

Islām).” (V.27:91)

And the Statement of Allāh تعالى: “...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not.” (V.28:57)

1587. Narrated Ibn ‘Abbās رضي الله عنهما: On the day of the conquest of Makkah, Allāh’s Messenger ﷺ said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its *Luqta* (fallen things) should not be picked up except by one who would announce it publicly.”

(44) CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Makkah. All the people have an equal right for *Al-Masjid-al-Harām* especially by virtue of the Statement of Allāh تعالى: “Verily! Those who disbelieved and hinder (men) from the Path of Allāh, and from *Al-Masjid-al-Harām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage *Hajj* and *Umra*]. And whoever inclines to evil action in it, and do wrong (i.e. practise polytheism and leave Islāmīc Monotheism), him We shall cause to taste from a painful torment.” (V.22:25).

1588. Narrated ‘Usāma bin Zaid رضي الله عنهما: I asked, “O Allāh’s Messenger! Where will you stay in Makkah? Will you stay in your house in Makkah?” He replied, “Has ‘Aqil left any property or house?” ‘Aqil along with

تَمَرَتْ كُلِّ شَيْءٍ رَزَقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ [القصص: ٥٧].

١٥٨٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ: عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتَحَ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ وَلَا يُلْتَقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا».

[راجع: ١٣٤٩]

(٤٤) بَابُ تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا، وَأَنَّ النَّاسَ فِي الْمَسْجِدِ الْحَرَامِ سَوَاءٌ سِوَاءَ خَاصَّةٍ، لِقَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سِوَاءِ الْعَاكِفِ فِيهِ وَالْبَادِ وَمَن يَرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نَّذَقْهُ مِنْ عَذَابِ أَلِيمٍ﴾ [الحج: ٢٥] البادي: الطَّارِئِ. مَعَكُوفًا: مَحْبُوسًا،

١٥٨٨ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ،

Ṭālib had inherited the property of Abū Ṭālib. Ja'far and 'Alī did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to say, "A believer cannot inherit (anything from a) disbeliever.." Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh Statement :

'Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help - these are (all) allies to one another...' (V.8:72)

عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزَلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟» وَكَانَ عَقِيلٌ وَرَثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرْتَهُ جَعْفَرٌ وَلَا عَلِيُّ رَضِيَ اللَّهُ عَنْهُمَا شَيْئًا لِأَنَّهُمَا كَانَا مُسْلِمِينَ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ. فَكَانَ عَمْرٌ بْنُ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شِهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ الْآيَةَ [الأنفال: ٧٢]. [انظر: ٣٠٥٨، ٤٢٨٢،

[٦٧٦٤]

#### (45) CHAPTER. The residence of the Prophet ﷺ in Makkah.

#### (٤٥) بَابُ نَزُولِ النَّبِيِّ ﷺ مَكَّةَ

1589. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to enter Makkah he said, "Our destination tomorrow, if Allāh will, shall be Khaif Bani Kināna where (the *Mushrikūn*) had taken the oath of *Kufr*." (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Bani Hāshim, the Prophet's folk). (See *Hadīth* No. 3882 Vol. 5).

١٥٨٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ قُدُومَ مَكَّةَ: «مَنْزِلُنَا عَدَا إِنْ شَاءَ اللَّهُ تَعَالَى بِحَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». [انظر: ١٥٩٠،

[٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩]

1590. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the day of *Nahr* at Mina, the Prophet ﷺ

١٥٩٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

said, "Tomorrow we shall stay at Khaif Banī Kināna where the *Muṣhrikūn* had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muḥaṣṣab where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muṭṭalib or Banī Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الرَّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مِنَ الْعَدِ يَوْمَ النَّحْرِ وَهُوَ بِيَمِينِي: «نَحْنُ نَأْزِلُونَ عَدَا بَحَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ»، يَعْنِي بِذَلِكَ الْمُحَصَّبَ. وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ أَوْ بَنِي الْمُطَّلِبِ أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُبَايِعُوهُمْ حَتَّى يُسَلِّمُوا إِلَيْهِمُ النَّبِيَّ ﷺ. وَقَالَ سَلَامَةُ عَنْ عُقَيْلٍ، وَيَحْيَى بْنِ الصَّحَّاحِ عَنِ الْأَوْزَاعِيِّ، أَخْبَرَنِي ابْنُ شِهَابٍ، وَقَالَ: بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أَبُو عَبْدِ اللَّهِ: بَنِي الْمُطَّلِبِ أَشْبَهُ.

[راجع: ١٥٨٩]

(46) CHAPTER. The Statement of Allāh:

“And (remember) when Ibrāhīm (Abraham) said: ‘O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka’bah at Makkah); in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So fill some hearts among men with love towards them...” ’ (V.14:35-37)

(٤٦) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّمَنْ أَضَلَّنْ كَثِيرًا مِنَ النَّاسِ فَمَنْ يَبْعَثْ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾﴾ الآية [إبراهيم: ٣٥ - ٣٧].

(47) CHAPTER. The Statement of Allāh تعالى:

“Allāh has made the Ka‘bah, the Sacred House, an asylum of security and benefits [e.g., *Hajj* and *‘Umra* (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and every thing.” (V.5:97)

1591. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka‘bah.”

1592. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The people used to observe *Ṣaum* (fast) on ‘*Āshūra*’ (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day, the Ka‘bah used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh’s Messenger ﷺ said, “Whoever wishes to observe *Ṣaum* (fast) (on the day of ‘*Āshūrā*’) may do so; and whoever wishes to leave it can do so.”

(٤٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿٤٧﴾  
جَعَلَ اللَّهُ الْكَعْبَةَ الْيَمِينَةَ الْحَرَامَ مَسَاجِدَ  
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ  
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا  
فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿٤٧﴾ [المائدة: ٩٧].

١٥٩١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا زِيَادُ بْنُ  
سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ  
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْرَبُ  
الْكَعْبَةَ ذُو السُّوَيْقَاتَيْنِ مِنَ الْحَبَشَةِ».  
[انظر: ١٥٩٦]

١٥٩٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ،  
حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ  
شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ  
مُقَاتِلٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ هُوَ ابْنُ  
الْمُبَارَكِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي  
حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،  
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:  
كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ  
يُفْرَضَ رَمَضَانُ وَكَانَ يَوْمًا تُسْتَرُ فِيهِ  
الْكَعْبَةُ. فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ

رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَصُومَهُ  
فَلْيَصُومْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ  
فَلْيَتْرُكْهُ». [انظر: ١٨٩٣، ٢٠٠١،

٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤]

١٥٩٣ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا

أَبِي: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْحَجَّاجِ بْنِ  
حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ  
أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«لِيُحَجَّجَنَّ الْبَيْتَ وَلِيَعْمَرَنَّ بَعْدَ خُرُوجِ  
يَأْجُوجَ وَمَأْجُوجَ». تَابَعَهُ أَبَانُ  
وَعِمْرَانُ عَنْ قَتَادَةَ. فَقَالَ عَبْدُ الرَّحْمَنِ  
عَنْ شُعْبَةَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى  
لَا يُحَجَّجَ الْبَيْتُ»، وَالْأَوَّلُ أَكْثَرُ. سَمِعَ  
قَتَادَةَ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ. وَعَبْدُ اللَّهِ  
سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ.

1593. Narrated Abū Sa'īd Al-Kh̄udrī رضي الله عنه: The Prophet ﷺ said, "The people will continue performing the Hajj and 'Umra to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog)."

The subnarrator Shu'ba added, "The Hour (Day of Judgement) will not be established till the Hajj (to the Ka'bah) is abandoned.

#### (48) CHAPTER. The covering of the Ka'bah.

1594. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, "No doubt 'Umar رضي الله عنه sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar), 'But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.' 'Umar said, 'They are the two persons whom I always follow.'"

(٤٨) بَابُ كِسْوَةِ الْكَعْبَةِ

١٥٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ:  
حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا وَاصِلُ  
الْأَحْدَبِ، عَنْ أَبِي وَائِلٍ قَالَ: جِئْتُ  
إِلَى شَيْبَةَ ح.

وَحَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ

وَاصِلٍ، عَنْ أَبِي وَائِلٍ قَالَ: جَلَسْتُ  
مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ  
فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ  
رَضِيَ اللَّهُ عَنْهُ فَقَالَ: لَقَدْ هَمَمْتُ أَنْ  
لَأُأَدَعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إِلَّا

فَسَمْتُهُ. قُلْتُ: إِنَّ صَاحِبَيْكَ لَمْ  
يَفْعَلَا. قَالَ: هُمَا الْمَرَّانِ أَفْتَدِي

بِهِمَا. [انظر: ٧٧٥]

(49) CHAPTER. The demolishing of the  
Ka'bah.

'Aishah رضي الله عنها said that the Prophet ﷺ said, "An army will attack the Ka'bah and that army will sink down in the earth."

1595. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another."

1596. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Dhus-Suwaiqatain (the thin-legged man) from Ethiopia will demolish the Ka'bah."

(50) CHAPTER. What is said regarding the  
Black Stone.

1597. Narrated 'Ābis bin Rabī'a: 'Umar رضي الله عنه came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you."

(٤٩) بَابُ هَدْمِ الْكَعْبَةِ،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا:  
قَالَ النَّبِيُّ ﷺ: «يَغْزُو جَيْشُ الْكَعْبَةِ  
فِيخَسَفُ بِهِمْ».

١٥٩٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:  
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُيَيْدُ  
اللَّهُ ابْنُ الْأَخْنَسِ: حَدَّثَنِي ابْنُ أَبِي  
مَلِيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي بِهِ  
أَسْوَدَ أَفْحَجَ يَفْلَعُهَا حَجْرًا حَجْرًا».

١٥٩٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ: عَنْ ابْنِ  
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ  
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «يُحْرَبُ الْكَعْبَةَ ذُو  
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ». [راجع: ١٥٩١]

(٥٠) بَابُ مَا ذُكِرَ فِي الْحَجْرِ

الْأَسْوَدِ

١٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ  
عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى  
الْحَجْرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ  
أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا

أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقْبَلُكَ مَا قَبَّلْتُكَ. [انظر: ١٦٠٥، ١٦١٠]

(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering *Ṣalāt* (prayer) at any place in it.

1598. Narrated Sālim that his father said, "Allāh's Messenger ﷺ, Usāma bin Zaid, Bilāl, and 'Uthman bin Ṭalḥa رَضِيَ اللَّهُ عَنْهُمْ entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, "Did Allāh's Messenger ﷺ offer a *Ṣalāt* (prayer) inside (the Ka'bah)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered *Ṣalāt*) in between the two right pillars."

(٥١) بَابُ إِغْلَاقِ الْبَيْتِ وَيُصَلِّي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ  
١٥٩٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقَيْتُ بِلَالًا فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيِّينَ. [راجع: ٣٩٧]

(52) CHAPTER. Offering *Aṣ-Ṣalāt* (the prayers) inside the Ka'bah.

1599. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh's Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer *Ṣalāt* (prayer) at any place inside the Ka'bah.

(٥٢) بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

١٥٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ الْوَجْهِ حِينَ يَدْخُلُ وَيَجْعَلُ الْبَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثِ أَذْرُعٍ فَيُصَلِّي، يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِلَالٌ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِيهِ. وَلَيْسَ عَلَى أَحَدٍ بِأَسْرَ أَنْ يُصَلِّيَ فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ. [راجع: ٣٩٧]

(53) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to

(٥٣) بَابُ مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ،

perform *Hajj* frequently without entering the Ka'bah.

1600. Narrated Ismā'il bin Abū Khālid: 'Abdullāh bin Abū Aufa رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed the 'Umra. He performed *Tawāf* of the Ka'bah and offered two *Rak'ā* behind the *Maqām* [Ibrāhīm (Abraham's) place] and was accompanied by those who were screening him from the people." Somebody asked 'Abdullāh, "Did Allāh's Messenger ﷺ enter the Ka'bah?" 'Abdullāh replied in the negative.<sup>(1)</sup>

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka'bah.

1601. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When Allāh's Messenger ﷺ came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhīm (Abraham) and Ismā'il (Ishmael) holding *Azlām* in their hands. Allāh's Messenger ﷺ said, "May Allāh Curse these people. By Allāh, both Ibrāhīm and Ismā'il never did the game of chance with *Azlām*." Then he entered the Ka'bah and said *Takbīr* at its corners but did not offer the *Ṣalāt* (prayer) in it.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَحُجُّ كَثِيرًا وَلَا يَدْخُلُ

١٦٠٠ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ ابْنُ عَبْدِ اللهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: اغْتَمَرَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقَالَ لَهُ رَجُلٌ: أَدْخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ؟ قَالَ: لَا. [انظر: ١٧٩١،

[٤٢٥٥، ٤١٨٨

(٥٤) بَابُ مَنْ كَبَّرَ فِي نَوَاحِي الْكَعْبَةِ

١٦٠١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ. فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأُخْرِجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللهِ ﷺ: «قَاتَلَهُمُ اللهُ، أَمْ وَاللهِ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ». فَدَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَلَمْ يُصَلِّ فِيهِ. [راجع: ٣٩٨]

(1) (H. 1600) This means that the Prophet ﷺ did not enter the Ka'bah when he performed that particular 'Umra perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

(55) CHAPTER. How (the legality of) the *Ramal*<sup>(1)</sup> started.

1602. Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Messenger ﷺ and his Companions came to Makkah, the *Mushrikūn* circulated the news that a group of people were coming to them and they had been weakened by the fever of *Yathrib* (Al-Madīna). So the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Tawāf* of the Ka'bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them.

(56) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of *Tawāf* of the Ka'bah, and doing *Ramal* in the first three rounds (of *Tawāf*).

1603. Narrated Sālim that his father said: I saw Allāh's Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing *Tawāf* and did *Ramal* in the first three rounds of the seven rounds (of *Tawāf*).

(57) CHAPTER. Doing *Ramal* in performing *Tawāf* during *Hajj* and *'Umra*.

(٥٥) بَابُ: كَيْفَ كَانَ بَدْءَ الرَّمْلِ؟

١٦٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمَشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدَّ وَهَنَهُمْ حُمَى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِنْقَاءَ عَلَيْهِمْ. [انظر: ٤٢٥٦]

(٥٦) بَابُ اسْتِلَامِ الْحَجَرِ الْأَسْوَدِ حِينَ يَقْدُمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ ثَلَاثًا

١٦٠٣ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدُمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَحُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ. [انظر: ١٦٠٤، ١٦١٦، ١٦٤٤]

(٥٧) بَابُ الرَّمْلِ فِي الْحَجِّ وَالْمُمْرَةِ

(1) (Ch.55) *Ramal*: See the glossary.

1604. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ did *Ramal* in (first) three rounds (of *Tawāf*), and walked in the remaining four, in *Hajj* and *'Umra*.

1605. Narrated Zaid bin Aslam that his father said, "Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ addressed the corner (Black Stone) saying, 'By Allāh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *Ramal* (in *Tawāf*) except that we wanted to show off before the *Mushrikūn*, and now Allāh has destroyed them.' 'Umar added, '(Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).'"

1606. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "I have never missed the touching of these two corners of Ka'bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." (The subnarrator asked Nāfi':) "Did Ibn 'Umar use to walk between the two corners?" Nāfi' replied, "He used to walk in order that it might be easy for him to touch it (the corner)."

١٦٠٤ - حَدَّثَنِي مُحَمَّدٌ - هُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ قَالَ حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَعَى النَّبِيُّ ﷺ ثَلَاثَةَ أَشْوَاطٍ وَمَشَى أَرْبَعَةً فِي الْحَجِّ وَالْعُمْرَةِ. تَابَعَهُ اللَّيْثُ قَالَ: حَدَّثَنِي كَثِيرٌ ابْنُ فَرْقَدٍ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٠٣]

١٦٠٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلرُّكْنَيْنِ: أَمَا وَاللَّهِ إِنِّي لِأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ، فَاسْتَلَمَهُ ثُمَّ قَالَ: مَا لَنَا وَلِلرَّمْلِ؟ إِنَّمَا كُنَّا رَاءَيْنَا الْمُشْرِكِينَ وَقَدْ أَهْلَكَهُمُ اللَّهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلَا نُحِبُّ أَنْ نَتْرَكَهُ. [راجع: ١٥٩٧]

١٦٠٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا. فَقُلْتُ لِنَافِعٍ: أَكَانَ ابْنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَيْنِ؟ قَالَ: