

to sunrise. [Ibn Majah]

FASTING ON MONDAYS AND THURSDAY

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger used to fast on Mondays and Thursday. [Tirmiz Nasa]

FASTING ON THE DAY OF ASHURA

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) has related that the Prophet had made it a point to fast on the day of âshûrâ and commanded the Muslims to do so. On this certain Companions told him that it was day held in honour by Jews and Christians. If we fast on this day, will this not mean similarity between them and us? The Prophet replied, if I am spared till next year, I shall fast on the ninth. But before the next Muharram, the Prophet breathed his last. [Muslim Mariful Hads]

SAUM-E-WISAL (Continuous Fasting)

The Prophet used to devote himself in many kinds of ibadat during the month of Ramadan, so in the month of Ramadan, the Prophet and Jibrail used to recite the QURAAN together manzil by manzil. When he met Jibrail he would be more generous than a strong breeze. He was much more generous than any one else but in the month of Ramadan he would exceed even himself in generosity and beneficence, also in reciting the QURAAN, remembering ALLAAH (zikr) and private devotion in a mosque (itikaf). He would set the month of Ramadan a part of Ibadah so much so that he would some time observe continuous fasting so as to occupy himself in remembering ALLAAH but he forbade the noble companions from doing so i.e. observing continuous fasting. [Zâdul Ma'ad]

The Prophet used to observe fast continuously during the nights of Ramadan without eating or drinking any thing or breaking his fast. However, as a token of mercy and affection and out of farsightedness he would forbid the companions from doing so, as Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated in a tradition that the Prophet has forbidden observance of continuous fasting. The Prophet said: "Do not observe continuous fasting." On this, the Companions (Radi Allaahu Ta'ala Anhu) asked him, when you, yourself observance continuous fasting, why do you forbid us to do so? We are to follow you." He replied, "I am not like any one of you." In another version he (the Prophet) is reported to have said: Which one of you is like me? I pass my nights in the company of my Lord, for He is my cherished and guide. He provides me food and drink. In other version, the words are, He is the provider of the food that he gives and of the drink that he gives. [According to the commentators of traditions, these mean spiritual food.] ALLAAH alone knows the truth of the matter. According to Imam-e-Azam Abu Hanfah also, observing continuous fasting is not permissible.

[Madârijun Nubuwah]

THE MASNUN ACTIONS ON 'EIDAIN (EidulFitr and EidulAdha)

- (1) It has been established that the Prophet used to take bath on the days of Eidain. Hadrat Kalid bin Sa'd has related that it was the Prophet's custom to take bath on Eidul Fitr, Yaum an- Nahr and Yaum ul Arafah.
- (2) The Prophet used to put on good looking and excellent dress, on the days of Eid. Sometimes he wrapped himself in a green and red striped sheet called Burd-al-Yamani. It is mustahabb to adorn one self with this on Eid days provided the dress is other wise

according to Shari'ah.

- (3) It was the noble habit of the Prophet not to go out in the morning on the day of breaking of fast (Eidul Fitr) till he ate some dates, and he would eat an odd number. [Bukhari]
- (4) The Prophet would eat nothing on the day of sacrifice (Eidul-Adha) until he came back after having said the Salaah. Accordingly it has been related in traditions that on the day of breaking of fast (Eidul Fitr) he would not go out without having taken some thing and on the day of sacrifice (Eidul Adha) he went out (for Salaah) without having taken any thing and would not take any thing until the Salaah, and sacrifice. Then he would take some meat out of it.

[Jame Tirmiz Ibn Mājah]

EIDGAH (Open land for Salaah)

- (5) It was the noble habit of Prophet to offer Eidain Salaah in Eidgah (open ground for salatul 'Eidain) [Muslim Bukhari]

From the above we learn that it is more meritorious to go to Eidgah for Eidain Salaah than to do so in a mosque because inspite of the honour and dignity which the Prophet's mosque has, the Prophet himself used to go out to the Eidgah. However, if there is any cogent reason for not doing so, then Eidain Salaah may be said in a mosque.

[Abu Dawud Maarijun Nubuwah]

- (6) Saying the takbeer (الله أكبر) ALLAAH is most great repeatedly is a sunnah. (Tabrani). According to a marfu tradition related by Hadrat Abu Hurairah (ALLAAH be pleased with him) the Prophet said, "Adorn your Eids with repeated utterances of takbeer."

- (7) The Prophet used to go to Eidgah on foot.
[Ibn Majah]
To do so is a sunnah. Some Ulama hold it to be mustahabb.
- (8) The Prophet used to say the Salaah on Eidul Fitr late but would perform the Eidul Adha Salaah early.
[Musnad Shafi Maarijun Nubuawah]
- (9) No sooner than the Prophet reached the Eidgah, he would begin to say perform the Salaah, without Aazan, without iqamah and without a call for congregational Salaah. No such things were there.
- (10) In the matter of number of takbeerat-e-Eidain, there are variations. According to Hanafi school of thought, there are three takbeerat before recitation of QURAAN in the first Rakaat and three in the second after recitation of the QURAAN before ruku.
- (11) The Prophet used to deliver the sermon standing, and after words perform the Salaah.
- (12) The Prophet went out for 'Eidain Salaah by one road and returned by another.
[Mishkât]
- (13) Owing to his strict observance of Sunnah Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) would not leave his home before sunrise and once he had left he would perform takbeer till he reached the Eidgah.
[Abu Dawud Zadul Ma'ad]
- (14) When the Prophet and his companions reached the Eidgah they would not perform nafil Salaah either before or after Salaah which they would perform before khutaba (sermon). Thus they perform two Rakaats in Salaah Eidain. [Zadul Ma'ad]

In the first Rakaats, after the takbeerat, the Prophet would recite al-Fatihah and then suratul Qaf (L) and in the second Rakaat he would recite suratul Qamar

(Liv). More frequently, he would recite suratul Ala (87) and suratul Ghashia (88 to 46) respectively in the two Rakaats. [Zadul Ma'ad]

These surahs are not to be regarded as obligatory. Other surahs may also be recited.

REMEMBRANCE AND ADMONITION

- (15) When the Prophet finished the Salaah (Eidain Salaah) he would stand facing the people who were seated in their rows, deliver an exhortation, issue instruction and give them commands. If he intended to send an army, he did so, or if he had any special orders he gave them, and then departed.

[Bukhari Muslim]

There was no mimbar (pulpit) in Eidgah and none would be brought from Madina, so he would stand on the ground and speak. [Zadul Ma'ad]

- (16) It is also reported that the Prophet used to say the following takbeer from the Fajr Salaah on the Day of Arafah (ninth of ZulHajjah) to Asr Salaah on the last day of at-ashriq (thirteenth day of Zul Hijjah)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ (زار المساء)

ALLAAH is most great, ALLAAH is most great.
There is no god other than ALLAAH. ALLAAH
is most great, ALLAAH is most great.

[Zad-ul-Ma'ad]

MANNER OF PERFORMING EIDAIN SALAAH

- (17) One should begin the Salaah in the usual manner by facing the Qiblah and following the Imam. The hands should be raised saying ALLAAH-u-Akbar and then joined. In the first Rakaat after saying **ثَلَاثًا** and taawwuz but before the qiraat, the hands should be raised to the ears and let go, meanwhile saying **اللَّهُ أَكْبَرُ** ALLAAH-u-Akbar. The hands should be raised a second time to the ears, and let go meanwhile, saying ALLAAH-u-Akbar. The third time ALLAAH u-Akbar as for the second time, but the hands should be joined. Then QURAAN should be recited and Rakaat completed as is ordinarily done. In the second Rakaat, the raising and letting go of the hands should be done after the qiraat following the Imam, but the hands should not be joined after the third takbeer. When the Imam says the takbeer the fourth time, then ruku should be performed, and the Salaah completed in the usual manner. **Bihisht Zewar]**
- (18) Eidain Salaah consist of two Rakaats without any Aazan or iqamah. **[Muslim]**
- (19) It is forbidden to say nafl Salaah in the Eidgah either before or after the Salaah.
- (20) If any one has missed the congregational prayer, he is not allowed to say it alone. For the Eidain Salaah, congregation is a necessary condition. However, if the number of such men is sufficient they may form a second congregation to offer the Salaah. **[Bihisht Gauhar]**

THE SERMON (KHUTBAH) AFTER SALATUL EDAIN

- (21) After the Salaah, two khutbahs should be read out. Between these two khutbahs, there should be an interval as between the Friday khutbah.

TAKBEER IN THE KHUTBAH

- (22) The Khutbah after Eidain Salaah should begin with takbeer and in the first part the takbeer should be said nine times and in the second part seven times.
- (23) While going for Salaah on the day of breaking the fast (EidulFitr) the takbeer should be said in a low voice (almost silently) and on the day of sacrifice (Eidul Adha) it should be said loudly.

[Bihisht Gauhar]

SADAQATUL-FITR

- (24) Sadaqatul Fitr is obligatory on every Muslim, man and woman, if he / she is sahib-e-nisab (i.e. possess cash or things over and above his ordinary needs or commercial goods, or house (s) other than in his / her own occupation, if the value comes upto a certain limit called the nisâb). The sadaqah should also be given on behalf of underage children entirely supported by him or her. The amount of sadaqah is half Sa,a i.e. 1¾ kilos of wheat or its price. It is a Sunnah to pay it before the Salaah. [Bihisht Zewar]

MASNUN ACTIONS ON EID-UL-ADHA

- (1) It is a sunnah to keep awake on the night

of Eidul-adha and remain occupied in Ibadah for the sake of reward.

- (2) From the 9th Zul Hijjah upto the Asr Salaah on the 13th, it is obligatory for every one (other than a traveller) to say takbeeratut tashrîq loudly after every fard Salaah said with a congregation. Some 'Ulama hold it necessary for travellers, women and those performing Salaah individually. As such if such persons and women do so, it is commendable. However, if a woman utters takbeerat, she should do so silently.
- (3) Eating a few dates before EidulFitr Salaah and eating nothing before Eidul-Adha prayer, if one intends to offer a sacrifice, is masnun. It is also a sunnah to eat some of the meat of the sacrificed animal after the Salaah.
- (4) If one intends to offer a sacrifice, it is mustahabb not to have his hair trimmed and his nails clipped from the time he sees the moon of Zul Hijjah until after he has offered the sacrifice. [Bihisht Gauhar]

REWARD FOR SACRIFICING

Hadrat Zaid bin Arqam (Radi Allaahu Ta'ala Anhu) narrated: The Companions asked the Prophet, 'O Prophet of ALLAAH! What is this thing called sacrifice? He replied, 'It is the way of your (genealogical or spiritual) father Ibrahim. They said, O Prophet of ALLAAH! what do we get out of it? He replied, One good deed for every hair (of the sacrificed animal). They further asked, if the animal be a wool bearing animal? He replied, One good deed for every fibre of wool.' [Hakim]

SACRIFICING ON BEHALF OF THE UMMAH

Hadrat Abu Talha (Radi Allaahu Ta'ala Anhu) narrated that the Prophet once sacrificed one ram (for himself)

and while sacrificing another one said, "This is on behalf of every one of my ummah who believed in me and attested to my prophethood.

[Mausl Tabarani Kabr and Ausat-Jamaul-Fawaid]

Note: The intention of the Prophet was to include his ummah in the reward and not that this was a sacrifice on behalf of the whole of ummah and no one was required to do it any more. It is a matter for deep consideration that the Prophet kept his ummah in his mind while offering the sacrifice and it is deplorable for the ummah not to remember him at the time of sacrificing and not offering a sacrifice on his behalf.

It is said in the traditions that one should also offer a sacrifice on behalf of the Prophet for it increases love for him. [Abu Dawud]

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that the Prophet said, After (the moon of Zul Hijjah has been sighted and) the first Ashura (10 days of the month has begun, if one of you intends to offer a sacrifice, he must not get his hair trimmed or his nails chopped until he has offered his sacrifice.

[Mâriful Hads Muslim]

Note: This is mustahabb and not obligatory.

THE METHOD OF SACRIFICE

Whenever the Prophet wanted to sacrifice a goat, he would place his left foot on its face and would slaughter it saying:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

"In the name of ALLAAH. ALLAAH is most great."

He enjoined his people that when they have to slaughter they should do so in a proper manner, i.e. they should use a sharp knife and slaughter the animal

quickly. [Zadul Ma'ad]

It occurs in Abu Dawud on the Authority of Hadrat Jabir (Radi Allaahu Ta'ala Anhu): "I went with the Prophet to the Eidgah on the day of Idul Adha. A ram was brought to him after he had finished the khutbah. He slaughtered it with his own hand saying بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ Bismillah, ALLAAH-u-Akbar (and said: "This is on my behalf and on behalf of every one of my Ummah who has not been able to sacrifice". It has been reported in Sahihain that the Prophet used to do slaughtering and nahr in Eidgah.

Hadrat Jabir Bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that on the day of sacrifice, the Prophet slaughtered two blackish white horned castrated rams. After turning their faces towards the Qiblah he recited:

اِنِّي وَّجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ
عَلٰى مِلَّةِ اِبْرٰهِيْمَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ
اِنَّ صَلٰوَتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
لَا شَرِيْكَ لَهُ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ
اَللّٰهُمَّ مِنْكَ وَاَنْتَ عَنْ مُحَمَّدٍ وَاُمَّتِهِ بِسْمِ اللّٰهِ
اَللّٰهُ اَكْبَرُ

Lo! I have turned my face toward him who created the heavens and the earth, as one by nature upright, and I am not of the idolators. Say: Lo! My worship and my sacrifice and my living and my dying are for ALLAAH, Lord of the Worlds. He hath no partner. This I am commanded, and I am first of those who surrender (unto Him). [VI/79, 163 164]

O ALLAAH ! This sacrifice is from Thee, and for Thee; accept it then from Mohammad and his people In the name of ALLAAH, ALLAAH is most great. And then he slaughtered them. [Ahmad Abu Dawud]

After slaughtering the following should be recited:

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ
وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

Accept it from me in the same manner as Thou has accepted the sacrifice from Thy beloved, our Sayyid, Mohammad (Sallallaahu Alaihi Wa Sallam) and Thy Khalil, our Sayyid, Ibrahim (Alaihi Sallam).

If the above supplication is recited on behalf of some one else then *من* (i.e. on behalf of so and so) should be said instead of the word *منِّي* and thereafter the name of the person offering sacrifice should be said.

HAJJ**HAJJ AND UMRAH****The obligatory nature of Hajj**

Hadrat 'Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: "If anyone possesses enough provision and a riding-beast to take him to ALLAAH's House and does not perform the Hajj, it does not matter whether he dies a Jew or a Christian. That is because ALLAAH who is blessed and Exalted says, Hajj (pilgrimage) to the House is a duty men owe to ALLAAH, those who can afford the journey.

[Tirmizi, Ma'riful Hadis]

Status of 'Umrah

There is another act of devotion to ALLAAH of the same type as Hajj, i.e. Umrah that is Sunnat-ul-Muakkadah. As some of the rites and ceremonies performed in it are the same as those of Hajj, it is also called Hajj-e-Asghar the Lesser Hajj.

[Hayat-ul-Muslimin]

The blessings of Hajj and 'Umrah

Hadrat Abdullah Ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: "Make the Hajj and Umrah follow one another closely, for they remove poverty and sins as a blacksmith's bellows removes impurities from iron, gold and silver; and a Hajj which is accepted gets no less a reward than paradise."

[Tirmizi, Nasai Ma'riful Hadis]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Those who perform the Hajj and those who perform the Umrah are people

who have come to visit ALLAAH. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them." [Mishkat]

The Prophet is reported to have said: ALLAAH showers down one hundred and twenty blessings for his servants performing Hajj. Out of these sixty are of those who perform the Tawaf (circumambulating) of the House of ALLAAH, forty for those who say their Salaah there and twenty for those who only keep looking at it. (House of ALLAAH). [Baihaqi]

The Prophet has also said, "Whoever performs Tawaf of the House of ALLAAH fifty times, he becomes free from sin as on the day he was born." [Tirmizi]

Presence at 'Arafat is the Hajj in reality

Hadrat Abdur Rahman bin Yamur ad-Dili (Radi Allaahu Ta'ala Anhu) narrated that he heard the messenger of ALLAAH saying, "The pilgrimage is halt at 'Arafat. He who gets to Arafat on the night of Muzdalifah (on the night when pilgrims are at Muzdalifah) before dawn has attained the pilgrimage: the days at Mina are Three, but if anyone hurries over matters in two days, he is guilty of no sin, and if anyone is late he is guilty of no sin." [Mishkat]

The eminence of 'Arafat or 'Arafah

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said: When the day of 'Arafah comes ALLAAH descends to the lowest heaven and praises them to the angels saying, "Look at my servants who have come disheveled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them." [Part of a long Hadis-Mishkat]

DU'A (SUPPLICATION) AT 'ARAFAT OR 'ARAFAH

Hadrat Abdullah bin Amr bin al-as narrated that the Prophet said: The best Dua (supplication) for the day of Arafah and the best words uttered by my tongue as well as those of the Prophets before me are the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(There is no god but ALLAAH alone who has no partner to whom the dominion belongs, to whom praise is due and who is omnipotent.

[Tirmizi-Ma'riful Hadis]

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي صَدْرِي نُورًا وَفِي
سَمْعِي نُورًا وَفِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ لِي
صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاعْوِذْ بِكَ مِنْ وَسْوَاسِ
الصَّدْرِ وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ اللَّهُمَّ ارْتِ
اعْوِذْ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ
فِي النَّهَارِ وَشَرِّ مَا تَهْبُتُ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ

(O ALLAAH! Give light to my heart, and to my chest, and to my ears, and to my eyes, O ALLAAH! Dilate my bosom, and make my task easy for me. I seek refuge in Thee from the whisper in the heart, and from confusion in my affairs and the torment of the grave. O ALLAAH! I seek refuge in Thee from the evil of what enters the night and what enters the day, and from the evil of what the winds bring, and from the evil of the adversity of times).

At the time of reciting the above dua he had raised his hands to the level of his chest. When he spread his hands forward for dua he said, "The dua said on the Day of Arafah is the best of all Adiya (supplications).

[Zadul Ma'ad]

MIAQAT**(Stations / places for putting on the IHRAM)**

Hadrat Ibn Abbas said that ALLAAH's messenger appointed the following places for putting on the Ihram (pilgrim's garments): Zul Hulaifah for the people of Medina, al-Juhfa for the people of Syria, Qarn al-Manzil for the people of Najd, and Yalamlam for the people of the Yemen: so these spots are for these regions and for the people of other regions who come to them intending to perform the Hajj and the Umrah. The place where those who live nearer to Makkah should put on the Ihram is where they live, and so on upto the inhabitants of Makkah itself who put on the Ihram in it. [Muslim-Bukhari]

IHRAM**(Pilgrim's garments)**

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that when a man asked ALLAAH's messenger what clothing one, who was on pilgrimage, should wear he said, "Do not wear shirts, turbans, trousers, garments with head coverings, or shoes, unless one cannot get sandals and wear shoes in which case he must cut them to come below the ankles: and you must not wear clothing which had dye of saffron or waras."

(Waras is a plant of a yellow colour in the Yemen, like sesame. The word is also used for the colouring matter that is shaken out when the flower opens).

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated he heard ALLAAH's messenger forbidding women to wear gloves or veils or any garment with dye of saffron on it while they were engaged in the rites of pilgrimage; but afterwards they could wear any kind of clothing they like dyed yellow, or silk, or jewelry, or trousers, or shirts or shoes. [Mishkat]

For men, there are only two sheets in Ihram- one to be used as tahband (wrapping round the waist) and the other to cover the upper body. The head and feet remain uncovered. The shoes should be such that the upper part should be open just falling short of the toes.

For women, the prescribed manner is to leave their faces open but this does not mean that they should expose their faces even to strangers; if they come face to face with strangers they should screen themselves with their wrapping sheet or any other thing, as directed in the following traditions. Hadrat Aisha (Radi Allaahu Ta'ala Anhu) said: Riders would pass us when we were performing the rites of Hajj along with ALLAAH's messenger, and when they came by us one of us would let down her outer garment from her head over her face, and when they had passed on we would uncover our faces.

[Abu Dawud]

BATHING BEFORE PUTTING ON IHRAM

Hadrat Zaid bin Sabit (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet strip to put on his Ihram and bathed. [Mishkat]

On the basis of the above traditions, bathing before putting on Ihram has been considered as a Sunnah [Ma'riful Hadis]

PERFUMING BEFORE PUTTING ON IHRAM

It appears in authentic traditions that the Prophet used to perfume himself before putting on the Ihram so much so that the effect of perfuming could be noticed from his head and beard. In another narration, it has been related that he used the best perfume available at the moment.

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated that: I used to perfume ALLAAH's messenger with a perfume containing musk preparatory to his entering the sacred state before he put on the IHRAM and I still seem to see the glistening of the perfume where the hair was parted on ALLAAH' messenger's head while he was wearing the Ihram. [Mishkat]

But after one has put on the IHRAM, he must not use any perfume. About smelling a perfume while in IHRAM, it is said in the Jawami-ul-Fiqh of Abu Yusuf that it is of no consequence if one in IHRAM smells a perfume he has applied before putting on the IHRAM. [Zadul Ma'ad]

TALBIYAH

(Waiting or standing for orders)

Khallad Bin as-Saib (Tabii) narrated on the authority of his father, Khallad Ansari that the messenger of ALLAAH said: "Jibril came to me and commanded me to order my companions to raise their voices in the talbiyah. [Mishkat]

In talbiyah following words are recited:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

(I am Thy service. O ALLAAH! I am at thy service! There is no partner with Thee! I am at thy service! Verily thine is the praise, the Blessing and kingdom! There is no partner with Thee!)

The Prophet used to say the above words without adding any other word. [Muslim, Sahih Bukhari]

DUA (SUPPLICATION) FOLLOWING TALBIYAH

Umara bin Khuzaimah bin Sabit (Radi Allaahu Ta'ala Anhu) narrated on his father's authority that when the Prophet finished his talbiyah, he beseeched ALLAAH for His good pleasure and for paradise and asked Him to preserve him in His mercy from hell.

[From Shafi-Mishkat]

ZIKAR AND DUA DURING TAWAF

Hadrat Abdullah bin as-Saeed (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's messenger say between the two corners of the Kaba: Hajr Aswad and Rukn Yamani.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(O ALLAAH! Bring us a blessing in this world and a blessing in the next and guard us from the punishment of hell)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "Seventy Angels have been put in charge of it (i.e. the Rukne Yamani (YAMANI CORNER), so if anyone says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ (معارف الحديث سنن ابن ماجه)

(O ALLAAH, I ask Thee for pardon and well being in this world and the next: Our Lord, bring as a blessing in this world and a blessing in the next and guard us from the punishment of hell), they will say Aameen.

ISTILAM (Kissing)

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet performed the Tawaf of the

House of ALLAAH at the Farewell Pilgrimage on a camel and touched the corner with a crooked stick.
[Bukhari & Muslim]

Abis bin Rabia (tabii) has narrated that he saw Umar kissing the stone and saying, "I know for sure that you are stone which can neither benefit nor injure, and had I not seen ALLAAH's messenger kissing you I would not have kissed you. [Bukhari-Muslim]

MULTAZIM

There is a tradition in Sunan Abu Dawud that Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) clung to Multazim in such a way that his chest and face touched it and he had also stretched out his hands on it and said that he had seen that messenger of ALLAAH doing so. [Ma'riful Hadis]

RAMMI AT JUMAR'S

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH threw pebbles at the Jumar on the day of sacrifice in the forenoon, and in the next days of tashriq when the sun had passed meridian.
[Bukhari & Muslim]

Salim bin Abdullah narrated about his father (Hadrat) Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) that he used to throw seven pebbles at the nearest Jumar, saying **الله أكبر** ALLAAH is most great- after throwing each one. He would then go forward in to the interior of the valley and after standing facing the QIBLAH for a long time, making supplication and raising his hands he would throw seven pebbles at the middle one, saying **الله أكبر** ALLAAH is most great- as often as he threw a pebble. He would then turn to the left and go farther into the valley, and after facing the QIBLAH, making supplication, raising his hands and standing for a long time, he would throw seven pebbles at the JUMARA of the Aqaba from the bottom of the

wadi saying **اللَّهُ أَكْبَرُ** ALLAAH is most great - each time he threw a pebble, but he did not stand beside it. Then he would depart and say, "This is how I saw the Prophet do it." [Bukhari]

DUA (SUPPLICATION) FOR THOSE WHO GET THEIR HEAD SHAVED

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that at the Farewell Pilgrimage ALLAAH's messenger said "O ALLAAH, have mercy on those who have themselves shaved." The people suggested that he should add those who have clipped their hair. He again said the same words, and when they made the same suggestion, he added "and those who clip their hair." [Bukhari-Muslim]

THE DAYS OF SACRIFICE

Hadrat Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying that the greatest day in ALLAAH's sight is Yaum al-Nahr (the day of sacrifice) and next Yaum al-Qarr (the day of resting) which Saur said was the second day. As such sacrifices should as far as possible, be offered on the 10th of Zul-Hajjah. In case, due to any reason this could not be done, then on 11th of Zul-Hajjah. Although it is permissible to do so on 12th, but it is excellent to do so on 10th or 11th of Zul-Hajjah. [Abu Dawud]

THE SCENE OF THE PROPHET'S OFFERING OF SACRIFICE

Hadrat Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) has, in continuation of the above, reported a peculiar observation made by him. He says that five or six sacrificial camels were brought to ALLAAH' messenger and they began to draw near to him in the hope that he would sacrifice first. [Abu Dawud]