

## Chapter –24

## Hajj Pilgrim

(حج)

[إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا، (02:158)]

[الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ، (02:197)]

[وَأُذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ، (22:27)]

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1423 A woman asked the Noble Prophet, "The obligation of Hajj enjoined by Allah on His devotees has become due on my father but he is old and weak. He cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." *Narrated: 'Abdullah Ibn Abbas.*

1424/1425 The Companions of the Prophet describe that we saw that Allah's Prophet used to ride on his Mount at Dhul Halifah and start saying, " ليك " (O Lord! here I am). And when the Mount stood upright he used to say again the same "O Lord! here I am". *Narrated: Ibn 'Umar and Jabir bin 'Abdullah.*

1426 Allah's Prophet performed Hajj on a simple pack-saddle, whereas he had more comfortable rides with him." *Narrated: Thumama bin 'Abdullah bin Anas.*

1427 I told the Prophet, "O Allah's Prophet! You performed 'Umrah but I did not (because of menses)." (When an appropriate time came) he said, "O 'Abdur-Rahman! Go along with your sister and let her perform 'Umrah from Taneem." 'Abdur-Rahman made her ride over the pack-saddle of a she-camel and she performed 'Umrah. *Narrated: 'Aisha.*

(See Hadith - 308/309)..

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1428 The Prophet was asked, "Which is the best deed?" He said, "To believe in Allah and His Messenger." He was then asked, "Which is the next?" He said, "To participate in Jihad." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur (*accepted Hajj*).” *Narrated: Abu Hurairah.*

1429 I asked the Noble Prophet, "We consider Jihad as the best deed, so shall we participate in Jihad?" The Prophet said, "The best Jihad (*for women*) is Hajj Mabrur. *Narrated: 'Aisha.*

1430 The Prophet said, "Whoever performs Hajj for Allah's sake and does not talk porn, and does not do evil or sins then he will be as if he were born anew." *Narrated: Abu Hurairah.*

1431 (*Allah's Prophet had fixed*) the places of wearing Ihram (مِيقَات) as Qarn for the people of Najd, Dhul-Halifah for the people of Medina, and Al-Juhfah for the people of Sham." *Narrated: 'Abdullah bin 'Umar.*

1432 The people of Yemen used to come for Hajj but used not to bring enough provisions with them. They say that they depend on Allah. On their arrival in Medina they used to beg the people. Upon this act, Allah revealed:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

{And take provision along with you (*for the journey*), and the best provision is piety." (02.197)}.

*Narrated: Ibn Abbas.*

1433to1438 Allah's Prophet had fixed the places of wearing Ihram (مِيقَات) as Dhul-Hulaifah for the people of Medina; Al-Juhfah for the people of Sham; and Qarn for the people of Najd; and Yalamlam for the people of Yemen. And those who come from other places with the intention of performing Hajj and 'Umrah should assume Ihram from their home place. The people of Makah can wear Ihram from Makah (*Masjid-e-Taneem*). *Narrated: Ibn Abbas and Abdullah bin Umer.*

(See Hadith - 1431 above).

1439 When these two towns (*Basra and Kufa*) were conquered, the people went to 'Umar and said, "O the Chief of the faithful believers! The Prophet fixed Qarn as the Miqat for the -----

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people of Najd, and it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, they fixed Zate-Irq as their Miqat." *Narrated: Abdullah bin Umer.*

1440 Allah's Prophet made his camel sit (*dismounted*) at the rugged surface of Dhul-Halifah and offered the prayer."

*Narrated: Abdullah bin Umer.*

1441 (*On the occasions of Hajj and Umrah*) Allah's Prophet used to go via Shajarah way and return via Mu'aras way. Whenever Allah's Prophet went to Makah, he used to offer the prayer in the Mosque of Shajarah; and on his return, he used to offer the prayer at Dhul-Halifah, in the middle of the valley, and he used to pass the night over there till morning.

*Narrated: Abdullah bin Umer.*

1442 In the valley of Al-'Aqiq, 'Umer heard Allah's Prophet saying, "A messenger came to me from my Lord and told me to pray in this blessed valley, and to assume Ihram for Hajj and 'Umrah together." *Narrated: 'Akramah Ibn Abbas.*

1443 When the Prophet was resting in the middle of the valley at Mu'aras in Dhul-Halifah, he had been addressed in a dream:

***"You are indeed in a blessed valley."***

Salim made us to dismount from our camels exactly at the same place where 'Abdullah Bin 'Umer used to dismount, aiming at the place where Allah's Prophet had rested. That (*place*) was below the Mosque and situated in the middle of the valley. *Narrated: Musa bin 'Uqba.*

1444 A man reached to the Noble Prophet and asked what should one do if he has scented his Ihram? He replied that wash three times that scent and put off your long shirt. Do in your Umrah as you do in Hajj. – Ibn Jareeh explained what the Prophet had said that “wash three times”, means clean thoroughly. *Narrated: Safwan bin Y'alee.*

1445/1446 (*First Hadith says*): 'Aisha said that I feel as if I am looking at the parting of hairs perfumed, while the Prophet was in Ihram. (*In the second Hadith 'Aisha says*): I used to scent Allah's Prophet when he wanted to assume Ihram and also --

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- On finishing Ihram. *Narrated: Saeed bin Jubair and Abdur Rahman Bin Qasim.*
- 1447 I heard the Noble Prophet in Ihram saying " **لبيك** " (*O Lord! here I am*), while he was also in the state of "Talbeed" (*A kind of oil which is used to make head hairs matted together*). *Narrated: Salim (from his father).*
- 1448 Allah's Prophet specifically said " **لبيك** " (*O Lord! here I am*), while he was near the Mosque of Dhul-Halifah. *Narrated: Salim (from his father).*
- 1449 Someone asked, "O Allah's Prophet! What kind of clothes should a Muhrim wear (*for Ihram*)?" The Prophet replied, "One should not wear a shirt, a turban, a trousers, and a head cloak (*means no stitched cloths*). And one should not wear leather socks. If he cannot find slippers then he may wear leather socks, but after cutting off what might cover the ankles. And he should not wear clothes which are scented with Saffron or Wars (*kinds of Perfumes*) . " *Narrated: Abdullah bin Umer.*
- 1450 Usama rode behind Allah's Prophet from 'Arafat to Muzdalifa; and then Fazal rode behind the Prophet from Muzdalifa to Mina. ---- Both of them said, The Prophet kept on reciting Talbiyah (*all the way*) till he did the Rami (*stone throwing*) at Jamrat-al-'Uqba.' *Narrated: Ibn Abbas.*
- 1451 The Prophet with his Companions started from Medina after combing and oiling his hair and putting on two sheets of Ihram. He did not forbid anyone to wear any kind of sheets, except the ones coloured with Saffron. In the early morning, the Prophet mounted his Mount in Dhul-Hulafah and set out till they reached Baida, where he and his Companions recited Talbiyah (**تلبية**). Then they did the ceremony of Taqlid (*putting the coloured garlands around the necks of the camels for sacrifice*). This happened when five more days were left of Zul-Qa'dah. They reached Makah after 4 day's journey. First they performed the Tawaf around the Ka'bah and performed the Sa'e (*taking rounds*) between Safa and Marwah. Since they had camels for sacrifice and had garlanded it, they did

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not put off their Ihram. ---- They proceeded towards the highest places of Makah near Al-Hujun. When they returned from 'Arafat, Prophet ordered his companions to perform the Tawaf round the Ka'bah and then the Sa'e of Safa and Marwah. Then cut short the hair of their heads and open their Ihram. --- Then, normal stitched clothes were allowed to wear. Using perfume were permissible and those who had their wives with them were also permitted to contact them and have sex. *Narrated: 'Abdullah bin Abbas.*

1452to1454 (At the time of departure for Hajj): The Prophet offered four Rakat of Zuhr prayer in Medina, and then two Rakat of Asr (shortened) at Dhul Halifah. Then he passed the night at Dhul-Halifah. Next morning he mounted his Mount and when it stood up, he started to recite Talbiyah. *Narrated: Anas bin Malik.*

1455/1456 The Noble Prophet used to recite Talbiyah as below:

لبيك اللهم لبيك - لبيك لا شريك لك لبيك . إن الحمد والنعمة لك والملك -  
لا شريك لك

{O Lord! Here I am, O Allah! Here I am. Here I am, You have no partners, O Lord! Here I am. All the praises and blessings are for You, All the sovereignty is for You.  
You have no partners with you}

*Narrated: 'Abdullah bin Umer and 'Aisha.*

1457 (At the time of departure for Hajj and 'Umrah): Allah's Prophet and we offered four Rakat of Zuhr prayer at Medina, and two Rakat of the Asr (shortened) prayer at Dhul-Halifah. Then we passed the night over there. In the morning we started our journey and reached Al-Baida'. Here, we praised and glorified Allah and said Takbeer. Then we recited Talbiyah with the intention of performing Hajj and Umrah. When we reached Makah, the Prophet ordered us to open the Ihram (after performing the Umrah). Then the day of Tarwiyah (8th Dhul-Hijja) came. All of us assumed Ihram for Hajj. (After completing Hajj) the Prophet sacrificed few camels with his own hands while standing. In Medina he sacrificed two horned rams. *Narrated: Anas.*

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- 1458 The Prophet recited Talbiyah when he had mounted his Mount and was ready to set out. *Narrated: Ibn Umar.*
- 1459 Whenever the Prophet intended to go to Makah, he used to oil himself with a kind that had no perfume smell. *Narrated: Nafi'.*
- 1460 In the company of Ibn Abbas the people talked to him about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (*non-believer*) written in between his eyes." On that, Ibn Abbas said, "I have not heard this from the Prophet but I heard him saying, "As if I saw Moses just now entering the valley reciting Talbiyah." *Narrated: Mujahid.*
- 1461 Narrated 'Aisha: We set out with the Prophet in his last Hajj and we assumed Ihram for Umrah. The Prophet said, "Whoever has the Hadi with him should assume Ihram for Hajj along with 'Umrah and should not open the Ihram till he finishes both." (See Hadith - 1023).  
When I reached Makah, I was menstruating. So I neither did Tawaf round the Ka'bah nor Sa'e between Safa and Marwah. I informed about that to the Prophet on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umrah." Hence, I did so.  
When we had completed the Hajj, the Prophet sent me with my brother 'Abdur-Rahman bin Abu Bakr to Tan'im. Then I performed 'Umrah. The Prophet said to me, "This 'Umrah is in the place of your missed one." (See Hadith - 1427).  
Those who had assumed Ihram for 'Umrah they performed Tawaf of the Ka'bah and Sa'e between Safa and Marwah, and then opened their Ihram.  
After returning from Mina, they performed another Tawaf. Those who had assumed Ihram for Hajj and 'Umrah together they performed only one Tawaf. *Narrated: 'Urwa Bin Zubair.*
- 1462/1463 When Ali came to the Noble Prophet from Yemen, the Prophet asked Ali, "With what intention have you assumed Ihram?" Ali replied, "I have assumed Ihram with the same intention as that of the Prophet. (*Means both for 'Umrah and Hajj*). The Prophet said, "Then have a Hadi for sacrifice and

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keep your Ihram as it is." *Narrated: Jabir.*

1464

The Prophet sent me to some tribal people in Yemen. When I returned for Hajj to Makah, he asked me, "With what intention have you assumed your Ihram?" I replied, "I have assumed Ihram with an intention like that of the Prophet." (*Means both for 'Umrah and Hajj*). He asked, "Have you a Hadi with you?" I replied in the negative. He ordered me to perform Tawaf round the Ka'bah and Sa'e between Safa and Marwah and then to open my Ihram. --- I did so.

When Umar became Caliph, he said, "If we follow Allah's Book, it orders us to complete Hajj and Umrah; And if we follow the tradition of the Prophet who did not open his Ihram till he sacrificed his Hadi." *Narrated: Abu Musa.*

1465/1466

(*Aisha's special 'Umrah on Hajj-tul-Wida*): These are repeated hadiths. See hadith-1461.

*Narrated: Qasim Bin Muhammad and Aswad.*

(*Compiler's Note: Due to the change of Narrators the wordings are different here.*)

1467

We set out (*to Makah*) with Allah's Prophet in the year of his Last Hajj. Some of us had assumed Ihram for 'Umrah only, some for both Hajj and 'Umrah, and others for Hajj only. Allah's Prophet had assumed Ihram for Hajj only. Hence, whoever had assumed Ihram for Hajj or for both Hajj and 'Umrah, did not open the Ihram till the day of sacrifice.

*Narrated: 'Aisha.*

1468

'Uthman used to forbid people to perform Hajj-e-Tamattu' and Hajj-e-Qiran. Whereas 'Ali had assumed Ihram for Hajj and 'Umrah together saying, *ليك بعمره وحجة*, and said, "I will not leave the tradition of the Prophet on saying somebody."

*Narrated: Marwan bin Hakam.*

{*Compiler's Note-1: Probably Caliphate 'Uthman had preference to travel for Hajj in the days of Hajj, and for 'Umrah he wanted to have special travel arrangements. --- But this logic only suits to the person who is capable to travel for more than once.*}

{*Compiler's Note -2:*

- *Tamattu (تمتع): In the months of Hajj or before, and at the place of Miqat or before, wearing of Ihram ---*

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*and intending to perform Umrah. Then performing Umrah and without returning to home once again wearing Ihram with the intension of performing Hajj is Tamattu.*

- *Qiran (قِرَان): Wearing one Ihram and intending for Umrah and Hajj collectively, then doing Umrah first and performing Hajj subsequently, it is Qiran.* }

- 1469 The people (*of the Pre-Islamic Period*) used to think that to perform 'Umrah during the months of Hajj was one of the major sins on earth. They used to wait up to the month of Safar and say: "When the wounds of the camel's back (*after Hajj*) heal up and the signs of those wounds vanish and after that 'Umrah considered permissible".  
In the morning of the 4th of Dhul-Hijja, the Prophet and his companions reached Makah, assuming Ihram for Hajj. He ordered his Companions to make their intentions of the Ihram for 'Umrah only. They were puzzled, and asked, "O Allah's Prophet! What kind of things are allowed?" The Prophet replied, "You are allowed for everything." *Narrated: Ibn Abbas.*
- 1470 I came to the Prophet (*from Yemen and I was assuming Ihram for Hajj*). The Prophet ordered me to open the Ihram (*after performing the 'Umrah*). *Narrated: Abu Musa.*
- 1471 I asked, "O Allah's Prophet! Why have the people opened their Ihram after performing 'Umrah but you have not?" He replied, "I have matted my hair and garlanded my Hadi. So I will not open my Ihram till I have slaughtered (my Hadi). " *Narrated: Hafsa.*
- 1472 I asked Ibn Abbas regarding Hajj and he ordered me to perform Hajj-e-Tamattu'. So I intended to perform Hajj-e-Tamattu', but the people advised me not to do so. Later, I saw in a dream someone saying to me, "Hajj-Mabrur" and "'Umrah-Mabrur" (*both are accepted*). I told this dream to Ibn Abbas. He said, 'This is the tradition of our Noble Prophet.' ---- Due to my dream Ibn Abbas said to me, 'Stay with me, I shall give you a portion of my property.' *Narrated: Abu Jamra Nasr bin 'Imran Zuba'i.*



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- 1473 I reached Makah assuming Ihram three days before the day of Tarwiyah (*i.e. on 5th Dhul-Hijja*). Some people of Makah said to me, "Now, your Hajj will be like the Hajj performed by the people of Makah. So I went to 'Ata' asking him his view about it. He said, "Jabir bin 'Abdullah narrated to me, 'I performed Hajj with Allah's Prophet on the day when he drove camels with him. On that day, the Prophet ordered them to open their Ihram after Tawaf round the Ka'bah, and Sa'e between Safa and Marwah. (*We were assuming Ihram for Hajj-al-Mufrad*). ***Narrated: Abu Shahab.***  
 {Compiler's Note:  
 ▪ *Ifrad-bil-Hajj (افراد بالحج): In the months of Hajj or before, and at the place of Miqat or before, wearing of Ihram and intending to perform Hajj and then completing all the required items of Hajj is Ifrad-bil-Hajj}*
- 1474 (*Difference of opinion between 'Uthman and 'Ali on Hajj-Tamattu*): This is repeated hadith. See hadith-1468 above. ***Narrated: Saeed Bin Musaiyab.***
- 1475 We came with Allah's Prophet (*to Makah*) and we were saying: ليك بالحج. Allah's Prophet ordered us to perform 'Umrah with that Ihram. ***Narrated: Jabir bin 'Abdullah.***  
 (See Hadith - 1473 above)..
- 1476 We performed Hajj-e-Tamattu' in the lifetime of Allah's Prophet and then the verse of Quran was revealed (*confirming for Hajj-e-Tamattu'*). But somebody said what he wished according his own opinion. ***Narrated: Imran Bin Husain.***
- 1477 On the occasion of Hajj-tul-Wida' Immigrants, Ansars and Wives of the Prophet all assumed Ihram. The Noble Prophet said, "Make your Ihram for both Hajj and 'Umrah". But that individual who has put Qaladah on Hadi should not open his Ihram until Hadi reaches to its place (*the sacrifice is complete*). Those who were not having Hadi they took off their Ihram after performing Tawaf of Ka'bah and Sa'e of Safa and Marwah.

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Then in the evening of Tarwiyah we were ordered to put up our Ihram. When completed all the elements of Hajj we did Tawaf of Ka'bah and Sa'e of Safa & Marwah.

At the end of Hajj, sacrifice was essential. For sacrifice one goat is enough. As Allah has said, those who are not in a position to sacrifice animal, they may fast for three days in lieu of during Hajj days, and should go for 7 day's fasting on reaching home as well.

For all the people, accumulating 'Umrah and Hajj in one year is allowed by Allah, except for the residents of Makah. However, this accumulation has been made by the Prophet as his tradition. --- Whoever performs 'Umrah in Shawwal, Zul-Qa'dah, and Zul-Hajja, sacrifice of animal is obligatory on them, or they have to go for fasting. God says:

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

{No sexual relation, no disobedience and no disputing during Hajj. (02:197)}

رَفَثٌ means sex, فُسُوقٌ means sins, and جِدَالَ means fighting.

*Narrated: Ibn Abbas'.*

- 1478/1479 On reaching near Haram-e-Makah, Ibn 'Umar used to stop, reciting Talbiyah, Then he would pass the night at Dhi-Tuwal. Then offer the Fajr prayer and take a bath. He used to say that the Prophet used to do the same. *Narrated: Nafi'.*
- 1480to1486 Allah's Prophet used to enter Makah from the high places Kida and Kada of Thaniya-al-Ulya which is in Batha. and used to leave Makah from the lower part, Thaniya-as-Sufla. *Narrated: Ibn 'Umar, 'Aisha, 'Urwa and Hisham Bin 'Urwa.*
- 1487 When the Ka'bah was built, the Prophet and Abbas (*his uncle*) went to bring stones for its construction. Abbas suggested to the Prophet, "Take off your waist sheet and put it on your neck." (*When the Prophet took it off*) he fell on the ground unconscious. As soon as his eyes opened he said, "Give me my waist sheet." Then he immediately covered himself with it. *Narrated: Jabir bin 'Abdullah.* (See Hadith - 355)..
- 1488 Once Allah's Prophet said to me, "Do you know that when your people (*Quraish*) rebuilt the Ka'bah, they decreased it -

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from its original foundation laid by Ibrahim?" I said, "O Allah's Prophet! Why don't you rebuild it on its original foundation, laid by Ibrahim?" He replied, "Were it not for the fact that we are close to the Pre-Islamic Period of ignorance, I would have done so."

In my opinion Allah's Prophet had left the practice of touching his hand over the two corners of the Ka'bah opposite Al-Hajr, only because the Ka'bah was not rebuilt on its original foundations laid by Ibrahim. *Narrated: 'Aisha.*

- 1489 I asked the Prophet whether the round wall (*near Ka'bah*) was part of the Ka'bah. The Prophet replied in the affirmative. I further said, "What is wrong with them, why they have not included in the building of the Ka'bah?" He said, "Don't you see that your people (*Quraish*) ran short of money?" Then I asked, "What about its gate? Why is it so high?" He replied, "They did this, so as to allow admit into it whomever they liked, and prevent whomever they disliked. Were your people not close to the Pre-Islamic Period of ignorance and were I not afraid that they would dislike it, surely I would have included the area of the wall inside the building of the Ka'bah and I would have lowered its gate to the level of the ground." *Narrated: 'Aisha.*

(See Hadith -127).

- 1490/1491 (*Renovation of Ka'bah*): These are repeated hadiths. See hadith- 1488/1489 above. *Narrated: 'Aisha.*

- 1492 On the day of the conquest of Makah, Allah's Prophet said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly." *Narrated: Ibn Abbas.*

(See Hadith -1265).

- 1493 I asked the Noble Prophet "Where will you stay in Makah? He replied, "Has 'Aqeel left any property or house?" Aqeel along with Talib had inherited the property of Abu Talib, whereas Jafer and Ali did not inherit anything as they were Muslims. ---- 'Umar bin Al-Khattab used to say, "A believer

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cannot inherit (*anything*) from a nonbeliever."

In this connection Ibn Shahab referred to the following Verse of Quran:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ آوَا وَتَصَرَّوْا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

{Indeed, those who accepted faith and left their homes and belongings for Allah, and fought with their wealth and their lives in Allah's cause, and those gave shelter and provided help, are the heirs of one another; (08:72)}

*Narrated: 'Usama bin Zaid.*

- 1494/1495 Allah's Prophet said, If Allah wished, our destination tomorrow will be Khaif Bani Kinana, meant Al-Mahassab. Here people (*the pagans*) had taken the oath of Kufir. The story is: The Quraish tribe and Bani Kinana came to a contract against Bani Hashim and Bani Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet Muhammad to them. *Narrated: Abu Hurairah.*
- 1496 The Prophet said; Ka'bah will be demolished by a person with two lean legs from Ethiopia. *Narrated: Abu Hurairah.*
- 1497 The people used to fast on 'Ashura (*the tenth day of the month of Muharram*) before the fasting of Ramazan was made obligatory. And on that day the Ka'bah used to be covered with a cover. When Allah made the fasting of the month of Ramazan compulsory, Allah's Prophet said, "Whoever wishes to fast on the day of 'Ashura' may do so; and whoever wishes to leave it, can do so." *Narrated: 'Aisha.*
- 1498 The Prophet said; "The people will continue performing the Hajj and 'Umrah to the Ka'bah even after the appearance of Gog and Magog (ياجوج ماجوج)." --- Shu'ba added; The Day of Judgment will not be established till the Hajj is abandoned. *Narrated: Abu Saïd Al-Khudri.*
- 1499 One day I sat along with Shaiba inside the Ka'bah on the chair where Umar sat. I intended not to leave with me any yellow (*gold*) or white (*silver*) undistributed. I always follow the two Companions of Umer, i.e. the Noble Prophet and ---

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- Abu Bakr. *Narrated: Abu Wail.*
- 1500/1501 (The person who will damage Ka'bah): These are repeated hadiths. See hadith-1496 above. *Narrated: Ibn Abbas and Abu Hurairah.*
- 1502 'Umar came near the Black Stone (حجر اسود) and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Prophet kissing you I would not have kissed you." *Narrated: 'Abis bin Rabia.*
- 1503 Allah's Prophet, entered the Ka'bah along with some Companions and then closed its door. When they opened the door, I was the first person to enter (the Ka'bah). I met Bilal and asked him, "Where did Allah's prophet offer his prayer?" Bilal replied; "In between the two right pillars." *Narrated: 'Abdullah Bin 'Umer.* (See Hadith -386 and Hadith 452).
- 1504 Whenever Ibn 'Umar entered the Ka'bah he used to walk straight, keeping the door at his back on entering, and used to proceed on till about three yards from the wall in front of him, and then he would offer the prayer there, aiming at the place where Allah's Prophet prayed, as Bilal had told him. However, there is no harm for any person to offer the prayer at any place inside the Ka'bah. *Narrated: Nafi'.*
- 1505 Allah's Prophet performed the 'Umrah. He performed Tawaf of the Ka'bah and then offered two Rakat behind the Maqam Ibrahim. On this occasion Allah's Prophet did not enter the Ka'bah. *Narrated: 'Abdullah bin Abu Aufa.*
- 1506 When Allah's Prophet came to Makah he first ordered idols to be taken out, so they were taken out. The people took out the pictures of Ibrahim and Ismail holding Azlams (arrows) in their hands. Allah's Prophet said, "May Allah curse these people, as both Ibrahim and Ismail never did the game of chance with Azlams." Then he entered the Ka'bah and said Takbeer at its corners. He did not offer the prayer in it. *Narrated: Ibn Abbas.*
- 1507to1509 The Noble Prophet ordered to do Ramal (walk hastily) in the first three rounds of seven Tawaf of the Ka'bah. In fact the disbelievers had ironically called Muslim as "Weak" so the

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- Noble Prophet gave the order of Ramal. (*Hadith 1508 says*): The Noble Prophet had kissed the Black Stone in his first Tawaf. *Narrated: Ibn Abbas, and Abdullah bin Umar.*
- 1510 (*Kissing of Hajr-e-Aswad by 'Umer*): This is repeated hadith. See hadith-1502 above. *Narrated: Zaid Bin Salim (from his father).*
- 1511 Since I saw the Prophet touching the two corners of Ka'bah (*the Black Stone and the Yemenite Corner*), therefore I have never missed the touching of these two corners, in any circumstances. *Narrated: Abdullah bin Umar.*
- 1512 In his Last Hajj the Prophet performed Tawaf of the Ka'bah riding a camel, and pointed for kissing a bent-headed stick towards the corner of the Black Stone. *Narrated: Ibn Abbas.*
- 1513 The Prophet did not touch any other corners except the two Yemenite Corners (*facing Yemen*)."  
*Narrated: Salim bin 'Abdullah.*
- 1514 (*Kissing of Hajr-e-Aswad by 'Umer*): This is repeated hadith. See hadith-1502 above. *Narrated: Zaid Bin Salim.*
- 1515 A man asked 'Umar about the touching of the Black Stone, even if there were much rush round the Ka'bah and the people overpowered me?" He replied angrily, "Keep "if" and "but" in Yemen, I saw Allah's Prophet touching and kissing it." *Narrated: Zubair bin 'Arabi.*
- 1516/1517 (*Kissing of Hajr-e-Aswad from distance*): These are repeated hadiths. See hadith-1512 above. (*Hadith 1517 says*): Besides kissing of Hajr Aswad from distance, recitation of Takbeer is also there. *Narrated: Ibn Abbas.*
- 1518 On reaching Makah, the first thing the Prophet did was ablution. And then he performed Tawaf of the Ka'bah. And that was not 'Umrah alone, but Hajj as well. He kissed the Black Stone before coming out of his Ihram. Abu Bakr and 'Umar (*during their tenures*) also did the same in their Hajj." Later, I saw the Muhajirin (*Emigrants*) and the Ansar doing the same. *Narrated: 'Aisha.*  
*(Compiler's Note: This gives the details of Hajj-e-Qiran)*
- 1519/1520 When Allah's Prophet performed Tawaf of the Ka'bah for Hajj or 'Umrah, he used to do Ramal (*walk hastily*) during the

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first three rounds, and in the last four rounds he used to walk normally. Then after the Tawaf he used to offer two Rakat. And then he used to perform Sa'e between Safa and Marwah. *Narrated: Abdullah bin Umar.* (See Hadith -385).

1521 *(In one Hajj)* I was fallen sick. When it was informed to the Prophet he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'bah and reciting Surat-at-Tur. *Narrated: Um Salama.* (See Hadith -448).

1522/1523 The Prophet was performing Tawaf of the Ka'bah. At that time a man passed who had tied his hands to another person with a rope or string. The Prophet cut it with his own hands and said, "Lead him by simply holding the hand." *Narrated: Ibn Abbas.*

1524 One year before the Hajj-tul-Wida, the Prophet made Abu Bakr as the leader of the Hajj pilgrims. At this juncture, Abu Bakr with the help of a group of people made a public announcement: "No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Ka'bah." *Narrated: Abu Hurairah.* (See Hadith -360).

1525 I asked Ibn Umar: "During the Umrah, may a man have sexual relations with his wife before performing Sa'e between Safa and Marwah?" He said, "Allah's Prophet used to perform the Tawaf of Ka'bah seven times, then offered two Rakat behind Maqam Ibrahim, then performed Sa'e between Safa and Marwah." And Indeed! In Allah's Prophet you have a good example." --- Then I asked Jabir bin Abdullah *(the same question)*, and he replied, "You should not go near your wives till you have finished Sa'e between Safa and Marwah." *Narrated: Amr.*

1526 When the Prophet arrive at Makah *(For Hajj)* he used to perform Tawaf of the Ka'bah and Sa'e between Safa and Marwah. He did not go near the Ka'bah after his Tawaf till he returned from Arafat. *Narrated: 'Abdullah Ibn Abbas.*

1527 *(Um Salama fallen sick during Hajj):* This is repeated hadith. See hadith-1521 above. *Narrated: Um Salama.*

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- 1528 (The Noble Prophet is the Best Model for us ): This is repeated hadith. See hadith-1525 above. *Narrated: Ibn 'Umer.*
- 1529 (Once) Some people performed Tawaf of the Ka'bah after the morning prayer and then sat to listen to a preacher till sunrise. Then some people stood up for the prayer and offered prayer. Some people kept on sitting till it was the time in which the prayer is disliked. After that they stood up for the prayer." *Narrated: 'Aisha.*
- 1530 I heard the Prophet forbidding the offering of prayers at the time of sunrise and sunset. *Narrated: 'Abdullah Bin 'Umer.*  
(See Hadith -556 to560, hadith 1117 and Hadith 1122).
- 1531 I saw Abdullah bin Zubair performing Tawaf of the Ka'bah after the morning prayer then offering the two Rakat prayer. I also saw Ibn Zubair offering a two Rakat prayer after the Asr prayer as well." --- Aisha told him that the Prophet used to offer two Rakat whenever he entered to the Ka'bah Mosque." *Narrated: Abdul Aziz bin Rafi'.*
- 1532 (Kissing Hajr-e-Aswad from distance): This is repeated hadith. See hadith-1512, and hadith1516/1517 above. *Narrated: Ibn Abbas.*
- 1533 (Um Salama fallen sick during Hajj): This is repeated hadith. See hadith-1521 above. *Narrated: Um Salama.*
- 1534 Abbas bin Abdul-Muttalib asked the permission of Allah's Prophet to let him stay in Makah during the nights of Mina, in order to provide the pilgrims with water to drink. So the Prophet permitted him. *Narrated: Ibn 'Umer.*
- 1535 Allah's Prophet came to the drinking place and asked for water. Abbas said, "O Allah's Prophet! The people put their hands in it. The Prophet came to Zam-Zam and drank from that water. The Prophet then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that you people would fetch this job from me, I would have certainly taken the rope and put it over my shoulder to draw water." *Narrated: Ibn Abbas.*
- 1536 I gave Zam-Zam water to Allah's Prophet and he drank it while standing. (A sub-narrator said): 'Ikrima took the oath --



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that on that day the Prophet was riding a camel (*and not standing*). *Narrated: Ibn Abbas.*

1537 (*'Aisha's special 'Umrah on Hajj-tul-Wida*): This is repeated hadith. See hadith-1461. *Narrated: 'Aisha.*

1538/1539 'Abdullah saw the preparations of his father, 'Abdullah bin 'Umar, for Hajj. So he said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'bah." Ibn Umar said, "Once Allah's Prophet set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allah's Prophet had done -- "Indeed, in Allah's Prophet you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with 'Umrah." --- After arriving at Makah, Ibn 'Umar performed Tawaf. (*According to Hadith 1539*): Ibn 'Umer bought a Hadi from a place called Qudaid. After that he did not do anything which is forbidden in Ihram. When the day came for slaughter, he slaughtered his Hadi and shaved his head. -- Allah's Prophet used to do similarly." *Narrated: Nafi'.*

1540 (*Hajj-e-Qira'n*): This is repeated hadith. See hadith-1518 above. *Narrated: Muhammad Bin 'Abdur Rahman Bin Naufal Quraishi.*

1541 I asked 'Aisha : "How do you interpret the Verse of Quran?"

إِنَّ الصَّغَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

{Undoubtedly Safa and Marwah are among the symbols of Allah; so there is no sin on him, for whoever performs the Hajj to the House (*Ka'bah*) or performs 'Umrah, it is not harmful for him to perform Tawaf between them. (02:158)}

In my (*'Urwa's*) opinion it is evident from this revelation that there is no harm if one does not perform Tawaf between Safa and Marwah.

'Aisha said, "Your interpretation is not correct. Had this interpretation of yours been correct, the statement of Allah إِنَّ الصَّغَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا should have been أَنْ لَا يَطَّوَّفَ بِهِمَا. 'It is not harmful for him if he does not perform Tawaf between them.

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In fact, this divine inspiration was revealed concerning the Ansar. They used to assume Ihram for an idol called "Manat" which they used to worship before they embraced Islam and whoever assumed Ihram they would consider it not right to perform Tawaf between Safa and Marwah. But after revealing this Verse, the Noble Prophet had declared it as "My Tradition". After this, no one can leave this tradition. --- Later on, I told Abu Bakr of 'Aisha's narration, then he said, I have not heard of such information, but I heard from learned men saying that all the people used to perform Tawaf between Safa and Marwah. When they embraced Islam, they were doing Tawaf Ka'bah so they asked Allah's Prophet that why should not we do Tawaf of Safa and Marwah? then this Verse revealed. *Narrated: 'Urwa.*

- 1542 When Allah's Prophet performed the Tawaf of Ka'bah he did Ramal (*walk hastily*) in the first three rounds and then walked normally in the remaining four rounds of Tawaf. Whereas in performing Tawaf (*Sa'e*) between Safa and Marwah he used to run in the midst of the rain-water passage, otherwise he would walk normally." *Narrated: Nafi'.*
- 1543 (*Sexual relation is forbidden before completing the rounds of Safa and Marwah*): This is repeated hadith. See hadith-1525 above. *Narrated: 'Amr Bin Dinar.*
- 1544 Once the Prophet arrived at Makah and performed Tawaf of the Ka'bah. Then he offered a two-Rakat prayer. And then performed Sa'e between Safa and Marwah. --- Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

{Indeed following the Noble Messenger of Allah is better for you.(33;21)} *Narrated: Ibn 'Umer.*

- 1545 I asked Anas bin Malik: "Did you dislike to perform Tawaf (*Sa'e*) between Safa and Marwah?" He said, "Yes (*I did*), because it was of the ceremonies of the days of the Pre-Islamic period of ignorance. But Allah revealed as follows:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

{Undoubtedly Safa and Marwah are among the symbols of

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Allah; so there is no sin on him, for whoever performs the Hajj to the House (*Ka'bah*) or performs 'Umrah, it is not harmful for him to perform Tawaf between them. (02:158)}

*Narrated: 'Asim.* (See Hadith -1541 above).

1546 (*Sexual relation is forbidden before completing the rounds of Safa and Marwah*): This is repeated hadith. See hadith-1525 above. *Narrated: 'Amr Bin Dinar.*

1547 (*'Aisha's special 'Umrah on Hajj-tul-Wida*): This is repeated hadith. See hadith-1461. *Narrated: 'Abdur Rahman Bin Qasim.*  
(*Compiler's Note: Due to the change of Narrator the wordings are different here.*)

1548 The Prophet and we assumed Ihram for Hajj and none except the Prophet and Talha had the Hadi (*sacrifice*) with them. The Prophet ordered his companions to perform the 'Umrah with the Ihram which they had assumed, and after finishing Tawaf (*of Ka'bah, Safa and Marwah*) open their Ihram except those who had Hadi with them, and then all should perform Hajj. ---- 'Aisha got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka'bah, and when she got clean (*from her menses*), she had gone with her brother to Tan'im (*for Ihram*) and she performed Tawaf of the Ka'bah and thus she performed the 'Umrah as well. *Narrated: Jabir bin 'Abdullah.*

(See Hadith -1461 and Hadith 1477).

1549 (*On one Eid occasion*) The Noble Prophet said, "Women, virgin girls and menstruating women all should cover themselves with the veil and they should take part in the good deeds and in the religious gatherings of the believers." But the menstruating women should keep away from the Musalla (*praying place*). *Narrated: Hafsa.*

(See Hadith -316, 919 926, 922 and Hadith 928).

1550/1551 I asked Anas bin Malik, "Tell me what you remember from Allah's Prophet, Where did he offer the Zuhr and 'Asr prayers on the day of Tarwiyah (*8th day of Dhul-Hajja*)?" He replied, "He offered these prayers at Mina." I asked, "Where did he offer the 'Asr prayer on the day of Nafr (*departure from Mina on the 12th of Dhul-Hijja*)?" He replied, At Abtah.

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- However, he added, "But you should do as your chiefs do." *Narrated: 'Abdul 'Aziz bin Rafey*
- 1552to1554 Allah's Prophet, Abu Bakr, 'Umar and 'Uthman (*during his early years of his caliphate*) offered two of the four Rakat prayers at Mina. Afterwards the practice changed. *Narrated: Ubdaidullah Bin 'Abdullah, Haritha bin Wahab Al-Khuza'i, 'Abdullah bin Masood.*
- 1555 The people had uncertainty whether the Prophet was observing the fast on the Day of 'Arafah, so Um Fazal sent something for him to drink and he drank it. *Narrated: 'Umair (freed slave of Um Fazal).*
- 1556 I asked Anas bin Malik, "What you used to do on the day of Arafah when you were with Allah's Prophet ?" He said, "Some of us used to recite Talbiyah and nobody objected for that, and others used to recite Takbeer and nobody objected for that too." *Narrated: Muhammad bin Abu Bakr Al-Thaqafi.*
- 1557 'Abdul Malik wrote to Hajjaj that he should follow what Ibn 'Umar says. On the Day of 'Arafah, when the sun declined at midday, Ibn 'Umar came along with me and called Hajjaj near his tent. When Hajjaj came out, Ibn 'Umer said to him, "If you want to follow the Sunnah (*the tradition of the Prophet*) then proceed (*to 'Arafat*)." He replied, "Please wait for me till I take a bath and come out." Then Ibn 'Umar dismounted and waited till Hajjaj came out. Then Hajjaj walked in between me and Ibn 'Umer. I said to him, "If you want to follow the Sunnah then deliver a brief sermon and hurry up for the stay at 'Arafat." He started looking at 'Abdullah (*Ibn 'Umar*) inquiringly. Ibn 'Umer said "Salim has rightly said". *Narrated: Salim.*
- 1558 (*The day of Arafah - Fasting of the Noble Prophet*): This is repeated hadith. See hadith-1555 above. *Narrated: 'Umair.*
- 1559 (*The day of Arafah - The way of Sunnah*): This is repeated hadith. See hadith-1557 above. *Narrated: Salim Bin 'Abdullah.*
- 1560 My father said to me that my camel was lost on the Day of Arafah and I came out to search it. (*This is the story of pre-Islamic period*). I saw the Prophet standing in 'Arafat. So I said to myself: By Allah! He is from the Quraish, then what

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- Has brought him here! *Narrated: Muhammad bin Jubair bin Mut'im.*
- 1561 During the pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka'bah naked, except the Hums (*Quraish and their offspring*). Considering as a good deed, the Hums used to give clothes to the men who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka'bah naked. Most of the people used to disperse directly from 'Arafat but Hums used to depart after staying at Muzdalifa. 'Aisha said that, "The following verse was revealed about the Hums:"
- ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
- {Then (*O People of Quraish*) you too must return from the place where the people return from, and ask forgiveness from Allah; Indeed Allah is Oft Forgiving, Most Merciful. (02:199)} *Narrated: 'Urwa.*
- 1562 Usama says: "During the Hajja-tul-Wida, while departing from 'Arafat, the Prophet returned with a fast pace, and when there was enough space he would make his camel go very fast." *Narrated: Hisham Bin 'Urwa.*
- 1563 Usama bin Zaid says that, "As soon as the Prophet departed from 'Arafat, he went towards the mountain pass, and there he answered the call of nature, then he performed ablution." I asked him, "O Noble Prophet! Will you offer the prayer here?" He replied, "The place of the prayer is ahead (*at Muzdalifa*)." *Narrated: Kareeb.*
- 1564 'Abdullah bin 'Umar used to go towards that mountain-pass where Allah's Prophet went. He would enter and then answer the call of nature and perform ablution, and would not offer any prayer. He used to offer the Maghrib and 'Isha' prayers together at Muzdalifa. *Narrated: Nafi.* (See Hadith - 180).
- 1565 (*Departure from Arafat to Muzdalifa*): This is repeated hadith. See hadith-1563 above. (*However, here 'Usama Bin Zaid gives some onward details*): We took ride from the valley and reached Muzdalifa. Here offered combined prayers of Maghrib and Isha. In the morning when we took ride from --

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Muzdalifa to Mina, Fazal sat behind the Prophet. Fazal says that the Noble Prophet said "Labbaik" all the way, till we reached Jamra 'Uqba (for throwing pebbles). *Narrated: Kareeb.*

(See Hadith - 1450).

- 1566 I proceeded along with the Prophet on the day of 'Arafat (9th Dhul-Hijja). The Prophet heard a great hue and cry and the beating of camels behind him. So he said, "O people! Be quiet. Hastening with camels is not a sign of righteousness." *Narrated: Ibn Abbas.*
- 1567to1570 (Departure from Arafat to Muzdalifa): These are repeated hadiths. See hadith-1563 and hadith 1565 above. (It's more details are): On arrival to Muzdalifa, first Azan then Iqama was said, and then offered Maghrib prayer in congregation. Immediately after, second Azan and second Iqama was said' Then offered short prayer of Isha. The Prophet led the prayers. In between the two prayers, any optional prayer was not offered. Next morning just at the time of Sahar, the Fajr prayer was offered. (Hadith 1570 says that): Abdullah Bin Masood said that, on the occasion of Hajj, at Muzdalifa, there were two prayers whose timings were altered. One is Maghrib prayer (late) and Fajr prayer (early). *Narrated: 'Usama Bin Zaid, Salim bin 'Abdullah, Abu Ayub Ansari, 'Abdullah Ibn Masood and Abdur Rahman Bin Yazid.*
- 1571 'Abdullah bin 'Umar says that the weak persons used to stay at Muzdalifa and pray as much as they wish. But they depart for Mina early so that they may offer Fajr Prayer over there. Allah's Prophet gave the permission to do so to them (weak people). *Narrated: Salim.*
- 1572/1573 Allah's Prophet had sent me from Muzdalifa to Mina early at night among weak members ." *Narrated: Ibn Abbas.*
- 1574 Asma' got down at Muzdalifa. She stood up and offered the prayer for some time. And then, on setting the moon, she left for Mina. Here, she threw pebbles at the Jamra (Jamrat-al-Aqaba) and then offered the morning prayer at her place of stay. *Narrated: 'Abdullah (freed slave of Asma).*
- 1575/1576 Sauda was feeling difficulty in staying at Muzdalifa due to her weight so she asked the permission of the Prophet to ---

**No.****Hadith**

- leave early from Muzdalifa. On getting permission, she departed early for Mina. *(The second hadith says for 'Aisha that):* I also wished that I would have also taken permission and it would have been much better for me. *Narrated: 'Aisha.*
- 1577/1578 *(Prayers in Muzdalifa):* These are repeated hadiths. See hadith-1567 to 1570 above. I have never seen untimely offering any prayers by the Prophet except two prayers. *(In Muzdalifa)* One late Maghrib prayer offered just before Isha prayer, and the second was Fajr prayer *(quite early).* *Narrated: 'Abdullah Ibn Masood.*
- 1579 I was with 'Umar in Muzdalifa. We offered Fajr prayer earlier; and then we left. We did so because the disbelievers did not use to depart till the sun had risen, and the Prophet had opposed them. *Narrated: 'Amr bin Maimun.*
- 1580/1581 The Prophet made Usama bin Zaid ride behind him between Arafat and Muzdalifa, and Fazal was with him after Muzdalifa till he did the Rami-Jamra. Both informed that the Prophet kept on reciting Talbiyah all the way. *Narrated: Ibn Abbas.* (See Hadith - 1450 and hadith 1565).
- 1582 *(Hajj-Tamattu and Accepted 'Umrah & Hajj):* This is repeated hadith. See hadith-1472 above. Here, Ibn Abbas explained that the animal to be slaughtered is a camel, or a cow or its sharing, or a goat. *Narrated: Abu Jamra.*
- 1583/1584 The Prophet saw a man coming with an animal to be sacrificed. The Prophet said three times to that man that, "Ride on it." But the fellow insisted that it is for sacrifice. *Narrated: Anas.*
- 1585 *(Hajj-tul-Wida and Hajj-Tamattu):* This is repeated hadith. See hadith-1477 and hadith 1519 above. *Narrated: 'Abdullah Bin 'Umer.*
- 1586 *(Apprehension to prevent from Hajj for 'Abdullah Bin 'Umer):* This is repeated hadith. See hadith-1538/1539 above. *Narrated: 'Abdullah Bin 'Abdullah Bin 'Umer.*
- 1587 *(At the time of the Treaty of Hudaibiya)* The Prophet set out from Medina with over one thousand of his Companions and when they reached Dhul-Halifah, the Prophet garlanded his Hadi and marked it, and assumed Ihram for 'Umrah. *Narrated: Al-Miswar bin Makhrama and Marwan.*

<u>No.</u>	<u>Hadith</u>
1588	I interlaced with my own hands the garlands for the animals. The Prophet had garlanded on animals and marked them, and then made them proceed to Makah; <i>(then he kept himself without Ihram)</i> . Then no permissible thing was regarded as illegal for him. <i>Narrated: 'Aisha.</i>
1589	<i>(One, who is performing Talbeed and keeping Hadi, cannot come out of Ihram before completing his Hajj):</i> This is repeated hadith. See hadith-1471 above. <i>Narrated: Hafsa.</i>
1590to1592	<i>(Making Qaladah, departure of Hadi towards Makah and then coming out of Ihram ):</i> These are repeated hadiths. See hadith-1588 above. <i>Narrated: 'Aisha.</i>
1593	Once the Prophet sent sheeps as Hadi instead of camels. <i>Narrated: 'Aisha.</i>
1594/1595	<i>(Making Qaladah, departure of Hadi towards Makah and then coming out of Ihram ):</i> These are repeated hadiths. See hadith-1588 above. <i>Narrated: 'Aisha.</i>
1596/1597	I interlaced the garlands of the animals to be sacrificed, from the cotton-wool which was with me. <i>Narrated: 'Aisha.</i>
1598/1599	<i>(Riding on animal to be sacrificed is allowed):</i> These are repeated hadiths. See hadith-1583/1584 above. <i>Narrated: Abu Hurairah.</i>
1600	Allah's Prophet ordered me to give in charity the skin and the intestine of the animals which I had slaughtered. <i>Narrated: 'Ali.</i>
1601	<i>(Apprehension to prevent from Hajj for 'Abdullah Bin 'Umer):</i> This is repeated hadith. See hadith-1538/1539 above. <i>Narrated: Nafi'.</i>
1602	We set out along with Allah's Prophet <i>(from Medina)</i> five days before the end of Dhul-Qa'dah, with the intention of performing Hajj. When we approached Makah, Allah's Prophet ordered those who had no Hadi along with them to open the Ihram after performing Tawaf of the Ka'bah, and Sa'e of Safa and Marwah. Beef was brought to us on the Day of Nahr, then I asked, 'What is this?' Somebody said, 'The Prophet has slaughtered <i>(cows)</i> on behalf of all his wives. <i>Narrated: 'Aisha.</i>



<u>No.</u>	<u>Hadith</u>
1603/1604	During Hajj, a slaughtering place was <i>fixed (in Mina with the name "Manhar")</i> . Allah's Prophet and all the pilgrims used to come to slaughter their animals at this place. These animals used to send <i>(to Manhar)</i> in the last night from Muzdalifa for slaughtering <i>Narrated: Nafi'</i> .
1605	The Prophet slaughtered seven camels while standing, with his own hands. And in Medina he slaughtered two horned rams. <i>Narrated: Anas.</i>
1606	Ibn 'Umar says: "Slaughtering of camels while it is standing, and their leg tied up, is "the tradition of Prophet." <i>Narrated: Zaid bin Jubair.</i>
1607/1608	<i>(Departure for Hajj and 'Umrah)</i> : These are repeated hadiths. See hadith-1457 above. <i>Narrated: Anas Bin Malik.</i>
1609to1611	Ali said, "The Prophet sent me to supervise the slaughtering of camels and ordered me to distribute their meat. He also ordered me to distribute their intestines and skins in charity. "The Prophet ordered me not to give anything <i>(of their bodies)</i> to the butcher as wages for slaughtering." <i>(The last Hadith says)</i> : The Noble Prophet had sacrificed 100 camels. <i>Narrated: 'Abdur Rahman Bin Abi Laila.</i>
1612	In the beginning, we never ate much the meat of the camels. But when the Prophet gave us permission by saying: "Eat and take meat with you". Then we ate some and took some with us. Someone asked 'Ata', "Did they go on eating the meat till they reached Medina?" 'Ata' replied, "No." <i>Narrated: Jabir bin 'Abdullah.</i>
1613	<i>(Hajj-Tamattu)</i> : This is repeated hadith. See hadith-1602 above. <i>Narrated: 'Aisha.</i>
1614to1616	Someone reached to the Prophet and said, "I performed the Rami <i>(throwing pebbles at the Jamra)</i> at the end of the day. --- Another man said "I performed the Tawaf-al-Ifadah before the Rami." ---- Somebody said, "I have slaughtered the Hadi before the Rami." ---- And someone said, "I had my head shaved before slaughtering." The Prophet replied to all, " <b><i>There is no harm in it.</i></b> " <i>Narrated: Ibn Abbas.</i> (See Hadith - 84/85).

- | <u>No.</u> | <u>Hadith</u>  |
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| 1617       | ( <i>Hajj-Tamattu or Hajj-Qira'n?</i> ): This is repeated hadith. See hadith-1464 above. <i>Narrated: Tariq Bin Shahab, Abu Moosa.</i>   |
| 1618       | ( <i>One, who is performing Talbeed and keeping Hadi, cannot come out of Ihram before completing his Hajj</i> ): This is repeated hadith. See hadith-1471 above. <i>Narrated: Hafsa.</i>   |
| 1619to1623 | The Noble Prophet had shaved his head in Hajj. Allah's Prophet said, "O Allah! Be merciful to those who have their head shaved." And ( <i>also invoke Allah for</i> ) those who get their hair cut short." --- Nafi' and Abu Hurairah said that the Prophet had invoked Allah three times for those who got their head shaved, and invoked one time for those who trimmed their hairs. Among the Companions, most of them have shaved their heads. However, there were some who preferred to have their hairs cut short. ( <i>According to Hadith 1623</i> ): It is narrated by Muawiya that, "I cut short the hair of Allah's Prophet with my scissors. <i>Narrated: Abdullah bin Umar, Abu Hurairah and Muawiya.</i> |
| 1624/1625  | When the Prophet came to Makah, he ordered his Companions to perform Tawaf round the Ka'bah and Sa'e between Safa and Marwah, and then open their Ihram and get their hair shaved off or cut short. <i>Narrated: Ibn Abbas.</i>  |
| 1626       | We performed Hajj with the Prophet and performed Tawaf-al-Ifadah on the Day of Nahr ( <i>slaughtering</i> ). Safiya got her menses. I said to him, "O Allah's Prophet! She is having her menses." He said, "Is she going to detain us?" I informed him that she had performed Tawaf-al-Ifadah on the Day of Nahr. He said, "Then we can depart, no need to stay anymore." <i>Narrated: 'Aisha.</i>   |
| 1627to1631 | Some people used to disturb their slaughtering, shaving of the head, and the doing of Rami-Jamra in its due time. When the Prophet was asked about it, he always said, "Do it now. There is no harm in it." <i>Narrated: Ibn Abbas, Eisa Bin Talha, 'Abdullah bin 'Amr bin Al-'As.</i>   |
|            | (See Hadith - 1614 to 1616 above).   |
| 1632to1635 | ( <i>On the occasion of Hajja-tul-Wida</i> ) "Allah's Prophet delivered a sermon on the Day of Nahr. In this he asked few questions with people; and said, 'O people! What is the day today' ---?"   |

**No.****Hadith**

The people replied, It is the forbidden (حرام) day. --- He asked again, 'What town is this?' They replied, It is the forbidden (*sacred*) town. --- He asked, 'Which month is this?' They replied, It is the forbidden (*holy*) month. --- Then the Prophet said, "No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town of yours (*holy Makah*), in this holy month of yours." ---- The Prophet repeated his statement again and again. After that he raised his head and said twice, "O Allah! Haven't I conveyed (*Your Message*) to them? Haven't I conveyed (*Your Message*) to them? "

Then Allah's Prophet gave his will to his followers that: --- "It is incumbent upon those who are present to convey this information to those who are absent. (*And said*) Beware! don't renegade as disbelievers after me, and don't start striking the necks (*cutting the throats*) of one another.

After that, the Noble Prophet said good-bye to all. So people gave the name to this congregation as "Hajj-tul-Wida" (*The Last Hajj*).

*Narrated: Ibn Abbas, 'Abdur Rahman Bin Abu Bakr, and Ibn 'Umer.*

(See Hadith - 122).

1636 Abbas asked the permission from the Prophet to stay at Makah during the nights of Mina, in order to provide water to the people. The Prophet allowed him. *Narrated: Ibn 'Umer.*

1637 I asked Ibn 'Umar, "When should I do the Rami of the Jamra?" He replied, "When your leader does that." Then he said, "We used to wait till the sun declined and then we would do the Rami (*on the 11th and 12th of Dhul-Hijja*)."

*Narrated: Wabra.*

1638to1641 'Abdullah Bin Masood reached to Jamra and then stood in this way that Ka'bah was on his left and Mina at his right. Then he started throwing seven pebbles along with the recitation of Takbeer on each throw. Then he said, "By Allah! This is the place from where the one on whom Surat-al-Baqara was revealed (*Allah's Prophet*) and who did the Rami."*Narrated: 'Abdur-Rahman bin Yazid.*

**No.****Hadith**

- 1642/1643 Ibn 'Umar used to do Rami of the Jamrat-ud-Dunya (*near Masjid Khaif*) with seven small stones and used to recite Takbeer on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time and invoke Allah while raising his both hands.  
Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke Allah while raising his both hands.  
Then he would do Rami of the Jamrat-ul-Aqaba from the bottom of the valley, but he would not stay much here. and say, "I saw the Prophet doing like this." *Narrated: Salim bin Abdullah.*
- 1644 I perfumed Allah's Prophet with my own hands at the time of wearing Ihram and on opening it. *Narrated: 'Aisha.*
- 1645 (*Performing Hajj or 'Umrah*) The people were ordered to perform the Tawaf of the Ka'bah (*Tawaf-al-Wada'*) as their last thing. However, the menstruating women are exempted for this item. *Narrated: Ibn Abbas.*
- 1646 The Prophet offered the Zuhr, 'Asr, Maghrib and the 'Isha' prayers and slept for a while at a place called Al-Mahassab (*At Khaif Bin Kananah*). He then reached to the Ka'bah and performed Tawaf around it . *Narrated: Anas bin Malik.*
- 1647/1648 (*Safi's Tawaf-e-Wida*): These are repeated hadiths. See hadith-1626 above. *Narrated: 'Aisha and Um Salim.*
- 1649 A menstruating woman was allowed to leave Makah if she had done Tawaf-al-Ifadah." *Narrated: Ibn Abbas*
- 1650 (*'Aisha's special 'Umrah and Safi's Tawaf-e-Wida*): This is repeated hadith. It is the combination of two hadiths. See hadith-1461 and 1626 above. *Narrated: 'Aisha.*
- 1651 I asked Anas bin Malik, "Tell me something you have observed about the Prophet concerning where he offered the Zuhr prayer on the Day of Tarwiyah." Anas replied, "At Mina." I said, "Where did he offer the Asr prayer on the day

**No.****Hadith**

- Of departure from Mina?" He replied, "At Abtah," However he added, "You should do as your leaders do." *Narrated: 'Abdul-Aziz bin Rafi.* (See Hadith - 1550/1551).
- 1652 (*Prayers before Tawaf-e-Wida*): This is repeated hadith. See hadith-1646 above. *Narrated: Anas.*
- 1653 Al-Abtah was a place where the Prophet used to camp so that it might be easier for him to depart. *Narrated: 'Aisha.*
- 1654 Staying at Al-Mahassab is not one of the rituals of Hajj. *Narrated: Ibn Abbas.* (See Hadith - 1646).
- 1655 Whenever Ibn 'Umar came for Hajj or 'Umrah he used to spend the night in between the two hillocks at Dhi-Tuwa. Then he would enter Makah through the high hill of Makah. He used to kneel down his she-camel near the gate of the Masjid-al-Haram. Then he would begin with Tawaf of Ka'bah, starting with black stone corner. He would do hastening in the first three rounds (*Ramal*) and normal walking in the last four rounds. On finishing, he would offer two Rakat prayer. He would then set out to perform Sa'e between Safa and Marwah. And then he would return to his dwelling place. On returning (*to Medina*) from Hajj or 'Umrah, he used to make his camel kneel down at Dhul-Halifah, at the place where the Prophet used to make his camel kneel down. *Narrated: Nafi'.*
- 1656 (*Stay at Mahassab*): This is repeated hadith. See hadith-1646 above. *Narrated: Khalid Bin Harith.*
- 1657 Dhul-Majaz and 'Ukaz were the markets of the people during the pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there, till the following Holy Verse was revealed:
- لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ
- {It is no sin for you that you seek the bounty of your Lord.  
(02:198)} *Narrated: Ibn Abbas.*
- 1658 (*'Aisha's special 'Umrah and Safi's Tawaf-e-Wida*): This is repeated hadith. It is the combination of two hadiths. See hadith-1461 and 1626 above. *Narrated: 'Aisha.*