



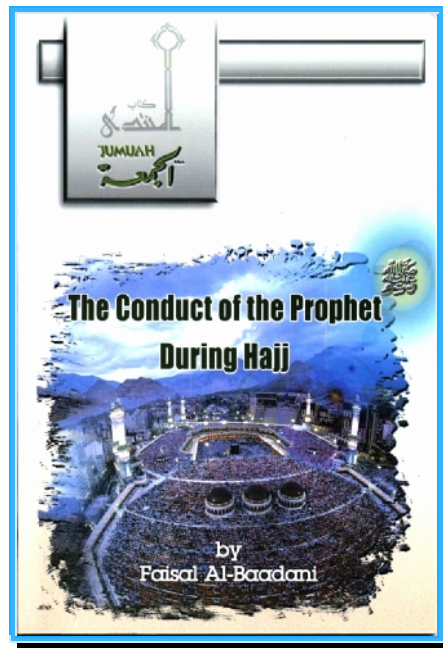
All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger, may Allaah exalt his mention as well as that of his family and all his companions.

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Conduct of the Prophet during Hajj

By: Faisal Al-Baadani

INTRODUCTION

All praise is due to Almighty Allah. We praise Him and seek His assistance and forgiveness. We seek refuge with Allah from the evils of ourselves and from our sinful deeds. Whosoever Allah guides, there is none to misguide him; and whosoever He leaves astray, none can guide him. I bear witness that there is no god worthy of worship besides Allah, and I bear witness that Muhammad is His servant and Messenger. May Allah bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all his noble companions and those who follow them in righteousness until the Day of Reckoning

Hajj is one of the finest institutions of Islam that serves a multitude of purposes. It is a demonstration of the universality of Islam which attracts to it people from all walks of life and from the four corners of the world; it is the largest annual 'conference of faith' where Muslims get to know one another, discuss their common affairs and promote their general welfare; it is a reminder of the Grand Assembly on the Day of Judgement when people will stand equal before the Lord of the worlds; it also confirms the commitment of the Muslims to their Lord and their willingness to relinquish the material interests in His service. It is a course of spiritual advancement and moral uplifting, a course of exceptional devotion and disciplinary experience, and a course of humanitarian interests and inspiring knowledge

Allah the Almighty commands His obedient servants to follow in the footsteps of the Prophet (salla Allahu alayhi wa sallam) in numerous verses of the Qur'an. Allah says, "And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it." (Quran, 59:7) He made the Prophet (salla Allahu alayhi wa sallam) an exemplary model to emulate: "Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last day and who remembers Allah much." (Quran, 33: 21)

He also informs us that obedience to the prophet (salla Allahu alayhi wa sallam) is a clear indication of Allah's love for those who do so: "Say, 'If you love Allah, follow me: [then] Allah will love you and forgive you your sins.'" (Quran, 3:31) Besides, He points out that this obedience is synonymous with obedience given to Allah Himself: "He who obeys the Messenger obeys Allah indeed; and whosoever turns away then We have not sent you to watch over them." (Quran, 4:80)

For those who follow in the prophet's (salla Allahu alayhi wa sallam) footsteps Allah has prepared a great reward in the Hereafter: "And whosoever obeys Allah and the Messenger shall be among those on whom Allah has bestowed His blessings, namely, the prophets, the truthful, the martyrs and the righteous. And excellent companions are these!" (Quran, 4:69)

Hajj is an act of worship which tests one's true following in the Prophet's (salla Allahu alayhi wa sallam) footsteps. A number of Muslim scholars have rendered Muslims a good service by delineating, in sermons as well as in writing, its rulings, the common mistakes committed by certain pilgrims during the Hajj, as well as the acts that are bound to invalidate it. The talks and writings to this effect have benefited Muslim a great deal. The fact that these rulings are indeed important, even necessary, since the validity of the Hajj is largely contingent on them, has made many people forget other equally important aspects of the Prophet's (salla Allahu alayhi wa sallam) conduct during his Hajj. As a consequence, a number of pilgrims nowadays perform many acts that are not exactly in line with the Prophet's (salla Allahu alayhi wa sallam) guidance. Therefore, the main aim of the present book is to give an accurate account of the Prophet's (salla Allahu alayhi wa sallam) conduct during the Hajj. The importance of knowing this neglected aspect is manifest in a number of

- b. Many pilgrims are not aware of the Prophet's (salla Allahu alayhi wa sallam) conduct during the Hajj and only content themselves with knowledge of the rulings of the Hajj rituals
- c. The Hajj is a unique and very special act of worship in that the prophet (salla Allahu alayhi wa sallam) dealt with people from a variety of social strata. He also met various people who had never before had an opportunity to witness his conduct for a few days at a certain place and time. Therefore, it reveals many facets of his social dealings with people that do not exist anywhere else
- d. The Prophet (salla Allahu alayhi wa sallam) accompanied his wives and a number of the weak members of his household on this spiritual journey, which revealed a bright aspect of his conduct towards them, in a manner not known before then
- e. His conduct during the Hajj revealed a great deal of significance not known—let alone acted upon—even by some students of religious knowledge who are concerned with the study of the Sunnah of the prophet (salla Allahu alayhi wa sallam)

The present study attempts to give a general description and a good and clear picture of the Prophet's (salla Allahu alayhi wa sallam) conduct in Hajj. It does not attempt to provide a description of the rules and steps

only the reference where such an example can be found is given. The reader may therefore refer to major works on the subject for more details

Furthermore, given the enormity of the task at hand and the limitations of space, it is impossible to produce an exhaustive study in a small book of this nature. The present work will attempt to give only general hints about the subject without going into the details

For reasons of simplicity and better understanding, the present work will be divided into three main sections

- I. The Prophet's (salla Allahu alayhi wa sallam) Conduct towards his Lord
- II. The prophet's (salla Allahu alayhi wa sallam) Conduct towards Muslims in general
- III. The Prophet's (salla Allahu alayhi wa sallam) Conduct towards his Family members in particular

We pray Almighty Allah to make the present work beneficial to all those who intend to perform Hajj—or Umrah for that matter—in the same manner the Prophet (salla Allahu alayhi wa sallam) performed it. We also pray Him to make all our endeavors sincere and to accept all our good deeds. Surely, He is the Hearer of prayer

instances—did not prevent him from strengthening the bonds of such a relationship, worshipping his Lord or showing total submission to Him.. This attitude took various forms, and here are some of the most significant examples

1- Realizing tawheed (monotheism):

Tawheed is one of the fundamental principles of Islam that the Prophet (salla Allahu alayhi wa sallam) realized and fostered during the Hajj, in accordance with Allah's command, "And complete the Hajj and the Umrah for Allah's sake." (Quran, 2:196). This was evident in a number of practices, including the following

a. Recitation of the talbiyah which has become the Hajj motto. This means that all acts of worship are to be dedicated to Allah alone, who has no associates. His talbiyah goes as follows: "Labbaik-Allahumma labbaik, labbaika la shareeka laka labbaik, inna-l hammda wanni `mata laka wa-l-mulk, la shareeka lak." ⁽¹⁾

b. He observed strict and sincere devotion in all his deeds. He always asked Allah to help him avoid hypocrisy and showing off. Anas, may Allah be pleased with him, reported that he heard the Prophet (salla Allahu alayhi wa sallam) say, "O Allah, make my Hajj (pilgrimage) free of hypocrisy and showing off." ⁽²⁾

la shareeka lahu, la hul-mulku wa la hul-hamdu, wa huwwa `ala kulli shai'in qadeer (There is no god worthy of worship except Allah, alone, without any associates; unto Him belongs the sovereignty and unto Him belongs the praise; and He has power over everything." He repeated this supplications three times, and did the same thing as he had done on Safa.
(3)

d. He observed Tawheed in his supplications on the Day of Arafah: "The best invocation is the one recited on the Day of Arafah, and the best supplication ever offered by me or by the previous prophets is: La ilaha illa-Allah wahdahu la shareeka lahu, la hul-mulku wa la hul-hamdu, wa huwwa 'ala kulli shai 'in qadeer. ⁽⁴⁾

e. After completing the tawaf he prayed two rak`ahs and recited words of Tawheed in both of them, namely Surah Al-Kafiroon and Surah Al-Ikhlās. ⁽⁵⁾

2- Repudiating the mushrikoon (polytheists) and their practices

Islam and shirk are two opposite extremes. The first task the Prophet (salla Allahu alayhi wa sallam) undertook to do upon victoriously entering Makkah was to remove the remnants of shirk in and around the Ka'bah. ⁽⁶⁾ In many of the Hajj rituals, the Prophet (salla Allahu alayhi wa sallam) insisted on acting differently from the Mushrikoon and on

Jahiliya (Ignorance) period are under my feet. The blood-revenge of Jahiliya is remitted. The first claim on blood I abolish is that of Rabee'ah ibn Al-Harith, who was nursed by the tribe of Banu Sa'd and whom Hudheil killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Al-'Abbas ibn `Abdul-Muttalib has to receive. Verily, it is entirely remitted." ⁽⁸⁾ The practices that the Prophet (salla Allahu alayhi wa sallam) insisted on changing are many and include the following

a. The Talbiyah: The mushrikoon used to associate other gods with Allah when they added in their Talbiyah the statements "except one associate; he is yours; you own him and whatever he owns." The Prophet rejected all forms of shirk and dedicated all forms of worship to Allah alone. ⁽⁹⁾

b. He stayed with the pilgrims at Arafah, unlike the Quraish who used to stay at Muzdalifah. ⁽¹⁰⁾

c. He departed from Arafah after sunset and from Muzdalifah before sunrise, opposing the practices of the mushrikoon who used to depart from Arafah before sunset and from Muzdalifah after sunrise. ⁽¹¹⁾

d. He insisted on repudiating their practices even more in such places where they openly displayed acts of disbelief and enmity towards Allah and His Messenger. An example of this is when it was the Day of Nahr at

Safa and Marwah, acting against their practices before the advent of Islam. When `Urwah ibn Az-Zubair, may Allah be pleased with him, said to `A'ishah, "The verse 'Surely, Safa and Marwah are among the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or performs 'Umrah, to perform Sa'y between them' (Quran, 2:158) means that there is no harm if one does not perform Sa'y between Safa and Marwah." 'A'ishah replied, "Your interpretation is not true. Had this been the case, the verse should read "it is no sin for him who does not perform Sa'y between them." In fact, this verse was revealed concerning the Ansar who used to assume ihram for worshipping an idol called Manat which they used to worship at a place called al-Mushallal before they embraced Islam, and whoever assumed ihram [for the idol] would consider it not right to perform Sa'y between Safa and Marwa. When they embraced Islam, they asked Allah's messenger regarding it, and so Allah revealed this verse." ⁽¹⁴⁾

3- His excessive supplications and humility to Allah

Supplication occupies a special position in Islam as it aims at expressing total submissiveness, surrender and humility to Allah.⁽¹⁵⁾ The Prophet (salla Allahu alayhi wa sallam) said, "Supplication is in fact worship itself."⁽¹⁶⁾ He used to make supplications during the Hajj more than any other time. He would supplicate Allah during the tawaf⁽¹⁷⁾ and while

Days of Tashreeq, after he had thrown the first two jamrat (stones), he stood facing the Qiblah for a long time and invoked Allah while raising his hands. ⁽¹⁹⁾

It is appropriate to mention here that the Prophet (salla Allahu alayhi wa sallam) never gave up glorifying Allah and praising Him from the moment he left Madeenah to perform Hajj and until he returned to it. Whether riding or on foot, the Prophet (salla Allahu alayhi wa sallam) did not happen—even for a single moment to stop remembering Allah, reciting takbeer (saying Allah is the greatest), exalting and praising Him as profoundly as He deserves. This is evident to anyone who has read an account of the Hajj of the Prophet (salla Allahu alayhi wa sallam) and closely traced his conduct therein. ⁽²⁰⁾

It should be emphasized here that what has been reported in many books concerning his supplications and extreme humility during the Hajj is far less than he had actually done. This is so because supplications are normally offered in privacy between the servant and his Creator. However, being keen on educating his followers and on making them follow his example, the Prophet (salla Allahu alayhi wa sallam) offered some of his supplications publicly

The Prophet (salla Allahu alayhi wa sallam) observed Dhikr

praises of Allah as you used to celebrate the praises of your fathers, or even more than that." (Quran, 2:200). In fact, the Hajj rituals are meant as a means to remember Almighty Allah, as pointed out by 'A'ishah, may Allah be pleased with her who said, "Circumambulation of the Ka`bah, the Sa'y between Safa and Marwa, and the casting of jimar have been prescribed for Allah to be remembered."⁽²¹⁾ The Prophet (salla Allahu alayhi wa sallam) also said, "The Days of Tashreeq are meant for eating, drinking and remembering Allah"⁽²²⁾

4- Heeding Allah's hudood (limits)

Heeding Allah's hudood is the object of taqwa (piety), an indication of sincere faith, and a sign of perfect submission to Allah. The Prophet (salla Allahu alayhi wa sallam) was the most devout of all, the most knowledgeable of, and strictest observant of Allah's limits. This was evident during the Hajj on many occasions. Here are a few examples

a. In accordance with Allah's command, he stayed in Dhul-Hulaifah a whole day praying and awaiting those who wanted to join him on the Hajj journey. 'Abdullah ibn 'Abbas, may Allah be pleased with him, said, "I heard Allah's Messenger saying, 'Tonight a messenger came to me from my Lord and asked me to offer prayers in this blessed valley and to assume Hajj and 'Umrah together.'⁽²³⁾

said, "Do we come to 'Arafah after having sex with our wives?" Upon hearing this, the Prophet (salla Allahu alayhi wa sallam) responded, "You know for sure that I am more devout, more truthful, and more righteous than anyone of you; yet, had I not brought the sacrificial animal, I would have ended my state of ihram. You, therefore, should end your state of ihram." ⁽²⁴⁾

c. Having learned that his wife Safiyyah, may Allah be pleased with her, had menstruated on the night of departure from Al-Muhassab, the Prophet (salla Allahu alayhi wa sallam) said to the people—before he knew that she had performed the Tawaf of ifadha (circumambulation of Ka'ba after leaving Muzdalifah) on the Nahr (slaughtering) Day—, "I think she will detain you."⁽²⁵⁾ He said this despite the great embarrassment it caused him before everyone else

5- His devoutness and tranquility

Presence of the heart and total submission to Allah can only be attained through tranquility and the strict discipline of the senses, for the outward appearance is an indication of the inner reality.⁽²⁶⁾ In his Hajj, the Prophet (salla Allahu alayhi wa sallam) combined both qualities: First, his heart was at rest; no material attractions could divert his attention away from his rituals. He stood there in total humility to Allah for a long time, facing

hue and cry and the beating of camels behind them. The Prophet (salla Allahu alayhi wa sallam) beckoned to the people with his lash and said, "Be quiet. Hastening is not a sign of righteousness!"⁽²⁹⁾

6- Doing plenty of good deeds

Allah urged his servants to observe taqwa (piety) and to compete in doing good deeds. Allah says, "And take a provision [with you] for the journey, but the best of provisions is piety, so fear me, O you that are wise." (Quran, 2:197) The Qur'an also says, "And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose width is the heavens and the earth, prepared for the God-fearing." (Quran, 3:133) Not only did the Prophet (salla Allahu alayhi wa sallam) remind people to observe acts of piety, but he was also keen on doing the same thing. This is manifest in his performance of all the favorable Hajj rituals. He had a bath (ghusl) before assuming the state of ihram⁽³⁰⁾, wore perfume when he wanted to assume the state of ihram and upon ending it before performing the Tawaf of Ifadhah⁽³¹⁾, garlanded his sacrificial camel⁽³²⁾ and frequently recited the talbiyah aloud until he cast the Jamratul Aqabah (Aqabah pillar).⁽³³⁾ He also started the tawaf as soon as he entered the grand mosque in Makkah,⁽³⁴⁾ walked briskly during the first three circuits of the Ka'bah,⁽³⁵⁾ touched the two Yemenite corners of the Ka'ba,⁽³⁶⁾ offered the two rak'ahs of tawaf behind Maqam Ibrahim,⁽³⁷⁾

Islam encourages Muslims to follow a middle course in all matters. The Prophet (salla Allahu alayhi wa sallam) said, "Always adopt a middle course whereby you will reach your target"⁽⁴⁰⁾ In fact moderation was one of the salient features of his conduct in Hajj. Two points are to be stressed in this connection: First, the Prophet (salla Allahu alayhi wa sallam) maintained a good balance between his acts of devotions on the one hand, and the responsibility of educating and guiding Muslims as well as caring for his wives and his household on the other.⁽⁴¹⁾ Second, he also maintained a good balance in caring for his body and soul. This is very important as the awesome atmosphere may compel many people to observe the spiritual at the expense of their physical well-being. The Prophet (salla Allahu alayhi wa sallam) took good care of his body. For example, on the Tarwiah Day he moved closer to Mina in order to be near Arafah,⁽⁴²⁾ slept during the nights of 'Arafah and Muzdalifah,⁽⁴³⁾ took breakfast on the Day of Arafah and did not fast it,⁽⁴⁴⁾ combined the Maghrib and 'Isha prayers at Muzdalifah with a separate Iqamah for each of them, did not offer any optional prayers and did not offer nocturnal supererogatory prayers.⁽⁴⁵⁾ Furthermore, he took shelter in a dome made from camel hair pitched especially for him,⁽⁴⁶⁾ and moved between the sacred sites and performed some of the Hajj rituals on camelback.⁽⁴⁷⁾ Besides, he even had someone to serve and help him.⁽⁴⁸⁾

The Prophet (salla Allahu alayhi wa sallam) renounced the life of the world and rejected all that was of no benefit in the hereafter. His rejection of the present life and yearning for the hereafter was evident during the Hajj. Here are a few examples

a. He used an old, shabby camel saddle with a piece of velvet hardly worth four dirhams. ⁽⁴⁹⁾

b. He performed Hajj on a paddle sack of a camel and the same mount was carrying his baggage. ⁽⁵⁰⁾

c. He allowed Usamah ibn Zaid, may Allah be pleased with him, to ride behind him on his camel from Arafah to Muzdalifah, and also allowed Al-Fadhil ibnul-'Abbas, may Allah be pleased with him, to ride behind him from Muzdalifah to Mina. ⁽⁵¹⁾

d. He refused to receive any special treatment. Although Al-'Abbas, may Allah be pleased with him, told him that people were putting their hands in the drinking vessel, and offered to send his son to fetch clean water for him, the Prophet (salla Allahu alayhi wa sallam) insisted on drinking from the same vessel. ⁽⁵²⁾ Another version says that when he heard Al-'Abbas, may Allah be pleased with him, saying, "We'll bring you clean water from home," he replied, "I don't need it; give me some of the water from which other people drink." ⁽⁵³⁾

The manner in the Prophet (salla Allahu alayhi wa sallam) treated his people during the Hajj is indeed astonishing. He educated and led the masses simultaneously. Needless to say that his deeds always measured up to his teachings. Everything he did was an indication of his greatness and nobility. Here are a few examples

1- Educating Muslims

Allah Almighty sent the Prophet (salla Allahu alayhi wa sallam) as an educator who dedicated his life to making people's lives and their acts of worship easier.⁽⁵⁵⁾ The Prophet (salla Allahu alayhi wa sallam) undoubtedly excelled in his mission. People bore witness that they had never experienced any type of education better than his.⁽⁵⁶⁾ A closer look at the Prophet's (salla Allahu alayhi wa sallam) manner of performing Hajj will soon reveal that he was indeed the excellent educator who fits this brief description. He publicly announced his intention to perform Hajj before the Hajj season in order to give those who wished to accompany him the opportunity to prepare themselves for the journey. The crowds flocked to Madeenah, hoping to learn from him and to follow in his footsteps.⁽⁵⁷⁾

Throughout Hajj, the Prophet (salla Allahu alayhi wa sallam) mingled with the pilgrims and made public appearances all the time;⁽⁵⁸⁾ nobody

Hajj he performed that year could be his last Hajj.⁽⁶¹⁾ He asked people to bear witness that he had delivered the message fully. On many occasions he would ask them, "Have I conveyed the message to you?"⁽⁶²⁾ "We bear witness," they would reply, "that you have delivered the message, turned in the trust, and given exhortation."⁽⁶³⁾

To make certain his message was conveyed and understood, he asked Rabee'ah ibn Umayyah to reiterate what he had said after him on the Day of 'Arafah.⁽⁶⁴⁾ At Mina he asked 'Ali to repeat his words amongst the pilgrims.⁽⁶⁵⁾ For the same reason he also sent messengers to convey his teachings to others.⁽⁶⁶⁾

He directed his teachings to everyone including the sick people⁽⁶⁷⁾ and the children.⁽⁶⁸⁾ He also talked about the virtues of certain acts of worship in order to awaken their zeal for good deeds. On one occasion he said, "Performing tawaf around the Ka'bah and offering two rak'ahs [is equal in reward to] emancipating a slave."⁽⁶⁹⁾ He also said, "The best invocation is the one recited on the Day of 'Arafah, and the best supplication ever offered by me or by the previous prophets is: La ilaha ill-Allah wandahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwwa 'ala kulli shai'in qadeer."⁽⁷⁰⁾

The Prophet (salla Allahu alayhi wa sallam) taught people a number of

b. He greatly emphasized the importance of the five pillars of Islam. "Obey your Lord," he said in one of his sermons. "Offer your five prayers; observe your fast in the month of Ramadan; give zakah (obligatory charity) due on your wealth, and obey your rulers so that you may enter Paradise."⁽⁷³⁾

c. He reminded them of the gravity of committing shirk (associating others with Allah) as well as other grave sins. He said, "Verily, your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours."⁽⁷⁴⁾

d. He also explained to them the rulings regarding certain matters, such as how to wash and shroud the body of someone who died while in a state of ihram. It happened once that a man was killed by his camel and the Prophet (salla Allahu alayhi wa sallam) said, "Wash him with water and sidr, and shroud him in two pieces of cloth; and neither perfume him, nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying Labbaik."⁽⁷⁵⁾

2- Giving Fatawa (religious verdicts)

Issuing fatawa was one of the main tasks the Prophet (salla Allahu alayhi wa sallam) undertook in his Hajj. He gave religious verdicts to his companions in order to dispel any confusion they had and to respond to

In delivering his verdicts, the Prophet (salla Allahu alayhi wa sallam) adopted a number of strategies to ascertain the success of conveying his message

a. He would stop for people and make himself seen so people could see him and ask him. 'Abdullah ibn 'Amr, may Allaah be pleased with him, narrated that the Prophet (salla Allahu alayhi wa sallam) stopped for a while in Mina during his last Hajj and the people started asking him questions. ⁽⁷⁸⁾

b. In all his verdicts he was inclined towards making things easier for Muslims in order to alleviate their hardship. He told Dhuba'ah bint-uz-Zubair, may Allah be pleased with her, when he saw her in pain, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my ihram at any place where I can go no further.'" ⁽⁷⁹⁾

c. He was keen on convincing anyone with a query. For example, when a man came to him saying he wanted to perform Hajj on behalf of his aging father who couldn't ride his camel, the Prophet (salla Allahu alayhi wa sallam) replied, "Wouldn't it be acceptable if you paid off your father's debt?" "Yes," the man replied. "Then perform Hajj on his behalf," the Prophet (salla Allahu alayhi wa sallam) concluded. ⁽⁸⁰⁾

d. He was also extremely patient with those who sought his fatawa. He

f. He did not restrict his fatwa to one single place; he responded to people's queries in different places. He answered the pilgrims' queries in Madeenah, ⁽⁸³⁾ while assuming the state of Ihram in Dhul-Hulaifah, ⁽⁸⁴⁾ in the sacred Mosque in Makkah, ⁽⁸⁵⁾ in 'Arafh, ⁽⁸⁶⁾ Muzdalifah, ⁽⁸⁷⁾ Mina, ⁽⁸⁸⁾ while moving between these places ⁽⁸⁹⁾ and on his way back to Madeenah. ⁽⁹⁰⁾

3- Preaching and admonishing

Allah the Almighty sent Muhammad, peace be upon him, to warn people and to bring them good news; the Prophet (salla Allahu alayhi wa sallam) excelled in preaching and in showing his followers the righteous path; he urged them to do good and prohibited them from doing wrong

He discharged this duty everywhere during the Hajj season. He would repeat the same thing in numerous places. An example of this is the exhortation he gave on the day of 'Arafah, on the day of Nahr, and during the days of Tashreeq. ⁽⁹¹⁾ He would reiterate the same thing in the same place more than once. When he addressed the masses of pilgrims on the day of Nahr, he asked them, "O people! What day is today?" They replied, "It is a sacred day." He asked them again, "What town is this?" they replied, "It is a sacred town." He asked, "What month is this?" they replied, "It is a sacred month." Then he said, "Therefore, your blood,

Indeed, he was the most pious, the most honest and the most obedient of all mankind

His preaching was clear, direct and simple. He attached more importance to the fundamental issues and general rules that are bound to ameliorate people's religion and living and cause them salvation in the Hereafter. Sometimes he would ask someone to convey his message to others. ⁽⁹³⁾

In his preaching he not only exhorted people against something, but also awakened their interest to do good deeds. On one occasion he said, "Whoever performs Hajj for Allah's sake only and does not have sexual relations with his wife and does not do evil or commit sins, he will return [from Hajj free from sins] as if he was born anew." ⁽⁹⁴⁾

While preaching people around him, the Prophet (salla Allahu alayhi wa sallam) tackled a host of issues and various matters. Here are some important examples

a. He reminded them of the insignificance of the life of the world and advised them to renounce it. He said before sunset at 'Arafah, "O people, all that has remained of your life is exactly similar to the remainder of this day of yours." ⁽⁹⁵⁾

b. He commanded them to observe righteousness and showed them the

for the sins of his child, and no child is held accountable for the sins of his father." ⁽⁹⁷⁾

d. He urged people to observe good character, do righteous deeds, shun sins while performing the Hajj rituals, and to occupy themselves only with what is useful and beneficial. "He who performs Hajj and does not approach his wife for sexual intercourse, nor commit sins," the Prophet (salla Allahu alayhi wa sallam) said, "will come out [from his Hajj] as sinless as a newborn baby." ⁽⁹⁸⁾ He also said, "Hastening is not a sign of righteousness." ⁽⁹⁹⁾

When he was asked about the good deeds one could do during Hajj, he said, "Feeding people and saying good words." ⁽¹⁰⁰⁾

e. He warned against exaggeration in religion, "O people, he said, "avoid exaggeration in religion; for those people before you had been destroyed because of their exaggeration in religion." ⁽¹⁰¹⁾

f. He commanded people to be righteous to their parents and to maintain the blood relationships. While addressing people in Mina in his Farewell Sermon, he declared, "[Be kind to] your mothers, fathers, sisters, brothers, and those close to you." ⁽¹⁰²⁾

He ordered Muslims to be kind to the weak such as women and children,

people are safe; the [true] mujahid is the one who strives hard to defeat the temptations of his self; and the [true] migrant is the one who keeps away from sins and acts of disobedience." ⁽¹⁰⁴⁾

4- Training Muslims to follow the Book of Allah and His Messenger

Islam means total submission to Allah alone and following in the footsteps of the prophet (salla Allahu alayhi wa sallam). The Qur'an says, "But no, by your Lord, they are not believers until they make you judge in all that is in dispute between them and then find not in their hearts any demur concerning that which you decided and submit with full submission." (Quran, 5: 65)

The Hajj is one of the acts of worship, that teaches Muslims to do just this. The Prophet (salla Allahu alayhi wa sallam) inculcated in the minds and hearts of his followers the necessity and the importance of following in his footsteps. Describing this fact, Jabir said, "The Messenger of Allah was in our midst; the Qur'an was revealed to him and he knows its interpretation; and we did whatever he did."⁽¹⁰⁵⁾ This training yielded wonderful fruits. An example of this is that when 'Umar kissed the Black Stone he said, "I know that you are merely a stone and can do neither harm nor good. Had I not seen Allah's Messenger kissing you, I would not have kissed you." ⁽¹⁰⁶⁾

said, "I left with you that which, if you adhere to, you will never go astray: the Book of Allah." ⁽¹⁰⁸⁾

c. He warned them against following their whims and desires and inventions in religion. He addressed them while riding his camel on Arafah Day, "I will be your forerunner to the Hawdh...I am going to save people, and will be called upon to save people; I will say: "O Lord! How about my companions?" and He will reply, "You have no knowledge of the innovations they introduced after your death." ⁽¹⁰⁹⁾

d. He gave his companions a practical example to follow and warned them against exaggerations in religion. When Ibn 'Abbas, may Allah be pleased with him, collected seven pebbles for him and gave them to him, he said, "Use pebbles the size of these ones." Then he said, "O people, avoid exaggeration in religion; for those people before you had been destroyed because of their exaggeration in religion." ⁽¹¹⁰⁾

5- Unifying Muslims and warning them against disunity

By virtue of the fact that Hajj nurtures the singleness of feelings and emotions, it is a unique opportunity to unify Muslims and warn them against fitan (trials and afflictions) and ways that are bound to lead them to disunity. The Prophet (salla Allahu alayhi wa sallam) attached great importance to this point; for instance

b. He ordered complete obedience to the righteous Muslim ruler who adheres to the Book of Allah and to the Jama 'a (Muslim congregation). In one of his sermons, the Prophet (salla Allahu alayhi wa sallam) exhorted his followers thus, "If a black slave with a mutilated nose were made your ruler," he said, "you should owe him allegiance and obedience as long as he guides you in accordance with the dictates of Allah's Book."
(112)

He warned against the intrigues of Satan and his intention to cause discord among them. He said, "Satan has despaired of being worshipped by those who offer prayers in the Arabian Peninsula, but not of sowing dissension among them."⁽¹¹³⁾

He also warned them against introducing heresies into the religion. He said "I am going to save people, and will be called upon to save people; I will say: "O Lord! How about my companions?" and He will reply, "You have no knowledge of the innovations they introduced after your death."
(114)

e. He also warned against all that may cause fitan (trials and dissention) in the Muslim society such as fighting among Muslims. Having asked pilgrims to keep quiet and listen during his Farewell Pilgrimage, the Prophet (salla Allahu alayhi wa sallam) said, "Never

sacred to one another like the sanctity of this day of yours, in this month of yours, and in this city of yours." ⁽¹¹⁶⁾

He warned against all forms of injustice and oppression and taking other people's property without their consent. He said on one occasion, "Don't oppress one another; don't oppress one another; don't oppress one another. Nothing taken from a Muslim is considered lawful except of the latter's own free will." ⁽¹¹⁷⁾

6. His successful leadership and excellent character

Allah granted the Prophet (salla Allahu alayhi wa sallam) high moral excellences and the best standards of behavior; therefore, he had fulfilled all the requirements of successful leadership. People came to him with open hearts; they raced to perform Hajj with him when they came to know of his intention to perform Hajj. Everybody wanted to accompany him and to be under his banner. Thus over a hundred thousand pilgrims ⁽¹¹⁸⁾ gathered to perform Hajj with him and to follow his example in doing so. ⁽¹¹⁹⁾ The Prophet (salla Allahu alayhi wa sallam) had left a profound impression on their souls. He gave them the best guidance, and for them he was an exemplary leader; in fact, he was the greatest leader in human history.

The following are a few aspects of the great leadership of the Prophet

you not understand?" (Quran, 2:44). Because the Prophet's (salla Allahu alayhi wa sallam) morals were all derived from the Qur'an ⁽¹²⁰⁾—as his wife 'A'ishah said about him, he was always the first person to carry out whatever he had ordered, and the first to shun anything that he had prohibited. This particular attitude was also evident during the Hajj. This includes the following:

a. In his Farewell Sermon on 'Arafah Day he said, `Behold! All practices of the Pre-Islamic Jahiliya (Ignorance) period are under my feet. The blood-revenge of Jahiliya is remitted. The first claim on blood I abolish is that of Rabee'ah ibn Al-Harith, who was nursed by the tribe of Banu Sa`d and whom Hudheil killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Al-'Abbas ibn 'Abdul-Muttalib has to receive. Verily, it is entirely remitted." ⁽¹²¹⁾

b. When he urged his companions to perform Hajj in the best possible manner and to occupy themselves with worship and submission to Allah ⁽¹²²⁾, he was the most religious, the most pious, and the most humble before Allah of them all. ⁽¹²³⁾

c. While he urged his companions to renounce the life of this world and to seek the hereafter ⁽¹²⁴⁾, he performed his Hajj on a worn out saddle pack and a shabby piece of velvet hardly worth four dirhams. ⁽¹²⁵⁾

prayed for those who have their heads shaved off on the day of Nahr, he was amongst those who had their heads shaved off. ⁽¹²⁷⁾

f. When he warned his companions against exaggeration in religion and ordered them to pick out only small pebbles (jimar) for stoning, he did exactly the same thing. ⁽¹²⁸⁾

The fact that he practised what he preached was one of the most important reasons that won him people's love and made them follow in his footsteps. In fact, it was an indication of his uprightness and sincerity as a leader as well as an evidence of his profound faith in what he commanded and seriousness in acting upon these commands

B. His modesty

Modesty is one of the best examples of good character for which Allah elevates the status of his servants in the Hereafter. Abu Hurairah, may Allah be pleased with him, narrated that the Prophet (salla Allahu alayhi wa sallam) said, "Allah will certainly elevate those who display modesty for His Sake."⁽¹²⁹⁾ In fact, modesty was an order from Allah to the Prophet (salla Allahu alayhi wa sallam) "And lower your wing to the believers who follow you" (Quran, 26:215). Thus the Prophet (salla Allahu alayhi wa sallam) obeyed Allah and attained the best degree of modesty. He would serve himself, help his wives with the housework, darn his shoes,

b. He refused to receive any special treatment as he insisted on drinking from the same vessel like everyone else – although some people had put their hands in it. When his uncle Al-'Abbas offered him another vessel of water not touched by anyone, he said to him, "I don't want it. Give me some of the water from which people are drinking." ⁽¹³¹⁾

c. He also allowed Usama ibn Zaid, who was a slave, to ride behind him from Arafah to Muzdalifah. ⁽¹³²⁾

d. He stopped to listen to a woman from the public to answer her question. ⁽¹³³⁾

e. He made it easy for everyone to reach him in order to ask him whatever questions they might have. He had no guards to turn people away or prevent them from approaching him. ⁽¹³⁴⁾

f. He undertook the slaughtering of his sacrificial animal by himself. He slaughtered sixty-three sacrificial camels ⁽¹³⁵⁾ even though he could have asked someone to do this on his behalf

The modesty of the Prophet (salla Allahu alayhi wa sallam) earned him people's love and trust.

C. His mercy

Muslims while leading them during the Hajj was obvious on a host of occasions. Here are a few examples

a. He ordered those who had not brought Hady along with them to end their state of ihram completely; this would permit them to have sexual intercourse with their wives, to be dressed in their ordinary clothes, and to wear perfume. He did this to alleviate their hardship and to show mercy towards them. ⁽¹³⁷⁾

b. He combined the Asr and the Dhuhr prayers at Arafah ⁽¹³⁸⁾ and delayed his Maghrib (sunset) prayers until he reached Muzdalifah, ⁽¹³⁹⁾ thereby making it easier for the people to perform the rituals. Indeed, it would have been difficult for the pilgrims to dismount and unpack several times. In this way, the pilgrims were able to get their camels to kneel down and to put their belongings at the spot where they decided to spend the night

c. He gave permission to the weak amongst the pilgrims to depart from Muzdalifah ahead of the rest of the pilgrims at night, right after the moon had set. Thus they were able to avoid overcrowding and to perform their rituals easily and comfortably on the Slaughtering Day before the others. ⁽¹⁴⁰⁾

d. He permitted people to bring forward or delay the ritual due on the Slaughtering Day. While he was at Mina during his last Hajj, a man came

e. He made it easy for people who had certain noble tasks to do. When the pilgrims went to spend the night in Mina, the Prophet (salla Allahu alayhi wa sallam) permitted his uncle Al-'Abbas, may Allah be pleased with him, to stay in Makkah to continue providing people with drinking water.⁽¹⁴²⁾ He also allowed the camel-tenders to cast their jimar (stones) in one day instead of two after the Slaughtering Day.⁽¹⁴³⁾

f. He permitted people to perform Hajj on behalf of those who could not perform it themselves due to weakness or old age.⁽¹⁴⁴⁾

g. Being merciful to his people, the Prophet (salla Allahu alayhi wa sallam) would sometimes perform the hajj rituals in a less favorable way than they ideally should be performed. For example, he performed tawaf while riding his camel and touched the Black Stone with a stick instead of touching it with his hand and kissing it. He did not perform tawaf or sa'y on foot, which would have been better because he did not want people to be turned away or get hurt in his presence.⁽¹⁴⁵⁾

h. He showed affection towards the sick and visited them as well as guided them to do only that they could possibly do.⁽¹⁴⁶⁾

D. His kindness

The forms of kindness that the Prophet (salla Allahu alayhi wa sallam)

b. He was very charitable and liberal with whatever he had. He gave away the one hundred sacrificial camels including their meat, hides and coverings.⁽¹⁴⁸⁾ He also gave charity on numerous occasions.⁽¹⁴⁹⁾

c. He catered for people's needs and granted their requests to make them cheerful.⁽¹⁵⁰⁾

d. He showed kindness towards Usamah ibn Zaid and Al-Fadhl ibnul-'Abbas, may Allah be pleased with them, when he allowed them to ride behind him on his camel, in two separate incidents, between Arafah, Muzdalifah and Mina.⁽¹⁵¹⁾

e. He was so kind to the weak when he commanded people in his sermons to treat them appropriately; he also strove hard to alleviate their hardship and guided them to do only that they could possibly do.⁽¹⁵²⁾

f. Having been greatly concerned about the salvation of his followers, the Prophet (salla Allahu alayhi wa sallam) sincerely and repeatedly invoked Allah at Arafah and Muzdalifah to accept them and to forgive them their sins. When he was asked by a pilgrim to invoke Allah on his behalf, the Prophet (salla Allahu alayhi wa sallam) offered a general invocation and said, "May Allah forgive you all."⁽¹⁵³⁾

g. He spoke clearly and repeatedly to the pilgrims to make sure his

During his Hajj, the Prophet (salla Allahu alayhi wa sallam) demonstrated all three types of patience simultaneously. Of all his companions, he was the most enduring in obeying Allah's commands and performing the acts of worship, which he did in complete tranquility and submissiveness to Allah the Almighty. ⁽¹⁵⁶⁾ He was also the most pious, the most knowledgeable and the most observant of Allah's limits of them all. ⁽¹⁵⁷⁾

The patience and endurance which the Prophet (salla Allahu alayhi wa sallam) exhibited when he led the pilgrims without any signs of complaint or resentment is indeed astounding. Suffice it to imagine his enormous responsibilities and duties towards the pilgrims during his Hajj. The Prophet (salla Allahu alayhi wa sallam) was keen on perfecting submission and surrender to Allah the Almighty and on performing the Hajj rituals perfectly. He was over sixty years old when he undertook the task of performing Hajj and was accompanied by his nine wives and the weak members of his household. He took care of them and served them all. He also cared about the masses of pilgrims around him. He was their leader and in charge of their general unity and welfare. He responded to their needs and guided them to all the acts of goodness. He was also keen to convey his message to them and to explain the rulings of the religion to them in the perfect possible manner

says, "And it is by the [great] mercy of Allah that you are kind towards them, and if you had been rough and hardhearted, they would surely have been dispersed from around you. So pardon them and ask forgiveness for them, and consult them." (Quran, 3:159)

While leading the pilgrims during the Hajj, the Prophet (salla Allahu alayhi wa sallam) demonstrated this noble quality on countless occasions. Here are a few examples

a. He did not compel people to repeat his Talbiyyah and approved whatever forms of glorifying Allah they observed. While proceeding from Mina to Arafah, he observed Talbiyyah all the way. Some people would recite Talbiyyah and he did not object to that; and others would recite Takbeer and he did not object to that either. ⁽¹⁶⁰⁾

b. He took shelter in the shade and moved between the sacred sites on camelback. Had he done otherwise, it would have been extremely difficult for Muslims to follow his example. ⁽¹⁶¹⁾

c. He performed certain Hajj rituals, such as tawaf and sa'y, while riding a camel, lest the pilgrims might push each other and get hurt in his presence. ⁽¹⁶²⁾

d. He also made public appearances during the whole season of the

He did not come near the Ka'bah after the Tawaf of Qudoom (arrival) until he had returned from Arafah ⁽¹⁶⁵⁾ and settled in Mina on the Days of Tashreeq. His leniency is obvious in the fact that he did not go to the Haram until he was ready to leave Makkah and perform the Tawaf of Wada'. ⁽¹⁶⁶⁾

h. He would always choose the easiest course in all matters. As mentioned earlier, he ordered those of his companions who had not brought their sacrificial animals along with them to end their state of ihram; he also combined prayers in 'Arafah and Muzdalifah, and shortened his prayers in Mina. ⁽¹⁶⁷⁾

i. He ordered his companions to take care of themselves. Upon seeing a man walking and leading his badana (sacrificial camel), the Prophet (salla Allahu alayhi wa sallam) said to him, "Ride on it." The man replied, "but it is a badana." The Prophet (salla Allahu alayhi wa sallam) again said to him, "ride on it." When the man gave him the same answer, the Prophet (salla Allahu alayhi wa sallam) said on the second or third time, "Ride on it; woe to you." ⁽¹⁶⁸⁾

j. He showed a great sense of consolation and was always willing to please other people. Once a man offered him an onager but he refused to take it. When he noticed signs of disappointment on the man's face, he

his hope for their salvation in the hereafter. This was evident when he stood on the hill of Safa and called his people as well as his own relatives to save themselves from the Fire by rejecting all forms of paganism and submit to the Will of Allah.⁽¹⁷¹⁾ Also, when his grandfather Abdul-Muttalib was on his deathbed, he addressed him thus, "O Uncle! Say La ilaha ill-Allah, a statement with which I will defend your case before Allah."⁽¹⁷²⁾

This attitude was even more evident during the Hajj. He was benign, caring and affectionate to all his relatives. The following are only a few examples

1- Teaching them how to perform the Hajj rituals

The Prophet (salla Allahu alayhi wa sallam) did his best to teach members of his family and his relatives the importance of the Hajj rituals to make certain they would offer their worship in the most correct and acceptable manner. Umm Salamah, may Allah be pleased with her, reported that she heard the Prophet (salla Allahu alayhi wa sallam) saying, "O Muhammad's household, recite talbiyah with the intention to perform 'Umrah together with Hajj."⁽¹⁷³⁾ The Prophet (salla Allahu alayhi wa sallam) also told 'A'ishah, may Allah be pleased with her, when she menstruated before performing tawaf "Do everything that a pilgrim does,

garlanded my sacrificial animal. So I will not end my state of Ihram until I have slaughtered my sacrificial animal." ⁽¹⁷⁶⁾

2- Keeping them busy with matters relating to Hajj before embarking on it

The Prophet (salla Allahu alayhi wa sallam) used to teach his family members the right manner of observing this act of worship and to keep them busy with matters relating to it before leaving for it. 'A'ishah, may Allah be pleased with her, said, "I twisted [the garlands] for the Prophet's sacrificial animal before he assumed Ihram." ⁽¹⁷⁷⁾

3- Encouraging them to do good deeds

The prophet (salla Allahu alayhi wa sallam) urged them to perform acts of obedience. Once he passed by some of his cousins who were drawing water from the well of Zamzam for the people to drink. "Carry on!" He said, "You are doing a good deed." Then he added, "Were I not afraid that other people would compete with you in drawing water from the Zamzam well, I would certainly take the rope and put it over this (i.e. his shoulder) to draw water." ⁽¹⁷⁸⁾ Besides, he gave permission to his uncle Al-'Abbas, may Allah be pleased with him, to spend the nights of Tashreeq at Makkah instead of staying in Mina in order to provide the pilgrims with drinking water. ⁽¹⁷⁹⁾

b. He asked Ibn 'Abbas, may Allah be pleased with him, to collect pebbles for him while he was on his camel in Muzdalifah. ⁽¹⁸¹⁾

c. He offered a hundred camels as sacrificial animals and ordered 'Ali, may Allah be pleased with him, to distribute their meat, coverings and skins in charity. (182)

d. He asked his cousin Ibn `Abbas, may Allah be pleased with him—while this latter was drawing water from Zamzam well and serving the pilgrims—for a drink and he gave it to him. ⁽¹⁸³⁾

e. He allowed 'A'ishah, may Allah be pleased with her, to perfume him before ending his state of ihram while yet he had not performed Tawaf of Ifadhah. ⁽¹⁸⁴⁾

It was the Prophet's (salla Allahu alayhi wa sallam) intention to include his family's members in doing good deeds and not to deprive them of the opportunity to gain rewards. This was the guidance of the Prophet (salla Allahu alayhi wa sallam) as was the guidance of prophets before him, as the Qur'an mentions, in the words of Moses when he invoked Allah thus, "And grant me a helper from my family—Aaron my brother; increase my strength with him, and make him share my task, that we may glorify you much and remember you much. Indeed, You possess full knowledge of us." (Quran, 20:29-34)

propitious. The Prophet (salla Allahu alayhi wa sallam) was aware of this and so he strived hard to guard family members against temptations. He was keen on keeping them away from sins. The following are a few examples

a. He prevented Al-Fadhil ibnul-'Abbas, may Allah be pleased with him, from looking at the woman from the tribe of Khath'am who came to seek the Prophet's (salla Allahu alayhi wa sallam) advice on a point related to Hajj. ⁽¹⁸⁵⁾

b. He instructed his wives not to mingle with men during the tawaf despite the fact that they were in his company at that time, as evidenced by the hadeeth in which Umm Salamah, may Allah be pleased with her, said that she informed the prophet (salla Allahu alayhi wa sallam) about her sickness, and he said to her, "Perform the tawaf while riding behind the people." ⁽¹⁸⁶⁾ In another narration he said to her, "When the Fajr prayer is established, perform the tawaf on your camel while everyone is engaged in prayer." ⁽¹⁸⁷⁾

c. He did not direct them, as is the case with men, to walk briskly (ramal) while going around the Ka'bah during the first three circuits and in the valley between the hills of Safa and Marwa (The area between the two green lights). This also applies to all women. ⁽¹⁸⁸⁾

The Prophet (salla Allahu alayhi wa sallam) was extremely kind to his family members during the Hajj. He showed mercy to the weak and would always choose the easiest course for them. Moreover, he would comfort the needy and alleviate their hardships. Here are a few examples

a. He would always choose the easiest course for his wives as reported by his wife Hafsa, may Allah be pleased with her, who said, "The Prophet (salla Allahu alayhi wa sallam) ordered all his wives to end their state of ihram during the year of the Farwell Hajj." (190)

b. He also told Dhuba'ah bint-uz-Zubair, may Allah be pleased with her, when he saw her in pain, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my ihram at any place where I can go no further.'" (191)

c. He also allowed the weak members of his family, namely women and children, to depart from Muzdalifah at night after the moon had set. (192)

d. 'A'ishah, may Allah be pleased with her, narrated, "We got down at Muzdalifah and Saudah asked the Prophet's (salla Allahu alayhi wa sallam) permission to leave early before the rush of the pilgrims. She was a slow woman and he gave her permission, so she departed [from Muzdalifah] before the rush of the pilgrims. We kept on staying in Muzdalifah until dawn, and set out with the Prophet (salla Allahu alayhi

is when he saw 'A'ishah, may Allah be pleased with her, crying because she could not perform 'Umrah on account of her menstruation. He comforted her saying, "Do not worry; you are a female, and Allah has preordained that all females should have this [menstruation]; therefore perform your Hajj, and I hope that Allah will enable you to perform 'Umrah as well." ⁽¹⁹⁴⁾ When she said to him, "O Allah's Messenger, everyone will return with both Hajj and 'Umrah, and I will return with Hajj only", he asked her brother 'Abdur-Rahman ibn Abu Bakr, may Allah be pleased with him, to go with her to Tan'eem where she assumed the state of ihram for 'Umrah. (195)

9- Being charitable to them

It is no exaggeration to say that the gentle attitude of the Prophet (salla Allahu alayhi wa sallam) towards his family members is indeed a form of ihsan (charity). All his actions reveal how generous and magnanimous he was to them. Here are some examples:

a. The Prophet (salla Allahu alayhi wa sallam) was keen on taking all his family members along with him to perform Hajj, persuading those who were reluctant to do so for a reason or another. As has been mentioned earlier, he told Dhuba'ah bint-uz-Zubair, may Allah be pleased with her, when he saw her in pain, "Intend to perform Hajj and stipulate something

Fadhil to ride behind him from Muzdalifah to Mina. (198)

d. He also slaughtered cows as sacrifices on behalf of his wives without their asking him to do so. ⁽¹⁹⁹⁾

Conclusion

The foregoing is but a few bright examples of the conduct of the Prophet (salla Allahu alayhi wa sallam) during the Hajj. I hope that they will be acceptable to Allah and beneficial to all those who intend to perform Hajj in a manner most pleasing to Allah. The subject is too large to be comprehensively dealt with in a book of this size and certainly needs more research and dedication. We pray to Almighty Allah to forgive us our sins and to guide us to the right path. We also pray to Him to shower His choicest blessings and peace upon His Prophet, his good and pure family, his noble companions as well as those who follow them in righteousness until the Day of Judgement

NOTES

1. Saheeh Muslim (1218); Saheeh Al-Bukharee (5915)
2. Sunan Ibn Majah (2890). Al-Albani classified it as Saheeh
3. Saheeh Muslim (1218)
4. Jami At-Tirmidhi (3585). AI-Albani classified it as Saheeh
5. Jami' At-Tirmidhee (869). AI-Albani classified it as Saheeh
6. Saheeh Al-Bukharee (4287, 1601)
7. Al-Baihaqee's As-Sunan Al-Kubra (5/125) Hadeeth Saheeh
8. Saheeh Muslim (1218)

21. Jami'At-Tirmidhee (902). At-Tirmidhi classified it as hasan Saheeh
22. Saheeh Muslim (1141)
23. Saheeh Al-Bukharee (1534)
24. Saheeh Al-Bukharee (7367)
25. Saheeh Al-Bukharee (1772)
26. Ibn Hajar 's Fath Al-Baree (2/264)
27. See for example Saheeh Al-Bukharee (1751)
28. Sunan An-Nasa'ee (3024). Al-Albani classified it as Saheeh
29. Saheeh Al-Bukharee (1671)
30. Jami' At-Tirmidhee (830). Al-Albani classified it as Saheeh
31. Saheeh Al-Bukharee (1539)
32. Saheeh Al-Bukharee (1545, 1697)
33. Saheeh Al-Bukharee (1544,1573)
34. Saheeh Al-Bukharee (1615)
35. Saheeh Al-Bukharee (616)
36. Saheeh Al-Bukharee (1609)
37. Jami'At-Tirmidhee (856). Al-Albani classified it as Saheeh
38. Saheeh Muslim (1218, 1261)
39. Saheeh Al-Bukharee (1751)
40. Saheeh Al-Bukharee (6463)
41. See for instance Saheeh Al-Bukharee (305,1556) and Saheeh Muslim (1218)
42. Sunan Abu Dawood (1914 Al-Albani classified it as Saheeh
43. Saheeh Al-Bukharee (1673)
44. Saheeh Al-Bukharee (1658)
45. Saheeh Al-Bukharee (1673)
46. Saheeh Muslim (1218)
47. Saheeh Al-Bukharee (1666)
48. Saheeh Muslim (1313)
49. Sunan Ibn Majah (2890). Al-Albani classified it as Saheeh.
50. Saheeh Al-Bukharee (1517)
51. Saheeh Al-Bukharee (1544)
52. Saheeh Al-Bukharee (1636)
53. Musnad Al-Imam Ahmad (1814). Hadeeth Saheeh.
54. Saheeh Al-Bukharee (1718)
55. Saheeh Muslim (1478)
56. Saheeh Muslim (537)
57. Sunan Abu Dawood (1905). Al-Albani classified it as Saheeh.
58. Saheeh Muslim (1187, 1218, 1273)

71. Al-Hakim 's Al-Mustadrak (1/632). Al-Albani classified it as Saheeh.
72. Saheeh Muslim (1218)
73. Jami' At-Tirmidhee (616). Al-Albani classified it as Saheeh.
74. Saheeh Al-Bukharee (67)
75. Saheeh Al-Bukharee (1267)
76. Saheeh Muslim (1335)
77. Saheeh Al-Bukharee (83)
78. Saheeh Al-Bukharee (1736)
79. Saheeh Muslim (1207)
80. Musnad Al-Imam Ahmad (1812). Hadeeth Saheeh.
81. See for instance Saheeh Muslim (1218,1264)
82. Saheeh Muslim (1336)
83. Saheeh Al-Bukharee (1736)
84. Saheeh Muslim (1218)
85. Saheeh Muslim (1218)
86. Jami'At-Tirmidhee (889). Al-Albani classified it as Saheeh.
87. Jami' At-Tirmidhee (891). Al-Albani classified it as Saheeh.
88. Jami' At-Tirmidhee (707). Al-Albani classified it as Saheeh.
89. Saheeh Muslim (1273)
90. Saheeh Jami' At-Tirmidhee (1336)
91. Musnad Al-Imam Ahmad (1812). Hadeeth Saheeh.
92. Saheeh Al-Bukharee (1739)