

A Glimpse at the Hajj of the Prophet



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Introduction

It is of the utmost importance that Muslims perform their acts of worship in the way prescribed by Allaah The Almighty. What better way to find exactly how Allaah The Almighty wants us to worship him than to emulate the Prophet ﷺ in his worshipping and general living, i.e. following his *Sunnah* (tradition).

The Quran emphasizes the importance of the *Sunnah* at many instances. Allaah The Almighty described obedience to the Prophet ﷺ as being a part of obedience to Him, when He says (what means): ***{He who obeys the Messenger has indeed obeyed Allaah...}*** [Quran 4:80]

In another *Ayah* (verse) in the Quran, Allaah The Almighty also made a connection between obedience to Him and obedience to the Prophet ﷺ (which means): ***{O you who believe! Obey Allaah and obey the Messenger...}*** [Quran 4:59]

Allaah The Almighty warns us not to go against the Prophet ﷺ and states that whoever disobeys him will be doomed to eternal Hell. Allaah The Almighty says (what means): ***{...And let those who oppose the Messenger's commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them.}*** [Quran 24:63]

Allaah The Almighty has made obedience to His Prophet ﷺ a religious duty; resisting or opposing it is a sign of hypocrisy. Allaah The Almighty says (what means): ***{But no, by your Lord, they can have no Faith, until they make you [Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.}*** [Quran 4:65]

Allaah The Almighty commands His slaves to respond to Him and His Messenger : **{O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life...}**
[Quran 8:24]

In fact, even the *Sunnah* itself indicates the importance of the *Sunnah*. The Prophet ﷺ said: **"I do not want to see any one of you reclining on his couch and, when he hears of my instructions or prohibitions, saying 'I don't accept it; we didn't find any such thing in the Book of Allaah.'" (At-Tirmithi)**

It is reported that the Messenger of Allaah ﷺ led the people in prayer one day, then, he turned to the people, he exhorted them strongly, saying: **"Pay attention to my Sunnah (way) and the way of the rightly-guided people (who are to come) after me. Adhere to it and hold fast to it."** (Abu Daawood).

Virtues of Hajj

Abu Hurayrah رضي الله عنه said that the Prophet ﷺ was asked, "What action is the best?" He replied, **"Belief in Allaah and His Messenger."** He was asked, "Then what?" and replied, **"Jihad in the way of Allaah."** He was asked, "And then what?" He replied, **"An accepted Hajj."** [Al-Bukhaari & Muslim]

Abu Hurayrah رضي الله عنه reported that the Messenger of Allaah ﷺ said: **"From one 'Umrah to the next is expiation for everything in between them and there is no reward for an accepted Hajj other than Jannah."** [Al-Bukhaari & Muslim]

The Prophet's Hajj

The Prophet ﷺ said during the Farewell Pilgrimage: *"Take from me your Hajj."* From this *Hadeeth*, we can tell that there is no *Hajj* other than the Prophet's *Hajj*, which is the most complete and perfect form of *Hajj*. Thus, Muslims must follow his words and actions without omission or addition, and especially so during *Hajj*. Therefore, it is essential that every Muslim set on going on *Hajj* must know the exact way of the *Hajj* of the Prophet – the only *Hajj* he ever did.

Anas رضي الله عنه reported that the Messenger of Allaah ﷺ went to *Hajj* on a camel which was his pack-animal. [Al-Bukhaari] According to the aforementioned *Hadeeth*, the Prophet ﷺ travelled from his home to Makkah on a camel, which is the same as a horse or any other animal that is ridden. However, animals were the only means of travel in the time of Prophet ﷺ and Islam has spread far and wide all over the Earth, so there probably is no harm in travelling from one's home to *Makkah*, for *Hajj*, on an airplane, or by sea, or even by land.

Jaabir bin Abdullaah رضي الله عنه was asked about the *Hajj* of the Prophet ﷺ. He held up his nine fingers and said, *"The Prophet ﷺ stayed in Madeenah for nine years but did not perform Hajj. Then, in the tenth year, he made a public announcement to the effect that Allaah's Messenger was about to perform the Hajj. A large number of people came to Madeenah, and all of them were eager to emulate the Prophet ﷺ and follow his actions."*

"We set out with him until we reached *Thul-Hulaifah*, where *Asmaa' bint 'Umais* رضي الله عنها gave birth to *Muhammad ibn Abi Bakr*. She sent a message to

the Prophet ﷺ asking him, "What should I do?" He ﷺ said: ***"Take a bath, bandage your private parts and put on Ihraam."***

"The Prophet ﷺ then prayed in the mosque (at *Thul-Hulaifah*) and then mounted *Al-Qaswaa'* (his she-camel) and it stood erect with him on its back at *Al-Baida*. As far as I could see in front of me, behind me, on my right and on my left, I saw riders and pedestrians. The Messenger of Allaah ﷺ was prominent among us, and the (revelation) of the Quran was descending upon him, and it was he only who knew (its true) interpretation. Whatever he ﷺ did, we also did.

"He ﷺ pronounced the Oneness of Allaah (saying): ***"Labbaika Allaahumma labbaik labbaika la sharika laka labbaik, innal hamda wan-ni'mata laka wal mulk, la sharika lak (O Allaah! I hasten to You. You have no partner. I hasten to You. All praise and grace is Thine and the Sovereignty too; You have no partner)."*** And the people also pronounced this *Talbiyah*, which they still pronounce today. The Messenger of Allaah ﷺ did not disapprove of anything in it, but he adhered to his own *Talbiyah*.

"We did not have any other intention but that of *Hajj* only, being unaware of the *'Umrah*, but when we came with him to the House (of Allaah), he touched the Black Stone (*Al-Hajar Al-Aswad*) and made seven circuits, jogging three of them and walking four. Then going to the Station of *Ibraaheem*, he ﷺ recited (what means): ***(And adopt the Station of Ibraaheem as a place of prayer.)*** (Quran 2:125) He stood at a place where the Station (of *Ibraaheem* ﷺ) was between him and the House. There he ﷺ prayed two *Rak'ahs* reciting Chapters *Al-Ikhlaas* and *Al-Kaafiroon*. He ﷺ then returned to the Black Stone (*Al-Hajar Al-Aswad*)

and kissed it. Then he ﷺ went out of the gate towards the Safa, and as he approached it, he ﷺ recited (what means): ***{Verily, the Safa and the Marwah are among the signs appointed by Allaah.}*** (Quran 2:15)

Then he (the Prophet ﷺ) said: ***"I begin with what Allaah began."*** Thus, he ﷺ mounted the Safa first. He climbed until he saw the House, and, facing it, he declared the Oneness of Allaah and glorified Him, saying: ***"La ilaha illa Allaah, wahdahu la sharika lah, la hul mulk wa la hul hamd, wa huwa 'ala kulli sha'in qadeer, la ilaha illa Allaahu wahdahu anjaza wa'dahu, wa nasara 'abdahu, wa hazamal ahzaba wahdah (There is no God but Allaah. He is alone and has no partner. His is the Sovereignty, to Him praise is due, and He is powerful over everything. There is no God but Allaah alone; He fulfilled His promise, helped His servant and routed the confederates alone)."***

Jaabir رضي الله عنه said, "He ﷺ said these words three times, making supplications in between. He then descended and walked towards the Marwah, and when his feet touched the bottom of the valley, he ran; and when he began to ascend, he walked until he reached the Marwah. There he did as he had done at the Safa."

"When he was in his last round of the Marwah, he ﷺ said: ***"If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have offered it as a 'Umrah. So, he among you who has no sacrificial animals with him should put off Ihraam and treat it as a 'Umrah."*** Suraqah ibn Malik ibn Ju'tham رضي الله عنه got up and said, 'O Messenger of Allaah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allaah ﷺ intertwined the fingers (of one hand) into another and said twice: ***'The***

'Umrah has become incorporated in the Hajj,' (adding): *'No, but forever and ever.'*

"Ali عليه السلام came from Yemen with the sacrificial animals for the Prophet صلى الله عليه وسلم and found *Faatimah* عليها السلام among those who had put off *Ihraam*, put on dyed clothes, and had applied *kuhl*. Ali عليه السلام showed disapproval of it, whereupon she said, *'My father has commanded me to do this.* 'Ali عليه السلام used to say in Iraq, *'I went to the Messenger of Allaah صلى الله عليه وسلم showing annoyance at Fatimah for what she had done, and asked the Prophet صلى الله عليه وسلم regarding what she had narrated from him, and told him that I was angry with her, whereupon the Prophet صلى الله عليه وسلم said: 'She has told the truth; she has told the truth.'*

"(The Prophet صلى الله عليه وسلم then asked Ali عليه السلام): *"What did you say when you put on Ihraam?"* I (Ali عليه السلام) said: *'O Allaah, I am putting on Ihraam for the same purpose as Your Messenger has put it on.'* Thereupon the Prophet صلى الله عليه وسلم told him, *'I have with me sacrificial animals, so do not put off the Ihraam.'*

"The total number of those sacrificial animals brought by Ali عليه السلام from Yemen and of those brought by the Prophet صلى الله عليه وسلم was one hundred. All the people except the Prophet صلى الله عليه وسلم and those who had with them sacrificial animals, put off *Ihraam* and got their hair clipped. When it was the day of *Tarwiyah* (8th of *Thul-Hijjah*) they went to Mina and put on the *Ihraam* for *Hajj* and the Messenger of Allaah صلى الله عليه وسلم rode and led there, the noon, afternoon, sunset, *'Ishaa'* and *Fajr* prayers. He صلى الله عليه وسلم then waited a little until the sun rose, and commanded that a tent of hair be pitched at *Namirah*.

"The Messenger of Allaah ﷺ 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 Allaah ﷺ however, passed on till he came to *'Arafah* and he found that the tent had been pitched for him at *Namirah*. There he got down until the sun had passed the meridian; he commanded that *Al-Qaswaa'* be brought and saddled for him. Then he ﷺ 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, and 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 Rabee'ah ibn Al-Haarith, who was nursed among the tribe of Sa'd and killed by Huthayl. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbaas ibn 'Abd al-Muttalib, for it is all abolished. Fear Allaah concerning women! Verily you have taken them on the security of Allaah, and intercourse with them has been made lawful unto you by word of Allaah. You too have rights over them, in that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allaah, and if you hold fast to it, you will never go astray. And you will 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."* The Prophet ﷺ then raised his

forefinger towards the sky and pointing it at the people (said): '**O Allaah, be witness. O Allaah be witness,**' saying it thrice,"

"Then the *Athaan* (call for prayer) was pronounced and later on the *Iqaamah* (second call for prayer), and the Prophet ﷺ led the noon prayer. Then another *Iqaamah* was pronounced and the Prophet ﷺ led the afternoon prayer and he observed no other prayer in between the two. (This proves the validity of joining *Thuhr* and '*Asr* prayer on this day, at this place. There is consensus on it, but there is disagreement as to its cause. *Abu Haneefah* and some *Shaafi'i* scholars hold that it is a part of *Hajj*, but the majority of *Shaafi'i* scholars hold it is due to journey).

The Messenger of Allaah ﷺ then mounted his camel and went to the place where he was to stay. He made his she-camel, *Al-Qaswaa'*, turn towards the rocky side, with the pedestrian path lying in front of him. He faced the *Qiblah*, and stood there until the sun set, and the yellow light diminished somewhat, and the disc of the sun totally disappeared. He ﷺ made *Usaamah bin Zayd* ﷺ sit behind him, and pulled the nose string of *Al-Qaswaa'* so forcefully that its head touched the saddle (in order to keep her under perfect control), and pointing out with his right hand, advised the people to be moderate (in speed) saying: "**O people! calmness, calmness!**" Whenever he passed over an elevated tract of land, he slightly loosened the nose-string of his camel till she climbed up. This is how he ﷺ reached *Al-Muzdalifah*."

"There he ﷺ led the evening and '*Ishaa*' prayers with one *Athaan* and two *Iqaamahs* and did not glorify (Allaah) in between them (i.e. he did not observe supererogatory *Rak 'ahs* between *Maghrib* and '*Isha'a* prayers). The Messenger of Allaah ﷺ then lay down till dawn and offered the

dawn prayer with an *Athaan* and *Iqaamah* when the morning light was clear. He ﷺ again mounted *Al-Qaswaa'*, and when he came to *Al-Mash'ar Al-Haraam*, he ﷺ faced the *Qiblah*, and supplicated Allaah, Glorified Him, and pronounced His Uniqueness and Oneness, and kept standing until the daylight was very clear.

"He ﷺ then went quickly before the sun rose, and seated behind him was *Al-Fadhl ibn Al-'Abbaas* رضي الله عنه who was a man of beautiful hair, a fair complexion, and a handsome face. As the Messenger of Allaah ﷺ moved on, a group of women riding on camels was also passing. *Al-Fadhl* رضي الله عنه turned his face towards them. The Messenger of Allaah ﷺ placed his hand on *Al-Fadhl's* face who then turned his face to the other side, and began to look, and the Messenger of Allaah ﷺ turned his hand to the other side and placed it on *Al-Fadhl's* face. He again turned his face to the other side until he came to the bottom of *Muhassir*. He ﷺ urged her (*Al-Qaswaa'*) a little, and, following the middle road, (This proves that it is *Sunnah* to follow a different road on the way back from *'Arafah* than the one taken while going toward it. The Prophet ﷺ went by the *Dab* road to *Arafah*. Similarly he used to take different routes going to or coming back from *'Eed* prayers) which comes out at the greatest *Jamarah*, he came to the *Jamarah* which is near the tree. At this, he ﷺ threw seven small pebbles, saying: '*Allaahu Akbar*' while throwing every one of them in a manner in which the small pebbles are thrown (holding them with fingers) and this he did while at the bottom of the valley. (That is, he stood there at a place where *Mina*, *'Arafah* and *Al-Muzdalifah* were on his right, and *Makkah* on his left side)

"He ﷺ then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hands. He ﷺ shared the remaining camels with Ali, who sacrificed them. He then commanded that a piece of meat from each sacrificed animal be put in a pot. When it was cooked, both of them (the Prophet ﷺ and Ali رضي الله عنه) ate some of it and drank its soup.

"The Messenger of Allaah ﷺ again rode and came to the House (of Allaah), where he performed *Tawaaf Al-Ifaadah* and offered the *Thuhr* prayer at *Makkah*. He ﷺ came to the tribe of 'Abdul-Muttalib, who were supplying water at the well of *Zamzam*, and said: **'Draw water, O Banu 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.'** So they handed him a bucket and he drank from it."

The scholars, may Allaah have mercy upon them, said, *"This Hadeeth is one of its kind. It contains lots of valuable information."*

Al-Qasdh رحمه الله said, *"Many scholars have spoken (and written) at great length about the legal injunctions contained in this Hadeeth."*

Abu Bakr ibn Al-Munthir رحمه الله has listed a large part of these identifying about one hundred and fifty injunctions. He observes that if he had analyzed more closely this number would almost double.

The scholars said, *"This Hadeeth indicates that for the women giving birth to a child or having monthly periods it is Sunnah – and much more so for others – to take a bath when they intend to perform Hajj or 'Umrah. It also teaches us that the women who are menstruating or are still in their confinement after childbirth, should clean themselves properly, cover their private parts with a piece of cotton, then declare their Ihraam. It*

also indicates that *Ihraam* must be declared after offering either a *Fardh* or a *supererogatory* prayer. After declaring *Ihraam*, one should utter the *Talbiyah* loudly and preferably use the same words as used by the Prophet ﷺ. However, there is no harm in adding similar phrases as 'Umar رضي الله عنه did, saying, "O Allaah! I answer Your call, You Who gives blessings and good favors. I answer Your call fearing You, and wishing Your favor."

This *Hadeeth* also indicates that a pilgrim must first come to *Makkah* where one must perform circumambulation of arrival in *Makkah* (*Tawaaf Al-Qudoom*), and touch the Black Stone — if possible — and make the first three rounds jogging, while making the other four walking at normal speed. The jogging is done around the *Ka'bah* except between the Yemeni Corner and the Black Stone.

After the *Tawaaf* one must go to the Station of *Ibraaheem* عليه السلام and recite the verse (which means): **{Take the Station of Ibraaheem as a place for prayer.}** Then standing there, with the Station of *Ibraaheem* between him and the *Ka'bah*, he should pray two *Rak'ahs* reciting after *Al-Faatihah*, *Al-Kaafiroon* in the first *Rak'ah*, and *Al-Ikhlaas* in the second *Rak'ah*. This *Hadeeth* also indicates that touching the Black Stone again prior to leaving the Sacred Mosque is recommended (if possible), just as one did upon entering it. There is consensus among the scholars that touching (kissing) the Black Stone is *Sunnah*.

After that, one must do the *Sa'y* starting with the *Safa*, just as the Prophet ﷺ did. Climbing it, he or she must face the *Ka'bah* and make supplications three times to Allaah. Then, he or she must climb down and walk toward *Marwah*, while jogging in the marked area called *baynal meelayn*, i.e., between *Safa* and *Marwah*; every time one passes this area during the seven rounds, and not just in the first three rounds as in

Tawaaf. On reaching *Marwah*, he or she should climb it just as they climbed the *Safa*, and make supplications, and make remembrance.

Completion of all these rites will complete one's *'Umrah*. Thus, one should either shave one's head or clip some of one's hair to get out of the state of *Ihraam*. This is precisely what the Companions of the Prophet ﷺ did when the Prophet ﷺ commanded them to change their *Hajj* to *'Umrah*. As for the pilgrim who is combining *Hajj* and *'Umrah*, he must not shave or clip his hair, but should remain in his state of *Ihraam*.

On the 8th of *Thul-Hijjah*, those who had put off their *Ihraam* after making *'Umrah* should again put on *Ihraam* to perform pilgrimage, and then head to *Mina* with those who combined their *Hajj* and *'Umrah*. It is *Sunnah* to offer the five prayers in *Mina* and to spend the night of the 9th of *Thul-Hijjah* there.

It is also *Sunnah* not to leave *Mina* for *'Arafah* until after the sunrise, and not to enter *'Arafah* until the sun begins to decline, and after offering both *Thuhr* and *'Asr* prayers, which the Prophet ﷺ offered at *Namirah*, which is not a part of *'Arafah*. The Prophet ﷺ did not enter his quarters at *'Arafah* until after offering *Thuhr* and *'Asr* prayers. Moreover, it is also *Sunnah* of the Prophet ﷺ to offer some supererogatory (*nawafil*) prayers in between these two prayers.

The *Imaam* should give a sermon before the prayer, which is one of the *Sunnah* sermons in pilgrimage. The second sermon is given by the *Imaam* on the 7th of *Thul-Hijjah* after *Thuhr* prayer in the *Ka'bah*. The third of these *Sunnah* sermons is delivered on the 10th of *Thul-Hijjah*, the day of slaughtering. And the fourth sermon is given on the day the people leave (*yawm an-nafr*)—the 11th day of *Thul-Hijjah*.

This *Hadeeth* also contains some important manners and etiquette for performing *Hajj* and *'Umrah*:

It is better to spend the time at *'Arafah* riding one's mount.

It is better to stand by the rocks or close to them as the Prophet ﷺ did.

One should face the *Qiblah* while in *'Arafah*.

One must stay at one's quarters in *'Arafah* until sunset.

One should make supplications to Allaah, raising one's hands to one's chest, and after the sunset calmly and quietly leave *'Arafah*. And if one is in a leading position one should ask others to do likewise.

Upon arriving at *Al-Muzdalifah*, one should combine *Maghrib* and *'Ishaa'* prayers with one *Athaan* and two *Iqaamahs*.

One may not offer any *nawafil* prayers in between these two prayers. There is consensus among Muslim scholars about combining these two prayers. They differ, however, concerning the reason for it. Some claim that it is a part of the rites of the *Hajj*, while others say it is a permission granted to them, because they are traveling.

Spending the night at *Al-Muzdalifah* is also *Sunnah*. All scholars agree that it is part of the *Hajj* rites. They do, however, differ on whether spending the night there is obligatory or *Sunnah*.

It is also *Sunnah* to offer *Fajr* prayer at *Al-Muzdalifah*, and then depart from it for *Al-Mash'ar Al-Haram* to stop there and make supplications. Stopping there is a part of the *Hajj* rite.

It is *Sunnah* to leave *Al-Mash 'ar Al-Haram* when dawn is well advanced and go to the bottom of *Mohassir* valley. When in this valley one should walk fast because this is the place where Allaah's wrath descended upon the Companions of the Elephant.

On reaching the *jamarah*—*jamrat al 'aqabah*—one should throw seven pebbles at it, and with each throw say *Allaahu Akbar*. The pebbles should be no more than the size of a cereal seed (beans).

After this one should offer his sacrifice, if one has one, slaughtering it with one's own hands. After slaughtering one may shave one's head.

Now one must go to *Makkah* to perform *Tawaaf al-Ifaadah* also known as *Tawaaf az-ziyarah* or circumambulation of visit.

One is thereafter permitted to engage in any lawful activity that was unlawful for him while in the state of *Ihraam*, including sexual intercourse with one's wife. A person who has thrown pebbles at *Jamrat al- 'Aqabah*, but has not performed the circumambulation of *Ifadah* (or *Ziyarah*) may engage in any lawful activity except sexual intercourse with his wife.

Accounts of the Companions regarding the Prophet's Hajj

Ibn 'Umar and *Jaabir bin 'Abdullaah* رضي الله عنه said, "I saw that Allaah's Apostle ﷺ used to ride on his mount at *Thul-Hulaifa* and used to start saying "*Labbayk*" when the Mount stood upright."

Anas bin Maalik رضي الله عنه said, "Allaah's Apostle ﷺ performed Hajj on a pack-saddle and the same mount was carrying his baggage too."

'Abdullaah bin 'Umar رضي الله عنه said, "Allaah's messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Batha' in Thul-Hulaifa and offered the prayer." 'Abdullaah bin 'Umar رضي الله عنه used to do the same.

'Abdullaah bin 'Umar رضي الله عنه also said, "Allaah's Apostle used to go (for Hajj) via Ash-Shajarah and return via Muarras; and no doubt, whenever Allaah's Apostle went to Makkah, he used to offer the prayer in the Mosque of Ash-Shajarah; and on his return, he used to offer the prayer at Thul-Hulaifa, in the middle of the valley, and pass the night there till morning."




'Aa'ishah رضي الله عنها said, "I used to perfume Allaah's Apostle ﷺ when he wanted to assume Ihraam and also on finishing Ihraam before the Tawaaf round the Ka'bah (Tawaaf-al-Ifaadah).

Saalim رضي الله عنه narrated from his father 'Abdullaah رضي الله عنه "I heard that Allaah's Apostle ﷺ assumed Ihraam with his hair matted together."



'Abdullaah bin 'Umar said that a man asked the Prophet ﷺ "O Allaah's Apostle! What kind of clothes should a Muhrim wear?" Allaah's Apostle ﷺ replied: "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of perfumes)."

Ibn 'Abbaas رضي الله عنه said, "Usamah rode behind Allaah's Apostle ﷺ from 'Arafat to Al-Muzdalifa; and then Al-Fadhl rode behind Allaah's Apostle ﷺ from Al-Muzdalifah to Mina." Ibn Abbaas رضي الله عنه added, "Both of them said,




'The Prophet kept on reciting the Talbiyah till he did the Rami of Jamrat-al-Aqabah (the throwing of the stones.)' "




Abdullaah bin al-'Abbaas  both, said, "The Prophet  with his companions started from Madeenah after combing and oiling his hair and putting on two sheets of Ihraam (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron, because they may leave scent on the skin. And so, in the early morning, the Prophet  mounted his mount while in Thul-Hulaifah and set out till they reached Baida', where he and his companions recited Talbiyah, and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Thul-Qa'dah.





And when he reached Makkah on the 4th of Thul-Hijjah he performed the Tawaaf round the Ka'bah and performed the Tawaaf between the Safa and the Marwah. And as he had a Badana and had garlanded it, he did not finish his Ihraam. He proceeded towards the highest places of Makkah near Al-Hujun and he was assuming the Ihraam for Hajj and did not go near the Ka'bah after he performed Tawaaf (round it) till he returned from 'Arafat. Then he ordered his companions to perform the Tawaaf round the Ka'bah and then the Sa'y between Safa and the Marwa, and to cut short the hair of their heads and to finish their Ihraam. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted contact with them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them."



Anas bin Maalik  said, "The Prophet  offered four Rak'aat in Madeenah and then two Rak'aat at Thul-Hulaifah and then passed the



night at Thul-Hulaifah till it was morning and when he mounted his riding animal and it stood up, he started to recite Talbiyah.


Aa'ishah  said, "We set out with Allaah's Apostle  in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village six miles from Makkah). The Prophet  then addressed his companions and said: **"Anyone who has not got the Hady and likes to do 'Umrah instead of Hajj may do so (i.e. Hajj-al-Tamattu) and anyone who has got the Hady should not finish the Ihram after performing 'Umrah (i.e. Hajj-al-Qiran)."**



Aa'ishah  added, "The Companions of the Prophet  obeyed the above (order) and some of them (i.e. who did not have Hady) finished their Ihram after 'Umrah." Allaah's Apostle  and some of his companions were resourceful and had the Hady with them, they could not perform 'Umrah (alone) (but had to perform both Hajj and 'Umrah with one Ihraam).



Aa'ishah  added, "Allaah's Apostle  came to me and saw me weeping and said: **"What makes you weep, O Hantah?"** I replied, "I have heard your conversation with your companions and I cannot perform the 'Umrah." He asked, **"What is wrong with you?"** I replied, 'I do not offer the prayers (i.e. I have my menses).' He  said: **"It will not harm you for you are one of the daughters of Aadam, and Allaah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allaah may reward you that."** Aa'ishah  further added, "Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and performed Tawaaf round the Ka'bah."

Aa'ishah  added, "I went along with the Prophet  in his final departure (from Hajj) till he dismounted at Al-Muhassab (a valley outside Makkah), and we too, dismounted with him." He called ' Abdur-Rahmaan bin Abu Bakr and said to him, 'Take your sister outside the sanctuary of Makkah and let her assume Ihraam for 'Umrah, and when you have finished ' Umrah, return to this place and I will wait for you both till you both return to me.' " ' "

Aa'ishah  added, "So we went out of the sanctuary of Makkah and after finishing from the 'Umrah and the Tawaaf we returned to the Prophet  at dawn. He said, 'Have you performed the ' Umrah?' We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet too left for Madeenah."

Hafsah, the wife of the Prophet  said, "O Allaah's Apostle! Why have the people finished their Ihram after performing 'Umrah but you have not finished your Ihram after performing 'Umrah?" He replied, "I have matted my hair and garlanded my Hadyy. So I will not finish my Ihraam till I have slaughtered (my Hadyy)."

Aa'ishah  said, "When the Prophet  came to Makkah he entered from its higher side and left from its lower side." Corridor

Umm Al-Fadhl bint Al Harith  said, "On the day of Arafat, some people who were with me, differed about the fasting of the Prophet  some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk."

'Urwah رضي الله عنه said, "Usaamah رضي الله عنه was asked in my presence, "How was the speed of (the camel of) Allaah's Apostle while departing from Arafat during the Hajjatul Wadaa'?" Usaamah رضي الله عنه replied, "The Prophet صلى الله عليه وسلم proceeded on at a modest pace, and when there was enough space he would (make his camel) go very fast.""

Usaamah bin Zayd رضي الله عنه said, "Allaah's Apostle صلى الله عليه وسلم proceeded from 'Arafaat and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied: **"The prayer is ahead of you (i.e. at Al-Muzdalifah)."** When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqaamah for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqaamah for the prayer was pronounced and he offered the ('Ishaa') prayer and he did not offer any prayer in between them (i.e. Maghrib and 'Ishaa' prayers).

Ibn 'Abbaas رضي الله عنه said, "Usama bin Zaid rode behind the Prophet صلى الله عليه وسلم from 'Arafaat to Al-Muzdalifah; and then from Al-Muzdalifah to Mina, and Al-Fadhl rode behind him." He رضي الله عنه added, "Both of them (Usaamah and Al-Fadhl) said, 'The Prophet was constantly reciting the Talbiyah till he did Rami of the Jamrat-al-Aqabah."

Abdullaah bin 'Umar رضي الله عنه both, said, "During the last Hajj (Hajj Al-Wadaa') of Allaah's Apostle, he صلى الله عليه وسلم performed 'Umrah and Hajj. He drove a Hady along with him from Thul-Hulaifah. Allaah's Apostle started by assuming Ihram for 'Umrah and Hajj. And the people, too, performed the 'Umrah and Hajj along with the Prophet. Some of them brought the Hady and drove it along with them, while the others did not.

So, when the Prophet arrived at Makkah, he ﷺ said to the people: *"Whoever among you has driven the Hadyy, should not finish his Ihraam till he completes his Hajj. And whoever among you has not (driven) the Hadyy with him, should perform Tawaaf of the Ka'bah and the Tawaaf between Safa and Marwah, then cut short his hair and finish his Ihraam, and should later assume Ihram for Hajj; but he must offer a Hadyy (sacrifice); and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home."*

The Prophet ﷺ performed Tawaaf of the Ka'bah on his arrival (at Makkah); he touched the (Black Stone) corner first of all and then did Raml (fast walking with moving of the shoulders) during the first three rounds round the Ka'bah, and during the last four rounds he walked. After finishing Tawaaf of the Ka'bah, he offered a two Rak'at prayer at Maqaam Ibrahim, and after finishing the prayer he went to the Safa and the Marwa and performed seven rounds of Tawaaf between them and did not do any deed forbidden because of Ihraam, till he finished all the ceremonies of his Hajj and sacrificed his Hadyy on the day of Nahr (10th day of Thul-Hijjah). He then hastened onwards (to Makkah) and performed Tawaaf of the Ka'bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadyy with them did the same as Allaah's Apostle did."

Aa'ishah رضي الله عنها said, "I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-Muhrim."



Anas bin Maalik رضي الله عنه said, "The Prophet ﷺ offered four Rak'at of Thuhr prayer at Madeenah; and two Rak'at of 'Asr prayer at Thul-Hulaifah and



spent the night there and when (the day) dawned, he ﷺ mounted his riding animal and started saying: **"None has the right to be worshipped but Allaah, and Glorified be Allaah."** When he ﷺ reached Al-Baida' he recited the Talbiyah for both Hajj and 'Umrah. And when he arrived at Makkah, he ordered them (his companions) to finish their Ihraam. The Prophet ﷺ slaughtered seven Budn (camel) with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in color) at Madeenah."


Anas bin Maalik رضي الله عنه said, "The Prophet ﷺ offered four Rak'aat of Thuhr prayer at Madeenah and two Rak'aat of 'Asr prayer at Thul-Hulaifah. Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the morning (Fajr) prayer, and mounted his Mount and when it arrived at Al-Baida' he assumed Ihraam for both 'Umrah and Hajj."




Ali bin Abi Taalib رضي الله عنه said, "The Prophet ﷺ offered one hundred Budn as Hady and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so."







It was narrated that 'Aa'ishah رضي الله عنها was heard saying, "We set out (from Madeenah) along with Allaah's Apostle five days before the end of Thul-Qa'dah with the intention of performing Hajj only. When we approached Makkah, Allaah's Apostle ﷺ ordered those who had no Hady along with them to finish the Ihraam after performing Tawaaf of the Ka'bah, (Safa and Marwa).

Aa'ishah  added, "Beef was brought to us on the Day of Nahr and I said, 'What is this?' Somebody said, 'The Prophet  has slaughtered (cows) on behalf of his wives.' "

'Abdullaah bin 'Umar  both, said, "Hafsah  said, "O Allaah's Apostle! What is wrong with the people; they finished their Ihraam after performing Umrah, but you have not finished it after your Umrah?" He replied, "I matted my hair and have garlanded my Hady. So, I cannot finish my Ihraam till I slaughter (my Hady)."

Ibn Umar  both, Allaah's Apostle  (got) his head shaved after performing his Hajj.

The Prophet  and some of his Companions got their heads shaved and some others got their hair cut short. Narrated Mu'aawiyah , "I cut short the hair of Allaah's Apostle  with a long blade."

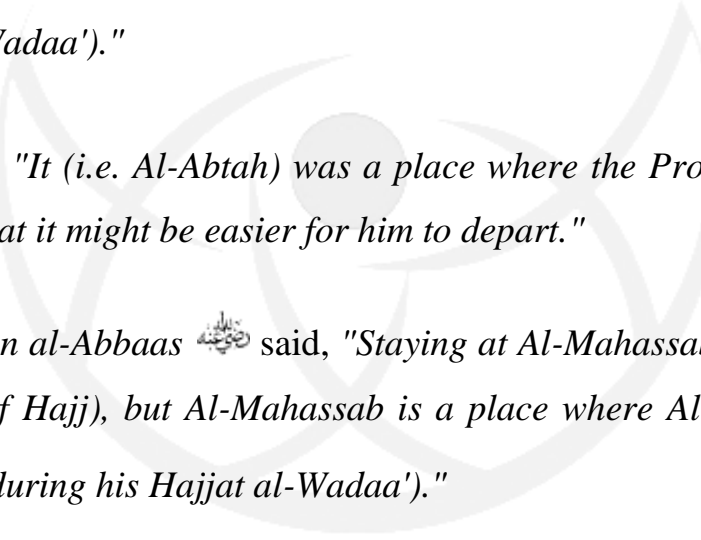
Ibn Umar  both, narrated that at Mina, the Prophet  said: **"Do you know what day is it today?"** The people replied, "Allaah and His Apostle know it better." He  said, **"It is the forbidden (sacred) day. And do you know what town is this?"** They replied, "Allaah and His Apostle know it better." He  said: **"This is the forbidden (Sacred) town (Makkah). And do you know which month is this?"** The people replied, "Allaah and His Apostle know it better." He  said, **"This is the forbidden (sacred) month."** The Prophet  added, **"No doubt, Allaah made your blood, your properties, and your honor sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."**

Narrated *Ibn Umar*: On the Day of *Nahr* (10th of *Thul-Hijjah*), the Prophet ﷺ stood in between the *Jamraat* during his *Hajj* which he performed (as in the previous *Hadeeth*) and said, "This is the greatest Day (i.e. 10th of *Thul-Hijjah*)." The Prophet ﷺ started saying repeatedly, "**O Allaah! Be Witness (I have conveyed Your Message).**" He ﷺ then bade the people farewell. The people said, "This is *Hajjat-al-Wada*)."

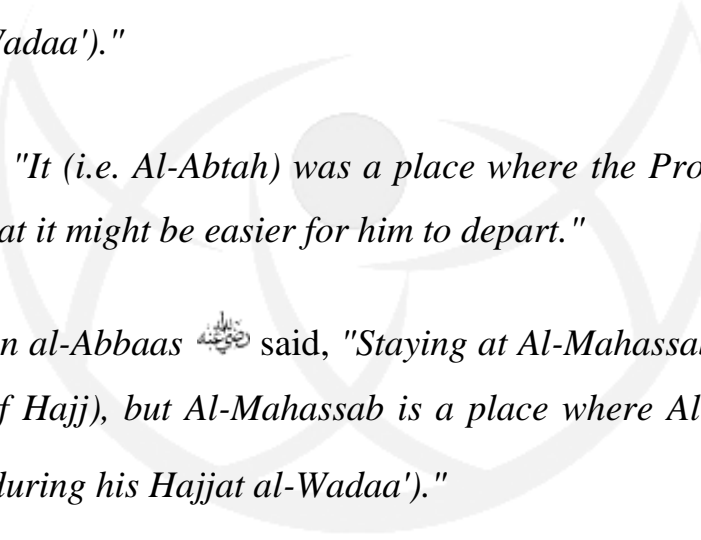
Abdur-Rahmaan bin Al-Qaasim رَمَلَانٌ said, "I heard my father who was the best man of his age, saying, "I heard *Aa'ishah* saying, 'I perfumed Allaah's Apostle ﷺ with my own hands before finishing his *Ihraam* while yet he has not performed *Tawaaf-al-Ifadah*.' She spread her hands (while saying so.)"

Anas bin Maalik أَنَسُ بْنُ مَالِكٍ "The Prophet ﷺ offered the *Thuhr* , *Asr*, *Maghrib* and the *Isha* prayers and slept for a while at a place called *Al-Mahassab* and then rode to the *Ka'bah* and performed *Tawaaf* round it."

Aa'ishah عَائِشَةُ said, "We set out with the Prophet ﷺ with the intention of performing *Hajj* only. The Prophet ﷺ reached *Makkah* and performed *Tawaaf* of the *Ka'bah* and between the *Safa* and the *Marwah* and did not finish the *Ihraam*, because he ﷺ had the *Hadyy* with him. His companions and his wives performed *Tawaaf* (of the *Ka'bah* and between the *Safa* and the *Marwah*), and those who had no *Hadyy* with them finished their *Ihraam*. I got the menses and performed all the ceremonies of *Hajj*. So, when the *Night of Hasba* (night of departure) came, I said, "O Allaah's Apostle! All your companions are returning with *Hajj* and 'Umrah except me." He ﷺ asked me: "**Didn't you perform Tawaaf of the Ka'bah ('Umrah) when you reached Makkah?**" I said, "No." He said: "**Go to Tan'eem with your brother Abdur-Rahmaan, and assume**

Ihram for 'Umrah and I will wait for you at such and such a place." So I went with Abdur-Rahmaan to Tan'eem and assumed Ihraam for 'Umrah. Then Safiyyah bint Huyayy رضي الله عنها got menses. The Prophet ﷺ said: "***Agra Halqa! You will detain us! Did you perform Tawaaf Al-Ifaadhah on the Day of Nahr (slaughtering)?***" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet ﷺ when he was ascending the heights towards Makkah and I was descending, or vice-versa." Anas bin Maalik رضي الله عنه said, "The Prophet ﷺ offered the Thuhr, 'Asr, Maghrib and 'Ishaa; prayers and slept for a while at a place called Al-Mahassab and then he ﷺ rode towards the Ka'bah and performed Tawaaf (al-Wadaa')." 

Aa'ishah رضي الله عنها "It (i.e. Al-Abtah) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart."

'Abdullaah bin al-Abbaas رضي الله عنه said, "Staying at Al-Mahassab is not one of the rituals (of Hajj), but Al-Mahassab is a place where Allaah's Apostle ﷺ camped (during his Hajjat al-Wadaa')." 

Conclusion

It is important to contemplate on the *Hadeeths* quoted above. Imaam An-Nawawi رحمته الله said, "The Hadeeth of Jaabir رضي الله عنه is a great Hadeeth that includes a number of benefits and important rules. Many discussions were made about the Fiqh (Islamic jurisprudence) it includes. Abu Bakr bin Al-Munthir compiled a large book about it. He extracted about one hundred and fifty issues of Fiqh. Had he exerted more effort, he would have extracted almost the same number of extra issues."

A summary of the lessons to be learned from the Prophet's *Hajj*:

This *Hadeeth* of *Jaabir* رضي الله عنه includes many benefits and rulings, which are as follows:

- It is recommended for the *Imaam* and ruler to notify people about important matters in order to be ready for them.

- It is recommended to do *Ghusl* before *Ihraam* for men and women, even those women who are in the state of menstruation or postpartum bleeding.

For the Prophet صلى الله عليه وسلم said to *Asmaa'* رضي الله عنها: “Do *Ghusl* (ritual bath)!” If the woman who is in a state of postpartum bleeding should do *Ghusl*, then, it is worthier for other women to do so.

- Permissibility of raising one’s voice with *Talbiyah* since the beginning of *Ihraam*. It is recommended to adhere to the wordings of *Talbiyah* that were said by the Messenger of Allaah صلى الله عليه وسلم.

- Permissibility to specify the ritual in the *Talbiyah*. In case of assuming *Ihraam* to perform *'Umrah*, one should say, “*Labbayka Allaahumma 'Umrah*”. In case of assuming *Ihraam* to perform *Hajj*, one should say, “*Labbayka Allaahumma Hajj*”. In case of assuming *Ihraam* to perform *Qiraan Hajj*, one should say, “*Labbayka Allaahumma Hajjan wa 'Umrah*”.