Globethics Repository



[Sahih Muslim]Pilgrimage

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Book chapter
Authors	Muslim, Sahih
Publisher	Hadith Collection
Rights	With permission of the license/copyright holder
Download date	2026-11-12 16:34:38
Link to Item	http://hdl.handle.net/20.500.12424/183420

Sahih Muslim.
Book : 7. Pilgrimage.

007 : 2647 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported that a person asked the Messenger of Allah (may peace be upon him) what a Muhrim should put on as dress. Thereupon the Messenger of Allah (may peace be upon him) said: Do not put on a shirt or a turban, or trousers or a cap, or leather stockings except one who does not find shoes; he may put on stockings but he should trim them below the ankles. And do not wear clothes to which saffron or wars is applied.

007 : 2648 : Chapter 001

Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Apostle of Allah (may peace be upon him) was asked what a Muhrim should wear, whereupon he said: A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor (should he wear) stockings, but in case he does not find shoes, but (before wearing stockings) be should trim them (in such a way) that these should become lower than the ankles.

007 : 2649 : Chapter 001

Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) forbade the Muhrim to put on a cloth dyed in saffron or wars and he further said: One who does not find shoes (to wear) he way wear stockings, but (only) after trimming them below the ankles.

007 : 2650 : Chapter 001

Ibn 'Abbas (Allah be pleased with both of them) reported: I heard Allah's Messenger (may peace be upon him) say as he was delivering an address: So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim.

007 : 2651 : Chapter 001

'Amr b. Dinar narrated with the same chain of transmitters that he heard the Messenger of Allah (may peace be upon him) delivering sermon at 'Arafat, and he made a mention of this hadith (as quoted above).

007 : 2652 : Chapter 001

This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters, but none of them (the narrators) made a mention that he (the Holy Prophet) was delivering address at 'Arafia except Sbu'ba.

007 : 2653 : Chapter 001

Jabir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers.

007 : 2654 : Chapter 001

Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Apostle of Allah (may peace be upon him) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said: There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Apostle of Allah (way peace be upon him) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Apostle of Allah (may peace be upon him). He (Hadrat 'Umar) said: Would it please you to see the Apostle of Allah (may peace be upon him) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet (may peace be upon him) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj.

007 : 2655 : Chapter 001

Safwan b. Ya'la reported on the authority of his father (who said): A person came to the Apostle of Allah (may peace be upon him) as he was staying at Ji'rana and I (the narrator's father) was at that time in the apostle's (may peace be upon him) company and

(the person) was donning a cloak having the marks of perfume on it, and he said: I am in a state of Ihram for the sake of Umra, and it (this cloak) is upon me and I am perfumed. The Apostle of Allah (may peace be upon him) said to him: What would you do in your Hajj? He said: I would take off the clothes and would wash from me this perfume. Thereupon the Apostle of Allah (may peace be upon him) said: What you do in your Hajj do it in your Umra.

007 : 2656 : Chapter 001

Safwan b. Ya'la b. Umayya reported that Ya'la used to say to 'Umar b. Khattab (Allah be pleased with him): Would that I see revelation descending upon the Apostle of Allah (may peace be upon him). (Once) when the Apostle of Allah (may peace be upon him) was in Ji'rana and there was a cloth which provided shade over him, and there were his Companions with him. 'Umar being one of them, there came a person with a cloak of wool on him daubed with perfume and he said: Messenger of Allah, what about the person who, entered upon the state of Ihram with a cloak after daubing it with perfume? The Apostle of Allah (may peace be upon him) looked at him for a short while, and then became quiet, and revelation began descending upon him, and 'Umar gestured (with his hand) to Ya'la b Umayya to come. Ya'la came and he entered his head (beneath the cloth and saw) the Apostle of Allah (may peace be upon him) with his face red, and breathing with a snore. Then he felt relieved (of that burden) and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Apostle of Allah (may peace be upon him) said: So far as the perfume is concerned, wash it three times, and remove the cloak too (as it was sewn) and do in 'Umra as you do in Hajj.

007 : 2657 : Chapter 001

Ya'la b. Umayya (Allah be pleased with him) reported that a person came to the Apostle of Allah (may peace be upon him) as he was staying at Ji'rana and he had put on Ihram for 'Umra and he had dyed his beard and his head with yellow colour and there was a cloak on him. He said: I put on Ihram for 'Umra and I am in this state as you see (with dyed beard and head and a cloak over me). He (the Holy Prophet) said: Take off the cloak and wash the yellowness and do in your 'Umra what you do in Hajj.

007 : 2658 : Chapter 001

Ya'la reported: We were with the Messenger of Allah (may peace be upon him) that a person came to him with a cloak on him having the traces of scent. He said, Messenger of Allah, I put on Ihram for 'Umra: what should I do? He (the Holy Prophet) kept quiet and

did not make him any reply. And 'Umar screened him and it was (usual) with 'Umar that when the revelation descended upon him, he provided him shade (with the help of a piece of cloth). I (the person who came to the Holy Prophet) said: I said to 'Umar I wish to project my head into the cloth (to see how the Holy Prophet receives revelation). So when the revelation began to descend upon him 'Umar wrapped him (the Holy Prophet) with cloth I came to him and projected my head with him into the cloth, and saw him (the Holy Prophet) (receiving the revelation). When he (the Holy Prophet) was relieved (of its burden), he said: Where is the inquirer who was just inquiring about 'Umra? That man came to him. Thereupon he (the Apostle of Allah) said: Take off the cloak from (your body) and wash the traces of perfume which were upon you, and do in 'Umra what you did in Hajj.

007 : 2659 : Chapter 002

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) specified Dhu'l-Hulaifa, for the people of Medina; Juhfa for the people of Syria; Qarn al-Manazil, for the people of Najd; Yalamlam for the people of Yemen (the Mawaqit) and those (Mawaqit) are also meant for those who live at these (places) and for those too who come from without towards them for the sake of Hajj or 'Umra. And those who live within them (within the bounds of these places) or in the suburbs of Mecca or within Mecca, they should enter upon the state of Ihram at these very places.

007 : 2660 : Chapter 002

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) specified Dhu'l-Hulaifa for the people of Medina; Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, Yalamlam for the people of Yemen (as their respective Mawaqit), and he also said: These are (Mawaqit) of them too (who live there) and everyone who comes from outside (through) their (directions) for the sake of Hajj and 'Umra and for those who live within (those bounds their Miqat is that) from which they commenced (their journey), and for the people of Mecca, Mecca itself is (the Miqat).

007 : 2661 : Chapter 002

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, and people of Syria at Juhfa, and people of Najd at Qarn (al-Manazil), and 'Abdullah (further) said: It has reached me that the Messenger of Allah (may peace be upon him) also said: The people of Yemen should enter upon the state of Ihram at Yalamlam.

007 : 2662 : Chapter 002

Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (may peace be upon him) said: The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa, the people of Najd at Qarn (al-Manazil). Ibn 'Umar (Allah be pleased with them) said: It was mentioned to me but I did not myself bear it (directly) from the Messenger of Allah (may peace be upon him) having said this: The people of Yemen should enter upon the state of Ihram at Yalamlam.

007 : 2663 : Chapter 002

Salim b. 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) reported his father as saying: I heard the Messenger of Allah (may peace be upon him) as saying that the people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, the people of Syria at Mahya'a and that is Juhfa, and the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: (I did not hear it myself from him) but heard from them saying that the Messenger of Allah (may peace be upon him) had (also) said: The people of Yemen should enter upon the state of Ihram at Yalamlam.

007 : 2664 : Chapter 002

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) had commanded the people of Medina to enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa; the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: I was informed that he said that the people of Yemen should enter upon the state of Ihram at Yalamlam.

007 : 2665 : Chapter 002

Abu Zubair reported that he heard Jabir b. 'Abdullah (Allah be pleased with them) saying that as he was asked about (the places for entering upon the) state of ihram, he said: I heard (and he then carried the narration directly, I think to) the Apostle of Allah (may peace be upon him).

007 : 2666 : Chapter 002

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about (the place for entering upon the) state of Ihram: I heard (and I think he carried it directly to the Apostle of Allah) him saying: For the people of Medina Dhu'l-Hulaifa is the place for entering upon the state of Ihram, and for (the people coming through the other way, i.e. Syria) it is Juhfa; for the people of Iraq it is Dbat al-'Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam.

007 : 2667 : Chapter 003

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Talbiya of the Messenger of Allah (may peace be upon him) was this: Here I am at Thy service. O Allah, here I am at Thy service, here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee, and the sovereignty (too). There is no associate with Thee. He (the narrator) further said that 'Abdullah b. 'Umar (Allah be pleased with them) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee, and good is in Thy Hand; here I am at Thy service; unto Thee is the petition, and deed (is also for Thee).

007 : 2668 : Chapter 003

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (may peace be upon him). Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

007 : 2669 : Chapter 003

Ibn 'Umar (Allah be pleased with him) reported: I immediately learnt Talbiya from the Messenger of Allah (may peace be upon him), and he then narrated the hadith.

007 : 2670 : Chapter 003

'Abdullah b. 'Umar (Allah be pleased with them) reported: I heard the Messenger of Allah (may peace be upon him) pronouncing Talbiya with compacted hair: Here I am at Thy service. O Allah: here I am at Thy service; here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee; and he did not make any addition to these words. 'Abdullah b. 'Umar (Allah be pleased with them) (further) said: The Messenger of Allah (may peace be upon him) used to offer two rak'ahs of prayer at Dhu'l-Hulaifa and then when his camel stood up with him on its back near the mosque at Dhu'l-Hulaifa, he pronounced these words (of Talbiya). And 'Abdullah b. 'Umar (Allah be pleased'with them) said that 'Umar b. Khattab (Allah be pleased with him) pronounced, the Talbiya of the Messenger of Allah (may peace be upon him) in these words of his (Prophet's words) and said: Here I am at Thy service, O Lord; here I am at Thy service, ready to obey Thee, and good is in Thy Hand, Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

007 : 2671 : Chapter 003

Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (may peace be upon him) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka'ba.

007 : 2672 : Chapter 004

Salim b. 'Abdullah (Allah be pleased with them) reported that he heard his father saying: This place Baida' is for you that about which you attribute lie to the Messenger of Allah (may peace be upon him). And the Messenger of Allah (may peace be upon him) did not enter upon the state of Ihram but near the mosque at Dhu'l-Hulaifa.

007 : 2673 : Chapter 004

Salim reported that when it was said to Ibn 'Umar (Allah be pleased with them) that the state of Ihram (commences from) al-Baida' he said: Al-Baida', you attribute lie about it to the Messenger of Allah (may peace be upon him). And the Messenger of Allah (may peace be upon him) did not enter upon the state of Ihram but near the-tree when his camel stood up with him.

007 : 2674 : Chapter 005

'Ubaid b. Juraij said to 'Ahdullah b. 'Umar (Allah be pleased with them): 'Abd al-Rahman, I find you doing four things which I do not see anyone among your companions doing. He said: Son of Juraij, what are these? Thereupon he said: You (while circumambulating the Ka'ba) do not touch but the two pillars situated on the side of yaman (south), and I find you wearing the sandals of tanned leather, and I find you with dyed beard and head, and I also found that, when you were at Mecca, the people pronounced Talbiya as they saw the new moon (Dhu'l-Hijja), but you did not do it till the 8th of Dhu'l-Hijja. Upon this 'Abdullab b. 'Umar said: (So far as the touching of) the pillars is concerned, I did not see the Messenger of Allah (may peace be upon him) touching them but only those situated on the side of yaman. (So far as the wearing of) the shoes of tanned leather is concerned, I saw the Messenger of Allah (may peace be upon him) wearing shoes without hair on them, and he (wore them with wet feet) after performing ablution, and I like to wear them. So far as the yellowness is concerned, I saw the Messenger of Allah (may peace be upon him) dyeing (head, beard and cloth)with this colour and I love to dye (my head, beard or cloth) with this colour. And so far as the pronouncing of Talbiya is concerned, I did not see the Messenger of Allah (may peace be upon him) pronouncing it until his camel proceeded on (to Dhu'l-Hulaifa).

007 : 2675 : Chapter 005

'Ubaid b. Juraij reported: I remained in the company of 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) its twelve Hajjs and 'Umras and I said to him: I saw four characteristics (peculiar in you), and the rest of the hadith is the same except the case of Talbiya. There he offered the narration given by al-Maqburi and he stated the facts excepting the one given above.

007 : 2676 : Chapter 005

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) pronounced Talbiya in Dhu'l-Hulaifa as he put his feet in the stirrup and his camel stood up and proceeded.

007 : 2677 : Chapter 005

Ibn 'Umar (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) pronounced Talbiya as his camel stood up.

007 : 2678 : Chapter 005

'Abdullah b. 'Umar reported: I saw the Messenger of Allah (may peace be upon him) riding on his camel at Dhu'l-Hulaifa and pronouncing Talbiya as it stood up with him.

007 : 2679 : Chapter 005

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) spent the night at Dhu'l-Hulaifa while commencing (the rites of) Pilgrimage and he observed prayer in the mosque.

007 : 2680 : Chapter 006

'Aisha (Allah be pleased with her) reported: I applied perfume to the Messenger of Allah (may peace be upon him) before he entered upon the state of Ihram and (concluding) before circumambulating the (sacred) House.

007 : 2681 : Chapter 006

'Aisha (Allah be pleased with her), the wife of the Apostle of Allah (may peace be upon him), reported: I applied perfume to the Messenger of Allah (may peace be upon him) with my own hand before he entered upon the state of Ihram, and as he concluded it before-circumambulating the House (for Tawaf-i-Ifada).

007 : 2682 : Chapter 006

'Aisha (Allah be pleased with her) reported: I used to apply perfume to the Messenger of Allah (may peace be upon him) before his entering upon the state of Ihram and at the conclusion of it, before circumambulating the House (for Tawf-i-Ifada).

007 : 2683 : Chapter 006

'Aisha (Allah be pleased with her) said: I applied perfume to the Messenger of Allah (may peace be upon him) as he became free from Ihram and as he entered upon it.

007 : 2684 : Chapter 006

'Aisha (Allah be pleased with her) said: I applied perfume of Dharira to the Messenger of Allah (may peace be upon him) with my hand (on the occasion of) the Farewell Pilgrimage on freeing from the state of Ihram and entering upon it.

007 : 2685 : Chapter 006

'Uthman b. 'Urwa reported on the authority of his father that he said: I asked 'Aisha with what thing she perfumed the Messenger of Allah (may peace be upon him) at the time of entering upon the state of Ihram. She said: With the best of perfume.

007 : 2686 : Chapter 006

'Aisha (Allah be pleased with her) reported: I applied the best perfume, which I could get, to the Messenger of Allah (may peace be upon him) before entering upon the state of Ihram (and after this) he put on the Ihram.

007 : 2687 : Chapter 006

'Aisha (Allah be pleased with her) reported: I applied the best available perfume I could find to the Messenger of Allah (may peace be upon him) before he entered upon the state of Ihram and after he was free from it.

007 : 2688 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (may peace be upon him) head as he was in the state of Ihram, and Khalaf (one of the narrators) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram.

007 : 2689 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to see the glistening of the

perfume where the hair parted on Allah's Messenger's (may peace be upon him) head and he was free from Ihram.

007 : 2690 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (may peace be upon him) head, while he was pronouncing Talbiya.

007 : 2691 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to see; the rest of the hadith is the same.

007 : 2692 : Chapter 006

'Aisha (Allah be pleased with her) said: I still seem to see the glistening of the perfume where the hair was parted on Allah's Messenger (may peace be upon him) head while he was in the state of Ihram.

007 : 2693 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to perceive the glistening of perfume where the hair was parted on Allah's Messenger's (may peace be upon him) head as he was in the state of Ihram.

007 : 2694 : Chapter 006

'Aisha (Allah be pleased with her) reported that when the Messenger of Allah (may peace 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.

007 : 2695 : Chapter 006

'Aisha (Allah be pleased with her) reported: I still seem to see the glistening of musk (in the parting of the head) of the Messenger of Allah (may peace be upon him) while he was in the state of Ihram.

007 : 2696 : Chapter 006

This hadith has been narrated by 'Ubaidullah with the same chain of transmitters.

007 : 2697 : Chapter 006

'Aisha (Allah be pleased with her) reported: I used to perfume the Apostle of Allah (may peace be upon him) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhu'l-Hijja) and (at the conclusion of Ihram) before circumambulating the House (for Tawaf-i-Ifada).

007 : 2698 : Chapter 006

Muhammad b. al-Muntashir reported on the authority of his father: I asked 'Abdullah b. 'Umar (Allah be pleased with them) about a person who applied perfume and then (on the following) morning entered upon the state of Ihram. Thereupon he said: I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing this (i.e. the applying of perfume), I went to 'Aisha (Allah be pleased with her) and told her that Ibn 'Umar stated: "I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing it (the applying of perfume)." Thereupon 'Aisha said: I applied perfume to the Messenger of Allah (may peace be upon him) at the time of his entering upon the state of Ihram. He then went round his wives and then put on Ihram in the morning.

007 : 2699 : Chapter 006

'Aisha (Allah be pleased with her) reported: I used to apply perfume to the Messenger of Allah (may peace be upon him). He then went round his wives, and entered upon the state of Ihram in the morning and the perfume was shaken off.

007 : 2700 : Chapter 006

Muhammad b. al-Muntashir reported on the authority of his father: I heard from Ibn 'mar having said this: "It is dearer to me to rub tar (on my body) than to enter upon the state of Ihram (in a state) of shaking off the perfume." He (the narrator) said: I went to 'Aisha and told her about this statement of his (of Ibn 'Umar). Thereupon she said: I applied perfume to the Messenger of Allah (may peace be upon him) and he then went round his wives and then entered upon the state of Ihram in the morning.

007 : 2701 : Chapter 007

Al-Sa'b b. Jaththama al-Laithi reported that he presented a wild ass to Allah's Messenger (may peace be upon him) when he was at al-Abwa', or Waddan, and he refused to accept it. He (the narrator) said: When the Messenger of Allah (may peace be upon him) looked into my face (which had the mark of dejection as my present had been rejected by him) he (in order to console me) said: We have refused it only because we are in a state of Ihram.

007 : 2702 : Chapter 007

A hadith (pertaining to this topic),has been narrated on the authority of Zuhri (and the words are): "I presented to him (the Holy Prophet) a wild ass."

007 : 2703 : Chapter 007

It is narrated on the authority of Zuhri with the same chain of transmitters (the narrator having) said this: "I presented to him the flesh of a wild ass."

007 : 2704 : Chapter 007

Ibn 'Abbas (Allah be pleased with them) reported that al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) a wild ass as he was in a state of Ihram, and he returned it to him saying: If we were not in a state of Ihram, we would have accepted it from you.

007 : 2705 : Chapter 007

The narration transmitted by Hakam (the words are): Al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) the leg of a wild ass. And in the narration transmitted by Shu'ba (the words are): (He presented to him) the rump of a wild ass as the blood was trickling from it. In the narration transmitted by Shu'ba on the authority of Habib (the words are): A part of a wild ass was presented to the Apostle (may peace he upon him) and he returned it to him (who presented it).

007 : 2706 : Chapter 007

Tawus reported on the authority of Ibn 'Abbas (Allah be pleased with them) that one Zaid b. Arqamwent to him (Ibn 'Abbas) and said: Narrate how you informed me about the meat of the game presented to the Messenger of Allah (may peace be upon him) as he was in the state of Ihram. Thereupon he said: He was presented with a slice of the meat of game, but he returned it to him (who presented it) saying: We are not going to eat it, as we are in the state of Ihram.

007 : 2707 : Chapter 007

Abu Qatada reported: We went with the Messenger of Allah (may peace be upon him) till we reached al-Qaha (a place three stages away from Medina). Some of us were in the state of Ihram and some of us were not. I saw my companions looking towards something, and as I saw I found It to be a wild ass. I saddled my horse and took up my spear and then mounted upon (the horse) and my whip, fell down. I said to my companions as they were in the state of Ihram to pick up the whip for me but they said: By Allah, we cannot help you in any (such) thing (i.e. hunting). So I dismounted (the horse) and picked it (whip) up and mounted again and caught the wild ass after chasing it. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said: Eat it, while others said: Do not eat it. The Apostle of Allah (may peace be upon him) was in front of us. I moved my horse and came to him (and asked him), whereupon he said: It is permissible, so eat it.

007 : 2708 : Chapter 007

Abu Qatada (Allah be pleased with him) reported that while he was with the Messenger of Allah (may peace be upon him) on one of the highways of Mecca, he lagged behind him (the Holy Prophet) along with companions who were in the state of Ihram, whereas he was himself not Muhrim. He saw a wild ass. As he was mounting his horse he asked his companions to pick up for him his whip (which had dropped) but they refused to do

so. He asked them to hand him over the spear, but they refused. He then himself took hold of it and chased the wild ass and killed it. Some of the Companions of the Apostle of Allah (way peace be upon him) ate (its meat), but some of them refused to do so. They overtook the Messenger of Allah (may peace be upon him) and asked him about it, and he said: It is a food which Allah provided you (so eat it).

007 : 2709 : Chapter 007

This hadith pertaining to the wild ass is reported on the authority of Abu Qatada. The rest of the hadith is the same but with this (variation of words) that the Messenger of Allah (may peace be upon him) said: "Is there with you some of its flesh?"

007 : 2710 : Chapter 007

'Abdullah b. Abu Qatada reported: My father went with the Messenger of Allah (may peace be upon him) in the year of Hudaibiya. His Companions entered upon the state of Ihram whereas he did not, for it was conveyed to the Messenger of Allah (may peace be upon him) that the enemy (was hiding at) Ghaiqa. The Messenger of Allah (may peace be upon him) went forward. He (Abu Qatada) said: Meanwhile I was along with his Companions, some of them smiled (to one another) As I cast a glance I saw a wild ass. I attacked It with a spear and held it, and begged for their (i.e. of his companions) assistance, but they refused to help me and we ate its meat. But we were afraid lest we should be separated (from the Messenger of Allah). So I proceeded on (with a view to) seeking the Messenger of Allah (may peace be upon him). Sometimes I dashed my horse and sometimes I made it run at a leisurely pace (keeping pace with others). (In the meanwhile) I met a person from Banfu Ghifar in the middle of the night. I said to him: Where did you meet the messenger of Allah (may peace be upon him)? He said: I left him at Ta'bin and he intended to halt at Suqya to spend the afternoon. I met him and said: Messenger of Allah. your Companions convey salutations and benedictions of Allah to you and they fear that they may not be separated from you (and the enemy may do harm to you), so wait for them, and he (the Holy Prophet) waited for them. I said: Messenger of Allah, I killed a game and there is left with me (some of the meat). The Apostle of Allah (may peace be upon him) said to his people: Eat it. And they were in the state of Ihram.

007 : 2711 : Chapter 007

'Abdullah b. Abu. Qatada reported on the authority of his father (Allah be pleased with him): The Messenger of Allah (may peace be upon him) set out for Pilgrimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He,(the Holy Prophet) said: You

proceed along the coastline till you meet me. He (Abfl Qatida) said: So they proceeded ahead of the Prophet of God (may peace be upon him), all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on ihram. As they went on they saw a wild ass, and Abu Qatada attacked it and cut off its hind legs. They got down and ate its meat. They said: We ate meat In the state of Ihram. They carried the meat that was left of it. As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ihram where as Abu Qatada was not. We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. There upon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anything (to do so)? They said: No. There upon he said: Then eat what is left out of its meat.

007 : 2712 : Chapter 007

This hadith is narrated on the authority of 'Uthman b. 'Abdullah b. Mauhab with the same chain of transmitters. And in the narration transmitted on the authority of Shaiban (the words are): "The Messenger of Allah (may peace be upon him) said: Did any one of you command him to attack it or point towards it?" And in the narration transmitted by Shu'ba (the words are): "Did you point out or did you help or did you hunt?" Shu'ba said: I do not know whether he said: "Did you help or did you hunt?"

007 : 2713 : Chapter 007

Abdullah b. Abu Qatada narrated on the authority of his father (Allah be pleased with him) that they went with the Messenger of Allah (may peace be upon him) on an expedition to Hudaibiya. He (further) said: They had entered upon the state of Ihram except I for 'Umra. He (again) said: I (Abu Qatada) hunted a wild ass and fed my companions In the state of their being Muhrim. I then came to the Messenger of Allah (may peace be upon him) and informed him that we had with us the meat that was left out of it Thereupon he said: Eat It, while they were in the state of Ihram.

007 : 2714 : Chapter 007

'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him) that they went out with the Messenger of Allah (may peace be upon him) and they were Muhrim except Abu Qatada. The rest of the hadith Is the same (but with the exception of these words): "He (the Holy Prophet) said: 15 there anything out of it? They said: We have its leg with us. The Messenger of Allah (may peace be upon him) took it and ate it."

007 : 2715 : Chapter 007

Abdullah b. Abi Qatada reported that Abu Qatada was among the party of those who had entered upon the state of Ihram whereas he was not. The rest of the hadith is the same (and herein it is also narrated): "He (the Holy Prophet) said: Did any person among you point to him (to hunt) or command him (in any form)? They said: Messenger of Allah, not at all. Thereupon he said: Then eat it."

007 : 2716 : Chapter 007

Abd al-Rahman b. 'Uthman Taimi reported on the authority of his father; While we were with Talha b. Ubaidullah and were in the state of Ihram we were presented a (cooked) bird. Talha was sleeping. Some of us ate it and some of us refrained from (eating) it. When Talba awoke he agreed with him who ate it, and said: We ate it along with the Messenger of Allah (may peace be upon him).

007 : 2717 : Chapter 008

'Aisha, the wife of the Apostle of Allah (may peace be upon him). said: I heard Allah's Messenger (may peace be upon him) as saying: Four are the vicious (birds, beasts and reptiles) which should be killed in the state of Ihram or otherwise: kite (and vulture), crow, rat, and the voracious dog I (one of the narrators, 'Ubaid-ullah b. Miqsam) said to Qasim (the other narrator who beard it from 'Aisha): What about the snake? lie said: Let it be killed with disgrace.

007 : 2718 : Chapter 008

'Aisha (Allah be pleased with her) reported Allah'* Apostle (may peace be upon him) as saying: Five are the harmful things which should be killed in the state of Ihram or otherwise: snake, speckled crow, rat, voracious dog, and kite.

007 : 2719 : Chapter 008

'Aisha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: Five are the vicious beasts which should be killed even in the state of Ihram: scorpion, rat, kite, crow and voracious dog.

007 : 2720 : Chapter 008

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

007 : 2721 : Chapter 008

'Aisha reported Allah's Messenger (may peace be upon him) having said this: Five are the vicious and harmful things which should be killed even within the precincts of Haram: rat, scorpion, crow, kite and voracious dog.

007 : 2722 : Chapter 008

This hadith has been narrated on the authority Zuhri with the same chain of transmitters that she ('Aisha) reported: The Messenger of Allah (may peace be upon him) commanded to kill five harmful things in the state of ihram or otherwise. The rest of the hadith is the same.

007 : 2723 : Chapter 008

I'Aisha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: Five are the beasts 1618 harmful and vicious and these must be killed even within the precincts of the Ka'ba: crow, kite, voracious dog, scorpion and rat.

007 : 2724 : Chapter 008

Salim reported on the authority of his father (Allah be pleased with them) that the Apostle of Allah (may peace be upon him) said: Five are the (beasts) which if one kills them in the precincts of the Ka'ba or in the state of ihram entail no sin: rat, scorpion, crow, kite and voracious dog. In another version the words are: "as a Muhrim and in the state of ihram".

007 : 2725 : Chapter 008

Hafsa, the wife of Allah's Apostle (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said this: There are five beasts, all of them are vicious and harmful and there is no tin for one who kills them (and these are): scorpion, crow, kite, rat and voracious dog.

007 : 2726 : Chapter 008

Zaid b. Jubair reported: A person asked Ibn Umar which beast a Muhrim could kill. Thereupon he said: One of the wives of Allah's Apostle (may peace be upon him) told me: He (the Holy Prophet) commanded to kill rat, scorpion, kite, voracious dog and crow.

007 : 2727 : Chapter 008

Zaid b. Jubair reported: A person asked Ibn 'Umar which beast a Mubrim could kill, whereupon he said: One of the wives of Allah's Apostle (may peace be upon him) told me: He (the Holy Prophet) commanded to kill voracious dog, rat, scorpion, kite, crow, and snake (and this is allowed) likewise in prayer.

007 : 2728 : Chapter 008

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Five are the beasts for killing which there is no sin for the Muhrim: crow, kite, 5corpiou, rat and voracious dog.

007 : 2729 : Chapter 008

Ibn Juraij reported: I said to Nafi: What is that which you heard Ibn ,Umar declaring permissible for a Mubrim to kill some of the beasts? Nafi, said to me that 'Abdullah had reported: I heard Allah's Messenger (may peace be upon him) as saying: Five are the beasts in killing which or their being killed, there is no sin: crow, kite, scorpion, rat and voracious dog.

007 : 2730 : Chapter 008

This hadith has been narrated on the authority of Ibn 'Umar through be upon him) as saying: Five (are the beasts) in killing which or their being killed in the precinct of the Ka'ba there is no sin." The rest of the hadith is the same.

007 : 2731 : Chapter 008

'Abdullah b. Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Five (are the animals) which, it one kills them In the state of Ihram, entail no sin for one (who does it): scorpion, rat, voracious dog, crow and kite.

007 : 2732 : Chapter 009

Ka'b b. 'Ujra (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) came to me on the occasion of Hudaibiya and I was kindling fire under my cooking pot and lice were creeping on my face. Thereupon he (the Holy Prophet) said: Do the vermin's harm your head? I said: Yes. He said: Get your head shaved and (in lieu of it) observe fasts for three days or feed six needy persons, or offer sacrifice (of an animal). Ayyub said: I do not know with what (type of expiation) did he commence (the statement).

007 : 2733 : Chapter 009

This hadith is narrated on the authority of Ayyub.

007 : 2734 : Chapter 009

Kalb b. Ujra (Allah be pleased with him) reported: It was I for whom this verse was revealed (to the Holy Prophet): "Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by lasting or alms or a sacrifice" He said: I came to him (the Holy Prophet) and he said: Come Dear. So I went near. He (again) said: Come near. So I went near. Thereupon the Messenger of Allah (may peace be upon him) said: Do the vermin's trouble you? Ibn Aun (one of the narrators) said: I think he (Ka'b b. Ujra) replied in the affirmative. He (the Holy Prophet) then commanded to do compensation by fasting or by giving sadaqa (feeding six needy persons) or by sacrifice (of a animal) that is available.

007 : 2735 : Chapter 009

Ka'b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be, upon him) stood near him and lice were falling from his head. Thereupon he (the Holy Prophet) said: Do these vermin's trouble you? I said: Yes. Thereupon he said: Then shave your head; and it was in connection with me that this verse was revealed: "Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or a sacrifice". He (the Holy Prophet, therefore) said to me: Observe fast for three days or give a quantity of alms enough to feed six needy persons or offer sacrifice (of an animal) that is available.

007 : 2736 : Chapter 009

Ka'b b. 'Ujra (Allah be pleased with him) reported that the Apostle of Allah (may peace be upon him) happened to pass by him at Hudaibiya before entering Mecca in a state of Ihram and he (Ka'b) was kindling fire under the cooking pot and virmins were creeping on his (Kalb's) face. Thereupon (the Holy Prophet) said: Do these vermin's trouble you? He (Ka'b) said: Yes. The Messenger of Allah (way peace be upon him) said: Shave your head and give some quantity of food enough to feed six needy persons (faraq is equal to three sa's), or observe fast for three days or offer sacrifice of a sacrificial animal. Ibn Najih (one of the narrators) said: "Or sacrifice a goat."

007 : 2737 : Chapter 009

Ka'b b. Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) happened to pass by him during the period of Hudaibiya. Thereupon he (the Holy Prophet) said to him (Ka'b b. Ujra): Do these vermin's trouble your head? He said: Yes. Thereupon he (the Holy Prophet) said: Shave your head. Then sacrifice a goat or observe fasts for three days or give three sits of dates to feed six needy persons.

007 : 2738 : Chapter 009

Abdullah b. Ma'qil said: I sat with Ka'b (Allah be pleased with him) and he was in the mosque. I asked him about this verse: "Compensation in (the form of) fasting, or Sadaqa or sacrifice." Ka'b (Allah be pleased with him) said: It was revealed In my case. There was some trouble in my head. I was taken to the Messenger of Allah (may peace be upon him) and lice were creeping upon my face. Thereupon he said: I did not think that your trouble had become so unbearable as I see. Would you be able to afford (the sacrificing)

of a goat? I (Ka'b) said: Then this verse was revealed: "Compensation (in the form of) fasting or alms or a sacrifice." He (the Holy Prophet) said: (It Implies) fasting for three days, or feeding six needy persons, half sa' of food for every needy person. This verse was revealed particularly for me and (now) Its application is general for all of you.

007 : 2739 : Chapter 009

Ka'b b. Ujra (Allah be pleased with him) reported that he went out with the Apostle of Allah (may peace 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 Apostle of Allah (may peace be upon him). 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 (Kalb) said: I cannot afford it. He then commanded him to observe fasts for three days or feed six needy persons, one sa' 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 the Muslims.

007 : 2740 : Chapter 010

Ibn 'Abbas (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) got himself cupped in the state of Ihram.

007 : 2741 : Chapter 010

Ibn Buhaina reported that the Apostle of Allah (may peace be upon him) got himself cupped in the middle of his head on his way to Mecca.

007 : 2742 : Chapter 011

Nubaih b. Wabb reported: We went with Aban b. Uthman (in a state of ihram). When we were at Malal the eyes of Umar b. Ubaidullah became sore and, when we reached Rauba' the pain grew intense. He (Nubaib b. Wahb) sent (one) to Aban b. Uthman to ask him (what to do). He sent him (the message) to apply aloes to them, for 'Uthman (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) applied aloes to the person whose eyes were sore and he was in the state of Ihram.

007 : 2743 : Chapter 011

Nubaih b Wahb reported that the eyes of Umar b. Ubaidnllah b. Ma'mar were swollen, and he decided to use antimony. Aban b. 'Uthman forbade him to do so and commanded him to apply aloes on them, and reported on the authority of 'Uthman b. Affan that the Apostle of Allah (may peace be upon him) had done that.

007 : 2744 : Chapter 012

Ibrahim b. 'Abdullah narrated on the authority of his father that there cropped up a difference of opinion between Abdullah b. 'Abbas and al-Miswar b. Makhrama at a place (called) Abwa'. Abdullah b. 'Abbas contended that a Muhrim (is permitted) to wash his head, whereas Miswar contended that a Muhrim is not (permitted) to wash his head. So Ibn Abbas sent me (the father of Ibrabam) to Abu Ayyub al-Ansari to ask him about it. (So I went to him) and found him taking bath behind two poles covered by a cloth. I gave him salutation, whereupon be asked: Who is this? I said: I am 'Abdullah b. Hunain. 'Abdullah b. 'Abbas has sent me to you to find out how the Messenger of Allah (may peace be upon him) washed his head in the state of Ihram. Abu Ayyub (Allah be pleased with him) placed his hand on the cloth and lowered it (a little) till his head became visible to me; and he said to the man who was pouring water upon him to pour water. He poured water on his head. He then moved his head with the help of his hands and moved them (the hands) forward and backward and then said: This is how I saw him (the Messenger of Allah) doing.

007 : 2745 : Chapter 012

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters that Abu Ayyub rubbed his whole head with his hands and then moved them forward and backward. Miswar said to Ibn 'Abbas: I would never dispute with you (in future).

007 : 2746 : Chapter 013

Ibn Abbas (Allah be pleased with them) reported that a person fell down from his camel (in a state of Ihram) and his neck was broken and he died. Thereupon Allah's Apostle.(may peace be upon him) said: Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya.

007 : 2747 : Chapter 013

Ibn Abbas (Allah be pleased with them) reported: While a person was standing in 'Arafat with the Messenger of Allah (may peace be upon him) he fell down from his camel and broke his neck. This was mentioned to the Apostle of Allah (may peace be upon him), whereupon he said: Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; (Ayyub said) for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya. ('Amr. however, said): Verily Allah would raise him on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair narrated this hadith on the authority of Ibn 'Abbas (Allah be pleased with them) that a person was standing with the Apostle of Allah (may peace be upon him) as he was in the state of Ihram. The rest of the hadith is the same.

007 : 2748 : Chapter 013

Ibn Abbas (Allah be pleased with them) reported that a person proceeded along with the Apostle of Allah (may peace he upon him) in the state of Ihram and fell down from his camel and his neck was broken, and he died. The Messenger of Allah (may peace be upon him) said: Bathe him with water mixed with lote (leaves) and shroud him in two (pieces of) cloth and do not cover his head for he would come on the Day of Resurrection pronouncing Talbiya.

007 : 2749 : Chapter 013

Sa'id b. Jubair reported on the authority of Ibn Abbas (Allah be pleased with him) that a person proceeded with the Messenger of Allah (may peace be upon him) in the state of Ihram. The rest of the hadith is the same except that he (the Holy Prophet) (is reported to have) said: He would be raised on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair did not name the place where he fell down.

007 : 2750 : Chapter 013

Ibn Abbas (Allah be pleased with them) reported that there was a person in the state of Ihram whose camel broke his neck and he died. Thereupon the Messenger of Allah (may peace be upon him) said: Bathe him with water mixed (with the leaves of) lote tree and shroud him In his two (pieces of) cloth and cover neither his head nor his face, for he would be raised on the Day of Resurrection pronouncing Talbiya.

007 : 2751 : Chapter 013

Ibn 'Abbas (Allah be pleased with them) reported that when a person who was in the state of Ihram was in the company of the Messenger of Allah (may peace be upon him), his camel broke his neck and he died. Upon this the Messenger of Allah (may peace be upon him) said: Bathe him with water (mixed with the leaves) of the lute tree and shroud him in his two (pieces of) cloth and, neither perfume him nor cover his head, for he would be raised on the Day of Resurrection pronouncing Talbiya.

007 : 2752 : Chapter 013

Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that a camel broke the neck of its owner while he was in the state of ihram and he was at that time in the company of the Messenger of Allah (may peace be upon him). Allah's Messenger (may peace be upon him) commanded that he should be bathed with water mixed with (leaves of the) lote (tree) and no perfume should be applied to him and his head should not be covered, for he would be raised on the Day of Resurrection pronouncing Talblya.

007 : 2753 : Chapter 013

Sa'id b. Jubair heard Ibn 'Abbas (Allah be pleased with them) as saying: A person came to Allah's Apostle (may peace be upon him) while he was in the state of ihram. He fell down from his camel and broke his neck. Thereupon Allah's Apostle (may peace be upon him) commanded to bathe him with water (mixed with the leaves of) the lote (tree), and shroud him in two (pieces of) cloth and not to apply perfume (to him), keeping his head out (of the shroud). Shu'ba said: He then narrated to me after this (the words) "keeping his head out," his face out, for he would be raised on the Day of Resurrection pronouncing Talbiya.

007 : 2754 : Chapter 013

Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that the camel of a person broke his neck as he was in the company of Allah's Messenger (may peace be upon him). The Messenger of Allah, (way peace be upon him) commanded them (Companions) to wash him with water mixed (with the leaves of) the lote (tree) and to keep his face exposed; (he, the narrator) said: And his head (too), for he would be raised on the Day of Resurrection pronouncing Talbiya.

007 : 2755 : Chapter 013

Ibn 'Abbas (Allah be pleased with him) reported that there was a person in the company of Allah's Messenger (may peace' be upon him) whose camel broke his neck and he died; thereupon Allah's Apostle (may peace be upon him) said: Wash him, but do not apply perfume and do not cover his face, for he would be raised (on the Day of Resurrection) pronouncing Talbiya.

007 : 2756 : Chapter 014

'Aisha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) went (into the house of) Duba'a bint Zubair and said to her: Did you intend to perform Hajj? She said: By Allah, (I intend to do so) but I often remain ill, whereupon he (the Holy Prophet) said to her: Perform Hajj but with condition, and say: O Allah, I shall be free from Ihram where you detain me. And she (Duba'a) was the wife of Miqdad.

007 : 2757 : Chapter 014

'Aisha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) went (to the house of) Duba'a bint al-Zubair b. Abd al-Muttalib. She said: Messenger of Allah, I intend to perform Hajj, but I am ill. Thereupon Allah's Apostle (may peace be upon him) said: Enter Into the state of Ihram on condition that you would abandon it when Allah would detain you.

007 : 2758 : Chapter 014

This hadith has been reported on the authority of 'Aisha through another chain of transmitters.

007 : 2759 : Chapter 014

Ibn Abbas reported that Duba'a bint al-Zubair b. 'Abd al-Muttalib (Allah be pleased with her) came to Allah's Messenger (may peace be upon him) and said: I am an ailing woman but I intend to perform Hajj; what you command me (to do)? He (the Holy Prophet) said: Enter into the state of Ihram (uttering these words) of condition: I would be free from it when Thou wouldst detain me. He (the narrator) said: But she was able to complete (the

Hajj without breaking down).

007 : 2760 : Chapter 014

Ibn Abbas (Allah be pleased with him) reported that Duba'a intended to perform Hajj and the Apostle of Allah (may peace be upon him) commanded her (to enter into the state of Ihram) with condition. She did it in compliance with the command of Allah's Apostle (may peace be upon him).

007 : 2761 : Chapter 014

This hadith has been narrated on the authority of Ibn 'Abbas with a slight variation of words.

007 : 2762 : Chapter 015

'Aisha (Allah be pleased with her) reported that Asma' hint 'Umais gave birth to Muhammad b Abu Bakr near Dhu'I-Hulaifa. The Messenger of Allah (may peace be upon him) commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram.

007 : 2763 : Chapter 015

Jabir b. Abdullah (Allah be pleased with them) reported that when Asma' hint Umais gave birth (to a child) in Dhu'I-Hulaifa. Allah's Messenger (may peace be upon him) commanded Abyl Bakr (to convey to her) that she should take a bath and enter Into the state of Ihram.

007 : 2764 : Chapter 016

'Aisha (Allah be pleased with her) said: We went with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. We entered into the state of Ihram for Umra. Then the Messenger of Allah (may peace be upon him) said: Who has the sacrificial animal with him, he should put on Ihram for Hajj along with Umra and should not put it off till he has completed them (both Hajj and Umra). She said: When I came to Mecca. I was having menses, I neither circumambulated the House, nor ran

between as-safa' and al-Marwa. I complained about it to the Messenger of Allah (may peace be upon him) and he said: Undo your hair, comb it, and pronounce Talbiya for Hajj, and give up Umra (for the time being), which I did. When we had performed the Hajj, the Messenger of Allah (way peace he upon him) sent me with Abd al-Rabman b. Abu Bakr to Tan'im saying: This is the place for your Umra. Those who had put on Ihram for Umra circumambulated the House, and ran between al-safa' and al-Marwa. They then put off Ihram and then made the last circuit after they had returned from Mina after performing their Hajj, but those who had combined the Hajj and the Umra made only one circuit (as they had combined Hajj and 'Umra).

007 : 2765 : Chapter 016

'Aisha, the wife of the Apostle of Allah (may peace be upon him), said: We went out with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. There were some amongst us who had put on Ihram for Umra and there were some who had put on Ihram for Hajj. (We proceeded on till) we came to Mecca. The Messenger of Allah (may peace be upon him) said: He who put on Ihram for 'Umra but did not bring the sacrificial animal with him should put it off and he who put on Ihram for Umra and he who had brought the sacrificial animal with him should not put it off until he had slaughtered the animal; and he who put on ihram for Hajj should complete it. 'Aisha (Allah be pleased with her) said: I was in the monthly period, and I remained In this state till the day of 'Arafa, and I had entered into the state of Ihram for 'Umra. The Messenger of Allah (may peace be upon him) thus commanded me to undo my hair and comb them (again) and enter into the state of Ihram for Hajj, and abandon (the rites of 'Umra). She ('Aisha) said: I did so, and when I had completed my Pilgrimage, the Messenger of Allah (may peace be upon him) sent with me 'Abd al-Rabman b. Abu Bakr and commanded me to (resume the rites of) 'Umra at Tan'im. the place where (I abandoned) 'Umra and put on Ihram for Hajj (before completing Umra).

007 : 2766 : Chapter 016

'Aisha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. I put on Ihram for Umra and did not bring the sacrificial animal. The Apostle of Allah (may peace be upon him) said: He who has the sacrificial animal with him should enter into the state of Ihram for Hajj along with 'Umra, and he should not put the Ihram off till he has completed both of them. She (Hadrat 'Aisha) said: The monthly period began. When it was the nigt of Arafa,I said to the Messenger of Allah (may peace be upon him): I entered into the state of Ihram for 'Umra, but now how should I perform the Hajj? Thereupon he said: Undo your hair and comb them, and desist from performing Umra, and put on Ihram for Hajj She ('Aisha, said: When I had completed my Hajj he commanded 'Abd al-Rahman b. Abu Bakr to carry me behind him (on bone-back) in order to enable me to resume the rituals of

Umra from Tan'im, the place where I abandoned its rituals.

007 : 2767 : Chapter 016

'Aisha (Allah be pleased with her) reported: 'We went with the Messenger of Allah (may peace be upon him) (to Mecca). He said: He who intended among you to put on Ihram for Hajj and Umra should do so. And he who intended to put on Ihram for Hajj may do so and he who intended to put on Ihram for 'Umra only may do so. 'Aisha (Allah be pleased with her) said: The Messenger of Allah (way peace be upon him) put on Ihram for Hajj and some people did that along with him. And some people put on Ihram for Umra and Hajj (both) and some persons put on Ihram for Umra only, and I was among those who put on Ihram for Umra (only).

007 : 2768 : Chapter 016

'Aisha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him? (in his) Farewell Pilgrimage near the time of the appearance of the new moon of Dhu'I-Hijja. The Messenger of Allah (may peace be upon him) said: He who amongst you intends to put on Ihram for Umra may do so; bad I not brought sacrificial animal along with me, I would have put on Ihram for Umra. She (further said). There were some persons who put on Ihram for Umra, and some persons who put on Ihram for Hajj, and I was one of those who put on Ihram for Umra. We went on till we reached Mecca, and on the day of 'Arafa I found myself In a state of menses, but I did not put off the Ihram for Umra. I told about (this state of mine) to the Apostle of Allah (may peace be upon him), whereupon he said: Abandon your 'Umra, and undo the hair of your head and comb (them), and put on Ihram for Hajj 'she('Aisha)said: I did accordingly. When it was the night at Hasba and Allah enabled us to complete our Hajj, he (the Holy Prophet) sent with me Abd al-Rahman b. Abu Bakr, and he mounted me behind him on his camel and took me to Tan'im and I put on Ihram for 'Umra, and thus Allah enabled us to complete our Hajj and Umra and (we wore required to observe) neither sacrifice nor alms nor fasting.

007 : 2769 : Chapter 016

'Aisha (Allah be pleased with her) said: We set out with the Messenger of Allah (may peace be upon him) just at the appearance of the new moon of Dhu'l-Hijja. We had no other intention but that of performing the Hajj, whereupon the Messenger of Allah (may peace be upon him) said: He who among you intends to put on Ihram for 'Umra should do so for 'Umra. The rest of the hadith is the same.

007 : 2770 : Chapter 016

'Aisha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) at the appearance of the new moon of Dhu'I-Hijja. There were amongst us those who had put on Ihram for Umra, and those also who had put on Ihram both for Hajj and Umra, and still those who had put on Ihram for Hajj (alone). I was one of those who had put on Ihram for. Umra (only). 'Urwa (one of the narrators) said: Allah enabled her (Hdrat 'Aisha) to complete both Hajj and Umra (according to the way as mentioned above). Hisham (one of the narrators) said: She had neither the sacrificial animal nor (was she required to) fast, nor (was she obliged to give) alms.

007 : 2771 : Chapter 016

'Aisha (Allah be pleased with her) said: We proceeded with the Messenger of Allah (may peace be upon him) during the year of the Farewell Pilgrimage. There were those amongst us who had put on Ihram for Umra, and those who had put on Ihram both for Hajj and "Umra, and those amongst us who had put on Ihram for Hajj (only), while the Messenger of Allah (may peace be upon him) had put on Ihram for Hajj (only). He who put on Ihram for Umra put it off (after performing 'Umra), and he who had put on Ihram for Hajj or for both Hajj and 'Umra did not put it off before the day of sacrifice (10th of Dhu'I-Hijja).

007 : 2772 : Chapter 016

A'isba (Allah be pleased with her) said: We proceeded with the Apostle of Allah (may peace be upon him) with no other Intention but that of performing the Hajj. As I was at Sarif or near it, I entered in the state of menses. The Apostle of Allah (may peace be upon him) came to me and I was weeping, whereupon he said: Are you in a state of menses? I said. Yes. whereupon he said: This is what Allah has ordained for all the daughters, of Adam. Do whatever the pilgrim does, except that you should not circumambulate the House till you have washed yourself (at the end of the menses period). And the Messenger of Allah (may peace be upon him) offered sacrifice of a cow on behalf of his wives.

007 : 2773 : Chapter 016

'Aisha (Allah be pleased with her) reported: We went with the Messenger of Allah (may peace be upon him) with no other aim but that of Hajj till we came (to the place known

as) Sarif; and there I entered in the state of menses. The Messenger of Allah (may peace be upon him) came to me while I was weeping. He said: What makes you weep? I said: Would that I had not come (for Pilgrimage) this year. He (the Holy Prophet) said: What has happened to you? You have perhaps entered the period of menses. I said: Yes. He said: This is what has been ordained for the daughters of Adam. Do what a pilgrim does except that you should not circumambulate the House, till you are purified (of the menses). She ('Aisha) said: When I came to Mecca, the Messenger of Allah (may peace be upon him) said to his companions: Make this (Ihram) the Ihram for 'Umra. So the people put off Ihram except those who had sacrificial animals with them. She ('Aisha) said: The Apostle of Allah (may peace be upon him) had the sacrificial animal with him, and so had Abd Bakr, 'Umar and other persons of means. They (those who had put off ihram again) put on Ihram (for Hajj) when they marched (towards Mina), and it was the 8th of Dhu'I-Hijja. She ('Aisha) said: When it was the day of sacrifice (10th of Dhu'I-Hijia), I was purified, and the Messenger of Allah (may peace be upon him) commanded me and I did the circumambulation of Ifada. She said that the flesh of cow was sent to us. I said: What is It? They said: The Messenger of Allah (may peace be upon him) has offered cow as sacrifice on behalf of his wives. When it was the might at Hasba, I said: Messenger of Allah, people are coming back from Hajj and Umra, where as I am coming back from Hajj (alone). She ('Aisha) reported: He (the Holy Prophet) commanded "Abd al-Rahman b. Abu Bakr to mount me upon his camel behind him. She ('Aisha) said: I was very young and I well remember that I dozed oil and my face touched the bind part of the haudaj (camel litter) till we came to Tan'im, and entered into the state of Ihram in lieu of Umra (which I for the time being abandoned) and which the people had performed.

007 : 2774 : Chapter 016

'Aisha (Allah be pleased with her) reported: We entered into the state of. Ihram for Hajj till we were at Sarif and I was in menses. The Messenger of Allah (may peace be upon him) came to me and I was weeping. The rest of the hadith is the same but (with this portion) that there were sacrificial animals with Allah's Apostle (may peace be upon him) and with Abu Bakr, Umar and with rich persons. And they pronounced Talbiya as they proceeded on. And there is no mention of this (too): "I was a girl of tender age and I dozed off and my face touched the bind part of the Haudaj."

007 : 2775 : Chapter 016

'Aisha reported that the Messenger of Allah (may peace be upon him) entered into the state of Ihram for Hajj Ifrid.

007 : 2776 : Chapter 016

'Aisha (Allah be pleased with her) reported: We proceeded with the Messenger of Allah (may peace be upon him) putting on the Ihram for Hajj during the months of Hajj and the night of Hajj till we encamped at Sarlf. He (the Holy Prophet) went to his Companions and said: He who has no sacrificial animal with him, in his case I wish that he should perform Umra (with this Ihram), and he who has the sacrificial animal with him should not do it. So some of them performed Hajj whereas others who had no sacrificial animals with them did not do (Hajj, but performed only 'Umra). The Messenger of Allah (may peace be upon him) had the sacrificial animal with him and those too who could afford it (performed) Hajj). The Messenger of Allah (may peace be upon him) came to me (i.e. 'Aisha) while I was weeping, and he said: What makes thee weep? I said: I heard your talk with Companions about Umra. He said: What has happened to you? I said: I do not observe prayer (due to the monthly period), whereupon he said: It would not harm you; you should perform (during this time) the rituals of Hajj (which you can do outside the House). Maybe Allah will compensate you for this. You are one among the daughters of Adam and Allah has ordained for you as He has ordained for them. So I proceeded on (with the rituals of Hajj) till we came to Mina. I washed myself and then circumambulated the House, and the Messenger of Allah (may peace be upon him) encamped at Muhassab and called ,Abd al-Rahman b. Abua Bakr. and said: Take out your sister from the precincts of the Ka'ba in order to put on Ihram for Umra and circumambulate the House and I shall wait for you here. She said: So I went out and put on Ihram and then circumambulated the House and (ran) between al-Safa and al-Marwa, and then we came to the Messenger of Allah (may peace be upon him) and he was in his house 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 and circumambulated it before the dawn prayer and then proceeded to Medina.

007 : 2777 : Chapter 016

'Aisha (Allah be pleased with her) said: Some among us put on Ihram for Hajj alone (Hajj Mufrad); some of us for Hajj and Umra together (Qiran), and some of us for Tamattal (first for Umra and after completing it for Haii).

007 : 2778 : Chapter 016

Al-Qasim b. Muhammad reported that 'Aisha had come for Hajj.

007 : 2779 : Chapter 016

'Umra reported: I heard 'Aisha (Allah be pleased with her) as saying: We went out with the Messenger of Allah (may peace be upon him) five days before the end of Dhi Qa'dah, and we did see but that he intended to perform Hajj (only), but as we came near Mecca the Messenger of Allah (may peace be upon him) commanded that he who did not have the sacrificial animal with him should put off Ihram after circumambulating the House and running between al-Safa and aI-Marwa (and thus convert his Ihram from that of Hajj to 'Umra). 'Aisha (Allah be pleased with her) said: The flesh of cow was sent to us on the Day of Sacrifice (10th of Dhu'I-Hijja). I said. What is this? It was said: The Messenger of Allah (may peace be upon him) sacrificed (the cow) on behalf of his wives. Yabyi said: I made a mention of this hadith (what has been stated by Umra) to Qisim b. Muhammad, whereupon be said: By Allah, she has rightly narrated it to you.

007 : 2780 : Chapter 016

This hadlth has been narrated by Yahyi through the same chain of transmitters.

007 : 2781 : Chapter 016

Al-Qasim narrated from the Mother of the Believers (Hadrat 'Aisha) that she said: Messenger of Allah, the people return (from Mecca) having done two worships (both Hajj and Umra), but I am coming back with one (only). whereupon he said: You should wait and when the period of menses is over, you should go to Tan'im and put on ihram and then meet us at such and such time (and I think he said tomorrow); and (the reward of this Umra) is for you equal to your hardship or your spending.

007 : 2782 : Chapter 016

Ibn al-Muththanna reported on the authority of Ibn Abu'Adi who transmitted on the authority of Ibn'Aun who narrated from al-Qasim and Ibrahim having said: I cannot differentiate the hadith of one from the other (Qasim and Ibrahim) that the Mother of the Believers (Allah be pleased with her) said this: Messenger of Allah, people have come back with two acts of worship. The rest of the hadith is the same.

007 : 2783 : Chapter 016

'Aisha (Allah be pleased with her) reported: We went with the Messenger of Allah (may

peace be upon him) and we did not see but that he (intended to perform) Hajj (only), but when we reached Mecca we circumambulated the House; and the Messenger of Allah (may peace be upon him) commanded that he who did not have with him a sacrificial animal should put off Ihram. She ('Aisha) said: (And consequently) those who did not bring the sacrificial anima)s with them put off Ihram; and among his wives (too) who had not brought the sacrificial animals with them put off Ihram. 'Aisha said: I entered in the monthly period and could not (therefore) circumambulate the House. When it was the night of Hasba she said: Messenger of Allah, people are coming back (after having performed both) Hajj and Umra, whereas I am coming back only with Hajj, whereupon he said: Did you not circumambulate (the Ka'ba) that very night we entered Mecca? She ('Aisha) said: No, whereupon he said: Go along with your brother to Tan'im and put on the Ihram for Umra, and it is at such and such a place that you can meet (us). (In the meanwhile) Safiyya (the wife of the Holy Prophet) said: I think, I will detain you (since I have entered in the monthly) period and you shall have to wait for me for the farewell circuit). Thereupon he (the Holy Prophet) said: May you be wounded and your head shorn did you not circumambulate on the Day of Sacrifice (10th of Dhu'I-Hijja)? She said: Yes. The Holy Prophet (way peace be upon him) said: There is no harm. You should go forward. 'Aisha said: The Messenger of Allah (may peace be upon him) was going upwards to the side of Mecca, whereas I was coming down from it, or I was going upward, whereas he was coming down. Isbiq said: She was climbing down, and he was climbing down.

007 : 2784 : Chapter 016

'Aisha (Allah be pleased, with her) reported: We went out with the Messenger of Allah (may peace be upon him) pronouncing Talbiya having no explicit intention of Pilgrimage or 'Umra. The rest of the hadith is the same.

007 : 2785 : Chapter 016

'Aisha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) came out on the 4th or 5th of Dhul'I-Hijja (for Pilgrimage to Mecca) and came to me, and he was very angry. I said: Messenger of Allah, who has annoyed you? May Allah cast him in fire I He said: Don't you know that I commanded the people to do an act, but they are hesitant. (Hakam said: I think that he said: They seem to be hesitant.) And if I were to know my affair before what I had to do subsequently, I would not have brought with me the sacrificial animals, and would have bought them (at Mecca) and would have put off ihram as others have done.

007 : 2786 : Chapter 016

'Aisha (Allah be pleased with her) reported that the Apostle of Allah (may peace be upon him) came out (for Pilgrimage) on The 4th or 5th of Dbu'l Hjjja. The rest of the hadith is the same, but he (the narrator) made no mention of the doubt of Hakam about his (the Prophet's) words: "They were reluctant."

007 : 2787 : Chapter 016

'Aisha (Allah be pleased with her) reported that she put on Ihram for ,Umra and arrived 'at Mecca) but did not circumambulate the House as she had entered in the period of menses, and then put on Ihram for Hajj and performed all the rituals concerning it (except circumambulating the House). The Apostle of Allah (may peace be upon him) said to her on the day of march (when pilgrims come to Mina): Your circumambulation would suffice both Hajj and Umra. She, however, felt reluctant. Thereupon the Holy Prophet (may peace be upon him) sent her with 'Abd al-Rahman to Tan'im and she performed Umra (with separate rituals) after Hajj.

007 : 2788 : Chapter 016

'Aisha (Allah be pleased with her) reported that she entered in the monthly period at Sarif, and took bath at 'Arafa (after the period was over). The messenger of Allah (may peace be upon him) said to her: Your circumambulation between al Safa and al-Marwa is enough for your Hajj and 'Umra.

007 : 2789 : Chapter 016

Safiyya hint Shaiba reported that 'Aisha (Allah be pleased with her) said: Messenger of Allah, lo ! the people are returning with two rewards whereas I am returning with one reward. Thereupon he commanded 'Abd al-Rahman b. Abu Bakr to take her to al-Tan'im. She ('Aisha) said: He seated me behind him on his camel. She(further) stated: I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel. I said to him: Do you find anyone here? She (further) said: I entered into the state of Ihram fond. 'Umra till we reached the Messenger of Allah (may peace be upon him) and he was at Hasba.

007 : 2790 : Chapter 016

Abd al-Rahman b. Abu Bakr reported that the Apostle of Allah (may peace be upon him) ordered him to mount 'Aisha behind him and enable her to (enter into the state of Ihram for 'Umra) at Tan'im.

007 : 2791 : Chapter 016

Jabir (Allah be pleased with him) said: We, in the state of ihram, came with the Messenger of Allah (may peace be upon him) for Hajj Mufrad (with the aim of Hajj only), and 'Aisha set out for Umra, and when we reached Sarif, she (Hadrat 'Aisha) entered in the state of monthly period; we proceeded on till we reached (Mecca) and circumambulated the Ka'ba and ran between (al-Safa) and al-Marwa; and the Messenger of Allah (may peace be upon him) commanded that one who amongst us had no sacrificial animal with him should put off Ihram. We said: What does this "Putting off" imply? He said: Getting out completely from the state of ihram, (so we put off Ihram), and we turned to our wives and applied perfume and put on our clothes and we were at a four night's distance from 'Arafa. And we again put on Ihram on the day of Tarwiya (8th of Dhu'l-Hijja). The Messenger of Allah (may peace be upon him) came to 'Aisha (Allah be pleased with her) and found her weeping, and said: What is the matter with you? She said: The matter is that I have entered in the monthly period, and the people had put off ihram, but I did not and I did not circumambulate the House, and the people are going for Hajj now (but I can't go), whereupon he said: It is the matter which Allah has ordained for the daughters of Adam, so now take a bath and put on Ihram for Hajj. She ('Aisha) did accordingly, and stayed at the places of staying till the monthly period was over. She then circumambulated the House, and (ran between) al-Safa and al-Marwa. He (the Holy Prophet) then said: Now both your Hajj and 'Umra are complete, whereupon she said: I feel in my mind that I did not circumambulate the House till I performed Hajj (I missed the circumambulation of 'Umra). Thereupon he (Allah's Apostle) said: 'Abd al-Rahman, take her to Tan'im (so as to enable her) to perform Umra (separately), and it was the night at Hasba.

007 : 2792 : Chapter 016

Jabir b. Abdullah is reported to have said that the Apostle of Allah (may peace be upon him) came to 'Aisha (Allah be pleased with her) and she was weeping. The rest of the hadith is the same.

007 : 2793 : Chapter 016

Jabir b. 'Abdullah reported that 'Aisha (Allah be pleased with her) entered into the state of Ihram (separately) for 'Umra while the Prophet (may peace be upon him) was performing Hajj. The rest of the hadith is the same, but with this addition: The Messenger of Allah (may peace be upon him) was a person of gentle disposition, so when she ('Aisha) wished for a thing, he accepted it (provided it did not contravene the teachings of Islam). So he (in pursuance of her desire for a separate ihram for Umra) sent her with 'Abd al-Rahman b. Abu Bakr and she put on Ihram for 'Umra at al-Tan'im. Matar and Abu Zubair (the two narrators amongst the chain of transmitters) said: Whenever 'Aisha performed Hajj she did as she bad done along with Allah's Apostle (may peace be upon him).

007 : 2794 : Chapter 016

Jabir (Allah be pleased with him) said.: We went with Allah's Messenger (may peace be upon him) in 'a state of Ihram for the Hajj. There were women and children with us. When we reached Mecca we circumambulated the House and (ran) between al-Safa and al-Marwa. The Messenger of Allah (may peace be upon him) said: He who has no sacrificial animal with him should put off ihram. We said: What kind of putting off? He said: Getting out of ihram completely. So we came to our wives, and put on our clothes and applied perfume. When it was the day of Tarwiya, we put on Ihram for Hajj and the first circumambulation and (running) between al-Safa and al-Marwa sufficed us... Allah's Messenger (may peace be upon him) commanded us to become seven partners (in the sacrifice) of a camel and a cow.

007 : 2795 : Chapter 016

Jabir b. Abdullah reported that the Apostle of Allah (may peace be upon him) ordered us to put on Ihram (again) as we proceeded towards Mina after we had put it off (i.e. on the 8th of Dhu'l-Hijja). So we pronounced Talbiya at al-Abtah.

007 : 2796 : Chapter 016

Jabir b. Abdullah is reported to have said: Neither Allah's Apostle (may peace be upon him) nor his Companions (circumambulated the Ka'ba and) ran between al-Safa and al-Marwa but once (sufficing both for Hajj and 'Umra). But in the hadith transmitted by Muhammad b. Bakr there is an addition: "That is first circumambulation."

007 : 2797 : Chapter 016

'Ata'reported: I, along with some people, heard Jabir b. 'Abdullah saying: We the Companions of Muhammad (may peace be upon him) put on Ihram for Hajj only. Ata' further said that Jabir stated: Allah's Apostle (may peace be upon him) came on the 4th of Dhu'l-Hijja and he commanded us to put off Ihram. 'Ata'said that he (Allah's Apostle) commanded them to put off Ihram and to go to their wives (for intercourse). 'Ata' said: It was not obligatory for them, but (intercourse) with them had become permissible. We said: When only five days had been left to reach 'Arafa, he (the Holy Prophet) commanded us to have intercourse with our wives. And we reached 'Arafa in a state as if we had just intercourse (with them). He ('Ata') said: Jabir pointed with his hand and I (perceive) as if I am seeing his hand as it moved. In the (meantime) the Apostle of Allah (may peace be upon him) stood amongst us and said: You are well aware that I am the most God-fearing, most truthful and most pious amongst you. And if there were not sacrificial animals with me, I would also have put off Ihram as you have put off. And if I were to know this matter of mine what I have come to know later on. I would not have brought sacrificial animals with me. So they (the Companions) put on Ihram and we also put off and listened to (the Holy Prophet) and obeyed (his command). Jabir said: 'All came with the revenue of the taxes (from Yemen). He (the Holy Prophet) said: For what (purpose) have you entered into the state of Ihram (whether you entered into the state purely for Hajj and ,Umra jointly or Hajj and Umra separately)? He said: For the purpose for which the Apostle of Allah (may peace be upon him) had entered. (The Holy Prophet had entered as a Qiran, i.e. Ihram covering both Umra and Hajj simultaneously.) Thereupon Allah's Messenger (may peace be upon him) said: Offer a sacrifice of animal, and retain Ihram. And 'All brought a sacrificial animal for him (for the Holy Prophet). Suraqa b. Malik b. Ju'shum said: Messenger of Allah, is it (this concession putting off Ihram of Hajj or Umra) meant for this year or is it for ever?. He said: It is for ever.

007 : 2798 : Chapter 016

Jabir b. 'Abdullah (Allah be pleased with them) reported: We entered with the Messenger of Allah (may peace be upon him) in the state of Ihram for Hajj. When we came to Mecca he commanded us to put on Ihram and make it for 'Umra. We felt It (the command) hard for us, and our hearts were anguished on account of this and it (this reaction of the people) reached the Apostle of Allah (may peace be upon him). We do not know whether he received (this news) from the Heaven (through revelation) or from the people. (Whatever the case might be) he said; O people, put off Ihram. If there were not the sacrificial animals with me, I would have done as you do. So we put off the Ihram (after performing Umra), and we bad intercourse with our wives and did everything which a non-Muhrim does (applying perfume, putting on clothes, etc.), and when It was the day of Tarwiya (8th of Dhu'l-Hijja) we turned our back to Mecca (in order to go to Mini, 'Arafat) and we put on ihram for Hajj.

007 : 2799 : Chapter 016

Musa b. Nafi reported: I came to Mecca as a Mutamattil for Umra (performing Umra first and then putting off ihram and again entering into the state of Ihram for Hajj) four days before the day of Tarwiya (i.e. on tee 4th of Dhu'l-Hijja). Thereupon the people said: Now yours is the Hajj of the Meccans. I went to 'Ata' b. Abi Rabah and asked his religious verdict. Ata' said: Jabir b. 'Abdullah al'Ans-ari (Allah be pleased with them) narrated to me that he performed Hajj with the Messenger of Allah (may peace be upon him) in the year when he took sacrificial animals with him (i.e. during the 10th year of Hijra known as the Farewell Pilgrimage) and they had put on Ihram for Hajj only (as Mufrid). The Messenger of Allah (may peace be upon him) said: Put off Ihram and circumambulate the House, and (run) between al-Safa and al-Marwa and get your hair cut and stay as non-Muhrims. When it was the day of Tarwiya, then put on Ihram for Hajj and make ihram for Mut'a (you had put on Ihram for Hajj, but take it off after performing Umra and then again put on Ihram for Hajj). They said: How should we make it Mut'a although we entered upon ihram in the name of Hajj? He said: Do whatever I command you to do. Had I not brought sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to put off Ihram till the sacrifice is offered. Then they also did accordingly.

007 : 2800 : Chapter 016

Jabir b. 'Abdullah (Allah be pleased with them) reported: We set out with Allah's Messenger (may peace be upon him) as Muhrim for Hajj. The Messenger of Allah (may peace be upon him) commanded us to make this Ihram for Umra, and some put it off (after performing 'Umra), but the Prophet (may peace be upon him) had sacrificial animals with him, so he could not make it (this Ihram) as that of Umra.

007 : 2801 : Chapter 017

Abu Nadra reported: Ibn 'Abbas commanded the performance of Mut'a putting ihram for 'Umra during the months of Dhu'I-Hijja and after completing it, then putting on Ihram for Hajj), but Ibn Zubair forbade to do it. I made a mention of it to Jabir b. Abdullih and he said: It is through me that this hadith has been circulated. We entered into the state of Ihram as Tamattu' with the Messenger of Allah (may peace be upon him). When 'Umar was Installed as Caliph, he said: Verily Allah made permissible for His Messenger (may peace be upon him) whatever He liked and as Re liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umra for Allah as Allah has commanded you; and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'a). And any person would come to me with a marriage of appointed duration (Mut'a), I would stone him (to death). Qatada

narrated this hadith with the same chain of transmitters saying: (That 'Umar also said): Separate your Hajj from 'Umra, for that is the most complete Hajj, and complete your Umra.

007 : 2802 : Chapter 017

Jabir b. 'Abdullah (Allah be pleased with them) reported: We came with the Messenger of Allah (May peace be upon him) pronouncing Talbiya for Hajj, and the Messenger of Allah (May peace be upon him) commanded us to make (our Ihram) into that of Umra.

007 : 2803 : Chapter 017

Ja'far b Muhammad reported on the authority of his father: We went to Jabir b. Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn. I said: I am Muhammad b. 'Ali b. Husain. He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest (in order to bless me), and I was, during those days, a young boy, and he said: You are welcome, my nephew. Ask whatever you want to ask. And I asked him but as he was blind (he could not respond to me immediately), and the time for prayer came. He stood up covering himself in his mantle. And whenever he placed its ends upon his shoulders they slipped down on account of being short (in size). Another mantle was, however, lying on the clothes rack near by. And he led us in the prayer. I said to him: Tell me about the Hajj of Allah's Messenger (May peace be upon him). And he pointed with his hand nine, and then stated: The Messenger of Allah (may peace be upon him) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (may peace be upon him) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (May peace be upon him) and do according to his doing. We set out with him till we reached Dhu'l-Hulaifa. Asma' daughter of Umais gave birth to Muhammad b. Abu Bakr. She sent message to the Messenger of Allah (May peace be upon him) asking him: What should I do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihram. The Messenger of Allah (May peace be upon him) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Baida'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (may peace be upon him) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying): "Labbaik, O Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner." And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (May

peace be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umra (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle [May peace be upon him] that he recited in two rak'ahs: "say: He is Allah One," and say: "Say: O unbelievers." He then returned to the pillar (Hajar Aswad) and kissed it. He then went out of the gate to al-Safa' and as he reached near it he recited: "Al-Safa' and al-Marwa are among the signs appointed by Allah," (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said: "There is no god but Allah, One, there is no partner with Him. His is the Sovereignty, to Him praise is due and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah (May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has become incorporated in the Hajj (adding): "No, but for ever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat 'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (may peace be upon him) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (may peace be upon him) regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Holy Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: O Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Apostle (may peace be upon him) was one hundred. Then all the people except the Apostle (may peace be upon him) and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tarwiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Allah (may peace be upon him) rode and led the noon, afternoon, sunset 'Isha and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah (may peace be upon him) then set out and the Quraish

did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (may peace be upon him), however, passed on till he came to 'Arafa and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold ! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days. of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of she pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women ! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said): "O Allah, be witness. O Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (may peace be upon him) then mounted his camel and came to the place of stay, making his she-camel al-Qaswa, turn towards the side where there we are rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nose-string of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i.e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha prayers). The Messenger of Allah (may peace be upon him) then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'Abbas and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (May peace be upon him) was moving on, there was also going a group of women (side by side with them). Al-Fadl

began to look at them. The Messenger of Allah (may peace be upon him) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (may peace be upon him) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir.1680 He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest jamra, he came to the jamral682which is near the tree. At this be threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand.1694 Then he gave the remaining number to 'All who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Holy Prophet and Hadrat 'All) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Zuhr prayer at Mecca. He came to the tribe of Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it.

007 : 2804 : Chapter 017

Ja'far b. Muhammad narrated on the authority of his father thus: I came to Jabir b. Abdullah and asked him about the (Farewell) Pilgrimage of Allah's Messenger (may peace be upon him). The rest of the hadith is the same, but with the addition of this: "There was one Abu Sayyara among the Arabs, (of pre-Islamic period) who carried (people from Muzdalifa to Mini). As the Messenger of Allah (May peace be upon him) set out from Muzdalifa to al-Mash'ar al-Haram, the Quraish were certain that he would halt there and that would be his station. But he passed on (without staying) there and paid no heed to it till he came to 'Arafat and there he stayed."

007 : 2805 : Chapter 017

Jabir reported Allah's Messenger (May peace be upon him) as saying: I have sacrificed (the animals) here, and the whole of Mini is a place for sacrifice; so sacrifice your animals at your places. I have stayed here (near these rocks), and the whole of Arafat is a place for stay. And I have stayed here (at Muzdalifa near Mash'ar al-Haram and the whole of Muzdalifa) is a place for stay (i.e. one is permitted to spend night in any part of it, as one likes).

007 : 2806 : Chapter 017

Jabir b. Abdullah (Allah be pleased with them) reported that when Allah's Messenger (may peace be upon him) proceeded to Mecca, he came to it (the Black Stone), he kissed it and moved to his right and moved quickly in three circuits, and walked in four circuits.

007 : 2807 : Chapter 018

'Aisha (Allah be pleased with her) reported that the Quraish (of the pre-Islamic days) and those who followed their religions practices stayed at Muzdalifa, and they named themselves as Hums, whereas all other Arabs stayed at 'Arafa. With the advent of Islam, Allah, the Exalted and Glorious, commanded His Apostle (may peace be upon him) to come to 'Arafat and stay there, and then hurry from there, and this is the significance of the words of Allah: "Then hasten on from where the people hasten on."

007 : 2808 : Chapter 018

Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating In this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went t o 'Arafat. Hisham said on the authority of his father who related from 'Aisha (Allah be pleased with her) who said: Hums are those about whom Allah, the Exalted and Glorious, revealed this verse: "Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We do not hasten but from Haram. But when this (verse) was revealed: "Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat.

007 : 2809 : Chapter 018

Jubair. b. Mut'im reported: I lost my camel and went in search of it on the day of 'Arafa, and I saw the Messenger of Allah (may peace be upon him) staying along with people in 'Arafat. Thereupon I said: By Allah, he is among the Hums (Quraish) ; what has happened to him that he has come to this (place)? The Quraish were counted among Hums.

007 : 2810 : Chapter 019

Abu Musa (Allah be pleased with him) said: I came to the Messenger of Allah (may peace be upon him) as he was encamping at Batha. He said to me: Did you intend to perform Hajj? I said: Yes. He again said: With what intention have you entered into the state of Ihram (for Ifrad, Qiran or Tamattu'). I said: I pronounced Talbiya (I have entered into the state of Ihram) with that very aim with which the Apostle of Allah (may peace be upon him) is pronouncing Talbiya. He (the Holy Prophet) said; You have done well. Then circumambulate the House and run between al-Safa' and al-Marwa' and put off Ihram (as you have not brought the sacrificial animals along with you). So I circumambulated the House, and ran between al-Safa' and al-Marwa' and then came to a woman of the tribe of Qais and she rid my head of the lice. I again put on Ihram for Hajj and continued giving religious verdict (according to this practice) till during the Caliphate of Umar (Allah be pleased with him) when a person said to him: Abu Musa, or Abdullah b. Qais, exercise restraint in delivering some religious verdict of yours, for you do not know what has been introduced after you by the Commander of the Believers in the rites (of Hajj). Thereupon he said: O people, whom we gave the religious verdict (concerning putting off Ihram) they should wait, for the Commander of the Believers is about to come to you, and you should follow him. Umar (Allah be pleased with him) then came and I made a mention of it to him, whereupon he said: If we abide by the Book of Allah (we find) the Book of Allah has commanded us to complete the (.Hajj and 'Umra), and if we abide by the Sunnah of Allah's Messenger (may peace be upon him), we find that Allah's Messenger (may peace be upon him) did not put off Ihram till the sacrificial animal was brought to its end (till it was sacrificed).

007 : 2811 : Chapter 019

This hadith has been narrated by Shu'ba with the same chain of transmitters.

007 : 2812 : Chapter 019

Abu Musa (Allah be pleased with him) reported: I came to the Messenger of Allah (may peace be upon him) and he was encamping at Batha. He (the Holy Prophet) said: With what purpose have you entered into the state of Ihram? I said: I have entered into the state of Ihram in accordance with the Ihram of Allah's Apostle (may peace be upon him). He said: Have you brought sacrificial animals along with you? I said: No. whereupon he said: Then circumambulate the House and run between al-Safa' and al-Marwa and put off Ihram. So I circumambulated the House, ran between al-Safa' and al-Marwa, and then came to a woman of my tribe. She combed and washed my head. I used to give religious verdict (according to the above mentioned command of the Holy Prophet) during the Caliphate of Abu Bakr and also during that of 'Umar. And it was during the Hajj season that a person came to me and said: You (perhaps) do not know what the Commander of

the Believers has introduced in the rites (of Hajj). I said: O people, those whom we have given religious verdict about a certain thing should wait, for the Commander of the Believers is about to arrive among you, so follow him. When the Commander of the Believers arrived, I said: What is this that you have introduced in the rites (of Hajj)? - where upon he said: If we abide by the Book of Allah (we find) that there Allah, Exalted and Majestic, has said: Complete Hajj and 'Umra for Allah." And if we abide by the Sunnah of our Apostle (may peace be upon him) (we find) that the Apostle of Allah (May peace be upon him) did not put off Ihram till he had sacrificed the animals.

007 : 2813 : Chapter 019

Abu Musa (Allah be pleased with him) reported: The Messenger of Allah (May peace be upon him) had sent me to Yemen and I came back In the year in which he (the Holy Prophet) performed the (Farewell) Pilgrimage. Allah's Messenger (may peace be upon, him) said to me: Abu Musa, what did you ' say when you entered into the state of Ihram? I said: At thy beck and call; my (Ihram) is that of the Ihram of Allah's Apostle (May peace be upon him). He said: Have you brought the sacrificial animals? I said: No. Thereupon he said: Go and circumambulate the House, and (run) between al-Safa' and al-Marwa and then put off Ihram. The rest of the hadith is the same.

007 : 2814 : Chapter 019

Abu Musa, (Allah be pleased with him) reported that he used to deliver religious verdict in favour of Hajj Tamattu'. A person said to him: Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Musa,) met him (Hadrat Umar) subsequently and asked him (about it), whereupon 'Umar said: I know that Allah's Apostle (May peace be upon him) and also his Companions did that (observed Tamattu'), but I do not approve that the married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their beads.

007 : 2815 : Chapter 020

'Abdullah b. Shaqiq reported that 'Uthman (Allah be pleased with him) used to forbid Tamattu', whereas 'Ali (Allah be pleased with him) ordered to do it. 'Uthman said a word to 'Ali, but 'Ali said: You know that we used to perform Tamattu' with the Messenger of Allah (may peace be upon him), whereupon he said: It is right, but we entertained fear. This hadith has been narrated by Shu'ba with the same chain of transmitters.

007 : 2816 : Chapter 020

Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said: What is your opinion about a matter which the Messenger of Allah (may peace be upon him) did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra).

007 : 2817 : Chapter 020

Abu Dharr (Allah be pleased with him) said that Tamattu' in Ha was a special (concession) 1694 for the Companions of Muhammad (may peace be upon him).

007 : 2818 : Chapter 020

Abu Dharr (Allah be pleased with him) reported: Tamattu' in Hajj was a special concession for us.

007 : 2819 : Chapter 020

Abu Dharr (Allah be pleased with him) said: Two are the Mut'as which were not permissible but only for us, i.e. temporary marriage with women and Tamattu' in Hajj.

007 : 2820 : Chapter 020

'Abd al-Rahman b. Abi al-Sha'tha' reported: I came to Ibrahim al-Nakha'I and Ibrahim Taimi and said: I intend to combine 'Umra and Hajj this year, whereupon Ibrahim al-Nakha'i said: But your father did not make such intention. Ibrahim narrated on the authority of, his father that he passed by Abu Dharr (Allah be pleased with him) at Rabdha, and made a mention of that, whereupon he said: It was a special concession for us and not for you.

007 : 2821 : Chapter 020

Ghunaim b. Qais said: I asked Sa'd b. Abu Waqqas (Allah be pleased with him) about Mut'a, whereupon he said: We did that, and it was the day when he was an unbeliever living in (one of the) houses of Mecca.

007 : 2822 : Chapter 020

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and in his narration (he) refers to Mu'awiya.

007 : 2823 : Chapter 020

This hadith has been transmitted on the authority of Sulaiman (but with a slight modification of words).

007 : 2824 : Chapter 020

Mutarrif reported: 'Imran b. Husain said to me: Should I not narrate to you a hadith today by which Allah will benefit you subsequently-and bear in mind that Allah's Messenger (may peace be upon him) made some members of his family perform 'Umra within ten days of Dhu'l-Hijja. No verse was revealed to abrogate that, and he (the Holy Prophet) did not refrain from doing it till he died. So after him everyone said as he liked, (but it would be his personal opinion and not the verdict of the Shari'ah).

007 : 2825 : Chapter 020

This hadith been narrated on the authority of Jurairi with the same chain of transmitters, and Ibn Hatim said in his narration: "A person said according to his personal opinion, and it was Umar."

007 : 2826 : Chapter 020

Imran b. Husain reported: I am narrating to you a hadith by which Allah will benefit you (and the hadith is) that Allah's Messenger (may peace be upon him) combined Hajj and 'Umra, and he did not forbid (this combination) till he died, (Moreover) nothing was

revealed in the Holy Qur'an which forbade it. And I was always blessed till I was branded and then it (blessing) was abandoned. I then abandoned branding and it (the blessing was restored).

007 : 2827 : Chapter 020

This hadith has been narrated on the authority of Mutarrif with the same chain of transmitters.

007 : 2828 : Chapter 020

Mutarrif reported: 'Imran b. Husain sent for me during his illness of which he died, and said: I am narrating to you some ahadith which may benefit you after me. If I live you conceal (the fact that these have been transmitted by me), and if I die, then you narrate them if you like (and these are): I am blessed, and bear in mind that the Messenger of Allah (may peace be upon him) combined Hajj and Umra. Then no verse was revealed in regard to it in the Book of Allah (which abrogated it) and the Apostle of Allah (may peace be upon him) did not forbid (from doing it). And whatever a person (,Umar) said was out of his personal opinion.

007 : 2829 : Chapter 020

'Imran b. al-Husain (Allah be pleased with him) said: Know well that Allah's Messenger (may peace be upon him) combined 'Hajj and 'Umra, and nothing was revealed in the Book (to abrogate it), and the Messenger of Allah (may peace be upon him) too did not forbid us from (combining) them. And whatever a person said was out of his personal opinion.

007 : 2830 : Chapter 020

'Imran b. Husain (Allah be pleased with him) reported: We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (may peace be upon him), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Husain narrated this hadith (in these words also): "Allah's Apostle (may peace be upon him) performed Hajj Tamattu' and we also performed it along with him."

007 : 2831 : Chapter 020

'Imran b. Husain said: There was revealed the verse of Tamattu' in Hajj in the Book of Allah and the Messenger of Allah (may peace 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 (may peace be upon him) did not forbid to do it till he died. So whatever a person said was his personal opinion. A hadith like this is transmitted on the authority of Imran b. Husain, but with this variation that he ('Imran) said: We did that (Tamattu') in the company of Allah's Messenger (may peace be upon him) and he did not say anything but he (the Holy Prophet) commanded us to do it.

007 : 2832 : Chapter 021

Abdullah b. 'Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) observed Tamattu' in Hajjat-ul-Wada'. He first put on Ihram for 'Umra and then for Hajj and then offered animal sacrifice. So he drove the sacrificial animals with him from Dhu'l-Hulaifa. Allah's Messenger (may peace be upon him) commenced Ihram of Umra and thus pronounced Talbiya for 'Umra and then (put on Ihram for Hajj) and pronounced Talbiya for Hajj. And the people performed Tamattu' in the company of Allah's Messenger (may peace be upon him). They put on Ihram for Umra (first) and then for Hajj. Some of them had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So when Allah's Messenger (may peace be upon him) came to Mecca, 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 till he has completed the Hajj; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and run between al-Safa' and al-Marwa and clip (his hair) and put off the Ihram, and then again put on the Ihram for Hajj and offer sacrifice of animals. But he who does not find the sacrificial animal, he should observe fast for three days during the Hajj and for seven days when he returns to his family. Allah's Messenger (may peace be upon him) circumambulated (the House) when he came to Mecca: he first kissed the corner (of the Ka'ba containing the Black Stone), then ran in three circuits out of seven and walked in four circuits. And then when he had finished the circumambulation of the House he observed two rak'ahs of prayer at the Station (of Ibrahim), and then pronounced Salaam (for concluding the rak'ahs), and departed and came to al-Safa' and ran seven times between al-Safa' and al-Marwa. After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and sacrificed his animal on the day of sacrifice (10th of Dhu'l-Hijja) and then went back quickly (to Mecca) and performed circumambulation of the House (known as tawaf ifada) after which all that was unlawful for him became lawful; and those who had brought the sacrificial animals along with them did as Allah's Messenger (may peace be upon him) had done. This hadith has been narrated on the authority of 'Aisha. The wife of Allah's Messenger (may peace be upon him), concerning his Tamattu' of Hajj and 'Umra and performing of Tamattu' by people in his company.

007 : 2833 : Chapter 022

Hafsa (Allah be pleased with her), the wife of Allah's Apostle (may peace be upon him), said: Messenger of Allah, what about people who have put off Ihram whereas you have not put it off after your 'Umra? He said: I have stuck my hair and have driven my sacrificial animal, and would not, therefore, put off Ihram until I have sacrificed the animal.

007 : 2834 : Chapter 022

Hafsa (Allah be pleased with her) reported: I said: Messenger of Allah what is the matter with you that you have not put off Ihram? The rest of the hadith is the same.

007 : 2835 : Chapter 022

Hafsa (Allah be pleased with her) reported: I said to Allah's Messenger (may peace be upon him): What is the matter with people that they have put off Ihram, whereas you have not put it off after your Umra'? He said: I have driven my sacrificial animal and stuck my hair, and it is not permissible for me to put off Ihram unless I have completed the Hajj.

007 : 2836 : Chapter 022

Hafsa (Allah be pleased with her) said: Messenger of Allah; the rest of the hadith is the same and (the concluding words of the Holy Prophet): "I won't put off Ihram until I have sacrificed the animal."

007 : 2837 : Chapter 022

Hafsa (Allah be pleased with her) said that Allah's Apostle (may peace be upon him) commanded his wives that they should put off Ihram during the year of Hajj (at-ul-Wada'), whereupon she (Hafsa) said: What hinders you that you have not put off Ihram? Thereupon he said: I have stuck my hair and driven my sacrificial animal along with men and it is not permissible to put off Ihram (under this condition until I have sacrificed the animal.

007 : 2838 : Chapter 023

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) set out for Umra during the turmoil, and he said: If I am detained (from going to) the House, we would do the same as we did with Allah's Messenger (may peace be upon him). So he went out and put on Ihram for 'Umra and moved on until he reached al-Baida'. He turned towards his Companions and said: There is one command for both of them and I call you as my witness (and say) that verify I have made Hajj with 'Umra compulsory for me. He proceeded until, when he came to the House, he circumambulated it seven times and ran between al-Safa' and al-Marwa seven times, and made no addition to it and thought it to be sufficient for him and offered sacrifice.

007 : 2839 : Chapter 023

Nafi' reported that 'Abdullah b. 'Abdullah and Salim b. Abdullah said to 'Abdullah (b. 'Umar) at the time when Hajjaj came to fight against Ibn Zubair: There would be no harm if you do not (proceed) for Hajj this year, for we fear that there would be fight among people which would cause obstruction between you and the House, whereupon he said: If there would be obstruction between me and that (Ka'ba), I would do as Allah's Messenger (may peace be upon him) did. I was with him (the Holy Prophet) when the infidels of Quraish caused obstructions between him (the Holy Prophet) and the House. I call you as my witness (to the fact) that I have made 'Umra essential for me. He proceeded until he came to Dhu'l-Hulaifa and pronounced Talbiya for Umra, and said: If the way Is clear for me, I would then complete my 'Umra but If there is some obstruction between me and that (the Ka'ba). I would then do what Allah's Messenger (may peace be upon him) had done (at the occasion of Hudaibiya), and I was with him (the Holy Prophet) and then recited: "Verily in the Messenger of Allah, there is a model pattern for you" (xxxiii. 21). He then moved on until he came to the rear side of al-Baida' and said: There is one command for both of them automatically)(Hajj and Umra). If I am detained (in the performance) of 'Umra, I am (automatically detained (in the performance) of Hajj (too). I call you as witness that Hajj along with 'Umra I had made essential for me. (I am performing Hajj and 'Umra as Qiran.) He then bought sacrificial animals at Qudaid and then circumambulated the House and ran between al-Safa' and al-Marwa once (covering both Hajj and Umra), and did not put off Ihram until on the Day of Sacrifice in the month of Dhu'l-Hijja.

007 : 2840 : Chapter 023

Nafi' reported that Ibn Umar intended to go to Hajj (during the year) when Hajjaj attacked Ibn Zubair, and he narrated the account as (narrated above), and he used to say at the end of the hadith: He who combines Hajj with Umra, for him one single circumambulation is

sufficient, and he did not put off Ihram until he had completed both of them.

007 : 2841 : Chapter 023

Nafi' reported that Ibn Umar intended to go for Hajj during the year when Hajjaj attacked Ibn Zubair. It was said to him: There is a state of war between people and we fear that they would detain you, whereupon he ('Abdullah b. Umar) said: "Verily in the Messenger of Allah there is a model pattern for you." I would do as Allah's Messenger (may peace be upon him) did. I call you as witness that I have undertaken to perform 'Umra. He then set out until, when he reached the rear side of al-Baida', he said: There is one command both for Hajj and Umra. so bear witness. Ibn Rumh said: I call you as witness that I have undertaken to perform my Hajj along with my Umra (i.e. I am performing both of them as Qiran), and he offered the sacrifice of animals which he had bought at Qudaid. He then proceeded pronouncing Talbiya for both of them together until he reached Mecca, He circumambulated the House and (ran) between al-Safa' and al-Marwa and made no addition to it. He neither sacrificed the animal, nor got his head shaved, nor got his hair clipped, nor did he make anything lawful which was unlawful (due to Ihram) until it was the Day of Sacrifice (10th of Dhu'l-Hijja). He then offered sacrifice, and got his hair cut, and saw that circumambulation of Hajj and 'Umra was complete with the first circumambulation. Ibn 'Umar said: This is how Allah's Messenger (may peace be upon him) had done.

007 : 2842 : Chapter 023

This hadith has been narrated from Ibn Umar through another chain of transmitters except with (this variation) that Allah's Apostle (may peace be upon him) was mentioned in the first part of the hadith i.e. when it was said to him: They would bar you (from going) to the House. He said: In that, case I would do what Allah's Messenger (may peace be upon him) had done. He did not mention at the end of this hadith (i.e. these words): "This is how the Messenger of Allah (may peace be upon him) had done," as it Is narrated by al-Laith.

007 : 2843 : Chapter 024

Nafi' thus reported on the authority of Ibn Umar: We entered into the state of Ihram with Allah's Messenger (may peace be upon him) for Hajj Mufrad and in the narration of Ibn 'Aun (the words are): "Allah's Messenger (may peace be upon him) entered into the state of Ihram (with the intention) of Hajj Mufrad."

007 : 2844 : Chapter 024

Anas (Allah be pleased with him) said: I heard Allah's Apostle (way peace be upon him) pronouncing Talbiya for both Hajj and Umra. Bakr (one of the narrators) said: I narrated it to Ibn 'Umar, whereupon he said: He (the Holy Prophet) pronounced the Talbiya for Hajj alone. I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: You treat us not but only as children. I heard Allah's Messenger (may peace be upon him) pronouncing Talbiya both for 'Umra and Hajj.

007 : 2845 : Chapter 024

Bakr b. 'Abdullah reported: Anas (Allah be pleased with him) had narrated to us that he saw Allah's Apostle (may peace be upon him) combining Hajj and 'Umra. He (Bakr) said: I asked (about it) from Ibn 'Umar, whereupon he said: We entered into the state of Ihram for Hajj (only). I came to Anas and told him what Ibn Umar had said, whereupon he remarked: (You are treating us) as if we were children.

007 : 2846 : Chapter 025

Wabara reported: While I was sitting in the company of Ibn 'Umar, a person came to him and said: Is it right for me to circumambulate the House before I come to stay (at 'Arafat)? Ibn 'Umar said: Yes, whereupon he said: Ibn Abbas, however, says: Do not circumambulate the House until you come to stay at 'Arafat. Thereupon Ibn 'Umar said: Allah's Messenger (may peace be upon him) Performed the Hajj and circumambulated the House before coming to stay (at 'Arafat). If you say the Truth, is it more rightful to follow the saying of the Prophet (may peace be upon him) or the words of Ibn Abbas?

007 : 2847 : Chapter 025

Wabara reported: A person asked Ibn Umar (Allah be pleased with him): May I circumambulate the House, whereas I have entered-into the state of Ihram for Hajj? Thereupon he said: What prevents you from doing it? He said: I saw the son of so and so showing disapproval of it, and you are dearer to us as compared with him. And we see that he is allured by the world, whereupon he said: Who amongst you and us is not allured by the world? And said (further) ':'We saw that Allah's Messenger (may peace be upon him) put on Ihram for Hajj and circumambulated the House and run between al Safa' and al-Marwa. And the way prescribed by Allah and that prescribed by His Apostle (may peace be upon him) deserve more to be followed than the way shown by so and so, if you speak the truth.

007 : 2848 : Chapter 025

Amr b. Dinar said: We asked Ibn Umar about a person who came for Umra and circumambulated the House, but he did not run between al-Safa' and al-Marwa, whether he is allowed to (put off Ihram) and have intercourse with his wife. He replied: Allah's Messenger (may peace be upon him) circumambulated the House seven times and offered two rak'ahs of prayer after staying (at 'Arafat), and ran between al-Safa and al-Marwa seven times. "Verily there is in Allah's Messenger a model pattern for you" (xxxill. 21).

007 : 2849 : Chapter 025

This hadith is narrated by another chain of transmitters.

007 : 2850 : Chapter 026

Muhammad b. 'Abd al-Rahman reported: A person from Iraq said to him to inquire from 'Urwa b. Zubair for him whether a person who puts on Ihram for Hajj is allowed to put it off or not as he circumambulates the House. And if he says: "No, it can't be put off," then tell him that there is a person who makes such an assertion. He (Muhammad b. 'Abd al-Rahman) then said: I asked him (Urwa b. Zubair), where upon he said: The person who has entered into the state of Ihram for Hajj cannot get out of it unless he has, completed the Hajj I (further) said (to him): (What) if a person makes that assertion? Thereupon he said: It is indeed unfortunate that he makes such an assertion. That person ('Iraqi) then met me and he asked me and I narrated to him (the reply of 'Urwa), whereupon he (the Iraqi) said: Tell him ('Urwa) that a person had informed him that Allah's Messenger (may peace be upon him) had done that; and why is it that Asma' and Zubair have done like this? He (Muhammad b. 'Abd al-Rahman) said: I went to him and made a mention of that to him, whereupon he ('Urwa) said: Who is he (the 'Iraqi)? I said: I do not know, whereupon he said: What is the matter that he does not come to me himself and ask me? I suppose he is an 'Iraqi. I said: I do not know, whereupon he said: He has told a lie. Allah's Messenger (may peace be upon him) performed Hajj, and 'Aisha (Allah be pleased with her) has told me that the first thing with which he commenced (the rituals) when he arrived at Mecca was that he performed ablution and then circumambulated the Ka'ba. Then Abu Bakr performed Hajj and the first thing with which he commenced (the Hajj) as the circumambulation of the Ka'ba and nothing besides it. So did 'Umar. Then 'Uthman performed Hajj and I saw that the first thing with which he commenced the Hajj was the circumambulation of the Ka'ba and nothing besides it. Then Mu'awiya and Abdullah b. 'Umar did that. Then I performed Hajj with my father Zubair b. al-'Awwam, and the first thing with which he commenced (Hajj) was the circumambulation of the House. He then did nothing besides it. I then saw the emigrants (Muhajirin) and the helpers (Ansar) doing

like this and nothing besides it. And the last one whom I saw doing like this was Ibn 'Umar. And he did not break it (the Hajj) after performing 'Umra. And Ibn 'Umar is with them. Why don't they ask him (to testify it)? And none amongst those who had passed away commenced (the rituals of Hajj) but by circumambulating the Ka'ba on their (first arrival) and they did not put off Ihram (without completing the Hajj), and I saw my mother and my aunt commencing (their Hajj) with the circumambulation of the House, and they did not put off Ihram. My mother informed me that she came and her sister, and Zubair and so and so for 'Umra, and when they had kissed the corner (the Black Stone, after Sa'i and circumambulation), they put off Ihram. And he (the 'Iraqi) has told a lie in this matter.

007 : 2851 : Chapter 026

Asma bint Abu Bakr (Allah be pleased with both of them) reported: We set out (to Mecca) in a state of Ihram. Allah's Messenger (may peace be upon him) said: He who has the sacrificial animal with him should remain in the state of Ihram, but he who has not the sacrificial animal with him should put off Ihram. As I had not the sacrificial animal with me, I put off Ihram. And since Zubair (her husband) had the sacrificial animal with him, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat by Zabair, whereupon he said: Go away from me, whereupon I said: Do you fear that I would jump upon you?

007 : 2852 : Chapter 026

Asma bint Abu Bakr (Allah be pleased with them) said: We came for Hajj in the state of Ihram with Allah's Messenger (may peace be upon him). The rest of the hadith is the same except (for the words) that he (Zubair) said: Keep away from me, keep away from me, whereupon I said: Do you fear that I will jump upon you?

007 : 2853 : Chapter 026

Abdullah, the freed slave of Asma' bint Abu Bakr (Allah be pleased with them), narrated that he used to hear Asma,' whenever she passed by Hajun, saying (these words): "May there be peace and blessing of Allah upon His Messenger." We used to stay here along with him with light burdens. Few were our rides, and small were our provisions. I performed 'Umra and so did my sister 'Aisha, and Zubair and so and so. And as we touched the House (performed circumambulation and Sa'i) we put off Ihram, and then again put on Ihram in the afternoon for Hajj. Harun (one of the narrators) in one of the narrations said: The freed slave of Asma' and he did not mention 'Abdullah.

007 : 2854 : Chapter 027

Muslim al-Qurri reported: I asked Ibn Abbas (Allah be pleased with them) about Tamattu' in Hajj and he permitted it, whereas Ibn Zubair had forbidden it. He (Ibn 'Abbas) said: This is the mother of Ibn Zubair who states that Allah's Messenger (may peace be upon him) had permitted it, so you better go to her and ask her about it. He (Muslim al-Qurri said): So we went to her and she was a bulky blind lady and she said: Verily Allah's Messenger (may peace be upon him) permitted it.

007 : 2855 : Chapter 027

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but with a slight variation of words.

007 : 2856 : Chapter 027

Muslim al-Qurri heard Ibn 'Abbas (Allah be pleased with them) saying that Allah's Apostle (may peace be upon him) entered into the state of Ihram for Umra and his Companions for Hajj. Neither Allah's Apostle (may peace be upon him) nor those among his Companions who had brought sacrificial animals with them put off Ihram, whereas the rest (of the pilgrims) did so. Talha b. Ubaidullah was one of those who had brought the sacrificial animals along with them so he did not put off Ihram.

007 : 2857 : Chapter 027

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this variation (of words): "Talha and another person also were among those who had not brought the sacrificial animals with them and so they put off Ihram."

007 : 2858 : Chapter 028

Ibn Abbas (Allah be pleased with them) reported that they (the Arabs of pre-Islamic days) looked upon Umra during the months of Hajj as the greatest of sins on the earth. So they intercalated the month of Muharram for Safar and said: When the backs of their camels would become all right and traces (if the pilgrims) would be effaced (from the paths) and

the month of Safar would be over, then Umra would be permissible for one who wants to perform it. When Allah's Apostle (may peace be upon him) and his Companions came in the state of Ihram for performing Hajj on the fourth (of Dhu'l-Hijja) he (Allah's Apostle) commanded them to change their state of Ihram (from Hajj) to that of 'Umra. It was something inconceivable for them. So they said: Messenger of Allah, is it a complete freedom (of the obligation) of Ihram? Thereupon he said: It is a complete freedom (from Ihram).

007 : 2859 : Chapter 028

Ibn 'Abbas (Allah be pleased with them)'is reported to have said: The Messenger of Allah (may peace be upon him) put on Ihram for Hajj. When four days of Dhu'l-Hijja were over, he led the dawn prayer, and when the prayer was complete, he said: He who wants to change it to Umra may do so.

007 : 2860 : Chapter 028

Rauh and Yahya b. Kathir narrated as Na5r reported that the Messenger of Allah (may peace be upon him) entered into the state of Ihram for Hajj. And in the narration of Abu Shihab (the words are): We went out with the Messenger of Allah (may peace be upon him) pronouncing Talbiya for Hajj, And in an the ahadith (narrated in this connection the words are): He led the morning prayer at al-Batha', except al-jahdami who did not make mention of it.

007 : 2861 : Chapter 028

Ibn 'Abbas (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came along with his Companions when four days had passed out of ten days (of Dhu'l-Hijja) and they were pronouncing Talbiya for Hajj, and he (the Holy Prophet) commanded them to change (this Ihram) into that of 'Umra.

007 : 2862 : Chapter 028

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the morning prayer at Dhu Tawa (a valley near Mecca) and arrived (in Mecca) when four days of Dhul-Hijja had passed and he commanded his Companions that they should change their Ihram (of Hajj) to that of Umra, except those who had brought sacrificial animals with them.

007 : 2863 : Chapter 028

Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: This is the 'Umra of which we have taken advantage. So he who has not the sacrificial animal with him should get out of the state of Ihram completely, for 'Umra has been incorporated in Hajj until the Day of Resurrection,

007 : 2864 : Chapter 028

Abu Jam at al-Dubu'i reported: I performed Tamattu' but the people discouraged me to do so. I came to Ibn 'Abbas and asked him about it. He ordered me to do so. I came to the House (Ka'ba) and slept. I saw a visitant in the dream who said: 'Umra is acceptable and so is the Hajj performed for God's sake. I came to Ibn Abbas and informed him about that Which I saw in the dream whereupon he said: Allah is the Greatest, Allah is the Greatest This is the Sunnah of Abu'l-Qasim (the Holy Prophet) (may peace be upon him).

007 : 2865 : Chapter 029

Ibn 'Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the Zuhr prayer at Dhu'l-Hulaifa; then called for his she-camel and marked it on the right side of its bump, removed the blood from it, and tied two sandals round its neck. He then mounted his camel, and when it brought him up to al-Baida', he pronounced Talbiya for the Pilgrimage.

007 : 2866 : Chapter 029

This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with this variation (of words): "When Allah's Apostle (may peace be upon him) came to Dhu'l-Hulaifa" and he made no mention (of the fact) that he led the Zuhr prayer.

007 : 2867 : Chapter 030

Abu Hassan al-A'raj reported that a person from Bani Hujaim said to Ibn 'Abbas (Allah be pleased with them): What is this religious verdict of yours which has engaged the attention of the people or which has become a matter of dispute among them that he who

circumambulated the House can be free from Ihram? Thereupon he said: That is the Sunnah of your Apostle (may peace be upon him), even though you may not approve of it.

007 : 2868 : Chapter 030

Abu Hassan reported: It was said to Ibn 'Abbas (Allah be pleased with them) that this affair had engaged the attention of the people that he who circumambulates the House was permitted to circumambulate for Umra (even though he was in a state of Ihram for Hajj), whereupon he said: That is the Sunnah of your Apostle (may peace be upon him), even though you may not approve of it.

007 : 2869 : Chapter 030

Ata' said: Ibn 'Abbas (Allah be pleased with them) used to say that a pilgrim or non-pilgrim (one performing 'Umar) who circumambulates the House is free from the responsibility of Ihram. I (Ibn Juraij, one of the narrators) said to 'Ata': On what authority does he (Ibn Abbas) say this? He said: On the authority of Allah's words: "Then their place of sacrifice is the Ancient House" (al-Qur'an, xxii. 33). I said: It concerns the time after staying at 'Arafat, whereupon he said: Ibn 'Abbas (Allah be pleased with them) had stated (that the place of sacrifice is the Ancient House); it way be after staying at 'Arafat or before (staying there). And he (Ibn Abbas) made this deduction I from the command of Allah's Apostle (may peace be upon him) when he had ordered to put off Ihram on the occasion of the Farewell Pilgrimage.

007 : 2870 : Chapter 031

Ibn Abbas reported that Mu'awiya had said to them: Do you know that I clipped some hair from the head of Allah's Messenger (may peace be upon him) at al-Marwa with the help of a clipper? I said: I do not know it except as it verdict against you.

007 : 2871 : Chapter 031

Ibn Abbas (Allah be pleased with him) reported that Mu'awiya b. Abu Safyin had told him: I clipped the hair (from the head of) Allah's Messenger (may peace he upon him) with a clipper while he was at al-Marwa, or I saw him getting his hair clipped with a clipper as he was at al-Marwa.1722

007 : 2872 : Chapter 032

Abu Sa'id (Allah be pleased with him) reported: We went out with Allah's messenger (may peace be upon him) pronouncing loudly the Talbiya for Hajj When we came to Mecca, he commanded us that we should change this (Ihram for Hajj) to that of Umra except one who had brought the sacrificial animal with him. When it was the day of Tarwiya (8th of Dhu'l-Hijja) and we went to Mini, we (again) pronounced Talbiya for Hajj.

007 : 2873 : Chapter 032

jibir and Abil Salld al-Khudri (Allah be pleased with them) reported: We went with Allah's Apostle (may peace be upon him) and we were pronouncing Talbiya for Hajj loudly.

007 : 2874 : Chapter 032

Abd Nadra reported: While I was in the company of Jibir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattul in Hajj and temporary marriage with women), whereupon jibir said: We have been doing this during the lifetime of Allah's Messenger (way peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them.

007 : 2875 : Chapter 032

Anas (Allah be pleased with him) reported that 'All (Allah be pleased with him) came from the Yemen, and the Apostle (may peace be upon him) said: With (what intention) have you put on Ihram? He said: I have put on Ihram in accordance with the intention with which Allah's Apostle (may peace be upon him) has put on Ihram, whereupon he (the Holy Prophet) said: Had there not been the sacrificial animals with me, I would have put off Ihram (after performing 'Umra). This hadith is narrated by Salim b. Hayyin with the same chain of transmitters, but with a slight variation of words.

007 : 2876 : Chapter 032

Anas (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be

upon him) pronouncing Talbiya for both simultaneously, Talbiya for 'Umra and Hajj. Talbiya for Uwra and Hajj (he performed both Hajj and Umra as a Qarin). In another version words are: I heard Allah's Messenger (may peace be upon him) pronouncing Talbiya for Umra and Hajj (simultaneously)."

007 : 2877 : Chapter 032

Hanzala al-Aslami reported: I heard Abu Huraira (Allah be pleased with him) as narrating from Allah's Apostle (may peace be upon him) who said: By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both (simultaneously as a Qiran) In the valley of Rauha

007 : 2878 : Chapter 032

Hanzala b. 'Ali al-Aslaml reported that he had heard Abu Huraira (Allah be pleased with him) as saying that Allah's Messenger (may peace be upon him) bed said: By Him In Whose Hand is my life; the rest of the hadith is the same.

007 : 2879 : Chapter 033

Qatida said that Anas (Allah be pleased with him) had informed him that Allah's Messenger (may peace be upon him) performed four 'Umras, all during the month of Dhu'l-Qa'da except the one he performed along with Hajj (and these are) the Umra that he performed from al-Hudaibiya or during the time of (the truce of) Hudaibiya in the month of Dhu'l-Qa'da then the Umra of the next year in the month of Dhu'l-Qa'da, then the Umra for which he had started from ji'rana, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhu'l-Qa'da, and then the 'Umra that he performed along with his Hajj (on the occasion of the Farewell Pilgrimage).

007 : 2880 : Chapter 033

Qatida said: I asked Anas (Allah be pleased with him) as to bow many Pilgrimages had been performed by Allah's Messenger (may peace be upon him), and he replied: One Hajj and four 'Umras were performed by him. The rest of the hadith is the same.

007 : 2881 : Chapter 033

Abu Ishaq said: I asked Zaid b. Arqam: In how many military expeditions have you participated with Allah's Messenger (may peace be upon him)? He said: In seventeen (expeditions). He (Abu Ishaq) said: Zaid b. Arqam reported to me that Allah's Messenger (may peace be upon him) had led nineteen expeditions. And he performed Hajj only once after Migration, and that was the Farewell Pilgrimage. Abu Ishaq also said: The second (Hajj) he performed at Mecca (before his Migration to Medina)

007 : 2882 : Chapter 033

'Ataa reported that 'Urwa b. Zubair (Allah be pleased with him) had informed him (this): I and Ibn 'Umar were reclining against the (wall) of the apartment of 'Aisha and we were listening to the sound produced by the brushing of her teeth. I said Abu Abd al-Rahman (the kunya of 'Abdullah b. Umar), did Allah's Apostle (may peace be upon him) perform 'Umra in the month of Rijab? He said: Yes. I said to 'Aisha: Mother, are you listening to what Abu Abd al-Rabman is saying? She said: What is he Saying? I said: He is saying that Allah's Apostle (may peace be upon him) performed 'Umra during the month of Rajab, whereupon she said: May Allah grant pardon to Abu Abd al-Rahman I By my life he (the Holy Prophet) did not perform 'Umra during the month of Rajab. And never was there an Umra performed by him (the Holy Prophet) in which he ('Abdullah b. 'Umar) did not join him. Ibn 'Umar heard this and said nothing to affirm It or to deny it, but kept quiet.

007 : 2883 : Chapter 033

Mujihid reported: I and 'Urwa h Zubair entered the mosque and there found 'Abdullah b. 'Umar sitting near the apartment of 'Aisha and the people were observing the forenoon prayer (when the sun bad sufficiently risen). We asked him about their prayer, and he said: It is bid'a (innovation), Urwa said to him: Abd al-Rahman, how many, 'Umras had Allah's Messenger (may peace be upon him) performed? He said: Four Umras, one he performed during the month of Rajab. We were reluctant either to belie him or reject him. We heard the noise of brushing of her teeth by 'Aisha in her apartment. 'Urwa said: Mother of the Faithful, are you not hearing what Abfi 'Abd al-Rahman is saying? She said: What is he saying? Thereupon he ('Urwa) said: He (Ibn 'Umar) states that Allah's Apostle (may peace be upon him) performed four Umras and one of them during the month of Rajab. Thereupon she remarked: May Allah have merely upon Abu 'Abd al-Rahman. Never did Allah's Messenger (may peace be upon him) perform 'Umra in which he did not accompany him, and he (Allah's Apostle) never performed 'Umra during the month of Rajab.

007 : 2884 : Chapter 034

Ataa reported: I heard Ibn Abbas (Allah be pleased with him) narrating to us that Allah's Messenger (may peace be upon him) said to a woman of the Ansar (Ibn Abbas had mentioned her name but I have forgotten it):'What has prevented you that you do not perform Hajj along with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadan come, perform Umra, for 'Umra in this (month) is equal to Hajj (in reward).

007 : 2885 : Chapter 034

Ibn Abbis reported that Allah's Apostle (may peace be upon him) said to a woman of the Ansar who was called Umm Sinan: What has prevented you that you did not perform Hajj with us? She said: The father of so and so (i.e. her husband) had only two camels. One of them had been taken away by him (my husband) and his son for Hajj, whereas the other one is used by our boy to carry water. Upon this he (the Holy Prophet) said: Umra during the month of Rawadin would suffice for Hajj or Hajj along with me.

007 : 2886 : Chapter 035

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) used to come out (of Medina) by way of al-Shajarah and entered it by the way of al-Mu'arras and whenever he entered Mecca, he entered it from the upper side and went out of it from the lower side. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters and in the narration transmitted by Zubair (it is mentioned) that the upper side is that which is at al-Batha

007 : 2887 : Chapter 035

'Aisha (Allah be pleased with her) reported that when Allah's Messenger may peace be upon him) came to Mecca he entered from its upper side and came out from its lower side.

007 : 2888 : Chapter 035

'Aisha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) entered Mecca during the year of Victory from Kada i.e. from the upper side. Hisham said: My father entered It from both the Fides, but generally he entered from Kada.

007 : 2889 : Chapter 036

Ibn Umar (Allah be pleased with him) reported that Allah's Messenger may peace be upon him) spent the night at Dhi Tuwa till it was dawn and then entered Mecca. 'Abdullah (b. 'Umar) himself did like it. And in the narration transmitted by Ibn Sa'id (the words are): Until he observed the dawn prayer. Yahya (another narrator) said: Until it was dawn.

007 : 2890 : Chapter 036

Nafi' reported that Ibn Umar (Allah be pleased with them) did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle (may peace be upon him) did that.

007 : 2891 : Chapter 036

Abdullah (b. 'Umar) reported that whenever Allah's Messenger (may peace be upon him) entered Mecca, he got down at Dhi Tuwa and spend the night there until he observed the dawn prayer. And Allah's Messenger (may peace be upon him) observed this prayer on a rough hillock, and not in the mosque which had been then built there, but to the lower side of it (the mosque) on a hillock.

007 : 2892 : Chapter 036

Nafi' reported that Abdullah (b. 'Umar) informed him that Allah's Messenger (may peace 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 (may peace be upon him) place of prayer was lower than the black hillock, at a distance of ten cubits or near it. He (may peace be upon him) would then observe prayer facing these two hillocks of the long mountain that is intervening between you and the Ka'ba.

007 : 2893 : Chapter 037

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that when Allah's Messenger (may peace be upon him) circumambulated the House, while observing the first circumambulation, he walked swiftly in three (circuits), and walked in four circuits, and ran in the bottom of the valley as he moved between al-Safa and al-Marwa. Ibn 'Umar (Allah be pleased with them) also used to do like this.

007 : 2894 : Chapter 037

Ibn'Umar(Allah be pleased with them) reported that when Allah's messenger (may peace be upon him) circumambulated in Hajj and Umra he walked swiftly in the first three circuit about the House, and then walked in four circuits, and then observed two rak'ahs of prayer, and then ran between al-Safa and al-Marwa.

007 : 2895 : Chapter 037

Abdullah b. 'Umar (Allah be pleased with them) reported: I saw that when Allah's Messenger (may peace be upon him) came to Mecca and kissed the Black Stone, (in the first circumambulation) he moved quickly in three circuits out of seven circuits.

007 : 2896 : Chapter 037

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that Allah's Messenger (may peace be upon him) walked swiftly from stone to stone in three circuits and walked (normally) in four.

007 : 2897 : Chapter 037

Nafi' reported that Ibn Umar (Allah he pleased with them) walked swiftly from stone to stone, and stated that Allah's Messenger (may peace be upon him) did like this.

007 : 2898 : Chapter 037

jabir b. Abdullah (Allah be pleased with them) reported: I saw Allah's Messenger (may peace be upon him) walking swiftly from the Black Stone till he completed three circuits up to it.

007 : 2899 : Chapter 037

Jabir b. "Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) walked swiftly in three circuits from stone to stone.

007 : 2900 : Chapter 037

Abu Tufail reported: I said to Ibn Abbas (Allah be pleased with them): Do you think that walking swiftly round the House in three circuits, and just walking in four circuits is the Sunnah (of the Holy Prophet), for your people say that it is Sunnah? Thereupon he (Ibn 'Abbas) said: They have told the truth and the lie (too). I said: What do your words "They have told the truth and the lie (too)" imply? Thereupon he said: Allah's Messenger (may peace be upon him) came to Mecca and the polytheists said that Muhammad and his Companions had emaciated and would, therefore, be unable to circumambulate the House; and they felt jealous of him (the Holy Prophet). (It was due to this) that Allah's Messenger (may peace be upon him) commanded them to walk swiftly in three (circuits) and walk (normally) in four. I said to him: Inform me if it is Sunnah to observe Tawaf between al-Safa and al-Marwa while riding, for your people look upon it as Sunnah. He (Ibn Abbas) said: They have told the truth and the lie too. I said: What do your words "They have told the truth and the lie tool, imply? He said: as Allah's Messenger (may peace be upon him) had come to Mecca, there was such a large gathering of people around him that even the virgins had come out of their houses (to catch a glimpse of his face) and they were saying: He is Muhammad; He is Muhammad, Allah's Messenger (may peace be upon him) (was so gentle and kind) that the people were not beaten back (to make way) in front of him. When there was a; throng (of people) around him, he rode (the she-camel) but walking and trotting is, however, better.

007 : 2901 : Chapter 037

This hadith has been narrated on the authority of jurairi with the same chain of transmitters but with a slight variation of words (and this is) that he (the narrator) did not say: "They felt jealous of him but said: The people of Mecca, were jealous people."

007 : 2902 : Chapter 037

Abu Tufail reported: I said to Ibn 'Abbas (Allah be pleased with them): People are of the view that Allah's Messenger (may peace be upon him) moved quickly round the House and between al-Safa and al-Marwa, and (thus) it is Sunnah. He said: They told the truth and they told the lie.

007 : 2903 : Chapter 037

Abu Tufail reported; I said to Ibn 'Abbas (Allah be pleased with them): I think that I saw Allah's Messenger (may peace be upon him). He (Ibn 'Abbis) said' Give a description of him to me. I said: I saw him near al-Marwa on the back of a she-camel, and people had thronged around him. Thereupon Ibn 'Abbis said: It was Allah's Messenger (may peace be upon him) for they (the Companions of the Holy Prophet) were neither pushed aside from him, nor were they turned away.

007 : 2904 : Chapter 037

Ibn 'Abbas (At lab be pleased with them) reported: Allah's Messenger (may peace be upon him) and his Companions came to Mecca and the fever in Medina had weakened them. Thereupon the polytheists (of Mecca) said: There would come to you a people whom the fever has made weak and they have suffered severely from it. They sat in Hatim. Thereupon Allah's Apostle (may peace be upon him) commanded them to walk quickly in three circuits and walk (in four) between the two corners, so that the polytheists should see their endurance. The polytheists then said (to one another You were under the impression that fever had emaciated them, whereas they are stronger than so and so. Ibn Abbas said: He (the Holy Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them.

007 : 2905 : Chapter 037

Ibn Abbas (Allah be pleased with them) reported: Allah's Messenger (peace be upon him) observed Sa'i and walked quickly round the House with a view to showing his strength to the polytheists.

007 : 2906 : Chapter 038

Ahdullah b. Umar (reported) that he had not seen Allah's Messenger (way peace he upon him) touching anything in the House, except the two Yamani corners.

007 : 2907 : Chapter 038

Salim reported on the authority of his father (Allah he pleased with him) that Allah'& Messenger (tinny peace be upon him) did not touch any of the corners of the House, except that of Black Corner (in which the Black Stone is embedded and that (portion) near it, towards the houses of the tribe of jumuhi.

007 : 2908 : Chapter 038

Nafi' reported on the authority of 'Abdullah (Allah be pleased with him) that Allah's Messenger (way peace be upon him) did not touch but the Stone and the Yamani corner.

007 : 2909 : Chapter 038

Ibn 'Umar (Allah be pleased with them) reported: I have not abandoned touching of Yamani corners (and kissing of) the Stone since I saw Allah's Messenger (may peace be upon him) touching them both In hardship and ease.

007 : 2910 : Chapter 038

Nafi' (Allah be pleased with him) reported: I saw' Ibn 'Umar (Allah be pleased with them) 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 (way peace be upon him) doing It.

007 : 2911 : Chapter 038

Ibn 'Abbas (Allah be pleased with them) is reported to have said that he did not see Allah's Messenger (may peace be upon him) touching other than the Yamani corners.

007 : 2912 : Chapter 039

Salim narrated on the authority of his father (Allah be pleased with him) that 'Umar b. al-Khattib (Allah be pleased with him) kissed (the Black Stone) and then said: By Allah, I know that you are a stone and if I were not to see Allah's Messenger (may peace be upon him) kissing you, I would not have kissed you. Harun said in his narration: A hadith like this has been transmitted to me by Zaid b. Aslam on the authority of his father Aslam.

007 : 2913 : Chapter 039

Ibn 'Umar (Allah be pleased with them) reported that Umar (Allah be pleased with him) kissed the Stone and said: I am kissing you, whereas I know that you are a stone, but I saw Allah's Messenger (may peace be upon him) kissing you (that Is why I kiss you).

007 : 2914 : Chapter 039

Abdullah b. Sarjis reported: I saw the bald one, i.e. 'Umar b. Khattib (Allah be pleased with him), kissing the Stone and saying: By Allah. I am kissing with full consciousness of the fact that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (may peace be upon him) kissing you. I would not have kissed you. The rest of the hadith is the same.

007 : 2915 : Chapter 039

Abis b. Rabi'a reported: I saw 'Umar (Allah be pleased with him) kissing the Stone and saying: I am kissing you and I know that you are a stone. And if I had not seen Allah's Messenger (may peace be upon him) kissing you, I would not have kissed you.

007 : 2916 : Chapter 039

Suwaid b. Ghafala reported: I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: I saw Allah's Messenger (may peace be upon him) having great love for you. This hadith has been narrated on the authority of Sufyin with the same chain of transmitters (and the words are): "That he ('Umar) said: But I saw Abu'l-Qasim (way peace be upon him) having great love for you." And he did not mention about clinging to it.

007 : 2917 : Chapter 040

Ibn 'Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) circumambulated the House on the occasion of the Farewell Pilgrimage on the back of his camel and touched the Corner (of Black Stone) with a stick.

007 : 2918 : Chapter 040

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) circumambulated the House on the back of his riding camel on the occasion of the Farewell Pilgrimage and touched the Stone with his stick so that the people should see him, and he should be conspicuous, and they should be able to ask him (questions pertaining to religion) as the people had crowded round him.

007 : 2919 : Chapter 040

jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) circumambulated the House (and ran) between al-Safa and al-Marwa on the back of his she-camel, at the occasion of the Farewell Pilgrimage, so that the people should see him and he should be conspicuous, and they should be able to ask him (questions pertaining to religion), and the people had crowded round him. In the hadith transmitted on the authority of Ibn Khashram no mention Is made of: "So that they should ask him."

007 : 2920 : Chapter 040

'Aisha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) circumambulated the Ka'ba on the back of his camel on the occasion of the Farewell Pilgrimage and touched the corner and he did not like that the people should be pushed away from him.

007 : 2921 : Chapter 040

Abu Tufail reported: I saw Allah's Messenger (may peace be upon him) circumambulating the House and touching the corner with a stick that he had with him, and then kissing the stick.

007 : 2922 : Chapter 040

Umm Salama reported: I made a complaint to Allah's Messenger (may peace be upon him) of my ailment, whereupon be said: Circumambulate behind the people while riding. She said: So I circumambulated and Allah's Messenger (may peace be upon him) was at that time praying towards the side of the House and he was reciting al-Tur and a Book Inscribed (i.e. Sura lii. of the Qur'an).

007 : 2923 : Chapter 041

Hisham b. 'Urwa reported on the authority of his father who narrated from 'Aisha. He said to 'Aisha: I think if a person does not run between al-Safa' and al-Marwa, It does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says: "Verily al-Safa' and al-Marwa are among the Signs of Allah" (ii. 158) (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person or his Umra if he does not observe Sa'i between al-Safa' and al-marwa; and if it were so as you state, then (the wording would have been(fala janah an la yatufu biha) ["There is no harm for him if he does not circumambulate between them']. Do you know in what context (this verse was revealed)? (It was revealed in this context) that the Ansar in the Days of Ignorance pronounced the Talbiya for two idols, fixed on the bank of the river which were called Isaf and Na'ila. The people went there, and then circumambulated between al-Safa' and al-Marwa and then got their heads shaved. With the advent of Islam they (the Muslims) did not like to circumambulate between them as they used to do during the Days of Ignorance. It was on account of this that Allah, the Exalted and Majestic, revealed: "Verily al-Safe and al-Marwa are among the Signs of Allah" to the end of the verse. She said: Then people began to observe Sa'i.

007 : 2924 : Chapter 041

Hisham b. 'Urwa narrated on the authority of his father who reported: I said to 'Aisha: I do not see any harm to me if I do not circumambulate between al-Safa' and al-Marwa. She said: On what ground do you say so? (I said:) Since Allah, the Exalted and Majestic, says: "Verily al-Safa' and al-Marwa are among the Signs of Allah." It (your assertion) were (correct), it would have been said like this: "There is no harm for him, that he should not circumambulate between them." It (this verse) has been revealed about the people of Ansar. Whenever they pronounced the Talbiya, they pronounced it in the name of al-Manat during the Days of Ignorance; so they (thought) that it was not permissible for them (for the Muslims) to circumambulate between and al-Marwa. When they (the Muslims) came with Allah's Apostle (may peace he upon him) for Hajj, they mentioned it to him. So Allah, the Exalted and Majestic, revealed this verse. By my life, Allah will not

complete the Hajj of one who has not circumambulated between al-Safa and al-Marwa.

007 : 2925 : Chapter 041

'Urwa b. Zabair reported: I said to 'Aisha, the wife of Allah's Apostle (may peace be upon him): I do not see any (fault) in one who does not circumambulate between al-Safa' and al-Marwa, and I do not mind if I do not circumambulate between them, whereupon she said: O, the son of my sister, what you say is wrong. Allah's Messenger (may peace be upon him) observed Sa'i and so did the Muslims. So it is a Sunnah (of the Prophet). And it was a common practice (with the pagan Arabs) that those who pronounced Talbiya for the wretched al-Manat, situated at Mushalla, did not observe Sa'i between al-Safa' and al-Marwa. With the advent of Islam, we asked Allah's Apostle (may peace be upon him) about this practice, and (it was on this occasion) that Allah, the Exalted and Majestic, revealed this verse: "Verily al-Safa' and al-Marwa are among the Signs of Allah"; so he who performed Hajj or 'Umra it is no sin on him if he circumambulates them. And if it were as you state, (then the wording would have been): "There is no harm for him, that he should not circumambulate round them." Zuhri said: I made a mention of that to Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham; he was impressed by that and said: This is what is called knowledge. And I have heard many a scholar saying: Many of the Arabs who did not circumambulate between al-Safa' and al-Marwa said: Our circumambulation between these two hills is an act of ignorance; whereas others among the Ansar said: We have been commanded to circumambulate the House, and not Commanded to run between al-Safa' and al-Marwa. So Allah, the Exalted and Majestic, revealed thia verse: "Verily al-Safa' and al-Marwa are among the Signs of Allah." Abu Bakr b. 'Abd al-Rahman said: I think that this (verse) has been revealed for such and such (persons).

007 : 2926 : Chapter 041

'Urwa b. Zubair reported: I asked 'Aisha (Allah be pleased with her); the rest of the hadith is the same. And in this hadith (these words are also found): "When they (the Companions of the Holy Prophet) asked Allah's Messenger (may peace be upon him) about this, they said: Messenger of Allah, we felt reluctant to circumambulate between al-Safa' and al-Marwa. Then Allah, the Exalted and Majestic, revealed this verse: "Verily al-Safa' and al-Marwa are among the Signs of. Allah so he who perform Hajj or Umra it is no sin on him if he should circumambulate between them. 'Aisha (Allah be pleased with her) said: Allah's Messenger (may peace be upon him) laid down this Sa'i between them as Sunnah (of the Holy Prophet). So it is not advisable for anyone to abandon this Sa'i between them.

007 : 2927 : Chapter 041

'Urwa b. Zabair narrated on the authority of 'Aisha (Allah be pleased with her) who informed him that the Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiya for Manat, and so they avoided circumambulating' between al-Safa' and al-Marwa, and it was a common practice with their forefather, that he who put on Ihram for Manat did not circumambulate between al-Safa' and al-Marwa. And when they embraced Islam, they asked Allah's Messenger (may peace be upon him) about it, and then Allah, the Exalted and Majestic, revealed this verse: "Verily al-Safa' and al-Marwa are among the Signs of Allah"; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing.

007 : 2928 : Chapter 041

Anas (Allah be pleased with him) reported that the Ansar felt reluctant that they should circumambulate between al-Safa' and al-Marwa until it was revealed: "Verily al-Safa' and al-Marwa are among the Signs of Allah"; so whoever performs Hajj or 'Umra, for him there is no harm that he should circumambulate between them.

007 : 2929 : Chapter 042

Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) and his Companions did not observe Sa'i between al-Safa' and al-Marwa but only one Sa'i.

007 : 2930 : Chapter 042

Ibn Juraij reported on the same authority a hadith like that, and said: But one Tawaf and that was the first Tawaf.

007 : 2931 : Chapter 043

Usama b. Zaid (Allah be pleased with him) reported: I was sitting behind Allah's Messenger (may peace be upon him) on the riding animal from 'Arafat. As Allah's Messenger (may peace be upon him) reached the left side of the mountain which was situated near Muzdalifa, he made the camel kneel down and made water and then came back. I poured water and he, performed light ablution. I then said: Messenger of Allah, it is time for prayer. Thereupon Allah's Messenger (may peace be upon him) said: The

prayer awaits you (at the next station, Muzdalifa). Allah's Messenger (may peace be upon him) rode on until he came to Muzdalifa and observed prayer. Then al-Fadl (Allah be pleased with him) sat behind Allah's Messenger (may peace be upon him) and reached (Muzdalifa) in the morning. Kuraib said: 'Abdullah b. 'Abbas (Allah be pleased with them) narrated from al-Fadl (Allah be pleased with him) that Allah's Messenger (may peace be upon him) continued pronouncing Talbiya until he reached al-Jamara (al-'Aqaba).

007 : 2932 : Chapter 043

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) made al-Fadl sit behind him (on the camel back) from the place (where the two prayers) are combined (Muzdalifa). Ibn Abbas (Allah be pleased with them) also informed that Allah's Apostle (may peace be upon him) did not stop pronouncing Talbiya till he threw pebbles at Jamrat al-'Aqaba.

007 : 2933 : Chapter 043

Ibn 'Abbas narrated from al-Fadl b. Abbas (Allah be pleased with them) who sat behind Allah's Messenger (may peace be upon him) that he (the Holy Prophet) said to the people on the evening of 'Arafa and on the morning to the gathering of people (at Muzdalifa) as they were pushing on to proceed slowly. And he himself drove his she-camel with restraint until he entered Muhassir (it is a place in Mina), and further told them to take up pebbles which were to be thrown at Jamra. And Allah's Messenger (may peace be upon him) continued pronouncing Talbiya till he stoned the Jamra. This hadith has been narrated on the authority of Abd Zubair with the same chain of transmitters but with this variation that in the hadith no mention is made of (this) that Allah's Messenger (may peace be upon him) continued pronouncing Talbiya till he stoned the Jamra, and he made this addition in his hadith: "The Apostle (may peace be upon him) pointed with his hand how a person should catch hold of pebbles (in order to throw them)."

007 : 2934 : Chapter 043

'Abdullah narrated to us as we had gathered (at Muzdalifa): I have heard from one upon whom Surah al-Baqara was revealed (the Holy Prophet) pronouncing Talbiya at this place.

007 : 2935 : Chapter 043

'Abd al-Rahman b. Yazid reported that 'Abdullah (b. Mas'ud) pronounced Talbiya as he returned from the gathering of the people (at Muzdalifa). It was said: He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbia at this stage), whereupon Abdullah said: Hive the people forgotten (this Sunnah of the Holy Prophet) or have they gone astray? I heard him, upon whom Sibrah al-Baqara was revealed, pronouncing Talbiya at the very place.

007 : 2936 : Chapter 043

'Abd al-Rahman b. Yazid and al-Aswad b. Yazid reported: We heard 'Abdullah b. Mas'ud saying to the gathering of people (at Muzdalifa) that he had heard Talbiya from him, upon whom Surah al-Baqara was revealed, at this very place. And so he ('Abdullah b. Mas'ud) pronounced Talbiya and we also pronounced it with him.

007 : 2937 : Chapter 044

'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them). He said: As we proceeded in the morning along with AUbs Messenger (may peace be upon him) from Mina to 'Arafat, some of us pronounced Talbiya, and some pronounced Takbir (Allah-o-Akbar).

007 : 2938 : Chapter 044

Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them): We were along with Allah's Messenger (way peace he upon him) in the morning of 'Arafa (9th of Dhu'l-Hijja). Some of us pronounced Takbir and some of us Tahlil La ilaha ill-Allah). And to those of us who pronounced Takbir, I said: By Allah, how strange it is that you did not care to ask him: What did you see Allah's Messenger (may peace be upon him) doing (on this occasion)?

007 : 2939 : Chapter 044

Muhammad b. Abu Bakr al-Thaqafi asked Anas b. Malik (Allah be pleased with him), while on their way from Mina to 'Arafa in the morning: What did you do on this day in the company of Allah's Messenger (may peace be upon him)? Thereupon he said: One of us pronounced Tahlil, and he met with no disapproval, and one of us pronounced Takbir,

and he also met with no disapproval.

007 : 2940 : Chapter 044

Muhammad b. Abu Bakr reported: I said to Anas b. Malik in the morning of 'Arafa: What do you say as to pronouncing Talbiya on this day? He said: I travelled with Allah's Apostle (may peace he upon him) and his Companions in this journey. Some of us pronounced Takbir and some of us pronounced Tahlil, and none of us found fault with his companion.

007 : 2941 : Chapter 045

Kuraib, the freed slave of Ibn Abbas, narrated from Usama b. Zaid (Allah be pleased with him) that he had heard him saying: Allah's Messenger (may peace be upon him) proceeded from 'Arafa, and as 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: Prayer, whereupon he said: The prayer awaits you (at Muzdalifa). So he rode again, and as he came to Muzdalifa, he got down and performed ablution well. Then Iqima was pronounced for prayer, and he 'observed the sunset prayer. Then every person made his camel kneel down there, and then Iqama was pronounced for 'Isha prayer and he observed it, and he (the Holy Prophet) did not observe any prayer (either Sunan or Nawafil) in between them (He observed the Fard of sunset and 'Isha prayers successively.)

007 : 2942 : Chapter 045

Usama b. Zaid (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) on his way back from 'Arafat got down in one of these creeks (to answer the call of nature), and after he had done that I poured water (over his hands) and said: Are you going to pray? Thereupon he said: The place of prayer is ahead of you.

007 : 2943 : Chapter 045

Usama b. Zaid (Allah be pleased with him) narrated: AHah's Messenger (may peace be upon him) was on his way back from 'Arafat and as he reached the creek (of a hillock) he got down and urinated (Usama did not say that he poured water), but said: He (the Holy Prophet) called for water and performed ablution, but it was not a thorough one. I said: Messenger of Allah, the prayer ! Thereupon he said: Prayer awaits you ahead (at Muzdalifa). He then proceeded, until he reached Muzdalifa and observed sunset and 'Isha

prayers (together) there.

007 : 2944 : Chapter 045

Kuraib reported that he asked Usama b. Zaid (Allah be pleased with him) What did you do in the evening of 'Arafa as you rode behind Allah's Messenger (may peace be upon him)? He said: We came to a valley where people generally halted their (camels) for the sunset prayer. Allah's Messenger (may peace be upon him) halted his camel and urinated (and he did not say that he had poured water). He then called for water and performed light ablution. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you (at Muzdalifa) and he rode on until we came to Muzdalifa. Then he offered the sunset prayer and the people halted their camels at their places, and did not untie them until Iqama was pronounced for the 'Isha prayer and he observed the prayer, and then they untied (their camels). I said: What did you do in the morning? He said: Al-Fadl b. Abbas (Allah be pleased with them) sat behind him (the Holy Prophet) in the morning, whereas I proceeded on foot with the Quraish who had gone ahead.

007 : 2945 : Chapter 045

Usama b. Zaid (Allah be pleased with him) reported that when Allah's Messenger (may peace be upon him) came to the valley where the rich (people of Mecca) used to get down, he got down and urinated (and he did not mention about pouring water); he then called for water and performed a light ablution. I said: Messenger of Allah, the prayer I Thereupon he said: Prayer awaits you ahead.

007 : 2946 : Chapter 045

Usama b. Zaid (Allah be pleased with him) reported that he sat behind Allah's Messenger (may peace be upon him) on his ride as he came back from 'Arafa. And as he came to the valley, he halted his camel, and then went to the wilderness (to urinate). And when he came back, I poured water on him from the jug and he performed ablution, and then rode on until he came to Muzdalifa and there he combined the sunset and 'Isha prayers.

007 : 2947 : Chapter 045

Ibn Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon, him) came back from 'Arafa and Usama (Allah be pleased with him) was seated behind him. Usama said that he (the Holy Prophet) continued the journey in this very state until he came to Muzdalifa.

007 : 2948 : Chapter 045

Hisham (Allah be pleased with him) reported from his father: Usama (Allah be pleased with him) was asked in my presence or I asked Usama b. Zaid and he rode behind Allah's Messenger (may peace be upon him) as he came back from 'Arafat. I said (to him): How did Allah's Messenger (may peace be upon him) journey as he came back from 'Arafat? 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.

007 : 2949 : Chapter 045

This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters and in the hadith narrated by Humaid there is an addition (of these words): "Hisham said: Al-nass (speed of camel) is faster than al-'anaq."

007 : 2950 : Chapter 045

Abdullah b. Yazid al-Khatmi reported on the authority of Abu Ayyub (Allah be pleased with him) that he prayed the sunset and 'Isha prayers (together) at Muzdalifa in the company of Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage.

007 : 2951 : Chapter 045

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) observed the sunset and 'Isha prayers together at Muzdalifa.

007 : 2952 : Chapter 045

Ubaidullah b. 'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them) that Allah's Messenger (may peace be upon him) combined the sunset and 'Isha, prayers at Muzdalifa and there was no prostration (i.e. any rak'ahs of Sunan or Nawafil prayers) in between them. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha prayer, and 'Abdullah (b. 'Umar) observed the prayers in this very manner (at Muzdalifa) until he met his Lord.

007 : 2953 : Chapter 045

Sa'id b. Jubair reported that he observed the sunset and 'Isha prayers at Muzdalifa with (one) iqama. He narrated on the authority of Ibn 'Umar (Allah be pleased with them) that he observed prayers like this and Ibn 'Umar (Allah be pleased with them) narrated that Allah's Apostle (may peace be upon him) did like this. Shu'ba reported this hadith with the same chain of transmitters and said: He (the Holy Prophet) observed the two prayers (together) with one iqama.

007 : 2954 : Chapter 045

Ibn 'Umar rep rte that Allah's Messenger (may peace be upon him) combined the sunset and 'Isha prayers at Muzdalifa. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha prayer with one Iqama.

007 : 2955 : Chapter 045

Sa'id b. Jubair reported: We came back along with Ibn 'Umar till we reached Muzdalifa. There he led us in the sunset and 'Isha prayers with one iqama and we then proceeded and he said: This is how Allah's Messenger (may peace be upon him) led us in prayer at this place.

007 : 2956 : Chapter 046

A'bdullah (b. 'Umar) reported: I have never seen Allah's Messenger, (may peace be upon him) but observing the prayers at their appointed times except two players, sunset and 'Isha, at Muzdalifa (where he deferred the sunset prayer to combine it with 'Isha and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja).

007 : 2957 : Chapter 046

This hadith has been transmitted by A'mash with a slight variation of words i.e. he said before its time when it was still dark.

007 : 2958 : Chapter 047

'Aisha (Allah be pleased with her) reported: Sauda (the wife of the Holy Prophet) who was bulky sought the permission of Allah's Messenger (may peace be upon him) on the night of Muzdalifa to move from (that place) ahead of him and before the multitude (set forth). He (Allah's Apostle) gave her the permission. So she set forth before his (Holy Prophet's) departure. But we stayed there until it was dawn and we moved on, when he departed. And if I were to seek the permission of Allah's Messenger.(may peace be upon him) as Sauda had sought permission, I could have also gone with his permission and it would have been better for me than that for which I was happy.

007 : 2959 : Chapter 047

'Aisha (Allah be pleased with her) reported that (hadrat) Sauda was a bulky lady, so she sought permission from Allah's Messenger (may peace be upon him) to proceed from Muzdalifa (to Mina) in the (latter part of the) night. He granted her permission. 'Aisha said: I wish I had also sought permission from Allah's Messenger (may peace be upon him) as Sauda had sought permission from him. 'Aisha did not proceed but with the Imam.

007 : 2960 : Chapter 047

'Aisha said: I wish I had sought permission from Allah's Messenger (may peace be upon him) as Sauda had sought, and observed the dawn prayer at Mina and stoned at al-Jamra before the people had come there. It was said to 'Aisha (Allah be pleased with her): Did Sauda seek permission from him (the Holy Prophet)? She said: Yes. She was a bulky lady and so she sought permission from Allah's Messenger (may peace be upon him) (to proceed to mina from Muzdalifa ahead of him), and he granted her permission.

007 : 2961 : Chapter 047

A hadith like this has been narrated by 'Abd al-Rahman b. al-Qasim with the same chain of transmitters.

007 : 2962 : Chapter 047

Abdullah, the freed slave of (Hadrat) Asma', reported: Asma' (Allah be pleased with her), as she was in the house at Muzdalifa, asked me whether the moon had set. I said: No. She

prayed for some time, and again said: My son has the moon set? I said: Yes. And she said: Set forth along with me, and so we set forth until (we reached Mini) and the stoned at al-Jamra. She then prayed in her place. I said to her: Respected lady, we set forth (in the very early part of dawn) when it was dark, whereupon she said: My son, there is no harm in it; Allah's Apostle (may peace be upon him) had granted permission to women. This hadith has been narrated by Ibn Juraij with the same chain of transmitters, and In his narration (the words are): "She (Asma') said: My son, Allah's Apostle (may peace be upon him) granted permission to women."

007 : 2963 : Chapter 047

Ibn Shawwal (the freed slave of Umm Habiba) reported that he went to Umm Habiba (the wife of Allah's Apostle) who informed him that Allah's Apostle (may peace be upon him) sent her from Muzdalifa during the night.

007 : 2964 : Chapter 047

It is narrated from Umm Habiba: We used to set forth from Muzdalifa to Mina, (very early in the dawn) when it was dark. And in the narration of Naqid (the words are): "We set from Muzdalifa in the darkness (of the dawn)."

007 : 2965 : Chapter 047

Ibn 'Abbas reported: Allah's Messenger (may peace be upon him) sent me from Muzdalifa ahead (of the caravan) along with the luggage or with the weak ones during (the latter part of the) night.

007 : 2966 : Chapter 047

Ibn 'Abbas (Allah be pleased with them) reported: I was among those (i.e. women and children) whom Allah's Messenger (may peace be upon him) sent forth with the weak members of his family.

007 : 2967 : Chapter 047

This hadith has been transmitted by Ibn 'Abbas (Allah be pleased with them) with a slight variation of words.

007 : 2968 : Chapter 047

'Ata' reported from Ibn Abbas (Allah be pleased with them): Allah's Messenger (may peace be upon him) sent me from Muzdalifa along with his luggage (in the very early part of the dawn). I (Ibn Juraij, one of the narrators) said (to 'Ati'): Has this (news) reached you that Ibn 'Abbas (Allah be pleased with them) had said: "He (Allah's Messenger) had sent me in the latter p4art of the night"?Thereupon he said: No, it was the dawn. I (again) said to him: (Did you hear) Ibn 'Abbas (Allah be pleased with them) having said this (too): "We stoned al-Jamra before the dawn prayer"? So where did he observe the dawn prayer? He said: No. But he said only so much (as described above).

007 : 2969 : Chapter 047

Salim b. 'Abdullah reported that 'Abdullah b. 'Umar (Allah be pleased with them) used to send ahead of him the weak members of his household to stay during the night at Mash'ar al-Haram at Muzdalifa. They remembered Allah so long as they could afford, and then they proceeded before the stay of the Imam, and before his return. So some of them reached Mina for the dawn prayer and some of them reached there after that; and as they reached there, they stoned al-Jamra; and Ibn 'Umar (Allah be pleased with them) used to say: Allah's Messenger (may peace be upon him) has granted this concession to them.

007 : 2970 : Chapter 048

'Abd al-Rahman b. Yazid reported that 'Abdullah b. Mas'ud (Allah be pleased with them) threw seven pebbles at Jamrat al-'Aqaba from the heart of the valley. He pronounced Takbir with every pebble. It was said to him that people fling stones from the upper side (of the valley), whereupon 'Abdullah b. Mas'ud (Allah he pleased with them) said: By him, besides Whom there is no other god, that is the place (of flinging stones) of one upon whom Surah al-Baqara was revealed (the Holy Prophet).

007 : 2971 : Chapter 048

A'mash reported: I heard Hajjaj b. Yusuf saying as he was delivering sermon on the pulpit: Observe the order of the (Holy) Qur'an which has been observed by Gabriel. (Thus state the surahs in this manner) "one in which mention has been made of al-Baqara," "one in which mention has been made of women (Surah al-Nisa')" and then the surah in which mention has been made of the Family of 'Imrin. He (the (narrator) said: I met Ibrahim and informed him about these words of his (the statement of Hajjaj b. Yusuf). He cursed him

and said: Abd al-Rahman b. Yazid has narrated to me that when he was in the company of 'Abdullah b. Mas'udd (Allah be pleased with them) he came to Jamrat al-'Aqaba and then entered the heart of the valley and faced towards it (the Jamra) and then flung seven pebbles at it from the heart of the valley pronouncing Takbir with every pebble. I said: Abu 'Abd al-Rahman, people fling pebbles at it (Jamra) from the upper side, whereupon he said: By Him besides Whom there is no god, that is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed;

007 : 2972 : Chapter 048

A'mash reported: I heard Hajjaj saying I Do not say Surah al-Baqara. The rest of the hadith is the same.

007 : 2973 : Chapter 048

Abd al-Rahman b. Yazid reported that he performed Hajj along with 'Abdullah (Allah be pleased with him) and he flung seven pebbles at al-Jamra (from a position) that the House was on his left and Mina was on his right and said: That is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed.

007 : 2974 : Chapter 048

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except with this variation of (words): As he came to Jamrat al-'Aqaba."

007 : 2975 : Chapter 048

Abd al-Rahman b. Yazid reported: It was said to 'Abdullah (Allah be pleased with bird) that people threw pebbles at the Jamra from the upper side of 'Aqaba, whereas he threw stones at it from the heart of the valley, whereupon he said: By Him besides Whom there is no god, it is at this very place that one upon whom was revealed Surah al-Baqara threw stones at it.

007 : 2976 : Chapter 049

Jabir (Allah be pleased with him) reported: I saw Allah's Apostle (may peace be upon

him) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine.

007 : 2977 : Chapter 049

Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-'Aqaba and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (may peace be upon him) to protect him from the sun. She (further) said: Allah's Messenger (may peace be upon him) 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, listen to him and obey him.

007 : 2978 : Chapter 049

Umm al-Husain (Allah be pleased with her) reported: I performed Hajj along with Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrimage and saw Usama and Bilal (too), one of whom had caught hold of the lose string of the she-camel of Allah's Apostle (may peace be upon him) while the other one was raising his cloth (over his head) protecting him from the heat, till he flung pebbles at Jamrat al-'Aqaba.

007 : 2979 : Chapter 050

Jabir b. 'Abdullah reported: I saw Allah's Apostle (may peace be upon him) throwing stones (at Jamrat al 'Aqaba) like pelting of small pebbles.

007 : 2980 : Chapter 051

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) flung pebbles at jamra on the Day of Nahr after sunrise, and after that (i.e. on the 11th, 12th and 13th of Dhu'l-Hijja when the sun had declined.

007 : 2981 : Chapter 051

Jabir b. Abdullah reported a hadith like this from Allah's Apostle (may peace be upon him).

007 : 2982 : Chapter 052

Jabir (b. Abdullah) (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Odd number of stones are to be used for cleaning (the private parts after answering the call of nature), and casting of pebbles at the Jamras is to be done by odd numbers (seven), and (the number) of circuits between al-Safa' and al-Marwa is also odd (seven), and the number of circuits (around the Ka'ba) is also odd (seven). Whenever any one of you is required to use stones (for cleaning the private parts) he should use odd number of stones (three, five or seven).

007 : 2983 : Chapter 053

'Abdullah reported that Allah's Messenger (may peace be upon him) got his head shaved (after slaughtering the sacrificial animal on the 10th of Dhu'l-Hijja), and so did a group of Companions, while some of them got their hair clipped. Abdullah said: Allah's Messenger (may peace be upon him) observed once or twice: "May Allah have mercy upon those who get their heads shaved." And he also said: "Upon those too who got their hair clipped."

007 : 2984 : Chapter 053

Abdullah b. Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having observed: O Allah, have mercy upon those who get their heads shaved. They (the Companions) said: Messenger of Allah, (what about those) who have got their hair clipped? He said: O Allah, have mercy upon those who have got their heads shaved. They (again) said: Allah's Messenger, (what about those) who have got their hair clipped? Thereupon he said: (O Allah, have mercy upon those) who have got their hair clipped.

007 : 2985 : Chapter 053

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah,

(what about) those who got their hair clipped? He said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about those who have got their hair clipped)? He said: May Allah have mercy upon those who got their hair shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: (O Allah, have mercy upon) those who got their hair clipped.

007 : 2986 : Chapter 053

Ubaidullah reported this hadith with the same chain of transmitters and (it is said) that it was on the fourth turn that he (the Holy Prophet) said: (May Allah have mercy upon) those who got their hair clipped."

007 : 2987 : Chapter 053

Abu Huraira reported Allah's Messenger (may peace be upon him) as having said: O Allah, grant pardon to those who got their heads shaved They (Companions of the Holy Prophet) said: Messenger of Allah, (what about those) who get their hair cut? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who got their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who get their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: (What about those) who get their hair clipped? He said: (O Allah, grant pardon to) those who get their hair clipped.

007 : 2988 : Chapter 053

A hadith like this is narrated on the authority of Abu Huraira.

007 : 2989 : Chapter 053

Yahya b. al-Husain reported on the authority of his grandfather that Allah's Apostle (may peace be upon him) invoked blessing on the occasion of the Farewell Pilgrimage three times for those who got their heads shaved and once for those who got their hair clipped. In the narration transmitted by Waki' there is no mention of the Farewell Pilgrimage.

007 : 2990 : Chapter 053

Ibn Umar reported that Allah's Messenger (may peace be upon him) got his head shaved on the occasion of the Farewell Pilgrimage.

007 : 2991 : Chapter 054

Anas b. Malik (Allah be pleased wish him) reported that Allah's Messenger (may peace be upon him) came to Mina; he went to the Jamra and threw pebbles at it, after which he went to his lodging in Mina, and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him; after which he timed his left side. He then gave (these hair) to the people.

007 : 2992 : Chapter 054

Abu Bakr reported: (He called for) the barber and, pointing towards the right side of his head, said: (Start from) here, and then distributed his hair among those who were near him. He then pointed to the barber (to shave) the left side and he shaved it, and he gave (these hair) to Umm Sulaim (Allah be pleased with her). And in the narration of Abu Kuraib (the words are): "He started from the right half (of his head), and he distributed a hair or two among the people and then (asked the barber) to shave the left side and he did similarly, and he (the Holy Prophet) said: Here is Abu Talha and he gave these (hair) to Abu Talha."

007 : 2993 : Chapter 054

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) threw stones at Jamrat al-'Aqaba. He then want to his sacrificial animal and sacrificed it, and there was sitting the barber, and he pointed with his hand towards his head, and he shaved the right half of it, and he (the Holy Prophet) distributed them (the hair) among those who were near him. And he again said: Shave the other half, and said: Where is Abu Talha and gave it (the hair) to him.

007 : 2994 : Chapter 054

Anas b. Malik (Allah be pleased with him) reported: When Allah's Messenger (may peace be upon him) had thrown pebbles at the Jamra and had sacrificed the animal, he turned (the right side) of his head towards the barber, and i.e. shaved it. He then called Abu

Talha al-Ansari and gave it to him. He then turned his left side and asked him (the barber) to shave. And he (the barber) shaved and gave it to Abu Talha and told him to distribute it amongst the people.

007 : 2995 : Chapter 055

Abdullah b. 'Amr b. al-'As said that Allah's Messenger (may peace be upon him) stopped during the Farewell Pilgrimage at Mina for people who had something to ask. A man came and said: Messenger of Allah, being ignorant. I shaved before sacrificing, whereupon he (the Holy Prophet) said: Now sacrifice (the animal) and there is no harm (for you). Then another man came and he said: Messenger of Allah, being ignorant, I sacrificed before throwing the pebbles, whereupon he (the Holy Prophet) said: (Now) throw the pebbles, and there is no harm (for you). Allah's Messenger (may peace be upon him) was not asked about anything which had been done before or after (its proper time) but he said: Do it, and no harm is there (for you).

007 : 2996 : Chapter 055

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) stopped while riding his camel and the people began to ask him. One of the inquirers said: Messenger of Allah, I did not know that pebbles should be thrown before sacrificing the animal, and by mistake I sacrificed the animal before throwing pebbles, whereupon Allah's Messenger (may peace be upon him) said: (Now) throw pebbles and there is no harm in it. Then another(person) came saying: I did not know that the animal was to be sacrificed before shaving, but I got myself shaved before sacrificing the animal, whereupon he (the Holy Prophet) said: Sacrifice the animal (now) and there is no harm in it. He (the narrator) said: I did not hear that anything was asked on that day (shout a matter) which a person forgot and could not observe the sequence or anything like it either due to forgetfulness or ignorance, but Allah's Messenger (may peace be upon him) said (about that): Do it; there is no harm in it.

007 : 2997 : Chapter 055

This hadith has been narrated on the authority of Zuhri.

007 : 2998 : Chapter 055

Abdullah b. Amr b. al-'As (Allah be pleased with them) reported: As Allah's Apostle.

(may peace be upon him) was delivering sermon on the Day of Nahr, a man stood up before him and said: Messenger of Allah, I did not know that such and such (rite was to be performed) before such and such (rite). Then another man came and said: Messenger of Allah, I thought that such and such (rite) should precede such and such (rite), and then another man came and said: Messenger of Allah, I had thought that such and such was before such and such, and such and such (is the sequence) of the three (rites, viz. throwing of pebbles, sacrificing of animal and shaving of one's head). He said to all these three: Do now (if you have not observed the sequence); there is no harm in it.

007 : 2999 : Chapter 055

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters. And the narration of Ibn Bakr is like one transmitted by 'Isa but with this (variation): "There are not these words in it: To all these three rites (throwing of pebbles sacrificing of animal and shaving of one's head)." And so far as the narration of Yahya al-Umawi (the words are): I got (my head) shaved before I sacrificed the animal, and I sacrificed the animal before throwing pebbles, and like that.

007 : 3000 : Chapter 055

Adullah b. 'Amr (b. al-'As) (Allah be pleased with him) reported that a person came to Allah's Apostle (may peace be upon him) and said: I got (my head) shaved before sacrificing the ,animal, whereupon be (the Holy Prophet) said: Sacrifice the animal (now); there is no harm in it. He (the person said): I sacrificed the animal before throwing pebbles, whereupon he said: Throw pebbles (now); there is no harm in it.

007 : 3001 : Chapter 055

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are): I saw Allah's Messenger (may peace be upon him) on the back of the camel at Mina, and a person came to him," and the rest of the hadith Is like that transmitted by Ibn 'Uyaina.

007 : 3002 : Chapter 055

'Abdullah b. 'Amr b. al-As (Allah be pleased with them) said: As Allah's Messenger (may peace be upon him) was standing near the jamra, a person came to him on the Day of Nahr and said: Messenger of Allah, I got (my head shaved) before throwing pebbles,

whereupon he (the Holy Prophet) said: Throw pebbles (now); there is no harm in it. Another man (then) came and said: I have sacrificed before throwing the stones. He said: Throw stones (now) and there is no harm. Another came to him and said: I have observed the circumambulation of Ifada of the House before throwing pebbles. He said: Throw pebbles (now); there is no harm in it, He (the narrator) said: I did not see that he (the Holy Prophet) was asked about anything on that day, but he said: Do, and there is no harm in it.

007 : 3003 : Chapter 055

Ibn Abbas (Allah be pleased with them) reported that it was said to Allah's Apostle (may peace be upon him) about sacrificing of animals, shaving of one's head, throwing of pebbles, and (the order of) precedence and succession, and he said: There is no harm in it.

007 : 3004 : Chapter 056

Ibn Umar reported that Allah's Messenger (may peace be upon him) observed the circumambulation of Ifada on the Day of Nabr (10th of Dhu'l-Hijja), and then came back and observed the noon prayer at Mina. Nafi' (one of the narrators) said that Ibn Umar used to observe the circumambulation of Ifada on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle (may peace be upon him) did that.

007 : 3005 : Chapter 057

Abd al-'Aziz b. Rufai' (Allah be pleased with him) said: I asked Anas b. Malik to tell me about something he knew about Allah's Messenger (may peace be upon him), viz. where he observed the noon prayer on Yaum al-Tarwiya. He said: At Mina. I said: Where did he observe the afternoon prayer on the Yaum an-Nafr? and he said: It was at al-Abtah. He then said: Do as your rulers do.

007 : 3006 : Chapter 057

Ibn 'Umar (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) and Abu Bakr and 'Umar observed halt at al-Abtah.

007 : 3007 : Chapter 057

Nafi' reported that Ibn 'Umar regarded halt at Muhassab as Sunnah (of the Holy Prophet) and observed the noon prayer on Yaum al-Nafr at that place. Nafi' said: Allah's Messenger (may peace be upon him) halted at Muhassab and the Caliphs did the same after him.

007 : 3008 : Chapter 057

'Aisha (Allah be pleased with her) reported.: Halt at al-Abtah is not the Sunnah. Allah's Messenger (may peace be upon him) halted there simply because it was easier for him to depart from there, when he left.

007 : 3009 : Chapter 057

This hadith is narrated on the authority of Hisham with the same chain of transmitters.

007 : 3010 : Chapter 057

Salim reported that Abu Bakr, 'Umar and Ibn Umar used to halt at Abtah. 'Urwa narrated from 'Aisha (Allah be pleased with her) that he did not observe this practice and said: Allah's Messenger (may peace be upon him) halted there, for it is a place from where it was easy to depart.

007 : 3011 : Chapter 057

Ibn 'Abbas (Allah be pleased with them) reported: Halt at Muhassab is not something (significant from the point of view of the Shari'ah). It is a place of halt where Allah's Messenger (way peace be upon him) halted.

007 : 3012 : Chapter 057

Abu Rafi' reported: Allah's Messenger (may peace be upon him) did not command me to observe halt at al-Abtah when be departed from Mina, but I came and set up his (the Holy Prophet's) tent (of my own accord); and he (Allah's Apostle) came and observed halt. This hadith is narrated through another chain of transmitters from Abu Rafi' who was (in

charge) of the luggage of Allah's Apostle (may peace be upon him).

007 : 3013 : Chapter 057

Abu Huraira (Allah be pleated with him) reported that Allah's Messenger (may peace be upon him) said: God willing, we will get down tomorrow, at Khaif of Banu Kinanah, the place where they had taken an oath on unbelief.

007 : 3014 : Chapter 057

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) said to us as we were at Mina: We would observe halt tomorrow at-Khaif of Banu Kinanah, where (the polytheists) had taken an oath on unbelief, and that was that the Quraish and Banu Kinanah had, pledged against Banu Hashim and Banu Muttalib that they would neither marry nor do any transaction with them unless they deliver Allah's Messenger (way peace be upon him) to them. And (this pledge was) taken at this (place) Muhassab.

007 : 3015 : Chapter 057

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: God willing, when Allah has granted us victory, our halt tomorrow will be at Khaif, where they (the unbelievers of Mecca) had taken an oath on unbelief.

007 : 3016 : Chapter 058

Ibn Umar (Allah be pleased with them) reported that al-'A'bbas b. Abd al-Muttalib (Allah be pleased with him) sought permission from Allah's Messenger (may peace be upon him) to spend in Mecca the nights (which be was required to spend) at Mina on account of his office of supplier of water, and he (the Holy Prophet) granted him permission.

007 : 3017 : Chapter 058

A hadith like this has been narrated by 'Ubaidullah b. Umar with the same chain of transmitters.

007 : 3018 : Chapter 058

Bakr b. 'Abdullah al-Muzani said: While I was sitting along with Ibn 'Abbas (Allah be pleased with him) near the Ka'ba, there came a bedouin to him and said: What is the matter that I see that the progeny of your uncle supply honey and milk (as drink to the travellers), whereas you supply al-nabidh (water sweetened with dates)? Is it due to your poverty or due to your close-fistedness? Thereupon Ibn 'Abbas said: Allah be praised, it is neither due to poverty nor due to close-fistedness (but due to the fact) that Allah's Apostle (may peace be upon him) came here riding his she-came, and there was sitting behind him Usama. He asked for water, and we gave him a cup full of nabidh and he drank it, and gave the remaining (part) to Usama; and he (the Holy Prophet) said: You have done Food, You have done well. So continue doing like it So we do not like to change what Allah's Messenger (may peace be upon him) had commanded us to do.

007 : 3019 : Chapter 059

'All (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) put me in charge of his sacrificial animals, that I should give their flesh skins and saddle cloths as sadaqa, but not to give anything to the butcher, saying: We would pay him ourselves.

007 : 3020 : Chapter 059

This hadith has been narrated on the authority of Abd al-Karim al-Jazari with the same chain of transmitters.

007 : 3021 : Chapter 059

This hadith has been narrated on the authority of 'Ali (Allah be pleased with him) with another chain of transmitters, but there is no mention of the wages of the butcher in it.

007 : 3022 : Chapter 059

Ali b. Abi Talib (Allah be pleased with him) reported: Allah's Apostle (may peace be upon him) put him in charge of his sacrificial animals, and commanded him to distribute the whole of their meat, hides, and saddle cloths to the poor, and not to give to the butcher anything out of them.

007 : 3023 : Chapter 059

A hadith like this has been narrated on the authority of Hadrat 'Ali (Allah be pleased with him).

007 : 3024 : Chapter 060

Jabir b. 'Abdullah (Allah be pleased with him) reported: In the year of Hudaibiya (6H), we, along with Allah's Messenger (way peace be upon him), sacrificed a camel for seven persons and a cow for seven persons.

007 : 3025 : Chapter 060

Jabir (Allah be pleased with him) reported: We set out in the state of Ihram for Hajj along, with Allah's Messenger (may peace be upon him). He commanded us that seven person should join in a camel and a cow for offering sacrifice.

007 : 3026 : Chapter 060

Jabir b. 'Abdullah (Allah be pleased with him) reported: We performed Hajj along with Allah's Messenger (may peace be upon him), and we sacrificed a camel on behalf of seven persons, and a cow on behalf of seven persons.

007 : 3027 : Chapter 060

Jabir b. 'Abdullah (Allah be pleased with them) reported: We joined Allah's Apostle (may peace be upon him) in Hajj and Umra and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al-Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun. Jabir was present at Hudaibiya and he said: We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel).

007 : 3028 : Chapter 060

Jabir b. 'Abdullah (Allah be pleased with them), describing the Hajj of Allah's Apostle (may peace be upon him) said: He (the Holy Prophet) commanded us as we had entered into the state of Ihram to sacrifice the animals (as a rite of Hajj) and a group (of person; amongst us, i.e. seven) shared in the sacrifice of one (camel or cow), and it happened at that time when he commanded them to put off Ihram for Hajj (after performing 'Umra).

007 : 3029 : Chapter 060

Jaibir b. 'Abdullah (Allah be pleased with them) reported: We performed Hajj Tamattu' along with Allah's Messenger (may peace be upon him) and we slaughtered a cow on behalf of seven persons sharing in it.

007 : 3030 : Chapter 060

Jabir reported that Allah's Messenger (may peace be upon him) sacrificed a cow on behalf of 'Aisha on the Day of Nahr (10th of Dhu'l-Hijja).

007 : 3031 : Chapter 060

Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) sacrificed (animals) on behalf of his wives, and in the hadith transmitted by Ibn Abu Bakr (the words are): "A cow on behalf of 'Aisha on the occasion of the Hajj."

007 : 3032 : Chapter 061

Ziyad b. Jubair reported that Ibn 'Umar came upon a person who was slaughtering (sacrificing) his camel and had made him kneel down. So he told him to make it stand up festered (and then sacrifice it) according to the Sunnah of the Holy Prophet (may peace be upon him).

007 : 3033 : Chapter 062

'Aisha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon

him) sent the sacrificial animals from Medina. I wove garlands for his sacrificial animals (and then he hung them round their necks), and he would not avoid doing anything which the Muhrim avoids A hadith like this has been transmitted on the authority of Ibn Shihab.

007 : 3034 : Chapter 062

'Aisha narrated (in another hadith narrated through another chain of transmitters) these words: "As if I am seeing myself weaving the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him)."

007 : 3035 : Chapter 062

Abd al-Rahman b. al-Qasim reported on the authority of his father that he heard 'Aisha (Allah be pleased with her) saying: I used to weave garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with these hands of mine, but he (Allah's Apostle) neither avoided anything nor gave up anything (which a Muhrim should avoid or give up).

007 : 3036 : Chapter 062

'Aisha reported: I wove the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with my own bands, and then he (the Holy Prophet) marked them, and garlanded them, and then sent them to the House, and stayed at Medina and nothing was forbidden to him which was lawful for him (before).

007 : 3037 : Chapter 062

'Aisha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) sent the sacrificial animals and I wove garlands for them with my own 'hands, and he did not refrain from doing anything which he did not avoid in the state of non-Muhrim.

007 : 3038 : Chapter 062

Al-Qasim reported the Mother of the Faithful (Hadrat 'Aisha Siddiqa) (Allah be pleased with her) as saying: I used to weave these garlands from the multicoloured wool which was with us. The Messenger of Allah (may peace be upon him) was in the state of non

Muhrim among us, and he would do all that was lawful for a lion-Muhrim with his wife.

007 : 3039 : Chapter 062

'Aisha (Allah be pleased with her) reported: I recall how I wove garlands for the sacrificial animals (the goats) of Allah's Messenger (may peace be upon him). He sent them and then stayed with us as a non-Muhrim.

007 : 3040 : Chapter 062

'Aisha (Allah be pleased with her) reported: I often wove garlands for the sacrificial animals of Allah's Messenger (may peace be upon him), and he garlanded his sacrificial animals, and then he sent them and stayed in the house) avoiding nothing which a Muhrim avoids.

007 : 3041 : Chapter 062

'Aisha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon, him) sent some goats as sacrificial animals to the House and He garlanded them.

007 : 3042 : Chapter 062

'Aisha (Allah be pleased with her) reported: We used to garland the goats and send them (to Mecca), and Allah's Messenger (may peace be upon him) stayed back in Medina as a non-Muhrim ard nothing was forbidden for him (which is forbidden for a Muhrim).

007 : 3043 : Chapter 062

'Amra daughter of Abd al-Rahman reported that Ibn Ziyad had written to 'Aisha (Allah be pleased with him) that 'Abdullah b. Abbas (Allah be pleased with them) bad said that he who sent a sacrificial animal (to Mecca) for him was forbidden what is forbidden for a pilgrim (in the state of Ihram) until the animal is sacrificed I have myself sent my sacrificial animal (to Mecca), so write to me your opinion. Amra reported 'Aisha (Allah be pleased with her) as saying: It is not as Ibn 'Abbas (Allah be pleased with them) had asserted, for I wove the garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with my own hands. Allah's Messenger (may peace be upon him)

then garlanded them with his own hands, and then sent them with my father, and nothing was forbidden for Allah's Messenger (may peace be upon him) which had been made lawful for him by Allah until the animals were sacrificed.

007 : 3044 : Chapter 062

Masruq reported: I heard 'Aisha (Allah be pleased with her) clapping her hands behind the curtain and saying: I used to weave garlands for the sacrificial animals of Allah's Messenger (may peace be upon him) with my own hands, and then he (the Holy Prophet) sent them (to Mecca), and he did not avoid doing anything which a Muhrin avoids until his animal was sacrificed.

007 : 3045 : Chapter 062

A hadith like this has been narrated on the authority of 'Aisha (Allah be pleased with her) through another chain of transmitters.

007 : 3046 : Chapter 063

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) saw a person who was driving a sacrificial camel (and told him to ride on it. Thereupon he said: Messenger of Allah, it is a sacrificial camel. He told him again to ride on it; (when he received the same reply) he said: Woe to you, (he uttered these words on the second or the third reply).

007 : 3047 : Chapter 063

This hadith has been narrated by A'raj with the same chain of transmitters (and the words are): "Whereas the person was driving a sacrificial camel which was garlanded."

007 : 3048 : Chapter 063

Hammam b. Munabbih reported: It is one out of these (narrations) that Abu Huraira (Allah be pleased with him) narrated to us from Muhammad the Messenger of Allah (may peace be upon him), and he narrated to us traditions out of which is that he said: When there was a person who was driving a garlanded sacrificial camel, Allah's Messenger

(may peace be upon him) said to him: Woe to you; ride on it. He said: Messenger of Allah, it is a sacrificial animal, whereupon Allah's Messenger (may peace be upon him) said: Woe to you, ride on it; woe to you, ride on it.

007 : 3049 : Chapter 063

Anas reported that Allah's Messenger (may peace be upon him) happened to pass by a person who was driving a sacrificial camel, whereupon he (the Holy Prophet) said: Ride on It. He said: It is a sacrificial camel. Thereupon he (the Holy Prophet) said twice or thrice: Ride on it.

007 : 3050 : Chapter 063

Anas reported: Someone happened to pass by Allah's Apostle (may peace be upon him) with a sacrificial camel, or a sacrificial animal, whereupon he said: Ride on it. He said: It is a sacrificial camel, or animal, whereupon he said: (Ride) even if (it is a sacrificial camel).

007 : 3051 : Chapter 063

Anas (Allah be pleased with him) reported: There happened to pass (a person) with a sacrificial camel by Allah's Apostle (may peace be upon him) and the rest of the hadith is the same.

007 : 3052 : Chapter 063

Jabir b. 'Abdullah (Allah be pleased with them) reported that he was asked about riding on a sacrificial animal, and he said: I heard Allah's Messenger (may peace be upon him) as saying: Ride on it gently, when you have need for it, until you find (another) mount.

007 : 3053 : Chapter 063

Abu Zubair reported: I asked Jabir (Allah be pleased with him) about riding on the sacrificial animal, to which he replied: I heard Allah's Apostle (may peace be upon him) as saying: Ride on them gently until you find another mount.

007 : 3054 : Chapter 064

Musa b. Salama al-Hudhali reported: I and Sinan b. Salama proceeded (to Mecca to perform Umra. Sinan had a sacrificial camel with him which he was driving. The camel stopped in the way being completely exhausted and this state of it made him (Sinan) helpless.(He thought) if it stops proceeding further how he would be able to take it ,along with him and said: I would definitely find out (the religious verdict) about it. I moved on in the morning and as we encamped at al-Batha', (Sinan) said: Come (along with me) to Ibn 'Abbis (Allah be pleased with them) so that we should narrate to him (this incident), and he (Sinan) reported to him the incident of the sacrificial camel. He (Ibn Abbas) said: You have referred (the matter) to the well informed person. (Now listen) Allah's Messenger (may peace be upon him) sent sixteen sacrificial camels with a man whom he put in change of them. He set out and came back and said: Messenger of Allah, what should I do with those who are completely exhausted and become powerless to move on, whereupon he said: Slaughter them, and dye their hoofs in their blood, and put them on the sides of their humps, but neither you nor anyone among those who are with you must eat any part of them.

007 : 3055 : Chapter 064

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) sent eighteen sacrificial camels with a person. The rest of the hadith is the same, and the first part (of the above-mentioned hadith) is not mentioned.

007 : 3056 : Chapter 064

Ibn Abbas (Allah be pleased with them) reported that Dhuwaib, father of Qabisa (Allah be pleased with him) narrated to him that Allah's Messenger (may peace 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 comrades should eat it.

007 : 3057 : Chapter 065

Ibn 'Abbas (Allah be pleased with them) reported that the people used to return through every path, whereupon Allah's Messenger (way peace be upon him) said: None amongst you should depart until he performs the last circumambulation round the House. Zuhair said (the words are): [Arabic: Yabswarifuwn Kulla Wajh] and the word [arabic: Fiy] was not mentioned.

007 : 3058 : Chapter 065

Ibn Abbas reported: The people were commanded (by the Holy Prophet) to perform the last circumambulation round the House, but menstruating women were exempted.

007 : 3059 : Chapter 065

Tawus reported: I was in the company of Ibn Abbas (Allah be pleased with them) when Zaid b. Thabit said: Do you give religious verdict that the woman who is in menses is allowed to go without performing the last circumambulation of the House? Ibn 'Abbas (Allah be pleased with them) said to him: Ask such and such woman of the Ansar, if you do not (believe my religious verdict) whether Allah's Messenger (may peace be upon him) had commanded her this. Zaid b Thabit (went to that lady and after getting this verdict attested by her) came back to Ibn Abbas (Allah be pleased with them) smilingly and said: I did not find you but telling the truth.

007 : 3060 : Chapter 065

'Aisha (Allah be pleased with her) reported: Safiyyah bint Huyayy entered the period of menses after performing Tawaf Ifada. I made a mention of her menses to Allah's Messenger (may peace be upon him), whereupon Allah's Messenger (may peace be upon him) remarked: Well, then she will detain us. I said: Messenger of Allah. she has performed Tawif Ifada and circumambulated the House, and it was after this that she entered the period of menses. Thereupon Allah's Messenger (may peace be upon him) said: (If it is so), then proceed forth.

007 : 3061 : Chapter 065

This hadith is narrated (from 'Aisha) on the authority of Ibn Shihab with the same chain of transmitters (and the words are): Safiyyah bint Huyayy, the wife of Allah's Apostle (may peace be upon him), entered the period of menses at the occasion of the Farewell Pilgrimage after she had performed Tawaf Ifada in the state of cleanliness; the rest of the hadith is the same.

007 : 3062 : Chapter 065

Abd al-Rahman b. al Qasim narrated on the authority of 'Aisha (Allah be pleased with her) that she made a mention to Allah's Messenger (may peace be upon him) that Safiyyah had entered the period of menses. The rest of the hadith is the same.

007 : 3063 : Chapter 065

'Aisha (Allah be pleased with her) reported: We feared that Safiyyah might have entered the period of menses before performing Tawaf Ifada. Allah's Messenger (may peace be upon him) came to us and said: Is Safiyyah going to detain us? Thereupon we said: She has performed Tawaf Ifada. He (the Holy Prophet) said: Then there is no detention (for us) now.

007 : 3064 : Chapter 065

'Aisha (Allah be pleased with her) said to the Messenger of Allah (may peace be upon him): Messenger of Allah, Safiyyah bint Huyayy has entered the state of menses, whereupon Allah's Messenger (may peace be upon him) said: Perhaps she is going to detain us. Has she not circumambulated the House along with you (i.e. whether she has not performed Tawaf Ifada)? They said: Yes. He said: Then they should set out.

007 : 3065 : Chapter 065

'Aisha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) inclined to do with Safiyyah what a man feels inclined to do with his wife. They said: Messenger of Allah, she has entered the state of menses, whereupon he said: (Well) she is going to detain us. They (his wives) said: Messenger of Allah, she performed Tawaf Ziyara (Tawaf Ifada) on the Day of Nahr. Thereupon he said: Then she should proceed along with you

007 : 3066 : Chapter 065

'Aisha (Allah be pleased with her) reported: When Allah's Apostle (may peace be upon him) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked. Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on.

007 : 3067 : Chapter 065

This hadith is narrated by 'Aisha (Allah be pleased with her) through another chain of transmitters, but no mention is made of "sad and downcast".

007 : 3068 : Chapter 066

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace, be upon him) entered the Ka'ba. Usama, Bilal and 'Uthman b. Talha, the keeper (of the Ka'ba), were along with him. He closed the door and stayed in it for some time. Ibn 'Umar (Allah be pleased with them) said: I asked Bilal as he came out what Allah's Messenger (may peace be upon him) had done there. He said: He prayed there in (such a position) that two pillars were on his left side, one pillar on his right, and three pillars were behind him, and the House at that time was resting on six pillars.

007 : 3069 : Chapter 066

Ibn Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came on the Day of Victory, and got down in the courtyard of the Ka'ba and he sent (a message) for 'Uthman b. Talha (Allah be pleased with them). He came with the key and opened the door. Allah's Apostle (may peace be upon him) then entered therein and Bilal, Usama b. Zaid, and 'Uthman b. Talha (along with him), and then commanded the door to be closed. They stayed there for a considerable time, and then the door was opened, and Abdullah said: I was the first to meet Allah's Messenger. (may peace be upon him). outside (the Ka'ba), and Bilal was close behind him. I said to Bilal: Did Allah's Messenger (may peace be upon him) observe prayer therein? He said: Yes. I said: Where? He said: Between the two pillars in front of his face. He said: I forgot to ask him as to the number of rakahs he prayed.

007 : 3070 : Chapter 066

Ibn Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) came daring the year of Victory on the she-camel of Usama b. Zaid until he made her kneel down in the courtyard of the Ka'ba (and got down). He then sent for 'Uthman b. Talha and said: Bring me the key. He went to his mother and she refused to give that to him. He said: By Allah, give that to him or this sword would be thrust into my side. So she gave that to him, and he came with that to Allah's Apostle (may peace be upon him) and gave that to him, and he opened the door. The rest of the hadith is the same as the above one.

007 : 3071 : Chapter 066

Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger,(may peace be upon him) entered the House, and Usama, Bilal and Uthman b. Talha were with him, and they kept the door closed for a considerable time. Then it was opened and I was the first to enter the House and meet Bilal, and I said: Where did Allah's Messenger (may peace be upon him) observe prayer? He said: Between these two front pillars. I, however, forgot to ask him the number of rak'ahs that he observed.

007 : 3072 : Chapter 066

Abdullah b. Umar reported that he reached the Ka'ba and Allah's Apostle (may peace be upon him) had entered therein, and Bilal and Usama too. 'Uthman b. Talha closed the door to them, and they stayed there for a considerable time, and then the door was opened and Allah's Apostle (may peace be upon him) came out, and I went upstairs and entered the House and said: Where did Allah's Apostle (may peace be upon him) observe prayer? They said: At this very place. I, however, forgot to ask them about the (number of) rak'ahs that he observed.

007 : 3073 : Chapter 066

Salim narrated on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) entered the House along with Usama b. Zaid, Bilal and Uthman b. Talha. They closed the door from within, and, as they opened it, I was the first to get into it and meet Bilal, and I asked him: Did Allah's Messenger (may peace be upon him) observe prayer in it? He said: Yes, he observed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen).

007 : 3074 : Chapter 066

Salim b. Abdullah reported his father (Allah be pleased with him) saying: I saw Allah's Messenger (may peace be upon him) entering the Ka'ba, and Usama b. Zaid, Bilal and 'Uthman b. Talha were along with him, but none (else) entered therein along with them. Then the door was closed for them from within. 'Abdullah b. Umar (Allah be pleased with them) said: Bilal and Uthman b. Talha informed me that Allah's Messenger (may peace be upon him) observed prayer in the interior of the Ka'ba between the two Yemenite pillars.

007 : 3075 : Chapter 066

Ibn Juraij reported: I said to 'Ata': Have you heard Ibn 'Abbas saying: You have been commanded to observe circumambulation, and not commanded to enter it (the Ka'ba)? He ('Ata') said: He (Ibn Abbas) (at the same time) did not forbid entrance into it. I, however, heard him saying: Usama b. Zaid informed me that when Allah's Apostle (may peace be upon him) entered the House, he supplicated in all sides of it; and he did not observe prayer therein till he came out, and as he came out he observed two rak'ahs in front of the House, and said: This is your Qibla. I said to him: What is meant by its sides? Does that mean its corners? He said: (In all sides and nooks of the House) there is Qibla.

007 : 3076 : Chapter 066

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) entered the Ka'ba, and in it there were six pillars, and he stood near a pillar and made supplication, but did not observe the prayer.

007 : 3077 : Chapter 066

Isma'il b. Abu Khalid reported: I asked Abdullah b. Abu Aufa (Allah be pleased with him), a Companion of Allah's Messenger (may peace be upon him), whether Allah's Apostle (may peace be upon him) had entered the House, while performing 'Umra, He said: NO.

007 : 3078 : Chapter 067

'Aisha (Allah be pleased with her) reported: Allah's Messenger may peace be upon him) said to me: Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have demolished the Ka'ba and would have rebuilt it on the foundation (laid) by Ibrahim; for when the Quraish had built the Ka'ba, they reduced its (area), and I would also have built (a door) in the rear.

007 : 3079 : Chapter 067

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

007 : 3080 : Chapter 067

'Aisha, the wife of Allah's Apostle (may peace be upon him), reported Allah's Messenger (may peace be upon him) as having said this: Didn't you see that when your people built the Ka'ba, they reduced (its area with the result that it no longer remains) on the foundations (laid) by Ibrahim. I said: Messenger of Allah, why don't you rebuild it on the foundations (laid by) Ibrahim? Thereupon Allah's Messenger (may peace be upon him) said: Had your people not been new converts to Islam, I would have done that, 'Abdullah b. 'Umar (Allah be pleased with them) said: If 'Aisha (Allah be pleased with her) had heard it from Allah's Messenger (may peace be upon him), I would not have seen Allah's Messenger (may peace be upon him) abandoning the touching of the two corners situated near al-Hijr, but (for the fact) that it was not completed on the foundations (laid) by Ibrahim.

007 : 3081 : Chapter 067

'Aisha (Allah be pleased with her), wife of Allah's Apostle (may peace be upon him), heard Allah's Messenger (may peace be upon him) as saying: If your people, had not been recent converts to Islam, I would have spent the treasure of the Ka'ba in the way of Allah and would have constructed its door just on the level of the ground and would have encompassed in it the space of Hijr.

007 : 3082 : Chapter 067

'Abdullah b. Zubair (Allah be pleased with him) reported on the authority of his mother's sister ('Aisha) saying that Allah's Messenger (may peace be upon him) said: 'Aisha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, and would have brought it to the level of the ground and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from Hijr, for the Quraish had reduced it when they rebuilt it.

007 : 3083 : Chapter 067

'Ata' reported: The House was burnt during the time of Yazid b. Muawiya when the people of Syria had fought (in Mecca). And it happened with it (the Ka'ba) what was (in store for it). Ibn Zubair (Allah be pleased with him) felt it (in the same state) until the people came in the season (of Hajj). (The idea behind was) that he wanted to exhort them

or incite them (to war) against the people of Syria. When the people had arrived he said to them: O people, advise me about the Ka'ba. Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged of it? Ibn 'Abbas said: An idea has occurred to me according to which I think that you should only repair (the portion which has been) damaged, and leave the House (in that very state in which) people embraced Islam (and leave those very stones in the same state) when people embraced Islam, and over which Allah's Apostle (may peace be upon him) had raised it. Thereupon Ibn Zubair said: It the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your Lord (which is far more Important than your house)? I would seek good advice from my Lord thrice and then I would make up (my mind) about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb (over the building for the purpose of demolishing it), till one (took up courage, and ascended the roof), and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung curtains on them (in order to provide facilities to the people for observing the time of its construction). And the walls were raised; and Ibn Zubair said: I heard 'Aisha (Allah be pleased with her) say that Allah's Apostle (may peace be upon him) had observed: If the people had Rot recently (abandoned) unbelief, find I had means enough to reconstruct it, which I had not, I would have definitely encompassed in it five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for their exit. I today have (the means to spend) and I entertain no fear from the side of people (that they would protest against this change). So he added five cubits of area from the side of Hatim to it that there appeared (the old) foundation (upon which Hadrat Ibrahim had built the Ka'ba) and the people saw that and it was upon this foundation that the wall was raised. The length of the Ka'ba was eighteen cubits, when addition was made to it (which was in its breadth), then naturally the length appears to be) small (as compared with its breadth). Then addition of ten cubits (of area) was made in its length (also). Two doors were also constructed, one of which (was meant) for entrance and the other one for exit. When Ibn Zubair (Allah be pleased with him) was killed, Hajjaj wrote to 'Abd al-Malik (b. Marwan) informing him about it, and telling him that Ibn Zubair (Allah be pleased with him) had built (the Ka'ba) on those very foundations (which were laid by Ibrahim) and which reliable persons among the Meccans had seen. 'Abd al-Malik wrote to him: We are not concerned with the censuring of Ibn Zubair in anything. Keep intact the addition made by him in the side of length, and whatever he has added from the side of Hijr revert to (its previous) foundation, and wall up the door which he had opened. Thus Hajjaj at the command of Abd al-Malik) demolished it (that portion) and rebuilt it on (its previous) foundations.

007 : 3084 : Chapter 067

Abdullah b. 'Ubaid reported that Harith b. 'Abdullah led a deputation to 'Abd al-Malik b. Marwan during his caliphate. 'Abd al-Malik said: I do riot think that Abu Khubaib (i.e.

Ibn Zabair) had heard from 'Aisha (Allah be pleased with her) (about the intended wish of the Holy Prophet [may peace be upon him) In regard to the alteration of the Ka'ba). Harith said: Yes, I myself did hear from her. He ('Abd al-Malik) said: Well, tell me what you heard from her. He stated that she (Hadrat 'Aisha) had said that Allah's Messenger (may peace be upon him) remarked: Verily your people have reduced (the area) of the House from its (original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to (those foundations) which they had left out of it, and if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about fifteen cubits of area from the side of Hatim (that they had separated). This is the narration transmitted by 'Abdullah b. Ubaid. Walid b. 'Ata' has, however, made this addition to it: "Allah's Apostle (may peace be upon him) said: I would have made two doors on the level of the ground (facing) the east and the west. Do you know why your people raised the level of its door (i.e. the door of the Ka'ba)? She said: No. He said: (They did it) out of vanity so that (they might be in a position) to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb (the stairs), and as he was about to enter, they pushed him and he fell down." 'Abd al-Malik said to Harith; Did you yourself hear her saying this? He said: Yes. He (Harith) said that he ('Abd al-Malik) scratched the ground with his staff for some time and then said: I wish I had left his (Ibn Zubair's) work there.

007 : 3085 : Chapter 067

This hadith has been narrated on the authority of Juraij with the same chain of transmitters.

007 : 3086 : Chapter 067

Abu Qaza'ah reported that while Abd al-Malik b. Marwan was circumambulating the Ka'ba he said: May Allah ruin Ibn Zubair that he lies in attributing to the Mother of the Faithful, as he says: I heard her stating that Allah's Messenger (may peace be upon him) had said: 'Aisha, if your people had not been new converts to Islam, I would have demolished the House and would have added (in it area) from the Hijr for your people have reduced the area from its foundations. Harith b. 'Abdullah b. Abu Rabi'a (Allah be pleased with him) said: Commander of the Faithful, don't say that, for I heard the Mother of the Faithful saying this, whereupon he said: If I had heard this before demolishing it, I would have left it in the state in which Ibn Zabair had built it.

007 : 3087 : Chapter 068

'Aisha (Allah be pleased with her) reported: I asked Allah's Messenger (may peace be upon him) about the wall, circumpassing the House (i.e. whether the wall on the side of Hijr 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 means (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 one whom they liked, and forbid him whom they disliked, and if your people were not new converts to faith, and I did not apprehend that their hearts would feel agitated at this. I would have definitely included (the area of) this wall-in the House and would have brought the door to the level of the ground.

007 : 3088 : Chapter 068

'Aisha reported: I asked Allah's Messenger (may peace be upon him) about Hijr, and the rest of the hadith is the same. I also said: Why is it that the door has been made on a higher level, and one cannot (get into it) but with the help of a ladder? The rest of the hadith is the same as reported above and the concluding words are: (I do not change it) out of the apprehension that their hearts may disapprove of it."

007 : 3089 : Chapter 069

'Abdullah b. 'Abbas reported that while al-Fadl b. Abbas had been riding behind Allah's Messenger (may peace be upon him) a women of the tribe of Khath'am came to him (to the Holy Prophet) asking for a religious verdict. Fadl looked at her and she looked at him. Allah's Messenger (may peace be upon him) turned the face of al-Fadl to the other side. She said: Messenger of Allah, there is an obligation from Allah upon His servants in regard to Hajj. (But) my father is an aged man; he is incapable of riding safely. May I perform Hajj on his behalf? He said: Yes. It was during the Farewell Pilgrimage.

007 : 3090 : Chapter 069

Fadl reported that a woman of Banu Khath'am said: Messenger of Allah, my father is very old. There is an old obligation of Hajj upon him from Allah, but he is not capable of sitting on the back of the camel. Thereupon Allah's Apostle (may peace be upon him) said: Perform Hajj on his behalf.

007 : 3091 : Chapter 070

Ibn Abbas reported that Allah's Apostle (may peace be upon him) met some riders at al-

Rauha and asked who they were. They replied that they were Muslims. They said: Who art thou? He said: (I am) Messenger of Allah. A woman (then) lifted up a boy to him and said: Would this child be credited with having performed the Hajj? Thereupon he said: Yes, and you will have a reward.

007 : 3092 : Chapter 070

Ibn Abbas (Allah be pleased with them) reported: A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.

007 : 3093 : Chapter 070

Karaib reported: A woman lifted a child and said: Messenger of Allah, would he be credited with Hajj? He said: Yes and for you there would be a reward.

007 : 3094 : Chapter 070

A hadith like this has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

007 : 3095 : Chapter 071

Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (may peace be upon him) said: If I were to say "Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.

007 : 3096 : Chapter 072

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: A woman should not set out on three (days' journey) except when she has a Mahram with her.

007 : 3097 : Chapter 072

This hadith has been narrated on the same authority by Ubaidullah. And in the narration of Abu Bakr (the words are): "More than three (days)." Ibn Numair narrated on the authority of his father, (and the words are): "Three (days) except (when) she has a Mahram with her."

007 : 3098 : Chapter 072

'Abdullah b. Umar (Allah -be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: It is not lawful for a woman who believes in Allah and the Hereafter to travel for more than three nights journey except when there is a Mahram with her.

007 : 3099 : Chapter 072

Qaza'ah reported: I heard a hadith from Abu Sa'id (Allah be pleased with him) and it impressed me (very much), so I said to him: Did you hear it (yourself) from Allah's Messenger (may peace be upon him)? Thereupon he said: (Can) I speak of anything about Allah's Messenger (may peace be upon him) which I did not bear? He said: I heard Allah's Messenger (may peace be upon him) saying: Do not set out on a journey (for religious devotion) but for the three mosques-for this mosque of mine (at Medina) the Sacred Mosque (at Mecca), and the Mosque al-Aqsa (Bait al-Maqdis), and I heard him saying also: A woman should not travel for two days duration, but only when there is a Mahram with her or her husband.

007 : 3100 : Chapter 072

Qaza'ah reported: I heard Abu Sa'id al-Khudri (Allah be pleased with him) saying: I heard four things from Allah's Messenger (may peace be upon him) which impressed me and captivated me (and one out of these is this), that he forbade a woman to undertake journey extending over two days but with her husband, or with a Mahram; and he then narrated the rest of the hadith.

007 : 3101 : Chapter 072

Abu Sa'id (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A woman should not set out on three (days') journey, but in the company of a Mahram.

007 : 3102 : Chapter 072

Abu Sa'id Khudri (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A woman should not set out on a journey extending beyond three nights but with a Mahram.

007 : 3103 : Chapter 072

This hadith has been narrated on the authority of Qatada with the same chain of transmitters and he said: "More than three (days) except in the company of a Mahram."

007 : 3104 : Chapter 072

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a Muslim woman to travel a night's journey except when there is a Mahram with her.

007 : 3105 : Chapter 072

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram.

007 : 3106 : Chapter 072

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a Mahram with her.

007 : 3107 : Chapter 072

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman to undertake three (days,) journey except when there is a Mahram with her.

007 : 3108 : Chapter 072

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over three days or more, except when she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram.

007 : 3109 : Chapter 072

A hadith like this has been narrated by A'mash with the same chain of transmitters.

007 : 3110 : Chapter 072

Ibn 'Abbas (Allah be pleased with them) reported: I heard Allah's Messenger (may peace be upon him) delivering a sermon and making this observation: "No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram." A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said: "You go and perform Hajj with your wife."

007 : 3111 : Chapter 072

A hadith like this has been narrated by 'Amr on the authority of the same chain of transmitters.

007 : 3112 : Chapter 072

Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no

mention of it: "No person should be alone with a woman except when there is a Mahram with her."

007 : 3113 : Chapter 073

Ibn Umar (Allah be pleased with them) reported that whenever Allah's Messenger (may peace be upon him) mounted his camel while setting out on a journey, he glorified Allah (uttered Allah-O-Akbar) thrice, and then said: Hallowed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee in this journey of ours and the act which pleaseth Thee. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, Thou art (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with Thee from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return. And he (the Holy Prophet) uttered (these words), and made this addition to them: We are returning, repentant, worshipping our Lord and praising Him.

007 : 3114 : Chapter 073

Abdullah b. Sarjis (Allah be pleased with him) reported that when Allah's Messenger (may peace be upon him) set forth on a journey, he sought refuge (with Allah) from the hardships of the travelling, and finding of evil changes on return, and disgrace after honour, and the curse of the oppressed and a gloomy sad scene in family and property.

007 : 3115 : Chapter 073

A hadith like this has been narrated on the authority of Asim With the same chain of transmitters except (this difference) that the hadith transmitted by 'Abd al-Wahid (one of the narrators) the (word) "property" precedes the family, and in the hadith transmitted by Muhammad b. Khazim (the word) "family" precedes (the word "Property"), on returning home, in the narrations of both the narrators (these words are found): "O Allah I seek refuge with Thee from the hardships of the journey."

007 : 3116 : Chapter 074

Abdullah b. 'Umar reported that whenever Allah's Messenger (may peace be upon him) came back from the battle or from expeditions or from Hajj or Umra and as he reached the top of the hillock or upon the elevated hard ground, he uttered Allah-O-Akbar thrice,

and then said: 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 our Lord, and we praise Him Allah fulfilled His promise and helped His servant, and routed the confederates alone.

007 : 3117 : Chapter 074

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters (but with one alteration) that here Allah-o-Akbar is mentioned twice.

007 : 3118 : Chapter 074

Anas b. Malik (Allah be pleased with him) reported: I and Abu Talha (both) came back along with Allah's Apostle (may peace be upon him). Safiyyah (the wife of the Holy Prophet) rode behind him on his camel and as we came to the out-skirts of Medina he said: (We are those) who return, who repent, who worship our Lord, who praise (Him), and he went on uttering this until we entered Medina.

007 : 3119 : Chapter 074

A hadith like this has been narrated by Anas b. Malik (Allah be pleased with him) through another chain of transmitters.

007 : 3120 : Chapter 075

Abdullah b. 'Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) made (his camel) kneel down (i.e. halt at the stony ground of Dhu'l-Hulaifa) and prayed there, and so did Abdullah b. Umar (Allah be pleased with them).

007 : 3121 : Chapter 075

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) used to halt his camel in the stony ground at Dhu'l-Hulaifa, where Allah's Messenger (may peace be upon him) used to make a halt (and pray).

007 : 3122 : Chapter 075

Nafi' reported that when 'Abdullah b. 'Umar returned from Hajj or 'Umra he made his camel kneel down (i.e. halted) in the stony ground of Dhu'l-Hulaifa where Allah's Messenger (may peace be upon him) had made his camel halt.

007 : 3123 : Chapter 075

Salim (b. Abdullah b. 'Umar) reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (may peace be upon him) was visited by (someone, i.e. an angel) during the fag end of the night at Dhu'l-Hulaifa, and it was said to him: Verily it is a blessed stony-ground.

007 : 3124 : Chapter 075

Salim b. Abdullah b. Umar reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (may peace be upon him) came to Dhu'l-Hulaifa in the heart of the valley at the fag end of the night, and it was said to him: It is a blessed stony ground. Musa (one of the narrators) said: Salim made his came) halt at the mosque where 'Abdullah made his camel halt as seeking the place of stay of Allah's Messenger (may peace be upon him). It is, in fact, situated at a lower plain than the mosque, which stands in the heart of the valley, and it is between it (the mosque) (and Qibla) that that place (where Allah's Apostle used to get down for rest and prayer) is situated.

007 : 3125 : Chapter 076

Abu Huraira (Allah be pleased with him) reported: Abu Bakr Siddiq (Allah be pleased with him) sent me during Hajj before the Farewell Pilgrimage for which Allah's Messenger (may peace be upon him) had appointed him an Amir, among a group of people whom he had ordered to make announcement to the people on the Day of Nahr: "After this year no polytheist may perform the Pilgrimage and no naked person may circumambulate the House." Ibn Shihab stated that Humaid b. Abd al-Rahman said that according to this narration of Abu Huraira (Allah be pleased with him) the day of Hajj al-Akbar (Great Hajj) is this Day of Nahr (10th of Dhu'l-Hijja).

007 : 3126 : Chapter 077

'Aisha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?

007 : 3127 : Chapter 077

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: An Umra is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward than Paradise.

007 : 3128 : Chapter 077

This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

007 : 3129 : Chapter 077

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying. He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly, would return (free from sin) as on the (very first day) his mother bore him.

007 : 3130 : Chapter 077

This hadith has been narrated on the authority of Mainsur with the same chain of transmitters (and the words are): "He who performed Pilgrimage but neither spoke indecently nor acted wickedly."

007 : 3131 : Chapter 077

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him).

007 : 3132 : Chapter 078

Usama b. Zaid b. Haritha (Allah be pleased with him) said to Alla's Messenger (may peace be upon him): Will you stay in your house at Mecca (which you abandoned at the time of migration)? Thereupon he said: Has 'Aqil left for as any land or house? And 'Aqil and Talib became the Inheritors of Abu Talib's (property), and neither Ja'far nor 'Ali inherited anything from him, for both (Ja'far and 'Ali) were Muslims whereas 'Aqil and Talib were non-Muslims.

007 : 3133 : Chapter 078

Usama b. Zaid (Allah be pleased with him) said: Allah's Messenger, God willing, where will you stay tomorrow? And it was at the time of the Conquest (of Mecca). Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?

007 : 3134 : Chapter 079

Al-'Ali' b. al-Hadrami reported Allah's Messenger (may peace he upon as saying: For a Mahijir, it is only three (days') stay at Mecca, after completing (the Hajj or 'Umra) that is allowed, and it seemed as if he was saying that he should not (stay) beyond this (period).

007 : 3135 : Chapter 079

Al-'Ali,' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: The Muhijir should stay at Mecca after performing the rituals (of Hajj) but for three (days) only.

007 : 3136 : Chapter 079

Al-'Ala' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: It is only for three nights that a Muhajir should stay at Mecca after the completion of the rituals of Hajj.

007 : 3137 : Chapter 079

Al-"Ala' b. al-Hadrami reported Allah's Messenger (may peace be upon him) as saying: The stay at Mecca after the completion of his rituals (of Hajj) is only for three days.

007 : 3138 : Chapter 079

Ibn Juraij narrated this hadith with the same chain of transmitters.

007 : 3139 : Chapter 080

Ibn 'Abbas (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying on the Day of Victory over Mecca: There is no Hijra (emigration) but only Jihad and good intention; and when you are called to battle, then go forth. He also said on the Day of Victory over Mecca: Allah made this town sacred on the day He created the earth and the heavens; so it is -sacred by the sacredness conferred on it by Allah until the Day of Resurrection and fighting in it was not lawful to anyone before me, and it was made lawful for me only during an hour on one day, for it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, and the things dropped are to be picked up only by one who makes a public announcement of it, and its fresh herbage is not to be cut. Abbas (Allah be pleased with him) said: Messenger of Allah, exception may be made in case of rush, for it is useful for their blacksmiths and for their houses. He (the Holy Prophet) conceding the suggestion of 'Abbas) said: Except rush.

007 : 3140 : Chapter 080

A hadith like this has been narrated on the authority of Mansur, but he did not mention: "On that very day He created the heavens and the earth," and he (the narrator) substituted the word "fighting" (qital) for "killing" (qatal), and further said: "No one is to pick up the dropped thing except one who makes a public announcement of it."

007 : 3141 : Chapter 080

Abu Shuraih al-'Adawi reported that he said to Amr b. Sa'id when he was sending troops to Mecca: Let me tell you something. O Commander, which Allah's Messenger (may peace be upon him) said on the day following, the Conquest which my ears heard and my heart has retained, and my eyes saw as he spoke it. He praised Allah and extolled Him

and then said: Allah, not men, has made Mecca sacred; so it is not permissible for any person believing in Allah and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks a concession on the basis of fighting of Allah's Messenger (may peace be upon him), tell him that Allah permitted His Messenger, but not you, and He gave him permission only for an hour on one day, and its sacredness was restored on the very day like that of yesterday. Let him who is present convey the information to him who is absent. It was said to Abu Shuraih: What did Amr say to you? He said: I am better informed of that than you, Abu Shuraih, but the sacred territory does not grant protection to one who is disobedient, or one who runs away after shedding blood, or one who runs away after committing

007 : 3142 : Chapter 080

Abu Huraira, (Allah be pleased with him) reported. When Allah, the Exalted and Majestic, granted Allah's Messenger (may peace be upon him) victory over Mecca, he stood before people and praised and extolled Allah and then said: Verily Allah held back the elephants from Mecca and gave the domination of it to His Messenger and believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it shall not be violable to anyone after me. So neither molest the game, nor weed out thorns from it. And it is not lawful for anyone to pick up a thing dropped but one who makes public announcement of it. And it a relative of anyone is killed he is entitled to opt for one of two things. Either he should be paid blood-money or he can take life as (a just retribution). 'Abbas (Allah be pleased with him) said: Allah's Messenger, but Idhkhir (a kind of herbage), for we use it for our graves and for our houses, whereupon Allah's Messenger (may peace be upon him) said: With the exception of Idhkhir. A person known as Abu Shah, one of the people of Yemen, stood up and said: Messenger of Allah, (kindly) write it for me. Thereupon Allah's Messenger (may peace be upon him) said I Write it for Abu Shah. Walid said: I asked al-Auzai': What did his saying mean: "Write it for me, Messenger of Allah"? He said: This very address that he had heard from Allah's Messenger (may peace be upon him).

007 : 3143 : Chapter 080

Abu Huraira(Allah be pleased with him)reported: The people of the Khuza'ah tribe killed a man of the tribe of Laith in the Year of Victory as a retaliation for one whom they had killed (whom the people of the tribe of Laith had killed). It was reported to Allah's Messenger (may peace be upon him). He mounted his camel and delivered this address: Verily Allah, the Exalted and Majestic, held back the Elephants from Mecca, and gave its domination to His Messenger and believers. Behold, it was not violable for anyone before me and it will not be violable for anyone after me. Behold, it was made violable for me for an hour of a day; and at this very hour it has again been made inviolable (for me as well as for others). So its thorns are not to be cut, its trees are not to be lopped, and (no

one is allowed to) pick up a thing dropped, but the one who makes an announcement of it. And one whose fellow is killed is allowed to opt between two alternatives: either he should receive blood-money or get the life of the (murderer) in return. He (the narrator said): A person from the Yemen, who was called Abu Shah, came to him and said: Messenger of Allah, write it down for me, whereupon he (Allah's Messenger) said: Write it down for Abu Shah. One of the persons from among the Quraish also said: Except Idhkhir, for we use it in our houses ant our graves. Thereupon Allah's Messenger (may peace be upon him) said: Except Idhkhir.

007 : 3144 : Chapter 080

Jabir (Allah be pleased with him) reported: I heard Allah's Apostle (may peace be upon him) say: It is not permissible for any one of you to carry weapons in Mecca.

007 : 3145 : Chapter 081

Anas b. Malik (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) entered Mecca in the Year of Victory 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'ba, whereupon he said: Kill him. Malik (one of the narrators) attested this statement having been made.

007 : 3146 : Chapter 081

Jabir b. 'Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.

007 : 3147 : Chapter 081

Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) entered on the day of Victory of Mecca wearing a black turban on his head. and she said: In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna, the wife of Allah's Apostle (may peace be upon him) and after greeting her she informed her about it, whereupon she said: Stay here and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (may peace be upon him), for I heard Allah's Messenger (may peace be upon him) say: Prayer in it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba.

007 : 3148 : Chapter 081

Amr b. Huraith reported on the authority of his father that Allah's Messenger (may peace be upon him) addressed the people (on the day of the Victory of Mecca) with a black turban on his head.

007 : 3149 : Chapter 081

Ja'far b. 'Amr b. Huraith reported his father as saying: As if I am seeing Allah's Messenger (may peace be upon him) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders. Abu Bakr (another narrator) did not make mention of: "Upon the pulpit".

007 : 3150 : Chapter 082

'Abdullah b. Zaid b. 'Asim (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Verily Ibrahim declared Mecca sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Medina to be sacred as Ibrahim had declared Mecca to be sacred. I have supplicated (Allah for His blessings to be showered) in its sa' and its mudd (two standards of weight and measurement) twice as did Ibrahim for the inhabitants of Mecca. This hadith has been narrated through another chain of transmitters with a slight variation of words.

007 : 3151 : Chapter 082

Rafi' b. Khadij reported Allah's Messenger (may peace be upon him) as saying: Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands by which he meant Medina).

007 : 3152 : Chapter 082

Nafi' b. Jubair reported that Marwan b. al-Hakam (Allah be pleased with him) addressed people and made mention of Mecca and its inhabitants and its sacredness, but he made no mention of Medina, its inhabitants and its sacredness. Rafi' b. Khadij called to him and said: What is this that I hear you making mention of Mecca and its inhabitants and its sacredness, but you did not make mention of Medina and its inhabitants and its

sacredness, while the Apostle of Allah (may peace be upon him) has also declared sacred (the area) between its two lava lands (Medina)? And (we have record of this) with us written on Khaulani parchment. If you like, I can read it out to you. Thereupon Marwan became silent, and then Said: I too have heard some part of it.

007 : 3153 : Chapter 082

Jabir (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Ibrahim declared Mecca as sacred; I declare Medina, that between the two mountains, as inviolable. No tree should be lopped and no game is to be molested.

007 : 3154 : Chapter 082

Amir b. Sa'd reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) said: I have declared sacred the territory between the two lava plains of Medina, so its trees should not be cut down, or its game killed; and he also said: Medina is best for them if they knew. No one leaves it through dislike of it without Allah putting in it someone better than he in place of him; and no one will stay there in spite of its hardships and distress without my being an intercessor or witness on behalf of him on the Day of Resurrection.

007 : 3155 : Chapter 082

'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) said, and then the (above-mentioned) hadith was narrated with this addition: "None should nurse ill-will towards the people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water.

007 : 3156 : Chapter 082

'Amir b. Sa'd reported that Sa'd rode to his castle in al-'Aqiq and found a slave cutting down the trees, or beating off their leaves, so he stripped him off his belongings. When Sa'd returned, there came to him the masters of the slave and negotiated with him asking him to return to their slave or to them what he had taken from their slave, whereupon he said: God forbid that I should return anything which Allah's Messenger (may peace be upon him) has given me as spoil, and refused to return anything to them.

007 : 3157 : Chapter 082

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said to Abu Talha (Allah be pleased with him): Find for me a servant from amongst your boys to serve me. Abu Talha went out along with me and made me sit behind him. And I used to serve Allah's Messenger (may peace be upon him) whenever he got down from the camel. And in one hadith he said: He proceeded and when (the mountain of) Uhud was within sight, he said: This is the mountain which loves us and we love it. And as he came close to Medina he said: O Allah, I declare (the area) between the two mountains of it (Medina) sacred just as Ibrahim declared Mecca as sacred. O Allah, bless them (the people of Medina) in their mudd and sa'.

007 : 3158 : Chapter 082

Anas b. Malik reported a hadith like this from Allah's Apostle (may peace be upon him) except with this variation that he said: "I declare sacred the area between its two lava mountains."

007 : 3159 : Chapter 082

'Asim reported: I asked Anas b. Malik whether Allah's Messenger (may peace be upon him) had declared Medina as sacred. He said: Yes. (the area) between so and so. He who made any innovation in it, and further said to me: It is something serious to make any innovation in it (and he who does it) there is upon him the curse of Allah, and that of the angels and of all the people, Allah will not accept from him on the Day of Resurrection either obligatory acts or the supererogatory acts. Ibn Anas said: Or he accommodates an innovator.

007 : 3160 : Chapter 082

'Asim reported: I asked Anas (Allah be pleased with him) whether Allah's Messenger (may peace be upon him) had declared Medina as sacred. He said: Yes, it is sacred, so its tree is not to be cut; and he who did that let the curse of Allah and that of the angels and of all people be upon him.

007 : 3161 : Chapter 082

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: Allah bless them in their measurements, bless them in their sa's and bless them in their mudd.

007 : 3162 : Chapter 082

Anas b. Malik (Allah he pleased with him) reported that Allah's Messenger (may peace be upon him) said: O Allah, increase in Medina twice the blessings (Thou showered) on Mecca.

007 : 3163 : Chapter 082

Ibrahim al-Taimi reported on the authority of his father: 'Ali b. Abi Talib (Allah be pleased with him) addressed us and said: He who thought that we have besides the Holy Qur'an anything else that we recite, he told a lie. And this document which is hanging by the sheath of the sword contains but the ages of the camels, and the nature of the wounds. He (Hadrat 'Ali) reported Allah's Apostle (may peace be upon him) as saying: Medina is sacred from 'Air to Thaur'; So if anyone makes an innovation or accommodates an innovator, the curse of Allah, the angels, and all persons will fall upon him, and Allah will not accept any obligatory or supererogatory act as recompense from them. And the protection granted by the Muslims is one and must be respected by the humblest of them. If anyone makes a false claim to paternity, or being a client of other than his own masters, there is upon him the curse of Allah, the angels, and all the people. Allah will not accept from him any recompense in the form of obligatory acts or supererogatory acts. The hadith transmitted on the authority of Abu Bakr and Zabair ends with (these words): The humblest among them should respect it; and what follows after it is not mentioned there, and in the hadith transmitted by them (these words are) not found: (The document was hanging) on the sheath of his sword.

007 : 3164 : Chapter 082

A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters (but at the end) these words are added: "He who violated the covenant with a Muslim, there is upon him the curse of Allah, of angels and of all people. Neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection; and in the hadith transmitted by two other narrators these words are not found: "He who claimed false paternity." And in the hadith transmitted by Waki' there is no mention of the Day of Resurrection.

007 : 3165 : Chapter 082

A hadith like this has been narrated with the same chain of transmitters by A'mash with a slight variation of words.

007 : 3166 : Chapter 082

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Medina is a sacred territory, so he who made any innovation in it or gave protection to an innovator, there is upon him the curse of Allah, that of the angels and that of all the people. There would not be accepted on the Day of Resurrection either obligatory acts or supererogatory acts from him.

007 : 3167 : Chapter 082

A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters, but no mention has been made of the Day of Resurrection. But this addition is made: "The protection granted by Muslims is one and must be respected by the humblest of them. And he who broke the covenant made by a Muslim, there is a curse of Allah, of his angels, and of the whole people upon him, and neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection."

007 : 3168 : Chapter 082

Abu Huraira (Allah be pleased with him) reported: If I were to see deer grazing in Medina, I would have never molested them, for Allah's Messenger (may peace be upon him) has stated: There is between the two lava mountains a sacred territory.

007 : 3169 : Chapter 082

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) declared sacred the territory between two lava mountains of Medina. Abu Huraira said: If I were to find deer in the territory between the two mountains, I would not molest them, and he (the Holy Prophet) declared twelve miles of suburb around Medina as a prohibited pasture.

007 : 3170 : Chapter 082

Abu Huraira (Allah be pleased with him) reported that when the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle (may peace be upon him). When he received it he said: O Allah, bless us in our fruits; and bless us in our city; and bless us in our sa's and bless us in our mudd. O Allah, Ibrahim was Thy servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I am making supplication to Thee for Medina just as he made supplication to Thee for Mecca, and the like of it in addition. He would then call to him the youngest child and give him these fruits.

007 : 3171 : Chapter 082

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) was given the first fruit and he said: O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa's, blessings upon blessings, and he would then give that to the youngest of the children present there.

007 : 3172 : Chapter 082

Abu Sa'id Maula al-Mahri reported that they were hard pressed by the distress and hardship of Medina, and he come to AbU Sa'Id al-Khudri and said to him: I have a large family (to support) and we are enduring hardships; I have, therefore, made up my mind to take my family to some fertile land. Thereupon Abu Sa'id said: Don't do that, stick to Medina, for we have come out with Allah's Apostle (may peace be upon him), and (I think that he also said) until we reached 'Usfan, and he (the Holy Prophet along with his Companions) stayed there for some nights. There the people said: By Allah, we are lying here idle, whereas our children are unprotected behind us, and we do not feel secure about them. This (apprehension of theirs) reached Allah's Apostle (may peace be upon him), whereupon he said: What is this matter concerning you that has reached me? (I do not retain how he said it, whether he said like this:) By Him (in the name of Whom) I take oath, (or he said like this:) By Him in Whose Hand is my life, I made up my mind or if you like (I do not retain what word did he actually say), I should command my camel to proceed and not to let it halt until it comes to Medina and then said: Ibrahim declared Mecca as the sacred territory and it became sacred, and I declare Medina as the sacred territory-the area between the two mountains ('Air and Uhud). Thus no blood is to be shed within its (bounds) and no weapon is to be carried for fighting, and the leaves of the trees there should not be beaten off except for fodder. O Allah, bless us in our city; O Allah, bless us in our sil; O Allah, bless us in our mudd; O Allah, bless us in our sa; O Allah,

bless us in our mudd. O Allah, bless us in our city. O Allah, bless with this blessing two more blessings. By Him in Whose Hand is my life, there is no ravine or mountain path of Medina which is not protected by two angels until you reach there. (He then said to the people:) Proceed, and we, therefore, proceeded and we came to Medina By Him (in Whose name) we take oath and (in Whose name) oath is taken (Hammad is in doubt about it), we had hardly put down our camel saddles on arriving at Medina that we were attacked by the people of the tribe of 'Abdullah b. Ghatafan but none dared to do it before.

007 : 3173 : Chapter 082

Abu Sa'id al-Kbudri (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: O Allah, bless us in our sa' and mud and shower with its blessings two other blessings (multiply blessings showered upon it).

007 : 3174 : Chapter 082

A hadith like this has been narrated by Yabya b. Abu Kathir with the same chain of transmitters.

007 : 3175 : Chapter 082

Abu Sa'id Maula al-Mahri reported that he came to Abu Sa'id al-Khudri during the nights (of the turmoil) of al-Barrah, and sought his advice about leaving Medina, and complained of the high prices prevailing therein and his large family, and informed him that he could not stand the hardships of Medina and its rugged surrounding. He said to him: Woe to you; I will not advise you to do it, for I heard Allah's Messenger (may peace be upon him) as saying: No one will endure hardships of Medina without my being an intercessor or a witness on his behalf on the Day of Resurrection), if he is a Muslim.

007 : 3176 : Chapter 082

Abd al-Rahman reported on the authority of his father Abu Sa'id (Allah be pleased with him) that he heard Allah's Messenger (may peace be upon him) as saying: I have declared sacred what is between the two lava grounds of Medina just as Ibrahim (peace be upon him) declared Mecca as sacred. He (the narrator) then said: Abu Sa'id caught hold of (Abu Bakr, another narrator, used the word "found") a bird in his hand and then released it from his hand and set it free.

007 : 3177 : Chapter 082

Sahl b. Hunif reported that Allah's Messenger (may peace be upon him) pointed with his hands towards Medina and said: That is a sacred territory and a place of safety.

007 : 3178 : Chapter 082

'Aisha (Allah be pleased with her) reported: When we came to Medina, and it was an unhealthy, uncongenial place, Abu Bakr fell sick and Bilal also fell sick; and when Allah's Messenger (may peace be upon him) saw the illness of his Companions he said: O Allah, make Medina as congenial to us as you made Mecca congenial or more than that; make it conducive to health, and blees us in its sa' and in its mudd, and transfer its fever to al-juhfa.

007 : 3179 : Chapter 082

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters.

007 : 3180 : Chapter 082

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: He who patiently endures the hardships of it (of this city of Medina), I would be an intercessor or a withness on his behalf on the Day of Resurrection.

007 : 3181 : Chapter 082

Yuhannis, the freed slave of Zubair, narrated that when he was sitting with Abdullah b. 'Umar (Allah be pleased with him) during the days of turmoil, his freed slave-girl came to him. After saluting him she said: Abu Abd al-Rahmin, I have decided to leave (Medina) for the time is hard for us, whereupon Abdullah said to her: Stay here, foolish lady, for I have heard Allah's Messenger (may peace be upon him) as saying: For one who shows endurance on the hardships and rigour of it (of Medina) I would be an intercessor or a witness on his behalf on the Day of Resurrection.

007 : 3182 : Chapter 082

Abdullah b. 'Umar (Allah be pleased with them) said: I heard Allah's Messenger (may peace be upon him) as saying: He who patiently endured the hardships and rigours of (this city, i.e. Medina), I would be his witness and intercessor on the Day of Resurrection.

007 : 3183 : Chapter 082

Abu Huraira (Allah be pleased with him) reported the Apostle of Allah (may peace be upon him) as saying: For one among my Ummah who shows endurance against the hardships and rigours of Medina, I would be an intercessor or a witness on his behalf on the Day of Resurrection.

007 : 3184 : Chapter 082

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

007 : 3185 : Chapter 082

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: None who shows endurance on the hardships of Medina... (the rest of the hadith is the same).

007 : 3186 : Chapter 083

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: There are at the approaches of Medina angels so that plague and the Dajjal shall not penetrate into it.

007 : 3187 : Chapter 083

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will perish.

007 : 3188 : Chapter 084

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Medina will be better for them; would they know it! By Him in Whose Hand is my life, none amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than be. Behold. Medina is like furnace which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron.

007 : 3189 : Chapter 084

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: I have been commanded (to migrate) to a town (Medina) which would overpower other towns. They (the people) call it Yathrib; its correct name is (in fact) Medina. It eliminates (bad) people just as a furnace removes the alloy of iron.

007 : 3190 : Chapter 084

This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters (and the words are): "Just as a furnace removes impurity," but no mention is made of iron.

007 : 3191 : Chapter 084

Jabir b. Abdullah (Allah be pleased with them) reported that a desert Arab swore allegiance to Allah's Messenger (may peace be upon him). He suffered frozen a severe fever in Medina (and) so he came to Allah's Messenger (may peace be upon him) saying: Muhammad, cancel my oath of allegiance, but Allah's Messenger (may peace be upon him) refused it. He again came and said: Cancel my oath of allegiance, but he (the Holy Prophet) refused it. He again came to him and said: Cancel my oath of allegiance, but he refused. The desert Arab, however, went away (cancelling the allegiance himself); thereupon Allah's Messenger (may peace be upon him) said: Medina is like a furnace which drives away its impurity and purifies what is good.

007 : 3192 : Chapter 084

Zaid b. Thabit reported Allah's Apostle (may peace be upon him) as saying: It is Taiba, thereby meaning Medina. It drives away impurity just as fire removes the impurity of silver.

007 : 3193 : Chapter 084

Jabir b. Samura (Allah be pleased with him) reported that he heard Allah's Messenger (may peace be upon him) say: Allah named Medina as Tabba.

007 : 3194 : Chapter 085

Abu Huraira (Allah be pleased with him) reported that Abu'I-Qasim (Muhammad, may peace be upon him) said: He who intends to do harm to the people of this city (that is, Medina). Allah would efface him as salt is dissolved in water.

007 : 3195 : Chapter 085

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who intends to do harm to its people (he meant Medina), Allah would efface him as salt is dissolved in water. Ibn Hatim (one of the narrators) substituted the word "harm" for "mischief".

007 : 3196 : Chapter 085

This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.

007 : 3197 : Chapter 085

Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who intends to do harm to the people of Medina, Allah would efface him just as water dissolves salt.

007 : 3198 : Chapter 085

Sa'd b. Malik heard Allah's Messenger (may peace be upon him) saying like this except (this variation) that he said: "Sudden attack or harm."

007 : 3199 : Chapter 085

Abu Huraira and Sa'd reported Allah's Messenger (way peace be upon him) as saying: O Allah, bless the people of Medina in their mudd, the rest of the hadith being the same, and in It (this is also mentioned): "He who intends to do harm to its people, Allah would efface him just as salt it dissolved in water."

007 : 3200 : Chapter 086

Sufyan b. Abd Zuhair reported Allah's Messenger (may peace be upon him) as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels and Medina is better for them if they were to know it. Then Yemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

007 : 3201 : Chapter 086

Sufyan b. Abu Zuhair heard Allah's Messenger (may peace be upon him) say: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority, while Medina is better for them if they were to know it.

007 : 3202 : Chapter 087

Salid b. Musayyib heard Abu Huraira (Allah be pleased with him) say that 'Allah's

Messenger (may peace be upon him) said about Medina: Its inhabitants will abandon it, whereas it is good for them and it will become the haunt of beasts and birds. (Imam Muslim said that Abu Safwan, one of the narrators whose name was 'Abdullah b. 'Abd al-Malik, was an orphan and Ibn Juraij took him under his care for ten years.)

007 : 3203 : Chapter 087

Abu Huraira (Allah be pleased with him) heard Allah's Messenger (may peace be upon him) say: They (the residents of) Medina will abandon Medina whereas it is good for them and it will be haunted by beasts and birds, and two shepherds will come out from Muzainah intending (to go) towards Medina and tending their herd, and will find nothing but wilderness there until when they will reach the mountain path of Wada, they will fall down on their faces.

007 : 3204 : Chapter 088

AbduUah b. Zaid al-Mazini (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: That which is between my house" and my pulpit is a garden from the gardens of Paradise.

007 : 3205 : Chapter 088

Abdullah b. Zaid al-Ansari heard Allah's Messenger (may peace be upon him) as saying: That which exists between my pulpit and my house is a garden from the gardens of Paradise.

007 : 3206 : Chapter 088

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my cistern.

007 : 3207 : Chapter 089

Abu Humaid (Allah be pleased with him) reported: We went out along with Allah's Messenger (may peace be upon him) in the expedition of Tabuk, and Humaid further

related: We proceeded until we reached the valley of Qura; and Allah's Messenger (may peace be upon him) said: I am going forth, so he who among you wants to move fast with me may do so; and he who likes to go slowly may do so. We proceeded until Medina wag within our sight and he said: This is Tibba (another name of Medina); this is Ubud, the mountain which loves us and we love it.

007 : 3208 : Chapter 089

Anas b. Malik (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: Ohud is a mountain which loves us and which we love. This hadith is narrated by Anas b. Malik (Allah be pleased with him) with another chain of transmitters (and the words are): "Allah's Messenger (may peace be upon him) cast a glance at Ubud and said: Ubud is a mountain which loves us and we love it."

007 : 3209 : Chapter 090

Abu Huraira (Allah be pleased with him) narrated It directly from Allah's Apostle'(may peace be upon him) having said this: A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram (Mosque of the Ka'ba).

007 : 3210 : Chapter 090

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Prayer in my mosque is more excellent than a thousand prayers observed in other mosques except the Masjid al-Haram.

007 : 3211 : Chapter 090

Abu Huraira (Allah be pleased with him) reported: Prayer in the mosque of Allah's Messenger (may peace be upon him) is more excellent than a thousand prayers in other mosques except the Masjid al-Haram, for Allah's Messenger (may peace be upon him) is the last of the Apostles, and his mosque is the last of the mosques. Abu Salama and Abu Abdullah (two of the narrators in this chain of narrations said: We had no doubt that what Abu Haraira (Allah be pleased with him) had said was from Allah's Messenger (may peace be upon him), and so we did not like to get an attestation from Abu Huraira about this hadith until Abu Huraira (Allah be pleased with him) died. We discussed it (the issue of getting attestation from Abu Huraira) amongst ourselves and blamed one another as to

why we did not talk about it to Abu Huraira regarding it so that he could attribute its transmission to Allah's Messenger (may peace be upon him) in case he had heard It from him. While we were discussing it as we sat with 'Abdullah b. Ibrahim b. Qariz; we made a mention of this hadith, and our omission (in getting its attestation) about its direct transmission by Abu Huraira from him (the Holy Prophet); thereupon Abdullah b. Ibrahim said to us: I bear witness to the fact that I heard Abu Huraira (Allah be pleased with him) say that Allah's Messenger (may peace be upon him) said: I am the last of the Apostles and my mosque is the last of the mosques.

007 : 3212 : Chapter 090

Yahya b. Sa'id (Allah be pleased with him) reported: I said to Abu Salih: Did you hear Abu Huraira (Allah be pleased with him) making a mention of the excellence of prayer in the mosque of Allah's Messenger (may peace be upon him)? He said: No (I did not hear directly from Abu Huraira), but I heard Abdullah b. Ibrahim b. Qariz; say that' he had heard from Abu Huraira (Allah be pleased with him) that Allah's Messenger(may peace be upon him) had said: Prayer in this mosque of mine is better than a thousand prayers or is like one thousand prayers observed in other mosques besides It, except that it be in al-Masjid al-Haram. This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters.

007 : 3213 : Chapter 090

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: Prayer in this mosque of mine is better than a thousand prayers (observed in other mosque.) besides it, except that of Masjid al-Haram.

007 : 3214 : Chapter 090

A hadith like this has been narrated on the authority of Ubaidullah with the same chain of transmitters.

007 : 3215 : Chapter 090

Ibn 'Umar reported: I heard Allah's Messenger (may peace be upon him) saying like this.

007 : 3216 : Chapter 090

Ibn Umar narrated from Allah's Apostle (may peace be upon him) a hadith like this.

007 : 3217 : Chapter 090

Ibn Abbas (Allah be pleased with them) reported that a woman fell ill and she said: In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna, the wife of Allah's Apostle (may peace be upon him) and after greeting her she informed her about it, whereupon she said: Stay here and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (may peace be upon him), for I heard Allah's Messenger (may peace be upon him) say: Prayer In it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba.

007 : 3218 : Chapter 091

Abu Huraira (Allah be pleased with him) reported it directly from Allah's Apostle (may peace be upon him) that he said: Do not undertake journey but to three mosques: this mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis).

007 : 3219 : Chapter 091

This hadith has been narrated on the authority of Zuhri (but with this change of words) that he (Allah's Apostle) said: "Undertake journey to three mosques."

007 : 3220 : Chapter 091

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying: One should undertake journey to three mosques: the mosque of the Ka'ba, my mosque, and the mosque of Elia (Bait al-Maqdis).

007 : 3221 : Chapter 092

Abu Salama b. Abd al-Rabman reported: 'Abd al-Rabman b. Abu Sa'id al-Khudri (Allah be pleased with him) happened to pass by me and I said to him. How did you hear your

father making mention of the mosque founded on Piety? He said: My father said: I went to Allah's Messenger (may peace be upon him) as he was in the house of one of his wives, and said: Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: This is the very mosque of yours (mosque at Medina). He (the narrator) said: I bear witness that I heard your father making mention of it.

007 : 3222 : Chapter 092

Abu Sa'id reported from Allah's Apostle (may peace be upon him) a hadith like this, but in the chain of transmitters no mention was made of Abd al-Rahman b. Abu Sa'id.

007 : 3223 : Chapter 093

Ibn Umar reported that Allah's Messenger (may peace be upon him) visited (the mosque) at Quba' riding and on foot.

007 : 3224 : Chapter 093

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) came to the mosque at Quba' riding and on foot, and he observed two rak'ahs of (Nafl prayer) in it.

007 : 3225 : Chapter 093

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) came to Quba' riding as well as on foot.

007 : 3226 : Chapter 093

This hadith has been reported on the authority of Ibn Umar (Allah be pleased with them) with another chain of transmitters.

007 : 3227 : Chapter 093

Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) used to come to Quba' riding and on foot.

007 : 3228 : Chapter 093

Ibn 'Umar had narrated this hadith through another chain of transmitters.

007 : 3229 : Chapter 093

Ibn Umar used to come to Quba' on every Saturday and he said: I saw Allah's Apostle (may peace be upon him) coming (to this place) on every Saturday.

007 : 3230 : Chapter 093

'Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) used to come to Quba', i.e. (he came) on every Saturday, and he used to come riding or on foot. Ibn Dinar (another narrator) said that Ibn Umar used to do like this. This hadith has been narrated on the authority of Ibn Dinar, but he made no mention of: "Every Saturday."