

Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *Mawāqīt* are for those living at those very places, and besides them; for those who come through those places with the intention of performing *Hajj* and *'Umra*; and whoever is living inside these places can assume *Ihrām* from his own dwelling place, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(12) CHAPTER. The *Miqāt* for the people of Yemen.

1530. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madina, Al-Juhfa for the people of Sham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these *Mawāqīt* are for those living at those very places, and besides them, for all those who come through them with the intention of performing *Hajj* and *'Umra*; and whoever is living within these *Mawāqīt* should assume *Ihrām* from where he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(13) CHAPTER. The *Miqāt* for the people of 'Irāq is *Dhāt-'Irq*.

1531. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: When these two towns (*Baṣrah* and *Kūfa*) were conquered, the people went to 'Umar and said, "O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the *Miqāt* for the people of Najd, it is beyond our way and it is difficult for us to pass through it." 'Umar said, "Take as your *Miqāt* a place situated

ابن عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَاتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ، وَلِأَهْلِ تَجِيدِ قَرْنًا. فَهُنَّ لَهُنَّ وَلَمْنُ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمْنَ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهْلُوْنَ مِنْهَا. [راجع: ١٥٢٤]

(١٢) بَابُ مُهَلٌ أَهْلِ الْيَمَنِ

1530. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حدثنا وهيب، عن عبد الله بن طاوس، عن أبيه، عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَاتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ الْمَنَازِلِ، وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ لِأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمْنَ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَشَاءَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

(١٣) بَابٌ: ذَاثُ عَرْقٍ لِأَهْلِ الْعَرَاقِ

1531. حَدَّثَنِي عَلَيُّ بْنُ مُسْلِمٍ قَالَ: حدثنا عبد الله بن نمير: حدثنا عبيد الله، عن نافع، عن ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا فُتحَ هَذَا الْمِصْرَانِ أَتَوْا عُمَرَ. فَقَالُوا: يَا أَمِيرَ

opposite to Qarn on your usual way. So, he fixed Dhāt-‘Irq (as their *Miqāt*).”

الْمُؤْمِنَينَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حَدَّ
لِأَهْلِ تَجْدِيدِ قَرْنَا وَهُوَ جَوْزٌ عَنْ
طَرِيقِنَا، وَإِنَّا إِنْ أَرْدَنَا قَرْنَا شَقَّ
عَلَيْنَا. قَالَ: فَانْتَهُوا حَذْوَهَا مِنْ
طَرِيقِكُمْ، فَحَدَّ لَهُمْ دَاتَ عَرْقٍ.
طَرِيقُكُمْ، فَحَدَّ لَهُمْ دَاتَ عَرْقٍ.
(١٤) بَاتٌ:

(14) CHAPTER.

1532. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "Allāh's Messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Baṭḥā in Dhul-Hulaifa and offered the Salāt (prayer)." 'Abdullāh bin 'Umar used to do the same.

١٥٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ أَنَّهُ أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحِلْقَةِ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعُلُ ذَلِكَ . [رَاجِمٌ : ٤٨٤]

(15) CHAPTER. The going of the Prophet ﷺ (for Hajj) via Ash-Shajara way.

١٥) بَابُ خُرُوجِ النَّبِيِّ عَلَى طَرِيقِ الشَّجَرَةِ

1533. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : used to go (for *Hajj*) via Ash-Shajara way and return via Mu’arras way. And no doubt, whenever Allāh’s Messenger ﷺ went to Makkah, he used to offer the *Salāt* (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the *Salāt* at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

١٥٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ
عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ
وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ. وَأَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ
صَلَّى فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ
صَلَّى بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي
وَبَأْتَ حَتَّى تُضْسَحَ [٤٨٤]

(16) CHAPTER. The saying of the Prophet ﷺ : “Al-‘Aqīq is a blessed valley.”

(١٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْعَقِيقُ وَادِ مُبَارَكٌ»

1534. Narrated ‘Umar رضي الله عنه : In the valley of Al-‘Aqiq I heard Allāh’s Messenger

saying, "Tonight a messenger came to me from my Lord and asked me to offer *Salāt* (prayer) in this blessed valley; and to assume *Ihrām* for *Hajj* and '*Umra* together."

الوليد ويشترُبْنَ بْنَ بَكْرِ التَّنْسِيْيِيْ قَالَ : حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ : حَدَّثَنِي يَحْيَى قَالَ : حَدَّثَنِي عِكْرِمَةُ أَنَّهُ سَمِعَ ابْنَ عَبَاسِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْا دِي الْعَقِيقِ يَقُولُ : «أَتَانِي الْلَّيْلَةَ آتٍ مِنْ رَبِّي قَالَ : صَلَّ فِي هَذَا الْوَادِي الْمَبَارِكِ ، وَقُلْ : عُمَرَةُ فِي حَجَّةٍ» . [انظر : ٧٣٤٣ ، ٢٢٣٧]

1535. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللَّهُ عَنْهُمَا, "The Prophet ﷺ while resting in the bottom of the valley at Mu'arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream, 'Verily you are in a blessed valley.' Sālim made us to dismount from our camels at the place where 'Abdullāh used to dismount, aiming at the place where Allāh's Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

١٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا فُضِيلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ : حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَرَى وَهُوَ مُعَرَّسٌ بِذِي الْحُلْيَةِ يُبَطِّنُ الْوَادِي ، قِيلَ لَهُ : إِنَّكَ يَبْطِحَاءُ مُبَارَكَةً . وَقَدْ أَنَّحَ بِنَا سَالِمٌ يَتَرَحَّجُ بِالْمُنَاحِذِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنْبِيُّ ، يَتَحَرَّجُ مُعَرَّسَ رَسُولِ اللَّهِ ﷺ وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي يُبَطِّنُ الْوَادِي ، يَبْيَنُ وَبَيْنَ الظَّرِيقِ وَسَطْ مِنْ ذَلِكَ .

[راجع : ٤٨٣]

(١٧) بَابُ غَسلِ الْخَلُوقِ ثَلَاثَ مَرَاتٍ مِنَ الشَّيْءِ

(17) CHAPTER. To wash the perfume thrice off the clothes (of *Ihrām*).

١٥٣٦ - قَالَ أَبُو عَاصِمٍ : أَخْبَرَنَا ابْنُ جَرِيْجَ : أَخْبَرَنِي عَطَاءً : أَنَّ صَفْوَانَ ابْنَ يَعْلَى أَخْبَرَهُ : أَنَّ يَعْلَى

1536. Narrated Ṣafwān bin Ya'la: Ya'la said to 'Umar رَضِيَ اللَّهُ عَنْهُ, "Show me the Prophet ﷺ when he is being inspired Divinely." While the Prophet ﷺ was at Ji'rāna (in the company of some of his

Companions) a person came and asked, "O Allāh's Messenger! What is your verdict regarding that person who assumes *Ihrām* for 'Umra and is scented with perfume?" The Prophet ﷺ kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and Allāh's Messenger ﷺ was shaded with a sheet. Ya'la put his head in and saw that the face of Allāh's Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he ﷺ asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in *Hajj*."

قالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَرْنِي النَّبِيَّ
ﷺ حِينَ يُوحَى إِلَيْهِ قَالَ: فَيَسِّنَا النَّبِيَّ
ﷺ بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِّنْ أَصْحَابِهِ
جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ
كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ
مُتَضَمِّنٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ
ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرَ رَضِيَ
اللَّهُ عَنْهُ إِلَى يَعْلَمِي، فَجَاءَ يَعْلَمِي وَعَلَى
رَسُولِ اللَّهِ
ﷺ ثُوبٌ قَدْ أَظْلَلَ بِهِ
فَأَذْخَلَ رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ
ﷺ مُحْمَرُ الْوَجْهُ وَهُوَ يَغْطِثُ ثُمَّ سُرِّيَ عَنْهُ.
فَقَالَ: «أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟»
فَأَتَيَ بِرَجُلٍ فَقَالَ: «أَغْسِلِ الْطَّيْبَ
الَّذِي بِكَ ثَلَاثَ مَرَاتٍ. وَانْزِعْ عَنْكَ
الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ
فِي حَجَّتِكَ». قُلْتُ لِعَطَاءً: أَرَادَ
الإِنْفَاءَ حِينَ أَمْرَهُ أَنْ يَغْسِلَ ثَلَاثَ
مَرَاتٍ؟ قَالَ: نَعَمْ. [انظر: ١٧٨٩،
١٨٤٧، ٤٣٢٩، ٤٩٨٥]

(18) CHAPTER. The use of perfume while assuming *Ihrām*. What to wear when one intends to assume *Ihrām*. May one comb and put oil on one's hair?

And Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما stated, "A *Muhrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter." And 'Atā' said, "A *Muhrim* may wear a ring and the *Himyān* (a belt with a purse to keep one's money)." And Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما performed the *Tawāf* while he was *Muhrim*, with a piece of cloth tied round his belly. And

(١٨) بَابُ الْطَّيْبِ عِنْدَ الْإِحْرَامِ، وَمَا
يَلْبِسُ إِذَا أَرَادَ أَنْ يُخْرِمَ، وَيَتَرَجَّلُ
وَيَدْهُنُ
وقالَ ابنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُما: يَشْمُسُ الْمُهْرِمُ الرَّبِيعَانَ وَيَنْظُرُ
فِي الْمِرْأَةِ وَيَتَدَادَى بِمَا يَأْكُلُ الزَّيْتَ
وَالسَّمَنَ. وَقَالَ عَطَاءً: يَتَحَمَّلُ وَيَلْبِسُ
الْهِمْيَانَ. وَطَافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ
عَنْهُما وَهُوَ مُهْرِمٌ وَقَدْ حَزَمَ عَلَى بَطْنِهِ

'Āisha found no harm in wearing *Tubbān* (short trousers) by those who fixed her *Howdah*.

1537. Narrated Sa'īd bin Jubair: Ibn 'Umar used to oil his hair. I told that to Ibrāhīm who said, "What do you think about this statement."

بِثُوبٍ. وَلَمْ تَرَ عَائِشَةً رَضِيَ اللَّهُ عَنْهَا بِالْتَّبَانِ بِأَسَا لِلَّذِينَ يَرْحَلُونَ هَوْدَجَهَا.

١٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ

عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَدَهُنُ بِالزَّيْتِ. فَذَكَرْنَاهُ لِإِبْرَاهِيمَ فَقَالَ: مَا تَضَعُنَّ

بِقُولِهِ:

1538. Narrated Aswad: 'Āishah رَضِيَ اللَّهُ عَنْهَا said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was *Muhrim*?"

١٥٣٨ - حَدَّثَنِي الْأَسْوَدُ عَنْ

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِي أَنْظُرُ إِلَى وَبِصْرِ الطَّيِّبِ فِي مَفَارِقِ

رَسُولِ اللَّهِ ﷺ وَهُوَ مُخْرِمٌ.

١٥٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أُطْبَيْبُ رَسُولَ اللَّهِ ﷺ لِأَخْرَامِهِ حِينَ يُحْرِمُ وَلِحَلِّهِ قَبْلَ أَنْ

يُطْوَفَ بِالبَيْتِ. [انظر: ١٧٥٤، ٥٩٢٢، ٥٩٢٨]

[٥٩٣٠، ٥٩٢٨]

(١٩) مَنْ أَهْلٌ مُلَبِّدًا

(19) CHAPTER. Whosoever recited *Talbiya*⁽¹⁾ and assumed *Ihrām* with head-hair matted (with resin or the like).

1540. Narrated Sālim's father : "I heard Allāh's Messenger ﷺ reciting *Talbiya* and assuming *Ihrām* with his head-hair matted together.

١٥٤٠ - حَدَّثَنَا أَصْبَعُ: أَخْبَرَنَا

ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يُهَلِّ مُلَبِّدًا. [انظر: ١٥٤٩، ٥٩١٤]

[٥٩١٥]

(1) (Ch.18) *Talbiya*: See *Hadīth* No.1549.

(20) CHAPTER. To recite *Talbiya* and assume *Ihrām* at the mosque of *Dhul-Hulaifa* (by the inhabitants of Al-Madīnah who want to perform *Hajj* or '*Umra*).

1541. Narrated Sālim bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: I heard my father saying, “Never did Allāh’s Messenger ﷺ recite *Talbiya* and assume *Ihrām* except at the Mosque, that is, at the mosque of Dhul-Hulaifa.

(٢٠) بَابُ الإِهْلَالِ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ

١٥٤١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُعْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. حَوْدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمَ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: مَا أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدِ ذِي الْحُلَيْفَةِ.

(٢١) بَابُ مَا لَا يَلْبِسُ الْمُهْرِمُ مِنَ الثِّيَابِ

(21) CHAPTER. What kind of clothes a *Muhrim* should not wear.

1542. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A man asked, “O Allāh’s Messenger! What kind of clothes should a *Muhrim* wear?” Allāh’s Messenger ﷺ replied, “He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (kinds of perfumes).”

١٥٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبِسُ الْمُهْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَلْبِسُ الْقُصْصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبَرَائِسَ، وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ تَعْلِيْنَ فَلَيَلْبِسْ خَمْرًا وَلَيُقْطَعُهُمَا أَسْقَلَ مِنَ الْكَعْبَيْنِ. وَلَا تَلْبِسُوا مِنَ الثِّيَابِ شَيْئًا مَسْهُ زَغْرَانُ أَوْ وَرْسُ.

[راجع: ١٣٤]

(٢٢) بَابُ الرُّكُوبِ وَالْأَرْتَادَافِ فِي الحجّ

(22) CHAPTER. Riding alone or with somebody else during *Hajj*.

1543, 1544. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās said, “Usāma rode behind Allāh’s Messenger ﷺ from ‘Arafāt to Al-Muzdalifa; and then Al-Fadl rode behind Allāh’s Messenger ﷺ from Al-Muzdalifa to Mina.” Ibn ‘Abbās added, “Both of them said, ‘The Prophet ﷺ kept on reciting *Talbiya* till he did the *Ramy* of *Jamrat-al-Aqaba*.’”

١٥٤٣، ١٥٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:
حَدَّثَنَا أَبِي عَنْ يُوسُفَ الْأَيْلَيْيِ، عَنِ الرُّهْبَرِيِّ، عَنْ عَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَدْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفةَ إِلَى المُزْدَلَفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلَفَةِ إِلَيْ مِنِيَّةِ قَالَ: فَكِلَاهُمَا قَالَ: لَمْ يَزِلِ الْبَيْتُ يُلَيَّ حَتَّى رَمَيَ جَمْرَةَ الْعَقَبَةِ. [الحديث: ١٥٤٣، انظر: ١٦٨٦، ١٦٨٥، ١٦٧٠]

(٢٢) بَابُ ما يُبَسِّطُ الْمُحْرِمُ مِنِ الْيَابِ وَالْأَرْدِيَّةِ وَالْأَرْزِ،

(23) CHAPTER. What kind of clothes a *Muhrim* should wear, both for *Rida* (upper half body-cover) and *Izār* (lower half body-cover).

And ‘Āishah رَضِيَ اللَّهُ عَنْهَا wore clothes dyed with yellow colour while she was *Muhrima* and she said that a *Muhrima* should neither *Talath-tham* (i.e. to cover one’s face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with *Wars* or saffron. And Jābir said, “I do not regard the dye-stuff taken from safflower as a kind of scent.” ‘Āishah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of *Ihrām*. And Ibrāhīm did not see any harm in changing one’s clothes (of *Ihrām*).

1545. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ, with his Companions departed from Al-Madīnah after combing and oiling his hair and putting on two sheets of *Ihrām* – *Rida*

وَلَبِسَتْ عَايَشَةُ الْيَابَ الْمُعَصَفَرَةَ وَهِيَ مُحْرِمَةٌ. وَقَالَتْ: لَا تَلَثِّمْ. وَلَا تَسْرِقْ، وَلَا تَأْبِسْ ثُوبًا بِوَرْسٍ وَلَا رَغْفَرَانِ. وَقَالَ جَابِرٌ: لَا أَرَى الْمُعَصَفَرَ طَيِّبًا. وَلَمْ تَرِ عَايَشَةً بَاسَّا بِالْحُلُبِ وَالثُّوبِ الْأَسْوَدِ، وَالْمُوَرَّدِ وَالْحُفْتُ لِلْمَرْأَةِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُبَدِّلَ شِيَاهَ.

١٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ عَقْبَةَ

(upper body-cover) and *Izār* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet ﷺ mounted his *Rāhīla* (mount) while in *Dhul-Hulaifa* and proceeded till they reached Al-Baidā', where he and his Companions recited *Talbiya*, and then he did the ceremony of *Taqlīd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of *Dhul-Qa'da*. When he reached Makkah on the 4th of *Dhul-Hijjah*, performed the *Tawāf* round the Ka'bah and the *Sā'y* (going) between As-Ṣafā and Al-Marwā⁽¹⁾. And as he had garlanded his *Badana*, he did not finish his *Iḥrām*. He proceeded towards the highest places of Makkah near Al-Hujūn and he was assuming the *Iḥrām* for *Hajj* and did not go near the Ka'bah after he performed *Tawāf* (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the *Tawāf* round the Ka'bah and then the *Sā'y* of As-Ṣafā and Al-Marwā, and to cut short the hair of their heads and to finish their *Iḥrām*. And that was only for those people who did not have *Badana* (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Iḥrām* for *Hajj* (and that was *Hajj-at-Tamutu*) on the 8th of *Dhul-Hijjah* and performed their *Hajj*].

قالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ بَعْدَ مَا تَرَجَّلَ وَأَدْهَنَ وَلَيْسَ إِذَا رَدَاءَهُ هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهِ عَنْ شَيْءٍ مِنَ الْأَرْوَى وَالْأَزْرِ تُلْبِسُ إِلَّا الْمُرْغَفَةُ الَّتِي تَرْدَعُ عَلَى الْجَلْدِ. فَأَصْبَحَ بِذِي الْحُلَيْقَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْيَدِيَّاءِ أَهْلَهُ هُوَ وَأَصْحَابُهُ وَقَدَّ بَدْنَتُهُ. وَذَلِكَ لِخَمْسِ بَيْنَ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةً لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحَجَّةِ، قَطَافَ بِالْبَيْتِ وَسَعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَعْلَمْ مِنْ أَجْلِ بُدْنِهِ لَأَنَّهُ قَدَّهَا. ثُمَّ نَزَّلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُّوْنِ وَهُوَ مُهْلٌ بِالْحَجَّ، وَلَمْ يَقْرِبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ وَأَمَرَ أَصْحَابَهُ أَنْ يَظْوَفُوا بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَقْصُرُوا مِنْ رُؤُسِهِمْ، ثُمَّ يَحْلُوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدْنَتُهُ قَدَّهَا. وَمَنْ كَانَتْ مَعَهُ امْرَأَةٌ فَهِيَ لَهُ حَلَالٌ. وَالْطَّيْبُ وَالثَّيَابُ. [انظر:]

[١٦٢٥، ١٧٣١]

(1) (H.1545) *Tawāf* between As-Ṣafā and Al-Marwā is also called *Sā'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makkah called As-Ṣafā and Al-Marwā (as it is one of the ceremonies of *Hajj* and '*Umra*).

(٢٤) بَابُ مَنْ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

This was narrated by Ibn ‘Umar رضي الله عنهما on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mālik : رضي الله عنه said, “The Prophet ﷺ offered four *Rak‘ā* in Al-Madina and then two *Rak‘ā* at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and then he mounted his *Rāhīla* (mount) and it stood up, he started to recite *Talbiya*.

(٢٤) بَابُ مَنْ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ الْمُنْكِدِرِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الْحُلَيْفَةِ فَلَمَّا رَأَيْتَ رَأْلَتَهُ وَاسْتَوْتُ بِهِ أَهْلًا. [راجع: ١٠٨٩]

١٥٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّوَّاحِ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيًّا ﷺ صَلَّى الظَّهَرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. قَالَ: وَأَخْسِبْتُ بَاتِّهَا حَتَّى أَصْبَحَ.

[راجع: ١٠٨٩]

(٢٥) بَابُ رَفْعِ الصَّوْتِ بِالْإِمْلَالِ

١٥٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ الظَّهَرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

1547. Narrated Abū Qilāba: Anas bin Mālik said, “The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madina and two *Rak‘ā* of *‘Asr* prayers at Dhul-Hulaifa.” I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. *Talbiya* is to be recited aloud.

1548. Narrated Anas : رضي الله عنه said, “The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madina and two *Rak‘ā* of the *‘Asr* prayer in Dhul-Hulaifa and I heard them (the Companions of the Prophet ﷺ) reciting *Talbiya* together loudly to the extent of shouting.

(26) CHAPTER. The *Talbiya*.

1549. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The *Talbiya* of Allāh’s Messenger ﷺ was :

Labbaik Allāhumma labbaik, labbaika lā sharika Laka labbaik, innal-hamda wan-ni’mata Laka wal-mulk, lā sharika Laka’

(I respond to Your Call O Allāh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated ‘Āishah رضي الله عنها : I know how the Prophet ﷺ used to say (*Talbiya*) and it was :

Labbaik Allāhumma labbaik, labbaika la sharika Laka labbaik, innal-hamda wan-ni’mata Laka wal-mulk, lā sharika Laka’.
[See *Hadīth* No.1549].

(27) CHAPTER. The praising and the glorification of Allāh and the saying of *Takbir* before reciting *Talbiya*, while mounting one’s travelling animal.

1551. Narrated Anas bin Mālik رضي الله عنه : Allāh’s Messenger ﷺ offered four *Rak‘ā* of *Zuhr* prayers at Al-Madina and we were in his company, and two *Rak‘ā* of the ‘Aṣr prayers at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and

١٥٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ». [راجع: ١٥٤٠]

١٥٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنِّي لَأَعْلَمُ كَيْفَ كَانَ النَّبِيُّ ﷺ يُلَبِّيَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ». تَابَعَهُ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ . وَقَالَ شُعْبَةُ: أَخْبَرَنَا سُلَيْمَانُ: سَوَعْتُ حَيْثَمَةَ عَنْ أَبِي عَطِيَّةَ: سَيَعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا .

(27) بَابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الإِهْلَالِ عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

١٥٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا أَبُوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ