

other pilgrims, but do not perform *Tawāf* of the Ka'bah till you get clean (from your menses)."

1651. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ and his Companions assumed *Ihrām* for *Hajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* (sacrifice) with them. 'Alī arrived from Yemen and had a *Hady* with him. 'Alī said, "I have assumed *Ihrām* with the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ ordered his Companions to perform the *'Umra* with the *Ihrām* which they had assumed, and after finishing *Tawāf* (of Ka'bah), and [*Sā'y* (going)]. Aṣ-Ṣafā and Al-Marwa) to cut short their head-hair, and to finish their *Ihrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Hajj*) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Ihrām*." 'Āishah got her menses, so she performed all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah, and when she got clean (from her menses), she performed *Tawāf* of the Ka'bah. She said, "O Allāh's Messenger! (All of you) are returning with the *Hajj* and *'Umra*, but I am returning with *Hajj* only." So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr to accompany her to Tan'im and thus she performed the *'Umra* after the *Hajj*.

بِالْبَيْتِ وَلَا بَيْنَ الصِّفَا وَالْمَرْوَةِ. قَالَتْ: فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «أَفْعَلِي كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي. [راجع: ٢٩٤]

١٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَبِي: حَدَّثَنَا عَبْدُ الْوَهَّابِ ح. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَ النَّبِيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالْحَجِّ. وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ وَمَعَهُ هَدْيٌ فَقَالَ: أَهَلَلْتُ بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ. فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا. ثُمَّ يَقْضُوا وَيَحْلُوا، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ. فَقَالُوا: نَنْطَلِقُ إِلَى مِنَى وَذَكَرَ أَحَدُنَا يَقْطُرُ مِينًا؟ فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلَا أَنْ مَعِيَ الْهَدْيُ لَأَحَلَلْتُ».

وَحَاصَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا فَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطُفَ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ: يَا رَسُولَ اللَّهِ، نَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْطَلِقُ بِحَجٍّ. فَأَمَرَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنْ

يَخْرُجُ مَعَهَا إِلَى التَّنْعِيمِ فَاغْتَمَرَتْ بَعْدَ
الحَجِّ. [راجع: ١٥٥٧]

1652. Narrated Ḥaḥṣa رَضِيَ اللهُ عَنْهَا (On the days of 'Eid) we used to forbid our virgins to go out (for 'Eid prayers). A lady came and stayed at the palace of Banī Khalaf. She mentioned that her sister was married to one of the Companions of Allāh's Messenger ﷺ who participated in twelve Ghazawat⁽¹⁾ along with Allāh's Messenger ﷺ and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allāh's Messenger ﷺ, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Aṭiyya رَضِيَ اللهُ عَنْهَا came, I asked her, "Did you hear anything about that?" Umm 'Aṭiyya said, "Bi abi," and she never mentioned the name of Allāh's Messenger ﷺ without saying "Bi abi" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allāh's Messenger ﷺ saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Muṣallā (a place for offering Ṣalāt — prayers)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafāt and at such and such places?"

١٦٥٢ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ،
حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أُيُوبَ، عَنْ
حَفْصَةَ قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ
يَخْرُجْنَ فَقَدِمَتِ امْرَأَةٌ فَزَلَّتْ قَصَرَ
بَنِي خَلَفٍ فَحَدَّثَتْ أَنَّ أُخْتَهَا كَانَتْ
تَحْتِ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ
ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ ثِنْتِي
عَشْرَةَ غَزْوَةً، وَكَانَتْ أُخْتِي مَعَهُ فِي
سِتِّ غَزَوَاتٍ، قَالَتْ: كُنَّا نُدَاوِي
الْكَلْمَى، وَنَقُومُ عَلَى الْمَرْضَى.
فَسَأَلْتُ أُخْتِي رَسُولَ اللَّهِ ﷺ فَقَالَتْ:
هَلْ عَلَى إِحْدَانَا بَأْسٌ إِنْ لَمْ يَكُنْ لَهَا
جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ: «لَيْلِسُهَا
صَاحِبُهَا مِنْ جِلْبَابِهَا، وَلْتَشْهَدْ الْخَيْرَ
وَدَعْوَةَ الْمُؤْمِنِينَ. فَلَمَّا قَدِمَتْ أُمُّ
عَطِيَّةَ رَضِيَ اللهُ عَنْهَا سَأَلْنَاهَا أَوْ قَالَ:
سَأَلْنَاهَا فَقَالَتْ وَكَانَتْ لَا تَذْكُرُ رَسُولَ
اللَّهِ ﷺ أَبَدًا إِلَّا قَالَتْ: بِأَبِي. قُلْنَا:
أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا
وَكَذَا؟ قَالَتْ: نَعَمْ، بِأَبِي. فَقَالَ:
«لِتَخْرُجِ الْعَوَاتِقُ وَذَوَاتِ الْخُدُورِ
وَالْحَيْضُ فَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ
الْمُسْلِمِينَ، وَيَعْتَزِلِ الْحَيْضُ
الْمُصَلَّى». فَقُلْتُ: الْحَائِضُ؟
فَقَالَتْ: أَوْ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ
كَذَا؟ وَتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

(1) (H. 1652) Holy battles, with the army led by the Prophet ﷺ.

(82) CHAPTER. Assuming *Ihrām* from Al-Baṭḥā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And 'Aṭā' was asked whether one residing in Makkah can say *Talbiya* for *Hajj*. He said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to recite *Talbiya* on the day of *Tarwiya* (8th of *Dhul-Hijjah*) only after offering the *Zuhr* prayer and after mounting over his *Rahila* (mount).

Narrated 'Abdul Mālik from 'Aṭā' from Jābir رَضِيَ اللهُ عَنْهُ: We arrived at Makkah along with the Prophet ﷺ and then finished our *Ihrām*, till it was the day of *Tarwiya* (8th day of *Dhul-Hijjah*) when we departed from Makkah and recited *Talbiya* (assumed *Ihrām*) for *Hajj*. Jābir said, "We assumed *Ihrām* from Al-Baṭḥā'."

'Ubaid bin Juraij said to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: "I see that while you are in Makkah, you do not assume *Ihrām* till the day of *Tarwiya*, whereas the others assume *Ihrām* after seeing the moon (1st day of *Dhul-Hijjah*)." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا replied, "I never saw the Prophet ﷺ starting the *Talbiya* till his mount was ready for the journey."

(83) CHAPTER. Where to offer the *Zuhr* prayer on the day of *Tarwiya* (8th day of *Dhul-Hijjah*).

1653. Narrated 'Abdul 'Azīz bin Rufai': I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Tell me what you remember from Allāh's Messenger ﷺ (regarding these questions): Where did he offer the *Zuhr* and 'Asr prayer on the day of *Tarwiya* (8th of *Dhul-Hijjah*)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the 'Asr prayer on the day of *Nafar* (i.e., departure from Mina on the 12th or 13th of *Dhul-Hijjah*)?" He replied, "At Al-Abṭah," and then added, "You should do as your chiefs do."

(٨٢) بَابُ الْإِهْلَالِ مِنَ الْبَطْحَاءِ وَغَيْرِهَا لِلْمَكِّيِّ وَالْحَاجِّ إِذَا خَرَجَ مِنْ مِئِنَى،

وَسُئِلَ عَطَاءٌ عَنِ الْمَجَاوِرِ يُلَبِّي بِالْحَجِّ فَقَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ إِذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلَى رَاحِلَتِهِ. وَقَالَ عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ فَأَحْلَلْنَا حَتَّى يَوْمَ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ يَطْهَرُ لَيْتِنَا بِالْحَجِّ. وَقَالَ أَبُو الرَّبِيعِ، عَنْ جَابِرٍ: أَهْلَلْنَا مِنَ الْبَطْحَاءِ. وَقَالَ عُبَيْدُ بْنُ جُرَيْجٍ لَابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: رَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأُوا الْهَيْلَالَ وَلَمْ تَهَلْ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ. فَقَالَ: لَمْ أَرَ النَّبِيَّ ﷺ يَهَلُّ حَتَّى تَتَبِعَتْ بِهِ رَاحِلَتُهُ

(٨٣) بَابُ: أَيُّنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟

١٦٥٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتُهُ عَنْ رَسُولِ اللهِ ﷺ، أَيُّنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِئِنَى. قُلْتُ: فَأَيُّنَ صَلَّى الْعَصْرَ يَوْمَ

التَّفَرُّ؟ قَالَ: بِالْأَبْطَحِ. ثُمَّ قَالَ: أَفْعَلُ
كَمَا يَفْعَلُ أَمْرًاؤُكَ. [انظر: ١٦٥٤،

[١٧٦٣

1654. Narrated ‘Abdul ‘Aziz: I went out to Mina on the day of *Tarwīya* and met Anas going on a donkey. I asked him, “Where did the Prophet ﷺ offer the *Zuhr* prayer on this day?” Anas replied, “See where your chiefs offer prayer so you too offer prayer where they offer prayer.”

١٦٥٤ - حَدَّثَنَا عَلِيُّ: سَمِعَ أَبَا
بَكْرَ ابْنَ عِيَّاشٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ:
لَقِيتُ أَنَسًا ح.

وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ:
حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ قَالَ:
خَرَجْتُ إِلَى مَنَى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ
أَنَسًا رَضِيَ اللَّهُ عَنْهُ ذَاهِبًا عَلَى جِمَارٍ.
فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ هَذَا الْيَوْمَ
الطُّهْرُ؟ فَقَالَ: أَنْظُرْ حَيْثُ يُصَلِّي
أَمْرًاؤُكَ فَصَلِّ. [راجع: ١٦٥٣]

(84) CHAPTER. *Aṣ-Ṣalāt* at Mina.

1655. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ offered two *Rak’ā* [shortened *Ṣalāt* (prayer) during *Hajj*] at Minā. Abū Bakr, ‘Umar and ‘Uthmān (during the early years of his caliphate), followed the same practice.

(٨٤) بَابُ الصَّلَاةِ بِمَنَى

١٦٥٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمَنَى
رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ
صَدْرًا مِنْ خِلَافَتِهِ. [راجع: ١٠٨٢]

1656. Narrated Hāritha bin Wahab Al-Khuzā’ī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ led and offered with us two *Rak’ā* [shortened *Ṣalāt* (prayer) during *Hajj*] at Mina although our number was more than ever and we were in better security than ever.

١٦٥٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ
حَارِثَةَ ابْنِ وَهْبٍ الْخَزَاعِيِّ رَضِيَ اللَّهُ
عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ وَنَحْنُ
أَكْثَرُ مَا كُنَّا قَطُّ وَأَمْنُهُ بِمَنَى رَكْعَتَيْنِ.

[راجع: ١٠٨٣]

1657. Narrated ‘Abdullāh (bin Mas’ūd) رَضِيَ اللَّهُ عَنْهُ: I offered with the Prophet ﷺ two

١٦٥٧ - حَدَّثَنَا قَيْصَةُ بْنُ عُقْبَةَ:

Rak'ā [shortened *Ṣalāt* (prayer) during *Hajj*] (at *Minā*), and similarly with Abū Bakr رَضِيَ اللهُ عَنْهُ and with 'Umar رَضِيَ اللهُ عَنْهُ and then you differed in opinions. Wish that I would be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).

حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكَعَتَيْنِ. وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ. وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ. ثُمَّ تَفَرَّقَتْ بِكُمْ الطَّرُوقُ، فَيَا لَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتِنِ مُتَقَبَّلَاتِنِ.

[راجع: ١٠٨٤]

(85) CHAPTER. Fasting on the Day of 'Arafa (at 'Arafāt).

(٨٥) بَابُ صَوْمِ يَوْمِ عَرَفَةَ

1658. Narrated Umm Al-Faḍl رَضِيَ اللهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing the fast on the Day of 'Arafa, so I sent something for him to drink and he drank it.

١٦٥٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا سَالِمٌ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى أُمِّ الْفَضْلِ، عَنِ أُمِّ الْفَضْلِ: شَكَكَ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ فَشَرِبَهُ. [انظر: ١٦٦١، ١٩٨٨، ٥٦٠٤،

٥٦٣٦]

(86) CHAPTER. The recitation of *Talbiya* and *Takbīr* while proceeding from *Mina* to 'Arafāt.

(٨٦) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ إِذَا عَدَا مِنْ مَنَى إِلَى عَرَفَةَ

1659. Narrated Muḥammad bin Abū Bakr Ath-Thaqafī: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ while we were proceeding from *Minā* to 'Arafāt, "What do you use to do on this day when you were with Allāh's Messenger ﷺ?" Anas said, "Some of us used to recite *Talbīya* and nobody objected to that, and others used to recite *Takbīr* and nobody objected to that."

١٦٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَهَمَّا غَادِيَانِ مِنْ مَنَى إِلَى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يُهْلُ مِنَّا الْمُهْلُ فَلَا يُنْكَرُ

(87) CHAPTER. To proceed at noon on the Day of 'Arafa (9th of Dhul-Hajjah) (from the mosque of Namira towards 'Arafāt).

1660. Narrated Sālim: 'Abdul Mālik wrote to Al-Hajjāj that he should not differ from Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا during Hajj. On the Day of 'Arafa, when the sun declined at midday, Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا came along with me and shouted near Al-Hajjāj's cotton (cloth) tent. Al-Hijjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Rahmān! What is the matter?" He said, "If you want to follow the Sunna (legal way of the Prophet ﷺ) then proceed (to 'Arafāt)." Al-Hajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e., take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Hajjāj came out.

So, he (Al-Hajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the Sunna then deliver a brief *Khutba* (religious talk) and hurry up for the stay at 'Arafāt." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one's riding animal at 'Arafāt.

1661. Narrated Umm Al-Faḍl bint Al-Hārith رَضِيَ اللهُ عَنْهَا: On the Day of 'Arafa, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was observing *Ṣaum* (fasting) while others said that he was not observing

عَلَيْهِ، وَيُكَبِّرُ مِنَّا الْمُكَبِّرُ فَلَا يُنْكِرُ عَلَيْهِ. [راجع: ٩٧٠]

(٨٧) بَابُ التَّهَجِيرِ بِالرَّوَّاحِ يَوْمَ عَرَفَةَ

١٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ قَالَ: كَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ لَا تُخَالِفَ ابْنَ عُمَرَ فِي الْحَجِّ. فَجَاءَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَأَنَا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ. فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: الرَّوَّاحُ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ. قَالَ: هَذِهِ السَّاعَةُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجْ. فَتَزَلَّ حَتَّى خَرَجَ الْحَجَّاجُ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَأَقْصِرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ: صَدَقَ. [انظر: ١٦٦٢، ١٦٦٣]

(٨٨) بَابُ الْوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ

١٦٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: أَنَّ

Ṣaum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

نَاسًا اِخْتَلَفُوا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

(89) CHAPTER. To offer the two *Ṣalāt* together [the *Zuhr* (prayer) and the *ʿAṣr* (prayer)] at *ʿArafāt*.

(٨٩) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ بِعَرَفَةَ،

And whenever Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا missed the *Ṣalāt* (prayer) with the *Imām*, he used to offer the two *Ṣalāt* together.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا فَاتَتْهُ الصَّلَاةُ مَعَ الْإِمَامِ جَمَعَ بَيْنَهُمَا.

1662. Ibn *Shihāb* said: *Sālim* said, "In the year when *Al-Ḥajjāj bin Yūsuf* attacked *Ibn Az-Zubair* رَضِيَ اللهُ عَنْهُمَا, the former asked ʿAbdullāh (Ibn ʿUmar) what to do during the stay on the Day of *ʿArafa* (9th of *Dhul-Hijjah*). I said to him, 'If you want to follow the *Sunna* (the legal way of the Prophet ﷺ) you should offer the *Ṣalāt* just after midday on the Day of *ʿArafa*.' ʿAbdullāh bin ʿUmar said, 'He (*Sālim*) has spoken the truth.' " They (the Companions of the Prophet ﷺ) used to offer the *Zuhr* and the *ʿAṣr* prayer together according to the *Sunna*, I asked *Sālim*, "Did Allāh's Messenger ﷺ do that?" *Sālim* said, "And in doing that do you (people) follow anything else except his (ﷺ) *Sunna*?"

١٦٦٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ الْحَجَّاجَ بْنَ يُونُسَ عَامَ نَزَلِ بَابِنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا سَأَلَ عَبْدَ اللهِ: كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقَالَ سَالِمٌ: إِنْ كُنْتَ تُرِيدُ السَّنَةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ. فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: صَدَقَ، إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السَّنَةِ. فَقُلْتُ لِسَالِمٍ: أَفَعَلَ ذَلِكَ رَسُولُ اللهِ ﷺ؟ فَقَالَ سَالِمٌ: وَهَلْ تَتَّبِعُونَ فِي ذَلِكَ إِلَّا سُنَّتَهُ.

[راجع: ١٦٦٠]

(90) CHAPTER. To shorten the *Khutba* (religious talk) on the Day of *ʿArafa*.

(٩٠) بَابُ قَصْرِ الْخُطْبَةِ بِعَرَفَةَ

1663. Narrated *Sālim bin ʿAbdullāh* (bin ʿUmar); *ʿAbdul-Mālik bin Marwān* wrote to *Al-Ḥajjāj* that he should follow ʿAbdullāh bin ʿUmar رَضِيَ اللهُ عَنْهُمَا in all the ceremonies of *Hajj*. So, when it was the Day of *ʿArafa* (9th of

١٦٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَنَّ

Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn 'Umar from the middle of the sky, I and Ibn 'Umar came and he shouted near the cotton (cloth) tent of Al-Hajjāj, "Where is he?" Al-Hajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Hajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Hajjāj said, "Wait for me till I pour water on me (i.e., take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Hajjāj came out. He was walking between me and my father. I informed Al-Hajjāj, "If you want to follow the *Sunna* (the legal way) of the Prophet (ﷺ) today, then you should shorten the *Khuṭba* (religious talk) and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar said, "He (Sālim) has spoken the truth."

عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ كَتَبَ إِلَى الْحَجَّاجِ أَنْ يَأْتَمَّ بِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْحَجِّ. فَلَمَّا كَانَ يَوْمَ عَرَفَةَ، جَاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَأَنَا مَعَهُ حِينَ رَاعَتِ الشَّمْسُ أَوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أَيْنَ هَذَا؟ فَخَرَجَ إِلَيْهِ فَقَالَ ابْنُ عُمَرَ: الرِّوَاحُ، فَقَالَ: الْآنَ؟ قَالَ: نَعَمْ. قَالَ: أَنْظِرْنِي أُفِضْ عَلَيَّ مَاءً. فَتَزَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَتَّى خَرَجَ فَسَارَ بَيْنِي وَبَيْنَ أَبِي. فَقُلْتُ: إِنْ كُنْتُ تُرِيدُ أَنْ تُصِيبَ السَّنَةَ الْيَوْمَ فاقْضِرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. فَقَالَ ابْنُ عُمَرَ: صَدَقَ.

[راجع: ١٦٦٠]

CHAPTER. To hurry up for the stay (at 'Arafāt).

بَابُ التَّعَجِيلِ إِلَى الْمَوْقِفِ

(91) CHAPTER. The staying at 'Arafāt.

(٩١) بَابُ الْوُقُوفِ بِعَرَفَةَ

1664. Narrated Muḥammad bin Jubair bin Muṭ'im: My father said, "(Before Islām) I was looking for my camel..." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the Day of 'Arafa, and I saw the Prophet (ﷺ) standing in 'Arafāt. I said to myself: By Allāh he is from the *Hums* (literally: strictly religious, *Quraysh* were called so, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary'). What has brought him here?"

١٦٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو: حَدَّثَنَا مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: كُنْتُ أَطْلُبُ بَعِيرًا لِي ح. وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ ابْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: أَضَلْتُ بَعِيرًا فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأَيْتُ النَّبِيَّ ﷺ واقِفًا بِعَرَفَةَ فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الْحُمْسِ، فَمَا شَأْنُهُ هَهُنَا؟

1665. Narrated 'Urwa: During the Pre-Islamic Period of Ignorance, the people used to perform *Tawāf* of the Ka'bah naked except the *Hums*; and the *Hums* were Quraish and their offspring. The *Hums* used to give clothes to the men who would perform the *Tawāf* wearing them; and women (of the *Hums*)⁽¹⁾ used to give clothes to the women who would perform the *Tawāf* wearing them. Those to whom the *Hums* did not give clothes would perform *Tawāf* round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafāt but they (*Hums*) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Aishah had said, 'The following Verses were revealed about the *Hums*: 'Then depart from the place whence all the people depart...' (V.2:199)

'Urwa added, "They (the *Hums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafāt (by Allāh's Order)."

(92) CHAPTER. One's speed while one is departing from 'Arafāt.

1666. Narrated 'Urwa: Usāma رضي الله عنه was asked in my presence, "How was the speed of (the camel of) Allāh's Messenger ﷺ while departing from 'Arafāt during the *Hajjat-ul-Wadā'?*" Usāma replied, "The Prophet ﷺ proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

١٦٦٥ - حَدَّثَنَا قُرُوءُ بْنُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطُوفُونَ فِي الْجَاهِلِيَّةِ عُرَاءَ إِلَّا الْحُمُسَ. وَالْحُمُسُ قُرَيْشٌ وَمَا وَلَدَتْ. وَكَانَتِ الْحُمُسُ يَحْتَسِبُونَ عَلَى النَّاسِ، يُعْطِي الرَّجُلَ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي الْمَرْأَةَ الْمَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا. فَمَنْ لَمْ تُعْطِهِ الْحُمُسُ طَافَ بِالْبَيْتِ عُرْيَانًا. وَكَانَ يُفِيضُ جَمَاعَةَ النَّاسِ مِنْ عَرَفَاتٍ، وَتُفِيضُ الْحُمُسُ مِنْ جَمْعٍ. قَالَ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْحُمُسِ ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفْكَرَ النَّاسُ﴾ [البقرة: ١٩٩] قَالَ: كَانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدَفَعُوا إِلَى عَرَفَاتٍ. [انظر: ٤٥٢٠]

(٩٢) بَابُ السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

١٦٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجَوْهَةَ نَصَّ.

(1) (H.1665) *Hums*: See glossary.

قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَتِقِ.
فَجَوَّةٌ: مُتَّسِعٌ، وَالْجَمِيعُ فَجَوَاتٌ
وَفَجَاءٌ. وَكَذَلِكَ رَكْوَةٌ وَرِكَاءٌ.
﴿مَنَاصِبُ﴾ [ص: ٣٠]: لَيْسَ جِينَ فِرَارٍ.

[انظر: ٢٩٩٩، ٤٤١٣]

(93) CHAPTER. To dismount between
'Arafāt and Jam' (i.e., Al-Muzdalifa)
(because of a necessity).

1667. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ after departing from 'Arafāt, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, "O Allāh's Messenger! Will you offer the *Ṣalāt* (prayer) here?" He replied, "(The place of) *Aṣ-Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)."

(٩٣) بَابُ التَّرْوِيلِ بَيْنَ عَرَفَةَ وَجَمْعٍ.

١٦٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَادُ ابْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ،
عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى
ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ
اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ
مِنْ عَرَفَةَ مَالَ إِلَى الشَّعْبِ فَقَضَى
حَاجَتَهُ فَتَوَضَّأَ. فَقُلْتُ: يَا رَسُولَ
اللَّهِ، أَتُصَلِّي؟ فَقَالَ: «الصَّلَاةُ
أَمَامَكَ». [راجع: ١٣٩]

1668. Narrated Nāfi': 'Abdullāh bin
'Umar رَضِيَ اللهُ عَنْهُمَا used to offer the
Maghrib and *Ishā'* prayer together at *Jam'*
(Al-Muzdalifa). But he used to pass by that
mountain path where Allāh's Messenger ﷺ
went, and he would enter it and answer the
call of nature and perform ablution, and
would not offer any *Ṣalāt* (prayer) till he had
offered *Ṣalāt* (prayer) at *Jam'* (i.e.,
Muzdalifa).

١٦٦٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعِ
قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَجْمَعُ بَيْنَ
الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ. غَيْرَ أَنَّهُ يَمُرُّ
بِالشَّعْبِ الَّذِي أَخَذَهُ رَسُولُ اللَّهِ ﷺ
فَيَدْخُلُ فَيَتَنَفَّضُ وَيَتَوَضَّأُ، وَلَا يُصَلِّي
حَتَّى يُصَلِّيَ بِجَمْعٍ. [راجع: ١٠٩١]

1669. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: I rode behind Allāh's Messenger ﷺ from 'Arafāt and when Allāh's Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Is it

١٦٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ
أَبِي حَرْمَلَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ
عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ
اللَّهُ عَنْهُمَا، أَنَّهُ قَالَ: رَدِفْتُ رَسُولَ اللَّهِ