

the time for) *Salāt* (prayer), O Allāh's Messenger!" He replied, "The (place of) *Salāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)." So Allāh's Messenger ﷺ rode till he reached Al-Muzdalifa and then he offered the *Salāt* (prayer) (there). Then in the morning (10th *Dhul-Hijjah*) Al-Fadl (bin 'Abbās) rode behind Allāh's Messenger ﷺ.

عَنْ مِنْ عَرَفَاتٍ . فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُرْدَلَفَةِ أَنَاخَ فَبَالَ ثُمَّ جَاءَ فَصَبَّتُ عَلَيْهِ التَّوْضُوءَ، فَتَوَضَّأَ وَضُوءًا حَفِيفًا . فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللهِ . قَالَ: «الصَّلَاةُ أَمَامَكَ» . فَرَكِبَ رَسُولُ اللهِ ﷺ حَتَّىٰ آتَى الْمُرْدَلَفَةَ فَصَلَّى ثُمَّ رَدَفَ الْفَضْلَ رَسُولَ اللهِ ﷺ غَدَاءَ جَمْعٍ . [راجع: ١٣٩]

**1670.** Kuraib, (a subnarrator) said that 'Abdullāh bin 'Abbās narrated from Al-Fadl, "Allāh's Messenger ﷺ kept on reciting *Talbiya* (during the journey) till he reached the *Jamra* (*Jamrat-al-'Aqaba*)."

**(94) CHAPTER.** The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafāt) and the waving of his lash towards them.

**1671.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا I proceeded along with the Prophet ﷺ on the Day of 'Arafāt (9th *Dhul-Hijjah*). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

١٦٧٠ - قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الْفَضْلِ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَرَلِ يَلَيْهِ حَتَّىٰ بَلَغَ الْجَمْرَةَ . [راجع: ١٥٤٤] (٩٤) بَابُ أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدِ الإِفَاضَةِ وَإِشَارَةِ إِلَيْهِمْ بِالسُّوْطِ

١٦٧١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي حَمِيرَةَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوِيدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرِو مَوْلَى الْمُطَلَّبِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُعْنَى مَوْلَى وَالْيَةِ الْكُوفَى: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ رَجْراً شَدِيداً وَضَرْبَاً لِلَّيلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبَرَ لَيْسَ بِالْإِيْضَاعِ» .

أَوْضَعُوا: أَسْرَعُوا **﴿خَلَّاكُمْ﴾**

الثوبه: ٤٧ من التحلل: بينكم.  
 «وَجَرَنَا خَلَاهُمْ» (الكهف: ٣٣)

## ٩٥) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

١٦٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ مُوسَى  
بْنِ عَفْيَةَ، عَنْ كُرَيْبٍ، عَنْ أَسَافِهِ بْنِ  
رَزِيدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ  
يَقُولُ: دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ  
فَتَرَأَ الشَّعْبُ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغْ  
الْوُضُوءَ فَقُلْتُ لَهُ: الصَّلَاةُ. فَقَالَ:  
«الصَّلَاةُ أَمَامَكَ». فَجَاءَ الْمُرْدَلَةَ  
فَتَوَضَّأَ فَأَسْبَغَ ثُمَّ أَقِيمَتِ الصَّلَاةُ  
فَصَلَّى الْمَغْرِبُ، ثُمَّ أَنْجَحَ كُلُّ إِنْسَانٍ  
بِعِيرِهِ فِي مَنْزِلَهُ، ثُمَّ أُقِيمَتِ الصَّلَاةُ  
فَصَلَّى وَلَمْ يُصلِّي بَيْنَهُمَا. [رَاجِعٌ: ١٣٩]  
٩٦) بَابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ  
يَتَطَوَّعْ

١٦٧٣ - حَدَّثَنَا أَدْمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَمِيعُ النَّبِيِّينَ الْمَعْرُوبُونَ وَالْعِشَاءُ يَجْمِعُ، كُلُّ وَاحِدَةٍ مِنْهُمَا يَإِقَامَةً، وَلَمْ يُسْبِحْ بَيْنَهُمَا، وَلَا عَلَى كُلِّ وَاحِدَةٍ مِنْهُمَا. [رَاجِعٌ: ١٠٩١]

١٦٧٤ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ:

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(95) CHAPTER. The offering of two *Salāt* (prayer) together at Al-Muzdalifa.

**1672.** Narrated Usāma bin Zaid رضي الله عنه : Allah's Messenger ﷺ proceeded from 'Arafat and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the *Aṣ-Ṣalāt* (the prayer)?" He replied, "The *Ṣalāt* is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the *Maghrib* prayer, and then every person made his camel kneel at his place; and then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the (*Ishā'* prayer) and he did not offer any *Ṣalāt* (prayer) in between them (i.e., *Maghrib* and *Ishā'* prayer).

(96) CHAPTER. Whoever combined (offered together) the two prayer (*Maghrib* and *'Ishā'* prayer) at one time and did not offer any optional prayers.

**1673.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ offered the *Maghrib* and *Ishā’* prayer together at *Jam'* (i.e., Al-Muzdalifa) with a separate *Iqāma* for each of them and did not offer any optional prayer in between them or after each of them.

**1674.** Narrated Abū Ayyūb Al-Anṣārī : Allāh's Messenger ﷺ offered the

*Maghrib* and *Ishā'* prayers together at Al-Muzdalifa.

حدَثَنَا سُلَيْمَانُ بْنُ بِلَالٍ : حَدَثَنَا يَحْيَى  
قَالَ : أَخْبَرَنِي عَدَيْيُ بْنُ ثَابَتٍ قَالَ :  
حدَثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْحَطْمِيُّ  
قَالَ : حدَثَنِي أَبُو أَيُوبُ الْأَنْصَارِيُّ :  
أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ فِي حَجَّةِ  
الْوَدَاعِ الْمَعْرِبَ وَالْعَشَاءَ بِالْمُرْدَلَةِ .  
[انظر: ٤٤١٤]

**(٩٧) CHAPTER. Whoever pronounced (one) *Adhān* (for both) and *Iqāma* for each of them (the *Maghrib* and the *Ishā'* prayer).**

1675. Narrated 'Abdur-Rahmān bin Yazid: 'Abdullāh رضي الله عنه performed the *Hajj* and we reached Al-Muzdalifa at or about the time of the *Ishā'* prayer. He ordered a man to pronounce the *Adhān* and *Iqāma* and then he offered the *Maghrib* prayer and offered two *Rak'ā* prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the *Adhān* and *Iqāma* (for the *Ishā'* prayer). ('Amr, a subnarrator said: The intervening statement 'I think', was said by the subnarrator Zuhair) (i.e., not by 'Abdur-Rahmān). Then 'Abdullāh offered two *Rak'ā* of *Ishā'* prayer. When the day dawned, 'Abdullāh said, "The Prophet ﷺ never offered any *Salāt* (prayer) at this hour except this *Salāt* at this time and at this place and on this day." 'Abdullāh added, "These two *Salāt* are shifted from their actual times – the *Maghrib* prayer (is offered) when the people reached Al-Muzdalifa and the *Fajr* prayer at the early dawn." 'Abdullāh added, "I saw the Prophet ﷺ doing that."

**(٩٧) بَابٌ مِنْ أَذْنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا**

١٦٧٥ - حدَثَنَا عَمْرُو بْنُ خَالِدٍ :  
حدَثَنَا زُهَيرٌ : حدَثَنَا أَبُو إِسْحَاقَ قَالَ :  
سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ :  
حَجَّ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَأَيْتَاهُ  
الْمُرْدَلَةَ حِينَ الْأَذَانِ بِالْعَتَمَةِ أَوْ فَرِيهَا  
مِنْ ذَلِكَ ، فَأَمَرَ رَجُلًا فَأَذَنَ وَأَقَامَ ثُمَّ  
صَلَى الْمَعْرِبَ ، وَصَلَى بَعْدَهَا  
رُكْعَتَيْنِ . ثُمَّ دَعَا بِعَشَائِهِ فَتَعَسَّى ثُمَّ  
أَمَرَ أَرْجُو رَجُلًا فَأَذَنَ وَأَقَامَ . قَالَ  
عَمْرُو : لَا أَعْلَمُ الشَّكَ إِلَّا مِنْ زُهَيرِ ،  
ثُمَّ صَلَى الْعَشَاءَ رُكْعَتَيْنِ . فَلَمَّا طَلَعَ  
الْفَجْرُ قَالَ : إِنَّ النَّبِيَّ ﷺ كَانَ لَا  
يُصْلِي هَذِهِ السَّاعَةَ إِلَّا هَذِهِ الصَّلَاةَ  
فِي هَذَا الْمَكَانِ مِنْ هَذَا الْيَوْمِ . قَالَ  
عَبْدُ اللَّهِ : هُمَا صَلَاتَانِ تُحَوَّلَانِ عَنْ  
وَقْتِهِمَا : صَلَاةُ الْمَعْرِبِ بَعْدَ مَا يَأْتِي  
النَّاسُ الْمُرْدَلَةَ ، وَالْفَجْرُ حِينَ يَرْبُغُ  
الْفَجْرُ . قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَفْعُلُهُ .

[انظر: ١٦٨٣]

**(98) CHAPTER.** Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allāh there and proceeded from there when the moon had set.

**1676.** Narrated Sālim: ‘Abdullāh bin ‘Umar used to send the weak among his family early to Mina. So they used to depart from *Al-Mash’ar Al-Harām* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allāh عَزَّ وَجَلَّ as much as they could, and then they would return (to Mina) before the *Imām* had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina they would throw pebbles on the *Jamra* (*Jamrat-al-‘Aqaba*). Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to say, “Allāh’s Messenger ﷺ gave the permission to them (weak people) to do so.”

**1677.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ had sent me from *Jam'* (i.e. Al-Muzdalifa) at night.

**1678.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.

**(٩٨)** بَابٌ مَنْ قَدَّمَ ضَعْفَةً أَهْلَهُ بَلِيلٍ فَيَقُولُونَ بِالْمُرْدَلَفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غَابَ الْقَمَرُ

١٦٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْأَئْمَةُ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ: قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُقَدِّمُ ضَعْفَةً أَهْلَهُ فَيَقُولُونَ عِنْدَ الْمَسْعَرِ الْحَرَامِ بِالْمُرْدَلَفَةِ بَلِيلٍ فَيَذَكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا بَدَأَ أَهْمَهُ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقْفَ الْإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يُقَدِّمُ مِنْ إِصْلَاهِ الْفَجْرِ، وَمِنْهُمْ مَنْ يُقَدِّمُ بَعْدَ ذَلِكَ. فَإِذَا قَدِمُوا رَمَوْا الْجَمَرَةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرْجَحُ فِي أُولَئِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٦٧٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَيُوبَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعْنَيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ بَلِيلٍ. [انظر: ١٦٧٨، ١٨٥٦]

١٦٧٨ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ أَبِي بَرِيدَ: سَمِعَ ابْنَ عَبَاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَنَا مِنْ قَلْمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَّةَ الْمُرْدَلَفَةِ فِي ضَعْفَةِ أَهْلِهِ.

**1679.** Narrated 'Abdullāh, the slave of Asmā': During the night of 'Jam', Asmā' got down at Al-Muzdalifa and stood up for (offering) the *Salāt* (prayer) and offered the *Salāt* (prayer) for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Salāt* for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O *Hanta* I think we have come (to Minā) early in the night." She replied, "O my son! Allāh's Messenger ﷺ gave permission to the women to do so."

**1680.** Narrated 'Āishah: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of 'Jam', and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

**1681.** Narrated 'Āishah: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Messenger ﷺ as Sauda had done, and that would have been dearer to me than any

يُحْسِنُ، عَنْ أَبْنَى جُرَيْجَ قَالَ: حَدَّثَنَا عَنْدَ اللَّهِ مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ: أَنَّهَا تَرَكَتِ الْيَلَةَ جَمِيعاً عِنْدَ الْمُرْدَلَفَةَ فَقَامَتْ تُصَلِّي فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنْيَّ، هَلْ غَابَ الْقَمَرُ؟ قَوْلَتْ: لَا، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنْيَّ هَلْ غَابَ الْقَمَرُ؟ قَوْلَتْ: نَعَمْ، قَالَتْ: فَأَرْتَهُمُ الْجَمْرَةَ ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا. فَقَوْلَتْ لَهَا: يَا هَنْتَاهُ، مَا أَرَانَا إِلَّا قَدْ عَلَّسْنَا. قَالَتْ: يَا بُنْيَّ إِنَّ رَسُولَ اللَّهِ يَنْهَا أَذْنَ اللَّطْعَنِ.

**1680.** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ الْقَاسِمِ عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ النَّبِيِّ لِيَلَهَ جَمِيعاً، وَكَانَتْ ثَقِيلَةً بَطْلَهُ، فَأَذْنَ لَهَا.

[انظر: ١٦٨١]

**1681** - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَرَكْنَا الْمُرْدَلَفَةَ فَاسْتَأْذَنْتُ النَّبِيَّ سَوْدَةً أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وَكَانَتْ امْرَأَةً بَطْلَهُ فَأَذْنَ لَهَا فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقْفَمَنَا حَتَّى أَصْبَحْنَا نَحْنُ ثُمَّ دَفَعَنَا بَدْفَعَهُ

other happiness.

فَلَأَنْ أَكُونْ أَسْتَأْذِنْ رَسُولَ اللهِ ﷺ  
كَمَا أَسْتَأْذِنْ سَوْدَةً أَحَبُّ إِلَيَّ مِنْ  
مَفْرُوحِ يَهِ.

**(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'*?**

**1682.** Narrated 'Abdullâh: رَضِيَ اللَّهُ عَنْهُ I never saw the Prophet ﷺ offering any *Salât* (prayer) not at its stated time except two; he offered the *Maghrib* and the *Ishâ'* prayer together and he offered the *Fajr* prayer before its usual time (at Muzdalifa on the day of *Nahr*).

١٦٨٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصَةَ  
بْنِ غِيَاثٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا  
الْأَعْمَشُ قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ  
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَلَّى  
صَلَاةً لِغَيْرِ مِيقَاتِهِ إِلَّا صَلَاتَيْنِ جَمَعَ  
بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ  
قَبْلَ مِيقَاتِهِ. [راجع: ١٦٧٥]

**1683.** Narrated 'Abdur-Rahmân bin Yazid: رَضِيَ اللَّهُ عَنْهُ I went out with 'Abdullâh to Makkah and when we reached *Jam'* (from 'Arafât) he offered the two *Salât* (prayer) (the *Maghrib* and the *Ishâ'* prayer) together, making the *Adhâan* and *Iqâma* separately for each *Salât*. He took his supper in between the two *Salât*. He offered the *Fajr* prayer as soon as the day dawned.

١٦٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي  
إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ  
قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُ إِلَى مَكَّةَ ثُمَّ قَدِمْنَا جَمِيعًا فَصَلَّى  
الصَّلَاتَيْنِ، كُلَّ صَلَاةً وَحْدَهَا بِأَدَانٍ  
وِإِقَامَةٍ، وَالْعِشَاءَ بِسَهْمَاهَا. ثُمَّ صَلَّى  
الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. قَاتِلٌ يَقُولُ:  
طَلَعَ الْفَجْرُ، ثُمَّ قَاتِلٌ يَقُولُ: لَمْ يَطَلَعْ  
الْفَجْرُ، ثُمَّ قَاتِلٌ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ  
قَاتِلٌ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ حُوتَنَا عَنْ  
وَقْتِهِمَا فِي هَذَا الْمَكَانِ، الْمَغْرِبُ  
وَالْعِشَاءُ، فَلَا يَقْدِمُ النَّاسُ جَمِيعًا حَتَّى  
يُعْتَمِدَا وَصَلَاةُ الْفَجْرِ هَذِهِ السَّاعَةُ»،  
ثُمَّ وَقَفَ حَتَّى أَسْتَرَ ثُمَّ قَاتِلٌ: لَوْ أَنَّ

Some people said, "The day had dawned (at the time of the *Salât*)," and others said, "The day had not dawned." 'Abdullâh then said, "Allâh's Messenger ﷺ said, 'These two *Salât* (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The *Maghrib* and the *Ishâ'*. The people may not arrive at Al-Muzdalifa till the time of the *Ishâ'* prayer has become due. The second *Salât* is the morning prayer which is offered at this hour.'"

Then 'Abdullâh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just

now, then he had indeed followed the *Sunna* (legal way of the Prophet ﷺ).” I do not know which preceded the other, his ('Abdullāh's) statement or the departure of 'Uthmān رَضِيَ اللَّهُ عَنْهُ. 'Abdullāh kept on reciting *Talbiya* till he threw pebbles at the *Jamrat-al-'Aqaba* on the day of *Nahr* (that is the 10th of *Dhu'l-Hijjah*).

**(100) CHAPTER. When to depart from *Jam'* (i.e., Al-Muzdalifa).**

**1684.** Narrated 'Amr bin Maimūn: I saw 'Umar رَضِيَ اللَّهُ عَنْهُ offering the morning prayer at *Jam'*; then he got up and said, “The *Mushrikūn* did not use to depart (from *Jam'*) till the sun had risen, and they used to say, ‘Let the sun shine on *Thabir* (a mountain).’ But the Prophet ﷺ did contrary to them and departed from *Jam'* before sunrise.”

أَمِيرُ الْمُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ  
السَّيَّةَ، فَمَا أَدْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ  
دَفْعُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزَلْ  
يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقْبَةِ يَوْمَ  
النَّحْرِ. [راجع: ١٦٧٥]

**(١٠٠) بَابٌ : مَنْ يُدْفَعُ مِنْ جَمْعٍ**

**١٦٨٤ - حَدَّثَنَا حَاجَاجُ بْنُ**  
**مِنْهَالٍ: حَدَّثَنَا شَعْبَةُ بْنُ الْحَاجَاجِ عَنْ**  
**أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرًا بْنَ**  
**مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللَّهُ**  
**عَنْهُ صَلَّى بِحَمْعِ الصَّيْحَةِ، ثُمَّ وَقَاتَ**  
**فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضِّلُونَ**  
**حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرُقْ**  
**شَبِيرُ، وَأَنَّ السَّيِّدَ يَعْلَمُ خَالقَهُمْ لَمَّا**  
**أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر:**  
[٣٨٣٨]

**(١٠١) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاءَ**  
**النَّحْرِ حَتَّى يَرْمِي الْجَمْرَةَ، وَالْإِرْتَادَافِ**  
**فِي السَّيِّرِ**

**١٦٨٥ - حَدَّثَنَا أَبُو عَاصِمَ**  
**الصَّحَّافُ ابْنُ مَخْلِدٍ: أَخْبَرَنَا ابْنُ**  
**جُرَيْحَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ**  
**رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ يَعْلَمُ**  
**أَرْدَافَ الْفَضْلِ فَأَخْبَرَ الْفَضْلَ أَنَّهُ لَمْ**  
**يَرَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع:**  
[١٥٢٤]

**1686, 1687.** Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās said, "Usāma bin Zaid rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usāma and Al-Fadl) said, 'The Prophet ﷺ was constantly reciting *Talbīya* till he did *Ramy* of the *Jamarat-al-'Aqaba*."

**١٦٨٦ - ١٦٨٧** حَدَّثَنَا رَهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَرْبِ يُونُسَ الْأَيْلِيَّ، عَنِ الرَّهْبَرِيِّ، عَنْ عَبْيَضِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَسَامَةَ بْنَ زَيْدَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ مِنْ عَرَفَةَ إِلَى الْمُرْدَلَقَةِ، ثُمَّ أَرْدَفَ النَّصْلَ مِنْ الْمُرْدَلَقَةِ إِلَى مِنْيَ، قَالَ: فَكِلَا هُمَا قَالَ: لَمْ يَرَيْنِ النَّبِيَّ ﷺ يَبْيَسِي حَتَّى رَمَى جُمْرَةَ الْعَقِبةِ. [راجع: ١٥٤٣]

[١٥٤٤]

**(102) CHAPTER.** "...And whosoever performs the '*Umra* in the months of *Hajj* before (performing) the *Hajj* (i.e. *Hajj-al-Qirān* and *Hajj-at-Tamattu'*) he must slaughter an animal (*Hady*) such as he can afford it... till... present at the *Al-Masjid-al-Harām* (at Makkah)..." (V.2:196)

**1688.** Narrated Abū Jamra: I asked Ibn 'Abbās about *Hajj-at-Tamattu'*. He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* with the others." It seemed that some people disliked it (*Hajj-at-Tamattu'*). I slept and dreamt as if a person was announcing: "*Hajj Mabrūr* and accepted *Mut'ah* (*Hajj-at-Tamattu'*)" I went to Ibn 'Abbās and narrated it to him. He said, "Allāhu Akbar (Allāh is the Most Great). (That was) the *As-Sunna* (legal way) of Abul-Qāsim (i.e., Prophet ﷺ)."

Narrated Shu'ba that the call in the dream was, "An accepted '*Umra* and *Hajj-Mabrūr*."

**(١٠٢) بَابٌ:** (فَنَ تَمَعَ يَأْتِيَنَةَ إِلَى الْحَجَّ فَمَا أَسْيَسَرَ مِنَ الْهَدَىٰ) إِلَى قَوْلِهِ تَعَالَى (حَاجِيِ الْمَسْجِدِ الْمَغْرَامِ) [البقرة: ١٩٦].

**١٦٨٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:** أَخْبَرَنَا التَّضْرُّ: أَخْبَرَنَا شَعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَأْلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْمُنْعَةِ فَأَمْرَنِي بِهَا. وَسَأَلْتُهُ عَنِ الْهَدَىٰ فَقَالَ: فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمِهِ . قَالَ وَكَانَ نَاسًا كَرِهُوهَا. قِيمُتُ فَرَائِسٌ فِي الْمَنَامِ كَانَ إِنْسَانًا يُنَادِي: حَجُّ مَبْرُورٌ، وَمَنْتَعَةٌ مُمْتَلَّةٌ. فَأَتَيْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَحَدَّثَنِي فَقَالَ: اللَّهُ أَكْبَرُ،

(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allāh's Statement refers to this:

"And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammād ﷺ) to *Muhsinun* (doers of good)." (V.22:36-37)

**1689.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." And on the second or the third time he (the Prophet ﷺ) added, "Woe to you."

**1690.** Narrated Anas رضي الله عنه: The Prophet ﷺ saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a

شَهْرُ أَبِي النَّاسِمِ الْمَالِكِ  
قَالَ: إِنَّمَا أَدْعُكُ بِرَبِّكُ بْنَ حُرَيْرَةِ  
وَعَنْدَنِي أَنْتَ شَهِيدٌ لِمُؤْمِنَةٍ مُسْكِنَةٍ،  
رَحْمَةً لِمُؤْمِنَةٍ مُسْكِنَةٍ،  
(١٠٣) بِمُجْتَبٍ لِمُؤْمِنَةٍ مُسْكِنَةٍ،

عَلَيْكُمْ أَنْتُمُ الْمُحْسِنُونَ كَمَا جَعَلْنَاهُ  
أَنْتُمْ أَنْتُمُ شَهِيدُنَّا إِنَّمَا تَخْرُجُ فِيهَا خَرَجَ  
فَإِذَا رَأَوْتُمْ أَنَّهَا مُهَاجِرَةٌ مُهَاجِرَةٌ فَإِذَا وَجَبَتْ  
عَلَيْهَا مُهَاجِرَةٌ مُهَاجِرَةٌ مُهَاجِرَةٌ وَلَيْسَ  
الْمُهَاجِرَةُ إِلَّا لِلْمَسْافَرِ [الحج: ٢٢ - ٣٧] قَالَ  
مُجَاهِدٌ: مُهَاجِرَةُ الْبَدْنَ لِبَدْنِهَا،  
وَالْمَقَافِعُ: الْمَقَافِعُ، وَالْمُعَتَرُ: الَّذِي  
يَعْتَرُ بِالْمَدْنِ مِنْ غَنِيَّةِ أَوْ قَنْبِيرٍ، وَشَعَانُرُ  
اللهِ: الشَّعَانُرُ الْمَدْنِ وَاسْتِحْسَانُهَا.  
وَالْعَتِيقُ: عَتِيقٌ مِنْ الْجَابِرَةِ، وَيَقَالُ:  
وَجَبَتْ: سَقَطَتْ إِلَى الْأَرْضِ، وَمِنْهُ  
وَجَبَتْ السَّمُّسُ.

**١٦٨٩** - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
يُوْسُفَ: الْحَبْرَيْنَ مَالِكَ، عَنْ أَبِي  
الرَّبَادِ، عَنِ الْأَغْرِجِ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صَلَّى  
رَأَى رَجُلًا يَسْوُقُ بَدْنَةً فَقَالَ:  
«أَرْكَبْهَا». فَقَالَ: إِنَّهَا بَدْنَةٌ. فَقَالَ:  
«أَرْكَبْهَا وَيُلْكَ». فَقَالَ: إِنَّهَا بَدْنَةٌ. فَقَالَ:  
«أَرْكَبْهَا وَيُلْكَ»، فِي الْمَالِيَّةِ أَوْ فِي  
الْقَالِيَّةِ. [انظر: ١٧٠٦، ٢٧٥٥، ٦١٦٠]

**١٦٩٠** - حَدَّثَنَا مُسْلِمُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا هَشَامٌ وَشُعبَةُ بْنُ

*Badana.*" The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said thrice, "Ride on it."

الحجاج قالا: حدثنا قتادة، عن أنس رضي الله عنه أن النبي صلى الله عليه وآله رأى رجلاً يسوق بذنة، قال: «ازكها»، قال: إنها بذنة. قال: «ازكها»، قال: إنها بذنة. قال: «ازكها» ثلاثاً. [انظر: ٢٧٥٤، ٦١٥٩]

#### (104) CHAPTER. Whoever drove the *Budn* (sacrificial camels or cows) alongwith him.

#### (١٠٤) بابٌ من ساق الْبَذْنَ مَعَهُ

**1691.** Narrated Ibn 'Umar رضي الله عنهما : During the last *Hajj* (*Hajjat-ul-Wadā'*) of Allāh's Messenger ﷺ he performed '*Umra*' and *Hajj* together and offered *Hady* (sacrificial animal) which he drove along with him from *Dhul-Hulaifa*. Allāh's Messenger ﷺ started by assuming *Ihrām* for '*Umra*' and then for *Hajj*. And the people, too, performed the '*Umra*' and *Hajj* together along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his *Hajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Tawāf* of the Ka'bah and the [Sa'y (going) between] Aṣ-Ṣafā and Al-Marwā, then cut short his head-hair and finish his *Ihrām*, and should later assume *Ihrām* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Hajj* and seven days when he returns home (i.e., *Hajj-at-Tamattu'*). The Prophet ﷺ performed *Tawāf* of the Ka'bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did *Ramal* (fast walking with moving of the shoulders) during

١٦٩١ - حدثنا يحيى بن بكيه : حدثنا الليث، عن عقيل، عن ابن شهاب، عن سالم بن عبد الله: أن ابن عمر رضي الله عنهما قال: تمتّع رسول الله صلى الله عليه وسلم في حجّة الوداع بالعمرّة إلى الحجّ وأهدى فساق معه الهدي من ذي الحليفة. وبدأ رسول الله صلى الله عليه وسلم فأهل بالعمرّة ثمّ أهل بالحجّ فتمّت الناس مع النبي صلى الله عليه وسلم بالعمرّة إلى الحجّ، فكان من الناس من أهدى فساق الهدي ومنهم من لم يهدى. فلما قدم النبي صلى الله عليه وسلم قال للناس: «من كان منكم أهدى فإنه لا يحلّ من شيء حرّم منه حتى يقضى حجّه. ومن لم يكُن منكم أهدى فليُطف بالبيت وبالصفا والمروءة ويقصّر ول يجعل ثم ليهُل بالحجّ. فمن لم يجد هدية فليصم ثلاثة أيام في الحجّ وسبعة إذا رجع إلى أهله». فطاف حين قدم مكة وأسلم الرُّكْنَ