

(stones at the Jamrah).

Book 10, Number 1963:

Narrated Umm Jandab al-Azdiyyah: The aforesaid tradition (No 1963) has also been transmitted by Yazid ibn AbuZiyad with a different chain of narrators. This version adds the words: He (the Prophet) did not stand near it (the jamrah).

Book 10, Number 1964:

Narrated Abdullah ibn Umar: Nafi' reported on the authority of Ibn Umar. He (ibn Umar) used to come (to Mina) and threw pebbles three days after the day of sacrifice walking when arriving and returning (both ways). He reported that the Prophet (peace\_be\_upon\_him) used to do so.

Book 10, Number 1970:

Narrated Asim ibn Adi: The Apostle of Allah (peace\_be\_upon\_him) gave permission to the herdsmen of the camels not to pass night at Mina and asked them to throw pebbles on the day of sacrifice, and to throw pebbles at the jamrahs the next day and the following two days, and on the day of their return.

Book 10, Number 1971:

Narrated Asim ibn Adi: The Apostle of Allah (peace\_be\_upon\_him) permitted the herdsmen of the camel to lapidate the the jamrahs one day and omit one day.

Book 10, Number 1972:

Narrated Abdullah ibn Abbas: AbuMijlaz said: I asked Ibn Abbas about a thing concerning the throwing of stones at the jamrahs. He said: I do not know whether the Apostle of Allah (peace\_be\_upon\_him) threw six or seven pebbles.

Book 10, Number 1973:

Narrated Aisha, Ummul Mu'minin: The Apostle of Allah (peace\_be\_upon\_him) said: When one of you throws pebbles at the last jamrah (Jamrat al-Aqabah), everything becomes lawful

for him except women (sexual intercourse).

Book 10, Number 1979:

Narrated Abdullah ibn Abbas: The Prophet (peace\_be\_upon\_him) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

Book 10, Number 1980:

Narrated Abdullah ibn Abbas: The Prophet (peace\_be\_upon\_him) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

Book 10, Number 1982:

Narrated Abdullah ibn Abbas: By Allah, the Apostle of Allah (peace\_be\_upon\_him) did not make Aisha perform umrah during Dhul-Hijjah but to discontinue the practice of the idolaters (in Arabia before Islam), for this clan of Quraysh and those who followed them used to say: When the fur of the camel abounds, and the wounds on the back of the camels are recovered and the month of Safar begins, umrah becomes lawful for one who performs umrah. They considered performing umrah unlawful till the months of Dhul-Hijjah and al-Muharram passed away.

Book 10, Number 1983:

Narrated Umm Ma'qil: AbuBakr ibn AbdurRahman said: The messenger of Marwan whom he sent to Umm Ma'qil reported to me. She said: AbuMa'qil accompanied the Apostle of Allah (peace\_be\_upon\_him) during hajj. When he came (to her) she said: You know that hajj is incumbent on me. They walked until they visited him (i.e. the Prophet) and she asked (him): Apostle of Allah, hajj is due from me, and AbuMa'qil has a camel. AbuMa'qil said: She spoke the truth, I have dedicated it to the cause of Allah. The Apostle of Allah (peace\_be\_upon\_him) said: Give it to her, that is in the cause of Allah. So he gave the camel to her. She then said: Apostle of Allah, I am a woman who has become aged and ill. Is there any action which would be sufficient for me as my hajj? He