

Ahadith pertaining to Hajj from the Sahihayn



**Collected and arranged
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Duty of Hajj (Pilgrimage) and its' standing

1. On the authority of Ibn 'Umar *"may Allah be pleased with them"*, he said: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* said: ((The superstructure of Islam is raised on five (pillars): testifying that there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah – *"In a narration by Muslim "the oneness of Allah"-*, the establishment of prayer, payment of Zakah, performing Hajj (pilgrimage to Ka'ba), and the fasting the month of Ramadan)).

[Agreed Upon].

2. On the authority of Abu Hurayrah *"may Allah be pleased with him"*, he said: ((The Prophet *"may Allah's peace and blessings be upon him"* was asked: "Which deed is the dearest?"

He ﷺ said, *"Faith in Allah and His Messenger."*

He ﷺ was then asked, "Which comes next?" He ﷺ said, *"Jihad (fight) in the cause of Allah."*

He ﷺ was then asked, "Which comes next?" He ﷺ said, *"Hajj Mabrur (I.e., free of sins and to be accepted from Allah)"*))

[Agreed Upon].

3. On the authority of Abu Hurayrah *"may Allah be pleased with him"*, he said: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* gave us a speech saying: *"O People! Allah imposed Hajj on you so perform it."*

So, a man said "Should it be performed every year O Messenger of Allah?"

However, He ﷺ remained silent, the man repeated the question

three times.

Then the Prophet ﷺ said, "If I answered with Yes, it would be obligatory and you would not be able to perform it.")

[Narrated by Muslim].

4. On the authority of 'Umar ibn al-Khattāb *"may Allah be pleased with him"*, he said: ((One day, when we were sitting with the Messenger of Allah *"may Allah's peace and blessings be upon him"* when there appeared before us a man dressed in extremely white clothes, and had very black hair. No traces of travel were visible on him, and none of us knew him. He came in and sat down opposite to the Prophet *"may Allah's peace and blessings be upon him"* and rested his knees against His and placed the palms of his hands on the thighs of the Prophet ﷺ.

He said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to find a way thereto." He said: "You have spoken the truth."

It surprised us that he asked the Prophet ﷺ and at the same time he affirmed that the Prophet ﷺ told the truth.))

[Narrated by Muslim].

5. On the authority of 'Amr ibn Al-'Aas *"may Allah be pleased with him"*, he said: ((When Allah instilled the love for Islam in my heart, I went to the Prophet *"may Allah's peace and blessings be upon him"* and said: 'Stretch out your right hand so that I may pledge allegiance to you.

He ﷺ stretched out his right hand, but I withdrew my hand. He

ﷺ said: “**What is the matter, ‘Amr?**” I replied: 'I wish to stipulate a condition.' He ﷺ asked: “**What is your condition?**” I said: 'That I would be forgiven.' He ﷺ said: “**Are you not aware that Islam wipes out all (sins) that preceded it, and that Hijrah wipes out all (sins) that preceded it, and that Hajj wipes out all (sins) that preceded it?**”.)

[Narrated by Muslim].

The Hajj (Pilgrimage) of the women

6. On the authority of ‘Āishah “*may Allah be pleased with her*”, she reported that: ((I said: "O Messenger of Allah “*may Allah’s peace and blessings be upon him*”, should we not (means Women) go out for Jihad and fight with you men?” He ﷺ said: “**Rather the best and most beautiful type of jihad for you (women) is The Hajj, Hajj Mabrur (accepted from Allah)**” - In other narration “**Your Jihad (women) is performing The Hajj** - .))

[Narrated by Al-Bukhari].

The Hajj (Pilgrimage) of the children

7. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with them*”, he reported that: ((The Prophet “*may Allah’s peace and blessings be upon him*” when he was going to Hajj, came across a party of mounted group at Ar-Rawhaa (a place in the way between Al-Madinah and Makkah, seventy four 74 km away from Al-Madinah) and He ﷺ asked them: “**Who are you?**” They answered: "We are the Muslims, and who are you, they asked?" He ﷺ said: “**I am the Messenger of Allah.**” A woman among them lifted a boy up to him and asked: "Can this boy go on Hajj?" He ﷺ said, “**Yes, and you will earn a reward.**”.)

[Narrated by Muslim].

A woman who performs Hajj on behalf of a man

8. On the authority of Ibn 'Abbaas, "*may Allah be pleased with them*", he said: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" was riding a mount with Al-Fadl Ibn 'Abbaas behind him, when a woman from the Khath'am tribe (a tribe locates 90 km away from Al-Baha) came to The Messenger ﷺ to ask Him for a fatwa (a question about a religious matter). Al-Fadl began to look at her, and she looked at him, and the Messenger of Allah ﷺ started to turn Al-Fadl's face away from the woman to the other side. The woman asked: "O Messenger of Allah, Indeed the obligation of Hajj has reached my father while he is a very old man, unable to stay firm on his riding-mount. Can I do hajj on behalf of him?" He ﷺ said: **"Yes."** This was during the farewell hajj (Hajjat Al-Wada'.))

[Agreed upon].

The Hajj and the Vows on behalf of dead people

9. On the authority of Ibn 'Abbaas, "*may Allah be pleased with them*", he reported that: ((A woman came to the Prophet "*may Allah's peace and blessings be upon him*" and said: "My mother vowed to perform Hajj but she died before performing it. Should I perform the Hajj on behalf of her?" Thereupon He ﷺ said: **"Yes, Perform the Hajj on behalf of her "Would you not pay the debt if your mother had died without paying it?"** She said: "Yes." He ﷺ said, **"So The debt of Allah is more worthy of being repaid."**)).

[Narrated by Al-Bukhari].

The merit of Hajj and 'Umrah

10. On the authority of Abu Hurayrah *"may Allah be pleased with him"*, he reported that: ((He heard the Prophet *"may Allah's peace and blessings be upon him"* saying: "**Whoever performs Hajj for the sake of Allah – In another narration by Muslim "Whoever comes to this house (means Kaába) - and he does not commit obscenity or commit any evil therein, he will go back clear (free of sins) as on the day his mother gave birth to him."**"))

[Agreed Upon].

11. On the authority of Abu Hurayrah, *"may Allah be pleased with him"*, he reported that: ((The Prophet *"may Allah's peace and blessings be upon him"* said, "**One 'Umrah to another is removing any sin that occurred between them, and Hajj Mabrur does not have a reward except for Paradise"**).))

[Agreed Upon].

12. On the authority of Ibn 'Abbaas, *"may Allah be pleased with them"*, he reported that: ((The Prophet *"may Allah's peace and blessings be upon him"* said to a woman from the Ansaar who is known as Umm Sinaan: "**What prevented you from preforming Hajj with us?"** She said: "Abu so and so (referring to her husband) has two camels, he performed Hajj with his son on one of them, and our worker uses the other one to carry water." Upon this He ﷺ said: "**So 'Umrah during Ramadan equals performing Hajj or Hajj along with me."**)).

[Agreed upon].

Bringing provisions for the Hajj trip

13. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with them*”, he reported that: ((People of Yemen used to perform Hajj and not bring provisions with them. They would declare we put our trust in Allah (to feed them). So, Allah most high sent down the verse “and bring provisions, but the best provision is piety.”))

[Narrated by Al-Bukhari].

Availability of performing ‘Umrah within the months of Hajj

14. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with them*”, he said: ((People of the pre-islamic era used to think that performing ‘Umrah during the months of Hajj was one of the most disgraceful sins on Earth. They also used to consider the month of Safar as a sacred month although it’s not, and they had a quote , "When the wounds of the camels’ backs heal up (after they return from Hajj) and the signs of those wounds vanish, and when the footprints of camels (done during their trip to Hajj) being removed from the desert sand by wind, and when the month of Safar passes away, then ‘Umrah is permissible for the one who wishes to perform it." Then the Prophet “*may Allah’s peace and blessings be upon him*” and his companions approached Makkah on the fourth of Dhul-Hijjah in the morning whilst being in the state of Ihram for Hajj and He ﷺ (the Holy Prophet) ordered his companions to make their intentions of the Ihram for ‘Umrah only not for Hajj. They considered his order as something great as they used to in their traditions before Islam and were puzzled, and they asked: "O Allah’s Messenger ﷺ! What kind exiting the state of Ihram is allowed?" He ﷺ said: "**Finish the Ihram**

completely like a non-Muhrim (you are allowed to everything)."))
[Agreed upon].

How many times did The Prophet ﷺ perform Hajj and 'Umrah?

15. On the authority of Zayd Ibn Arqam, "*may Allah be pleased with him*", he reported that: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" fought nineteen Ghazwah. And performed only one Hajj after He migrated (Hejrah to Madinah), and that was Hajjat ul-Wada' (the Farewell Pilgrimage).))

[Agreed Upon].

16. On the authority of Anas Ibn Maalik, "*may Allah be pleased with him*", he reported that: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" preformed four 'Umrah, three of them were in the month of Dhul-Qi'dah, except for the one He ﷺ performed with His Hajj in the month of Dhul-Hijja. One 'Umrah was from Hudaybiyyah in Dhul-Qi'dah, another 'Umrah of the following year in Dhul-Qi'dah, another 'Umrah was from Ji'raanah the place where He ﷺ distributed the spoils of the battle of Hunain in Dhul-Qi'dah, and the 'Umrah He ﷺ performed with His Hajj.))

[Agreed upon].

The merit of the first ten days of Dhul-Hijja

17. On the authority of Ibn 'Abbās "*may Allah be pleased with them*", he reported that: ((The Prophet "*may Allah's peace and blessings be upon him*", said: "**There are no days on which righteous deeds are more beloved to Allah than on these days.**" (Meaning: the first ten days of Dhu al-Hijjah). They (the Companions) said: "O

Messenger of Allah, not even Jihad in the cause of Allah?" He ﷺ said: "Not even Jihad in the cause of Allah, except that of a man who went to Jihad with himself and his property, but did not return with any of them."))

[Narrated by Al-Bukhari].

Woman should be accompanied with a Mahram, when traveling to the Hajj

18. On the authority of Abu Hurayrah *"may Allah be pleased with him"*, he reported that: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"*, said: "It is not permissible for a woman who believes in Allah and the Last Day to travel the distance of one day and night unless she is accompanied by a Mahram." – Another narration by Muslim reads: "She must not travel the distance of a night except with a Mahram." - Another narration of Muslim reads: "the distance of a day".))

[Agreed upon].

19. On the authority of Ibn 'Abbaas, *"may Allah be pleased with them"*, he said: ((I heard the Messenger of Allah *"may Allah's peace and blessings be upon him"* giving a speech and saying: "Let not a man be secluded with a woman except that she has a male Mahram with her, and a woman is not allowed to travel except accompanied with a Mahram." So, a man stood up and said: "O Messenger of Allah! Indeed, my wife has gone out to preform Hajj and I have been enlisted for such and such a battler." He ﷺ said: "Go and preform Hajj with your wife."))

[Agreed upon].

What He used to say if He rides to Hajj

20. On the authority ‘Abdullāh ibn ‘‘‘Umar *may Allah be pleased with them*”, he reported that: ((Whenever the Messenger of Allah *“may Allah’s peace and blessings be upon him”* mounted his camel while setting out on a journey, He would say **Allah’ Akbar** three times and then say: "**Glory be to the One who subdued this (ride) for us and we were not ourselves powerful enough to use it as a ride, and to our Lord we shall, indeed, return. O Allah, we ask You during this journey of ours for righteousness, piety, and such deeds that are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are the Companion during the journey and the Guardian of the family in our absence. O Allah, I seek refuge in You from the hardships of traveling, unhappiness connected with ghastly scenes, and the bad turns in property and family.**" On returning, He would recite this supplication, while adding these words: "**We are those who return; those who repent; those who worship; and those who praise Allah.**"..))

[Narrated by Muslim].

21. On the authority of ‘Abdullāh ibn Sarjis *“may Allah be pleased with him”*, he said: ((When the Messenger of Allah *“may Allah’s peace and blessings be upon him”* traveled, He would seek refuge [in Allah] from the hardships of the journey, from having a change of heart, adverse conditions replacing good ones, the prayer of an oppressed person, and from seeing a misfortune occurring to his family and wealth”..))

[Narrated by Muslim].

Meeqat for Hajj and 'Umrah

22. On the authority of 'Ibn 'Abbaas, “*may Allah be pleased with them*”, he reported that: ((That the Messenger of Allah ﷺ made Dhul-Hulayfah as the Meeqaat for the people of Madinah, made Al-Juhfah for the people of Sham, made Qarn Al-Manaazil for the people of Najd and made Yalamlam for the people of Yemen. He ﷺ also said: “**These Mawaaqeet are for the people from places and for those who pass thorough them with the intention of performing Hajj or `Umrah or both of them. Whoever is living within these boundaries can assume ihram from the place he starts, even the people who live in Makkah can assume ihram from Makkah.**” .))

[Agreed upon].

23. On the authority 'Ibn 'Umar, “*may Allah be pleased with them*”, he reported that: ((When these two towns (Basra and Kufa) were captured by Islam, the people went to `Umar and said: "O the Chief of the believers! The Prophet ﷺ fixed Qarn Al-Manaazil as the Meeqaat for the people of Najd and it is beyond our way and it is difficult for us to pass through it." He said: "Then take as your Meeqaat a place situated opposite to Qarn Al-Manaazil on your usual way." So, he fixed Dhat 'Irq as their Meeqaat.))

[Narrated by Al-Bukhari].

24. On the authority of 'Abu Zubayr, he reported that: ((He heard Jaabir Ibn 'Abdullah, “*may Allah be pleased with them*”, being asked about the place for entering upon the state of ihram (Meeqaat), he said: “I heard (and I think he carried it directly to the Messenger of Allah ﷺ) him saying “For the people of Iraq it is Dhat 'Irq.” .))

[Narrated by Muslim].

Places where the Prophet ﷺ offered prayer, in his way to Hajj

25. On the authority of ‘Abd Allah bin ‘Umar *“may Allah be pleased with them, he reported that”*: ((The Messenger of Allaah *“may Allah’s peace and blessings be upon him”* made his Camel kneel down at Al Bathaá (a halt at the stony ground) which lies in Dhu-Al Hulaifa and prayed there”).))

[Agreed upon].

26. On the authority of ‘Abd Allah bin ‘Umar *“may Allah be pleased with them”*, he informed Nafiá that: ((The Messenger of Allah *“may Allah’s peace and blessings be upon him”* turned his face to the two hillocks which intervened between him and the long mountain by the side of the Ka'ba, and the mosque which had been built there was thus on the left of the hillock. Allah's Messenger's ﷺ place of prayer was lower than the black hillock, at a distance of ten cubits (equals 4.6 meters) or near it. He ﷺ would then observe prayer facing these two hillocks of the long mountain that is intervening between you and the Ka'ba”).))

[Agreed upon].

27. On the authority of Nafiá, he reported that Ibn ‘Umar *“may Allah be pleased with them”*, informed him that: ((The Messenger of Allah *“may Allah’s peace and blessings be upon him”* used to go down to Dhul-Hulayfah when going to ‘Umrah, also He went down there in his way to Hajj, where He performed Hajj under the Samurah (a well-known kind of trees in Hejaz) locates at the same location of the Mosque of Dhul-Hulayfah. “In his way He went down to the middle of the valley and suddenly when he rose up from it he ordered his camel to lay down in Al-Bathaaá (a location in the

eastern border of the valley), then He passed the night there till morning”, (this place neither locates in the same place of the mosque that had been belt of rocks, nor at the mound where the mosque locates), He used to do that every time if he was marching back from a battle or in his way to Hajj or ‘Umarah). There was a place full of dunes in the center of it where Ibn ‘Umar was praying at, this is the place where The Prophet used to pray at.))

[Narrated by Bukhari].

28. On the authority of ‘Ibn ‘Umar, *“may Allah be pleased with them”*, he reported that: ((Allah's Messenger *“may Allah's peace and blessings be upon him”* used to offer the prayer in the Mosque of Al-Shajarah in his way to Makkah; and on his return, he used to offer the prayer at Dhul-Hulayfah in the middle of the valley, and passes the night there till morning.))

[Narrated by Al-Bukhari].

Stopping by Dhul-Hulayfa

29. On the authority of ‘Ibn ‘Umar, *“may Allah be pleased with them”*, he reported that: ((Allah's Messenger *“may Allah's peace and blessings be upon him”* was approached by an angel at night at his place of rest in Dhul-Hulayfah in the bottom of the valley and it was said to him: "You are in a blessed valley."))

[Agreed upon].

30. On the authority of ‘Ibn ‘Umar, *“may Allah be pleased with them”*, he said that: ((Allah's Messenger *“may Allah's peace and blessings be upon him”* stopped by Dhul-Hulayfah and stayed overnight on it, where he started his Hajj, and he prayed in the Masjid there.))

[Narrated by Muslim].

What Muhrim – In the state of Ihram - shouldn't wear

31. On the authority of Ibn 'Umar, *"may Allah be pleased with them"*, he reported that: ((A man asked Allah's Messenger *"may Allah's peace and blessings be upon him"* about what the person who is in a state of Ihram (Muhrim) should wear. He answered, "A person in the state of Ihram. is not allowed to wear a sewn shirt, a turban, trousers, a hooded robe, shoes or sewn slippers (Khuff), unless one is unable to find unsown slippers, then he may wear his Khuff or shoes provided one cuts them below the ankles, and you must not wear clothing that has been dyed with sweet smelling fragrance (such as saffron)." - Al-Bukhari added – "woman in the state of Ihram – Muhrima – is not allowed to wear Nigab on her face and gloves in her hands".))

[Agreed upon].

32. On the authority of Ibn 'Abbaas, *"may Allah be pleased with them"*, he said that: ((I heard the Prophet *"may Allah's peace and blessings be upon him"* giving a speech at 'Arafat saying: "If a Muhrim does not find slippers, he could wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he could wear trousers."))

[Agreed upon].

33. On the authority of Ibn 'Abbaas, *"may Allah be pleased with them"*, he said that: ((The Prophet *"may Allah's peace and blessings be upon him"* with his companions started (departure) from Medina after combing and oiling his hair and putting on two sheets of Ihram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so, in the early morning, the Prophet (ﷺ) mounted his Mount while in Dhul-

Hulaifa and set out till they reached Baidaá, where he and his companions recited Talbiya (Intention of Hajj), and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Hijja, He performed the Tawaf round the Ka'ba and performed the Sa'ii between Safa and Marwa. And as He had a Badana and had garlanded it, He did not finish his Ihram. He proceeded towards the highest places of Mecca near Al-Hujun and He was assuming the Ihram for Hajj and did not go near the Ka'ba after He performed Tawaf (round it) till he returned from `Arafat. Then He ordered his companions to perform Tawaf round the Ka'ba and then the Sa'i of Safa and Marwa, and to cut short the hair of their heads and to finish their Ihram – *“In another narration: to finish their Ihram, and shave the hair of their heads or cut short it”*- And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them if they wish (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them.))
[Narrated by Al-Bukhari].

Perfume on the state of Ihram

34. It has been narrated that 'Aishah, *“may Allah be pleased with her”*, said: ((I used to apply perfume to the Prophet *“may Allah's peace and blessings be upon him”* when He intended to enter the state of ihram, before He put on his ihram garments. And again when He ended his state of Ihram before He had made Tawaf around the Ka'bah. – *Muslim added in his narration “a perfume with Misk.”*))
[Agreed upon].

35. It has been narrated that ‘Aishah, *“may Allah be pleased with her”*, said: ((During Hajjat-al-Wada` (farewell Hajj), I perfumed Allah's Messenger *“may Allah's peace and blessings be upon him”* with Dhurirah (a kind of perfume) with my own hands, both when assuming Ihram and on finishing it.))

[Agreed upon].

36. It has been narrated that ‘Aishah, *“may Allah be pleased with her”*, said: ((When the Messenger of Allah *“may Allah's peace and blessings be upon him”* intended to enter upon the state of Ihram He perfumed himself with the best of perfumes which He could find and after that I saw the glistening of oil on his head and beard.))

[Agreed upon].

37. It has been narrated that ‘Aishah, *“may Allah be pleased with her”*, said: ((I used to apply perfume to the Messenger of Allah *“may Allah's peace and blessings be upon him”*. He then went round visiting his wives, and then would enter upon the state of Ihram in the early morning and the smell of perfume was coming from him.))

[Agreed upon].

Marking the sacrificial animals before sending them to Ka’ba

38. It has been narrated that ‘Ā’ishah *“may Allah be pleased with her”* said: ((I wove the collars for the sacrificial animals of the Messenger of Allah *“may Allah's peace and blessings be upon him”* then I marked them and He put the collars on their necks, and He sent them to the Ka’ba and stayed at Madīnah, and He was not forbidden from anything which was lawful for him before sending them (means that He didn't enter the state of Ihram by

sending these animals to Ka'aba, so everything is Halal to him in this case).))

[Agreed upon].

39. It has been narrated that 'Ā'ishah *"may Allah be pleased with her"* said: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* once sent sheep as Hady to Ka'aba, and He put the collars in their necks.))

[Agreed upon].

40. It has been narrated that Ibn 'Abbaas, *"may Allah be pleased with them"*, said: ((After Allah's Messenger *"may Allah's peace and blessings be upon him"* had prayed the noon prayer at Dhul Hulaifa, He called for his she-camel, He marked it on the right side of its hump, removed the blood from it, and tied two sandals on its neck. He then mounted his riding-beast, and when it brought him up to al-Baidaá He raised his voice in the Talbiya for the Hajj (pilgrimage).))

[Narrated by Muslim].

Riding the Budn "the sacrificial animals"

41. It has been narrated that Abu Hurayrah *"may Allah be pleased with him"*, reported that: ((The Prophet of Allah *"may Allah's peace and blessings be upon him"* saw a man carrying a sacrificial camel, so he said: **"Ride it."** The man said: "It is a sacrificial camel!" He said: **"Ride it, woe to you"** Then, I saw him riding it alongside the Prophet *"may Allah's peace and blessings be upon him."*))

[Agreed upon].

42. In the authority of Jabir, *"may Allah be pleased with him"*, he reported that he had been asked about riding on the sacrificial animal, to

which he replied: I heard Allah's Messenger "*may Allah's peace and blessings be upon him*" as saying: "**Ride on them gently until you find another mount.**".)

[Narrated by Muslim].

If the Hadi is completely exhausted and near to die

43. On the authority Dhua'aib, father of Qabisa "*may Allah be pleased with him*", he reported that: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" sent under his charge the sacrificial camels, and said: "**If any of these is completely exhausted and you apprehend its death, then slaughter it, then dip its hoofs in its blood and imprint it on its hump; but neither you nor any one of your companion should eat it.**".))

[Narrated by Muslim].

What the polytheists used to say around on his way to the Hajj

44. It has been narrated that Ibn Abbas "Allah be pleased with him and his father", said: ((The polytheists used to say, "Labbaik, Thou has no partner," whereupon Allah's messenger "*may Allah's peace and blessings be upon him*" would say, "**Woe to you! Enough, enough; [do not add] 'except a partner who is Thine whom Thou possessest', when He possesses none.**" They used to say this when they were going round the House.))

[Narrated by Muslim].

“Labyahk, O Aallah, Labbayk”

45. It has been narrated that Ibn ‘Umar, “*may Allah be pleased with them*”, said: ((I heard Allah’s Messenger “*may Allah’s peace and blessings be upon him*” saying the Talbiya with a raised voice saying: “**Labbayk, O Allah, labbayk. Labbayk You have no partners Labbayk. Indeed, all praise and grace are for You only and so is the dominion. You have no partners.**” saying nothing more than these words.))

[Agreed upon].

Raising voice with Talbiyah

46. It has been narrated that Jabir Ibn ‘Abdillah and Abu Sa’eed Al-Khudri, “*may Allah be pleased with them both*”, said: ((We went with the Prophet “*may Allah’s peace and blessings be upon him*” and we were pronouncing “Labyahk, O Aallah, Labbayk” for Hajj loudly.))

[Narrated by Muslim].

47. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with them*”, he reported that: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” passed by a valley (called Wadi Al-Azraq) and said: “**Which valley is this?**” They said: “This is the valley of Al-Azraq.” He ﷺ said: “It is, as if I am seeing Prophet Musa “**peace be upon him**” coming down from the mountain track,- **adding in another version “putting his fingers in his ears”** - and he is calling upon Allah loudly saying “**Labyahk, O Aallah, Labbayk**”.” Then He ﷺ came to the mountain track of Harshi. and said: “**Which is this mountain track?**” They said: “It is the mountain track of Harshi.” He ﷺ said: “It is, as if I am seeing Prophet Yunus Ibn Matta “**peace be upon him**” on a well-built red frizzy camel, with a cloak of wool around him and the rein of his camel is made of the

fibres of date-palm, and he is calling upon Allah saying “Labyahk, O Aallah, Labbayk”.”.))

[Narrated by Muslim].

The Prophet ﷺ pronounces the Talbiya (Intention of Hajj)

48. It has been narrated that Anas Ibn Maalik, “*may Allah be pleased with him*”, said: ((I heard the Prophet “*may Allah’s peace and blessings be upon him*” pronouncing the Talbiya for both Hajj and ‘Umrah together.))
[Agreed upon].

49. On the authority of Ibn ‘Umar, “*may Allah be pleased with them*”, he reported that: ((The Prophet “*may Allah’s peace and blessings be upon him*” pronounced the Talbiya for Hajj only.))
[Agreed upon].

Tahmeed, Tasbeeh, and Takbeer before Talbiay

50. It has been narrated that Anas Ibn Maalik, “*may Allah be pleased with him*”, reported regarding the Prophet’s *may Allah’s peace and blessings be upon him*” Hajj: ((He ﷺ rode until He reached Al-Bayda’a. He praised and glorified Allah and said the takbir, - **In another version: He kept saying Tahlil and Tasbeeh** - and then He recited Talbiya with the intention of performing Hajj and ‘Umrah.))

[Narrated by Bukhari].

Pronouncing Talbiya when the mount stands up

51. On the authority of ‘Ubayd Ibn Jurayj ((That he said to ‘Abdullah Ibn ‘Umar, “may Allah be pleased with them”: “O Father of ‘Abd Al-Rahman, I find you doing four things which I did not see anyone among your companions doing.” Ibn ‘Umar said: “What are they O Ibn Jurayj?” He said: While circumambulating the Ka'bah you do not touch but the two pillars situated on the yemeni (south) side, and I find you wearing the sandals of tanned leather, and I find you with dyed beard and head, and I also find that, when you were at Makkah, the people pronounced Talbiya as they saw the new moon (Dhul-Hijjah) but you did not do it till the 8th of Dhul-Hijjah.” Upon this ‘Abdullah Ibn ‘Umar said: “As for the pillars, I did not see the Messenger of Allah *“may Allah’s peace and blessings be upon him”* touching except those situated on the Yemeni side. As for the shoes of tanned leather, I saw the Messenger of Allah ﷺ wearing shoes without hair on them, and He would perform ablution in them, and so I like to wear them too. As for the dye, I saw the Messenger of Allah ﷺ doing this and so I love to do so. And as for pronouncing the Talbiyah, I did not see the Messenger of Allah ﷺ pronouncing it until his camel stood up straight with him on it.”.))

[Agreed upon].

52. On the authority of Naafi’ who said: ((Whenever Ibn ‘Umar, “may Allah be pleased with them”, intended to go to Makkah, he used to oil himself with a sort of oil that had no pleasant smell to it, then he would go to the mosque of Dhul-Hulayfah and offer the prayer, and then ride. When his riding beast stood up straight he would proclaim the intention of assuming Ihram, and said: “This is what I saw the Prophet ﷺ doing.”.))

[Narrated by Bukhari].

The one intended to enter Ihram saying, “as is the way of the Prophet ﷺ”

53. It has been narrated that Abu Musa, “*may Allah be pleased with him*”, said: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” had sent me to Yemen and I came back In the year in which He performed the Hajj (Pilgrimage). Allah's Messenger ﷺ said to me: “O Abu Musa, what did you say when you entered into the state of Ihram?” I said: “O Allah, Labayka The Talbiya as is the way of the Prophet ﷺ.” He ﷺ said: “Have you brought the sacrificial animals?” I said: “No.” Thereupon he said: “Go and circumambulate the House (Ka’aba), and make Sa’ei between Safa and Marwah and then come out of Ihram.” - In another narration by Bukhari and Muslim, “after Abu Musa answered with No, the Prophet said, Well done.”.))

[Agreed upon].

Raising voice with Talbiya

54. It has been narrated that Anas, “*may Allah be pleased with him*”, said: ((I was riding behind Abu Talha on a mount, and the people were raising their voices loudly with Talbiyah for both the Hajj and the ‘Umrah.))

[Narrated by Al-Bukhari].

How she in the state of menses or after sudden giving birth, enters Ihram

55. It has been narrated that ‘Aishah, “*may Allah be pleased with her*”, said: ((We travelled with the Messenger of Allah “*may Allah’s peace and blessings be upon him*” during the year of the Farewell Hajj (Pilgrimage).

We entered into the state of Ihram for 'Umrah. Then the Messenger of Allah ﷺ said: **"Whoever has the sacrificial animal with him, he should enter Ihram and make Talbiya for Hajj along with 'Umrah and should not come out of the state of Ihram until he has completed them both."** When I came to Makkah, I was having menses. I neither circumambulated the House (The Ka'ba), nor made Sa'ei between Safa and Marwah – **In another narration he added "till the night of 'Arafa** - I complained about it to the Messenger of Allah ﷺ and He said: **"Untie your hair, comb it, and pronounce Talbiya for only Hajj and give up 'Umrah (for the time being)."** So, I did so. When we had finished performing the Hajj, the Messenger of Allah ﷺ sent me with Abdur-Rabman Ibn Abu Bakr (her brother) to the Tan'eem (the place of Talbiya), and I performed 'Umrah, The Prophet said: **"This is the place for your 'Umrah."**, Those who had put on Ihram for 'Umrah circumambulated Tawaf round the Ka'ba, and Sa'ei between Safa and Marwah. They then came out of Ihram, and then they made the last Tawaf (circuit) after they had returned from Mena complete performing their Hajj, but those who had combined the Talbiya for Hajj and 'Umrah made only one Tawaf (circuit.)) [Agreed upon].

56. It has been narrated that 'Aishah, *"may Allah be pleased with her"*, said: ((We travelled with the Messenger of Allah *"may Allah's peace and blessings be upon him"* with no other intention but that of performing the Hajj. As I was at Sarif (a place in the way to Makkah) or near it, I started my menses. The Prophet ﷺ came to me and I was crying, whereupon He said: **"Are you in a state of menses?"** I said: **"Yes."** He said: **"This is what Allah has ordained for all the daughters, of Adam. So, do whatever the pilgrim does except that you should not circumambulate the Ka'ba until you have**

washed yourself (at the end of the menstrual period).” And the Messenger of Allah ﷺ offered sacrifice of cows on behalf of his wives.))

[Agreed upon].

57. It has been narrated that ‘Aishah, “*may Allah be pleased with her*”, said: ((I said: “O Messenger of Allah “*may Allah’s peace and blessings be upon him*”. the people have done two worships (both Hajj and ‘Umrah) but I am coming back with only one (Hajj).” He said: “**You should wait and when the period of menses is over, you should go to the Tan’eem and put on Ihram – In another narration, “Abd El-Raman Ibn Abi-Baker -her brother- takes you behind him on the mount” - and then meet us at such and such a place, and it will be equal to your hardship. - or says your spending -.**”))

[Agreed upon].

Making provision while pronouncing Talbiya for Hajj

58. It has been narrated that ‘Aishah, “*may Allah be pleased with her*”, said: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” went in to visit Duba’a daughter of Az-Zubair and said to her: “**Perhaps you intended to perform the Hajj (pilgrimage)?**” She replied: “I swear by Allah that I am suffering from pain.” So, He said to her: “**Perform the pilgrimage, but make a provision saying ‘O Allah, the place where I take off the Ihram will be where I have been made to stop.’**”))

[Agreed upon].

Tamatu’, Iqran, and Ifrad in Hajj

59. It has been narrated that ‘Aishah, “*may Allah be pleased with her*”, said: ((We went out with the Messenger of Allah “*may Allah’s peace and*

blessings be upon him” and He said: **“He who intended among you to put on Ihram and make Talbiya for Hajj and `Umrah should do so. And he who intended to put on Ihram and make Talbiya for Hajj may do so. And he who intended to put on Ihram and make Talbiya for `Umrah may do so.”** So, the Messenger of Allah ﷺ put on Ihram and pronounced Talbiya for Hajj and some people did that along with him. And some people put on Ihram and pronounced Talbiya for `Umrah and Hajj (both), and some people put on Ihram and pronounced Talbeiya for `Umrah, and I was among those who put on Ihram and pronounced Talbiya for `Umrah.))

[Agreed upon].

60. It has been narrated that ‘Aishah, *“may Allah be pleased with her”*, said: ((We went out with the Messenger of Allah *“may Allah’s peace and blessings be upon him”* when there were five days left of Dhul-Qe’dah – meas at the 25th of Dhul-Qe’adaa - with no intention other than performing Hajj. When we were close to Makkah, the Messenger of Allah ﷺ ordered those who did not have a sacrificial animal (Hadei) with them to exit Ihram after circumambulating Tawaf round the Ka’ba and performing Sa’i between Safa and Marwah.))

[Agreed upon].

61. It has been narrated that ‘Umar, *“may Allah be pleased with him”*, said: ((I heard the Prophet *“may Allah’s peace and blessings be upon him”* when he was in the valley of Al-‘Aqiq saying: **“A visitor from Allah (an angel) came to me last night, telling me to pray in this blessed valley and pronounce with Talbiya for `Umrah within the Hajj.”** - In another narration: **“And pronounce with Talbiya for `Umrah and Hajj.”**-.))

[Narrated by Al-Bukhari].

62. It has been narrated that Abu Huraira *“may Allah be pleased with him”* said: ((The Messenger of Allah *“may Allah’s peace and blessings be upon him”* said: **“By Him in Whose Hand is my life. Ibn Maryam (Prophet Eysaa *may Allah’s peace and blessings be upon him*) would certainly pronounce Talbiya for Hajj or for ‘Umra or for both (simultaneously as a Qeran) In the valley of Al-Rauhaá.”.))**

[Narrated by Muslim].

The availability of Tamattu’, with the Hajj”

63. It has been narrated that ‘Imraan Ibn Husain *“may Allah be pleased with them”*, said: ((There was revealed the verse of Tamattu' in Hajj in the Book of Allah *“The Holy Quráan”* and the Messenger of Allah *“may Allah’s peace and blessings be upon him”* commanded us to perform it. and then no verse was revealed abrogating the Tamattu' (form of Hajj), and the Messenger of Allah (ﷺ) did not forbid to do it till He died.))

[Agreed upon].

64. It has been narrated that ‘Aishah, *“may Allah be pleased with her”*, said: ((The Messenger of Allah *“may Allah’s peace and blessings be upon him”* came on the fourth or fifth of Dhul Hijja and came to visit me in a state of anger. I said, “Who has angered you, Messenger of Allah? May Allah send him to hell!” He replied, **“Are you not aware that I gave the people a command, yet they are hesitated? If only days take me back, I would not have brought the sacrificial animals with me from Madinah, but would have waited to buy some here, then I could have put off the Ihram as they have done.”.))**

[Narrated by Muslim].

When could the Mutamate' pronounce Talbiya

65. It has been narrated that Jaabir Ibn 'Abdullah, "*may Allah be pleased with them*", said: ((The Prophet "*may Allah's peace and blessings be upon him*" ordered us to enter Ihram again, when we were going to proceed towards Mena (i. e. 'on the 8th of Dhul-Hijjah), after we have exited it, so we pronounced the Talbiya at Al-Abtah.))

[Narrated by Muslim].

What is obligatory for the Mutamate'?

66. It has been narrated that Ibn 'Umar, "*may Allah be pleased with them*", said: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" observed Tamattu' (performing 'Umrah with the Hajj) in the Farewell Hajj, and He brought the sacrificial animals with him along the way from Dhi Al-Hulayfa. He first put on Ihram and pronounced the Talbiya for 'Umrah and then for Hajj, and Muslims did the same as him and observed Tamattu' in the company of the Prophet pronouncing the Talbiya for 'Umrah and Hajj. Among Muslims those who had brought the sacrificial animals with them whereas some of them did not. So, when Allah's Messenger ﷺ came to Makkah, He said to the people: "**He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him until he has completed the Hajj. And he who amongst you has not brought the sacrificial animals should circumambulate the House (Ka'ba), and perform Sa'i between Safa and Marwah, cut his hair and exit from Ihram. Then he should again enter Ihram for Hajj and offer sacrifice of animals. But he who cannot afford the sacrificial animal, he should observe fast for three days during the Hajj and for seven days**

when he returns back to his family.”, Allah's Messenger ﷺ circumambulated the House (Ka'ba) when He came to Makkah. He first kissed the corner of the Ka'ba containing the Black Stone, then trotted in the first three circuits out of the seven and walked in the other four circuits. When He had finished the circumambulation of the House (Ka'ba) He observed two rak'as of prayer at the Station of Ibrahim (Maqam), and then pronounced tasleem and departed. Then He came to Safa and performed Sa'i seven times between Safa and Marwa. After that He did not treat anything as lawful which had become unlawful till He had completed his Hajj, and sacrificed his animals on the day of sacrifice (the 10th of Dhu'l-Hijja). He then went back and performed circumambulation of the House (known as Tawaf Al-Ifadah) after which all that was unlawful for him became lawful. Those who had brought the sacrificial animals along with them did as Allah's Messenger ﷺ had done.))

[Agreed upon].

When the Qaren exits his Ihram?

67. On the authority of Hafsa Bint 'Umar, “*may Allah be pleased with her*”, she reported that: ((The Prophet “*may Allah's peace and blessings be upon him*” commanded his wives to exit Ihram during the year of the Farewell Hajj. I (Hafsa) said: “What prevents you ﷺ from exiting Ihram?” He said: “**I have matted my hair and driven my sacrificial animal along with me and it is not permissible to exit Ihram (under this condition) until I have sacrificed the animal.**”).))

[Agreed upon].

Only one Tawaf and one Sa'i, would suffice the Mufrid and the Qarin

68. On the authority of 'Aishah, "*may Allah be pleased with her*", in her incident during Hajj she reported that: ((The Prophet "*may Allah's peace and blessings be upon him*" said to her on the day of march (when pilgrims come to Mena): "**Your circumambulation (Tawaf) would suffice both your Hajj and your 'Umrah.**" .))

[Narrated by Muslim].

69. It has been narrated that Jaabir Ibn 'Abdullah, "*may Allah be pleased with them*", said: ((The Prophet "*may Allah's peace and blessings be upon him*" and his companions did not perform the Sa'i between Safa and Marwa except once; this was the one on the first occasion.))

[Narrated by Muslim].

Exiting Ihram between 'Umrah and Hajj

70. It has been narrated that Jaabir Ibn 'Abdullah, "*may Allah be pleased with them*", said: ((We, companions of Muhammad "*may Allah's peace and blessings be upon him*", raised our voices with the Talbiya for the Hajj alone." so the Prophet ﷺ came on the early morning of the fourth of Dhul Hijjah and commanded us to exit Ihram saying: "**Come out of the state of Ihram and (you are now allowed to) have intercourse with your wives if you wish.**", We said: Now there are only five days before we are due at 'Arafah, He has allowed us to have sexual intercourse with our wives. This means now we will go to 'Arafah with prostatic fluid dripping from our private parts?!" The Prophet then got up among them

and said: “You know that I am the most Allah-fearing, truthful and pious one among you. Were it not that I have brought sacrificial animals with me, I would have removed the Ihram as you are doing, and if only days take me back, I would not have brought sacrificial animals, so remove the Ihram.”, They did so, hearing and obeying. Then ‘Ali *“may Allah be pleased with him”*, arrived after he finished Sa’i between Safa and Marwa. The Prophet said: “How did you pronounce the Talbiyah?”, He (Ali) replied: “The way the Prophet ﷺ did so.” So, the Messenger of Allah ﷺ said to him: “Bring the sacrificial animals and remain in the state of Ihram.”, Jaber said” and Ali brought a sacrificial animal for The Prophet. Then Suraaqah Ibn Maalik Ibn Ju’shum said: “O Messenger of Allah! Is this only for this year or forever?” He replied: “Forever.”))

[Agreed upon].

71. On the authority of Jaabir Ibn ‘Abdullah, *“may Allah be pleased with them”*, he reported that: ((He performed Hajj with the Messenger of Allah *“may Allah’s peace and blessings be upon him”* in the year when he took sacrificial animals with him (i.e. the Farewell Pilgrimage) and they had put on Ihram and pronounced the Talbiya for Hajj only. The Messenger of Allah ﷺ said: “Exit from Ihram and circumambulate the House (Ka’ba) and perform Sa’i between Safa and Marwah and get your hair cut and stay as non-Muhrim until it is the day of Tarwiyah. At which point enter Ihram for Hajj and make your previous Ihram a Mut’ah (when you come out of Ihram after ‘Umrah and before Hajj.)” They said: “How should we make it Mut'ah although we entered Ihram in the name of Hajj only?” He said: “Do whatever I command you to do. Had I not brought the sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to

exit Ihram until the sacrifice is offered.” So, they did so accordingly.))

[Agreed upon].

The Mufrid performs ‘Umrah after finishing his Hajj

72. It has been narrated that ‘Aishah, “*may Allah be pleased with her*”, said: ((Within the Prophet’s Hajj, He “*may Allah’s peace and blessings be upon him*” encamped at Muhassab and called, Abdur-Rahman Ibn Abu Bakr and said: “Take your sister (‘Aishah) out from Haram (sacred) area in order to enter Ihram and pronounce the Talbiya for ‘Umrah, then circumambulate the House (Ka’ba), and I shall wait for you here.” So, we went out and I entered Ihram and then circumambulated the House (Ka’ba), and performed Sa’i between Safa and Marwah, and then we came back to the Messenger of Allah ﷺ and He was in his settlement in the middle of the night. He said: “Have you completed (your rituals)?” I said: “Yes.” He then announced to his Companions to march on. He came out, and went to the House (Ka’ba) and performed Tawaf before the Fajr prayer and then proceeded to Madinah.))

[Agreed upon].

If a Muhrim puts perfume and wears cloak with ignorance

73. On the authority of Ya’la Ibn Umayyah, “*may Allah be pleased with him*”, reported that: ((He used to say "I wish I could see Allah's Messenger “*may Allah’s peace and blessings be upon him*” at the time he is being given revelation from the sky. He said " When the Prophet

ﷺ was at Al-Ja'raanah and was shaded by a garment hanging over him and some of his companions were with him, a man with a cloak perfumed with scent came and said: "O Messenger of Allah! What is your opinion regarding a man who enters Ihram and puts on a cloak after perfuming his body with scent?". `Umar *"may Allah be pleased with him"*, pointed out to Ya`la, telling him to come. Ya`la came and pushed his head (underneath the screen which was covering the Prophet (ﷺ)) and behold! The Prophet's face was red and He kept on breathing heavily for a while and then He was relieved. Thereupon He said: **"Where is the questioner who asked me about `Umrah a while ago?"** The man was sought and then was brought before the Prophet ﷺ who said: **"As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your `Umrah that which you perform in your Hajj."**.)

[Agreed upon].

Marriage of the Muhrim

74. It has been narrated that `Uthman Ibn `Affan, *"may Allah be pleased with him"*, said: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* said: **"One who is on Hajj is not allowed to marry, or give someone in marriage, or make a proposal."**.)

[Narrated by Muslim].

Prohibition of hunting while in the state of Ihram

75. On the authority of As-Sa'b Ibn Juthaamah, *"may Allah be pleased with him"*, he reported that: ((He gifted an onager to Allah's

Messenger “*may Allah’s peace and blessings be upon him*” while He was at Al-Abwaaá or at Waddaan, and He refused it. On noticing the signs of some unpleasant feeling of disappointment on my (As-Sa’b’s) face, the Prophet ﷺ said: **"I have only returned it because I am in the state of Ihram (Muhrim)."**.)
[Agreed upon].

76. It has been narrated that ‘Abu Qatadah, “*may Allah be pleased with him*”, said: ((Allah's Messenger “*may Allah’s peace and blessings be upon him*” went out for ‘Umrah and so we did with him. He sent a batch of his companions by another route and Abu Qatada was among them. The Prophet (ﷺ) said: **"Proceed along the coast until you meet me."** So, they took the route of the coast. So when they started their journey they all entered the state of Ihram except Abu Qatada, he did not enter Ihram. While they were proceeding on, they saw a group of onagers. Abu Qatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat while we are in a state of Ihram?" So, they carried the rest of what remained from the she-onager's meat. When they met Allah's Messenger ﷺ they asked: "O Allah's Messenger! We entered Ihram with the exception of Abu Qatada and we saw a group of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later we said to each other: “How do we eat the meat of a hunted animal while we are in a state of Ihram? So, we carried the rest of its meat.” The Prophet asked: **"Did anyone of you order Abu Qatada to attack it or point at it (helped him in hunting it, He means)?"** They said: “No.” He said: **"Then eat what is left of its meat."**.)
[Agreed upon].

77. It has been narrated that ‘Abu Qatadah, “*may Allah be pleased with him*”, said: “We proceeded with the Prophet “*may Allah’s peace and blessings be upon him*” in the year of Al-Hudaibiya, He and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiah and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. - **In a narration by Al-Bukhari, “They didn’t inform me about the onager, but they would like if I saw it myself, and I looked and saw it”** - I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Messenger (ﷺ) lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Messenger (ﷺ). The man replied that he had left the Prophet (ﷺ) at a place called Ta'hun and He had the intention of having As-Suqya (seeking water). So, I followed Allah's Messenger (ﷺ) till I reached him and said, "O Allah's Messenger (ﷺ)! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So, The Prophet did. Then I said, "O Allah's Messenger (ﷺ)! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Messenger (ﷺ) told his companions to eat the meat although all of them were in a state of Ihram. - **In a narration by Al-Bukhari and Muslim “it is a gift of food from Allah.”.**)

[Agreed upon].

What is Allowed for Muhrim to eat from hunted animals

78. It has been narrated that ‘Abdur-Rahman Ibn ‘Uthman At-Tameemi, “may Allah be pleased with them”, said: ((While we were with Talha Ibn ‘Ubaydullah *may Allah be pleased with him* and were in the state of Ihram, we were presented a (cooked) bird. Talha was sleeping. Some of us ate from it and some of us refrained from eating it because of Ihram. When Talha awoke he agreed with him who ate it, and said: “We ate it along with the Messenger of Allah “*may Allah’s peace and blessings be upon him.*”).))
[Narrated by Muslim].

What is allowed for Muhrim to kill from animals

79. On the authority of ‘Aisha, “*may Allah be pleased with her*”, ((that the Prophet “*may Allah’s peace and blessings be upon him*” said: “**There are five vermin that should be killed whether one is in or outside the sacred precincts: the snake, the speckled crow, the rat or mouse, the vicious dog, and the kite.**”).))
[Agreed upon].

80. On the authority of Ibn ‘Umar, “*may Allah be pleased with them*”, he reported that: ((The Prophet “*may Allah’s peace and blessings be upon him*” said: “**There are five kinds of animal which it is not wrong for someone in the state of Ihram to kill: crows, kites, scorpions, rats and mice, and wild dogs.**”).))
[Agreed upon].

81. It has been narrated that Ibn ‘Umar, “*may Allah be pleased with them*”, mentioned on the authority of one of the wives of the Prophet ﷺ: ((That he (the Prophet “*may Allah’s peace and blessings be upon him*”) use to commanded us to kill the vicious dog, rat,

scorpion, kite, crow, and snake. And he said: "This is while in the prayer also.)"

[Agreed upon].

Choices allowed for the people under harm

82. On the authority of Ka'b Ibn 'Ujrah, "*may Allah be pleased with him*", he reported that: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" passed by him during their stay at Al-Hudaybiyyah and said to him: "**Do the insects of your head (lice) annoy you?**" – In a narration: "**I have not seen you sick like you are now!**"- He said: "Yes." The Prophet ﷺ said: "**Shave your head, then sacrifice a sheep as an offering or fast three days or give three sa's (equals three kg) of dates to six poor people.**".))

[Agreed upon].

83. On the authority of Ka'b Ibn 'Ujrah, "*may Allah be pleased with him*", he reported that: ((He went out with the Messenger of Allah "*may Allah's peace and blessings be upon him*" in the state of Ihram, and his (Ka'b's) head and beard were infested with lice. This was conveyed to The Messenger of Allah ﷺ. He sent for him (Ka'b) and called a barber (who) shaved his head. He (The Holy Prophet) said: "**Is there any sacrificial animal with you?**" He (Ka'b) said: I cannot afford it. He (The Holy Prophet) then commanded him to observe fasts for three days or feed six needy persons, one sa' (kind of weight) for every two needy persons. And Allah the Exalted and Majestic revealed this (verse) particular with regard to him:" So whosoever among you is sick and has an ailment of the head."; then (its application) became general for all Muslims.))

[Agreed upon].

Cupping for Muhrim

84. It has been narrated that Ibn 'Abbaas, “may Allah be pleased with them”, said: ((The Prophet “*may Allah’s peace and blessings be upon him*” was cupped on his head for an ailment He was suffering from while He was in a state of Ihram at a water place called Lahyu Jamal (locates 135km away from Al-Madinah.))
[Agreed upon].

Eye treatment for Muhrim

85. On the authority of 'Uthman Ibn 'Affaan, “*may Allah be pleased with him*”, he reported that: ((He narrated from the Prophet “*may Allah’s peace and blessings be upon him*”, If a man has a complaint in his eyes while he is in the state of Ihram, he should apply Sabir (a type of medicine) to them.))
[Narrated by Muslim].

Performing Ghusl (washing) for Mohrim

86. On the authority of 'Abdullah Ibn Hunayn ((That he asked Abu Ayyub Al-Ansaari, “*may Allah be pleased with him*”, “How did the Messenger of Allah “*may Allah’s peace and blessings be upon him*” washed his head in the state of Ihram.” So, Abu Ayyub placed his hand on the cloth and lowered it until his head became visible to me and he said to a person who was pouring water upon him to pour water. So, he poured water on his head. He (Abu Ayyub) then moved his head with the help of his hands and moved his hands forward and backward and then said: “This is how I saw Him ﷺ doing.”.))
[Agreed upon].

How to shroud a Muhrim?

87. It has been narrated that Ibn 'Abbaas, “*may Allah be pleased with them*”, said: ((While a man was standing with the Prophet “*may Allah’s peace and blessings be upon him*” at ‘Arafah, he fell down from his Mount and his neck was crushed by it. The Prophet ﷺ said: “**Wash the deceased with water and Sidr and shroud him in two pieces of cloth – In a narration by Al-Bukhari and Muslim “Shroud him in his two pieces of cloth.” - and do not perfume him nor cover his head – In a narration by Muslim “nor his face.”, - for indeed Allah will resurrect him on the Day of Resurrection and he will be pronouncing the Talbiya.**”).))

[Agreed upon].

Where about He entered Makkah?

88. One the authority of Ibn 'Umar, “*may Allah be pleased with them*”, he reported that: ((Allah's Messenger “*may Allah’s peace and blessings be upon him*” used to come out (from Madinah) by Ash-Shajarah route and He would enter it (Madinah) by the al-Mu'arras route. And whenever He entered Makkah, He entered it from the upper route (called Ma’lat nowadays), and went out of it from the lower route (called Masfalah nowadays).))

[Agreed upon].

89. On the authority of ‘Aishah, “*may Allah be pleased with her*”, she reported that: ((In the year of the conquest of Makkah, the Prophet “*may Allah’s peace and blessings be upon him*” entered Makkah from Kadaaé (an upper known route through mountains) and left Makkah from Kudaa (a lower known route through mountains).))

[Agreed upon].

Taking a bath (Ghusl) before entering Makkah

90. It has been narrated that Nafi' said: ((When Ibn `Umar "may Allah be pleased upon him" used to enter the Haram area, he would stop pronouncing Talbiya. Then he would pass the night at Dhi-Tuwa (known as Garwal nowadays) and then offer the Fajr prayer and take a bath. He used to say that the Prophet ﷺ used to do the same.))

[Agreed upon].

The Hajj of The Prophet "may Allah's peace and blessings be upon him"

91. On the authority of Ja'far Ibn Muhammad who reported on the authority of his father that: ((He said to Jaabir Ibn 'Abdullah "may Allah be pleased upon them", "tell me about the Hajj of the Prophet "*may Allah's peace and blessings be upon him*"." He signaled with his hands putting up nine fingers and said: "Indeed the Messenger of Allah ﷺ remained nine years (at Madinah) during which He did not perform Hajj, then a public announcement was made to the people in the tenth year that the Messenger of Allah ﷺ was going to preform Hajj. So A large number of people came to Madinah everyone desires to follow and do as He does. So we went out with Him until we reached Dhul-Hulayfah. Asmaá Bint 'Umays gave birth to Muhammad Ibn Abu Bakr, so she sent a message to the Messenger of Allah ﷺ asking him: "What should I do?" He replied: "**Take a bath, bandage your private parts with a cloth and enter the state of Ihram.**" The Messenger of Allah ﷺ then prayed in the masjid and mounted Al Qaswa and His she-Camel stood erect with Him on its back. As far as I was able to see there were a large number of people on mounts and on foot

in front of Him and a similar amount on his right side and a similar amount on his left side and a similar amount behind him. The Messenger of Allah ﷺ was among us and the Quran was being revealed to Him and He knew its interpretation. Whatever He did, we did so. He then raised his voice declaring Allah's unity saying: "Labbayk O Allah, labbayk. Labbayk You have no partners Labbayk. Indeed all praise and grace are for You and so is the dominion. You have no partners." The people too raised their voices in Talbiyah with this which they used to utter and the Messenger of Allah did not forbid them from anything of that but He kept on with His Talbiyah. Jaabir, "*may Allah be pleased with him*", said: "We did not intend anything except Hajj, we were unaware of 'Umrah (at that season), until when we came with Him to the House (the Ka'ba). He touched the corner (the Black Stone) and walked with pace for three circuits and carried walking normally for four. Then going forward to the Station (MaQam) of Ibrahim "*may Allah's peace and blessings be upon him*", He recited {And take the station of Ibrahim as a place of prayer.} He kept the station between Him and the Ka'ba. So my father (Jaber) used to say reporting from the Messenger of Allah, He (The Holy Prophet) recited {Say, He is Allaah, one} and {Say O Disbelievers} in His two Rak'aa. He then returned to the House (the ka'ba) and touched the corner of the Black Stone. After that He went out by the gate to Safa. When He reached near Safa He said "I begin with what Allah began with" and He recited: {Indeed As-Safa and Al-Marwah are from the indications of Allaah}. He then began with Safa and mounting it till He could see the House. He faced the Qiblah and declared the greatness of Allaah and proclaimed His Unity. He then said thrice: "There is no god but Allah alone, He has fulfilled His promise, and helped His servant and defeated the confederates alone." And He made supplication in the course

of that saying these words three times. He then descended and walked towards Marwah and when His feet came down into the bottom of the valley, He ran, and when He began to ascend He walked until He reached Marwah. He did at Marwah the same as He had done at Safa. When He came to Marwah for the last time, He said: “If only days take me back, I would not have brought sacrificial animals with me from Madinah, but would made it an ‘Umrah, so if any of you has no sacrificial animals, he may take off Ihram and treat it as an ‘Umrah.” Suraaqah Ibn Ju’sham then got up and asked: O Messenger of Allah! Does this apply to this present year only or does it apply for ever?” The Messenger of Allah ﷺ intertwined his fingers and said: “The ‘Umrah has been incorporated in Hajj (he said this twice then added) No, rather it is forever”. Then Ali *may Allah be pleased with him* came from Yemen driving the sacrificial animals of Allah’s Messenger with him, he found Fatema “*may Allah be pleased with her*” took off Ihram, put on normal colored cloth, and put Kuhl in her eyes, He (Ali) refused what she has done, but Fatema said: “my father (The Prophet) commanded me to do so”. In this regard Ali was saying in Iraq: “I went to The Prophet complaining from Fatema of what she has done, and asking The Prophet about what she told me about his (The Holy Prophet) command to her, and I (Ali) told The Prophet that I refused what she has done. The Prophet said: “she said the truth, she said the truth”, “what did you (Ali) pronounce for Talbiya when you entered the state of Ihram for Hajj?” Ali answered: “O Allah, I am entering the state of Ihram the same as the Allah’s Messenger has done.” The Prophet said: “so don’t exit the state of Ihram because I has brought the sacrificial animals with me.”, They were one hundred person those who came with Ali from Yemen while he was bringing the sacrificial animals to The Prophet, all of them exited the state of Ihram

except The Prophet and those who have brought sacrificial animals with them. ” When it was the day of Tarwiyah (the 8th of Dhul-Hijjah) they went towards Mena having entered the state of Ihram for Hajj. The Messenger of Allah rode and prayed Dhuhr, ‘Asr, Maghrib, ‘Isha and Fajr at Mena. After that He waited a little till the sun rose and gave an order for a tent of hair to be set up for Him at Namrah. The Messenger of Allah ﷺ then set out, although Quraysh did not doubt that He would halt at Al-Mash‘ar Al-Haraam as Quraysh used to do in the pre Islamic period, He passed on till He came to ‘Arafah and found that the tent has been setup at Namrah for him. There He dismounted and when the sun had passed the meridian He ordered for Qaswaa to be brought and when it was saddled for Him He went down to the bottom of the valley and addressed the people saying:“ **Your lives and your property are Haram (sacred, and must be respected by one another) like the sacredness of this day of yours, in this month of yours, in this town of yours. Everything pertaining to the pre-Islamic period has been put under my feet and claims for blood vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood vengeance I permit is the blood vengeance of ours is the blood vengeance of Ibn Rabi’ah bin Al-Harith, he (Rabi’ah) was suckled among Banu Sa’d and then killed by Hudhayl. The usury of the pre-Islamic period is abolished and the first of usury I abolish is our usury, the usury of Al- ‘Abbas Ibn ‘Abd Al-Muttalib for it is all abolished. Fear Allah regarding women for you have got them under Allah’s security and have the right to intercourse with them by the word of Allah. It is a duty from you on them not to allow anyone whom you dislike to lie on your beds but if they do beat them, but not severely. You are responsible for providing them with food and clothing in a**

fitting manner. I have left among you something by which if you hold to it you will never again go astray, that is the Book of Allah (the Holy Qur'an). And you will be asked about me, so what will you say?" They replied: "We testify that you have conveyed and fulfilled the message and given counsel.", Then raising His forefinger towards the sky and pointing it at the people, He said "O Allaah! Be witness, O Allaah! Be witness, O Allaah! Be witness!" Then He gave the call to prayer and the Iqamah and He prayed the Dhuhr, then called the Iqamah and engaged 'Asr in, no prayer between the two. Then the Messenger of Allah ﷺ mounted (his she-Camel) until He came to the mountain of Arafah. He made his she-Camel (Qaswaá) turn its abdomen to the rocks and He made the walking people in front of him, and He faced the Qiblah. He remained standing till sunset when the yellow light had somewhat gone and the disc of the sun had disappeared. He took Usamah and mounted him behind him and picked the reins of Qaswa severely so much so that its head was touching the front part of the saddle. Pointing with his right hand He was saying: "O People! Calmness, Calmness." Whenever He came over a mound (of sand) He let loose its (Qaswaá) reins a little so that it could ascend. He then came to Muzdalifah where He combined Maghrib and 'Isha with one Adhan and two Iqamahs and He did not offer supererogatory prayers between them. He then lay down till Fajr and prayed Fajr when the morning light was clear with one Adhan and one Iqamah. He then mounted Qaswa until He came to Al-Mash'ar Al-Haram. He faced the Qiblah, praised Allah, declared His greatness, His uniqueness and His Unity and kept standing till the day was very clear. He then went quickly before the sun rose, taking Al-Fadl Ibn' Abbas behind him, and he (Al-Fadl) was a white handsome man with good looking hair, while Allah's Messenger was riding

his mount He passed on a group of women running in their way, so Al-Fadl went on looking at them, so The Prophet kept turning his (Al-Fadl) face to the other side to make him look at the other side. Till He came to bottom of the Valley of Muhassir. He urged the Camel a little and following a middle road which comes out at the largest Jamrah. Till He came to the Jamrah which is beside the tree and He threw seven small pebbles at it saying: “**Allah is most great**” each time He threw a pebble like bean seeds. He threw them from the bottom of the valley. He then went to the place of the sacrifice and sacrificed sixty-three camels with his own hand. He then commanded ‘Ali who sacrificed the remainder and He partnered him (Ali) in his (The Holy Prophet) sacrificial animals. After that He ordered that a piece of flesh from each camel should be put in a pot and when it was cooked the two of them (The Holy Prophet and Ali) ate some of it and drank some of its broth. The Messenger of Allah ﷺ then mounted and went quickly to the House (the Ka’ba) and prayed Dhuhr at Makkah. He came to Banu ‘Abdul-Muttalib who were supplying water at Zamzam and said: “**Draw water Banu ‘Abdul-Muttalib. Were it not that people would take from you the right to draw water, I would draw it along with you.**”, So they handed him a bucket and he drank from it.))

[Narrated by Muslim].

Observing ablution before performing Tawaf

92. On the authority of ‘Aishah, “*may Allah be pleased with her*”, she reported that: ((The first thing He (The Prophet “*may Allah’s peace and blessings be upon him*” did when He came to Makkah was to perform ablution, then go round the House (i.e. Ka’ba).))

[Narrated by Muslim].

Polytheists are not allowed to perform Hajj, and naked person is not allowed to perform Tawaf

93. It has been reported that Abu Hurayrah, *"may Allah be pleased with him"*, said: ((On the Hajj that the Prophet *"may Allah's peace and blessings be upon him"* appointed Abu Bakr As-Siddiq to oversee before the Farewell Hajj, he (Abu Bakr) sent me with a group whom he had ordered to announce among the people: "After this year no polytheist is allowed to perform Hajj (the pilgrimage), and no naked person is allowed to go round the House (Ka'ba)." .))
[Agreed upon].

Kissing the Black Stone

94. On the authority of 'Umar Ibn Al-Khattab, *"may Allah be pleased with him"*: ((That he came near the Black Stone and kissed it and said: "Certainly I know that you are a stone and can neither benefit nor harm and had I not seen Allah's Messenger *"may Allah's peace and blessings be upon him"* kissing you, I would not have kissed you." .))
[Agreed upon].

95. It has been narrated that Az-Zubayr Ibn 'Arabi said: ((A man asked Ibn 'Umar *"may Allah be pleased with them"* about touching the Black Stone or kissing it and he said: "I saw the Messenger of Allah touching it and kissing it." .))
[Narrated by Al-Bukhari].

96. On the authority of 'Umar Ibn Al-Khattab, *"may Allah be pleased with him"*: ((That he kissed the Stone and clung to it and he said: "I saw Allah's Messenger *"may Allah's peace and blessings be upon him"* giving attention to you." .))
[Narrated by Muslim].

97. On the authority of Nafi' that he said: ((I saw Ibn 'Umar touching the Stone with his hand and then kissing his hand and he said: "I have never abandoned it since I saw Allah's Messenger *"may Allah's peace and blessings be upon him"* doing it." .))

[Narrated by Muslim].

Touching the corner (the Black Stone) with a stick

98. On the authority of Ibn 'Abbas, *"may Allah be pleased with them"*, he reported that: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* performed the circumambulation (Tawaf) at the Farewell Pilgrimage on a camel and touched the corner with a crooked stick." - In a narration by Al-Bukhari, *"Every time he came across the corner (with the Black Stone) he would signal to it with something in his hand and make Takbeer."* .))

[Agreed upon].

99. It has been reported that Abu At-Tufayl, *"may Allah be pleased with him"*, said: ((I saw Allah's Messenger *"may Allah's peace and blessings be upon him"* circumambulating round the Ka'ba and He would touch the corner (of the Black Stone) with a stick that He had with him and then kiss the stick.))

[Narrated by Muslim].

Raml "walking swiftly" in Hajj and 'Umrah

100. On the authority of Ibn 'Umar, *"may Allah be pleased with them"* ((That when Allah's Messenger *"may Allah's peace and blessings be upon him"* when circumambulated in Hajj and 'Umrah He walked swiftly in the first three circuits around the House, and then walked at normal pace in the other four circuits, and then He prayed two

rak'as and preformed Sa'i between Safa and Marwah.))

[Agreed upon].

101. It has been reported that Ibn 'Umar, "*may Allah be pleased with them*", said: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" walked swiftly from the Black Stone to the Black stone for three circuits and walked normally in four.))

[Agreed upon].

Beginning of Raml

102. It has been reported that Ibn 'Abbaas, "*may Allah be pleased with them*", said: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" and his companions came to Makkah, So the polytheists said: "These are a group of people who are coming that have been weakened by the fever of Yathrib (Madinah). – Muslim added in his narration: "And they sat down weak beside the stone because of the fever" - So the Prophet ordered his companions to do Ramal (swift walking) in the first three rounds of Tawaf of the Ka'ba and to walk between the two corners (The Black Stone and Yemenite corner). And nothing prevented the Prophet ﷺ from ordering them to do Ramal in all the rounds of Tawaf except for wanting to be easy with his companions.))

[Agreed upon].

103. It has been reported that Ibn 'Abbaas, "*may Allah be pleased with them*", said: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" observed Sa'i and walked swiftly round the House (Ka'ba) to show his strength to the polytheists.))

[Agreed upon].

Riding while performing Tawaf and Sa'i

104. It has been reported that Umm Salamah, “*may Allah be pleased with her*”, said: ((I made a complaint to Allah's Messenger “*may Allah's peace and blessings be upon him*” of my ailment, whereupon He said: “**Circumambulate behind the people while riding.**” So I circumambulated and Allah's Messenger ﷺ was at that time praying in the side of the House and He was reciting {By Al-Tur and by a Book Inscribed} (i. e. Surat At-Tur).))
[Agreed upon].

105. It has been reported that Abu Tufayl, “*may Allah be pleased with him*”, said: ((I said to Ibn ‘Abbaas: “Informme if it is a sunnah to observe Sa’i between Safa and Marwah while riding.” He (Ibn ‘Abbaas) said: “When Allah's Messenger “*may Allah's peace and blessings be upon him*” had come to Makkah, there was such a large gathering of people surrounding him and they were saying: “This is Muhammad; This is Muhammad.” to the extent that even the virgin girls came out of their houses (to see his face). Allah's Messenger ﷺ (out of being so gentle and kind) did not have people beaten back to make way in front of him. So when the number of people was so large He rode.))
[Narrated by Muslim].

106. It has been reported that Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, said: ((The Prophet “*may Allah's peace and blessings be upon him*” performed the circumambulation of the House (Ka’ba) on His camel at the Farewell Pilgrimage and ran between Safa and Marwah, so that the people could see him, remain well informed about him and able to ask him questions (about Hajj) as the people crowded and surrounded him.))
[Narrated by Muslims].

Sa'i between Safa and Marwa

107. On the authority of Ibn 'Umar, "may Allah be pleased with them" ((That the Prophet "*may Allah's peace and blessings be upon him*" used to run at the bottom of the channel (Al-Maseel) when He went between Safa and Marwa.))

[Agreed upon].

108. On the authority of 'Aishah, "*may Allah be pleased with her*" ((That the Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiyah for Manat, and so they avoided circumambulating between Safa and Marwah, and it was a common practice with their forefather that he who put on Ihram for Manat did not circumambulate between Safa and Marwah. When they embraced Islam, they asked Allah's Messenger "*may Allah's peace and blessings be upon him*" about it, and then Allah, the Exalted and Majestic, revealed this verse: {Verily Al-Safa and Al-Marwah are among the Signs of Allah; so he who performs Hajj or 'Umrah, there is no harm upon him if he should circumambulate between them. And he who does good surely Allah is Bountiful in rewarding and Knowing.}.))

[Agreed upon].

Shaving and shortening hair when (exiting out of Ihram)

109. It has been reported that Ibn 'Umar, "may Allah be pleased with them", said: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" shaved his head and so did a group of his companions, while some of them shortened their hair.))

[Agreed upon].

110. On the authority of Ibn ‘Umar, “may Allah be pleased with them”, ((That the Messenger of Allah “*may Allah’s peace and blessings be upon him*” said: “**O Allah, have mercy on those who shave their hair.**” They said: “And those who shorten their hair, O Messenger of Allah.” He said, “**O Allah, have mercy on those who shave their hair.**” They said: “And those who shorten, Messenger of Allah.” He said: “**And those who shorten.**”))
[Agreed upon].

111. It has been reported that Abu Hurayrah, “*may Allah be pleased with him*”, said: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” said: “**O Allah, grant pardon to those who got their heads shaved.**” They said: “O Messenger of Allah, and those who shortened their hair?” He said: “**O Allah, grant pardon to those who get their heads shaved.**” They said: “O Messenger of Allah, (and those who shortened their hair?” He said: “**O Allah, grant pardon to those who get their heads shaved.**” They said: “O Messenger of Allah, and those who shortened their hair?”, He said: “**And those who shortened their hair.**”).)
[Agreed upon].

112. It has been reported that Anas Ibn Maalik, “*may Allah be pleased with him*”, said: ((When Allah's Messenger “*may Allah’s peace and blessings be upon him*” had thrown pebbles at the Jamrah and had sacrificed his animal and shaved his hair, He turned the right side of his head towards the barber, and shaved it. He then called Abu Talhah Al-Ansari and gave it (the hair) to him – **In other narration by Muslim: “He gave it to Um Sulaim.”** - He then turned his left side and said: “Shave it of.” So he (the barber) shaved it. He then gave it to Abu Talhah and told him to distribute his hair amongst the people.))
[Agreed upon].

113. It has been reported that Mu'aawiyah Ibn Abi Sufyaan, "may Allah be pleased with them", said: ((I clipped some hair of the Prophet's head "*may Allah's peace and blessings be upon him*" with a broad iron arrowhead. - Muslim added: "At Marwah."))

[Agreed upon].

Where did He pray Dhuhr on the day of Tarwiyah?

114. It has been reported that 'Abdul-'Aziz Ibn Rufay' said: ((I asked Anas Ibn Malik: "Tell me about something you know about Allah's Messenger "*may Allah's peace and blessings be upon him*"; where did He pray the Dhuhr - Al-Bukhari added in a narration "and 'Asr" - on Yawm At-Tarwiyah?" He said: "At Mena." I said: "Where did He pray 'Asr on the day of Al-Nafr?" He said: "At Al-Abtah."))

[Agreed upon].

Talbeiya and Takbir in the way from Mena to Arafah

115. On the authority of Muhammad Ibn Abu Bakr Ath-Thaqafi ((That he asked Anas Ibn Malik, "*may Allah be pleased with him*", while on their way from Mena to 'Arafah in the morning: "What did you used to do on this day with Allah's Messenger "*may Allah's peace and blessings be upon him*"?" Thereupon he said: "One of us pronounced Talbiya and He (the Prophet) would not disapprove, and one of us pronounced Takbir, and He would also not disapprove.")) - In a narration by Muslim: "From amongst us someone would pronounce Talbiya and another would pronounce Takbir and none of us would be disapproved of."))

[Agreed upon].

The merit of the day of Arafah

116. On the authority of ‘Aishah, “*may Allah be pleased with her*” ((that Allah’s Messenger “*may Allah’s peace and blessings be upon him*” said: “**There is no day when Allah sets free more servants from Hell than the day of ‘Arafah. He draws near, then boasts about them (in a way that befits his majesty) to the angels saying: “What do these (people) desire?”.**)

[Narrated by Muslim].

Harrying up to Arafah

117. On the authority of salim that he said: ((‘Abdul Malik wrote to Al-Hajjaj that he should not differ from Ibn ‘Umar during Hajj. On the Day of ‘Arafat, when the sun declined at midday, Ibn ‘Umar came and I was with him and shouted near Al- Hajjaj's cotton (cloth) tent. Al-Hajjaj came Out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu ‘Abdur-Rahman! What is the matter?" He said, If you want to follow the Sunna (the tradition of the Prophet “*may Allah’s peace and blessings be upon him*”, then proceed (to ‘Arafat)." Al-Hajjaj asked, "At this very hour?" Ibn ‘Umar said, "Yes." He replied, "So, please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn ‘Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn ‘Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at ‘Arafat." He started looking at ‘Abdullah (Ibn ‘Umar) (inquiringly), and when ‘Abdullah noticed that, he said that he had told the truth.)

[Narrated by Al-Bukhari].

Standing at Arafah

118. It has been reported that 'Aishah, *"may Allah be pleased with her"*, said: ((Quraysh and those who followed their religion used to stand at Muzdalifah, and they were called Al-Hums (The plural of ahmas, meaning hardy or rigorous.) but the rest of the Arabs used to stand at 'Arafah. Then when Islam came Allah most Exalted and Majestic commanded His Prophet *"may Allah's peace and blessings be upon him"* to go to 'Arafah and stand there, then go quickly from it. That is in accordance with Allah's verse: {Then go from where the people went.}.))
[Agreed upon].

119. On the authority of Jubayr Ibn Mut'am that he said: (("I lost a camel of mine, so I went to look for it in Arafat on the day of Arafat. I saw the Prophet *"may Allah's peace and blessings be upon him"* standing there on Arafah and I said: 'what is He doing here?' He is one of the Hums. (The plural of ahmas, meaning hardy or rigorous.).".))
[Agreed upon].

The command of the Prophet, to be tranquil while coming back from Arafah

120. On the authority of Usaamah Ibn Zayd, *"may Allah be pleased with them"*, being someone that the Prophet *"may Allah's peace and blessings be upon him"* mounted behind him from 'Arafah in his Hajj, was asked: (("How did Allah's Messenger ﷺ travel as He came back from 'Arafah?" Thereupon he said: "He made it (his riding camel) walk at a slow speed, and when He found an open space, He made it walk briskly."))
[Agreed upon].

121. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with him*” ((That he returned with the Prophet “*may Allah’s peace and blessings be upon him*” on the day of ‘Arafah and when the Prophet ﷺ heard the people behind him shouting loudly at their camels and beating them, He pointed his whip at them and said: “**O People, Upon you is to be tranquil, for indeed piety does not consist in going quickly.**”).))

[Narrated by Al-Bukhari].

122. On the authority of Al-Fadl Ibn‘ Abbaas, “*may Allah be pleased with them*”, and he was someone who rode mounted behind the Prophet “*may Allah’s peace and blessings be upon him*”, he said: ((That on the evening of ‘Arafah and the morning of Jam' (Muzdalifah) when the people returned, He (the Holy Prophet) said to them: “**Preserve a quiet demeanor.**” He held back his she-camel till He entered Muhassir which is a part of Mena, and said:“ **Get small pebbles for the stoning of the jamrah.**”).))

[Narrated by Muslim].

Pronouncing “labbayk, O Allah, labbayk” at the night of Muzdalifah

123. On the authority of Ibn Mas’oud, “*may Allah be pleased with him*”, ((That he said at Jam' (Muzdalifah): “I heard the one to whom Surat Al-Baqarah (means he Prophet “*may Allah’s peace and blessings be upon him*”) was revealed to say in this place: “Labbayk Allahumma Labbayk.”.))

[Narrated by Muslim].

Combining Maghrip and 'Eshaá prayer at Muzdalifah

124. It has been reported that Usaamah Ibn Zayd, “*may Allah be pleased with them*”, said: ((Allah's Messenger “*may Allah's peace and blessings be upon him*” proceeded from 'Arafah, until He approached the creek of a hill. He got down (from his camel) and urinated, and then performed a light ablution. I said to him: “Is it time for Prayer?” Whereupon He said: “**The prayer awaits you (at Muzdalifah).**” So, He rode again, and as He came to Muzdalifah, He got down and performed ablution thoroughly. Then the Iqamah was called for prayer, and He prayed the Maghrib. Then every person made his camel kneel down at its place, - **Muslim added “they didn't untie their packages until they prayed Al-'Ishaá”** - and then Iqama was called for 'Ishaá and He prayed it. He (the Prophet ﷺ) did not observe any prayer in between them.))

[Agreed upon].

125. It has been reported that Ibn 'Umar “*may Allah be pleased with them*”, said: ((Allah's Messenger “*may Allah's peace and blessings be upon him*” combined Maghrib and 'Ishaá and there was no prostration (i. e. any rak'ahs of Sunan or Nawafil prayers) in between them. He observed three rak'ahs for Maghrib and two rak'ahs for 'Ishaá.)) - **Muslim added, “With one Iqamah.”**))

[Agreed upon].

When did He pray Al-Fajr at Muzdalifah?

126. It has been reported that Ibn Mas'oud, “*may Allah be pleased with him*”, said: ((I have never seen Allah's Messenger “*may Allah's peace and blessings be upon him*” observe a prayer out of its proper time with the exception of two, which are Maghrib and 'Ishaá at Jam'

(Muzdalifah) which He combined, and He prayed Al-Fajr that day before its proper time.))

[Agreed upon].

Permission for women to leave Muzdalifah early

127. It has been narrated that 'Aishah, "*may Allah be pleased with her*", said: ((Sawdah (the wife of the Prophet) sought the permission of Allah's Messenger "*may Allah's peace and blessings be upon him*" on the night of Muzdalifah to make her way before him and the overcrowding of the people, and she was slow and heavy paced. He gave her the permission. So she set forth before his departure, but He commanded us to stay there until it was dawn, and we moved on when He departed.))

[Agreed upon].

128. 'Abdullah, the slave of Asmaa, has narrated on the authority of Asmaa Bent Abi Bakr "*may Allah be pleased with them*" ((That during the night of Jam' she got down at Muzdalifah and stood up to offer the prayer and she prayed and offered for some time and then asked: "O my son! Has the moon set?" I replied: "No." So she again prayed for another period of time and then she asked: "Has the moon set?" I replied: "Yes." So she said that we should set out (for Mena). We departed and went on till she threw pebbles at the Jamrah and then she returned to her dwelling place and offered the morning prayer. I asked her: "O you! I do not see except that we have preceded the time!." She replied: "O my son! Allah's Messenger ﷺ gave permission for the women to do so."))

[Agreed upon].

129. It has been reported that Ibn ‘Abbaas, “*may Allah be pleased with them*”, said: ((Allah's Messenger “*may Allah’s peace and blessings be upon him*” sent me from Muzdalifah along with his luggage in the very early part of dawn.))

[Agreed upon].

When to move on from Muzdalifah?

130. It has been reported that ‘Umar Ibn Al-Khattaab, “*may Allah be pleased with him*”, said: ((The Polytheists used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet “*may Allah’s peace and blessings be upon him*” differed from them and moved on before the sun rose.))

[Narrated by Al-Bukhari].

When to stop pronouncing “Labbayk, O Allah, Labbayk”?

131. On the authority of Al-Fadl Ibn ‘Abbaas, “*may Allah be pleased with them*”, ((That the Prophet “*may Allah’s peace and blessings be upon him*” did not stop pronouncing “Labbayka, O Allah, Labbayk” until He threw pebbles at Jamrat Al-'Aqabah.))

[Agreed upon].

Throwing Jimar “the pebbles”

132. On the authority of Ibn Mas’oud, “*may Allah be pleased with him*”, ((That he (Ibn Mas’oud) came to stone Jamrah Al-‘Aqabah, then he went to the middle of the valley and stood in the side of the Jamrah - In another narration: “He stood so that the Ka’ba was to his left and Mena to his right”- then he stoned it with seven

pebbles, saying: "Allahu Akbar" with each pebble. Then he said: "By the one who there is no other god besides him, this is the place where the one whom Surat Al-Baqarah was revealed to stood (means the place where the Prophet *"may Allah's peace and blessings be upon him"* stood".))

[Agreed upon].

133. It has been reported that Ibn 'Umar, *"may Allah be pleased with them"*, said: ((We used to wait for the proper time, and when the sun passed the meridian we threw them (the stones).))

[Narrated by Al-Bukhari].

Time of throwing pebbles

134. It has been reported that Jaabir Ibn 'Abdullah, *"may Allah be pleased with them"*, said: ((Allah's Messenger *"may Allah's peace and blessings be upon him"* threw pebbles at the Jamrah on the day of the sacrifice in the early morning. As for after (that day) then (He threw) after the sun passed the meridian.))

[Narrated by Muslim].

How to stand while throwing pebbles

135. On the authority of Saalim, ((That 'Abdullah Ibn 'Umar *"may Allah be pleased with them"* used to throw at the Jamrah Ad-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He would then proceed further till he reached the level ground, where he would stay for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would throw at the Jamrah Al-Wusta similarly and would go to the left towards the level ground where he would stand for a long time facing the

Qibla to invoke (Allah) while raising his hands. Then he would throw at the Jamrat Al-'Aqabah from the middle of the valley, but he would not stay by it. He (Ibn `Umar) would say: "I saw Allah's Messenger *"may Allah's peace and blessings be upon him"* doing this.))
[Narrated by Al-Bukhari].

Throwing pebbles while riding beast

136. It has been reported that Jaabir Ibn `Abdullah, *"may Allah be pleased with them,* said: ((I saw the Messenger of Allah *"may Allah's peace and blessings be upon him"* throwing pebbles on the day of sacrifice while on his riding beast and saying: **"Learn your rites, for I do not know whether I am likely to perform Hajj after this occasion."**)).

[Narrated by Muslim].

137. It has been reported that Umm Husayn, *"may Allah be pleased with her"*, said: ((I performed Hajj along with Allah's Messenger *"may Allah's peace and blessings be upon him"* on the occasion of the Farewell Hajj (Pilgrimage) and saw him when He threw pebbles at Jamrat Al-'Aqaba and He went while He was riding his camel and with him were Bilal and Usaamah, one of them was leading his camel while the other was raising his cloth over the head of Allah's Messenger ﷺ to protect him from the sun. Allah's Messenger ﷺ said so many things, and I heard him saying: **"If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted then listen to him and obey him."**)).

[Narrated by Muslim].

Throwing Jimar with seven stones

138. It has been reported that Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, said: “The Messenger of Allah “*may Allah’s peace and blessings be upon him*” said: “**Cleaning oneself with stones is with an odd number, throwing pebbles at the Jamrah is with an odd number, the Sa’i between Safa and Marwah is with an odd number, and the Tawaf (circumambulation Ka’ba) is with an odd number. When one of you cleans himself with stones he should do so with an odd number.”.**)

[Narrated by Muslim].

If one threw the pebbles after the evening had come

139. It has been reported that Ibn ‘Abbaas, “*may Allah be pleased with them*”, said: ((The Prophet “*may Allah’s peace and blessings be upon him*” was asked by someone who said: “I threw (the pebbles) after the evening had come in.” So, He ﷺ said: “**There is no harm in that.”.**)

[Narrated by Al-Bukhari].

Supplying Hajj with water

140. On the authority of Ibn ‘Abbaas, “*may Allah be pleased with them*” ((That when Allah’s Messenger “*may Allah’s peace and blessings be upon him*” came to the place for supplying water and asked for some, Al-‘Abbaas said: “O Fadl, go to your mother and bring Allah’s Messenger ﷺ something to drink from her.” He ﷺ said: “**Pour me some water.**” He said: “O Messenger of Allah, they are putting their hands in it (i.e., not clear water).” He ﷺ said: “**Pour me some water.**” and He drank some of it. He then went to

Zamzam where they were exerting themselves in supplying water and said: “**Carry on doing do, for you are engaged in a good work.**” Then pointing to his shoulder, saying: “**Were it not that you would be overpowered, I would go down and put the rope on this.**” (Meaning that if the Prophet were seen drawing water from Zamzam himself others would think they had the right to do the same).))

[Narrated by Al-Bukhari].

141. On the authority of Ibn ‘Abbas, “*may Allah be pleased with them*”, said ((Allah’s Prophet “*may Allah’s peace and blessings be upon him*” came riding his she-camel, and there was sitting behind him Usama. He asked for water, and we gave him a cup full of Nabidh (water sweetened with dates) and He drank it, and gave the remaining (part) to Usama; and He (the Holy Prophet) said: “**You have done good, you have done well. So, continue doing like it.**”, So we do not like to change what Allah’s Messenger (ﷺ) had commanded us to do.))

[Narrated by Muslim].

It is better to perform Tawaf Al-Ifadah in the day of Nahr (sacrifice)

142. On the authority of Ibn ‘Umar, “*may Allah be pleased with them*”, he reported that: ((Allah’s Messenger “*may Allah’s peace and blessings be upon him*” performed Tawaf Al-Ifadah on the day of Nahr (sacrifice), then returned and prayed Dhuhr in Mena.))

[Narrated by Muslim].

All of Mena is a place for slaughtering

143. On the authority of Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, he reported that ((The Messenger of Allah “*may Allah’s peace and*

“blessings be upon him” said: “I have offered my sacrifice here (at Mena) and all of Mena is a place for slaughtering, so sacrifice where you are staying (at Mena). And I have stood here (at ‘Arafath) and all of Arafat is a standing place. And I have stopped here (at Jam’) and all of Jam’ (Muzdalifah) is a place for stopping.”))

[Narrated by Muslim].

Slaughtering camels while they are tied

144. On the authority of Ibn ‘Umar, *“may Allah be pleased with them”*, he reported that: ((He came upon a person who was slaughtering (sacrificing) his camel and had made it kneel down. So, he (Ibn ‘Umar) said: Make it stand up, tie it’s left hand (and then sacrifice it), in accordance to the Sunnah of your Prophet *“may Allah’s peace and blessings be upon him”* .))

[Agreed upon].

Slaughtering camels while they are standing

145. It has been reported that Anas Ibn Maalik, *“may Allah be pleased with him”*, said: ((The Prophet *“may Allah’s peace and blessings be upon him”* sacrificed seven camels whilst they were standing, with his own hand.))

[Narrated by Al-Bukhari].

Giving flesh, skins and saddle-cloths of sacrificial animals as Sadaqah (charity)

146. It has been reported that ‘Ali Ibn Abi Taalib, *“may Allah be pleased with him”*, said: ((Allah’s Messenger *“may Allah’s peace and blessings be upon him”* ordered me to be in charge of his sacrificial camels, telling

me to give their flesh, skins and saddle-cloths as sadaqah (charity) but not to give anything to the butcher, saying (the Prophet): “**I myself will give him.**”).)

[Agreed upon].

Slaughtering caws for Hadi

147. It has been reported that Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, said: ((Allah’s Messenger “*may Allah’s peace and blessings be upon him*” slaughtered a cow on behalf of ‘Aishah on the day of sacrifice (Yawmu An-Nahr.))

[Narrated by Muslim].

Companying in one Hadii (sacrificial animal)

148. It has been reported that Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, said: ((We performed Hajj along with Allah’s Messenger “*may Allah’s peace and blessings be upon him*” and we would sacrifice a camel on behalf of seven people, and a cow on behalf of seven people.))

[Narrated by Muslim].

Performing a ritual before or after its proper time

149. It has been reported that ‘Abdullah Ibn ‘Amr, “*may Allah be pleased with them*”, said: ((Allah’s Messenger “*may Allah’s peace and blessings be upon him*” stopped during the Farewell Hajj (Pilgrimage) at Mena for the people to ask him questions about their rituals. A man came and said: “O Messenger of Allah, I was not aware so I shaved my head before sacrificing.” He ﷺ said: “**Now sacrifice**

(the animal) and there is no harm.” Then another man came and he said: “O Messenger of Allah, I was not aware so I sacrificed before throwing the pebbles.” He ﷺ said: “Now throw the pebbles, and there is no harm.” - In a narration by Muslim: “I hastened to the House (Ka’ba) before throwing the pebbles.” He ﷺ said: “Now throw the pebbles, and there is no harm.” - Allah's Messenger ﷺ was not asked about anything which had been done before or after (its proper time) except that he said: “Do it now, and there is no harm.”.))

[Agreed upon].

Staying at Makkah while being within the nights of Mena

150. On the authority of Ibn ‘Umar, “*may Allah be pleased with them*”, he reported that: ((Al-’Abbas bin ‘Abdul Muttalib asked permission from the Prophet “*may Allah’s peace and blessings be upon him*” to stay at Makkah during the nights of Mena in order to supply water (from Zamzam) to the pilgrims, and the Prophet ﷺ allowed him to.))

[Agreed upon].

Tawaf Al-Wada’ (Farewell Tawaf)

151. It has been reported that Ibn ‘Abbaas, “*may Allah be pleased with them*”, said: ((The people were commanded to perform their Farewell Tawaf round the Ka’ba (their last rite), except for the menstruating women were excused from it.))

[Agreed upon].

152. On the authority of Anas Ibn Maalik, “*may Allah be pleased with him*”, he reported that: ((The Prophet “*may Allah’s peace and blessings be*

upon him” prayed Dhuhr and ‘Asr as well as Maghrib and ‘Ishaá, after which He had a sleep, in Al-Muhassab (a place near Al-‘Aqaba Al-Kubrah on the direction to Makkah). He then rode to the House (Ka’ba) and performed the circumambulation (Farewell Tawaf) round it.))
[Narrated by Al-Bukhari].

Menstruating Women were excused from Tawaf Al-Wada’ (Farewell Tawaf)

153. It has been reported that ‘Aishah, “*may Allah be pleased with her*”, said: ((Safiyyah began to menstruate on the night before Yawmu An-Nafr and said: “It looks as though I will be holding you back.” Whereupon the Prophet “*may Allah’s peace and blessings be upon him*” said: “**Aqra, Halqa, (describing her condition)! Did she perform the circumambulation (Tawaf) on the day of sacrifice?**” It was said: “Yes.” So, He (the Holy Prophet) said to her: “**Set off and continue on your way.**”).))
[Agreed upon].

If a one being prevented from his journey to Hajj or ‘Umrah

154. It has been reported that Ibn ‘Abbaas, “*may Allah be pleased with them*”, said: ((Allah’s Messenger “*may Allah’s peace and blessings be upon him*” had been detained (prevented from his journey) so He had his head shaved, had intercourse with his wives, and sacrificed his animals. Then he performed the ‘Umrah the following year.))
[Narrated by Al-Bukhari].

155. On the authority of Ibn ‘Umar “*may Allah be pleased with them*”, he reported that: ((Allah's Messenger “*may Allah’s peace and blessings be upon*

him” set out for the `Umrah but the disbelievers of Quraysh prevented him from reaching the Ka`ba. So, He slaughtered his sacrifice and got his head shaved at Al-Hudaybiyah, and agreed with them that He would perform `Umrah the following year and would not carry weapons except swords and would not stay in Makkah except for the period they allow for him. So, the Prophet ﷺ performed the `Umrah in the following year and entered Makkah according to the treaty, when He stayed for three days, they ordered him to leave and He left.))

[Narrated by Al-Bukhari].

Trading while being within the days of the Hajj

156. It has been narrated that Ibn ‘Abbaas, “*may Allah be pleased with them*”, said: ((‘Ukaadh, Majannah and Dhul-Majaaz were markets in the pre-Islamic period. When the people embraced Islam, they considered it a sin to trade there. So, Allah revealed: {There is no harm for you if you seek of the bounty of Allah.} (in the Hajj season).))

[Narrated by Al-Bukhari].

Stopping at Al-Muhassab and Al-Abtah after Hajj

157. It has been reported that ‘Aishah, “*may Allah be pleased with her*”, said: ((Stopping at Al-Abtah is not a sunnah. Rather Allah’s Messenger “*may Allah’s peace and blessings be upon him*” stopped there simply because it was easier for him to depart from when he left.))

[Agreed upon].

158. It has been reported that Abu Hurayrah, “*may Allah be pleased with him*”, said: ((Allah’s Messenger “*may Allah’s peace and blessings be upon him*”

on the morning of the day of sacrifice said: "**Tomorrow we will encamp at Khayf** (the foothill) **of Bani Kenaanah where they (the disbelievers) took the oath of Kufr (against the Prophet)**" means Al-Muhassab.))

[Agreed upon].

159. On the authority of Ibn 'Umar, "*may Allah be pleased with them*", he reported that: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" as well as Abu Bakr and 'Umar used to stop at Al-Abtah.))

[Narrated by Muslim].

160. It has been narrated that Abu Raafi', "*may Allah be pleased with him*", said: ((Allah's Messenger "*may Allah's peace and blessings be upon him*" did not command me to stop at Al-Abtah when He departed from Mena, but I came and set up his ﷺ tent (of my own accord) and He ﷺ came and stopped (from his journey) there.))

[Narrated by Muslim].

What He used to say in his way back from Hajj, 'Umrah, or from a battle

161. It has been narrated that Ibn 'Umar, "*may Allah be pleased with them*", said: ((Whenever Allah's Messenger "*may Allah's peace and blessings be upon him*" came back from a battle or from expeditions or from Hajj or 'Umrah and as He reached the top of the hillock or upon the elevated hard ground, He used to utter "**Allahu Akbar**" thrice, and say: "**There is no god but Allah. He is One, there is no partner with Him, His is the sovereignty and His is the praise and He is Potent over everything. (We are) returning, repenting, worshipping, prostrating before Allah, and we praise Him Allah**

fulfilled His promise and helped His servant, and defeated the confederates alone.”.))

[Agreed upon].

162. It has been narrated that Anas Ibn Maalik, “*may Allah be pleased with him*”, said: ((Abu Talha and I came back along with the Prophet “*may Allah’s peace and blessings be upon him*” and Safiyyah (His wife) rode behind Him on His camel and as we came to the outskirts of Madinah He said: “**We are those who return, who repent, who worship and who praise Allah.**” And He went on uttering this until we entered Madinah.))

[Agreed upon].

Praying inside the Ka’ba

163. It has been narrated that Ibn ‘Umar, “*may Allah be pleased with them*”, said: ((The Prophet “*may Allah’s peace and blessings be upon him*” arrived (at Makka) in the year of the conquest (‘Aamu Al-Fath) while Usamah was riding behind him on (his she-camel) Al-Qaswa. Bilal and ‘Uthman Ibnu Talhah were accompanying Him. When He made His she-camel kneel down near the Ka’ba, He said to ‘Uthman: “**Get us the key (of the Ka’ba).**” He (‘Uthman) brought the key to Him and opened the door for Him. The Prophet ﷺ, Usamah, Bilal and ‘Uthman Ibn Talhah entered the Ka’ba and then closed the door behind them. 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 Bilal standing behind the door, and I said to him: “Where did the Prophet (ﷺ) pray?” He said, “He prayed between those two front pillars.” The Ka’ba was built on six pillars, arranged in two rows, and He prayed between the two pillars of the front row

leaving the door of the Ka`ba behind his back and facing (in prayer) the wall which faces one when he enters the Ka'ba between him and that wall.))
[Agreed upon].

The position of praying inside the Ka'ba

164. It has been narrated that Ibn 'Abbas, "*may Allah be pleased with them*", said: ((When the Prophet "*may Allah's peace and blessings be upon him*" entered the House (Ka'ba) He made supplications in all sides of it, but did not pray until He had come out. When He came out He prayed two Rak'ahs facing the door of the Ka'ba and said, "This is the Qiblah."))
[Agreed upon].

Praying in Hajar Isma'il

165. It has been narrated that 'Aishah, "*may Allah be pleased with her*", said: ((I asked Allah's Messenger "*may Allah's peace and blessings be upon him*" about (Hajar Isma'il) whether it was included in the Ka'ba. He said: "**Yes.**" I said: "Then why did they not include it in the House?" He said: "**Your people ran short of the Halal money (to do so).**" I said: "Why is it that the level of its door is raised high?" He said: "**Your people did it so that they should admit into it whom they liked, and forbid from it whom they disliked, and if your people were not new converts to Islam, and I did not apprehend that their hearts would feel agitated at this, I would have definitely included the area of Hajar Isma'eel in the House (Ka'ba) and would have brought the door to the level of the ground.**".))
[Agreed upon].

Entering Makkah and Haram without being in the state of Ihram

166. On the authority of Anas Ibn Maalik *“may Allah be pleased with him”*, he reported that: ((The Prophet *“may Allah’s peace and blessings be upon him”* entered Makkah in the Year of Conquest (‘Aamu Al-Fath) with a helmet on his head and when He took it off, a man came to him and said: “Ibn Khatal is hanging on to the curtains of the Ka’bah.” Whereupon He (the Holy Prophet) said: **“Kill him.”**))

[Agreed upon].

167. It has been narrated that Jaabir Ibn ‘Abdullah, *“may Allah be pleased with them,”* said: ((Allah’s Messenger *“may Allah’s peace and blessings be upon him”* entered on the day of the Conquest of Makkah wearing a black turban but not in the state of Ihram.))

[Narrated by Muslim].

Sacredness of Makkah

168. It has been narrated that Ibn ‘Abbaas, *“may Allah be pleased with them,”* said: ((The Messenger of Allah *“may Allah’s peace and blessings be upon him”* said on the day of the conquest of Makkah: **“Indeed Allah made this town sacred on the day He created the heavens and the earth, so it is sacred by the sacredness conferred on it by Allah until the day of resurrection. And Allah didn’t make fighting on it Halal for anyone except of me, and He gave me the permission to fight on it for just an hour (short time) of a day, so, it is sacred by the sacredness conferred on it by Allah until the day of resurrection. Its thorns are not to be cut, its wildlife is not to be hunted, things dropped (lost) are to be picked up only by one who publicly announces it, and its fresh herbage is not to be**

cut.” Ibn ‘Abbaas said:“ O Messenger of Allah, Except the rush (type of plant with a good smell), for it is useful for their blacksmiths and for their houses.” He ﷺ then said:“ **Except the rush (Al-Ezkher).**”))

[Agreed upon].

169. It was narrated from Abu Shurayh, “*may Allah be pleased with him*”, that ((He said to ‘Amr Ibn Sa’eed when he was sending troops in batches to Makkah: "O Commander! Permit me to tell you of a statement that the Messenger of Allah “*may Allah’s peace and blessings be upon him*” said the day after the Conquest of Makkah, which my ears heard, my heart understood, and my eyes saw, when he said it. He (the Prophet ﷺ) praised Allah, then He said: “**Makkah has been made sacred by Allah, not by the people. It is not permissible for anyone who believes in Allah and the Last Day to shed blood in it, or to cut its trees. If anyone seeks permission to fight in it because the Messenger of Allah fought in it, say to him: Allah allowed his Messenger but He did not allow you. Rather permission was given to me for a short period one day, and now its sanctity has been restored as it was before. Let those who are present convey this news to those who are absent.**”.)

[Agreed upon].

170. It has been narrated that Abu Hurayrah, “*may Allah be pleased with him*”, said: ((When Allah, “the Exalted and Majestic”, granted the conquest of Makkah to the Messenger of Allah “*may Allah’s peace and blessings be upon him*”, He (the Holy Prophet) stood among them (the people) and praised Allah and extolled Him. He then said: “**Verily Allah stopped the Elephant from Makkah, and gave His messenger and the believers authority in it, it had not been made lawful for anyone before me, and it has been made lawful**

for me only for one hour on one day and it will not be made lawful for anyone after me. So, its wildlife is not to be hunted, its trees are not to be cut and the things dropped there are to be picked up only by one who publicly announces it. Whoever has a family relative killed, he has the choice of two things, he may either take the ransom or have the killer killed.”, Al-‘Abbaas said: “Except the rush (type of plants) O Messenger of Allah! For it is useful for our graves and our houses.” The Messenger of Allah ﷺ said: “**Except the rush.**” Then Abu Shah, a man from the people of the Yemen, stood and said: Write this for me O Messenger of Allah ﷺ.” So, the Messenger of Allah ﷺ ordered: “**Write it for Abu Shah.**”

[Agreed upon].

The prohibition of carrying weapons at Makkah

171. On the authority of Jaabir Ibn ‘Abdullah, “*may Allah be pleased with them*”, he reported that: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” said: “**It is not allowed for any of you to carry weapons in Makkah.**”))

[Narrated by Muslim].

Sacredness of Madinah

172. On the authority of Abu-Allah Zayd Ibn ‘Aasim, “*may Allah be pleased with him*”, he reported that: ((The Messenger of Allah “*may Allah’s peace and blessings be upon him*” said: “**Verily Ibrahim “peace and blessings be upon him” declared Makkah sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Madinah to be sacred as Ibrahim had declared Makkah to be**

sacred. Indeed, I have supplicated (Allah for His blessings to be showered) in its Saa' and its Mudd (Mudd equals 300 g of barley) with twice of what Ibrahim supplicated for the inhabitants of Makkah.))

[Agreed upon].

173. On the authority Anas Ibn Maalik, *"may Allah be pleased with him"*, he reported that: ((The Prophet *"may Allah's peace and blessings be upon him"* said: **"Madinah is a sanctuary from such and such a place to such and such a place. Its trees should not be cut and no heresy should be innovated."**))

[Agreed upon].

174. It has been reported that Abu Hurayrah, *"may Allah be pleased with him"*, said: ((The Messenger of Allah *"may Allah's peace and blessings be upon him"* said: **"What is between the two lava lands (of Madinah) is a sacred territory."**))

[Agreed upon].

175. It has been narrated that Sahl Ibn Hunayf, *"may Allah be pleased with him"*, said: ((Allah's Messenger *"may Allah's peace and blessings be upon him"* pointed with his hands towards Madinah and said: **"Indeed it is a sacred territory and a place of safety."**))

[Narrated by Muslim].

176. It has been narrated that Sa'd Ibn Abi Waqqaas, *"may Allah be pleased with him"*, reported that: ((He rode to his castle in al-'Aqiq and found a slave cutting down trees, or beating off their leaves, so he took what was on him. When Sa'd returned, the slave's people came to him and asked him to return to their servant or to them what he had taken from their servant, but he replied,

"Allah forbid that I should not return anything which Allah's messenger *"may Allah's peace and blessings be upon him"* has given me as spoil;" and he refused to return it to them.))

[Narrated by Muslim].

Prohibited pasture around Madinah

177. On the authority of Abu Hurairah, *"may Allah be pleased with him"*, he reported that: ((The Prophet *"may Allah's peace and blessings be upon him"* declared twelve miles (equals 33 km and 180 m) of suburb around Medina as a prohibited pasture.))

[Narrated by Musrlim].

This who makes Bid'ah, or ruins in Madinah

178. It has been reported that Yazeed Ibn Shareek At-Tameemi said: ((Ali, *"may Allah be pleased with him"* said: "We have no Book to read other than the Book of Allah except this paper." Then he ('Ali) took out the paper, and behold there was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakat or as blood money). In it was also written: **"Madinah is a sanctuary from Mount 'Ayr to Mount Thawr. So, whoever makes Bid'ah (something new in religion), or ruins in it, or he gives shelter to such other person who makes Bid'ah or ruins in it, will incur the curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection."**))

[Agreed upon].

The sin of the one who plans to do harm to the people of Madinah

179. It has been narrated that Sa'd Ibn Abi Waqqaas, "*may Allah be pleased with him*", said: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" said: "**Whoever intends or plans to do harm to the people of Madinah, - In a narration by Al-Bukhari: "this who plans to do harm to the people of Madina will be."** - Allah will deface him as salt dissolves in water.".)

[Agreed upon].

The area between My grave and My Minbar is a garden from the gardens of paradise

180. On the authority of Abu Hurayrah, "*may Allah be pleased with him*", he reported that: ((The Messenger of Allah "*may Allah's peace and blessings be upon him*" said: "**What is between my house and my minbar is a garden from the gardens of Paradise, and my Minbar is on my watering-place (Al-Hawd).".**))

[Agreed upon]

The merit of offering prayer in the house (Ka'ba) and the Prophets mosque

181. On the authority of Abu Hurayrah, "*may Allah be pleased with him*", he reported that: ((The Prophet "*may Allah's peace and blessings be upon him*" said: "**One prayer in this mosque of mine is better than one thousand prayers in other than it, except Al-Masjid Al-Haraam (Ka'ba).".**))

[Agreed upon].

182. On the authority of Abu Hurayrah, “*may Allah be pleased with him*”, he reported that: ((The Prophet “*may Allah’s peace and blessings be upon him*” said: “**Long journeys (for religious visits) should not be made except to three mosques: This mosque of mine (at Madinah), Al-Masjid Al-Haraam (at Makkah) and Al-Masjid Al-Aqsa (Al-Quds).**”).))

[Agreed upon].

The merit of Qubaá mosque

183. It has been reported that Ibn ‘Umar, “*may Allah be pleased with them*”, said: ((The Prophet “*may Allah’s peace and blessings be upon him*” used to go to Qubaá Mosque every Saturday either by walking or riding.)) - **Muslim added “And he would pray two Rak’as in it.”.**)

[Agreed upon].

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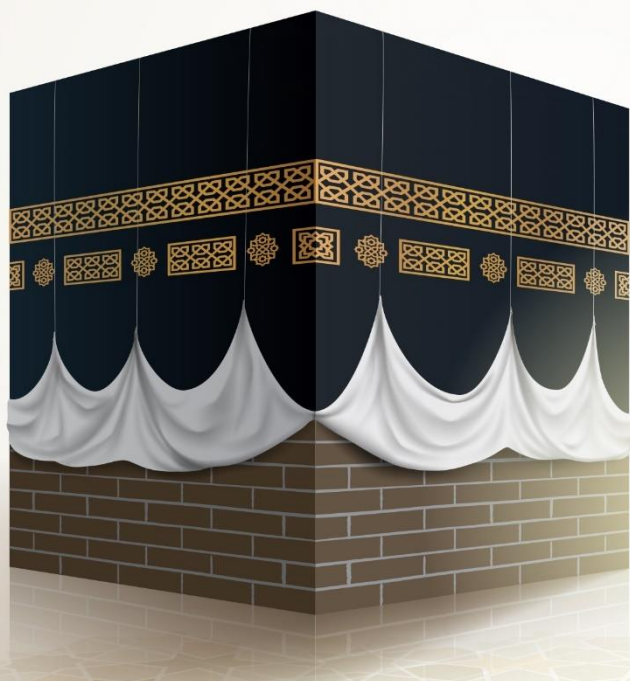
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لَحَاقَاتُ الْحَجِّ

مِنَ الصَّحَابِ الْمَجِيدِينَ



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