajj* from Makkah, not from the *Miqât*.

[2946] 144 - (...) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, then the Messenger of Allâh ﷺ told us to make it ‘*Umrah* and exit *Ihrâm*. He had the sacrificial animal with him, so he could not make it ‘*Umrah*.”

[٢٩٤٦]-١٤٤ (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رَبِيعَيِ الْقَيْسِيِّ : حَدَّثَنَا أَبُو هِشَامَ الْمُغَيْرَةَ بْنَ سَلَمَةَ الْمَخْرُومِيَّ عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي إِسْرَئِيلَ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَلِيلُنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهَلِّيْنَ بِالْحَجَّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَنَجْلِلَهَا، قَالَ: وَكَانَ مَعَ الْهَدْيِيْ، فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً.

(المعجم ١٨) - (باب في المتعة
بالحج والعمرة) (التحفة ١٨)

Chapter 18. *Tamattu'* With *Hajj* And '*Umrah*

[2947] 145 - (1217) It was narrated that Abû Naâdrah said: “Ibn ‘Abbâs used to enjoin *Mut’ah*, and Ibn Az-Zubair used to forbid it. I mentioned that to Jâbir bin ‘Abdullâh and he said: ‘It is through me that this *Hadîth* was circulated. We performed *Tamattu'* with the Messenger of Allâh ﷺ, but when ‘Umar (became the *Khalîfah*), he said: ‘Allâh permitted to His Messenger whatever He willed, however He willed, and the revelation of the Qur’ân has been completed. So complete *Hajj* and '*Umrah* for Allâh, as Allâh has commanded you,^[1] and make a

[٢٩٤٧]-١٤٥ (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى : حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي نَصْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتَّعَةِ، وَكَانَ ابْنُ الرُّبِّيرِ يَنْهَا عَنْهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: عَلَى يَدِي دَارُ الْحَدِيثِ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللَّهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَّلَ مَنَازِلَهُ، فَأَتَمُوا الْحَجَّ

^[1] Meaning that *Tamattu'* is allowed for *Hajj* and '*Umrah* while *Mut’ah* is not allowed for marriage.

decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

[2948] (...) Qatâdah narrated it with this chain (a *Hadîth* similar to no. 2947), and he said in the *Hadîth*: “Separate your *Hajj* from your ‘Umrah, for that is most proper for your *Hajj*, and most proper for your ‘Umrah.”

[2949] 146 - (1216) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ saying: ‘*Labbâik bil-Hajj* (Here we are at Your service for *Hajj*),’ then the Messenger of Allâh ﷺ told us to make it ‘Umrah.”

وَالْعُمْرَةَ [اللّهُ]، كَمَا أَمْرَكُمُ اللّهُ، وَأَتُوا
نِكَاحَ هَذِهِ النِّسَاءِ، فَلَنْ أُوتَى بِرَجُلٍ نَكَحَ
امْرَأَةً إِلَى أَجْلٍ، إِلَّا رَجَمْتُهُ بِالْحَجَارَةِ.

[٢٩٤٨] (...) وَحَدَّثَنِي زُهَيرُ بْنُ

حَرْبٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ:
حَدَّثَنَا قَاتِدٌ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي
الْحَدِيثِ: فَاقْصُلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ،
فَإِنَّهُ أَتَمُ لِحَجَّكُمْ، وَأَتَمُ لِعُمْرَتِكُمْ.

[٢٩٤٩] ١٤٦ - (١٢١٦) وَحَدَّثَنَا

خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةَ،
جَمِيعًا عَنْ حَمَادٍ - قَالَ خَلْفٌ: حَدَّثَنَا
حَمَادٌ بْنُ زَيْدٍ - عَنْ أَيُوبَ قَالَ: سَمِعْتُ
مُجَاهِدًا يُحَدِّثُ عَنْ جَابِرٍ بْنِ عَبْدِ اللّهِ
[رَضِيَ اللّهُ عَنْهُمَا] قَالَ: قَدِيمًا مَعَ رَسُولِ
اللّهِ ﷺ وَأَعْنُونَ تَقُولُ: لَبِيكَ بِالْحَجَّ فَأَمَرَنَا
رَسُولُ اللّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً .

[راجعاً: ٢٩٤٣]

Chapter 19. The Hajj Of The Prophet ﷺ

[2950] 147 - (1218) It was narrated from Ja‘far bin Muḥammad, that his father said: “We entered upon Jâbir bin ‘Abdullâh, and he asked about the people, until he came to me. I said: ‘I am Muḥammad bin ‘Ali

(المعجم ١٩) - (بَابُ حِجَّةِ النَّبِيِّ ﷺ)

(التحفة ١٩)

[٢٩٥٠] ١٤٧ - (١٢١٨) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ،
جَمِيعًا عَنْ حَاتِمٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا
حَاتِمٌ بْنُ إِسْمَاعِيلَ الْمَدْنَيِّ - عَنْ جَعْفَرِ

bin Husain.' He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: 'Welcome to you, O son of my brother. Ask whatever you want.' So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his *Ridâ'* was hanging beside him on the clothes hook. He led us in prayer, then I said: 'Tell us about the *Hajj* of the Messenger of Allâh ﷺ.' He gestured with his hand and counted nine, and said: 'The Messenger of Allâh ﷺ stayed for nine years (in Madînah) during which he did not perform *Hajj*, then in the tenth year he announced to the people that the Messenger of Allâh ﷺ was going for *Hajj*. Many people came to Al-Madînah, all of them seeking to follow the Messenger of Allâh ﷺ and do what he did.

"We set out with him until we came to Dhul-Hulaifah, where Asmâ' bint 'Umais gave birth to Muhammâd bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ, asking; "What should I do?" He said: "Perform *Ghusl*, wrap your private part in a cloth,

ابن مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّى اتَّهَى إِلَيْهِ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَتَرَعَ زِرْرِي الْأَعْلَى، ثُمَّ نَزَعَ زِرْرِي الْأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ذَنْبَيِّي وَأَنَا يَوْمَئِذٍ غَلَامٌ شَابٌ، فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَخِي! سَلْ عَمَ شِئْتَ، فَسَأَلَتْهُ، وَهُوَ أَعْمَى، وَحَضَرَ وَقْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجِهِ مُلْتَجِفًا بِهَا، كُلِّنَا وَضَعَهَا عَلَى مَنْكِهِ رَجَعَ طَرَافَاهَا إِلَيْهِ مِنْ صِغْرِهَا، وَرِدَادُهُ عَلَى جَبِّهِ عَلَى الْمِسْجَبِ، فَصَلَّى بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعًا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَةِ سِنِينَ لَمْ يَحْجُّ، ثُمَّ أَذْنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَلِيمَ الْمَدِينَةَ بَشَرَ كَثِيرٌ، كُلُّهُمْ يُلْتَمِسُ أَنْ يَأْتِمَ بِرَسُولِ اللَّهِ ﷺ، وَيَعْمَلُ مِثْلَ عَمَلِهِ، فَخَرَجَنَا مَعَهُ، حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَشْمَاءُ بِنْتُ عَمِيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَيْ رَسُولِ اللَّهِ ﷺ، كَيْفَ أَضْطَعُ؟ قَالَ: «اَعْتَسِلِي، وَاسْتَفِرِي بِثُوبِ وَأَحْرِمي» فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي

and enter *Ihrâm*.” The Messenger of Allâh ﷺ prayed in the *Masjid*, then he rode Al-Qâswâ’ until he reached Al-Bâidâ’.

“I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allâh ﷺ was among us and the Qur’ân was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the *Talbiyah*) of *Tawhîd*, saying: “*Labbâika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Inna al-hamda wan-ni’mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” The people said this *Talbiyah* that they say nowadays, and the Messenger of Allâh ﷺ did not object to any of that, but the Messenger of Allâh ﷺ kept to his own *Talbiyah*.

“Jâbir [may Allâh be pleased with them] said: ‘We did not intend anything other than *Hajj*, and we were not thinking of *‘Umrah*. When we came to the Ka’bah with him, he touched the corner then walked quickly (*Raml*) for three circuits, and

الْمَسْجِدِ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى إِذَا
اسْتَوَتْ بِهِ نَافَّةً عَلَى الْبَيْدَاءِ، نَظَرَتْ إِلَى
مَدَّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَأْيِكِ وَمَا شِئْتَ
وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ، وَعَنْ يَسَارِهِ مِثْلَ
ذَلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ، وَرَشَوْلُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَطْهُرَنَا، وَعَلَيْهِ يَنْزُلُ الْقُرْآنُ،
وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ مِنْ شَيْءٍ
عَمِلْنَا بِهِ. فَأَهَلَّ بِالْتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ
لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ
لَكَ» وَأَهَلَّ النَّاسُ بِهَاذَا الَّذِي يُهْلُونَ بِهِ،
فَلَمْ يَرُدْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَيْئًا مِنْهُ،
وَلِزِيمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلْبِيَّهُ، قَالَ جَâbir
[رَضِيَ اللَّهُ عَنْهُ]: لَسْنَا نَنْوِي إِلَّا الْحَجَّ:
لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا آتَيْنَا الْبَيْتَ
مَعْهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا وَمَشَى
أَرْبَعًا، ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ [عَلَيْهِ
السَّلَامُ] فَقَرَأَ «وَاتَّخَدُوا مِنْ مَقَامِ إِبْرَاهِيمَ
مُصَلِّي» [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ
وَبَيْنَ الْيَتِيَّتِ، فَكَانَ أَبِي يَقُولُ - وَلَا
أَعْلَمُهُ ذَكْرَهُ إِلَّا عَنِ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : كَانَ
يَقْرَأُ فِي الرَّكْعَيَّتِينِ: «فَلْ هُوَ اللَّهُ
أَحَدٌ» وَ«فَلْ يَكُنْهَا الْكَفَرُونَ»، ثُمَّ
رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَ، ثُمَّ خَرَجَ مِنْ

walked normally for four. Then he came to the Station of Ibrâhîm (*Maqâm Ibrâhîm*) and recited the verse: "...And take you (people) the *Maqâm* of Ibrâhîm as a place of prayer..."^[1] He stood with the *Maqâm* between himself and the House."

- (Ja'far bin Muhammad said) My father used to say - and I do not think he was narrating it from anyone but the Prophet ﷺ - that he (ﷺ) used to recite in these two *Rak'ah Qul Huwa Allâhu Ahad* and *Qul yâ ayyuhal-kâfirûn*.

"Then he went back to the corner and touched it, then he went out through the gate to As-Safâ. When he drew near to As-Safâ he recited: "Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh..."^[2] "I will start with that with which Allâh started." So he started with As-Safâ, climbing up until he could see the Ka'bah. Then he turned to face the *Qiblah* and singled out Allâh, and extolled His greatness, and he said: "*Lâ ilâha illallâh wahdahu lâ sharîka lah, lahul-mulk wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr; Lâ ilâha illallâh wahdahu anjaza wa'dah wa naṣara 'abdah wa hazama al-ahzâba wahdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the dominion

الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَى مِن الصَّفَا قَرَأَ: «إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَابِ اللَّهِ» [البقرة: 158] «أَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَقَيْ عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ، فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ، وَكَبَرَهُ، وَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَخْرَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذَلِكَ، قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى إِذَا انصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى، حَتَّى إِذَا صَعَدَتَا مَسْئَى، حَتَّى أَتَى الْمَرْوَةَ، فَفَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ طَوَافٍ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اشْتَقَبْلُتُ مِنْ أَمْرِي مَا اسْتَدِيرْتُ لَمْ أَسْقِ الْهَدْيَيْ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلَ، وَلْيُجْعَلْهَا عُمْرَةً»، فَقَامَ سُرَاقَةُ بْنُ مَالِكٍ بْنِ جُعْشَمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَعَابِنَا هَذَا أَمْ لِأَبِد؟ فَسَبَّبَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ

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

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

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allâh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone).” Then he supplicated between that, and repeated this three times.”

“Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aṣ-Ṣafâ. Then when it was the last lap and he was at Al-Marwah he said: “If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it *'Umrah*. Whoever among you does not have a sacrificial animal with him, let him exit *Ihrâm* and make it *'Umrah*.”

“Surâqah bin Mâlik bin Ju'sham stood up and said: “O Messenger of Allâh, is it just for this year or is it forever?” The Messenger of Allâh ﷺ interlaced the fingers of his hands and said: “*'Umrah* has been incorporated into *Hajj*,” twice. “No, it is for ever and ever.”

“‘Alî came from Yemen with the sacrificial animals of the Prophet ﷺ and he found Fâtimah [may Allâh be pleased

وَاحِدَةٌ فِي الْأُخْرَى، وَقَالَ: «دَخَلَتِ
الْعُمْرَةُ فِي الْحَجَّ» مَرَّتَيْنِ «لَا بْلَ لِأَبْدِ أَبْدٍ»
وَقَدِمَ عَلَيْيَ مِنَ الْيَمَنِ يَدْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَوَجَدَ فَاطِمَةَ [رَضِيَ اللَّهُ عَنْهَا] مِمَّنْ حَلَّ،
وَلَيْسَتْ ثَيَابًا صَرِيعًا، وَأَكْتَحَلَتْ فَأَنْكَرَ
ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمْرَنِي
بِهَذَا، قَالَ: فَكَانَ عَلَيَّ يَقُولُ بِالْعَرَاقِ:
فَذَهَبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحرَشًا عَلَى
فَاطِمَةَ، لِلَّذِي صَنَعْتُ، مُسْتَقْبِلًا لِرَسُولِ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا ذَكَرْتُ عَنْهُ، فَأَخْبَرَتْهُ أَنِّي
أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: «صَدَقْتُ
صَدَقْتُ، مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟»
قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَهْلٌ بِمَا أَهَلَّ بِهِ
رَسُولُكَ، قَالَ: «فَإِنَّ مَعِي الْهَدْيَ فَلَا
تَحْلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي
قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ، وَالَّذِي أَتَى بِهِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةً، قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ
وَقَصَرُوا، إِلَّا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ
هَدْيُ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَيْهِ
مِنْهُ، فَأَهْلُوا بِالْحَجَّ وَرَكِبُ رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهَا الظَّهَرَ وَالْعَصْرَ
وَالْمَعْرِبَ وَالْعِشَاءَ وَالْعَجْرَ، ثُمَّ مَكَثَ
قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمْرَ بِقَبْيَةِ مِنْ
شَعِيرٍ تُضَرِّبُ لَهُ بِنَعْرَةً، فَسَارَ رَسُولُ

with her] among those who had exited *Ihrâm*. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: "My father told me to do that."

"‘Alî used to say in Al-‘Irâq: "I went to the Messenger of Allâh ﷺ, complaining about Fâtimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: 'She spoke the truth, she spoke the truth. What did you say when you decided to go for *Hajj*?' I said: 'O Allâh, I enter *Ihrâm* for that for which Your Messenger entered *Ihrâm*.' He said: 'I have the *Hadî* with me; do not exit *Ihrâm*.'"'

"The total number of sacrificial animals that ‘Alî brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited *Ihrâm* and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them."

"When the day of *At-Tarwiyah* came, they set out for Minâ and entered *Ihrâm* for *Hajj*. The Messenger of Allâh ﷺ rode and prayed *Zuhr*, *‘Asr*, *Maghrib*, *Ishâ’* and *Fajr* there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.

اللّهُ يَعْلَمُ وَلَا تَشْكُ فَرِيشٌ إِلَّا أَنَّهُ وَاقِفٌ
عِنْدَ الْمَسْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرِيشُ
تَضَعُّفَ فِي الْجَاهِلِيَّةِ، فَاجْزَأَ رَسُولُ
اللّهِ يَعْلَمُ حَتَّى آتَى عَرَفَةَ، فَوَجَدَ الْقَبَّةَ فَذَ
صُرِبَثَ لَهُ بِنَمَرَةَ، فَنَزَلَ بِهَا، حَتَّى إِذَا
رَأَيَتِ الشَّمْسَ أَمْرَ بِالْقُصُوَاءِ، فَرُحِلَتْ
لَهُ، فَآتَى بَطْنَ الْوَادِيِّ، فَخَطَبَ النَّاسَ
وَقَالَ: "إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ
عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهِرِكُمْ
هَذَا، فِي بَلْدَكُمْ هَذَا، أَلَا كُلُّ شَيْءٍ مِنْ
أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِيَّ مَوْضُوعٍ،
وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ
أَضَعُّ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةِ بْنِ
الْحَارِثِ، كَانَ مُسْتَرِضِعًا فِي بَنِي سَعْدٍ
فَقَتَلَتْهُ هُدَيْلٌ، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٍ،
وَأَوَّلُ رِبَّا أَضَعُّ رِبَّانًا، رِبَّا عَبَّاسٍ بْنَ عَبْدِ
الْمُطَلِّبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَانْقَوَّا اللّهُ
فِي النِّسَاءِ، فَإِنَّكُمْ أَخْذَنُتُمُوهُنَّ بِأَمَانِ اللّهِ،
وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلْمَةِ اللّهِ، وَلَكُمْ
عَلَيْهِنَّ أَنْ لَا يُوْطِئُنَ فُرْشَكُمْ أَحَدًا
تَكْرَهُونَهُ، فَإِنْ فَعَلَنَ ذَلِكَ فَاضْرِبُوهُنَّ
ضَرْبَنَا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيْكُمْ
مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِّي أَغْتَصَمُ بِهِ، كِتَابٌ

Then the Messenger of Allâh ﷺ moved on, and the Quraish did not doubt that he would halt at *Al-Mash'ar Al-Haram*, as Quraish used to do during the *Jâhiliyyah*, but the Messenger of Allâh ﷺ carried on until he reached 'Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there.”

“When the sun passed its zenith, he ordered that *Al-Qaşwâ'* be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: “Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the *Jâhiliyyah* are abolished beneath my feet. The blood feuds of the *Jâhiliyyah* are abolished, and the first blood feud that I abolish is that of *Râbi'ah bin Al-Hârith*, who was nursed among *Banû Laith* and killed by *Hudhail*. The *Ribâ* of the *Jâhiliyyah* is abolished, and the first *Ribâ* that I abolish is that of *'Abbâs bin 'Abdul-Muṭalib*; it is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you by the Word of Allâh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave

الله، وَأَنْتُمْ سُؤْلُونَ عَنِّي، فَمَا أَنْتُمْ قَاتِلُونَ؟» قَالُوا: نَسْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَيْتَ وَنَصَحْتَ، فَقَالَ يَاصَبِيعَ السَّبَابَةِ، يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُثُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهُدْ، اللَّهُمَّ اشْهُدْ ثَلَاثَ مَرَاتٍ، ثُمَّ أَذَّنْ، ثُمَّ أَقَامَ فَصَلَّى الظَّهَرُ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُضْلِلْ بَنِيهِمَا شَيْئًا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُوْفَقَ، فَجَعَلَ بَطْنَ نَاقَةِ الْفَقْسَوَاءِ إِلَى الصَّخْرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاهَةِ بَيْنَ يَدَيْهِ، وَاسْقَبَ الْقِبْلَةَ، فَلَمْ يَرُلْ وَاقْفَانَ حَتَّى عَرَبَتِ الشَّمْسُ، وَدَهَبَتِ الصُّفَرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ، وَأَرْدَفَ أَسَامَةَ حَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَقَ لِلْفَقْسَوَاءِ الرَّمَامَ، حَتَّى إِنَّ رَأْسَهَا لَيُصْبِبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَى: «أَيُّهَا النَّاسُ! السَّكِينَةُ السَّكِينَةُ كُلُّمَا أَتَى حَبْلًا مِنَ الْجِبَالِ أَرْجَحَى لَهَا قَلِيلًا، حَتَّى تَضَعَّدَ، حَتَّى أَتَى الْمُزْدَلْفَةَ، فَصَلَّى بِهَا الْمَعْرِبَ وَالْعَشَاءَ يَأْذَانِ وَإِقَامَتِينِ، وَلَمْ يُسْتَحِنْ بَنِيهِمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ، فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، يَأْذَانِ وَإِقَامَةً، ثُمَّ رَكِبَ الْفَقْسَوَاءَ، حَتَّى أَتَى

a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Allâh. You will be asked about me. What will you say?" They said: "We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice." He gestured with his forefinger towards the sky and then towards the people, (and said) "O Allâh, bear witness, O Allâh bear witness," three times.

Then the *Adhân* was called, then the *Iqâmah*, and he prayed *Zuhr*, then the *Iqâmah* was called and he prayed *'Aṣr*, and he did not offer any prayer in between them. Then the Messenger of Allâh ﷺ rode until he reached the *Mawqif* (place of standing), and he made his she-camel face *Aṣṣakharât*^[1] with people walking in front of him, and he turned to face the *Qiblah*. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared."

"Then he seated Usâmah on his mount behind him, and the Messenger of Allâh ﷺ moved on, pulling Al-Qaswâ's reins tight until her head was touching the front of the saddle, and he gestured with his right hand: "O

الْمُشْرِقُ الْحَرَامُ، فَاسْتَبْلِي الْقِبَلَةَ، فَدَعَاهُ وَكَبَرَهُ وَهَلَّهُ وَوَحْدَهُ، فَلَمْ يَزُلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرَ أَبِيسَنَ وَسِيمَا، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَثَ بْنَ طَعْنَ يَحْرِينَ، فَطَفَقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخَرِ يَنْتَظِرُ، فَحَوَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ مِنَ الشَّقِّ الْآخَرِ عَلَى وَجْهِ الْفَضْلِ، فَصَرَفَ وَجْهَهُ مِنَ الشَّقِّ الْآخَرِ يَنْتَظِرُ، حَتَّى أَتَى بَطْنَ مُحَسِّرٍ، فَحَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبِيرَى، حَتَّى أَتَى الْجَمْرَةِ الَّتِي عِنْدَ السَّجَرَةِ، فَرَمَاهَا بِسَبِيعِ حَصَبَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَبَةٍ مِنْهَا، مِثْلَ حَصَبَ الْخَذْفِ، رَمَى مِنْ بَطْنِ الْوَادِيِّ، ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ، فَتَحَرَّ ثَلَاثًا وَسِيَّنَ بِيَدِهِ، ثُمَّ أَعْطَى عَلَيْهَا، فَتَحَرَّ مَا غَيَّرَ، وَأَشْرَكَهُ فِي هَذِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَتِهِ بِيَضْعَةِ، فَجَعَلَتْ فِي قِدْرٍ، فَطَبَحَتْ، فَأَكَلَاهَا مِنْ لَحْمِهَا وَشَرَبَاهَا مِنْ مَرْقُهَا، ثُمَّ

[1] The rocks at the bottom of Jabal Ar-Rahmah — the Mount of Mercy.

people, calmly, calmly!” Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed *Maghrib* and *'Ishâ'* with one *Adhân* and two *Iqâmah*, offering no prayer in between.”

“Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed *Fajr*, when he saw that dawn had come, with one *Adhân* and one *Iqâmah*. Then he rode Al-Qâswâ' until he came to *Al-Mash'ar Al-Harâm*. He turned to face the *Qiblah* and called upon Him, and proclaimed His greatness and Oneness. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Al-Fadl bin Al-'Abbas behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding camels. Al-Fadl started to look at them, so the Messenger of Allâh ﷺ put his hand on the face of Al-Fadl. Al-Fadl turned his face to the other side to look, and the Messenger of Allâh ﷺ moved his hand to the other side of Al-Fadl's face. Al-Fadl again turned his face to the other side to look, until he came to the bottom of Muâassir, where he sped up a little.”

“Then he followed the middle road that comes out at *Al-Jamrat Al-Kubra*, until he reached the

ركب رَسُولُ اللهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ،
فَصَلَّى بِمَكَّةَ الطُّهُورِ، فَأَتَى بَنِي عَبْدِ
الْمُطَلِّبِ يَسْقُونَ عَلَى زَمْرَدٍ، فَقَالَ:
«اَنْزِعُوا بَنِي عَبْدِ الْمُطَلِّبِ! فَلَوْلَا أَنْ
يَغْلِبُوكُمُ النَّاسُ عَلَى سِقَاتِكُمْ لَنَزَعْتُ
مَعَكُمْ» فَنَأَوْلُوهُ دَلْوَاهُ فَشَرِبَ مِنْهُ.

Jamrah that is by the tree. Then he stoned it with seven pebbles, saying the *Takbîr* with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to 'Alî who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Alî) ate from the meat and drank from the soup.

Then the Messenger of Allâh ﷺ rode and headed towards the House (and performed *Tawâf Al-Ifâdah*), and prayed *Zuhr* in Makkah. He came to Banû 'Abdul-Mu'talib, who were providing water to the pilgrims at Zamzam, and said: "Carry on drawing water, O Banû 'Abdul-Mu'talib. Were it not that the people would overwhelm you I would have drawn water with you." So they drew up a bucket for him and he drank from it."

[2951] 148 - (...) Ja'far bin Muhammad said: "My father told me: 'I went to Jâbir bin 'Abdullâh and asked him about the pilgrimage of the Messenger of Allâh ﷺ..." and he quoted a *Hadîth* similar to that of Hâtim bin Ismâ'il (no. 2950). He added: "... When the Messenger of Allâh ﷺ passed by Muzdalifah at *Al-*

[٢٩٥١] ١٤٨ - (...) وَحَدَّنَا عُمَرُ
ابْنُ حَفْصٍ بْنِ غَيْثَيْثٍ: حَدَّنَا أَبِي: حَدَّنَا
جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّنِي أَبِي قَالَ: أَتَيْتُ
جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلَهُ عَنْ حَجَّةِ رَسُولِ
اللَّهِ ﷺ، وَسَاقَ الْحَدِيثَ يَنْجُو حَدِيثَ
خَاتِمٍ بْنِ إِسْمَاعِيلَ، وَزَادَ فِي الْحَدِيثِ:

Mash'ar Al-Harâm, the Quraish did not doubt that he would halt there and camp there, but he carried on and did not pay any attention to it, until he came to 'Arafat, where he stopped."

وَكَانَتِ الْعَرْبُ يَدْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَى حِمَارٍ عُرْبِيٍّ، فَلَمَّا أَجَازَ رَسُولُ اللَّهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعِرِ الْحَرَامِ، لَمْ تَشْكُ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ، وَيَكُونُ مَنْزِلُهُ ثَمَّ، فَأَجَازَ وَلَمْ يَعْرِضْ لَهُ، حَتَّى أَتَى عَرَافَاتَ فَتَرَلَ.

Chapter 20. All Of 'Arafat Is A Place Of Standing

(المعجم ٢٠) - (باب ما جاء أن عرفة كلها موقف) (التحفة ٢٠)

[2952] 149 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of 'Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping."

[٢٩٥٢] ١٤٩ - (...) وَحَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بْنِ غَيَاثٍ : حَدَّثَنَا أَبِي عَنْ جَعْفَرٍ : حَدَّثَنِي أَبِي عَنْ جَابِرٍ فِي حَدِيثِ ذَلِكَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «نَحَرْتُ هُنَّا ، وَمِنِّي كُلُّهَا مَنْحُرٌ ، فَانْجُرُوا فِي رِحَالِكُمْ ، وَوَقَفْتُ هُنَّا ، وَعَرَفْتُ كُلُّهَا مَوْقِفٌ ، وَوَقَفْتُ هُنَّا ، وَجَمَعْتُ كُلُّهَا مَوْقِفًا» .

[2953] 150 - (...) It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them], that when the Messenger of Allâh ﷺ came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (*Ramî*) in three circuits and walking normally in four.

[٢٩٥٣] ١٥٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا يَحْيَى ابْنُ آدَمَ : حَدَّثَنَا سُفيَّانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ، ثُمَّ مَشَى عَلَى يَمِينِهِ ، فَرَمَّلَ ثَلَاثَةً وَمَسَيْنِي أَرْبَعاً .

Chapter 21. The Standing And The Saying Of Allâh, The Most High: “Then depart from the place whence all the people depart”^[1]

(المعجم ٢١) - (بابُ في الوقوف
وقوله تعالى: «ثُمَّ أَفِيضُوا مِنْ
حَيْثُ أَفْكَاضَ الْتَّاسِ» [البقرة: ١٩٩]
(التحفة ٢١)

[2954] 151 - (1219) It was narrated that ‘Aishah said: “The Quraish and those who followed their way used to stand at Al-Muzdalifah, and they were called *Al-Hums* and the rest of the Arabs used to stand in ‘Arafat. When Islam came, Allâh commanded His Prophet ﷺ to go to ‘Arafat and stand there, then depart from there. That is the verse in which Allâh says: “Then depart from the place whence all the people depart.”^[2]

[٢٩٥٤-١٥١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ قُرَيْشُ وَمَنْ دَانَ دِينَهَا يَقْفُونَ بِالْمُزْدَلْفَةِ، وَكَانُوا يُسَمِّونَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقْفُونَ بِعِرْفَةَ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْتِي عَرَفَاتَ فَيَقْفَ بِهَا، ثُمَّ يَقْبِضُ مِنْهَا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: «ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفْكَاضَ الْتَّاسِ» [البقرة: ١٩٩].

[2955] 152 - (...) Hischâm narrated that his father said: “The Arabs used to circumambulate the Ka’bah naked, except the *Hums*, and the *Hums* were the Quraish and their descendants. They used to circumambulate naked, unless the *Hums* gave them some clothes - men would give to men and

[٢٩٥٥-١٥٢] وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاهَةَ، إِلَّا الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ - كَانُوا يَطُوفُونَ عُرَاهَةَ، إِلَّا أَنْ تُعْطِيهِمُ الْحُمْسُ ثِيَابًا، فَيُعْطِي

[١] *Al-Baqarah* 2:199.

[٢] *Al-Baqarah* 2:199.

women to women. The *Hums* did not go out of Al-Muzdalifah, but the people all went to 'Arafat.'

Hishâm said: "My father told me that 'Aishah said: 'The *Hums* were those concerning whom Allâh revealed the words: "Then depart from the place whence all the people depart..."'^[1] She said: 'The people used to depart from 'Arafât, and the *Hums* used to depart from Al-Muzdalifah, saying: "We will not depart except from within the sanctuary." When the following was revealed: "Then depart from the place whence all the people depart..."^[2] they went back to 'Arafat.'"'

الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءُ، وَكَانَتِ
الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ
النَّاسُ كُلُّهُمْ يَلْعُونَ عَرَفَاتٍ، قَالَ هِشَامٌ :
فَحَدَّثَنِي أَبِي عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ : الْحُمْسُ، هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ
وَجَلَ فِيهِمْ : « ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفَكَاضَ الْكَاسِ » [البقرة: ١٩٩] قَالَتْ :
كَانَ النَّاسُ يَفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَتِ
الْحُمْسُ يَفِيضُونَ مِنَ الْمُزْدَلِفَةِ، يَقُولُونَ :
لَا تُفِيضُ إِلَّا مِنَ الْحَرَمِ، فَلَمَّا نَزَّلَتْ :
« أَفِيضُوا مِنْ حَيْثُ أَفَكَاضَ
الْكَاسِ » رَجَعُوا إِلَى عَرَفَاتٍ .

[٢٩٥٦] ١٥٣ - (١٢٢٠) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّافِدُ، جَمِيعًا
عَنْ ابْنِ عَيْنَةَ، - قَالَ عَمْرُو : حَدَّثَنَا سُفْيَانُ
بْنُ عَيْنَةَ - عَنْ عَمْرُو، سَمِعَ مُحَمَّدَ بْنَ
جُبَيْرٍ بْنَ مُطْعَمٍ يُحَدِّثُ عَنْ أَبِيهِ جُبَيْرٍ بْنَ
مُطْعَمٍ، قَالَ : أَصْلَلْتُ بَعِيرًا لِي، فَلَدَّهُتْ
أَطْلَبَهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ
وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ، فَقُلْتُ : وَاللَّهِ إِنَّ
هَذَا لَيْكَ الْحُمْسُ، فَمَا شَاءَهُمْ هُنَّا؟ وَكَانَتِ
فُرِئِشٌ تَعَدُّ مِنَ الْحُمْسِ .

[2956] 153 - (1220) Muhammad bin Jubair bin Mu'tim narrated that his father, Jubair bin Mu'tim said: "I lost a camel of mine, so I went and looked for it on the Day of 'Arafat. I saw the Messenger of Allâh ﷺ standing with the people in 'Arafat, and I said: 'By Allâh, he is one of the *Hums*, what is he doing here?' The Quraish were regarded as being among the *Hums*."

[١] *Al-Baqarah* 2:199.

[٢] *Al-Baqarah* 2:199.

Chapter 22. It Is Permissible To Base One's Intention For *Ihrâm* On The Intention Of Another

(المعجم ٢٢) - (باب جواز تعليق الإحرام وهو أن يحرم بإحرام كإحرام فلان فيصير محرماً بإحرام مثل إحرام فلان) (التحفة ٢٢)

[2957] 154 - (1221) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ while he was halting in Al-Bâthâ', and he said to me: 'Did you intend to perform *Hajj*?' I said: 'Yes.' He said: 'For what did you enter *Ihrâm*?' I said: 'I said: "Here I am at Your service, for the same as the Prophet ﷺ has entered *Ihrâm*."' He said: 'You have done well. Circumambulate the House and go between Aş-Şafâ and Al-Marwah, then exit *Ihrâm*.' I circumambulated the Ka'bah and went between Aş-Şafâ and Al-Marwah, then I came to a woman of Banû Qais who rid my head of lice. Then I entered *Ihrâm* for *Hajj*. I continued to state *Fatwa* (religious rulings) to that effect for the people until the *Khilâfah* of 'Umar [may Allâh be pleased with them]."

A man said to him: "O Abû Mûsâ," or: "O 'Abdullâh bin Qais, exercise restraint in your *Fatwa*, for you do not know what the Commander of the Believers has introduced with regard to the rituals after you." He said: "O people, whoever heard a *Fatwa*

[٢٩٥٧] ١٥٤ - (١٢٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُتَّهَّنِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي مُوسَىٰ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ مُبِينٌ بِالْبَطْحَاءِ، فَقَالَ لِي: «أَحَجَجْتَ؟» قَالَ فَقُلْتُ: نَعَمْ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ فُلْتُ: لَيْكَ بِإِهْلَالِ كَإِهْلَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «فَقَدْ أَخْسَتَ، طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَحْلَلْ» قَالَ: طُفتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ، فَقُلْتُ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجَّ، قَالَ: فَكُنْتُ أَفْتَنِي بِهِ النَّاسُ، حَتَّىٰ كَانَ فِي خِلَافَةِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُ]، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَىٰ! أَفْتَنَكَ اللَّهُ بْنُ قَيْسٍ! رُوَيْدَكَ بَعْضَ فُتَّيَّكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي السُّنْنِ بَعْدَكَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَنَاهُ فُتَّيَّنَدُ، فَإِنَّ أَمِيرَ

from us (about exiting *Ihrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him." Then 'Umar [may Allâh be pleased with them] came and I mentioned that to him, and he said: 'We follow the Book of Allâh, and the Book of Allâh enjoins completing *Hajj* and *'Umrah*. And we follow the *Sunnah* of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ did not exit *Ihrâm* until the sacrifice reached its destination."

[2958] (...) Shu'bah narrated a similar report (as no. 2957) with this chain.

[2959] 155 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "I came to the Messenger of Allâh ﷺ when he was halting in Al-Bâthâ', and he said: 'For what have you entered *Ihrâm*?' I said: 'I have entered *Ihrâm* for the same as the Prophet ﷺ has entered *Ihrâm*.' He said: 'Have you brought a sacrificial animal?' I said: 'No.' He said: 'Circumambulate the House and go between Aş-Şafâ and Al-Marwah, then exit *Ihrâm*.' So I circumambulated the House and went between Aş-Şafâ and Al-Marwah, then I went to a woman among my people who combed my hair and washed my head. I used to give the people

المُؤْمِنَينَ قَادِمٌ عَلَيْكُمْ، فِيهِ فَائِسُّمُوا، قَالَ:
فَقَدِيمٌ عَمَرٌ [رَضِيَ اللَّهُ عَنْهُ] فَذَكَرْتُ ذَلِكَ
لَهُ، فَقَالَ: إِنْ نَأْخُذُ بِكِتَابِ اللَّهِ فَإِنَّ كِتَابَ
اللَّهِ يَأْمُرُ بِالْتَّمَامِ، وَإِنْ نَأْخُذُ بِسُسْتَةَ رَسُولِ
اللَّهِ فَإِنَّ رَسُولَ اللَّهِ لَمْ يَحِلْ حَتَّى
بَلَغَ الْهَدَى مَحْلَهُ.

[٢٩٥٨] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا
الْإِسْنَادِ، نَحْوَهُ.

[٢٩٥٩] ١٥٥ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّهَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
يَعْنِي ابْنَ مَهْدِيًّا: حَدَّثَنَا سُفْيَانُ عَنْ
قَيْسٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي
مُوسَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَدِمْتُ عَلَى
رَسُولِ اللَّهِ ﷺ وَهُوَ مُنْيَخٌ بِالْبَطْحَاءِ،
فَقَالَ: «بِمَا أَهْلَلْتَ؟» قَالَ قُلْتُ: أَهْلَلْتُ
بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «هَلْ شَفَّتْ مِنْ
هَدْنِي؟» قُلْتُ: لَا، قَالَ: «فَطُفْ بِالْبَيْتِ
وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ جَلَّ» فَطَفَّ بِالْبَيْتِ
وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ
قَوْمِي فَمَشَطَّتْنِي وَغَسَّلْتْ رَأْسِي، فَكُنْتُ

Fatwas to that effect during the leadership of Abû Bakr and the leadership of 'Umar. It was during *Hajj* season that a man came to me and said: 'You do not know what the Commander of the Believers has introduced concerning the rituals.' I said: 'O people, whoever heard a *Fatwa* from us (about exiting *Ihrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him.' When he came I said: 'O Commander of the Believers, what is this that you have introduced concerning the rituals?' He said: 'We follow the Book of Allâh, and Allâh says, "And perform properly the *Hajj* and '*Umrah*..."'^[1] And we follow the *Sunnah* of our Prophet ﷺ, and the Prophet ﷺ did not exit *Ihrâm* until he had offered the sacrifice.'"

[2960] 156 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ had sent me to Yemen, and I came back during the year when he went for *Hajj*. The Messenger of Allâh ﷺ said to me: 'O Abû Mûsâ, what did you say when you entered *Ihrâm*?' I said: 'I said: "Here I am at Your service, for the same purpose as the Prophet ﷺ entered *Ihrâm*.'" He said: 'Have you brought a sacrificial animal?'

أَفْتَيَ النَّاسَ بِنَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ
وَإِمَارَةِ عُمَرَ، فَإِنِّي لِقَائِمٌ بِالْمَوْسِمِ إِذْ
جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا
أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأنِ السُّلْكِ،
فَقُلْتُ: أَئْهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ
فَلَيَتَّبِعَنِي، فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ،
فِيهِ فَاتَّمُوا، فَلَمَّا قَدِيمَ قُلْتُ: يَا أَمِيرَ
الْمُؤْمِنِينَ! مَا هَذَا الَّذِي أَحْدَثَتْ فِي شَأنِ
السُّلْكِ؟ قَالَ: إِنْ تَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّ
اللَّهَ عَزَّ وَجَلَّ قَالَ: «وَاتَّمُوا الْحَجَّ وَالْعُرْمَةَ
[القرة: ۱۹۶] وَإِنْ تَأْخُذْ بِسُلْطَانِنَا
عَلَيْهِ - فَإِنَّ الْبَيْعَ بِالْمَوْلَى لَمْ يَجْلِ حَتَّى تَحْرَ
الْهَدَىِ .

١٥٦ - [٢٩٦٠] (...) وَحدَّثَنِي
إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا:
أَخْبَرَنَا جَعْفُرُ بْنُ عَوْنَى: أَخْبَرَنَا أَبُو عُمَيْدٍ
عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ
شَهَابٍ، عَنْ أَبِي مُوسَى [رَضِيَ اللَّهُ عَنْهُ]
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَعَثَنِي إِلَى
الْيَمَنِ، قَالَ: فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ
فِيهِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا

[1] *Al-Baqarah* 2:196.

I said: 'No.' He said: 'Then go and circumambulate the House and go between As-Safâ and Al-Marwah, then exit *Ihrâm*.' Then he quoted a *Hadîth* like that of Shu'bah and Sufyân (no. 2957, 2959).

مُوسَى! كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ؟» قَالَ: قُلْتُ: لَيْكَ إِهْلَالًا كَإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: «هَلْ سُقْتَ هَذِيَا؟» قَوْلُتُ: لَا، قَالَ: «فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ، ثُمَّ أَجِلْ» - ثُمَّ سَاقَ الْحَدِيثَ يُمْثِلُ حَدِيثَ شَعْبَةَ وَسُفْيَانَ.

[٢٩٦١] ١٥٧ - (١٢٢٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُتَّهَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةِ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ أَنَّهُ كَانَ يُقْتَيِ بِالْمُتَّعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ يَنْعَضِ فُتَيَّاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النَّشِّكَ بَعْدُ، حَتَّىٰ لَقِيَهُ بَعْدُ، فَسَأَلَهُ، فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ الْبَيْتَ ﷺ قَدْ فَعَاهُ وَأَصْحَاهُ، وَلَكِنْ كَرِهْتُ أَنْ يَظْلُلُوا مُعْرِسِينَ بِهِنَّ فِي الْأَرَاكِ، ثُمَّ يَرْوُحُونَ فِي الْحَجَّ تَقْطُرُ رُؤُسُهُمْ.

(المعجم ٢٣) - (باب جواز التمتع)
(التحفة ٢٣)

[٢٩٦٢] ١٥٨ - (١٢٢٣) حَدَّثَنَا

[2961] 157 - (1222) It was narrated from Abû Mûsâ that he used to issue *Fatwa* allowing *Mut'ah*,^[1] and a man said to him: "Exercise restraint in some of your *Fatwa*, for you do not know what the Commander of the Believers has introduced concerning the rituals." After that I met him and asked him about that. 'Umar said: 'I know that the Prophet ﷺ and his Companions did that, but I did not want married people to have intercourse beneath the trees and then go out for *Hajj* with their heads dripping.'

Chapter 23. The Permissibility Of *Tamattu'*

[2962] 158 - (1223) 'Abdullâh bin Shaqîq said: "'Uthmân used

^[1] That is the *Tamattu'* with *Hajj* and '*Umrah*.

to forbid *Mut'ah* (*Tamattu'*) and 'Alî used to enjoin it. 'Uthmân said something to 'Alî, then 'Alî said: 'You know that we did *Tamattu'* with the Messenger of Allâh ﷺ.' He said: 'Yes, but we were afraid then.'

مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ، قَالَ ابْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ فَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَا عَنِ الْمُتَعَةِ، وَكَانَ عَلَيْهِ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعَلَيْهِ كَلِمَةً، ثُمَّ قَالَ عَلَيْهِ: لَقَدْ عَلِمْتَ أَنَا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَجْلُ، وَلَكِنَّا كُنَّا خَائِفِينَ.

[2963]... - (...) Shu'bah narrated a similar report with this chain.

[٢٩٦٣] (...) وَحَدَّثَنِيهِ يَخْبِي بْنُ حَبِيبِ الْحَارِثِي: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعبَةُ بِهِذَا الْإِسْنَادِ، مِثْلُهُ.

[2964] 159 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: “'Alî and 'Uthmân [may Allâh be pleased with them] met in 'Usfân, and 'Uthmân used to forbid *Tamattu'* and '*Umrah* (during the *Hajj* season). 'Alî said: 'What do you mean by forbidding something that the Messenger of Allâh ﷺ did?' 'Uthmân said: 'Leave us alone.' He said: 'I cannot leave you alone.' When 'Alî saw that, he entered *Ihrâm* for both of them together.”

[٢٩٦٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلَيْهِ وَعُثْمَانُ [رَضِيَ اللَّهُ عَنْهُمَا] بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَا عَنِ الْمُتَعَةِ أَوِ الْعُمْرَةِ، فَقَالَ عَلَيْهِ: مَا تُرِيدُ إِلَى أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ، تَنْهَى عَنْهُ؟ فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ، فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَدْعُكَ، فَلَمَّا أَنْ رَأَى عَلَيْهِ ذَلِكَ، أَهَلَّ بِهِمَا جَمِيعًا .

[2965] 160 - (1224) It was narrated that Abû Dharr [may Allâh be pleased with them] said:

[٢٩٦٥] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرٍ بْنُ أَبِي شِيمَةَ

"*Al-Mut'ah* in *Hajj* was just for the Companions of Muḥammad ﷺ."

وَأَبُو گُرِيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَتِ الْمُنْعَةُ فِي الْحَجَّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

[2966] 161 - (...) It was narrated that Abū Dharr [may Allāh be pleased with them] said: "We had a concession," meaning, *Al-Mut'ah* in *Hajj*.

[٢٩٦٦] ١٦١ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَيَّاشِ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَتْ لَنَا رُخْصَةٌ يَعْنِي الْمُنْعَةُ فِي الْحَجَّ.

[2967] 162 - (...) Abū Dharr [may Allāh be pleased with them] said: "Two *Al-Mut'ah* were permitted to us only" - meaning *Mut'ah* (temporary marriage) with women and *Mut'ah* (*Tamattu'*) in *Hajj*.

[٢٩٦٧] ١٦٢ - (...) وَحَدَّثَنَا فَتِيَّةَ بْنِ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ فُضَيْلٍ، عَنْ رُبِيْدَةَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ]: لَا تَضُلُّ الْمُنْتَهَانِ إِلَّا لَنَا خَاصَّةً، يَعْنِي مُنْتَهَى النِّسَاءِ وَمُنْتَهَى الْحَجَّ.

[2968] 163 - (...) It was narrated that 'Abdur-Rahmān bin Abī Ash-Sha'thā' said: "I came to Ibrāhīm An-Nakha'i and Ibrāhīm At-Taimī and said: 'I intend to combine '*Umrah* and *Hajj* this year.' Ibrāhīm An-Nakha'i said: 'Your father would not have intended to do that.'"

Qutaibah said: "Jarir narrated to us from Bayān, from Ibrāhīm At-

[٢٩٦٨] ١٦٣ - (...) وَحَدَّثَنَا فَتِيَّةَ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الشَّعْنَاءِ قَالَ: أَتَيْتُ إِبْرَاهِيمَ التَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ، فَقُلْتُ: إِنِّي أَهُمُ أَنْ أَجْمَعَ الْعُورَةَ وَالْحَجَّ، الْعَامَ، فَقَالَ إِبْرَاهِيمُ التَّخَعِيُّ: لَكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمْ بِذَلِكِ.

Taimî, from his father, that he passed by Abû Dharr [may Allâh be pleased with them] in Ar-Rabdhah, and he mentioned that to him, and he said: ‘It was allowed specifically for us but not for you.’”^[1]

قال فتيبة: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ،
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ أَبَهُ مَرَّ
بَأْبَيِ ذَرَّ [رَضِيَ اللَّهُ عَنْهُ] بِالرَّبَذَةِ، فَدَكَرَ
لَهُ ذَلِكَ، فَقَالَ: إِنَّمَا كَانَتْ لَنَا خَاصَّةً
دُونَكُمْ.

[2969] 164 - (1225) It was narrated that Ghunaim bin Qais said: “I asked Sa'd bin Abî Waqqâs [may Allâh be pleased with them] about *Mut'ah* (*Tamattu'*) and he said: ‘We did that, and at that time he was a disbeliever in the houses of Makkah.’”^[1]

سَعِيدُ بْنُ مَنْصُورٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا
عَنِ الْفَزَارِيِّ، - قَالَ سَعِيدٌ: حَدَّثَنَا
مَرْوَانُ بْنُ مُعَاوِيَةَ - أَخْبَرَنَا سُلَيْمَانُ
الْتَّيْمِيُّ عَنْ غَنِيمَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ
سَعْدَ بْنَ أَبِي وَقَاصٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ
الْمُمْتَنَةِ؟ فَقَالَ: فَعَلْنَا هَا، وَهَذَا يَوْمَئِذٍ كَافِرٌ
بِالْعُرْشِ، يَعْنِي يُؤْتَ مَكَةً .

[2970] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no. 2969), and he said in his report: “meaning, Mu'âwiyah.”

أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الإِسْنَادِ، وَقَالَ فِي
رِوَايَتِهِ: يَعْنِي مُعَاوِيَةَ .

[2971] (...) A similar *Hadîth* (as no. 2969) was narrated from Sulaimân At-Taimî with this chain. In the *Hadîth* of Sufyân it says: “*Mut'ah* in *Hajj* (*Tamattu'*).”

النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ: حَدَّثَنَا
سُفْيَانُ، وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي خَلْفٍ:
حَدَّثَنَا رَفْعُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ
جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الإِسْنَادِ

^[1] The meaning is understood more clearly by the next narrations, and the meaning of “he was a disbeliever” is that he had recently accepted Islam.

مِثْلَ حَدِيثِهِمَا، وَفِي حَدِيثِ سُفِّيَانَ:
الْمُتَعَنَّةِ فِي الْحَجَّ.

[2972] 165 - (1226) It was narrated that Muṭarrif said: “Imrān bin Ḥuṣain said to me: ‘I will tell you a *Hadīth* today, by means of which Allāh will benefit you after today. Know that the Messenger of Allāh ﷺ allowed some of his family to perform ‘Umrah in the first ten days of Dhul-Hijjah, and no verse was revealed which abrogated that, and he did not forbid it before he passed away. After that, it doesn’t matter what anyone else thinks.’”

[2973] 166 - (...) It was narrated from Al-Jurairī with this chain (a *Hadīth* similar to no. 2972). Ibn Ḥātim said in his report: “It doesn’t matter what anyone else thinks,” meaning ‘Umar.

[2974] 167 - (...) It was narrated that Muṭarrif said: “Imrān bin Ḥuṣain said to me: ‘I will tell you a *Hadīth* by means of which Allāh may benefit you. The Messenger of Allāh ﷺ joined *Hajj* and ‘Umrah, then he did not forbid it until he died, and no Qur’ān (*Āyat*) was revealed forbidding

رُهْيُورُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرْفٍ قَالَ: قَالَ لَيْ عِمْرَانُ ابْنُ حُصَيْنٍ: إِنِّي لَا حَدَّثْتُ بِالْحَدِيثِ، الْيَوْمَ، يَنْقَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ، وَاعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ، فَلَمْ تَنْزِلْ آيَةٌ تَسْتَخِذُ ذَلِكَ، وَلَمْ يَنْهِ عَنْهُ حَتَّى مَضَى لَوْجِهِ، أَرَأَيْتَ كُلُّ امْرِئٍ، بَعْدُ، مَا شَاءَ أَنْ يَرْتَبِعَ.

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلَاهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا سُفِّيَانُ عَنْ الْجُرَيْرِيِّ فِي هَذَا الْإِسْنَادِ، وَقَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ: أَرَأَيْتَ رَجُلًا بِرَأْيِهِ مَا شَاءَ، يَعْنِي عُمَرَ.

عَبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدَ بْنِ هَلَالٍ، عَنْ مُطَرْفٍ قَالَ: قَالَ لَيْ عِمْرَانُ بْنُ حُصَيْنٍ: أُحَدَّثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْقَعُكَ بِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجَّةَ وَعُمْرَةَ، ثُمَّ لَمْ

that. And I was always greeted^[1] until I was cauterized, then the greetings ceased, then when I stopped (being cauterized), the greetings returned.”

[2975] (...) Muṭarrif said: “‘Imrān bin Ḥuṣain said to me...” a *Hadīth* like that of Mu‘ādh (no. 2974).

[2976] 168 - (...) Muṭarrif said: “‘Imrān bin Ḥuṣain sent for me during his final illness and said: ‘I am going to tell you some *Aḥādīth* by means of which Allāh may benefit you after I am gone. If I live, then conceal them, but if I die, then narrate them if you wish. I have been greeted (by the Angels). The Prophet of Allāh ﷺ combined *Hajj* and ‘Umrah, then no (words of) the Book of Allāh were revealed concerning that, and the Prophet of Allāh ﷺ did not forbid it. And it doesn’t matter what anyone else says about it.’”

[2977] 169 (...) It was narrated that ‘Imrān bin Al-Ḥuṣain [may Allāh be pleased with them] said: “Know that the Messenger of

يَنْهَا عَنْهُ حَتَّى مَاتَ، وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ، وَقَدْ كَانَ يُسَلِّمُ عَلَيَّ حَتَّى اكْتَوَيْتُ، فَتَرْكُتُ، ثُمَّ تَرْكُتُ الْكَيَّ فَعَادَ.

[٢٩٧٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هَلَالِ قَالَ: سَمِعْتُ مُطَرَّفًا قَالَ: قَالَ لِي عِمْرَانُ ابْنُ حُصَيْنٍ يُعْتَلِي حَدِيثَ مَعَاذٍ.

[٢٩٧٦] ١٦٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَارٍ - قَالَ ابْنُ الْمُنْتَى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ فَتَادَةَ، عَنْ مُطَرَّفٍ قَالَ: بَعَثَ إِلَيَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُؤْفَى فِيهِ، فَقَالَ: إِنِّي مُحَدِّثُكَ بِأَحَادِيثٍ، لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي، فَإِنْ عَشْتَ فَاكْتُمْ عَنِّي، وَإِنْ مُتْ فَحَدَّثْ بِهَا إِنْ شِئْتَ: إِنَّهُ قَدْ سُلِّمَ عَلَيَّ، وَاعْلَمُ أَنَّ نَبَيَّ اللَّهِ ﷺ قَدْ جَمَعَ بَيْنَ حَجَّ وَعُمْرَةَ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَنْهَا نَبَيُّ اللَّهِ ﷺ، قَالَ رَجُلٌ بِرَأْيِهِ فِيهَا مَا شَاءَ.

[٢٩٧٧] ١٦٩ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

[1] The meaning is; “by the Angels.”

Allâh ﷺ combined *Hajj* and *'Umrah*, then no (words of) the Book of Allâh were revealed concerning that, and the Messenger of Allâh ﷺ did not forbid it. And it doesn't matter what anyone else says about it."

يُوْسُف : حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَتَادَةَ، عَنْ مُطَرْفَ بْنِ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ، عَنْ عُمَرَانَ بْنِ الْحَصَيْنِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجَّ وَعُمْرَةَ، ثُمَّ لَمْ يَنْتَزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَهْنَأْ عَنْهَا رَسُولُ اللَّهِ ﷺ، قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[٢٩٧٨] ١٧٠ - (...). وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمَشَّى : حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَامٌ : حَدَّثَنَا قَتَادَةَ عَنْ مُطَرْفَ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَمَّتَّنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْتَزِلْ فِيهِ الْقُرْآنَ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[٢٩٧٩] ١٧١ - (...). وَحَدَّثَنَا

حَجَاجُ بْنُ الشَّاعِرِ : حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الْمَجِيدِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ : حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرْفَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُ] بِهَذَا الْحَدِيثِ، قَالَ: تَمَّتَّعْ نَبِيُّ اللَّهِ ﷺ وَتَمَّتَّعْنَا مَعَهُ.

[٢٩٨٠] ١٧٢ - (...). وَحَدَّثَنَا

حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا يَشْرُبُ بْنُ

[2978] 170 - (...) It was narrated that 'Imrân bin Hušain [may Allâh be pleased with them] said: "We performed *Tamattu'* with the Messenger of Allâh ﷺ and no Qur'ân (*Âyat*) was revealed concerning that. And it doesn't matter what anyone else says about it."

[2979] 171 - (...) This *Hadîth* was narrated from 'Imrân bin Hušain. He said: "The Prophet of Allâh ﷺ performed *Tamattu'* and we did *Tamattu'* with him."

[2980] 172 - (...) It was narrated that Abû Rajâ' said: "'Imrân bin Hušain said: 'The verse of *Mut'ah* was revealed in the Book of Allâh, meaning *Tamattu'* in *Hajj*.

The Messenger of Allâh ﷺ told us to do that, then no verse was revealed abrogating the verse of *Tamattu'*, and the Messenger of Allâh ﷺ did not forbid it until he died. And after that it doesn't matter what anyone else says about it.””

المُفَضَّلٌ: أَخْبَرَنَا عِمْرَانُ بْنُ مُسْلِمٍ عَنْ أَبِي رَجَاءِ قَالَ: قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: نَزَّلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ يَعْنِي مُسْتَعْدَةً الْحَجَّ، وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ لَمْ تَنْزِلْ آيَةً تَسْنَخْ آيَةَ مُتْعَةِ الْحَجَّ، وَلَمْ يَنْهِ عَنْهَا رَسُولُ اللَّهِ ﷺ حَتَّىٰ ماتَ، قَالَ رَجُلٌ يُرَأِيهِ، بَعْدُ، مَا شَاءَ.

[2981] 173 - (...) A similar report (as no. 2981) was narrated from ‘Imrân bin Huṣain, except that he said: “And we did that with the Messenger of Allâh ﷺ,” and he did not say: “He told us to do that.”

[٢٩٨١]-[١٧٣] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عِمْرَانَ الْقَصِيرِ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ بِمُثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَقَعْلَتْهَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: وَأَمَرَنَا بِهَا.

Chapter 24. The Obligation For The Pilgrim Who Is Performing *Tamattu'* To Offer A Sacrifice ; If He Has No Animal To Sacrifice, He Must Fast For Three Days During *Hajj* And Seven Days When He Goes Back To His Family

[2982] 174 - (1227) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ performed *Tamattu'* during the Farewell Pilgrimage, joining ‘Umrah to *Hajj*, and he offered a sacrifice. He brought the sacrificial animal with him from Dhul-Hulaifah. The

(المعجم ٢٤) - (باب وجوب الدم على المجتمع، وأنه إذا عدمه لزمه صوم ثلاثة أيام في الحج، وسبعة إذا رجع إلى أهله) (التحفة ٢٤)

[٢٩٨٢]-[١٧٤] حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شَعِيبٍ بْنُ الْيَتِّ: حَدَّثَنِي أَبِي عَنْ حَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ أَبْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]

Messenger of Allâh ﷺ started by (beginning the *Talbiyah*) for 'Umrah, then he (began the *Talbiyah*) for *Hajj*. The people also performed *Tamattu'* with the Messenger of Allâh ﷺ, following 'Umrah with *Hajj*.

"Those who offered a sacrifice brought the sacrificial animal with them, and some of them did not offer a sacrifice. When the Messenger of Allâh ﷺ came to Makkah he said to the people: 'Whoever among you has brought a sacrificial animal, nothing that has been forbidden to him (in *Ihrâm*) will become permissible until he has completed his *Hajj*. Whoever among you did not bring a sacrificial animal, let him circumambulate the House and go between Aş-Şafâ and Al-Marwah, then cut his hair and exit *Ihrâm*, then let him enter *Ihrâm* for *Hajj* and offer a sacrifice. Whoever cannot find an animal to sacrifice, let him fast for three days during *Hajj* and seven days if he returns to his family.' The Messenger of Allâh ﷺ performed *Tawâf* when he arrived at Makkah. He touched the Corner (the Black Stone) when he began, then he walked rapidly in three of the seven circuits and walked (at a normal pace) in the last four. Then when he had completed *Tawâf* he prayed two *Rak'ah* at the *Maqâm*, then he said *Salâm* and left. He

قال: تَمَّتْ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجَّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهُدَى مِنْ ذِي الْحُلْقَةِ، وَبَدَا رَسُولُ اللَّهِ ﷺ فَاهَلَ بِالْعُمْرَةِ، ثُمَّ أَهَلَ بِالْحَجَّ، وَتَمَّتْ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجَّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهُدَى، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قِدِّمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لَا يَجِدُ مِنْ شَيْءٍ حَرُومَ مِنْهُ حَتَّى يَقْضِي حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيَطْفُّ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلِيَقْصُرْ وَلِيُحْلِلْ، ثُمَّ لْيُهَلِلْ بِالْحَجَّ وَلِيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدِّيَا، فَلْيَصُمْ ثَلَاثَةً أَيَّامٍ فِي الْحَجَّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ» وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قِدِّمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَثَ ثَلَاثَةً أَطْوَافِ مِنَ السَّبِيعِ، وَمَشَى أَرْبَعَةً أَطْوَافِ، ثُمَّ رَكَعَ، حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ، رَكَعَتِينِ، ثُمَّ سَلَّمَ فَانْصَرَفَ، فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافِ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُومَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدِّيَّهُ يَوْمَ النَّحرِ وَأَفَاضَ، فَضَدِّ. بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُومَ

went to Aṣ-Ṣafâ and performed seven circuits between Aṣ-Ṣafâ and Al-Marwah. Then he did not regard as permissible anything that had become forbidden to him (in *Ihrâm*) until he had completed his *Hajj*. He offered his sacrifice on the Day of Sacrifice, then he hastened to circumambulate the House, then he exited *Ihrâm* completely. Those people who had brought sacrificial animals with them did what the Messenger of Allâh ﷺ did."

[2983] 175 (1228) It was narrated from ‘Urwah bin Az-Zubair, that ‘Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ followed ‘Umrah with *Hajj* (*Tamattu*). And the people did *Tamattu* with him, as was informed to me by Sâlim bin ‘Abdullâh from ‘Abdullâh [may Allâh be pleased with them] from the Messenger of Allâh ﷺ.

مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ
مَنْ أَهْدَى وَسَاقَ الْهَدْيَ، مِنَ النَّاسِ.

[٢٩٨٣-١٧٥] [١٢٢٨-١٧٥] وَحَدَّثَنِي
عَبْدُ الْمَلِكِ بْنُ شَعْبَنَ بْنِ الْلَّيْثِ: حَدَّثَنِي
أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقْنِيلُ عَنْ ابْنِ
شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ أَنَّ عَائِشَةَ
زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ ﷺ
فِي تَمَّاثِعِهِ بِالْحَجَّ إِلَى الْعُمْرَةِ، وَتَمَّثَعَ
النَّاسُ مَعَهُ، يُمْثِلُ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ
عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ
رَسُولِ اللَّهِ ﷺ.

(المعجم ٢٥) - (باب بيان أن القارن
لا يتحلل إلا في وقت تحلل الحاج
المفرد) (التحفة ٢٥)

[٢٩٨٤-١٧٦] حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ

Chapter 25. The Pilgrim Performing *Qirân* Should Not Exit *Ihrâm* Except When The Pilgrims Performing *Ifrâd* Exit *Ihrâm*

[2984] 176 - (1229) It was narrated from ‘Abdullâh bin ‘Umar that Hafshah [may Allâh be pleased with her], the wife of the Prophet ﷺ, said: “O Messenger

of Allâh, why have the people exited *Ihrâm* when you have not exited from *Ihrâm* following your *'Umrah*?" He said: "I have matted my hair together and garlanded my sacrificial animal,^[1] so I will not exit *Ihrâm* until I offer the sacrifice."

[2985] (...) It was narrated that Hafṣah [may Allâh be pleased with her] said: "I said: O Messenger of Allâh, why have you not exited *Ihrâm*?..." a similar report (as no. 2984).

[2986] 177 - (...) It was narrated from Ibn 'Umar that Hafṣah [may Allâh be pleased with them] said: "I said to the Prophet ﷺ: 'Why have the people exited *Ihrâm* while you have not exited *Ihrâm* following your *'Umrah*?' He said: 'I have garlanded my sacrificial animal and matted my hair together, so I will not exit *Ihrâm* until I exit *Ihrâm* following *Hajj*.'"

[2987] 178 - (...) It was narrated from Ibn 'Umar that Hafṣah [may Allâh be pleased with them] said: "O Messenger of Allâh..." a *Hadîth* like that of Mâlik (no. 2984). "So I will not exit *Ihrâm* until I have offered my sacrifice."

حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] زَوْجِ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُوا، وَلَمْ تَحْلُلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي لَبَدَثُ رَأْسِي، وَلَقَدَثُ هَدِيبِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ».

[٢٩٨٥] (...) وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ لَمْ تَحْلُلْ؟ بَنَحْوِهِ.

[٢٩٨٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: قُلْتُ لِلَّنَّبِيِّ ﷺ: مَا شَأْنُ النَّاسِ حَلُوا وَلَمْ تَحْلُلْ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي فَلَدَثُ هَدِيبِي، وَلَبَدَثُ رَأْسِي، فَلَا أَحِلُّ حَتَّى أَحِلَّ مِنَ الْحَجَّ».

[٢٩٨٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا عَبْدِ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: يَا رَسُولَ اللَّهِ! بِمِثْلِ حَدِيثِ مَالِكٍ «فَلَا أَحِلُّ حَتَّى أَنْحَرَ».

^[1] See no. 3016 for details on this matter.

[2988] 179 - (...) It was narrated that Ibn ‘Umar said: “Hafṣah [may Allāh be pleased with her] told me that the Prophet ﷺ ordered his wives to exit *Ihrām* during the Farewell Pilgrimage. Hafṣah said: ‘I said: ‘What is keeping you from exiting *Ihrām* too?’’ He said: ‘I have matted my hair together and garlanded my sacrificial animal, so I will not exit *Ihrām* until I have offered my sacrifice.’’

[٢٩٨٨-١٧٩] (...) وَحَدَّثَنَا أَبْنُ عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْرُومِيُّ وَعَبْدُ الْمَجِيدِ عَنْ أَبْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: حَدَّثَنِي حَفْصَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ أَمَرَ أَرْوَاجَهُ أَنْ يَحْلِلَنَّ عَامَ حَجَّةَ الْوَدَاعِ، قَالَتْ حَفْصَةَ: فَقُلْتُ: مَا يَمْتَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَدُدْ رَأْسِيِّ، وَقَلْدُدْ هَذِبِيِّ، فَلَا أَحِلُّ حَتَّى أَنْحِرَ هَذِبِيِّ».

(المعجم ٢٦) - (باب جواز التحلل
بالإحصار وجواز القران واقتصر
القارن على طواف واحد وسعى
واحد) (التحفة ٢٦)

Chapter 26. It Is Permissible To Exit *Ihrām* If One Is Prevented From Completing *Hajj*; It Is Permissible To Perform *Qirān* And The Pilgrim Performing *Qirān* Should Perform Just One *Tawāf* And One *Sa‘ī*

[2989] 180 - (1230) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] set out to perform ‘Umrah during the *Fitnah* of Al-Hajjâj and he said: ‘If we are prevented from reaching the House, we will do what we did with the Messenger of Allâh ﷺ.’ He set out and entered *Ihrām* for ‘Umrah, and he traveled until he reached Al-Baidâ’, where he turned to his

[٢٩٨٩-١٨٠] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] خَرَجَ فِي الْفُتْنَةِ مُعْتَمِرًا، وَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ فَأَهَلَّ بِعُمَرَةَ، وَسَارَ حَتَّى إِذَا ظَهَرَ عَلَى الْبَيْدَاءِ التَّفَتَ إِلَى أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا

companions and said: ‘They are both the same.’ I ask you to bear witness that I have committed myself to performing *Hajj* with ‘*Umrah*. He set out, and when he reached the House, he circumambulated it seven times, and went between As-Ṣafā and Al-Marwah seven times, and he did not do more than that, believing that it would be sufficient for him, then he offered the sacrifice.”^[1]

[2990] 181 - (...) Nâfi‘ narrated that ‘Abdullâh bin ‘Abdullâh and Sâlim bin ‘Abdullâh spoke to ‘Abdullâh when Al-Hajjâj came to fight Ibn Az-Zubair, and said: “It does not matter if you do not do *Hajj* this year; we are afraid that there will be fighting among the people and you will not be able to reach the House.” He said: “If I am prevented from reaching the House, I will do what the Messenger of Allâh ﷺ did when I was with him, when the disbelievers of the Quraish prevented him from reaching the House. I ask you to bear witness that I have committed myself to perform ‘*Umrah*.”

He set off until he reached Dhul-Hulaifah, where he recited the *Talbiyah* for ‘*Umrah*, then he said: “If the way is clear for me, I will complete my ‘*Umrah*, and if the way is blocked, I will do what

واحدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، فَخَرَجَ حَتَّى إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعًا، وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ سَبْعًا لَمْ يَرْدُ عَلَيْهِ، وَرَأَى أَنَّهُ مُجْزِيٌّ عَنْهُ، وَأَهْدَى.

[٢٩٩٠] [١٨١-...] وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ، كَلَّمَا عَبْدَ اللَّهِ حِينَ نَزَلَ الْحَجَّاجَ لِقَاتَالِ ابْنِ الرُّبَّيرِ قَالَ: لَا يَصُرُّكَ أَنْ لَا تَحْجَّ الْعَامَ، فَإِنَّا نَخْشَى أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ وَيُحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ، قَالَ: إِنَّ حِيلَ بَيْنِي وَبَيْتِهِ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، حِينَ حَالَتْ كُفَّارُ قُرْشُونَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، فَانْطَلَقَ حَتَّى أَتَى ذَالِ الْحُلَافَةَ فَلَمَّا بَلَغَ الْعُمْرَةَ، ثُمَّ قَالَ: إِنْ خَلَّ سَبْلِي قَصْبَتُ عُمْرَتِي، وَإِنْ حِيلَ بَيْنِي وَبَيْتِهِ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا

^[1] That is, he slaughtered the *Hadî* on the tenth of Dhul-Hijjah, the Day of *An-Nahr*.

the Messenger of Allâh ﷺ did when I was with him.” Then he recited: “Indeed in the Messenger of Allâh you have a good example to follow”...^[1] Then he traveled on until he reached Zahr Al-Baidâ’, where he said: “They are both the same. If I am prevented from performing ‘Umrah, then I will be prevented from performing Hajj. I ask you to bear witness that I have committed myself to performing Hajj with ‘Umrah.”

He traveled on and bought a sacrificial animal in Qudaid, then he performed one Tawâf for both around the House and between Aş-Şafâ and Al-Marwah, then he did not exit *Ihrâm* until he exited *Ihrâm* from both on the Day of Sacrifice.”

[2991] (...) It was narrated that Nâfi’ said: “Ibn ‘Umar wanted to perform Hajj when Al-Hajjâj attacked Ibn Az-Zubair...” and he quoted a *Hadîth* like this (no. 2990), and at the end of the *Hadîth* he said: “And he used to say: ‘Whoever joins Hajj and ‘Umrah, one Tawâf is sufficient for him. And he should not exit *Ihrâm* until he exits *Ihrâm* from both.’”

[2992] 182 - (...) It was narrated from Nâfi’ that Ibn ‘Umar wanted to perform Hajj in the

مَعْهُ، ثُمَّ تَلَّا : «فَلَمَّا كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَأُ حَسَنَةٌ» [الأحزاب: ۲۱] ثُمَّ سَارَ حَتَّى إِذَا كَانَ يُظْهِرُ الْيَتَامَاءَ قَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، إِنْ حِيلَ بِيَتْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بِيَتْنِي وَبَيْنَ الْحَجَّ، أَشْهُدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةً، فَانْطَلَقَ حَتَّى ابْتَاعَ بِقَدِيدَهُ هَذِيَا، ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا بِالْبَيْتِ وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ، ثُمَّ لَمْ يَجِدْ مِنْهُمَا حَتَّى أَحْلَى مِنْهُمَا بِحَجَّةٍ، يَوْمَ النَّحرِ.

[2991] (...) وَحَدَّثَنَا ابْنُ نُعْمَرْ : حَدَّثَنَا أَبِي : حَدَّثَنَا عَيْنُدُ اللَّهِ عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عَمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيرِ، وَاقْتُصَرَ الْحَدِيثُ بِمِثْلِ هَذِهِ الْقَصَّةِ، وَقَالَ فِي آخِرِ الْحَدِيثِ، وَكَانَ يَقُولُ: مَنْ جَمَعَ بَيْنَ الْحَجَّ وَالْعُمْرَةِ كَفَاهُ طَوَافُ وَاحِدٌ، وَلَمْ يَجِدْ حَتَّى يَجِدْ مِنْهُمَا جَمِيعًا .

[2992] ۱۸۲ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ : أَخْبَرَنَا الْيَتَامَاءُ؛ وَحَدَّثَنَا

^[1] *Al-Ahzâb* 33:21.

year when Al-Hajjâj attacked Ibn Az-Zubair. It was said to him: "There will be fighting among the people and we are afraid that you will be prevented." He said: "You have a good example to follow in the Messenger of Allâh ﷺ. I will do what the Messenger of Allâh ﷺ did. I ask you to bear witness that I have committed myself to performing 'Umrah.'" Then he set out, and when he was in Zâhir Al-Baidâ' he said: "Hajj and 'Umrah are the same. Bear witness" - (one of the narrators) Ibn Rumh said: "I ask you to bear witness" - "that I have committed myself to performing Hajj along with my 'Umrah." He slaughtered a sacrificial animal that he had bought in Qudaid, then he set out, entering *Ihrâm* for both together, until he came to Makkah, where he circumambulated the House and went between Aş-Safâ and Al-Marwah, and he did not do more than that. And he did not offer a sacrifice nor shave his head nor cut his hair nor regard as permissible anything that had become forbidden to him (in *Ihrâm*) until the Day of Sacrifice came, when he slaughtered sacrificial animal shaved his head, and he thought that his first *Tawâf* was sufficient for *Hajj* and 'Umrah.

Ibn 'Umar said: "This is what the Messenger of Allâh ﷺ did."

فُتَيْبَةُ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا الْلَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ تَرَّأْسَ الْحَجَّاجَ يَابْنِ الرَّبِيعِ، فَقَيْلَ لَهُ : إِنَّ النَّاسَ كَائِنُونَ بِيَتْهُمْ قَتَالٌ، وَإِنَا نَخَافُ أَنْ يَصْدُرُوكُمْ، فَقَالَ : لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ، أَضْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنِّي أُشَهِّدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْنَاءِ قَالَ : مَا شَاءُ الْحَجَّ وَالْعُمْرَةُ إِلَّا وَاحِدٌ، اشْهَدُوكُمْ - قَالَ ابْنُ رُومِحٍ أَشَهِّدُكُمْ - أَنِّي قَدْ أَوْجَبْتُ حَجَّاً مَعَ عُمْرَتِي، وَأَهْدَى هَذِيَا اشْتَرَاهُ بِقُدْيَدٍ، ثُمَّ انطَلَقَ يُهَلِّ بِهِمَا جَمِيعًا، حَتَّى قَدَمَ مَكَّةَ، فَطَافَ بِالْيَمِينِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَرِدْ عَلَى ذَلِكَ، وَلَمْ يَنْحَرْ، وَلَمْ يَحْلُقْ، وَلَمْ يُفَصِّرْ، وَلَمْ يَحْلُلْ مِنْ شَيْءٍ حَرَمَ مِنْهُ، حَتَّى كَانَ يَوْمُ النَّحرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنَّ قَدْ قَضَى طَوَافَ الْحَجَّ وَالْعُمْرَةَ بِطَوَافِهِ الْأَوَّلِ.

وَقَالَ ابْنُ عُمَرَ : كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[2993] 183 - (...) This narration was narrated from Nâfi', from Ibn 'Umar, but he only mentioned the Prophet ﷺ at the beginning of the *Hadîth*, when it was said to him: "You will be prevented from reaching the House." He said: "Then I will do what the Messenger of Allâh ﷺ did." And it does not say at the end of the *Hadîth*: "This is what the Messenger of Allâh ﷺ did," as Al-Laith said (in no. 2992).

١٨٣-[٢٩٩٣] وَحَدَّثَنَا أَبُو الْرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ، كَلَّا هُمَا عَنْ أَيُّوبَ، عَنْ نَافِعَ، عَنْ ابْنِ عُمَرَ بِهَذِهِ الْفَقْصَةِ، وَلَمْ يَذْكُرْ التَّبَيِّنَ إِلَّا فِي أَوَّلِ الْحَدِيثِ، حِينَ قِيلَ لَهُ: يَصُدُّوكَ عَنِ الْبَيْتِ، قَالَ: إِذَا أَفْعَلْ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ فِي آخرِ الْحَدِيثِ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ، كَمَا ذَكَرَهُ الْلَّيْثُ.

Chapter 27. *Ifrâd* And *Qirâن*

(المعجم ٢٧) - (باب في الإفراد
والقرآن) (التحفة ٢٧)

[2994] 184 - (1231) It was narrated that Ibn 'Umar - according to the report of Yahyâ - said: "We entered *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj* only." According to the report of Ibn 'Awn: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj* only."

١٨٤-[٢٩٩٤] وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللَّهِ بْنُ عَوْنَ الْهَلَالِيُّ قَالَا: حَدَّثَنَا عَبَادُ بْنُ عَبَادِ الْمُهَلَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ - فِي رِوَايَةِ يَحْيَى - قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجَّ مُفْرَداً، وَفِي رِوَايَةِ ابْنِ عَوْنَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْلَلَ أَهْلَ بِالْحَجَّ مُفْرَداً.

[2995] 185 - (1232) It was narrated from Bakr, that Anas [may Allâh be pleased with them] said: "I heard the Prophet ﷺ reciting the *Talbiyah* for *Hajj* and *'Umrah* together."

١٨٥-[٢٩٩٥] وَحَدَّثَنَا سُرِيْعُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمُ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَمِّي بِالْحَجَّ وَالْعُمْرَةِ جَمِيعاً.

Bakr said: "So I narrated that to Ibn 'Umar, and he said: 'He recited the *Talbiyah* for *Hajj* only.' Then I met Anas and I told him what Ibn 'Umar had said. Anas said: 'You are treating us like little children!' I heard the Messenger of Allâh ﷺ say: "*Labbayka 'Umratan wa Hajjân* (Here I am, O Allâh, for *Hajj* and *'Umrah*)."

[2996] 186 - (...) It was narrated from Bakr bin 'Abdullâh: "Anas [may Allâh be pleased with them] told us that he saw the Prophet ﷺ joining them" - *Hajj* and *'Umrah* - he said: "I asked Ibn 'Umar and he said: 'We entered *Ihrâm* for *Hajj*.' I went back to Anas and told him what Ibn 'Umar had said, and he said: 'It is as if we were little children!'"

فَالْبَكْرُ: فَحَدَّثَنِي بْنَ عُمَرَ،
فَقَالَ: لَبَّى بِالْحَجَّ وَحْدَهُ، فَلَقِيَتْ أَنَّسًا
فَحَدَّثَهُ بِقَوْلِ ابْنِ عُمَرَ فَقَالَ أَنَّسٌ: مَا
تَعْدُونَا إِلَّا صِبِيًّانًا! سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجَّا».

١٨٦ [٢٩٩٦] - (...) وَحَدَّثَنِي أُمِيَّهُ
ابْنُ سِنْطَامَ الْعَيْشِيِّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ
زُرْبِعٍ: حَدَّثَنَا حَيْبُ بْنُ الشَّهِيدِ عَنْ بَكْرٍ
بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَنَّسٌ [رَضِيَ اللَّهُ عَنْهُ]
أَنَّهُ رَأَى النَّبِيَّ ﷺ جَمِيعَ يَتَّهِمُهَا - بَيْنَ
الْحَجَّ وَالْعُمْرَةِ - قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ،
فَقَالَ: أَهْلَلْنَا بِالْحَجَّ، فَرَجَعْتُ إِلَى أَنَّسٍ
فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ: كَانَمَا
كُنَّا صِبِيًّانًا!

Chapter 28. It Is Recommended For The Pilgrim To Perform *Tawâf Al-Qudûm*^[1] And *As-Sa'i* After It

[2997] 187 - (1233) It was narrated that Wabarah said: "I was sitting with Ibn 'Umar when a man came and said: 'Is it right for me to circumambulate the

(المعجم ٢٨) - (باب استحباب طواف القدوم للحج والسعى بعده)
(التحفة ٢٨)

١٨٧ [٢٩٩٧] - (١٢٣٣) وَحَدَّثَنَا
يَحْمَى بْنُ يَحْمَى: أَخْبَرَنَا عَبْرَةُ عَنْ
إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ وَبَرَةَ قَالَ:

[1] The *Tawâf* of arrival, performed upon the arrival to Makkah.

House before I go to the place of standing (*Al-Mawqif*)?" He said: 'Yes.' He said: 'Ibn 'Abbâs says: "Do not circumambulate the House until you have gone to the place of standing."'" Ibn 'Umar said: 'The Messenger of Allâh ﷺ performed *Hajj*, and he circumambulated the House before going to the place of standing; is the word of the Messenger of Allâh ﷺ more deserving of being followed, or the word of Ibn 'Abbâs, if you are sincere?'''

[2998] 188 - (...) It was narrated that Wabarah said: "A man asked Ibn 'Umar [may Allâh be pleased with them]: 'Should I circumambulate the House once I have entered *Ihrâm* for *Hajj*?' He said: 'What is stopping you?' He said: 'I saw the son of so-and-so disapproving of it, but you are dearer to us than him; we see that he is tempted by this world.' He said: 'Which of us' - or 'which of you' - 'is not tempted by this world?' Then he said: 'We saw the Messenger of Allâh ﷺ enter *Ihrâm* for *Hajj*, circumambulate the House and perform *Sa'i* between As-*Safâ* and Al-*Marwah*. The way of Allâh and the way of His Messenger ﷺ are more deserving of being followed than the way of so-and-so, if you are sincere.'"

كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ، فَجَاءَهُ رَجُلٌ فَقَالَ: أَيْضُلُّ لِي أَنْ أَطْوَفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقَفَ، فَقَالَ: نَعَمْ، فَقَالَ: فَإِنَّ ابْنَ عَبَّاسَ يَقُولُ: لَا تَطْفَ بِالْبَيْتِ حَتَّى تَأْتِيَ الْمَوْقَفَ، فَقَالَ ابْنُ عُمَرَ: فَقَدْ حَجَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقَفَ، فَبِقَوْلِ رَسُولِ اللَّهِ ﷺ أَحَقُّ أَنْ تَأْخُذَ، أَوْ بِقَوْلِ ابْنِ عَبَّاسٍ، إِنْ كُنْتَ صَادِقًا؟ .

[٢٩٩٨] ١٨٨ - (...) وَحَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ وَبِرَةَ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَطْوَفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجَّ؟ فَقَالَ: وَمَا يَمْتَعُكُ؟ قَالَ: إِنِّي رَأَيْتُ ابْنَ فُلَانٍ يَكْرُهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ، رَأَيْنَاهُ قَدْ فَتَنَّهُ الدُّنْيَا، فَقَالَ: وَأَيْنَا - أَوْ أَيُّكُمْ - لَمْ تَفْتَنَهُ الدُّنْيَا؟ ثُمَّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أَحْرَمَ بِالْحَجَّ، وَطَافَ بِالْبَيْتِ، وَسَعَى بَيْنَ الصَّفَّا وَالْمَرْوَةِ، فَسُئِلَ اللَّهُ وَسَنَّةُ رَسُولِهِ ﷺ أَحَقُّ أَنْ تُتَبَعَ، مِنْ شَنَّةِ فُلَانٍ، إِنْ كُنْتَ صَادِقًا؟ .

**Chapter 29. Clarifying That
The Pilgrim Who Has Entered
Ihrâm For ‘Umrah Should Not
Exit *Ihrâm* After Performing
Tawâf Before *Sa‘î*; And The
Pilgrim Who Has Entered
Ihrâm For *Hajj* Should Not
Exit *Ihrâm* After Performing
Tawâf Al-Qudûm, And The
Same Applies To The Pilgrim
Performing *Qirâن***

[2999] 189 - (1234) It was narrated that ‘Amr bin Dînâr said: “We asked Ibn ‘Umar about a man who comes to perform ‘Umrah and he circumambulates the House but he does not go between As-Şafâ and Al-Marwah - can he have intercourse with his wife?” He said: “The Messenger of Allâh ﷺ came and circumambulated the House seven times, and he prayed two *Rak’ah* behind the *Maqâm*, and he went between As-Şafâ and Al-Marwah seven times, and you have the best example in the Messenger of Allâh ﷺ.”

[3000] (...) A *Hadîth* similar to that of Ibn ‘Uyaynah (no. 2999) was narrated from ‘Amr bin Dînâr, from Ibn ‘Umar [may Allâh be pleased with them], from the Prophet ﷺ.

(المعجم ٢٩) - (بابُ بيانُ أَنَّ الْمُحْرَمَ
بِعُمْرَةِ لَا يَتَحَلَّ بِالْطَّوَافِ قَبْلَ السَّعْيِ
وَأَنَّ الْمُحْرَمَ بِحَجَّ لَا يَتَحَلَّ بِطَوَافِ
الْقَدْوَمِ وَكَذَّلِكَ الْقَارَنِ) (التَّحْفَةُ ٢٩)

[٢٩٩٩-١٨٩] حَدَّثَنِي رُهْبَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُقْيَانُ بْنُ عَيْنَةَ
عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ
عَنْ رَجُلٍ قَدِمَ بِعُمْرَةَ، فَطَافَ بِالْيَتْتَ وَلَمْ
يَطُوفْ بَيْنَ الصَّفَّا وَالْمَرْوَةِ، أَيُّّا تِيْ أَمْرَأَتَهُ؟
فَقَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْيَتْتَ
سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ،
وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ سَبْعًا، وَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ.

[٣٠٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو الرَّبِيعِ [الزَّهْرَانِيُّ] عَنْ حَمَادَ
ابْنِ زَيْدٍ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْحَ،
جَمِيعًا عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ نَحْوَ
حَدِيثِ ابْنِ عَيْنَةَ.

[3001] ١٩٠ - (١٢٣٥) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا أَبْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ ابْنِ الزُّبِيرِ عَنْ رَجُلٍ يَهْلُ بِالْحَجَّ، فَإِذَا طَافَ بِالْبَيْتِ أَيْحُلُّ أَمْ لَا؟ فَإِنْ قَالَ لَكَ: لَا يَحُلُّ، فَقُلْ لَهُ: إِنَّ رَجُلًا يَقُولُ ذَلِكَ، قَالَ: فَسَأْلُهُ فَقَالَ: لَا يَحُلُّ مِنْ أَهْلِ بِالْحَجَّ إِلَّا بِالْحَجَّ، قُلْتُ: فَإِنَّ رَجُلًا كَانَ يَقُولُ ذَلِكَ، قَالَ: يُشَكَّ مَا قَالَ، فَتَصَدَّى بِيَدِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ، فَقَالَ، فَقُلْ لَهُ: فَإِنَّ رَجُلًا كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلَ ذَلِكَ، وَمَا شَاءَ أَسْمَاءَ وَالزُّبِيرِ قَدْ فَعَلَ ذَلِكَ. قَالَ: فَجِئْتُهُ فَذَكَرْتُ لَهُ ذَلِكَ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: لَا أَدْرِي، قَالَ: فَمَا بِالْهُ لَا يَأْتِي بِنَفْسِهِ يَسْأَلُنِي؟ أَطْهَنُهُ عِرَاقِيَاً، قُلْتُ: لَا أَدْرِي، قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ فَأَخْبَرَنِي عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]

أَنَّهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عُمِّرَ، مِثْلُ ذَلِكَ، ثُمَّ

[٣٠٠١] هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا أَبْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ ابْنِ الزُّبِيرِ عَنْ رَجُلٍ يَهْلُ بِالْحَجَّ، فَإِذَا طَافَ بِالْبَيْتِ أَيْحُلُّ أَمْ لَا؟ فَإِنْ قَالَ لَكَ: لَا يَحُلُّ، فَقُلْ لَهُ: إِنَّ رَجُلًا يَقُولُ ذَلِكَ، قَالَ: فَسَأْلُهُ فَقَالَ: لَا يَحُلُّ مِنْ أَهْلِ بِالْحَجَّ إِلَّا بِالْحَجَّ، قُلْتُ: فَإِنَّ رَجُلًا كَانَ يَقُولُ ذَلِكَ، قَالَ: يُشَكَّ مَا قَالَ، فَتَصَدَّى بِيَدِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ، فَقَالَ، فَقُلْ لَهُ: فَإِنَّ رَجُلًا كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلَ ذَلِكَ، وَمَا شَاءَ أَسْمَاءَ وَالزُّبِيرِ قَدْ فَعَلَ ذَلِكَ. قَالَ: فَجِئْتُهُ فَذَكَرْتُ لَهُ ذَلِكَ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: لَا أَدْرِي، قَالَ: فَمَا بِالْهُ لَا يَأْتِي بِنَفْسِهِ يَسْأَلُنِي؟ أَطْهَنُهُ عِرَاقِيَاً، قُلْتُ: لَا أَدْرِي، قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ فَأَخْبَرَنِي عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]

أَنَّهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عُمِّرَ، مِثْلُ ذَلِكَ، ثُمَّ

“Then Abû Bakr performed *Hajj* and the first thing he did was circumambulate the House, and nothing else. Then ‘Umar did likewise, then ‘Uthmân performed *Hajj* and the first thing I saw him do was circumambulate the House and nothing else.”

“Then Mu‘âwiyah and ‘Abdullâh bin ‘Umar (performed *Hajj*), then I performed *Hajj* with Abû Az-Zubair bin Al-‘Awwâm, and the first thing he did was circumambulate the House, and nothing else. Then I saw the *Muhâjirûn* and *Anṣâr* doing that, and nothing else. Then the last one whom I saw doing that was Ibn ‘Umar, and he did not alter it to *Umrah*. Ibn ‘Umar is with them, so why don’t they ask him? No one among those who have passed away started with anything else other than circumambulating the House as soon as they arrived in Makkah, then they did not exit *Ihrâm*.”

“I saw my mother and my maternal aunt, when they came (to Makkah), they did not start with anything other than the House, which they circumambulated, then they did not exit *Ihrâm*. My mother told me that she and her sister and Az-Zubair and others came to perform *Umrah* only, and when they had touched the Corner (the Black Stone) they exited *Ihrâm*. So

حَقَّ عُمَانُ فَرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَا يَهُ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ مُعاوِيَةً وَعَبْدُ اللَّهِ بْنُ عُمَرَ، ثُمَّ حَجَجْتُ مَعَ أَبِي الرُّبَّيرِ بْنِ الْعَوَامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَا يَهُ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذَلِكَ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ آخَرَ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَقْضُهَا بِعُمْرَةٍ، وَهُدَا ابْنُ عُمَرَ عِنْدُهُمْ أَفَلَا يَسْأَلُونَهُ؟ وَلَا أَحَدٌ مِنْ مَضِنِّ، مَا كَانُوا يَنْدَأُونَ بِشَيْءٍ حِينَ يَصْعُونَ أَقْدَامَهُمْ أَوَّلَ مِنْ الطَّوَافِ بِالْبَيْتِ ثُمَّ لَا يَجْلُونَ، وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَايَ لَا تَحْلَانَ، وَقَدْ أَحْبَرَتِي أُمِّي أَنَّهَا أَفْلَكَتْ هِيَ وَأُخْتَهَا وَالرُّبَّيرُ وَفُلَانُ وَفُلَانُ بِعُمْرَةٍ قَطُّ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُوا، وَقَدْ كَذَبَ فِيمَا ذَكَرَ مِنْ ذَلِكَ.

he was lying when he told you that.”

[3002] 191 - (1236) It was narrated that Asmâ' bint Abî Bakr said: “We set out in *Ihrâm*, and the Messenger of Allâh ﷺ said: ‘Whoever has a sacrificial animal with him, let him remain in *Ihrâm*, and whoever does not have a sacrificial animal with him, let him exit *Ihrâm*.’ I did not have a sacrificial animal with me, so I exited *Ihrâm*, but Az-Zubair had a sacrificial animal with him so he did not exit *Ihrâm*.”

She said: “I put on my ordinary clothes then I went out and sat beside Az-Zubair. He said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?!’”

[٣٠٠٢] ١٩١ - (١٢٣٦) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي زُهْيرُ ابْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا رَوْحُ بْنُ عُبَيْدَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمَّهٖ صَفِيَّةَ بِنْتِ شَيْعَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَتْ: خَرَجْنَا مُحْرِمِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَذِيْ فَلْيَقْرُبْنَاهُ عَلَى إِحْرَامِهِ، وَمَنْ لَمْ يَكُنْ مَعَهُ هَذِيْ فَلْيَعْلُمْهُ» فَلَمْ يَكُنْ مَعِي هَذِيْ فَحَلَّلْتُ: وَكَانَ مَعَ الزَّيْرِ هَذِيْ فَأَمْ يَحْلِلْ.

قَالَتْ: فَلَيَسْتُ شَيْيِي ثُمَّ خَرَجْتُ فَحَلَّسْتُ إِلَى الرَّبِّيْرِ، فَقَالَ: قُومِي عَنِيْ، فَقُلْتُ: أَتَخْشَى أَنْ أَشْبَعَ عَلَيْكَ؟! .

[٣٠٠٣] ١٩٢ - (...) وَحَدَّثَنِي

عَبَاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنَبِرِيُّ: حَدَّثَنَا أَبُو هِشَامَ الْمُعَيْرَةَ بْنُ سَلَمَةَ الْمَحْزُوْمِيِّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمَّهٖ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَتْ: قَدِيمَنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهَلِّيْنَ بِالْحَجَّ، ثُمَّ ذَكَرَ

that I am going to jump on you?!”

[3004] 193 - (1237) It was narrated from Abû Al-Aswad that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr [may Allâh be pleased with them], told him that he used to hear Asmâ’ say, every time she passed by Al-Hajûn: “May Allâh send blessings and peace upon His Messenger. We stayed here with him, and at that time our burdens were light and our mounts were few, and we had few provisions. I performed ‘Umrah along with my sister ‘Âishah, and Az-Zubair, and others. When we had touched the House (i.e., completed the Tawâf and Sa’î) we exited Ihram, then we entered Ihram for Hajj in the evening.”

Hârûn said in his report: “The freed slave of Asmâ’,” and he did not name him as ‘Abdullâh.

Chapter 30. Tamattu' In Hajj

[3005] 194 - (1238) Shu‘bah narrated that Muslim Al-Qurri said: “I asked Ibn ‘Abbâs [may Allâh be pleased with them] about Mut’ah (Tamattu') in Hajj, and he said it was allowed, but

يُمثّل حديث ابن جرير غير الله قال، فقال: استرخي عنّي، استرخي عنّي، قُلْتُ: أَتَحْسِنَ أَنْ أَثِبْ عَلَيْكَ؟!

[٣٠٠٤] ١٩٣ - (١٢٣٧) وحدّثني هرون بن سعيد الأبيّي وأحمد ابن عيسى قالا: حدّثنا ابن وهب: أخبرني عمرو عن أبي الأسود؛ أنَّ عبد الله مولى أسماء بنت أبي بكر [رضي الله عنهما] حدّثه الله كان يسمع أسماء، كلما مررت بالحجّون تقول: صلى الله على رسوله [وسلام!] لقذ تزلنا معه هاتنا، ونحن يومئذ خفاف الحقائب، قليل ظهرنا، قليلة أزوادنا، فاعتمرت أنا وأختي عائشة والرّبّير وفلان وفلان، فلما مسخنا الْبَيْتَ أخللنا، ثمَّ أهمللنا من العشي بالحجّ.

قال هرون في روايته: أنَّ مولى أسماء، ولم يسمّ عبد الله.

(المعجم ٣٠) - (باب في متعة الحج) (التحفة ٣٠)

[٣٠٠٥] ١٩٤ - (١٢٣٨) حدّثنا محمد بن حاتم: حدّثنا روح بن عبادة: حدّثنا شعبة عن مسلم الفري قال: سألت ابن عباس [رضي الله عنهما] عن

Ibn Az-Zubair used to say that it was not allowed." He said: "The mother of Ibn Az-Zubair narrated that the Messenger of Allāh ﷺ allowed it, so they entered upon her and asked her. He said: 'We entered upon her and we saw a large, blind woman who said: The Messenger of Allāh ﷺ allowed it.'"

مُنْعِةُ الْحَجَّ؟ فَرَّخَصَ فِيهَا، وَكَانَ ابْنُ الرَّبِيعَ يَنْهَا عَنْهَا، فَقَالَ: هَذِهِ أُمُّ ابْنِ الرَّبِيعِ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ رَّخَصَ فِيهَا، فَادْخُلُوا عَلَيْهَا فَاسْأَلُوهَا قَالَ: فَدَخَلْنَا عَلَيْهَا، فَإِذَا امْرَأَةٌ ضَحْمَةٌ عَمِيَاءٌ، فَقَالَتْ: قَدْ رَخَصَ رَسُولُ اللَّهِ ﷺ فِيهَا.

[3006] 195 - (...) It was narrated from Shu'bah with this chain (a *Hadīth* similar to no. 3005). As for (the narration of) 'Abdur-Rahmān, it mentions *Mut'ah* but it does not say "*Mut'ah in Hajj*." As for Ibn Ja'far, he said: "Shu'bah said: 'Muslim said: 'I do not know whether it is *Mut'ah* (*Tamattu'*) in *Hajj* or *Mut'ah* with women."

۱۹۵ [۳۰۰۶] (...) وَحَدَّثَاهُ ابْنُ الْمُنْتَى: حَدَّثَنَا عَبْدُ الرَّحْمَنُ؛ وَحَدَّثَاهُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، جَمِيعًا عَنْ شُبَّابَةَ بْنِهَا الْإِسْنَادِ، فَأَمَّا عَبْدُ الرَّحْمَنِ فَفِي حَدِيثِهِ الْمُنْعِةُ، وَلَمْ يَقُلْ: مُنْعِةُ الْحَجَّ، وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ، قَالَ شُبَّابَةُ: قَالَ مُسْلِمٌ: لَا أَدْرِي مُنْعِةُ الْحَجَّ أَوْ مُنْعِةُ النِّسَاءِ.

[3007] 196 - (1239) Muslim al-Qurri heard Ibn 'Abbās [may Allāh be pleased with them] say: "The Prophet ﷺ entered *Ihrām* for 'Umrah, and his Companions entered *Ihrām* for *Hajj*. The Prophet ﷺ did not exit *Ihrām* and neither did those of his Companions who had brought sacrificial animals, but the rest of them exited *Ihrām*. Talhah bin 'Ubaidullāh was one of those who had brought a sacrificial animal, so he did not exit *Ihrām*."

۱۹۶ [۱۲۳۹-۳۰۰۷] وَحَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُبَّابَةُ: حَدَّثَنَا مُسْلِمُ الْقُرَيْشِيُّ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: أَهْلُ النَّبِيِّ ﷺ بِعُمْرَةٍ، وَأَهْلُ أَصْحَابِهِ بِحَجَّ، فَلَمْ يَحْلِ النَّبِيُّ ﷺ وَلَا مَنْ سَاقَ مَعْهُ الْهَدْيَ مِنْ أَصْحَابِهِ، وَحَلَّ بِقِيمَتِهِمْ، فَكَانَ طَلْحَةُ بْنُ عَبْيَضٍ اللَّهُ فِيمَنْ سَاقَ الْهَدْيَ، فَلَمْ يَحْلِ.

[3008] 197 - (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3007), but he said: "Among those who did not have sacrificial animals with them were Talhah bin 'Ubaidullâh and another man, so they exited *Ihrâm*."

Chapter 31. It Is Permissible To Perform 'Umrah During The Months Of Hajj

[3009] 198 - (1240) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "They used to think that 'Umrah during the months of *Hajj* was one of the greatest evils on earth, and they would make Muharram Şafer.^[1] They would say: 'When the backs of the camels have healed and the tracks of the pilgrims have become erased and Şafer is over, 'Umrah becomes permissible for those who want to perform 'Umrah.' Then the Prophet ﷺ and his Companions came on the fourth (of Dhul-Hijjah), reciting the *Talbiyah* for *Hajj*, and he told them to make it 'Umrah. This was too hard for them, and they said: 'O Messenger of Allâh, exiting *Ihrâm* to what extent?' He said: 'Completely.'"

^[1] That is, changing the name of the month.

[٣٠٠٨] ١٩٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ شَيْبَارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بْنُ هَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ مِنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلْحَةُ بْنُ عَبْدِ اللَّهِ، وَرَجُلٌ آخَرُ، فَأَخَلَّا.

(المعجم (٣١) - (باب جواز العمرة في أشهر الحج) (التحفة (٣١)

[٣٠٠٩] ١٩٨ - (١٢٤٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمَرَةَ فِي أَشْهُرِ الْحَجَّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَحْكُلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرُ، وَعَفَا الْأَثْرُ، وَانْسَلَخَ صَفَرُ حَلَّتِ الْعُمَرَةُ لِمَنِ اغْتَمَرَ، [فَأَقْدَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ صَبِيحةً رَابِعَةً، مُهْلِينَ بِالْحَجَّ، فَأَمْرَهُمْ أَنْ يَجْعَلُوهَا عُمَرَةً، فَتَعَاطَمَ ذَلِكَ عِنْدُهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَئِ الْحِلْ؟ قَالَ: «الْحِلُّ كُلُّهُ».

[3010] 199 - (...) It was narrated from Abû Al-‘Âliyah Al-Barâ’ that he heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*, then he came on the fourth day of *Dhul-Hijjah* and prayed *Subh*. ” He said: “When he had prayed *Subh*, he said: ‘Whoever wishes to make it ‘*Umrah*, let him make it ‘*Umrah*. ’”

[3011] 200 - (...) It was narrated from Shu’bah with this chain (a *Hadîth* similar to no. 3010). As for (the narration) Rawh and Yahyâ bin Kathîr, they said what Naṣr said: “The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*. ” As for Abû Shihâb, in his report it says: “We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* for *Hajj*. ” In the *Hadîth* of both of them it says: “He prayed *Subh* in Al-Bâthâ, ” except for Al-Jahdâmî, who did not say that.

[3012] 201 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Prophet ﷺ and his Companions came when four of the ten days (of *Dhul-Hijjah*) had passed, reciting *Talbiyah* for *Hajj*, and he told them to make it ‘*Umrah*. ’”

[٣٠١٠]-١٩٩ (....) حَدَّثَنَا نَصْرٌ

ابْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَئْبُوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجَّ، فَقَدِيمٌ لِأَرْبَعِ مَضِيَّنِ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصَّبْحَ، وَقَالَ، لَمَّا صَلَّى الصَّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَجْعَلْهَا عُمْرَةً».

[٣٠١١]-٢٠٠ (....) وَحَدَّثَنَا

إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْخٌ؛ وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ: حَدَّثَنَا أَبُو شِهَابٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى: حَدَّثَنَا يَحْيَى ابْنُ كَثِيرٍ، كُلُّهُمْ عَنْ شُعْبَةِ فِي هَذَا الْإِسْنَادِ، أَمَّا رَوْخُ وَيَحْيَى بْنُ كَثِيرٍ فَقَالَا كَمَا قَالَ نَصْرٌ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجَّ. وَأَمَّا أَبُو شِهَابٍ فِي رِوَايَتِهِ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُهِلُّ بِالْحَجَّ، وَفِي حَدِيثِهِمْ جَمِيعًا: فَصَلَّى الصَّبْحَ بِالْبُطْحَاءِ، حَلَّ الْجَهْضَمِيُّ فَإِنَّهُ لَمْ يَقُلْهُ.

[٣٠١٢]-٢٠١ (....) وَحَدَّثَنَا

هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْفَضْلِ السَّلْدُوسيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيْوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِيمٌ

النَّبِيُّ ﷺ وَأَصْحَابُهُ لِأَرْبَعِ خَلَوْنَ مِنَ
الْعَشِيرَ، وَهُمْ يُلْبُونَ بِالْحَجَّ، فَأَمَرَهُمْ أَنْ
يَجْعَلُوهَا عُمْرَةً.

[3013] 202 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ prayed *Subh* in *Dhu Tuwa*, and he came on the fourth day of *Dhul-Hijjah*. He told his Companions to change their *Ihrâm* to that for *‘Umrah*, except for those who had sacrificial animals with them.”

[٣٠١٣]-٢٠٢ حَدَّثَنَا عَبْدُ
ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنْ أَيُوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ
ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: صَلَّى
رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِنْي طُوَّى، وَقَدِمَ
لِأَرْبَعِ مَصَبِّينَ مِنْ ذِي الْحِجَّةِ، وَأَمَرَ
أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةَ، إِلَّا
مَنْ كَانَ مَعَهُ الْهَدْنِيُّ.

[3014] 203 - (1241) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘This is an *‘Umrah* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *Ihrâm* completely, for *‘Umrah* has been incorporated into *Hajj* until the Day of Resurrection.’”

[٣٠١٤]-٢٠٣ حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْتَهَىٰ وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مُعَاذَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ
مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ
عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ
عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ
الْهَدْنِيُّ فَلْيَحِلِّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ
دَخَلَتْ فِي الْحَجَّ إِلَى يَوْمِ الْقِيَامَةِ».

[3015] 204 - (1242) Muhammed bin Ja’far narrated: “Shubbah told us: ‘I heard Abû Hamzah Ad-Duba’î say: “I performed *Tamattu’* and some people told

[٣٠١٥]-٢٠٤ حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْتَهَىٰ وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:

me not to do that. I went to Ibn ‘Abbâs and asked him about that, and he told me to do it.”

He said: “Then I went to the Ka‘bah and slept, and someone came to me in my dream and said: ‘(Your) ‘Umrah is accepted and so is your Hajj.’ I went to Ibn ‘Abbâs and told him about what I had seen, and he said: ‘Allâhu Akbar, Allâhu Akbar! The Sunnah of Abû Al-Qâsim ﷺ.’”

سَمِعْتُ أَبَا جَمْرَةَ الصُّبَيْعِيَّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَمْرَنِي بِهَا .
قَالَ: ثُمَّ انطَّلَقْتُ إِلَى الْبَيْتِ فَبَيْتُ فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَّبِلَةٌ وَحْجٌ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللَّهُ أَكْبَرُ!
اللَّهُ أَكْبَرُ! سَنَةُ أَبِي الْفَاسِمِ ﷺ.

Chapter 32. Marking And Garlanding The Sacrificial Animal When Entering *Ihram*

[3016] 205 - (1243) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ prayed *Zuhr* in Dhul-Hulaifah, then he called for his camel and he marked it on the right side of its hump and the blood flowed, then he garlanded it with two sandals, then he rode his mount. When he reached Al-Baidâ’, he entered *Ihram* for *Hajj*.”

(المعجم ٣٢) - (باب إشعار البدن
وتقليله عند الإحرام) (التحفة ٣٢)

[٣٠١٦] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ أَبِي عَدِيٍّ، قَالَ ابْنُ الْمُشَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، سَنْ قَتَادَةَ، عَنْ أَبِي حَسَانَ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيْهِ الظَّهَرَ بِدِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِنَافِقَةٍ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الْأَيْمَنِ، وَسَلَّتِ الدَّمَ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكَبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجَّ.

[٣٠١٧] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي هَذَا الْإِسْنَادِ يَعْنِي

[3017] (...) A *Hadîth* like that of Shu‘bah was narrated from Qatâdah with this chain, except that he said: “When the Prophet of Allâh ﷺ came to Dhul-

Hulaifah," and he did not say: "He prayed *Zuhr* there."

حدِيثُ شُبَّةَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللَّهِ عَلَيْهِ السَّلَامُ لَمَّا آتَى ذَا الْحُلَيْفَةَ، وَلَمْ يَقُلْ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَا الظَّهَرَ.

[3018] 306 - (1244) It was narrated that Qatâdah said: "I heard Abû Hassân Al-A'raj say: 'A man from Banû Al-Hujaim said to Ibn 'Abbâs: 'What are these religious rulings (*Fatwa*) with which you are confusing the people, saying that whoever circumambulates the House may exit *Ihrâm*?' He said: 'This is the *Sunnah* of your Prophet ﷺ, whether you like it or not.'"

[٣٠١٨]-[١٢٤٤] مُحَمَّدُ بْنُ الْمُنْتَهَى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُنْتَهَى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُبَّةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِّنْ بَنِي الْهُجَيْمَ لِابْنِ عَبَّاسٍ: مَا هَذَا الْفُتُنُ الَّتِي قَدْ تَشَعَّفْتُ أَوْ تَشَعَّبْتُ بِالنَّاسِ، أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ عَلَيْهِ السَّلَامُ، وَإِنْ رَغِمْتُمْ.

[3019] 207 - (...) It was narrated that Abû Hassân said: "It was said to Ibn 'Abbâs: 'This idea is appealing to many people, that the one who circumambulates the House may exit *Ihrâm*, as *Tawâf* is '*Umrah*.' He said: 'It is the *Sunnah* of your Prophet ﷺ, whether you like it or not.'"

[٣٠١٩]-[...] مُحَمَّدُ بْنُ سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَبِي حَسَانَ قَالَ: قَبْلَ لِابْنِ عَبَّاسٍ: إِنَّ هَذَا الْأَمْرَ قَدْ تَشَعَّبَ النَّاسُ، مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، الطَّوَافُ عُمْرَةٌ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ عَلَيْهِ السَّلَامُ، وَإِنْ رَغِمْتُمْ.

[3020] 208 - (1245) It was narrated from Ibn Juraij: "'Atâ' informed me: 'Ibn 'Abbâs used to say: "No one circumambulates the House, whether he is a pilgrim or not, but he may exit

[٣٠٢٠]-[١٢٤٥] إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءً: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: لَا يَطُوفُ

Ihrâm.” “I said to ‘Atâ’: ‘On what basis did he say that?’ He said: ‘On the basis of the words of Allâh [the Most High]: ...And afterwards they are brought for sacrifice unto the ancient House.^[1]’ He said: “I said: ‘It is after returning from ‘Arafat.’” He said: ‘Ibn ‘Abbâs used to say: ‘It is after returning from ‘Arafat and before, and he took that from the command of the Prophet ﷺ, when he told them to exit *Ihrâm* during the Farewell Pilgrimage.”

Chapter 33. It Is Permissible For The Pilgrim Performing ‘Umrah To Shorten His Hair And He Does Not Have To Shave It. It Is Recommended For Him To Shave His Hair Or Shorten It At Al-Marwah

[3021] 209 - (1246) It was narrated that Ṭawûs said: “Ibn ‘Abbâs said: ‘Mu‘âwiyah said to me: ‘Do you know that I cut the hair of the Messenger of Allâh ﷺ at Al-Marwah with the head of an arrow?’’ I said to him: ‘All I know is that this is evidence against you.’”

[3022] 210 - (...) It was narrated from Ibn ‘Abbâs that Mu‘âwiyah

بِالْبَيْتِ حَاجٌ وَلَا غَيْرُ حَاجٍ إِلَّا حَلَّ، قُلْتُ لِعَطَاءً: مَنْ أَيْنَ يَقُولُ ذَلِكَ؟ قَالَ: مِنْ قَوْلِ اللَّهِ [تَعَالَى]: «ثُمَّ مَحَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ» [الحج: ٣٣] قَالَ: قُلْتُ: فَإِنَّ ذَلِكَ بَعْدَ الْمُعْرَفَ فَقَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: هُوَ بَعْدَ الْمُعْرَفَ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذَلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ، حِينَ أَمْرَهُمْ أَنْ يَجْلُوا فِي حَجَّةِ الْوَدَاعِ.

(المعجم ٣٣) - (باب جواز تقصير المعتمر من شعره وأنه لا يجب حلقه، وأنه يستحب كون حلقه أو تقصيره عند المروءة) (التحفة ٣٣)

[٣٠٢١] ٢٠٩- (١٢٤٦) [٣٠٢٢] ٢١٠- (...) وَحَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيَّشَةَ عَنْ هِشَامِ بْنِ حُجَّيْرٍ، عَنْ طَاؤِسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي مَعَاوِيَةُ: أَعْلَمْتَ أَنِّي قَصَرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ ﷺ عَنْهُ الْمَرْوَةَ بِعِشْقِي؟ قَلْتُ لَهُ: لَا أَعْلَمُ مَذْوِي إِلَّا حُجَّةَ عَلَيْكَ.

[٣٠٢٢] ٢١٠- (...) وَحَدَّثَنِي

[1] *Al-Hajj* 22:33.

bin Abî Sufyân told him: “I cut the hair of the Messenger of Allâh ﷺ with the head of an arrow when he was atop Al-Marwah,” or “I saw him having his hair cut with the head of an arrow when he was atop Al-Marwah.”

مُحَمَّدُ بْنُ حَاتِمٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْحٍ : حَدَّثَنِي الْحَسْنُ بْنُ مُسْلِمٍ عَنْ طَاؤِسٍ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ مُعاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ : قَصَرَتْ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ ، وَهُوَ عَلَى الْمَرْوَةِ ، أَوْ رَأَيْتُهُ يَقْصَرُ عَنْهُ بِمِشْقَصٍ ، وَهُوَ عَلَى الْمَرْوَةِ .

Chapter: *Tamattu'* And *Qirân* Are Permissible In *Hajj*

[3023] 211 - (1247) It was narrated that Abû Sa'eed said: “We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* loudly for *Hajj*. When we came to Makkah, he told us to make it '*Umrah*, except for those who had brought sacrificial animals with them. On the day of *Tarwiyah*, we went to Minâ, and entered *Ihrâm* for *Hajj*.”

[3024] 212 - (1248) It was narrated that Jâbir and Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ and we were reciting the *Talbiyah* for *Hajj* loudly.”

(المعجم ...) - (بابُ جواز التمتع في الحج و القرآن) (التحفة ...)

[٣٠٢٢] [٢١١-١٢٤٧] حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ : حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا دَاؤُدُّ عَنْ أَبِي نَضْرَةَ ، عَنْ أَبِي سَعِيدٍ قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَصْرُخُ بِالْحَجَّ صُرَاحًا ، فَلَمَّا قَلِيمْنَا مَكَّةَ أَمْرَنَا أَنْ نَجْعَلَهَا عُمْرَةً ، إِلَّا مَنْ سَاقَ الْهَذِيَّ ، فَلَمَّا كَانَ يَوْمُ النَّرْوِيَّةِ ، وَرْحَنَا إِلَى مِنْيَ ، أَهْلَلْنَا بِالْحَجَّ .

[٣٠٢٤] [٢١٢-١٢٤٨] وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ : حَدَّثَنَا مُعَلَّى ابْنُ أَسِدٍ : حَدَّثَنَا وُهَيْبُ بْنُ حَالِدٍ عَنْ دَاؤُدَ ، عَنْ أَبِي نَضْرَةَ ، عَنْ جَابِرٍ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَا : قَدِيمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَصْرُخُ بِالْحَجَّ صُرَاحًا .

[3025] (1249) It was narrated that Abû Nadrah said: "I was with Jâbir bin 'Abdullâh, and someone came to him and said: 'Ibn 'Abbâs and Ibn Az-Zubair differed concerning the two *Mut'ah*.' Jâbir said: 'They did them both with the Messenger of Allâh ﷺ, then 'Umar forbade them to us, and we did not do them again.'"'

[٣٠٢٥] (١٢٤٩) حَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَاصِمٍ، عَنْ أَبِي نَصْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَأَتَاهُ أَبِي فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الرُّبِّيرِ اخْتَلَفَا فِي الْمُتَعَيْنِ، فَقَالَ جَابِرٌ: فَعَلَنَا هُمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعْدُ لَهُمَا.

Chapter 34. The *Ihrâm* And *Hadî* Of The Prophet ﷺ

(المعجم (٣٤) - (باب إهلال النبي ﷺ)
وهدية) (التحفة (٣٤)

[3026] 213 - (1250) It was narrated from Anas [may Allâh be pleased with them] that 'Alî came from Yemen and the Prophet ﷺ said to him: "For what did you enter *Ihrâm*?" He said: "I entered *Ihrâm* for the same as the Prophet ﷺ." He said: "Were it not that I have the sacrificial animal with me, I would have exited *Ihrâm*."

[٣٠٢٦] (١٢٥٠)-٢١٣ حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ عَنْ مَرْوَانَ الْأَصْعَرِ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ عَلَيْهَا قِيمَةً مِنَ الْأَيْمَنِ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بِمَ أَهْلَلْتَ؟» فَقَالَ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَةَ، لَأَحَلَّتُ».

[3027] (...) Salîm bin Hayyân narrated a similar report (as no. 3026) with this chain.

[٣٠٢٧] (...) وَحَدَّثَنِيهِ حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْرَ قَالَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَةِ بَهْرَ «لَأَحَلَّتُ».

[3028] 214 - (1251) It was narrated from Yahyâ bin Abî Ishâq, ‘Abdul-‘Azîz bin Şuhâib and Hûmaid that they heard Anas [may Allâh be pleased with them] say: “I heard the Messenger of Allâh ﷺ entering *Ihrâm* for them both and saying: ‘*Labbayka ‘umratan wa hajjan, labbayka ‘umratan wa hajjan* (here I am for ‘Umrah and Hajj, here I am for ‘Umrah and Hajj).”

[3029] 215 - (...) Anas said: “I heard the Prophet ﷺ say: ‘*Labbayka ‘umratan wa hajjan* (here I am for ‘Umrah and Hajj).” Hûmaid said: “Anas said: ‘I heard the Messenger of Allâh ﷺ say: ‘*Labbayka bi ‘umratin wa hajj* (here I am for ‘Umrah and Hajj).”

[3030] 216 - (1252) It was narrated that Hanzalah Al-Aslâmî said: “I heard Abû Hurairah [may Allâh be pleased with them] narrating that the Prophet ﷺ said: ‘By the One in Whose Hand is my soul, the son of Mariam will certainly enter *Ihrâm* in the valley of Ar-Rawhâ’, as a pilgrim performing *Hajj* or ‘Umrah, or both.”

[٣٠٢٨] ٢١٤ - (١٢٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى أَبْنِ أَبِي إِسْحَاقَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ أَنَّهُمْ سَمِعُوا أَنَّسًا [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ تَعَالَى أَهْلَهُ بِهِمَا جَمِيعًا «لَيْكَ عُمْرَةً وَحَجَّا، لَيْكَ عُمْرَةً وَحَجَّا».

[٣٠٢٩] ٢١٥ - (...) وَحَدَّثَنِي عَلَيْهِ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ أَبْنُ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَحُمَيْدِ الطَّوِيلِ قَالَ يَحْيَى: سَمِعْتُ أَنَّسًا يَقُولُ: سَمِعْتُ النَّبِيَّ تَعَالَى يَقُولُ: «لَيْكَ عُمْرَةً وَحَجَّا». وَقَالَ حُمَيْدٌ: قَالَ أَنَّسٌ: سَمِعْتُ رَسُولَ اللَّهِ تَعَالَى يَقُولُ: «لَيْكَ بِعُمْرَةً وَحَجَّ».

[٣٠٣٠] ٢١٦ - (١٢٥٢) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَعَمْرُو التَّافِدُ وَزُهَيرُ بْنُ حَرْبٍ جَمِيعًا عَنْ أَبْنِ عُيَيْنَةَ، قَالَ سَعِيدُ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]: حَدَّثَنِي الرُّوْهِنِيُّ عَنْ حَظَّةَ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يُحَدِّثُ عَنِ النَّبِيِّ تَعَالَى قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُهَلِّ أَبْنَ مَرْيَمَ بِفَجَّ الرَّوْحَاءِ، حَاجًا أَوْ مُعْتَمِرًا، أَوْ لَيُنْتَهِنَّهُمَا».

[3031] (...) A similar report (as no. 3030) was narrated from Ibn Shihâb with this chain. He (ﷺ) said: “By the One in Whose Hand is the soul of Muhammad.”

[٣٠٣١] (...) وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْلَةً عَنْ أَبْنِ شَهَابٍ بِهَذَنَ الْإِسْنَادِ مِثْلُهُ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَنْهَا!» .

[3032] (...) It was narrated from Hanzalah bin ‘Alî Al-Aslâmî that he heard Abû Hurairah [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul...’” a similar *Hadîth* (as no. 3030).

[٣٠٣٢] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ أَبْنِ شَهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلَيِّ الْأَسْلَمِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «وَالَّذِي نَفْسِي يَنْهَا!» يُوَثِّلُ حَدِيثَهُمَا .

Chapter 35. The Number Of ‘Umrahs Performed By The Prophet ﷺ And When He Performed Them

[3033] 217 - (1253) Qatâdah narrated that Anas [may Allâh be pleased with them] told him, that the Messenger of Allâh ﷺ performed ‘Umrah four times, all of them in Dhul-Qa’dah apart from the one, which he did with his *Hajj*: The ‘Umrah from Al-Hudaybiyah or at the time of Al-Hudaybiyah, in Dhul-Qa’dah; the ‘Umrah the following year, in Dhul-Qa’dah; ‘Umrah from Ji’rânah, when he divided the spoils of Hunain in Dhul-Qa’dah; and ‘Umrah with his *Hajj*.

(المعجم ٣٥) - (باب بيان عدد عمر النبي ﷺ وزمانهن) (التحفة ٣٥)

[٣٠٣٣]-[٢١٧] (١٢٥٣) وَحَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَادَةُ أَنَّ أَنَسًا [رَضِيَ اللَّهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اغْتَمَ أَرْبَعَ عُمَرَ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمَرَةُ مِنَ الْحُدَيْبِيَّةِ، أَوْ رَمَّةُ الْحُدَيْبِيَّةِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةُ مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةُ مِنْ جِغْرَانَةَ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةُ مَعَ حَجَّتِهِ.

[3034] (...) Qatâdah narrated: “I

[٣٠٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

asked Anas: ‘How many times did the Messenger of Allâh ﷺ perform *Hajj*?’ He said: ‘One *Hajj*, and he performed *Umrah* four times,’ then he mentioned something like the *Hadîth* of Haddâb (no. 3034).

الْمُشَائِنَىٰ : حَدَّثَنِي عَبْدُ الصَّمَدِ : حَدَّثَنَا
هَمَامٌ : حَدَّثَنَا قَتَادَةُ قَالَ : سَأَلْتُ أَنَّسًا :
كَمْ حَجَّ رَسُولُ اللَّهِ ﷺ ؟ قَالَ : حَجَّةَ
وَاحِدَةً، وَاعْتَمَرَ أَرْبَعَ عَمَرٍ، ثُمَّ ذَكَرَ يَمِيلَ
حَدِيثَ هَدَابٍ .

[3035] 218 - (1254) It was narrated that Abû Ishâq said: “I asked Zaid bin Arqam: ‘How many times did you go out on military campaigns with the Messenger of Allâh ﷺ?’ He said: ‘Seventeen.’” He said: “And Zaid bin Arqam told me that the Messenger of Allâh ﷺ went out on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell Pilgrimage.”

Abû Ishâq said: “And he performed another while he was in Makkah.”

[3036] 219 - (1255) ‘Atâ’ said: “Urwah bin Az-Zubair told me: ‘Ibn ‘Umar and I were leaning on the wall outside the apartment of ‘Aishah, and we could hear the sound of her brushing her teeth. I said: ‘O Abû ‘Abdur-Râhmân, did the Prophet ﷺ perform *Umrah* in Rajab?’’ He said: ‘Yes.’ I said to ‘Aishah: ‘O my mother, did you not hear what Abû ‘Abdur-Râhmân said?’’ She said: ‘What did he say?’’ I said: ‘He said that the Prophet ﷺ

[٣٠٣٥] ٢١٨ - (١٢٥٤) وَحَدَّثَنِي
رُهْيَرُ بْنُ حَرْبٍ : حَدَّثَنَا الْحَسْنُ ابْنُ
مُوسَىٰ : حَدَّثَنَا رُهْيَرٌ عَنْ أَبِي إِسْحَاقَ قَالَ :
سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ : كَمْ غَزَوْتَ مَعَ
رَسُولِ اللَّهِ ﷺ ؟ قَالَ : سَبْعَ عَشَرَةَ، قَالَ :
وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ﷺ
غَزَا سِنْفَعَ عَشَرَةَ، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَ
حَجَّةَ وَاحِدَةً حَجَّةَ الْوَدَاعِ .

قَالَ أَبُو إِسْحَاقَ : وَيْمَكَّهَ أُخْرَىٰ .

[انظر: ٤٦٩٢]

[٣٠٣٦] ٢١٩ - (١٢٥٥) وَحَدَّثَنِي
هَرْوُنُ بْنُ عَبْدِ اللَّهِ : أَخْبَرَنَا مُحَمَّدُ ابْنُ
بَكْرٍ الْبُرْسَانِيُّ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ :
سَمِعْتُ عَطَاءً يُخْبِرُ قَالَ : أَخْبَرَنِي عُرْوَةُ
ابْنُ الزُّبَيرِ قَالَ : كُنْتُ أَنَا وَابْنُ عُمَرَ
مُشَتَّنِدَيْنِ إِلَى مُحْجَرَةِ عَائِشَةَ، وَإِنَّا لَنَسْمَعُ
ضَرْبَهَا بِالسُّواكِ تَسْتَشِنُ ، قَالَ فَقُلْتُ : يَا أَبَا
عَبْدِ الرَّحْمَنِ ! أَعْتَمَرَ النَّبِيُّ ﷺ فِي

performed ‘Umrah in Rajab.’ She said: ‘May Allāh forgive Abū ‘Abdur-Rahmān. By Allāh, he did not perform ‘Umrah in Rajab, and he did not perform ‘Umrah except that he was with him.’

He said: ‘Ibn ‘Umar was listening, and he did not deny it or affirm it; he remained silent.’

رَجِبٌ؟ قَالَ: نَعَمْ، فَقُلْتُ لِعَائِشَةَ: أَيْ أَمْنَاهُ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ: وَمَا يَقُولُ؟ قُلْتُ، يَقُولُ: اعْمَرَ النَّبِيَّ ﷺ فِي رَجِبٍ، فَقَالَتْ: يَعْفُرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ، لِعَمْرِي! مَا اعْتَمَرَ فِي رَجِبٍ، وَمَا اعْتَمَرَ مِنْ عُمْرَةً إِلَّا وَإِنَّهُ لَمَعَهُ.

قَالَ: وَابْنُ عَمْرٍ يَسْمَعُ، فَمَا قَالَ: لَا، وَلَا نَعَمْ، سَكَتَ.

[3037] 220 - (...) It was narrated that Mujāhid said: “‘Urwah bin Az-Zubair and I entered the *Masjid* and we saw ‘Abdullāh bin ‘Umar sitting beside the apartment of ‘Aishah, and the people were praying *Duha* in the *Masjid*. We asked him about their prayer and he said: ‘It is an innovation.’^[1] ‘Urwah said to him: ‘O Abū ‘Abdur-Rahmān, how many times did the Messenger of Allāh ﷺ perform ‘Umrah?’ He said: ‘Four times, one of which was in Rajab.’ We did not want to deny him or reject what he said. We heard the sound of ‘Aishah brushing her teeth in the apartment, and ‘Urwah said: ‘O Mother of the believers, did you

[٣٠٣٧]-[٢٢٠] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الرَّبِيعِ الْمَسِيْدَ، فَإِذَا عَبْدُ اللَّهِ أَبْنُ عَمْرَ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ، وَالنَّاسُ يُصْلُونَ الصُّحْنَ فِي الْمَسِيْدِ، فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِذِعَةٍ، فَقَالَ لَهُ عُرْوَةُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! كَمْ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَرْبَعَ عَمَرٍ، إِحْدَاهُنَّ فِي رَجِبٍ، فَكَرِهْنَا أَنْ نُكَذِّبُهُ وَنَرِدُ عَلَيْهِ، وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ فِي الْحُجْرَةِ، فَقَالَ عُرْوَةُ: أَلَا تَسْمَعِينَ يَا أَمَّ

^[1] In *Fath Al-Bārī*, *Al-Hāfiẓ* Ibn Hajar said: ‘Ibn ‘Umar only rebuked their persistence with it and their public demonstration of it in the *Masjid* and praying it in congregation, not that the basis of the prayer contradicts the *Sunnah*’.

not hear what Abû ‘Abdur-Râhmân said?’ She said: ‘What did he say?’ He said: ‘He said that the Prophet ﷺ performed ‘Umrah four times, one of which was in Rajab.’ She said: ‘May Allâh have mercy on Abû ‘Abdur-Râhmân. The Messenger of Allâh ﷺ did not perform ‘Umrah except he was with him, and he never performed ‘Umrah in Rajab.’”

Chapter 36. The Virtue Of The ‘Umrah Performed During Ramadân

[3038] 221 - (1256) ‘Aṭâ’ said: “I heard Ibn ‘Abbâs say: ‘The Messenger of Allâh ﷺ said to a woman from among the *Anṣâr* - Ibn ‘Abbâs mentioned her name but I forgot it - “What kept you from performing *Hajj* with us?” She said: “We only have two camels,” and the father of her son and her son had gone for *Hajj* on one camel, “and he left us the other camel so that we could carry water on it.” He said: “When Ramadân comes, go for ‘Umrah, for ‘Umrah in (that month) is equivalent to *Hajj*.”

[3039] 222 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said to a woman from among the *Anṣâr*, whose name was Umm Sinâن: “What kept you from performing *Hajj* with us?” She

المُؤْمِنَينَ إِلَى مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ فَقَالَتْ: وَمَا يَقُولُ؟ قَالَ يَقُولُ: اعْتَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ عَمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ، فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ! مَا اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَهُوَ مَعْهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

(المعجم ٣٦) - (بابُ فضل العمرة في رمضان) (التحفة ٣٦)

[٣٠٣٨]-[٢٢١-١٢٥٦] وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَمْرَأَةٍ مِنَ الْأَنْصَارِ - سَمَّا هَا أَبْنَ عَبَّاسٍ فَسَيِّئَتْ اسْمَهَا - «مَا مَنَعَكَ أَنْ تَحْجُجِي مَعَنِّا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلَّا نَاضِحَانِ فَحَجَّ أَبُو وَلِيْهَا وَابْنُهَا عَلَى نَاضِحٍ، وَرَرَكَ لَنَا نَاضِحًا نَضِحُ عَلَيْهِ، قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي، فَإِنَّ عُمْرَةَ فِيهِ تَعْدِيلٌ حَجَّةٌ».

[٣٠٣٩]-[٢٢٢...] وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الصَّبِّيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبَّاسٍ رُزْبَيْعٍ: حَدَّثَنَا حَبِيبُ الْمُعْلَمِ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

said: “Abū Fulān” - her husband - “has two camels; he and his son went for *Hajj* on one of them, and our slave uses the other one to bring water.” He said: “*Umrah* in Ramaḍān is equivalent (in reward) to *Hajj*” - or he said: “to *Hajj* with me.”

لِامْرَأَةِ مِنَ الْأَنْصَارِ، يُقَالُ لَهَا أُمُّ سِنَانٍ:
 «مَا مَنَعَكِ أَنْ تَكُونِي حَجَّجَتْ مَعَنَا؟»
 قَالَتْ: نَاضِحَانِ كَانَا لِأَبِي فُلَانِ -
 رَوْجِهَا - حَجَّ هُوَ وَابْنُهُ عَلَى أَحَدِهِمَا،
 وَكَانَ الْآخَرُ يَسْتَقِي عَلَيْهِ غُلَامُنَا، قَالَ:
 «فَعُمِرْتَةُ فِي رَمَضَانَ تَقْضِي حَجَّةَ، أَوْ
 حَجَّةَ مَعِي». .

Chapter 37. It Is Recommended To Enter Makkah From The Upper Mountain Pass And To Leave From The Lower Mountain Pass; Entering A City Via A Route Different Than The One By Which You Leave It

[3040] 223 - (1257) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ used to leave via *Ash-Shajarah* and enter via *Al-Mu’arris*. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

(المعجم ٣٧) - (باب استحباب دخول
 مكة من الشنة العليا والخروج منها من
 الشنة السفلية، ودخول بلده من طريق
 غير التي خرج منها) (التحفة ٣٧)

[٣٠٤٠] [٢٢٣-١٢٥٧] وَحَدَّثَنَا أَبُو
 بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
 نُعْمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي:
 حَدَّثَنَا عَبْيَدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
 أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ
 الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ،
 وَإِذَا دَخَلَ مَكَةَ دَخَلَ مِنَ الشَّنَّةِ الْعُلَيْمَى،
 وَيَخْرُجُ مِنَ الشَّنَّةِ السُّفَلَى. [انظر: ٣٢٨٢]

[3041] (...) It was narrated from ‘Ubaidullāh with this chain (a *Hadīth* similar to no. 3040). In the report of Zuhair he said: “The upper mountain pass which is in Al-Baṭḥā’.”

[٣٠٤١] (...) وَحَدَّثَنِيهِ زُهَيْرٌ بْنُ
 حَرْبٍ وَمُحَمَّدُ بْنُ الْمُتَنَّى قَالَ: حَدَّثَنَا
 يَحْمَى وَهُوَ الْقَطَانُ عَنْ عَبْيَدِ اللَّهِ بِهَلَدا

الإسناد، وقال في رواية زهير: العلية
التي بالبطحاء.

[3042] 224 - (1258) It was narrated from 'Aishah that when the Prophet ﷺ came to Makkah, he entered from the upper mountain pass, and departed from the lower mountain pass.

[٣٠٤٢] ٢٢٤ - (١٢٥٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ الْمُشَى: حَدَّثَنَا سُفِيَّانُ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى مَكَّةَ، دَخَلَهَا مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[3043] 225 - (...) It was narrated from 'Aishah that the Messenger of Allâh ﷺ entered from Kadâ', in the upper part of Makkah, in the Year of the Conquest.

Hishâm said: "My father used to enter from both, but my father usually entered from Kadâ'."

[٣٠٤٣] ٢٢٥ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفُتُوحِ مِنْ كَدَاءَ مِنْ أَعْلَى مَكَّةَ. قَالَ هِشَامٌ: فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا كُلَّهُمَا، وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءَ.

Chapter 38. It Is Recommended To Stay Overnight In Dhu Tuwa When Intending To Enter Makkah, And To Perform Ghusl Before Entering It, And To Enter It By Day

[3044] 226 - (1259) It was narrated from Nâfi', from Ibn 'Umar, that the Messenger of Allâh ﷺ stayed overnight in Dhu Tuwa until morning, then he entered Makkah.

(المعجم ٣٨) - (باب استحباب المبيت بذي طوى عند إرادة دخول مكة، والاغتسال للدخولها، ودخولها نهاراً) (التحفة ٣٨)

[٣٠٤٤] ٢٢٦ - (١٢٥٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عَبْيَدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ

He said: “Abdullâh used to do that.” In the report of (one of the narrators) Ibn Sa‘eed it says: “Until he prayed *Subh*.” Yahyâ said: “Or he said: ‘Until morning came.’”

[3045] 227 - (...) It was narrated from Nâfi‘ that Ibn ‘Umar did not come to Makkah without staying overnight in Dhu Tuwa, until morning came. Then he would perform *Ghusl* and then enter Makkah by day, and he mentioned that the Prophet ﷺ did that.

[3046] 228 - (...) It was narrated from Nâfi‘ that ‘Abdullâh told him, that the Messenger of Allâh ﷺ used to stop in Dhu Tuwa and stay there overnight until he prayed *Subh*, when he came to Makkah. The place where the Messenger of Allâh ﷺ offered prayers was atop a rough hillock, not in the *Masjid* which has been built there, but lower than that, on a rough hillock.

[3047] 229 - (1260) It was narrated from Nâfi‘ that ‘Abdullâh told him that the Messenger of Allâh ﷺ turned to face two prominent points in the mountain that were between

الله ﷺ بات بِذِي طُورِ حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ.

فَالَّذِي قَالَ: وَكَانَ عَبْدُ الله يَقْعُلُ ذَلِكَ، وَفِي رِوَايَةِ ابْنِ سَعِيدٍ: حَتَّى صَلَّى الصُّبْحَ، قَالَ يَحْيَى: أَوْ قَالَ: حَتَّى أَصْبَحَ.

[٣٠٤٥] ٢٢٧ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدُمُ مَكَّةَ إِلَّا بَاتَ بِذِي طُورِ، حَتَّى يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[٣٠٤٦] ٢٢٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَبِّيِّ: حَدَّثَنِي أَنَّسٌ يَعْنِي ابْنَ عِيَاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ الله حَدَّثَهُ أَنَّ رَسُولَ الله ﷺ كَانَ يَنْزِلُ بِذِي طُورِ، وَيَبْيَسُ بِهِ حَتَّى يُصْلِي الصُّبْحَ، حِينَ يَقْدُمُ مَكَّةَ، وَمُصَلَّى رَسُولِ الله ﷺ ذَلِكَ عَلَى أَكْمَةَ غَلِظَةِ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بَيْنِ ثَمَّةِ، وَلَكِنْ أَشْفَلَ مِنْ ذَلِكَ عَلَى أَكْمَةَ غَلِظَةِ.

[٣٠٤٧] ٢٢٩ - (١٢٦٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَبِّيِّ: حَدَّثَنِي أَنَّسٌ - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ الله أَخْبَرَهُ أَنَّ

himself and the tall mountain, in the direction of the Ka'bah, putting the *Masjid* that has been built there to the left of the *Masjid* that is on the edge of the rough hillock. The place where the Messenger of Allâh ﷺ offered prayers was lower than that, on the black hillock, ten cubits or so from the rough hillock. Then he (Ibn 'Umar) would pray facing the two prominent points in the tall mountain, which is between you and the Ka'bah.

رَسُولُ اللهِ ﷺ اسْتَقْبَلَ فُرْصَتَيِ الْجَبَلِ الَّذِي يَبْيَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ، نَحْوَ الْكَعْبَةِ، يَجْعَلُ الْمَسْجِدَ، الَّذِي يُنْبَىَ ثُمَّ يَسَارُ الْمَسْجِدِ الَّذِي يُطَرِّفُ الْأَكْمَةَ، وَمُصْلَنِي رَسُولِ اللهِ ﷺ أَشْفَلَ مِنْهُ عَلَى الْأَكْمَةِ السَّوَادِاءِ، يَدْعُ مِنَ الْأَكْمَةِ عَشْرَةً أَذْرِعًا أَوْ نَحْوَهَا، ثُمَّ يُصْلِنِي مُسْتَقْبِلَ الْفُرْصَتَيِنِ مِنَ الْجَبَلِ الطَّوِيلِ، الَّذِي يَبْيَكَ وَبَيْنَ الْكَعْبَةِ ﷺ.

Chapter 39. *Raml* (Walking Rapidly) Is Recommended In The *Tawâf* Of *'Umrah*, And In The First *Tawâf* Of *Hajj*

[3048] 230 - (1261) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ circumambulated the Ka'bah in the first *Tawâf*, he would walk rapidly in three circuits, and at a normal pace in (the remaining) four. When he went between Aṣ-Ṣafâ and Al-Marwah, he ran in the bottom of the valley, and Ibn 'Umar did likewise.

(المعجم (٣٩) - (باب استحباب الرمل في الطواف في العمرة، وفي الطواف الأول في الحج) (التحفة (٣٩)

[٣٠٤٨]-٢٣٠ [١٢٦١]-٢٣٠ بْكُرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُعَيْرٍ؛ وَحَدَّثَنَا أَبْنُ نُعَيْرٍ: حَدَّثَنَا عَيْنُدُ اللهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا طَافَ بِالبَيْتِ الطَّوَافَ الْأَوَّلَ، خَبَّ ثَلَاثَةً وَمَشَيْ أَرْبَعاً، وَكَانَ يَسْعَى بِطَرْكِ الْمَسِيلِ إِذَا طَافَ بِيَنِ الصَّنَاءِ وَالْمُرْوَةِ، وَكَانَ أَبْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

[٣٠٤٩]-٢٣١ (...). وَحَدَّثَنَا مُحَمَّدٌ بْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي أَبْنَ

[3049] 231 - (...) It was narrated from Nâfi', from Ibn 'Umar, that when the Messenger of Allâh ﷺ performed *Tawâf* in *Hajj* and

'Umrah upon his arrival, he would walk rapidly for three circuits of the House, then he would walk normally in (the remaining) four, then he would pray two *Rakah*, then he would go between As-Safâ and Al-Marwah.

[3050] 232 - (...) 'Abdullâh bin 'Umar said: "I saw the Messenger of Allâh ﷺ, when he came to Makkah, when he touched the Black Corner, when he first performed *Tawâf* upon his arrival, he walked rapidly for (the first) three circuits out of seven.

[3051] 233 - (1262) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ walked rapidly from the Stone to the Stone three times, and walked normally four times."

[3052] 234 - (...) It was narrated from Nâfi' that Ibn 'Umar walked rapidly from the Stone to the Stone, and he said that the Messenger of Allâh ﷺ had done that.

إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعَ،
عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا
طَافَ فِي الْحَجَّ وَالْعُمْرَةِ، أَوَّلَ مَا يَقْدِمُ،
فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافِ بِالْبَيْتِ، ثُمَّ
يَمْشِي أَرْبَعَةَ، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ
يَطُوفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ.

[٣٥٠] [٢٣٢-٢٣٣] وَحَدَّثَنِي أَبُو
الظَّاهِرِ وَحَرْمَةَ بْنِ يَحْيَىٰ - قَالَ حَرْمَةُ:
أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ
ابْنِ شِهَابٍ أَنَّ سَالِمَ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ
أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ حِينَ يَقْدِمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ
الْأَسْوَدَ، أَوَّلَ مَا يَطُوفُ حِينَ يَقْدِمُ،
يَخْبُثُ ثَلَاثَةَ أَطْوَافِ مِنَ السَّبِيعِ.

[٣٥١] [٢٣٣-٢٣٤] وَحَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ بْنُ أَبَانِ الْجُعْفَرِيِّ: حَدَّثَنَا
ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ:
رَمَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْحَجَرِ إِلَى
الْحَجَرِ ثَلَاثَةً، وَمَشَى أَرْبَعاً.

[٣٥٢] [٢٣٤-٢٣٥] وَحَدَّثَنَا أَبُو
كَامِلِ الْجَحْدَرِيِّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ
أَخْضَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ
نَافِعٍ أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى

الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَهُ.

[3053] 235 - (1263) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “I saw the Messenger of Allâh ﷺ walking rapidly from the Black Stone until he came back to it in (the first) three circuits.”

[٣٠٥٣] [٢٣٥-١٢٦٣] وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الْأَسْوَدِ حَتَّى انتَهَى إِلَيْهِ، ثَلَاثَةَ أَطْوَافٍ.

[3054] 236 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ walked rapidly in three circuits, from the Stone to the Stone.

[٣٠٥٤] [٢٣٦-...] وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ وَابْنُ جُرْيَحَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ الْحَجَرِ إِلَى الْحَجَرِ.

[3055] 237 - (1264) It was narrated that Abû At-Tufail said: “I said to Ibn ‘Abbâs: ‘Do you think that this walking rapidly around the House for (the first) three circuits and walking normally for four is *Sunnah*? For your people are saying that it is *Sunnah*.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The Messenger of Allâh ﷺ came

[٣٠٥٥] [٢٣٧-١٢٦٤] حَدَّثَنَا أَبُو كَامِلٍ فُضِيلُ بْنُ حُسَيْنِ الْجَمْدَرِيِّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الطْفَلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَرَأَيْتَ هَذَا الرَّمَلَ بِالْبَيْتِ ثَلَاثَةَ أَطْوَافٍ، وَمَسْنَى أَرْبَعَةَ أَطْوَافٍ، أَسْنَهُ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةُ نَبِيٍّ، قَالَ: فَقَالَ: صَدَقُوا، وَكَذَبُوا. قَالَ: قُلْتُ: مَا

to Makkah and the idolators said: “Muhammad and his Companions will not be able to circumambulate the House because they are unfit.” They were jealous. So the Messenger of Allâh ﷺ commanded them to walk rapidly in three circuits and to walk normally in four.’ I said to him: ‘Tell us about going between As-Safâ and Al-Marwah while riding - is it *Sunnah*? For your people are saying that it is *Sunnah*.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The people had crowded around the Messenger of Allâh ﷺ, saying: “This is Muhammad, this is Muhammad,” until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allâh ﷺ, so when they crowded around him too much, he rode, but walking and walking rapidly are better.’”

[3056] (...) Al-Jurairî narrated a similar report (as no. 3055) with this chain, except that he said: “The people of Makkah were jealous people,” and he did not say: “They were jealous of him.”

[3057] 238 - (...) It was narrated that Abû At-Tufail said: “I said to Ibn ‘Abbâs: ‘Your people are saying that the Messenger of

قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ قَدِيمٌ مَكَّةً، فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ لَا يَسْتَطِعُونَ أَنْ يَطْفُوفُوا بِالْبَيْتِ مِنَ الْهُرْبِ، وَكَانُوا يُحَسِّدُونَهُ، قَالَ: فَأَمَرَهُمْ رَسُولُ اللَّهِ أَنْ يَرْمُلُوا ثَلَاثًا، وَيَمْشُوا أَرْبَعًا، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَّا وَالْمَرْوَةِ رَأِكَمَا، أَسْهَّهُ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةً، قَالَ: صَدَقُوا وَكَذَبُوا، قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ كُثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ: هَذَا مُحَمَّدٌ، هَذَا مُحَمَّدٌ، حَتَّى خَرَجَ الْعَوَاقِقُ مِنَ الْبَيْتِ، قَالَ: وَكَانَ رَسُولُ اللَّهِ لَا يُضْرِبُ النَّاسُ بَيْنَ يَدِيهِ، فَلَمَّا كُثُرَ عَلَيْهِ رَكِبٌ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلٌ.

[٣٠٥٦] (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنْئِي: حَدَّثَنَا يَزِيدٌ: أَخْبَرَنَا الْمُعْرِيرُي بِهَذَا إِلَيْهِ أَسْنَادٌ تَحْوِهُ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ أَهْلُ مَكَّةَ قَوْمًا حُسَدَا، وَلَمْ يَقُلْ: يَحْسِدُونَهُ.]

[٣٠٥٧] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرٍ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطَّفَّيلِ قَالَ: قُلْتُ لِابْنِ

Allâh ﷺ walked rapidly around the House and between As-Şafâ and Al-Marwah, and that it is *Sunnah*.’ He said: ‘They are telling the truth and they are lying.’”

عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْيَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهُنَّ سُنَّةً، قَالَ: صَدُّقُوا وَكَذَّبُوا.

[3058] 239 - (1265) It was narrated that Abû At-Tufail said: “I said to Ibn ‘Abbâs: ‘I think I saw the Messenger of Allâh ﷺ.’ He said: ‘Describe him to me.’ I said: ‘I saw him at Al-Marwah on a camel, and the people had crowded around him.’ Ibn ‘Abbâs said: ‘That was the Messenger of Allâh ﷺ. No one pushed people aside from or turned them away from him.’”

[٣٠٥٨]-[٢٣٩] (١٢٦٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ الْأَبْجَرِ، عَنْ أَبِي الطُّفْلِيْنَ قَالَ: فُلِّتْ لِابْنِ عَبَّاسٍ: أُرَانِي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَصِفَةٌ لِي، قَالَ قُلْتُ: رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَى نَاقَةٍ، وَقَدْ كُثِرَ النَّاسُ عَلَيْهِ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ذَاكَ رَسُولُ اللَّهِ ﷺ إِنَّهُمْ كَانُوا لَا يُدْعُونَ عَنْهُ وَلَا يُكَهُرُونَ.

Chapter 40. It Is Recommended To Touch The Two Yemeni Corners In *Tawâf* And Not The Other Two Corners

[3059] 240 - (1266) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ and his Companions came to Makkah, and they had been weakened by the fever of *Yathrib*. The idolators said: ‘Tomorrow there will come to you people who have been weakened by fever and they have suffered greatly because of it,’ and they (the idolators) sat beside the

(المعجم ٤) - (باب استحباب استلام الركنين اليمانيين في الطواف، دون الركنين الآخرين) (التحفة ٤٠)

[٣٠٥٩]-[٢٤٠] (١٢٦٦) وَحَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ، وَقَدْ وَهَتَّهُمْ حُمَّى يَئِربَ، قَالَ الْمُسْرِكُونَ: إِنَّهُ يَقْدِمُ عَلَيْكُمْ غَدًا قَوْمٌ قَدْ وَهَتَّهُمُ الْحُمَّى، وَلَقُوا مِنْهَا

Hijr. The Prophet ﷺ commanded them (the Companions) to walk rapidly in three circuits, and to walk normally between the two Corners, so that the idolators could see their endurance. The idolators said: 'These people whom you said had been weakened by fever are stronger than such-and-such.'

Ibn 'Abbâs said: "Nothing prevented him from ordering them to walk rapidly in all the circuits except his kindness towards them."

[3060] 241 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ walked rapidly and walked quickly around the House in order to show the idolators his strength."

[3061] 242 - (1267) It was narrated that 'Abdullâh bin 'Umar said: "I did not see the Messenger of Allâh ﷺ touch any part of the House, apart from the two Yemeni Corners."

[3062] 243 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ did

شدة، فجعلوا ممّا يلي الحجر، وأمرهم
البيهقي أن يرمّلوا ثلاثة أشواط،
ويمشو ما بين الركبتين، ليرى المشركيّن
جلدتهم، فقال المشركون: هؤلاء الذين
رعنتم أن الحمى قد وھتّهم، هؤلاء
أجلد من كذا وكذا.

قال ابن عباس: ولم يمنعه أن يأمرهم
أن يرمّلوا الأشواط كلها، إلا الإبقاء
عليهم.

[٣٠٦٠] ٢٤١ (...) وحدّثني
عمرٌ والنّاقد وأبُن أبي عمرٍ وأحمدُ أبُن
عبدة، جمِيعاً عن ابن عيّنة - قال أبُن
عبدة: حدثنا سفيان - عن عمرٍ، عن
عطاءٍ، عن ابن عباس قال: إنما سعى
رسول الله ﷺ ورمل باليت، ليرى
المشركيّن قوّتهم.

[٣٠٦١] ٢٤٢ (...) وحدّثنا
يعْمَى بن يعْمَى: أخبرنا الليث، وحدّثنا
فتيّة: حدثنا ليث عن ابن شهاب، عن
سالم بن عبد الله، عن عبد الله بن عمر
أنه قال: لم أر رسول الله ﷺ يمسح من
البيت، إلا الركبتين اليمانيتين.

[٣٠٦٢] ٢٤٣ (...) وحدّثني أبو
الطاهر وحرمه - قال أبو الطاهر:

not touch any of the corners of the House except the Black Corner and that which is next to it, in the direction of the houses of the Jumahis.”

[3063] 244 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ used to touch only the (Black) Stone and the Yemeni Corner.”

[3064] 245 - (1268) It was narrated that Ibn ‘Umar said: “I did not stop touching these two Corners, the Yemeni and the Stone, since I saw the Messenger of Allâh ﷺ touching them, in hardship and in ease.”

[3065] 246 - (...) It was narrated that Nâfi‘ said: “I saw Ibn ‘Umar touching the Stone with his hand, then he kissed his hand and said: ‘I did not stop this since I saw the Messenger of Allâh ﷺ doing it.’”

أَخْبَرَنَا - عَبْدُ اللَّهِ بْنُ وَهْبٍ : أَخْبَرَنِي يُونُسٌ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنُ الْأَسْوَدُ وَالَّذِي يَلِيهِ، مِنْ نَحْوِ دُورِ الْجَمَّاعَيْنَ .

[٣٠٦٣] ٢٤٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَسْتَلِمُ إِلَّا الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَّ .

[٣٠٦٤] ٢٤٥ - (١٢٦٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى وَرَهْبَرُ بْنُ حَرْبٍ وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، - قَالَ ابْنُ الْمُنْتَهَى : حَدَّثَنَا يَحْيَى - عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ؛ الْيَمَانِيَّ وَالْحَجَرَ، مُذْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا، فِي شِلَّةٍ وَلَا رَخَاءً.

[٣٠٦٥] ٢٤٦ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي خَالِدٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ،

ثُمَّ قَبَلَ يَدَهُ، وَقَالَ: مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ
رَسُولَ اللَّهِ يَعْلَمُ يَفْعُلُهُ.

[3066] 247 - (1269) Ibn ‘Abbâs said: “I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni Corners.”

[٣٠٦٦]-٢٤٧ [١٢٦٩] وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ قَنَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ أَنَّ أَبَا الطُّفْيُلِ الْبَكْرِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ أَرَ رَسُولَ اللَّهِ يَعْلَمُ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيْنِ.

Chapter 41. It Is Recommended To Kiss The Black Stone During Circumambulation (*Tawâf*)

[3067] 248 - (1270) It was narrated from Sâlim that his father told him: “Umar bin Al-Khaṭâb kissed the (Black) Stone, then he said: ‘By Allâh, I know that you are just a stone, and were it not that I saw the Messenger of Allâh ﷺ kissing you I would not have kissed you.’”

Hârûn added in his report: “Amr said: ‘And Zaid bin Aslam narrated a similar report to me from his father Aslam.’”

(المعجم ٤١) - (باب استحباب تقبيل
الحجر الأسود في الطواف)
(التحفة ٤١)

[٣٠٦٧]-٢٤٨ [١٢٧٠] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ وَعَمْرُو؛ وَحَدَّثَنِي هَرُونُ ابْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمٍ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قَبَلَ عَمْرُو بْنُ الْحَطَابِ الْحَجَرَ، ثُمَّ قَالَ: أَمَّا وَاللَّهِ! لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَأَنَّكَ رَأَيْتُ رَسُولَ اللَّهِ يَعْلَمُ يَقْبِلُكَ مَا فَيْتُكَ.

رَأَدَ هَرُونُ فِي رِوَايَتِهِ: قَالَ عَمْرُو: وَحَدَّثَنِي بِمِثْلِهِ رَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ أَسْلَمَ.

[3068] 249 - (...) It was narrated from Ibn ‘Umar that ‘Umar kissed the Stone and said: “I am kissing you, although I know that you are just a stone, but I saw the Messenger of Allâh ﷺ kiss you.”

[٣٠٦٨] ٢٤٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ، وَقَالَ : إِنِّي لَا فِتْلَكَ وَإِنِّي لَا عِلْمٌ أَنَّكَ حَجَرٌ، وَلَكِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبِلُكَ .

[3069] 250 - (...) It was narrated that ‘Abdullâh bin Sarjis said: “I saw the bald one” - meaning ‘Umar bin Al-Khatâb - “kissing the Stone and saying: ‘By Allâh, I am kissing you, although I know that you are just a stone, and you can neither cause harm nor bring benefit. Were it not that I saw the Messenger of Allâh ﷺ kiss you, I would not have kissed you.””

[٣٠٦٩] ٢٥٠ - (...) وَحَدَّثَنَا خَلَفُ بْنُ هَشَامَ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلِ وَقَتْبِيَّةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَادٍ، قَالَ : خَلَفٌ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ الْأَخْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِنَ قَالَ : رَأَيْتُ الْأَصْلَعَ يَعْنِي عُمَرَ [بْنَ الْخَطَابِ]، يُقْبِلُ الْحَجَرَ وَيَقُولُ : وَاللَّهِ! إِنِّي لَا فِتْلَكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ . وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلِ : رَأَيْتُ الْأَصْلَعَ .

[3070] 251 - (...) It was narrated that ‘Âbis bin Rabî‘ah said: “I saw ‘Umar kissing the Stone and saying: ‘I am kissing you although I know that you are just a stone. Were it not that I saw the Messenger of Allâh ﷺ kissing you, I would not have kissed you.””

[٣٠٧٠] ٢٥١ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرَهْبَيْرُ بْنُ حَرْبٍ وَابْنُ ثَمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعاوِيَةَ، - قَالَ يَحْيَى : أَخْبَرَنَا أَبُو مُعاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِسٍ بْنِ رَبِيعَةَ قَالَ : رَأَيْتُ عُمَرَ

يُقْبَلُ الْحَجَرُ وَيَقُولُ: إِنِّي لَا أَقْبِلُكَ، وَأَغْأَمُ
أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ
اللهِ يُقْبَلُكَ لَمْ أَقْبِلُكَ.

[٣٠٧١] ٢٥٢ - [١٢٧١] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرَهْبَرْ بْنُ حَرْبٍ،
جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا
وَكِيعٌ - عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَّةَ قَالَ: رَأَيْتُ
عُمَرَ قَبْلَ الْحَجَرِ وَالْتَّرْمَةِ، وَقَالَ: رَأَيْتُ
رَسُولَ اللهِ يُقْبَلُكَ حَفِيًّا.

[٣٠٧٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ
الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ
بِهَلْذَا الْإِسْنَادِ، - قَالَ: وَلَكُنِّي رَأَيْتُ
أَبَا الْقَاسِمِ يُقْبَلُكَ حَفِيًّا، وَلَمْ يَقُلْ:
وَالْتَّرْمَةُ.

(المعجم ٤٢) - (باب جواز الطواف)
على بعير وغيره، واستلام الحجر
بمحجن ونحوه للراكب) (التحفة ٤٢)

[٣٠٧٣] ٢٥٣ - [١٢٧٢] وَحَدَّثَنِي
أَبُو الطَّاهِيرِ وَخَزَمَةُ بْنُ يَخْنَى قَالَ:
أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ
شَهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ

[3071] 252 - (1271) It was narrated that Suwaid bin Ghafalalah said: "I saw 'Umar kissing the Stone and clinging to it, and he said: 'I saw the Messenger of Allâh ﷺ taking an interest in you.'"

Chapter 42. It Is Permissible To Circumambulate The Ka'bah On A Camel And The Like, And For One Who Is Riding To Touch The (Black) Stone With A Crooked Staff And The Like

[3073] 253 - (1272) It was narrated from Ibn 'Abbas that the Messenger of Allâh ﷺ circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, and he touched the Corner with a crooked staff.

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمَحْجَنٍ.

[3074] 254 - (1273) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ circumambulated the House during the Farewell Pilgrimage, on his mount, touching the (Black) Stone with his crooked staff, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[3075] 255 - (...) Jâbir bin 'Abdullâh said: "During the Farewell Pilgrimage, the Prophet ﷺ circumambulated the House and went between Aş-Şafâ and Al-Marwah on his mount, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[٣٠٧٤]-٢٥٤ [١٢٧٣] وَحدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، فِي حَجَّةِ الْوَدَاعِ، عَلَى رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمَحْجَنِهِ، لِأَنَّ يَرَاهُ النَّاسُ، وَلِيُشَرِّفَ، وَلِيُسَأَلُوهُ، فَإِنَّ النَّاسَ عَشُورٌ.

[٣٠٧٥]-٢٥٥ [١٢٧٤] وَحدَّثَنَا عَلَيْهِ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ؛ وَحدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّبِّيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ، بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، لِيَرَاهُ النَّاسُ، وَلِيُشَرِّفَ وَلِيُسَأَلُوهُ، فَإِنَّ النَّاسَ عَشُورٌ. وَلَمْ يَذْكُرْ ابْنُ خَشْرَمٍ: وَلِيُسَأَلُوهُ فَقَطْ.

[3076] 256 - (1274) It was narrated that 'Aishah said: "During

[٣٠٧٦]-٢٥٦ [١٢٧٤] وَحدَّثَنَا الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا

the Farewell Pilgrimage the Prophet ﷺ circumambulated the Ka'bah on his camel and touched the Corner, lest the people be beaten away from him.”

شَعِيبُ بْنُ إِسْحَاقَ عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَافَ
الْأَبْيَضُ ﷺ فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ،
عَلَى بَعِيرِهِ، يَسْتَلِمُ الرُّكْنَ، كَرَاهِيَّةٌ أَنْ
يُصْرَبَ عَنْهُ التَّاسُ.

[3077] 257 - (1275) Ma'rûf bin Kharrabûdîh said: “I heard Abû At-Tufail say: ‘I saw the Messenger of Allâh ﷺ circumambulating the House and touching the Corner with a crooked staff that he had with him, and kissing the crooked staff.’”

[٣٠٧٧]-٢٥٧ [١٢٧٥] وَحدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْتَهَىٰ: حَدَّثَنَا سُلَيْمَانُ ابْنُ
دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا مَعْرُوفُ بْنُ
خَرْبُوذَ قَالَ: سَمِعْتُ أَبَا الطَّفَيْلِ يَقُولُ:
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْبَيْتِ،
وَيَسْتَلِمُ الرُّكْنَ بِمُحْجَنٍ مَعَهُ، وَيَقْبَلُ
الْمُحْجَنَ.

[3078] 258 - (1276) It was narrated that Umm Salamah said: “I complained to the Messenger of Allâh ﷺ that I was sick and he said: ‘Circumambulate behind the people riding.’” She said: “So I circumambulated (the Ka'bah), and at that time the Messenger of Allâh ﷺ was praying beside the House, and reciting: By the Tûr (Mount). And by the Book Inscribed.”^[1]

[٣٠٧٨]-٢٥٨ [١٢٧٦] وَحدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرِأتُ عَلَى مَالِكٍ
عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نُوَفَّلٍ،
عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بْنَتِ أَبِي سَلَمَةَ،
عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: شَكُوتُ إِلَى
رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ:
«طُوفِي مِنْ وَرَاءِ التَّاسِ وَأَنْتَ رَاكِبٌ»
قَالَتْ: فَطُفِتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ
يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ:
«وَالظُّورِ وَكَتَبِ مَسْطُورِ».

^[1] At-Tûr 52.

**Chapter 43. Clarifying That
Sâ'i Between As-Şafa And Al-
Marwah Is A Pillar Of Hajj,
Without Which Hajj Is Not
Valid**

[3079] 259 - (1277) It was narrated from Hishâm bin 'Urwah that his father said: "I said to 'Âishah: 'I think that if a man does not go between As-Şafâ and Al-Marwah, it does not matter.' She said: 'Why?' I said: 'Because Allâh, the Most High, says: "Verily, As-Şafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the going (Tawâf) between them (As-Şafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower".'"^[1] She said: 'A person's Hajj or 'Umrah is not complete if he does not go between As-Şafâ and Al-Marwah. If it was as you say, then it would be: "It is not a sin on him if he does not go between them." Do you know what that was revealed about? That was revealed about the *Anṣâr* (the People of Yathrib) who during the *Jâhiliyyah* used to enter *Ihrâm* for two idols by the sea shore, which were called Isâf and Nâ'ilah. Then they would come and run between As-Şafâ

(المعجم ٤٣) - (بابُ بَيْانِ أَنَّ السُّعْيَ
بَيْنَ الصَّفَّا وَالْمَرْوَةِ رَكْنٌ لَا يَصْحُ
الْحَجُّ إِلَّا بِهِ) (التحفة ٤٣)

[٣٠٧٩]-[١٢٧٧] ٢٥٩ - وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَ قُلْتُ لَهَا: إِنِّي لَأَطْلُنُ رَجُلًا، لَوْلَمْ
يَطْفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ، مَا ضَرَّهُ،
قَالَتْ: لِمَ؟ قُلْتُ: لِأَنَّ اللَّهَ تَعَالَى يَقُولُ:
﴿إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ﴾ [البقرة: ١٥٨]
إِلَى آخر الآية، فَقَالَتْ: مَا أَتَمَ اللَّهُ
حَجَّ امْرِئٍ وَلَا عُمْرَةً لَمْ يَطْفُ بَيْنَ
الصَّفَّا وَالْمَرْوَةِ، وَلَوْ كَانَ كَمَا تَقُولُ
لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطْلُوفَ
بِهِمَا، وَهُلْ تَدْرِي فِيمَا كَانَ ذَاكَ؟ إِنَّمَا
كَانَ ذَاكَ أَنَّ الْأَنْصَارَ كَانُوا يُهْلُكُونَ فِي
الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَى شَطَّ الْبَحْرِ، يُقَاتِلُونَ
لَهُمَا إِسَافٌ وَنَائِلٌ، ثُمَّ يَجِيدُونَ فِي طُوفُونَ
بَيْنَ الصَّفَّا وَالْمَرْوَةِ، ثُمَّ يَحْلِقُونَ، فَلَمَّا
جَاءَ إِلَاسْلَامُ كَرِهُوا أَنْ يَطْلُوفُوا بَيْنَهُمَا،
لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ،
قَالَتْ: فَأَنْزَلَ اللَّهُ عَرَّ وَجَلَّ: ﴿إِنَّ الصَّفَّا

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

and Al-Marwah, then they would shave their heads. When Islam came, they did not like to go between them, because of what they used to do during the *Jâhilîyyah*. She said: ‘Then Allâh, the Mighty and Sublime, revealed: “Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh...”, then they went between them.’”

[3080] 260 - (...) Hishâm bin 'Urwah said: My father told me: I said to 'Âishah: “I do not think there is any sin on me if I do not go between Aş-Şafâ and Al-Marwah.” She said: “Why?” I said: “Because Allâh, the Mighty and Sublime, says: “Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh...”^[1] -mentioning the verse. She said: “If it was as you say, then it would be: ‘It is not a sin on him if he does not go between them.’ This was revealed concerning some of the *Anṣâr* who, when they entered *Ihrâm* during the *Jâhilîyyah*, they entered *Ihrâm* for *Manât*, and they thought that it was not permissible for them to go between Aş-Şafâ and Al-Marwah. When they came with the Prophet ﷺ for *Hajj*, they mentioned that to him, and Allâh, the Mighty and Sublime, revealed this verse. By Allâh, a person's *Hajj* is not complete if he does not go between Aş-Şafâ and Al-Marwah.”

وَالْمَرْوَةُ مِنْ شَعَابِ اللَّهِ، إِلَى آخِرِهَا،
قَالَتْ: فَطَافُوا.

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَانَةَ:
حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي قَالَ:
قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَيْ جُنَاحًا أَنْ لَا
أَطْوَفَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ، قَالَتْ: لِمَ؟
قُلْتُ: لِأَنَّ اللَّهَ عَزَّ وَجَلَ يَقُولُ: «إِنَّ
الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ» الْآيَةُ،
فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلَا
جُنَاحٌ عَلَيْهِ أَنْ لَا يَطْوَفَ بِهِمَا، إِنَّمَا أَنْزَلَ
هَذَا فِي أَنَاسٍ مِنَ الْأَنْصَارِ، كَانُوا إِذَا
أَهْلُوا، أَهْلُوا لِمَنَاهَةِ الْجَاهِلِيَّةِ، فَلَا
يَحِلُّ لَهُمْ أَنْ يَطْوَفُوا بَيْنَ الصَّفَّا وَالْمَرْوَةِ،
فَلَمَّا قَلَمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجَّ ذَكَرُوا
ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَ هَذِهِ الْآيَةَ،
فَلَعْمَرِي مَا أَنَّمَ اللَّهُ حَجَّ مَنْ لَمْ يَطْفُ بَيْنَ
الصَّفَّا وَالْمَرْوَةِ.

^[1] Al-Baqarah 2:158.

[3081] 261 - (...) It was narrated that 'Urwah bin Az-Zubair said: "I said to 'Aishah, the wife of the Prophet ﷺ: 'I do not think it matters if someone does not go between As-Ṣafâ and Al-Marwah, and I do not mind if I do not go between them.' She said: 'What a bad thing you have said, O son of my sister! The Messenger of Allâh ﷺ went between them and so did the Muslims, and it became *Sunnah* (prescribed). Rather those who entered *Ihrâm* for the false goddess Manât who was in Al-Mushallal did not go between As-Ṣafâ and Al-Marwah. When Islam came, we asked the Prophet ﷺ about that, and Allâh, the Mighty and Sublime, revealed: 'Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* of the House to perform the going (*Tawâf*) between them (As-Ṣafâ and Al-Marwah)...'"^[1] If it was as you say, it would be: 'It is not a sin on him if he does not go between them.'"

Az-Zuhri said: "I mentioned that to Abû Bakr bin 'Abdur-Râhmân bin Al-Hârith bin Hishâm, and he was impressed by it, and said: 'This is knowledge. I heard some of the scholars say: "Those among the Arabs who did not go between As-Ṣafâ and Al-

النَّاقُدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيُّونَةَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُعِيَانُ - قَالَ: سَمِعْتُ الرُّهْرِيَّ يُحَدِّثُ عَنْ عُزْرَوَةَ بْنِ الْمُبَرِّي قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: مَا أَرَى عَلَى أَحَدٍ، لَمْ يَطْفَلْ بِيَنَ الصَّفَّا وَالْمَرْوَةَ، شَيْئًا، وَمَا أَبَلَى أَنْ لَا أَطْوَافَ بِيَنْهُمَا، قَالَتْ: بِسْنَ مَا قُلْتَ، يَا ابْنَ أَخْنَى! طَافَ رَسُولُ اللَّهِ ﷺ، وَطَافَ الْمُسْلِمُونَ، فَكَانَتْ سُنَّةً، وَإِنَّمَا كَانَ مَنْ أَهْلَ لِمَنَاهَا الطَّاغِيَةَ، الَّتِي بِالْمُسْلِلِ، لَا يَطْوُفُونَ بِيَنَ الصَّفَّا وَالْمَرْوَةَ مِنْ إِلَاسْلَامٍ سَأَلْنَا النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَّابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا» وَلَوْ كَانَتْ كَمَا تَقُولُ، لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطْوَفَ بِهِمَا .

قَالَ الرُّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، فَأَعْجَبَهُ ذَلِكَ، وَقَالَ: إِنَّ هَذَا الْعِلْمُ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطْوُفُ

^[1] Al-Baqarah 2:158.

Marwah said that going between these two rocks was a matter of *Jâhiliyyah*. Others among the *Anṣâr* said: ‘We are only commanded to circumambulate the House, and we are not commanded to go between As-Ṣafâ and Al-Marwah.’ Then Allâh, the Mighty and Sublime, revealed: “Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh...”^[1]

Abû Bakr bin ‘Abdur-Râhmân said: “I think that it was revealed concerning both groups.”

[3082] 262 - (...) It was narrated that Ibn Shihâb said: “Urwah bin Az-Zubair said: ‘I asked ‘Âishah...’” and he quoted a similar *Hadîth* (as no. 3081). He said in the *Hadîth*: “When they asked the Messenger of Allâh ﷺ about that they said: ‘O Messenger of Allâh, we used to feel reluctant to go between As-Ṣafâ and Al-Marwah.’ Then Allâh, the Mighty and Sublime, revealed: “Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *‘Umrah* of the House to perform the going (*Tawâf*) between them (As-Ṣafâ and Al-Marwah)...”^[2] ‘Âishah said: ‘The Messenger of Allâh ﷺ established the going between them as *Sunnah*, so no one should forsake going between them.’”

بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنْ الْعَرْبِ، يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ الْآخِرُونَ مِنَ الْأَنْصَارِ: إِنَّا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ، وَلَمْ نُؤْمِرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَâبِ اللَّهِ». قَالَ أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ: فَأَرَادَهَا قَدْ نَزَّلَتْ فِي هُؤُلَاءِ وَهُؤُلَاءِ.

[٣٠٨٢] ٢٦٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُشَّى: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ أَبْنِ شَهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الرَّبِّيْرِ قَالَ: سَأَلْتُ عَائِشَةَ، وَسَاقَ الْحَدِيثَ يَنْحُوهُ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ عَزَّ وَجَلَّ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا تَسْرَحُونَا أَنْ نَطْوُفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَâبِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا». قَالَتْ عَائِشَةُ: فَذَسَّ رَسُولُ اللَّهِ عَزَّ وَجَلَّ الطَّوَافَ بِيَنْهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَنْرُكَ الطَّوَافَ بِهِمَا.

^[1] *Al-Baqarah* 2:158.

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

[3083] 263 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Âishah told him that before the *Anṣâr* became Muslim, they and (the tribe of) Ghassân used to enter *Ihrâm* for Manât, and they felt reluctant to go between Aṣ-Ṣafâ and Al-Marwah, because that had been the practice of their forefathers; the one who entered *Ihrâm* for Manât did not go between Aṣ-Ṣafâ and Al-Marwah. They asked the Messenger of Allâh ﷺ about that when they accepted Islam, and Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* of the House to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower".^[1]

[3084] 264 - (1278) It was narrated that Anas said: "The *Anṣâr* did not like to go between Aṣ-Ṣafâ and Al-Marwah until Allâh revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* of the House to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwah)...".^[2]

[٣٠٨٣]-٢٦٣ (.) وحدّثني حرمته بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ مُعْرُوْةَ ابْنِ الرُّبِّيرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ الْأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا، هُمْ وَغَسَانُ، يُهْلُوْنَ لِمَنَاهَةَ، فَتَحَرَّجُوا أَنْ يَطْوُفُوا بَيْنَ الصَّفَّا وَالْمَرْوَةَ، وَكَانَ ذَلِكَ سُنَّةً فِي أَبَائِهِمْ، مَنْ أَخْرَمَ لِمَنَاهَةَ لَمْ يَطْفُ بَيْنَ الصَّفَّا وَالْمَرْوَةَ، وَإِنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ جِئَ أَسْلَمُوا، فَأَنَّهُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: «إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوُفَ بِهِمَا وَمَنْ نَطَقَ حِيْزَرًا فَإِنَّ اللَّهَ سَارِعٌ إِلَيْهِ».

[٣٠٨٤]-٢٦٤ (١٢٧٨) وحدّثنا أبو بكر بن أبي شيبة: حدّثنا أبو معاوية عن عاصم، عَنْ أَنَسِي قَالَ: كَانَتِ الْأَنْصَارُ يَكْرَهُونَ أَنْ يَطْوُفُوا بَيْنَ الصَّفَّا وَالْمَرْوَةَ، حَتَّى نَزَّلَتْ: «إِنَّ الصَّفَّا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوُفَ بِهِمَا».

^[1] Al-Baqarah 2:158.

^[2] Al-Baqarah 2:158.

Chapter 44. Clarifying That *Sâ'i* Should Not Be Repeated

[3085] 265 - (1279) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ and his Companions did not go between As-Şafâ and Al-Marwah except once."

[3086] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 3085) with this chain, and he said:... "except once; the first *Tawâf*."^[1]

Chapter 45. It Is Recommended For The Pilgrim To Continue Reciting The *Talbiyah* Until He Starts Stoning *Jamrat Al-'Aqabah* On The Day Of Sacrifice

[3087] 266 - (1280) It was narrated that Usâmah bin Zaid said: "I rode behind the Messenger of Allâh ﷺ from 'Arafât. When the Messenger of Allâh ﷺ reached the left-hand pass that is before Al-Al-Muzdalifah, he dismounted and urinated, then he came, and I poured water for *Wuḍû'* for him, and he did a light

(المعجم ٤٤) - (بابُ بيان أن السعي لا يكرر) (التحفة ٤٤)

[٣٠٨٥] ٢٦٥ - (١٢٧٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْحٍ: أَخْبَرَنِي أَبُو الرَّبِّيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمْ يَطْفَلْ الَّتِي طَافَ وَلَا أَصْحَابُهُ، يَئِنَ الصَّفَا وَالْمَرْوَةَ، إِلَّا طَوَافًا وَاحِدًا.

[٣٠٨٦] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْحٍ بِهَذَا إِلَسْنَادِ مِثْلِهِ، وَقَالَ: إِلَّا طَوَافًا وَاحِدًا، طَوَافَةُ الْأَوَّلَ.

(المعجم ٤٥) - (بابُ استحباب إداماة الحاج التلبية حتى يشرع في رمي جمرة العقبة يوم النحر) (التحفة ٤٥)

[٣٠٨٧] ٢٦٦ - (١٢٨٠) وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ وَفُؤَيْبَةَ بْنُ سَعِيدٍ وَابْنُ حُجْرَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ

^[1] The meaning is performing *Sâ'i* as they call the going between As-Şafâ and Al-Marwah *Tawâf* as well as *Sâ'i*.

Wudū'. Then I said: 'The prayer, O Messenger of Allāh.' He said: 'The prayer is still ahead of you.' Then the Messenger of Allāh ﷺ rode until he came to Al-Al-Muzdalifah, where he prayed. Then Al-Fadl rode behind the Messenger of Allāh ﷺ on the morning of *Jam'* (Al-Muzdalifah).

عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: رَدْفَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّعْبَ الْأَيْمَرَ الَّذِي دُونَ الْمُرْدَلَفَةِ، أَنْأَخَ فَبَالَ، ثُمَّ جَاءَ فَصَبَّيْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا حَقِيقَةً، ثُمَّ قُلْتُ: الصَّلَاةُ، يَا رَسُولَ اللَّهِ! فَقَالَ: «الصَّلَاةُ أَمَّا مَكَّةَ» فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى الْمُرْدَلَفَةَ، فَصَلَّى، ثُمَّ رَدَفَ الْفَضْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاءَ جَمْعٍ. [انظر: ٣٠٩٩]

(1281) It was narrated from Al-Fadl that the Messenger of Allāh ﷺ continued reciting the *Talbiyah* until he reached the *Jamrah*.

[3088] 267 - (...) It was narrated from 'Aṭā': "Ibn 'Abbās informed me that Al-Fadl rode behind the Prophet ﷺ from *Jam'* (Al-Muzdalifah)." He said: "And Ibn 'Abbās told me that Al-Fadl told him, that the Prophet continued to recite the *Talbiyah* until he stoned *Jamrat Al-'Aqabah*."

[3089] 268 - (1282) It was narrated from Ibn 'Abbās, from

(1281) قال كُرَيْبٌ: فَأَخْبَرَنِي عَنْ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزُلْ يُبَيِّنَ حَتَّى بَلَغَ الْجَمْرَةَ.

[3088] 267 - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ حَشْرَمَ، كَلَّا هُمَا عَنْ عِيسَى بْنِ يُوسَّعَ، قَالَ أَبْنُ حَشْرَمَ: أَخْبَرَنَا عِيسَى عَنْ ابْنِ جُرَيْجَ: أَخْبَرَنِي عَطَاءُ: أَخْبَرَنِي أَبْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ - قَالَ: فَأَخْبَرَنِي أَبْنُ عَبَّاسٍ؛ أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزُلْ يُبَيِّنَ حَتَّى رَمَى جَمْرَةَ الْعَقَبةِ.

[3089] 268 - (1282) وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعْيِدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا أَبْنُ

Al-Faḍl bin ‘Abbās, who rode behind the Messenger of Allāh ﷺ, that he (the Messenger of Allāh ﷺ) said - on the evening of ‘Arafat and the morning of Jam‘ (Al-Muzdalifah) - to the people as they were moving on: “Keep calm.” He was restraining his she-camel, until he entered Muḥassir, which is part of Minā. He said: “Pick up the pebbles the size of broad beans with which to stone the *Jamrah*.”

He said: And the Messenger of Allāh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*.

[3090] (...) Abū Az-Zubair narrated it with this chain (a *Hadīth* similar to no. 3089), except that he did not mention in the *Hadīth* that the Messenger of Allāh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*. And he added in his *Hadīth*: “And the Prophet ﷺ demonstrated with his hand how to throw the pebbles.”

[3091] 269 - (1283) It was narrated that ‘Abdur-Rahmān bin Yazid said: “Abdullāh said, when we were in *Jam‘* (Al-Muzdalifah): ‘I heard the one to whom *Sūrat Al-Baqarah* was revealed, saying in this place: “*Labbayk Allāhumma labbayk*.”

رُمِحْ : أَخْبَرَنَا اللَّهُ عَنْ أَبِي الزَّبِيرِ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفةَ وَغَدَاءَ جَمْعٍ، لِلنَّاسِ حِينَ دَفَعُوا : «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌ نَاقِهُ، حَتَّىٰ دَخَلَ مُحَسِّراً - وَهُوَ مِنْ مِنِي - قَالَ : «عَلَيْكُمْ بِحَصْنِ الْخَذْفِ الَّذِي تُرْمَىٰ يَهُ الجَمْرَةُ». وَقَالَ : لَمْ يَرَنْ رَسُولُ اللَّهِ ﷺ يُبَيِّنَ حَتَّىٰ رَمَيَ الْجَمْرَةَ.

[3090] (...) وَحَدَّثَنِيهِ زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا يَحْمَيْ بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْحٍ : أَخْبَرَنِي أَبُو الزَّبِيرِ أَنَّهُ إِلَيْنَا، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ : لَمْ يَرَنْ رَسُولُ اللَّهِ ﷺ يُبَيِّنَ حَتَّىٰ رَمَيَ الْجَمْرَةَ، وَزَادَ فِي حَدِيثِهِ : وَالنَّبِيُّ ﷺ يُبَشِّرُ بِيَدِهِ كَمَا يَحْذِفُ إِلَيْنَا.

[3091] 269 - (1283) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو الْأَخْوَاصِ عَنْ حُصَيْنٍ، عَنْ كَثِيرٍ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ قَالَ : قَالَ عَبْدُ اللَّهِ - وَنَحْنُ بِحَمْعٍ - : سَمِعْتُ الَّذِي أُنْزِلَتْ

عَلَيْهِ سُورَةُ الْبَقْرَةِ، يَقُولُ فِي هَذَا الْمَقَامِ
«لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ».

[3092] 270 - (...) It was narrated from ‘Abdur-Rahmân bin Yazîd that ‘Abdullâh recited the *Talbiyah* when he departed from *Jam'* (Al-Muzdalifah), and it was said: “Is he a Bedouin?” ‘Abdullâh said: “Have the people forgotten or gone astray? I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying in this place: ‘*Labbayk Allâhumma labbayk*’.”

[٣٠٩٢] ٢٧٠ - (...) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرٍ بْنِ مُدْرِكِ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ أَنَّ عَبْدَ اللَّهِ لَبَّى حِينَ أَفَاضَ مِنْ جَمْعٍ، فَقَيلَ: أَغْرَابَيْتَ هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَسَيَ النَّاسُ أَمْ ضَلَّوْا؟ سَمِعْتُ الَّذِي أُنِزِّلْتُ عَلَيْهِ سُورَةُ الْبَقْرَةِ، يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ».

[3093] (...) It was narrated from Hušîn with this chain (a similar *Hadîth* as no. 3092).

[٣٠٩٣] (...) وَحَدَّثَنَا حَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُقِيَانُ عَنْ حُصَيْنٍ بِهَذَا الإِسْنَادِ.

[3094] 271 - (...) It was narrated that ‘Abdur-Rahmân bin Yazîd and Al-Aswad bin Yazîd said: “We heard ‘Abdullâh bin Mas’ûd say in *Jam'* (Al-Muzdalifah): ‘I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying here: ‘*Labbayk Allâhumma labbayk*’.’ Then he recited the *Talbiyah* and we recited it with him.”

[٣٠٩٤] ٢٧١ - (...) وَحَدَّثَنِي يُوسُفُ بْنُ حَمَادَ الْمَعْنَى: حَدَّثَنَا زِيَادٌ يَعْنِي الْبَكَائِيُّ عَنْ حُصَيْنٍ، عَنْ كَثِيرٍ بْنِ مُدْرِكِ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ وَالْأَسْوَدِ بْنِ يَزِيدٍ قَالَا: سَمِعْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنِزِّلْتُ عَلَيْهِ سُورَةُ الْبَقْرَةِ، هَهُنَا يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ» ثُمَّ لَبَّى وَلَبَّيْنَا مَعَهُ.

Chapter 46. The *Talbiyah* and The *Takbîr* When Going From Minâ to ‘Arafat On The Day Of ‘Arafat

[3095] 272 - (1284) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We set out in the morning with the Messenger of Allâh ﷺ from Minâ to ‘Arafât, some of us reciting the *Talbiyah* and some of us saying the *Takbîr*.”

[3096] 273 - (...) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We were with the Messenger of Allâh ﷺ on the morning of ‘Arafat, and some of us were saying the *Takbîr* and some were reciting the *Talbiyah*. As for us, we were reciting the *Takbîr*.” I (the narrator) said: “By Allâh, how strange it is that you did not ask him: ‘What did you see the Messenger of Allâh ﷺ doing?’”

[3097] 274 - (1285) It was

(المعجم ٤٦) - (باب التلبية والتكبير)
في الذهاب من منى إلى عرفات في
يوم عرفة) (التحفة ٤٦)

[٣٠٩٥] ٢٧٢-١٢٨٤) وَحَدَّثَنَا أَحْمَدُ بْنُ حَبْلَيْلِ وَمُحَمَّدُ بْنُ الْمُتَّنَّى قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ ؛ وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأَمْوَيُّ : حَدَّثَنِي أَبِي فَالَّا جَمِيعًا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ : غَدُونَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَنِي إِلَى عَرَفَاتٍ، مِنَ الْمُلَبَّيِّ، وَمِنَ الْمُكَبَّرِ.

[٣٠٩٦] ٢٧٣-(...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهَرُونُ بْنُ عَبْدِ اللَّهِ وَيَقُوْبُ الدَّوْرَقَيْهُ قَالُوا : حَدَّثَنَا يَرِيدُ بْنُ هَرُونَ : أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ حُسْنِي، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَدَاءِ عَرَفَةَ، فَمِنَ الْمُكَبَّرِ وَمِنَ الْمُهَلَّلِ، فَمَمَّا نَحْنُ فَنَكِيرُ، قَالَ قُلْتُ : وَاللَّهِ! لَعْجَبًا مِنْكُمْ، كَيْفَ لَمْ تَقُولُوا لَهُ : مَاذَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَضْطَعُ؟ .

[٣٠٩٧] ٢٧٤-١٢٨٥) وَحَدَّثَنَا

narrated from Muḥammad bin Abî Bakr Ath-Thaqaffi that he asked Anas bin Mâlik, when they were going from Minâ to ‘Arafat in the morning: ‘What did you do on this day with the Messenger of Allâh ﷺ?’ He said: ‘Some of us recited the *Talbiyah* and no one criticized them, and some of us recited the *Takbîr* and no one criticized them.’”

[3098] 275 - (...) Muḥammad bin Abî Bakr said: “I said to Anas bin Mâlik on the morning of ‘Arafat: ‘What do you say about reciting *Talbiyah* on this day?’ He said: ‘I traveled this road with the Prophet ﷺ and his Companions, and some of us recited the *Takbîr* and some of us recited the *Talbiyah*, and none of us criticized his Companion.’”

Chapter 47. Departing From ‘Arafât to Al-Muzdalifah. It is Recommended To Pray *Maghrib* and *Ishâ’* Together In Al-Muzdalifah On This Night

[3099] 276 - (1280) It was narrated from Kuraib, the freed slave of Ibn ‘Abbâs, that he heard Usâmah bin Zaid say: “The Messenger of Allâh ﷺ set out from ‘Arafat, and when he was in the mountain pass he dismounted and urinated, then

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنْ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الشَّفَفِيِّ أَنَّهُ سَأَلَ
أَنَسَ بْنَ مَالِكٍ، وَهُمَا غَادِيَانِ مِنْ مِنْيَ
إِلَى عَرَفَةَ: كَيْفَ كُنْتُمْ تَضَعُونَ فِي هَذَا
الْيَوْمَ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يُهِلُّ
الْمُهَلَّ مِنَّا فَلَا يُنْكِرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ
مِنَّا فَلَا يُنْكِرُ عَلَيْهِ.

[3098] 275 - (...) وَحَدَّثَنِي
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ
رَجَاءَ عَنْ مُوسَى بْنِ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ
ابْنُ أَبِي بَكْرٍ قَالَ: قُلْتُ لِأَنَسَ بْنِ مَالِكٍ،
عَدَّةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَّةِ هَذَا
الْيَوْمَ؟ قَالَ: سِرْتُ هَذَا الْمَسِيرَ مَعَ
النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَمِنَ الْمُكَبِّرِ وَمِنَ
الْمُهَلَّ، وَلَا يَعِيبُ أَحَدُنَا عَلَىٰ صَاحِبِهِ.

(المعجم ٤٧) - (باب الإفاضة من عرفات إلى المزدلفة، واستحباب صلاتي المغرب والعشاء جميماً بالمزدلفة في هذه الليلة) (التحفة ٤٧)

[3099] 276 - (1280) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَىٰ
ابْنِ عَبَّاسٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَعَاهُ
يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ،

he performed *Wudû'*, but not thoroughly. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' Then he rode, and when he came to Al-Muzdalifah he dismounted and performed *Wudû'* thoroughly. Then the *Iqâmah* for prayer was called and he prayed *Maghrib*, then each person made his camel kneel down in his place, then the *Iqâmah* for *Ishâ'* was called, and he prayed it, and he did not offer any prayer in between."

[3100] 277 - (...) It was narrated that Usâmah bin Zaid said: "After departing from 'Arafât, the Messenger of Allâh ﷺ went to one of these mountain passes and relieved himself, then I poured water for him, and I said: 'Are you going to pray?' He said: 'The prayer is still ahead of you.'" .

[3101] 278 - (...) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Usâmah bin Zaid say: 'The Messenger of Allâh ﷺ departed from 'Arafât, and when he reached the pass he dismounted and urinated' - and Usâmah did not say that he passed water. He said: 'He called for water and performed *Wudû'*, but not

حَتَّىٰ إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَارَ، ثُمَّ تَوَضَّأَ وَأَنْمَى يُسْنِي الْوُضُوءَ فَقَلْتُ لَهُ: الصَّلَاةَ، قَالَ: «الصَّلَاةُ أَمَّا مَكَّةَ» فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أَقْيَمَتِ الصَّلَاةُ فَصَلَّى الْمَعْرِبَ، ثُمَّ أَنَّاخَ كُلُّ إِنْسَانٍ بَعِيرَةً فِي مَنْزِلِهِ، ثُمَّ أَقْيَمَتِ الْعِشَاءُ فَصَلَّاهَا، وَلَمْ يُصْلِّ بَيْتَهُمَا شَيْئًا. [راجع: ٣٠٨٧]

[٣١٠٠] ٢٧٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ مَوْلَى الرَّبِيعِ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أَسَامَةَ بْنَ زَيْدٍ قَالَ: انْصَرَفَ رَسُولُ اللهِ ﷺ بَعْدَ الدَّفْعَةِ مِنْ عَرَفَاتٍ إِلَى بَعْضِ تِلْكَ الشَّعَابِ، لِحَاجَتِهِ، فَصَبَّبَتْ عَلَيْهِ مِنَ الْمَاءِ، فَقَلْتُ: أَتُصَلِّي؟ فَقَالَ «الْمُصَلِّي أَمَّا مَكَّةَ».

[٣١٠١] ٢٧٨ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنَ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أَسَامَةَ بْنَ زَيْدٍ يَقُولُ: أَفَاضَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا انتَهَى

thoroughly.' I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he traveled on until he reached *Jam'* (Al-Muzdalifah), and he prayed *Maghrib* and *Ishâ'*."

إِلَى الشُّعْبِ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ أُسَامَةً :
أَهْرَاقَ الْمَاءَ - قَالَ: فَدَعَا بِمَاءٍ فَتَوَضَّأَ
وُضُوءًا لَيْسَ بِالْبَالِغِ، قَالَ فَقُلْتُ: يَا
رَسُولَ اللَّهِ! الصَّلَاةَ، قَالَ «الصَّلَاةُ
أَمَّاكَ» قَالَ: ثُمَّ سَارَ حَتَّى بَلَغَ جَمْعًا ،
فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ .

[٣١٠٢] ٢٧٩ - (...). وَحَدَّثَنَا [٣١٠٢]
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى ابْنُ
آدَمَ: حَدَّثَنَا زُهَيرٌ أَبُو خَيْرَةَ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ عَفْبَةَ: أَخْبَرَنِي كُرَيْبٌ أَنَّهُ سَأَلَ
أُسَامَةَ بْنَ زَيْدٍ: كَيْفَ صَنَعْتُمْ حِينَ رَدَفْتُ
رَسُولَ اللَّهِ عَلَيْهِ السَّلَامَ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا
الشَّعْبَ الَّذِي يُنْسِخُ النَّاسَ فِيهِ الْمَغْرِبَ ،
فَأَنَّاخَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامَ نَافَتَهُ وَبَالَ - وَمَا
قَالَ: أَهْرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوُضُوءِ
فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ، فَقُلْتُ: يَا
رَسُولَ اللَّهِ! الصَّلَاةَ، فَقَالَ: «الصَّلَاةُ
أَمَّاكَ» فَرَكِبَ حَتَّى جِئْنَا الْمُزْدَلِفَةَ، فَأَقَامَ
الْمَغْرِبَ، ثُمَّ أَنَّاخَ النَّاسَ فِي مَنَازِلِهِمْ ،
وَلَمْ يَحْلُوا حَتَّى أَقَامَ الْعِشَاءَ الْآخِرَةَ ،
فَصَلَّى، ثُمَّ حَلَوْا، قُلْتُ: فَكَيْفَ فَعَلْتُمْ
حِينَ أَضَبَحْتُمْ؟ قَالَ: رَدَفَهُ الْفَضْلُ بْنُ
عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سَبَاقٍ فَرِيشَ
عَلَى رِجْلِي .

[3102] 279 - (...) Kuraib narrated that he asked Usâmah bin Zaid: "What did you do when you rode behind the Messenger of Allâh ﷺ on the night of 'Arafat'?" He said: "We came to the pass where the people halt their camels for *Maghrib*, and the Messenger of Allâh ﷺ halted his camel and urinated"- and he did not say: "he passed water." "Then he called for water for *Wudû'*, and he performed *Wudû'*, but not thoroughly. I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he rode until we came to Al-Muzdalifah, and he prayed *Maghrib*. Then the people halted in their places, but they did not unload their camels until he prayed *Ishâ'*. Then they unloaded them." I said: "What did you do the next morning?" He said: "Al-Fadl bin 'Abbâs rode behind him, and I went on foot with those of the Quraish who went on ahead."

[3103] 280 - (...) It was narrated from Usâmah bin Zaid that when the Messenger of Allâh ﷺ came to the mountain pass in which the leaders used to halt, he dismounted and urinated - and he did not say: he passed water. Then he called for water for *Wudû'* and he performed a light *Wudû'*. I said: "O Messenger of Allâh, the prayer." He said: "The prayer is still ahead of you."

[3104] 281 - (...) It was narrated from Usâmah bin Zaid that he was riding behind the Messenger of Allâh ﷺ when he departed from 'Arafat. When he came to the pass he halted his mount, then he went to relieve himself. When he came back, I poured water for him from the jug and he performed *Wudû'*, then he rode and came to Al-Muzdalifah, where he joined *Maghrib* and '*Ishâ'* (prayer).

[3105] 282 - (1286) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ moved on from 'Arafat, and Usâmah rode behind him. Usâmah said: "He kept travelling in this manner until he reached *Jam'* (Al-Muzdalifah)."

[٣١٠٣]-٢٨٠ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعُ: حَدَّثَنَا سُفِيَّانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبِ، عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَتَى التَّقْبِ الَّذِي يَنْزِلُهُ الْأَمْرَاءُ نَزَّلَ فَبَالَ - وَلَمْ يَقُلْ: أَهَرَاقَ - ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وَضُوءًا خَفِيقًا، فَقُلْتَ: يَا رَسُولَ اللَّهِ! الصَّلَاةُ أَمَّا مَكَّةُ.

[٣١٠٤]-٢٨١ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ مَوْأِيٍ سِبَاعٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفةَ، فَلَمَّا جَاءَ الشَّعبَ أَنَاخَ رَاحِلَتَهُ، ثُمَّ ذَهَبَ إِلَى الْغَاطِطِ، فَلَمَّا رَجَعَ صَبَّثَ عَلَيْهِ مِنَ الْإِدَاؤَةِ فَتَوَضَّأَ، ثُمَّ رَكَبَ، ثُمَّ أَتَى الْمُرْدَلَقَةَ، فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[٣١٠٥]-٢٨٢ وَحَدَّثَنِي رُهْيُرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ مِنْ عَرَفةَ، وَأَسَامَةً رِدْفَةً، قَالَ أَسَامَةُ: فَمَا زَالَ يَسِيرُ عَلَى هَيْثَةِ حَتَّى أَتَى جَمِيعًا.

[3106] 283 - (...) Hishâm narrated that his father said: "Usâmah was asked, when I was present" - or he said: "I asked Usâmah bin Zaid, whom the Messenger of Allâh ﷺ had made ride behind him from 'Arafât: 'How did the Messenger of Allâh ﷺ travel when he departed from 'Arafat?' He said: 'He made his camel trot, then when he found an open space he made it gallop.'"

[٣١٠٦] ٢٨٣ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعُ الْرَّهْرَانِيُّ وَقُتْبَيْهُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَادَ بْنِ زَيْدٍ، - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَادُ : حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ، وَأَنَا شَاهِدُ، - أَوْ قَالَ: سَأَلْتُ أُسَامَةَ ابْنَ زَيْدٍ، - وَكَانَ رَسُولُ اللَّهِ ﷺ أَرْدَفَ مِنْ عَرَفَاتِ، [قُلْتُ]: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنْقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

[3107] 284 - (...) It was narrated from Hishâm bin 'Urwah with this chain (a *Hadîth* similar to no. 3106). And in the *Hadîth* of Humaid, he added: "Hishâm said: 'Galloping is faster than trotting.'"

[٣١٠٧] ٢٨٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَهُ ابْنُ سُلَيْمَانَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهِدَا الْإِسْنَادِ، وَرَأَدَ فِي حَدِيثِ حُمَيْدٍ: قَالَ هِشَامٌ: وَالنَّصْ فَوْقَ الْعَنْقِ.

[3108] 285 - (1287) Abû Ayyûb narrated that he prayed *Maghrib* and '*Ishâ'* at Al-Muzdalifah with the Messenger of Allâh ﷺ during the Farewell Pilgrimage.

[٣١٠٨] ٢٨٥ - (١٢٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ ابْنُ بَلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمَيِّ حَدَّهُ أَنَّ أَبَا أَيُوبَ أَخْبَرَهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، الْمَغْرِبُ وَالْعِشَاءُ بِالْمُزْدَلِفَةِ.

[3109] (...) It was narrated from Yaḥyā bin Sa‘eed with this chain (a *Hadīth* similar to no. 3108). Ibn Rūmī said in his report: “It was narrated from ‘Abdullāh bin Yazīd Al-Khaṭmī, who was governor of Al-Kūfah during the time of Ibn Az-Zubair.”

[3110] 286 - (703) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ prayed *Maghrib* and *Ishā'* together in Al-Muzdalifah.

[3111] 287 - (1288) It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar that his father said: “The Messenger of Allāh ﷺ joined *Maghrib* and *Ishā'* (prayers) in Al-Muzdalifah, with no prostration (meaning, no other prayer) between them. He prayed *Maghrib* with three *Rak’ah* and he prayed *Ishā'* with two *Rak’ah*.”

‘Abdullāh used to pray like that in *Jam'* (Al-Muzdalifah), until he met Allāh the Most High.

[3112] 288 - (...) It was narrated from Ibn ‘Umar that he prayed like that (as in *Hadīth* no. 3111),

[١٣١٠٩] (...) وَحَدَّثَنَا فُتْيَةُ وَابْنُ رُمْحٍ عَنِ الْمَقْبِرَةِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعْدٍ بِهَذَا الْإِسْنَادِ، قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمَيِّ، وَكَانَ أَمِيرًا عَلَى الْكُوفَةِ عَلَى عَهْدِ ابْنِ الرَّبِّيرِ.

[٣١١٠] ٢٨٦- (٧٠٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُرْدَفَةِ، جَمِيعًا.

[راجع: ١٦٢١]

[٣١١١] ٢٨٧- (١٢٨٨) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: حَجَّمَ رَسُولُ اللَّهِ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمِيعِهِ، لَيْسَ بِيَنْهَمَا سَجَدَةً، وَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَعْتَيْنِ.

فَكَانَ عَبْدُ اللَّهِ يُصَلِّي بِجَمِيعِ كَذِلِكَ حَتَّى لَحِقَ بِاللَّهِ تَعَالَى.

[٣١١٢] ٢٨٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّئِنِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ

and Ibn ‘Umar narrated that the Prophet ﷺ did that.

مَهْدِيٌّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةً بْنِ كُهْبِلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ صَلَّى الْمَعْرِبَ بِجَمْعٍ، وَالْعِشَاءَ بِإِقَامَةٍ، ثُمَّ حَدَّثَ عَنْ ابْنِ عُمَرَ أَنَّهُ صَلَّى مِثْلَ ذَلِكَ، وَحَدَّثَ ابْنُ عُمَرَ أَنَّهُ صَلَّى بِإِقَامَةٍ صَنَعَ مِثْلَ ذَلِكَ.

[٣١١٣] ٢٨٩ - (...) Shu‘bah narrated it with this chain (a *Hadîth* similar to no. 3111) and said: He (ﷺ) prayed them with one *Iqâmah*.
[٣١١٣] ٢٨٩ - (...) وَحَدَّثَنَا زُهْرَةُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَقَالَ: صَلَّا هُمَا بِإِقَامَةٍ وَاحِدَةٍ.

[٣١١٤] ٢٩٠ - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ joined *Maghrib* and *Ishâ’* in *Jam'* (Al-Muzdalifah); he prayed *Maghrib* with three *Râ’kah* and *Ishâ’* with two *Râ’kah*, with one *Iqâmah*.

[٣١١٤] ٢٩٠ - (...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا الشُّوَرِيُّ عَنْ سَلَمَةَ بْنِ كُهْبِلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَعْرِبِ وَالْعِشَاءِ بِجَمْعٍ، صَلَّى الْمَعْرِبَ ثَلَاثًا وَالْعِشَاءَ رَكْعَيْنِ، بِإِقَامَةٍ وَاحِدَةٍ.

[٣١١٥] ٢٩١ (...) Sa‘eed bin Jubair said: “We moved on with Ibn ‘Umar until we reached *Jam'* (Al-Muzdalifah), then he led us in praying *Maghrib* and *Ishâ’*, with one *Iqâmah*, then he finished (the prayer) and said: ‘This is how the Messenger of Allâh ﷺ led us in prayer in this place.’”

[٣١١٥] ٢٩١ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَفَضَّلَنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمِيعًا، فَصَلَّى إِلَيْنَا الْمَعْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ انصَرَفَ، فَقَالَ: هَكَذَا صَلَّى إِلَيْنَا رَسُولُ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ.

Chapter 48. It Is Recommended To Pray *Subh* When It Is Still Dark On The Day Of Sacrifice In Al-Muzdalifah, And To Do It Very Early After Ascertaining That Dawn Has Broken

[3116] 292 - (1289) It was narrated that 'Abdullâh said: "I did not see the Messenger of Allâh ﷺ offer any prayer except at the regular time, except in two cases: *Maghrib* and '*Ishâ'* in *Jam'* (Al-Muzdalifah) and he prayed *Fajr* on that day before the time he regularly prayed it."

[3117] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 3116). He said: "Before the time (he regularly prayed it), when it was still dark."

Chapter 49. It Is Recommended To Send The Weak Among Women And Others Ahead From Al-Muzdalifah To Minâ At The End Of The Night, Before It Gets Crowded, But It Is Recommended For Others To Stay There Until They Have Prayed *Subh* In Al-Muzdalifah

[3118] 293 - (1290) It was

(المعجم ٤٨) - (باب استحباب زيارة التغليس بصلوة الصبح يوم النحر بالمزدلفة، والمبالفة فيه بعد تحقق طلوع الفجر) (التحفة ٤٨)

[٣١١٦] [٢٩٢-١٢٨٩] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَائِينَ: صَلَاةَ الْمَعْرِبِ وَالْعِشَاءِ بِجَمِيعِهِ، وَصَلَائِيْنَ الْفَجْرِ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

[٣١١٧] [...] وَحَدَّثَنَا عُثْمَانَ بْنَ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَذَا الإِسْنَادِ، وَقَالَ: قَبْلَ وَقْتِهَا بِغَلَسٍ.

(المعجم ٤٩) - (باب استحباب تقديم دفع الضرفة من النساء وغيرهن من مزدلفة إلى من في أواخر الليل قبل زحمة الناس، واستحباب المكث لغيرهم حتى يصلوا الصبح بمزدلفة) (التحفة ٤٩)

[٣١١٨] [٢٩٣-١٢٩٠] وَحَدَّثَنَا

narrated that ‘Aishah said: “On the night of Al-Muzdalifah, Sawdah asked the Messenger of Allâh ﷺ for permission to move on ahead of him and ahead of the mass of people, as she was a heavy woman, and he gave her permission. She set out before he did, and we waited until dawn came, then we set out when he did. If I had asked the Messenger of Allâh ﷺ for permission as Sawdah did, and had moved on with his permission, that would be dearer to me than anything else.”

[3119] 294 - (...) It was narrated that ‘Aishah said: “Sawdah was a large and heavy woman, so she asked the Messenger of Allâh ﷺ for permission to depart from *Jam'* (Al-Muzdalifah) at night, and he gave her permission.”

‘Aishah said: “Would that I had asked the Messenger of Allâh ﷺ for permission as Sawdah did.” ‘Aishah used to depart only with the *Imâm*.

عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنُ قَعْبَةَ: حَدَّثَنَا
أَفْلُحٌ يَعْنِي ابْنَ حُمَيْدٍ عَنِ الْقَاسِمِ، عَنْ
عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ
رَسُولَ اللهِ ﷺ لِيَلَّهُ الْمُزْدَلِفَةَ، تَدْفَعُ
قَبْلَهُ، وَقَبْلَ حَطْمَةِ النَّاسِ وَكَانَتْ اُمَّرَاءَ
ثِيَطَةَ - يَقُولُ الْقَاسِمُ: وَالشِّيَطَةُ: الشِّيَطَةُ
- قَالَ: فَأَذِنْ لَهَا، فَخَرَجَتْ قَبْلَ
دَفْعَهُ، وَحَبَسَنَا حَتَّى أَضْبَحْنَا فَدَفَعْنَا
بِدْفَعَهُ.

وَلَأَنَّ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ
كَمَا اسْتَأْذَنْتُهُ سَوْدَةَ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ،
أَحَبُّ إِلَيَّ مِنْ مَعْرُوحٍ يُوَ.

[٣١١٩] [٢٩٤-...] حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشْتَى،
جَمِيعًا عَنِ الْقَنْفِيِّ - قَالَ ابْنُ الْمُشْتَى:
حَدَّثَنَا عَبْدُ الْوَهَابِ - حَدَّثَنَا أَيُوبُ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ
الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ سَوْدَةَ
اُمَّرَاءَ ضَخْمَةَ ثِيَطَةَ، فَاسْتَأْذَنَتْ رَسُولَ
اللهِ ﷺ أَنْ تُفِيضَ مِنْ جَمِيعِ بَلَيْلٍ، فَأَذِنَ
لَهَا.

فَقَالَتْ عَائِشَةُ: فَلَيَنْتَيْ كُنْتُ اسْتَأْذَنْتُ
رَسُولَ اللهِ ﷺ، كَمَا اسْتَأْذَنْتُهُ سَوْدَةَ،
وَكَانَتْ عَائِشَةُ لَا تُفِيضُ إِلَّا مَعَ الْإِمَامِ.

[3120] 295 - (...) It was narrated that ‘Aishah said: “I wish that I had asked the Messenger of Allâh ﷺ for permission as Sawdah did, then I would pray *Subh* in Minâ and stone the *Jamrah* before the people come.”

It was said to ‘Aishah: “Did Sawdah ask him for permission?” She said: “Yes. She was a large and heavy woman, so she asked the Messenger of Allâh ﷺ for permission, and he gave her permission.”

[3121] 296 - (...) A similar report (as no. 3120) was narrated from ‘Abdur-Rahmân bin Al-Qâsim with this chain.

[3122] 297 - (1291) ‘Abdullâh, the freed slave of Asmâ’, said: “Asmâ’ said to me, while she was in the area of Al-Muzdalifah: ‘Has the moon set?’ I said: ‘No.’ So she prayed for a while, then she said: ‘O my son, has the moon set?’ I said: ‘Yes.’ She said: ‘Set out with me.’ So we set out until she stoned the *Jamrah*, then

[٣١٢٠] ٢٩٥ - (...) وَحَدَّثَنَا ابْنُ نُعْمَىٰ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْ سَوْدَةً، فَأَصَلَّى الصَّبَحَ يَمِنِي، فَأَرْمَى الْجَمْرَةَ قَبْلَ أَنْ يَأْتِي النَّاسُ.

فَقَيلَ لِعَائِشَةَ: فَكَانَتْ سَوْدَةُ اسْتَأْذَنَتْهُ؟ قَالَتْ: نَعَمْ، إِنَّهَا كَانَتْ امْرَأَةً ثَقِيلَةً ثِطَّةً، فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فَأَذِنَّ لَهَا.

[٣١٢١] ٢٩٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ؛ وَحَدَّثَنِي رُهْيُورُ بْنُ حَزْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بِهَذَا الْإِسْنَادِ تَحْوِهُ.

[٣١٢٢] ٢٩٧ - (١٢٩١) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدْمِيِّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: قَالَتْ لِي أَسْمَاءُ، وَهِيَ عِنْدَ دَارِ الْمُرْدَلَقَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا.

she prayed where she had stopped. I said to her: ‘O my lady, we set out when it was still dark.’ She said: ‘No, O my son. The Prophet ﷺ gave permission to the women.’”

فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنْيَى! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتْ: ارْجِلْ بِي، فَارْتَحَلْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلَهَا، فَقُلْتُ لَهَا: أَيْ هَنْتَاهُ! لَقَدْ غَلَسْنَا، قَالَتْ: كَلَّا، أَيْ بُنْيَى! إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذِنَ لِلظُّفَرِ.

[3123] (...) It was narrated from Ibn Juraij with this chain (a *Hadith* similar to no. 3122). According to his report: she said: “No, O my son. The Prophet of Allâh ﷺ gave permission to his womenfolk.”

[٣١٢٣] (...) حَدَّثَنِي عَلَيُّ بْنُ خَشْرَمْ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ يَهُدَا الْإِسْنَادِ، وَفِي رِوَايَتِهِ: قَالَتْ: لَا، أَيْ بُنْيَى! إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذِنَ لِطَعْنِي.

[3124] 298 - (1292) It was narrated from Ibn Juraij: “Aṭā’ informed me that Ibn Shawwâl informed him, that he entered upon Umm Habîbah, and she told him that the Prophet ﷺ sent her from *Jam'* (Al-Muzdalifah) at night.”

[٣١٢٤] ٢٩٨- (١٢٩٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَعْمَيْ بْنُ سَعِيدٍ؛ وَحَدَّثَنِي عَلَيُّ بْنُ خَشْرَمْ قَالَ: أَخْبَرَنَا عِيسَى، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءُ أَنَّ ابْنَ شَوَّالٍ أَخْبَرَهُ، أَنَّهُ دَخَلَ عَلَى أُمِّ حَيْيَةَ، فَأَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ يَهَا مِنْ جَمِيعِ بَلِيلِ.

[3125] 299 - (...) It was narrated that Umm Habîbah said: “We used to do that at the time of the Prophet ﷺ, we would set out from *Jam'* (Al-Muzdalifah) to Minâ when it was still dark.” In the narration of An-Nâqid: “From Al-Muzdalifah when it was still dark.”

[٣١٢٥] ٢٩٩- (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُقْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُقْيَانُ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ سَالِمٍ بْنِ شَوَّالٍ، عَنْ أُمِّ حَيْيَةَ

قَالَتْ: كُنَّا نَعْلَمُهُ عَلَى عَهْدِ النَّبِيِّ ﷺ
نَعْلَسُ مِنْ جَمْعٍ إِلَيْيَنِي .
وَفِي رِوَايَةِ التَّائِفِ: نَعْلَسُ مِنْ مُرْدَافَةٍ .

[٣١٢٦] ٣٠٠ - (١٢٩٣) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ،
جَمِيعًا عَنْ حَمَادٍ - قَالَ يَحْيَى:
أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ عُبَيْدِ اللَّهِ
بْنِ أَبِي زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَاسَ
يَقُولُ: بَعْثَنِي رَسُولُ اللَّهِ ﷺ فِي الشَّقِيقِ
- أَوْ قَالَ فِي الْضَّعْفَةِ - مِنْ جَمْعِ
بَلَيْلٍ .

[٣١٢٧] ٣٠١ - (....) وَحَدَّثَنَا

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَانُ
ابْنُ عَيْنَةَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي
زَيْدٍ أَنَّهُ سَمِعَ ابْنَ عَبَاسَ يَقُولُ: أَنَا
مِنْ قَدَّمِ رَسُولِ اللَّهِ ﷺ فِي ضَعْفَةِ
أَهْلِهِ .

[٣١٢٨] ٣٠٢ - (....) وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَانُ ابْنُ
عَيْنَةَ: حَدَّثَنَا عَمْرُو عَنْ عَطَاءٍ، عَنْ ابْنِ
عَبَاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ
اللَّهِ ﷺ فِي ضَعْفَةِ أَهْلِهِ .

[٣١٢٩] ٣٠٣ - (١٢٩٤) وَحَدَّثَنَا

عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ

[3126] 300 - (1293) It was narrated that 'Ubaidullâh bin Abî Yazid said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ sent me with the luggage' - or he said: 'with the weak ones' - from 'Jam' (Al-Muzdalifah) at night."

[3127] 301 - (...) Ibn 'Abbâs said: "I am one of those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[3128] 302 - (...) It was narrated that Ibn 'Abbâs said: "I was among those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[3129] 303 - (1294) It was narrated from 'Atâ' that Ibn 'Abbâs said: "The Messenger of

Allâh ﷺ sent me before dawn from *Jam'* (Al-Muzdalifah) with the luggage of the Prophet of Allâh ﷺ.”

I (one of the narrators) said: “Have you heard that Ibn ‘Abbâs said: ‘He sent me in the latter part of the night.’” He said: “No, it was just what I said: ‘before dawn.’” I said to him: “Ibn ‘Abbâs said: ‘We stoned the *Jamrah* before dawn.’ But where did he pray *Fajr*? ” He said: “No, that’s all he told me.”

بَكْرٌ: أَخْبَرَنَا ابْنُ جُرَيْحٍ: أَخْبَرَنِي عَطَاءُ أَنَّ ابْنَ عَبَّاسَ قَالَ: بَعَثَ رَبِّي رَسُولُ اللَّهِ ﷺ بِسَحْرٍ مِنْ جَمِيعٍ فِي شَقْلِ نَبِيٍّ اللَّهِ ﷺ، قُلْتُ: أَبْلَغْكَ أَنَّ ابْنَ عَبَّاسَ قَالَ: بَعَثَ رَبِّي بِلَيْلٍ طَوِيلٍ؟ قَالَ: لَا، إِلَّا كَذَلِكَ، بِسَحْرٍ، قُلْتُ لَهُ: فَقَالَ ابْنُ عَبَّاسٍ: رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ، وَأَيْنَ صَلَّى الْفَجْرَ؟ قَالَ: لَا، إِلَّا كَذَلِكَ.

[3130] 304 - (1295) Sâlim bin ‘Abdullâh narrated that ‘Abdullâh bin ‘Umar used to send the weak ones among his family on ahead, and they would stay at *Al-Mash’ar Al-Harâm* in Al-Muzdalifah at night, remembering Allâh as much as they wanted. Then they would move on before the *Imâm* stood and before he moved on. Some of them arrived in Minâ for *Fajr* prayer, and some arrived after that. When they arrived, they stoned the *Jamrah*. Ibn ‘Umar used to say: “The Messenger of Allâh ﷺ granted a concession for them.”

[٣١٣٠] ٣٠٤ - (١٢٩٥) وَحدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُقْدِمُ ضَعَفَةً أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمُشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ، فَيَدْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ، ثُمَّ يَدْفَعُونَ قَبْلَ أَنْ يَقْفَ إِلَيْهِمْ، وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يُقْدِمُ مِنِّي لِصَلَاةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يُقْدِمُ بَعْدَ ذَلِكَ، فَإِذَا قَدِمُوا رَمَوْا الْجَمْرَةَ، وَكَانَ ابْنُ عُمَرَ يَقُولُ: أَرَحَصَ فِي أُولَئِكَ رَسُولُ اللَّهِ ﷺ.

Chapter 50. Stoning Jamrat Al-'Aqabah From The Bottom Of The Valley ; Makkah Should Be To On One's Left And One Should Say Takbîr With Each Throw

[3131] 305 (1296) It was narrated that 'Abdur-Rahmân bin Yazîd said: “'Abdullâh bin Mas'ûd stoned *Jamrat Al-'Aqabah* from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw.”

It was said to him: “Some people are stoning it from above.” 'Abdullâh bin Mas'ûd said: “By the One besides Whom there is none worthy of worship, this is where the one to whom *Sûrat Al-Baqarah* was revealed stood.””

[3132] 306 - (...) It was narrated that Al-A'mash said: “I heard Al-Hajjâj bin Yûsuf say - while he was delivering a *Khuṭbah* on the *Minbar*: ‘Observe the order of the Qur'ân as it was observed by Jibrîl: The *Sûrah* in which the cow is mentioned, the *Sûrah* in which women are mentioned, and the *Sûrah* in which the family of 'Imrân are mentioned.’”

“So I met Ibrâhîm and told him what he had said, so he criticized him, and he said: “Abdur-

(المعجم ٥٠) - (بابُ رمي جمرة العقبة من بطن الوادي، وتكون مكة عن يساره، ويكبر مع كل حصاة) (التحفة ٥٠)

[٣١٣١] [٣٠٥-٣١٣] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ بَزِيدَ قَالَ: رَمَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ جَمْرَةَ الْعَقْبَةِ، مِنْ بَطْنِ الْوَادِيِّ، سِسْعِ حَصَائِيْتُ، يُكَبِّرُ مَعَ كُلِّ حَصَاءٍ. قَالَ فَقِيلَ لَهُ: إِنَّ أَنَا سَا يَرْمُونَهَا مِنْ فَوْقَهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[٣١٣٢] [٣٠٦-...] وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيميُّ: أَخْبَرَنِي أَبْنُ مُسْهِيرٍ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يُوسُفَ يَقُولُ، وَهُوَ يَخْطُبُ عَلَى الْمِبَرِّ: أَلْفُوا الْقُرْآنَ كَمَا أَلْفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذْكُرُ فِيهَا النَّقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكُرُ فِيهَا النِّسَاءُ، وَالسُّورَةُ الَّتِي يُذْكُرُ فِيهَا آلُ عِمْرَانَ. قَالَ: فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ،

Râhmân bin Yazîd narrated to me that he was with ‘Abdullâh bin Mas’ûd, and he came to *Jamrat Al-Aqabah*. He went to the bottom of the valley and turned to face it, and he stoned it from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw. I said: “O Abû ‘Abdur-Râhmân, the people are stoning it from above.” He said: “This, by the One beside Whom there is none worthy of worship, is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.”

[3133] (...) It was narrated that Al-A‘mash said: “I heard Al-Hajjâj say: ‘Do not say *Sûrat Al-Baqarah...*’” and he narrated a *Hadîth* like that of Ibn Mushir (no. 3132).

[3134] 307 - (...) It was narrated from ‘Abdur-Râhmân bin Yazîd that he performed *Hajj* with ‘Abdullâh. He said: “He stoned the *Jamrah* with seven pebbles, putting the Ka‘bah at his left and Minâ at his right, and he said: ‘This is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.’”

فَسَبَّهُ وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَأَتَى جَمْرَةَ الْعَقِبَةِ، فَاسْتَيْطَنَ الْوَادِيَ، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَبَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَبَةٍ، قَالَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا، قَالَ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ! مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[٣١٣٣] وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفيَّانُ كِلَاهُمَا عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَاجَ يَقُولُ: لَا تَقُولُوا: سُورَةُ الْبَقَرَةِ، وَاقْتَصَا الْحَدِيثَ بِيَمْلِحِ حَدِيثِ ابْنِ مُسْهِرٍ.

[٣١٣٤] [٣٠٧-...] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرُ عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمَشْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكْمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ قَالَ: فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَبَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ،

وَمَنْيَ عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أَنْزَلْتَ عَلَيْهِ سُورَةَ الْبَقَرَةِ.

[3135] 308 - (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3134), except that he said: "When he came to *Jamrat Al-'Aqabah*."

[3136] 309 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "It was said to 'Abdullâh: 'Some people are stoning the *Jamrah* from above *Al-'Aqabah*. He said: "'Abdullâh stoned it from the bottom of the valley, then he said: 'From here, by the One beside Whom there is none worthy of worship, the one to whom *Sûrat Al-Baqarah* was revealed stoned it.'

[٣١٣٥] ٣٠٨ - (...) وَحَدَّثَنَا عَبْيَضُ اللَّهُ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهِلَّا إِلْسَنَادُ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا أَتَى جَمْرَةَ الْعَقْبَةِ.

[٣١٣٦] ٣٠٩ - (...) وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْمُحَيَا؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَالظَّفُّ لَهُ - أَخْبَرَنَا يَحْيَى بْنُ يَعْنَى أَبُو الْمُحَيَا عَنْ سَلَمَةَ بْنِ كَهْيَلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَبِيلٌ لِعَبْدِ اللَّهِ: إِنَّ أَنَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقْبَةِ، قَالَ: فَرَمَاهَا عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: مِنْ هُنَّا، وَالَّذِي لَا إِلَهَ غَيْرُهُ! رَمَاهَا الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةَ الْبَقَرَةِ.

(المعجم ٥١) - (باب استحباب رمي جمرة العقبة يوم النحر راكباً، وبيان قوله ﷺ: «لتأخذوا عني مناسككم»)
(التحفة ٥١)

Chapter 51. It Is Recommended To Stone *Jamrat Al-'Aqabah*, On The Day Of Sacrifice, Riding. And The Prophet ﷺ Said: "Learn Your Rituals (Of Hajj) From Me"

[3137] 310 - (1297) Abû Az-Zubair narrated that he heard Jâbir say: "I saw the Prophet ﷺ stoning (the *Jamrah*) while riding on the Day of Sacrifice, and

[٣١٣٧] ٣١٠ - (١٢٩٧) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ خَشْرَمَ، جَمِيعًا عَنْ عِيسَى بْنِ يُوسَّعَ، قَالَ أَبُنُ

saying, ‘Learn your rituals (of *Hajj*) from me, for I do not know, perhaps I will not perform *Hajj* again after this *Hajj* of mine.’”

خَسْرَمْ: أَخْبَرَنَا عِيسَىٰ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرَّبِيعِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَى رَاجِلَتِهِ تَوْمَ النَّحْرِ، وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكُكُمْ، فَإِنِّي لَا أَدْرِي لَعَلَّيْ لَا أَحْجُّ بَعْدَ حَجَّتِي هَذِهِ».

[3138] 311 - (1298) *Yahyâ bin Hušain* narrated from his grandmother Umm Al-Hušain, saying: “I performed the Farewell Pilgrimage with the Messenger of Allâh ﷺ, and I saw him when he stoned *Jamrat Al-'Aqabah* on his mount and departed, accompanied by Bilâl and Usâmah. One of them leading his mount, and the other holding up his garment over the head of the Messenger of Allâh ﷺ (to shield him) from the sun. And the Messenger of Allâh ﷺ said many things, then I heard him say: ‘Even if a slave who is missing some limbs is appointed over you’ - and I think he said: ‘who is black’ - ‘but he leads you according to the Book of Allâh, then listen to him and obey.’”

سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أُنْيَسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدِّهِ أُمِّ الْحُصَيْنِ قَالَ: سَمِعْتَهَا تَقُولُ: حَجَّجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُهُ حِينَ رَمَى جَمْرَةَ الْعَقْبَةِ وَانْصَرَفَ وَهُوَ عَلَى رَاجِلَتِهِ، وَمَعْهُ بِلَالٌ وَأَسَانَةُ، أَحَدُهُمَا يَقُودُ بِهِ رَاجِلَتِهِ، وَالْآخَرُ رَافِعٌ تَوْبَةً عَلَى رَأْسِ رَسُولِ اللَّهِ ﷺ مِنَ الشَّمْسِ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتَهُ يَقُولُ: «إِنْ أَمْرَ عَلَيْكُمْ عَدْ مُجَدَّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدُ، يَقُوْدُكُمْ بِكِتَابِ اللَّهِ تَعَالَى، فَاسْمَعُو لَهُ وَأَطِيعُو».

[3139] 312 - (...) It was narrated from *Yahyâ bin Hušain* that his grandmother Umm Al-Hušain said: “I performed the Farewell

أَخْمَدُ بْنُ حَنْثِيلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي

Pilgrimage with the Messenger of Allâh ﷺ, and I saw Usâmah and Bilâl, one of them holding the reins of the Prophet's camel, and the other holding up his garment to shield him from the heat, until he stoned *Jamrat Al-Aqabah*.

أُبَيْسَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ أَمْ الْحُصَيْنِ جَدَّهِ قَالَتْ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعَ، فَرَأَيْتُ أَسَامَةَ وَبِلَالًا وَأَحَدُهُمَا آخِذٌ بِخَطَامِ نَائَةِ النَّبِيِّ ﷺ، وَالْآخَرُ رَافِعٌ ثُوبَهُ يَسْتَرُهُ مِنَ الْحَرَّ، حَتَّى رَمَى جَمْرَةَ الْعَقْبَةِ.

قَالَ مُسْلِمٌ: وَاسْمُ أَبِي عَبْدِ الرَّحْمَنِ حَالِدٌ بْنُ أَبِي يَزِيدٍ، وَهُوَ حَالُ مُحَمَّدٍ بْنِ سَلَمَةَ، رَوَى عَنْهُ وَكِيعٍ وَالْحَجَاجُ الْأَغْوَرُ.

Chapter 52. It Is Recommended For The Pebbles Used For Stoning To Be The Size Of Broad Beans

[3140] 313 - (1299) Jâbir bin 'Abdullâh said: "I saw the Prophet ﷺ stoning the *Jamrah* with something the size of broad beans."

(المعجم ٥٢) - (باب استحباب كون حصى الجمار بقدر حصى الخذف) (التحفة ٥٢)

[٣١٤٠] ٣١٣ - (١٢٩٩) [٣١٤٠] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْحٍ: أَخْبَرَنَا أَبُو الزَّبِيرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ النَّبِيِّ ﷺ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.

Chapter 53. The Time When It Is Recommended To Stone The Jamrah

[3141] 314 - (...) It was narrated that Jâbir said: "The Messenger

(المعجم ٥٣) - (باب بيان وقت استحباب الرمي) (التحفة ٥٣)

[٣١٤١] ٣١٤ - (...) وَحَدَّثَنَا أَبُو

of Allâh ﷺ stoned the *Jamrah* in the forenoon on the Day of Sacrifice, but after that (he stoned it) after the sun had passed its zenith."

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ
الْأَحْمَرُ وَابْنُ إِدْرِيسَ عَنْ أُبْنِ جُرَيْجِ،
عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ: رَمَى
رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ
صُحَىً، وَأَمَّا بَعْدُ، فَإِذَا رَأَتِ
الشَّمْسُ.

[3142] (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say:... a similar report (as no. 3141).

[٣١٤٢] (...) وَحَدَّثَاهُ عَلَيْهِ بْنُ
خَسْرَمْ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّبِّيرِ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ
يَمِثُلُهُ.

Chapter 54. The Number Of Pebbles For Stoning The *Jamrahs* Is Seven At A Time

(المعجم ٥٤) - (باب بيان أن حصى الجمار سبع سبع)
(التحفة ٥٤)

[3143] 315 - (1300) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The number of stones used for cleaning oneself (after defecating) is odd, and the number of stones used for stoning the *Jamrah* is odd, and the number of times for *Sa'i* between As-Şafâ and Al-Marwah is odd, and the number of circuits around the Ka'bah is odd, so when one of you cleans himself with stones, let him use an odd number.'

[٣١٤٣] ٣١٥ - (١٣٠٠) وَحَدَّثَنِي
سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ
أَعْيَنَ: حَدَّثَنَا مَعْقُلٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ
الْجَزَرِيُّ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الاسْتِجْمَارُ تَوْ،
وَرَمْيُ الْجِمَارِ تَوْ، وَالسَّعْيُ بَيْنَ الصَّفَّا
وَالْمَرْوَةِ تَوْ، وَالطَّوَافُ تَوْ، وَإِذَا اسْتَجْمَرَ
أَحَدُكُمْ فَلِيَسْتَجْمِرْ بِتَوْ».

Chapter 55. Shaving The Head Is Preferable To Cutting The Hair, Although Cutting The Hair Is Permissible

[3144] 316 - (1301) It was narrated from Nâfi‘ that ‘Abdullâh said: “The Messenger of Allâh ﷺ shaved his head, as did a number of his Companions, and some of them cut their hair.”

‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on those who shaved their heads,’ once or twice, then he said: ‘And those who cut their hair.’”

[3145] 317 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “O Allâh, have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “And those who cut their hair.”

[3146] 318 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their

(المعجم ٥٥) - (باب تفضيل الحلق على التقصير وجواز التقصير)
(التحفة ٥٥)

[٣١٤٤-٣١٦] [١٣٠١-٣١٤] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحَ قَالَ : أَخْبَرَنَا الْيَثْرَى ، وَحَدَّثَنَا فُتَيْهَ : حَدَّثَنَا لَيْثَ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ قَالَ : حَلَقَ رَسُولُ اللَّهِ ﷺ وَحَلَقَ طَافِفَةً مِنْ أَصْحَابِهِ ، وَقَصَّرَ بَعْضَهُمْ . قَالَ عَبْدُ اللَّهِ : إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «رَحْمَ اللَّهُ الْمُحْلَقِينَ» مَرَأَةً أَوْ مَرْئَيْنِ ثُمَّ قَالَ : «وَالْمُقْصَرِيْنَ» .

[٣١٤٥-٣١٧] [٣١٤٥-...] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «اللَّهُمَّ ارْحَمْ الْمُحْلَقِينَ» قَالُوا : وَالْمُقْصَرِيْنَ؟ يَا رَسُولَ اللَّهِ! قَالُوا : «اللَّهُمَّ ارْحَمْ الْمُحْلَقِينَ» قَالُوا : وَالْمُقْصَرِيْنَ؟ يَا رَسُولَ اللَّهِ! قَالَ : «وَالْمُقْصَرِيْنَ» .

[٣١٨-٣١٩] [٣١٨-...] أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمَ بْنُ مُحَمَّدٍ بْنِ سُفْيَانَ عَنْ مُسْلِمٍ بْنِ الْحَاجَاجِ : حَدَّثَنَا ابْنُ نُعَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عُمَرَ عَنْ

hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh? He said: "And those who cut their hair."

[3147] 319 - (...) 'Ubaidullâh narrated it with this chain (a *Hadîth* similar to no. 3146) and said in the *Hadîth*: "The fourth time he said, 'And those who cut their hair.'"

[3148] 320 - (1302) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'And those who cut their hair.'"

[3149] (...) A *Hadîth* similar to

نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلَّقِينَ» قَالُوا: وَالْمُفَصَّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «رَحِمَ اللَّهُ الْمُحَلَّقِينَ» قَالُوا: وَالْمُفَصَّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «رَحِمَ اللَّهُ الْمُحَلَّقِينَ» قَالُوا: وَالْمُفَصَّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: وَالْمُفَصَّرِينَ».

[3147] ٣١٩ - (...) وَحَدَّثَاهُ ابْنُ الْمُتَبَّلِ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنَ الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا كَانَتِ الرَّابِعَةُ، قَالَ: «وَالْمُفَصَّرِينَ».

[3148] ٣٢٠ - (١٣٠٢) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهْرَيْرُ بْنُ حَرْبٍ وَابْنُ نُعْمَانَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ فُضَيْلٍ - قَالَ زُهْرَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - حَدَّثَنَا عُمَارَةُ عَنْ أَبِي رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِغْفِرْ لِلْمُحَلَّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُفَصَّرِينَ؟ قَالَ: «اللَّهُمَّ إِغْفِرْ لِلْمُحَلَّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُفَصَّرِينَ؟ قَالَ: «اللَّهُمَّ إِغْفِرْ لِلْمُحَلَّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُفَصَّرِينَ؟ قَالَ: «وَلِلْمُفَصَّرِينَ».

[3149] (...) وَحَدَّثَنِي أُمِّيَّةُ بْنُ

that of Abû Zur'ah (no. 3148) was narrated from Abû Hurairah, from the Prophet ﷺ.

[3150] 321 - (1303) It was narrated from Yaḥyâ bin Al-Huṣain from his grandmother, that she heard the Prophet ﷺ during the Farewell Pilgrimage, supplicate for those who shaved their heads three times, and for those who cut their hair once.

[3151] 322 - (1304) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ shaved his head during the Farewell Pilgrimage.

Chapter 56. The Sunnah On The Day Of Sacrifice Is To Stone The Jamrah Then Offer The Sacrifice Then Shave The Head, And Shaving Should Be Started On The Right Side Of The Head

[3152] 323 - (1305) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ

بِسْطَامٍ: حَدَّثَنَا يَرِيدُ بْنُ زُرْيَعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِيهِ هُرَيْرَةَ.

[3150] 321 - (1303) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو دَاؤَدَ الطَّيَالِسِيُّ عَنْ شُعبَةَ، عَنْ يَحْيَى بْنِ الْحُصَينِ، عَنْ جَدِّهِ أَنَّهَا سَوْعَتِ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلَّقِينَ ثَلَاثًا، وَلِلْمُفَصَّرِينَ مَرَّةً، وَأَمَّا يَقُلُّ وَكِيعٌ: [في] حَجَّةِ الْوَدَاعِ.

[3151] 322 - (1304) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَقْوُبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، كِلَّاهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

(المعجم ٥٦) - (باب بيان أن السنة يوم النحر أن يرمي ثم ينحر ثم يحلق والابداء في الحلق بالجانب الأيمن من رأس المحلول) (التحفة ٥٦)

[3152] 323 - (1305) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَفْصُ بْنُ غَيَّاثٍ

came to Minâ, and he came to the *Jamrah* and stoned it, then he came to the place where he was staying in Minâ and offered his sacrifice, then he said to the barber: "Take," and he pointed to the right side (of his head) then the left side, then he started giving (the hair) to the people.

عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى مِنْتَهَى الْجَمْرَةِ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَةَ الْجَمْرَةِ فَأَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى وَبِعَنَّ وَنَحْرَ، ثُمَّ قَالَ لِلْحَلَاقِ: «خُذْ وَأَشَارَ إِلَى جَانِبِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ.

[3153] 324 - (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 3152). Abû Bakr said in his report: "He (ﷺ) said to the barber: 'Here,' and pointed with his hand to the right side like this, and he distributed his hair among those who were near to him. Then he gestured to the barber and to the left side, and he shaved him and he gave it to Umm Sulaim."

In the report of Abû Kuraib it says: "He (ﷺ) started with the right side, and distributed it, one or two hairs at a time, among the people. Then he gestured to the left side and did likewise, then he said: 'Is Abû Talhah here?' and he gave it to Abû Talhah."

[3154] 325 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ stoned *Jamrat Al-'Aqabah*, then he went to the sacrificial camels and slaughtered them, and the copper

[٣١٥٣]-٣٢٤] (....) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا حَفْصُ بْنُ عَيَّاثَ عَنْ هِشَامٍ بِهَذَا إِلَاسْنَادِ، أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ لِلْحَلَاقِ «هَا» وَأَشَارَ يَدَهُ إِلَى الْجَانِبِ الْأَيْمَنِ هَكَذَا، فَقَسَّمَ شَعَرَةً بَيْنَ مَنْ يَلِيهِ - قَالَ: ثُمَّ أَشَارَ إِلَى الْحَلَاقِ وَإِلَى الْجَانِبِ الْأَيْسَرِ، فَحَلَّقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمَانَ.

وَأَمَّا فِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ: فَبَدَا بِالشَّقِّ الْأَيْمَنِ، فَوَزَّعَهُ الشَّعَرَةُ وَالشَّعَرَتَيْنِ بَيْنَ النَّاسِ، ثُمَّ قَالَ بِالْأَيْسَرِ فَصَنَعَ [بِهِ] مِثْلَ ذَلِكَ، ثُمَّ قَالَ: «هَهُنَا أَبُو طَلْحَةُ؟ فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

[٣١٥٤]-٣٢٥] (....) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى جَمْرَةَ

was sitting there. He pointed to his head with his hand, and he shaved the right side and distributed it among those who were near him. Then he said: 'Shave the other side.' And he said: 'Where is Abû Talhah?' and he gave it to him."

[3155] 326 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ stoned the *Jamrah* and offered his sacrifice and shaved his head, he showed his right side to the barber and he shaved it. Then he called Abû Talhah Al-Anṣârî and gave it to him. Then he showed him the left side and said: 'Shave it.' So he shaved it, and he gave it to Abû Talhah and said: 'Distribute it among the people.'"

العقبة، ثم انصرف إلى البدن فنحرها، والحجام جالس، وقال بيده عن رأسه، فحلق شقّة الأيمان فقسمه فيمن يليه، ثم قال: «احلِق الشق الآخر» فقال: «أين أبو طلحة؟» فأعطاه إياه.

[٣١٥٥-٣٢٦] (...) وحدّثنا ابن أبي عمر: حدّثنا سفيان: سمعت هشام ابْن حَسَنَ يُخْبِرُ عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَمَّى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ، وَنَحَرَ نُسْكَهُ وَحَلَقَ، نَأَوْلَ الْمَحَالِقِ شَقّةً الْأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَاهُ، ثُمَّ تَأَوَّلَ الشق الأيسر فقال: «احلِقْ فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «إِفْسِمَةُ بَيْنَ النَّاسِ».

Chapter 57. It Is Permissible To Offer The Sacrifice Before Stoning The *Jamrah*, Or To Shave Before Offering The Sacrifice Or Stoning The *Jamrah*, Or To Perform *Tawâf* Before Any Of Them

[3156] 327 - (1306) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âs said: "During the Farewell Pilgrimage, the Messenger of Allâh ﷺ stopped in Minâ and the people asked him questions. A

(المعجم ٥٧) - (باب جواز تقديم الذبح على الرمي ، والحلق على الذبح وعلى الرمي ، وتقديم الطواف عليها كلها) (التحفة ٥٧)

[٣١٥٦-٣٢٧] (...) وحدّثنا يحيى بن يحيى قال قرأنا على مالك عن ابن شهاب، عن عيسى بن طلحة بن عبيدة الله، عن عبد الله ابن عمرو

man came and said: 'O Messenger of Allâh, I didn't realize and I shaved my head before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' Then another man came and said: 'O Messenger of Allâh, I didn't realize and I offered my sacrifice before stoning the *Jamrah*.' He said: 'Stone it, it doesn't matter.'

He said: "The Messenger of Allâh ﷺ was not asked about anything that was done sooner or later, but he said: 'Do it, it doesn't matter.'

بْنِ الْعَاصِي قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، يَعْنِي، لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَشْعُرُ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، فَقَالَ: «إِذْبَعْ وَلَا حَرَجَ» ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَشْعُرُ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، فَقَالَ: «إِذْرْ وَلَا حَرَجَ». قَالَ: فَمَا سَئَلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قُدْمَ وَلَا أُخْرَ، إِلَّا قَالَ: «افْعُلْ وَلَا حَرَجَ».

[3157] 328 - (...) 'Abdullâh bin 'Amr bin Al-'Âs said: "The Messenger of Allâh ﷺ stopped on his mount, and the people started to ask him questions. One of them said: 'O Messenger of Allâh, I did not realize that the stoning comes before the sacrifice, and I offered my sacrifice before stoning the *Jamrah*.' The Messenger of Allâh ﷺ said: 'Stone it, it doesn't matter.' Another said: 'I did not realize that the sacrifice comes before shaving, and I shaved (my head) before I offered my sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' I did not hear him being asked about anything that day where a man had forgotten or was unaware of

٣٢٨ [٣١٥٧] . . . (. . .) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَعْنَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّمِيمِي أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ عَمْرِو بْنِ الْعَاصِي يَقُولُ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَطَفِقَ نَاسٌ يَسْأَلُونَهُ، فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمَمِيَ قَبْلَ السَّحْرِ، فَنَحَرْتُ قَبْلَ الرَّمَمِيَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْمْ وَلَا حَرَجَ» قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرُ أَنَّ السَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، فَيَقُولُ: «انْحَرْ وَلَا حَرَجَ» قَالَ: فَمَا سَمِعْتُهُ سَيْلَانَ

which things came before which, and so on, but the Messenger of Allâh ﷺ said: ‘Do that, and it doesn’t matter.’”

يَوْمَئِذٍ عَنْ أَمْرٍ، مِمَّا يَسْأَلُ الْمَرْءُ وَيَجْهَلُ،
مِنْ تَقْدِيمٍ بَعْضِ الْأُمُورِ قَبْلَ بَعْضٍ،
وَأَسْبَابِهَا، إِلَّا قَالَ رَسُولُ اللَّهِ ﷺ:
«افْعُلُوا ذَلِكَ وَلَا حَرجَ».

[3158] (...) A *Hadîth* similar to that of Yûnus (no. 3157) was narrated from Az-Zuhri.

[٣١٥٨] (...) وَحَدَّثَنَا حَسَنُ
الْحُلَوَانِيُّ: حَدَّثَنَا يَعْوُبُ: حَدَّثَنَا أَبِي
عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ. يَمْثُلُ
حَدِيثَ يُوسُفَ عَنِ الزُّهْرِيِّ إِلَى آخِرِهِ.

[3159] 329 - (...) ‘Abdullâh bin ‘Amr bin Al-‘Âs narrated that while the Prophet was delivering the *Khuṭbah* on the Day of Sacrifice, a man stood up and said: “I did not know, O Messenger of Allâh, that such-and-such comes before such-and-such.” Then another came and said: “O Messenger of Allâh, I thought that such-and-such came before such-and-such” - referring to these three (stoning, sacrificing and shaving). He said: “Do it, and it doesn’t matter.”

[٣٢٩-٣١٥٩] (...) وَحَدَّثَنَا
عَلَيُّ بْنُ حَسْرَمٍ: أَخْبَرَنَا عِيسَى عَنْ ابْنِ
جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شَهَابٍ يَقُولُ:
حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ عَمْرِو بْنِ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ بَيْنَا
هُوَ يَخْطُبُ يَوْمَ التَّحْرِيرِ، فَقَامَ إِلَيْهِ رَجُلٌ
فَقَالَ: مَا كُنْتُ أَحْسِبُ، يَا رَسُولَ اللَّهِ!
أَنَّ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا، ثُمَّ جَاءَ
آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! كُنْتُ أَحْسِبُ
أَنَّ كَذَا قَبْلَ كَذَا وَكَذَا - لِهُؤُلَاءِ التَّلَاثِ -
قَالَ: «افْعُلْ وَلَا حَرجَ».

[3160] 330 - (...) It was narrated from Ibn Juraij with this chain (a *Hadîth* similar to no. 3159). The report of Ibn Bakr is like the report of ‘Isâ (no. 3159), apart from the phrase: “referring to these three,” which he does not mention. In the report of Yahyâ

[٣٣٠-٣١٦٠] (...) وَحَدَّثَنَا عَبْدُ
ابْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ،
وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمُوِّيُّ: حَدَّثَنِي
أَبِي، جَوِيعًا عَنْ ابْنِ جُرَيْجٍ بِهَذَا
الْإِسْنَادِ، أَمَّا رِوَايَةُ ابْنِ بَكْرٍ فَكَرِروايَةُ

Al-Umawî it says: “I shaved my head before offering the sacrifice, and I offered the sacrifice before stoning (the *Jamrah*)” and so on.

عِيسَى، إِلَّا قَوْلُهُ: لَهُؤُلَاءِ الْثَّلَاثَ، فَإِنَّهُ
لَمْ يَذْكُرْ ذَلِكَ، وَأَمَّا يَحْيَى الْأُمُوْيُّ فَقَدْ
رَوَاتِيهِ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحْرَتُ قَبْلَ
أَنْ أَرْمَى، وَأَشْبَاهَ ذَلِكَ.

[3161] 331 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “A man came to the Prophet ﷺ and said: ‘I shaved (my head) before offering the sacrifice.’ He said: ‘Offer your sacrifice, it doesn’t matter.’ He said: ‘I offered the sacrifice before stoning (the *Jamrah*).’ He said: ‘Stone it, it doesn’t matter.’”

[٣١٦١] ٣٣١ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْبَرْ بْنُ حَرْبٍ، - قَالَ
أَبُو بَكْرٍ: حَدَّثَنَا - ابْنُ عُيَّيْنَةَ عَنِ
الرُّهْبَرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرِو قَالَ: أَتَى النَّبِيُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ
فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَدْبَحَ، قَالَ:
«فَادْبُحْ وَلَا حَرَجَ» قَالَ: ذَبَحْتُ قَبْلَ أَنْ
أَرْمِيَ، قَالَ «اْرْمِ وَلَا حَرَجَ».

[3162] 332 - (...) It was narrated from Az-Zuhri with this chain: “I saw the Messenger of Allâh ﷺ on a camel in Minâ, and a man came to him...” a *Hadîth* like that of Ibn ‘Uyaynah (no. 3161).

[٣١٦٢] ٣٣٢ - (...) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ
الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرَيِّ، بِهَدَا
الإِسْنَادِ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَافَةٍ
بِيَمِنِي، فَجَاءَهُ رَجُلٌ، بِمَعْنَى حَدِيثِ ابْنِ
عُيَّيْنَةَ.

[3163] 333 - (...) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “I heard the Messenger of Allâh ﷺ, when a man came to him on the Day of Sacrifice, when he was standing by the *Jamrah* and said: ‘O Messenger of Allâh, I shaved (my head) before stoning (the *Jamrah*).’ He said: ‘Stone it, and it doesn’t

[٣١٦٣] ٣٣٣ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْرَادَ: حَدَّثَنَا عَلَيْهِ
ابْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ:
أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنِ
الرُّهْبَرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ

matter.' Another man came to him and said: 'I offered the sacrifice before stoning (the *Jamrah*).'
He said: 'Stone it, it doesn't matter.' Another man came to him and said: 'I went to the Ka'bah (and did *Tawâf Al-Ifâdah*) before stoning (the *Jamrah*).'
He said: 'Stone it, it doesn't matter.'"

He said: "I did not see him being asked about anything that day but he said: 'Do it, it doesn't matter.'"

[3164] 334 - (1307) It was narrated from Ibn 'Abbâs that it was said to the Prophet ﷺ concerning the sacrifice, shaving, and stoning, that people had done one before the other, or, one after the other, and he said: 'It doesn't matter.'

Chapter 58. It Is Recommended To Perform *Tawâf Al-Ifâdah* On The Day Of Sacrifice

[3165] 335 - (1308) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ performed *Tawâf Al-Ifâdah* on the Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ.

Nâfi' said: "Ibn 'Umar used to perform *Tawâf Al-Ifâdah* on the

رَسُولَ اللَّهِ ﷺ، وَأَنَّهُ رَجَلٌ يَوْمَ النَّحْرِ،
وَهُوَ وَاقِفٌ عِنْدَ الْجَمْرَةِ، فَقَالَ: يَا رَسُولَ
اللَّهِ! إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ:
«إِذْمٌ وَلَا حَرَجٌ» وَأَنَّهُ آخَرٌ فَقَالَ: إِنِّي
ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «إِذْمٌ وَلَا
حَرَجٌ» وَأَنَّهُ آخَرٌ فَقَالَ: إِنِّي أَفَضَّلُ إِلَى
الْأَبْيَاتِ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «إِذْمٌ وَلَا
حَرَجٌ».

قَالَ: فَمَا رَأَيْتُهُ سُلَيْمَانَ يَوْمَئِذٍ عَنْ شَيْءٍ،
إِلَّا قَالَ: «أَفْعَلُوا وَلَا حَرَجٌ».

[3164] 334 - (1307) وَحدَثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَثَنَا بَهْزُونَ: حَدَثَنَا
وُهَيْبٌ: حَدَثَنَا عَبْدُ اللَّهِ بْنُ طَاؤِسٍ عَنْ
أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَبْلَ
لَهُ فِي الدِّينِ، وَالْحَلْقِ، وَالرَّأْمِ،
وَالْقَدِيمِ، وَالْتَّائِبِ، فَقَالَ: «لَا حَرَجٌ».

(المعجم ٥٨) - (باب استحباب

طوف الإفاضة يوم النحر) (التحفة ٥٨)

[3165] 335 - (1308) وَحدَثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا عَبْيَادُ اللَّهِ بْنُ عُمَرَ عَنْ تَافِعٍ، عَنِ
ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ يَوْمَ
النَّحْرِ، ثُمَّ رَجَعَ فَصَلَّى الظَّهَرَ بِمِنَى.

Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ, and he said that the Prophet ﷺ had done that.”

قالَ نَافِعٌ : فَكَانَ ابْنُ عُمَرَ يُفِيضُ بَوْمَ النَّحْرِ ، ثُمَّ يَرْجِعُ فَيُصَلِّي الظَّهَرَ بِمَنِي ، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ .

Chapter 59. It Is Recommended To Halt At Al-Muhaṣṣab On The Day Of Departing From Minâ And To Perform *Zuhr* And Subsequent Prayers There

[3166] 336 - (1309) It was narrated that ‘Abdul-‘Azîz bin Rufai’ said: “I asked Anas bin Mâlik: ‘Tell me something you know about the Messenger of Allâh ﷺ: Where did he pray *Zuhr* on the day of *At-Tarwiyah*?’ He said: ‘In Minâ.’ I said: ‘And where did he pray *Aṣr* on the day of departure from Minâ?’ He said: ‘In Al-Abtâh.’ Then he said: ‘Do what your leaders do.’”

(المعجم ٥٩) - (بابُ استحباب نزول الممحض يوم النفر، وصلوة الظهر وما بعدها به) (التحفة ٥٩)

[٣١٦٦-٣٣٦] وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا إِسْحَاقُ ابْنُ يُوسُفَ الْأَزْرَقَ : أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُبَيْعَةَ قَالَ : سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ، قُلْتُ : أَخْبَرْنِي بِشَيْءٍ عَقْلَتُهُ عَنْ رَسُولِ اللَّهِ ﷺ ، أَئْنَ صَلَّى الظَّهَرَ بَوْمَ التَّرْوِيَةِ ؟ قَالَ : بِمَنِي ، قُلْتُ : فَأَيْنَ صَلَّى الْعَصْرَ بَوْمَ النَّفَرِ ؟ قَالَ : بِالْأَبْطَحِ ، ثُمَّ قَالَ : افْعُلْ مَا يَفْعَلُ أُمَرَاؤُكَ .

[٣١٦٧-٣٣٧] وَحَدَّثَنَا مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ : حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمِرٍ ، عَنْ أَبُو بَحْرَةَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّ النَّبِيَّ ﷺ وَآبَاهُ بَكْرٌ وَعُمَرَ كَانُوا يَتَرَلُونَ الْأَبْطَحَ .

[٣١٦٨-٣٣٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمَ بْنِ مَيْمُونَ : حَدَّثَنَا رَوْحُ ابْنُ عَبَادَةَ : حَدَّثَنَا صَحْرُ بْنُ جُوَيْرَةَ عَنْ

[3167] 337 - (1310) It was narrated from Ibn ‘Umar that the Prophet ﷺ, Abû Bakr and ‘Umar used to stop in Al-Abtâh.

[3168] 338 - (...) It was narrated from Nâfi’ that Ibn ‘Umar used to think that (stopping in) Al-Hâṣbah was *Sunnah*, and he used to pray *Zuhr* on the day of

departure from Minâ in Al-Hasbah.

Nâfi' said: The Messenger of Allâh ﷺ and the caliphs after him stopped in Al-Hasbah.

نافع؛ أَنَّ ابْنَ عُمَرَ كَانَ يَرَى التَّحْصِيبَ سُنَّةً، وَكَانَ يُصْلِي الظُّهُرَ يَوْمَ النَّفْرِ بِالْحَصْبَةِ.

قَالَ نَافِعٌ: قَدْ حَصَبَ رَسُولُ اللَّهِ ﷺ وَالْخُلَفَاءُ بَعْدَهُ.

[3169] 339 - (1311) It was narrated that 'Âishah said: "Stopping in Al-Abtâh is not Sunnah, rather the Messenger of Allâh ﷺ stopped there because it was easier for him to depart (for Al-Madînah) from there."

[٣١٦٩] [٣٣٩-١٣١١] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرَ: حَدَّثَنَا هَشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نُزِّولُ الْأَبْطَحِ لَيْسَ بِسُنْنَةٍ، إِنَّمَا نَزَّلَهُ رَسُولُ اللَّهِ ﷺ، لِأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ.

[3170] (...) A similar report (as no. 3169) was narrated from Hishâm with this chain.

[٣١٧٠] [....] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَحَدَّثَنِي أَبُو الرَّبِيعِ [الزَّهْرَانِي]: حَدَّثَنَا حَمَادٌ يَعْنِي أَبْنَ رَبِيعٍ، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعٍ: حَدَّثَنَا حَبِيبُ الْمُعْلَمِ كُلُّهُمْ عَنْ هَشَامٍ بِهَذَا الْإِشْنَادِ مِثْلَهُ.

[3171] 340 - (...) It was narrated from Sâlim that Abû Bakr, 'Umar and Ibn 'Umar used to halt in Al-Abtâh.

Az-Zuhri said: “Urwah informed me from 'Âishah, that she did not do that, and she said: ‘The Messenger of Allâh ﷺ only halted there because it was a place from which it was easy to depart.’”

[٣١٧١] [٣٤٠-...] وَحَدَّثَنَا عَبْدُ أَبْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ؛ أَنَّ أَبَا بَكْرِ وَعُمَرَ وَابْنَ عُمَرَ كَانُوا يَنْتَلُونَ الْأَبْطَحَ.

قَالَ الرُّهْرَيُّ: وَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّهَا لَمْ تَكُنْ تَفْعُلْ ذَلِكَ،

وَقَالُوا: إِنَّمَا نَزَّلَهُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ. لِأَنَّهُ
كَانَ مَتْرِلاً أَسْمَحَ لِخُرُوجِهِ.

[٣١٧٢] ٣٤١ - [١٣١٢] ٣٤١ [٣١٧٣]

أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَبْنُ أَبِي عُمَرَ وَأَخْمَدُ بْنُ عَبْدَةَ
- وَاللَّفْظُ لِأَبِي بَكْرٍ - : حَدَّثَنَا سُفْيَانُ
بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنِ
ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ
شَيْئاً، إِنَّمَا هُوَ مَتْرِلٌ نَزَّلَهُ رَسُولُ
اللَّهِ عَلَيْهِ السَّلَامُ.

[٣١٧٣] ٣٤٢ - [١٣١٣] ٣٤٢ [٣١٧٤]

فُعِيلَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ
وَرُزْهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ -
قالَ رُزْهَيْرٌ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنْ
صَالِحٍ بْنِ كَسْيَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ
قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ
اللَّهِ عَلَيْهِ السَّلَامُ أَنْ أَنْزِلَ الْأَبْطَحَ حِينَ خَرَجَ مِنْ
مِنِّي، وَلَكِنِّي جِئْتُ فَضَرِبْتُ قُبَّتَهُ، فَجَاءَ
فَنَزَّلَ.

قالَ أَبُو بَكْرٍ فِي رِوَايَةِ صَالِحٍ: قَالَ:
سَوْمَعْتُ سُلَيْمَانَ بْنَ يَسَارٍ؛ وَفِي رِوَايَةِ
فُعِيلَةِ قَالَ: عَنْ أَبِي رَافِعٍ: وَكَانَ عَلَى ثَقَلِ
النَّبِيِّ عَلَيْهِ السَّلَامُ.

[٣١٧٤] ٣٤٣ - [١٣١٤] ٣٤٣ حَدَّثَنِي

[3172] 341 - (1312) It was narrated that Ibn 'Abbâs said: "Stopping at Al-Muhaṣṣab is not important, it is just a place where the Messenger of Allâh ﷺ halted."

[3173] 342 - (1313) It was narrated that Sulaimân bin Yasâr said: "Abû Râfi' said: 'The Messenger of Allâh ﷺ did not tell me to stop in Al-Abtâh when he departed from Minâ, but I went there and set up his tent, and he came and halted.'"

Abû Bakr said in the report of Shâlih: "I heard Sulaimân bin Yasâr (say)" - and in the report of Qutaibah it says: "From Abû Râfi' - and he was in charge of the luggage of the Prophet ﷺ."

[3174] 343 - (1314) It was

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We will halt tomorrow, if Allâh wills, in Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief."

حرملة بن يحيى: أخبرنا ابن وهب:
أخبرني يوئس عن ابن شهاب، عن أبي سلمة بن عبد الرحمن ابن عوف، عن أبي هريرة عن رسول الله ﷺ أنَّه قال:
«تنزل إِنْ شاء اللَّهُ، غَدَّا بِحَقِيقَتِي كِتَانَةً، حَيْثُ تَقَاسَمُوا عَلَى الْكُفُرِ».

[٣١٧٥] [٣٤٤-...] وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنِي الرُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هَرَيْرَةَ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ يَمْنَى: «نَازَلُونَ غَدَّا بِحَقِيقَتِي كِتَانَةً، حَيْثُ تَقَاسَمُوا عَلَى الْكُفُرِ». وَذَلِكَ إِنْ قُرِيشًا وَبَنِي كِتَانَةَ حَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَنْ لَا يُنَاهِكُهُمْ، وَلَا يُنَاهِيُهُمْ، حَتَّى يُسَلِّمُوا إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ. يَعْنِي، بِذَلِكَ الْمَحَصَّبَ.

[3175] 344 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said to us, while we were in Minâ- 'Tomorrow we will halt at Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief.'"

That was when the Quraish and Banû Kinânah swore a pledge against Banû Hâshim and Banû Al-Muṭâlib, vowing not to intermarry with them nor engage in any transactions with them until they handed the Messenger of Allâh ﷺ over to them." What was meant by that was Al-Muhaṣṣab.

[3176] 345 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Our halting place, if Allâh wills, when Allâh grants us victory, will be Al-Khaif, where they (the disbelievers) swore an oath of disbelief."

[٣١٧٦] [٣٤٥-...] وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةً: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَغْرَجِ، عَنْ أَبِي هَرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْزِلُنَا، إِنْ شاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ، الْحَقِيقُ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفُرِ».

Chapter 60. It Is Obligatory To Stay Overnight In Minâ During The Nights Of The Days Of At-Tashriq, And The Concession Allowing Those Who Supply Water To Leave

[3177] 346 - (1315) It was narrated from Ibn ‘Umar, that Al-‘Abbâs bin ‘Abdul-Mu’talib asked the Messenger of Allâh ﷺ for permission to stay overnight in Makkah during the days of Minâ, because he was a supplier of water, and he gave him permission.

[3178] (...) A similar report (as no. 3177) was narrated from ‘Ubaidullâh bin ‘Umar.

Chapter... The Virtue Of Supplying Water And Praise For Those Who Do That, And It Is Recommended To Drink From It

[3179] 347 - (1316) It was

(المعجم ٦٠) - (باب وجوب المبيت بمعنى ليالي أيام الشريق، والترخيص في تركه لأهل السقاية) (التحفة ٦٠)

[٣١٧٧] [٣٤٦-١٣١٥] حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عَبْيُودُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْيُودُ الْعَبَاسَ بْنَ عَبْدِ الْمُطَلِّبِ اشْتَادَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْيَطَ بِمَكَّةَ لِيَالِيَ مِنِّي، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[٣١٧٨] (...). وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُوسَفَ، وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، جِمِيعًا عَنْ مُحَمَّدٍ بْنِ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كَلَاهُمَا عَنْ عَبْيُودِ اللَّهِ بْنِ عُمَرَ بِهَذَا الْإِنْسَادِ مِثْلُهُ.

(المعجم ...) - (باب فضل القيام بالسقاية والثناء على أهلها واستحباب الشرب منها) (التحفة ...)

[٣١٧٩] [٣٤٧-١٣١٦] وَحَدَّثَنِي

narrated that Bakr bin ‘Abdullâh Al-Muzâni said: “I was sitting with Ibn ‘Abbâs at the Ka‘bah, and a Bedouin came to him and said: ‘Why do I see the sons of your paternal uncle supplying honey and milk, and you supply *Nabîdh*? Is it because of poverty on your part, or because of miserliness?’ Ibn ‘Abbâs said: ‘Praise be to Allâh, we are neither poor nor miserly. The Prophet ﷺ came on his mount, with Usâmah behind him, and asked for something to drink. We gave him a vessel of *Nabîdh*, and he drank it, and he gave his remaining to Usâmah to drink. And he said (to us): “You have done good and have done well. Carry on doing that.” And we do not want to change what the Messenger of Allâh ﷺ commanded us to do.’”

Chapter 61. Giving The Meat, Skin And Blankets Of The *Hadî* In Charity ; The Butcher Should Not Be Given Any Of It ; It Is Permissible To Delegate Someone Else To Offer The Sacrifice

[3180] 348 - (1317) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ commanded me to take care of his sacrificial animals, and to give their meat, skins and blankets in charity, and not to give the butcher any of it (as wages). He said: ‘We will pay him ourselves.’”

مُحَمَّدُ بْنُ الْمِنَاهَلِ الصَّرِيرُ: حَدَّثَنَا يَزِيدُ
ابْنُ زُرْبَعٍ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ بَكْرِ
ابْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ قَالَ: كُنْتُ جَالِسًا
مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكَعْبَةِ، فَأَتَاهُ أَغْرَابِيٌّ
فَقَالَ: مَا لِي أَرَى بْنَي عَمَّكُمْ يَسْتَوْنَ
الْعَسْلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيَّدَ؟ أَمْ
حَاجَةٌ بِكُمْ أُمْ مِنْ بُخْلٍ؟ فَقَالَ ابْنُ
عَبَّاسٍ: الْحَمْدُ لِلَّهِ مَا بَنَا [مِنْ] حَاجَةٍ وَلَا
بُخْلٍ، قَدِيمُ النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ وَخَلْفَهُ
أُسَامَةُ، فَاسْتَسْعَى فَاتَّيَاهُ بِإِنَاءٍ مِنْ نَبِيَّدِ
فَشَرِبَ، وَسَقَى فَضْلَهُ أُسَامَةً، وَقَالَ:
«أَخْسَسْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا» فَلَا
نُرِيدُ نُعَيِّرُ مَا أَمْرَرْتُهُ رَسُولُ اللَّهِ ﷺ.

(المعجم ٦١) - (باب الصدقة بالحوم)
الهدايا وجلودها وجلالها وأن لا
يعطي الجزار منها شيئاً وجواز
الاستئنة في القيام عليها) (التحفة ٦١)

[٣١٨٠] ٣٤٨ - (١٣١٧) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْشَمٍ عَنْ
عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ:
أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِي،

وَأَنْ أَتَصَدِّقَ بِلِحْوِهَا وَجُلُودِهَا وَأَجْلَتِهَا،
وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا، وَقَالَ: «نَحْنُ
نَعْطِيهِ مِنْ عِنْدِنَا».

[3181] (...) A similar report (as no. 3180) was narrated from 'Abdul-Karîm Al-Jazarî with this chain.

[٣١٨١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَعَمِّرُو التَّاقِفُ وَرَزَّهِيرُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا أَبْنُ عَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ
الْجَزَرِيِّ بِهَذَا إِلْسَنَادِ مِثْلُهُ.

[3182] (...) It was narrated from 'Alî from the Prophet (a similar *Hadîth* as no. 3180), but their *Hadîth* made no mention of the butcher's wages.

[٣١٨٢] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ - وَقَالَ إِسْحَاقُ
أَبْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعاَذُ بْنُ هَشَامَ -
قَالَ: أَخْبَرَنِي أَبِي، كِلَاهُمَا عَنِ ابْنِ أَبِي
نَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى،
عَنْ عَلَىٰ عَنِ النَّبِيِّ ﷺ وَلَيْسَ فِي
حَدِيثِهِمَا أَجْرُ الْجَازِرِ.

[3183] 349 - (...) 'Alî bin Abî Tâlib narrated that the Prophet of Allâh ﷺ told him to take care of his sacrificial camels. And he told him to distribute them all; their meat, skins and blankets, among the poor, but not to give anything of them to the butcher (as his wages).

[٣٤٩-٣١٨٣] (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ [بْنُ مَيْمُونٍ] وَمُحَمَّدُ بْنُ
مَرْزُوقٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ الْآخْرَانِ: حَدَّثَنَا - مُحَمَّدُ
أَبْنُ بَكْرٍ أَخْبَرَنَا أَبْنُ جُرْيَحٍ: أَخْبَرَنِي
الْحَسْنُ بْنُ مُسْلِمٍ أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ
عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ، أَنَّ
عَلَيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ نَبِيَّ
اللهِ ﷺ أَمْرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ، وَأَمْرَهُ
أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا

وَجِلَالُهَا، فِي الْمَسَاكِينِ، وَلَا يُعْطِي فِي
جِزَارَتِهَا مِنْهَا شَيْئًا.

[3184] (...) ‘Alî bin Abî Tâlib narrated that the Prophet ﷺ told him... a similar report.

[٣١٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ الْجَزَرِيُّ، أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ، أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمْرَهُ، يُؤْتِيهِ.

Chapter 62. It Is Permissible To Share In The Sacrifice, And A Camel Or Cow Is Sufficient For Seven People

[3185] 350 - (1318) It was narrated that Jâbir bin ‘Abdullâh said: “In the year of Al-Hudaybiyah we offered the sacrifice with the Messenger of Allâh ﷺ; a camel on behalf of seven, and a cow on behalf of seven.”

(المعجم ٦٢) - (باب جواز الاشتراك في الهدي، وإجزاء البدنة والبقرة كل واحدة منها عن سبعة) (التحفة ٦٢)

[٣١٨٥] ٣٥٠- [١٣١٨] وَحَدَّثَنَا قَتِيبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبِيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: نَحْرَنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةِ، وَالْبَقْرَةَ عَنْ سَبْعَةِ.

[3186] 351 - (...) It was narrated that Jâbir said: “We set out with the Messenger of Allâh ﷺ entering *Ihrâm* for *Hajj*, and the Messenger of Allâh ﷺ told us to share (in sacrificing) camels and cattle, every seven of us sharing an animal.”

[٣١٨٦] ٣٥١- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْمَةَ عَنْ أَبِي الزُّبِيرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الزُّبِيرِ

عَنْ جَابِرٍ قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ
مُهَلَّيْنَ بِالْحَجَّ، فَأَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ
نَشْرَكَ فِي الْإِبْلِ وَالْبَقَرِ، كُلُّ سَبْعَةِ مِنَ
فِي بَدَنَةٍ.

[3187] 352 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We performed *Hajj* with the Messenger of Allâh ﷺ, and we sacrificed a camel on behalf of seven, and a cow on behalf of seven.”

[3188] 353 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We participated in *Hajj* and *‘Umrah* with the Prophet ﷺ, every seven sharing a camel (for sacrifice).”

Jâbir was present at Al-Hudaybiyah. He said: “On that day we sacrificed seventy camels, every seven of us sharing a camel.”

[3189] 354 - (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh narrating about the *Hajj* of the Prophet ﷺ. He said:

[٣١٨٧] ٣٥٢- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا
عَزْرَةُ بْنُ ثَابِتٍ عَنْ أَبِي الرَّئِيْسِ، عَنْ جَابِرٍ
ابْنِ عَبْدِ اللَّهِ قَالَ: حَرَجْنَا مَعَ رَسُولِ
اللَّهِ ﷺ فَنَحْرَنَا الْبَعِيرَ عَنْ سَبْعَةِ، وَالْبَقَرَةَ
عَنْ سَبْعَةِ.

[٣١٨٨] ٣٥٣- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ ابْنِ جُرَيْحٍ: أَخْبَرَنِي أَبُو الرَّئِيْسُ عَنْ
جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْنَا مَعَ
الشَّيْءِ ﷺ فِي الْحَجَّ وَالْعُمْرَةِ، كُلُّ سَبْعَةٍ
فِي بَدَنَةٍ، فَقَالَ رَجُلٌ لِجَابِرٍ: أَيْشْتَرَكُ فِي
الْبَدَنَةِ مَا يُشْتَرِكُ فِي الْجَزُورِ؟ قَالَ: مَا
هِي إِلَّا مِنَ الْبُدْنِ.

وَحَضَرَ جَابِرُ الْمُدَحَّبِيَّةَ قَالَ: نَحْرَنَا
يَوْمَئِذٍ سَبْعِينَ بَدَنَةً، اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي
بَدَنَةٍ.

[٣١٨٩] ٣٥٤- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْحٍ: أَخْبَرَنَا أَبُو الرَّئِيْسِ أَنَّهُ

"When we exited *Ihrâm* he told us to offer a sacrifice, and said that a group of us could share in a sacrifice." That was when he told them to exit *Ihrâm* for *Hajj*.

[3190] 355 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We did *Tamattû'* with the Messenger of Allâh ﷺ for *'Umrah*, and we sacrificed a cow on behalf of seven, sharing it."

[3191] 356 - (1319) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sacrificed a cow on behalf of 'Aishah on the Day of Sacrifice."

[3192] 357 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sacrificed on behalf of his wives" - in the *Hadîth* of Ibn Bakr: "On behalf of 'Aishah - a cow during his *Hajj*."

سَمِعَ جَابِرُ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ حَاجَةِ النَّبِيِّ ﷺ قَالَ: فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهُدِيَ، وَيَجْتَمِعُ النَّفَرُ مِنَّا فِي الْهَدِيَّةِ، وَذَلِكَ حِينَ أَمْرَهُمْ أَنْ يَحْلُوا مِنْ حَجَّهُمْ، فِي هَذَا الْحَدِيثِ.

[3190]-٣٥٥] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمُلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْتَعُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ، فَنَدِبَحْ الْبَقَرَةَ عَنْ سَبْعَةِ، نَشْرِكُ فِيهَا.

[3191]-٣٥٦] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّةَ بْنِ أَبِي زَائِدَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ.

[3192]-٣٥٧] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأَمْوَيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزَّبِيرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ، وَفِي حَدِيثِ ابْنِ بَكْرٍ: عَنْ عَائِشَةَ، بَقَرَةً فِي حَجَّتِهِ.

Chapter 63. It Is Recommended To Sacrifice The Camel When It Is Standing And Tied

[3193] 358 - (1320) It was narrated from Ziyâd bin Jubair that Ibn ‘Umar came to a man who was slaughtering his sacrificial camel as it was sitting. He said: “Make it stand up and tie it, the way of your Prophet ﷺ.”

(المعجم ٦٣) - (باب استحباب نحر

الإبل قياماً معقوله) (التحفة ٦٣)

[٣١٩٣] ٣٥٨ - (١٣٢٠) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ، عَنْ زَيَادِ بْنِ جُبَيْرٍ؛ أَنَّ ابْنَ عُمَرَ أَتَى عَلَى رَجُلٍ وَهُوَ يَنْحَرُ بَدْنَهُ بَارَكَهُ فَقَالَ: ابْعِثْهَا قِياماً مُقَيَّدةً، سَنَّةَ بَيْسِكُمْ

Chapter 64. It Is Recommended To Send The Sacrificial Animal To The Haram For One Who Does Not Intend To Go There Himself; It Is Recommended To Garland It And To Make The Garlands, But The One Who Sends It Does Not Enter A State Of Ihram, And Nothing Is Forbidden To Him Because Of That

[3194] 359 - (1321) It was narrated from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Râhîmân that ‘Aishah said: “The Messenger of Allâh ﷺ used to send sacrificial animals from Al-Madînah (to Haram), and I would twist the garlands for his sacrificial animals, then he would not avoid anything that the Muhrim must avoid.”

(المعجم ٦٤) - (باب استحباب بعث

الهدى إلى الحرم لمن لا يريد
الذهاب بنفسه، واستحباب تقليده
وفتل القلائد، وأن باعهه لا يضر
محرماً، ولا يحرم عليه شيء بسبب
ذلك) (التحفة ٦٤)

[٣١٩٤] ٣٥٩ - (١٣٢١) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحَقَ قَالَ : أَخْبَرَنَا الْيَثْرَى، وَحَدَّثَنَا قُبَيْبَةُ : حَدَّثَنَا لَيْثُ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبِّيرِ وَعُمَرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهُدِي مِنَ الْمَدِينَةِ، فَأَفْتَلُ فَلَائِدَ هَذِيهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ .

[3195] (...) A similar report (as no. 3194) was narrated from Ibn Shihâb with this chain.

[3196] 360 - (...) It was narrated that ‘Âishah said: “It is as if I can see myself twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ...” a similar report (as no. 3194).

[3197] 361 - (...) It was narrated from ‘Abdur-Râhmân bin Al-Qâsim that his father said: “I heard ‘Âishah say: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with these two hands of mine, then he did not avoid anything or give up anything.’”

[3198] 362 - (...) It was narrated that ‘Âishah said: “I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my hands. Then he marked them, and garlanded them, then he sent them to the Ka‘bah, and he stayed in Al-Madînah, and nothing became

[٣١٩٥] (...) وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ بِهَذَا الْإِسْنَادِ مِثْلُهُ .

[٣١٩٦] ٣٦٠- (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيرُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا سُفِيَّانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا : أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : كَانَيْ أَنْظَرَ إِلَيَّ، أُفْتَلُ فَلَأَيَّدَ هَذِي رَسُولُ اللهِ ﷺ، يَنْحُوِهِ .

[٣١٩٧] ٣٦١- (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ : حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ عَائِشَةَ تَقُولُ : كُنْتُ أُفْتَلُ فَلَأَيَّدَ هَذِي رَسُولُ اللهِ ﷺ بِيَدِيَ هَاتَيْنِ، ثُمَّ لَا يَعْتَرِلُ شَيْئًا وَلَا يَتَرُكُهُ .

[٣١٩٨] ٣٦٢- (...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْبَةَ : حَدَّثَنَا أَفْلَحُ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ : كُنْتُ فَلَأَيَّدَ بُدْنِي رَسُولُ اللهِ ﷺ بِيَدِيَ، ثُمَّ أَسْعَرَهَا وَفَلَدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرُّمَ عَلَيْهِ شَيْئٌ كَانَ لَهُ حِلًّا .

forbidden to him that had been permissible for him."

[3199] 363 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to send the sacrificial animals, and I would twist their garlands with my own hands, then he would not abstain from anything that the non *Muhrim* did not abstain from."

[٣١٩٩-٣٦٣] وَحَدَّثَنِي عَلَيْهِ بْنُ حُمَرِ السَّعْدِيُّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ - قَالَ ابْنُ حُمَرٍ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُوبَ، عَنِ الْقَاسِمِ وَأَبِي قَلَابَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْثَثُ بِالْهَذِي، أَفْتُلُ قَلَادِهَا بِيَدِي، ثُمَّ لَا يُمْسِكُ عَنْ شَيْءٍ، لَا يُمْسِكُ عَنْهُ الْحَلَالُ.

[3200] 364 - (...) It was narrated that the Mother of the Believers said: "I twisted those garlands from colored wool that we had, and the Messenger of Allâh ﷺ stayed among us as a non *Muhrim*, doing all that the non *Muhrim* does with his wife, or doing all that a man does with his wife."

[٣٢٠٠-٣٦٤] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَينُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ عَوْنَى عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَّلْتُ تِلْكَ الْقَلَادَةَ مِنْ عِهْنِي كَانَ عِنْدَنَا، فَأَصْبَحَ فِينَا رَسُولُ اللَّهِ ﷺ حَلَالًا، يَأْتِي مَا يَأْتِي الْحَلَالُ مِنْ أَهْلِهِ، أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

[3201] 365 - (...) It was narrated that 'Aishah said: "I remember twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ, which were sheep, then he sent them, and stayed among us as a non *Muhrim*."

[٣٢٠١-٣٦٥] وَحَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتُلُ الْقَلَادَةَ لِهَذِي رَسُولِ اللَّهِ ﷺ مِنَ الْغَنَمِ، فَيَبْعَثُ بِهِ، ثُمَّ يُقْيِمُ فِينَا حَلَالًا.

[3202] 366 - (...) It was narrated that ‘Aishah said: “I often twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ. And he garlanded his sacrificial animals, then sent them, then he remained (in Al-Madînah), not avoiding anything that the *Muhrim* must avoid.”

[٣٢٠٢] ٣٦٦ - (...). وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَبِّي فَتَّلَ الْفَلَادِيَّ لِهَدِيِّ رَسُولِ اللَّهِ ﷺ، فَيَقُلُّ هَدِيَّهُ ثُمَّ يَبْعَثُ بِهِ ثُمَّ يُقْيِمُ، لَا يَجْتَبُ شَيْئًا مِمَّا يَجْتَبِي الْمُحْرِمُ.

[3203] 367 - (...) It was narrated that ‘Aishah said: “On one occasion the Messenger of Allâh ﷺ sent sheep as sacrificial animals to the Ka‘bah, and he garlanded them.”

[٣٢٠٣] ٣٦٧ - (...). وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهَدَى رَسُولُ اللَّهِ ﷺ مَرَّةً إِلَى الْبَيْتِ غَنَّمًا، فَقَلَّدَهَا.

[3204] 368 - (...) It was narrated that ‘Aishah said: “We used to garland sheep and send them to Ka‘bah, and the Messenger of Allâh ﷺ was not in *Ihrâm*, and nothing was forbidden to him.”

[٣٢٠٤] ٣٦٨ - (...). وَحَدَّثَنَا

إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقْلِدُ الشَّاءَ فَنُرْسِلُ بِهَا، وَرَسُولُ اللَّهِ ﷺ حَلَالٌ، لَمْ يَحْرُمْ مِنْهُ شَيْءًَ.

[3205] 369 - (...) It was narrated from ‘Amrah bint ‘Abdur-Rahmân that Ibn Ziyâd wrote to

[٣٢٠٥] ٣٦٩ - (...). وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

‘Aishah, saying that ‘Abdullâh bin ‘Abbâs said: “Whoever sends a *Hadî*, the same things are forbidden for him as are forbidden for the pilgrim on *Hajj*, until his *Hadî* is sacrificed. I have sent a sacrificial animal, so write to me and tell me what to do.” ‘Amrah said: “Aishah said: ‘It is not as Ibn ‘Abbâs says. I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then the Messenger of Allâh ﷺ garlanded them with his own hands, then he sent them with my father (to Ka’bah). And nothing was forbidden to the Messenger of Allâh ﷺ that Allâh had permitted to him, until the *Hadî* was sacrificed.’”

[3206] 370 - (...) It was narrated that Masrûq said: “I heard ‘Aishah from behind the screen, clapping and saying: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then he would send them (to Ka’bah). And he did not abstain from anything from which the *Muhrim* must abstain, until his *Hadî* was sacrificed.’”

[3207] (...) A similar report was narrated from Masrûq, from ‘Aishah, from the Prophet ﷺ.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عُمْرَةِ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ ابْنَ زِيَادَ كَتَبَ إِلَى عَائِشَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ قَالَ: مَنْ أَهْدَى هَذِي حَرُومَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِ، حَتَّى يُتَحَرَّ الْهَدْيُ، وَقَدْ بَعْثَتْ بِهَذِي فَاكْتُبِي إِلَيَّ بِأَمْرِكَ، قَالَتْ عُمْرَةَ: قَالَتْ عَائِشَةَ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسَ، أَنَا فَكَلْتُ قَلَائِدَ هَذِي رَسُولَ اللَّهِ ﷺ بِيَدِي، ثُمَّ بَعَثْتُ بِهَا مَعَ أَبِيِّي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَخْلَهُ اللَّهُ لَهُ، حَتَّى تُتَحَرَّ الْهَدْيُ.

[٣٢٠٦] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ عَائِشَةَ، وَهُنَيْرَةَ بْنَ وَرَاءَ الْحِجَابِ تُصَفِّقُ وَتَتَوَلُّ: كُنْتُ أَفْتُلُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ يَبْعَثُ بِهَا، وَمَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ، حَتَّى يُتَحَرَّ هَذِهِ.

[٣٢٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْتَنِيِّ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا ذَاؤُدُّ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي:

حَدَّثَنَا زَكَرِيَّا، كَلَامًا عَنِ السُّعْدِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ بِمُثْلِهِ، عَنِ النَّبِيِّ ﷺ.

Chapter 65. It Is Permissible To Ride The Sacrificial Animal If Necessary

[3208] 371 - (1322) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a camel and he said: "Ride it." He said: "O Messenger of Allâh, it is a sacrificial camel." He said: "Ride it, woe to you!" the second or third time.

[3209] (...) It was narrated from Abû Az-Zinnâd (from Al-A'raj) with this chain (a *Hadîth* similar to no. 3208), and he said: "While a man was driving a garlanded sacrificial camel."

[3210] 372 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muhammad, the Messenger of Allâh ﷺ" - and he quoted a number of *Ahadîth*, including the following: "He said: 'While a man was driving a garlanded camel, the Messenger

(المعجم ٦٥) - (باب جواز ركوب البدنة المهدأة لمن احتاج إليها)
(التحفة ٦٥)

[٣٢٠٨] - [٣٧١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «إِرْكِبْهَا» قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ، فَقَالَ: «إِرْكِبْهَا، وَلَئِكَ!» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

[٣٢٠٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَارِيُّ عَنْ أَبِي الزَّنَادِ [عَنِ الْأَعْرَجِ] بِهَذَا الْإِسْنَادِ، وَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ بَدَنَةً مُفَلَّدَةً.

[٣٧٢] - [٣٢١٠] وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُتَّبٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا -

of Allâh ﷺ said to him: "Woe to you, ride it!" He said: "It is a sacrificial camel, O Messenger of Allâh." He said: "Woe to you, ride it! Woe to you, ride it!"

وَقَالَ : بَيْنَا رَجُلٌ يَسْوُقُ بَدْنَةً مُقْلَدَةً ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ « وَيْلَكَ ! ارْكَبْهَا » فَقَالَ : بَدْنَةً يَا رَسُولَ اللَّهِ ! قَالَ « وَيْلَكَ ! ارْكَبْهَا ، وَيْلَكَ ! ارْكَبْهَا ». .

[٣٢١١] [٣٧٣-٣٢٢٣] وَحَدَّثَنِي عَمْرُو التَّافِدُ وَسَرِيعُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا حُمَيْدٌ عَنْ ثَابِتٍ ، عَنْ أَنَسِي قَالَ : وَأَطْعَنَيْتُهُ سَمْعَتُهُ مِنْ أَنَسِي ، وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا هُشَيْمٌ عَنْ حُمَيْدٍ ، عَنْ ثَابِتِ الْبَنَانِيِّ ، عَنْ أَنَسِي قَالَ : مَرْ رَسُولُ اللَّهِ ﷺ بِرَجْلٍ يَسْوُقُ بَدْنَةً ، فَقَالَ : « ارْكَبْهَا » فَقَالَ : إِنَّهَا بَدْنَةٌ ، قَالَ : « ارْكَبْهَا » مَرَّتَيْنِ أَوْ ثَلَاثَةً .

[٣٢١٢] [٣٧٤-٣٢١٢] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِبْرُ عَنْ مَسْعُرٍ ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ ، عَنْ أَنَسِي قَالَ : سَمِعْتُهُ يَقُولُ : مَرْ عَلَى النَّبِيِّ ﷺ بِبَدْنَةٍ أَوْ هَدْنَيةٍ ، فَقَالَ : « ارْكَبْهَا » قَالَ : إِنَّهَا بَدْنَةٌ أَوْ هَدْنَيةٌ ، فَقَالَ : « وَإِنْ ». .

[٣٢١٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبْنُ بَشْرٍ عَنْ مَسْعُرٍ : حَدَّثَنِي بُكَيْرٌ أَبْنُ الْأَخْنَسِ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : مَرْ عَلَى النَّبِيِّ ﷺ بِبَدْنَةٍ ، فَذَكَرَ مِثْلَهُ .

[3214] 375 - (1324) Jâbir bin 'Abdullâh was asked about riding the sacrificial animal. He said: "I heard the Prophet ﷺ say: 'Ride it gently if you need to, until you find another mount.'"

[٣٢١٤] ٣٧٥ - (١٣٢٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيرُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنْ رُكُوبِ الْهَذِي؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اْرُكُبْهَا بِالْمَعْرُوفِ إِذَا الْجِئْتُ إِلَيْهَا، حَتَّى تَجِدَ ظَهِيرًا».

[3215] 376 - (...) It was narrated that Abû Az-Zubair said: "I asked Jâbir about riding the sacrificial animal. He said: 'I heard the Prophet ﷺ say: "Ride it gently, until you find another mount."

[٣٢١٥] ٣٧٦ - (...) وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسْنُ بْنُ أَعْمَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيرِ قَالَ: سَأَلْتُ جَابِرًا عَنْ رُكُوبِ الْهَذِي؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اْرُكُبْهَا بِالْمَعْرُوفِ، حَتَّى تَجِدَ ظَهِيرًا».

(المعجم ٦٦) - (باب ما يفعل بالهدي
إذا عطب في الطريق) (التحفة ٦٦)

Chapter 66. What Should Be Done With The Sacrificial Animal If It Gets Injured On The Way?

[3216] 377 - (1325) Mûsâ bin Salamah Al-Hudhâlî said: "Sinâن bin Salamah and I set out for 'Umrah." He said: "Sinâن set out with a sacrificial camel that he was driving, and it stopped on the road due to exhaustion. He was confused about what to do with it: If it was too exhausted to move, how could he bring it? He said: 'When I reach the city I shall certainly find out about it.'" He (Mûsâ) said: "The next morning

[٣٢١٦] ٣٧٧ - (١٣٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي التَّيَّاحِ الصُّبَيْعِيِّ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهَذَلِيَّ قَالَ: أَنْطَلَقْتُ أَنَا وَسَنَانُ بْنُ سَلَمَةَ مُعَمَّرِيْنَ، قَالَ: وَأَنْطَلَقَ سَنَانٌ مَعَهُ بَيْدَاتَةَ يَسُوقُهَا، فَأَرْحَفَتْ عَلَيْهِ بِالطَّرِيقِ، فَعَيَّبَ يَسَانِهَا، إِنْ هِيَ أَبْدِعُكَيْفَ يَأْتِي بِهَا، فَقَالَ: لَئِنْ قَدِمْتُ الْبَلَدَ

we stopped at Al-Baṭḥā' and he said: 'Go to Ibn 'Abbās and speak to him.' ("I went to him and) told him about his camel, and he said: 'You have come to one who is well informed. The Messenger of Allāh ﷺ sent sixteen camels with a man, and put him in charge of them. He set out, then he came back and said: "O Messenger of Allāh, what should I do if any of them becomes too exhausted to move?" He said: "Slaughter it, then dip the shoes (on the garland) in its blood, and put them on its hump, but neither you nor any of the people who are with you should eat from it."

[3217] (...) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ sent eighteen camels with a man... then he mentioned a *Hadīth* similar to that of '*Abdul-Wārith*', but he did not mention the beginning of the *Hadīth*.

[3218] 378 - (1326) It was narrated from Ibn 'Abbās that Dhu'aib Abū Qabīshah told him that the Messenger of Allāh ﷺ sent the sacrificial camels with him, then he (ﷺ) said: "If any of

لَا سْتَخْفِيْنَ عَنْ ذَلِكَ، قَالَ: فَأَضْحَيْتُ،
فَلَمَّا نَزَلْنَا الْبَطْحَاءَ قَالَ: انْطَلِقْ إِلَى ابْنِ
عَبَّاسٍ نَسْهَدْ إِلَيْهِ، قَالَ: فَذَكَرَ لَهُ شَأنَ
بَدَنَتِهِ، فَقَالَ: عَلَى الْخَيْرِ سَقَطْتَ، بَعْثَ
رَسُولُ اللهِ ﷺ يُسْتَعِدُ عَشْرَةَ بَدَنَةً مَعَ رَجْلِ
وَأَمْرَةَ فِيهَا، قَالَ: مَضَى ثُمَّ رَجَعَ،
فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعَ بِمَا
أُبَدِعَ عَلَيَّ مِنْهَا؟ قَالَ: «اَنْحَرْهَا، ثُمَّ
اَضْبَغْ تَعْلِيَهَا فِي دَمَهَا، ثُمَّ اجْعَلْهُ عَلَى
صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ
مِنْ أَهْلِ رِفْقَتِكَ».

[٣٢١٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَلَيْهِ بْنُ
حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ
الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ ابْنُ عُلَيَّةَ
عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ،
عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعْثَ
بِشَانَ عَشْرَةَ بَدَنَةً مَعَ رَجْلِ، ثُمَّ ذَكَرَ بِمِثْلِ
حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ أَوْلَ
الْحَدِيثِ.

[٣٢١٨] [٣٧٨-١٣٢٦) حَدَّثَنِي أَبُو
غَسَانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى:
حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةَ، عَنْ سِنَانَ بْنِ
سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ دُؤَيْنَا أَبَا فَيْصَةَ

them become exhausted and you fear that it may die, slaughter it, then dip the shoes (on the garland) in its blood and strike its hump with them, but neither you nor any of those who are with you should eat from it.”

حَدَّثَنَا ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْثُ مَعَهُ
بِالْبُذْنِ ثُمَّ يَقُولُ : « إِنْ عَطَبَ مِنْهَا شَيْءٌ ،
فَحَشِيتَ عَلَيْهِ مَوْتًا ، فَأَنْجَرْهَا ، ثُمَّ اغْمِسْ
نَعَلَهَا فِي دَمِهَا ، ثُمَّ اضْرِبْ بِهِ صَفَحَهَا ،
وَلَا تَطْعَمْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ
رُفْقَيْكَ ». .

Chapter 67. The Farewell *Tawâf* Is Obligatory, But It Is Waived In The Case Of Menstruating Women

[3219] 379 - (1327) It was narrated that Ibn ‘Abbâs said: “The people used to depart from all points, and the Messenger of Allâh ﷺ said: ‘No one should leave until the last thing he has done is to circumambulate the House.’”

(المعجم ٦٧) - (باب وجوب طواف)
الوداع وسقوطه عن الحائض)
(التحفة ٦٧)

[٣٢١٩]-[٣٧٩] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيرُ بْنُ حَرْبٍ قَالَا :
حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَخْوَلِ ، عَنْ طَاؤِسٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : كَانَ النَّاسُ
يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « لَا يَنْفَرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ
عَهْدِهِ بِالْيَتِيمِ ». .
قَالَ زُهَيرٌ : يَنْصَرِفُونَ كُلَّ وَجْهٍ ، وَلَمْ
يُقْلِ : فِي .

[3220] 380 - (1328) It was narrated that Ibn ‘Abbâs said: “The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women.”

[٣٢٢٠]-[٣٨٠] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ -
وَاللَّفَظُ لِسَعِيدٍ - قَالَا : حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاؤِسٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ قَالَ :
أَمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْيَتِيمِ ،
إِلَّا أَنَّهُ خَفَفَ عَنِ الْمَرْأَةِ الْحَائِضِ .

[3221] 381 - (...) It was narrated that Tâwûs said: "I was with Ibn 'Abbâs, when Zaid bin Thâbit said: 'Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House?' Ibn 'Abbâs said to him: 'If you want to be certain, ask so-and-so, the *Anṣârî* woman, whether the Messenger of Allâh ﷺ told her to do that?' Zaid bin Thâbit came back to Ibn 'Abbâs smiling and said: 'I see that you were telling the truth.'"

[٣٢٢١] ٣٨١ (...) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبْنِ جُرَيْحٍ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاؤِسٍ قَالَ: كُنْتُ مَعَ أَبْنِ عَبَّاسٍ، إِذْ قَالَ رَيْدُ بْنُ ثَابِتٍ: تُفْتَنِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ فَقَالَ لَهُ أَبْنُ عَبَّاسٍ: إِمَّا لَا! فَسَلَّمَ فُلَانَةً الْأَنْصَارِيَّةَ؟ هُلْ أَمْرَهَا بِذَلِكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَرَجَعَ رَيْدُ بْنُ ثَابِتٍ إِلَى أَبْنِ عَبَّاسٍ يَضْحَكُ، وَهُوَ يَقُولُ: مَا أَرَاكَ إِلَّا قَدْ صَدَقْتَ.

[3222] 382 - (1211) It was narrated from Abû Salamah and 'Urwah that 'Âishah said: "Safiyah bint Huyayy got her menses after she had done *Tawâf Al-Ifâdah*." 'Âishah said: "I mentioned her menses to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: 'Is she going to detain us?'" She said: "I said: 'O Messenger of Allâh, she has already departed (from Minâ) and circumambulated the House, then she got her menses after *Tawâf Al-Ifâdah*.' The Messenger of Allâh ﷺ said: 'Then let her leave.'"

[٣٢٢٢] ٣٨٢ (١٢١١) حَدَّثَنَا فَتِيمَةُ أَبْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا الْلَّيْثُ عَنْ أَبْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، أَنَّ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيفَةٌ بِنْتُ حُبَيْبٍ بَعْدَمَا أَفَاضَتْ، قَالَتْ عَائِشَةُ: فَذَكَرْتُ حِيسَنَةَ لِرَسُولِ اللَّهِ ﷺ: «أَحَبَسْتَنَا هِيَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، لَمْ حَاضَتْ بَعْدَ إِلْفَاضَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَتَنْتَرُ». [راجع: ٢٩١٠]

[٣٢٢٣] ٣٨٣ (...) حَدَّثَنِي أَبُو الطَّاهِيرِ وَحْرَمَةُ بْنُ يَحْيَى وَأَحْمَدُ أَبْنُ

the wife of the Prophet ﷺ, got her menses during the Farewell Pilgrimage, after she had done *Tawâf Al-Ifâdah* in a state of purity..." a *Hadîth* like that of Al-Laith (no. 3223).

عيسى - قال أحمد: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، قَالَتْ: طَمِثْتُ صَفِيَّةَ بْنَتْ حُبَيْيَ، رَفْعَ النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَعْدَمَا أَفَاضَتْ طَاهِرًا، بِمِثْلِ حَدِيثِ الْلَّيْثِ.

[٣٢٢٤] (...) وَحَدَّثَنَا فُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفِيَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْنَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا أَئْبُوبُ، كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ أَنَّ صَفِيَّةَ قَدْ حَاضَتْ، يَعْنِي حَدِيثَ الرُّهْبَرِيِّ.

[٣٢٢٥] (...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَفْنَبِ: حَدَّثَنَا أَفْلَحُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَتَخَوَّفُ أَنْ تَحِيطَ صَفِيَّةَ قَبْلَ أَنْ تُنْفِيَ، قَالَتْ: فَجَاءَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَحَبَّسْنَا صَفِيَّةً؟» قُلْنَا: قَدْ أَفَاضَتْ، قَالَ «فَلَا، إِذَا».

[٣٢٢٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ

[3225] 384 - (...) It was narrated that 'Aishah said: "We were afraid that Safiyyah would get her menses before she did *Tawâf Al-Ifâdah*." She said: "The Messenger of Allâh ﷺ came to us and said: 'Is Safiyyah going to detain us?' We said: 'She has already done *Tawâf Al-Ifâdah*.' He said: 'No, then.'"

[3226] 385 - (...) It was narrated from 'Aishah that she said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, Safiyyah bint Huyayy has got her menses." The

Messenger of Allâh ﷺ said: "Perhaps she is going to detain us. Did she not circumambulate the House with you?" They said: "Yes she did." He said: "Then depart."

عَمْرَةِ بُنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛
إِنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ
اللَّهِ! إِنَّ صَفِيَّةَ بُنْتَ حُبَيْبٍ قَدْ حَاضَتْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَسْحِسَنَ، أَلَمْ
تَكُنْ [قَدْ] طَافَتْ مَعَكُنْ بِالْبَيْتِ؟» قَالُوا:
بَلَى. قَالَ: «فَأَخْرُجُنَّ». .

[3227] 386 - (...) It was narrated from 'Aishah that the Messenger of Allâh ﷺ wanted from Šafiyah bint Ḥuyayy what a man wants from his wife, and they said: "She is menstruating, O Messenger of Allâh." He said: "Is she going to detain us?" They said: "O Messenger of Allâh, she visited (the Ka'bah or *Tawâf Al-Ifâdah*) on the Day of Sacrifice." He said: "Then let her depart with you."

[٣٢٢٧-٣٨٦] وَحَدَّثَنِي
الْحَكَمُ بْنُ مُوسَى: حَدَّثَنِي يَحْيَى بْنُ
حَمْزَةَ عَنْ الْأَوْزَاعِيِّ - لَعْلَهُ قَالَ - عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ التَّمِيِّيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ
عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرَادَ مِنْ صَفِيَّةَ
بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقَالُوا:
إِنَّهَا حَائِضٌ، يَا رَسُولَ اللَّهِ! قَالَ: «وَإِنَّهَا
لَحَايِسْتَنَا؟» قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ
زَارَتْ يَوْمَ النَّعْرِ، قَالَ: «فَلَتَنْتَرِ مَعَكُمْ». .

[3228] 387 - (...) It was narrated that 'Aishah said: "When the Prophet ﷺ wanted to depart, he saw Šafiyah at the door of her tent, looking sad and sorrowful. He said: '(May you become) barren and shaven-headed,^[1] you are going to detain us.' Then he said to her: 'Did you perform *Tawâf Al-Ifâdah* on the Day of

[٣٢٢٨-٣٨٧] حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُنْتَهَى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَيْبُودُ
اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي:
حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ،
عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَرَادَ
الْبَيْتُ ﷺ أَنْ يَنْقِرَ، إِذَا صَفِيَّةَ عَلَى بَابِ

^[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

Sacrifice?’ She said: ‘Yes.’ He said: ‘Then depart.’”

خَبَائِهَا كَيْيَيْهَ حَزِينَةً، فَقَالَ: «عَقْرَى حَلْقَى إِنَّكَ لَحَابِسْتُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتَ أَفَضَّتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَأَنْفِرِي». .

[3229] (...) A *Hadîth* similar to that of Al-Hakam (no. 3228) was narrated from ‘Âishah, except that it does not mention that she looked sad and sorrowful.

[٣٢٢٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ عَنْ أَبِي مُعاوِيَةَ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، جَمِيعاً عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ تَحْوِي حَدِيثُ الْحَكْمِ، غَيْرَ أَنَّهُمَا لَا يَذْكُرَانِ: كَيْيَيْهَ حَزِينَةً.

Chapter 68. It Is Recommended For Pilgrims And Others To Enter The Ka‘bah And Pray Therein, And Supplicate In All Its Corners

(المعجم ٦٨) - (باب استحباب دخول الكعبة للحجاج وغيره، والصلاحة فيها، والدعاء في نواحيها كلها) (التحفة ٦٨)

[3230] 388 - (1329) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ entered the Ka‘bah, accompanied by Usâmah, Bilâl and ‘Uthmân bin Talhah Al-Hajabî. He closed the door and remained inside. Ibn ‘Umar said: “I asked Bilâl when he came out: ‘What did the Messenger of Allâh ﷺ do?’ He said: ‘He put two pillars on his left, one pillar on his right, and three pillars behind him’ - and at

[٣٢٣٠]-[٣٨٨] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأَسَامَةُ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَجِيِّ، فَأَغْلَقَهَا عَلَيْهِ، ثُمَّ مَكَّتْ فِيهَا، قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ: مَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ،

that time the House was built on six pillars - 'then he prayed.'"

وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةٌ أَعْمِدَةٌ وَرَاءَهُ،
وَكَانَ الْيَتَمَّ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ
صَلَّى .

[3231] 389 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ came on the Day of the Conquest and dismounted in the courtyard of the Ka‘bah. He sent for ‘Uthmān bin Talhah, who brought the key and opened the door. Then the Prophet ﷺ, Bilāl, Usāmah bin Zaid and ‘Uthmān bin Talhah entered and he ordered that the door be closed. They stayed inside for a while, then he opened the door.” ‘Abdullāh (ibn ‘Umar) said: “I went ahead of the people and I met the Messenger of Allāh ﷺ coming out, with Bilāl right behind him. I said to Bilāl: ‘Did the Messenger of Allāh ﷺ pray inside?’ He said: ‘Yes.’ I said: ‘Where?’ He said: ‘Between the two pillars that were in front of him.’” He said: “And I forgot to ask him how many (*Ra’kah*) he prayed.”

[٣٢٣١]-٣٨٩ [٣٢٣١] حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَفُقَيْهَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلِ الْجَحَدَرِيِّ، كُلُّهُمْ عَنْ حَمَادَ بْنِ زَيْدٍ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ - حَدَّثَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتحِ، فَنَزَّلَ إِلَيْنَا الْكَعْبَةَ، وَأَرْسَلَ إِلَيْنَا عُثْمَانَ بْنَ طَلْحَةَ، فَجَاءَ بِالْمُفْتَحِ، فَفَتَحَ الْبَابَ - قَالَ: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ ابْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، وَأَمْرَ بِالْبَابِ فَأَغْلَقَ، فَلَبِثُوا فِيهِ مَلِيئًا ثُمَّ فَتَحَ الْبَابَ، قَالَ عَبْدُ اللَّهِ: قَبَادَرْتُ النَّاسَ، فَتَلَقَّيْتُ رَسُولَ اللَّهِ ﷺ حَارِجًا، وَبِلَالٌ عَلَى إِثْرِهِ، فَقُلْتُ لِبَلَالِ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ الْعُمُودَيْنِ تَلْقَاءَ وَجْهِهِ، قَالَ: وَنَسِيْتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى.

[3232] 390 - (...) It was narrated that Ibn ‘Umar said: “In the Year of the Conquest, the Messenger of Allāh ﷺ came on a camel belonging to Usāmah bin Zaid, until he made it kneel in the

[٣٢٣٢]-٣٩٠ [٣٢٣٢] حَدَّثَنَا أَبُو عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَيُوبَ السَّخْتَنِيِّ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: أَفْبَلَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتحِ عَلَى

courtyard of the Ka'bah. Then he called 'Uthmân bin Ṭalḥah and said: 'Bring me the key.' He went to his mother, who refused to give it to him. He said: 'By Allâh, you will give it to me, or else this sword will come out through my back.' So she gave it to him, and he brought it to the Prophet ﷺ and gave it to him, and he opened the door..." then he mentioned a *Hadîth* like that of Hammâd bin Zâid (no. 3231).

[3233] 391 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah, Bilâl and 'Uthmân bin Ṭalhah. They kept the door closed for a long time, then it was opened. I was the first one to go in, and I met Bilâl. I said: 'Where did the Messenger of Allâh ﷺ pray?' He said: 'Between the two front pillars.' But I forgot to ask him how many (*Râ'kah*) the Messenger of Allâh ﷺ prayed."

نَافِقٌ لِأُسَامَةَ بْنِ زَيْدٍ، حَتَّى أَنَاخَ يَفْنَاءُ
الْكُعْبَةَ، ثُمَّ دَعَا عُثْمَانَ ابْنَ طَلْحَةَ،
فَقَالَ: «أَتَتِنِي بِالْمُفْتَاحِ» فَذَهَبَ إِلَيْهِ أُمُّهُ،
فَأَبْتَأَتْ أَنْ تُعْطِيهِ فَقَالَ: وَاللَّهِ! لَتُعْطِينِي أَوْ
لَيُخْرُجَنَّ هَذَا السَّيْفُ مِنْ صَلْبِي، قَالَ:
فَأَعْطَتْهُ إِيَاهُ، فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ
فَدَفَعَهُ إِلَيْهِ، فَفَتَحَ الْبَابَ، ثُمَّ ذَكَرَ بِمِثْلِ
حَدِيثِ حَمَادَ بْنِ زَيْدٍ.

[3233]-391 [3232]- (...) وَحَدَّثَنِي
زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ
الْفَقَاطُانُ، وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ -
وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: دَخَلَ
رَسُولُ اللَّهِ ﷺ الْبَيْتَ، وَمَعَهُ أُسَامَةُ وَبِلَالٌ
وَعُثْمَانُ ابْنُ طَلْحَةَ، فَاجْأَفُوا عَلَيْهِمُ الْبَابَ
طَوِيلًا ثُمَّ فُتَحَ، فَكُنْتُ أَوَّلَ مَنْ دَخَلَ،
فَلَقِيتُ بِلَالًا فَقُلْتُ: أَيْنَ صَلَّى رَسُولُ
اللَّهِ ﷺ؟ فَقَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ،
فَسَيِّئُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى رَسُولُ
اللَّهِ ﷺ؟ .

[3234]-392 [3234]- (...) وَحَدَّثَنِي
حُمَيْدُ بْنُ مَسْعَدَةَ: حَلَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنَى عَنْ

[3234] 392 - (...) It was narrated from 'Abdullâh bin 'Umar that he went to the Ka'bah, where the Prophet ﷺ, Bilâl and Usâmah had entered it, and 'Uthmân bin

Talḥah had closed the door on them. He said: "They stayed inside for a while, then the door was opened and the Prophet ﷺ came out. I went up the stairs and entered the House, and said: 'Where did the Prophet ﷺ pray?' They said: 'Here.' He said: 'But I forgot to ask them how many Ra'kah he prayed."

نافعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ اتَّهَى إِلَى الْكَعْبَةِ، وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ، وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابِ، قَالَ: فَمَكَثُوا فِيهِ مَلِيًّا ثُمَّ فُتَحَ الْبَابُ، فَخَرَجَ النَّبِيُّ ﷺ وَرَقِيقُ الدَّرَجَةَ، فَدَخَلَتِ الْبَيْتُ، فَقَلَّتْ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هَاهُنَا، قَالَ: وَنَسِيَتْ أَنْ أَسْأَلَهُمْ: كَمْ صَلَّى؟ .

[3235] 393 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah bin Zaid, Bilâl and 'Uthmân bin Talhah. The door was closed on them, and when they opened it, I was the first one to go in. I met Bilâl and asked him: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes, he prayed between the two Yemeni pillars."

[٣٩٣-٣٢٢٥] وَحَدَّثَنَا فُضِيلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا الْبَيْتُ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ، هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّى بَيْنَ الْعُمُودَيْنِ الْيَمَانِيَّيْنِ .

[3236] 394 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ enter the Ka'bâh, accompanied by Usâmah bin Zaid, Bilâl, and 'Uthmân bin Talhah, and no one else entered with them. Then the door was locked behind them."

'Abdullâh bin 'Umar said:

[٣٩٤-٣٢٢٦] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالُ وَعُثْمَانُ بْنُ طَلْحَةَ، وَلَمْ

“Bilâl” - or “Uthmân bin Talhah”
- “told me that the Messenger of
Allâh ﷺ prayed inside the Ka‘bah,
between the two Yemeni pillars.”

يَدْخُلُهَا مَعَهُمْ أَحَدٌ، ثُمَّ أُغْلِقَتْ عَلَيْهِمْ،
قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَخْبَرَنِي بِلَالُ
- أَوْ عُثْمَانُ بْنُ طَلْحَةَ - أَنَّ رَسُولَ
اللَّهِ ﷺ صَلَّى فِي جَوْفِ الْكَعْبَةِ، يَبْيَأَ
الْعُمُودَيْنِ الْيَمَانَيْنِ.

[3237] 395 - (1330) Ibn Juraij said: “I said to ‘Atâ’: ‘Did you hear Ibn ‘Abbâs say: ‘You have only been commanded to circumambulate it, you have not been commanded to enter it?’’ He said: “He did not forbid (people) to enter it, rather I heard him say: ‘Usâmah bin Zaid told me that when the Prophet ﷺ entered the House, he (ﷺ) supplicated on all its sides, but he did not pray therein, until he came out. When he came out, he prayed two *Râ’kah* in front of the House and said: ‘This is the *Qiblah*.’’ I (Ibn Juraij) said to him (‘Atâ’): “What are ‘its sides?’ Was that in its corners?” He said: “No, in every direction of the House.”

[3238] 396 - (1331) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ entered the Ka‘bah, in which there were six pillars. He stood by a pillar and supplicated, but he did not pray.

[٣٢٣٧]-[٣٩٥] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ،
جَمِيعًا عَنِ ابْنِ بَكْرٍ، - قَالَ عَبْدُ: أَخْبَرَنَا
مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ:
قُلْتُ لِعَطَاءَ: أَسْمَعْتَ ابْنَ عَبَاسٍ يَقُولُ:
إِنَّمَا أَمْرَتُمْ بِالظَّرَافِ وَلَمْ تُؤْمِنُوا بِدُخُولِهِ،
قَالَ: لَمْ يَكُنْ يَنْهَا عَنْ دُخُولِهِ، وَلَكِنِي
سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أَسَانَةُ بْنُ زَيْدٍ، أَنَّ
النَّبِيَّ ﷺ لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ
كُلَّهَا، وَلَمْ يُصَلِّ فِيهِ، حَتَّى خَرَجَ، فَلَمَّا
خَرَجَ رَكَعَ فِي قُبْلِ الْبَيْتِ رَكَعَتِينَ وَقَالَ:
«هَذِهِ الْقِبْلَةُ»، قُلْتُ لَهُ: مَا نَوَاحِيهَا؟ أَفَيْ
رَوَيْاها؟ قَالَ: بَلْ فِي كُلِّ قِبْلَةِ مِنَ
الْبَيْتِ.

[٣٢٣٨]-[٣٩٦] حَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا
عَطَاءُ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ
الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارِ، فَقَامَ عِنْدَ سَارِيَةٍ
فَدَعَا وَلَمْ يُصَلِّ.

[3239] 397 - (1332) Ismâ‘îl bin Abî Khâlid said: “I said to ‘Abdullâh bin Abî Awfâ, the Companion of the Messenger of Allâh ﷺ: ‘Did the Prophet ﷺ enter the House during his ‘Umrah?’ He said: ‘No.’”

[٣٢٣٩] ٣٩٧ - (١٣٣٢) حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُوفَى، صَاحِبِ رَسُولِ اللَّهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لَا.

Chapter 69. Demolishing The Ka‘bah And Rebuilding It

[3240] 398 - (1333) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said to me: ‘Were it not that your people have only recently left disbelief behind, I would have demolished the Ka‘bah and rebuilt it on the foundations of Ibrâhîm. For when the Quraish rebuilt the House, they reduced its size. And I would have given it a rear door.’”

[3241] (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 3240).

[3242] 399 - (...) It was narrated from ‘Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “Do you not see that when your people rebuilt the Ka‘bah, they made it smaller than the foundations of Ibrâhîm?” She

[٣٢٤٠] ٣٩٨ - (١٣٣٣) حَدَّثَنَا (المujmû‘ ٦٩) - (بَابُ نَقْضِ الْكَعْبَةِ وَبَنَائِهَا) (التَّحْفَةُ ٦٩)

[٣٢٤١] ٣٩٩ - (.) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْلَا حَدَّاثَةُ عَهْدِ قَوْمِكَ بِالْكُفَّرِ، لَنَقْضَتِ الْكَعْبَةُ، وَلَجَعَلْتُهَا عَلَى أَسَاسِ إِبْرَاهِيمَ، فَإِنَّ قُرْيَاشاً، حِينَ بَنَتِ الْبَيْتَ، اسْتَقْصَرَتْ، وَلَجَعَلْتُ لَهَا حَلْفًا».

[٣٢٤٢] ٣٩٩ - (.) حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ الصَّدِيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ

said: "I said: 'O Messenger of Allâh, why don't you restore it or the foundations of Ibrâhîm?' The Messenger of Allâh ﷺ said: 'Were it not that your people have only recently left disbelief behind, I would have done that.'"

'Abdullâh bin 'Umar said: "If 'Âishah heard this from the Messenger of Allâh ﷺ, I would not think that the Messenger of Allâh ﷺ stopped touching the two corners that are next to the Hijr, except that the House was not completed on the foundations of Ibrâhîm."

[3243] 400 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ said: "I heard the Messenger of Allâh ﷺ say: 'Were it not that your people have only recently left Jâhiliyyah - or disbelief - behind, I would have spent the treasure of the Ka'bah in the cause of Allâh, and I would have put its door at ground level, and I would have incorporated the Hijr into it.'"

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَمْ تَرَنِ أَنَّ قَوْمَكَ حِينَ بَنَوُا الْكَعْبَةَ، افْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلَا حَدَثَنُ قَوْمِكَ بِالْكُفَرِ [لَنَفَعْتُ].» فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَّانِ الْحِجْرَ، إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

[٣٢٤٣] ٤٠٠ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مَحْرَمَةٍ؛ وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ الْأَيْلَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ نَافِعًا مَوْلَى ابْنِ عُمَرَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ بْنَ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَوْلَا أَنَّ قَوْمَكَ حَدَّيْتُمْ عَهْدِ بِجَاهِلَةَ - أَوْ قَالَ بِكُفَرِ - لَأَنْفَقْتُ كَنْزَ الْكَعْبَةِ فِي سَبِيلِ اللَّهِ، وَلَجَعَلْتُ بَابَهَا بِالْأَرْضِ، وَلَأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ».

[٣٢٤٤] ٤٠١-(...) وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدَىٰ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّبِّيِّ مِنْ نَبَّالٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الرَّبِّيِّ يَقُولُ: حَدَّثَنِي خَالِيَ يَعْنِي عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةً! لَوْلَا أَنَّ فَرْنَكَ حَدِيشُ عَهْدِ بِشْرِكِ، لَهَدَمْتُ الْكَعْبَةَ، فَأَنْزَقْتُهَا إِلَى الْأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَربِيًّا، وَزَدْتُ فِيهَا سِتَّةَ أَذْرِعٍ مِنَ الْحِجْرِ، فَإِنَّ قُرْيَا اقْتَصَرَتْهَا حِيثُ بَنَتِ الْكَعْبَةَ».

[٣٢٤٥] ٤٠٢-(...) وَحَدَّثَنَا هَنَادُ

ابْنُ السَّرِّيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي ابْنُ أَبِي سَلِيمَانَ عَنْ عَطَاءِ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ رَمَّنَ يَرِيدَ بْنَ مُعَاوِيَةَ، حِينَ غَرَأَهُ أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، تَرَكَهُ ابْنُ الرَّبِّيِّ، حَتَّى قَدِيمُ النَّاسِ الْمَوْسِمُ، يُرِيدُ أَنْ يُجَرِّهِمْ - أَوْ يُحَرِّبُهُمْ - عَلَى أَهْلِ الشَّامِ، فَلَمَّا صَدَرَ النَّاسُ قَالَ: يَا أَيُّهَا النَّاسُ! أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ، أَنْقُضُهَا ثُمَّ أَبْنِي بَنَاءَهَا، أَوْ أُصْلِلُهُ مَا وَهَى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فَرِقْتُ لِي رَأْيٌ فِيهَا، أَرَى أَنْ تُصْلِلَهُ مَا وَهَى مِنْهَا، وَتَنَعَّمَ بَيْتًا أَسْلَمَ

[٣٢٤٥] ٤٠٢-(...) It was narrated that ‘Aṭā’ said: “When the Ka’bah was burned during the time of Yazid bin Mu’âwiya, while it was raided by the people of Aṣh-Shâm, and what happened, Ibn Az-Zubair left it until the people came for *Hajj*, seeking to exhort them - or incite them - to fight the people of Aṣh-Shâm. When the people arrived, he said: ‘O people, advise me with regard to the Ka’bah. Should I demolish it and then rebuild it, or should I repair the damage that has been done to it?’ Ibn ‘Abbâs said: ‘An idea has occurred to me concerning it. I think that you should repair the damage that has been done to it and leave it in the state it was when the people embraced Islam

and the Prophet ﷺ was sent.' Ibn Az-Zubair said: 'If the house of one of you was burned, would he be happy unless he rebuilt it? Then what about the House of your Lord? I will pray for guidance to my Lord (*Istikhârah*) three times, then I will make up my mind.'"

"When he had prayed *Istikhârah* three times, he made up his mind to demolish it. The people were afraid that some punishment would come down from heaven upon the first one to climb up onto it (to start the demolition), until one man climbed up and threw down one stone. When the people saw that nothing happened to him, they followed suit and demolished it until it was razed to the ground. Then Ibn Az-Zubair set up pillars and hung curtains around them, until the construction was completed."

"Ibn Az-Zubair said: 'I heard 'Aishah say: "The Prophet ﷺ said: 'Were it not that your people have only recently left disbelief behind, and that I do not have the means to rebuild it, I would have incorporated five cubits of the Hijr into it, and I would have given it a door through which the people could enter, and a door through which they could exit.'"'

"He said: 'Today I have the means, and I do not fear the people.' So he added five cubits of

النَّاسُ عَلَيْهِ، وَأَحْجَارًا أَسْلَمَ النَّاسُ
عَلَيْهَا، وَعُثِّتَ عَلَيْهَا التَّبَّى بَلَقَّبَهُ، فَقَالَ ابْنُ
الرَّبِّيْرِ: لَوْ كَانَ أَحَدُكُمْ احْتَرَقَ بَيْتَهُ، مَا
رَضِيَ حَتَّى يُحِدَّهُ، فَكَيْفَ يَبْتُ رَبَّكُمْ؟
إِنِّي مُسْتَخِرٌ رَبِّي ثَلَاثَةِ، ثُمَّ عَازِمٌ عَلَى
أَمْرِيِّ، فَلَمَّا مَضَى الثَّلَاثُ أَجْمَعَ رَأْيَهُ
عَلَى أَنْ يَنْقُضَهَا، فَتَحَامَاهُ النَّاسُ أَنْ
يَنْزِلَ، يَأْوِلَ النَّاسِ - يَصْعُدُ فِيهِ - أَمْرٌ
مِنَ السَّمَاءِ، حَتَّى صَعِدَهُ رَجُلٌ فَأَلْقَى مِنْهُ
حَجَارَةً، فَلَمَّا لَمَ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ
تَتَابَعُوا، فَنَفَصُوهُ حَتَّى بَلَغُوا بِهِ الْأَرْضَ،
فَجَعَلَ ابْنُ الرَّبِّيْرَ أَعْمِدَةً، فَسَتَّرَ عَلَيْهَا
الشُّورَ، حَتَّى ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الرَّبِّيرِ: إِنِّي سَعَيْتُ عَائِشَةَ
تَقُولُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ قَالَ: «لَوْلَا أَنَّ
النَّاسَ حَدَّيْتُ عَهْدَهُمْ بِكُفْرٍ، وَلَيْسَ
عِنْدِي مِنَ النَّفَقَةِ مَا يُقْرَبِينِي عَلَىٰ بَنَائِهِ،
لَكُنْتُ أَذْخُلُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ
أَذْرِعٍ، وَلَجَعَلْتُ لَهَا بَابًا يَذْخُلُ النَّاسَ
مِنْهُ، وَبَابًا يَخْجُلُونَ مِنْهُ».

قالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ، وَلَسْتُ
أَخَافُ النَّاسَ، قَالَ: فَزَادَ فِيهِ خَمْسَ
أَدْرُعٍ مِنَ الْحَجْرِ، حَتَّى أَبْدَى أَشَاءَ نَظَرَ
النَّاسَ إِلَيْهِ، فَبَنَى عَلَيْهِ الْبَنَاءَ، وَكَانَ طُولُ

the Ḥiqr to it, and he excavated the (original) foundations of (the Ḥiqr) and the people looked at them, and he built on top of them.”

The length of the Ka’bah was eighteen cubits, and he added ten cubits to its length, and he gave it two doors; one for entering, and one for exiting. When Ibn Az-Zubair was killed, Al-Hajjāj wrote to ‘Abdul-Malik bin Marwān telling him of that, and telling him that Ibn Az-Zubair had built it on foundations that had been seen by witnesses of good character among the people of Makkah. ‘Abdul-Malik wrote to him saying: ‘We do not approve of what Ibn Az-Zubair did. As for what he added to its length, leave it as it is, and as for what he added to it of the Ḥiqr, put it back as it was, and block up the door that he opened.’ So he demolished it and rebuilt it.”

[3246] 403 - (...) ‘Abdullāh bin ‘Ubaid said: “Al-Ḥârith bin ‘Abdullāh came to ‘Abdul-Malik bin Marwān during his *Khilâfah* and ‘Abdul-Malik said: ‘I do not think that Abû Khubaib’ - meaning Ibn Az-Zubair - ‘heard from ‘Aishah what he claimed to have heard from her.’ Al-Ḥârith said: ‘No, I heard it from her too.’ He said: ‘What did you hear her say?’ He said: ‘She said: “The Messenger of Allâh ﷺ said: ‘Your people reduced its size

الْكَعْبَةَ ثَمَانِيَّ عَشَرَةَ ذِرَاعًا، فَلَمَّا زَادَ فِيهَا سُتْتَصَرَّهُ، فَزَادَ فِي طُولِهِ عَشَرَةَ أَذْرُعً، وَجَعَلَ لَهُ بَائِيْنِ: أَحَدُهُمَا يُدْخُلُ مِنْهُ، وَالْأَخْرُ يُخْرُجُ مِنْهُ، فَلَمَّا قُطِّلَ ابْنُ الرَّبِّيرِ كَتَبَ الْحَجَاجُ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الرَّبِّيرِ قَدْ وَضَعَ الْبَيْنَاءَ عَلَى أُسْنَ نَظَرِ إِلَيْهِ الْعَدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسَنَا مِنْ تَلْطِيفِ ابْنِ الرَّبِّيرِ فِي شَيْءٍ، أَمَّا مَا زَادَ فِي طُولِهِ فَأَفْرَهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدِّهُ إِلَى بَيْنَاهُ، وَسُدِّ الْبَابَ الَّذِي فَتَحَهُ، فَنَقَضَهُ وَأَعْادَهُ إِلَى بَيْنَاهُ.

[٣٢٤٦] ٤٠٣ - (...) حَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِّيرٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ
ابْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءَ
يُحَدِّثَنِي عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي
رَبِيعَةَ قَالَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ: وَفَدَ
الْحَارِثُ بْنُ عَبْدِ اللَّهِ عَلَى عَبْدِ الْمَلِكِ بْنِ
مَرْوَانَ فِي خَلْفَتِهِ، فَقَالَ عَبْدُ الْمَلِكِ: مَا
أَطْلَعْتُ أَبَا خُبَيْبٍ يَعْنِي ابْنَ الرَّبِّيرِ سَمِعَ مِنْ

when they rebuilt the House. Were it not that they have only recently left *Shirk* behind, I would have re-incorporated into it what they left out. If, after I am gone, your people decide to rebuild it, come with me so that I can show you what they left out of it.” And he showed her nearly seven cubits. This is the *Hadith* of ‘Abdullâh bin ‘Ubaid.

Al-Walîd bin ‘Atâ’ added: “The Prophet ﷺ said: ‘And I would have given it two doors at ground level, on the east and west. Do you know why your people made its door so high?’ She said: I said: ‘No.’ He said: ‘Out of arrogance, so that no one could enter it except whomever they wanted. If a man wanted to enter it, they would let him climb up, then when he was about to enter, they would push him and he would fall.’”

‘Abdul-Malik said to Al-Hârith: “Did you hear her say that?” He said: “Yes.” He said: “He scratched the ground with his stick for a moment, then he said: ‘I wish that I had left him responsible for his action.’”

[3247] (...) A *Hadith* similar to that of (Muhammad) Ibn Bakr (no. 3246) was narrated from Ibn Juraij with this chain.

عائشةَ مَا كَانَ يَرْعُمُ أَنَّهُ سَوْعَةٌ مِنْهَا، قَالَ
الْحَارِثُ: بَلَى! أَنَا سَمِعْتُهُ مِنْهَا، قَالَ: سَمِعْتَهَا تَقُولُ مَاذَا؟ قَالَ: قَالَتْ: قَالَ:
رَسُولُ اللَّهِ ﷺ: إِنَّ قَوْمَكَ اسْتَتَّصُرُوا مِنْ
بَيْنَ أَنْيَتِهِمْ، وَلَوْلَا حَدَّاثَةُ عَهْدِهِمْ
بِالشَّرِكِ أَعْدَتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا
لِقَوْمِكَ، مِنْ بَعْدِي، أَنْ يَنْتُوهُ فَهُلْمِي
لِأَرِيكَ مَا تَرَكُوا مِنْهُ». فَأَرَاهَا قَرِيبًا مِنْ
سَبْعَةِ أَذْرُعٍ، هَذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ
عَبْدِهِ؛ وَرَأَدَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ: قَالَ
النَّبِيُّ ﷺ: «وَلَجَعَلْتُ لَهَا بَايِنَ
مَوْضُوعَيْنِ فِي الْأَرْضِ شَرْقِيًّا وَغَربِيًّا،
وَهُلْ تَدْرِينَ لِمَ كَانَ قَوْمُكَ رَفَعُوا بَابَهَا؟»
قَالَتْ: قُلْتُ: لَا، قَالَ: «تَعْزِزُّاً أَنْ لَا
يَدْخُلُهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا
هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُونَهُ يَرْتَقِي، حَتَّى
إِذَا كَادَ أَنْ يَدْخُلَ دَفْعَهُ فَسَقَطَ». قَالَ
عَبْدُ الْمَلِكِ لِلْحَارِثِ: أَنْتَ
سَمِعْتَهَا تَقُولُ هَذَا؟ قَالَ: نَعَمْ، قَالَ:
فَنَكَتْ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ: وَدَدْتُ أَنِّي
تَرَكْتُهُ وَمَا تَحْمَلَ.

[٣٢٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَمْرُو بْنَ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ؛
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ

الرَّزَاقِ، كَلَامًا عَنْ ابْنِ جُرَيْجٍ بِهَذَا
الإِسْنَاءِ، مِثْلَ حَدِيثِ ابْنِ بَكْرٍ.

[٣٢٤٨] ٤٠٤-(...) وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ
السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ
أَبِي قَرْعَةَ: أَنَّ عَبْدَ الْمُلِكَ بْنَ مَرْوَانَ،
بَنِيهِمَا هُوَ يَطْوُفُ بِالْبَيْتِ إِذَا قَالَ: قَاتَلَ اللَّهُ
ابْنَ الرَّبِّ! حَيْثُ يَكْذِبُ عَلَى أُمَّ
الْمُؤْمِنِينَ، يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةً! لَوْلَا جَدَّثَانُ
قَوْمِكَ بِالْكُفْرِ لَتَقْضِيَ الْبَيْتَ حَتَّى أَزِيدَ
فِيهِ مِنَ الْحِجْرِ، فَإِنَّ قَوْمَكَ قَصَرُوا فِي
الْإِنْبَاءِ» فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ ابْنُ أَبِي
رَبِيعَةَ: لَا تَقْلِلْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ!
فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هَذَا.
قَالَ: لَوْ كُنْتُ سَمِعْتُهَا قَبْلَ أَنْ أَهْدِمَهُ،
لَتَرْكُتُهُ عَلَى مَا بَنَى ابْنُ الرَّبِّ.

(المعجم ٧٠) - (بابُ جدر الكعبة)
(التحفة ٧٠) وبابها

[٣٢٤٩] ٤٠٥-(...) وَحَدَّثَنَا

سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْأَخْوَاصِ:
حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْنَاءِ عَنِ الْأَسْوَدِ
ابْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ

[3248] 404 - (...) It was narrated from Abû Qaza'ah that while 'Abdul-Malik bin Marwân was circumambulating the Ka'bah, he said: "May Ibn Az-Zubair be doomed! For he told a lie about the Mother of the Believers when he said: 'I heard her say: 'The Messenger of Allâh ﷺ said: 'O 'Âishah, were it not that your people have only recently left disbelief behind, I would have demolished the House and added part of the Hijr to it, for your people reduced its size when they rebuilt it.'" Al-Hârith bin 'Abdullâh bin Abî Rabî'ah said: "Do not say that, O Commander of the Believers, for I heard the Mother of the Believers narrating that."

He said: "If I had heard it before I demolished it, I would have left it as Ibn Az-Zubair built it."

Chapter 70. The Wall And Door Of The Ka'bah

[3249] 405 - (...) It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the wall (meaning, the Hijr), is it part of the Ka'bah?" He said: "Yes." I said: "Why did they not include it in the House?" He said: "Your

people ran short of funds.” I said: “Why is its door so high?” He said: “Your people did that so that they could admit whomever they wanted, and keep out whomever they wanted. Were it not that your people have only recently left *Jâhilîyyah* behind, and I am afraid that they would resent it, I was thinking of incorporating the wall into the House, and making its door at ground level.”

[3250] 406 - (...) It was narrated that ‘Âishah said: “I asked the Messenger of Allah ﷺ about the Hîjrah...” and he quoted a *Hadîth* like that of Abû Al-Âhwâs (no. 3249), and he said in it: “I (‘Âishah) said: ‘Why is its door so high that it can only be reached by a ladder?’ And he (ﷺ) said: ‘For fear of causing resentment in their hearts.’”

رَسُولُ اللَّهِ ﷺ، عَنِ الْجَدْرِ؟ أَمْ إِنَّ الْبَيْتَ هُوَ؟ قَالَ: «نَعَمْ» قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ الْبَيْتَ؟ قَالَ: «إِنَّ قَوْمَكَ قَصَرَتْ بِهِمْ النَّفَقَةُ» قُلْتُ: فَمَا شَاءُ بَابِهِ مُرْتَقٌ؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمُكَ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا، وَلَوْلَا أَنَّ قَوْمَكَ حَدَّيْتُ عَهْدُهُمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، لَتَنْزَهُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْرِقَ بَابَهُ بِالْأَرْضِ».

[٣٢٥٠] ٤٠٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنِ الْأَسْوَدِ بْنِ زَيْدِ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحَجْرِ - وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الْأَخْوَصِ، وَقَالَ فِيهِ: قُلْتُ فَلِمَا شَاءُ بَابِهِ مُرْتَقٌ لَا يُضْعَدُ إِلَيْهِ إِلَّا يُسْلَمُ؟ وَقَالَ: «مَخَافَةً أَنْ تَنْقِرَ قُلُوبُهُمْ».

(المعجم (٧١) - (باب الحج عن العاجز لزمانة وهرم ونحوهما، أو للموت) (التحفة (٧١

Chapter 71. *Hajj On Behalf Of One Who Is Incapable Of Doing It Because Of Chronic Illness, Old Age And The Like, Or On Behalf Of One Who Has Died*

[3251] 407 - (1334) It was narrated from ‘Abdullâh bin

[٣٢٥١] ٤٠٧ - (١٣٣٤) وَحدَّثَنَا

'Abbâs that he said: "Al-Fadl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ, and a woman of Khath'am came to him to ask him a question. Al-Fadl started looking at her and she at him, and the Messenger of Allâh ﷺ turned Al-Fadl's face to the other side. She said: 'O Messenger of Allâh, the obligation of *Hajj* has come while my father is an old man who cannot sit firmly on his mount. Can I perform *Hajj* on his behalf?' He said: 'Yes.' That was during the Farewell Pilgrimage."

يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتْ عَلَى مَالِكٍ
عَنْ ابْنِ شَهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ
الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ،
فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَشْتِيهُ، فَجَعَلَ
الْفَضْلُ يَنْتَرُ إِلَيْهَا وَتَنْتَرُ إِلَيْهِ، فَجَعَلَ
رَسُولُ اللَّهِ ﷺ يَصْرُفُ وَجْهَ الْفَضْلِ إِلَى
الشَّقَّ الْآخَرِ، قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ
فَرِيقَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجَّ أَذْرَكَتْ
أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَبْتَأْ
عَلَى الرَّاحِلَةِ، أَفَأَمْحِيَ عَنْهُ؟ قَالَ: «نَعَمْ»
وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

[3252] 408 - (1335) It was narrated from Ibn 'Abbâs, from Al-Fadl, that a woman from Khath'am said: "O Messenger of Allâh, my father is an old man and he still has to perform the obligation of *Hajj*, but he cannot sit up straight on the back of his camel." The Prophet ﷺ said: "Perform *Hajj* on his behalf."

[٣٢٥٢] ٤٠٨-(١٣٣٥) وَحَدَّثَنِي
عَلَيُّ بْنُ حَسْرَمٍ: أَخْبَرَنَا عِيسَى عَنْ ابْنِ
جُرَيْحَةَ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنَا سُلَيْمَانُ
ابْنُ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ؛ أَنَّ
امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ
أَبِي شَيْخٍ كَبِيرًا، عَلَيْهِ فَرِيقَةَ اللَّهِ فِي الْحَجَّ،
وَهُوَ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ
عَيْرِهِ، فَقَالَ النَّبِيُّ ﷺ: «فَحُجَّيَ عَنْهُ».

(المعجم ٧٢) - (باب صحة حج

الصبي، وأجر من حج به) (التحفة ٧٢)

Chapter 72. Validity Of A Child's *Hajj*, And The Reward Of The One Who Takes Him For *Hajj*

[3253] 409 - (1336) It was

[٣٢٥٣] ٤٠٩-(١٣٣٦) وَحَدَّثَنَا أَبُو

narrated from Ibn ‘Abbâs that the Prophet ﷺ met some riders in Ar-Rawhâ’, and he said: “Who are these people?” They said: “Muslims.” They said: “Who are you?” He said: “The Messenger of Allâh.” A woman lifted up a child and said: “Is there *Hajj* for this one?” He said: “Yes, and you shall have a reward.”

[3254] 410 - (...) It was narrated that Ibn ‘Abbâs said: “A woman lifted up a child of hers and said: ‘O Messenger of Allâh, is there *Hajj* for this one?’ He said: ‘Yes, and you shall have a reward.’”

[3255] 411 - (...) It was narrated from Kuraib that a woman lifted up a child and said: “O Messenger of Allâh, is there *Hajj* for this one?” He said: “Yes, and you shall have a reward.”

[3256] (...) A similar report (as *Hadîth* no. 3254) was narrated from Ibn ‘Abbâs.

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرَهْيَرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ أَبْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفِيَانُ ابْنُ عُيَيْنَةَ - عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ أَبْنِ عَبَّاسٍ عَنْ السَّيِّدِ رَضِيَ اللَّهُ عَنْهُ لَقِيَ رَكْبًا بِالرَّوْحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيَّاً فَقَالَتْ: أَلَهَذَا حَجَّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرُ». .

[٣٢٥٤] ٤١٠ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُفِيَانَ، عَنْ مُحَمَّدٍ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيَّاً لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَلَهَذَا حَجَّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرُ». .

[٣٢٥٥] ٤١١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ؛ أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَلَهَذَا حَجَّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرُ». .

[٣٢٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا

سُفِيَّانُ عَنْ مُحَمَّدِ بْنِ عَقْبَةَ، عَنْ كُرَيْبٍ،
عَنْ أَبْنِ عَبَّاسٍ، بِعِثْلَهِ.

(المعجم ٧٣) - (باب فرض الحج مرة
في العمر) (التحفة ٧٣)

Chapter 73. Hajj Is Obligatory Once In A Lifetime

[3257] 412 - (1337) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ addressed us and said: 'O people, Hajj has been enjoined upon you, so perform Hajj.' A man said: 'Is it every year, O Messenger of Allâh?' He remained silent, until the man said it three times. Then the Messenger of Allâh ﷺ said: 'If I said yes, it would become obligatory, and you would not be able to do it.' Then he said: 'Leave me as I have left you; for those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.'"

[٤١٢-٣٢٥٧] زَهْيِرُ بْنُ حَرْبٍ: حَدَّثَنَا يَرِيدُ بْنُ هَرُونَ: أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرْشَيِّ عَنْ مُحَمَّدٍ بْنِ زَيَادٍ، عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! قَدْ فِرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوَا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٌ؟ يَا رَسُولَ اللَّهِ! فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ، لَوْجَبْتُ، وَلَمَا اسْتَطَعْتُمْ»، ثُمَّ قَالَ: «ذَرُونِي مَا تَرْكُتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكُثْرَةِ سُؤَالِهِمْ وَأَخْتِلَافِهِمْ عَلَى أَنْسِائِهِمْ، فَإِذَا أَمْرَتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ». [انظر: ٦١١٣]

(المعجم ٧٤) - (باب سفر المرأة مع
محرم إلى حج وغيره) (التحفة ٧٤)

[٤١٣-٣٢٥٨] زَهْيِرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُتَّنَّى قَالَا:

Chapter 74. A Woman Travelling With A Mahram For Hajj And Other Purposes

[3258] 413 - (1338) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "No

woman should travel for three (days) unless she has a *Mahram* with her.”

حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثَةَ لَيَالٍ، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3259] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 3258).

According to the report of Abû Bakr: “for more than three days.” Ibn Numair said in his report from his father: “Three days unless she has a *Mahram* with her.”

[٣٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ وَأَبُو أَسَامَةَ؛ وَحَدَّثَنَا ابْنُ ثُمَيْرٍ: حَدَّثَنَا أَبِي جَمِيعًا عَنْ عُبَيْدِ اللَّهِ بْنِ هَدْنَا الْإِسْنَادِ فِي رِوَايَةِ أَبِي بَكْرٍ: فَوْقَ ثَلَاثَةِ لَيَالٍ، وَقَالَ ابْنُ ثُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ: «ثَلَاثَةَ لَيَالٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3260] 414 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to travel for a distance of three nights, unless she has a *Mahram* with her.”

[٤١٤-٣٢٦٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ أَخْبَرَنَا الصَّحَّاحُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجْلِلُ لِمَرْأَةً، تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ ثَلَاثَ لَيَالٍ، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3261] 415 - (827) It was narrated that Qaza‘ah said: “I heard a *Hadîth* from Abû Sa‘eed that I liked, and I said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?’ Qaza‘ah said: ‘I heard him say: ‘The

[٤١٥-٣٢٦١] (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانَ بْنَ أَبِي شَيْبَةَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ وَهُوَ ابْنُ عُمَيْرٍ عَنْ قَزَّاعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ مِنْهُ حَدِيثًا فَأَغْبَجْنِي، فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا

Messenger of Allâh ﷺ said: 'Do not set out on a journey to visit any *Masjid* except three: This *Masjid* of mine, *Al-Masjid Al-Harâm* and *Al-Masjid Al-Aqsa*.' And I heard him say: 'No woman should travel for two days time unless she has a *Mahram* with her, or her husband.'

مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ سَمِعْتَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْدُرُ الرِّحَالَ إِلَّا إِلَىٰ ثَلَاثَةِ مَسَاجِدٍ: مَسْجِدِي هَذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى»، وَسَمِعْتَ يَقُولُ: «لَا تُسَافِرِ الْمَرْأَةَ يَوْمَيْنِ مِنَ الدَّهْرِ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا، أَوْ زَوْجُهَا». [راجع: ١٩٢٣]

[٣٢٦٢] ٤١٦ - (...)

مُحَمَّدُ بْنُ الْمُنْتَهَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ قَرَعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَرْبَعًا فَأَعْجَبْتَنِي [وَأَفْتَنَنِي]: نَهَىٰ أَنْ تُسَافِرَ الْمَرْأَةَ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَأَفْتَصَ باقيَ الْحَدِيثِ.

[٣٢٦٣] ٤١٧ - (...)

عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَرَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَافِرِ الْمَرْأَةَ ثَلَاثَةَ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[٣٢٦٤] ٤١٨ - (...)

[3262] 416 - (...) Qaza'ah said: "I heard Abû Sa'eed Al-Khudrî say: 'I heard four things from the Messenger of Allâh ﷺ that I liked and which captivated me: He forbade a woman to travel two days' distance unless she had her husband or a *Mahram* with her,'" and he quoted the rest of the *Hadîth* (a *Hadîth* similar to no. 3267).

[3263] 417 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'No woman should travel for three days, unless she has a *Mahram* with her.'"

[3264] 418 - (...) It was narrated

from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ said: "No woman should travel for more than three nights, except with a *Mahram*."

[3265] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 3261). He said: "More than three, except with a *Mahram*."

[3266] 419 - (1339) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a Muslim woman to travel the distance of one night, unless she has with her a man who is her *Mahram*.'"

[3267] 420 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day, except with a *Mahram*."

غَسَانَ الْمُسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ،
جَمِيعًا عَنْ مُعاذِ بْنِ هِشَامٍ، - قَالَ أَبُو
غَسَانَ: حَدَّثَنَا مُعاذٌ: حَدَّثَنِي أَبِي عَنْ
قَتَادَةَ، عَنْ فَرَعَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا
تُسَافِرْ امْرَأَةٌ فَوْقَ ثَلَاثَ لَيَالٍ، إِلَّا مَعَ ذِي
مَحْرَمٍ».

[3265] [٣٢٦٥] (...). وَحَدَّثَنَا أَبْنُ الْمُشَّى:
حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ «أَكْثَرُ مِنْ
ثَلَاثَ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[3266] [٤١٩-١٣٣٩] وَحَدَّثَنَا
فَيْيَهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ
أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْلِلُ لِامْرَأَةٍ
مُسْلِمَةً تُسَافِرْ مَسِيرَةَ لَيْلَةٍ، إِلَّا وَمَعَهَا
رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

[3267] [٤٢٠-...]. وَحَدَّثَنِي
زَهْرَيُّ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ أَبْنِ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي
سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا يَجْلِلُ لِامْرَأَةٍ تُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرْ مَسِيرَةَ يَوْمٍ،
إِلَّا مَعَ ذِي مَحْرَمٍ».

[3268] 421 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day and one night, except with a *Mahram* of hers."

ابن يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَآتَيْتُمُ الْآخِرَةَ، تُسَافِرُ مَسِيرَةَ يَوْمٍ وَآتَيْتُهَا إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا».

[3269] 422 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "It is not permissible for a woman to travel for three days, unless she has a *Mahram* of hers with her."

كَامِلُ الْجَهْدَرِيُّ: حَدَّثَنَا يَشْرُبُ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سُهْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ أَنْ تُسَافِرَ ثَلَاثَةً، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا».

[3270] 423 - (1340) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a woman who believes in Allâh and the Last Day to travel a journey of three days or more, unless she has her father with her, or her son, her husband, her brother or a *Mahram* of hers.'"

بَكْرُ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعاوِيَةَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْجُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَآتَيْتُمُ الْآخِرَةَ، أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا، إِلَّا وَمَعَهَا أَبُوها أَوْ ابْنُهَا أَوْ زَوْجُهَا أَوْ أَخْوَهَا أَوْ ذُو مَحْرَمٍ مِنْهَا».

[3271] (...) Wakî' narrated: "Al-

وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ

A'mash narrated a similar (as no. 3270) report with this chain."

أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالَا : حَدَّثَنَا
وَكَيْعُ : حَدَّثَنَا الْأَعْمَشُ بِهَذَا الإِسْنَادِ
مِثْلُهُ .

[3272] 424 - (1341) It was narrated from Abû Ma'bad: I heard Ibn 'Abbâs say: I heard the Prophet ﷺ delivering a *Khutbah* and saying: "No man should be alone with a woman without there being a *Mahram* present, and no woman should travel unless she has a *Mahram* with her." A man stood up and said: "O Messenger of Allâh, my wife has set out for *Hajj* and I have enlisted for such and such a campaign." He said: "Go and perform *Hajj* with your wife."

[٣٢٧٢] [٤٢٤-١٣٤١] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيرٍ بْنُ حَرْبٍ ، كَلَّا هُمَا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبُدٍ : سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ : سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ : « لَا يَخْلُونَ رَجُلٌ بِإِمْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ ، وَلَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ » فَقَامَ رَجُلٌ بِإِمْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ ، وَلَا خَرَجَتْ حَاجَةً ، وَلَيْسَتْ فِي غَرْوَةٍ كَذَا وَكَذَا ، قَالَ : « انْطَلِقْ فَحْجُّ مَعَ امْرَأَتِكَ » .

[3273] (...) A similar report (as no. 3272) was narrated from 'Amr with this chain.

[٣٢٧٣] (...) وَحَدَّثَاهُ أَبُو الرَّئِيْبِ الرَّهْرَانِيُّ : حَدَّثَنَا حَمَادٌ عَنْ عَمْرِو بِهَذَا الإِسْنَادِ نَحْوَهُ .

[3274] (...) A similar report (as no. 3272) was narrated from 'Abd Juraij with this chain, but he did not mention (the words): "No man should be alone with a woman without there being a *Mahram* present."

[٣٢٧٤] (...) وَحَدَّثَاهُ ابْنُ أَبِي عَمْرٍ : حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ سُلَيْمانَ - الْمَخْرُومِيُّ ، عَنْ ابْنِ جُرَيْجٍ بِهَذَا الإِسْنَادِ نَحْوَهُ ، وَلَمْ يَذْكُرْ « لَا يَخْلُونَ رَجُلٌ بِإِمْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ » .

Chapter 75. It Is Recommended To Recite Statements Of Remembrance When Setting Out For Hajj Or Any Other Purpose, And The Best Of This Remembrances

[3275] 425 - (1342) 'Alî Al-Azdî narrated that Ibn 'Umar taught them that when the Messenger of Allâh ﷺ mounted his camel and set out on a journey, he would say the *Takbîr* three times, then say: "Subhân Allâh alladhi sakhhara lanâ hâdhâ wamâ kunnâ lahu muqrinâ, wa innâ ilâ rabbinnâ l-munqalibûn Allâhumma [innâ] nas'aluka fi safarinâ hâdhâ al-birra wat-taqwa, wa min al-'amali mâ tarda. Allâhumma hawwin 'alainâ safaranâ hâdhâ wâtwi 'annâ bu'dahu. Allâhumma anta-sâhibu fis-safari, wal-khalifatu fil-ahli Allâhumma innâ a'udhu bika min wa'thâ 'is-safari wa kâbatil-manzari wa suwil-munqalab fil-mâli wal-ahli (Glory be to Allâh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allâh, [we] ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allâh, make our journey easy and let us cover its distance quickly. O Allâh, You are the Companion on the journey and the Successor

(المعجم ٧٥) - (باب استحباب الذكر
إذا ركب دابته متوجهًا لسفر حج أو
غيره وبيان الأفضل من ذلك الذكر)
(التحفة ٧٥)

[٣٢٧٥] - [٤٢٥] وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرَّبِيعٍ؛ أَنَّ عَلَيَّ الْأَزْدِيَّ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلِمُهُمْ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَرَ ثَلَاثًا، قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقِلُّونَ، اللَّهُمَّ! [إِنَّا] نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ! هَوْنَ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْبُ عَنَّا بَعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ، وَكَبَائِهِ الْمَنْطَرِ، وَسُوءِ الْمُنْقَلِبِ فِي الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ، وَرَادَ فِيهِنَّ: «آئُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

(the One Who guards them in a person's absence) over the family. O Allâh, I seek refuge with You from the difficulties of travel, from becoming distressed and an ill-fated outcome with regard to wealth and family.)” And when he returned, he said the same words and added: “*Â’ibûna tâ’ibûna ‘âbidûna lirabbinâ hâmîdûn* (Returning, repenting, worshipping and praising our Lord.)”

[3276] 426 - (1343) It was narrated that ‘Abdullâh bin Sarjis said: “When the Messenger of Allâh ﷺ traveled, he would seek refuge with Allâh from the hardships of travel, from bad consequences, from a bad situation after a good situation, from the supplication of one who has been wronged, and from an ill-fated outcome with regard to family and wealth.”

[3277] 427 - (...) A similar report (as no. 3276) was narrated from ‘Âsim with this chain, except that in the *Hadîth* of ‘Abdul-Wâhid (a narrator) it says: “with regard to wealth and family.” In the report of Muhammad bin Hâzim it says family first when he returns. And in the report of both it says: “*Allâhumma, innî a’udhu bika min wa’thâ’is-safar* (O Allâh, I seek refuge with You from the difficulties of travel.)”

[٣٢٧٦-٤٢٦] وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّةَ عَنْ عَاصِمِ الْأَخْوَلِ، عَنْ عَبْدِ اللَّهِ ابْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ، يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلِبِ، وَالْحَوْرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَظْرِ في الْأَهْلِ وَالْمَالِ.

[٣٢٧٧-٤٢٧] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَرُهْيَرُ بْنُ حَرْبٍ، جَوِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، كِلَاهُمَا عَنْ عَاصِمِ بِهَدَا الإِسْنَادِ مِثْلُهُ، غَيْرُ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ: «فِي الْمَالِ وَالْأَهْلِ»، وَفِي رِوَايَةِ مُحَمَّدِ بْنِ حَازِمٍ قَالَ: يَبْدُأُ بِالْأَهْلِ إِذَا رَجَعَ، وَفِي

رَوَاتْهُمَا جَمِيعًا : (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ) .

Chapter 76. What Should Be Said When Returning From Hajj And Other Journeys

(المعجم ٧٦) - (باب ما يقول إذا رجع من سفر الحج وغیره)
(التحفة ٧٦)

[3278] 428 - (1344) It was narrated that 'Abdullâh bin 'Umar said: "When the Messenger of Allâh ﷺ returned from a battle or expedition, or from Hajj or 'Umrah, when he reached the top of a hillock or high ground, he would say the *Takbir* three times, then he would say: 'Lâ ilâha illâ Allâhu wâhddahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadir, â'ibûna tâ'ibûna 'âbidûna sâjidûna lirabbinâ hâmidûn, şadaq Allâhu wa'dahu wa naşara 'abdahu wa hazamal-ahzâba wâhîdah' (There is none worthy of worship but Allâh alone, with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things. Returning, repenting, worshipping and prostrating to our Lord and praising Him. Allâh has fulfilled His promise, supported His slave and defeated the confederates alone.)"

[3279] (...) A similar report (as no. 3278) was narrated from Ibn 'Umar, from the Prophet ﷺ, but

[٣٢٧٨]-[٤٢٨] (١٣٤٤) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا عَبْيَضُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ؛ وَحَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ سَعِيدٍ - وَاللَّفظُ لَهُ -: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عَبْيَضِ اللَّهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ [عُمَرَ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَلَّ مِنَ الْجُوُشِ أَوِ السَّرَّايَا، أَوِ الْحَجَّ أَوِ الْعُمْرَةِ، إِذَا أَوْفَى عَلَى شَيْءٍ أَوْ فَدَدَ، كَبَّ ثَلَاثَةَ، ثُمَّ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ، أَتَيْوْنَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَخْرَابَ وَحْدَهُ» .

[٣٢٧٩] (...) وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلٌ يَعْنِي ابْنَ عَلَيَّ

in the *Hadîth* of Ayyûb (a narrator) it says that he said the *Takbîr* twice.

عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا مَعْنُ عَنْ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فَدِيكَ: أَخْبَرَنَا الصَّحَّافُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا حَدِيثُ أَيُّوبَ، فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ.

[٣٢٨٠] ٤٢٩ - (١٣٤٥) [٣٢٨٠] وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، أَنَا وَأَبْو طَلْحَةَ، وَصَفِيفَةَ رَدِيفَتُهُ عَلَى نَافِعِهِ، حَتَّى إِذَا كُنَّا بِطَهْرِ الْمَدِيْنَةِ قَالَ: «آتُيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» فَلَمْ يَرَنْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا الْمَدِيْنَةَ.

[٣٢٨١] (...). [٣٢٨١] وَحَدَّثَنَا حُمَيْدُ بْنُ

مَسْعَدَةَ: حَدَّثَنَا يَسْرُرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(المعجم ٧٧) - (باب استحباب

التزول بيطحاء ذي الحليفة والصلة

بها إذا صدر من الحج والعمرة

وغيرهما فمر بها) (التحفة ٧٧)

[٣٢٨٢] ٤٣٠ - (١٢٥٧) [٣٢٨٢] وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

[3281] (...) A similar report (as no. 3280) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

Chapter 77. It Is Recommended To Stop In Bathâ' Of Dhul-Hulaifah And Pray There When Departing From Hajj And 'Umrah, Or Any Time One Passes Through It

[3282] 430 (1257) It was narrated from 'Abdullâh bin

'Umar that the Messenger of Allâh ﷺ made his camel kneel down in Al-Bâthâ' which is in Dhul-Hulaifah, and he prayed there. And 'Abdullâh also used to do that.

[3283] 431 - (...) It was narrated that Nâfi' said: "Ibn 'Umar used to stop in Al-Bâthâ' which is in Dhul-Hulaifah, where the Messenger of Allâh ﷺ used to stop and pray."

[3284] 432 - (...) It was narrated from Nâfi' that whenever 'Abdullâh bin 'Umar came back from *Hajj* or *'Umrah*, he would stop in Al-Bâthâ' which is in Dhul-Hulaifah, where the Messenger of Allâh ﷺ used to stop.

[3285] 433 - (1346) It was narrated from Sâlim, from his father, that someone came to the Messenger of Allâh ﷺ when he stopped in Dhul-Hulaifah and it was said to him: "You are on blessed stony ground (*Bâthâ'*)."

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي يُذْنِي الْحُلَيْقَةَ، فَصَلَّى إِلَيْهَا. قَالَ: وَكَانَ عَبْدُ اللَّهِ ابْنُ عُمَرَ يَفْعُلُ ذَلِكَ. [راجع: ٣٢٤٠]

[٣٢٨٣] ٤٣١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ الْمُضْرِبِيُّ أَخْبَرَنَا الْلَّيْثُ؛ وَحَدَّثَنَا قُبَيْلَةُ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُبَيِّنُ بِالْبَطْحَاءِ الَّتِي يُذْنِي الْحُلَيْقَةَ، الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُبَيِّنُ إِلَيْهَا وَيُصَلِّي إِلَيْهَا.

[٣٢٨٤] ٤٣٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَّهُ يَعْنِي أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَدَرَ مِنَ الْحَجَّ أَوِ الْعُمْرَةِ، أَنَاخَ بِالْبَطْحَاءِ الَّتِي يُذْنِي الْحُلَيْقَةَ، الَّتِي كَانَ يُبَيِّنُ إِلَيْهَا رَسُولُ اللَّهِ ﷺ.

[٣٢٨٥] ٤٣٣ - (١٣٤٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ مُوسَى وَهُوَ ابْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ فِي مَعْرِسِهِ بِذِي الْحُلَيْقَةِ، فَقَيلَ لَهُ: إِنَّكَ بِبَطْحَاءِ مُبَارَكَةٍ.

[3286] 434 - (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that someone came to the Prophet ﷺ when he stopped in Dhul-Hulaifah at the bottom of the valley, and it was said: “You are on blessed stony ground (Baṭhâ’).”

Mûsâ said: “Sâlim made his camel kneel near the *Masjid* where ‘Abdullâh used to stop, seeking the place where the Messenger of Allâh ﷺ stopped, which is lower than the *Masjid* in the bottom of the valley, between it and the *Qiblah*, in the middle.”

[٣٢٨٦] ٤٣٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَارِ بْنِ الرَّيَانِ وَسُرِيجُ بْنُ يُونُسَ - وَاللَّفظُ لِسُرِيجٍ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُوسَى بْنُ عَقْبَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أَتَى، وَهُوَ فِي مَعْرِسِهِ مِنْ ذِي الْحُلْيَةِ فِي بَطْنِ الْوَادِيِّ، فَقَالَ: إِنَّكَ يَطْلُحُ مُبَارَكَةً. قَالَ مُوسَى: وَقَدْ أَنَاخَ بْنَ سَالِمَ بِالْمَنَاطِخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ يُشَيْخُ بِهِ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي يَبْطِئُ الْوَادِيِّ، يَتَبَيَّنُ وَبَيْنَ الْقِبْلَةِ، وَسَطَا مِنْ ذَلِكَ.

Chapter 78. No Idolator May Circumambulate The House, And No One May Circumambulate The House Naked, And When The Greatest Day Of Hajj Is

[3287] 435 - (1347) It was narrated that Abû Hurairah said: “During the *Hajj* that the Messenger of Allâh ﷺ appointed him in charge of, before the Farewell Pilgrimage, Abû Bakr Aş-Şiddîq sent me among a group of people to announce to the people on the Day of

(المعجم ٧٨) - (باب لا يحج البيت مشرك، ولا يطوف بالبيت عرياناً، وبيان يوم الحج الأكبر) (التحفة ٧٨)

[٣٢٨٧] ٤٣٥ - (١٣٤٧) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي حَزَمَةُ بْنُ يَحْيَى

Sacrifice: ‘After this year, no idolator may perform *Hajj*, and no naked person may circumambulate the House.’”

Ibn Shihâb said: “Humaid bin ‘Abdur-Rahmân used to say: ‘The Day of Sacrifice is the greatest day of *Hajj*, according to the *Hadîth* of Abû Hurairah.”

الْتَّحِيُّبُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:
أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابَ أَخْبَرَهُ
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعْثَنِي أَبُو بَكْرٍ
الصَّدِيقُ فِي الْحَجَّةِ الَّتِي أَمْرَهُ عَلَيْهَا
رَسُولُ اللَّهِ ﷺ، قَبْلَ حَجَّةِ الْوَدَاعِ، فِي
رَهْطٍ، يُؤَذِّنُونَ فِي النَّاسِ يَوْمَ النَّحرِ:
لَا يَحْجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ
بِالْبَيْتِ عُرْيَانٌ.

قَالَ ابْنُ شِهَابٍ: فَكَانَ حُمَيْدُ بْنُ عَدْ
الرَّحْمَنِ يَقُولُ: يَوْمُ النَّحرِ يَوْمُ الْحَجَّ
الْأَكْبَرُ، مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

(المعجم ٧٩) - (بابُ فضل يوم عرفة)
(التحفة ٧٩)

Chapter 79. The Virtue Of The Day Of ‘Arafat

[3288] 436 - (1348) It was narrated that Ibn Al-Mûsâyyab said: “‘Âishah said: ‘The Messenger of Allâh ﷺ said: ‘There is no day when Allâh ransoms more slaves from the Fire than the day of ‘Arafat. He draws near, then He boasts about them before the Angels and says: ‘What do these people want?’’”

هَرُونُ بْنُ سَعِيدِ الْأَئِلِيِّ وَأَخْمَدُ بْنُ عِيسَى
قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَعْرِمَةُ
ابْنِ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ
يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيْبِ قَالَ:
قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يُعْتَقَ اللَّهُ عَزَّ
وَجَلَّ فِيهِ عَدْنًا مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ،
وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ،
فَيَقُولُ: مَا أَرَادَ هُؤُلَاءِ؟».

Chapter... The Virtue Of Hajj And 'Umrah

[3289] 437 - (1349) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “From one ‘Umrah to the next is an expiation for whatever (of sin) comes in between, and an accepted Hajj (*Al-Hajjul-Mabrûr*) brings no reward but Paradise.”

[3290] (...) A *Hadîth* similar to that of Mâlik bin Anas (no. 3298) was narrated from Abû Hurairah from the Prophet ﷺ.

[3291] 438 - (1350) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:

(المعجم ...) - (بابُ فضل الحج
والعمرة) (التحفة ...)

[٣٢٨٩] - [٤٣٧] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَمِّيٍّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَارَةً لِمَا بَيْتُهُما، وَالْحَجُّ الْمُبَرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

[٣٢٩٠] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَقْصُورٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّافِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفِيَّانَ بْنَ عُيَيْنَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأَمْوَيِّ؛ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُحْتَارِ عَنْ سَهْلٍ؛ وَحَدَّثَنِي ابْنُ تُمِيرٍ؛ حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو كُرَبَّ قَالَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُشَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَيْمِعًا عَنْ سُفِيَّانَ، كُلُّ هَؤُلَاءِ عَنْ سَمِّيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ السَّيِّدِ ﷺ. يُمْثِلُ حَدِيثَ مَالِكٍ بْنِ أَنَسٍ.

[٣٢٩١] - [٤٣٨] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ

'Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back (sinless) as his mother bore him.'

[3292] (...) It was narrated from Mānsūr (and other) with this chain (a *Hadīth* similar to no. 3291). And in all their *Ahadīth* it says: "Whoever performs *Hajj* and does not utter any obscene speech or do any evil deed..."

[3293] (...) A similar report (as no. 3291) was narrated from Abū Hurairah, from the Prophet ﷺ.

Chapter 80. Pilgrims Staying In Makkah, And Inheriting Its Houses

[3294] 439 - (1351) It was narrated from Usāmah bin Zaid bin Hārithah that he said: "O Messenger of Allāh, will you stay in your house in Makkah?" He said: "Did 'Aqil leave us any house?"

يَحْيَى: أَخْبَرَنَا، وَقَالَ رُهْبَرٌ: حَدَّثَنَا -
جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَتَى هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ
يَسْقُطْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[٣٢٩٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ
مَنْصُورٍ عَنْ أَبِي عَوَانَةَ وَأَبِي الْأَخْوَصِ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
وَكِيعٌ عَنْ مَسْعِرٍ وَسُفْيَانَ؛ وَحَدَّثَنَا ابْنُ
الْمُشْتَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعبَةُ، كُلُّ هَؤُلَاءِ عَنْ مَنْصُورٍ بِهَذَا
الْإِسْنَادِ، وَفِي حَدِيثِهِمْ جَمِيعًا: «مَنْ حَجَّ
فَلَمْ يَرْفُثْ وَلَمْ يَسْقُطْ».

[٣٢٩٣] (...) حَدَّثَنَا سَعِيدُ بْنُ
مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَارٍ، عَنْ أَبِي
حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
مِثْلَهُ.

(المعجم ٨٠) - (باب نزول الحاج)
بمكة وتوريث دورها (التحفة ٨٠)

[٣٢٩٤] ٤٣٩ - (١٣٥١) وَحَدَّثَنَا
أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ بَيْزِيدٍ عَنْ
ابْنِ شَهَابٍ، أَنَّ عَلَيَّ ابْنَ حُسْنَيْنِ أَخْبَرَهُ،
أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنَ عَقَانَ، أَخْبَرَهُ عَنْ

'Aqîl and Tâlib had inherited from Abû Tâlib, and Ja'far and 'Alî did not inherit anything, because they were Muslims and 'Aqîl and Tâlib were disbelievers.

أُسَامَةَ بْنِ زَيْدَ بْنِ حَارِثَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ! أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورِ». وَكَانَ عَقِيلٌ وَرِثَ أَبَاهُ طَالِبٌ هُوَ وَطَالِبٌ، وَلَمْ يَرِهِ جَعْفَرٌ وَلَا عَلَيْهِ شَيْئًا، لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرِيْنِ.

[3295] 440 - (...) It was narrated from Usâmah bin Zaid: "I said: 'O Messenger of Allâh, where will you stay tomorrow?' That was during his pilgrimage, when we drew close to Makkah. He said: 'Has 'Aqîl left any house for us?'"

[٣٢٩٥] ٤٤٠ - (...) وَحَدَّدَنَا مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ وَابْنُ أَبِي عُمَرٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَوِيعًا عَنْ عَبْدِ الرَّزَاقِ، قَالَ أَبْنُ مَهْرَانَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلَيِّيِّ بْنِ حُسْنِيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ أَبْنِ زَيْدٍ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ تَنْزِلُ غَدًا؟ وَذَلِكَ فِي حَجَّيْهِ، حِينَ ذَوَنَا مِنْ مَكَّةَ، فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ لَا؟».

[3296] (...) It was narrated from Usâmah bin Zaid that he said: "O Messenger of Allâh, where will you stay tomorrow, if Allâh wills?" That was at the time of the Conquest. He said: "Has 'Aqîl left any house for us?"

[٣٢٩٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَزَمْعَةَ بْنُ صَالِحٍ قَالًا: حَدَّثَنَا أَبْنُ شِهَابٍ عَنْ عَلَيِّيِّ بْنِ حُسْنِيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ أَبْنِ زَيْدٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ تَنْزِلُ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى؟ وَذَلِكَ زَمْنَ

الفتح، قال: «وَهُلْ تَرَكَ لَنَا عَقِيلٌ مِنْ
مَنْزِلٍ؟». [انظر: ٤٨٢٩]

**Chapter 81. It Is Permissible
For The One Who Emigrated
From Makkah To Stay There
For Three Days After
Completing Hajj And Umrah,
And No More Than That**

[3297] 441 - (1352) Al-'Alâ' bin Al-Hâdramî said: "I heard the Messenger of Allâh ﷺ say: 'The *Muhâjir* may stay in Makkah for three (days) after completing *Hajj*,' and it is as if he said: 'and no more than that.'"

(المعجم ٨١) - (باب جواز الإقامة
بمكة، للمهاجر منها بعد فراغ الحج
والعمرة، ثلاثة أيام بلا زيادة)
(التحفة ٨١)

[٣٢٩٧] ٤٤١-٤٤٢ [١٣٥٢] حَدَّثَنَا عَبْدُ
اللهُ بْنُ مُسْلِمَةَ بْنِ قَعْبَةَ: حَدَّثَنَا سَلَيْمانُ
يَعْنِي ابْنَ إِلَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَشَأْلُ
السَّائِبَ بْنَ يَزِيدَ يَقُولُ: هَلْ سَمِعْتَ فِي
الإِقَامَةِ بِمَكَّةَ شَيْئًا؟ فَقَالَ السَّائِبُ:
سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيَّ يَقُولُ:
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِ
إِقَامَةٌ ثَلَاثَةُ، بَعْدَ الصَّدَرِ، بِمَكَّةَ» كَانَهُ
يَقُولُ: لَا يَزِيدُ عَلَيْهَا.

[٣٢٩٨] ٤٤٢-٤٤٣ [١٣٥٣] وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سَلَيْمانُ بْنُ عَيْنَةَ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ قَالَ: سَمِعْتُ
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلْسَائِهِ: مَا
سَمِعْتُمْ فِي سُكُونِ مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ
يَزِيدَ: سَمِعْتُ الْعَلَاءَ - أَوْ قَالَ: الْعَلَاءُ
ابْنَ الْحَضْرَمِيَّ - قَالَ رَسُولُ اللهِ ﷺ:

﴿يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثَةً﴾.

[3299] 443 - (...) Al-'Alâ' bin Al-Hâdramî said: "I heard the Prophet ﷺ say: 'Three nights the Muhâjir may stay in Makkah, after completing Hajj.'"

[٣٢٩٩] ٤٤٣ - (...). وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَوِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ، فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيَّ يَقُولُ: سَمِعْتُ الَّبِيَّ بْنَ الْمُؤْمِنِ يَقُولُ: «ثَلَاثُ لَيَالٍ يَمْكُثُونَ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ الصَّدَرِ».

[3300] 444 - (...) Al-'Alâ' bin Al-Hâdramî narrated that the Messenger of Allâh ﷺ said: "The Muhâjir may stay in Makkah, after completing his Hajj rituals, for three (days)."

[٣٣٠٠] ٤٤٤ - (...). وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، وَأَمْلَاهُ عَلَيْنَا إِمْلَاهٌ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنُ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ السَّائِبَ ابْنَ يَزِيدَ أَخْبَرَهُ، أَنَّ الْعَلَاءَ ابْنَ الْحَضْرَمِيَّ أَخْبَرَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُكْثُ الْمُهَاجِرِ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثَةً».

[3301] (...) A similar *Hadîth* (as no. 3300) was narrated by Ibn Jurâij with this chain.

[٣٣٠١] (...). حَدَّثَنِي حَاجَاجُ بْنُ السَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَحْلِدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلُهُ.

Chapter 82. The Sanctity Of Makkah And The Sanctity Of Its Game, Grasses, Trees And Lost Property, Except For The One Who Announces It, Is Forever

[3302] 445 - (1353) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said on the Day of the Conquest of Makkah: ‘There is no *Hijrah* (emigration), but there is *Jihâd* and intention. And if you are mobilized, then go forth.’ And he said on the day of the Conquest of Makkah: ‘This land was made sacred by Allâh the Day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allâh until the Day of Resurrection. It was not permitted for anyone before me to fight therein and it was only permitted to me for part of a day, and it is sacred by the sanctity decreed by Allâh until the Day of Resurrection. Its thorns are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up, except by the one who announces it, and its grasses are not to be cut.’ Al-‘Abbâs said: ‘O Messenger of Allâh, except *Idhkhîr* (a kind of grass), for it is used by their blacksmiths and in their houses.’ He said: ‘Except *Idhkhîr*.’”

[3303] (...) A similar report (as no. 3302) was narrated by

(المعجم ٨٢) - (بَابُ تحريرِ مَكَةَ وَتحريرِ صيدها وَخلامها وشجرها ولقطتها، إِلَّا لمنشد، عَلَى الدوام) (التحفة ٨٢)

[٣٣٠٢] [٤٤٥-١٣٥٣] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتحِ، فَتَحَّ مَكَّةَ: «لَا هِجْرَةَ. وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُقْرَرْتُمْ فَانْقِرُوا»، وَقَالَ يَوْمَ النُّشُعِ، فَتَحَّ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لَأَحَدٍ قَبْلِيٍّ، وَلَمْ يَحِلْ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرَ صَيْدُهُ، وَلَا يُلْتَقِطُ لَقْطَتَهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلِي خَلَاهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِلَّا الْأَذْخَرُ، فَإِنَّهُ لِقَبِيلَهُمْ وَلِبَيْوِرَهُمْ، فَقَالَ: «إِلَّا الْأَذْخَرُ». [انظر: ٤٨١٩]

[٣٣٠٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

Manṣūr with this chain, but he did not mention: “The day He created the heavens [and the earth].” And instead of fighting, he said: “killing”. And he said: “No one should pick up its lost property except the one who announces it.”

[3304] 446 - (1354) It was narrated from Abū Shuraih Al-‘Adawī that he said to ‘Amr bin Sa‘eed - while he was sending troops to Makkah: “O commander, let me tell the people of something that the Messenger of Allāh ﷺ said on the day following the Conquest (of Makkah), that my ears heard and my heart understood, and my eyes saw him as he said it. He praised and extolled Allāh, then he said: ‘Makkah was declared sacred by Allāh and not by people. It is not permissible for any man who believes in Allāh and the Last Day to shed blood therein or to cut down its trees. If anyone seeks a concession based on the fact that the Messenger of Allāh ﷺ fought therein, tell him that Allāh granted permission to His Messenger ﷺ but He did not grant you permission. Rather I was only given permission for part of one day, and today its sanctity has been restored as it was before. Let those who are present convey it to those who are absent.’” It was said to Abū

رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفْضَلٌ
عَنْ مَتْصُورٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، وَلَمْ
يَذْكُرْ «يَوْمَ خَلَقَ السَّمَاوَاتِ [وَالْأَرْضَ]»
وَقَالَ: بَدَلَ الْقِتَالِ «الْقُتْلُ» وَقَالَ: «لَا
يَلْقَطُ لُقْطَةٍ إِلَّا مَنْ عَرَفَهَا».

[٤٤٦] [١٣٥٤] (١٣٥٤) حَدَّثَنَا فُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدٍ، عَنْ أَبِي شَرِيعٍ الْعَدَوِيِّ أَنَّهُ قَالَ
لِعَمْرُو بْنِ سَعِيدٍ، وَهُوَ يَبْيَثُ الْبَعُوثَ إِلَيَّ
مَكَّةَ: أَئْذِنْ لِي، أَئْيَاهَا الْأَمِيرُ! أَحَدْتُكَ
فَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ منْ يَوْمِ
الْفَتحِ، سَمِعَتْهُ أَذْنَايَ وَوَعَاهُ قَلْبِي،
وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمَدَ
اللَّهَ وَأَشْتَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ
حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجِدُ
لِأَمْرِي إِلَّا مِنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ
يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً،
فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ
فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ
وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أَذِنْ لِي فِيهَا سَاعَةً
مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ، وَأَتَيْلَغُ الشَّاهِدَ
الْغَائِبَ» فَقَيلَ لِأَبِي شَرِيعٍ: مَا قَالَ لَكَ
عَمْرُو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ، يَا أَبَا

Shuraih: "What did 'Amr say to you?" He said: "I know more about that than you, O Abû Shuraih. The sanctuary does not give protection to one who is disobedient, or to one who is fleeing after shedding blood, or one who is fleeing after committing a theft."

شُرَيْحٌ! إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًّا وَلَا فَارًا
بِدَمٍ وَلَا فَارًا بِخَرْبَةٍ.

[3305] 447 - (1355) Abû Hurairah said: "When Allâh enabled His Messenger to conquer Makkah, he (ﷺ) stood before the people and praised and extolled Allâh, then he said: 'Allâh held the elephant back from Makkah, and He caused His Messenger and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me, and it was only made permissible to me for part of a day, and it will never be permissible for anyone after me. Its game is not to be disturbed, its thorns are not to be cut, and its lost property is not permissible for anyone (to be picked up) but the one who announces it. If a person is killed he (relative) has a choice: Either to be given the blood money or to have the killer killed in retaliation.' Al-'Abbâs said: 'Except *Idhkhîr*, O Messenger of Allâh, for we use it in our graves and in our houses.' The Messenger of Allâh ﷺ said: 'Except *Idhkhîr*.' Abû Shâh, a man from Yemen, stood up and said:

[٣٣٠٥] ٤٤٧ - (١٣٥٥) حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الْوَلِيدِ، - قَالَ زُهَيرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ [عَزَّ وَجَلَّ] عَلَى رَسُولِهِ ﷺ مَكَّةَ، قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفَيْلَ، وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَنْ تَحْلَّ لِأَحَدٍ كَانَ قَبْلِيَّ، وَإِنَّهَا أَحْلَثُ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحْلَّ لِأَحَدٍ بَعْدِيِّ، فَلَا يُنَفِّرُ صَيْدُهَا، وَلَا يُخْتَلِّ شَوْكُهَا، وَلَا تَحْلُ سَاقِطُهَا إِلَّا لِمُشْدِ، وَمَنْ قُتِلَ لَهُ قَتْلُ فَهُوَ بِخَيْرِ النَّظَرِينَ، إِمَّا أَنْ يُقْدَى
وَإِمَّا أَنْ يُقْتَلَ» فَقَالَ الْعَبَاسُ: إِلَّا الْأَذْخَرَ يَا رَسُولَ اللَّهِ! فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا

'Write it for me, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Write it for Abû Shâh.'

Al-Walîd said: "I said to Al-Awzâ'i: 'What did he mean: "Write it for me, O Messenger of Allâh?"' He said: 'This speech that he heard from the Messenger of Allâh ﷺ.'

[3306] 448 - (...) Abû Hurairah said: "(The tribe of) Khuzâ'ah killed a man from Banû Laith in the year when Makkah was conquered, in retaliation for one of their people whom they had killed. The Messenger of Allâh ﷺ was told about that, then he rode on his mount and addressed them, saying: 'Allâh held the elephant back from Makkah, and He caused His Messengers and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, at this very hour, it is sacred; its thorns are not to be cut, its trees are not to be cut down and its lost property is not to be picked up except by the one who announces it. Anyone whose (relative) has been killed has one of two choices: Either he may be given the *Diyah* or he may retaliate.' A man from Yemen,

وَبِيُونَتَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا إِلَادْخَرٍ»، فَقَامَ أَبُو شَاءُ، رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «اكْتُبُوا لِأَبِي شَاءِ». قَالَ الْوَلِيدُ: فَلَمْ يَقُلْ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ؟! قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَيَعْهَا مِنْ رَسُولِ اللَّهِ ﷺ.

إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ أَبْنَى مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ خَرَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتَحَّرَّ مَكَّةَ، يَقْتِلُ مِنْهُمْ قَتْلَوْهُ، فَأَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ، فَرَكِبَ رَاجِلَهُ فَخَطَّبَ فَقَالَ: إِنَّ اللَّهَ [عَزَّ وَجَلَّ] حَسِنَ عَنْ مَكَّةَ الْفَيْلَ، وَسَلَطَ عَلَيْهَا رَسُولُهُ وَالْمُؤْمِنِينَ، أَلَا! وَإِنَّهَا لَمْ تَجِلْ لِأَحَدٍ قَبْلِي وَلَمْ تَجِلْ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا أَحْلَتْ لِي سَاعَةً مِنَ النَّهَارِ، أَلَا وَإِنَّهَا، سَاعَتِي هَذِهِ، حَرَامٌ، لَا يُحْبَطُ شَوْكُهَا، وَلَا يُعَضَّدُ شَجَرُهَا، وَلَا يُلْتَطِطُ سَاقِطَهَا إِلَّا مُنْشِدٌ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُمْطَىٰ - يَعْنِي الدِّيَةَ - وَإِمَّا أَنْ يُقَاتَدَ - أَهْلُ الْقَتْلِ -» قَالَ: فَجَاءَ رَجُلٌ مِنْ أَهْلِ

who was called Abû Shâh, came to him and said: 'Write it for me, O Messenger of Allâh.' He said: 'Write it for Abû Shâh.' A man of the Quraish said: 'Except *Idhkhîr*, for we use it in our houses and in our graves.' The Messenger of Allâh ﷺ said: 'Except *Idhkhîr*.'"

الْيَمِنَ يُقَالُ لَهُ أَبُو شَاءِ، فَقَالَ: إِكْتَبْ لِي
يَا رَسُولَ اللَّهِ! فَقَالَ: «إِكْبُرُوا لِأَبِي شَاءِ»،
فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا إِلَّا اَذْخِرْ، فَإِنَّا
نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِلَّا إِلَّا اَذْخِرْ».

Chapter 83. The Prohibition Of Carrying Weapons In Makkah When There Is No Need For That

(المعجم ٨٣) - (باب النهي عن حمل)
السلاح بمكة، من غير حاجة
(التحفة ٨٣)

[3307] 449 - (1356) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'It is not permissible for any one of you to carry a weapon in Makkah.'"

سَلَمَةُ بْنُ شَيْبٍ : حَدَّثَنَا أَبْنُ أَعْيَنَ : حَدَّثَنَا
مَعْفُولٌ عَنْ أَبِي الرُّزْبَيرِ، عَنْ جَابِرٍ قَالَ :
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : « لَا يَحِلُّ
لِأَحَدٍ كُمَّ أَنْ يَحْوِلَ بِمَكَّةَ السَّلَامَ » .

Chapter 84. It Is Permissible To Enter Makkah Without *Ihrâm*

(المعجم ٨٤) - (باب جواز دخول
مكة بغیر احرام) (التحفة ٨٤)

[3308] 450 - (1357) It was narrated from Yahyâ - and this is his wording: "I said to Mâlik: 'Did Ibn Shihâb narrate to you from Anas bin Mâlik that the Prophet ﷺ entered Makkah in the Year of the Conquest with a helmet on his head, and when he took it off, a man came to him and said: 'Ibn Khaṭal is clinging to the cover of the Ka'bah.'" He said: "Kill him." - ? [Mâlik] said: 'Yes.'"

عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَيِّ وَيَحْيَى ابْنُ يَحْيَى وَفَتِيهَ بْنُ سَعِيدَ - أَمَّا الْقَعْنَيِّ فَقَالَ: قَرَأْتُ عَلَى مَالِكٍ بْنِ أَنَسٍ؛ وَأَمَّا فَتِيهَ فَقَالَ: حَدَّثَنَا مَالِكٌ وَقَالَ يَحْيَى: - وَاللَّفْظُ لَهُ - قُلْتُ لِمَالِكٍ: أَحَدَثَكَ ابْنُ شَهَابٍ عَنْ أَنَسٍ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ

دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ مَغْرَرٌ،
فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطَّلٍ
مُتَعْلِقٌ بِأَسْنَارِ الْكَعْبَةِ، فَقَالَ: «ا قُتُلُوا؟»
فَقَالَ [مَالِكٌ]: نَعَمْ.

[3309] 451 - (1358) It was narrated from Jâbir bin ‘Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ entered Makkah - Qutaibah said: he entered on the Day of the Conquest of Makkah - wearing a black turban and not in *Ihrâm*.

[٣٣٠٩] ٤٥١ - (١٣٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدِ التَّنْقِيفِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - مُعاوِيَةُ بْنُ عَمَّارٍ الدَّهْنِيُّ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ - وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ بِعَيْرِ إِحْرَامٍ.

وَفِي رَوَايَةِ قُتَيْبَةِ قَالَ: حَدَّثَنَا أَبُو الرُّبِّيرِ عَنْ جَابِرٍ قَالَ.

[٣٣١٠] (...) حَدَّثَنَا عَلَيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ عَمَّارٍ الدَّهْنِيِّ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةً سَوْدَاءً.

[٣٣١١] ٤٥٢ - (١٣٥٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا وَكَيْعَ عَنْ مُسَاوِرِ الْوَرَاقِ، عَنْ جَعْفَرِ ابْنِ عَمْرُو بْنِ حُرَيْثَ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَّبَ النَّاسَ وَعَلَيْهِ عِمَامَةً سَوْدَاءً.

[3310] (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ entered Makkah on the Day of the Conquest wearing a black turban.

[3311] 452 - (1359) It was narrated from Ja‘far bin ‘Amr bin Huraith, from his father, that the Messenger of Allâh ﷺ addressed the people wearing a black turban.

[3312] 453 - (...) Ja'far bin 'Amr bin Ḥuraith narrated that his father said: "It is as if I can see the Messenger of Allāh ﷺ on the *Minbar*, wearing a black turban with its edges hanging between his shoulders." (In his narration) Abū Bakr did not say: "On the *Minbar*."

[٣٣١٢] ٤٥٣ - (...). وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَالْحَسْنُ الْحَلْوَانِيُّ
قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَارِورِ
الْوَرَاقِ - قَال: حَدَّثَنِي - وَفِي رِوَايَةِ
الْحَلْوَانِيِّ قَال: سَمِعْتُ جَعْفَرَ بْنَ عَمْرُو
بْنَ حُرَيْثَ - عَنْ أَبِيهِ قَال: كَأَيِّنِي أَنْظُرْ
إِلَى رَسُولِ اللَّهِ ﷺ عَلَى الْمِبْرِ، وَعَلَيْهِ
عِمَامَةً سَوْدَاءَ قَدْ أَرْخَى طَرَفِيهَا بَيْنَ
كَفَيْهِ. وَلَمْ يَقُلْ أَبُو بَكْرٍ: عَلَى الْمِبْرِ.

(المعجم) ٨٥ - (بابُ فضل المدينة)
ودعاء النبي ﷺ فيها بالبركة، وبيان
تحريمها وتحريم صيدها وشجرها،
وببيان حدود حرمها (التحفة) ٨٥

Chapter 85. The Virtue Of Al-Madīnah And The Prophet's Prayer For It To Be Blessed. Its Sanctity And The Sanctity Of Its Game And Trees. The Boundaries Of Its Sanctuary

[3313] 454 - (1360) It was narrated from 'Abdullāh bin Zaid bin 'Āsim that the Messenger of Allāh ﷺ said: "(Prophet) Ibrāhīm declared Makkah sacred and supplicated for its people, and I declare Al-Madīnah sacred as Ibrāhīm declared Makkah sacred, and I supplicated concerning its *ṣā'* and *Mudd* (units of measurement) twice (the blessings) Ibrāhīm supplicated for the people of Makkah."

[٣٣١٣] ٤٥٤ - (١٣٦٠). وَحَدَّثَنَا
قَتْيَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي
ابْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ عَنْ عَمْرُو بْنِ
يَحْيَى الْمَازِنِيِّ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ
عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَمَ
مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَمْتُ الْمَدِينَةَ
كَمَا حَرَمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي
صَاعِهَا وَمَدَّهَا بِمِثْلِي مَا دَعَا بِهِ إِبْرَاهِيمُ
لِأَهْلِ مَكَّةَ».

[3314] ٤٥٥ - (...) It was narrated from ‘Amr bin Yahyâ - Al-Mâzînî - with this chain (a *Hadîth* similar to no. 3313). As for the *Hadîth* of Wuhaib, it is like the report of Ad-Darâwardî: “Twice the supplication of Ibrâhîm, peace and blessings be upon him.” As for Sulaimân bin Bilâl and ‘Abdul-‘Azîz bin Al-Mukhtâr, in their report it says: “Like that for which Ibrâhîm supplicated.”

[٣٣١٤] ٤٥٥ - (...) حَدَّثَنَا أَبُو كَامِلُ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَحْلِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، كُلُّهُمْ عَنْ عَمْرٍو بْنِ يَحْيَى - [هُوَ الْمَازِنِيُّ] - يَهْدَا إِلَيْنَا أَلْإِسْنَادِ؛ أَمَّا حَدِيثُ وُهَيْبٍ فَكَرِوَيَةُ الدَّرَأُرْوَيِّ: «إِلَمْثَنَى مَا دَعَا بِهِ [بِهِ] إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ»؛ وَأَمَّا سُلَيْمَانُ بْنُ بَلَالٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، فَفِي رِوَايَتِهِمَا: «مِثْلُ مَا دَعَا بِهِ إِبْرَاهِيمُ». [٣٣١٤]

[3315] ٤٥٦ - (1361) It was narrated that Râfi‘ bin Khadîj said: “The Messenger of Allâh ﷺ said: ‘Ibrâhîm, peace and blessings be upon him, declared Makkah sacred, and I declare what is between the two lava fields sacred’ - meaning Al-Madînah.

[٣٣١٥] ٤٥٦ - (١٣٦١) وَحَدَّثَنَا فُطَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضْرَبٍ عَنْ ابْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ عُثْمَانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَرَمَ مَكَّةَ، وَلَيْسَ أَحَرَّمَ مَا بَيْنَ لَابَتِيهَا» - يُرِيدُ الْمَدِينَةَ - . [٣٣١٥]

[3316] ٤٥٧ - (...) It was narrated from Nâfi‘ bin Jubair that Marwân bin Al-Hakam addressed the people, and he mentioned Makkah and its people and its

[٣٣١٦] ٤٥٧ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ عَنْ عُثْمَةَ بْنِ مُسْلِمٍ،

sanctity, but he did not mention Al-Madînah and its people and its sanctity. Râfi‘ bin Khadîj called out to him and said: “Why do I hear you mention Makkah and its people and its sanctity, but you do not mention Al-Madînah and its people and its sanctity, when the Messenger of Allâh ﷺ declared what is between its two lava fields sacred? That is (recorded) with us on a piece of Khawlânî leather, if you wish I will read it to you.” He said: “Marwân remained silent, then he said: ‘I heard some of that.’”

عَنْ رَافِعِ بْنِ جُبَيْرٍ؛ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ حَطَبَ النَّاسَ، فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا [وَلَمْ يَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا] فَنَادَاهُ رَافِعٌ بْنُ خَدِيجٍ فَقَالَ: مَا لَيْ أَشْمَعُكَ ذَكْرُتِ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، [وَأَقْدَ حَرَمَ رَسُولُ اللهِ ﷺ مَا بَيْنَ لَبَيْهَا، وَذَلِكَ عِنْدَنَا فِي أَدِيمِ خَوْلَانِيِّ إِنْ شِئْتَ أَفْرَأْنَاهُ، قَالَ: فَسَكَّتَ مَرْوَانُ ثُمَّ قَالَ: قَدْ سَيَّعْتُ بَعْضَ ذَلِكَ.

[3317] 458 - (1362) It was narrated that Jâbir said: “The Prophet ﷺ said: ‘(Prophet) Ibrâhîm declared Makkah sacred, and I declare Al-Madînah between the two lava fields to be sacred; its thorny shrubs are not to be cut down and its game is not to be hunted.’”

[3318] 459 - (1363) ‘Âmir bin Sa‘d narrated that his father said: “The Messenger of Allâh ﷺ said: ‘I declare sacred what is between the two lava fields of Al-Madînah, (and I forbid) cutting of its thorny shrubs or killing of its game.’ And he said: ‘Al-

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ، كِلَامُهُمَا عَنْ أَبِي أَخْمَدَ - قَالَ أَبُو بَكْرٍ: حَدَثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ - : حَدَثَنَا سُفيَّانُ عَنْ أَبِي الرِّزْيَرِ، عَنْ جَابِرٍ قَالَ: قَالَ الشَّيْعَلِيُّ: «إِنَّ إِبْرَاهِيمَ حَرَمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَبَيْهَا، لَا يُقْطَعُ عِصَاهُهَا وَلَا يُصَادُ صَيْدُهَا».

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ؛ وَحَدَثَنَا ابْنُ نُعَيْرٍ: حَدَثَنَا أَبِي قَالَ: حَدَثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

Madînah is better for them, if only they knew. No one leaves it out of dislike for it but Allâh will put someone better than him in his place, and no one stands firm despite its hardships and difficulties, but I will intercede for him, or be a witness for him, on the Day of Resurrection.””

إِنِّي أَحِرُّ مَا بَيْنَ لَأْبَتِ الْمَدِينَةِ، أَنْ يُقْطِعَ عِصَاهُهَا، أَوْ يُفْتَلَ صَيْدُهَا
وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا
يَعْلَمُونَ، لَا يَدْعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا
أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يُبْتَثِّ
أَحَدٌ عَلَى لَأْوَائِهَا وَجَهْدِهَا، إِلَّا كُنْتُ لَهُ
شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[3319] 460 - (...) ‘Âmir bin Sa‘d bin Abî Waqqâs narrated from his father that the Messenger of Allâh ﷺ said... then he mentioned a *Hadîth* like that of Ibn Numair (no. 3318), and he added: “No one intends ill towards the people of Al-Madînah but Allâh will melt him in the Fire like lead, or like salt, dissolving in water.””

[٣٣١٩] ٤٦٠ - (...) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ:
حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ الْأَنْصَارِيِّ:
أَخْبَرَنِي عَامِرٌ بْنُ سَعْدٍ بْنُ أَبِي وَفَاقِصٍ عَنْ
أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، ثُمَّ ذَكَرَ
مِثْلَ حَدِيثِ ابْنِ تُمَيْرٍ، وَزَادَ فِي
الْحَدِيثِ: «وَلَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ
بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ فِي النَّارِ ذُوبَ
الرَّصَاصِ، أَوْ ذُوبَ الْمِلْحِ فِي الْمَاءِ».

[3320] 461 - (1346) It was narrated from ‘Âmir bin Sa‘d that Sa‘d rode to his fortress in Al-‘Aqiq, where he found a slave cutting down a tree or hitting it to make its leaves fall, and he stripped him of his belongings. When Sa‘d came back, the owners of that slave came to him and asked him to return to their slave, or to them, what he had taken from him. He said: “Allâh forbid that I should return

[٣٣٢٠] ٤٦١ - (١٣٤٦) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ،
جَوِيمًا عَنْ الْعَقَدِيِّ - قَالَ عَبْدُ: أَخْبَرَنَا
عَبْدُ الْمَلِكِ بْنُ عَمِّرُو - قَالَ: حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ،
عَنْ عَامِرٍ بْنِ سَعْدٍ، أَنَّ سَعْدًا رَكِبَ إِلَى
قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ عَبْدًا يَقْطِعُ شَجَرًا
أَوْ يَخْطُطُ، فَسَلَّمَ، فَلَمَّا رَجَعَ سَعْدٌ، جَاءَهُ

something that the Messenger of Allâh ﷺ granted to me as booty” and he refused to return it to them.

أَهْلُ الْعَبْدِ فَكَلَمُوهُ أَنْ يَرُدَّ عَلَىٰ غُلَامِهِمْ،
أَوْ عَلَيْهِمْ، مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ:
مَعَاذَ اللَّهِ! أَنْ أَرُدَّ شَيْئًا نَفَلَنِي رَسُولُ
اللَّهِ ﷺ، وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ.

[٣٣٢١] [٤٦٢ - (١٣٦٥)] وَحَدَّثَنَا
يَحْيَى بْنُ أَيُوبَ وَقُتَيْبَةَ [بْنُ سَعِيدٍ] وَابْنُ
حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - قَالَ ابْنُ
أَيُوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ -
أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى
الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، أَنَّهُ
سَمِعَ أَنَّسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ لِأَبِي طَلْحَةَ «الْتَّمِسْ لِي غُلَامًا
مِنْ غُلَمَانِكُمْ يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو
طَلْحَةَ يُرْدُفُنِي وَرَاءَهُ، فَكَثُرْتُ أَخْدُمُ رَسُولَ
اللَّهِ ﷺ كُلَّمَا نَزَلَ، وَقَالَ فِي الْحَدِيثِ:
ثُمَّ أَقْبَلَ، حَتَّىٰ إِذَا بَدَا لَهُ أُحْدُّ قَالَ:
«هَذَا حَيْلٌ يُعْجِنُنَا وَنُنْجِهُ» فَلَمَّا أَشْرَفَ عَلَىٰ
الْمَدِينَةَ قَالَ: «اللَّهُمَّ! إِنِّي أُحِرِّمُ مَا بَيْنَ
جَبَّيْهَا مِثْلَ مَا حَرَمَ بِهِ إِبْرَاهِيمُ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ مَكَّةُ، اللَّهُمَّ! بَارِكْ لَهُمْ
فِي مُدْهِمٍ وَصَاعِهِمْ». [انظر: ٣٤٩٧، ٤٦٦٥، ٣٥٠٠]

[٣٣٢٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ
مَصْوِرٍ وَقُتَيْبَةَ [بْنُ سَعِيدٍ] قَالَ: حَدَّثَنَا

[3321] (...) A similar report (as no. 3321) was narrated from Anas bin Mâlik, from the

Prophet ﷺ, except that he said: "I declare sacred what is between the two lava fields."

يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْفَارِئُ عَنْ
عَمْرُو بْنِ أَبِي عُمْرُو، عَنْ أَنَسِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرُهُ أَنَّهُ قَالَ: «إِنِّي
أَحْرَمُ مَا بَيْنَ لَابْتِيهَا».

[3323] 463 - (1366) 'Âsim said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?' He said: 'Yes, what is between such-and-such, and such-and-such. And whoever introduces any *Hadath*^[1] in it' - He said: "Then he said to me: 'This is a serious matter: 'Whoever introduces any *Hadath* in it, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept from him any *Sarf* nor *Adl*'."^[2] Ibn Anas said: "Or (anyone) who grants refuge to a *Muhâdith*."^[3]

[3324] 464 - (1367) 'Âsim Al-Ahwal said: "I asked Anas: 'Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?' He said: 'Yes, it is sacred and its grass is not to be cut. Whoever does that, upon him be the curse of Allâh, the Angels and all the people.'"

حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْواَجِيدِ:
حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ
مَالِكٍ: أَحْرَمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟
قَالَ: نَعَمْ، مَا بَيْنَ كَذَا إِلَى كَذَا. فَمَنْ
أَحْدَثَ فِيهَا حَدَّثَنَا، قَالَ: ثُمَّ قَالَ لِي:
هَذِهِ شَبِيْدَةً: «مَنْ أَحْدَثَ فِيهَا حَدَّثًا فَعَنْهُ
لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا
يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا»
قَالَ فَقَالَ ابْنُ أَنَسٍ: أَوْ آوَى مُحْدِثًا.

[3324] 464 - (1367) حَدَّثَنِي
رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ قَالَ: سَأَلْتُ
أَنَسًا، أَحْرَمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟
قَالَ: نَعَمْ، هِيَ حَرَامٌ، لَا يُخْتَنَى
خَلَاهَا، فَمَنْ فَعَلَ ذَلِكَ فَعَنْهُ لَعْنَةُ اللهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

[1] Meaning any evil or any innovation, be it in custom, practice or religion.

[2] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior.

[3] The one who does the *Hadath*.

[3325] 465 - (1368) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “O Allâh, bless them in their weights and measures, bless them in their *Sâ'*, bless them in their *Mudd*.”

[٣٣٢٥] ٤٦٥ - (١٣٦٨) وَحَدَّثَنَا

قُتْبَيْةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدْهِمْ». ١

[3326] 466 - (1269) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘O Allâh, give Al-Madînah twice the blessings of Makkah.’”

[٣٣٢٦] ٤٦٦ - (١٣٦٩) وَحَدَّثَنَا

رُهْيَيْرُ بْنُ حَزْبٍ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَنِي مَا بِمَكَّةَ مِنَ الْبَرَكَةِ». ٢

[3327] 467 - (1370) It was narrated from Ibrâhîm At-Tâimî that his father said: “Alî bin Abî Tâlib addressed us and said: ‘Whoever claims that we have something that we recite apart from the Book of Allâh and this *Sâhiyah*’ - a document that was hanging from the sheath of his sword - ‘is lying. In it are the ages of camels and rulings concerning (the compensation for) injuries, and in it the Prophet ﷺ said: Al-Madînah is sacred, the area between ‘Ayr and Thawr. Whoever introduces any *Hadath*

[٣٣٢٧] ٤٦٧ - (١٣٧٠) وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرُهْيَرُ بْنُ حَزْبٍ وَأَبُو كُرْبَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ أَبُو كُرْبَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيَمِّيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلَيْهِ ابْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَفْرَأُهُ إِلَّا كِتَابَ اللَّهِ وَهُذِهِ الصَّحِيفَةَ - قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْأَبْلِيلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ،

or gives refuge to a *Muḥdīth*, upon him will be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any *Sarf* nor *'Adl* from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawla*, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any *Sarf* nor *'Adl* from him.”

The *Hadīth* of Abū Bakr and Zuhair ends with the words, “and may be given by the humblest of them” and in their *Hadīth* it does not mention: “hanging from the sheath of his sword.”

[3328] 468 - (...) A *Hadīth* similar to that of Abū Kuraib (no. 3327) from Abū Mu'āwiyah, was narrated by Al-A'mash until its end, with this chain, and he added: (The Prophet ﷺ said:) “Whoever breaks the covenant of a Muslim, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any *Sarf* nor *'Adl* from him.” But in their *Hadīth* it does not mention: “Whoever claims to

وَفِيهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ [تَعَالَى] عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْنِ إِلَى ثُورٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ أَوْيَ مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذَمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ، وَمَنْ ادْعَى إِلَى عَيْنِ أَيِّهِ، أَوْ اسْتَمَى إِلَى عَيْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».

وَأَنْتَهَى حَدِيثُ أَبِي بَكْرٍ وَزُهْبَيْرٍ عِنْدَ قَوْلِهِ: «يَسْعَى بِهَا أَذْنَاهُمْ» [وَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَلَيْسَ فِي حَدِيثِهِمَا: مُعْلَقَةٌ فِي قِرَابِ سَيْفِهِ]. [انظر: ٣٧٩٤]

[٣٣٢٨] -٤٦٨- وَحَدَثَنِي عَلَيْهِ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلَيْهِ بْنُ مُسْهِرٍ؛ وَحَدَثَنِي أَبُو سَعِيدِ الْأَشْجَعِ: حَدَثَنَا وَكِيعٌ، جَيْبِعًا عَنِ الْأَعْمَشِ بِهَذَا الإِسْنَادِ تَحْوِرَ حَدِيثُ أَبِي كُرَبَّةِ عَنْ أَبِي مُعَاوِيَةَ إِلَى آخِرِهِ، وَزَادَ فِي الْحَدِيثِ: «فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا» وَلَيْسَ فِي حَدِيثِهِمَا:

belong to anyone other than his father.” And in the *Hadīth* of Waki’ it does not mention the Day of Resurrection.

[3329] (...) A *Hadīth* similar to that of Ibn Mushir and Waki’ (no. 3328) was narrated by Al-A’mash with this chain, except the phrase “Whoever claims to belong to someone other than his *Mawla*” and the mention of the curse that is upon him.

«منْ ادَّعَى إِلَى غَيْرِ أَبِيهِ» وَأَنِسَ فِي رِوَايَةٍ
وَكَيْبَعْ ذُكْرُ يَوْمِ الْقِيَامَةِ.

[٣٣٢٩] (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ
عُمَرَ الْقَوَارِبِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ
الْمُقْدَمِيُّ قَالًا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ: حَدَّثَنَا سُفِيَّانُ عَنِ الْأَعْمَشِ بِهَذَا
إِلَسْنَادِ، نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَكَيْبَعْ،
إِلَّا فَوْلَهُ: «مَنْ تَوَلَّ إِلَيْهِ غَيْرَ مَوَالِيهِ» وَذُكْرُ
اللُّغَةِ لَهُ.

[3330] 469 - (1371) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Al-Madīnah is sacred, and whoever introduces any *Hadāth* in it or grants refuge to *Muhādhith*, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any ‘Adl nor *Sarf* from him.”

[٣٣٢٠] ٤٦٩- (١٣٧١) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسْنِي بْنُ عَلِيٍّ
الْجُعْفُونِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «الْمَدīنَةُ حَرَمٌ، فَمَنْ أَحْدَثَ فِيهَا
حَدَّثَنَا، أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ
يَوْمُ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ».

[3331] 470 - (...) A similar report (as no. 3330) was narrated from Al-A’mash with this chain, but he did not say “the Day of Resurrection.” And he added: (The Prophet ﷺ said:) “Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim,

[٣٣٣١] ٤٧٠- (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ النَّضِيرِ بْنِ أَبِي النَّضِيرِ: حَدَّثَنَا أَبُو
النَّضِيرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَاعِيُّ عَنْ
سُفِيَّانَ، عَنِ الْأَعْمَشِ بِهَذَا إِلَسْنَادِ مِثْلَهُ،
وَلَمْ يُقْلِنْ: «يَوْمُ الْقِيَامَةِ» وَرَأَدَ: «وَذَنَبُ
الْمُسْلِمِينَ وَاحِدَةً، يَسْعَى بِهَا أَذْنَاهُمْ،
فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ

upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any ‘Adl nor Sarf from him.”

[3332] 471 - (1372) It was narrated that Abû Hurairah used to say: “If I saw gazelles grazing in Al-Madînah I would not disturb them. The Messenger of Allâh ﷺ said: ‘The area between its two lava fields is a sanctuary.’”

[3333] 472 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ declared what is between the two lava fields of Al-Madînah sacred.” Abû Hurairah said: “If I found gazelles between the two lava fields, I would not disturb them.” And he made twelve miles around Al-Madînah a *Hima* (sanctuary).

[3334] 473 - (1373) It was narrated from Abû Hurairah that he said: “When the people saw the first fruits (of the season), they would bring them to the Prophet ﷺ, and when the Messenger of Allâh ﷺ took them he said: ‘O Allâh, bless us in our produce, bless us in our city, bless us in our *Sâ‘* and bless us in

وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ
يَوْمَ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ».

[٣٣٣٢] ٤٧١ - (١٣٧٢) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ
الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا، قَالَ
رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ لَابَتِيهَا حَرَامٌ».

[٣٣٣٣] ٤٧٢ - (...) وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ
بْنُ حُمَيْدٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ
الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
حَرَامٌ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لَابَتِي
الْمَدِينَةِ، قَالَ أَبُو هُرَيْرَةَ: فَلَوْ وَجَدْتُ
الظِّبَاءَ مَا بَيْنَ لَابَتِيهَا مَا ذَعَرْتُهَا، وَجَعَلَ
الثَّنْيَ عَشَرَ مِيلًا حَوْلَ الْمَدِينَةِ، حَمَّى.

[٣٣٣٤] ٤٧٣ - (١٣٧٣) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسِ - فِيمَا
قُرِئَ عَلَيْهِ - عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ
النَّاسُ إِذَا رَأَوْا أَوَّلَ الشَّمَرِ جَاءُوا بِهِ إِلَى
الَّبَيْتِ ﷺ، فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ

our *Mudd*. O Allâh, Ibrâhîm, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madînah as he supplicated to You for Makkah, and the same again.' Then he would call the youngest child and give him that fruit."

قال: «اللَّهُمَّ! بَارِكْ لَنَا فِي ثَمَرَاتِنَا، وَبَارِكْ
لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا،
وَبَارِكْ لَنَا فِي مُدَنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَبْدُكَ وَخَلِيلُكَ
وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّ دَعَائِكَ
لِمَكَّةَ، وَإِنِّي أَذْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا
دَعَكَ لِمَكَّةَ، وَمِثْلِهِ مَعَهُ» - قَالَ: ثُمَّ
يَدْعُو أَصْغَرَ وَلِيدَ لَهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[٣٣٣٥] ٤٧٤ - (...). وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ
مُحَمَّدٍ الْمَدِينِيِّ عَنْ شَهْيَلِ بْنِ أَبِي صَالِحٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ
اللهِ ﷺ كَانَ يُؤْتَى بِأَوْلَ الثَّمَرِ فَيَقُولُ:
«اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَرِنَا،
وَفِي مُدَنَا وَفِي صَاعِنَا بَرَكَةً مَعَ بَرَكَةِ». ثُمَّ
يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوَلْدَانِ.

(المعجم ٨٦) - (باب الترغيب في

سكنى المدينة، والصبر على لأوائلها

وشدتها) (التحفة ٨٦)

[٣٣٣٦] ٤٧٥ - (...). وَحَدَّثَنَا

حَمَادُ بْنُ إِسْمَاعِيلَ بْنِ عَلَيْهِ: حَدَّثَنَا أَبِي
عَنْ وُهَيْبٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقِ،
أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ،
أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشَدَّةُ، وَأَنَّهُ

hardship, so I want to move my family to a rural area.” Abû Sa’eed said: “Do not do that; stay in Al-Madînah, for we went out with the Messenger of Allâh ﷺ” - I think he said - “until we reached ‘Usfân, where he stayed for several nights. The people said: ‘By Allâh, we are not doing anything here, and our families are left behind with no protection.’ News of that reached the Prophet ﷺ and he said: ‘What is this that I have heard of what you are saying?’” - I do not know how he said it: ““by the One by Whom I swear,” or ““by the One in Whose Hand is my soul”” - “I was thinking,” or ““if you wish”” - I am not sure which of them he said - “I will order that my she-camel be prepared and I would let her keep going until I come to Al-Madînah.” And he said: ‘O Allâh! Ibrâhîm, peace and blessings be upon him, declared Makkah sacred and made it a sanctuary. I declare Al-Madînah sacred, the area between its two mountains is a sanctuary. No blood is to be shed therein and no weapons are to be carried for fighting, and the leaves are not to be shaken from its trees, except for fodder. O Allâh, bless us in our city. O Allâh, bless us in our Sâ’. O Allâh, bless us in our Mudd. O Allâh, bless us in our Sâ’. O Allâh, bless us in our Mudd. O

أَتَى أَبَا سَعِيدَ الْخُدْرِيَّ، فَقَالَ لَهُ: إِنِّي كَثِيرُ الْعِيَالِ، وَقَدْ أَصَابْتَنَا شَدَّةً، فَأَرْدَثَ أَنْ أَنْقُلَ عِيَالِي إِلَى بَعْضِ الرِّيفِ، فَقَالَ أَبُو سَعِيدٍ: لَا تَفْعَلْ، الْزَمِّ الْمَدِينَةَ، فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللَّهِ ﷺ - أَطْنُ أَنَّهُ قَالَ - حَتَّى قَدِمْنَا عُسْفَانَ، فَأَقَامَ بِهَا لَيَالِي، فَقَالَ النَّاسُ: وَاللَّهِ! مَا نَحْنُ هُنَّا فِي شَيْءٍ، وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «مَا هَذَا الَّذِي يَلْعَنِي مِنْ حَدِيثِكُمْ؟ - مَا أَدْرِي كَيْفَ قَالَ - : وَالَّذِي أَحْلَفُ بِهِ، أَوْ وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَّتْ، أَوْ إِنْ شَرِّمْ - لَا أَدْرِي أَيْتُهُمَا قَالَ - : لَا مَرْأَنِ يَنْاقِتِي تُرْحَلُ، ثُمَّ لَا أَحْلُ لَهَا عُفْدَةً حَتَّى أَقْدَمَ الْمَدِينَةَ»، وَقَالَ: «اللَّهُمَّ! إِنَّ إِبْرَاهِيمَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - حَرَمَ مَكَّةَ فَجَعَلَهَا حَرَمًا، وَإِنِّي حَرَمْتُ الْمَدِينَةَ حَرَاماً مَا بَيْنَ مَأْرِمَهَا، أَنْ لَا يُهْرَاقَ فِيهَا دَمٌ، وَلَا يُحْمَلَ فِيهَا سِلَاحٌ لِقَتَالٍ، وَلَا يُخْبَطَ فِيهَا شَجَرَةً إِلَّا لِعَلْفٍ، اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتَنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي مُدْنَانَا، اللَّهُمَّ! بَارِكْ لَنَا فِي لَنَا فِي صَاعِنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي

Allâh, bless us in our city. To each blessing add two more. By the One in Whose Hand is my soul, there is no mountain pass nor road around Al-Madînah but there are two Angels standing guard over it, until you return to it.' Then he said to the people: 'Move on,' so we moved on and we came to Al-Madînah. By the One by Whom we swear," or "by Whom oaths are sworn" - Hammâd (a narrator) was not sure - "hardly had we put down our saddles after entering Al-Madînah but Banû 'Abdullâh bin 'Ghaṭafân attacked us, and they had no reason to have attacked before that."

[3337] 476 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Allâh, bless us in our *Mudd* and *Şâ'*, and to each blessing add two more."

[3338] (...) A similar report (as no. 3337) was narrated from Yahyâ bin Abî Kathîr with this chain.

مُدَنًا، اللَّهُمَّ! بارِكْ لَنَا فِي مَدِينَتَنَا،
اللَّهُمَّ! اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَنِينَ، وَالَّذِي
نَفْسِي بِيَدِهِ! مَا مِنْ الْمَدِينَةِ شَعْبٌ وَلَا
نَقْبٌ إِلَّا عَلَيْهِ مَلَكًا يَحْرُسَانِهَا حَتَّى
تَقْدُمُوا إِلَيْهَا». - ثُمَّ قَالَ لِلنَّاسِ -
«اِرْتَحِلُوا» فَارْتَحَلُنا، فَأَقْبَلْنَا إِلَى الْمَدِينَةِ،
فَوَالَّذِي تَحْلِفُ بِهِ أَوْ يُحْلِفُ بِهِ - الشَّكُّ
مِنْ حَمَادٍ - مَا وَضَعَنَا رِحَالَنَا حِينَ دَخَلْنَا
الْمَدِينَةَ حَتَّى أَغَارَ عَلَيْنَا بُنُوْ عَبْدِ اللهِ بْنِ
عَطَفَانَ، وَمَا يَهِيجُهُمْ قَبْلَ ذَلِكَ شَيْءٌ.

[٣٣٣٧]-[٤٧٦] وَحَدَّثَنَا زُهَيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّةَ عَنْ
عَلَيِّي بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي
كَثِيرٍ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى الْمَهْرِيِّ عَنْ
أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «اللَّهُمَّ! بارِكْ لَنَا فِي مُدَنًا وَصَاعَنَا
وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَنِينَ».

[٣٣٣٨]-[...] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسَى:
أَخْبَرَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ مِثْلُهُ.

[3339] 477 - (...) It was narrated from Abū Sa'eed, the freed slave of Al-Mahrī, that he came to Abū Sa'eed Al-Khudrī during the nights of Al-Harrah, when he consulted him about leaving Al-Madīnah, complaining to him about its prices and his large number of dependents, and telling him that he could not bear the hardships and difficulties of Al-Madīnah. He said to him: "Woe to you! I do not advise you to do that. I heard the Messenger of Allāh ﷺ say: 'No one bears its hardships with patience and dies, but I will intercede for him, or, I will be a witness for him, on the Day of Resurrection, if he is Muslim.'"

[3340] 478 - (...) 'Abdur-Rahmān narrated from his father Abū Sa'eed, that he heard the Messenger of Allāh ﷺ say: "I declare sacred what is between the two lava fields of Al-Madīnah as (Prophet) Ibrāhīm declared Makkah sacred."

[٣٣٣٩] ٤٧٧ - (...) وَحَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ؛ أَنَّهُ جَاءَ أَبَا سَعِيدِ الْخُدْرِيَّ، لِيَالَّى الْحَرَّةَ فَاسْتَشَارَهُ فِي الْجَلَاءِ مِنَ الْمَدِينَةِ، وَشَكَّ إِلَيْهِ أَسْعَارَهَا وَكَثْرَةِ عِيَالِهِ، وَأَخْبَرَهُ أَنَّ لَا صَبْرٌ لَهُ عَلَى جَهْدِ الْمَدِينَةِ وَلَا وَائِهَا، فَقَالَ لَهُ: وَيْحَكَ! لَا أَمْرُكَ بِذَلِكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَصْبِرُ أَحَدٌ عَلَى لَا وَائِهَا فِيمُوتٍ، إِلَّا كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ، إِذَا كَانَ مُسْلِمًا».

[٣٣٤٠] ٤٧٨ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أَسَامَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُعْمَيْرٍ - قَالًا: حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَبْدَ الرَّحْمَنَ حَدَّثَهُ عَنْ أَبِيهِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي حَرَّمْتُ مَا بَيْنَ لَابَتِي الْمَدِينَةِ، كَمَا حَرَمَ إِنْرَاهِيمَ مَكَّةَ» - قَالَ - : ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ - وَقَالَ أَبُو بَكْرٍ: يَجِدُ - أَحَدَنَا فِي يَدِهِ الطَّيْرُ، فَيَفْكُّهُ مِنْ يَدِهِ، ثُمَّ يُرْسِلُهُ .

[3341] 479 - (1375) It was narrated that Sahl bin Hunayf said: "The Messenger of Allâh ﷺ pointed with his hand towards Al-Madînah and said: 'It is a secure sanctuary.'"

[٣٣٤١] ٤٧٩ - (١٣٧٥) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنِ الشِّيَاطِينِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرِو، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: أَهْوَى رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى الْمَدِينَةِ فَقَالَ: «إِنَّهَا حَرَمٌ آمِنٌ».

[3342] 480 - (1376) It was narrated that 'Âishah said: "We came to Al-Madînah and it was filled with an epidemic. Abû Bakr fell sick and Bilâl fell sick. When the Messenger of Allâh ﷺ saw that his Companions were getting sick, he said: 'O Allâh, make Al-Madînah dear to us as you made Makkah dear, and more so. Make it healthy and bless us in its *Shâ'* and *Mudd*, and transfer its fever to Al-Juhfah.'"

[٣٣٤٢] ٤٨٠ - (١٣٧٦) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَهُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِيمًا الْمَدِينَةُ وَهِيَ وَبِيَةٌ، فَأَشْتَكَى أَبُو بَكْرٍ وَأَشْتَكَى بِلَالٌ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ شَكُورًا أَصْحَابِهِ قَالَ: «اللَّهُمَّ حَبَّبْتَ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ، وَصَحَّحْنَاها، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدَّهَا، وَحَرَّنْ حُمَّاهَا إِلَى الْجُنُخَةِ».

[3343] (...) A similar report (as no. 3342) was narrated from Hishâm bin 'Urwah with this chain.

[٣٣٤٣] (...) وَحَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ وَابْنُ نُعْمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[3344] 481 - (1377) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever bears its Madînah's hardship with patience, I will intercede for him, or will be a witness for him, on the Day of Resurrection.'"

[٣٣٤٤] ٤٨١ - (١٣٧٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنِي عِيسَى بْنُ حَفْصَى بْنُ عَاصِمٍ: حَدَّثَنَا تَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَى لَا وَاهِنَّا، كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[3345] 482 - (...) It was narrated from Yuhannis, the freed slave of Az-Zubair, that he was sitting with ‘Abdullâh bin ‘Umar during the *Fitnah* (turmoil), and a freed slave woman of his came to him and greeted him with *Salâm*, then she said: “I want to leave, O Abû ‘Abdur-Râhmân, for times are too hard for us.” ‘Abdullâh said: “Stay here, O foolish one!^[1] I heard the Messenger of Allâh ﷺ say: ‘No one bears its hardship and difficulties with patience but I will be a witness for him, or will intercede for him on the Day of Resurrection.’”

[3346] 483 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever bears its (Madinah’s) hardship and difficulties with patience, I will be a witness for him, or will intercede for him, on the Day of Resurrection,’” referring to Al-Madînah.

[3347] 484 - (1378) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of my *Ummah* bears the hardship and distress of Al-Madînah with patience, but I will

[٣٣٤٥]-٤٨٢ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ قَطْنِ بْنِ وَهْبٍ بْنِ عُوَيْمِرِ بْنِ الْأَجْدَعِ، عَنْ يُحَسْنَ مَوْلَى الرُّبِّيرِ أَخْبَرَهُ، أَنَّهُ كَانَ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ، فَأَتَاهُ مَوْلَاهُ لَهُ سُلْطَنٌ عَلَيْهِ، فَقَالَ: إِنِّي أَرَدُّ الْخُرُوجَ، يَا أَبَا عَبْدِ الرَّحْمَنِ! اشْتَدَّ عَلَيْنَا الزَّمَانُ، فَقَالَ لَهَا عَبْدُ اللَّهِ: أَشْعُدُهُ، لَكَاعٌ! فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَصِيرُ عَلَى لَوْاْئِهَا وَشِدَّتِهَا [أَحَدٌ]، إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ».

[٣٣٤٦]-٤٨٣ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْلَةَ: أَخْبَرَنَا الصَّحَّاحُ عَنْ قَطْنِ الْخُرَاعَيِّ، عَنْ يُحَسْنَ مَوْلَى مُضَعِّبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَرَّ عَلَى لَوْاْئِهَا وَشِدَّتِهَا، كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ» يَعْنِي الْمَدِينَةَ.

[٣٣٤٧]-٤٨٤ وَحَدَّثَنِي يَحْيَى بْنُ أَبِي بَوْ وَقْتَيْهُ وَابْنُ حُجْرَةَ، جَوَمِيًّا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ

^[1] The word *Lakâ’* is used to show love and affection and not it’s apparent meaning. His advice to her is one of what comes from a person of goodwill to the other.

intercede for him on the Day of Resurrection,” or “I will bear witness.”

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشَدَّتِهَا أَحَدُ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا».

[3348] (...) Abû ‘Abdullâh Al-Qarrâz said: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ said:...’” a similar *Hadîth* (as no. 3347).

[٣٣٤٨] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُعِيَانُ عَنْ أَبِي هَرْوَنَ مُوسَى بْنُ أَبِي عِيسَى؛ أَنَّهُ سَمِعَ أَبَا عَبْدَ اللَّهِ الْفَرَّاظَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ.

[3349] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No one bears the hardships of Al-Madînah with patience...’” a similar *Hadîth* (as no. 3347).

[٣٣٤٩] (...) وَحَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا هَشَامُ بْنُ عُرْوَةَ عَنْ صَالِحٍ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصْبِرُ أَحَدٌ عَلَى لَأْوَاءِ الْمَدِينَةِ» بِمِثْلِهِ.

Chapter 87. Al-Madînah Is Protected Against The Plague And The *Dajjâl* Entering It

(المعجم ٨٧) - (باب صيانة المدينة من دخول الطاعون والدجال إليها)

(التحفة ٨٧)

[3350] 485 - (1379) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘On the roads leading to Al-Madînah there are Angels and neither the plague nor the *Dajjâl* will enter it.’”

[٣٣٥٠-٤٨٥] (١٣٧٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ».

[3351] 486 - (1380) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Dajjâl* will come from the east, heading for Al-Madînah, until he camps behind Uhud. Then the Angels will turn his face towards *Ash-Shâm*, and there he will perish."

[٣٣٥١] ٤٨٦ - (١٣٨٠) وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ وَقُتْبَيْهُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَيِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الْمَسِيحُ مِنْ قَبْلِ الْمَشْرِقِ، هِمَّهُ الْمَدِينَةُ، حَتَّى يَتَرَوَّلَ ذُبَرَ أُخْدِي، ثُمَّ تَصَرِّفُ الْمَلَائِكَةُ وَجْهَهُ قَبْلَ الشَّامِ، وَهُنَالِكَ يَهْلِكُ». (المجمع ٨٨) - (باب المدينة تبني خبثها وتسمى طابة وطيبة) (التحفة ٨٨)

Chapter 88. Al-Madînah Eliminates Its Dross And It Is Also Called Tâbah, And Taibah

[3352] 487 - (1381) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There will come a time when a man will call his paternal cousin and his relative, saying: 'Come to a life of ease, come to a life of ease,' but Al-Madînah is better for them, if only they knew. By the One in Whose Hand is my soul, no one of them departs out of dislike for it, but Allâh will replace him therein with one who is better than him. Verily Al-Madînah is like a bellows: It eliminates dross. The Hour will not begin until Al-Madînah eliminates its evil ones as the bellows eliminate the impurities of iron."

[٣٣٥٢] ٤٨٧ - (١٣٨١) وَحَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاؤِرِيُّ عَنِ الْعَلَاءِ، عَنْ أَيِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبِهِ: هَلْمَ إِلَى الرَّحَاءِ! هَلْمَ إِلَى الرَّحَاءِ! وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَالَّذِي تَفْسِي بِيَدِهِ! لَا يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَخْلَفَ اللَّهَ فِيهَا خَيْرًا مِنْهُ، أَلَا! إِنَّ الْمَدِينَةَ كَالْكِبِيرِ، تُخْرُجُ الْحَيَثَ، لَا تَقُومُ السَّاعَةُ حَتَّى تَفْنِي الْمَدِينَةَ شِرَارَهَا، كَمَا يَنْفِي الْكِبِيرُ خَبَثَ الْجَدِيدِ».

[3353] 488 - (1382) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been enjoined (to go to) a town which supercedes other towns. They say "Yathrib," but it is Al-Madînah. It purifies people as the bellows eliminate the impurities of iron.'"

[٣٣٥٣] ٤٨٨ - (١٣٨٢) وَحَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا الْجَبَابِ سَعِيدَ بْنَ يَسَارِ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْفَرَائِ، يَقُولُونَ يَثِرِبُ، وَهُوَ الْمَدِينَةُ، تَنْهَى النَّاسَ كَمَا يَنْهَا الْكِبِيرُ حَبَّتُ الْحَدِيدَ».

[3354] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîh* similar to no. 3353), and they [the narrators] said: "as the bellows eliminate impurities," but they did not mention iron.

[٣٣٥٤] (....) وَحَدَّثَنَا عَمْرُو التَّانِقُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ؛ قَالَ: وَحَدَّثَنِي أَبْنُ الْمُنْتَنِي: حَدَّثَنَا عَبْدُ الْوَهَابِ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا إِلْسَنَادِ وَقَالَا: «كَمَا يَنْهَا الْكِبِيرُ حَبَّتُ» وَلَمْ يَذْكُرَا الْحَدِيدَ.

[3355] 489 - (1383) It was narrated from Jâbir bin 'Abdullâh that a Bedouin pledged allegiance to the Messenger of Allâh ﷺ, then the Bedouin suffered a severe fever in Al-Madînah. He came to the Prophet ﷺ and said: "O Muhammâd, cancel my oath of allegiance," but the Prophet ﷺ refused to do so. He came (a second time and) said: "O Muhammâd, cancel my oath of allegiance," but the Messenger of Allâh ﷺ refused to do so. Then he came to him (a third time) and

[٣٣٥٥] ٤٨٩ - (١٣٨٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ، فَأَصَابَ الْأَعْرَابِيَّ وَعَلَّ بِالْمَدِينَةِ، فَأَتَى الَّبِيَّ بْنَ الْمُكَبَّلَ فَقَالَ: يَا مُحَمَّدُ! أَقْلِنِي بَيْعَتِي، فَأَتَى رَسُولُ اللَّهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَتَى، ثُمَّ جَاءَهُ فَقَالَ: يَا مُحَمَّدُ! أَقْلِنِي بَيْعَتِي فَأَتَى، فَخَرَجَ

said: "Cancel my oath of allegiance," but he refused. Then he came to him (another time) and said: "O Muḥammad, cancel my oath of allegiance," but he refused. The Bedouin departed (left Al-Madīnah) and the Messenger of Allāh ﷺ said: "Al-Madīnah is like a bellows, it eliminates its impurities and purifies what is good."

[3356] 490 - (1384) It was narrated from Zaid bin Thābit that the Prophet ﷺ said: "It - meaning Al-Madīnah - is Taibah and it eliminates impurities as fire eliminates the impurities of silver."

[3357] 491 - (1385) It was narrated that Jābir bin Samurah said: "I heard the Messenger of Allāh ﷺ say: 'Allāh [Most High] called Al-Madīnah Ṭābah.'"

Chapter 89. The Prohibition Of Wishing Ill Towards The People Of Al-Madīnah, And That The One Who Wishes Them Ill Will Be Caused To Melt By Allāh

[3358] 492 - (1386) It was

الْأَغْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةَ كَالْكِبِيرِ، تَنْفَيِ خَنْثَهَا وَيَنْصُعُ طَيْبَهَا». .

[٣٣٥٦] ٤٩٠ - (١٣٨٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَعَاذَ الْعَنَبِرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ عَدِيٍّ - وَهُوَ ابْنُ ثَابِتٍ - سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدَ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهَا طَيْبَةٌ - يَعْنِي الْمَدِينَةَ - وَإِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ حَبَثَ الْفِضَّةَ».

[٣٣٥٧] ٤٩١ - (١٣٨٥) حَدَّثَنَا فُتَيْبَةُ ابْنِ سَعِيدٍ وَهَنَادُ بْنُ السَّرِيِّ وَأَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ ابْنِ سَمْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ ذِلْكَ عَلَى إِنْهَا سَمَّى الْمَدِينَةَ طَابَةً».

(المعجم ٨٩) - (باب تحريم إرادة أهل المدينة بسوء وأن من أرادهم به أذابه الله) (التحفة ٨٩)

[٣٣٥٨] ٤٩٢ - (١٣٨٦) حَدَّثَنِي

narrated that Abû ‘Abdullâh Al-Qarrâz said: “I bear witness that Abû Hurairah said: ‘Abû Al-Qâsim ﷺ said: “Whoever wishes ill towards the people of this city” - meaning Al-Madînah - “Allâh will cause him to melt like salt dissolving in water.”

[3359] 493 - (...) ‘Amr bin Yahyâ bin ‘Umârah narrated that he heard Al-Qarrâz - who was one of the companions of Abû Hurairah - say that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever wishes ill towards its people’ - meaning Al-Madînah - ‘Allâh will cause him to melt like salt dissolving in water.’”

[3360] (...) A similar report (as no. 3359) was narrated from Abû ‘Abdullâh Al-Qarrâz (He said) that Abû Hurairah heard it from the Prophet ﷺ.

مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يُحَيَّسَ عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَاطِ أَنَّهُ قَالَ: أَشْهُدُ عَلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ أَبُو الْفَاقِسِ: «مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلْدَةِ سُوءً - يَعْنِي الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلحُ فِي الْمَاءِ».

[٣٣٥٩] ٤٩٣ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَاجٌ؛ وَحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يُحَيَّى ابْنُ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَاطَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - يَرْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا سُوءً - يُرِيدُ الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلحُ فِي الْمَاءِ».

قَالَ ابْنُ حَاتِمٍ - فِي حَدِيثِ ابْنِ يُحَيَّسَ - بَدَلَ قَوْلَهُ سُوءً: شَرًّا.

[٣٣٦٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي هَرُونَ مُوسَى بْنِ أَبِي عِيسَى؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

الدَّرَاوِرْدِيُّ عَنْ مُحَمَّدٍ بْنِ عَمْرِو، جَمِيعاً سَمِعَا أَبَا عَبْدِ اللَّهِ الْقَرَاطَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلُهُ.

[3361] 494 - (1387) Dînâr Al-Qarrâz said: "I heard Sa'd bin Abî Waqqâs say: 'The Messenger of Allâh ﷺ said: Whoever wishes ill towards the people of Al-Madînah, Allâh will cause him to melt like salt dissolving in water.'"

[٣٣٦١] [٤٩٤-١٣٨٧] حَدَّثَنَا قُبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ عُمَرَ بْنِ تُبَيِّ: أَخْبَرَنِي دِيَارُ الْقَرَاطُ قَالَ: سَمِعْتُ سَعْدَ ابْنَ أَبِي وَقَاصِي يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

[3362] (...) It was narrated from Abû 'Abdullâh Al-Qarrâz that he heard Sa'd bin Mâlik say: "The Messenger of Allâh ﷺ said..." a similar report (as no. 3361), except that he said: "Whoever wishes a calamity or wishes ill to the people of Al-Madînah."

[٣٣٦٢] (...) وَحَدَّثَنَا قُبَيْهُ [بْنُ سَعِيدٍ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي بْنَ جَعْفَرٍ عَنْ عُمَرَ بْنِ تُبَيِّ الْكَعْبِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَاطِ أَنَّهُ سَمَعَ سَعْدَ ابْنَ مَالِكَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمُثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «بِدَهْمٍ أَوْ بِسُوءٍ».

[3363] 495 - (...) It was narrated that Abû 'Abdullâh Al-Qarrâz said: I heard Abû Hurairah and Sa'd say: "The Messenger of Allâh ﷺ said: 'O Allâh, bless the people of Al-Madînah in their *Mudd*,'" and he quoted the *Hadîth*, in which he said: "Whoever wishes ill towards its people, Allâh will melt him like salt dissolving in water."

[٣٣٦٣] [٤٩٥-...] وَحَدَّثَنَا أَبُو بَكْرٍ [بْنُ أَبِي شَيْبَةَ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَاطِ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ وَسَعْدًا يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! بَارِكْ لِأَهْلِ الْمَدِينَةِ فِي مُدْهَمٍ»، وَسَاقَ الْحَدِيثَ، وَفِيهِ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

Chapter 90. Encouraging People To Stay In Al-Madînah When The Regions Were Conquered

(المعجم ٩٠) - (بابُ ترغيب الناس في المدينة عند فتح الأمصار)
(التحفة ٩٠)

[3364] 496 - (1388) It was narrated that Sufyân bin Abî Zuhair said: "The Messenger of Allâh ﷺ said: 'Ash-Shâm will be conquered and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew. Then Yemen will be conquered, and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew. Then Al-'Irâq will be conquered, and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew.'"^١

[3365] 497 - (...) It was narrated that Sufyân bin Abî Zuhair said: "I heard the Messenger of Allâh ﷺ say: 'Yemen will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah is better for them, if only they knew. Then Ash-Shâm will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah

٤٩٦ [٣٣٦٤] - (أبو بكر بن أبي شيبة: حَدَّثَنَا وَكِبْرُّ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّزِّيْرِ، عَنْ سُفْيَانَ ابْنِ أَبِي رَهْبَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُفْتَحُ الشَّامُ، فَيَخْرُجُ مِنَ الْمَدِيْنَةِ قَوْمٌ بِأَهْلِيهِمْ يَسْعُونَ، وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْيَمَنُ، فَيَخْرُجُ [مِنَ الْمَدِيْنَةِ] قَوْمٌ بِأَهْلِيهِمْ يَسْعُونَ، وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَخْرُجُ مِنَ الْمَدِيْنَةِ قَوْمٌ بِأَهْلِيهِمْ يَسْعُونَ، وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».^٢

٤٩٧ [٣٣٦٥] - (أبي رافع: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْحَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ الرَّزِّيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي رَهْبَرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يَسْعُونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يَسْعُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،

is better for them, if only they knew. Then Al-'Irâq will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah is better for them, if only they knew.””

Chapter 91. The Prophet ﷺ Foretold That The People Will Abandon Al-Madînah When It Is The Best It Ever Was

[3366] 498 - (1389) It was narrated from Sa'eed bin Al-Mûsâyyab that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said of Al-Madînah: ‘Its people will abandon it when it is the best it ever was, and it will be taken over by wild animals and birds.’”

Muslim said: This Abû Šafwân (one of the narrators) is 'Abdullâh bin 'Abdul-Malik, an orphan who lived under the care of Ibn Jurâj for ten years.

[3367] 499 - (...) Sa'eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘They will leave Al-Madînah when it is the best it ever was, and nothing will live there but wild animals

وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَمْ يُفْتَحْ الْعَرَاقُ فَيَأْتِيَ قَوْمٌ يُسْوِنُونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ’.

(المعجم ٩١) - (باب إخباره ﷺ بتراك الناس المدينة على خير ما كانت) (الصفحة ٩١)

[٣٣٦٦-٤٩٨] وَحَدَّثَنِي رَهِيرَةُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ يَعْنِي عَبْدَ اللَّهِ بْنَ عَبْدِ الْمَلِكِ الْأُمُوَيِّ عَنْ يُونُسَ بْنِ يَزِيدٍ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لَهُ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمَدِينَةِ: «لَيُرَكِّنَنَا أَهْلُهَا عَلَى خَيْرٍ مَا كَانَتْ مُذَلَّةً لِلْعَوَافِي» يَعْنِي السَّيَّاعَ وَالْطَّيَّرِ.

قَالَ مُسْلِمٌ: أَبُو صَفْوَانَ [هَذَا، هُوَ] عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ، يَتِيمُ ابْنِ جُرَيْجٍ عَشْرَ سِنِينَ، كَانَ فِي حَمْرَةٍ.

[٣٣٦٧-٤٩٩] وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

and birds. Then two shepherds will come from Muzainah, heading for Al-Madînah, tending their flocks, and they will find it desolate, then when they reach Thaniyyat Al-Wadâ', they will fall down on their faces."

يَقُولُ : «يَتَرْكُونَ الْمَدِينَةَ عَلَى خَيْرٍ مَا كَانَتْ ، لَا يَعْشَاهَا إِلَّا عَوَافِي - يُرِيدُ عَوَافِي السَّبَاعِ وَالظَّيْرِ - ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ ، يُرِيدَانِ الْمَدِينَةَ ، يَنْعَقَانِ بِعَنْهُمَا ، فَيَجِدَانِهَا وَحْشًا ، حَتَّى إِذَا بَلَغَا شَيْئَةَ الْوَدَاعِ ، خَرَّا عَلَى وُجُوهِهِمَا» .

(المعجم ٩٢) - (باب فضل ما بين قبره صلوات الله عليه ومنبره وفضل موضع منبره) (التحفة ٩٢)

Chapter 92. The Virtue Of The Area Between The Prophet's Grave And His Minbar, And The Virtue Of The Spot Where His Minbar Is

[3368] 500 - (1390) It was narrated from 'Abdullâh bin Zaid Al-Mâzinî that the Messenger of Allâh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise."

[3369] 501 - (...) It was narrated from 'Abdullâh bin Zaid Al-Ansârî that he heard the Messenger of Allâh ﷺ say: "The area between my *Minbar* and my house is one of the gardens of Paradise."

[3370] 501 - (1391) It was narrated from Abû Hurairah that

[٣٣٦٨] [١٣٩٠-٥٠٠] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَسَّيِ - فِيمَا قُرِيَءَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ عَبَادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ ؛ أَنَّ رَسُولَ اللَّهِ صلوات الله عليه قَالَ : «مَا بَيْنَ بَيْتِي وَمَنْبِري رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» .

[٣٣٦٩] [١٣٩١-٥٠١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا عَبْدُ الْعَرِيزِ ابْنُ مُحَمَّدٍ الْمَدِينِيِّ عَنْ يَرِيدَ بْنِ الْهَادِ ، عَنْ أَبِي بَكْرٍ ، عَنْ عَبَادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ أَنَّ سَيِّدَ رَسُولِ اللَّهِ صلوات الله عليه يَقُولُ : «مَا بَيْنَ مَنْبِري وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» .

[٣٣٧٠] [١٣٩١-٥٠٢] وَحَدَّثَنَا رُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُنْتَهَى قَالَا :

the Messenger of Allâh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise, and my *Minbar* is upon my cistern (*Hawd*)."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، وَحَدَّثَنَا أَبْنُ نُعَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصٍ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمَبْرِي رَوْضَةٌ مِنْ رِياضِ الْجَنَّةِ، وَمَبْرِي عَلَى حَوْضِي».

(المعجم ٩٣) - (باب فضل أحد)

(التحفة ٩٣)

Chapter 93. The Virtue Of Uhud

[3371] 503 - (1392) It was narrated that Abû Humaid said: "We set out with the Messenger of Allâh ﷺ on the campaign of Tâbûk..." and he quoted the *Hadîth*, in which he said: "Then we came to the valley of Al-Qura, and the Messenger of Allâh ﷺ said: "I am hastening, so whoever among you wants to, let him hasten with me, and whoever among you wants to, let him proceed slowly." Then we went out until we looked out over Al-Madînah and he said: "This is Tâbah, and this is Uhud; it is a mountain that loves us and we love it."

[3372] 504 - (1393) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Uhud is a mountain that loves us and we love it.'"

[٣٣٧١] ٥٠٣ - (١٣٩٢) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَيْيِّ: حَدَّثَنَا شُلَيْمَانُ بْنُ يَلَالٍ عَنْ عَمْرُو بْنِ يَحْيَى، عَنْ عَبَّاسٍ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ [في] غَرْوَةِ تَبُوكَ، وَسَاقَ الْحَدِيثَ، وَفِيهِ: ثُمَّ أَفْبَنَا حَتَّى قَدِمْنَا وَادِيَ الْفُرْقَانِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُسْرِعًا، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي، وَمَنْ شَاءَ فَلْيَمْكُثْ»، فَخَرَجْنَا حَتَّى أَشْرَقْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هَذِهِ طَبَّةُ، وَهَذَا أُحْدُّ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». [انظر: ٥٩٤٨]

[٣٣٧٢] ٥٠٤ - (١٣٩٣) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا فُرَّةُ بْنُ خَالِدٍ عَنْ فَتَّاَدَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُحْدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[3373] (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ looked towards Uhud and said: 'Uhud is a mountain that loves us and we love it.'"

[٣٣٧٣] (...). وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَمَرَ الْقَوَارِبِيُّ: حَدَّثَنِي حَرَمَيُّ ابْنُ عُمَارَةَ: حَدَّثَنَا قُرَةُ عَنْ فَتَادَةَ، عَنْ أَنَسٍ قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى أَحْدِ فَقَالَ: إِنَّ أَحْدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

Chapter 94. The Virtue Of Praying In The *Masâjid* Of Makkah And Al-Madinah

[3374] 505 - (1394) It was narrated from Abû Hurairah that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers anywhere else, except *Al-Masjid Al-Harâm*."

(المعجم ٩٤) - (باب فضل الصلاة بمسجدي مكة والمدينة) (التحفة ٩٤)

[٣٣٧٤] ٥٠٥ - (١٣٩٤) وَحَدَّثَنِي عَمْرُو التَّانِقُ وَزَهِيرُ بْنُ حَرْبٍ - وَاللَّفْطُ لِعَمْرِي - قَالَا: حَدَّثَنَا سُفِينَانُ بْنُ عَيْنِيَةَ عَنِ الرُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ. قَالَ: «صَلَاةً فِي مَسْجِدِي هَذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدُ الْحَرَامُ».

[3375] 506 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'One prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Harâm*'."

[٣٣٧٥] ٥٠٦ - (...). وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ أَبْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ [سَعِيدٍ] بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةً فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدُ الْحَرَامُ».

[3376] 507 - (...) It was narrated from Abû Salamah bin 'Abdur-Râhmân and Abû 'Abdullâh Al-

[٣٣٧٦] ٥٠٧ - (...). وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى ابْنُ

Agharr, the freed slave of the Juhanis - who were companions of Abû Hurairah - that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Harâm*, and the Messenger of Allâh ﷺ is the last of the Prophets, and his *Masjid* is the last of the *Masâjîd*."

Abû Salâmah and Abû 'Abdur-Râhmân said: "We did not doubt that Abû Hurairah was narrating the words of the Messenger of Allâh ﷺ, and this kept us from asking him for proof of that *Hadîth*. Then when Abû Hurairah died, we discussed that and blamed one another for not speaking to Abû Hurairah about that, so that he could have attributed it to the Messenger of Allâh ﷺ if he heard it from him. While we were like that, 'Abdullâh bin Ibrâhîm bin Qâriz sat down with us and we told him this *Hadîth* and how we had neglected to ascertain whether Abû Hurairah was narrating it directly from the Prophet ﷺ. 'Abdullâh bin Ibrâhîm bin Qâriz said to us: 'I bear witness that I heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'I am the last of the Prophets and my *Masjid* is the last of the *Masâjîd*.'"

الْمُنْذِرُ الْحَمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلْكَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي عَبْدِ اللَّهِ الْأَعْغَرِ مَوْلَى الْجَهَنَّمِ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعاً أَبَا هُرَيْرَةَ يَقُولُ: «صَلَاةٌ فِي مَسْجِدٍ رَسُولُ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدُ الْحَرَامُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَخْرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ أَخْرُ الْمَسَاجِدِ».

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشْكُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ، فَمَنَعَنَا ذَلِكَ أَنْ نَسْتَبِطَ أَبَا هُرَيْرَةَ عَنْ ذَلِكَ الْحَدِيثِ، حَتَّى إِذَا تُوْفِيَ أَبُو هُرَيْرَةَ، تَذَكَّرَنَا ذَلِكَ، وَتَلَوَّمَنَا أَنْ لَا نَكُونَ كَلَّمَنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ، حَتَّى يُسْتَدِّهُ إِلَى رَسُولِ اللَّهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَقَيْنَا نَحْنُ عَلَى ذَلِكَ، جَالَسَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنَ قَارِظَ، فَذَكَرَنَا ذَلِكَ الْحَدِيثَ، وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصَّ أَبِي هُرَيْرَةَ عَنْهُ، فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ أَبْنَ قَارِظَ: أَشْهُدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أَخْرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي أَخْرُ الْمَسَاجِدِ».

[3377] 508 - (...) Yahyâ bin Sa'eed said: "I asked Abû Shâlih: 'Did you hear Abû Hurairah mention the virtue of praying in the *Masjid* of the Messenger of Allâh ﷺ?' He said: 'No, but 'Abdullâh bin Ibrâhim bin Qâriz told me that he heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers" - or "it is like a thousand prayers - in any other *Masjid*, unless it is *Al-Masjid Al-Harâm*."

[3378] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3377).

[3379] 509 - (1395) It was narrated from Ibn 'Umar, may Allâh be pleased with them, that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers offered anywhere else except *Al-Masjid Al-Harâm*."

[3380] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3379).

[٣٣٧٧]-٥٠٨ حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَشَّنِ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ النَّقْفَىٰ - قَالَ ابْنُ الْمُتَشَّنِ: حَدَّثَنَا عَبْدُ الْوَهَابِ - قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَأَلْتُ أَبَا صَالِحَ: هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ يَذْكُرُ فَضْلَ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ؟ قَالَ: لَا، وَلَكِنْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنُ قَارِظَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِّنْ أَلْفِ صَلَاةٍ - أَوْ كَأَلْفِ صَلَاةٍ - فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا أَنْ يَكُونَ الْمَسْجِدُ الْحَرَامُ».

[٣٣٧٨]-٥٠٩ وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا يَحْيَى الْقَطَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا إِلَيْهِمَا أَسْنَادٌ.

[٣٣٧٩]-٥٠٩ وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُتَشَّنِ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدُ الْحَرَامُ».

[٣٣٨٠]-٥١٠ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبْنُ نُعَمِّرٍ وَأَبُو أُسَامَةَ؛

وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ قَالَ حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَّنَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ،
كُلُّهُمْ عَنْ عَبْدِ اللَّهِ بْنِ هَادِهِ الْإِسْنَادِ.

[٣٣٨١] (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنِي أَبْنُ أَبِي زَائِدَةَ عَنْ
مُوسَى الْجَهْنَمِيِّ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ يَوْمَئِلَهُ.

[٣٣٨٢] (...) وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنْ أَيُوبَ،
عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ يَوْمَئِلَهُ.

[٣٣٨٣] ٥١٠-(١٣٩٦) وَحَدَّثَنَا قُتْيَةُ
بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ الْلَّيْثِ
بْنِ سَعْدٍ، قَالَ قُتْيَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ
إِبْرَاهِيمَ أَبْنِ عَبْدِ اللَّهِ أَبْنِ مَعْبُدٍ، عَنْ أَبْنِ عَبَّاسٍ
أَنَّهُ قَالَ: إِنَّ امْرَأَةً اشْتَكَتْ شَكُورَةً، فَقَالَتْ:
إِنْ شَفَانِي اللَّهُ لَا خَرْجَنَ فَلَا صَلَّيْنَ فِي بَيْتِ
الْمَقْدِسِ، فَبَرَأَتْ، ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ،
فَجَاءَتْ مَيْمُونَةَ رَوْحَ النَّبِيِّ يَسِّرُهُ تَسْلُمُ عَلَيْهَا،
فَأَخْبَرَتْهَا ذَلِكَ، فَقَالَتْ [لَهَا مَيْمُونَةً]: اجْلِسْ
فَكُلِّي مَا صَنَعْتِ، وَصَلِّ فِي مَسْجِدِ
الرَّسُولِ يَسِّرُهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ
«صَلَاةُ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا
سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا مَسْجِدُ الْكَعْبَةِ».

[3381] (...) It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say something similar (to *Hadîth* no 3379).”

[3382] (...) A similar report (as no. 3379) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[3383] 510 - (1396) It was narrated that Ibn ‘Abbâs said: “A woman fell sick and said: ‘If Allâh heals me, I will certainly go and pray in *Bayt Al-Maqdis* (Jerusalem).’ She recovered, then she made preparations to set out. She came to Maimûnah, the wife of the Prophet ﷺ, to greet her, and told her about that. Maimûnah said to her: ‘Stay here and eat what you have prepared,^[1] and pray in the *Masjid* of the Messenger ﷺ, for I heard the Messenger of Allâh ﷺ say: One prayer therein is better than a thousand prayers offered in any other *Masjid*, except the *Masjid* of the Ka‘bah.’”

^[1] For the journey.

Chapter 95. The Virtue Of The Three *Masâjid*

[3384] 511 - (1397) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No journey should be undertaken to visit any *Masjid* but three: This *Masjid* of mine, *Al-Masjid Al-Harâm* and *Al-Masjid Al-Aqsa*."

[3385] 512 - (...) It was narrated from Az-Zuhri with this chain (a *Hadîth* similar to no. 3384), except that he said: "Undertake journeys to visit three *Masâjid*."

[3386] 513 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Journeys should only be made to three *Masâjid*: The *Masjid* of the Ka'bah, my *Masjid* and the *Masjid* of Iliyâ' (Jerusalem)."

(المعجم ٩٥) - (باب فضل المساجد)
(الثلاثة) (٩٥) (التحفة)

[٣٣٨٤-٥١١] (١٣٩٧) وَحَدَّثَنِي عُمَرُو التَّانِقُ وَرُزَّهِيرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ ابْنِ عُيَيْنَةَ - قَالَ عُمَرُو: حَدَّثَنَا سُفْيَانُ - عَنِ الرُّهْرِيِّ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ يَلْعُغُ بِهِ الشَّيْءَ يَكْتُلُهُ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ: مَسَاجِدِ هَذَا، وَمَسَاجِدِ الْحَرَامِ وَمَسَاجِدِ الْأَقصَى».

[٣٣٨٥-٥١٢] (أبو...) وَحَدَّثَاهُ أَبُوكَرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الرُّهْرِيِّ يَهْلِكُ إِلَسْنَادَ، غَيْرَ أَنَّهُ قَالَ: «تُشَدُّ الرِّحَالُ إِلَى ثَلَاثَةِ مَسَاجِدٍ».

[٣٣٨٦-٥١٣] (...) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَبْيَلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ؛ أَنَّ عُمَرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ أَنَّ سَلْمَانَ الْأَغْرَ حَدَّهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ يَكْتُلُهُ قَالَ: «إِنَّمَا يُسَافِرُ إِلَى ثَلَاثَةِ مَسَاجِدٍ: مَسَاجِدُ الْكَعْبَةِ، وَمَسَاجِدِي، وَمَسَاجِدِ إِيلِيَّاءِ».

Chapter 96. The *Masjid* Whose Foundation Was Founded Upon Piety Is The *Masjid* Of The Prophet ﷺ In Al-Madînah

[3387] 514 - (1398) Abû Salâmah bin 'Abdûr-Râhîmân said: “'Abdur-Râhîmân bin Abî Sa'eed Al-Khudrî passed by me, and I said to him: What did your father say about the *Masjid* whose foundation was laid upon piety? He said: My father said: “I entered upon the Messenger of Allâh ﷺ in the house of one of his wives and I said: ‘O Messenger of Allâh, which of the two *Masâjid* is the *Masjid* whose foundation was laid upon piety?’ He picked up a handful of pebbles then he threw them on the ground and said: ‘It is this *Masjid* of yours’ - referring to the *Masjid* of Al-Madînah. I said: ‘I bear witness that I heard your father saying that.’”

[3388] (...) A similar report (as no. 3387) was narrated from Abû Sa'eed from the Prophet ﷺ, but 'Abdur-Râhîmân bin Abî Sa'eed is not mentioned in the chain.

(المعجم ٩٦) - (باب بيان المسجد الذي أسس على التقوى هو مسجد النبي ﷺ بالمدينة) (التحفة ٩٦)

[٣٣٨٧] ٥١٤ - (١٣٩٨) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ الْخَرَاطِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدِ الْخَدْرِيِّ قَالَ: فُلِّتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أَسْسَنَ عَلَى التَّقْوَى؟ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي يَيْمَنَ بَعْضِ نِسَائِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَئِ الْمَسْجِدُنَّ الَّذِي أَسْسَنَ عَلَى التَّقْوَى؟ قَالَ: فَأَخَذَ كَمَا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الْأَرْضَ، ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هَذَا» - لِمَسْجِدِ الْمَدِينَةِ - قَالَ فَقُلْتُ: أَشْهُدُ أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ.

[٣٣٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرِو الْأَشْعَثِيُّ - قَالَ سَعِيدٌ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ حُمَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ، وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ بْنَ أَبِي سَعِيدٍ فِي الْإِسْنَادِ.

Chapter 97. The Virtue Of The Masjid Of Qubâ', And The Virtue Of Praying Therein And Visiting It

[3389] 515 - (1399) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to visit Qubâ', riding and walking.

[3390] 516 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to go to the *Masjid* of Qubâ', riding and walking, and pray two *Rak‘ah* there.”

Abû Bakr said in his report: “Ibn Numair said: ‘And he would pray two *Rak‘ah* there.’”

[3391] 517 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

[3392] (...) A *Hadîth* like that of Yahyâ Al-Qattân (no. 3391) was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

(المعجم ٩٧) - (بابُ فضل مسجد قباء، وفضل الصلاة فيه وزيارته) (التحفة ٩٧)

[٣٣٨٩-٥١٥] وَحَدَّثَنَا أَبُو جعفرٍ أَحْمَدُ بْنُ مَنْدِعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُ قُبَاءً، رَاكِبًا وَمَاشِيًّا.

[٣٣٩٠-٥١٦] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَمِّرْ وَأَبُو أَسَامَةَ عَنْ عَبْيِدِ اللَّهِ؛ وَحَدَّثَنَا [مُحَمَّدُ بْنُ عَبْدِ اللَّهِ] أَبْنُ نُعَمِّرْ: حَدَّثَنَا عَبْيِدُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءً، رَاكِبًا وَمَاشِيًّا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

قال أَبُو بَكْرٍ فِي رِوَايَتِهِ، قَالَ أَبْنُ نُعَمِّرْ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

[٣٣٩١-٥١٧] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْيِدُ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ أَبْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءً، رَاكِبًا وَمَاشِيًّا.

[٣٣٩٢] وَحَدَّثَنِي أَبُو مَعْنَى الرَّقَاقِيُّ رَبِيدُ بْنُ يَزِيدَ التَّقْفِيُّ - بَصْرِيٌّ ثَقَةٌ - : حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثَ عَنْ أَبْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ عَنِ الْئَبِي ﷺ يُمَثِّلُ حَدِيثَ يَحْيَى الْقَطَانِ.

[3393] 518 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْتِي قُبَاءً، رَاكِبًا وَمَاشِيًّا .

[3394] 519 - (...) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to go to Qubâ', riding and walking."

يَحْيَى بْنُ أَئُوبَ وَقُبَيْلَةَ وَابْنَ حُجْرَةَ، قَالَ ابْنُ أَئُوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي قُبَاءً، رَاكِبًا وَمَاشِيًّا .

[3395] 520 - (...) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar used to go to Qubâ' every Saturday and he used to say: "I saw the Prophet ﷺ going there every Saturday."

رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَأْتِي قُبَاءً كُلَّ سَبْتٍ، وَكَانَ يَقُولُ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِيهِ كُلَّ سَبْتٍ .

[3396] 521 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', meaning every Saturday. He used to go riding and walking.

Ibn Dînâr said: "And Ibn 'Umar used to do that."

أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْتِي قُبَاءً، يَعْنِي كُلَّ سَبْتٍ، كَانَ يَأْتِيهِ رَاكِبًا وَمَاشِيًّا .

قَالَ ابْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ .

[3397] 522 - (...) It was narrated from Ibn Dînâr with this chain (a *Hadîth* similar to no. 3396), but he did not mention every Saturday.

بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ؛ وَلَمْ يُذْكُرْ كُلَّ سَبْتٍ .