

(74) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head).

1507. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

(75) CHAPTER. (*Ṣadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes) (per head).

1508. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Ṣadaqat-ul-Fiṭr*. And when Mu'āwiya became the caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

(76) CHAPTER. *Ṣadaqat-ul-Fiṭr* is to be given before the 'Eid prayers.

1509. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the 'Eid prayers.

(٧٤) بَابُ صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ

١٥٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ؛ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ النَّبِيُّ ﷺ بِزَكَاةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[راجع: ١٥٠٣]

(٧٥) بَابُ صَاعٍ مِنْ زَبِيبٍ

١٥٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ أَبِي حَكِيمٍ الْعَدَنِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ ﷺ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ قَالَ: أَرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

[راجع: ١٥٠٥]

(٧٦) بَابُ الصَّدَقَةِ قَبْلَ الْعِيدِ

١٥٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا حَفْصُ بْنُ مَسْرَةَ: حَدَّثَنِي مُوسَى بْنُ عَقَبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ

الله عَنْهُمَا: «أَنَّ النَّبِيَّ ﷺ أَمَرَ بِزَكَاةِ  
الْفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إِلَى  
الصَّلَاةِ». [راجع: ١٥٠٣]

1510. Narrated Abū Sa'īd Al-Kh̄udrī رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ, we used to give one Ṣā' of meal (per head) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *lqṭ* (dried yoghurt or cottage cheese) or dates.

١٥١٠ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ: حَدَّثَنَا أَبُو عُمَرَ، عَنْ زَيْدٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ. وَقَالَ أَبُو سَعِيدٍ: وَكَانَ طَعَامَنَا الشَّعِيرُ وَالرَّيْبُ وَالْأَيْطُ وَالتَّمْرُ». [راجع: ١٥٠٥]

(77) CHAPTER. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

And Az-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Ṣadaqat-ul-Fiṭr* are to be paid.

(٧٧) بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْحُرِّ وَالْمَمْلُوكِ،

وَقَالَ الزُّهْرِيُّ فِي الْمَمْلُوكِينَ لِلتَّجَارَةِ: يُزَكَّى فِي التَّجَارَةِ، وَيُزَكَّى فِي الْفِطْرِ.

1511. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one Ṣā' of dates or barley as *Ṣadaqat-ul-Fiṭr* (or said *Ṣadaqat-ur-Ramaḍān*)." The people then substituted one-half Ṣā' of wheat for that. Ibn 'Umar used to give dates (as *Ṣadaqat-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madīna and Ibn 'Umar gave barley (instead). And Ibn 'Umar used to give *Ṣadaqat-ul-Fiṭr* for every young and old person. He even used to give on behalf of my children.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to give *Ṣadaqat-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Ṣadaqat-ul-Fiṭr* (even) a

١٥١١ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الْفِطْرِ، أَوْ قَالَ: رَمَضَانَ، عَلَى الذَّكَرِ وَالْأُنثَى، وَالْحُرِّ وَالْمَمْلُوكِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ يَصْفَ صَاعٍ مِنْ بُرٍّ. فَكَانَ ابْنُ عُمَرَ يُعْطِي التَّمْرَ فَأَعْوَزَ أَهْلُ الْمَدِينَةِ مِنَ التَّمْرِ فَأَعْطَى شَعِيرًا. فَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ حَتَّىٰ إِنْ كَانَ يُعْطَى عَنْ نَبِيٍّ.

day or two before the 'Eid.

(78) CHAPTER. *Ṣadaqat-ul-Fiṭr* is obligatory on the young and the old.

1512. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ has made the payment of *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

وكان ابنُ عمرَ رضيَ اللهُ عنهُما يُعطيها لِلذَّيْنِ يَقبَلونَها وكانوا يُعطونَ قَبْلَ الفِطْرِ يَومٍ أو يَومَينِ.

[راجع: ١٥٠٣]

(٧٨) بَابُ صَدَقَةِ الفِطْرِ عَلَى الصَّغِيرِ وَالكَبِيرِ

١٥١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الفِطْرِ صَاعاً مِنْ شَعِيرٍ أو صَاعاً مِنْ تَمْرٍ عَلَى الصَّغِيرِ وَالكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ. [راجع: ١٥٠٣]

## 25 - THE BOOK OF HAJJ (PILGRIMAGE TO MAKKAH)

## ٢٥ - كتاب الحج

(1) CHAPTER. It is obligatory to perform *Hajj* (once in a life time) and its superiority, and the Statement of Allāh تعالى: *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies *Hajj*, (pilgrimage to Makkah) then he is a disbeliever in Allāh]. Then Allāh stands not in need of any of the *'Ālamīn* (mankind, jinn and all that exists) (V.3:97)

1513. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Al-Faḍl (his brother) was riding behind Allāh's Messenger ﷺ and a woman from the tribe of *Khath'am* came and Al-Faḍl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. The woman said, "O Allāh's Messenger! The obligation of *Hajj* enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the *Hajj Al-Widā'* (of the Prophet ﷺ).

(2) CHAPTER. The Statement of Allāh تعالى: And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*). That they may

(١) بَابُ وَجُوبِ الْحَجِّ وَفَضْلِهِ وَقَوْلِ  
اللهِ تعالى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ  
الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ  
فَإِنَّ اللَّهَ عَزِيزٌ عَلِيمٌ﴾ [آل

عمران: ٩٧]

١٥١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ  
شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ  
ﷺ، فَجَاءَتْ امْرَأَةٌ مِنْ خَنَعَمٍ، فَجَعَلَ  
الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ  
النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى  
الشَّقِّ الْأَخْرَ فَقَالَتْ: يَا رَسُولَ اللَّهِ،  
إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ  
أَدْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى  
الرَّاحِلَةِ، أَفَأَحْجُّ عَنْهُ؟ قَالَ: «نَعَمْ»،  
وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [انظر:

[١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨]

(٢) بَابُ قَوْلِ اللَّهِ تعالى: ﴿وَأَذِّنْ فِي  
النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ  
ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فِجٍّ عَمِيقٍ﴾ (٣)  
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ

witness things that are of benefit to them...  
(V.22:27-28)

And the meaning of the word *Fijāj* is a wide way (ravine).

1514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا : I saw that Allāh's Messenger ﷺ used to ride on his *Rāhila* (mount) at *Dhul-Hulaifa* and used to start saying *Labbaik* when the *Rāhila* stood up straight.

1515. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا that Allāh's Messenger ﷺ started saying, *Labbaik* from *Dhul-Hulaifa* when his *Rāhila* (mount) stood up straight carrying him.

(3) CHAPTER. To go for *Hajj* on a pack-saddle (of a camel).

1516. Narrated 'Aīshah رَضِيَ اللهُ عَنْهَا : The Prophet ﷺ sent my brother, 'Abdur Raḥmān with me to Tanīm for the 'Umra, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for *Hajj* as it (*Hajj*) is one of the two kinds of *Jihād*."<sup>(1)</sup>

فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَاسَ الْفَقِيرِ ﴿٢٨﴾ [الحج: ٢٧-٢٨] ﴿فَجَالِمًا﴾ [نوح: ٢٠]: الطَّرْقُ الوَاسِعَةُ.

١٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى : حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يَهْلُ حِينَ تَسْتَوِي بِهِ قَائِمَةً. [راجع: ١٦٦]

١٥١٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: سَمِعَ عَطَاءً يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ إِهْلَالَ رَسُولِ اللَّهِ ﷺ مِنْ ذِي الْحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أَنَسُ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

(٣) بَابُ الْحَجِّ عَلَى الرَّحْلِ

١٥١٦ - وَقَالَ أَبَانُ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهَا أَخَاهَا عَبْدَ الرَّحْمَنِ فَأَعَمَّرَهَا مِنَ التَّنْعِيمِ،

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Hajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one's desires and spend money on performing *Hajj*.

وَحَمَلَهَا عَلَى قَتَبٍ. وَقَالَ عُمَرُ رَضِيَ  
اللَّهُ عَنْهُ: شُدُّوا الرَّحَالَ فِي الْحَجِّ فَإِنَّهُ  
أَحَدُ الْجِهَادَيْنِ. [راجع: ٢٩٤]

1517. Narrated Thumāma bin ‘Abdullāh bin Anas: Anas performed the *Hajj* on a packsaddle (of a camel) and he was not a miser. Anas رَضِيَ اللَّهُ عَنْهُ said, “Allāh’s Messenger ﷺ performed *Hajj* on a packsaddle (of a camel) and the same *Rāhila* (mount) was carrying his baggage too.”

١٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي  
بَكْرٍ - هُوَ الْمَقْدَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ  
زُرَيْعٍ: حَدَّثَنَا عَزْرَةَ بِنْتُ ثَابِتٍ، عَنْ  
ثُمَامَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ أَنَسٍ قَالَ: حَجَّ  
أَنَسٌ عَلَى رَحْلٍ وَلَمْ يَكُنْ شَجِيحًا،  
وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى  
رَحْلٍ وَكَانَتْ زَائِلَتَهُ.

1518. Narrated Al-Qāsim bin Muḥammad: ‘Aishah رَضِيَ اللَّهُ عَنْهَا said, “O Allāh’s Messenger! You performed ‘*Umra* but I did not.” He said, “O ‘Abdur-Raḥmān! Go along with your sister and let her perform ‘*Umra* from Tan‘īm.” ‘Abdur-Raḥmān made her ride over the packsaddle of a she-camel and she performed ‘*Umra*.”

١٥١٨ - حَدَّثَنَا عَمْرُو: حَدَّثَنَا  
أَبُو عَاصِمٍ: حَدَّثَنَا أَيُّمُنُ بْنُ نَابِلٍ:  
حَدَّثَنَا الْقَاسِمُ بْنُ مَحَمَّدٍ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ  
اللَّهِ، اعْتَمَرْتُمْ وَلَمْ اعْتَمِرْ. فَقَالَ: «يَا  
عَبْدَ الرَّحْمَنِ اذْهَبْ بِأَخْتِكَ فَأَعْمِرْهَا  
مِنَ التَّنْعِيمِ». فَأُحْقِبَهَا عَلَى نَاقَةٍ  
فَاعْتَمَرْتُ. [راجع: ٢٩٤]

(4) CHAPTER. The superiority of *Al-Hajj-ul-Mabrūr* (most probably means the *Hajj* which is performed with the intention of seeking Allāh’s Pleasures only and is in accordance with the Prophet’s legal ways; without committing sins and is acceptable to Allāh).

1519. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ was asked, “Which is the best deed?” He said, “To believe in Allāh and His Messenger (Muhammad) ﷺ.” He was then asked, “Which is the next (in goodness)?” He said, “To participate in *Jihād* in Allāh’s Cause.” He was again asked, “Which is the next?” He said, “To perform *Hajj-Mabrūr*.”

(٤) بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ

١٥١٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ  
الرُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ  
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ  
النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ:  
«إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». قِيلَ: ثُمَّ مَاذَا؟

1520. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not participate in *Jihād*" The Prophet ﷺ said, "The best *Jihād* (for women) is *Hajj-Mabrūr*."

قَالَ: «جِهَادٌ فِي سَبِيلِ اللَّهِ». قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». [راجع: ٢٦] ١٥٢٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، قَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ». [انظر: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٨٦]

1521. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Hajj* for Allāh's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after *Hajj*, free from all sins) as if he was born anew."

١٥٢١ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ قَالَ: سَمِعْتُ أَبَا حَازِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ». [انظر: ١٨١٩، ١٨٢٠]

(5) CHAPTER. The demarcation of *Mawāqīt* for *Hajj*.

(*Mawāqīt* are places at which one should assume the state of *Ihrām*<sup>(1)</sup> for the purpose of *Hajj* or *Umra*.)

(٥) بَابُ فَرَضِ مَوَاقِيَتِ الْحَجِّ وَالْعُمْرَةِ

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا at his house which contained many tents made of

١٥٢٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ قَالَ: أَخْبَرَنِي

(1) (Ch.5) *Ihrām*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *Umra*. Then *Talbīya*\* is recited, two sheets of unstitched clothes are the only clothes one wears; (1) *Izār*: worn below one's waist and the other (2) *Ridā'*: worn round upper part of the body.\*

\* *Talbīya*: See *Ḥadīth* No.1549.

cotton cloth and these were encircled with *Surādīk* (part of the tent). I asked him from where should one assume *Ihrām* for 'Umra. He said, "Allāh's Messenger ﷺ had fixed as *Mīqāt* (singular of *Mawāqūt*) Qarn for the people of Najd, *Dhul-Hulaifa* for the people of Al-Madīna, and Al-Juḥfa for the people of *Sham*."

(6) CHAPTER. The Statement of Allāh تعالى:

"And take provision (with you) for the journey, but the best provision is *At-Taḳwa* (piety, righteousness<sup>(1)</sup>) ..." (V.2:197)

1523. Narrated Ibn 'Abbās رضي الله عنهما: The people of Yemen used to come for *Hajj* and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madīna they used to beg the people, and so Allāh revealed, "...And take a provision (with you) for the journey, but the best provision is *At-Taḳwa* (piety, righteousness)..." (V.2:197).

(7) CHAPTER. *Mīqāt* of *Hajj* and 'Umra for the people of Makkah.

1524. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ made *Dhul-Hulaifa* as the *Mīqāt* for the people of Al-Madīna; Al-Juḥfa for the people of *Sham*; Qarn-al-

زَيْدُ بْنُ جُبَيْرٍ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي مَنْزِلِهِ وَلَهُ فُسْطَاطٌ وَسِرَادِقٌ فَسَأَلْتُهُ: مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قَالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْمَدِينَةِ، ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ. [راجع: ١٣٣]

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَتَكَرَّوْا فَايَاتِ حَيْرَ الزَّادِ النَّفْقِيِّ﴾ [البقرة: ١٩٧]

١٥٢٣ - حَدَّثَنَا يَحْيَى بْنُ يَشْرِبٍ: حَدَّثَنَا سَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ. فَإِذَا قَدِمُوا الْمَدِينَةَ سَأَلُوا النَّاسَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَتَكَرَّوْا فَايَاتِ حَيْرَ الزَّادِ النَّفْقِيِّ﴾ [البقرة: ١٩٧]. رَوَاهُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ مُرْسَلًا.

(٧) بَابُ مَهَلِّ أَهْلِ مَكَّةَ لِلْحَجِّ وَالْعُمْرَةِ

١٥٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ

(1) (Ch.6) *Muttaqūn*: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mawāqīt* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *Umra*. Whoever is living within these boundaries can assume *Ihrām*<sup>(1)</sup> from the place he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

قَالَ: وَقَتَّ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحَفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ هُنَّ لَهُمْ وَلَيَمَنَ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [انظر: ١٥٢٦، ١٥٢٩، ١٥٣٠،

[١٨٤٥

(8) CHAPTER. The *Miqāt* for the people of Al-Madīna (is Dhul-Hulaifa) and they should not assume *Ihrām* before Dhul-Hulaifa.

(٨) بَابٌ مِيقَاتِ أَهْلِ الْمَدِينَةِ وَلَا يُهْلُونَ قَبْلَ ذِي الْحُلَيْفَةِ

1525. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ said, 'The people of Al-Madīna should assume *Ihrām* from Dhul-Hulaifa; the people of Shām from Al-Juḥfa; and the people of Najd from Qarn.'" And 'Abdullāh added, "I was informed that Allāh's Messenger ﷺ had said, 'The people of Yemen should assume *Ihrām* from Yalamlam.'"

١٥٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحَفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». قَالَ عَبْدُ اللَّهِ: وَبَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ». [راجع: ١٣٣]

(9) CHAPTER. The *Miqāt* for the people of Shām.

(٩) بَابٌ مُهَلِّ أَهْلِ الشَّامِ

1526. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ had fixed Dhul-Hulaifa as the *Miqāt* for the people of Al-Madīna; Al-Juḥfa for the people of Shām; and Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So,

١٥٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَتَّ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا

(1) (H. 1524) *Ihrām*: See the footnote of chapter 5, before *Hadīth* No. 1522.

these (above-mentioned) are the *Mawāqit* for all those living at those places; and besides them for those who come through those places with the intention of performing *Hajj* and *Umra*. Whoever lives within these places should assume *Ihrām* from his dwelling place, and similarly the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

**(10) CHAPTER. The *Miqāt* for the people of Najd.**

1527. Narrated Sālim's father, "The Prophet ﷺ had fixed the *Mawāqit* as follows: (*Hadīth* No. 1528)

1528. Narrated 'Abdullāh (bin 'Umar) رضي الله عنهما: I heard Allāh's Messenger ﷺ saying "The *Miqāt* for the people of Al-Madīna is *Dhul-Hulaifa*; for the people of *Sham* is *Mahī'a*; (i.e. Al-Juhfa); and for the people of *Najd* is *Qarn*." Ibn 'Umar رضي الله عنهما added, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The *Miqāt* for the people of *Yemen* is *Yalamlam*.'"

**(11) CHAPTER. The *Miqāt* for those people who are living within the *Mawāqit*.**

1529. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madīna, Al-

الْحَلِيفَةَ، وَأَهْلُ السَّامِ الْجُحْفَةَ  
وَأَهْلُ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَأَهْلُ  
الْيَمَنِ بَلْمَلَمَ، فَهِنَّ لُهُنَّ وَلِمَنْ أَتَى  
عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ لِمَنْ كَانَ يُرِيدُ  
الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَهُنَّ  
فَمَهَلُّهُ مِنْ أَهْلِهِ. وَكَذَاكَ وَكَذَاكَ حَتَّى  
أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا. [راجع: ١٥٢٤]

**(١٠) بَابُ مَهَلِّ أَهْلِ نَجْدٍ**

١٥٢٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا  
سُفْيَانُ: حَفِظْنَاهُ مِنَ الرَّهْرِيِّ، عَنْ  
سَالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ ح.  
[راجع: ١٣٣]

١٥٢٨ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا  
ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ  
شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ  
أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ  
اللَّهِ ﷺ يَقُولُ: «مَهَلُّ أَهْلِ الْمَدِينَةِ دُو  
الْحَلِيفَةَ، وَمَهَلُّ أَهْلِ السَّامِ مَهَيْعَةُ  
وَهِيَ الْجُحْفَةُ، وَأَهْلُ نَجْدٍ قَرْنٌ».

قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:  
رَعَمُوا أَنَّ النَّبِيَّ ﷺ قَالَ وَلَمْ أَسْمَعْهُ:  
«وَمَهَلُّ أَهْلِ الْيَمَنِ بَلْمَلَمٌ».

[راجع: ١٣٣]

**(١١) بَابُ مَهَلِّ مَنْ كَانَ دُونَ**

**الْمَوَاقِيتِ**

١٥٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
حَمَادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ