

4387. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels⁽¹⁾, and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٤٣٨٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حازِمٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْإِيمَانُ هَاهُنَا - وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ - وَالْجَفَاءُ وَعِظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أذْنَابِ الْإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ: رَبِيعَةٌ وَمُضَرٌّ». [راجع: ٤٣٠٢]

4388. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

٤٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَقْفَدَةً وَأَلْيُنْ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ». [راجع: ٣٣٠١]

وَقَالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

4389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

٤٣٨٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْإِيمَانُ

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمَانٍ، وَالْفِتْنَةُ هَاهُنَا. هَاهُنَا يُظَلُّمُ
قَرْنُ الشَّيْطَانِ». [راجع: ٣٣٠١]

٤٣٩٠ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ أضعَفُ
قُلُوبًا وَأَرْقُ أَفْئِدَةً، الْفِقْهُ يَمَانٍ،
وَالْحِكْمَةُ يَمَانِيَّةٌ». [راجع: ٣٣٠١]

4390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

4391. Narrated 'Alqama: We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Raḥmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

٤٣٩١ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ قَالَ: كُنَّا جُلُوسًا مَعَ ابْنِ
مَسْعُودٍ فَجَاءَ خَبَّابٌ فَقَالَ: يَا أَبَا عَبْدِ
الرَّحْمَنِ، أَيْسْتَطِيعُ هَؤُلَاءِ الشَّبَابُ أَنْ
يَقْرُؤُوا كَمَا تَقْرَأُ؟ قَالَ: أَمَا إِنَّكَ لَوْ
شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرَأُ عَلَيْكَ،
قَالَ: أَجَلْ، قَالَ: اقْرَأْ يَا عَلْقَمَةُ،
فَقَالَ زَيْدُ بْنُ حُدَيْرٍ أَخُو زِيَادِ بْنِ
حُدَيْرٍ: أَتَأْمُرُ عَلْقَمَةَ أَنْ يَقْرَأَ قَالَ: أَمَا
إِنَّكَ إِنْ شِئْتَ أَخْبِرْتُكَ بِمَا قَالَ النَّبِيُّ
ﷺ فِي قَوْمِكَ وَقَوْمِي، فَقَرَأْتُ
خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقَالَ عَبْدُ
اللَّهِ: كَيْفَ تَرَى؟ قَالَ: قَدْ أَحْسَنَ.
قَالَ عَبْدُ اللَّهِ: مَا أَقْرَأُ شَيْئًا إِلَّا وَهُوَ
يَقْرُؤُهُ، ثُمَّ التَفَّتْ إِلَى خَبَّابٍ وَعَلَيْهِ
خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ: أَلَمْ يَأْنِ لِهَذَا
الْخَاتَمِ أَنْ يُلْقَى؟ قَالَ: أَمَا إِنَّكَ لَنْ
تَرَاهُ عَلَيَّ بَعْدَ الْيَوْمِ، فَأَلْقَاهُ. رَوَاهُ
عُدْرٌ، عَنْ شُعْبَةَ.

(76) CHAPTER. The story of Daus and Tufail bin 'Amr Ad-Dausī.

4392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Tufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

4393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

(77) CHAPTER. The story of the delegation of Tayi', and the narration of 'Adī bin Hātim.

4394. Narrated 'Adī bin Hātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

(٧٦) بَابُ قِصَّةِ دَاوُسٍ وَالطَّفَيْلِ بْنِ عَمْرٍو الدَّوْسِيِّ

٤٣٩٢ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ الطَّفَيْلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ، عَصَتْ وَأَبَتْ، فَادْعُ اللهُ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ». [راجع: ٢٩٣٧]

٤٣٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَايَهَا عَلَى أَنِّهَا مِنْ دَارِ شُرْمِرٍ نَجَّتْ وَأَبَى غُلَامٌ لِي فِي الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَبَايَعْتُهُ، فَبَيْنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ، فَقَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ هَذَا غُلَامُكَ»، فَقُلْتُ: هُوَ لَوْجِهِ اللهُ، فَأَعْتَمَّتْهُ. [راجع: ٢٥٣٠]

(٧٧) بَابُ قِصَّةِ وَفْدِ طَيِّئٍ، وَحَدِيثِ عَدِيِّ بْنِ حَاتِمٍ

٤٣٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَمْرٍو بْنِ حُرَيْثٍ،

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."⁽¹⁾

(78) CHAPTER. *Hajjat-ul-Wadā'*.

4395. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ during *Hajjat-ul-Wadā'* and we assumed the *Ihrām* for 'Umra. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Ihrām* for *Hajj* and 'Umra and should not finish his *Ihrām* till he has performed both ('Umra and *Hajj*)." I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Tawāf* around the Ka'bah or *Sa'y* between Aş-Şafā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Ihrām* for *Hajj* and leave the 'Umra." I did so, and when we performed and finished the *Hajj*, Allāh's Messenger ﷺ sent me to At-Tan'im along with (my brother) 'Abdur-Raḥmān bin Abū Bakr Aş-Şiddiq رَضِيَ اللهُ عَنْهُمَا, to perform the 'Umra. The Prophet ﷺ said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the *Ihrām* for 'Umra, performed the *Tawāf* around the Ka'bah and *Sa'y* between Aş-Şafā and Al-Marwa, and then finished their *Ihrām*, and on their return from Minā, they performed another *Tawāf* (around the Ka'bah and *Sa'y* between

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْنَا عُمَرَ فِي وَفْدٍ فَجَعَلَ يَدْعُو رَجُلًا رَجُلًا وَيَسْمِيهِمْ، فَقُلْتُ: أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: بَلَى، أَسَلَمْتَ إِذْ كَفَرُوا، وَأَقْبَلْتَ إِذْ أَبْرَأُوا، وَوَفَيْتَ إِذْ عَدَرُوا، وَعَرَفْتَ إِذْ أَنْكَرُوا. فَقَالَ عَدِيٌّ: فَلَا أَبَالِي إِذَا.

(٧٨) بَابُ حَجَّةِ الْوَدَاعِ

٤٣٩٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «مَنْ كَانَ عِنْدَهُ هَدْيٌ فَلْيُهَلِّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَعَهُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسَكَوْتُ إِلَى سُوْلِ اللهِ ﷺ فَقَالَ: «انْقِضِي رَأْسَكَ زَامِتْشَطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». فَفَعَلْتُ. فَلَمَّا فَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللهُ عَنْهُمَا إِلَى التَّعْمِيمِ فَاعْتَمَرْتُ. فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ». قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ

(1) (H. 4394) Since 'Umar رَضِيَ اللهُ عَنْهُ has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

Aş-Şafā and Al-Marwah), but those who combined their *Hajj* and ‘*Umra* (Al-*Qirān*), performed only one *Tawāf* (between Aş-Şafa and Al-Marwah) (for both).

4396. Narrated Ibn Juraij: ‘Aṭā’ said, “Ibn ‘Abbās said, ‘If he (i.e., the one intending to perform ‘*Umra*)⁽¹⁾ has performed the *Tawāf* around the Ka‘bah, (and *Sa’y* of Aş-Şafa and Al-Marwa) his *Ihrām* is considered to have finished.’ I said, ‘What proof does Ibn ‘Abbās has as to this saying?’ ” ‘Aṭā’ said, “(The proof is taken) from the Statement of Allāh :

“And afterwards they are brought for sacrifice unto the ancient House (Al-*Haram*, — the sacred territory of Makkah city)’ (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Ihrām* during *Hajjat-ul-Wadā’*.” I said (to ‘Aṭā’), “That (i.e., finishing the *Ihrām*) was after coming from ‘*Arafāt*.” ‘Aṭā’ said, “Ibn ‘Abbās used to allow it before going to ‘*Arafāt* (after finishing the ‘*Umra*) and after coming from it (i.e., after performing the *Hajj*).” (i.e., *Hajj-At-Tamattu*).

4397. Narrated Abū Mūsa Al-Ash‘arī رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ at a place called Al-Baṭḥā’. The Prophet ﷺ said, “Did you assume the *Ihrām* for *Hajj*?” I said, “Yes,” He said, “How did you express your intention (for performing *Hajj*)?” I said, “*Labbaik* (i.e., I assume) the *Ihrām* with the same intention as that of Allāh’s Messenger ﷺ.” The Prophet ﷺ said, “Perform the *Tawāf* around the Ka‘bah and

وَيِنَّ الصَّفَا وَالْمَرْوَةَ ثُمَّ حَلُّوْا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى. وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.”

[راجع: ٢٩٤]

٤٣٩٦ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : حَدَّثَنَا ابْنُ جُرَيْجٍ : حَدَّثَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ : إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ : مِنْ أَيْنَ؟ قَالَ : هَذَا ابْنُ عَبَّاسٍ؟ قَالَ : مَنْ قَوْلَ اللَّهِ تَعَالَى : ﴿ثُمَّ مَحَلِّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج : ٣٣] وَمِنْ أَمْرِ النَّبِيِّ ﷺ أَصْحَابَهُ أَنْ يَحْلُوا فِي حَجَّةِ الْوَدَاعِ. فَقُلْتُ : إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعْرِفِ، قَالَ : كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلَ وَبَعْدُ.

٤٣٩٧ - حَدَّثَنِي بِيَانٌ : حَدَّثَنَا النَّضْرُ. أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسِ قَالَ : سَمِعْتُ طَارِقًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبَطْحَاءِ، فَقَالَ : «أَحْجَجْتَ؟» قُلْتُ : نَعَمْ، قَالَ : «كَيْفَ أَهْلَكَ؟» قُلْتُ : لَبَّيْكَ بِإِهْلَالِ

(1) (H. 4396) The person meant here is the one who intends to perform ‘*Umra* along with *Hajj* (At-Tamattu’).

(the Sa'y) between Aş-Şafā and Al-Marwa, and then finish your *Ihrām*." So I performed the *Tawāf* around the Ka'bah and the Sa'y between Aş-Şafā and Al-Marwa (*Hajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

4398. Narrated Hafṣa رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their *Ihrām* during the year of *Hajjat-ul-Wadā'*. On that, I asked the Prophet ﷺ, "What stops you from finishing your *Ihrām*?" He said, "I have matted my hair and garlanded my *Hady*. So, I will not finish my *Ihrām* unless I have slaughtered my *Hady*."

4399. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A woman from the tribe of *Khath'am* asked for the verdict of Allāh's Messenger ﷺ (regarding something) during *Hajjat-ul-Wadā'*, while Al-Faḍl bin 'Abbās was the companion-rider behind Allāh's Messenger ﷺ. She asked, "Allāh's obligation (i.e., compulsory *Hajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Hajj* on his behalf?" He said, "Yes."

4400. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ arrived (at Makkah)

كَإِهْلَالِ رَسُولِ اللَّهِ ﷺ، قَالَ: «طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةَ ثُمَّ حَلَّ». فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةَ وَأَتَيْتُ امْرَأَةً مِنْ قَيْسٍ فَقَلَّتْ رَأْسِي.

[راجع: ١٥٥٧]

٤٣٩٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْدَرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، فَقَالَتْ حَفْصَةُ: فَمَا يَمْنَعُكَ؟ فَقَالَ: «لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أَجِلُّ حَتَّى أَنْحَرَ هَدْيِي». [راجع: ١٥٦٦]

٤٣٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلِ بْنِ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحْجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

٤٤٠٠ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and ‘Uthmān bin Ṭalḥa were accompanying him. When he made his she-camel kneel down near the Ka’bah, he said to ‘Uthmān, “Get us the key (of the Ka’bah).” He brought the key to him and opened the gate (of the Ka’bah), for him. The Prophet ﷺ, Usāma, Bilāl and ‘Uthmān (bin Ṭalḥa) entered the Ka’bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, “Where did the Prophet ﷺ offer *Ṣalāt* (prayer)?” He said, “He offered *Ṣalāt* (prayer) between those two front pillars.” The Ka’bah was built on six pillars, arranged in two rows, and he offered *Ṣalāt* (prayer) between the two pillars of the front row leaving the gate of the Ka’bah at his back and facing (in *Ṣalāt*) the wall which faces one when one enters the Ka’bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of *Rak’at*, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the *Ṣalāt* (prayer).

4401. Narrated ‘Āishah رضي الله عنها, the wife of the Prophet ﷺ: Ṣafīyya bint Ḥuḡayl, the wife of the Prophet ﷺ menstruated during *Hajjat-ul-Wadā’*. The Prophet ﷺ said, “Is she going to detain us?” I said to him, “She has already come to Makkah and performed the *Ṭawāf* (ul-*Ifāḍa*) around the Ka’bah, O Allāh’s Messenger”. The Prophet ﷺ said, “Let her then proceed on (to Al-Madīna).”

سُرَيْجُ بْنُ التُّعْمَانِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ وَهُوَ مُرْدِفٌ أُسَامَةَ عَلَى الْقِصْوَاءِ وَمَعَهُ بِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ حَتَّىٰ آنَاخَ عِنْدَ الْبَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: «اِئْتِنَا بِالْمِفْتَاحِ» فَبَجَّاهُ بِالْمِفْتَاحِ، فَفَتَحَ لَهُ الْبَابَ. فَدَخَلَ النَّبِيُّ ﷺ وَأُسَامَةُ وَبِلَالٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ الْبَابَ فَمَكَتْ نَهَارًا طَوِيلًا ثُمَّ خَرَجَ فَايْتَدَرَ النَّاسُ الدُّخُولَ فَسَبَقْتُهُمْ فَوَجَدْتُ بِلَالَ قَائِمًا مِنْ وَرَاءِ الْبَابِ فَقُلْتُ لَهُ: «أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟» فَقَالَ: صَلَّى بَيْنَ ذَيْنِكَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ. وَكَانَ الْبَيْتُ عَلَى سِتَّةِ أَعْمَدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ الْعَمُودَيْنِ مِنَ السَّطْرِ الْمُقَدَّمِ، وَجَعَلَ بَابَ الْبَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَسْتَقْبَلُكَ حِينَ تَلْجُ الْبَيْتَ بَيْنَهُ وَبَيْنَ الْجِدَارِ، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى؟ وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ. [راجع: ٣٩٧]

٤٤٠١ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُمَا أَنَّ صَفِيَّةَ بِنْتُ حُجَيِّ زَوْجَ النَّبِيِّ ﷺ حَاصَتْ فِي حَجَّةِ الْوَدَاعِ،

فَقَالَ النَّبِيُّ ﷺ: «أَحَابِسْتُنَا هِيَ؟»
فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ
وَطَافَتْ بِالْبَيْتِ، فَقَالَ النَّبِيُّ ﷺ:
«فَلْتَنْفِرْ». [راجع: ٢٩٤]

4402. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: We were talking about *Hajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Hajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīh Ad-Dajjāl* and described him extensively, saying, "Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīh Ad-Dajjāl*. Nūh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you." The Prophet ﷺ said it thrice. "Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster)."

٤٤٠٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي
عُمَرُ بْنُ مُحَمَّدٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا
نَتَحَدَّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيِّ ﷺ بَيْنَ
أَظْهَرِنَا وَلَا نَذْرِي مَا حَجَّةُ الْوَدَاعِ،
فَحَمِدَ اللَّهُ وَأَنْتَى عَلَيْهِ، ثُمَّ ذَكَرَ
الْمَسِيحَ الدَّجَالَ فَأَطْنَبَ فِي ذِكْرِهِ
وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ
أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ،
وَإِنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ
شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ
لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ، ثَلَاثًا.
«إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ
عَيْنَ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

[راجع: ٣٠٥٧]

4403. "No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet ﷺ added: "No doubt! Haven't I conveyed Allāh's Message to you?" They replied, "Yes," The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another."

٤٤٠٣ - «أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ
دِمَاءَكُمْ وَأَمْوَالَكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا
فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلَا
هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ:
«اللَّهُمَّ اشْهَدْ، ثَلَاثًا. «وَيْلَكُمْ، أَوْ
وَيَحْكُمُ انظُرُوا لَا تَرْجِعُوا بَعْدِي
كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Hajj* after he emigrated (to Al-Madina), and did not perform another *Hajj* after it, and that was *Hajjat-ul-Wadā'*, Abū Ishāq said, "He performed *Hajj* (many times) when he was in Makkah."⁽¹⁾

٤٤٠٤ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ : حَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ النَّبِيَّ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَهَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحْجَّ بَعْدَهَا حَجَّةَ الْوَدَاعِ . قَالَ أَبُو إِسْحَاقَ : وَبِمَكَّةَ أُخْرَى .

[راجع: ٣٩٤٩]

4405. Narrated Jarīr عنده رضي الله عنه: The Prophet ﷺ ordered me during *Hajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي حَجَّةِ الْوَدَاعِ لِجَرِيرٍ: «اسْتَنْصِصِ النَّاسَ»، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» .

[راجع: ١٢١]

4406. Narrated Abū Bakra عنده رضي الله عنه: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., *Dhul-Qa'da*, *Dhul-Hijja* and *Al-Muḥarram*, and the fourth is *Rajab* which is named after the *Muḍar* tribe, between (the month of) *Jumāda* (*Ath-Thānia*) and *Sha'bān*." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ. السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Hajj* several times when he was in Makkah before he emigrated to Al-Madina.

Dhul-Hijja?” We replied, “Yes (it is).” Then he said, “Which town is this?” “We replied, “Allāh and His Messenger ﷺ know better.” On that he kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the town of Makkah?” We replied, “Yes (it is).” Then he said, “Which day is today?” We replied, “Allāh and His Messenger ﷺ know better.” He kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the day of *An-Nahr* (i.e., sacrifice)?” We replied, “Yes (it is).” He said, “So your blood, your properties, (the subnarrator Muḥammad said, ‘I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience.” (The sub-narrator, Muḥammad, on remembering that narration, used to say, “Muḥammad ﷺ spoke the truth!”) He (i.e., the Prophet ﷺ) then said twice, “No doubt! Haven’t I conveyed (Allāh’s Message) to you?”

4407. Narrated Tāriq bin Shihāb: Some Jews said, “Had this Verse been revealed to us, we would have taken that day as ‘Eid (festival).’ Umar said, “What Verse?” They said:

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion...” (V.5:3)

ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحَجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَدَةُ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَخْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا. وَسَتَلْفُونَ رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضَلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضٌ مَن يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَن سَمِعَهُ». فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

٤٤٠٧ - حَدَّثَنَا مُحَمَّدٌ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ أَنَسًا مِنَ الْيَهُودِ قَالُوا: لَوْ نَزَلَتْ هَذِهِ آيَةٌ فِينَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: أَيُّهُ آيَةٌ؟