

'Farewell Hajj of Rasool Allah^{-saww}'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

Rasool Allah^{-saww} performed only one Hajj since emigrating to Madinah - the farewell Hajj. However, Prophet^{-saww} had performed several Hajjs, over 20, while residing in Makkah. A brief account of the farewell Hajj of Rasool Allah^{-saww} is presented below, detailed Ahadith related to Hajj rituals are presented elsewhere. See for example: Hajj Bait Allah (azwj) | Hubeali.com

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ (عليه السلام) قَالَ لَمْ يَحْجِ النَّبِيُّ (صلى الله عليه وآله) بَعْدَ قُدُومِهِ الْمَدِينَةَ إِلَّا وَاحِدَةً وَ قَدْ حَجَّ بِمَكَّةَ مَعَ قَوْمِهِ حِجَّاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim, from:

Imam Ja'far-e-sadiq^{-asws} said: ‘The Prophet^{-saww} did not perform Hajj, after proceeding to Al-Medina, except for one, and he^{-saww} had performed Hajj in Makkah along with his^{-saww} people, (many) Hajjs’.¹

Farewell Hajj

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ لَمْ يَحْجِ ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ أَدَّنَ فِي النَّاسِ بِالْحَجِّ يَأْتُونَكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَأَمَرَ الْمُؤَدِّبِينَ أَنْ يُؤَدِّتُوا بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَحْجُ فِي عَامِهِ هَذَا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said that Rasool-Allah^{-saww} stayed in Al-Medina for ten years not performing Hajj. Then Allah^{-azwj} Mighty and Majestic Revealed upon him **[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path.** So, he^{-saww} ordered the proclaimers that they should be proclaiming in their loud voices that Rasool-Allah^{-saww} would be performing (Hajj) during this year of his^{-saww}.

فَعَلِمَ بِهِ مَنْ حَضَرَ الْمَدِينَةَ وَ أَهْلَ الْعَوَالِي وَ الْأَعْرَابِ وَ اجْتَمَعُوا لِحَجِّ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِذَا كَانُوا تَابِعِينَ يَنْظُرُونَ مَا يُؤْمَرُونَ وَ يَسْتَعِينُونَ أَوْ يَصْنَعُ شَيْئاً فَيَصْنَعُونَهُ

¹ Al Kafi – V 4 – The Book of Hajj Ch 27 H 1

Therefore, the one who were present in Al-Medina came to know of it, and the people of Al-Awaly, and the Bedouins, and they gathered for the Hajj of Rasool-Allah^{-saww} during the four days remaining from Zil-Qadah. And rather, they were following awaiting what he^{-saww} would order them with so they would follow it, or he^{-saww} would do something, so they would be doing it.

فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَرْبَعِ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى ذِي الْحُلَيْفَةِ زَالَتْ الشَّمْسُ فَأَغْتَسَلَ ثُمَّ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ الَّذِي عِنْدَ الشَّجَرَةِ فَصَلَّى فِيهِ الطُّهْرَ وَ عَزَمَ بِالْحَجِّ مُفْرَدًا وَ خَرَجَ حَتَّى انْتَهَى إِلَى الْبَيْدَاءِ عِنْدَ الْمَيْلِ الْأَوَّلِ فَصُفِّ لَهُ سِمَاطَانِ

Rasool-Allah^{-saww} went out with four days remaining from Zil-Qadah. When he^{-saww} ended up to Zul Huleyfa, the sun declined, so he^{-saww} washed, then went out until he^{-saww} came over to the Masjid which was by the tree. He^{-saww} Prayed Al-Zohr therein, and determined with the individual Hajj, and went out until he^{-saww} ended up to Al-Bayda at the first mile. They stood in two rows for him^{-saww}.

فَلَبَّى بِالْحَجِّ مُفْرَدًا وَ سَاقَى الْهُدْيِ سِتًّا وَ سِتِّينَ أَوْ أَرْبَعًا وَ سِتِّينَ حَتَّى انْتَهَى إِلَى مَكَّةَ فِي سَلْخِ أَرْبَعٍ مِنْ ذِي الْحِجَّةِ فَطَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ صَلَّى رَكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ وَ قَدْ كَانَ اسْتَلَمَهُ فِي أَوَّلِ طَوَافِهِ

So, he^{-saww} exclaimed Talbiyya with the individual Hajj and ushered the sacrificial animals, sixty-six or forty-six, until he^{-saww} ended up to Makkah during the end part of the fourth of Zil-Hijja. So he^{-saww} circumambulated (Tawaf) the House (Kabah) seven circuits, then Prayed two Cycles behind the Standing Place of Ibrahim^{-as}. Then he^{-saww} turned back to the (Black) Stone, so he^{-saww} kissed it, and he^{-saww} had kissed it during his^{-saww} first circumambulation.

ثُمَّ قَالَ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَأَبْدَأُ بِمَا بَدَأَ اللَّهُ تَعَالَى بِهِ وَ إِنَّ الْمُسْلِمِينَ كَانُوا يَطْنُونَ أَنَّ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةَ شَيْءٌ صَنَعَهُ الْمُشْرِكُونَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا

Then he^{-saww} said: 'Al-Safa and Al-Marwa are from the Rituals of Allah^{-azwj}, therefore begin with what Allah^{-azwj} the Exalted Began with. And the Muslims were thinking that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists used to do. So Allah^{-azwj} Mighty and Majestic Revealed [2:158] ***Surely, the Safa and the Marwa are among the Rituals appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both.***

ثُمَّ أَتَى الصَّفَا فَصَعِدَ عَلَيْهِ وَ اسْتَقْبَلَ الرُّكْنَ الْيَمَانِيَّ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ دَعَا مُفَدَّرًا مَا يُقْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَسِّلًا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ فَوَقَفَ عَلَيْهَا كَمَا وَقَفَ عَلَى الصَّفَا ثُمَّ انْحَدَرَ وَ عَادَ إِلَى الصَّفَا فَوَقَفَ عَلَيْهَا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ حَتَّى فَرَغَ مِنْ سَعْيِهِ

Then he^{-saww} came to Al-Safa, so he^{-saww} climbed upon it and faced the Yemeni corner (of the Kabah), and he^{-saww} Praised Allah^{-azwj} and Extolled upon Him^{-azwj}, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he^{-saww} went down to Al-Marwa, so he^{-saww} paused upon it just as he^{-saww} had paused upon Al-Safa. Then he^{-saww}

came down and returned to Al-Safa. So he^{-saww} paused upon it, then went down to Al-Marwa, until he^{-saww} was free from (doing it) seven (times).

فَلَمَّا فَرَغَ مِنْ سَعْيِهِ وَهُوَ عَلَى الْمَرْوَةِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَحَمِدَ اللَّهَ وَ أَتْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا جِبْرَائِيلُ وَ أَوْمَأَ بِيَدِهِ إِلَى خَلْفِهِ يَأْمُرُنِي أَنْ أَمُرَ مَنْ لَمْ يَسِقْ هَدْيًا أَنْ يُجَلَّ وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَصَنَعْتُ مِثْلَ مَا أَمَرْتُكُمْ وَ لَكِنِّي سَفِئْتُ الْهَدْيِ وَ لَا يُتَّبَعِي لِسَائِقِ الْهَدْيِ أَنْ يُجَلَّ حَتَّى يَبْلُغَ الْهَدْيِ مَحَلَّهُ

When he^{-saww} was free from his^{-saww} seventh, and he^{-saww} was upon Al-Marwa, faced towards the people with his^{-saww} face, and he^{-saww} Praised Allah^{-azwj} and Extolled upon Him^{-azwj}, then said: 'This is Jibraeel^{-as}', and he^{-saww} gestured by his^{-saww} hand to behind him^{-saww}, 'Instructing me^{-saww} that I^{-saww} should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I^{-saww} faced from my^{-saww} matters what I^{-saww} managed, I^{-saww} would have done the like of what I^{-saww} am ordering you all for, but I^{-saww} ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ لَنُخْرِجَنَّ حُجَّاجًا وَ رُؤُسَنَا وَ شُعُورُنَا تَقَطَّرُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَا إِنَّكَ لَنْ تُؤْمِنَ بِحَدِّ أَبَدًا فَقَالَ لَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمِ الْكِنَانِيِّ يَا رَسُولَ اللَّهِ عَلِمْنَا دِينَنَا كَأَنَّآ خُلِفْنَا الْيَوْمَ فَهَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَمْ لِمَا يَسْتَفِيلُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بَلْ هُوَ لِلْأَبَدِ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ شَبَّكَ أَصَابِعَهُ وَ قَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحُجِّ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'So a man from the group said, 'We were brought out as Pilgrims and our heads and our hairs are dripping'. So Rasool-Allah^{-saww} said to him: 'But, you will never believe in this, ever!' So Suraqat Bin Malik Bin Ju'sham Al-Kinany said to him^{-saww}, 'O Rasool-Allah^{-saww}! Teach us our Religion as if we have been Created today. So, which you^{-saww} are ordering us with, it is for this year of our or (we) do this in the future (as well)?' So Rasool-Allah^{-saww} said to him: 'But, it is forever, up to the Day of Judgement'. Then he^{-saww} clasped (held) his^{-saww} fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

قَالَ وَ قَدِمَ عَلَيَّ (عليه السلام) مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هُوَ بِمَكَّةَ فَدَخَلَ عَلَى فَاطِمَةَ سَلَامٌ اللَّهُ عَلَيْهَا وَ هِيَ قَدْ أَحَلَّتْ فَوَجَدَ رِيحًا طَيِّبَةً وَ وَجَدَ عَلَيْهَا نِيَابًا مَضْبُوعَةً فَقَالَ مَا هَذَا يَا فَاطِمَةُ فَقَالَتْ أَمَرْنَا بِحَدِّ رَسُولِ اللَّهِ (صلى الله عليه وآله)

He^{-asws} said: 'And Ali^{-asws} came back from Al-Yemen to Rasool-Allah^{-saww}, and he^{-saww} was in Makkah. So he^{-asws} went over to Syeda Fatima^{-asws} and she^{-asws} had freed (from wearing Ihram), so he^{-asws} found an aromatic fragrance, and found dyed clothes upon her. So he^{-asws} said: 'What is this, O Fatima^{-asws}?' So, she^{-asws} said: 'Rasool-Allah^{-saww} ordered us with this'.

فَخَرَجَ عَلَيَّ (عليه السلام) إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُسْتَفْتِيًا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فَاطِمَةَ قَدْ أَحَلَّتْ وَ عَلَيْهَا نِيَابٌ مَضْبُوعَةٌ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا أَمَرْتُ النَّاسَ بِذَلِكَ فَأَنْتَ يَا عَلِيُّ بِمَا أَهْلَلْتِ قَالَ يَا رَسُولَ اللَّهِ إِهْلَالًا كِإِهْلَالِ النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِرٌّ عَلَى إِحْرَامِكَ مِثْلِي وَ أَنْتَ شَرِيكِي فِي هَدْيِي

Ali^{-asws} went out to Rasool-Allah^{-saww} to follow up, and he^{-asws} said: 'O Rasool-Allah^{-saww}! I^{-asws} saw (Syeda) Fatima^{-asws} to have freed (from wearing Ihram), and upon her^{-asws} were dyed

clothes’. So Rasool-Allah^{-saww} said: ‘I^{-saww} ordered the people with that. But you^{-asws}, O Ali^{-asws}, with what have you^{-asws} welcomed (commenced) (the Hajj)?’ He^{-asws} said: ‘O Rasool-Allah^{-saww}! My^{-asws} welcoming is like the welcoming of the Prophet^{-saww}’. So Rasool-Allah^{-saww} said to him^{-asws}: ‘Remain upon your^{-asws} Ihram like me^{-saww}, and you^{-asws} are a participant in my^{-saww} sacrificial offerings’.

قَالَ وَ نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَكَّةَ بِالْبَطْحَاءِ هُوَ وَ أَصْحَابُهُ وَ لَمْ يَنْزِلِ الدُّوْرَ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ عِنْدَ زَوَالِ الشَّمْسِ أَمَرَ النَّاسَ أَنْ يَغْتَسِلُوا وَ يُهْلُوا بِالْحَجِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَاتَّبِعُوا مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

He^{-asws} said: ‘And Rasool-Allah^{-saww} encamped in Makkah at Al-Bat’ha, him^{-saww} and his^{-saww} companions, and he^{-saww} did not lodge in the houses. So when it was the day of Al-Tarwiyya (8th of Zil-Hijja), at the decline of the sun, he^{-saww} ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah^{-azwj} Mighty and Majestic which were Revealed unto His^{-azwj} Prophet^{-saww} **[3:95] therefore follow the Religion of Ibrahim.**

فَخَرَجَ النَّبِيُّ (صلى الله عليه وآله) وَ أَصْحَابُهُ مُهْلِينَ بِالْحَجِّ حَتَّى آتَى مِنْى فَصَلَّى الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ الْفَجْرَ ثُمَّ عَدَا وَ النَّاسُ مَعَهُ وَ كَانَتْ قُرَيْشٌ تُفِيضُ مِنَ الْمُزْدَلِفَةِ وَ هِيَ جَمْعٌ وَ يَمْنَعُونَ النَّاسَ أَنْ يُفِيضُوا مِنْهَا فَأَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ قُرَيْشٌ تَرْجُوا أَنْ تَكُونَ إِفَاضَتُهُ مِنْ حَيْثُ كَانُوا يُفِيضُونَ

Prophet^{-saww} and his^{-saww} companions went out inclined with the Hajj until he^{-saww} came to Mina. He^{-saww} Prayed Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr. Then he^{-saww} went in the morning, and the people were with him^{-saww}. And the Qureysh used to hasten from Al-Muzdalifa, and it is Jam’a, and they were preventing people that they should be hastening from it. Rasool-Allah^{-saww} came back, and Qureysh were hoping that his^{-saww} hastening would be from where they were hastening from.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يَعْني إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا وَ مَنْ كَانَ بَعْدَهُمْ فَلَمَّا رَأَتْ قُرَيْشٌ أَنَّ قُبَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَدْ مَضَتْ كَأَنَّهُ دَخَلَ فِي أَنْفُسِهِمْ شَيْءٌ لِلَّذِي كَانُوا يَرْجُونَ مِنَ الْإِفَاضَةِ مِنْ مَكَانِهِمْ حَتَّى انْتَهَى إِلَى نَمْرَةَ وَ هِيَ بَطْنٌ عُرْنَةَ بِجِبَالِ الْأَرَاكِ فَضَرَبَتْ قُبَّتَهُ وَ ضَرَبَ النَّاسُ أَحْبَابَتَهُمْ عِنْدَهَا

But, Allah^{-azwj} the Exalted Revealed unto him^{-saww} **[2:199] Then hasten on from where the people hasten on and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful,** Meaning Ibrahim^{-as}, and Ismail^{-as}, and Is’haq^{-as} during their^{-as} hastening from it, and the ones who were after them^{-as}. So when the Qureysh saw that the tent of Rasool-Allah^{-saww} had passed, it was as if something had entered into their selves which they were hoping for from the hastening from their places, until they ended up to Namira, and it is middle of Urana around Al-Arak. So, he^{-saww} struck his^{-saww} tent, and the people pitched their tents by it.

فَلَمَّا زَالَتْ الشَّمْسُ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ مَعَهُ قُرَيْشٌ وَ قَدِ اغْتَسَلَ وَ قَطَعَ التَّلْبِيَةَ حَتَّى وَقَفَ بِالْمَسْجِدِ فَوَعظَ النَّاسَ وَ أَمَرَهُمْ وَ نَهَاَهُمْ ثُمَّ صَلَّى الظُّهْرَ وَ الْعَصْرَ بِأَدَانٍ وَ إِقَامَتَيْنِ ثُمَّ مَضَى إِلَى الْمَوْقِفِ فَوَقَفَ بِهِ فَجَعَلَ النَّاسُ يَبْتَدِرُونَ أَحْقَافَ نَاقَتِهِ يَقِفُونَ إِلَى جَانِبِهَا فَتَحَاها ففَعَلُوا مِثْلَ ذَلِكَ فَقَالَ أُبَيْهَا النَّاسُ لَيْسَ مَوْضِعٌ أَحْقَافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِنْ هَذَا كُفُّهُ وَ أَوْمَأَ يَبْدِهِ إِلَى الْمَوْقِفِ فَتَفَرَّقَ النَّاسُ

When the sun declined, Rasool-Allah^{-saww} went out and with him^{-saww} were the Qureysh, and he^{-saww} had washed and cut-off the Talbiyya until he^{-saww} paused by the Masjid. So he preached the people and ordered them and forbid them. Then he^{-saww} Prayed Al-Zohr, and Al-Asr with one Azan and two Iqamas. Then he^{-saww} went to the Pausing Station, so he^{-saww} paused in it. Then people went on to crowd with their sandals by his^{-saww} camel, pausing by his^{-saww} side. So, he^{-saww} forbid it, but they did similar to that. He^{-saww} said: 'O you people! The place of the sandals is not by my^{-saww} camel with the Pausing, but all this', and he^{-saww} gestured by his^{-saww} hand to the Pausing Station'. So the people dispersed.

وَفَعَلَ مِثْلَ ذَلِكَ بِالْمَزْدَلِيفَةِ فَوَقَفَ النَّاسُ حَتَّى وَقَعَ الْفُرْصُ فُرْصُ الشَّمْسِ ثُمَّ أَفَاضَ وَ أَمَرَ النَّاسَ بِالِدَعَةِ حَتَّى انْتَهَى إِلَى الْمَزْدَلِيفَةِ وَ هُوَ الْمَشْعَرُ الْحَرَامُ فَصَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

And he^{-saww} did similar to that in Al Muzdalifa. So the people paused until the disc fell, the disc of the sun. Then he^{-saww} departed and ordered the people with the gentleness until he^{-saww} ended up to Al Muzdalifa, and it is the Sacred Ritual. So he^{-saww} Prayed Al-Magrib, and Al-Isha the last, with one Azan and two Iqamas.

ثُمَّ أَقَامَ حَتَّى صَلَّى فِيهَا الْمَغْرِبَ وَ عَجَّلَ ضَعْفَاءَ بَنِي هَاشِمٍ بِلَيْلٍ وَ أَمَرَهُمْ أَنْ لَا يَرْمُوا الْجُمْرَةَ الْجُمْرَةَ الْعَقَبَةَ حَتَّى تَطْلُعَ الشَّمْسُ فَلَمَّا أَضَاءَ لَهُ النَّهَارُ أَفَاضَ حَتَّى انْتَهَى إِلَى مِئَةِ فَرَسَى الْجُمْرَةَ الْعَقَبَةَ

Then he^{-saww} stayed until he^{-saww} Prayed Al-Fajr therein, and urged the weak ones of the Clan of Hashim to leave at night and ordered them that they should not pelt the rock, the rock of Al-Aqaba, until the emergence of the sun. So when the day illuminated for him^{-saww}, he^{-saww} departed until he^{-saww} ended up to Mina, so he^{-saww} pelted the rock of Al-Aqaba.

وَ كَانَ الْهُدْيُ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرْبَعَةً وَ سِتِّينَ أَوْ سِتَّةً وَ سِتِّينَ وَ جَاءَ عَلِيٌّ (عليه السلام) بِأَرْبَعَةٍ وَ ثَلَاثِينَ أَوْ سِتَّةً وَ ثَلَاثِينَ فَتَحَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سِتَّةً وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ (عليه السلام) أَرْبَعَةً وَ ثَلَاثِينَ بَدَنَةً وَ أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يُؤْخَذَ مِنْ كُلِّ بَدَنَةٍ مِنْهَا جَذْوَةٌ مِنْ لَحْمٍ ثُمَّ تُطْرَحَ فِي بُرْمَةٍ ثُمَّ تُطْبَخُ

And the sacrificial animals which Rasool-Allah^{-saww} came with were sixty-four to sixty-six, and Ali^{-asws} came with thirty-four to thirty-six. So Rasool-Allah^{-saww} sacrificed sixty-six, and Ali^{-asws} sacrificed thirty-four camels. And Rasool-Allah^{-saww} ordered a piece of flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

فَأَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ وَ حَسَنًا مِنْ مَرْقِهَا وَ لَمْ يُعْطِيَا الْجُزْأَيْنِ جُلُودَهَا وَ لَا جِلَاهُهَا وَ لَا فَلَائِدَهَا وَ تَصَدَّقَ بِهِ وَ حَلَقَ وَ زَارَ الْبَيْتَ وَ رَجَعَ إِلَى مِئَةِ وَ أَقَامَ بِهَا حَتَّى كَانَ الْيَوْمُ الثَّلَاثُ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

Rasool-Allah^{-saww} and Ali^{-asws} ate and sipped from its soup, and did not give to the butchers, their skins, nor their decorations, nor their reins, but gave in charity with it. And he^{-saww} shaved (his^{-saww} head), and visited the House (Kabah), and returned to Mina and stayed in it until it was the third day from the last days of Al-Tashreek (11th, 12th, and 13th of Zilhajj).

ثُمَّ رَمَى الْجِمَارَ وَ نَفَرَ حَتَّى انْتَهَى إِلَى الْأَبْطَحِ فَقَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ تَرْجِعُ نِسَاؤَكَ بِحَجَّةٍ وَ عُمْرَةٍ مَعًا وَ أَرْجِعُ بِحَجَّةٍ فَأَقَامَ بِالْأَبْطَحِ وَ بَعَثَ مَعَهَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَهْلَلَتْ بِعُمْرَةٍ ثُمَّ جَاءَتْ وَ طَافَتْ بِالْبَيْتِ وَ صَلَّى رَكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ أَتَتْ النَّبِيَّ (صلى الله عليه وآله)

Then he^{-saww} pelted the rocks and went until he^{-saww} ended up to Al-Bat’ha. So Ayesha said to him^{-saww}, ‘O Rasool-Allah^{-saww}! You^{-saww} are returning your^{-saww} wives with Hajj and Umra together, and I should return (only) with Hajj?’ So he^{-saww} stayed at Bat’ha and sent her with Abdul Rahman Bin Abu Bakr to al Al-Tan’eem. So she commenced with her Umra, then came over and circumambulated with the House, and Prayed two Cycles by the Standing Place of Ibrahim^{-as}, and performed Sa’ee between Al-Safa and Al-Marwa. Then she came over to the Prophet^{-saww}.

فَارْتَحَلَ مِنْ يَوْمِهِ وَ لَمْ يَدْخُلِ الْمَسْجِدَ الْحَرَامَ وَ لَمْ يَطُفْ بِالْبَيْتِ وَ دَخَلَ مِنْ أَعْلَى مَكَّةَ مِنْ عَقَبَةِ الْمَدَنِيِّينَ وَ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ مِنْ ذِي طُوًى .

So, he^{-saww} travelled from that day of his^{-saww} and did not enter the Sacred Masjid and did not circumambulate with the House, and entered from the high ground of Makkah from Aqaba, of the two cities and went out from the lower ground of Makkah, from Zi-Tuwwa’.²

An additional Hadith on Farewell Hajj of Rasool Allah^{-saww} is included in the Appendix.

Sermon of Rasool Allah^{-saww} at Farewell Hajj:

الْحِصَالُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْعَسْكَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ عَنِ ابْنِ عَوْفٍ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ صَدَقَةَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَزَلَتْ هَذِهِ السُّورَةُ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ عَلَى رَسُولِ اللَّهِ ص فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ فَعَرَفَ أَنَّهُ الْوَدَاعُ فَكَرِبَ رَاجِلَتَهُ الْعَضْبَاءَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ كُلُّ دِمٍ كَانَ فِي الْجَاهِلِيَّةِ فَهُوَ هَدْرٌ وَ أَوَّلُ دِمٍ هُدِرَ دِمُ الْحَارِثِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرَضِعًا فِي هُدَيْلٍ فَقَتَلَهُ بَنُو اللَّيْثِ

(The book) ‘Al Khisaal’ – Al Hassan Bin Abdullah Bin Saeed Al Askari, from Abdullah Bin Muhammad Bin Abdul Kareem, from Ibn Awf, from Makky Bin Ibrahim, from Musa Bin Ubeyda, from Sadaqa Bin Yasaar, from Abdullah Bin Umar who said,

‘This Chapter: **(When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr) was Revealed unto Rasool-Allah^{-saww} in the middle of the days of Al-Tashreek (11th, 12th & 13th Zilhajj), and he^{-saww} recognise that it is the farewell. He^{-saww} rode his camel Al-Azba’a, praise Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘O you people! Every blood (compensation) which was during the pre-Islamic period, so it is forfeited, and the first blood to be forfeited, and the first blood to be forfeited was the blood of Al-Hais Bin Rabie Bin Al-Haris, satisfied regarding (clan of) Huzeyl. The sons of Al-Lays killed him’.

² Al Kafi – V 4 – The Book of Hajj Ch 27 H 4

أَوْ قَالَ كَانَ مُسْتَرْضِعاً فِي بَيْتِي لَيْتَ فَمَقْتَلُهُ هَذَا وَ كُلُّ رِبَا كَانَ فِي الْجَاهِلِيَّةِ فَمَوْضُوعٌ وَ أَوَّلُ رِبَا وَضِعَ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَيُّهَا النَّاسُ إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ فَهَوَ الْيَوْمَ كَهَيْئَةِ يَوْمِ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ رَجَبٌ مَضْرُوبٌ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمِ فَلَا تَطْلُمُوا فِيهِنَّ أَنْفُسَكُمْ

Or he^{-saww} said, 'Satisfied regarding (clan of Lays), and he was killed by (clan of) Huzeyl. And all interest (usury) which was (due) during the pre-Islamic period, so it is dropped, and the first interest to be dropped is the interest of Al-Abbas Bin Abdul Muttalib. O you people! The times have circled, so today is like the day Allah^{-azwj} Created the skies and the earths: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. [9:36]** – Rajab is harmful between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al-Muharram - **therefore do not be unjust to yourselves regarding these, [9:36]**

فَإِنَّ النَّسِيءَ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَ يُحْرَمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ وَ كَانُوا يُحْرِمُونَ الْمُحَرَّمَ عَامًا وَ يَسْتَحِلُّونَ صَفَرَ وَ يُحْرِمُونَ صَفَرَ عَامًا وَ يَسْتَحِلُّونَ الْمُحَرَّمَ

But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. [9:37], and they used to sanctify Al-Muharram one year and de-sanctifying Safar, and sanctifying Safar for a year and de-sanctifying Al-Muharram.

أَيُّهَا النَّاسُ إِنَّ الشَّيْطَانَ قَدِ بَيَّسَ أَنْ يُعْبَدَ فِي بِلَادِكُمْ آخِرَ الْأَبَدِ وَ رَضِيَ مِنْكُمْ مُحَقَّرَاتِ الْأَعْمَالِ أَيُّهَا النَّاسُ مَنْ كَانَتْ عِنْدَهُ وَدِيعَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ ائْتَمَنَهُ عَلَيْهَا أَيُّهَا النَّاسُ إِنَّ النِّسَاءَ عِنْدَكُمْ عَوَانٌ لَا يَمْلِكْنَ لِأَنْفُسِهِنَّ ضَرًّا وَ لَا نَفْعًا أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَ اسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَاتِ اللَّهِ فَلَكُمْ عَلَيْهِنَّ حَقٌّ وَ لَهُنَّ عَلَيْكُمْ حَقٌّ

O you people! The Satan^{-la} has despaired that another servant be worshipped in your city and is pleased from you with minor sins. O you people! One who had a deposit with him, then let him pay it back to the one who had entrusted it to him. O you people! The women with you are assistants. They neither control harm for themselves nor benefits. Take them in the Trust of Allah^{-azwj}, and make their private parts Permissible by the Word of Allah^{-azwj}, so there will be a right for you upon them, and for them upon you will be rights.

وَ مِنْ حَقِّكُمْ عَلَيْهِنَّ أَنْ لَا يُوَاطِئُوا فُرُوشَكُمْ وَ لَا يَعْصِيَنَّكُمْ فِي مَعْرُوفٍ فَإِذَا فَعَلْنَ ذَلِكَ فَلَهُنَّ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ وَ لَا تُضْرِبُوهُنَّ أَيُّهَا النَّاسُ إِنِّي قَدِ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ فَاعْتَصِمُوا بِهِ

And from your rights upon them is that they will not refuse in your beds, nor disobey you in the good deeds. So, when they do that, then for them would be **their sustenance and their clothing with reasonableness [2:233]**, and do not hit them. O you people! I^{-saww} am leaving behind you all what if you were to take with it, you will never go astray – Book of Allah^{-azwj} Mighty and Majestic, so hold tightly to it.

يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمَ حَرَامٍ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَهُ أَلَا فَلْيَبْلُغْ شَاهِدُكُمْ عَانِيَتَكُمْ لَا نَبِيَّ بَعْدِي وَ لَا أُمَّةَ بَعْدَكُمْ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى إِتَّخَذَ لِيَرَى بَيَاضَ إِبْطِهِ ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ أَنِّي قَدِ بَلَّغْتُ.

O you people! Which day is this?’ They said, ‘A sacred say’. He^{-saww} said: ‘O you people! So which month is this?’ They said, ‘A sacred month’. Then he^{-saww} said: ‘O you people! Which city is this?’ They said, ‘A sacred city’. He said, ‘Allah^{-azwj} Mighty and Majestic has Prohibited upon you your blood and your wealth and your honour like the sanctity of this day of yours in this month of yours in this city of yours up to the day until you receive it. So, let your present ones deliver to your absent ones, there is neither any Prophet^{-saww} after me^{-saww} nor any community after you all’. Then he^{-saww} raised his^{-saww} hand until the whiteness of his^{-saww} armpits was seen, then he^{-saww} said: ‘O Allah^{-azwj}! Bear witness that I^{-saww} have delivered’.³

Appendix: A Hadith describing the Farewell Hajj of Rasool Allah^{-saww}

الكافي عليّ عن أبيه و محمد بن يحيى عن أحمد بن محمد بن جيعا عن ابن أبي عمير عن حماد بن الحلي عن أبي عبد الله قال: إن رسول الله ص حين حج حجة الإسلام خرج في أربع بقين من ذي القعدة حتى أتى الشجرة فصلى بها ثم قاد راحلته حتى أتى البداء فأحرم منها و أهل بالحج و ساق مائة بدنة و أحرم الناس كلهم بالحج لا يتوون عمرة و لا يدزون ما المشعة حتى إذا قدم رسول الله ص مكة طاف بالبئيت و طاف الناس معه

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, when he^{-saww} performed Hajj, the Hajj of Al-Islam, went out during where there remained four days from Zil-Qadah until he^{-saww} came over to Al-Shajara. He^{-saww} prayed by it, then sat upon his^{-saww} ride until he^{-saww} came to Al-Bayda. He^{-saww} wore the Ihram from it, and commenced with the Hajj, and ushered one hundred camels. And the people, all of them, wore their Ihrams with the Hajj, not intending an Umra, nor knowing what the Mut’a (of Hajj) was, until when Rasool-Allah^{-saww} set foot in Makkah, he^{-saww} performed Tawaaf by the House, then the people performed Tawaaf along with him^{-saww}.

ثم صلى ركعتين عند المقام و استلم الحجر ثم قال ابدؤوا بما بدأ الله عز و جلّ به فأتى الصفا فبدأ بها ثم طاف بين الصفا و المروة سبعا فلما قضى طوافه عند المروة قام خطيباً

Then he^{-saww} Prayed two Cycles by the Standing Place (of Ibrahim^{-as}, and kissed the (Black) Stone, then said: ‘Begin with what Allah^{-azwj} Mighty and Majestic Began with’. He^{-saww} came over to Al-Saffa and began with it. Then he^{-saww} performed Tawaaf between Al-Safa and Al-Marwa, seven (times). So when he^{-saww} had completed his^{-saww} Tawaaf at Al-Marwa, he^{-saww} stood to address.

فأمرهم أن يجلوا و يجعلوها عمرة و هو شيء أمر الله عز و جلّ به فأحلّ الناس و قال رسول الله ص لو كنتم استقبلت من أمري ما استدبرت لعلت كما أمرتكم و لم يكن يستطيع أن يجلي من أجل الهدى الذي كان معه إن الله عز و جلّ يقول و لا تحلفوا رؤسكم حتى يبلغ الهدى محله

He^{-saww} ordered them that they should free (themselves from the Ihram), and make it to be an Umrah, and it is something which Allah^{-azwj} Mighty and Majestic had Commanded with. So, the people freed (themselves from the Ihram), and Rasool-Allah^{-saww} said: ‘Had I^{-saww} faced from my^{-saww} matters what I^{-saww} managed, I^{-saww} would have done the like of what I^{-saww} am ordering you all for’, and he^{-saww} did not have the leeway that he^{-saww} frees (from his^{-saww}

³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 36 H 8

Ihram) due to the reason of the sacrificial animal which were with him^{-saww}. Allah^{-azwj} Mighty and Majestic is Saying: **and do not shave your heads until the offering reaches its place [2:196].**

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمِ الْكِنَانِيِّ يَا رَسُولَ اللَّهِ عَلِمْنَا كَأَنَّ خُلْفَتَنَا الْيَوْمَ أَرَأَيْتَ هَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَوْ لِكُلِّ عَامٍ فَقَالَ رَسُولُ اللَّهِ ص لَا بَانَ لِلْأَبَدِ وَالْأَبَدِ وَإِنَّ رِجَالًا قَامَ فَقَالَ يَا رَسُولَ اللَّهِ نَخْرُجُ حُجَّاجًا وَرُءُوسُنَا تَقَطَّرُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَدًا

Suraqat Bin Malik Bin Ju'sham said, 'O Rasool-Allah^{-saww}! Teach us as if we were Created today. What is your^{-saww} view of this which you^{-saww} are ordering us with. Is it for this year of ours, or for every year?' Rasool-Allah^{-saww} said: 'No, but it is forever and ever'. And a man stood up, so he said, 'O Rasool-Allah^{-saww}! We came out as Pilgrims and our heads are dripping'. Rasool-Allah^{-saww} said: 'You will never believe in this, ever!'

قَالَ وَ أَقْبَلَ عَلَيَّ عَ مِنَ الْيَمَنِ حَتَّى وَاقَى الْحَجَّ فَوَجَدَ فَاطِمَةَ عَ قَدْ أَحَلَّتْ وَ وَجَدَ رِيحَ الطَّيِّبِ فَانطَلَقَ إِلَى رَسُولِ اللَّهِ ص مُسْتَفْتِيًا فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ بِأَيِّ شَيْءٍ أَهَلَّتْ فَقَالَ أَهَلَّتْ بِمَا أَهَلَ بِهِ النَّبِيُّ ص فَقَالَ لَا تُحِلَّ أَنْتَ فَأَشْرَكَهُ فِي الْهُدْيِ وَ جَعَلَ لَهُ سَبْعًا وَ ثَلَاثِينَ وَ نَحَرَ رَسُولُ اللَّهِ ص ثَلَاثًا وَ سِتِّينَ وَ نَحَرَهَا بِيَدِهِ

He^{-asws} said: 'And Ali^{-asws} came back from Al-Yemen until fulfilled the Hajj. So he^{-asws} found Syeda Fatima^{-asws} having had freed (from wearing the Ihram), and found aromatic fragrance. He^{-asws} went to Rasool-Allah^{-saww} to follow up. Rasool-Allah^{-saww} said: 'O Ali^{-asws}! With which thing have you^{-asws} welcomed (the Hajj)?' He^{-asws} said: 'I^{-asws} welcomed with the welcoming of the Prophet^{-saww}'. He^{-saww} said: 'Do not free (from the Ihram), for you^{-asws} are a participant in the sacrifice', and he^{-saww} made thirty-seven to be for him^{-asws}, and Rasool-Allah^{-saww} sacrificed sixty-three, which he^{-saww} sacrificed with his^{-saww} own hands.

ثُمَّ أَخَذَ مِنْ كُلِّ بَدَنَةٍ بَضْعَةً فَجَعَلَهَا فِي قِدْرِ وَاحِدَةٍ ثُمَّ أَمَرَ بِهِ فَطَبَخَ فَأَكَلَ مِنْهُ وَ حَسَا مِنَ الْمَرْقِ وَ قَالَ قَدْ أَكَلْنَا مِنْهَا الْآنَ جَمِيعًا وَ الْمُنْعَةُ خَيْرٌ مِنَ الْقَارِنِ السَّاقِي وَ خَيْرٌ مِنَ الْحَاجِّ الْمُفْرِدِ

Then he^{-saww} grabbed a piece from each camel to be in one pot. Then he^{-saww} ordered with it, so it was cooked. He^{-saww} ate from it and sipped from the soup, and said: 'We^{-saww} have eaten from it now together, and the Mut'a (of the Hajj) is better than pairing the usherer, and better than the individual Hajj'.

قَالَ وَ سَأَلْتُهُ لَيْلًا أَمَرَ رَسُولُ اللَّهِ ص أَمْ نَحَارًا فَقَالَ نَحَارًا قُلْتُ أَيَّ سَاعَةٍ قَالَ صَلَاةَ الظُّهْرِ.

He (the narrator) said, 'And I asked him^{-asws}, 'Did Rasool-Allah^{-saww} wear the Ihram at night or at daytime?' He^{-asws} said: 'Daytime'. I said, 'Which time?' He^{-asws} said: 'Al-Zohr Salat'.⁴

⁴ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 36 H 18