

for excess of sleep, He has legislated the night prayer for them, which is the best form of wakefulness, with the most benign result. And it is the middle form (i.e. neither too much nor too little) of wakefulness, which benefits the heart and the body and does not prevent the worshippers from attaining his needs (i.e. working during the day), nor from spiritual exercises, nor from practising these four pillars (i.e. prayer, *Zakah*, fasting and *Hajj*). And the happiest of people are those who perform them in the manner prescribed by Muhammad ﷺ and do not deviate in the way that most people do, nor fall short in the way that those who are careless do. And we have already mentioned his guidance in fasting, the night prayer and in speech, so now we shall speak of his guidance in *I'tikaf*:

He used to perform *I'tikaf* during the last ten days of Ramadan until Allâh, the Almighty, the All-powerful caused him to die. One time, he did not perform it and so he made it up in Shawwal. And once, he performed *I'tikaf* in the first ten days of Ramadan, then in the middle and then in the last ten days. He was in search of *Lailah Al-Qadr* (the Night of Decree); then it became clear to him that it was in the last ten days and thenceforth, he continued to observe *I'tikaf* until he met his Lord, the Almighty, the All-powerful. He would order a tent and it would be erected for him in the mosque, then he would seclude himself in it for his Lord, the Almighty, the All-powerful. And when he wished to perform *I'tikaf*, he would offer the *Fajr* prayer and then enter it. On one occasion, he order it and it was erected for him, then his wives ordered their tents to be erected and so they were erected for them. When he offered the *Fajr* prayer, he saw those tents and he ordered his tent to be taken down and he left *I'tikaf* in Ramadan and offered it in the first ten days of Shawwal.^[1] He used to perform *I'tikaf* every year for ten days, but in the year in which he died, he performed *I'tikaf* for twenty days; and Jibreel ﷺ, who used to recite the Qur'ân with him once a year, recited it with him twice in that year; and he also used to present the Qur'ân to him every year once, but in that year, he presented it to him twice. When he was in *I'tikaf*, he would enter his tent alone and he would not enter his house except for some human necessity and he would put his head out to

[1] Narrated by Al-Bukhari, on the authority of 'A'ishah ﷺ.

the house of 'A'ishah ﷺ and she would comb his hair while she was menstruating;^[1] and one of his wives visited him while he was in *I'tikaf* and when she got up to leave, he got up with her and accompanied her and that was at night.^[2] He did not have intimate relations with his wives while he was in *I'tikaf*, neither kissing them, nor anything else. And when he made *I'tikaf*, his mattress and his bed would be put for him in the place of his seclusion.

And when leaving to fulfill some need, he might pass by a sick person on his way and he would not visit him.^[3] One time, he performed *I'tikaf* in a Turkish tent and he placed at its threshold a straw mat^[4] – all of this was to attain what is intended by *I'tikaf* – the opposite of what the ignorant people do, which is for the person performing *I'tikaf* to take a place big enough for ten people and a *Majlabah*^[5] for visitors. This is something else and the *I'tikaf* of Prophet ﷺ is something else.



[1] Narrated by Al-Bukhari, Muslim and Malik.

[2] Narrated by Al-Bukhari and Muslim, on the authority of Safiyyah Bint Huyay ﷺ.

[3] Narrated by Abu Dawûd, this *Hadeeth* contains in its chain of narrators a man named Al-Laith Ibn Abi Sulaim Ibn Zunaim, of whom Ibn Hajr said: "He is honest, but he mixes things up a great deal and his *Hadeeth* are not clear and so he is abandoned.

[4] Narrated by Muslim, on the authority of Abu Sa'eed Al-Khudri.

[5] *Majlabah*: A cause to get.

Chapter

Regarding His ﷺ Guidance in Hajj and 'Umrah

He ﷺ performed 'Umrah four times after the migration to Al-Madinah (*Hijrah*), all of them in the month of Dhul Qa'dah.

The First: The 'Umrah of Hudaibiyah, in the sixth year following the Hijrah, when the pagans prevented him from entering the House (of Allâh), so he and his Companions ﷺ slaughtered a camel and shaved their heads at the place where they were stopped and left their state of ihram.^[1]

The Second: 'Umrah Al-Qadhiyyah in the following year; he remained for three days and then left.

The Third: The 'Umrah that he performed along with his Hajj.

The Fourth: The 'Umrah which he performed from Al-Ji'ranah. And not a single one of his 'Umrahs was performed by leaving Makkah, as many of the people do nowadays. All of his 'Umrahs were performed by him upon entering Makkah; and he remained a resident of Makkah for thirteen years after the Revelation started, but it has not been transmitted from him that he performed 'Umrah by leaving Makkah, neither did anyone ever do so during his lifetime, except 'A'ishah ﷺ, because she had set out to perform 'Umrah and then she started her menstruation and so he ﷺ ordered her to combine Hajj with 'Umrah (*Qiran*) and he informed her that the requirement to perform circumambulation (*Tawaf*) and *Sa'ee* between As-Safa and Al-Marwah had been lifted from her Hajj and 'Umrah. And she felt some

^[1] Narrated by Al-Bukhari, on the authority of Al-Bara' ﷺ and of Ibn 'Umar ﷺ.

sadness in her heart upon seeing her female companions returning to perform Hajj and 'Umrah separately, for they were performing Hajj *At-Tamattu'*^[1] and they were not menstruating and so did not perform *Qiran* – while she was returning to perform 'Umrah as part of her Hajj. So the Prophet ﷺ ordered her brother, 'Abdur-Rahman to perform 'Umrah with her from *At-Tan'eem*, in order to conciliate her heart. All of his 'Umrahs were performed in the months of Hajj, in contradiction to the practice of the polytheists, for they disliked that 'Umrah be performed during them; and this is evidence that performing 'Umrah in the months of Hajj is without doubt preferable to performing it in the month of Rajab. As for performing it in the month of Ramadan, it is a matter for debate (whether it is equivalent to or better than 'Umrah with Hajj or not). It has been authentically reported from him ﷺ that:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً»

"Umrah in Ramadan is equivalent (in reward) to Hajj."^[2]

And it might be said that the Messenger of Allâh ﷺ was occupied in Ramadan with acts of worship which were more important than 'Umrah, in addition to the fact that his not performing it was a mercy for his people, for had he done it, the people would have rushed to do so, and combining 'Umrah with fasting would have been a hardship for them. And he used to avoid many acts which he should have performed due to fear that they would be a burden to them.

It has not been recorded from him that he performed 'Umrah more than once in a year and there is no disagreement that he did not perform Hajj after the migration to Al-Madinah except once in the tenth year following the *Hijrah*. And when the obligation of Hajj was revealed, the Messenger of Allâh ﷺ hastened to perform it without delay, for the obligation to perform it was only revealed in the ninth or tenth year. As for the Words of Allâh, Most High:

﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

^[1] Hajj *At-Tamattu'*: Combining Hajj and 'Umrah with a break in between.

^[2] Narrated by At-Tirmidhi, Ibn Majah, Ahmad and Ad-Darimi.

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and ‘*Umrah* (i.e. the pilgrimage to Makkah) for Allâh.”^[1]

Even though they were revealed in the sixth year following the *Hijrah*, there is no enjoinder in them to perform *Hajj*, only an order to complete it and to complete ‘*Umrah* once they are begun.

Once he had decided to perform *Hajj*, he announced to the people that he intended to perform *Hajj* and they prepared themselves to leave with him.

Those living around Al-Madinah heard of this and they went out, desiring to perform *Hajj* with the Messenger of Allâh ﷺ and he was joined on the road by a crowd of people whose numbers cannot be estimated: They were in front of him, behind him, to his right and to his left, as far as the eye could see. He left Al-Madinah during the day, in the afternoon, with six days remaining of Dhul Qa’dah, after offering the *Zuhr* prayer of four *Rak’ahs*. And he delivered a sermon to them before that, in which he taught them about *Ihram* and its obligations and its *Sunnah* acts, after which he performed the *Zuhr* prayer, then he combed his hair, applied oil to himself, then donned his upper and lower garments. Then he departed and stopped at Dhul Hulaifah and offered the ‘*Asr* prayer of two *Rak’ahs*.

Then he spent the night there^[2] and performed the *Maghrib*, ‘*Isha*’, *Fajr* and *Zuhr* prayers.^[3] All of his wives were with him and he went round (i.e. had sexual relations with) all of them that night.^[4] Then when he wished to enter the state of *Ihram*, he performed a second *Ghusl* for *Ihram* (in addition to the *Ghusl* which he had performed due to having intimate relations with his wives),^[5] then ‘*A’ishah* ﷺ scented his head and body with her own hand, using *Zareerah*^[6] and

[1] *Sûrah Al-Baqarah* 2:196.

[2] Narrated by Al-Bukhari, on the authority of Anas ﷺ.

[3] Narrated by An-Nasa’i on the authority of Anas ﷺ.

[4] Narrated by Al-Bukhari and Muslim on the authority of ‘*A’ishah* ﷺ.

[5] Narrated by At-Tirmidhi, who declared it to be *Hasan*, Ad-Darimi and Al-Baihaqi.

[6] *Zareerah*: A scented powder.

perfume containing musk, until the gleaming of musk could be seen in the parting of his hair and in his beard,^[1] then he continued it and he did not wash it. After that, he donned his upper and lower garments and offered the *Zuhr* prayer of two *Rak’ahs*, then he made the *Ihlal*^[2] to perform *Hajj* and ‘*Umrah* in his prayer place. It has not been transmitted from him that he performed a two *Rak’ah* prayer for entering the state of *Ihram*.^[3] Before assuming *Ihram*, he hung two shoes around the neck of his camel and marked it on its right side, cutting the side of its hump and then removing the blood from it.^[4]

The reason we said that he ﷺ assumed *Ihram* for *Hajj Al-Qiran* was due to more than twenty clear and authentic *Hadeeths* to that effect. The Messenger of Allâh ﷺ soaked his head with *Ghisl*, which is used for washing the head and it is made from the marshmallow flower or the like and which causes the hair to stick, so that it does not fall down. He made the *Ihlal* to perform *Hajj* in his prayer place and mounted his she-camel and made the *Ihlal* again when it stood up with him and again when he looked down upon the mountain known as Al-Baida’.^[5] Sometimes, he would make the *Ihlal* to perform *Hajj* and ‘*Umrah* and sometimes, he would make the *Ihlal* to perform *Hajj* (only); this is because ‘*Umrah* is a part of *Hajj*. Due to this, it was said that he performed *Hajj Al-Qiran*, and it was said that he performed *Hajj At-Tamattu’* and that he performed *Hajj Al-Ifrad*.^[6] As regards the saying of Ibn Hazm: “That was just before the *Zuhr* prayer,” it is surmise on his part; what has been recorded from him is that he made the intention after *Zuhr*, and no one has ever said that he assumed *Ihram* before *Zuhr*, so I do not know from where he got this.

[1] Narrated by Al-Bukhari and Muslim, on the authority of ‘*A’ishah* ﷺ.

[2] *Ihlal*: To say: “*Labbaikallahumma Bil Hajji Wal-‘Umrah*” (Oh, Allâh! I respond to Your Call with *Hajj* and ‘*Umrah*)

[3] As for the *Hadeeth* narrated by Muslim, on the authority of ‘*Abdullah Ibn ‘Umar* ﷺ, in which he said: “The Messenger of Allâh ﷺ used to perform two *Rak’ahs* in Dhul-Hulaifah,” what is meant by it is the two *Rak’ahs* of *Zuhr*.

[4] Narrated by Muslim, on the authority of Ibn ‘*Abbas* ﷺ.

[5] Narrated by Abu Dawûd, on the authority of Sa’d Ibn Abi Waqqas ﷺ and by Ahmad, on the authority of ‘*Abdullah Ibn ‘Abbas* ﷺ.

[6] *Hajj Al-Ifrad*: Performing only *Hajj*, without ‘*Umrah*.

Then he made the *Talbiyyah*, saying:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
وَالْمُلْكَ، لَا شَرِيكَ لَكَ»

“*Labbaik Allaahumma Labbaik, Labbaika Laa Shareeka Laka Labbaik,
Innal-Hamda Wan-Ni’mata Laka Wal-Mulka, Laa Shareeka Lak*”

“Oh, Allâh! I respond to Your call! I respond to Your call! I respond to Your call! You have no partners, I respond to Your call! Verily, all praise and thanks are due to You and all Grace is Yours, as is the Dominion! You have no partners.”

And he raised his voice during this *Talbiyyah* until his Companions ﷺ heard it. He went to *Hajj* on a riding camel, not on a litter and his baggage was beneath it. Scholars have disagreed as to whether or not it is permissible for a person in the state of *Ihram* to ride in a litter, a sedan or the like.

At the time of assuming *Ihram*, the Prophet ﷺ allowed them to choose which of the three types of *Hajj* they wished to perform, then when they were close to Makkah, he advised them to cancel *Hajj* and *Qiran* in favour of *‘Umrah* for those who did not have a sacrificial animal with them. Then he ordered them to do that when they were at Al-Marwah.

Asma’ Bint ‘Umais ﷺ gave birth to Muhammad Ibn Abi Bakr ﷺ on the journey and so the Prophet ﷺ ordered her to perform *Ghusl* and to bandage her private parts, assume her *Ihram* and make the *Ihlal* to perform *Hajj*.^[1]

And in this *Hadeeth* there is a permission for the person in a state of *Ihram* to perform *Ghusl* and it informs us that the menstruating women may perform *Ghusl* and that a menstruating woman’s *Ihram* is valid.

Then he proceeded, making the *Talbiyyah* which we mentioned earlier as he went and the people did so with him, adding to it and subtracting from it – and he approved of what they said.^[2]

[1] Narrated by Muslim, Abu Dawûd and Ibn Majah.

[2] Narrated by Al-Bukhari, Muslim, Malik and others.

When they reached Ar-Rawha’, they saw a wounded wild ass and he ﷺ said:

«دَعُوهُ، فَإِنَّهُ يُوشِكُ أَنْ يَأْتِيَ صَاحِبَهُ»

“Leave it, for its owner will be along shortly.”

The owner then appeared and he said: “Oh, Messenger of Allâh! You may do with it as you wish.” So the Messenger of Allâh ﷺ told Abu Bakr ﷺ to divide it up among the company.^[1] In this *Hadeeth* there is a permission for the person in a state of *Ihram* to eat game whose meat is lawful, if it was not killed for him; and it proves that the ownership of game is proven by evidence.

Then they continued until they came to the well of Al-Uthabah, which was between Ar-Ruwaythah and Al-‘Arj (on the road from Makkah to Al-Madinah), where they unexpectedly came upon a gazelle with an arrow in it, lying on its side in some shade. He claimed that the Messenger of Allâh, may Allâh bless him and grant him peace, told someone to stand by it to make sure no one disturbed it until everyone had passed by.^[2]

Then they continued on until they reached Al-‘Arj, and the luggage of the Prophet ﷺ and Abu Bakr ﷺ were both held by a servant boy of Abu Bakr ﷺ. The boy arrived, but he did not have the camel with him. Abu Bakr ﷺ said to him: “Where is your camel?” He said: “I lost it yesterday.” Abu Bakr ﷺ said: “One camel and you lost it!” He began to beat him and the Messenger of Allâh ﷺ was smiling and saying:

«انظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ»

“Look at this man in a state of *Ihram*, how he is behaving.”^[3]

Then they went on until they reached Al-Abwa’ and As-Sa’b Ibn Jaththamah presented the Prophet ﷺ with a wild ass as a gift, but he was unable to accept it and he returned it. (Seeing the signs of disappointment on the man’s face) the Prophet ﷺ said:

[1] Narrated by Imam Malik, in ‘*Al-Muwatta*’, on the authority of Al-Bahzi.

[2] Narrated by Imam Malik in ‘*Al-Muwatta*’, on the authority of Al-Bahzi.

[3] Narrated by Abu Dawûd, Ibn Majah and Ahmad.

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ»

“We would not return it except for the fact that we are in a state of *Ihram*.”^[1]

When they passed by Wadi ‘Usfan, the Prophet ﷺ said:

«يَا أَبَا بَكْرٍ أَيُّ وَادٍ هَذَا؟»

“O, Abu Bakr! Which valley (i.e. *Wadi*) is this?”

He said: “Wadi ‘Usfan.” The Prophet ﷺ said:

«لَقَدْ مَرَّ بِهِ هُوْدٌ وَصَالِحٌ عَلَى بَكْرَيْنِ أَحْمَرَيْنِ خُطْمُهُمَا اللَّيْفُ، وَأَزْرُهُمَا الْعَبَاءُ، وَأَرْدِيئُهُمَا النَّمَارُ يَلْبُونَ يَحْجُونَ الْبَيْتَ الْعَتِيقَ»

“Prophets Hūd and Salih ﷺ passed through it on two red camels; their reins were made of palm fibre, their upper garments were woolen wraps and their lower garments were of striped material and they were making the *Talbiyyah* on their way to perform *Hajj* to the Ancient House (i.e. the House of Allāh in Makkah).”^[2]

When they reached Sarif, ‘A’ishah ﷺ began menstruating; and at Sarif, the Prophet ﷺ said:

«مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَا»

“Anyone who has not brought a sacrificial animal and would like to make his pilgrimage ‘*Umrah*, (i.e. to perform *Hajj At-Tamattu*) he should do so and anyone who has with him a sacrificial animal should not do so (i.e. he should perform *Hajj Al-Qiran*).”

This is another level, above that of the choice which he gave them at

^[1] Narrated by Al-Bukhari, Muslim, An-Nasa’i, Ahmad and Malik.

^[2] Narrated by Ahmad in his ‘*Musnad*’, on the authority of Ibn ‘Abbas ﷺ, it contains in its chain of narrators one Zam’ah Ibn Salih, who is considered weak by scholars of *Hadeeth*, including Ahmad himself, Yahya Ibn Ma’een and Al-Bukhari.

the *Meeqat* (i.e. Dhul Hulaifah). And when they were in Makkah, he made a definite order that whoever did not have a sacrificial animal with him must perform ‘*Umrah* and leave his state of *Ihram* (until it was time to perform *Hajj*) while whoever had a sacrificial should remain in his state of *Ihram* – and nothing has ever abrogated this; indeed, Suraqah Ibn Malik ﷺ asked him about this ‘*Umrah* which he had ordered them to perform: “Is it for this year only, or is it for all time?” He replied: “Indeed, it is for all time.”^[1]

Then they continued until the Prophet (ﷺ) descended at Dhu Tuwa, which is known today as Abar Az-Zahir and he stayed there on a Sunday night when four days of Dhul Hijjah had passed and he offered the *Fajr* prayer there. Then he performed *Ghusl* on that day and went on to Makkah, entering it during the day from above by way of the high mountain pass which overlooks Al-Hajūn – when he was in ‘*Umrah*, he would enter from below – and then he continued until he entered the mosque, and that was before noon. At-Tabari has reported that he (ﷺ) entered through the gate known as *Bab ‘Abdi Manaf*, which is now known as *Bab Bani Shaibah*. Ahmad reported that when he entered a place in Dar Ya’la, he faced towards the House (of Allāh) and supplicated. At-Tabari said that when he looked towards the House (of Allāh), he said:

«اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً»

“Allāhumma, Zid Hadhal-Baita Tashreefan, Wa Ta’zeeman Wa Takreeman Wa Mahabatan”

“Oh, Allāh! Increase this House in honour, greatness, reverence and dignity.”

And it has been reported from him ﷺ that when he saw it, he would raise his hands, make *Takbeer* and say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، حَيَّنَا رَبَّنَا بِالسَّلَامِ، اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا، وَتَكْرِيمًا وَمَهَابَةً، وَزِدْ مَنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَكْرِيمًا وَتَشْرِيفًا وَتَعْظِيمًا وَبِرًّا»

^[1] Narrated by Al-Bukhari, Ahmad and Abu Dawūd.

“Allâhumma, Antas-Salamu Wa Minkas-Salamu, Hayyana Rabbana Bis-Salami, Allâhumma, Zid Hadhal-Baita Tashreefan, Wa Ta'zeeman Wa Takreeman Wa Mahabatan, Wa Zid Man Hajjahu Awi'tamarahu Takreeman Wa Tashreefan Wa Ta'zeeman Wa Birran”

“Oh, Allâh! You are Peace and from You comes Peace. Greet us with Peace. Oh, Allâh! Increase this House in honour, greatness, reverence and dignity and increase whoever perform Hajj or 'Umrah to it in honour, greatness, reverence and dignity).”
But it is *Mursal*.^[1]

When he entered the Mosque, he headed towards the House (of Allâh) and he did not offer a prayer of salutation to the Mosque, because the prayer of salutation to the Sacred Mosque is circumambulation of the *Ka'bah* (*Tawaf*). When he drew level with the Black Stone, he touched it, but he did not push and jostle in order to do so and he did not pass by and head towards the direction of the Yemeni Corner, nor did he raise his hands and say: “I have made the intention by my *Tawaf* this week to do such-and-such,” nor did he begin it by making *Takbeer* as those who have no knowledge to do. Neither did he touch the Black Stone with his whole body, then turn away from it and place it on his right side; rather, he would face it and touch it, then turn right; and he did not supplicate at the door, nor under the *Meedab*,^[2] nor behind the *Ka'bah*, nor at its corners, nor did he specify any special *Dhikr* when performing *Tawaf*. What has been recorded from him is that he said between the two corners:

﴿رَبَّنَا ءَايِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”^[3]

[1] *Mursal*: A chain of narrators in which the Companion's name is not mentioned, in which a *Tabi'i* reports some saying or action of the Prophet ﷺ; such a narration is weak, since the *Tabi'i* could not have seen the Prophet ﷺ himself.

[2] *Meedab*: Drain.

[3] *Sûrah Al-Baqarah* 2:201

In his first three circuits, he trotted around the *Ka'bah*, taking short steps and wrapped his upper garment around him so that it was around one shoulder (the left) and revealed the other (i.e. the right) shoulder.^[1] And whenever he drew level with the Black Stone, he pointed towards it and touched it with his *Mihjan*^[2] and kissed the *Mihjan* – and a *Mihjan* is a stick with a curved head.

It has been confirmed from him ﷺ that he touched the Yemeni Corner, but it has not been confirmed from him ﷺ that he kissed it, nor that he kissed his hand when touching it. But it has been confirmed from him ﷺ that he kissed the black stone, that he touched it with his hand and that he touched it with his *Mihjan*; these are three descriptions (of his actions regarding the Black Stone); and At-Tabari has reported, with a good *Isnad*, that when he touched the Corner, he said:

«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ»

“*Bismillahi Wallahu Akbar*”

“In the Name of Allâh and Allâh is Most Great”,^[3]
and each time he reached the Black Stone, he said:

«اللَّهُ أَكْبَرُ»

“*Allâhu Akbar*”^[4]

and he did not touch or handle any corner except the two Yemeni Corners.

When he had completed his *Tawaf*, he went behind *Maqam Ibraheem*,^[5] and recited:

[1] Narrated by Abu Dawûd and Ahmad.

[2] According to Muslim, Abu Dawûd, An-Nasa'i and Ibn Majah, this was in the Farewell Pilgrimage, when he was riding his camel.

[3] Narrated by by At-Tabarani in a *Mawqûf* form from Ibn 'Umar ﷺ.

[4] Narrated by Al-Bukhari, on the authority of Ibn 'Abbas ﷺ.

[5] *Maqam Ibraheem*: The place where Ibraheem ﷺ stood while building the *Ka'bah*.

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take you *Maqam Ibraheem* as a place of prayer.”^[1]

And he performed a two *Rak'ah* prayer with the *Maqam* between him and the House, reciting in them *Sûrah Al-Fâtihah* with *Sûrah Al-Kâfirûn* (in the first) and *Sûrah Al-Ikhlâs* (in the second). His recitation of the above Verse is an explanation by him of the meaning of Allâh's Words via his action. When he had completed his prayer, he approached the Stone and touched it, then he headed towards As-Safa via the gate which was in front of him and when he was close to it, he recited:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَابِرِ اللَّهِ﴾

“Verily, As-Safa and Al-Marwah (two mountains in Makkah) are from among the Symbols of Allâh.”^[2]

Then he said: “I begin with that with which Allâh began (i.e. he began his *Sa'ee* from As-Safa, as this is what Allâh has mentioned first). And in An-Nasa'i's version: “Begin with that with which Allâh began.”

Then he ascended it until he could see the House and he faced towards the *Qiblah* and declared Allâh's Oneness and His Greatness and said:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَهُوَ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أَنْجَزَ وَعَدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ»

“*La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer. La Ilaha Illallahu Wahdahu, Anjaza Wa'dahu Wa Nasara 'Abdahu Wa Hazamal-Ahzaba Wahdahu'*”

“None has the right to be worshipped except Allâh, Alone, without partners. To Him belongs the Dominion and to Him are due all praise and thanks and He is Able to do all things. None

[1] *Sûrah Al-Baqarah* 2:125

[2] *Sûrah Al-Baqarah* 2:158

has the right to be worshipped except Allâh, Alone; He fulfilled His Promise and aided His slave and vanquished the confederates Alone.”^[1]

Then he supplicated between As-Safa and Al-Marwah and he repeated this three times. Then he descended and walked towards Al-Marwah and when his feet reached the bottom of the valley, he ran until he had crossed the valley and reached elevated ground, then he walked again and that is before the two green markers at the beginning and end of the *Sa'ee* (i.e. that he walked). And it would seem that the valley has not changed since then.

When he reached Al-Marwah, he ascended it and faced towards the House and declared Allâh's Greatness and His Oneness and then did the same as he had done at As-Safa. When he had completed his *Sa'ee*, at Al-Marwah, he decisively ordered all of those who had not brought a sacrificial animal with them to leave their state of *Ithram* and he ordered them to do so completely and to remain thus until *Yawm At-Tarwiyah*,^[2] but he did not do so himself, due to the fact that he had brought a sacrificial animal with him; and there, he said:

«لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبِرْتُ لَمَا سَفَّتُ الْهَدْيَ ، وَلَجَعَلْتُهَا عُمْرَةً»

“If I had known before what I know now, I would have not have brought the sacrificial animal with me and I would have changed it into ‘*Umrah* (i.e. *Hajj Tamattu'*).”^[3]

And there he supplicated for those who shaved their heads three times and for those who shortened their hair once.^[4]

[1] Narrated by Al-Bukhari, Muslim, the compilers of the ‘*Sunan*’, Ahmad, Malik and Ad-Darimi.

[2] *Yawm At-Tarwiyah*: The Day of Quenching the Thirst, i.e. the 8th of Dhul Hijjah. According to the author of ‘*Fath Al-'Allam*’, Abul Khair Al-Hindi, it was so called due to the fact that they used to quench their thirst then, since there was no water at ‘Arafah, but they were able to drink once they arrived in Mina.

[3] Narrated by Al-Bukhari, Muslim, Abu Dawûd, An-Nasa'i, Ahmad and Ad-Darimi.

[4] Narrated by Al-Bukhari and Muslim on the authority of Ibn 'Umar and Abu Hurairah ؓ.

As for his wives, they left their state of *Ihram* and they were performing *Hajj Al-Qiran*, except 'A'ishah ؓ, who did not leave her state of *Ihram*, for she was excused from doing so due to her having her menstrual period. And he ordered those who had made the same *Ihram* as he, to remain in their state of *Ihram* if they had their sacrificial animals with them and to leave their state of *Ihram* if they did not have a sacrificial animal with them.^[1]

During the time he remained, until *Yawm At-Tarwiyah*, he would pray in the place where he was staying with the Muslims on the outskirts of Makkah; he continued for four days to shorten his prayers,^[2] then when it was Thursday, in the forenoon, he turned with those Muslims who were accompanying him towards Mina, and those of them who had left their *Ihram* entered the state of *Ihram* for *Hajj* from their riding camels and they did not enter the mosque; instead, they entered *Ihram* while Makkah was behind them.

When he arrived in Mina, he descended and offered the *Zuhr* and 'Asr prayers there and stayed the night there. When the sun rose, he went on to 'Arafah and he took the Dhabb road, which lies to the right of the road which the people use today. Among the Companions ؓ were those making *Talbiyyah* and among them were those making *Takbeer* and he ؓ heard them, but he did not reproach them.^[3] and he found that a tent had been erected for him by his order at Namirah, which is a village to the east of 'Arafat, but it is in ruins today. There he stayed until the sun had descended, then he ordered his she-camel, Al-Qaswa' to be brought and saddled for him and he went on until he came to the bottom of the valley in the land of 'Uranah.

There he addressed the people while sitting on his camel, delivering a

^[1] Narrated by Al-Bukhari, Muslim, the compilers of the 'Sunan', except At-Tirmidhi, Ahmad, Malik and Ad-Darimi.

^[2] It is narrated in 'Saheeh Al-Bukhari', on the authority of Ibn 'Abbas ؓ that the Messenger of Allâh ﷺ arrived in Makkah with his Companions ؓ on the morning of the 4th of Dhul Hijjah, making the *Talbiyyah* for *Hajj*; so the period of his stay in Makkah before he went out to Mina and then to 'Arafah was four days, because he arrived on the 4th and left on the 8th.

^[3] Narrated by Al-Bukhari and Muslim on the authority of Anas Ibn Malik.

powerful sermon to them, in which he set forth the foundations of Islam and demolished the foundations of *Shirk* and the *Jahiliyyah*; and he established in it the sanctity of those things whose inviolability is agreed upon by all religions, and they are blood, property and honour. And in it, he placed everything pertaining to the *Jahiliyyah* under his feet, and he placed all of the usury of the *Jahiliyyah* (under his feet) and cancelled it. He advised them to treat their women well and he mentioned their rights and the duties incumbent upon them and he declared that it is an obligation upon men to provide for them and to clothe them in fairness and justice, but he did not fix the amount. And he permitted husbands to beat their wives (but not severely) if they allowed someone whom they dislike to enter their house. And he advised the people in it to adhere closely to the Book of Allâh and he informed them that they would not go astray so long as they held fast to it. Then he informed them that they will be questioned about him and he instructed them as to what they should say and to what they should bear witness, and they said: "We witness that you have conveyed the Message, discharged the duty of Prophethood and given wise counsel." Then he raised his finger to the heaven and called upon Allâh three times to witness what they had said. And he ordered those who were present to inform those who were absent about what he had said.^[1] He delivered one sermon and not two in between which he sat.

When he had completed it, he ordered Bilal ؓ, who called the *Adhan*, then the *Iqamah* and he offered the *Zuhr* prayer as two *Rak'ahs* in which he recited quietly; and it was a Friday. This proves that the traveller does not perform the Friday prayer. Then he (i.e. Bilal ؓ called the *Iqamah* and the Prophet ﷺ offered the 'Asr prayer as two *Rak'ahs* also and the people of Makkah were with him, and they prayed the same prayers as he, shortening them and combining them, which is the clearest proof that the shortening of prayer by the traveller is not bound to a fixed distance.

When he had completed the prayers, he mounted his camel and rode until he reached the stopping place at the foot of the mountain (i.e.

^[1] Narrated by Muslim.

'Arafah) near to the rocks and he turned to face the *Qiblah*, having the path taken by those who went on foot in front of him – and he was (still) on his camel – and he began to supplicate, implore and beseech Allâh until the sun had set. And he ordered the people to ascend from the middle of 'Uranah and he informed them

«عَرَفَةُ كُلُّهَا مَوْقِفٌ»

“that all of 'Arafah is a stopping place.”^[1]

And he sent out to inform the people to keep to their *Hajj* stations and to stop in them, for they are from the heritage of their father, Ibraheem ﷺ.^[2] When he supplicated, he would raise his hands to the level of his chest, in the manner in which a needy person asks for food and he informed them

«أَنَّ خَيْرَ الدُّعَاءِ يَوْمَ عَرَفَةَ»

“that the best supplication is that which is made on the day of 'Arafah.”^[3]

And it was mentioned that in his supplication, he said:

«اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ، وَخَيْرًا مِمَّا تَقُولُ، اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَأْبِي، وَلَكَ رَبِّ تَرَاتِي،

^[1] Narrated by Muslim, Malik and At-Tabarani.

^[2] Narrated by the compilers of the '*Sunan*' and Imam Ash-Shafi'i, on the authority of Ibn Mirba' Al-Ansari and declared authentic by Al-Hakim and Az-Zahabi concurred with this.

^[3] Narrated by Malik, on the authority of Talhah Ibn 'Ubaidillah Ibn Kareez, it is a *Mursal* narration, since Talhah was a *Tabi'i* and could not have related from the Prophet ﷺ; however, it is supported by the *Hadeeth* of 'Amr Ibn Shu'aib, who reported from his father, who reported from his grandfather that the Messenger of Allâh ﷺ said: “The best supplication is (that of) 'Arafah and the best thing which I and the (other) Prophets have said from the heart is: “*La Ilaha Illallahu Wahdau La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer*” (None has the right to be worshipped except Allâh, Alone, without partners. His is the Dominion and to Him is due all praise and He is Able to do all things). (Narrated by At-Tirmidhi).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَاسَةِ الصَّدْرِ، وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ»

“*Allâhumma, Lakal-Hamdu Kalladhee Naqûlu Wa Khairan Mimma Naqûlu. Allâhumma, Laka Salatee Wa Nusukee Wa Mahyaya Wa Mamatee Wa Ilaika Ma'abee Wa Laka Rabbee Turathee. Allâhumma, Innee A'ûdhu Bika Min 'Adhabil-Qabri Wa Waswasatis-Sadri Wa Shattatil-Amri. Allâhumma, Innee A'ûdhu Bika Min Sharri Ma Tajee'u Bihir-Reeh*”

“Oh, Allâh! To You all praise and thanks are due, which we express and better than we can express. Oh, Allâh! My prayers, my sacrifice, my life, my death and my final destination are for You. And to You, my Lord, belong my deeds. Oh, Allâh! I seek refuge with You from the punishment of the grave, from the whispering in my breast and from confusion in my affairs. Oh, Allâh! I seek refuge with You from the evil which is brought by the wind.”^[1]

Other supplications which have been reported from him ﷺ at the stopping place include:

«اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، أَنَا الْبَائِسُ الْفَقِيرُ، الْمُسْتَعِيثُ الْمُسْتَجِيرُ، الْوَجِلُ الْمُسْتَفِيقُ، الْمُقَرُّ الْمُعْتَرِفُ بِذُنُوبِهِ، أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمُدْنِبِ الدَّلِيلِ، وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَيْنَاهُ، وَذَلَّ جَسَدُهُ، وَرَغِمَ أَنْفُهُ لَكَ، اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ رَبِّي شَقِيًّا، وَكُنْ بِي رَوْفًا رَحِيمًا يَا خَيْرَ الْمَسْئُولِينَ، وَيَا خَيْرَ الْمُعْطِينَ»

“*Allâhumma, Innaka Tasma'u Kalamee Wa Tara Makanee Wa*

^[1] Narrated by At-Tirmidhi, on the authority of 'Ali Ibn Abi Talib, it contains in its *Sanad* one Qais Ibn Ar-Rabee', who has been declared weak by scholars of *Hadeeth*, including Ad-Daraqutni, Yahya Ibn Ma'een, Ahmad and others.

Ta'lamu Sirree Wa 'Alaniyatee Wa La Yukhfa 'Alaika Shay'un Min Amree. Anal-Ba'isul-Faqeeru, Al-Mustagheethu, Al-Mustajeeru Wal-Wajilul-Mushfiq, Al-Muqirrul-Mu'tarifu Bidhunûbee. As'aluka Mas'alatal-Miskeeni, Wa Abtahilu Ilaikabtihaalal-Mudhnibidh-Dhaleeli, Wa Ad'ûka Du'aa'l-Kha'ifid-Dareeri Man Khada'at Laka Raqabatuhu Wa Fadat Laka 'Ainahu Wa Dhalla Jasaduhu Wa Raghima Anfuhu Laka, Allâhumma, La Taj'alnee Bidu'a'ika Rabbi Shaqiyan, Wa Kun Bee Ra'ûfan Raheeman, Ya Khairal-Mas'ûleena Wa Ya Khairal-Mu'teena"

"Oh, Allâh! You hear my words, You see my place, you know my secrets and the things which I do openly and nothing of my affairs is hidden from You. I am wretched and poor and I am a seeker of aid and a seeker of protection [from You], apprehensive and fearful [of Your Wrath]; I acknowledge and admit my sins. I ask You as a needy person does and I pray with the humility of a wretched sinner and I supplicate to You with the supplication of a fearful blind man, whose neck is bowed to You and whose eyes overflow [with tears] to You and whose will is subordinate to You. O, Allâh! Do not make me wretched due to this supplication to you, my Lord. And be Kind and Merciful to me, O You, the Best of those who are asked and O, You, the Best of givers" This was mentioned by At-Tabarani.^[1]

And most of the supplications of the Prophet ﷺ on the day of 'Arafah consisted of:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، يَدِيهِ
الْخَيْرُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu, Biyadihil-Khairu Wa Huwa 'Ala Kulli Shay'in: Qadeer"

"None has the right to be worshipped except Allâh, Alone,

^[1] Narrated by At-Tabarani in 'Al-Mu'jam As-Sagheer' and by Al-Haithami in 'Al-Majma', on the authority of Ibn 'Abbas ؓ, it contains in its chain of narrators one Yahya Ibn Salih Al-Aili, of whom Al-'Uqaili said: "Yahya Ibn Bakeer narrated Ahadeeth which are Munkar.

without partners; to Him belongs the Dominion and to Him are due all praise and thanks. All goodness is in His Hand and He is Able to do all things."^[1]

And all of these narrations contain some weakness.

And here (at 'Arafah) this Verse was revealed to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."^[2]

And it was here that a man fell from his riding beast and was killed, so the Messenger of Allâh ﷺ ordered that he be wrapped in his two garments and that perfume be not applied to him, but that he be washed with water containing *Sidr* and that neither his head nor his face be covered. And he informed them that on the Day of Resurrection, Allâh, Most High will bring him forth making the *Talbiyyah*. In this there are twelve rulings:

The First: The obligation to wash the body of the deceased.

The Second: That a Muslim does not become unclean due to death, for if he did, the washing would increase him in naught but uncleanness.

The Third: That the deceased is washed with water and *Sidr*.

The Fourth: That water being altered by something clean (such as *sidr* or camphor) does not cause it to lose its pure nature.

The Fifth: The permissibility of a person in a state of *Ihram* washing a dead body.

The Sixth: That a person in the state of *Ihram* is not forbidden to use

^[1] Narrated by Ahmad on the authority of 'Amr Ibn Shu'aib, on the authority of his father, on the authority of his grandfather; in its *Sanad* there is one Muhammad Ibn Abi Humaid and he is weak, according to scholars of *Hadeeth*, such as Ibn Hajr, Yahya Ibn Ma'een, Al-Bukhari and Ahmad himself. Imam Malik narrated something similar in '*Al-Muwatta*' but it is *Mursal*.

^[2] *Sûrah Al-Ma'idah* 5:3