

water and *Sidr*.

*The Seventh:* That the shroud takes precedence over the inheritance of his estate and his debts, because the Prophet ﷺ ordered that he be shrouded in his two garments and he did not ask about his heirs, nor if there were any debts incumbent upon him.

*The Eighth:* The permissibility of limiting the shroud to two garments.

*The Ninth:* That a person in a state of *Ihram* is not allowed to use perfume.

*The Tenth:* That the person in a state of *Ihram* is not allowed to cover his head.

*The Eleventh:* That it is prohibited for a person in a state of *Ihram* to cover his or her face, although six of the Companions ﷺ permitted it and those who permit it cite as evidence the sayings of these Companions ﷺ and they replied his words:

«لَا تُخَمِّرُوا وَجْهَهُ»

“Do not cover his face,”

by saying that these words are not confirmed by him.

*The Twelfth:* That a person remains in a state of *Ihram* even after death.

When the sun had set and its setting was completed by its yellowness having departed, he left 'Arafah and he seated Usamah Ibn Zaid ﷺ behind him. He left calmly and pulled the reins of his camel so tightly that its head was near to his saddle (in order to control it) and he was saying:

«أَيُّهَا النَّاسُ عَلَيْكُمُ السَّكِينَةُ، فَإِنَّ الْبِرَّ لَيْسَ بِالْإِيْضَاعِ»

“Oh, people! Be calm, for righteousness is not attained through hurrying.”<sup>[1]</sup>

He departed 'Arafah by way of *Al-Ma'ziman*<sup>[2]</sup> having arrived there by way of Dhabb; and this was his custom ﷺ during any 'Eed: He would take a different route coming and going. Then he began move at a

[1] Narrated by Al-Bukhari, Muslim and An-Nasa'i.

[2] *Al-Ma'ziman*: A well known place between 'Arafah and Muzdalifah.

trotting pace and whenever he came upon a *Fajwah* – and that is open ground – he increased his pace. And whenever he came upon a *Rubwah* – and that is a hill – he would loosen the reins of his camel slightly, so that it could climb.

During his journey, he made the *Talbiyyah* without ceasing and then on the way, he descended and urinated and then made a light ablution and Usamah ﷺ said to him: “The prayer, oh, Messenger of Allâh.” He replied:

«الْمُصَلَّى أَمَامَكَ»

“The place of prayer is ahead (at Muzdalifah) of you.”

And he rode on until he reached Muzdalifah, where he performed ablution for prayer, then he ordered the *Adhan* to be called and the *Mu'adhdhin* did so and then he called the *Iqamah* and he offered the *Maghrib* prayer before they had unsaddled their riding beasts and before the camels had been made to kneel down. So after they had unsaddled their riding beasts, he ordered the *Iqamah* to be called, then he offered the 'Isha' prayer – with an *Iqamah* and without an *Adhan* – and he did not offer any prayer in between them; then he slept until dawn.

He did not spend that night in prayer and it has not been authentically reported from him that he spent the two nights of 'Eed in prayer. He permitted the weaker members of his family ﷺ that night to go on to Mina before sunrise. It was at night, when the moon had disappeared and he ordered them not to stone the *Jamrah* until after sunrise.<sup>[1]</sup> As for the *Hadeeth* in which it is mentioned that Umm Salamah ﷺ stoned the *Jamrah* before *Fajr*, it is a *Munkar* narration and it was declared so by Imam Ahmad and others; then he (i.e. Imam Ahmad) mentioned the *Hadeeth* of Sawdah ﷺ and other (like) *Ahadeeth* and he said: “We looked into it and we found that there is no contradiction between these *Ahadeeth*, for he ordered the youths not to stone the *Jamrah* before sunrise, so there is no excuse for them to bring forward the stoning. As for those among the women who brought it forward and stoned before sunrise due to an excuse and

[1] Narrated by Al-Bukhari, Muslim, Abu Dawûd, Ibn Majah and An-Nasa'i.

the fear for them of being harmed by the crowding of the people, this is what is proven by the *Sunnah*: The permissibility of stoning before sunrise due to an excuse, such as illness, or advanced age. But as for the one who is able and in good health, it is not permissible for him to do so. And what is proven by the *Sunnah* is the permissibility of advancing it after the moon has disappeared – not in the middle of the night; and those who fix it in the middle of the night have no evidence.

So once *Fajr* had begun, he prayed it at the start of its time – never before it – with an *Adhan* and an *Iqamah*, then he mounted his camel and rode until he reached his stopping place in Muzdalifah and there he turned to face the *Qiblah* and he began to supplicate Allâh, implore Him, declare His Greatness and His Oneness and make *Dhikr*, until it was completely light, and he remained in his stopping place and he informed the people that all of Muzdalifah is a stopping place and Usamah ؓ went on foot with Quraish, who had gone ahead.

On his way, the Prophet ﷺ ordered Ibn 'Abbas ؓ to pick up seven pebbles for him for the purpose of stoning the *Jamrah*; and he did not break them from the mountain on that night as those with no knowledge do, nor did he pick them up at night. Ibn 'Abbas ؓ picked up seven small stones for him and he began to shake them in his hand and he was saying:

«أَمْثَالُ هَؤُلَاءِ فَارْمُوا، وَإِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ  
كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ»

“Throw the likes of these and I warn you against immoderation in religious matters, for it was immoderation in religious matters that destroyed those who came before you.”<sup>[1]</sup>

When he reached the bottom of Muhassir, he urged his camel and went along quickly; and this was his custom when he arrived at places in which Allâh's Punishment fell upon His enemies, for it was in this place that the people of the Elephant were stricken with the punishment which Allâh has related (in *Sûrah Al-Feel*), which is why

<sup>[1]</sup> Narrated by An-Nasa'i, Ibn Majah, Ahmad and Malik.

it was called Wadi Muhassir, because the elephant became tired and refused to move there: That is, it became recalcitrant and broke off its journey to Makkah. And this was what he ﷺ did in Al-Hijr, the abode of Thamûd. And Muhassir is a barrier between 'Arafah and Muzdalifah – it is neither a part of the former, nor the latter. And 'Arunah is a barrier between 'Arafah and *Al-Mash'ar Al-Haram* (The sacred monument) and between every two monuments there is a barrier which is not a part of either of them. Mina is a part of the sacred precincts (of Makkah) and it is a monument; and Muhassir is a part of the Sacred Precincts, but it is not a Monument. Muzdalifah is Sacred and it is a Monument, but 'Arunah is not a Monument and it is part of the area which is not sacred. 'Arafah is not sacred, but it is a monument.

He ﷺ took the middle way between the two roads – which is the one which leaves from *Al-Jamrah Al-Kubra* – until he reached Mina, then he went to *Al-Jamrah Al'Aqabah* and he stopped at the bottom of the valley, placing the House (of Allâh) on his left and Mina on his right. Then he faced the *Jamrah* while he was seated on his camel and stoned it after the sun had risen, throwing the stones one at a time and making *Takbeer* as he threw each one; and at this point, he stopped making the *Talbiyyah*. Bilal and Usamah ؓ were both with him, one of them holding the bridle of his camel and the other sheltering him from the heat with his garment.<sup>[1]</sup> From this may be derived the permissibility of sheltering a person in the state of *Ihram* in a litter or the like.

<sup>[1]</sup> Narrated by Muslim and Ahmad.

## Chapter

Then he ﷺ returned to Mina and delivered an eloquent sermon, in which he informed them about the sacredness of *Yawm An-Nahr* (the Day of Sacrifice) and its inviolability and its virtue and that the sanctity of Makkah is greater than any other city. And he ordered them to hear and to obey those who lead them according to the Book of Allâh. And he ordered the people to take their manner of performing *Hajj*' rites from him, saying:

«لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا»

“It may be that I will not perform *Hajj*' after this year.”<sup>[1]</sup>

And he taught them their *Hajj*' rites and he declared the statuses of the *Muhajirûn* and the *Ansar* and he ordered the people not to return to disbelief after him by striking each other's necks (i.e. by killing each other). And he ordered them to convey what they had heard to others, saying:

«رُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

“It may be that the one who is informed about it will be more heedful than the one who heard it.”<sup>[2]</sup>

And he said in this sermon:

«لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ»

“The criminal inflicts harm on no one but himself.”<sup>[3]</sup>

And he placed the *Muhajirûn* to the right of the *Qiblah* and the *Ansar* to

[1] Narrated by Muslim, An-Nasa'i, Abu Dawûd and Ahmad.

[2] Narrated by Al-Bukhari, At-Tirmidhi, Ahmad and Ad-Darimi.

[3] Narrated by Ahmad, on the authority of 'Amr Ibn Al-Ahwas ﷺ.

the left of the *Qiblah*' and the people were around them; and Allâh opened for him the ears of the people, so that the people of Mina heard him from their homes. And he said in this sermon:

«اعْبُدُوا رَبَّكُمْ، وَصَلُّوا حَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَطِيعُوا ذَا  
أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

“Worship your Lord and offer your five prayers and fast your month (i.e. Ramadan) and obey those placed in authority over you and you will enter the Paradise of your Lord.”<sup>[1]</sup>

With that, he bade farewell to the people and so they said: “This is the Farewell Pilgrimage.”

Then he departed for the place of slaughter and he slaughtered sixty-three camels with his own hand. And he slaughtered them standing, with their left forelegs tethered<sup>[2]</sup> and their number was that of his age. Then he stopped and ordered 'Ali ﷺ to slaughter the remainder of the hundred, then he ordered him to give their *Jilal*,<sup>[3]</sup> their skins and their meat as charity to the needy.<sup>[4]</sup> And he ordered him not to give the butcher anything of them, saying:

«نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا»

“We will give him something from what is with us.”

And he said:

«مَنْ شَاءَ اقْتَطَعْ»

“Anyone who wants, can cut off a piece.”<sup>[5]</sup>

And if it is said that in the '*Saheehayn*', it is reported on the authority of Anas ﷺ in his *Hajj*: “And he slaughtered seven camels while standing,” it may be said that there are three possible explanations for this:

[1] Narrated by Ahmad and At-Tirmidhi and declared authentic by Ibn Hibban and Al-Hakim and Az-Zahabi concurred with this.

[2] Narrated by Abu Dawûd, on the authority of Jabir ﷺ.

[3] *Jilal*: Blankets, cloths etc. thrown on the backs of the camels.

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

[5] Narrated by Abu Dawûd, on the authority of 'Abdullah Ibn Qurt ﷺ.

*The First:* That he did not slaughter more than seven camels with his own hand and that he ordered someone to complete the slaughter of the sixty-three camels, then he left that place and ordered 'Ali ؑ to slaughter the remainder.

*The Second:* That Anas ؑ only witnessed him slaughtering seven camels, while Jabir ؑ witnessed him slaughtering the remainder.

*The Third:* That he slaughtered seven alone, and that then he and 'Ali ؑ took the spear together and slaughtered the remainder of the sixty-three camels in this way, as 'Ghurfa bin Al-Harith Al-Kindi<sup>[1]</sup> said: That he witnessed the Prophet ﷺ on that day: He had taken the upper part of the spear and he ordered 'Ali ؑ to take the lower part of it and they both slaughtered the camels with it, then 'Ali ؑ slaughtered the remainder of the hundred alone. And Allâh knows better.

And no one has reported from him ﷺ or his Companions ؓ that they combined the slaughter of their sacrificial animals (*Hadi*) with the animals which they slaughtered for 'Eed Al-Adha (*Udhiyah*). On the contrary, their *Hadi* was their *Udhiyah* and that was the sacrifice in Mina and the animals slaughtered for 'Eed were slaughtered elsewhere. As for the saying of 'A'ishah ؓ: "The Prophet slaughtered cows on behalf of his wives,"<sup>[2]</sup> they were sacrificial animals (*Hadi*) to which the word (*Udhiyah*) was applied, for they were performing *Hajj At-Tamattu'*, so they were obliged to sacrifice an animal – and that is what he slaughtered on their behalf. However, in the account of the slaughter of the cow on their behalf – and they were nine in number – there is a problem; and that is: The sharing of this cow by more than seven; and this *Hadeeth* has been reported with three different wordings:

*The First:* That it was one cow between them.

*The Second:* That on that day, he slaughtered a number of cows on their behalf.

<sup>[1]</sup> In the two documents from which this book was compiled, it says: 'Urwah Ibn Mudharris ؑ and this is incorrect; the correction is from the original '*Zad Al-Ma'ad*' and from Abu Dawûd's '*Sunan*'.

<sup>[2]</sup> Narrated by Al-Bukhari and Muslim.

*The Third:* "Some beef was brought to us on the Day of Sacrifice and I said: "What is this?" It was said: "The Messenger of Allâh ﷺ has slaughtered on behalf of his wives."

Scholars have differed as to how many people a camel and a cow suffice; it has been said seven,<sup>[1]</sup> and it has been said ten – and this (latter) is the view of Ishaq, then he quoted some *Ahadeeth*, then he said: "These *Ahadeeth* are interpreted in one of three ways: (i) Either it is said that the *Ahadeeth* which prove that it is seven are more numerous and more authentic, or (ii) it is said that a camel is equivalent to ten sheep when dividing the spoils of war, in order to be just in sharing them out. But as for sacrificial animals (*Hadi*) and animals slaughtered on the Day of Sacrifice (*Udhiyah*) and that is a legal estimate, or (iii) it is said that it differs according to different times and places and different animals. And Allâh knows better.

And he slaughtered in the place of sacrifice in Mina and he informed them that:

«مِنِّي كُلُّهَا مَنَحَرٌ»

"All of Mina is a place of sacrifice."<sup>[2]</sup>

And he said that:

«فِجَا حُ مَكَّةَ طَرِيقٌ وَمَنَحَرٌ»

"The mountain paths of Makkah are a way and a place of slaughter."<sup>[3]</sup>

This is proof that slaughtering is not exclusive to Mina; indeed, since he slaughtered in the mountain passes of Makkah, it is counted, according to the words of the Prophet ﷺ:

«وَقَفْتُ هَاهُنَا وَعَرَفْتُ كُلُّهَا مَوْقِفٌ»

"I have stopped here, but all of 'Arafah is a stopping place."<sup>[4]</sup>

<sup>[1]</sup> This was the view of Ash-Shafi'i and Ahmad.

<sup>[2]</sup> Narrated by Muslim, At-Tirmidhi, Abu Dawûd, Ibn Majah, Ahmad and Ad-Darimi.

<sup>[3]</sup> Narrated by Abu Dawûd, Ibn Majah, Ahmad and Ad-Darimi.

<sup>[4]</sup> Narrated by Muslim and Ahmad.

And he was asked if they should build a shelter from the heat for him in Mina, but he said:

«لَا مِنِّي مُتَاخٍ مِنْ سَبَقِ»

“No, Mina is a place for the one who reaches it earlier (i.e. no one may reserve a place there).”<sup>[1]</sup>

In this there is evidence that the Muslims should cooperate with each other there and that whoever arrived at a place there first has the greater right to it, until he should leave it and he does not possess it thereby.

After he had completed his sacrifice in Mina and he had informed them that: “All of Mina is a place of sacrifice,” he shaved his head and he said (to the man shaving him):

«يَا مَعْمَرُ أَمْكَنَكَ رَسُولُ اللَّهِ مِنْ شَحْمَةِ أُذُنِهِ، وَفِي يَدِكَ الْمَوْسَى»

“Oh, Ma’mar! Allâh’s Messenger has made it possible for you (to cut) his earlobes and in your hand is the razor.”

Ma’mar ؓ replied: “By Allâh, oh, Messenger of Allâh! That is from Allâh’s Blessing and His Grace upon me.” He (ﷺ) replied: “Yes.” This was mentioned by Ahmad.<sup>[2]</sup> And he said to him: “Take (from here),” and he indicated the right side of his head, then he shared it (his hair) between those who were in front of him. Then he pointed to him and he shaved the left side. Then he said: “Is Abu Talhah here?” And he gave it to him (to distribute among the people). This is how it was narrated in ‘*Saheeh Muslim*’<sup>[3]</sup>

And in ‘*Saheeh Al-Bukhari*’, it is reported on the authority of Ibn Seereen, that he reported on the authority of Anas ؓ that when the Messenger of Allâh ﷺ shaved his head, Abu Talhah ؓ was the first to take some of his hair.<sup>[4]</sup> And he supplicated Allâh for forgiveness for

<sup>[1]</sup> Narrated by At-Tirmidhi, Abu Dawûd, Ibn Majah, Ahmad and Ad-Darimi.

<sup>[2]</sup> Narrated by Ahmad, on the authority of Ma’mar Ibn ‘Abdillah ؓ, it contains in its chain of narrators one ‘Abdur-Rahman Ibn ‘Uqbah, who is unknown, according to Ibn Hazm.

<sup>[3]</sup> Narrated by Muslim, on the authority of Anas ؓ.

<sup>[4]</sup> Narrated by Al-Bukhari, on the authority of Anas ؓ.

those who shave their hair three times and for those who cut it once. This is an evidence that shaving is a rite and is not prohibited in all circumstances.



## Chapter

Then the Prophet ﷺ set out on his camel for Makkah before *Zuhr*, where he performed *Tawaf Al-Ifadah*<sup>[1]</sup> and he did not make any other *Tawaf* with it, nor did he perform *Sa'ee*. This is what is correct. And he did not trot in it,<sup>[2]</sup> nor in *Tawaf Al-Wada'*<sup>[3]</sup> - he only trotted in *Tawaf Al-Qudûm*.<sup>[4]</sup>

Then he went to Zamzam and found the people drinking there and he said:

«لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ لَنَزَلْتُ فَسَقَيْتُ مَعَكُمْ»

“Were it not that the people would inundate you, I would have descended and drunk with you.”

So they passed him a bucket and he drank from it while he was standing.<sup>[5]</sup> It was said: “Because the prohibition of drinking standing is one of preference.” And it was said: “He did so out of necessity,” and this is more obvious.

And it is authentically reported on the authority of Ibn ‘Abbasؓ that he said: “The Messenger of Allâh ﷺ performed *Tawaf* during the

[1] *Tawaf Al-Ifadah*: The Circumambulation of Departure (from Mina) of the *Ka'bah* performed by the pilgrims after their return from Mina, it is one of the essential pillars of the *Hajj*.

[2] Narrated by Abu Dawûd and Ibn Majah, on the authority of Ibn ‘Abbasؓ and declared authentic by Al-Hakim, and Az-Zahabi agreed with this.

[3] *Tawaf Al-Wada'*: The Farewell Circumambulation, performed by all pilgrims prior to departing from Makkah.

[4] *Tawaf Al-Qudûm*: The Circumambulation of Arrival (in Makkah) performed by all *Hajj* and *‘Umrah* pilgrims, for whom it is an essential rite.

[5] Narrated by Muslim, without the words: “while he was standing.” At-Tirmidhi, Ibn Majah, Abu Dawûd and Ahmad.

Farewell Pilgrimage on a camel, touching the Corner with a *Mihjan*<sup>[1]</sup> and something similar is reported in the *Hadeeth* of Jabir ؓ and in it is: “so that the people could see him and so that he could supervise them and they could ask him questions, because the people were crowding around him.”<sup>[2]</sup> But this was not *Tawaf Al-Wada'*, because he performed it at night, nor was it *Tawaf Al-Qudûm*, because he trotted in it; and no one said that his camel trotted with him. Then he returned to Mina.

Scholars have disagreed as to whether he offered the *Zuhr* prayer there or in Makkah. ‘A’ishah ؓ performed one *tawaf* that day and she performed one *Sa'ee*, which sufficed her for her *Hajj* and her *‘Umrah*. And Safiyyah ؓ performed *Tawaf* that day, then her menstruation started and that *Tawaf* sufficed her for *Tawaf Al-Wada'*. So the *Sunnah* of the Prophet ﷺ established for the woman who menstruates before the *Tawaf*, that her *Hajj* be *Hajj Al-Qiran* and that she content herself with one *Tawaf* and one *Sa'ee*. And if she menstruates after *Tawaf Al-Ifadah*, it is sufficient for her without *Tawaf Al-Wada'*.

Then he returned to Mina on that day and stayed the night there. When he awoke in the morning, he waited for the sun to pass its zenith, then he walked – didn't ride – to the *Jamrah*, and he began with the first *Jamrah*, which is in front of Al-Khaif Mosque, and he stoned it with seven stones, one after another, saying as he threw each stone: “*Allâhu Akbar*”; He then would go ahead till he reached the level ground; and he stood facing the *Qiblah*; then he raised his hands and made a long supplication, equivalent in length to *Sûrah Al-Baqarah*. Then he proceeded to *Al-Jamrah Al-Wusta* (the Middle *Jamrah*) and he stoned it in the same way. Then he descended leftwards to a place beside the valley and he stood facing the *Qiblah*, and he raised his hands for a time almost as long as the first standing, then he went to *Jamrah Al-Aqabah* and he stood in the middle of the valley and kept the House (of Allâh) to his left and stoned the *Jamrah* with seven pebbles also. Then he returned and he did not stop at them, it has been said, due to the limited space, and it has been said – and this is

[1] Narrated by Al-Bukhari and Muslim.

[2] Narrated by Muslim, on the authority of Jabir Ibn ‘Abdillah ؓ.

more correct – that his supplication was during the selfsame act of worship, so when he had stoned them, he stopped stoning. And supplication whilst performing an act of worship is better. But to me, the question remains: Did he perform the stoning before the prayer, or after it? And what seems most likely is that it was before it, because Jabir ؓ and others said that he stoned once the sun had passed its zenith.



## Chapter

The *Hajj* of the Prophet ﷺ included six stops for supplication: On Mount Safa, on Mount Marwah, on Mount 'Arafah, at Muzdalifah, at the first *Jamrah* and at the second *Jamrah*.

At Mina, he delivered two sermons: One on the Day of Sacrifice – and this has been mentioned previously – and the second in the middle of the Days of *Tashreeq*.<sup>[1]</sup>

Al-'Abbas ؓ sought permission to remain in Makkah on the nights of Mina, in order to provide pilgrims with drinking water and so the Prophet ﷺ permitted him to do so.<sup>[2]</sup> And the camel herders sought permission from him to stay outside Mina with their camels and he allowed them to stone the *Jamarat* on the Day of Sacrifice, then to combine two days of stoning after the Day of Sacrifice in one of the two remaining days.<sup>[3]</sup> Malik said: "I thought that he said: "On the first of them, then to stone on the Day of *An-Nafr*.<sup>[4]</sup> Ibn 'Uyainah said, regarding this *Hadeeth*: He permitted the camel herders to stone in one day and to supplicate for one day." And it is permissible for both parties, according to the *Sunnah*, to be excused from remaining, but as for the stoning, they may not abandon it, but they may delay it until the night. And they may combine the stoning of two days in one day.

Whoever has money which he fears will be lost, or has a sick person with him whom he fears to leave behind, or he is ill and it

<sup>[1]</sup> Days of *Tashreeq*: The three days after the Day of Sacrifice (11th, 12th and 13th of Dhul Hijjah).

<sup>[2]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[3]</sup> Narrated by the compilers of the '*Sunan*' and Malik.

<sup>[4]</sup> Day of *An-Nafr*: The day of departure from Mina, after performing the rites.

is impossible for him to stay, then the obligation is lifted from him, in accordance with the evidence of those people. He did not hasten to leave in two days, but remained until he had completed the stoning in the three days and then he departed on Tuesday after *Zuhr* for Al-Muhassab and that is Al-Abtah and it is Khaif Bani Kinanah. There he found Abu Rafi' – who was in charge of his baggage – and he had pitched his tent for him;<sup>[1]</sup> and Allâh, the Almighty, the All-powerful granted success to his efforts, for the Messenger of Allâh ﷺ did not order him to do so, but he offered the *Zuhr*, 'Asr, Maghrib and 'Isha prayers and then slept the night there, after which, he set out for Makkah and performed *Tawaf Al-Wada'* at night, just before dawn.

And that night, 'A'ishah ؓ requested him to take her for 'Umrah by itself, but he informed her that her circumambulation of the House and her *Sa'ee* between As-Safa and Al-Marwah sufficed for her *Hajj* and her 'Umrah. But she insisted on performing 'Umrah by itself and so he ordered her brother ('Abdur-Rahman) to take her to perform 'Umrah from At-Tan'eem and so she completed her 'Umrah by night, then she arrived at Al-Muhassab with her brother in the middle of the night and he ﷺ said: "Have you completed it?" She said: "Yes." Then he announced their departure and the people departed.

And in the authentic *Hadeeth* of Al-Aswad ؓ, it is reported from 'Aishah ؓ that she said: "The Messenger of Allâh ﷺ met me when he was ascending from Makkah and I was descending to it, (or she said:) I was ascending and he was descending from it" and it is mentioned in the *Hadeeth* that they met and at the beginning of the *Hadeeth*, it is mentioned that he waited for her at his stopping place (above Makkah).<sup>[2]</sup> And although the *Hadeeth* of Al-Aswad ؓ may be recorded (thus), the correct wording is: "He met me while I was ascending from Makkah and he was descending to it," because she had completed her 'Umrah, then ascended to the appointed meeting place and she met him while he was descending to Makkah for *Tawaf Al-Wada'*. And it is reported from a source other than this. And

<sup>[1]</sup> Narrated by Muslim and Abu Dawûd, on the authority of Abu Rafi' ؓ.

<sup>[2]</sup> Narrated by Al-Bukhari, on the authority of 'A'ishah ؓ.

scholars have differed regarding whether the *Tahseeb*<sup>[1]</sup> is a *Sunnah* or something on which scholars are agreed.



<sup>[1]</sup> *Tahseeb*: Staying the night in Al-Muhassab during the Days of *Tashreeq*.

## Chapter

Many people consider that entering the House (of Allâh) is one of the *Sunan* of *Hajj*, following the example of the Prophet ﷺ, but what is proven by his *Sunnah* is that he did not enter it during his *Hajj*, nor during his *'Umrah*; he only entered it in the year of the conquest of Makkah. Likewise, standing at Al-Multazam<sup>[1]</sup> which he was reported to have observed on the day of the conquest. As for the *Hadeeth* narrated by Abu Dawûd on the authority of 'Amr Ibn Shu'aib ؓ, who narrated from his father, who narrated from his grandfather, that he placed his chest, his face, his arms and the palms of his hands and spread them and said: "I saw the Messenger of Allâh ﷺ doing thus," it is possible that this was at the time of *Tawaf Al-Wada'* and it is possible that it was at some other time, but Mujahid and others said: "It is recommended to stand at Al-Multazam after performing *Tawaf Al-Wada'*." And Ibn 'Abbas ؓ used to hold onto what is between the corner (in which the Black Stone is situated) and the door.

And it is reported in '*Saheeh Al-Bukhari*' that when the Prophet ﷺ wished to leave and Umm Salamah ؓ had not performed *Tawaf* of the House as she was ill and wished to leave, he said to her:

«إِذَا أُقِيمَتِ صَلَاةُ الصُّبْحِ، فَطُوفِي عَلَيَّ بِعَيْرِكَ وَالنَّاسُ يُصَلُّونَ»

"Once the *Iqamah* for the *Fajr* prayer is called, circumambulate the House on your camel while the people are praying."

She did so and she did not pray until she left. It is impossible that this was on the Day of Sacrifice; without doubt, it was *Tawaf Al-Wada'*. So it is apparent that he offered the *Fajr* prayer on that day in Makkah and

[1] Al-Multazam: Part of the House of Allâh, between the door and the Black Stone.

Umm Salamah ؓ heard him reciting *Sûrah At-Tûr*. Then he set out on the return journey to Al-Madinah.

When he was in Ar-Rawha', he met some riders and he greeted them with salutations of peace and he asked: "Who are (you) people?" They said: "Muslims." Then they asked: "And who are (you) people?" He replied: "The Messenger of Allâh." Then a woman raised her baby to him from a litter and said: "Oh, Messenger of Allâh! Is there any *Hajj* for this?" He ﷺ replied:

«نَعَمْ وَلَكَ أَجْرٌ»

"Yes; and you will be rewarded for it."<sup>[1]</sup>

When he reached Dhul Hulaifah, he spent the night there and when he saw Al-Madinah, he made *Takbeer* three times and he said:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ»

"La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer. Ayibûna, Ta'ibûna, 'Abidûna, Sajidûna Lirabbina Hamidûn. Sadaqallahu 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. [We are] returning, repentant, worshipping our Lord and praising Him. Allâh fulfilled His Promise and aided His slave and vanquished the tribes Alone.

Then he entered Al-Madinah during the day via Al-Mu'arras, having departed via *Ash-Shajarah*.<sup>[2]</sup>

[1] Narrated by Muslim, Abu Dawûd, Ahmad and Ash-Shafi'i.

[2] Narrated by Al-Bukhari and Muslim.

## Chapter

### Regarding His ﷺ Guidance in Sacrificial Animals for Hajj (*Hadi*), Slaughtering for 'Eed (*Udhiyah*) and Sacrifice on the Occasion of a Child's Birth (*Aqeeqah*)

It refers specifically to the eight pairs mentioned in *Sûrah Al-An'am*; and this is taken from four Verses in the Qur'ân (the first):

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

“Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein),”<sup>[1]</sup>

and the second is:

﴿لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ﴾

“that they may mention the Name of Allâh over the beast of cattle that He has given them for food.”<sup>[2]</sup>

The third is:

﴿وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ﴾

“And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool).”<sup>[3]</sup>

<sup>[1]</sup> *Sûrah Al-Ma'idah* 5:1

<sup>[2]</sup> *Sûrah Al-Hajj* 22:34

<sup>[3]</sup> *Sûrah Al-An'am* 6:142

And the Verse which follows it; and the fourth is the Words of Allâh:

﴿هَدْيًا بَلِغَ الْكَعْبَةِ﴾

“The penalty is an offering, brought to the *Ka'bah*,”<sup>[1]</sup>

This proves that the offering brought to the *Ka'bah* is these eight pairs; and this is the deduction of 'Ali Ibn Abi Talib ؓ.

And the slaughtered animals which are acts of worship are three: *Hadi*, *Udhiyah* and '*Aqeeqah*. The Prophet ﷺ slaughtered sheep and camels as a *Hadi* and he slaughtered a cow as a *Hadi* on behalf of his wives and the *Hadi* was in his stay, during his *Hajj* and during his '*Umrah*. His *Sunnah* was to garland the sheep, without marking them; and if he sent his *Hadi* when he was resident, nothing was unlawful to him which had previously been lawful. When he offered a camel as a *Hadi*, he would both garland it and mark it by cutting it slightly on the right side of its hump until the blood flowed. And if he sent a *Hadi*, he would inform his messenger that if he observed an injury to any of them while it was in his charge, to slaughter it and dip its hooves in its blood and imprint it on the side of its hump, but not to eat from it, nor allow any of his companions to do so, then to divide up its meat. And the forbiddance of eating its meat was to prevent any means which might lead to his being deficient in his guardianship of it. And he allowed participation in the *Hadi* by his Companions ؓ as follows: The camel for seven persons and the cow for seven persons; and he permitted the man driving the *Hadi* to ride it if it was necessary, until he finds an alternative riding beast. 'Ali ؓ said: “He may drink of its milk anything that is surplus to the requirements of its young.” It was a part of his guidance to slaughter the camel in a standing position, with its left foreleg tied, and he used to invoke Allâh's Name when he slaughtered it and make *Takbeer* and he used to slaughter sacrificial animals by hand, but he might appoint another to slaughter some of them. When he slaughtered sheep, he would place his foot on its side, then he would invoke Allâh's Name and make *Takbeer*, then slaughter it. And he permitted the people of his community to eat from the meat of their sacrificial animals (*Hadi*)

<sup>[1]</sup> *Sûrah Al-Ma'idah* 5:95