

## Partial Translation of Sahih Muslim, Book 7: Pilgrimage (Kitab Al-Hajj)

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Book 7, Number 2653:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) said: 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.

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Book 7, Number 2666:

Narrated Jabir ibn Abdullah:

AbuzZubayr heard Jabir 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 Dhul-Hulayfah is the place for entering upon the state of Ihram, and for (the people coming through the other way, i.e. Syria) it is Juhfah; for the people of Iraq it is Dhat al-Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam.

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Book 7, Number 2667:

Narrated Anas ibn Malik:

A young man from Aslam tribe said: Messenger of Allah, I wish to fight (in the way of Allah) but I don't have anything to equip myself with for fighting. He (the Prophet) said: Go to so and so, for he had equipped himself (for fighting) but he fell ill.

So, (the young man) went to him and said: The Messenger of Allah (peace\_be\_upon\_him) send you his greetings and says that you should give me the equipage that you have provided yourself with. The man said (to his wife or maidservant): So and so, give him the equipage I have collected for myself and do not withhold anything from him. Do not withhold from him so that you may be blessed therein.

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Book 7, Number 2671:

Narrated Abdullah ibn Abbas:

The polytheists also pronounced (Talbiyah) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (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'bah.

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Book 7, Number 2679:

Narrated Abdullah ibn Umar:

The Messenger of Allah (peace\_be\_upon\_him) spent the night at Dhul-Hulayfah while commencing (the rites of) Pilgrimage and he observed prayer in the mosque.

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Book 7, Number 2697:

Narrated Aisha:

I used to perfume the Apostle of Allah (peace\_be\_upon\_him) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhul-Hijjah) and (at the conclusion of Ihram) before circumambulating the House (for tawaf al-Ifadah).

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Book 7, Number 2704:

Narrated Abdullah ibn Abbas:

As-Sa'b ibn Jaththamah presented to the Apostle (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.

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Book 7, Number 2706:

Narrated Zayd ibn Arqam:

Ibn Abbas went to Zayd ibn Arqam and said: Narrate how you informed me about the meat of the game presented to the Messenger of Allah (peace\_be\_upon\_him) as he was in the state of Ihram. Thereupon he (Zayd) 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.

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Book 7, Number 2716:

Narrated Talhah ibn Ubaydullah:

AbdurRahman ibn Uthman at-Taymi reported on the authority of his father; While we were with Talhah ibn Ubaydullah and were in the state of Ihram we were presented a (cooked) bird. Talhah was sleeping. Some of us ate it and some of us refrained from (eating) it. When Talhah awoke he agreed with him who ate it, and said: We ate it along with the Messenger of Allah (peace\_be\_upon\_him).

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Book 7, Number 2743:

Narrated Uthman ibn Affan:

Nubayh ibn Wahb reported that the eyes of Umar ibn Ubaydullah ibn Ma'mar were swollen, and he decided to use antimony. Aban ibn Uthman forbade him to do so and commanded him to apply aloes on them, and reported on the authority of Uthman ibn Affan that the Apostle of Allah (peace\_be\_upon\_him) had done that.

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Book 7, Number 2759:

Narrated Abdullah ibn Abbas:

Duba'ah bint az-Zubayr ibn AbdulMuttalib came to Allah's Messenger (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 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).

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Book 7, Number 2762:

Narrated Aisha:

Asma bint Umays gave birth to Muhammad ibn AbuBakr near Dhul-Hulayfah. The Messenger of Allah (peace\_be\_upon\_him) commanded AbuBakr to convey to her that she should take a bath and then enter into the state of Ihram.

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Book 7, Number 2763:

Narrated Jabir ibn Abdullah:

When Asma' bint Umays gave birth (to a child) in Dhul-Hulayfah, Allah's Messenger (peace\_be\_upon\_him) commanded AbuBakr (to convey to her) that she should take a bath and enter into the state of Ihram.

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Book 7, Number 2785:

Narrated Aisha:

The Messenger of Allah came out on the 4th or 5th of Dhul-Hijjah (for Pilgrimage to Mecca) and came to me, and he was very angry. I said: Messenger of Allah, who had annoyed you? May Allah cast him in fire! 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.

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Book 7, Number 2791:

Narrated Jabir ibn Abdullah:

We, in the state of Ihram, came with the Messenger of Allah (peace\_be\_upon\_him) for Hajj Mufrad (with the aim of Hajj only), and Aisha set out for Umrah, and when we reached Sarif, she (Aisha) entered in the state of monthly period; we proceeded on till we reached (Mecca) and circumambulated the Ka'bah and ran between (as-Safa) and al-Marwah; and the Messenger of Allah (peace\_be\_upon\_him) commanded that one who amongst us had not 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 Arafat.

And we again put on Ihram on the day of Tarwiyah (8th of Dhul-Hijjah). The Messenger of Allah (peace\_be\_upon\_him) came to Aisha 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) as-Safa' and al-Marwah. He (the Holy Prophet) then said: Now both your Hajj and Umrah 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 Umrah).

Thereupon he (Allah's Apostle) said: AbdurRahman, take her to Tan'im (so as to enable her) to perform Umrah (separately), and it was the night at Hasbah.

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Book 7, Number 2795:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (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 Dhul-Hijjah). So we pronounced Talbiyah at al-Abtah.

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Book 7, Number 2796:

Narrated Jabir ibn Abdullah:

Neither Allah's Apostle (peace\_be\_upon\_him) nor his Companions (circumambulated the Ka'bah and) ran between as-Safa and al-Marwah but once (sufficing both for Hajj and Umrah). But in the hadith transmitted by Muhammad ibn Bakr there is an addition: "That is first circumambulation."

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Book 7, Number 2801:

Narrated Jabir ibn Abdullah:

AbuNadrah reported: Ibn Abbas commanded the performance of Mut'ah (putting on Ihram for Umrah during the months of Dhul-Hijjah and after completing it, then putting on Ihram for Hajj), but Ibn Zubayr forbade to do it. I made a mention of it to Jabir ibn Abdullah 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 (peace\_be\_upon\_him). When Umar was installed as Caliph, he said: Verily Allah made permissible for His Messenger (peace\_be\_upon\_him) whatever He liked and as He liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umrah for Allah as Allah has commanded you, and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'ah) And any person would come to me with a marriage of appointed duration (Mut'ah), I would stone him (to death). Qatadah narrated this hadith with the same chain of transmitters saying (That Umar also said): Separate your Hajj from Umrah , for that is the most complete Hajj, and complete your Umrah.

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Book 7, Number 2803:

Narrated Jabir ibn Abdullah:

Ja'far ibn Muhammad reported on the authority of his father: We went to Jabir ibn Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn. I said: I am Muhammad ibn Ali ibn Husayn. 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 (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 (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 (peace\_be\_upon\_him) and do according to his doing. We set out with him till we reached Dhul-Hulayfah. Asma daughter of Umayy gave birth to Muhammad ibn AbuBakr. She sent message to the Messenger of Allah (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-Bayda'. 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 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): "Labbayk, O Allah, Labbayk, Labbayk, Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner." And the people also pronounced this Talbiyah which they pronounce (today). The Messenger of Allah (my peace be upon him) did not reject anything out of it. But the Messenger of Allah (peace\_be\_upon\_him) adhered to his own Talbiyah. Jabir said: We did not have any other intention but that of Hajj only, being unaware of the Umrah (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 rejected: "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 (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 as-Safa and as he reached near it he recited: "As-Safa and al-Marwah are among the signs appointed by Allah, (adding:) I begin with what Allah (has commanded me) to begin. He first mounted as-Safa' till he saw the House, and facing Qiblah 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-Marwah, 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-Marwah. There he did as he had done at as-Safa. And when it was his last running at al-Marwah he said: If I had know beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an Umrah. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umrah. Suraqah ibn Malik ibn Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply for ever? Thereupon the Messenger of Allah (peace\_be\_upon\_him) intertwined the fingers (of one hand) into another and said twice: The `Umrah has become incorporated in the Hajj (adding): "No, but for ever and ever." Ali came from the Yemen with the sacrificial animals for the Prophet (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 (Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. (The narrator) said that Ali said that Ali used to say in Iraq: I went to the Messenger of Allah (peace\_be\_upon\_him) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (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 (peace\_be\_upon\_him) was one hundred. Then all the people except the Apostle (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 Tarwiyah (8th of Dhul-Hijjah) they went to Mina and put on the Ihram for Hajj and the Messenger of Allah (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 Namirah.

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Book 7, Number 2803.1:

Narrated Jabir ibn Abdullah:

The Messenger of Allah (peace\_be\_upon\_him) then set out and the Quraysh did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraysh used to do in the pre-Islamic period. The Messenger of Allah (peace\_be\_upon\_him), however, passed on till he came to Arafat and he found that the tent had been pitched for him at Namirah. 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'ah ibn al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhayl. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolished is that of Abbas ibn AbdulMuttalib, 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 right 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 Iqamah and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqamah and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (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 were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah. 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 Usamah 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 in 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-Muzdalifah. There he led the evening and Isha prayers with one Adhan and two Iqamahs 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 (peace\_be\_upon\_him) then lay down till dawn and offered the dawn prayer with an Adhan and Iqamah when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qiblah, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illallah) 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 ibn Abbas, and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (peace\_be\_upon\_him) was moving on, there was also going a group of women (side with them). Al-Fadl began to look at them. The Messenger of Allah (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 (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. He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest Jamrah, he came to

the Jamrah which is near the tree. At this he threw seven small pebbles, saying AllahuAkbar while throwing every one of them in 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 won hand. Then he gave the remaining number to Ali 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 Ali) took some meat out of it and drank its soup. The Messenger of Allah (peace be upon him again rode and came to the House, and offered the Zuhr prayer at Mecca. He came to the tribe of AbdulMuttalib, who were supplying water at Zamzam, and said: Draw water, O Banu AbdulMuttalib; 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.

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Book 7, Number 2814:

Narrated AbuMusa ; Umar ibn al-Khattab:

AbuMusa 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 (AbuMusa) met him (Umar) subsequently and asked him (about it), whereupon Umar said: I know that Allah's Apostle (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 heads.

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Book 7, Number 2815:

Narrated Ali ibn AbuTalib ; Uthman ibn Affan:

Abdullah ibn 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 (peace\_be\_upon\_him), whereupon he said: It is right, but we entertained fear.

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Book 7, Number 2817:

Narrated AbuDharr:

Tamattu' in Hajj was a special (concession) for the Companions of Muhammad (peace\_be\_upon\_him).

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Book 7, Number 2821:

Narrated Sa'd ibn AbuWaqas:

Ghunaym ibn Qays said: I asked Sa'd ibn AbuWaqas (Allah be pleased with him) about Mut'ah, whereupon he said: We did that, and it was the day when he was an unbeliever living in (one of the) houses of Mecca.

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Book 7, Number 2824:

Narrated Imran ibn Husayn:

Mutarraf reported: Imran ibn Husayn 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 (peace\_be\_upon\_him) made some members of his family perform Umrah within ten days of Dhul-Hijjah. No verse was revealed to abrogate that, and he (the 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).

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Book 7, Number 2843:

Narrated Abdullah ibn Umar:

Nafi' thus reported on the authority of Ibn Umar: We entered into the state of Ihram with Allah's Messenger (peace\_be\_upon\_him) for Hajj Mufrad and in the narration of Ibn Awn (the words are): "Allah's Messenger (peace\_be\_upon\_him) entered into the state of Ihram (with the intention) of Hajj Mufrad."

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Book 7, Number 2846:

Narrated Abdullah ibn Umar:

Wabarah 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 (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 (peace\_be\_upon\_him) or the words of Ibn Abbas?

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Book 7, Number 2851:

Narrated Asma' bint AbuBakr:

We set out (to Mecca) in a state of Ihram. Allah's Messenger (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 Zubayr (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 Zubayr, whereupon he said: Go away from me, whereupon I said: Do you fear that I would jump upon you?

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Book 7, Number 2854:

Narrated Asma' bint AbuBakr:

Muslim al-Qurri reported: I asked Ibn Abbas (Allah be pleased with them) about Tamattu' in Hajj and he permitted it, whereas Ibn Zubayr had forbidden it.

He (Ibn Abbas) said: This is the mother of Ibn Zubayr who states that Allah's Messenger (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 (peace\_be\_upon\_him) permitted it.

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Book 7, Number 2856:

Narrated Abdullah ibn Abbas:

Muslim al-Qurri heard Ibn Abbas (Allah be please with them) saying that Allah's Apostle (may peace be with him) entered into the state of Ihram for Umrah and his Companions for Hajj. Neither Allah's Apostle (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. Talhah ibn Ubaydullah was one of those who had brought the sacrificial animals along with them, so he did not put off Ihram.

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Book 7, Number 2863:

Narrated Abdullah ibn Abbas:

Allah's Messenger (peace\_be\_upon\_him) said: This is the Umrah 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 Umrah has been incorporated in Hajj until the Day of Resurrection.

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Book 7, Number 2867:

Narrated Abdullah ibn Abbas:

AbuHassan al-A'raj reported that a person from Banu Hujaym 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 (peace\_be\_upon\_him), even though you may not approve of it.

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Book 7, Number 2872:

Narrated AbuSa'id al-Khudri:

We went out with Allah's Messenger (peace\_be\_upon\_him) pronouncing loudly the Talbiyah for Hajj. When we came to Mecca, he commanded us that we should change this (Ihram for Hajj) to that of Umrah except one who had brought the sacrificial animal with him. When it was the day of Tarwiyah (8th of Dhul-Hijjah) and we went to Mina, we (again) pronounced Talbiyah for Hajj.

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Book 7, Number 2873:

Narrated Jabir ibn Abdullah ; AbuSa'id al-Khudri:

We went with Allah's Apostle (peace\_be\_upon\_him) and we were pronouncing Talbiyah for Hajj loudly.

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Book 7, Number 2874:

Narrated Jabir ibn Abdullah:

AbuNadrah reported: While I was in the company of Jabir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubayr about two Mut'ahs (benefits, Tamattu' in Hajj and temporary marriage with women), whereupon Jabir said: We have been doing this during

lifetime of Allah's Messenger (peace\_be\_upon\_him), and then Umar forbade us to do so, and we never resorted to them.

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Book 7, Number 2876:

Narrated Anas ibn Malik:

I heard Allah's Messenger (peace\_be\_upon\_him) pronouncing Talbiyah for both simultaneously, Talbiyah for Umrah and Hajj. Talbiyah for Umrah and Hajj (he performed both Hajj and Umrah as a Qarin). In another version the words are: " I heard Allah's Messenger (peace\_be\_upon\_him) pronouncing Talbiyah for Umrah and Hajj (simultaneously)."

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Book 7, Number 2877:

Narrated AbuHurayrah:

Hanzalah al-Aslami reported: I heard AbuHurayrah (Allah be pleased with him) as narrating from Allah's Apostle (peace\_be\_upon\_him) who said: By Him in Whose Hand is my life, Ibn Maryam (Jesus Christ) would certainly pronounce Talbiyah for Hajj or for Umrah or for both (simultaneously as a Qarin) in the valley of Rawha.

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Book 7, Number 2896:

Narrated Abdullah ibn Umar:

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

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Book 7, Number 2898:

Narrated Jabir ibn Abdullah:

I saw Allah's Messenger (peace\_be\_upon\_him) walking swiftly from the Black Stone till he completed three circuits up to it.

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Book 7, Number 2900:

Narrated Abdullah ibn Abbas:

AbuTufayl reported: I said to Ibn Abbas: 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: When Allah's Messenger (peace\_be\_upon\_him) came to Mecca, the polytheists said that Muhammad and his companions were 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 (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 as-Safa and al-Marwah 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 too" imply? He said: As

Allah's Messenger (peace\_be\_upon\_him) had come to Mecca, here 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 (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 running is, however, better.

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Book 7, Number 2903:

Narrated Abdullah ibn Abbas:

AbuTufayl reported: I said to Ibn Abbas (Allah be pleased with them): I think that I saw Allah's Messenger (peace\_be\_upon\_him). He (Ibn Abbas) said: Give a description of his to me. I said: I saw him near al-Marwah on the back of she-camel, and people had thronged around him. Thereupon Ibn Abbas said: It was Allah's Messenger (peace\_be\_upon\_him) for they (the Companions of the Prophet) were neither pushed aside from him, nor were they turned away.

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Book 7, Number 2906:

Narrated Abdullah ibn Umar:

Ibn Umar had not seen Allah's Messenger (peace\_be\_upon\_him) touching anything in the House, except the two Yamani corners.

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Book 7, Number 2916:

Narrated Umar ibn al-Khattab:

Suwayd ibn Ghafalah reported: I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: I saw Allah's Messenger (peace\_be\_upon\_him) having great love for you.

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters (and the words are): "That he (Umar) said: But I saw AbulQasim (peace\_be\_upon\_him) having great love for you." And he did not mention about clinging to it.

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Book 7, Number 2918:

Narrated Jabir ibn Abdullah:

Allah's Messenger (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.

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Book 7, Number 2920:

Narrated Aisha:

Allah's Apostle (peace\_be\_upon\_him) circumambulated the Ka'bah 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.

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Book 7, Number 2921:

Narrated AbuTufayl:

I saw Allah's Messenger (peace\_be\_upon\_him) circumambulating the House, and touching the corner with a stick that he had with him, and then kissing the stick.

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Book 7, Number 2929:

Narrated Jabir ibn Abdullah:

Allah's Apostle (peace\_be\_upon\_him) and his Companions did not observe Sa'i between as-Safa and al-Marwah but only one Sa'i.

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Book 7, Number 2933:

Narrated al-Fadl ibn Abbas:

Ibn Abbas narrated from al-Fadl ibn Abbas who sat behind Allah's Messenger (peace\_be\_upon\_him) that he (the Holy Prophet) told the people on the evening of Arafah and in the morning to the gathering of people (at Muzdalifah) as they were pushing on to proceed slowly. And he himself rode his she-camel with restraint until he entered Muhassir (a place in Mina), and further told them to pick up pebbles which were to be thrown at Jamrah. And Allah's Messenger (peace\_be\_upon\_him) continued pronouncing Talbiyah till he stoned the Jamrah.

This hadith has been narrated on the authority of AbuzZubayr with the same chain of transmitters but with this variation that in the hadith no mention is made of (this) that Allah's Messenger (peace\_be\_upon\_him) continued pronouncing Talbiyah till he stoned the Jamrah, and he made this addition in his hadith: "The Apostle (peace\_be\_upon\_him) showed with his hand how a person should catch hold of pebbles (in order to throw them)."

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Book 7, Number 2935:

Narrated Abdullah ibn Mas'ud:

AbdurRahman ibn Yazid reported that Abdullah ibn Mas'ud pronounced Talbiyah as he returned from the gathering of the people (at Muzdalifah). It was said; He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbiyah at this stage), whereupon Abdullah said: Have the people forgotten (this Sunnah of the Prophet) or have they gone astray? I heard him, upon whom Surah al-Baqarah was revealed, pronouncing Talbiyah at the very place.

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Book 7, Number 2937:

Narrated Abdullah ibn Umar:

Ibn Umar said: As we proceeded in the morning along with Allah's Messenger (peace\_be\_upon\_him) from Mina to Arafat, some of us pronounced Talbiyah, and some pronounced Takbir (AllahuAkbar).

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Book 7, Number 2947:

Narrated Usamah ibn Zayd:

Allah's Messenger (peace\_be\_upon\_him) came back from Arafat and Usamah (Allah be pleased with him) was seated behind him. Usamah said that he (the Prophet) continued the journey in this very state until he came to Muzdalifah.

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Book 7, Number 2963:

Narrated Umm Habibah:

Ibn Shawwal (the freed slave of Umm Habibah) reported that he went to Umm Habibah (the Wife of Allah's Apostle) who informed him that Allah's Apostle (peace\_be\_upon\_him) sent her from Muzdalifah during the night.

---

Book 7, Number 2968:

Narrated Abdullah ibn Abbas:

Ata' reported from Ibn Abbas (Allah be pleased with them): Allah's Messenger (peace\_be\_upon\_him) sent me from Muzdalifah along with his luggage (in the very early part of the dawn).

I (Ibn Jurayj, one of the narrators) said (to Ata'): Has this (news) reached you that Ibn Abbas (Allah be please with them) had said; "He (Allah's Messenger) had sent me in the latter part 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-Jamrah before the dawn prayer" ? So where did he observe the dawn prayer? He said: No. But he said only so much (as described above).

---

Book 7, Number 2976:

Narrated Jabir ibn Abdullah:

I saw Allah's Apostle (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.

---

Book 7, Number 2977:

Narrated Umm al-Husayn:

I performed Hajj along with Allah's Messenger (peace\_be\_upon\_him) on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-Aqabah and returned while he was riding the camel, and Bilal and Usamah were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (peace\_be\_upon\_him) to protect him from the sun. She (further) said: Allah's Messenger (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.

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Book 7, Number 2979:

Narrated Jabir ibn Abdullah:

I saw Allah's Apostle (peace\_be\_upon\_him) throwing stones (at Jamrat al-Aqabah) like pelting of small pebbles.

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Book 7, Number 2982:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) said: 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 Jamrahs is to be done by odd numbers (seven), and (the number) of circuits between as-Safa' and al-Marwah is also odd (seven), and the number of circuits (around the Ka'bah) 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).

---

Book 7, Number 2989:

Narrated Umm al-Husayn:

Allah's Apostle (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.

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Book 7, Number 3004:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace\_be\_upon\_him) observed the circumambulation of Ifadah on the Day of Nahr (10th of Dhul-Hijjah), 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 Ifadah on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle (peace\_be\_upon\_him) did that.

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Book 7, Number 3006:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace\_be\_upon\_him) and AbuBakr and Umar observed halt at al-Abtah.

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Book 7, Number 3012:

Narrated AbuRafi':

Allah's Messenger (peace\_be\_upon\_him) did not command me to observe halt at al-Abtah when he departed from Mina, but I came and set up his (the 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 AbuRafi' who was (in charge) of the luggage of Allah's Apostle (peace\_be\_upon\_him).

---

Book 7, Number 3018:

Narrated Abdullah ibn Abbas:

Bakr ibn Abdullah al-Muzani said: While I was sitting with Ibn Abbas near the Ka'bah, a bedouin came to him and said: Why is it that I see that the progeny of your uncle supply honey and milk (as drink to the travellers), whereas you supply an-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 (peace\_be\_upon\_him) came here riding his she-camel, and Usamah was sitting behind him. He asked for water so we gave him a cup full of nabidh and he drank it, giving the remainder to Usamah. He (the Holy Prophet) said: You have done good, you have done well. So continue in the same way. So we do not like to change what Allah's Messenger (peace\_be\_upon\_him) has commanded us to do.

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Book 7, Number 3024:

Narrated Jabir ibn Abdullah:

In the year of Hudaibiyah (6 A.H.), we, along with Allah's Messenger (peace\_be\_upon\_him), sacrificed a camel for seven persons and a cow for seven persons.

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Book 7, Number 3030:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) sacrificed a cow on behalf of Aisha on the Day of Nahr (10th of Dhul-Hijjah).

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Book 7, Number 3031:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) sacrificed (animals) on behalf of his wives. In the hadith transmitted by Ibn AbuBakr (the words are): "A cow on behalf of Aisha on the occasion of the Hajj."

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Book 7, Number 3052:

Narrated Jabir ibn Abdullah:

Jabir was asked about riding on a sacrificial animal, and he said: I heard Allah's Messenger (peace\_be\_upon\_him) as saying: Ride on it gently, when you have need for it, until you find (another) mount.

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Book 7, Number 3054:

Narrated Abdullah ibn Abbas:

Musa ibn Salamah al-Hudhali reported: Sinan ibn Salman and I proceeded (to Mecca to perform Umrah. Sinan had a sacrificial camel with him which he was driving. The camel stopped on the way, being completely exhausted, and its condition made him (Sinan) helpless. (He thought) if it could not go any further how he would be able to take it with him, and said: I shall definitely find out (the religious verdict) about it.

I moved on in the morning and as we encamped at al-Batha, (Sinan) said: Come (with me) to Ibn Abbas so that we may narrate to him (this incident), and he (Sinan) reported to him the incident of

the sacrificial camel. He (Ibn Abbas) said: You referred (the matter) to the well-informed person. (Now listen) Allah's Messenger (peace\_be\_upon\_him) sent sixteen sacrificial camels with a man whom he put in charge 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? He replied: Slaughter them, 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.

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Book 7, Number 3056:

Narrated Dhuwayb ibn Halhalah al-Khuza'i:

Ibn Abbas reported that Dhuwayb, father of Qabisah, (Allah be pleased with him) narrated to him that Allah's Messenger (peace\_be\_upon\_him) sent under his charge the sacrificial camels, and said: If any of these is completely exhausted and you apprehended 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.

---

Book 7, Number 3057:

Narrated Abdullah ibn Abbas:

The people used to return through every path, whereupon Allah's Messenger (peace\_be\_upon\_him) said: None amongst you should depart until he performs the last circumambulation round the House.

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Book 7, Number 3059:

Narrated Abdullah ibn Abbas:

Tawus reported: I was in the company of Ibn Abbas (Allah be pleased with them) when Zayd ibn 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 (peace\_be\_upon\_him) had commanded her this.

Zayd ibn 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.

---

Book 7, Number 3074:

Narrated Bilal or Uthman ibn Talhah:

Salim ibn Abdullah reported his father (Allah be pleased with him) saying: I saw Allah's Messenger (peace\_be\_upon\_him) entering the Ka'bah, and Usamah ibn Zayd, Bilal and Uthman ibn Talhah were along with him, but none (else) entered therein along with them. Then the door was closed for them from within.

Abdullah ibn Umar (Allah be pleased with them) said: Bilal or Uthman ibn Talhah informed me that Allah's Messenger (peace\_be\_upon\_him) observed prayer in the interior of the Ka'bah between the two Yemenite pillars.

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Book 7, Number 3075:

Narrated Usamah ibn Zayd:

Ibn Jurayj 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'bah)? He (Ata') said: He (Ibn Abbas) (at the same time) did not forbid entrance into it.

I, however, heard him saying: Usamah ibn Zayd informed me that when Allah's Apostle (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 Qiblah. 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 Qiblah.

---

Book 7, Number 3091:

Narrated Abdullah ibn Abbas:

Allah's Apostle (peace\_be\_upon\_him) met some riders at ar-Rawha 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.

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Book 7, Number 3113:

Narrated Abdullah Ibn Umar:

Whenever Allah's Messenger (peace\_be\_upon\_him) mounted his camel to set out on a journey, he glorified Allah (uttered AllahuAkbar) thrice, and then said: Hallowed is He Who subdued for us this (mount) as we were not ourselves powerful enough to use it as a mount, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee on 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 the hardship of the journey, the gloominess of the sights, and the finding of evil changes in property and family on our 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.

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Book 7, Number 3114:

Narrated Abdullah ibn Sarjis:

When Allah's Messenger (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.

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Book 7, Number 3118:

Narrated Anas ibn Malik:

I and AbuTalhah (both) came back along with Allah's Apostle (peace\_be\_upon\_him). Safiyyah (the wife of the Prophet) rode behind him on his camel and as we came to the outskirts 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.

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Book 7, Number 3126:

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) said: There is no day when God sets free more servants from Hell than the Day of Arafah. He draws near, then praises them to the angels, saying: What do these want?

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Book 7, Number 3144:

Narrated Jabir ibn Abdullah:

I heard Allah's Apostle (peace\_be\_upon\_him) say: It is not permissible for any one of you to carry weapons in Mecca.

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Book 7, Number 3146:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace\_be\_upon\_him) entered Mecca.

Qutaybah (another sub-narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.

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Book 7, Number 3148:

Narrated Amr ibn Hurayth:

Allah's Messenger (peace\_be\_upon\_him) addressed the people (on the day of the Victory of Mecca) with a black turban on his head.

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Book 7, Number 3151:

Narrated Rafi' ibn Khadij:

Allah's Messenger (peace\_be\_upon\_him) said: Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands by which he meant Medina).

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Book 7, Number 3153:

Narrated Jabir ibn Abdullah:

Allah's Apostle (peace\_be\_upon\_him) said: 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.

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Book 7, Number 3154:

Narrated Sa'd ibn AbuWaqas:

Allah's Messenger (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 him on the Day of Resurrection.

---

Book 7, Number 3156:

Narrated Sa'd ibn AbuWaqas:

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 (peace\_be\_upon\_him) has given me as spoil, and refused to return anything to them.

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Book 7, Number 3166:

Narrated AbuHurayrah:

Allah's Apostle (peace\_be\_upon\_him) said: 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.

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Book 7, Number 3170:

Narrated AbuHurayrah:

When the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle (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.

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Book 7, Number 3172:

Narrated AbuSa'id al-Khudri:

AbuSa'id Mawla al-Mahri reported that they were hard pressed by the distress and hardship of Medina, and he came to AbuSa'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 AbuSa'id said: Don't do that, stay in Medina, for we have come out with Allah's Apostle (peace\_be\_upon\_him).

(I think that he also said): When we reached Usfan, he (the Holy Prophet 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 (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 an 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 remember which words he actually said), I should command my camel to proceed and not to let it halt until it comes to Medina. 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 sa'; 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 proceed until we came to Medina. By Him (in Whose name) we take an oath and (in Whose name) an oath is taken (Hammad is in doubt about it), we had hardly put down our camel-saddles on arriving at Medina when we were attacked by the people of the tribe of Abdullah ibn Ghatafan, but none had dared to do it before.

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Book 7, Number 3177:

Narrated Sahl ibn Hunayf:

Allah's Messenger (peace\_be\_upon\_him) pointed with his hands towards Medina and said: That is a sacred territory and a place of safety.

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Book 7, Number 3180:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace\_be\_upon\_him) said: He who patiently endures the hardships of it (of this city of Medina), I would be an intercessor or a witness on his behalf on the Day of Resurrection.

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Book 7, Number 3183:

Narrated AbuHurayrah:

The Apostle of Allah (peace\_be\_upon\_him) said: 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.

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Book 7, Number 3187:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: 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.

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Book 7, Number 3188:

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: 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 he. 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.

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Book 7, Number 3193:

Narrated Jabir ibn Samurah:

Jabir heard Allah's Messenger (peace\_be\_upon\_him) say: Allah named Medina as Tabbah.

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Book 7, Number 3194:

Narrated AbuHurayrah:

AbulQasim (Muhammad, 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.

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Book 7, Number 3208:

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) cast a glance at Uhud and said: Uhud is a mountain which loves us and we love it."

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Book 7, Number 3213:

Narrated Abdullah ibn Umar:

Allah's Apostle (peace\_be\_upon\_him) said: Prayer in this mosque of mine is better than a thousand prayers (observed in other mosques) besides it, except that of Masjid al-Haram.

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Book 7, Number 3217:

Narrated Maymunah:

Ibn Abbas reported that a woman fell ill and she said: In case Allah curse me I will certainly go and observe prayer in Bait al-Maqdis. She recovered, and so she made preparation to go out (to that place).

She came to Maymunah, the wife of Allah's Apostle (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 (peace\_be\_upon\_him), for I heard Allah's Messenger (peace\_be\_upon\_him) say: Prayer in it is better than a thousand prayers observed in other mosques except the mosque of the Ka'bah.

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Book 7, Number 3221:

Narrated AbuSa'id al-Khudri:

AbuSalamah ibn AbdurRahman reported: AbdurRahman ibn AbuSa'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 (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.

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