

sins, and accepted by Allāh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbās. He said, 'This is Aṣ-Ṣunna of Abul-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abū Shihāb: I left for Makkah for *Hajj-at-Tamattu'* assuming *Ihrām* for 'Umra. I reached Makkah three days before the day of *Tarwīya* (8th *Dhul-Hijjah*). Some people of Makkah said to me, "Your *Hajj* will be like the *Hajj* performed by the people of Makkah (i.e., you will lose the superiority of assuming *Ihrām* from the *Miqāt*). So I went to 'Aṭā' asking him his view about it. He said, "Jābir bin 'Abdullāh رضي الله عنه narrated to me, 'I performed *Hajj* with Allāh's Messenger ﷺ on the day when he drove camels with him. The people had assumed *Ihrām* for *Hajj-al-Ifrād*. The Prophet ﷺ ordered them to finish their *Ihrām* after *Tawāf* round the Ka'bah, and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and to cut short their hair and then to stay there (in Makkah) as non-*Muḥrim* till the day of *Tarwīya* (i.e. 8th of *Dhul-Hijjah*) when they should assume *Ihrām* for *Hajj* and they were ordered to make the *Ihrām* with which they had come, for 'Umra only. They asked, 'How can we make it 'Umra (*Tamattu'*) as we have intended to perform *Hajj*?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Ihrām* till the *Hady* reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."

مُتَقَبَّلَةٌ. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سَأَلْتُ أَبِي الْقَاسِمَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ قَالَ لِي: أَقِمْ عِنْدِي وَأَجْعَلْ لَكَ سَهْمًا مِنْ مَالِي. قَالَ شُعْبَةُ: فَقُلْتُ: وَلِمَ؟ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ. [انظر:

[١٦٨٨

١٥٦٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: قَدِمْتُ مُتَمَتِّعًا مَكَّةَ بَعْمَرَةَ فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلَاثَةِ أَيَّامٍ فَقَالَ لِي أَنَسٌ مِنْ أَهْلِ مَكَّةَ: يَصِيرُ الْآنَ حَجُّكَ مَكِّيًّا. فَدَخَلْتُ عَلَى عَطَاءٍ أَسْتَفْتِيهِ فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ سَاقِ الْبَدَنِ مَعَهُ وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا. فَقَالَ لَهُمْ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصَّرُوا ثُمَّ أَقِيمُوا حَلَالًا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَمَتِّعًا». فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتَمَتِّعًا وَقَدْ سَمِينَا الْحَجَّ؟ فَقَالَ: «افْعَلُوا مَا أَمَرْتُكُمْ فَلَوْلَا أَنِّي سَفَّتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ. وَلَكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَفَعَلُوا». قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو شِهَابٍ لَيْسَ لَهُ حَدِيثٌ مُسْنَدٌ إِلَّا

هَذَا. [راجع: ١٥٥٦]

1569. Narrated Sa'īd bin Al-Musaiyab: 'Ali and 'Uthmān رَضِيَ اللهُ عَنْهُمَا differed regarding *Hajj-at-Tamattu'* while they were at 'Uṣfān (a familiar place near Makkah). 'Ali said, "I see you want to forbid the people to do a thing that the Prophet ﷺ did?" When 'Ali saw that, he assumed *Ihrām* for both *Hajj* and 'Umra.

١٥٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْمُرِيُّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: اخْتَلَفَ عَلِيُّ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمَا وَهَمَّا بِعُسْفَانَ فِي الْمُتَعَةِ، فَقَالَ عَلِيُّ: مَا تُرِيدُ إِلَيَّ أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأَى ذَلِكَ عَلِيُّ أَهْلًا بِهِمَا جَمِيعًا. [راجع: ١٥٦٣]

(35) CHAPTER. The *Talbiya* for *Hajj* and the mention of the intention of performing *Hajj* along with *Talbiya*.

1570. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: We came with Allāh's Messenger ﷺ (to Makkah) and we were saying: *Labbaika Allāhumma labbaik* for *Hajj*. Allāh's Messenger ﷺ ordered us to perform 'Umra with that *Ihrām* (instead of *Hajj*).

(٣٥) بَابُ مَنْ لَبَّى بِالْحَجِّ وَسَمَاءُ

١٥٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ فَجَعَلْنَاهَا عُمْرَةً. [راجع: ١٥٥٩]

(36) CHAPTER. *Hajj-at-Tamattu'* during the lifetime of Allāh's Messenger ﷺ

1571. Narrated 'Imrān رَضِيَ اللهُ عَنْهُ: We performed *Hajj-at-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'an was revealed (regarding *Hajj-at-Tamattu'*) and somebody said what he wished (regarding *Hajj-at-Tamattu'*) according to his own opinion⁽¹⁾.

(٣٦) بَابُ التَّمَتُّعِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

١٥٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ: عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرَانَ قَالَ: تَمَتَّنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَزَلَ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ. [انظر: ٤٥١٨]

(37) CHAPTER. The Statement of Allāh

(٣٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿ذَلِكَ

(1) (H.1571) The person meant here was 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ (*Fath Al-Bārī*).

تعالى: "This is for him whose family is not present at the *Al-Masjid-al-Haram* (i.e. non-resident of Makkah)." (V.2:196).

1572. Ibn 'Abbās رضي الله عنهما said that he had been asked regarding *Hajj-at-Tamattu'* on which he said, "The *Muhājirīn* (emigrants) and the *Anṣār* and the wives of the Prophet ﷺ and we did the same. When we reached Makkah, Allāh's Messenger ﷺ said, "Give up your intention of doing the *Hajj* (at this moment) and perform 'Umra, except the one who has garlanded the *Hady*." So, we performed *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, "Whoever has garlanded his *Hady* is not allowed to finish the *Ihrām* till the *Hady* has reached its destination (has been sacrificed)". Then on the night of *Tarwīya* (8th Dhul-Hijjah, in the afternoon) he ordered us to assume *Ihrām* for *Hajj* and when we have performed all the ceremonies of *Hajj*, we came and performed *Tawāf* round the Ka'bah and (*Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then our *Hajj* was complete, and we had to sacrifice a *Haay* according to the Statement of Allāh :

"... He must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fasts) three days during the *Hajj* and seven days after his return (to his home)..." (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet ﷺ and his Companions joined the two religious deeds, (i.e. *Hajj* and 'Umra) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the *Ṣunna* (legal ways) of His Prophet ﷺ and rendered it permissible for all the people except those living in Makkah. Allāh says: 'This is for him whose family is not

لَمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ﴿البقرة: ١٩٦﴾

١٥٧٢ - وَقَالَ أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو مَعْسَرِ الْبَرَاءِ، حَدَّثَنَا عَثْمَانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجِّ فَقَالَ: أَهْلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَأَزْوَاجُ النَّبِيِّ ﷺ فِي حَجَّةِ الْوُدَاعِ وَأَهْلَانَا. فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا إِهْلَالَكُمْ بِالْحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهَدْيَ». طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ وَأَتَيْنَا النِّسَاءَ وَكَبَسْنَا الثِّيَابَ، وَقَالَ: «مَنْ قَلَّدَ الْهَدْيَ فَإِنَّهُ لَا يَجِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ». ثُمَّ أَمَرْنَا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهَلِّ بِالْحَجِّ. فَإِذَا فَرَعْنَا مِنْ الْمَنَاسِكِ جِئْنَا فَطُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ. كَمَا قَالَ تَعَالَى: ﴿مَا أُسَيِّرَ مِنَ الْهَدْيِ مَن لَّمْ يَهْدِ فَيَسَامُ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَهُ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦] إِلَى أَمْصَارِكُمْ الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ تَعَالَى أَنْزَلَهُ فِي كِتَابِهِ وَسَنَّهُ نَبِيِّهِ ﷺ، وَأَبَاحَهُ لِلنَّاسِ غَيْرِ أَهْلِ مَكَّةَ. قَالَ اللَّهُ: ﴿ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

present at the *Al-Masjid-al-Harām*, (i.e. non-resident of Makkah).” The months of *Hajj* which Allāh mentioned in His Book are: *Shawwāl*, *Dhul-Qa‘da* and *Dhul-Hijjah*. Whoever performed *Hajj-at-Tamattu‘* in those months, then slaughtering or fasting is compulsory for him.

The words: 1. *Ar-Rafatha* means sexual intercourse, 2. *Al-Fasūq* means all kinds of sin, and 3. *Al-Jidāl* means to dispute.

(38) CHAPTER. Taking a bath on entering Makkah.

1573. Narrated Nāfi‘: On reaching the sanctuary of Makkah, Ibn ‘Umar رضي الله عنهما used to stop reciting *Talbīya* and then he would pass the night at *Dhī-Ṭuwā*⁽¹⁾ and then offer the *Fajr* prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

(39) CHAPTER. To enter Makkah by day or by night.

The Prophet ﷺ passed the night at *Dhī-Ṭuwā*⁽¹⁾ till it was dawn and then entered Makkah in the morning, and Ibn ‘Umar رضي الله عنهما used to do the same.

1574. Narrated Nāfi‘ Ibn ‘Umar رضي الله عنهما said, “The Prophet ﷺ passed the night at *Dhī-Ṭuwā* till it was dawn and then he entered Makkah.” Ibn ‘Umar رضي الله عنهما used to do the same.

[البقرة: ١٩٦]. وَأَشْهُرُ الْحَجِّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى: سَوَّالٌ، وَذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ. فَمَنْ تَمَتَّعَ فِي هَذِهِ الْأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ.

وَالرَّفْتُ: الْجِمَاعُ. وَالْمُسُوقُ: الْمَعَاصِي. وَالجِدَالُ: المِرَاءُ.

(٣٨) بَابُ الْاِغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

١٥٧٣ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا دَخَلَ أَدْنَى الْحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ بَيَّتُ بِذِي طَوَى ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ. [راجع: ١٥٥٣]

(٣٩) بَابُ دُخُولِ مَكَّةَ نَهَارًا أَوْ لَيْلًا.

بَاتَ النَّبِيُّ ﷺ بِذِي طَوَى حَتَّى أَضْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ.

١٥٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

(1) (H.1573) *Dhī-Ṭuwā* is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.

قَالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ. [راجع: ١٥٥٣]

(٤٠) **بَابُ:** مِنْ أَيْنَ يَدْخُلُ مَكَّةَ؟

(40) CHAPTER. From where to enter Makkah.

1575. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ used to enter Makkah from the *Thāniya-til-'Uliya* and used to leave Makkah from the *Thāniya-tis-Suflā* (1)

١٥٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدَرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. [انظر: ١٥٧٦]

(41) CHAPTER. From where to leave Makkah.

1576. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ entered Makkah from Kadā' from the (high) *Thāniya-til-'Uliya* which is at Al-Baṭḥā' and used to leave Makkah from the *Thāniya-tis-Suflā*.

(٤١) **بَابُ:** مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ؟

١٥٧٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءِ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى. [راجع: ١٥٧٥]

قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ يُقَالُ: هُوَ مُسَدَّدٌ كَاسْمِهِ، قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ يَحْيَى ابْنَ مُعِينٍ يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: لَوْ أَنَّ مُسَدَّدًا أَتَيْتُهُ فِي بَيْتِهِ فَحَدَّثْتُهُ لَأَسْتَحَقَّ ذَلِكَ، وَمَا أَبَالِي كُنِّي كَانَتْ عِنْدِي أَوْ عِنْدَ مُسَدَّدٍ.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called *Thāniya* .

1577. Narrated 'Aishah رضي الله عنها: When the Prophet ﷺ came to Makkah he entered from its higher side and left from its lower side.

١٥٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا. [انظر: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١]

1578. Narrated 'Aishah رضي الله عنها: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' and left Makkah from Kudan, from the higher part of Makkah.

١٥٧٨ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ، وَخَرَجَ مِنْ كُدَا مِنْ أَعْلَى مَكَّةَ. [راجع: ١٥٧٧]

1579. Narrated 'Aisha رضي الله عنها: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' at the higher place of Makkah. (Hishām, a subnarrator said, " 'Urwa used to enter (Makkah) from both Kadā which was nearer to his dwelling place.)"

١٥٧٩ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ أَعْلَى مَكَّةَ، قَالَ هِشَامُ: وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتَيْهِمَا مِنْ كَدَاءِ وَكُدَا، وَأَكْثَرُ مَا يَدْخُلُ مِنْ كُدَا وَكَانَتْ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. [راجع: ١٥٧٧]

1580. Narrated Hishām: 'Urwa said, "The Prophet ﷺ entered Makkah in the year of the conquest of Makkah from the side of Kadā which is at the higher part to Makkah." 'Urwa often entered from Kadā' which was nearer of the two to his dwelling place.

١٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامِ، عَنْ عُرْوَةَ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءِ مِنْ أَعْلَى مَكَّةَ. وَكَانَ عُرْوَةُ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءِ وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. [راجع: ١٥٧٧]

1581. Narrated Hishām's father رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from the side of Kadā'. 'Urwa used to enter through both places, and he often entered through Kadā' which was nearer of the two to his dwelling place.

١٥٨١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءِ، وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيْهِمَا. وَكَانَ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءِ أَقْرَبِيهِمَا إِلَى مَنْزِلِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: كَدَاءٌ وَكُدَا: مَوْضِعَانِ. [راجع: ١٥٧٧]

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى:

“And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Abraham (عليه السلام) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two *Rak'ā* of *Tawāf* of Ka'bah) and We commanded Abraham and Ismā'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm said: 'My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.' And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah) (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and

(٤٢) **بَابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنِيسَ الْعَصِيدِ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ دُرَيْتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾﴾ [البقرة: ١٢٦**

[١٢٨ -

show us our *Manasik*”(1) (all the ceremonies of pilgrimage – *Hajj* and *Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful’.” (V.2:125-128)

1582. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When the Ka’bah was built, the Prophet ﷺ and Al-‘Abbās went to bring stones (for its construction). Al-‘Abbās said to the Prophet ﷺ, “Take off your waist sheet and put it on your neck.” (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, “Give me my waist sheet.” And he covered himself with it.

١٥٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ الْحِجَارَةَ، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَي رَقَبَتِكَ. فَحَرَّ إِلَى الْأَرْضِ فَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ: «أُرِنِي إِزَارِي»، فَشَدَّهُ عَلَيْهِ. [راجع: ٢٦٤]

1583. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ that Allāh’s Messenger ﷺ said to her, “Do you know that when your people (Quraysh) rebuilt the Ka’bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?” I said, “O Allāh’s Messenger! Why don’t you rebuild it on its original foundation laid by Ibrāhīm?” He replied, “Were it not for the fact that your people are close to the Pre-Islāmic Period of Ignorance (i.e., they have recently become Muslims), I would have done so.” The subnarrator, ‘Abdullāh (bin ‘Umar رَضِيَ اللهُ عَنْهُ) stated: ‘Āishah رَضِيَ اللهُ عَنْهَا must have heard this from Allāh’s Messenger ﷺ, for in my opinion Allāh’s Messenger ﷺ had not

١٥٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «أَلَمْ تَرَي أَنَّ قَوْمَكَ حِينَ بَنَوْا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَي قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «لَوْلَا حِدَانُ قَوْمِكَ بِالْكَفْرِ لَفَعَلْتُ». فَقَالَ عَبْدُ اللَّهِ

(1) (Chap. 42) *Manāsik* (i.e., *Ihrām*, *Tawāf* of Ka’bah and *Sā’y* (going) between Aş-Safa and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc.

placed his hand over the two corners of the Ka'bah opposite *Al-Hijr* only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm عليه السلام .

1584. Narrated 'Aishah رضي الله عنها: I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraysh) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

1585. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraysh had reduced its building), and I would have built a back door (too)."

رَضِيَ اللهُ عَنْهُ: لَئِنْ كَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا سَمِعَتْ هَذَا مِنَ النَّبِيِّ ﷺ مَا أَرَى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنْ الْبَيْتَ لَمْ يَتَمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

١٥٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ، أَمِنْ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ». قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «أَلَمْ تَرَى قَوْمَكَ فَصَصَرَتْ بِهِمُ التَّقَفَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمُكَ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْ لَا أَنَّ قَوْمَكَ حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ فَأَخَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ أَنْ أُدْخَلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالْأَرْضِ». [راجع: ١٢٦]

١٥٨٥ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَوْ لَا حَدَاثَةُ قَوْمِكَ بِالْحُكْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَيْتُهُ عَلَى أُسَاسِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنْ فَرِيشًا اسْتَفْصَرْتَ بِنَاءَهُ وَجَعَلْتَ لَهُ

1586. Narrated 'Urwa: 'Aishah رضي الله عنها said that the Prophet ﷺ said to her, "O Aishah! Were your people not close to the Period of Ignorance, I would have had the Ka'bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrāhīm (Abraham)." That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka'bah and included in it a portion of *Al-Hijr* (the unroofed portion of Ka'bah which is at present in the form of a compound towards the north-west of the Ka'bah). I saw the original foundations laid by Ibrāhīm which were of stones resembling the humps of camels." So Jarīr asked Yazīd, "Where was the place of those stones?" Yazīd said, "I will just now show it to you." So Jarīr accompanied Yazīd and entered *Al-Hijr*, and Yazīd pointed to a place and said, "Here it is." Jarīr said, "It appeared to me about six cubits from *Al-Hijr* or so."

خَلْفًا». قَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ: خَلْفًا يَعْنِي بَابًا. [راجع: ١٢٦] ١٥٨٦ - حَدَّثَنَا بِيَانُ بْنُ عَمْرٍو: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ: حَدَّثَنَا يَزِيدُ ابْنُ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «يَا عَائِشَةُ، لَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَأَمَرْتُ بِالْبَيْتِ فَهَدِمَ فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ، وَأَلَزَقْتُهُ بِالْأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ، بَابًا شَرْفِيًّا وَبَابًا غَرِيبًا، فَبَلَعْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ». فَذَلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ عَلَى هَدْمِهِ. قَالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ، وَأَدْخَلَ فِيهِ مِنَ الْحِجْرِ. وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ حِجَارَةً كَأَسْنِمَةِ الْإِبِلِ. قَالَ جَرِيرٌ: فَقُلْتُ لَهُ: أَيْنَ مَوْضِعُهُ؟ قَالَ: أُرِيكَهُ الْآنَ، فَدَخَلْتُ مَعَهُ الْحِجْرَ فَأَشَارَ إِلَى مَكَانٍ فَقَالَ: هَاهُنَا. قَالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الْحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا.

[راجع: ١٢٦]

(43) CHAPTER. The superiority of the *Haram* (of Makkah).

And the Statement of Allāh تعالى: "[O Prophet! Say to them:] I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in

(٤٣) بَابُ فَضْلِ الْحَرَمِ، وَقَوْلُهُ تَعَالَى: ﴿إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ الْبَلَدَةَ الَّتِي حَرَمَهَا وَلَمْ كُنْ شَيْئًا وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ [النحل: ٩١]. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُحْيِي إِلَيْهِ