



# Hajj of the Companions



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## Introduction

In numerous places in the Quran, Allaah The Almighty praises and shows His pleasure for the Companions of the Prophet ﷺ and also for those who follow in their footsteps.

Allaah The Almighty Says (what means): *{And the first to embrace Islam of the Muhaajirun and the Ansaar and also those who followed them exactly (in faith)! Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise) to dwell therein forever. That is the supreme success.}* [Quran 9: 100]

The following verse of the Quran was first and foremost directed to the Companions of the Prophet ﷺ (which means):

*{You are the best of peoples ever raised for mankind, you enjoin good and forbid evil, and you believe in Allaah.}* [Quran 3: 110]

There are numerous Hadeeths in which the Prophet ﷺ told us about the special status of his Companions ﷺ and also of those who came after them.

It has been narrated that the Prophet ﷺ said: *"The best people are my generation, then the people who come after them, then the people who come after them."* [Narrated by Al-Bukhaari, and Muslim].

In another very important Hadeeth, the Prophet ﷺ said: *"The tribes of Israa'eel broke up into seventy-two sects. My Ummah shall break up into seventy-three sects. All of them will be in the Fire except for one:*

*[That group] which follows what my Companions and I are following."*

[Narrated by At-Tirmithi]

The behavior and actions of the Companions of the Prophet ﷺ were witnessed by the Prophet ﷺ himself, and approved by him. This means that their behavior was also approved by Allaah as it is an accepted principle that the Prophet ﷺ would not approve of something which is essentially wrong.

These verses and these Hadeeth, as well as many others, demonstrate to us that the Companions were on the Straight Path. This is, in fact, the only true path as the Hadeeth concerning the dividing into sects demonstrates. Indeed, Allaah makes it clear that the path to Him is only one when He says (what means): *{And verily this is My Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.}* [Quran 6: 153]

*Ibn Mas'ood* رضي الله عنه stated that once, the Prophet ﷺ drew a straight line with other lines to the left and right of it. He stated that the straight line was the Straight Path and upon all other lines were paths to which Satan called the people.

Therefore, we should look to the Companions رضي الله عنهم and the others of the first three generations – those who followed their example and who learned directly from them – and we should try to emulate them as we know that their ways of living were pleasing to Allaah The Almighty.



It is reported that the Messenger of Allaah ﷺ led the people in prayer one day, then, turning to the people, he exhorted them strongly, saying: ***"Pay attention to my Sunnah (way) and the way of the rightly-guided people (who are to come) after me. Adhere to it and hold fast to it."*** [Narrated by Abu Daawood]. This holds especially true in our acts of worship, which are the pillars of Islam.

### ***The Companions' stance on various issues***

It was narrated that when the Messenger of Allaah ﷺ set out for Hajj in the year of the Farewell Hajj, some of his Companions went into Ihraam to do Hajj on its own, some of them combined Hajj and 'Umrah, and some went into Ihraam to do 'Umrah on its own. Those who had gone into Ihraam to do Hajj, or Hajj and 'Umrah together, did not come out of Ihraam, whilst those who had gone into Ihraam came out of Ihraam.

Ibn 'Abbaas رضي الله عنه reported that a woman said, "O Messenger of Allaah! Allaah has made Hajj obligatory for His slaves and my father is a very old man and cannot remain firm in his seat when riding. Can I go on Hajj for him?" He ﷺ said, ***"Yes."*** [Narrated by Al-Bukhaari, and Muslim]

Laqit ibn 'Amir رضي الله عنه reported that he came to the Prophet ﷺ and said, "My father is an old man who cannot do Hajj or 'Umrah; nor can he travel." He said, ***"Do Hajj and 'Umrah for your father."*** [Narrated by Abu Daawood and At-Tirmithi]

'Abdullaah bin Al-'Abbaas رضي الله عنه said that Al-Fadhl (his brother), رضي الله عنه was riding behind Allaah's Apostle and a woman from the tribe of Khath'am came, and Al-Fadhl رضي الله عنه started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadhl's face to the other side. The woman said, "O Allaah's Apostle! The obligation of Hajj enjoined by Allaah 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?" The Prophet ﷺ replied, **"Yes, you may."** That happened during the Farewell Pilgrimage (of the Prophet).

'Aa'ishah رضي الله عنها said, "O Allaah's Apostle! You performed 'Umrah but I did not." He ﷺ said: **"O 'Abdur-Rahmaan! Go along with your sister and let her perform 'Umrah from Tan'eem."** 'Abdur-Rahman رضي الله عنه made her ride over the pack-saddle of a she-camel and she performed 'Umrah.

'Abdullaah ibn Al-'Abbaas رضي الله عنه said, "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 Allaah. On their arrival in Madeenah they used to beg the people, and so Allaah revealed: **{And take a provision (with you) for the journey, but the best provision is the fear of Allaah.}**" [Quran 2:197].

### ***Following the Sunnah***

It was narrated that 'Abdullaah ibn 'Umar رضي الله عنهما both, said, "Allaah's Apostle made his camel sit (i.e. he dismounted) at Al-Batha' in Thul-

Hulaifah and offered the prayer." 'Abdullaah ibn 'Umar رضي الله عنهما both, used to do the same.

It was narrated that whenever Ibn 'Umar رضي الله عنهما both, intended to go to Makkah, he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of *Thul- Hulaifah* and offer the prayer, and then ride. When he was mounted on his riding animal and stood up straight, he would proclaim the intention of assuming *Ihraam*, and he used to say that he had seen the Prophet ﷺ doing the same.

Anas bin Maalik رضي الله عنه narrated that 'Ali رضي الله عنه came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked 'Ali رضي الله عنه: **"With what intention have you assumed Ihraam?"** Ali replied, "I have assumed Ihraam with the same intention as that of the Prophet." The Prophet ﷺ, said: **"If I had not the Hadiyy with me I would have finished the Ihraam."** Muhammad ibn Bakr narrated extra from Ibn Jurayj رحمته saying, "The Prophet ﷺ said to Ali رضي الله عنه: **"With what intention have you assumed the Ihraam, O Ali?"** He رضي الله عنه replied, "With the same (intention) as that of the Prophet." The Prophet ﷺ said: **"Have a Hadiyy and keep your Ihraam as it is."**


Marwan ibn Al-Hakam رحمته said, "I saw 'Uthmaan رضي الله عنه and 'Ali رضي الله عنه. 'Uthmaan رضي الله عنه used to forbid people to perform Hajj-at-Tamattu' and Hajj-Al-Qiraan (Hajj and 'Umrah together), and when 'Ali رضي الله عنه saw (this act of 'Uthmaan's رضي الله عنه), he assumed Ihraam for Hajj and 'Umrah together saying "Labbayk" for 'Umrah and Hajj, and said, "I will not leave the tradition of the Prophet on the saying of somebody.""


*Shu'bah* رحمته narrated that *Abu Jamra Nasr* رحمته said, "I intended to perform Hajj at-Tamattu' and the people advised me not to do so. I asked Ibn 'Abbaas regarding it and he advised me to perform Hajj at-Tammatu'. Later I saw in a dream someone saying to me, 'Hajj Mabroor (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allaah) and an accepted 'Umrah.' When I recounted my dream to Ibn 'Abbaas, he رضي الله عنه said, 'This is the tradition of Abul-Qaasim (the Prophet ﷺ).' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " I (Shu'bah) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."


Ibn 'Abbaas both, رضي الله عنهما said,


*The people (of the Pre-Islamic Period) used to think that to perform 'Umrah during the months of Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) 'Umrah is permissible for the one who wishes to perform it."*

On the morning of the 4<sup>th</sup> of Thul-Hijjah, the Prophet ﷺ and his Companions reached Makkah, assuming Ihraam for Hajj and he ordered his companions to make their intentions of the Ihraam for 'Umrah only (instead of Hajj) so they considered his order as something great and were puzzled, and said, "O Allaah's Apostle! What kind (of finishing) of Ihraam is allowed?" The Prophet ﷺ replied: **"Finish the Ihraam completely like a non-Muhrim (you are allowed everything)."**


'Urwah  said, "I asked Aa'ishah, "How do you interpret the statement of Allaah (which means): **{Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allaah, and whoever performs the Hajj to the Ka'bah or performs Umra, it is not harmful for him to perform Tawaaf between them (Safa and Marwa)}** [Quran 2:158]. By Allaah! (it is evident from this revelation) there is no harm if one does not perform Tawaaf between Safa and Marwa."

'Aa'ishah  said, "O, my nephew! Your interpretation is not correct. Had this interpretation of yours been correct, the statement of Allaah should have been, 'It is not harmful for him if he does not perform Tawaaf between them.' But in fact, this divine inspiration was revealed concerning the Ansaar who used to assume Ihraam for worshipping an idol called "Manaat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihraam (for the idol), would consider it not right to perform Tawaaf between Safa and Marwah. When they embraced Islam, they asked Allaah's Apostle, sallallaahu 'alayhi wa sallam, regarding it, saying, "O Allaah's Apostle! We used to refrain from Tawaaf between Safa and Marwah." So Allaah revealed (what means): **{Verily; (the mountains) As-Safa and the Marwah are among the symbols of Allaah.}**"


'Aa'ishah  added, "Surely, Allaah's Apostle set the tradition of Tawaaf between Safa and Marwah, so nobody is allowed to omit the Tawaaf between them."


Later on I ('Urwah told Abu Bakr bin 'Abdur-Rahman (of 'Aa'ishah's narration) and he  said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom 'Aa'ishah



 mentioned and who used to assume Ihraam for the sake of Manaaf, used to perform Tawaaf between Safa and Marwah. When Allaah referred to the Tawaaf of the Ka'bah and did not mention Safa and Marwah in the Quran, the people asked, 'O Allaah's Apostle! We used to perform Tawaaf between Safa and Marwah and Allaah has revealed (the verses concerning) Tawaaf of the Ka'bah and has not mentioned Safa and the Marwah. Is there any harm if we perform Tawaaf between Safa and the Marwah?'

So Allaah revealed (what means): **{Verily the Safa and the Marwah are among the symbols of Allaah.}**

Abu Bakr  said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaaf between Safa and Marwah in the Pre-Islamic Period of ignorance, and those who used to perform the Tawaaf then, and after embracing Islam they refrained from the Tawaaf between them as Allaah had enjoined Tawaaf of the Ka'bah and did not mention Tawaaf (of the Safa and the Marwah) till later after mentioning the Tawaaf of the Ka'bah."

It is narrated that Ibn 'Umar  said, "When Allaah's Apostle performed the first Tawaaf he did Raml in the first three rounds and then walked in the remaining four rounds (of Tawaaf of the Ka'bah), whereas in performing Tawaaf between the Safa and the Marwah he used to run in the midst of the rain-water passage. The narrator was asked, "Did 'Abdullaah (bin 'Umar) used to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

*Anas bin Maalik* رضي الله عنه was asked, while he was proceeding from *Mina* to *'Arafaat*, "What did you used to do on this day when you were with *Allaah's Apostle*?" *Anas* رضي الله عنه said, "Some of us used to recite *Talbiyah* and nobody objected to that, and others used to recite *Takbeer* and nobody objected to that."

It is narrated that *Abdul Malik*, the Caliph at the time of narration, wrote to *Al-Hajjaaj* that he should not differ from *Ibn 'Umar* رضي الله عنه both, during *Hajj*. On the Day of *'Arafaat*, when the sun declined at midday, *Ibn 'Umar* came along and shouted near *Al-Hajjaaj's* cotton (cloth) tent. *Al-Hajjaaj* came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O *Abu Abdur-Rahman!* What is the matter?" He رضي الله عنه said, "If you want to follow the *Sunnah of the Prophet* ﷺ then proceed (to *'Arafaat*)." *Al-Hajjaaj* asked, "At this very hour?" *Ibn 'Umar* رضي الله عنه said, "Yes." *Al-Hajjaaj* replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then *Ibn 'Umar* رضي الله عنه dismounted and waited till *Al-Hajjaaj* came out. So *Al-Hajjaaj* walked in between *Ibn 'Umar* and his son. His son said to him, "If you want to follow the *Sunnah* then deliver a brief sermon and hurry up for the stay at *'Arafaat*." He started looking at *'Abdullaah (Ibn 'Umar)* رضي الله عنه inquiringly, and when *'Abdullaah* noticed that, he said that he had told the truth.

It is narrated that *Ibn 'Umar* رضي الله عنه intended to perform *Hajj* in the year of the *Hajj of Al-Harooriyah* during the rule of *Ibn Az-Zubayr* رضي الله عنه. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Hajj*)." He رضي الله عنه replied, "Verily, in *Allaah's Apostle* there is a good

example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform 'Umrah." When he reached Al-Baida, he ﷺ said, "The conditions for both Hajj and 'Umrah are the same. I make you witness that I have intended to perform Hajj along with 'Umrah." After that, he ﷺ took a garlanded Hadi (to Makkah) which he bought (on the way).

When he ﷺ reached (Makkah), he performed Tawaaf of the Ka'bah and of the Safa (and the Marwah) and did not do more than that. He ﷺ did not make permissible for himself the things which were unlawful for a Muhrim till it was the Day of Nahr (sacrifice), when he ﷺ had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaaf (between the Safa and the Marwah), as a Sa'y for his Hajj and 'Umrah both. He then said, "The Prophet ﷺ used to do that."

Abu Moosa ﷺ said, 'I came upon Allaah's Apostle ﷺ when he was at Al-Bat-haa'. He asked me: **"Have you intended to perform the Hajj?"** I replied in the affirmative. He ﷺ asked: **"For what have you assumed Ihraam?"** I replied, "I have assumed Ihraam with the same intention as that of the Prophet." The Prophet ﷺ said: **"You have done well! Go and perform Tawaaf round the Ka'bah and between the Safa and the Marwah."** Then I went to one of the women of Bani Qays and she took out lice from my head. Later, I assumed the Ihraam for Hajj. So, I used to give this verdict to the people till the caliphate of 'Umar. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Hajj and 'Umrah (Hajj at-Tamattu') and if we follow the tradition of Allaah's Apostle then Allaah's Apostle did not finish his Ihraam till the

*Hadiyy had reached its destination (had been slaughtered) (i.e. Hajj al Qiraan)."*

It is narrated that *Habbar ibn Al-Aswad* arrived on the day of sacrifice while *'Umar ibn Al-Khattab* رضي الله عنه was sacrificing his animal, and said, "*O Amir Al-Mu'mineen, we made a mistake in our reckoning and we thought that today was the day of 'Arafah.*" *'Umar* رضي الله عنه said, "*Go to Makkah, you and whoever else is with you, and do Tawaaf and sacrifice your animal if you have one with you. Then shave or cut your hair and return home. Then, in another year, do Hajj and sacrifice an animal, and if you cannot find one, fast three days on Hajj and seven when you return home.*"

It is narrated that when *'Abdullaah bin 'Umar* رضي الله عنه set out for *Makkah* with the intention performing *'Umrah* in the period of the *Fitnah* (affliction), he said, "*If I should be prevented from reaching the Ka'bah, then I would do the same as we did while in the company of Allaah's Apostle.*" So, he assumed the *Ihraam* for *'Umrah* since the Prophet صلى الله عليه وسلم had assumed the *Ihraam* for *'Umrah* in the year of *Al-Hudaibiyah*. Then *Abdullaah bin 'Umar* رضي الله عنه thought about it and said, "*The conditions for both Hajj and 'Umrah are similar.*" He then turned towards his companions and said, "*The conditions of both Hajj and 'Umrah are similar and I make you witnesses that I have made the performance of Hajj obligatory for myself along with 'Umrah.*" He رضي الله عنه then performed one *Tawaaf* (between *Safa* and *Marwah*) for both of them (i.e. *Hajj* and *'Umrah*) and considered that to be sufficient for him and offered a *Hadiyy*.

*Abu Jamrah* asked *Ibn Al-'Abbaas* رضي الله عنه about *Hajj at-Tamattu'*. He ordered me to perform it. I asked him about the *Hadi* (sacrifice). He رضي الله عنه



said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others." It seemed that some people disliked it (*Hajj at-Tamattu'*). I slept and dreamt as if a person was announcing, "*Hajj Mabroor* and accepted *Mut'ah* (*Hajj-At-Tamattu'*)." I went to *Ibn Al-'Abbaas* and narrated it to him. He رضي الله عنه said, "*Allaah is Greater. (That was) the tradition of Abu Al-Qasim (i.e. Prophet).*"

It is narrated that *'Imraan* رضي الله عنه said, "*We performed Hajj at-Tamattu' in the lifetime of Allaah's Apostle صلى الله عليه وسلم and then the Quran was revealed (regarding Hajj at-Tamattu') and everybody said whatever they wished (regarding Hajj at-Tamattu') according to his own opinion.*"

*'Abdullaah ibn 'Umar* رضي الله عنه narrated that *'Umar ibn Al-Khattab* رضي الله عنه said, "*Keep your Hajj separate from your 'Umrah; that way your Hajj will be more complete; and your 'Umrah will be more complete if you do it outside of the months of the Hajj.*"

It is narrated that *'Abdullaah ibn 'Umar* رضي الله عنه both, said, "*Allaah's Apostle made his camel sit (i.e. he dismounted) at Al-Batha' in Thul-Hulaifah and offered the prayer.*" *'Abdullaah ibn 'Umar* رضي الله عنه used to do the same.

It is also narrated that *'Abdullaah ibn 'Umar* رضي الله عنه said, "*By Allaah, I would rather do 'Umrah before Hajj and sacrifice an animal than do 'Umrah after Hajj in the month of Thul-Hijjah.*"

It is also narrated that when *'Abdullaah ibn 'Umar* رضي الله عنه had finished the fast of *Ramadhaan* and intended to do *Hajj*, he would not cut his hair or beard at all until he had done *Hajj*.

It is narrated that *Abu Hurayrah* رضي الله عنه said, "On the Day of Nahr (10<sup>th</sup> of Thul-Hijjah, in the year prior to the last Hajj of the Prophet when Abu Bakr رضي الله عنه was the leader of the pilgrims in that Hajj). Abu Bakr رضي الله عنه sent me along with other announcers to Mina to make a public announcement, "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'bah. Then Allaah's Apostle صلى الله عليه وسلم sent 'Ali رضي الله عنه to read out the Surat Bara'a (At-Tawbah) to the people; so he made the announcement along with us on the day of Nahr in Mina, "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'bah."

Once, Muhammad bin Abdur-Rahman bin Nawfal Al-Qurashi asked 'Urwah bin Az-Zubair رضي الله عنه (regarding the Hajj of the Prophet صلى الله عليه وسلم). 'Urwah رضي الله عنه replied, "Aa'ishah رضي الله عنها narrated, 'When the Prophet صلى الله عليه وسلم reached Makkah, the first thing he started with was the ablution, then he performed Tawaaf of the Ka'bah and his intention was not 'Umrah alone (but Hajj and 'Umrah together). Later, Abu Bakr رضي الله عنه and I performed Hajj and the first thing he started with was Tawaaf of the Ka'bah and it was not 'Umrah alone (but Hajj and 'Umrah together). And then 'Umar رضي الله عنه did the same. Then 'Uthmaan رضي الله عنه performed the Hajj and the first thing he started with was Tawaaf of the Ka'bah and it was not 'Umrah alone. And then Mu'awiyah and 'Abdullaah ibn 'Umar did the same. I performed Hajj with Ibn Az-Zubayr and the first thing he started with was Tawaaf of the Ka'bah and it was not 'Umrah alone, (but Hajj and 'Umrah together). Then I saw the Muhajiroon (Emigrants) and Ansaar doing the same and it was not 'Umrah alone. And the last person I saw doing the

same was Ibn 'Umar رضي الله عنه and he did not do another 'Umrah after finishing the first.

Now here is Ibn 'Umar رضي الله عنه present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed Tawaaf of the Ka'bah, and would not finish their Ihraam. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing Tawaaf of the Ka'bah, and they would not finish their Ihraam. And my mother informed me that she, her sister, Az-Zubayr and such and such persons had assumed Ihraam for 'Umrah and after passing their hands over the Corner (the Black Stone) (i.e. finishing their 'Umrah) they finished their Ihraam."

It is narrated that 'Abdullaah ibn Al-'Abbaas رضي الله عنه said, "A woman from the tribe of Juhaina came to the Prophet ﷺ and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet ﷺ replied: **"Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allaah's debt, as He has more right to be paid."**

'Ubaidullah was asked about Al-Mahassab. 'Ubaidullah رضي الله عنه said, "Nafi' said, 'Allaah's Apostles, 'Umar and Ibn 'Umar رضي الله عنه camped there.' Nafi' added, 'Ibn Umar رضي الله عنه used to offer the Thuhr and 'Asr prayers at it (i.e. Al-Mahassab).' I think he mentioned the Maghrib prayer also. I said, "I don't doubt about 'Ishaa' (i.e. he used to offer it there also), and he used

to sleep there for a while. He ﷺ used to say, 'The Prophet ﷺ used to do the same.' "

It is narrated that *Ibn 'Umar* ﷺ used to spend the night at *Thee-Tuwa* in between the two *Thaniyas*, and then he would enter *Makkah* through the *Thaniya* which is at the higher region of *Makkah*. Whenever he came to *Makkah* for *Hajj* or '*Umrah*, he never made his she-camel kneel down except near the gate of the *Masjid* (Sacred Mosque) and then he would enter (it) and go to the Black (Stone) Corner and start from there circumambulating the *Ka'bah* seven times: hastening in the first three rounds (*Raml*) and walking in the last four. On finishing, he would offer two *Rak'aat* prayer and set out to perform *Tawaaf* between the *Safa* and the *Marwah* before returning to his dwelling place. On returning (to *Madeenah*) from *Hajj* or '*Umrah*, he used to make his camel kneel down at *Al-Batha* which is at *Thul-Hulaifah*, the place where the Prophet ﷺ used to make his camel kneel down.

*Anas ibn Maalik* ﷺ was asked, "Tell me something you have observed about the Prophet ﷺ concerning where he offered the *Thuhr* prayer on the *Day of Tarwiyah* (8th *Dhul-Hijjah*)." *Anas* ﷺ replied, "He offered it at *Mina*." He was asked, "Where did he offer the '*Asr* prayer on the *Day of Nafr* (day of departure from *Mina*)?" He ﷺ replied, "At *Al-Abtah*," and added, "You should do as your leaders do."

It is narrated that '*Abdullaah ibn 'Umar* ﷺ used to do *Rami* of the *Jamrat ad-Dunya* with seven small pebbles and used to recite *Takbeer* on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the *Qiblah* to



invoke (Allaah) while raising his hands. Then he would do *Rami* of the *Jamrat Al-Wusta* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qiblah* to invoke (Allaah) while raising his hands. Then he would do *Rami* of the *Jamrat Al-Aqabah* from the middle of the valley, but he would not stay by it. Ibn 'Umar رضي الله عنه used to say, "I saw Allaah's Apostle ﷺ doing so."

In another narration, Ibn 'Umar رضي الله عنه used to do *Rami* of the *Jamrat ad-Dunya* (the *Jamrah* near the *Kheef* mosque) with seven small stones and used to recite *Takbeer* on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the *Qiblah* for a long time to invoke (Allaah) while raising his hands (while invoking). Then he would do *Rami* of the *Jamrat Al-Wusta* (middle *Jamrah*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period to invoke (Allaah) while raising his hands, and would stand there for a long period. Then he would do *Rami* of the *Jamrat Al-Aqabah* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing so."

*Al-Amash* said, "I heard *Al-Hajjaaj* saying on the pulpit, "The *Soorah* in which *Al-Baqarah* (the cow) is mentioned and the *Soorah* in which the family of *'Imraan* is mentioned and the *Soorah* in which the women (*An-Nisaa'*) is mentioned." I mentioned this to *Ibrahim*, and he said, *Abdur-Rahmaan bin Yazeed* told me, 'I was with *Ibn Mas'ood* رضي الله عنه when he did the *Rami* of the *Jamrat Al-Aqabah*. He went down the middle of the valley, and when he came near the tree (which was near the *Jamrah*) he stood opposite to it and threw seven small pebbles and said, 'Allaahu Akbar' on

*throwing every pebble.' Then he said, 'By Him except Whom none has the right to be worshipped, here (at this place) stood the one on whom Soorat Al-Baqarah was revealed (i.e. Allaah's Apostle ﷺ).'" Ibn 'Umar ﷺ said that the Prophet ﷺ allowed (as above).*

*Ibn 'Umar ﷺ said that Al-'Abbaas ﷺ asked permission of the Prophet ﷺ to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet ﷺ allowed him.*

*Ibn 'Umar ﷺ was asked, "When should I do the Rami of the Jimaar?" He ﷺ replied, "When your leader does." The same question was asked of him again. He ﷺ replied, "We used to wait till the sun declined and then we would do the Rami (i.e. on the 11<sup>th</sup> and 12<sup>th</sup> of Thul-Hijjah)."*

*Abdur-Rahmaan ibn Yazeed narrated, "Abdullaah ﷺ did the Rami from the middle of the valley. So, I said, 'O, Abu Abdur-Rahmaan! Some people do the Rami (of the Jamrah) from above it (i.e. from the top of the valley).' He said, 'By Him except whom none has the right to be worshipped, this is the place from where the one on whom Soorat Al-Baqarah was revealed (i.e. Allaah's Apostle) did the Rami.'" In another narration by Abdur-Rahmaan ibn Yazeed, he said, "When Abdullaah ﷺ reached the big Jamrah (i.e. Jamrat Al-Aqabah) he kept the Ka'bah on his left side and Mina on his right side and threw seven pebbles (at the Jamrah) and said, "The one on whom Soorat Al-Baqarah was revealed (i.e. the Prophet ﷺ) had done the Rami similarly." In yet another narration, Abdur-Rahmaan ibn Yazeed said, "I performed Hajj with Ibn Mas'ood, and saw him doing Rami of the big Jamrah (Jamrat Al-Aqabah)*

with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom Soorat Al-Baqarah was revealed (i.e. Allaah's Apostle ﷺ) stood."

'Ikrimah رضي الله عنه narrated that Ibn Al-'Abbaas رضي الله عنه said, "Allaah's Apostle, ﷺ delivered a sermon on the Day of Nahr, and said: **'O people! (Tell me) what is the day today?'** The people replied, 'It is the forbidden (sacred) day.' He ﷺ asked again: **'What town is this?'** They replied, 'It is the forbidden (sacred) town.' He ﷺ asked: **'Which month is this?'** They replied, 'It is the forbidden (sacred) month.' He ﷺ said: **'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Makkah) of yours, in this month of yours.'** The Prophet ﷺ repeated his statement again and again. After that he raised his head and said: **'O Allaah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?'** Ibn Al-'Abbaas رضي الله عنه added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers. It is incumbent upon those who are present to convey this information to those who are absent. Beware; don't renegade (as) disbelievers (turn into infidels) after me, striking the necks (cutting the throats) of one another.' "

Abu Hurayrah رضي الله عنه narrated that Allaah's Apostle ﷺ said: **"O Allaah! Forgive those who get their heads shaved."** The people asked. "Also those who get their hair cut short?" The Prophet ﷺ said: **"O Allaah! Forgive those who have their heads shaved."** The people said, "Also those who get their hair cut short?" The Prophet ﷺ (invoke Allaah for those who have

their heads shaved and) at the third time said: **"Also (forgive) those who get their hair cut short."**

Ibn Al-'Abbaas رضي الله عنه narrated that the Prophet ﷺ was asked, "I have done the Rami in the evening." The Prophet ﷺ replied: **"There is no harm in it."** Another man asked, "I had my head shaved before the slaughtering." The Prophet ﷺ replied: **"There is no harm in it."**

Zayd bin Jubayr رضي الله عنه said, "I saw Ibn 'Umar passing by a man who had made his Badanah (ride) sit to slaughter it. Ibn Umar said, "Slaughter it while it is standing with one leg tied up, as is the tradition of Muhammad." It is said that 'Abdullaah ibn 'Umar رضي الله عنه used to slaughter (his sacrifice) at the Manhar; the same Manhar as that of the Prophet Muhammad ﷺ. It another narration about 'Abdullaah ibn 'Umar رضي الله عنه both, it is said that he used to send his Hadiyy from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken to the Manhar (slaughtering place) of the Prophet ﷺ.

It is reported that when 'Umar رضي الله عنه was on Hajj, he offered the Fajr (morning) prayer at Jam'; then he got up and said, "The pagans did not use to depart (from Jam') till the sun had risen, and they used to say, 'Let the sun shine on Thabir (a mountain).' But the Prophet ﷺ contradicted them and departed from Jam' before sunrise."

Abdur-Rahmaan ibn Yazeed said, "I went out with 'Abdullaah رضي الله عنه to Makkah and when we proceeded to am' he offered the two prayers (the Maghrib and the 'Ishaa') together, making the Athaan and Iqaamah separately for each prayer. He رضي الله عنه took his supper in between the two



prayers. He ﷺ offered the Fajr prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." 'Abdullaah ﷺ then said, "Allaah's Apostle ﷺ said: ***'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifah); first: The Maghrib and the 'Ishaa'. So the people should not arrive at Al-Muzdalifah till the time of the 'Ishaa' prayer has become due. The second prayer is the morning prayer which is offered at this hour.'***" Then 'Abdullaah ﷺ stayed there till it became a bit brighter. He then said, "If the chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunnah." I do not know which preceded the other, his (Abdullaah's) statement or the departure of 'Uthmaan. 'Abdullaah ﷺ was reciting Talbiyah till he threw pebbles at the Jamrat Al-Aqabah on the Day of Nahr (slaughtering) (that is the 10<sup>th</sup> of Thul-Hijjah)."

It is narrated that 'Abdullaah bin Umar ﷺ used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifah) at night (when the moon had set) and invoke Allaah as much as they could, and then they would return (to Mina) before the Imaam had started from Al-Muzdalifah to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamrah (Jamrat Al-Aqabah) Ibn 'Umar ﷺ used to say, "Allaah's Apostle ﷺ gave the permission to them (weak people) to do so."

'Abdullaah bin Mas'ood ﷺ said, "I offered (only a) two Rak'aat prayer with the Prophet ﷺ (at Mina), and similarly with Abu Bakr and with

'Umar رضي الله عنه and then you offered opinions. Would that I would be lucky enough to have two of the four Rak'ahs accepted (by Allaah)!"

'Abdullaah bin 'Umar رضي الله عنه said, "Allaah's Apostle صلى الله عليه وسلم offered a two-Rak'at prayer at Mina. Abu Bakr, 'Umar and 'Uthmaan رضي الله عنه (during the early years of his caliphate) followed the same practice."

Abdul-'Azeez narrated, "I went out to Mina on the day of Tarwiyah and met Anas going on a donkey. I asked him, 'Where did the Prophet صلى الله عليه وسلم offer the Thuhr prayer on this day?' Anas replied, 'See where your chiefs pray and pray similarly.'"

Ibn Al-'Abbaas رضي الله عنه said, "The Prophet صلى الله عليه وسلم saw a man performing Tawaaf of the Ka'bah tied with a string or something else. So the Prophet صلى الله عليه وسلم cut that string."

Umm Salamah, the wife of the Prophet صلى الله عليه وسلم said, "I informed Allaah's Apostle that I was ill. So he صلى الله عليه وسلم said: **"Perform the Tawaaf while riding behind the people."** I did so, and at that time the Prophet صلى الله عليه وسلم was praying beside the Ka'bah and reciting Soorat At-Tur."

Saalim bin 'Abdullaah رضي الله عنه said that his father رضي الله عنه said, "I have not seen the Prophet صلى الله عليه وسلم touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

Zayd ibn Aslam narrated from his father, "I saw 'Umar bin Al-Khattab رضي الله عنه kissing the Black Stone and he then said, (to it) 'Had I not seen Allaah's Apostle kissing you, (stone) I would not have kissed you.' "

Az-Zubayr bin Arabi narrated that a man asked Ibn 'Umar رضي الله عنه about the touching of the Black Stone. Ibn 'Umar رضي الله عنه said, "I saw Allaah's Apostle touching and kissing it." The questioner said, "But if there were a throng (crowd) round the Ka'bah and the people overpowered me, (what would I do?)" He رضي الله عنه replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allaah's Apostle ﷺ touching and kissing it."










Abu Wail said, "(One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, " 'Umar رضي الله عنه sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar رضي الله عنه), 'But your two companions (i.e. The Prophet ﷺ and Abu Bakr رضي الله عنه) did not do so.' 'Umar رضي الله عنه said, They are the two persons whom I always follow.' "

It is narrated that, upon reaching the sanctuary of Makkah, Ibn 'Umar رضي الله عنه used to stop, reciting *Talbiyah* and then he would pass the night at *Thee-Tuwa* and then offer the *Fajr* prayer and take a bath. He used to say that the Prophet ﷺ used to do the same.

Abu Hurayrah رضي الله عنه said, "The Messenger of Allaah ﷺ addressed us and said: '**O people! Allaah has made Hajj obligatory for you, so go on Hajj.**' A man said, 'Every year, Messenger of Allaah?' The Prophet ﷺ remained silent, and the man repeated his enquiry twice more. Then, upon the man's third repetition, the Prophet ﷺ said: '**If I said yes, it would become obligatory and you would be unable to do it.**' Then he (the Prophet ﷺ) said: '**Let me be when I refrain from mentioning something to you. Those before you were destroyed by the quantity of their**

*questions and their disagreement with their Prophets. When I command you to do something, then do it as much as you can. When I forbid you to do something, then leave off doing it.'" [Muslim]*

### **Conclusion**

Thus we see the importance of following the way of the Companions  for they are the ones who became thorough inheritors and representatives to the Messenger of Allaah  after his departure from this world. They walked on the right path, without tending to the right or to the left at all. Each of them became a guide, in his or her own way, a leader on the One Path leading to Allaah. In fact, Allaah bestowed upon them a feature, an attractiveness that attracts people to righteousness. They are elite and diligent characters with high ethics, whom Allaah the Glorious loved in the assembly of souls and made them a halo around the Prophet . They were honored first with the company of the Prophet  then with being the teachers of the religion. Their souls, minds, hearts, consciousnesses and all of their emotions were educated by Prophet  and they grew with his knowledge. In short, whomsoever wishes to follow the one and only correct path to Allaah The Almighty should follow none other than the Companions  all, after the Quran, of course; for they are undoubtedly the only way to get firsthand information about the Prophet  and his way of living. Most importantly, the Prophet  himself tells us to follow his way and the way of the people he passes his knowledge on to, thus we should follow them and honor them as has Allaah The Almighty and His Messenger .