

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Forty Hadeeth about Makkah (الأربعون المكيّة)

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This is a translation of a small booklet which has been distributed in various parts of Makkah. Its compiler is one of our professors at Umm al-Qura University in Makkah, and he is also part of an organization called *Mashroo' Ta'atheem al-Balad al-Haraam* [The Project for Venerating the Sacred City].

[Note: Reference numbers for all *Hadeeth*, as well as references for a few other quotations present in the text, are not listed in the Arabic original and they have been added to this translation.]

Foreword

All praise is due to Allaah, Lord of all creation. May *salaah* and *salaam* be sent upon our trustworthy Prophet Muḥammad, and upon his family, and all his Companions.

The wisdom of Allaah (ﷻ) dictates that some things outdo others in virtue and excellence – nations, peoples, times, places – and He decreed certain laws and rulings based on those.

Among the places fortunate enough to have been granted such virtue and prestige is *Umm al-Quraa*, the city of Makkah al-Mukarramah. The first house designated for mankind to worship Allaah (ﷻ) was built there; it is the *Qiblah* for all Muslims, alive and deceased; it is the fountain of revelation and the cradle of the Message. No Muslim is unaware of the excellence and high standing it possesses.

At the initiation of *Masbroo' Ta'theem al-Balad al-Haraam* [The Project for Venerating the Sacred City], undertaken by the *Jam'iyah Maraakiḥ al-Ahyaa'* of Makkah al-Mukarramah, this small effort of compiling forty *Hadeeth* among the *ahaadeeth* of the Prophet (ﷺ) about the virtue of this blessed location and some of the rulings specific to it is a contribution towards honoring the sanctified land of Allaah. It serves as a strong encouragement for those righteous individuals amongst this *Ummah*, especially those who live within the boundaries of the *Haram*, to maintain and preserve the sacredness of this blessed location. It is also a discouragement to others who give no consideration to its sacredness and safety.

I ask Allaah to allow me to benefit from it on the day I meet Him, and to raise me in the company of His *Khaleel* and chosen one.

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Hadeeth 1

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلَ؟ قَالَ: الْمَسْجِدُ الْحَرَامُ. قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْمَسْجِدُ الْأَقْصَى. قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: أَرْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ بَعْدُ، فَصَلِّ، فَإِنَّ الْفَضْلَ فِيهِ. [أخرجه البخاري (3366)]

From Aboo Tharr (رضي الله عنه): I said, “O Messenger of Allaah, which *Masjid* was built on the Earth first?” He said, “*Al-Masjid al-Haraam*.” I asked, “Then which?” He replied, “*Al-Masjid al-Aqsa*.” I then asked, “How much time was between the two?” He said, “**Forty years**,” and he added, “**Wherever you are when the time arrives for *Salaah*, perform it there because doing so is best.**” [Collected by al-Bukhaaree (3366)]

Hadeeth 2

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ، فَقَالَ: أَيُّ وَادٍ هَذَا؟ فَقَالُوا: هَذَا وَادِي الْأَزْرَقِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَى مُوسَى عليه السلام هَابِطًا مِنَ الثَّنِيَّةِ وَلَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ. ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرَشَى، فَقَالَ: أَيُّ ثَنِيَّةٍ هَذِهِ؟ قَالُوا: ثَنِيَّةُ هَرَشَى. قَالَ: كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عليه السلام عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ، عَلَيْهِ جَبَّةٌ مِنْ صُوفٍ، خِطَامٌ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُلَبِّي. [أخرجه مسلم (166)]

From Ibn ‘Abbaas رضي الله عنه: The Messenger of Allaah ﷺ passed through al-Azraq valley and he asked, “Which valley is this?” They said, “This is al-Azraq valley.” He said, “It is as though I can see Moosaa عليه السلام descending from the mountain path, proclaiming the *Talbiyah* to Allaah with a raised voice.” Then he came to the mountain path of Harshaa and asked, “Which mountain path is this?” They said, “It is the Harshaa mountain path.” He then said, “It is as though I can see Yoonus ibn Mattaa عليه السلام on a sturdy red camel, wearing a woolen cloak, with his camel’s reins made of palm fibers, and proclaiming the *Talbiyah*.” [Collected by Muslim (166)]

Hadeeth 3

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ: لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى. [أخرجه البخاري (1189) ومسلم (1397) والسياق له]

From Aboo Hurayrah رضي الله عنه: The Prophet ﷺ said, “A journey should not be undertaken except to three mosques: this *Masjid* of mine, *al-Masjid al-Haraam*, and *Masjid al-Aqsa*.” [Collected by al-Bukhaaree (1189) and Muslim (1397); this is the wording collected by Muslim]

Hadeeth 4

عَنْ جَابِرٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ. [أخرجه أحمد (14694) وابن ماجه (1406) وصححه الألباني في صحيح الجامع (3838)]

From Jaabir رضي الله عنه: the Messenger of Allaah ﷺ said, “One *Salaah* in my *Masjid* is better than one thousand *Salaah* anywhere else except *al-Masjid al-Haraam*. One *Salaah* in *al-Masjid al-Haraam* is better than one hundred thousand *Salaah* anywhere else.” [Collected by Ahmad (14694), Ibn Maajah (1406); graded *sahih* by al-Albaanee in *Sahih al-Jaami* (3838)]

Hadeeth 5

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَكَّةَ: مَا أَطْيَبِكِ مِنْ بَلَدٍ وَأَحَبُّكَ إِلَيَّ، وَلَوْلَا أَنْ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ. [أخرجه الترمذي وحسنه (3926) وصححه ابن حبان (3709) والحاكم (1787)]

From Ibn ‘Abbaas رضي الله عنه: The Messenger of Allaah ﷺ said to Makkah, “What a fine land you are, and how truly beloved you are to me! Had my people not forced me to leave you, I would not have settled elsewhere.” [Collected by at-Tirmithi (3926) who graded it *hasan*, and Ibn Hjjbaan (3709) and al-Haakim (1787) who both graded it *sahih*]

Hadeeth 6

عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ حَمْرَاءَ الزُّهْرِيِّ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفًا عَلَى الْحَزْوَرَةِ، فَقَالَ: وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ، مَا خَرَجْتُ. [أخرجه الترمذي وصححه (3925) وابن ماجه (3108) والنسائي في الكبرى (4252)]

From ‘Abdullaah ibn ‘Adee ibn Hamraa’ az-Zuhree رضي الله عنه: I saw the Messenger of Allaah ﷺ standing at al-Hazwarah and he said, ‘By Allaah, you are most certainly the best spot on the Earth of Allaah, and the most beloved part of the Earth to Allaah. Had I not been forced out of you, I would not have left.’” [Collected by at-Tirmithi (3925) who graded it *sahih*, Ibn Maajah (3108), and an-Nasaa’ee in *al-Kubraa* (4252)]

Hadeeth 7

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ: مُلْحِدٌ فِي الْحَرَمِ، وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَمُطَلَبٌ دَمِ امْرَأٍ بغيرِ حَقٍّ لِيُهْرِيقَ دَمَهُ. [أخرجه البخاري (6882)]

From Ibn ‘Abbaas رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “The most despised of people to Allaah are three: one who does evil in *al-Haram* (the sanctuaries of Makkah and al-Madeenah); one who desires practices of *Jaahiliyyah* to remain in Islaam; and one who unjustly seeks to spill someone else’s blood.” [Collected by al-Bukhaaree (6882)]

Hadeeth 8

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ افْتَتَحَ مَكَّةَ: لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَفْرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ: لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقَطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَاهَا. قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْحَرَ؛ فَإِنَّهُ لَقَيْنِهِمْ وَلَبِيوتِهِمْ، قَالَ: إِلَّا الْإِذْحَرَ. [أخرجه البخاري (1834) ومسلم (1353)]

From Ibn ‘Abbaas رضي الله عنهما: On the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم said, “There is no longer *Hijrah*. However, *Jihaad* and intention remain. If you are asked to proceed, then proceed. Verily, this land has been made sacred by Allaah on the day He created the Heavens and the Earth. It is sacred because Allaah has made it that way until the Day of Resurrection. It was unlawful to fight within it for anyone before me, and it has not been permitted to me except for a portion of a day. Thus, it is inviolable due to the sanctity which Allaah has given it until the Day of Resurrection. Its thorny bushes are not to be picked; its game is not to be chased; items lost within it are not to be picked up unless done by someone who will announce it publicly; and its grass is not to be uprooted.” Al-‘Abbaas said, “O Messenger of Allaah, except for *Ithkhir*, because it is used for the deceased and for homes.” He responded, “Except for *Ithkhir*.” [Collected by al-Bukhaaree (1834) and Muslim (1353)]

Hadeeth 9

عَنْ جَابِرٍ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ. [أخرجه مسلم (1356)]

From Jaabir (رضي الله عنه): I heard the Prophet (صلى الله عليه وسلم) say, “It is not lawful for any of you to carry a weapon in Makkah.” [Collected by Muslim (1356)]

Hadeeth 10

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُرُهُ الدَّجَالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ، إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ. [أخرجه البخاري (1881) والسياق له، ومسلم (2943)]

From Anas ibn Maalik (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, “There is no land which the *Dajjaal* will not tread upon, except for Makkah and al-Madeenah. There will be no route into them except that angels will be lined up in rows guarding them. Then, al-Madeenah will quake three times with its inhabitants, and Allaah will expel every *Kaafir* and *Munaafiq*.” [Collected by al-Bukhaaree (1881) and Muslim (2943); this is the wording collected by al-Bukhaaree]

Hadeeth 11

عَنِ الْحَارِثِ بْنِ مَالِكِ بْنِ الْبَرِّصَاءِ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ يَقُولُ: لَا تُغْزَى هَذِهِ بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ. [أخرجه أحمد (19020) والترمذي (1611) وصححه الألباني في الصحيحة (2427)]

From al-Haarith ibn Maalik ibn al-Barsaa' (رضي الله عنه): I heard the Prophet (صلى الله عليه وسلم) on the day of the conquest of Makkah saying, “This place will not be fought against until the Day of Resurrection.” [Collected by Ahmad (19020), at-Tirmitheeh (1611); graded *sabeeh* by al-Albaanee in *as-Sabeehah* (2427)]

Hadeeth 12

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ رضي الله عنهما، يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ، قَالَا: خَرَجَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم زَمَنَ الْحُدَيْبِيَّةِ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ، قَالَ النَّبِيُّ صلی اللہ علیہ وسلم: إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخَذُوا ذَاتَ الْيَمِينِ، فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتْرَةِ الْجَيْشِ، فَأَنْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ صلی اللہ علیہ وسلم حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا، بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ، فَالْحَتَّ، فَقَالُوا: خَلَاتِ الْقَصْوَاءُ، خَلَاتِ الْقَصْوَاءُ، فَقَالَ النَّبِيُّ صلی اللہ علیہ وسلم: مَا خَلَاتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ، إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا، ثُمَّ زَجَرَهَا فَوْتَبَتْ... (الحديث). [أخرجه البخاري (2731، 2732)]

From al-Miswar ibn Makhramah and Marwaan رضي الله عنهما, both of them giving corroborating reports: The Messenger of Allaah صلی اللہ علیہ وسلم set out at the time of the treaty of al-Hudaybiyah. When they proceeded for some distance, the Prophet صلی اللہ علیہ وسلم said, “**Khaalid ibn al-Waleed is at a place called al-Ghameem leading the cavalry of Quraysh, so take the path to the right.**” I swear by Allaah, Khaalid was completely unaware of [the Muslims] until he sensed the dust rising from the march of the [Muslim] army, at which point he turned back hurriedly to warn Quraysh. The Prophet صلی اللہ علیہ وسلم continued advancing until he reached the mountain path which granted access to [Quraysh] and, there, his camel sat down. The people tried to drive the camel onward, but it remained in its place. Hence, they said, “Al-Qaswaa’ (i.e. the camel’s name) has become stubborn! Al-Qaswaa’ has become stubborn!” The Prophet said, “**Al-Qaswaa’ has not become stubborn, and that is not her usual behavior. However, she was stopped by the One stopped the elephant,**” and he continued, “**By Him in Whose Hand is my soul! They will not request any means from me by which they can venerate the things which Allaah has made sacred except that I will give it to them.**” The Prophet then rebuked the camel and she got up. [Collected by al-Bukhaaree (2731, 2732)]

Hadeeth 13

عَنْ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا، فَإِذَا تَرَكَوْهَا وَضَيَّعُوهَا هَلَكُوا. [أخرجه الإمام أحمد (19049) وابن ماجه (3110) وحسنه الحافظ ابن حجر في فتح الباري (3/449)]

From ‘Ayyaash ibn Abee Rabeeah al-Makhzomee رضي الله عنه: the Messenger of Allaah صلى الله عليه وسلم said, “**This Ummah will remain in good as long as they venerate this sanctity as it rightly deserves. If they abandon and neglect it, they will be destroyed.**” [Collected by Ahmad (19049), Ibn Maajah (3110), and graded *hasan* by Ibn Hajar in *Fath al-Baaree* (3/449)]

Hadeeth 14

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدَّهَا بِمِثْلِي مَا دَعَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ. [أخرجه مسلم (1360)]

From ‘Abdullaah ibn Zayd ibn ‘Aasim رضي الله عنه: The Messenger of Allaah صلى الله عليه وسلم said, “**Indeed, Ibraaheem declared Makkah sacred and he prayed for its people, and I declare al-Madeenah sacred, just as Ibraaheem did for Makkah, and I prayed for its *Saa’* and *Mudd* (units of measurement) with twice what Ibraaheem prayed for the people of Makkah.**” [Collected by Muslim (1360)]

Hadeeth 15

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: اسْتَمْتَعُوا بِهَذَا الْبَيْتِ فَقَدْ هُدِمَ مَرَّتَيْنِ، وَيُرْفَعُ فِي الثَّلَاثَةِ. [أخرجه البزار (6156) وصححه ابن خزيمة (2506) وابن حبان (6753)]

From ‘Abdullaah ibn ‘Umar رضي الله عنه: The Messenger of Allaah صلى الله عليه وسلم said, “**Rejoice with this House. It was demolished twice before and raised on the third time.**” [Collected by al-Bazzaar (6156), as well as Ibn Khuzaymah (2506) and Ibn Hibbaan (6753) who both graded it *sahheeh*]

Hadeeth 16

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلّى الله عليه وآله: إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُؤَلِّهَا ظَهْرَهُ، شَرَّفُوا أَوْ غَرَّبُوا. [أخرجه البخاري (144) والسياق له، ومسلم (264)]

From Aboo Ayyoob al-Ansaaree رضي الله عنه: the Messenger of Allaah صلّى الله عليه وآله said, “If one of you goes to relieve himself, he should neither face the *Qiblah* nor turn his back to it. Rather, he should face either the East or the West.” [Collected by al-Bukhaaree (144) and Muslim (264); this is the wording collected by al-Bukhaaree]

Hadeeth 17

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلّى الله عليه وآله: مَنْ لَمْ يَسْتَقْبِلِ الْقِبْلَةَ، وَلَمْ يَسْتَدْبِرْهَا فِي الْغَائِطِ، كُتِبَ لَهُ حَسَنَةٌ، وَمُحِي عَنْهُ سَيِّئَةٌ. [أخرجه الطبراني في الأوسط (1321) وصححه الألباني في الصحيحة (1098)]

From Aboo Hurayrah رضي الله عنه: The Messenger of Allaah صلّى الله عليه وآله said, “Whoever does not face the *Qiblah* while relieving himself, nor give it his back, a good deed will be written for him and an evil deed will be erased from his record.” [Collected by at-Tabaraanee in *al-Awsat* (1321); graded *sahheeh* by al-Albaanee in *as-Sahheehah* (1098)]

Hadeeth 18

عَنْ حُذَيْفَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلّى الله عليه وآله: مَنْ تَفَلَّ تَجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ بَيْنَ عَيْنَيْهِ. [أخرجه أبو داود (3824) وصححه ابن حبان (1639)]

وقد جزم الإمام النووي بالمنع في كل حالة داخل الصلاة وخارجها، سواء أكان في المسجد أو غيره. [ذكره ابن حجر في فتح الباري (510/1)]

From Huthayfah رضي الله عنه: The Messenger of Allaah صلّى الله عليه وآله said, “Whoever spits towards the *Qiblah*, he shall come on the Day of Resurrection with his spittle right between his two eyes.” [Collected by Aboo Daawood (3824), and graded *sahheeh* by Ibn Hibbaan (1639)].

Al-Imaam an-Nawawee firmly held the view of its prohibition under all circumstances, whether during prayer or not, and regardless of whether in the *Masjid* or anywhere else. [Cited by Ibn Hajar in *Fath al-Baaree* (1/510)]

Hadeeth 19

عَنْ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنه، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلوات الله عليه الْبَيْتَ، فَجَلَسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَكَبَّرَ وَهَلَّلَ، ثُمَّ مَالَ إِلَى مَا بَيْنَ يَدَيْهِ مِنَ الْبَيْتِ، فَوَضَعَ صَدْرَهُ عَلَيْهِ، وَخَدَّهُ وَيَدَيْهِ، ثُمَّ كَبَّرَ وَهَلَّلَ وَدَعَا، فَعَلَّ ذَلِكَ بِالْأَرْكَانِ كُلِّهَا، ثُمَّ خَرَجَ فَأَقْبَلَ عَلَى الْقِبْلَةِ وَهُوَ عَلَى الْبَابِ، فَقَالَ: هَذِهِ الْقِبْلَةُ، هَذِهِ الْقِبْلَةُ. [أخرجه النسائي (2915) وصححه الألباني]

From Usaamah ibn Zayd رضي الله عنه: I entered the House with the Messenger of Allaah صلوات الله عليه. He sat, praised Allaah and extolled Him, said “*Allaahu akbar*” and “*laa ilaaha illallaah*.” He then leaned towards the portion of the House which was in front of him and placed his chest, cheek, and two hands against it. He again said “*Allaahu akbar*” and “*laa ilaaha illallaah*,” and then he supplicated. He did this at all of its corners and came out. He then faced the *Qiblah* while at the door and said, “**This is the *Qiblah*. This is the *Qiblah*.**” [Collected by an-Nasaa’ee (2915); graded *sahheeh* by al-Albaanee]

Hadeeth 20

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه، أَنَّ النَّبِيَّ صلوات الله عليه قَالَ: يَا بَنِي عَبْدِ مَنَافٍ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ. [أخرجه أبو داود (1896) والترمذي (868) والنسائي (585) وابن ماجه (1254) وصححه الألباني في صحيح الجامع (7900)]

From Jubayr ibn Muṭ‘im رضي الله عنه: The Prophet صلوات الله عليه said, “**O children of ‘Abd Manaaf! Do not prevent anyone from performing *Tawaaf* at this House, or praying at any time he wishes of the day or night.**” [Collected by Aboo Daawood (1896), at-Tirmithī (868), an-Nasaa’ee (585), Ibn Maajah (1254); graded *sahheeh* by al-Albaanee in *Sahheeh al-Jaami’* (7900)]

Hadeeth 21

عَنْ ابْنِ عُيَيْدِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ، أَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَفْعَلُهُ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّكَ تُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُزَاحِمُ عَلَيْهِ. فَقَالَ: إِنْ أَفْعَلُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا، وَسَمِعْتُهُ يَقُولُ: مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ، وَسَمِعْتُهُ يَقُولُ: لَا يَضَعُ قَدَمًا، وَلَا يَرْفَعُ أُخْرَى، إِلَّا حَطَّ اللَّهُ عَنْهُ خَطِيئَةً، وَكَتَبَ لَهُ بِهَا حَسَنَةً. [أخرجه الترمذي (959) وصححه الألباني في صحيح سنن الترمذي (2/459)]

From Ibn ‘Ubayd ibn ‘Umayr, from his father who narrated: Ibn ‘Umar used to push to reach the two corners in a way that I have seen no other Companions of the Prophet (ﷺ) do. So I said to him, “O Aboo ‘Abdir-Rahmaan, you certainly push through to reach the two corners with such fervor – one that I have not seen from any other Companions of the Prophet (ﷺ).” He replied, “If I do so, it is because I heard the Messenger of Allaah (ﷺ) saying, ‘Indeed, wiping the two of them is an expiation for misdeeds.’ I also heard him saying, ‘Whoever makes seven circuits of *Tawaaf* around this House, performing them completely and properly, it will be as though he freed a slave.’ I also heard him saying, ‘No one places one foot down and lifts up the other except that Allaah will remove from him a misdeed and write for him a good deed.’” [Collected by at-Tirmithi (959); graded *sahih* by al-Albaanee in *Sahih Sunan at-Tirmithi* (2/459)]

Hadeeth 22

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنَّكُمْ تَتَكَلَّمُونَ فِيهِ، فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ. [أخرجه الترمذي (960) وصححه الألباني في صحيح الجامع (3955)]

From Ibn ‘Abbaas (رضي الله عنهما): The Prophet (ﷺ) said, “Performing *Tawaaf* around this House is like *Salaah*, except that you can speak during it. Whoever speaks during it, then let him not say anything but good.” [Collected by at-Tirmithi (960); graded *sahih* by al-Albaanee in *Sahih al-Jaami* (3955)]

Hadeeth 23

عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ رَجُلًا قَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا أَرَاكَ تَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَسْحَهُمَا يَحُطُّانِ الْخَطِيئَةَ، وَسَمِعْتُهُ يَقُولُ: مَنْ طَافَ سَبْعًا فَهُوَ كَعَدُلٍ رَقَبَةٍ. [أخرجه النسائي (2919) وصححه الألباني في التعليق الرغيب (120/2)]

From ‘Abdullaah ibn ‘Ubayd ibn ‘Umayr: a man said, “O Aboo ‘Abdir-Rahmaan (referring to ‘Abdullaah Ibn ‘Umar)! Why is it that I see you only touching these two corners?” He replied, “I heard the Messenger of Allaah (ﷺ) saying, ‘Indeed, wiping the two of them removes misdeeds,’ and I heard him saying, ‘Whoever performs seven rounds of *Tawaaf*, it is like emancipating a slave.’” [Collected by an-Nasaa’ee (2919); graded *sahēeh* by al-Albaanee in *at-Ta’leeq ar-Raghib* (2/120)]

Hadeeth 24

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ. [أخرجه أحمد (3537) والترمذي (877) والنسائي (2935) وصححه الألباني في صحيح الجامع (6756)]

From Ibn ‘Abbaas (رضي الله عنه): The Messenger of Allaah (ﷺ) said, “The Black Stone descended from *Jannah*, and it was even whiter than milk. However, the sins of the children of Aadam blackened it.” [Collected by Ahmad (3537), at-Tirmitheh (877), an-Nasaa’ee (2935); graded *sahēeh* by al-Albaanee in *Sahēeh al-Jaami’* (6756)]

Hadeeth 25

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِيَأْتِيَنَّ هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنْ يَسْتَلِمُهُ بِحَقٍّ. [أخرجه الإمام أحمد (2215) وابن ماجة (2944) وصححه الألباني في صحيح الجامع (5346)]

From Ibn ‘Abbaas (رضي الله عنه): The Messenger of Allaah (ﷺ) said, “This Stone will surely come forth on the Day of Resurrection having two eyes by which it will see and a tongue by which it will speak. It shall testify for all who touched it while bearing witness to the truth.” [Collected by al-Imaam Ahmad (2215), Ibn Maajah (2944); graded *sahēeh* by al-Albaanee in *Sahēeh al-Jaami’* (5346)]

Hadeeth 26

عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ، قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رضي الله عنه عَنِ اسْتِلامِ الْحَجَرِ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صلوات الله عليه يَسْتَلِمُهُ وَيُقَبِّلُهُ. قَالَ: قُلْتُ: أَرَأَيْتَ إِنْ زُحِمْتُ؟ أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ! رَأَيْتُ رَسُولَ اللَّهِ صلوات الله عليه يَسْتَلِمُهُ وَيُقَبِّلُهُ. [أخرجه البخاري (1611)]

From az-Zubayr ibn ‘Arabee: A man asked Ibn ‘Umar رضي الله عنه about touching the Black Stone. He replied, “I saw the Messenger of Allaah صلوات الله عليه touch and kiss it.” The questioner continued, “What do you think I should do if I get caught in a heavy crowd? What do you think I should do if I am overwhelmed?” He told him, “Leave ‘what do you think I should do’ in Yemen. I saw the Messenger of Allaah صلوات الله عليه touch and kiss it.” [Collected by al-Bukhaaree (1611)]

Hadeeth 27

عَنْ نَافِعٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ، ثُمَّ قَبَّلَ يَدَهُ، وَقَالَ: مَا تَرَكَتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صلوات الله عليه يَفْعَلُهُ. [أخرجه مسلم (1268)]

From Naafi: I saw Ibn ‘Umar touch the Black Stone with his hand and then kiss his hand, and he said, “I have never neglected to do this since I saw the Messenger of Allaah صلوات الله عليه do so.” [Collected by Muslim (1268)]

Hadeeth 28

عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: رَأَيْتُ عُمَرَ قَبَلَ الْحَجَرَ وَالتَّزَمَهُ، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صلوات الله عليه بِكَ حَفِيًّا. [أخرجه مسلم (1271)]

From Suwayd ibn Ghafalah: I saw ‘Umar kiss the Stone and cling to it, and he said, “I saw the Messenger of Allaah صلوات الله عليه acknowledge you affectionately.” [Collected by Muslim (1271)]

Hadeeth 29

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنْتُ أَحَبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ، فَقَالَ: صَلَّى فِي الْحِجْرِ إِنْ أَرَدْتَ دُخُولَ الْبَيْتِ، فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ، وَلَكِنَّ قَوْمَكَ اسْتَقْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ، فَأَخْرَجُوهُ مِنَ الْبَيْتِ. [أخرجه أبو داود (2028) والترمذي (876) وقال حسن صحيح]

From ‘Aa’ishah (رضي الله عنها): I used to love entering the House and praying in it. Once, the Messenger of Allaah (ﷺ) took my hand and led me into the Hijr and said, “Perform *Salaah* in the *Hijr* if you wish to be within the House because it is, in fact, a piece of the House. However, your people shortened it when they rebuilt the *Ka’bah*, and they excluded it from the House.” [Collected by Aboo Daawood (2028), and at-Tirmidhee (876) who graded it *hasan saheeh*]

Hadeeth 30

عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرَ قَبْلَ الْحَجَرِ وَسَجَدَ عَلَيْهِ، ثُمَّ قَالَ: رَأَيْتُ خَالِكَ ابْنَ عَبَّاسٍ يُقْبِلُهُ وَيَسْجُدُ عَلَيْهِ، وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ قَبْلَ وَسَجَدَ عَلَيْهِ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ هَكَذَا، فَفَعَلْتُ. [أخرجه ابن خزيمة في صحيحه (2714)]
قال ابن المنذر: وأجمعوا على أن السجود على الحجر جائز. [الإجماع (168)]

From Ja‘far ibn ‘Abdillaah who said, I saw Muḥammad ibn ‘Abbaad ibn Ja‘far kiss the Stone and prostrate upon it. He then said, ‘I saw your maternal uncle, Ibn ‘Abbaas, kiss it and prostrate upon it.’ Ibn ‘Abbaas said, ‘I saw ‘Umar ibn al-Khattaab kiss and prostrate upon it.’ He then said, ‘I saw the Messenger of Allaah (ﷺ) do that, so I did it.’ [Collected by Ibn Khuzaymah in his *Saheeh* (2714)]
Ibn al-Munthir stated, “[The scholars] have agreed that prostration upon the Stone is permissible.” [Al-Ijma‘ (168)]

Hadeeth 31

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَمَلَ ثَلَاثَةَ أَطْوَافٍ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وَصَلَّى رَكَعَتَيْنِ، ثُمَّ عَادَ إِلَى الْحَجَرِ، ثُمَّ ذَهَبَ إِلَى زَمْزَمَ فَشَرِبَ مِنْهَا وَصَبَّ عَلَى رَأْسِهِ، ثُمَّ رَجَعَ فَاسْتَلَمَ الرُّكْنَ، ثُمَّ رَجَعَ إِلَى الصَّفَا، فَقَالَ: ابْدُؤُوا بِمَا بَدَأَ اللَّهُ عَزَّ وَجَلَّ بِهِ. [أخرجه أحمد (15243) وسنده صحيح]

From Jaabir ibn ‘Abdillaah رضي الله عنه: The Prophet صلى الله عليه وسلم performed three rounds of *Tawaaf* walking briskly – starting from the Stone until returning back to it. He performed two units of *Salaah*, returned to the Stone, then went to Zamzam and drank from it and poured some over his head. Next, he returned and touched the corner, and then went to as-Safaa and said, “**Begin with what Allaah صلى الله عليه وسلم began with.**” [Collected by Ahmad (15243), and its chain is *sahih*]

Hadeeth 32

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: إِنَّ الرُّكْنَ وَالْمَقَامَ يَأْفُوتَانِ مِنْ يَأْفُوتِ الْجَنَّةِ، طَمَسَ اللَّهُ نُورَهُمَا، وَلَوْ لَمْ يَطْمَسْ نُورَهُمَا لَأَضَاءَنَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. [أخرجه الترمذي (878) وصححه الألباني في صحيح الجامع (1633)]

From ‘Abdullaah ibn ‘Amr رضي الله عنه: I heard the Prophet صلى الله عليه وسلم say, “**Verily the [Black Stone] corner and the *Maqaam* are two precious stones from the gems of *Jannah*. Allaah extinguished their light, and if He had not done so, they would have illuminated everything from the East to the West.**” [Collected by at-Tirmidhee (878); graded *sahih* by al-Albaanee in *Sahih al-Jaami’* (1633)]

Hadeeth 33

عَنْ أَبِي ذَرٍّ رضي الله عنه يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: فُرِجَ عَن سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ عليه السلام فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا... (الحديث). [أخرجه البخاري (349) ومسلم (163)]

From Anas ibn Maalik رضي الله عنه who said that Aboo Tharr narrated that the Messenger of Allaah صلى الله عليه وسلم said: “**The roof of my house was opened while I was in Makkah. Jibreel عليه السلام descended and opened my chest. He washed it with Zamzam water, and then brought a golden tray filled with wisdom and *Eemaan*. He poured it into my chest and then closed it. He then took my hand and led me up to the lowest heaven...**” [Collected by al-Bukhaaree (349) and Muslim (163)]

Hadeeth 34

عَنْ أَبِي ذَرٍّ رضي الله عنه فِي خَبَرِ إِسْلَامِهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: مَتَى كُنْتَ هَاهُنَا؟ قَالَ: قُلْتُ: قَدْ كُنْتُ هَاهُنَا مُنْذُ ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ، قَالَ: فَمَنْ كَانَ يُطْعِمُكَ؟ قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنُقُ بَطْنِي، وَمَا أَجِدُ عَلَى كَبِدِي سُخْفَةَ جُوعٍ، قَالَ: إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طُعِمَ. [أخرجه مسلم (2473)]

From Aboo Tharr (رضي الله عنه) while telling about how he embraced Islaam: The Messenger of Allaah (ﷺ) said to me, “**How long have you been here?**” I told him, “I have been here for thirty nights and days.” He said, “**Who was feeding you?**” I replied, “I had nothing to eat except Zamzam water, and I became fat such that folds appeared on my belly, and I do not feel any pangs of hunger.” He said, “**It is truly blessed, and it serves as food and nourishment.**” [Collected by Muslim (2473)]

Hadeeth 35

عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ زَمْزَمَ، وَتُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْمِلُهُ. [أخرجه الترمذي (963) وصححه الألباني في الصحيحة (883)]

From ‘Aa’ishah (رضي الله عنها): She used to carry Zamzam water and she reported that the Messenger of Allaah (ﷺ) used to carry it as well. [Collected by at-Tirmithi (963); graded *sahih* by al-Albaanee in *as-Sahheeh* (883)]

Hadeeth 36

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ، فِيهِ طَعَامٌ مِنَ الطُّعْمِ، وَشِفَاءٌ مِنَ السُّقْمِ. [أخرجه الطبراني في الكبير (11167) وصححه الألباني في صحيح الجامع (3322)]

From Ibn ‘Abbaas (رضي الله عنهما): The Messenger of Allaah (ﷺ) said, “**The best water on the face of the Earth is Zamzam water. It serves as food and nourishment, as well as cure from illness.**” [Collected by at-Tabaraanee in *al-Mu’jam al-Kabeer* (11167); graded *sahih* by al-Albaanee in *Sahheeh al-Jaami’* (3322)]

Hadeeth 37

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ. [أخرجه البخاري (1819) ومسلم (1350)]

From Aboo Hurayrah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Whoever performs **Hajj** at this House, desisting from speaking indecently, refraining from marital relations, and not acting wrongly, shall return absolved from his sins just as his mother gave birth to him.” [Collected by al-Bukhaaree (1819) and Muslim (1350)]

Hadeeth 38

38) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: تَابَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ. [أخرجه الترمذي (810) والنسائي (2631) وابن ماجه (2887) وصححه الألباني في صحيح الجامع (2901)]

38) From ‘Abdullaah ibn Mas‘ood رضي الله عنه: The Messenger of Allaah صلى الله عليه وسلم said, “Regularly perform **Hajj** and ‘*Umrah*, and follow one with the other, for the two of them eliminate poverty and sins just as the blacksmith’s bellows eliminate the impurities of iron, gold, and silver. And there is no reward for the accepted **Hajj** other than *Jannah*.” [Collected by at-Tirmithee (810), an-Nasaa’ee (2631), Ibn Maajah (2887); graded *sahih* by al-Albaanee in *Sahih al-Jaami’* (2901)]

Hadeeth 39

عَنِ ابْنِ عُمَرَ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: الْغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفَدَى اللَّهُ، دَعَاهُمْ فَأَجَابُوهُ، وَسَأَلُوهُ فَأَعْطَاهُمْ. [أخرجه ابن ماجه (2893) وحسنه الألباني في الصحيحة (1820)]

From Ibn ‘Umar رضي الله عنه: The Prophet صلى الله عليه وسلم said, “One who struggles in the path of Allaah, one who performs Hajj, and one who performs ‘*Umrah* are the delegation of Allaah. He calls out to them and they respond. They ask of Him, and He gives them.” [Collected by Ibn Maajah (2893); graded *hasan* by al-Albaanee in *as-Sahihah* (1820)]

Hadeeth 40

عَنْ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، وَهُوَ يَأْرِضُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِضُ الْحَيَّةُ فِي جُحْرِهَا. [أخرجه مسلم (146)]

From Ibn ‘Umar (رضي الله عنهما): The Prophet (ﷺ) said, “Indeed, Islaam began as something strange, and it shall return to being strange just as it began. It shall retreat to the two *Masjids* (Makkah and al-Madeenah) the way a serpent retreats to its hole.” [Collected by Muslim 146]