

2. SAHIH MUSLIM KITABUL HAJJ pdf

1: SAHIH MUSLIM, BOOK 1: The Book of Faith (KITAB AL-IMAN) (part I)

The word Hajj means, literally, repairing to a place for the sake of visit (al-qasd li-ziyarah), and in the terminology of the Islamic Shari'ah, it implies the repairing to Bait-Allah (the house of Allah) to observe the necessary devotion (iqamat-an-li-nusuk) Bait-Allah is one of the names by which the Ka'ba is called.

Book 7 ,Number Had your people not been new converts to Islam, I would have done that. The House was burnt during the time of Yazid b. Muawiya when the people of Syria had fought in Mecca. Ibn Zubair Allah be pleased with him felt it in the same state until the people came in the season of Hajj. The idea behind was that he wanted to exhort them or incite them to war against the people of Syria. When the people had arrived he said to them: Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged of it? Thereupon Ibn Zubair said: If the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your Lord which is far more Important than your house? I would seek good advice from my Lord thrice and then I would make up my mind about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb over the building for the purpose of demolishing it , till one took up courage, and ascended the roof , and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung curtains on them in order to provide facilities to the people for observing the time of its construction. And the walls were raised; and Ibn Zubair said: If the people had not recently abandoned unbelief, find I had means enough to reconstruct it, which I had not, I would have definitely excompassed in it five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for their exit. I today have the means to spend and I entertain no fear from the side of people that they would protest against this change. Then addition of ten cubits of area was made in its length also. Two doors were also constructed, one of which was meant for entrance and the other one for exit. We are not concerned with the censuring of Ibn Zubair in anything. Keep intact the addition made by him in the side of length, and whatever he has added from the side of Hijr revert to its previous foundation, and wall up the door which he had opened. Thus Hajjaj at the command of Abd al-Malik demolished that portion and rebuilt it on its previous foundations. Marwan during his caliphate. I do not think that Abu Khubaib i. Yes, I myself did hear from her. Well, tell me what you heard from her. Verily your people have reduced the area of the House from its original foundations, and if they had not recently abandoned polytheism and embraced Islam I would have reversed it to those foundations which they had left out of it. He showed her about fifteen cubits of area from the side of Hatim that they had separated. I would have made two doors on the level of the ground facing the east and the west. Do you know why your people raised the level of its door i. They did it out of vanity so that they might be in a position to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb the stairs , and as he was about to enter, they pushed him and he fell down.

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2: www.enganchecubano.com - Sayings and Teachings of Prophet Muhammad (ﷺ)

hadith found in 'The Book of Pilgrimage (Kitab Al-Hajj)' of Sahih Muslim. Ibn 'Umar (Allah be pleased with them) reported that a person asked the Messenger of Allah (may peace be upon him) what a Muhrim should put on as dress.

Book 7, Number I am an ailing woman but I intend to perform Hajj; what you command me to do? He the Holy Prophet said: Enter into the state of Ihram uttering these words of condition: I would be free from it when Thou wouldst detain me. But she was able to complete the Hajj without breaking down. The Messenger of Allah may peace be upon him commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram. We went with the Messenger of Allah may peace be upon him during the year of the Farewell Pilgrimage. We entered into the state of Ibrim for Umra. Then the Messenger of Allah may peace be upon him said: Who has the sacrificial animal with him, he should put on Ihram for Hajj along with Umra. When I came to Mecca. I complained about it to the Messenger of Allah may peace be upon him and he said: Undo your hair, comb it, and pronounce Talbiya for Hajj, and give up Umra for the time being, which I did. When we had performed the Hajj, the Messenger of Allah way peace he upon him sent me with Abd al-Rabman b. This is the place for your Umra. We went out with the Messenger of Allah may peace be upon him during the year of the Farewell Pilgrimage. There were some amongst us who had put on Ihram for Umra and there were some who had put on Ihram for Hajj. We proceeded on till we came to Mecca. The Messenger of Allah may peace be upon him said: I put on Ihram for Umra and did not bring the sacrificial animal. The Apostle of Allah may peace be upon him said: The monthly period began. When it was the night of Arafah, I said to the Messenger of Allah may peace be upon him: He who intended among you to put on Ihram for Hajj and Umra should do so. And he who intended to put on Ihram for Hajj may do so. The Messenger of Allah way peace be upon him put on Ihram for Hajj and some people did that along with him. And some people put on Ihram for Umra and Hajj both. We went with the Messenger of Allah may peace be upon him? He who amongst you intends to put on Ihram for Umra may do so; bad I not brought sacrificial animal along with me, I would have put on Ihram for Umra. There were some persons who put on Ihram for Umra, and some persons who put on Ibrim for Hajj, and I was one of those who put on Ihram for Umra. I told about this state of mine to the Apostle of Allah may peace be upon him. We had no other intention but that of performing the Hajj, whereupon the Messenger of Allah may peace be upon him said: The rest of the hadith is the same. There were amongst us those who had put on Ihram for Umra, and those also who had put on Ihram both for Hajj and Umra, and still those who had put on Ihram for Hajj alone. I was one of those who had put on Ihram for. Hisham one of the narrators said: She had neither the sacrificial animal nor was she required to fast, nor was she obliged to give alms. We proceeded with the Messenger of Allah may peace be upon him during the year of the Farewell Pilgrimage. There were those amongst us who had put on Ihram for Umra, and those who had put on Ibrim both for Hajj and "Umra, and those amongst us who had put on Ihram for Hajj only, while the Messenger of Allah may peace be upon him had put on Ihram for Hajj only. We proceeded with the Apostle of Allah may peace be upon him with no other intention but that of performing the Hajj. As I was at Sarif or near it, I entered in the state of menses. The Apostle of Allah may peace be upon him came to me and I was weeping, whereupon he said: Are you in a state of menses? This is what Allah has ordained for all the daughters, of Adam. Do whatever the pilgrim does. And the Messenger of Allah may peace be upon him offered sacrifice of a cow on behalf of his wives. We went with the Messenger of Allah may peace be upon him with no other aim but that of Hajj till we came to the place known as Sarif; and there I entered in the state of menses. The Messenger of Allah may peace be upon him came to me while I was weeping. What makes you weep? Would that I had not come for Pilgrimage this year. What has happened to you? You have perhaps entered the period of menses. This is what has been ordained for the daughters of Adam. Do what a pilgrim does except that you should not circumambulate the House, till you are purified of the menses. When I came to Mecca, the Messenger of Allah may peace be upon him said to his companions: So the people put off Ihram except those who had sacrificial animals with them. She said that the flesh of cow was sent to us. The Messenger of Allah may peace be upon him has offered cow as sacrifice on behalf of his wives. When it was

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the night at Hasba, I said: Messenger of Allah, people are coming back from Hajj and Umra, where as I am coming back from Hajj alone. He the Holy Prophet commanded "Abd al- Rahman b. Abu Bakr to mount me upon his camel behind him. We entered into the state of. Ihram for Hajj till we were at Sarif and I was in menses. The Messenger of Allah may peace be upon him came to me and I was weeping. And they pronounced Talbiya as they proceeded on. And there is no mention of this too:

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3: The Book of Pilgrimage (Kitab Al-Hajj) - Sahih Muslim

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Islam is based on the following five principles: To offer the compulsory congregational prayers dutifully and perfectly. To pay Zakat i. Pilgrimage to Mecca 5. To observe fast during the month of Ramadan. Book 2, Hadith 1 2 Narrated Abu Huraira: And Haya This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc. Sahih al-Bukhari 9 In-book reference: And a Muhajir emigrant is the one who gives up abandons all what Allah has forbidden. Sahih al-Bukhari 10 3 In-book reference: Whose Islam is the best Who is the best Muslim? Who is a very good Muslim? Sahih al-Bukhari 1 1 In-book reference: To feed others is a part of Islam 6 -. Narrated Abdullah bin Amr: A man asked the Prophet , "What sort of deeds or what qualities of Islam are good? Sahih al-Bukhari 12 In-book reference: The Prophet said, "None of you will have faith till he wishes for his Muslim brother what he likes for himself. IS la I jojJ Reference: Sahih al-Bukhari 13 In-book reference: To love the Messenger Muhammad saws is a part of faith 8 jLajV! Sahih al-Bukhari 14 In-book reference: Sahih al-Bukhari 15 In-book reference: Sweetness delight of faith 9 6 Narrated Anas: The Prophet XstSO said, "Whoever possesses the following three qualities will have the sweetness delight of faith: The one to whom Allah and His Apostle becomes dearer than anything else. Who hates to revert to Atheism disbelief as he hates to be thrown into the fire. Sahih al-Bukhari 16 In-book reference: To love the Ansar is a sign of faith 10 it Narrated Anas: Sahih al-Bukhari 17 In-book reference: Not to join anything in worship along with Allah. Not to commit illegal sexual intercourse. Not to kill your children. Not to accuse an innocent person to spread such an accusation among people. Not to be disobedient when ordered to do good deed. And whoever indulges in any one of them except the ascription of partners to Allah and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him in the Hereafter. Sahih al-Bukhari 18 In-book reference: To flee run away from Al-Fitn afflictions and trials , is a part of religion Sahih al-Bukhari 19 In-book reference: The statement of the Prophet saws: Allah has forgiven your past and future sins. He said, "I am the most Allah fearing, and know Allah better than all of you do. Sahih al-Bukhari 20 In-book reference: Whoever hates to revert to Kufr 14 , , t. The Prophet XstSO said, "Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who hates to revert to disbelief Atheism after Allah has brought saved him out from it, as he hates to be thrown in fire. Sahih al-Bukhari 21 In-book reference: The grades in superiority of the believers will be according to their good deeds 15 , 11 Narrated Abu Said Al-Khudri: The Prophet XitSO said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but by then they will be blackened charred. Sahih al-Bukhari 22 In-book reference: Umar bin Al-Khattab was shown wearing a shirt that he was dragging. Sahih al-Bukhari 23 In-book reference: Al-Haya self-respect, modesty bashfulness, honour etc. Sahih al-Bukhari 24 In-book reference: Sahih al-Bukhari 25 In-book reference: The questioner then asked, "What is the next in goodness? If one does not embrace Islam truly but does so by compulsion or for fear of being killed then that man is not a believer Reference In-book reference: By Allah I regard him as a faithful believer. He is a faithful believer. I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah. Sahih al-Bukhari 27 In-book reference: Sahih al-Bukhari 28 In-book reference: And disbelief is of different grades lesser or greater degrees. He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good charitable deeds done to them. Sahih al-Bukhari 29 In-book reference: I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names. Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears.

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Do not ask them slaves to do things beyond their capacity power and if you do so, then help them. VI Jj-alj jC t4jjLi lija. Sahih al-Bukhari 30 In-book reference: Sahih al-Bukhari 31 In-book reference: When the following Verse was revealed: Sahih al-Bukhari 32 In-book reference: The signs of a hypocrite The Prophet said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it his promise. If you trust him, he proves to be dishonest. If you keep something as a trust with him, he will not return it. Sahih al-Bukhari 33 In-book reference: Whenever he is entrusted, he betrays. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner. VI jc- C jUaLi Ijjia. Sahih al-Bukhari 34 In-book reference: Sahih al-Bukhari 35 In-book reference: V jjj tAiaJl Alii! Sahih al-Bukhari 36 In-book reference: It is a part of faith to establish the Nawafil â€” voluntary prayers during the nights of Ramadan 27 Narrated Abu Huraira: Sahih al-Bukhari 37 In-book reference: Sahih al-Bukhari 38 In-book reference: The Prophet said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights.

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4: Full text of "Sahih Bukhari 2 Kitabul Imaan The Book Of Faith"

Kitab Al-Hajj | The Book of Pilgrimage Sahih Muslim: Book 7 The Book of: Pilgrimage - Kitab Al-Hajj The Content of Book Sever: 93 Chapters & A-Hadith Introduction The word Hajj means, literally, repairing to a place for the sake of visit (al-qasd li-ziyarah), and in the terminology of the Islamic Shari'ah, it implies the repairing to.

It is stated that all twelve caliphs will be from the tribe of Quraysh. Another interpretation is that the prophecy was fulfilled by the Rashidun Caliphs. Did you ask Rasulullah s. Of course we asked this thing from Rasulullah s. None of these imams, after Ali himself, were caliphs or attained any significant political power. According to Shias, there is no tradition or proof which states that the number of leaders which can be referred to as khalifs, Imams, or amirs will be anything other than twelve. The twelve successors from the hadith traditions of the prophet Muhammad are already known as The Twelve Imams. For the names and details of the 12 imams according to the shia view, refer to the following wikipedia link: One of the most authentic hadith traditions of the sayings of the Prophet Muhammad is Hadith thaqalain in which the Prophet Muhammad tells the muslims that he is leaving behind two weighty things, The quran and his ahlul bayt. Al-Tirmidhi in his Sunan [7] records the following tradition: I heard him say: Verily, I have left two precious things thaqalayn among you, one of which is greater than the other: So watch out how you treat them after me. For, indeed, they will never separate until they return to me by the side of the Pond. My God, befriend whoever befriends him and be hostile to whoever is hostile to him. The Holy Prophet S. I asked my father what the Prophet said. He said, the Prophet added: Similar to the 12 tribes of bani Israel Quran 2: As such, the concept of the twelve successors is not a prophecy of worldly leaders, but rather spiritual guides imams and the notion that these twelve must be worldly leaders to be successors of the prophet Muhammad is rejected. These twelve imams are not a monarchy, but rather are spiritual leaders in the line of Abraham as promised to him in the Quran 2: Surely I will make you an Imam for mankind. And of my offspring will there be Imams? This article uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. September Learn how and when to remove this template message "And for Ishmael, I heard his prayer; Behold, I will bless him and make him father of twelve descendants, twelfth King will be born and I will be born and I will make him a great nation. The earliest know example is found in the Dead Sea Scrolls , Est. Fihir , which is the founder of Quraish tribe, is a descendant of Prophet Ishmael.

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5: SAHIH MUSLIM, BOOK 7: The Book of Pilgrimage (Kitab Al-Hajj) (part I)

Sahih Muslim - Book 31 - The Book Pertaining to the Merits of the Companions (Allah Be Pleased With Them) of the Holy Prophet (May Peace Be Upon Him) (Kitab Al-Fada'il Al-Sahabah) Registration of Hajj Umrah Act

Book 1, Number It is narrated on the authority of Jabir that a man once said to the Messenger of Allah may peace be upon him: He the Holy Prophet replied in the affirmative. He the inquirer said: By Allah, I would add nothing to it. The superstructure of al-Islam is raised on five pillars , i. Which of the two precedes the other-Pilgrimage or the fasts of Ramadan? Upon this he the narrator replied: No it is not the Pilgrimage first but the fasts of Ramadan precede the Pilgrimage. Allah alone should be worshipped, and all other gods beside Him should be categorically denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods. Upon which he replied: I heard the messenger of Allah may peace be upon him say: Verily, al-Islam is founded on five pillars: Direct us to an act which we should ourselves perform and invite those who live beside us. Upon this the Prophet remarked: I command you to do four things and prohibit you against four acts. The four deeds which you are commanded to do are: Faith in Allah, and then he explained it for them and said: Hisham has made this addition in his narration: Testifying the fact that there is no god but Allah, and then he with his finger pointed out the oneness of the Lord. I was an interpreter between Ibn Abbas and the people, that a woman happened to come there and asked about nabidh or the pitcher of wine. He the Holy Prophet asked the delegation or the people of the delegation about their identity. He the Holy Prophet welcomed the people or the delegation which were neither humiliated nor put to shame. They the members of the delegation said: Messenger of Allah, we come to you from a far-off distance and there lives between you and us a tribe of the unbelievers of Mudar and , therefore, it is not possible for us to come to you except in the sacred months. Thus direct us to a clear command, about which we should inform people beside us and by which we may enter heaven. He the Holy Prophet replied: I command you to do four deeds and forbid you to do four acts , and added: I direct you to affirm belief in Allah alone, and then asked them: Do you know what belief in Allah really implies? Allah and His Messenger know best. It implies testimony to the fact that there is no god but Allah, and that Muhammad is the messenger of Allah, establishment of prayer, payment of Zakat, fast of Ramadan, that you pay one-fifth of the booty fallen to your lot and I forbid you to use gourd, wine jar, or a receptacle for wine. The Holy Prophet also said: Keep it in your mind and inform those who have been left behind. I forbid you to prepare nabidh in a gourd, hollowed block of wood, a varnished jar or receptacle. You possess two qualities which are liked by Allah: Upon this the Messenger of Allah may peace be upon him said: I enjoin upon you four things and forbid you to do four things: And I prohibit you from four things: Do you know what al-naqir is? Yes, it is a stump which you hollow out and in which you throw small dates. He the Holy Prophet used the word tamar dates. The Holy Prophet then added: Then you sprinkle water over it and when its ebullition subsides, you drink it and you are so intoxicated that one amongst you, or one amongst them the other members of your tribe, who were not present there strikes his cousin with the sword. He the narrator said: There was a man amongst us who had sustained injury on this very account due to intoxication , and he told that he tried to conceal it out of shame from the Messenger of Allah may peace be upon him. I, however, inquired from the Messenger of Allah it we discard those utensils which you have forbidden us to use , then what type of vessels should be used for drink? In the waterskin the mouths of which are tied with a string. Prophet of Allah, our land abounds in rats and water-skins cannot remain preserved. The holy Prophet of Allah may peace be upon him said: Drink in water-skins even if these arenibbled by rats. Verily, you possess two such qualities which Allah loves: It is narrated on the authority of Abu Saïd al-Khudri that when the delegation of the tribe of Abdul-Qais came to the Prophet of Allah may peace be upon him , its members said: Apostle of Allah, may God enable us to lay down our lives for you, which beverage is good for us? He the Prophet said: Not to speak of beverages, I would lay stress that you should not drink in the wine jars. Apostle of Allah, may God enable us to lay down our lives for you, do you know what al-naqir is? Yes, it is a stump which you hollow out in the middle, and added: Do not use gourd or receptacle for drink. Use

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water-skin the mouth of which is tied with a thong for this purpose. The Messenger of Allah sent me as a governor of Yemen and at the time of departure instructed me thus: Beware of the supplication of the oppressed for there is no barrier between him and Allah. Verily you would reach a community of the people of the Book, the very first thing to which you should call them is the worship of Allah, may His Glory be Magnificent, and when they become fully aware of Allah, instruct them that He has enjoined five prayers on them during the day and the night, and when they begin observing it, then instruct them that verily Allah has made Zakat obligatory for them which would be collected from the wealthy amongst them and distributed to their needy ones, and when they submit to it, then collect it from them and avoid the temptation of selecting the best items of their riches. It is narrated on the authority of Abu Huraira that when the Messenger of Allah may peace be upon him breathed his last and Abu Bakr was appointed as his successor Caliph, those amongst the Arabs who wanted to become apostates became apostates. Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His other affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord used for hobbling the feet of a camel which they used to give to the Messenger of Allah as zakat but now they have withheld it. By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for perceiving the justification of fighting against those who refused to pay Zakat and I fully recognized that the stand of Abu Bakr was right. It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah. It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say: I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me that I am the messenger from the Lord and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah. It is narrated on the authority of Jabir that the Messenger of Allah said: It has been narrated on the authority of Abdullah b. I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. It is narrated on the authority of Abu Malik: I heard the Messenger of Allah may peace be upon him say: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah. Abu Malik narrated on the authority of his father that he heard the Apostle may peace be upon him say: He who held belief in the unity of Allah, and then narrated what has been stated above. Musayyib who narrated it on the authority of his father Musayyib b. Abi Umayya ibn al-Mughirah. The Messenger of Allah may peace be upon him said: Abi Umayya addressing him said: Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so by God, It was then that Allah, the Magnificent and the Glorious, revealed this verse: And it is Allah Who guideth whom He will, and He knoweth best who are the guided" xxviii, It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle at the time of his death: Make a profession of it that there is no god but Allah and I will bear testimony of your being a Muslim on the Day of judgment. But he Abu Talib refused to do so. Then Allah revealed this verse: And it is Allah Who guideth whom He will and He knoweth best who are the guided" xxviii.

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6: Hadith of the Twelve Successors - Wikipedia

Abd al-Rahman said that according to this narration of Abu Huraira (Allah be pleased with him) the day of Hajj al-Akbar (Great Hajj) is this Day of Nahr (10th of Dhu'l-Hijja). Chapter THE MERIT OF HAJJ AND UMRA AND THE DAY OF 'ARAFAT (THE 9TH OF DHU'L-HIJJA).

Thereupon the Messenger of Allah may peace be upon him said: Do not put on a shirt or a turban, or trousers or a cap, or leather stockings except one who does not find shoes; he may put on stockings but he should trim them below the ankles. And do not wear clothes to which saffron or wars is applied. A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor should he wear stockings, but in case he does not find shoes, but before wearing stockings he should trim them in such a way that these should become lower than the ankles. One who does not find shoes to wear he may wear stockings, but only after trimming them below the ankles. So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim. He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers. There was a trace of yellowness on it. He said to the Holy Prophet: What do you command me to do during my Umra? Would that I see revelation coming to the Apostle of Allah may peace be upon him. He the narrator said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet may peace be upon him said: Wash out the trace of yellowness, or he said: I am in a state of Ihram for the sake of Umra, and it this cloak is upon me and I am perfumed. The Apostle of Allah may peace be upon him said to him: What would you do in your Hajj? I would take off the clothes and would wash from me this perfume. Thereupon the Apostle of Allah may peace be upon him said: What you do in your Hajj do it in your Umra. Khattab Allah be pleased with him: Would that I see revelation descending upon the Apostle of Allah may peace be upon him. Messenger of Allah, what about the person who, entered upon the state of Ihram with a cloak after daubing it with perfume? Then he felt relieved of that burden and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Apostle of Allah may peace be upon him said:

Volume 2, Book 26, Number Narrated by 'Abdullah bin Abbas: Al-Fadl (his brother) was riding behind Allah's Apostle and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him.

Book 7 The Book of: This shows that the Holy Prophet may peace be upon him did not innovate this institution but purged it of all evil practices and made it an obligatory act of piety by which one can develop God-consciousness. It is rightly said that it is the perfection of faith since it combines in itself all the distinctive qualities of other obligatory acts. It encourages the spending of material wealth for the sake of the Lord, the chief characteristic of Zakat. When a pilgrim sets out for Hajj, he dissociates himself from his hearth and home, from his dear and near ones to please the Lord. In Hajj one is trained to be completely forgetful of the material comforts and show of worldly thing. He is required to avoid the use of oil or scent or any other perfume. He is not even allowed to get his hair cut or trim his beard. In short, he is commanded to abandon everything for the sake of Allah and submit himself before his Lord, the ultimate aim of the life of a Muslim. In fact, physical pilgrimage is a prelude to spiritual pilgrimage to God, when man would bid goodbye to everything of the world and present himself before Him as His humble servant saying: It rendered almost every capable Moslem perforce a traveller for once in his lifetime. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to overestimate. Thereupon the Messenger of Allah may peace be upon him said: Do not put on a shirt or a turban, or trousers or a cap, or leather stockings except one who does not find shoes; he may put on stockings but he should trim them below the ankles. And do not wear clothes to which saffron or wars is applied. A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor should he wear stockings, but in case he does not find shoes, but before wearing stockings he should trim them in such a way that these should become lower than the ankles. One who does not find shoes to wear he may wear stockings, but only after trimming them below the ankles. So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim. He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers. There was a trace of yellowness on it. He said to the Holy Prophet: What do you command me to do during my Umra? Would that I see revelation coming to the Apostle of Allah may peace be upon him. He the narrator said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet may peace be upon him said: Wash out the trace of yellowness, or he said: I am in a state of Ihram for the sake of Umra, and it this cloak is upon me and I am perfumed. The Apostle of Allah may peace be upon him said to him: What would you do in your Hajj? I would take off the clothes and would wash from me this perfume. Thereupon the Apostle of Allah may peace be upon him said: What you do in your Hajj do it in your Umra. Khattab Allah be pleased with him: Would that I see revelation descending upon the Apostle of Allah may peace be upon him. Then he felt relieved of that burden and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Apostle of Allah may peace be upon him said: He the Holy Prophet said: We were with the Messenger of Allah may peace be upon him that a person came to him with a cloak on him having the traces of scent. He the Holy Prophet kept quiet and did not make him any reply. I the person who came to the Holy Prophet said: When he the Holy Prophet was relieved of its burden, he said: That man came to him. Thereupon he the Apostle of Allah said: Chapter 02 The place where the pilgrims enter upon the state of ihram. And those who live within them within the bounds of these places or in the suburbs of Mecca or within Mecca, they should enter upon the state of Ihram at these very places. It has reached me that the Messenger of Allah may peace be upon him also said: The people of Yemen should enter upon the state of Ihram at Yalamlam. It was mentioned to me but I did not myself bear it directly from the Messenger of Allah may peace be upon him having said this: I did not hear it myself from him but eard from them saying that the Messenger of Allah may peace be upon him had also said: I was informed that he said that the people of Yemen should enter upon the state of Ihram at Yalamlam. Abu Zubair reported that he heard Jabir b. I heard

and he then carried the narration directly, I think to the Apostle of Allah may peace be upon him. Abu Zubair heard Jabir b. I heard and I think he carried it directly to the Apostle of Allah him saying: Chapter 03 Talbiya, its characteristics and its time. Here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee, and the sovereignty too. There is no associate with Thee. All praise and grace is due to Thee and the sovereignty too. The Good is in Thy Hand. Unto Thee is the petition and deed is also for Thee. I immediately learnt Talbiya from the Messenger of Allah may peace be upon him , and he then narrated the hadith. I heard the Messenger of Allah may peace be upon him pronouncing Talbiya with compacted hair: Verily all praise and grace is due to Thee and the Sovereignty too. There is no associate with Thee; and he did not make any addition to these words. Here I am at Thy service, there is no associate with Thee. The Messenger of Allah may peace be upon him said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery over you. And the Messenger of Allah may peace be upon him did not enter upon the state of Ihram but near the-tree when his camel stood up with him. Chapter 05 Entering upon the state of ihram as the ride proceeds towards Mecca. Son of Juraij, what are these? So far as the touching of the pillars is concerned, I did not see the Messenger of Allah may peace be upon him touching them but only those situated on the side of yaman. So far as the wearing of the shoes of tanned leather is concerned, I saw the Messenger of Allah may peace be upon him wearing shoes without hair on them, and he wore them with wet feet after performing ablution, and I like to wear them. So far as the yellowness is concerned, I saw the Messenger of Allah may peace be upon him dyeing head, beard and cloth with this colour and I love to dye my head, beard or cloth with this colour. I saw four characteristics peculiar in you , and the rest of the hadith is the same except the case of Talbiya. There he offered the narration given by al-Maqburi and he stated the facts excepting the one given above. Chapter 06 Applying of perfume to the body before entering upon the state of ihram I applied perfume to the Messenger of Allah may peace be upon him before he entered upon the state of Ihram and concluding before circumambulating the sacred House. I applied perfume to the Messenger of Allah may peace be upon him with my own hand before he entered upon the state of Ihram, and as he concluded it before-circumambulating the House for Tawaf-i-Ifada. I used to apply perfume to the Messenger of Allah may peace be upon him before his entering upon the state of Ihram and at the conclusion of it, before circumambulating the House for Tawf-i-Ifada. I applied perfume to the Messenger of Allah may peace be upon him as he became free from Ihram and as he entered upon it. I applied perfume of Dharira to the Messenger of Allah may peace be upon him with my hand on the occasion of the Farewell Pilgrimage on freeing from the state of Ihram and entering upon it. With the best of perfume. I applied the best perfume, which I could get, to the Messenger of Allah may peace be upon him before entering upon the state of Ihram and after this he put on the Ihram. I applied the best available perfume I could find to the Messenger of Allah may peace be upon him before he entered upon the state of Ihram and after he was free from it. As he was in the state of Ihram, but said: That was the perfume of Ihram. I still seem to see; the rest of the hadith is the same. I still seem to see the glistening of musk in the parting of the head of the Messenger of Allah may peace be upon him while he was in the state of Ihram. There- upon he said: I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar upon my body is dearer to me than doing this i.

2. SAHIH MUSLIM KITABUL HAJJ pdf

8: Sahih Muslim Vol 4 (Kitab Al Hajj) by Mohamed Al Othaymine on Amazon Music Unlimited

About Sahih al Bukhari Sahih al-Bukhari is a collection of hadith compiled by Abu Abdullah Muhammad Ibn Isma`il al Bukhari(rahimahullah). His collection is recognized by the overwhelming majority.

Volume 2, Book 26, Number The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf? We consider Jihad as the best deed. Narrated by Abu Huraira The Prophet p. I asked him from where, should one assume Ihram for Umra. Narrated by Ibn Abbas The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision with you for the journey, but the best provision is the fear of Allah. Narrated by Salim from his father who said, "The Prophet had fixed the Mawaqit as follows: Al-Juhfa ; and for the people of Najd is Qarn. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Mecca can assume Ihram from Mecca. Narrated by Ibn Abbas The Prophet p. The Prophet fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it. So, he fixed Dhatu-Irq as their Miqat. I told that to Ibrahim who said, "What do you think about this statement: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet while he was Muhrim? What kind of clothes should a Muhrim wear? And he should not wear clothes which are scented with saffron or Wars kinds of Perfumes. He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And as he had a Badana and had garlanded it, he did not finish his Ihram. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them have sexual intercourse , and similarly perfume and ordinary clothes were permissible for them. Narrated by Anas bin Malik The Prophet offered four Rakat in Medina and then two Rakat at Dhul-lulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya. Alhamdu-lillah and Subhanallah 1 and Allahu-Akbar. Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached Mecca he ordered us to finish the Ihram after performing the Umra only those who had no Hadi animal for sacrifice with them were asked to do so till the day of Tarwiya that is 8th Dhul-Hijja when they assumed Ihram for Hajj. The Prophet sacrificed many camels slaughtering them with his own hands while standing. Narrated by Ibn Umar The Prophet p. When he mounted well on his Mount and the Mount stood up straight, he would proclaim the intention of assuming Ihram, and he used to say that he had seen the Prophet doing the same. Narrated by Mujahid I was in the company of Ibn Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir non-believer written in between his eyes. Narrated by Aisha the wife of the Prophet p. I complained about that to the Prophet on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj only and leave the Umra. After returning from Mina, they performed another Tawaf between Safa and Marwa. Narrated by Anas bin Malik Ali came to the Prophet p. The Prophet asked Ali, "With what intention have you assumed Ihram? He asked me, "With what intention have you assumed Ihram i. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when Umar came i. And if we follow the tradition of the Prophet who did not finish his Ihram till he sacrificed his Hadi. We dismounted at Sarif a village six miles from Mecca. The Prophet then addressed his companions and said, "Anyone who has not got the Hadi and likes to do Umra instead of Hajj may do so i. Aisha added, "The companions of the Prophet obeyed the above order and some of them i. I have my menses. Keep on with your intentions for Hajj and Allah may reward you that. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet: So the people who had not driven the Hadi along with them finished their Ihram. Tawaf-al-ifada Safiya replied in the affirmative. He said, to Safiya. And also used to consider the month of Safar as a forbidden i. What kind of finishing of Ihram is allowed? So I will not finish my Ihram till I have slaughtered my Hadi. I reached Mecca three days

2. SAHIH MUSLIM KITABUL HAJJ pdf

before the day of Tarwiyah 8th Dhul-Hijjah. Some people of Mecca said to me, "Your Hajj will be like the Hajj performed by the people of Mecca. The people had assumed Ihram for Hajj-al-Ifrad. Had I not brought the Hadi with me, I would have done the same, but I cannot finish my Ihram till the Hadi reaches its destination. He used to say that the Prophet used to do the same. Narrated by Hisham from his father In the year of the conquest of Mecca, the Prophet entered Mecca from the side of Kada. Al Abbas said to the Prophet, "Take off your waist sheet and put it on your neck. The Prophet replied in the affirmative. Why is it so high? Were your people not close to the Pre-Islamic Period of ignorance. I saw the original foundations of Abraham which were of stones resembling the humps of camels. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly. Where will you stay in Mecca? Will you stay in your house in Mecca? Jafar and Ali did not inherit anything as they were Muslims and the other two were non-believers. The Prophet and Abu Bakr did not do so. He ordered idols to be taken out. So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. By Allah, both Abraham and Ishmael never did the game of chance with Azlams. The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them. Narrated by Zaid bin Aslam from his father who said: I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching and kissing you, I would never have touched and kissed you. Later I saw the Muhajirin Emigrants and the Ansar doing the same. So he said, "Perform the Tawaf while riding behind the people. Narrated by Ibn Abbas While the Prophet was performing Tawaf of the Kaba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet cut it with his own hands and said, "Lead him by the hand. So the Prophet cut that string. Narrated by Abu Huraira In the year prior to the last Hajj of the Prophet when Allahs Apostle made Abu Bakr the leader of the pilgrims, the latter Abu Bakr sent me in the company of a group of people to make a public announcement: Narrated by Amr We asked Ibn Umar: The Prophet said, "When the morning prayer is established, perform the Tawaf on your camel while the people are in prayer. Then he went towards the Safa. Narrated by Urwa from Aisha Some people performed Tawaf of the Kaba after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then Aisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer. Narrated by Abdullah Heard the Prophet forbidding the offering of prayers at the time of sunrise and sunset. Whenever he came to the Corner having the Black Stone he would point out towards it with a thing in his hand and say, "Allahu-Akbar. He said, "Perform Tawaf of the Kaba while riding behind the people. Narrated by Ibn Umar Al Abbas bin Abdul-Muttalib asked the permission of Allahs Apostle to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet permitted him. Al-Abbas said, "O Fadl! The people put their hands in it. So, he drank from that water and then went to the Zam-zam well and there the people were offering water to the others and working at it drawing water from the well. The Prophet then said to them, "Carry on! You are doing a good deed. And then they performed another Tawaf between Safa and Marwa after returning from Mina. I suggest that you should stay here. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices 10th Dhul-Hijjah. They neither ask him nor anyone of the previous ones.

9: SAHIH MUSLIM, BOOK 7: The Book of Pilgrimage (Kitab Al-Hajj (part II))

It is narrated on the authority of Jabir that he heard the (Holy Prophet) say: A Muslim is he from whose hand and tongue the Muslim's are safe. Book 1, Number It is narrated on the authority of Abu Musa Ash'ari: I asked the Messenger of Allah which (attribute) of Islam is more excellent.

2. SAHIH MUSLIM KITABUL HAJJ pdf

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