

Rak'ā Ṣalāt after the 'Asr prayer." He informed me that 'Āishah رضي الله عنها told him that the Prophet ﷺ used to offer those two *Rak'ā* prayer whenever he entered her house."

ورَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُصَلِّي رُكْعَتَيْنِ بَعْدَ الْعَصْرِ وَيُخْبِرُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَهَا إِلَّا صَلَّاهُمَا.

[راجع: ٥٩٠]

(74) CHAPTER. A sick person may perform *Tawāf* (of the Ka'bah) while riding .

(٧٤) بَابُ الْمَرِيضِ يَطُوفُ رَاكِبًا

1632. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ performed *Tawāf* (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say "*Allāhu-Akbar*."

١٦٣٢ - حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَّرَ. [راجع: ١٦٠٧]

1633. Narrated Umm Salama رضي الله عنها: I informed Allāh's Messenger ﷺ about my sickness. He said, "Perform *Tawāf* (of the Ka'bah) while riding behind the people." So, I performed the *Tawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) beside the Ka'bah and was reciting *Sūrat Aṭ-Ṭūr*.

١٦٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي فَقَالَ: «طُوفِي مِنِّي وَرَاءَ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ ب: ﴿وَالطُّورِ ۝١﴾ وَكَتَبَ مَسْطُورٌ ﴿٧﴾.

[راجع: ٤٦٤]

(75) CHAPTER. Providing the pilgrims with water to drink.

(٧٥) بَابُ سِقَايَةِ الْحَاجِّ

1634. Narrated Ibn 'Umar رضي الله عنهما: Al-'Abbās bin 'Abdul-Muṭṭalib رضي الله عنه

١٦٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي

asked the permission of Allāh's Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

1635. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ came to the drinking place and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Messenger ﷺ." Allāh's Messenger ﷺ said, "Give me water to drink." Al-Abbās said, "O Allāh's Messenger! The people put their hands in it." Allāh's Messenger ﷺ again said, "Give me water to drink."

So, he drank from that water and then went to the *Zamzam* (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from the *Zamzam* well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)". On saying that the Prophet ﷺ pointed to his shoulder.

(76) CHAPTER. What is said about Zamzam (water).

1636. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said: "The roof of my house was made open while I was at Makkah (on the night of *Mi'rāj*) and Jibril (Gabriel) عليه السلام descended. He opened up my chest and

الأسود: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لِيَالِي مِنِّي مِنْ أَجْلِ سِقَائِيهِ فَأُذِنَ لَهُ.

[انظر: ١٧٤٣، ١٧٤٤، ١٧٤٥]

١٦٣٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ: يَا فَضْلُ أَذْهَبُ إِلَى أُمِّكَ فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: «اسْقِنِي». قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: «اسْقِنِي»، فَشَرِبَ مِنْهُ ثُمَّ أَتَى زَمْزَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا فَقَالَ: «اعْمَلُوا فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ»، ثُمَّ قَالَ: «لَوْلَا أَنْ تُغْلَبُوا لَنَزَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ»، يَعْنِي عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

(٧٦) بَابُ مَا جَاءَ فِي زَمْزَمَ

١٦٣٦ - وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ

washed it with the water of Zamzam. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See *Ḥadīth* No. 349, Vol. 1)

1637. Narrated Ibn 'Abbās رضي الله عنهما: I gave Zamzam (water) to Allāh's Messenger ﷺ and he drank it while standing. 'Aṣim (a subnarrator) said that 'Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

(77) CHAPTER. The *Ṭawāf* of a *Al-Qārin* (one who performs *Hajj-al-Qirān*).

1638. Narrated 'Aishah رضي الله عنها: We set out with Allāh's Messenger ﷺ in the year of his last *Hajj* and we intended (the *Ihrām*) for *Umra*. Then the Prophet ﷺ said, "Whoever has a *Hady* with him should assume *Ihrām* for both *Hajj* and *Umra*, and should not finish it till he performs both of them (*Hajj* and *Umra*)." When we reached Makkah, I got my menses. When we had performed our *Hajj*, the Prophet ﷺ sent me with 'Abdur-Raḥmān to Tan'im and I performed the *Umra*. The Prophet ﷺ said, "This is in lieu of your missed *Umra*." Those who had assumed *Ihrām* for *Umra* performed *Ṭawāf* [*Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa] and then finished their *Ihrām*. And then they performed another

قَالَ: «فَرَجَ سَقْفِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بَطْسَتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ. ثُمَّ أَخَذَ بِيَدِي فَفَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَقَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ». [راجع: ٣٤٩]

١٦٣٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا الْفَرَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمئِذٍ إِلَّا عَلَى بَعِيرٍ. [راجع: ٥٦١٧]

(٧٧) بَابُ طَوَافِ الْقَارِنِ

١٦٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ: مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَهْلُ بِالْحَجِّ وَالْعُمْرَةِ. ثُمَّ لَا يَجِلُّ حَتَّى يَجِلَّ مِنْهُمَا. فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمَّا قَضَيْتَا حَجَّنَا أُرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ ﷺ: «هَذِهِ مَكَانَ عُمْرَتِكَ». فَطَافَ الَّذِينَ أَهْلَوْا

Tawāf [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)] after returning from Mina. And those who had assumed *Ihrām* for *Hajj* and *'Umra* together (*Hajj-al-Qirān*) performed only one *Tawāf* [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)].

1639. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people, and you (Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا) might be prevented from going to the Ka'bah. I suggest that you should stay here." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Once Allāh's Messenger ﷺ set out (for the pilgrimage), and the *Mushrikūn* of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allāh's Messenger ﷺ had done..." "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." Then he added, "I make you a witness that I have intended to perform *Hajj* along with *'Umra*." After arriving at Makkah, Ibn 'Umar performed one *Tawāf* - *Sa'y* only (between Aṣ-Ṣafā and Al-Marwa) for both (*Hajj* and *'Umra* — i.e. *Hajj-al-Qirān*).

1640. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا intended to perform *Hajj* in the year when Al-Ḥajjāj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allāh's Messenger (ﷺ) you have a good example to follow." "(And if it happened as you say) then I would do the same as Allāh's

بِالْعُمْرَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِئِي. وَأَمَّا الَّذِينَ جَمَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ طَافُوا طَوَافًا وَاحِدًا. [راجع: ٢٩٤]

١٦٣٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا دَخَلَ ابْنَهُ عَبْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ وَظَهَرَهُ فِي الدَّارِ، فَقَالَ: إِنِّي لَا أَمْنُ أَنْ يَكُونَ الْعَامَ بَيْنَ النَّاسِ قِتَالٌ فَيَصُدُّوكَ عَنِ الْبَيْتِ، فَلَوْ أَقَمْتَ. فَقَالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ ﷺ فَحَالَ كُمَارًا فُرَيْشَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ قَالَ: أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجًّا. قَالَ: ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا. انظر: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤ [٤١٨٥]

١٦٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي

Messenger ﷺ had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baidā', he said, "The ceremonies of both Hajj and 'Umra are one and the same. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Makkah) a Hady which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hady or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijjah). Then he slaughtered his Hady and shaved his head and considered the first Tawāf - Sa'y (of Aş-Şafā and Al-Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Messenger ﷺ did the same."

رَسُولُ اللَّهِ ﷺ أَسْوَةٌ حَسَنَةٌ ﴿ [الأحزاب: ٢١] إِذْنًا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةَ، ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي. وَأَهْدَى هَدِيًّا اشْتَرَاهُ بَقْدِيدٍ وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْحَرْ وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَمَ مِنْهُ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ حَتَّى كَانَ يَوْمَ النَّحْرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةَ بَطَوَافِهِ الْأَوَّلِ. وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ

رَسُولُ اللَّهِ ﷺ. [راجع: ١٦٣٩]

(78) CHAPTER. Tawāf with ablution.

1641. Narrated Muḥammad bin 'Abdur-Raḥmān bin Naufal Al-Qurashī: I asked 'Urwa bin Aẓ-Zubair رَضِيَ اللهُ عَنْهُمَا (regarding the Hajj of the Prophet ﷺ). 'Urwa replied, "Āishah رَضِيَ اللهُ عَنْهَا informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed Tawāf of the Ka'bah, and his intention was not 'Umra alone (but Hajj and 'Umra together). Later Abū Bakr رَضِيَ اللهُ عَنْهُ performed the Hajj and the first thing he started with was Tawāf of the Ka'bah and it was not 'Umra alone (but Hajj and 'Umra together) and then 'Umar did the same. Then 'Uthmān performed the Hajj and the first thing he started with was Tawāf of the Ka'bah and it was not 'Umra alone. And then Mu'āwiya and 'Abdullāh bin 'Umar did the same. Then I performed Hajj with my father Aẓ-Zubair bin Al-Awwām and the first thing

(٧٨) بَابُ الطَّوَافِ عَلَى وُضُوءٍ

١٦٤١ - حَدَّثَنَا أَحْمَدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلِ الْقُرَشِيِّ: أَنَّهُ سَأَلَ عُرْوَةَ بِنَ الرَّبِيعِ فَقَالَ: قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرْتَنِي عَائِشَةُ رَضِيَ اللهُ عَنْهَا أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عَمَّرَ رَضِيَ اللهُ عَنْهُ مِثْلَ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ رَضِيَ اللهُ

he started with was *Tawāf* of the Ka'bah and it was not *'Umra* alone (but *Hajj* and *'Umra* together). Then I saw *Al-Muhājirīn* (emigrants) and the *Anṣār* doing the same and it was not *'Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another *'Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed *Tawāf* of the Ka'bah, and would not finish their *Ihrām*. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing *Tawāf* of the Ka'bah, and they would not finish their *Ihrām*."

عَنْهُ فَرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ. ثُمَّ حَجَّجْتُ مَعَ ابْنِ الزُّبَيْرِ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذَلِكَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةً. وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ فَلَا يَسْأَلُونَهُ وَلَا أَحَدٌ مِمَّنْ مَضَى مَا كَانُوا يَبْدُونَ بِشَيْءٍ حِينَ يَصْعُونَ أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لَا يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لَا تَبْتَدِئَانِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَانِ بِهِ ثُمَّ لَا تَحْلَلَانِ.

[راجع: ١٦١٤]

1642. "And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed *Ihrām* for *'Umra* and after passing their hands over the Corner (the Black Stone) (i.e. finishing their *'Umra*) they finished their *Ihrām*."

١٦٤٢ - وَقَدْ أَخْبَرْتَنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ، فَلَمَّا مَسَّحُوا الرُّكْنَ حَلُّوا. [راجع: ١٦١٥]

(79) CHAPTER. The *Tawāf* (*Sā'y*) between *Aṣ-Ṣafa* and *Al-Marwa* is compulsory and is one of the Symbols of Allāh.

(٧٩) بَابُ وَجُوبِ الصَّفَا وَالْمَرْوَةِ، وَجُعَلٍ مِنْ شَعَائِرِ اللَّهِ

1643. Narrated 'Urwa: I asked 'Āishah رضي الله عنها: "How do you interpret the Statement of Allāh تعالى: 'Verily! *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (*Aṣ-Ṣafā* and *Al-Marwa*)."

١٦٤٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

(V.2:158). By Allāh! (It is evident from this revelation) there is no harm if one does not perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa.” ‘Āishah said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allāh should have been: It is not a sin on him if he does not perform *Ṭawāf* – *Sā’y* (going) between them.’ But in fact, this Divine Revelation was revealed concerning the *Anṣār* who used to assume *Ihrām* for worshipping an idol called Manāt which they used to worship at a place called Al-Mushallal before they embraced Islām, and whoever assumed *Ihrām* (for the idol), would consider it not right to perform *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islām, they asked Allāh’s Messenger ﷺ regarding it, saying, ‘O Allāh’s Messenger! We used to refrain from *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa.’ So Allāh revealed: ‘Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.’” ‘Āishah added, “Surely, Allāh’s Messenger ﷺ set *Aṣ-Ṣunna* (legal way) of *Ṭawāf* – *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwa, so nobody is allowed to omit the *Ṭawāf* – *Sā’y* (going) between them.” Later on I (‘Urwa) told Abū Bakr bin ‘Abdur-Raḥmān (of ‘Āishah’s narration) and he said, “I have not heard of such information, but I heard learned men saying that all the people, (except those whom ‘Āishah mentioned and who used to assume *Ihrām* for the sake of Manāt) used to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa. When Allāh تعالى referred to the *Ṭawāf* of the Ka’bah and did not mention Aṣ-Ṣafā and Al-Marwa in the Qur’an, the people asked, ‘O Allāh’s Messenger! We used to perform *Ṭawāf* – *Sā’y* (going) between Aṣ-

أَنْ يَطُوفَ بِهِمَا ﴿ [البقرة: ١٥٨] فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بئس ما قُلْتَ يَا ابْنَ أُخْتِي. إِنَّ هَذِهِ لَوُ كَانَتْ كَمَا أَوْلَتْهَا عَلَيْهِ كَانَتْ لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَتَطُوفَ بِهِمَا، وَلَكِنَّهَا أُنزِلَتْ فِي الْأَنْصَارِ. كَانُوا قَبْلَ أَنْ يُسَلِّمُوا يُهْلُونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا بِالْمَشَلَلِ. فَكَانَ مِنْ أَهْلِ يَتَحَرَّجُ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةَ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا فَلَيْسَ لِأَحَدٍ أَنْ يَتْرَكَ الطَّوْفَ بَيْنَهُمَا. ثُمَّ أَخْبَرْتُ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ فَقَالَ: إِنَّ هَذَا الْعِلْمَ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ إِلَّا مَنْ ذَكَرَتْ عَائِشَةُ مِمَّنْ كَانَ يُهْلُ بِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالْمَرْوَةِ. فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الطَّوْفَ بِالْبَيْتِ وَلَمْ يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ، قَالُوا: يَا رَسُولَ اللَّهِ كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللَّهَ أَنْزَلَ

Şafā and Al-Marwa and Allāh has revealed (the Verses concerning) *Tawāf* of the Ka'bah and has not mentioned Aş-Şafā and Al-Marwa. Is there any sin if we perform *Tawāf* - *Sā'y* (going) between Aş-Şafā and Al-Marwa?" So Allāh revealed: 'Verily! Aş-Şafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.' Abū Bakr said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Tawāf* - *Sā'y* (going) between Aş-Şafā and Al-Marwa in the Pre-Islāmic Period of Ignorance and those who used to perform the *Tawāf* - *Sā'y* (going) them, and after embracing Islām they refrained from the *Tawāf* between them as Allāh تعالى had enjoined *Tawāf* of the Ka'bah and did not mention *Tawāf* - *Sā'y* (going) (of Aş-Şafa and Al-Marwa) till later Allāh did mention it after mentioning the *Tawāf* of the Ka'bah."

(80) CHAPTER. What is said about *Sā'y* between Aş-Şafā and Al-Marwa.

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said that *Sā'y* (is to be observed) from the house of Bani 'Abbād to the lane of Banī Abū Ḥussain.

1644. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "When Allāh's Messenger ﷺ performed the first *Tawāf*, he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Tawāf* of the Ka'bah), whereas in performing *Tawāf* - *Sā'y* (going) between Aş-Şafā and Al-Marwa he used to run in the midst of the rain-water passage." I asked Nāfi', "Did 'Abdullāh (bin 'Umar) use to pass by on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

الطَّوْفَ بِالْبَيْتِ فَلَمْ يَذْكُرِ الصَّفَا فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطَّوْفَ بِالصَّفَا وَالْمَرْوَةِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةَ، قَالَ أَبُو بَكْرٍ: فَاسْمَعُ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا، فِي الَّذِينَ كَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوْفُوا بِالْجَاهِلِيَّةِ بِالصَّفَا وَالْمَرْوَةِ وَالَّذِينَ يَطَّوْفُونَ، ثُمَّ تَحَرَّجُوا أَنْ يَطَّوْفُوا بِهِمَا فِي الْإِسْلَامِ مِنْ أَجْلِ أَنْ اللَّهُ تَعَالَى أَمَرَ بِالطَّوْفِ بِالْبَيْتِ وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذَلِكَ بَعْدَ مَا ذَكَرَ الطَّوْفَ بِالْبَيْتِ.

[انظر: ١٧٩٠، ٤٤٩٥، ٤٨٦١]

(٨٠) بَابُ مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ،

وقال ابن عمر رضي الله عنهما: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى رُقَاقِ بَنِي أَبِي حُسَيْنٍ.

١٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَافَ الطَّوْفَ الْأَوَّلَ حَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا. وَكَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَقُلْتُ لِنَافِعٍ: أَكَانَ عَبْدُ اللَّهِ يَمْشِي إِذَا بَلَغَ الرُّكْنَ الْيَمَانِيَّ؟ قَالَ:

لا، إِلَّا أَنْ يُزَاحِمَ عَلَى الرُّكْنِ فَإِنَّهُ
كَانَ لَا يَدْعُهُ حَتَّى يَسْتَلِمَهُ.

[راجع: ١٦٠٣]

1645. Narrated 'Amr bin Dīnār: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا whether a man who, while performing 'Umra, had performed *Tawāf* of the Ka'bah; and had not yet performed *Tawāf* - [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa, could have sexual relation with his wife. Ibn 'Umar replied, "The Prophet ﷺ reached Makkah and performed the seven rounds (of *Tawāf*) of the Ka'bah and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm* and then performed the *Tawāf* [Sa'y (going)] between Aṣ-Ṣafā and Al-Marwa." He added, "Verily! In Allāh's Messenger ﷺ you have a good example.(to follow)."

١٦٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ
دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللهُ
عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي
عُمْرَةٍ وَلَمْ يَطْفِ بَيْنَ الصَّفَا وَالْمَرْوَةِ،
أَيَاتِي امْرَأَتَهُ؟ قَالَ: قَدِيمَ النَّبِيِّ ﷺ
فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ
الْمَقَامِ رَكَعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ سَبْعًا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ
اللهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[راجع: ٣٩٥]

1646. We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا (the same question) and he said, "He (that man) should not come near (his wife) till he has completed *Tawāf* - [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa."

١٦٤٦ - وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ
اللهِ رَضِيَ اللهُ عَنْهُمَا. فَقَالَ: لَا
يُقْرَبُهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ. [راجع: ٣٩٦]

1647. Narrated 'Amr bin Dīnār: I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا saying, "The Prophet ﷺ arrived at Makkah and performed *Tawāf* - [Sā'y (going)] of the Ka'bah and then offered a two *Rak'ā* prayer and then performed *Tawāf* - [Sā'y (going)] between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar then recited (the Verse): "Indeed! in the Messenger of Allāh ﷺ you have a good example to follow..." (V.33:21)

١٦٤٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ
ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِيمَ
النَّبِيِّ ﷺ مَكَّةَ فَطَافَ بِالْبَيْتِ ثُمَّ صَلَّى
رَكَعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا
وَالْمَرْوَةِ. ثُمَّ تَلَا ﴿لَقَدْ كَانَ لَكُمْ فِي
رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب:

[٢١]. [راجع: ٣٩٥]

1648. Narrated 'Āṣim: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ "Did you use to dislike to

١٦٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ

perform *Tawāf* - [*Sa'y* (going)] between Aş-Şafā and Al-Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islāmic Period of Ignorance, till Allāh revealed: 'Verily! Aş-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umra (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (Aş-Şafā and Al-Marwa)...'" (V.2:158)

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَصِمٌ قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ قَالَ: نَعَمْ. لِأَنَّهَا كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ حَتَّى أَنْزَلَ اللَّهُ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: 158].

[158]. [انظر: ٤٤٩٦]

1649. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ performed *Sa'y* of the Ka'bah and the *Sa'y* of Aş-Şafā and Al-Marwa so as to show his strength to the *Al-Mushrikūn*⁽¹⁾.

١٦٤٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِبْرِي الْمُشْرِكِينَ قُوَّتَهُ. زَادَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عَطَاءً، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٤٢٥٧]

(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah. (What is said) regarding the performance of *Tawāf* - [*Sa'y* (going)] between Aş-Şafā and Al-Marwa without ablution?

(٨١) بَابُ: تَقْضِي الْحَائِضُ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَّافَ بِالْبَيْتِ. وَإِذَا سَعَى عَلَى غَيْرِ وُضُوءٍ بَيْنَ الصَّفَا وَالْمَرْوَةِ

1650. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: I was menstruating when I reached Makkah. So, I neither performed *Tawāf* of the Ka'bah, nor the *Tawāf* - [*Sa'y* (going)] between Aş-Şafā and Al-Marwa. Then I informed Allāh's Messenger ﷺ about it. He replied, "Perform all the ceremonies of *Hajj* like the

١٦٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِئْ

(1) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).