

reached Al-Baidā', he praised and glorified Allāh and said *Takbīr* (i.e., *Alḥamdu-lillāh*, *Ṣubḥān-Allah* and *Allāhu-Akbar*). Then, he and the people along with him recited *Talbīya* with the intention of performing *Hajj* and '*Umra*. When we reached (Makkah) he ordered us to finish the *Ihrām* (after performing the '*Umra*) [only those who had no *Hady* (animal for sacrifice) with them] till the day of *Tarwīya* (8th *Dhul-Hijjah*) when they assumed *Ihrām* for *Hajj* (*Hajj-at-Tamuttu*'). The Prophet ﷺ sacrificed many camels (slaughtering them by *Nahr* way)<sup>(1)</sup> with his own hands while (the camels were) standing. [While in Al-Madīna, Allāh's Messenger ﷺ also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by *Dhabh*)<sup>(2)</sup> way]."

(28) CHAPTER. Reciting *Talbīya* when one has mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

1552. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ recited *Talbīya* when he had mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

(29) CHAPTER. Reciting *Talbīya* while facing the *Qiblah*.

1553. Narrated Nāfi', 'Whenever Ibn 'Umar رضي الله عنهما finished his morning *Ṣalāt* (prayer) at *Dhul-Hulaifa* he would get his *Rāhila* (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face *Al-*

وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ. ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِيدَ اللَّهِ وَسَبَّحَ وَكَبَّرَ. ثُمَّ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ النَّاسُ بِهِمَا. فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ، قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَذَبَحَ رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ كَنْسَيْنِ أَمْلَحَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ بَعْضُهُمْ: هَذَا، عَنْ أَبِي بَرْزَةَ عَنْ رَجُلٍ، عَنْ أَنَسٍ. [راجع: ١٠٨٩]

(٢٨) بَابٌ مِّنْ أَهْلِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً

١٥٥٢ - حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً. [راجع: ١٦٦]

(٢٩) بَابُ الْإِهْلَالِ مُسْتَقْبِلَ الْقِبْلَةِ

١٥٥٣ - وَقَالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا صَلَّى بِالْعَدَاةِ بِذِي الْحُلَيْفَةِ أَمَرَ

(1) and (2) - (H. 1551) See footnote (1) and (2), *Hadīth* No.982 and its chapter 22.

*Qiblah* (the Ka'bah at Makkah) while sitting (on his mount) and recite *Talbīya*. When he had reached the boundaries of the *Haram* (or Makkah), he would stop the recitation of *Talbīya* till he reached *Dhī-Ṭuwā* (near Makkah) where he would pass the night till it was dawn. After offering the morning *Ṣalāt*, he would take a bath. He claimed that Allāh's Messenger ﷺ had done the same.

بِرَاحِلَتِهِ فَرِحَلَتْ. ثُمَّ رَكِبَ فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ الْقِبْلَةَ قَائِمًا ثُمَّ يَلْبِي حَتَّى يَبْلُغَ الْحَرَمَ، ثُمَّ يُمْسِكُ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ بِهِ حَتَّى يُصْبِحَ فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ وَرَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ. تَابِعَهُ إِسْمَاعِيلُ عَنْ أُيُوبَ فِي الْغَسْلِ.

[انظر: ١٥٥٤، ١٥٧٣، ١٥٧٤]

1554. Narrated Nāfi': Whenever Ibn 'Umar رضي الله عنهما intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Hulaifa and offer the *Ṣalāt* (prayer). Then he would ride on his *Rāhila* (mount) and when it had stood up straight (ready to depart) he would assume *Ihrām*, and recite *Talbīya*<sup>(1)</sup>. He used to say that he had seen the Prophet ﷺ doing the same.

١٥٥٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ أَدهنَ بدهنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ ذِي الْحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرَكِبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَحْرَمَ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ. [راجع: ١٥٥٣]

(30) CHAPTER. Reciting *Talbīya* on entering a valley.

(٣٠) بَابُ التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

1555. Narrated Mujāhid: I was in the company of Ibn 'Abbās رضي الله عنهما and the people talked about *Ad-Dajjāl* and said, "*Ad-Dajjāl* will come with the word *Kāfir* (disbeliever) written in between his eyes." On that Ibn 'Abbās said, "I have not heard this from the Prophet ﷺ, but I heard him saying, 'As if I saw Mūsa (Moses) just now entering the valley reciting *Talbīya*.'"

١٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَذَكَرُوا الدَّجَالَ أَنَّهُ قَالَ: «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ»، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ وَلَكِنَّهُ قَالَ: «أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذْ انْحَدَرَ فِي الْوَادِي يَلْبِي».

[انظر: ٣٣٥٥، ٥٩١٣]

(1) (H. 1554) *Talbīya*: See H. No. 1549.

(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Ihrām*?

And Allāh's Statement: "And that which has been slaughtered as a sacrifice for others than Allāh." (V.5:3)

1556. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: We set out with the Prophet ﷺ in his last Hajj and we assumed *Ihrām* for 'Umra. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Ihrām* for Hajj along with 'Umra and should not finish the *Ihrām* till he finishes both." I was menstruating when I reached Makkah, I neither did *Tawāf* round the Ka'bah nor [*Sa'y* (going)] between Aş-Şafā and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Ihrām* for Hajj (only) and leave the 'Umra." So, I did so. When we had performed the Hajj, the Prophet ﷺ sent me with my brother 'Abdur-Raḥmān bin Abū Bakr to Tan'im. So, I performed the 'Umra. The Prophet ﷺ said to me, "This 'Umra is in lieu of your missed one." Those who had assumed *Ihrām* for 'Umra (*Hajj-at-Tamattu'*) performed *Tawāf* round the Ka'bah and (*Sa'y*) between Aş-Şafā and Al-Marwa and then finished their *Ihrām*. After returning from Minā, they performed another *Tawāf* (*Sa'y*) (going) [between Aş-Şafā and Al-Marwa]. Those who had assumed *Ihrām* for Hajj and 'Umra together (*Hajj-al-Qirān*) performed only one *Tawāf* (*Sa'y* between Aş-Şafā and Al-Marwa).

(٣١) بَابُ كَيْفَ تُهَلُّ الْحَائِضُ وَالتَّمْسَاءُ؟

أَهْلٌ: تَكَلَّمْ بِهِ. وَاسْتَهَلَّنَا وَأَهْلُنَا الْهَيْلَالِ، كُلُّهُ مِنَ الظُّهُورِ. وَاسْتَهَلَّ الْمَطَرُ خَرَجَ مِنَ السَّحَابِ. ﴿وَمَا أَهْلٌ لِعَبْرِ اللَّهِ بِهِ﴾ [المائدة: ٣] وَهُوَ مِنْ اسْتَهْلَالَ الصَّبِيِّ.

١٥٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهَلِّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَجِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَشَكَّوْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ، فَفَعَلْتُ. فَلَمَّا قَضَيْتَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّعْعِيمِ فَاعْتَمَرْتُ فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ». قَالَتْ: فَطَافَ الَّذِينَ كَانُوا أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى. وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ

وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

[راجع: ٢٩٤]

(32) CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet ﷺ (for *Hajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا narrated this on the authority of the Prophet ﷺ.

1557. Narrated 'Atā: Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered 'Alī to keep on assuming his *Ihrām*." The narrator then informed about the narration of Surāqa.

(٣٢) بَابٌ مِنْ أَهْلِ فِي زَمَنِ النَّبِيِّ ﷺ كإِهْلَالِ النَّبِيِّ ﷺ،

قَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٥٥٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ رَضِيَ اللهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا رَضِيَ اللهُ عَنْهُ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. [انظر: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦،

٤٣٥٢، ٧٣٦٧]

1558. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: 'Alī رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked 'Alī, "With what intention have you assumed *Ihrām*?" 'Alī replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, "If I had not the *Hady* with me I would have finished the *Ihrām*."

Muḥammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to 'Alī, "With what intention have you assumed the *Ihrām*, O 'Alī?" He replied, "With the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ said, "Have a *Hady* and keep your *Ihrām* as it is."

١٥٥٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَالُ الْهَذَلِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ مَرْوَانَ الْأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ عَلَيَّ رَضِيَ اللهُ عَنْهُ عَلَى النَّبِيِّ ﷺ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهَلَّتْ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. فَقَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحَلَلْتُ». وَرَأَى مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ: قَالَ لَهُ النَّبِيُّ ﷺ: «بِمَا أَهَلَّتْ يَا عَلِيُّ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. قَالَ: «فَأَهْدِ وَامْكُتْ حَرَامًا كَمَا أَنْتَ».

1559. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent me to some people in Yemen

١٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

and when I returned, I found him at Al-Baṭḥā.' He asked me, "With what intention have you assumed *Ihrām* (i.e. for *Hajj* or for 'Umra or for both)." I replied, "I have assumed *Ihrām* with an intention like that of the Prophet ﷺ." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and then to finish my *Ihrām*. I did so and went to a woman from my tribe who combed my hair or wahsed my head. Then, when 'Umar رَضِيَ اللهُ عَنْهُ became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of *Ihrām* till we finish from *Hajj*<sup>(1)</sup> as Allāh تعالى says: 'Perform properly the *Hajj* and 'Umra for Allāh.' (V.2:196). And if we follow *Aṣ-Ṣunna* of the Prophet ﷺ who did not finish his *Ihrām* till he sacrificed his *Ha'dy* (*Hajj-al-Qirān*)."

يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى قَوْمِي بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالطُّحَاءِ فَقَالَ: «بِمَا أَهَلَّكَ؟» قُلْتُ: أَهَلَّكَ كِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «هَلْ مَعَكَ مِنْ هَدْيٍ؟» قُلْتُ: لَا، فَأَمَرَنِي فَطَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ، ثُمَّ أَمَرَنِي فَأَخَلَّكَ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسَّطَنِي أَوْ عَسَلْتُ رَأْسِي. فَقَدِمَ عَمْرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنْ نَأَخُذُ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ. قَالَ تَعَالَى: ﴿وَأَيُّمًا لُحَجٍّ وَالْعَمْرَةَ لِلَّهِ﴾ [البقرة: 1٩٦] وَإِنْ نَأَخُذُ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيِ. [انظر: ١٥٦٥، ١٧٢٤، ١٧٩٥،

[٤٣٩٧، ٤٣٤٦]

(33) CHAPTER. The Statement of Allāh تعالى "The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... *Hajj*..." (V.2:197). And also His Statement: "They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the *Hajj*." (V.2:189).

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The months of *Hajj* are *Shawwāl*, *Dhul-Qa'da* and the first ten days of *Dhul-Hijjah*. And Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "It is in accordance with the *As-Sunna* (legal ways)

(٣٣) بَابُ قَوْلِ اللهِ تَعَالَى: ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ﴾ إِلَى قَوْلِهِ ﴿فِي لُحَجٍّ﴾ [البقرة: ١٩٧] وَقَوْلِهِ: ﴿يَسْتَأْذِنُكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾ [البقرة: ١٨٩]

وَقَالَ ابْنُ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَشْهُرُ الْحَجِّ: شَوَّالٌ، وَذُو الْقَعْدَةِ، وَعَشْرٌ مِنْ ذِي الْحِجَّةِ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: مِنَ السَّنَةِ أَنْ

(1) (H.1559) To not to finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*) or perform *Hajj* alone without the 'Umra and that is the opinion of Umar رَضِيَ اللهُ عَنْهُ only.

of the Prophet ﷺ that no one should assume *Ihrām* for *Hajj* except in the months of *Hajj*.” And ‘Uthmān disliked to assume *Ihrām* from *Khurāsān* or *Kirmān*.

1560. Narrated Al-Qāsim bin Muḥammad: ‘Āishah رضي الله عنها said, “We set out with Allāh’s Messenger ﷺ in the months of *Hajj*, and (in) the nights of *Hajj*, and at the time and places of *Hajj* and in a state of *Hajj*. We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, ‘Anyone who has not got the *Hady* and likes to do ‘*Umra* instead of *Hajj* may do so (i.e. *Hajj-at-Tamattu*)’ and anyone who has got the *Hady* should not finish the *Ihrām* after performing ‘*Umra*’ (i.e. *Hajj-al-Qirān*).

‘Āishah added, “The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have *Hady*) finished their *Ihrām* after ‘*Umra*.” Allāh’s Messenger ﷺ and some of his Companions were resourceful and had the *Hady* with them, they could not perform ‘*Umra*’ (alone) (but had to perform both *Hajj* and ‘*Umra*’ with one *Ihrām*).

‘Āishah added, “Allāh’s Messenger ﷺ came to me and saw me weeping and said, ‘What makes you weep, O *Hantāh*?’ I replied, ‘I have heard your conversation with your Companions and I cannot perform the ‘*Umra*.’ He asked, ‘What is wrong with you?’ I replied, ‘I do not offer the *Ṣalāt* (prayer) (i.e., I have got my menses).’ He said, ‘It will not harm you, for you are one of the daughters of Ādam, and Allāh has written for you (this state) as He has written it for them. Keep on with your intentions for *Hajj* and Allāh may reward you for that.’” ‘Āishah further added, “Then we proceeded for *Hajj* till we reached *Minā* and I became clean from my menses. Then, I went out

لا يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ .  
وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ  
مِنْ خُرَاسَانَ أَوْ كِرْمَانَ .

١٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
قَالَ: حَدَّثَنِي أَبُو بَكْرِ الْحَفْصِيُّ: حَدَّثَنَا  
أَفْلَحُ بْنُ حُمَيْدٍ قَالَ: سَمِعْتُ الْقَاسِمَ  
بْنَ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي  
أَشْهُرِ الْحَجِّ، وَلَيَالِي الْحَجِّ وَحُرْمِ  
الْحَجِّ، فَتَزَلْنَا بِسَرْفٍ. قَالَتْ: فَخَرَجَ  
إِلَى أَصْحَابِهِ فَقَالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ  
مَعَهُ هَدْيٌ فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً  
فَلْيُفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلَا.  
قَالَتْ: فَالْأَخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ  
أَصْحَابِهِ. قَالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ  
وَرِجَالٌ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ قُوَّةٍ  
وَكَانَ مَعَهُمُ الْهَدْيُ فَلَمْ يَقْدِرُوا عَلَى  
الْعُمْرَةِ. قَالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ  
اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ  
يَا هَنْتَاهُ؟» قُلْتُ: سَمِعْتُ قَوْلَكَ  
لَأَصْحَابِكَ فَمَنْعْتَ الْعُمْرَةَ. قَالَ:  
«وَمَا شَأْنُكِ؟» قُلْتُ: لَا أَصَلِّي،  
قَالَ: «فَلَا يَصْرُكَ إِلَّا مَا أَنْتِ امْرَأَةٌ مِنْ  
بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكَ مَا كَتَبَ  
عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكَ فَعَسَى اللَّهُ  
أَنْ يَرِزُقَكِهَا.» قَالَتْ: فَخَرَجْنَا فِي  
حَجَّتِهِ حَتَّى قَدِمْنَا مِنِّي فَظَهَرْتُ ثُمَّ  
خَرَجْتُ مِنْ مِنِّي فَأَفْضْتُ بِالْبَيْتِ .

from Minā and performed *Tawāf* round the Ka'bah." 'Āishah added, "I went along with the Prophet ﷺ in his final departure (from *Hajj*) till he dismounted at Al-Muḥaṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdur-Raḥmān bin Abī Bakr and said to him, "Take your sister outside the sanctuary of Makkah and let her assume *Ihrām* for 'Umra, and when you had finished 'Umra, return to this place and I will wait for you both till you both return to me.'" 'Āishah added, "So we went out of the sanctuary of Makkah and after finishing from the 'Umra and the *Tawāf*, we returned to the Prophet ﷺ at dawn. He said, 'Have you performed the 'Umra?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet ﷺ too left for Al-Madīna."

(34) CHAPTER. What is said regarding *Hajj-at-Tamattu'*, *Hajj-al-Qirān*, and *Hajj-al-Ifrād*.<sup>(1)</sup>

And whoever has not brought the *Hady* with him, he should finish the *Ihrām* of *Hajj*, and make it as 'Umra, (and then assume another *Ihrām* for *Hajj* from Makkah, etc.).

1561. Narrated Al-Aswad : 'Āishah رضي الله عنها said, "We went out with the Prophet ﷺ (from Al-Madīna) with the intention of performing *Hajj* only, and when we reached Makkah we performed *Tawāf* round the

قَالَتْ: ثُمَّ خَرَجْتُ مَعَهُ فِي النَّفْرِ  
الْآخِرِ حَتَّى نَزَلَ الْمُحَصَّبَ وَنَزَلْنَا مَعَهُ  
فَدَعَا عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ  
فَقَالَ: «الْخُرُجُ بِأُخْتِكَ مِنَ الْحَرَمِ  
فَلْتَهَلَّ بِعُمْرَةٍ ثُمَّ افْرُغَا ثُمَّ آتِيَا هُنَا  
فِيَّيْ أَنْظِرْكُمَا حَتَّى تَأْتِيَانِي». قَالَتْ:  
فَخَرَجْنَا حَتَّى إِذَا فَرَعْتُ وَفَرَعْتَ مِنَ  
الطَّوَافِ ثُمَّ جِئْتُهُ بِسَحَرٍ فَقَالَ: «هَلْ  
فَرَعْتُمُ؟» قُلْتُ: نَعَمْ، فَادَّنَ بِالرَّحِيلِ  
فِي أَصْحَابِهِ. فَارْتَحَلَ النَّاسُ فَمَرَّ  
مُتَوَجِّهًا إِلَى الْمَدِينَةِ.

صَيْرَ مِنْ صَارَ يَصِيرُ صَيْرًا.  
وَيُقَالُ: صَارَ يَصُورُ صُورًا. وَصَرَّ  
يَصُرُّ صَرًّا. [راجع: ٢٩٤]

(٣٤) بَابُ التَّمَتُّعِ، وَالْقِرَانِ،  
وَالْإِفْرَادِ بِالْحَجِّ، وَقَسَخِ الْحَجِّ لِمَنْ لَمْ  
يَكُنْ مَعَهُ هَدْيٌ

١٥٦١ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا  
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،  
عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا

(1) (Ch.34) There are three various ways of performing *Hajj* - as follows :

- Hajj-at-Tamattu'* : It means that you have no *Hady* with you and you assume *Ihrām* only for 'Umra first and after 'Umra you finish your *Ihrām* and assume another *Ihrām* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady* (an animal for sacrifice).
- Hajj-al-Qirān* : It means that one should have a *Hady* with him and should perform 'Umra and then *Hajj* with the same state of *Ihrām*.
- Hajj-al-Ifrād* : It means that one assumes *Ihrām* with the intention of performing *Hajj* only and does not perform 'Umra, and this is specially for the inhabitants of Makkah.

Ka'bah<sup>(1)</sup> and then the Prophet ﷺ ordered those who had not driven the *Hady* along with them to finish their *Ihrām*. So, the people who had not driven the *Hady* along with them finished their *Ihrām*. The Prophet's wives, too, had not driven the *Hady* with them, so, they too, finished their *Ihrām*. 'Āishah رَضِيَ اللهُ عَنْهَا added, "I got my menses and could not perform *Tawāf* round the Ka'bah." So when it was the night of Ḥaṣba (i.e., when we stopped at Al-Muḥaṣṣab), I said, 'O Allāh's Messenger! Everyone is returning after performing *Hajj* and 'Umra but I am returning after performing *Hajj* only.' He said, 'Didn't you perform *Tawāf* round the Ka'bah the night we reached Makkah?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the *Ihrām* for 'Umra, (and after performing it) come back (to such and such a place). On that Ṣafīyya said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O 'Aqrā Ḥalqā!<sup>(2)</sup> Didn't you perform *Tawāf* of the Ka'bah on the day of sacrifice? (i.e. *Tawāf-al-Ifāda*) Ṣafīyya replied in the affirmative. He said, (to Ṣafīyya). 'There is no harm for you to proceed on with us.' 'Āishah رَضِيَ اللهُ عَنْهَا added, "(After returning from 'Umra), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending."

1562. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ (to Makkah) in the year of the Prophet's last *Hajj*. Some of us had assumed *Ihrām* for 'Umra only, some for both *Hajj* and 'Umra, and others for *Hajj* only. Allāh's Messenger

نَرَى إِلَّا أَنَّهُ الْحَجُّ. فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ، وَنِسَاؤُهُ لَمْ يَسْتَنْ فَأَحْلَلْنَ. قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضِيَّةِ، قَالَتْ: يَا رَسُولَ اللهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ. قَالَ: «وَمَا طُفَّتِ لَيْلَالِي قَدِمْنَا مَكَّةَ؟» قُلْتُ: لَا. قَالَ: «فَادْهَبِي مَعَ أَخِيكَ إِلَى التَّعْمِيمِ فَاهْلِي بِعُمْرَةٍ. ثُمَّ مَوْعِدُكَ كَذَا وَكَذَا». قَالَتْ صَفِيَّةُ: مَا أَرَانِي إِلَّا حَابِسَتَهُمْ. قَالَ: «عَقْرًا، حَلْقًا، أَوْ مَا طُفَّتِ يَوْمَ النَّحْرِ؟» قَالَتْ: قُلْتُ: بَلَى. قَالَ: «لَا بِأَسْ أَنْفِرِي». قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَلَقِينِي النَّبِيُّ ﷺ وَهُوَ مُضْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَيْطَةٌ عَلَيْهَا، أَوْ أَنَا مُضْعِدَةٌ وَهُوَ مُنْهَيْطٌ مِنْهَا. [راجع: ٢٩٤]

١٥٦٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ

(1) (H.1561) 'Āishah did not perform that *Tawāf*. Here she means by "we" her companions.

(2) (H.1561) 'Aqrā Ḥalqā is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.

ﷺ assumed *Ihrām* for *Hajj*. So, whoever had assumed *Ihrām* for *Hajj* or for both *Hajj* and *Umra* did not finish the *Ihrām* till the day of sacrifice. (See *Aḥadīth* Nos. 1560, 1565, and 1568).

**1563.** Narrated Marwān bin Al-Ḥakam: I saw ‘Uthmān and ‘Alī رضي الله عنهما. ‘Uthmān used to forbid people to perform *Hajj-at-Tamtu*’ and *Hajj-al-Qirān* (*Hajj* and *Umra* together), and when ‘Alī saw (this act of ‘Uthmān), he assumed *Ihrām* for *Hajj* and *Umra* together saying, “*Labbaik* for *Umra* and *Hajj* together,” and said, “I will not leave *Aṣ-Ṣunna* of the Prophet ﷺ on the saying of somebody.”

**1564.** Narrated Ibn ‘Abbās رضي الله عنهما: The people (of the Pre-Islāmic Period of Ignorance) used to think that to perform *Umra* during the months of *Hajj* was one of the major sins on earth. And they also used to consider the month of *Ṣafar* as a forbidden (i.e. sacred) month and they used to say, “When the wounds of the camel’s back heal up (after they return from *Hajj*) and the signs of those wounds vanish and the month of *Ṣafar* passes away then (at that time) *Umra* is permissible for the one who wishes to perform it.” In the morning of the 4th of *Dhul-Hijjah*, the Prophet ﷺ and his Companions reached Makkah, assuming

عائشة رضي الله عنها أنها قالت: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ. فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمَ النَّحْرِ. [راجع: ٢٩٤]

١٥٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: شَهِدْتُ عُثْمَانَ وَعَلِيًّا رَضِيَ اللَّهُ عَنْهُمَا، وَعُثْمَانَ يَنْهَى عَنِ الْمُتَعَةِ وَأَنْ يُجْمَعَ بَيْنَهُمَا. فَلَمَّا رَأَى عَلِيُّ أَهَلَ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لِأَدْعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

[١٥٦٩]

١٥٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ: عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ. وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَعَفَا الْأَثْرُ، وَأَنْسَلَخَ صَفْرًا، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مِهْلَيْنِ

*Ihrām* for *Hajj*, and he ordered his Companions to make their intentions of the *Ihrām* for 'Umra only (instead of *Hajj*), so they considered his order as something great and were puzzled, and said, "O Allāh's Messenger! What kind (of finishing) of *Ihrām* is allowed?" The Prophet ﷺ replied, "Finish the *Ihrām* completely like a non-*Muḥrim* (you are allowed everything)."

1565. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ (from Yemen and was assuming *Ihrām* for *Hajj*) and he ordered me to finish the *Ihrām* (after performing the 'Umra).

1566. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: *Ḥaḥṣa* رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ said, "O Allāh's Messenger! Why have the people finished their *Ihrām* after performing 'Umra, but you have not finished your *Ihrām* after performing 'Umra?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrām* till I have slaughtered (my *Hady*)".

1567. Narrated *Shu'ba* رَضِيَ اللهُ عَنْهُ: Abū Jamra Naṣr bin 'Imrān Aḍ-Ḍuba'ī said, "I intended to perform *Hajj-at-Tamattu'* and the people advised me not to do so. I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding it and he ordered me to perform *Hajj-at-Tamattu'*. Later I saw in a dream someone saying to me, '*Hajj-Mabrūr*' (*Hajj* performed in accordance with the Prophet's *Ṣunna* without committing

بالحجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْجِلِّ؟ قَالَ: «جِلُّ كُلِّهِ». [راجع: ١٠٨٥]

١٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَأَمَرَنِي بِالْجِلِّ. [راجع: ١٥٥٩]

١٥٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ ح. زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي، وَقَلَدْتُ هَدْيِي، فَلَا أَجِلُّ حَتَّى أَنْحَرُ». [انظر: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦]

١٥٦٧ - حَدَّثَنَا أَدَمٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو جَمْرَةَ نَضْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ قَالَ: تَمَنَعْتُ فَتَهَانِي نَاسٌ فَسَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَأَمَرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي: حَجَّ مَبْرُورٌ، وَعُمْرَةٌ