

decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

[2948] (...) Qatâdah narrated it with this chain (a *Hadîth* similar to no. 2947), and he said in the *Hadîth*: “Separate your *Hajj* from your ‘*Umrah*, for that is most proper for your *Hajj*, and most proper for your ‘*Umrah*.”

[2949] 146 - (1216) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ saying: ‘*Labbâik bil-Hajj* (Here we are at Your service for *Hajj*),’ then the Messenger of Allâh ﷺ told us to make it ‘*Umrah*.”

## Chapter 19. The Hajj Of The Prophet ﷺ

[2950] 147 - (1218) It was narrated from Ja‘far bin Muḥammad, that his father said: “We entered upon Jâbir bin ‘Abdullâh, and he asked about the people, until he came to me. I said: ‘I am Muḥammad bin ‘Alî

وَالْعُمْرَةَ [لِلَّهِ]، كَمَا أَمَرَكُمُ اللَّهُ، وَأَبْتُوا نِكَاحَ هَذِهِ النِّسَاءِ، فَلَنْ أُوتِيَ بِرَجُلٍ نَكَحَ امْرَأَةً إِلَى أَجَلٍ، إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ.

[٢٩٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ، فَإِنَّهُ أَتَمُّ لِحَجَّكُمْ، وَأَتَمُّ لِعُمْرَتِكُمْ.

[٢٩٤٩] ١٤٦ - (١٢١٦) وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلْفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً . [راجع: ٢٩٤٣]

(المعجم ١٩) - (بَابُ حَجَّةِ النَّبِيِّ ﷺ)  
(التحفة ١٩)

[٢٩٥٠] ١٤٧ - (١٢١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ حَاتِمٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ - عَنْ جَعْفَرِ

bin Husain.' He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: 'Welcome to you, O son of my brother. Ask whatever you want.' So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his *Ridâ'* was hanging beside him on the clothes hook. He led us in prayer, then I said: 'Tell us about the Hajj of the Messenger of Allâh ﷺ.' He gestured with his hand and counted nine, and said: 'The Messenger of Allâh ﷺ stayed for nine years (in Madīnah) during which he did not perform Hajj, then in the tenth year he announced to the people that the Messenger of Allâh ﷺ was going for Hajj. Many people came to Al-Madīnah, all of them seeking to follow the Messenger of Allâh ﷺ and do what he did.

"We set out with him until we came to Dhul-Hulaifah, where Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ, asking; "What should I do?" He said: "Perform *Ghusl*, wrap your private part in a cloth,

ابن مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَتَرَخَ زِرِّي الْأَعْلَى، ثُمَّ نَزَعَ زِرِّي الْأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَلَدِيَّيَّ وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ، فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَخِي! سَلْ عَمَّ شِئْتَ، فَسَأَلْتُهُ، وَهُوَ أَعْمَى، وَخَضَرَ وَفُتِ الصَّلَاةُ، فَقَامَ فِي نِسَاجَةٍ مُلْتَجِفًا بِهَا، كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرَدَاؤُهُ عَلَى جَنْبِهِ عَلَى الْمُسْجَبِ، فَصَلَّى بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعًا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتِمَّ بِرَسُولِ اللَّهِ ﷺ، وَيَعْمَلَ مِثْلَ عَمَلِهِ، فَخَرَجْنَا مَعَهُ، حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَشْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ، كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي، وَاسْتَنْفِرِي بِنُوبٍ وَأَخْرِمِي» فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي

and enter *Ihrâm*.” The Messenger of Allâh ﷺ prayed in the *Masjid*, then he rode Al-Qaṣwâ’ until he reached Al-Baidâ’.

“I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allâh ﷺ was among us and the Qur’ân was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the *Talbiyah*) of *Tawhîd*, saying: “*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Inna al-hamda wan-ni’mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” The people said this *Talbiyah* that they say nowadays, and the Messenger of Allâh ﷺ did not object to any of that, but the Messenger of Allâh ﷺ kept to his own *Talbiyah*.”

“Jâbir [may Allâh be pleased with them] said: ‘We did not intend anything other than *Hajj*, and we were not thinking of *‘Umrah*. When we came to the Ka’bah with him, he touched the corner then walked quickly (*Raml*) for three circuits, and

المسجد، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى إِذَا اسْتَوَتْ بِهِ نَافَتُهُ عَلَى الْبَيْدَاءِ، نَظَرْتُ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ، وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا، وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ، وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ مِنْ شَيْءٍ عَمِلْنَا بِهِ. فَأَهْلَ بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» وَأَهْلَ النَّاسُ بِهَذَا الَّذِي يُهْلُونَ بِهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئًا مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَّتَهُ، قَالَ جَابِرٌ [رَضِيَ اللَّهُ عَنْهُ]: لَسْنَا نَتَوَي إِلَّا الْحَجَّ: لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلْنَا ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ] فَقَرَأَ ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ أَبِي يَقُولُ - وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنْ النَّبِيِّ ﷺ -: كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿قُلْ يَتَّخِذُهَا الْكَافِرُونَ﴾، ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنْ

walked normally for four. Then he came to the Station of Ibrâhîm (*Maqâm Ibrâhîm*) and recited the verse: "...And take you (people) the *Maqâm* of Ibrâhîm as a place of prayer..."<sup>[1]</sup> He stood with the *Maqâm* between himself and the House."

- (Ja'far bin Muḥammad said) My father used to say - and I do not think he was narrating it from anyone but the Prophet ﷺ - that he (ﷺ) used to recite in these two *Rak'ah Qul Huwa Allâhu Aḥad* and *Qul yâ ayyuhal-kâfirûn*.-

"Then he went back to the corner and touched it, then he went out through the gate to Aş-Şafâ. When he drew near to Aş-Şafâ he recited: "Verily, As-Şafâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh..."<sup>[2]</sup> "I will start with that with which Allâh started." So he started with Aş-Şafâ, climbing up until he could see the Ka'bah. Then he turned to face the *Qiblah* and singled out Allâh, and extolled His greatness, and he said: "*Lâ ilâha illallâh waḥdahu lâ sharîka lah, laḥul-mulk wa laḥul-ḥamdu wa huwa 'ala kulli shay'in qadîr; Lâ ilâha illallâh waḥdahu anjaza wa'dah wa naşara 'abdah wa hazama al-aḥzâba waḥdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the dominion

البَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَفَعِي عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ، فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ، وَكَبَّرَهُ، وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذَلِكَ، قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى [إِذَا] انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى، حَتَّى إِذَا صَعِدَتَا مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ طَوَافٍ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ، وَلْيُجْعَلْهَا عُمْرَةً»، فَقَامَ سِرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلْعَامِنَا هَذَا أَمْ لِأَبْدٍ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ

<sup>[1]</sup> *Al-Baqarah* 2:125.

<sup>[2]</sup> *Al-Baqarah* 2:158.

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allâh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone).” Then he supplicated between that, and repeated this three times.”

“Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aş-Şafâ. Then when it was the last lap and he was at Al-Marwah he said: “If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it ‘Umrah. Whoever among you does not have a sacrificial animal with him, let him exit *Ihrâm* and make it ‘Umrah.”

“Surâqah bin Mâlik bin Ju’sham stood up and said: “O Messenger of Allâh, is it just for this year or is it forever?” The Messenger of Allâh ﷺ interlaced the fingers of his hands and said: “‘Umrah has been incorporated into Hajj,” twice. “No, it is for ever and ever.”

“Alî came from Yemen with the sacrificial animals of the Prophet ﷺ and he found Fâtimah [may Allâh be pleased

وَاحِدَةً فِي الْأُخْرَى، وَقَالَ: «دَخَلَتِ  
الْعُمْرَةُ فِي الْحَجِّ» مَرَّتَيْنِ «لَا بَلَّ لِأَيِّدٍ أَبَدٍ»  
وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ بَيْدَنَ النَّبِيِّ ﷺ  
فَوَجَدَ فَاطِمَةَ [رَضِيَ اللَّهُ عَنْهَا] مِمَّنْ حَلَّ،  
وَلَبِسَتْ ثِيَابًا صَبِيغًا، وَاسْتَحَلَّتْ فَأُنْكَرَ  
ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي  
بِهَذَا، قَالَ: فَكَانَ عَلَيَّ يَقُولُ بِالْعِرَاقِ:  
فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرِّشًا عَلَى  
فَاطِمَةَ، لِلَّذِي صَنَعْتُ، مُسْتَفْتِيًا لِرَسُولِ  
اللَّهِ ﷺ فِيمَا ذَكَرْتُ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي  
أُنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: «صَدَقْتُ  
صَدَقْتُ، مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟»  
قَالَ: قُلْتُ: اللَّهُمَّ! إِنِّي أَهْلُ بِمَا أَهْلٌ بِهِ  
رَسُولُكَ، قَالَ: «فَإِنَّ مَعِيَ الْهَدْيَ فَلَا  
تَحِلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي  
قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ، وَالَّذِي أَتَى بِهِ  
النَّبِيُّ ﷺ مَائَةً، قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ  
وَقَصَرُوا، إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ  
هَدْيٌ، فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ تَوَجَّهُوا إِلَى  
مِنَى، فَأَهْلُوا بِالْحَجِّ وَرَكِبَ رَسُولُ  
اللَّهِ ﷺ فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ  
وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ  
قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقَيْتِهِ مِنْ  
شَعْرِ تُضْرِبُ لَهُ بَنِمْرَةَ، فَسَارَ رَسُولُ

with her] among those who had exited *Ihrâm*. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: "My father told me to do that."

"Alî used to say in Al-'Irâq: "I went to the Messenger of Allâh ﷺ, complaining about Fâtimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: 'She spoke the truth, she spoke the truth. What did you say when you decided to go for Hajj?' I said: 'O Allâh, I enter *Ihrâm* for that for which Your Messenger entered *Ihrâm*.' He said: 'I have the *Hadî* with me; do not exit *Ihrâm*.'"

"The total number of sacrificial animals that 'Alî brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited *Ihrâm* and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them."

"When the day of *At-Tarwiyah* came, they set out for Minâ and entered *Ihrâm* for Hajj. The Messenger of Allâh ﷺ rode and prayed *Zuhr*, '*Asr*, *Maghrib*, '*Ishâ*' and *Fajr* there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.

اللَّهُ ﷻ وَلَا تَشْكُ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقَبَةَ قَدْ ضَرَبَتْ لَهُ بِنَمْرَةٍ، فَتَزَلَّ بِهَا، حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ، فَرَجَلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ وَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ، كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدِ فَقَتَلَتْهُ هَذِيلٌ، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضْعُ رَبَانَا، رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُوهُنَّ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ، كِتَابُ

Then the Messenger of Allāh ﷺ moved on, and the Quraish did not doubt that he would halt at *Al-Mash'ar Al-Harâm*, as Quraish used to do during the *Jâhiliyyah*, but the Messenger of Allāh ﷺ carried on until he reached 'Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there.”

“‘When the sun passed its zenith, he ordered that Al-Qaşwâ’ be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: “Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the *Jâhiliyyah* are abolished beneath my feet. The blood feuds of the *Jâhiliyyah* are abolished, and the first blood feud that I abolish is that of Rabî’ah bin Al-Hârith, who was nursed among Banû Laith and killed by Hudhail. The *Ribâ* of the *Jâhiliyyah* is abolished, and the first *Ribâ* that I abolish is that of ‘Abbâs bin ‘Abdul-Muttalib; it is all abolished. Fear Allāh with regard to women, for you have taken them as a trust from Allāh, and intimacy with them has become permissible to you by the Word of Allāh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave

الله، وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَذَيْتَ وَنَصَحْتَ، فَقَالَ بِإِصْبَعِهِ السَّبَابَةَ، يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: «اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ» ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقُضْوَاءِ إِلَى الصَّخْرَاتِ، وَجَعَلَ حَبْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَرَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ، وَأَزْدَفَ أُسَامَةُ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ سَنَقَ لِلْقُضْوَاءِ الزَّمَامَ، حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَى: «أَبُيْهَا النَّاسُ! السَّكِينَةُ السَّكِينَةُ» كُلَّمَا أَتَى حَبْلًا مِنْ الْجِبَالِ أَرْخَى لَهَا قَلِيلًا، حَتَّى تَضَعَدَ، حَتَّى أَتَى الْمُرْدَلِفَةَ، فَصَلَّى بِهَا «الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ، فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْقُضْوَاءَ، حَتَّى أَتَى

a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Allâh. You will be asked about me. What will you say?" They said: "We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice." He gestured with his forefinger towards the sky and then towards the people, (and said) "O Allâh, bear witness, O Allâh bear witness," three times.

Then the *Adhân* was called, then the *Iqâmah*, and he prayed *Zuhr*, then the *Iqâmah* was called and he prayed *ʿAṣr*, and he did not offer any prayer in between them. Then the Messenger of Allâh ﷺ rode until he reached the *Mawqif* (place of standing), and he made his she-camel face *Aṣṣakharât*<sup>[1]</sup> with people walking in front of him, and he turned to face the *Qiblah*. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared."

"Then he seated Usâmah on his mount behind him, and the Messenger of Allâh ﷺ moved on, pulling Al-Qaṣwâ's reins tight until her head was touching the front of the saddle, and he gestured with his right hand: "O

المُسْعَرِ الْحَرَامِ، فَاسْتَقْبَلَ الْقِبْلَةَ، فدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّتَ بِهِ طُعْنُ يَجْرِيْن، فَطَفِقَ الْفَضْلُ يُنْظِرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخِرِ يُنْظِرُ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشَّقِّ الْآخِرِ عَلَى وَجْهِ الْفَضْلِ، فَصَرَفَ وَجْهَهُ مِنَ الشَّقِّ الْآخِرِ يُنْظِرُ، حَتَّى أَتَى بَطْنَ مُحَسَّرٍ، فَحَرَكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجُمُرَةِ الْكُبْرَى، حَتَّى أَتَى الْجُمُرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلَ حَصَى الْخَذْفِ، رَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَى الْمُنْحَرِ، فَتَحَرَ ثَلَاثًا وَسِتِّينَ يَدِهِ، ثُمَّ أَعْطَى عَلِيًّا، فَتَحَرَ مَا غَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبُضْعَةٍ، فَجُعِلَتْ فِي قَدْرِ، فَطُبِخَتْ، فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا، ثُمَّ

<sup>[1]</sup> The rocks at the bottom of Jabal Ar-Rahmah — the Mount of Mercy.



people, calmly, calmly!” Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed *Maghrib* and ‘*Ishâ*’ with one *Adhân* and two *Iqâmah*, offering no prayer in between.”

“Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed *Fajr*, when he saw that dawn had come, with one *Adhân* and one *Iqâmah*. Then he rode Al-Qaṣwâ’ until he came to *Al-Mash’ar Al-Harâm*. He turned to face the *Qiblah* and called upon Him, and proclaimed His greatness and Oneness. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Al-Faḍl bin Al-‘Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding camels. Al-Faḍl started to look at them, so the Messenger of Allâh ﷺ put his hand on the face of Al-Faḍl. Al-Faḍl turned his face to the other side to look, and the Messenger of Allâh ﷺ moved his hand to the other side of Al-Faḍl’s face. Al-Faḍl again turned his face to the other side to look, until he came to the bottom of Muḥassir, where he sped up a little.”

“Then he followed the middle road that comes out at *Al-Jamrat Al-Kubra*, until he reached the

رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ،  
فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ  
المُطَّلِبِ يَسْقُونَ عَلَى زَمَزَمَ، فَقَالَ:  
«انزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ! فَلَوْلَا أَنْ  
يَغْلِبَكُمْ النَّاسُ عَلَى سِقَايَتِكُمْ لَتَرَعْتُ  
مَعَكُمْ» فَتَاوَلُوهُ دَلُّوا فَشَرِبَ مِنْهُ.

*Jamrah* that is by the tree. Then he stoned it with seven pebbles, saying the *Takbîr* with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to 'Alî who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Alî) ate from the meat and drank from the soup.

Then the Messenger of Allâh ﷺ rode and headed towards the House (and performed *Tawâf Al-Ifâdah*), and prayed *Zuhr* in Makkah. He came to Banû 'Abdul-Muṭṭalib, who were providing water to the pilgrims at Zamzam, and said: "Carry on drawing water, O Banû 'Abdul-Muṭṭalib. Were it not that the people would overwhelm you I would have drawn water with you." So they drew up a bucket for him and he drank from it."

[2951] 148 - (...) Ja'far bin Muḥammad said: "My father told me: 'I went to Jâbir bin 'Abdullâh and asked him about the pilgrimage of the Messenger of Allâh ﷺ...' and he quoted a *Ḥadîth* similar to that of Hâtim bin Ismâ'il (no. 2950). He added: "... When the Messenger of Allâh ﷺ passed by Muzdalifah at Al-

[٢٩٥١] ١٤٨ - (...) وَحَدَّثَنَا عُمَرُ

ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا

جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْتُ

جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ حَجَّةِ رَسُولِ

اللَّهِ ﷺ، وَسَأَلَ الْحَدِيثَ بِنَحْوِ حَدِيثِ

حَاتِمِ بْنِ إِسْمَاعِيلَ، وَزَادَ فِي الْحَدِيثِ:

*Mash'ar Al-Harâm*, the Quraish did not doubt that he would halt there and camp there, but he carried on and did not pay any attention to it, until he came to 'Arafat, where he stopped."

وَكَاثِلَ الْعَرَبِ يَذْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَى جَمَارٍ عُرِيٍّ، فَلَمَّا أَجَاَزَ رَسُولُ اللَّهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ، لَمْ تَشْكْ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ، وَيَكُونُ مَنَزَلُهُ ثُمَّ، فَأَجَاَزَ وَلَمْ يَغْرِضْ لَهُ، حَتَّى أَتَى عَرَفَاتٍ فَتَزَلَّ.

#### Chapter 20. All Of 'Arafat Is A Place Of Standing

[2952] 149 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of 'Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping."

[2953] 150 - (...) It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them], that when the Messenger of Allâh ﷺ came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (*Raml*) in three circuits and walking normally in four.

(المعجم ٢٠) - (بَابُ مَا جَاءَ أَنَّ عَرَفَةَ كُلُّهَا مَوْقِفٌ) (التحفة ٢٠)

[٢٩٥٢] ١٤٩ - (...) وَحَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ جَابِرٍ فِي حَدِيثِهِ ذَلِكَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحَرْتُ هَهُنَا، وَبَنَيْ كُلُّهَا مَنَحَرًا، فَانْحَرُوا فِي رِحَالِكُمْ، وَوَقَفْتُ هَهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هَهُنَا، وَجَمَعُ كُلُّهَا مَوْقِفٌ».

[٢٩٥٣] ١٥٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَى عَلَى يَمِينِهِ، فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا.

**Chapter 21. The Standing And The Saying Of Allâh, The Most High: "Then depart from the place whence all the people depart"**<sup>[1]</sup>

(المعجم ٢١) - (بَابُ فِي الْوُقُوفِ)

وقوله تعالى: ﴿ثُمَّ أَفِضُوا مِنْ

حَيْثُ أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩]

(التحفة ٢١)

[2954] 151 - (1219) It was narrated that 'Āishah said: "The Quraish and those who followed their way used to stand at Al-Muzdalifah, and they were called *Al-Hums* and the rest of the Arabs used to stand in 'Arafat. When Islam came, Allâh commanded His Prophet ﷺ to go to 'Arafat and stand there, then depart from there. That is the verse in which Allâh says: "Then depart from the place whence all the people depart."<sup>[2]</sup>

[٢٩٥٤] ١٥١ - (١٢١٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمُّونَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهَ ﷺ أَنْ يَأْتِيَ عَرَفَاتَ فَيَقِفَ بِهَا، ثُمَّ يُفِضَ مِنْهَا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩].

[2955] 152 - (...) Hishâm narrated that his father said: "The Arabs used to circumambulate the Ka'bah naked, except the *Hums*, and the *Hums* were the Quraish and their descendents. They used to circumambulate naked, unless the *Hums* gave them some clothes - men would give to men and

[٢٩٥٥] ١٥٢ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً، إِلَّا الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ - كَانُوا يَطُوفُونَ عُرَاةً، إِلَّا أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَابًا، فَيُعْطِي

<sup>[1]</sup> Al-Baqarah 2:199.

<sup>[2]</sup> Al-Baqarah 2:199.

women to women. The *Hums* did not go out of Al-Muzdalifah, but the people all went to 'Arafat."

Hishâm said: "My father told me that 'Āishah said: 'The *Hums* were those concerning whom Allāh revealed the words: "Then depart from the place whence all the people depart..."<sup>[1]</sup> She said: 'The people used to depart from 'Arafât, and the *Hums* used to depart from Al-Muzdalifah, saying: "We will not depart except from within the sanctuary." When the following was revealed: "Then depart from the place whence all the people depart..."<sup>[2]</sup> they went back to 'Arafât."

[2956] 153 - (1220) Muḥammad bin Jubair bin Muṭ'im narrated that his father, Jubair bin Muṭ'im said: "I lost a camel of mine, so I went and looked for it on the Day of 'Arafat. I saw the Messenger of Allāh ﷺ standing with the people in 'Arafat, and I said: 'By Allāh, he is one of the *Hums*, what is he doing here?' The Quraish were regarded as being among the *Hums*."

الرِّجَالُ الرِّجَالِ وَالنِّسَاءُ النِّسَاءَ، وَكَانَتْ  
الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ  
النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَاتٍ، قَالَ هِشَامُ:  
فَحَدَّثَنِي أَبِي عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]  
قَالَتْ: الْحُمْسُ، هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ  
وَجَلَّ فِيهِمْ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ  
أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩] قَالَتْ:  
كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَتْ  
الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ، يَقُولُونَ:  
لَا نُفِيضُ إِلَّا مِنَ الْحَرَمِ، فَلَمَّا نَزَلَتْ:  
﴿أَفِيضُوا مِنْ حَيْثُ أَفْكَصَ  
النَّاسُ﴾ رَجَعُوا إِلَى عَرَفَاتٍ.

[٢٩٥٦] ١٥٣ - (١٢٢٠) وَحَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا  
عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ  
بْنُ عُيَيْنَةَ - عَنْ عَمْرُو، سَمِعَ مُحَمَّدَ بْنَ  
جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ عَنْ أَبِيهِ جُبَيْرِ بْنِ  
مُطْعِمٍ، قَالَ: أَضَلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ  
أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ  
وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ، فَقُلْتُ: وَاللَّهِ! إِنَّ  
هَذَا لَمِنْ الْحُمْسِ، فَمَا شَأْنُهُ هَهُنَا؟ وَكَانَتْ  
قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ.

[1] Al-Baqarah 2:199.

[2] Al-Baqarah 2:199.