

left of it was its foundation; even still, Ar-Rabbah's custodian held out hope and said, "You will see, its foundation will become angry and will punish you by making you sink into the earth." This foolishness, Al-Mugheerah though, had gone on long enough; he asked Khaalid ؓ for permission to dig underneath the foundation of Ar-Rabbah and to thus destroy any last remnant of the idol. Khaalid ؓ granted him permission, and Al-Mugheerah began excavating the dirt that was underneath the spot where Ar-Rabbah had previously stood; furthermore, Al-Mugheerah ؓ and his Companions took the jewelry with which Ar-Rabbah had been adorned. The people of Thaqeef were collectively in a state of shock; the reality of the situation slowly dawned upon them, and the darkness that veiled their minds was gradually fading away, giving way to rays of light.

When Khaalid's unit returned to Al-Madeenah, they presented Ar-Rabbah's jewelry to the Messenger of Allah ﷺ, and he distributed that jewelry on the very same day. And the Muslims praised Allah ﷻ for granting complete victory to His Prophet ﷺ and to His religion.

In this manner, the second most popular idol in the Arabian Peninsula was destroyed. The Prophet ﷺ ordered the governor of At-Taaif, "Uthmaan ibn Abul-'Aas ؓ, to build a *Masjid* on the very same spot where Ar-Rabbah had once stood.<sup>[1]</sup> 'Uthmaan ؓ carried out the Prophet's instructions, and shortly thereafter, the construction of the new *Masjid* was completed.

### **The Death Of The Chief Of Al-Madeenah's Hypocrites, 'Abdullah Ibn Ubai Ibn Salool**

The chief of Al-Madeenah's hypocrites, 'Abdullah ibn Ubai ibn Salool, fell ill on one of the last nights of the month of Shawwaal in the year 9 H, and he then died in Dhil-Qai'dah of the same year.<sup>[2]</sup>

<sup>[1]</sup> Refer to *As-Saraayah Wal-Bu'ooth* (pg. 301).

<sup>[2]</sup> Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee* by Al-Waaqidee (pg. 659).

Usaamah ibn Zaid ؓ related that both he and the Messenger of Allah ﷺ visited 'Abdullah ibn Ubai during his final sickness and that the Messenger of Allah ﷺ said to Ibn Ubai, "I would always forbid you from loving the Jews," to which Ibn Ubai responded, "Sa'd ibn Zuraarah hated them, and look what happened to him: he died." 'Abdullah ibn Ubai thus proved his short-sightedness; he thought that death meant ultimate defeat, and was unable to perceive that what came after death was either an everlasting life of bliss or an everlasting life of torment.

After 'Abdullah ibn Ubai died, his son, who was also named 'Abdullah ؓ, went to the Messenger of Allah ﷺ and asked him to give him his shirt so that he could use it to enshroud his father in it. The Prophet ﷺ acquiesced and gave him his shirt. 'Abdullah jr. ؓ then asked the Prophet ﷺ to perform the funeral prayer for his deceased father.

The Messenger of Allah ﷺ stood up to carry out 'Abdullah ibn 'Abdullah's request, but 'Umar ؓ stood up, took hold of the Messenger of Allah's clothing, and said, "O Messenger of Allah, how can you pray over him when Allah forbade you from doing so." The Messenger of Allah ﷺ said, "No, Allah gave me a choice in the matter; He ﷻ said:

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ  
 اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الْفَاسِقِينَ ﴿٨٠﴾﴾

*"Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad ﷺ). And Allah guides not those people who are Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 80)*

The Messenger of Allah ﷺ said, "And I will ask (forgiveness for him) more than seventy times." 'Umar ؓ said, "Verily, he is a hypocrite." In spite of 'Umar's protestations, the Messenger of

Allah ﷺ performed the funeral prayer for 'Abdullah ibn Ubai, but then Allah ﷻ revealed this Verse:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾

*"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave."*  
(Qur'an 9: 84)

The Messenger of Allah ﷺ prayed over 'Abdullah ibn Ubai based on his outward show of faith, for he claimed to be a Muslim; furthermore, the Prophet ﷺ wanted to honour the wishes of Ibn Ubai's son, 'Abdullah ﷺ, who was a sincere and pious Muslim. As we have previously mentioned, 'Abdullah jr. had offered the Prophet ﷺ to kill his father during the Banu Al-Mustaliq expedition; he made that offer after his father had had the temerity to hurl vile insults at the Prophet ﷺ and the *Muhaajiroon*. There was also another reason why the Prophet ﷺ performed the funeral prayer for Ibn Ubai: He ﷺ knew that Ibn Ubai had many loyal followers, and he ﷺ wanted to extend to them a gesture of goodwill, in the hope that they would repent and become good Muslims. Had the Prophet ﷺ not answered 'Abdullah ibn 'Abdullah's request to pray over Ibn Ubai, he ﷺ would have alienated both 'Abdullah ibn 'Abdullah and Ibn Ubai's followers. So as long as he had a choice in the matter, the Prophet ﷺ followed the politically most favourable course of action; and when he ﷺ no longer had any choice in the matter, when he ﷺ was outright forbidden from praying over hypocrites and standing over their graves, he ﷺ of course submitted completely to Allah's command and never again prayed over any hypocrite who died.

The Prophet ﷺ also had good reason to give away his shirt to 'Abdullah ibn 'Abdullah ﷺ. For one thing, the Prophet ﷺ was never asked for something and then responded, "No." But also the Prophet ﷺ wanted to pay Ibn Ubai back for a favour he did for his uncle, Al-'Abbaas ﷺ, after the Battle of Badr. Al-'Abbaas ﷺ was taken captive during the course of the battle;

Ibn Ubai then helped him by giving him his shirt. It was not appropriate for the Prophet ﷺ to be beholden to a hypocrite, and so it was only fitting for him to give up his shirt to Ibn Ubai's son so that he could pay back the favour and no longer be under any obligation to the dead hypocrite.

The events that transpired during the Tabook expedition coupled with the death of 'Abdullah ibn Ubai had a devastating effect on the hypocrite movement in Al-Madeenah. A number of them remained, though they no longer had an impact on the goings on of society. Nonetheless, the Prophet ﷺ knew who they were, and so did Hudhaifah ibn Al-Yamaan ؓ<sup>[1]</sup>, who was the secret-holder of the Prophet ﷺ. The Prophet ﷺ informed him of the names of every single hypocrite.<sup>[2]</sup> Later on, if someone unknown or of dubious nature died, 'Umar ؓ would wait to see if Hudhaifah ibn Al-Yamaan ؓ performed the funeral prayer over him; if Hudhaifah ؓ performed it, he ؓ would do the same; otherwise, he ؓ would abstain from praying over that person.

In the year 9 H, Muslims became stronger than ever before, and as a result of their strong position in Al-Madeenah, Allah ﷻ clearly delineated for them the firm stance they should take vis-à-vis the hypocrites. Imam Ibn Al-Qayyim wrote, "(The Prophet ﷺ ordered the Muslims) to accept what the hypocrites outwardly announced (i.e., their Islam) and to entrust their hidden secrets to Allah ﷻ. He ﷻ ordered them to fight the hypocrites with knowledge and clear proofs, to turn away from them, and to be harsh with them (when necessary)... He ﷺ forbade them from praying over the hypocrites and from standing over their graves. And He ﷺ informed them that, even if he ﷺ invoked Allah ﷻ to forgive them, Allah ﷻ would still not forgive them."<sup>[3]</sup>

The official policy of the Muslims towards the hypocrites was

<sup>[1]</sup> Refer to *Diraasaat Fee 'Ahd An-Nubuwwah* by Ash-Shujaa' (pg. 221).

<sup>[2]</sup> Refer to *Ma'een As-Seerah An-Nabawiyah* (g. 463).

<sup>[3]</sup> Refer to *Zaad Al-Ma'aad* (2/91).

outlined in Verses of Chapter *At-Taubah*; it is interesting to note that more than half of this Chapter is dedicated to a detailed discussion about the hypocrites. In Chapter *At-Taubah*, the secret intentions and feelings of the hypocrites are exposed, and their true inner reality is explained. In short, everything they wanted to keep hidden was brought out into the light, and everyone came to know them for who they truly were base, duplicitous, false, treacherous liars, liars whose final destination is worse even than the final destination of the disbelievers. The final destination of the disbelievers is the Hellfire; the final destination of the hypocrites is the lowest part of the Hellfire.

### **A Summary of the Most Important Legislations that were Revealed Around this Time Regarding the Hypocrites**

- 1) Branding them with Disbelief; and the Prohibition of Praying Over Them When They Die

Allah ﷻ said:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ  
وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾ وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ  
أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾﴾

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ). And let not their wealth or their children amaze you. Allah’s Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.” (Qur’an 9: 84, 85)

### **2) Destroying the Masjid They Built**

The legislation of destroying their *Masjid*, which was named *Masjid Diraar*, was revealed in the *Sunnah* of the Prophet ﷺ, and we have hitherto discussed the matter in some detail.

### 3) The Order to Fight Against the Hypocrites

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ  
وَبِئْسَ الْمَصِيرُ ۙ﴾ (9)

*“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell – and worst indeed is that destination.” (Qur’an 66: 9)*

In this Verse, Muslims are ordered to strive hard against the hypocrites; striving hard against them does not necessarily mean fighting against them; it may mean fighting against them under certain circumstances, but it also means opposing them in other ways and exposing their lies. At any rate, the manner in which Muslims were ordered to deal with the hypocrites after the revelation of Chapter *At-Taubah* was certainly different from the manner in which they dealt with them prior to the revelation of Chapter *At-Taubah*.

### 4) Exposing the Hypocrites More So than Ever Before

Prior to the revelation of Chapter *At-Taubah*, the hypocrites were able to mingle unnoticed among Muslims with relative ease; but that all changed when Chapter *At-Taubah* was revealed. For in it, their lies and deceptions were exposed; for example, Allah ﷻ unmasked the hypocrites, announcing in a Verse what they had been saying to the Muslims prior to the Tabook expedition:

﴿لَا تَنْفِرُوا فِي الْحَرِّ﴾

*“March not forth in the heat.” (Qur’an 9: 81)*

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## **The Prophet ﷺ Gives His Wives An Important Choice To Make**

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا﴾

فَنَعَالَيْكَ أُمَّتَيْكَ وَأَسْرَحَكَ سَرَا حَمِيلاً ②٨ وَلَئِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ  
وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ②٩ ﴿

“O Prophet (Muhammad ﷺ)! Say to your wives : “If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward.” (Qur’an 33: 28, 29)

Authentic *Hadeeth* narrations confirm that these two Verses were revealed after the Prophet ﷺ secluded himself from his wives for an entire month. We also know that these Verses were revealed in the year 9 H.<sup>[1]</sup>

As for the incident that prompted the revelation of these two verses, an account of it is related in *Saheeh Muslim*, in a *Hadeeth* that is related by Jaabir ؓ: One day, Abu Bakr ؓ went to the Prophet’s apartment in order to ask for permission to enter upon him. But upon arriving at his door, he found that a number of people were sitting in front of it, and he was told that not a single one of them had been given permission to enter. Abu Bakr ؓ, however, was given permission to enter; shortly thereafter, ‘Umar ؓ came, and he too was given permission to enter.

Inside, the Prophet ﷺ was sitting down, and his wives were gathered around him; they were extremely sad and reticent. ‘Umar ؓ wanted to say something that would lighten the mood and make the Prophet ﷺ laugh, and so he ؓ said, “O Messenger of Allah, if you had only seen Bint Khaarijah (her full name was Jameelah bint Thaabit, and she ؓ was ‘Umar’s wife; in this narration, ‘Umar ؓ was ascribing her to her forefathers) when she asked me for spending money; I stood up, went to her, and poked her in the neck.” Upon hearing ‘Umar ؓ say that, the Messenger of Allah ﷺ laughed and said, “As you can see, they are all around me, asking me for spending money.”

<sup>[1]</sup> Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo’minaat* (p. 67).

Abu Bakr ؓ then stood up, went to his daughter, 'Aishah ؓ, and poked her in her neck; 'Umar ؓ then stood up and poked his daughter, Hafsa ؓ, in her neck. And both of them said to their daughters, "Are you asking the Messenger of Allah ﷺ for that which he does not have." They responded, "By Allah! It is not true that we are asking the Messenger of Allah ﷺ for that which he does not have!" The Messenger of Allah ﷺ then secluded himself from them for a month or for twenty-nine days, upon the completion of which the above-mentioned Verses were revealed.

All of the Prophet's homes were simply built and simply adorned; and though this was the reality of his homes, his wives were human beings, and had human desires and human aspirations for worldly things. When the Prophet ﷺ first arrived in Al-Madeenah, apartments were built for him ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Like the *Masjid*, the Prophet's apartments were built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."<sup>[1]</sup> And each apartment was equipped with two doors, an outer and an inner door; the inner door entered upon the *Masjid*, thus giving the Prophet ﷺ easy access to the *Masjid* for prayer or for other matters.<sup>[2]</sup>

As for lighting, the Prophet ﷺ did not even have lamps with which he ﷺ could illuminate his apartments during the night. Imam Bukhaaree (may Allah have mercy on him) related that 'Aishah ؓ said, "I would sleep in front of the Messenger of Allah

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/36).

<sup>[2]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "Building the Apartments of the Messenger of Allah ﷺ Beside His Noble *Masjid*"; to *As-Seerah An-Nabawiyah Fee Dau Al-Qur'an Al-Kareem* (2/35, 36).

ﷺ, and my legs would be in the direction of his prayer, so that, when he would perform prostration, he would poke me with his fingers, and I would draw my legs together; and when he would stand up, I would stretch out my legs (again). And houses in those days did not have lamps in them.”<sup>[1]</sup> Incidentally, when ‘Aishah ؓ said that houses did not have lamps in them, it was as she was apologizing and explaining that, had there been a lamp in her apartment, she would have moved her leg when the Prophet ﷺ wanted to perform prostration, and would not have made him go through the trouble of notifying her of his intention to perform prostration by poking her with his fingers.

The Prophet’s apartments were not carpeted; the floor was sand and perhaps was partially covered with a straw mat. No mattress separated his body from the ground when he slept, and it did not take long before the sand made marks in his sides. Nor did his apartments have sofas or large cushions; in one of his apartments, he had a single cushion made of leather that was stuffed with fibres, and nothing else, which is why, when ‘Adee ibn Haatim ؓ visited the Prophet ﷺ, ‘Adee ؓ sat down on the only cushion in the apartment, and the Prophet ﷺ sat down on the ground.

So yes, the Prophet’s life was harsh. Anas ibn Maalik ؓ said, “I do not know of any occasion on which the Prophet ﷺ even saw a soft loaf of bread (as opposed to a coarse loaf of bread) up until the time (he died); nor did he ever see a *Sameet* sheep (a sheep whose hair is removed with heated water and is then barbecued).”<sup>[2]</sup> And ‘Aishah ؓ said that she witnessed three new moons in a row, during which time no oven was ignited in any of the Prophet’s apartments. ‘Urwah ibn Az-Zubair then asked her, “Then what did you live on?” She ؓ said, “The two black things: dates and water.”<sup>[3]</sup>

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 513; and *Saheeh Muslim*, the Book of prayer.

<sup>[2]</sup> *Saheeh Bukhaaree*, the Book of *Ar-Raqaaq*, *Hadeeth* number: 6457.

<sup>[3]</sup> Refer to *Saheeh Bukhaaree*, the Book of *Ar-Raqaaq*, *Hadeeth* number: 6459; and to *Saheeh Muslim*, the Book of *Az-Zuhd* and *Ar-Raqaaq*.

The Prophet's wives were thus accustomed to harsh and austere lifestyles. But then Allah ﷻ granted important victories to the Muslims, the conquests of Khaibar and Makkah being two prominent examples. The wives of the Prophet ﷺ read Verses of the Qur'an that permitted people to enjoy Allah's Blessings in this world, as long as they did not waste or become extravagant; since others were starting to enjoy various worldly pleasures, the Prophet's wives wanted to partake in the prosperous times that the Muslims were enjoying. Allah ﷻ said:

﴿يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾﴾

*"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)." (Qur'an 7: 31)*

In another Verse, Allah ﷻ said:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾﴾

*"Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and At-Tayibaat [all kinds of Halaal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayaat (Islamic laws) in detail for people who have knowledge." (Qur'an 7: 32)*

And in yet another Verse, Allah ﷻ said:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾﴾

*“And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.” (Qur’an 17: 29)*

These Verses made it clear to the Prophet’s wives that, as long as one was moderate and stayed within proper limits, one could, with a clear conscience, enjoy the lawful pleasures of this world. But these Verses were directed at the general population of Muslims; the Prophet ﷺ was an exception, in that Allah ﷻ ordered him to turn away from worldly things; for example, Allah ﷻ admonished the Prophet ﷺ in the Verse:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ  
جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ (٨٨)

*“Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).” (Qur’an 15: 88)*

And in another Verse, Allah ﷻ said:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ  
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (١٣١)

*“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” (Qur’an 20: 131)*

It is because the Prophet ﷺ was chosen to lead a more austere lifestyle than others that he ﷺ gave his wives the option to choose between the life of this world, in which case he would divorce them, and between Allah, His Messenger, and the abode of the Hereafter. At first, they had asked for an increase of wealth. But once this choice was given to them, none of them hesitated for

even a single moment; rather, all of them said with a unified voice, "We want (i.e., we choose) Allah, His Messenger, and the abode of the Hereafter."<sup>[1]</sup>

'Aishah رضي الله عنها said, "When the Messenger of Allah ﷺ was ordered to give his wives a choice, he began with me and said, 'I am about to discuss a matter with you, and before you make a decision regarding it, you will not do wrong if you first ask your parents to order you (to do what is right).' He ﷺ knew that my parents would not order me part from him. He ﷺ then said (to me), 'Verily Allah, Who is exalted and deserving of all praise, said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرًا حَسْبًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ  
وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

*"O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward."*  
(Qur'an 33: 28, 29)

'I said, 'Regarding what should I seek out the command of my parents (i.e., I have already made my decision)? Verily, I want (i.e., I choose) Allah, His Messenger, and the abode of the Hereafter.' Then the other wives of the Messenger of Allah ﷺ did exactly as I did."<sup>[2]</sup>

All of the Prophet's wives were being given a difficult test; in the first of the two above-mentioned Verses, they were promised 'the life of this world and its glitter' if they chose to dissolve their marriages to the Prophet ﷺ. They all passed the test, refusing to

<sup>[1]</sup> Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat Fee Soorah Al-Ahzaab* (pg. 77).

<sup>[2]</sup> *Saheeh Bukhaaree*, the Book of *Tafseer*, Hadeeth number: 4786; and *Saheeh Muslim*, the Book of Divorce.

choose the glitter of this world over Allah, His Messenger, and the abode of the Hereafter. They thus proved their sincerity, their truthfulness, and the strength of their faith. A striking aspect of the above-mentioned Verses is that Allah ﷻ promised them not any specific or known reward, but an enormous reward; the size of it was not specified because of the human mind's inability to appreciate its sheer enormity.

The rightly-guided *Khaleefahs* learned a valuable lesson from this incident. The life of this world and its glitter are not meant for the person who is in charge of the entire Muslim nation. His rewards and enjoyment are saved for the Hereafter; in this world, he must strive tirelessly, both day and night, to look after the well-being of his people. Just as the Prophet ﷺ turned away from the glitter of this world, the rightly-guided *Khaleefahs* did the same. Thus we read about how 'Umar ؓ would not sleep during the night, but would instead patrol the streets to make sure that everyone was safe. And similar examples of selflessness and dedication are amply found in the biographies of all of the rightly-guided *Khaleefahs*: Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ. They understood that leading this nation is not a means to enjoying power and pleasure, but is rather a responsibility that requires sacrifice and hard work.

### **Abu Bakr ؓ Leads The People In their Pilgrimage To Makkah**

In past years, *Hajj* was not performed by Muslims; the inhabitants of Makkah prevented them from entering Makkah and performing the rites of *Hajj*; the situation changed for Muslims after Makkah was conquered. In the year 8 H, 'Attaab ibn Usaid ؓ was charged with the duty of leading the pilgrims in their rites of *Hajj*. At the time, the rites of *Hajj* for Muslims were not all that different from the rites of *Hajj* for polytheists.<sup>[1]</sup>

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/536) and to *Ad-Diraasaat Fee 'Ahd An-Nubuwwah*, pg. 222.

With the approach of the *Hajj* season in the year 9 H, the Messenger of Allah ﷺ wanted to perform *Hajj*, but decided not to and explained the reason why when he ﷺ said, "Verily, the House (i.e., the Ka'bah) is visited by polytheists who, while they are naked, perform *Tawaaf* (i.e., walk circuits) around it. Therefore, I do not wish to perform *Hajj* until that no longer takes place." Although it was true that the Muslims had full control of Makkah, they had signed various treaties with non-Muslim tribes, tribes that still enjoyed the privilege of performing *Hajj*.

It was not befitting for the Messenger of Allah ﷺ to perform *Hajj* alongside naked polytheist pilgrims, and so he ﷺ ordered Abu Bakr As-Siddeeq ؓ to lead the Muslim pilgrims that year. Abu Bakr ؓ left Al-Madeenah for *Hajj*, and was accompanied by a large number of Companions ؓ, who took along with them animals that they intended to sacrifice.

A little while after Abu Bakr ؓ departed from Al-Madeenah, Chapter *Baraa'ah* (which is also called Chapter, *At-Taubah*) was revealed. It contained important legislations that pertained to dealings between Muslims and polytheists; in essence, those legislations called for the severing of all ties between the two groups. Since both non-Muslim and Muslim pilgrims came from all over the Arabian Peninsula to perform *Hajj*, it was an opportune occasion for those new legislations to be announced and heard by pilgrims who could then go back to their fellow tribesmen and convey the gist of the announcement to them. With that purpose in mind, the Prophet ﷺ ordered 'Alee ؓ to ride out towards Makkah and catch up with Abu Bakr ؓ.

The pilgrims had not travelled very far, and 'Alee ؓ was able to catch up with them at Dhil-Hulaifah. When Abu Bakr ؓ saw 'Alee ؓ approaching, he ؓ asked, "Are you sent to lead (us) or to be a follower." Abu Bakr ؓ needed to know who was in charge of the pilgrims, now that 'Alee ؓ had come. 'Alee ؓ responded, "Rather, I have come as a follower (of you)."

They then proceeded onward to complete their rites of *Hajj*. Abu Bakr ؓ led the pilgrims along the same route that they had

followed during the pre-Islamic days of ignorance; nonetheless, *Hajj* took place that year in the month of Dhil-Hijjah, and not, as has been claimed by some, in Dhil-Qai'dah.

On various occasions during the pilgrimage, Abu Bakr ؓ delivered sermons to the pilgrims and educated them about the rites of *Hajj*. And 'Alee ؓ was constantly beside him and would add to Abu Bakr's sermons: He ؓ would recite for the people the beginning of Chapter *Baraa'ah*, and then he ؓ would make the following four important announcements:

- 1) None will enter Paradise save the believers.
- 2) No one would ever again be permitted to be naked while performing *Tawaaf* (i.e., to walk circuits) around the Ka'bah.
- 3) Whoever had signed a treaty with the Messenger of Allah ﷺ, it would be valid until its expiry date, but would not be extended after that.
- 4) After that year, never again would polytheists be allowed to perform *Hajj*.<sup>[1]</sup>

It was 'Alee's duty to make these announcements to the pilgrims. It was not easy to be heard by the many thousands of pilgrims who came to perform *Hajj* that year, and so Abu Bakr ؓ formed a team of men whose job it would be to help 'Alee ؓ convey the said announcements to all of the pilgrims.

In effect, Chapter *Al-Baraa'ah* called for a complete severing of ties between Muslims and polytheists; it announced that polytheists could no longer perform *Hajj* and that war was about to be waged against them. Allah ﷻ said:

﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ① فَسِيحُوا فِي  
الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ②  
وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ

<sup>[1]</sup> Refer to *An-Nasaaee*, the Book of the Rites of *Hajj*; to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer and to *Saheeh As-Seerah An-Nabawiyah* (pg. 625).

وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِزٌّ مُعْجِزِي اللَّهِ  
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

“Freedom from (all) obligations (is declared) from Allah and His Messenger ﷺ to those of the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. So travel freely (O Mushrikoon) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10<sup>th</sup> of Dhil-Hijjah – the 12<sup>th</sup> month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon (the polytheists) and so is His Messenger. So if you (polytheists) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.” (Qur’an 9: 1-3)

These Verses announced a four-month period of respite for those polytheists who did not have a treaty with the Messenger of Allah ﷺ. The following Verse was for those polytheists who did have a treaty with the Messenger of Allah ﷺ; it informed each of them that his treaty would remain valid until the end of its term, at which point it would not be renewed. Allah ﷻ said:

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾﴾

“Except those of the Mushrikoon with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Muttaqoon (the pious).” (Qur’an 9: 4)

Polytheists who did not have a treaty with the Muslims were given until the end of the inviolable months. Allah ﷻ said:

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ  
وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا  
الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

*“Then when the Sacred Months (the 1<sup>st</sup>, 7<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 5)*

The Prophet ﷺ sent ‘Alee ؑ not to lead the pilgrims, for that was Abu Bakr’s job, but to make important announcements to the pilgrims who represented the various tribes of Arabia; the most important of those announcements was that each of their treaties with the Prophet ﷺ would be valid until the end of its term, at which point it would not be renewed. It was customary among Arabs that, when a tribal chieftain wanted to announce the continuation or cancellation of a treaty, either he would have to personally make the announcement or he had to appoint a family member to make the announcement on his behalf. Since this custom was not contrary to the teachings of Islam, the Prophet ﷺ chose his cousin, ‘Alee ؑ, to announce the cancellation of all treaties with polytheists on his behalf. This clearly explains why ‘Alee ؑ was chosen to make the aforementioned announcements; Shi’ites falsely claim that the Prophet ﷺ chose him as a way of announcing that he was more deserving of the caliphate than was Abu Bakr ؑ. Yet somehow – and I don’t know how – they overlook the fact that, when Abu Bakr ؑ asked ‘Alee ؑ whether he was sent to lead or to follow, ‘Alee ؑ answered that he was sent to follow him. And it is beyond me to understand how a follower could be said to be more deserving of the caliphate than a leader – a leader, mind you, who was appointed to that position by none other than the Messenger of Allah ﷺ.<sup>[1]</sup>

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/540).

Abu Bakr's *Hajj* that year paved the way for the farewell pilgrimage of the following year. During Abu Bakr's *Hajj*, it was announced for all to hear that the era of idol-worship was now completely over; and a new era, one of pure Islamic Monotheism, was being inaugurated. People had two simple choices: They could submit to the religion of Islam, or they could enter into an all-out war with the Muslims. The delegates of the various tribes of Arabia who came to perform pilgrimage that year returned to their tribes and conveyed to their fellow tribesmen the gist of 'Alee's announcements; everyone thus came to know that the Muslims were very serious and determined about the matter and that the era of polytheism in the Arabian Peninsula had truly come to end. The matter did not require much thought or discussion; tribal chieftains realized that the path that lay ahead of them was clear and had been paved for them. Thereafter, the various tribes of Arabia began to send delegates to the Messenger of Allah ﷺ, ordering them to announce on behalf of those behind them their entry into the fold of Islam. The year in which this took place fittingly became known as "The Year of Delegations."

### **The Year Of The Delegations (9 H)**

In the span of about one year, the Muslims accomplished a great deal: They conquered Makkah; they defeated the Thaqeef tribe, whose members subsequently became Muslims, and they safely returned from the Tabook expedition. They then gave any remaining polytheist tribes in Arabia a period of four months to decide their own fate; at the end of those four months, the Muslims would decide their fate for them. This message resonated loud and clear throughout the Arabian Peninsula, and the tribes of the region responded by sending delegates who announced their entry into the fold of Islam.

Scholars disagree among themselves about two matters that pertain to those delegations: When did they arrive in Al-Madeenah, and how many were they? Some historical accounts indicate that delegations began to arrive in Al-Madeenah at the

beginning of the year 9 H. The inclusion or exclusion of those delegations that arrived at such an early time in the overall list of delegations perhaps accounts for the discrepancy among scholars regarding the total number of delegations that visited the Prophet ﷺ; hence some scholars say that a little more than sixty delegations visited the Prophet ﷺ, whereas other scholars estimate more than one-hundred delegations. Perhaps the discrepancy resulted because some scholars limited their count to only the more famous and well-known delegations.<sup>[1]</sup> Whatever the case, delegations came to Al-Madeenah, as Muhammad ibn Ishaq pointed out, from all directions.<sup>[2]</sup>

Ibn Sa'd exhaustively gathered information about the delegations, even going to the trouble of recording the biographies of the men who came as delegates. At times, Ibn Sa'd's narrations about the delegates are weak; nonetheless, some of his narrations are related exclusively by trustworthy narrators.<sup>[3]</sup>

There can be no doubt that such historical accounts do not always meet the standards of authentic narrations as per the sciences of *Hadeeth*; nonetheless, many of them do meet those standards. For example, Imam Bukhaaree (may Allah have mercy on him) related detailed information about the delegation of the Tameem tribe and about its visit to the Prophet ﷺ. Authentic narrations are also related about the delegations of other tribes as well—such as 'Abdul Qais and Banu Haneefah; the delegations of Najraan, the Ash'ariyyoon, and the people of Yemen; and the delegation of the Daus tribe.<sup>[4]</sup> Detailed information about such delegations is related in history books and, more particularly, in *Seerah* books.<sup>[5]</sup>

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[1] Refer to *Nadratur-Na'eem* (1/396).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/46,47).

[3] Refer to *Nadratur-Na'eem* (1/397).

[4] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* numbers: 4365, 4368, 4372, and 4392.

[5] Refer to *Al-Bidaayah Wan-Nihaayah* (5/40-98).

Also, Imam Muslim (may Allah have mercy on him) related narrations about most of the above-mentioned delegations; and the rest of the famous "Six Books" of *Hadeeth* contain even more detailed and comprehensive accounts not just of the above-mentioned delegations, but of other delegations as well.<sup>[1]</sup>

The stories of the delegations are very important, for they contain very important lessons about how to convey the message of Islam. The Prophet ﷺ took all the necessary steps to ensure that the delegates profited from their stay in Al-Madeenah. He ﷺ ordered for the delegates to be lodged in special hospitality homes; he ﷺ asked for volunteers to be responsible for taking care of individual delegates; and he ﷺ set the stage of his meeting with the delegates in his *Masjid*, from where they could witness for themselves the manner in which Muslims prayed. And the Prophet ﷺ strove particularly to educate the delegates about the teachings of Islam, giving special attention to delegates who both were eager to learn and had the aptitude to learn, for it would be their responsibility to return to their people and educate them about Islam. Hence it is clear that the delegates came with an eagerness to learn about Islam; they didn't come to negotiate terms, but to announce their Islam and to learn as much of its teachings as they could during their short stay in Al-Madeenah. Recognizing how important it was for the delegates to return to their people with correct knowledge, the Prophet ﷺ dedicated much of his time to educating them, and he asked his Companions ﷺ to do the same, saying to them, "Teach your brothers."<sup>[2]</sup>

The Prophet ﷺ met specifically with delegates who were chieftains of their tribes in order to advise them to adhere to the truth; they needed special attention because they would have the most influence on their people once they returned to them. And before the delegates left Al-Madeenah, the Prophet ﷺ handed out gifts to them.

[1] Refer to *Nadratu-Na'eem* (1/398).

[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (4/520).

The delegates underwent a positive change during their stay in Al-Madeenah; they embraced Islam wholeheartedly and were greatly impressed by the demeanour and generosity of their hosts; in short, they saw the practical manifestation of Islam in the demeanour and actions of the Prophet ﷺ and his Companions ؓ, and they liked what they saw. And the strong faith of the Companions ؓ rubbed off on them: No sooner did they return to their people than they began teaching them what they had learned; furthermore, they enthusiastically told their people about the generosity and kindness and mutual love of the Prophet ﷺ and his Companions ؓ. As a result, the people to whom they returned began to long themselves to meet the Prophet ﷺ and his Companions ؓ, and to witness firsthand the wonderful things they were hearing about them.

Such was the result of the visits of most of the delegates; some of the delegates, however, chose to remain upon their religion, although they made it clear that they were willing to live under the rule of Muslims and to pay the *Jizyah* tax to Muslims on a yearly basis; and here I am referring specifically to the Christians of Najraan. Following is a brief discussion about some of the delegations that visited Al-Madeenah in the year 9 H.

### 1) The 'Abd-Qais Delegation

Ibn 'Abbaas ؓ related that, when the 'Abd-Qais delegation arrived in Al-Madeenah, the Prophet ﷺ asked them who they were or which tribe they represented. They said, "Rabee'ah." The Prophet ﷺ welcomed them, and they said, "O Messenger of Allah, we are coming to you from a far-off land, and separating us from you is a land that is inhabited by disbelievers from the Mudar tribe. Therefore, we can only come to you in one of the inviolable months (one of the months during which fighting is prohibited, for only then can we safely cross through enemy territory). Give us a clear command, so that we can then inform those who are behind us about it - a command that will enable us to enter Paradise." They furthermore asked about the

permissibility of alcohol. The Prophet ﷺ ordered them to believe in Allah alone, and he ﷺ then asked them, "Do you know what it means to believe in Allah?" They said, "Allah and His Messenger know best." The Prophet ﷺ said, "To bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; to establish the prayer; to pay *Zakaat* (obligatory charity); to fast the month of Ramadan; and to give one fifth of the spoils of war (to categories of people that are specified in the Noble Qur'an)."

In regard to their question about alcohol, the Prophet ﷺ forbade them from certain kinds of drinking containers: containers that were made from the dried shells of pumpkins; containers that were made using clay, hair, or blood; containers that were made with asphalt; and containers that were made with the bark of a tree. These kinds of drinking containers were forbidden because they were used to make alcohol; left in such containers, dates mixed with water quickly transformed into an alcoholic drink. Based on the reason of the prohibition, we should understand that, as long as such containers are not used for alcohol, they are permissible for use otherwise, on the condition that impure things are not used in their making.

Having imparted clear commands to the 'Abd-Qais delegation, the Prophet ﷺ said, "Memorize them (i.e., these commands) and inform those that you have left behind about them."<sup>[1]</sup> One particular narration tells the story of Al-Ashajj ibn 'Abd-Qais ؓ, who was one of the members of the 'Abd-Qais delegation. 'Abd-Qais ؓ stayed behind with the riding animals of his fellow delegates; having put away the things of his fellow delegates, he ؓ walked towards the Prophet ﷺ and kissed the Prophet's hand upon meeting him. The Prophet ﷺ said to him, "Verily, you have two qualities that Allah and His Messenger love." Al-Ashajj ؓ said, "Was I molded upon those characteristics (i.e., did Allah instill me with them) or did I assume them myself?" The Prophet ﷺ said, "Rather you were molded upon them." Al-

<sup>[1]</sup> *Saheeh Bukhaaree* (53) and *Saheeh Muslim*, the Book of Faith.

Ashajj ؓ said, "All praise is for Allah, Who has created me with characteristics that both Allah and His Messenger love."<sup>[1]</sup>

Incidentally, the Messenger of Allah ﷺ became so preoccupied with the delegates that he ﷺ was not able to perform the *Sunnah* units of prayer that are performed after the four obligatory units of the *Zuhr* prayer; as a result, he ﷺ performed them after the 'Asr prayer.<sup>[2]</sup>

## 2) The One-Man Delegation of Dimaam ibn Tha'labah ؓ

Anas ibn Maalik ؓ reported that while he and other Companions ؓ were seated with the Messenger of Allah ﷺ in the *Masjid*, a man entered with his camel and made it kneel on the ground inside of the *Masjid*. He then tied his camel up, turned towards the Prophet's Companions ؓ, and said, "Which one of you is Muhammad?" Meanwhile, the Prophet ﷺ was in the midst of his Companions ؓ in a reclined position. The Companions ؓ said, "This white-skinned man who is in a reclined position." The man turned to the Prophet ﷺ and asked, "You are the son of 'Abdul-Muttalib?" The Prophet ﷺ said, "Here I am, answering you."

The man said, "Verily, I want to ask you some questions, and I will be intense in my questioning, but do not become angry at me."

"Ask what you will," said the Prophet ﷺ.

"I ask you by your Lord, and by the Lord of those who came before you, did Allah send you to all of mankind?"

"O Allah, yes," said the Prophet ﷺ, who could have simply answered yes, but mentioned Allah's Name in order to seek blessings thereby and to emphasize the truthfulness of what he ﷺ was saying.

"I ask you by Allah," said the man, "did Allah command you to pray five times every day and night?"

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 631).

<sup>[2]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 635).

“O Allah, yes,” said the Prophet ﷺ.

“I ask you by Allah, did Allah order you to fast this particular month of the year (i.e., Ramadan)?”

“O Allah, yes,” answered the Prophet ﷺ.

“I ask you by Allah, did Allah order you to take this charity from the rich among us and to then distribute it to the poor among us?” the man asked.

“O Allah, yes,” the Prophet ﷺ said.

“I believe in what you came with,” said the man. “I am a messenger of the people of my tribe whom I have left behind. And I am Dimaam ibn Tha’labah, brother of Banu Sa’d ibn Bakr.”<sup>[1]</sup>

According to Ibn ‘Abbaas’s account of this story, when Dimaam ﷺ finished asking his questions, he ﷺ said, “Then I do indeed bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah ﷺ. Verily, I will perform these obligatory duties, and I will stay away from that which you have prohibited me from doing. After that, I will do no more, and I will do no less.”

As Dimaam ﷺ turned around and walked towards his riding camel, the Messenger of Allah ﷺ said, “If the possessor of the two braids (i.e., Dimaam ﷺ) is truthful (in his promise to do no more and no less than what I have commanded him to do), he will enter Paradise.”

When Dimaam ﷺ returned to his people, they all gathered around him, and the first thing he ﷺ said to them was, “Evil indeed are both Al-Laat and Al-‘Uzzah (the idols they worshipped)!”

“Be silent, O Dimaam,” they said. “And save yourself from leprosy...and madness.” They believed that Dimaam was, through his insults, bringing upon himself the wrath of Al-Laat and Al-‘Uzzah.

“Woe upon you,” he ﷺ said. “By Allah, they can neither bring benefit (to someone) nor cause (someone) harm. Verily, Allah, the Possessor of might and majesty, has sent a Messenger and has

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 63.

revealed to him a Book, through which He will save you from that which you follow. And verily, I bear witness that none has the right to be worshipped but Allah alone – and He has no partner – and that Muhammad is His slave and Messenger. I am now coming back to you from the Messenger of Allah ﷺ, and I bring with me the knowledge of things that he has commanded you to do and other things that he has forbidden you from doing.”

The narrator of this story said, “By Allah, that day did not come to an end before every man and woman in his presence became a Muslim.” Ibn ‘Abbaas ؓ said, “There has never been a representative of a group of people who is better than Dimaam ibn Tha’labah, at least we have not heard of any such person.”<sup>[1]</sup>

Dimaam’s story proves that, by the year 9 H, the teachings of Islam were well known throughout Arabia; so well known, in fact, that Dimaam ؓ went to the Prophet ﷺ not to learn anything new, but to confirm what he had already learned. And despite the fact that he had never previously met the Prophet ﷺ, he was able to enumerate the core teachings of Islam in a clear and lucid manner, which proves that he already knew a great deal about Islam before he even arrived in Al-Madeenah.

### **3) The Christian Delegation of Najraan**

The Messenger of Allah ﷺ wrote a letter to the Christians of Najraan, a letter that consisted of the following message: “To proceed: Verily, I invite you to turn away from the worship of slaves and to embrace the worship of Allah. And I invite you to turn away from showing loyalty to slaves and to show complete loyalty to Allah. If you refuse, then you must pay the *Jizyah* tax; and if you refuse that, then I declare war upon you...”<sup>[2]</sup>

When the bishop of Najraan received the Prophet’s letter, he gathered his people and read it to them, and asked them what

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 630); to *Musnad Ahmad* (1/624); and to *Mujma’ Az-Zawaa'id* by Al-Haithamee, the Book of prayer.

<sup>[2]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (5/48) and to *Hidaayah Al-Hiyaarah Fir-Radd ‘Alal-Yahood Wan-Nasaarah*.

they thought about it. After they discussed the matter, they agreed to send a delegation that consisted of fourteen of their noblemen (it has been said that they sent sixteen riders; and Allah knows best); of those delegates, three of them in particular were their most revered leaders: Al-'Aaqib, who was their leader and their principle decision-maker; As-Sayyid, who was the most widely traveled person among them; and Abul-Haarith, who was their bishop and chief religious authority.

When the Najraan delegates arrived in Al-Madeenaah, they went to the Prophet's *Masjid*, wearing elaborate clothing and robes that were hemmed with silk; and on their hands they were wearing gold rings. Once inside of the *Masjid*, they faced towards the east and began to pray.

The Messenger of Allah ﷺ said, "Leave them." When they then approached the Messenger of Allah ﷺ, he ﷺ turned away from them and refused to speak to them. 'Uthmaan ؓ said to them, "(You are receiving this treatment) because of the outfits you are wearing." They left for the day and returned the next morning, attired in the simple clothing of monks. They extended greetings of peace, and the Prophet ﷺ returned their greetings and then proceeded to invite them to Islam. They refused to embrace Islam, saying, "We were Muslims before you."

The Prophet ﷺ said, "Three things stand in the way of you being Muslims: The fact that you worship the cross, the fact that you eat the flesh of swine, and the fact that you claim that Allah has a son."<sup>[1]</sup> An all-out debate broke out between the Prophet ﷺ and the delegates; the Prophet ﷺ recited the Qur'an to them and refuted their false claims. During the course of their debate, the delegates said, "Why is it that you curse our companion (i.e., 'Eesa ؑ) and say that he is the slave of Allah?" The Prophet ﷺ said, "Yes, he is indeed the slave of Allah and His Messenger; and he is His Word, which He cast unto Maryam, the chaste, the virtuous."

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547); to *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee; and to *Ad-Dalaail* by Abu Na'eem.

The delegates became angry and said, "Have you ever seen a person who has no father? If you are truthful, then show us someone who is like him in that regard." It was not the Prophet ﷺ who then refuted them, but Allah ﷻ, Who revealed this Verse:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾﴾

*"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was. (This is) the truth from your Lord, so be not of those who doubt."* (Qur'an 3: 59, 60)

They asked for an example of someone who had no father; Allah ﷻ not only satisfied their request, but went one step further by mentioning someone who had neither a father nor a mother. When sound arguments and fair preaching had no effect on the delegates, the Prophet ﷺ invited them to a duel of sorts – not a duel that involved swords, but one that involved curses. It was a practice that was called *Al-Mubaahalah*. Two opposing groups would bring all of the members of their family, and when everyone was present, the people of each group would ask that Allah ﷻ curse the one group that was lying. This is a practice that is referred to in this Verse of the Qur'an:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾﴾

*"Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e., 'Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie."* (Qur'an 3: 61)

The Prophet ﷺ later returned with 'Alee ؓ, Al-Hasan ؓ, Al-Husain ؓ, and Faatimah ؓ, and he said to them, "When I supplicate (for Allah to curse those who are lying), say *Aameen* (Amen)." Meanwhile, the delegates were having a private meeting of their own. They knew that Muhammad ﷺ was truly a Prophet, and they feared that, if they went through with the *Al-Mubaahalah*, they would be bringing the curse of Allah ؓ down upon their own selves. They were proud but not ignorant: they knew that, throughout history, whenever anyone went against a Prophet in a session of *Al-Mubaahalah*, that person became destroyed. Therefore, they refused to go through with the *Al-Mubaahalah*; and they said to the Prophet ﷺ, "Render upon us whatever judgment you want."

The Prophet ﷺ then agreed to sign a treaty with them if they paid the Muslims two-thousand robes – one-thousand in the month of Rajab, and one thousand in the month of Safar.<sup>[1]</sup> Before the delegates embarked on their return journey to Najran, they said to the Prophet ﷺ, "Send a trustworthy man to accompany us, so that he can take possession of the wealth we agreed upon in our treaty." The Messenger of Allah ﷺ said, "Verily, I will send along with you a man who is trustworthy, nay, a man who is truly trustworthy." The Companions of the Messenger of Allah ﷺ lifted their heads, hoping to be noticed and singled out for the honour he ﷺ was about to bestow on one of them. He ﷺ then said, "Stand up, O Abu 'Ubaidah ibn Al-Jarraah." When Abu 'Ubaidah ؓ stood up, the Prophet ﷺ said, "Here is the trustworthy one of this nation."<sup>[2]</sup>

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### **The Messenger Of Allah ﷺ Sends out Delegations Of His Own, As Well As The Odd Military Unit**

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Delegation after delegation visited the Prophet ﷺ in Al-

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547) and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, who said, "This Hadeeth is *Hasan Ghareeb Saheeh*."

<sup>[2]</sup> *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3745.

Madeenah. Delegates announced the entry of their tribes into the fold of Islam, and during their short stay in Al-Madeenah, they tried to learn as much as they could about the teachings of Islam, so that they could go back to their people and convey to them what they learned. Nonetheless, the Prophet ﷺ thought it best to send some of his Companions ﷺ back with the delegates; the delegates were eager and enthusiastic, but they needed the backing of experienced and knowledgeable Muslims if they hoped to properly educate their people about Islam, and that is where the help of the Prophet's delegates - usually a knowledgeable Companion ﷺ - was most needed.

The Prophet ﷺ began sending out delegates throughout the Arabian Peninsula, but particularly to Yemeni tribes of the south, for the people there were in dire need of learning the rudimentary aspects of Islam's teachings. The need of Muslim teachers and preachers was palpable; crowds upon crowds of people were embracing Islam, and they needed people to teach them about their religion so that they could properly apply its teachings.

Some of the delegations the Prophet ﷺ sent were a mix between preachers and warriors; they were preachers first, and then warriors, taking on the latter role if the people they went to refused to embrace Islam. For example, the tribe of Banu Al-Haarith ibn Ka'ab refused to embrace Islam; as a result, the Messenger of Allah ﷺ sent a unit that was headed by Khaalid ﷺ, whose job it was to first preach the message of Islam, and to then invade the Banu Haarith tribe if its people refused to embrace Islam.

### **1)The Military Unit of Khaalid ﷺ that was Sent to the Banu Al-Haarith ibn Ka'ab Tribe in the Year 10 H**

Najraan had always been a problem region for the Muslims, and even after most of the people of Arabia embraced Islam, one of the tribes of Najraan, the Banu Al-Haarith ibn Ka'ab tribe, refused to enter into the fold of Islam. In fact, not a single member of the Banu Al-Haarith tribe embraced Islam. As a result, the Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to them in the month of

Rabee'ul-Aakhir or Jumaada in the year 10 H. The Messenger of Allah ﷺ ordered Khaalid ؓ to invite them to Islam for three days, during which time he was not to attack them. If they answered the call to embrace Islam, Khaalid ؓ was to accept that from them; otherwise, he ؓ was to attack them.

When Khaalid ؓ reached the land they inhabited, he ؓ sent out small groups of men to invite the people of Banu Haarith to Islam. The people of Banu Haarith responded by embracing Islam, thus doing what was in their own best interests. Khaalid ؓ settled down in their midst and began teaching them about Islam, the Book of Allah, and the *Sunnah* of the Prophet ﷺ – which is what the Prophet ﷺ commanded him to do. Khaalid ؓ sent a letter to the Prophet ﷺ, giving him the good news and informing him that he would continue to stay among the people of Banu Haarith until he received further instructions from him. Those instructions soon came in the form of a letter from the Messenger of Allah ﷺ; in that letter, the Messenger of Allah ﷺ ordered Khaalid ؓ to return to Al-Madeenah and to bring with him a group of delegates from the Banu Haarith tribe.

Shortly thereafter, Khaalid ؓ and the Banu Haarith delegation arrived in Al-Madeenah. The Prophet ﷺ informed the delegates that he was appointing Qais ibn Al-Husain ؓ to be the governor of their tribe; and afterwards the Prophet ﷺ sent 'Amr ibn Hazm ؓ to be their religious guide and instructor.

According to one narration, the Prophet ﷺ sent 'Alee ؓ to replace Khaalid ؓ; and when 'Alee ؓ reached the tribes of Hamdaan, he ؓ read for them a letter from the Messenger of Allah ﷺ. As a result of hearing the contents of the letter, all of the people of the Hamdaan tribe embraced Islam. 'Alee ؓ promptly sent a letter to the Prophet ﷺ, informing him about the good news, and upon hearing the contents of 'Alee's letter, the Prophet ﷺ fell down to the ground and performed prostration. When the Prophet ﷺ raised his head from the position of prostration, he ﷺ said, "Peace be upon Hamdaan. Peace be upon Hamdaan."<sup>[1]</sup>

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4349.

The Prophet ﷺ eagerly wanted to secure the southern borders of the Muslim nation; accordingly, he ﷺ concentrated his *Da'wah* efforts in that region, hoping that the tribes of Yemen would embrace Islam. The attention that he ﷺ gave to the region reaped wonderful fruits, as is attested to by the fact that so many tribes of Yemen sent delegations to visit the Prophet ﷺ in Al-Madeenah. Thereafter, the Prophet ﷺ signed many important agreements with the tribes of Yemen and Hadramoot, many of which have been gathered by Muhammad Humaidullah (may Allah have mercy on him) in his book *Majmoo'atul-Wathaa'iq As-Siyaasiyyah*.<sup>[1]</sup>

## 2) Mu'aadh ibn Jabal ؓ and Abu Moosa Al-Ash'aree ؓ are sent to Yemen

Mu'aadh ibn Jabal ؓ, the most knowledgeable of the Prophet's Companions ؓ in the sphere of knowledge that was known as the lawful and the unlawful in Islam, was a valuable resource to the Muslim nation. With all of the knowledge he possessed, he ؓ was qualified to be a judge. But his services were not direly needed in Al-Madeenah; most of the Companions ؓ lived there, thus making it a center of knowledge. Furthermore, the Prophet ﷺ wanted to set an important precedent; he ؓ wanted his Companions ؓ to understand their important role in the spread of Islam; after he ﷺ died, they would have to be willing to leave Al-Madeenah - forever, even, for some of them - and travel to far-off lands with the message of Islam. That was the only way in which Islam was going to spread. Some of them would have to go out as fighters in the Muslim army; others would have to go out as preachers and educators; and yet others had to combine the two roles, by preaching and educating whenever possible, and by fighting whenever necessary.

Many of the people of Yemen were new to Islam, and some of them were Christians. They needed someone to educate them and to patiently nurture their spiritual growth. The Prophet ﷺ knew that he had to carefully choose the person he would send to them;

[1] Refer to *Al-Wathaa'iq As-Siyaasiyyah* by Humaidullah (pg. 230).

he ﷺ needed someone who was knowledgeable and otherwise qualified for the job. And that person was none other than Mu'aadh ibn Jabal ؓ.

Mu'aadh ؓ was going out to face perhaps the toughest challenge of his life; his duties in Yemen were manifold: He was to become a leader, a judge, an educator, and a *Zakaat* collector all-in-one. Yemen was divided into two regions, and Mu'aadh ؓ was to be responsible for the northernmost region.

As Mu'aadh ؓ left Al-Madeenah for the journey to Yemen, the Messenger of Allah ﷺ accompanied him for a short while, to bid him farewell and to advise him. The Messenger of Allah ﷺ, extremely humble as always, insisted that he walk while Mu'aadh ؓ remain seated on his riding animal. Given the importance of Mu'aadh's mission, the Prophet ﷺ gave him a lot of advice and outlined for him the methodology he should follow in his *Da'wah* efforts. For example, the Prophet ﷺ said to Mu'aadh ؓ, "Verily, you are going to a people who are from the People of the Book (so they were either Jews or Christians), so when you go to them, invite them to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that matter, then inform them that Allah has made obligatory upon them five prayers every day and night. If they obey you in that matter, then inform them that Allah has made charity compulsory upon them: wealth that is taken from the rich among them and that is given to the poor among them. And if they obey you regarding that matter, then beware of taking their best wealth. And beware of the supplication of the person who is wronged, for between that supplication and Allah there is no veil."<sup>[1]</sup>

This *Hadeeth* is one of the most important of revealed texts that pertains to spreading the message of Islam; it contains important instructions and guidelines for preachers and educators, calling upon them to proceed gradually with the people they are inviting

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<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4347; and *Saheeh Muslim*, the Book of Faith.

and to prioritize their message: They must begin with the most important of Islam's teachings, Islamic Monotheism, and then proceed to the fundamental religious duties of Islam. One should not, therefore, preach to a non-Muslim about the fine points of Islamic law, while ignoring the issue of pure Islamic Monotheism. Faith should be the top priority for any Muslim working in the field of *Da'wah*, for once a person develops strong faith based upon correct beliefs, and once faith enters the very depths of his heart, he will be willing to apply any teaching that emanates from the Noble Qur'an and the *Sunnah* of the Prophet ﷺ. To be sure, the aforementioned advice of the Prophet ﷺ to Mu'aadh ؓ should be known to all Muslims, and understood at a deep level by those who are actively involved in spreading the message of Islam.

When the Messenger of Allah ﷺ was done advising Mu'aadh ؓ, he ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year...and perhaps you will pass by this *Masjid* of mine and my grave."<sup>[1]</sup> Mu'aadh ؓ began to cry, feeling extremely sad on account of parting for good from the Prophet ﷺ - meaning for good in this life. What the Messenger of Allah ﷺ said came true: Mu'aadh ؓ stayed in Yemen for a while and returned to Al-Madeenah only after the Messenger of Allah ﷺ died.

The Messenger of Allah ﷺ charged Abu Moosa Al-Ash'aree ؓ with a similar mission - to be a leader, a judge, an educator, and a *Zakaat* collector - sending him to the southern region of Yemen. The Messenger of Allah ﷺ advised both Abu Moosa ؓ and Mu'aadh ؓ, saying, "Be easy (with people) and do not make matters difficult (for them); give glad tidings (to people) and do not drive (people) away; cooperate with one another, and do not quarrel with one another."<sup>[2]</sup> He ﷺ advised them to cooperate with one another in lieu of the fact that they were being sent to neighbouring regions and would probably be required to work together on occasion.

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[1] Refer to *Saheeh As-Seerah* (pg. 654).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4342.

### 3) Establishing a Form of Government

Organization, discipline, orderliness – these are integral aspects of Islam and are crucial to the well-being of the individual and of society. Even on a level of worship, we as Muslims must be disciplined, disciplined enough to perform prayer regularly and on time, five times a day. We may not perform all of the prayers at once or at our convenience; rather, there is a set time for each prayer that we must all adhere to.

In Islam, organizing a system of government is no different. During his lifetime, the Prophet ﷺ made sure that there was always a chain of command in society; otherwise, chaos would break out. For example, whenever the Prophet ﷺ would set out on a military expedition or go out for some other purpose, he ﷺ would always appoint someone to govern Al-Madeenah during his absence. And whenever he ﷺ conquered a tribe, he ﷺ would appoint a leader over them.

The Prophet's approach to governance was simple yet very effective. When delegates from a given tribe visited him to announce on behalf of their tribe that they were entering the fold of Islam, the Prophet ﷺ would take at least three immediate steps to ensure smooth and problem-free governance of that tribe:

- 1) He ﷺ would personally appoint a leader over them.
- 2) He ﷺ would send someone to teach them about their religion.
- 3) He ﷺ would send a *Zakaat* collector to them, in order to ensure a fair distribution of wealth between the rich and poor.

The first of those steps, choosing a leader, did not involve a random selection; on the contrary, the Prophet ﷺ carefully chose the right man for the job, taking into consideration a candidate's character, level of piety, experience and knowledge; at times, he ﷺ would choose someone who was influential in his tribe, in the hope that he could, in the capacity of overall leader of that tribe, convince all of his fellow tribesmen to embrace Islam. In such situations, the Prophet ﷺ appointed not one of his own

Companions ﷺ but a member of the tribe he had just conquered. For it is always the case that people want one of their own to lead them, and not an outsider. And so the Prophet ﷺ appointed 'Attaab ibn Usaaid ﷺ to govern the people of Makkah and 'Uthmaan ibn Al-'Aas ﷺ to govern the people of At-Taaif. At least in one situation, the Prophet ﷺ allowed the previous ruler of a region to hold on to his job. Baadhaan ibn Saamaan was the governor of his people during the rule of Kisra, the emperor of Persia. When Baadhaan (may Allah have mercy on him) embraced Islam, the Messenger of Allah ﷺ reappointed him as governor of Yemen. Then when Baadhaan died, the Prophet ﷺ divided Yemen into various districts and distributed the job of governing those regions among his Companions ﷺ. Over the region of San'aa, the Prophet ﷺ appointed Badhaan's son, Shamar (may Allah have mercy on him), to be its governor; over the region of Ma'rib, the Prophet ﷺ appointed Abu Moosa Al-Ash'aree ﷺ; over the region of Al-Jund, Ya'laa ibn Umayyah ﷺ; over the region of Hamdhaan, 'Aamir ibn Shamr Al-Hamdaanee ﷺ; over the land that lay between Najraan, Zama', and Zabeed, the Prophet ﷺ appointed Khaalid ibn Sa'eed ibn Al-'Aas ﷺ to be its governor; over Najraan, 'Amr ibn Hizaam ﷺ; over the lands of Hadramoot, Ziyaad ibn Labeed Al-Biyaadee ﷺ; and over the regions of As-Sakaasik and As-Sukoon, 'Ukkaashah ibn Thaur ﷺ.<sup>[1]</sup>

The Prophet ﷺ then kept a strict watch over his governors, holding them accountable for the smallest amount of wealth that was received or spent by the Muslim government. The rightly-guided *Khaleefahs* then continued that tradition, scrutinizing every action of their governors in order to prevent all forms of government corruption. Very often, even if a governor did no wrong, he would be replaced if the *Khaleefah* thought that another person could do a better job of governing. Therefore, the Companions ﷺ understood that governance was not a right, but a responsibility that required great discipline and tremendous sacrifices.

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<sup>[1]</sup> *Al-'Ibar Wa-Deewaan Al-Mubtada Wal-Khabar* by Ibn Khuldoon (2/59).

During his lifetime, the Prophet ﷺ established the practice of paying wages to governors; for example, he ﷺ allotted 'Attaab ibn Usaid ؓ a pay of one dirham per day.<sup>[1]</sup> And when the Prophet ﷺ appointed Qais ibn Maalik ؓ to govern his people, he ﷺ allotted him a piece of land and informed him that he could keep the crops that grew on that land. The salaries the Prophet ﷺ paid to his governors changed according to the economic conditions of the time, so there was no fixed salary.<sup>[2]</sup> What is clear is the fact that the Prophet ﷺ made sure that his governors had the basic necessities of life. He ﷺ said, "Whoever governs a province for us and does not have a house, then let him take a house (for himself); if he doesn't have a wife, then let him take a wife for himself; and if he doesn't have a riding animal, then let him take a riding animal for himself."<sup>[3]</sup> These were the major necessities of a governor during that era, and the wisdom of providing those necessities was to prevent the taking of bribes. The overall leadership must provide for the basic needs of governors; otherwise, they will turn to other means of gaining wealth - and 'other means' usually means accepting bribes. From the very beginning, it was made clear in Islamic law that, whenever a ruler or governor accepts a gift, what he is accepting is in fact nothing short of a bribe.<sup>[4]</sup>

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[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/153).

[2] Refer to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* by Mansoor Al-Harabee (pg. 44).

[3] Refer to *Musnad Ahmad*, the *Musnad* of Ash-Shamiyyoon, the *Hadeeth* of Al-Mustaurad ibn Shaddaad; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; to *Mo'jam Al-Kabeer* by At-Tabaraanee; to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* (pg. 44); and to *At-Taraateeb Al-Idaariyyah* by Al-Kitaanee (1/227).

[4] Refer to *Ad-Daulatul-'Arabiyyah Al-Islaamiyyah* (pg. 44).

## The Farewell Pilgrimage (10 H)

*Hajj* (the greater pilgrimage to Makkah, the lesser pilgrimage to Makkah being *'Umrah*) is one of the five pillars of Islam, and it was made compulsory upon Muslims in the year 10 H. That it was made compulsory not in the year 9 H, but in the year 10 H, is a view that was championed by Ibn Al-Qayyim<sup>[1]</sup>, who cited clear proofs to back up his view. The main reason why this is an issue in the first place is that it was not befitting for the Prophet ﷺ to delay performing a compulsory deed, for he ﷺ could have performed *Hajj* in the year 9 H; others argue that the Prophet ﷺ did not perform *Hajj* in the year 9 H because polytheists would be walking naked around the Ka'bah that year, and it was not befitting for the Prophet ﷺ to perform *Hajj* alongside them – which is why he ﷺ announced in the year 9 H that, henceforward, polytheists would not be permitted to perform *Hajj*. One of the strongest proofs that Ibn Al-Qayyim (may Allah have mercy on him) cited was the following Verse:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

*“And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence).”*  
(Qur'an 3: 97)

<sup>[1]</sup> Refer to *Zaad Al-Ma'aad* (3/595).

This Verse makes it clear that *Hajj* is compulsory, and it was revealed only towards the end of the ninth year, after the *Hajj* season of that year was already over; this means that its ruling – the ruling that *Hajj* is compulsory on those who can afford its expenses – went into effect the following year, the year during which the Prophet ﷺ performed the Farewell pilgrimage.

In the entire life of Prophet ﷺ, the Farewell pilgrimage was the only *Hajj* that he ﷺ ever performed. The Prophet's pilgrimage that year is known by various names, such as the 'Conveyance pilgrimage' and the 'Farewell pilgrimage'; the latter was given for obvious reasons: the Prophet ﷺ was bidding farewell to his Companions ؓ, since the appointed time of his death was approaching. The former was given because, during the Farewell pilgrimage, the Prophet ﷺ, after about twenty-three years of hard work, completed the mission of conveying the message of Islam to mankind in its entirety. After the Prophet ﷺ clarified to the people the rites and rules of *Hajj*, and while he ﷺ was standing at 'Arafah, Allah ﷻ revealed this Verse to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

*"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."* (Qur'an 5: 3)

When this Verse was revealed, the Companions ؓ began to cry; they understood the fact that it signaled the imminent death of the Prophet ﷺ. When 'Umar ؓ was asked why he was crying, he ؓ said, "When something has gone up and has reached the point of completion, there is nowhere to go but down." With his profound understanding of the religion, 'Umar ؓ knew that Islam had reached its highest point; perhaps Muslims could maintain that high level of completion for a while, but then things would inevitably take a downward turn: trials and tribulations would beset the Muslim nation. And true to 'Umar's foreboding, the door

to trials and tribulations was opened after a short while – to be exact, that door opened when his caliphate ended and he ﷺ died.

### **How The Prophet ﷺ Performed Hajj**

In the year 10 H, the Prophet ﷺ announced to the people that he intended to perform *Hajj* that year. Many of his Companions ﷺ made the necessary preparations so that they could join him; and those who lived in lands that neighbored Al-Madeenah heard about his plans and also intended to join him. In total, more than one-hundred thousand people accompanied the Prophet ﷺ during his pilgrimage that year. People surrounded him from all directions and as far as the eye could see, as he ﷺ made his way towards Makkah.

The Prophet ﷺ left Al-Madeenah during the day, after the *Zuhr* prayer, on a Saturday, when only five days remained from the month of Dhil-Qai'dah.<sup>[1]</sup> Prior to leaving, the Prophet ﷺ delivered a sermon, in which he ﷺ explained the rules of *Ihraam* – of entering into the inviolable state of being a pilgrim. Then the Prophet ﷺ set out for his pilgrimage, and began to frequently repeat the *Talbiyyah*, a group of phrases that a pilgrim should repeat over and over again throughout his pilgrimage. The wording of the *Talbiyyah* is as follows: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

On his way to Makkah, the Prophet ﷺ stopped at various places to make camp: His first stop was Al-'Arij, and then he ﷺ continued to travel until he stopped to make camp at Al-Abwaa and then at the valley of 'Asfaan in Sarf. The Prophet ﷺ then resumed his journey and did not stop until he ﷺ reached Dhee Tiwaa, where he stopped to rest for the night; the day he reached there was a Saturday, the fifth of Dhil-Hijjah. Having performed the morning prayer at Dhee Tiwaa and taken a shower on the

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 664; and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 386).

same morning, the Prophet ﷺ proceeded to enter Makkah. Entering Makkah from its northern side, the Prophet ﷺ made his way directly to the *Masjid* during the same morning.

The first thing the Prophet ﷺ did was to touch and kiss the black stone,<sup>[1]</sup> after which he ﷺ trotted around the Ka'bah for the first three circuits of the *Tawaaf*; then he ﷺ slowed down his pace and walked during the final four circuits. Having completed the *Tawaaf* (seven circuits around the Ka'bah), the Prophet ﷺ made his way to the Station of Ibraaheem ؑ and recited this Verse of the Noble Qur'an:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى  
وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ  
السُّجُودِ ﴿١٢٥﴾﴾

*“And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibraaheem (Abraham) [or the stone on which Ibraaheem (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaaf of the Ka'bah at Makkah), and we commanded Ibraaheem (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer).”*  
(Qur'an 2: 125)

Then, positioning himself so that Station of Ibraaheem ؑ was between him and the Ka'bah, the Prophet ﷺ performed two units of prayer, reciting Chapter, *Al-Ikhlaas* in one unit, and *Al-Kaafiroon* in the other. Next, the Prophet ﷺ returned to the black stone, in order to touch and kiss it once more. And after that, he ﷺ left from the door of the *Masjid* and went to Mount As-Safaa; and as he ﷺ approached As-Safaa, he ﷺ recited the Verse:

<sup>[1]</sup> Saheeh Muslim, the Book of Hajj, chapter, “The Hajj of the Prophet ﷺ,” Hadeeth number: 1218.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

*“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)*

Just as Allah ﷻ began the above-mentioned Verse with As-Safaa, the Prophet ﷺ began walking circuits between As-Safaa and Al-Marwah with As-Safaa. He ﷺ continued to climb As-Safaa until he ﷺ had a clear view of the Ka’bah; then he ﷺ faced the Ka’bah, made the declaration of faith, magnified Allah ﷻ (by saying, “Allah is the Greatest), and said, “None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.”

He ﷺ repeated this invocation three times, and between saying it one time and the next, he ﷺ supplicated to Allah ﷻ. Descending from Mount As-Safaa, the Prophet ﷺ then made his way towards Mount Al-Marwah, and when he ﷺ reached the lowest part of the valley that separated the two mountains, he ﷺ jogged and then slowed down his pace to a walk when the lowest part of the valley gave way to higher land (today, two green lights in the Masjid signal where a pilgrim should start jogging and where he should slow down his pace and resume walking). Once at Marwah, the Prophet ﷺ repeated what he ﷺ did at As-Safaa. When he ﷺ finished his seventh and final circuit between As-Safaa and Al-Marwah, he ﷺ said, “Had I been able to do it over again, I would not have steered the sacrificial animals, and I would have made this an ‘Umrah (the lesser pilgrimage, so that in one trip, he ﷺ

could have combined both *Hajj* and *'Umrah*). Whosoever among you does not have a sacrificial animal with him, then let him exit from the *Ihraam* (i.e., from the inviolable state of being a pilgrim) and let him make this (i.e., the rites that have been performed up until now) an *'Umrah*."<sup>[1]</sup>

Suraaqah ibn Maalik ibn Jo'sham ؓ stood up and said, "Does that apply to this year only or to the rest of time?" The Prophet ﷺ interlocked his fingers and repeated twice, "'Umrah has now become a part of *Hajj*." He ﷺ also said, "No, it is something that will remain in effect until the end of time."<sup>[2]</sup>

The Prophet ﷺ stayed in Makkah for four days: Sunday, Monday, Tuesday, and Wednesday. Then, on Thursday morning, he ﷺ led his Companions ؓ to Mina and made camp there. He ﷺ performed five prayers there: *Zuhr*, *'Asr*, *Maghrib*, *'Eesha*, and, on the following morning, *Fajr*. He ﷺ waited until the sun rose, and he ﷺ ordered for a dome-shaped tent to be erected for him at Namirah, which was just south of 'Arafah, but not an actual part of 'Arafah.

As the Messenger of Allah ﷺ left Mina, the people of the Quraish were certain that he ﷺ would stop at Al-Mash'ar Al-Haraam, which was a mountain at Al-Muzdalifah. For during the pre-Islamic days of ignorance, the Quraish would stop there and would not stand alongside other Arabs at 'Arafah; that was a kind of distinction for the Quraish. But the Prophet ﷺ passed right by Al-Mash'ar Al-Haraam and did not stop until he ﷺ reached 'Arafah. Once he ﷺ reached there, he ﷺ found that a tent had been erected for him at Namirah, and it was there that he ﷺ stopped to make camp. When the sun moved from the center of the sky and deviated towards the west, he ﷺ asked for *Al-Qaswaa*, his riding animal, and it was then saddled for him. Next, he ﷺ went to heart of the *'Uranah* valley, where he delivered a sermon

<sup>[1]</sup> *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ"; *Hadeeth* number: 1218.

<sup>[2]</sup> Refer to *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ," *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 659).

to the people. With the exception of Imam Maalik (may Allah have mercy on him), scholars maintain that 'Uranah is not a part of 'Arafah. At any rate, here is the sermon that the Prophet ﷺ delivered to the pilgrims: "Verily, your blood and your wealth are sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allah regarding women, for you indeed took them (to be your wives) by the security of Allah, and you have made lawful their private parts by the Word of Allah. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on *Al-Ma'roof* (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allah. And you will be asked about me; what then will you say (about me)?"

The Companions ؓ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people – doing this back and forth – he ﷺ said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness."<sup>[1]</sup>

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<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 661) and to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218.

The Call to prayer was made, and it was followed by the *Iqaamah*. The Prophet ﷺ then led the people in the *Zuhr* prayer. Then the *Iqaamah* was made again, and he ﷺ led them in the 'Asr prayer, without pausing to first perform any voluntary prayer.

When he ﷺ completed the 'Asr prayer, the Prophet ﷺ mounted his riding animal and rode out towards Al-Mauqif. Positioning the stomach of his riding animal in the direction of the rocks that were at the base of Mount Ar-Rahmah (a mountain that is in the center of 'Arafah), and positioning himself so that the path of those who travelled on foot was in front of him, the Prophet ﷺ faced the *Qiblah* and remained in that position until the sun had set and the yellowness of the sky had vanished.

Abul-Hasan An-Nadawee said, "At one point while the Prophet ﷺ was supplicating to Allah, he raised his hands to his chest like a poor person does when he is begging for food. And he ﷺ said, 'O Allah, You do indeed hear my speech and see where I am; and You know both what I keep inside of me as a secret and what I outwardly show (to the people); nothing of mine is hidden from You. I am poor and needy (to You); I ask for Your help and I seek refuge with You; I am frightened and fearful (of You and Your punishment). I admit and acknowledge all of my sins. As a poor person I ask You; and as humble sinner I ardently supplicate to You. I supplicate to You in the way someone who is fearful and blind supplicates, in the way a person supplicates who submits his neck to You, who cries profusely for You, who humbles his body (before You), and who humbles his nose (on the ground during prostration) for You. O Allah, O my Lord, do not make me unhappy in regard to my supplication to You (i.e., answer my prayers), and be compassionate, gracious, and merciful to me, O You Who are the best among those who are asked, and the best among those who give.'"<sup>[1]</sup>

And it was at that juncture that this Verse was revealed to him:

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 389).

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ  
دِينًا﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (Qur’an 5: 3)

When the sun had set that day, the Messenger of Allah ﷺ rode out of ‘Arafah, placing Usaamah ibn Zaid ؓ behind him on *Al-Qaswaa*. The Messenger of Allah ﷺ tightened the reins of *Al-Qaswaa*, to the degree that its head kept hitting the stirrups that were attached to it. As he rode onwards, the Prophet ﷺ said, “O people, be calm and tranquil,”<sup>[1]</sup> and he ﷺ continued to repeat the *Talbiyyah* until he ﷺ reached Al-Muzdalifah.

At Al-Muzdalifah, the Prophet ﷺ ordered the *Muadhdhin* (the person who made the call to prayer) to make the call to prayer. The *Iqaamah* was then made, and the Prophet ﷺ performed the *Maghrib* prayer before the people put down their things and made their camels kneel down to the ground. Then, when they finished putting away their things, the *Iqaamah* was made again, and the Prophet ﷺ performed the ‘*Eesha* prayer. He ﷺ then went to sleep until late into the night.

At the time of dawn, the Prophet ﷺ prayed *Fajr* at its earliest time; he ﷺ then mounted his riding animal and rode out towards Al-Mash’ar Al-Haraam, and once there, he ﷺ faced the *Qiblah* (the direction of the Ka’bah) and began to remember Allah, to supplicate to Him, to magnify Him (by saying, “Allah is the Greatest”), and to say the Testimony of Faith (“None has the right to be worshipped but Allah”), until the light in the sky (the light that appears prior to sunrise) became intense.

The Prophet ﷺ then left Al-Muzdalifah, seating Fadl bin ‘Abbaas ؓ behind him on *Al-Qaswaa*. And as he rode onwards, he ﷺ repeated the *Talbiyyah* over and over again; furthermore, he

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 662) and to *Saheeh Muslim*, the Book of *Hajj*, chapter, “The Farewell Pilgrimage,” *Hadeeth* number: 1218.

ﷺ ordered Ibn 'Abbaas ؓ to pick up seven pebbles off of the ground for him.

When he ﷺ reached Batn Muhassir, he ﷺ prodded *Al-Qaswaa* and quickened his pace<sup>[1]</sup>, for it was at Batn Muhassir that the People of the Elephant were inflicted with a severe punishment.

Upon reaching Mina, the Prophet ﷺ continued to ride onwards until he ﷺ reached Jamaratul-'Aqabah; and still seated on *Al-Qaswaa*, he ﷺ pelted the Jamaraat with stones; this took place after the rising of the sun. And it was at this point that he ﷺ stopped making the *Talbiyyah*.<sup>[2]</sup>

Next, he ﷺ returned to Mina once again; and there he ﷺ delivered a heartfelt sermon to the pilgrims. In his sermon, he ﷺ informed them about the superiority and inviolability of the Day of An-Nahr; he ﷺ reminded them about the sacredness of Makkah and about its superiority over all other lands; and he ﷺ told them about the importance of obeying those that were put in authority over them. Furthermore, he ﷺ ordered them not to apostatize after his death and not to fight against one another. And finally, he ﷺ ordered them to convey what he had told them to those who were absent.<sup>[3]</sup>

At one point during his sermon, the Prophet ﷺ asked them, "Do you know what day it is today?" The people said, "Allah and His Messenger know best." The Prophet ﷺ remained silent for a short while, which made people think that he ﷺ was going to give that day a new name. But then he ﷺ said, "Are we not in (the month of) Dhil-Hijjah?" They said, "Yes." He ﷺ said, "Which city is this?" They said, "Allah and His Messenger know best." And again he ﷺ remained silent until they thought that he ﷺ was going to give Makkah a new name. But he ﷺ then said, "Is this not the inviolable city?" They said, "Yes." He ﷺ said, "Then

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 662) and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

<sup>[2]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

<sup>[3]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

verily your blood and your wealth (and according to one narration, he ﷺ added, 'and your honour') are sacred upon you like the sacredness of this day in this month and in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. Lo! Have I conveyed?" The people said, "Yes." He ﷺ said, "O Allah, bear witness. And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand). And after I am gone, do not return to disbelief, with some of you striking the necks of others among you (here the Prophet ﷺ was perhaps referring to those who apostatized during the early stages of Abu Bakr's caliphate)."

The Prophet ﷺ then made his way to the slaughter area in Mina, and he ﷺ proceeded to slaughter sixty-three camels with his own hands; incidentally, the number of camels he slaughtered exactly matched his age. He ﷺ deemed that to be sufficient for his day's work, and so he ﷺ ordered 'Alee ؓ to slaughter the remaining twenty-seven camels. Upon completing the slaughter of the camels, the Prophet ﷺ summoned the shaver and ordered him to shave his head. The Companions ؓ wanted to take the Prophet's hair and be blessed by it, and so the Prophet ﷺ distributed his hair among those who were nearest to him.

After that, the Messenger of Allah ﷺ rode to Makkah and performed the *Al-Ifaadah Tawaaf*.<sup>[1]</sup> He ﷺ performed the *Zuhr* prayer in Makkah and then went to where the children of 'Abdul-Muttalib were busy providing *Zamzam* water to pilgrims. The Prophet ﷺ said to them, "Draw up water, O children of 'Abdul-Muttalib. Had I not feared that people would rush to take this honour from you, I would have drawn up water alongside you." They handed him a container of water, and he ﷺ drank from it.<sup>[2]</sup>

On the very same day, the Prophet ﷺ returned to Mina and spent

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

<sup>[2]</sup> Refer to *Saheeh Muslim, the Book of Hajj, Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 663).

the night there; in the morning, he ﷺ waited until noon, at which time he ﷺ walked from his campsite until the Jamaraat. He ﷺ began with the first Jamarah (by pelting it with pebbles), then proceed to the middle one, and then finally went to the third one, which was Jamarah Al-'Aqabah.

He ﷺ delivered two more sermons to the people: one on the Day of An-Nahr and the second on the following day.<sup>[1]</sup> In this last sermon, the Prophet ﷺ emphasized some of the points he ﷺ made during his sermons at 'Arafah and at Minah on the Day of An-Nahr. Based on the needs of the Muslims, multiple sermons were required; after all, it was the farewell pilgrimage of the Prophet ﷺ. So given that he ﷺ was about to depart from them for good, they needed some farewell advice from him ﷺ.

The Prophet ﷺ repeated similar advice and commands throughout the course of his pilgrimage because he ﷺ wanted his Companions ﷺ to memorize and firmly grasp the message he ﷺ was conveying to them; furthermore, he ﷺ wanted to give all of them the chance to bear witness to and acknowledge the fact that he ﷺ had conveyed the message of his Lord and had fulfilled the trust that he ﷺ had been charged with.<sup>[2]</sup>

The Prophet ﷺ stayed in Mina for three of the days of *Tashreeq*, and then he ﷺ went to Makkah, where he ﷺ performed the Farewell *Tawaaf*. The Farewell *Tawaaf* was the final act of the Prophet's *Hajj*; upon its completion, he ﷺ immediately departed from Makkah and began his homeward-bound journey to Al-Madeenah.<sup>[3]</sup>

On the road to Al-Madeenah, the Prophet ﷺ stopped at Khumm creek, which is situated very close to Al-Johfah. It was the eighteenth day of Dhil-Hijjah, and the Prophet ﷺ delivered a sermon to his fellow travellers. He ﷺ said: "To proceed: Lo! O people, I am only a human being, and the time draws near when

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/579) and to *Al-Mustafaad Min Qisas Al-Qur'an* (2/515).

<sup>[3]</sup> Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

the messenger of my Lord will come (inviting me to leave this world), and I will answer (his invitation). I am leaving among you two heavy things (heavy in terms of their great significance; or heavy because of the great responsibility that is involved in dealing with them): The first of them is the Book of Allah." He ﷺ then exhorted the people to adhere to the Book of Allah, after which he ﷺ said, "And the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household."<sup>[1]</sup> According to one particular narration, the Prophet ﷺ took 'Alee ibn Abee Taalib ؓ by the hand and said, "Whosoever has me as a helper and supporter, then here too is his helper and supporter. O Allah, help those who help him, and show enmity towards those who show enmity towards him (i.e., towards 'Alee ؓ)."<sup>[2]</sup>

As we discussed earlier, 'Alee ؓ was in Yemen, acting as governor on behalf of the Messenger of Allah ﷺ. He ؓ then returned Al-Hijaz in order to accompany the Prophet ﷺ during his Farewell pilgrimage. Some people under 'Alee's command complained about him, claiming that he ؓ had treated them harshly. The exact incident that aroused their ire took place when 'Alee ؓ took back from them garments that his second-in-command had distributed among them. While the Prophet ﷺ was at Khumm creek, he ﷺ addressed those who had complained about 'Alee ؓ, pointing out to them the lofty status of 'Alee ؓ and his superior qualities, hoping thereby to stop them from complaining. In actual fact, 'Alee ؓ was right and they were wrong; his second-in-command should not have given them the garments in the first place, since those garments had been earmarked for charity, and so deserving people alone had the right to take them.<sup>[3]</sup>

[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Alee ibn Abee Taalib ؓ," *Hadeeth* number: 2408.

[2] Refer to *Musnad Ahmad*, the *Musnad* of 'Alee ibn Abee Taalib ؓ; to *An-Nasae*, chapter, "Particular Virtues of 'Alee ؓ" (pg. 21); to *Saheeh As-Seerah An-Nabawiyah* (pg. 688).

[3] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/581).

When the Prophet ﷺ reached Dhil-Hulaifah, he ﷺ stopped there to rest for the night. And upon seeing Al-Madeenah, the Prophet ﷺ said, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest." And he ﷺ also said, "None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship, perform prostration, and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies." He ﷺ then entered Al-Madeenah during the day.<sup>[1]</sup>

### ***Lessons and Morals***

#### **1) The Muslim Nation Reaches Its Pinnacle and Enjoys Its Finest Days**

In the year 10 H, the Muslim nation reached a very advanced stage in its development. That alone signaled the approaching end of the Prophet's mission. But before the Prophet ﷺ left this world for good, he ﷺ knew that his mission required some final touches, and so in the years 9 and 10 H, he ﷺ personally met with and educated the representatives and leaders of many tribes, thus establishing a strong following that would, after his lifetime, continue to build on and strengthen the foundations of Islam in the Arabian Peninsula and abroad. And then the last of the final touches the Prophet ﷺ had to make in order to complete his mission involved spiritual and religious advice to his Companions ﷺ during the farewell pilgrimage – advice that focused on reminding them of their duty to adhere to the teachings of Allah's Book and the Prophet's *Sunnah*.

#### **2) Two Important Lessons for Individuals**

a) During his Farewell pilgrimage, the Prophet ﷺ stressed the

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "What He ﷺ would say when He would Return from *Hajj*, 'Umrah, or an Expedition"; *Saheeh Muslim*, chapter, "What He ﷺ would say when He Rode (His Riding Animal) for *Hajj* or for Any Other Purpose"; *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 391); and *Zaad Al-Ma'aad* (1/249).

importance of cutting off all ties with polytheism and, for that matter, with all of the practices and beliefs of the pre-Islamic days of ignorance. The Prophet ﷺ said, "Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled." Many of the people that were present during the Farewell pilgrimage had only recently embraced Islam, and some of them were still attached to practices and beliefs that they had cherished when they were polytheists. In his final sermons, the Prophet ﷺ repeated the message that they had to enter into the fold of Islam, not partially, but completely. When a person becomes a Muslim, it is as if he is reborn; his past sins are erased, and he starts a new life in the service and worship of his Lord. One cannot start that new life in earnest until one forsakes the negative aspects – in regard to beliefs and practices – of his past life.

- b) The Prophet ﷺ warned Muslims to refrain from sinning, for sinning is singularly destructive in that it can wreak more harm on an individual than it can on that individual's enemies. Sinning, to be sure, is the root cause of the trials and tribulations of this world. Allah ﷻ said:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

﴿٣٠﴾

*"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much."* (Qur'an 42: 30)

That is the effect of sinning in this world, but the effects of sinning will be much more palpably felt in the Hereafter. The Prophet ﷺ made it clear that, by mentioning sinning, he ﷺ was not referring to the heinous act of returning to the worship of idols. For returning to the worship of idols is not a likely possibility for those whose hearts have been opened up to the belief in pure Islamic Monotheism; such hearts are loath to return to outward forms of polytheism. But even if the Devil cannot convince Muslims to return to idol-worship, he still does not despair, for he knows of other paths of sinning that he can convince them to follow, paths that are dangerous and that lead to destruction and the Hellfire.

### 3) Important Lessons about How to Develop an Upright and Just Society

a) Islamic brotherhood is the firm rope that links all Muslims; Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

*"The believers are nothing else than brothers (in Islamic religion)." (Qur'an 49: 10)*

And the Prophet ﷺ said, "O people, listen to and understand clearly what I (am about to) say: Know that every Muslim is the brother of his fellow Muslim. Muslims are brothers unto one another. And it is not permissible for a person to take something from his brother other than what his brother gives willingly and with a content heart; so do not wrong your own selves (i.e., your own selves and one another; since a believer is someone who wants for his brother what he wants for himself, the Prophet ﷺ equated 'your own selves' with the meaning of 'one another')."

And he ﷺ said, "Verily your blood and your wealth and your honour are sacred upon you like the sacredness of this day in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. And then He will ask you about your deeds. Lo! After I have departed (from this world), do not return to becoming a misguided fold, with some of you striking the

necks of others among you.”<sup>[1]</sup>

- b) In his various farewell sermons, the Prophet ﷺ emphasized the need of looking after the weak and of giving them their rights, since they are not strong enough to take their rights themselves. The Prophet ﷺ cited two examples of weak people, advising Muslims to treat them fairly and kindly: women and slaves. Women were treated inhumanely during the pre-Islamic days of ignorance. Given that abuse of women’s rights was a deep-seated characteristic of pre-Islamic society, the Prophet ﷺ wanted, in his final days, to make sure that Muslim men gave their women their full rights as human beings and as Muslims – rights that are guaranteed in the *Shariah* (in Islamic Law).
- c) Another point that the Prophet ﷺ stressed was the mutual cooperation that should exist between a Muslim government and the general population of citizens. For Islam to prosper and for justice to reign supreme, these two groups of people must help one another to apply the teachings of Islam. It did not matter who a leader was – in regard to his standing in society, his background, or his popularity; what mattered was that he ruled his people by the Qur’an and the *Sunnah*. The tribal system of governance of the pre-Islamic days of ignorance was deeply flawed; for one thing, only people of the highest lineage could lead a tribe; it was unheard of that a common person – never mind a middle class citizen, and completely forget someone who had once been a slave – could rise to the position of leadership in his tribe. With the advent of Islam, it was not the person with the best lineage who was chosen to lead his people, but the person who was best qualified – the person who had experience, knowledge, and an upright character. It is for these reasons that the Prophet ﷺ gave an example of a slave, saying that people had to obey their ruler even if he was an Abyssinian slave.

The Prophet ﷺ clearly delineated the relationship that should

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<sup>[1]</sup> *Saheeh Muslim*, the Book of *Hajj* (1218).

exist between a ruler and his people: They had to obey him as long as he ruled by the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; if he deviated from ruling by those two sources, then the people had every right, and even an obligation, not to obey him. A ruler is a representative of his people: He rules according to the laws of Islam on their behalf.

- d) Because racism was firmly ingrained in the minds of some Arabs, the Prophet ﷺ called attention to the inherent equality of all men. He ﷺ said, "An Arab is not superior to a foreigner, nor is a foreigner superior to an Arab. The white man is not superior to the black man, nor is the black man superior to the white man. The only qualities that make any of these people superior to any other of these people are piety and righteousness. All people are from Adam, and Adam was created from clay."<sup>[1]</sup> Here, the Prophet ﷺ underlined the universal rule that race, colour, and nationality do not factor into one's superiority over another person; the only, and I repeat, the only yardstick by which a person's superiority can be measured is the yardstick of piety, so that a person becomes superior over other people when he is more pious than they are, when his character is more upright, when he fears Allah to a greater degree, when he does better deeds, and when his faith is stronger.<sup>[2]</sup>
- e) In his sermons, the Prophet ﷺ made it clear that there are only two sources of legislation in Islam: the Noble Qur'an and the *Sunnah* of the Prophet ﷺ (without going into too much detail, it is sufficient to say that *Ijmaa'* and *Qiyaas* are not so much sources as they are extensions of the two sources of legislation in Islam). Since he was about to leave this world, the Prophet ﷺ wanted to provide people with clear guidelines –guidelines on how to govern themselves, their families, and society, in all situations, and particularly in the case of a disagreement. To

<sup>[1]</sup> Refer to *Musnad Ahmad* (3/411), and the chain of this narration is authentic; to *Mujma' Az-Zawaa'id* by Al-Haithamee, and the narrators of this *Hadeeth* are all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

<sup>[2]</sup> Refer to *Al-Mausoo'ah Fee Samaahatul-Islam* by 'Urjoon (2/876).

emphasize his point, the Prophet ﷺ guaranteed that, so long as someone adhered closely to the teachings of the Qur'an and *Sunnah*, he would not go astray. And the Prophet ﷺ did not direct this message to his Companions ﷺ only, nor did he ﷺ direct it exclusively to the people of his era; rather, he ﷺ directed this message to all peoples of all places and all times. The development of civilization, technological advancement, new world orders - none of these or other developments could change the timeless reality that the teachings of the Qur'an and *Sunnah* are binding on all people until the Day of Resurrection; not only are they binding, but their application will always remain in the best interests of mankind. And regardless of what the enemies of Islam might claim, the application of the teachings of Islam will always remain suitable to an ever-changing world. Given that the Prophet's intended audience was all people of all places and all times, it was extremely appropriate that, during his Farewell sermons, he ﷺ did not say, 'O believers,' or, 'O Muslims,' or, 'O pilgrims'; no, instead he ﷺ resorted to the more universal, 'O people,' which was appropriate in his final sermon considering the fact that he ﷺ was sent to all of mankind, and that he ﷺ was sent as a mercy to all human beings.

Thus the Prophet ﷺ mentioned both the disease and the cure, the disease being ignorance coupled with misguidance, and the cure being adherence to the teachings of the Qur'an and the *Sunnah*. The Prophet ﷺ said, "After I leave you, you will never be misguided as long as you closely adhere to (two things) that I have left among you: The Book of Allah and my *Sunnah*."

#### **4) Four Approaches to Teaching During the Farewell Pilgrimage:**

##### **a) Practically Demonstrating the Thing or Practice that is Being Taught:**

The Prophet ﷺ taught his Companions ﷺ the rites of *Hajj* at times with words and sermons, but primarily through practical demonstrations; and it is for this reason that the Prophet ﷺ said

to them, "Take from me your rites (of *Hajj*)," or in other words, "Listen to what I say, observe what I do, and then do the same yourselves." So, for example, the Prophet ﷺ did not say (at least according to the above-mentioned narration) to the Quraish that they could continue to stand at Mash'ar Al-Haraam while all other pilgrims stood at 'Arafah; nor did the Quraish ask him whether they could keep that distinction. He ﷺ simply did, and they simply observed: He ﷺ simply walked by Mash'ar Al-Haraam and went straight to 'Arafah, while they observed him doing that and realized, in the process, that the rites of their *Hajj* would, from that time onward, be like the rites of all other pilgrims.

From this method of teaching Muslim preachers and educators can learn an important lesson: Perhaps not always, but at least sometimes, it is appropriate to teach people about their religious duties with a practical demonstration. Such demonstrations, or presentations, stimulate not just the sense of hearing, but the sense of sight as well. Students are thus more likely to understand and memorize the particular lesson that is being taught. This method, though not appropriate to all topics, is at least appropriate to the teaching of topics such as: how to perform ablution, how to pray, and how to correctly recite the Qur'an. It is not enough, then, to give a lecture to young Muslims or new Muslims about how to pray; a teacher needs also to pray in front of them in the form of a presentation.

#### **b) Repeating the Contents of a Sermon More than Once**

Some of today's preachers have become obsessed with the idea of receiving praise from their audiences; they thus feel the need to display their innovativeness and eloquence in their sermons. It is anathema to them to repeat the same lecture or sermon twice; every sermon has to be new and has to cover a topic in a groundbreaking fashion. Such preachers have taken matters too far; eloquence in religious sermons is desirable, and so is variety, but the latter quality is desirable only up until a certain limit. Foremost in the mind of every preacher should be the desire to

benefit his audience, and not to beguile them with his oratory genius. Therefore, his sermons should focus on the needs of his audience, and it is very often the case that the same message needs to be repeated to an audience over and over again in various sermons. This might not always be the case, but it certainly applies to important topics.

People are forgetful by nature; furthermore, most people, by their very nature, benefit from a sermon for only a short period of time, and then they return to their previous ways. The ideal state of a believer is that he is always growing spiritually, always applying new teachings of the religion, while maintaining the deeds he previously performed. The reality of many people, however, is different; a preacher cannot deliver a sermon and then entrust the people to apply what he taught them. Like a patient whose illness requires many follow-up sessions, the average person needs various follow-up sessions with his religious instructor, for it is through constant reminders that his instructor can make sure that he is completely cured of misguidance.

How often a preacher repeats a particular sermon is left to his discretion; he must consider the needs of his audience, appraise their spiritual growth, and teach them based on their religious development. In his Farewell sermons, the Prophet ﷺ taught us that students can best absorb a lesson through repetition. As we have noted earlier, the Prophet ﷺ repeated similar messages in the various sermons he ﷺ delivered during his Farewell pilgrimage; true, the exact wording of those sermons might have been different, but the message was the same. The Prophet ﷺ did not repeat everything, but only those topics that he ﷺ wanted to emphasize.

c) **“Let the One Who is Present Convey (this Message) to the One Who is Absent”**

The Prophet ﷺ said this to his audience during the Farewell pilgrimage, advising them that, as Muslims, they should cooperate with one another and help one another to grow spiritually. He ﷺ explained that a person who hears knowledge

second-hand might, in some cases, understand that knowledge better than a person who hears it directly from a teacher – in the case of the Companions ﷺ, directly from the Prophet ﷺ. Thus it is the duty of a teacher not just to impart knowledge to his students, but also to encourage them to disseminate that knowledge to others. A teacher or preacher would do well, therefore, to end an important lesson or lecture by reminding his students of their duty to pass on their newly-acquired knowledge to others.<sup>[1]</sup>

#### **d) Drawing the Attention of Students**

One of the most difficult of tasks for any teacher is engaging and then holding the attention of his students. The minds of students instinctively wander; it requires hard work on their part to focus on a lesson. A teacher can help them to focus by drawing their attention towards his lesson and away from other matters; this does not mean that a teacher has to resort to histrionics to grab their attention; it only means that he has to know his students and then use that knowledge accordingly to keep them focused on the knowledge he is imparting to them. The Prophet ﷺ illustrated a wonderful example of how to captivate an audience when he ﷺ asked his Companions ﷺ what day it was, what month it was, and what city they were in. After each of these questions, he ﷺ paused, adding the element of suspense to his sermon. The audience was drawn in to his sermon; each person knew the simple answers to the mundane questions they were being asked, and each person eagerly waited for what all of the questions were leading to; thus they became focused on what he ﷺ was saying, and all other thoughts were erased from their minds. Scholars, teachers, and preachers should use this and similar approaches in order to keep their audience focused, especially in this day and age, when the average attention span is becoming shorter and shorter as the years go by – obviously, television, movies, and the Internet are the main culprits of this dilemma. Today, more than ever, the Muslim educator needs to be aware of the most effective methods of teaching, and he must then implement those methods.

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 67.

## 5) Some Legal Rulings that are Derived from the Farewell Pilgrimage

Many legal rulings were legislated during the Farewell pilgrimage; most of them had to do with the rites of *Hajj* itself, but a fair number of them were about other topics, topics which were clarified in the sermons that the Prophet ﷺ delivered throughout his pilgrimage. It is for this reason that scholars consider the Farewell pilgrimage to be of great importance; they often cite the rulings that were legislated during the pilgrimage in books of *Hadeeth* and Islamic jurisprudence. And some scholars have even dedicated entire books to the Farewell pilgrimage. Given the scope of this work, it is not feasible to discuss here all of the legal rulings that were legislated or clarified during the Farewell pilgrimage; nonetheless, here are a few examples:

### a) It Being Recommended for a Pilgrim not to Fast on the Day of 'Arafah

Maimoonah bint Al-Haarith ؓ, one of the Prophet's wives, said, "Verily, the people were not sure whether the Messenger of Allah ﷺ was fasting on the Day of 'Arafah. So in order to ascertain that information, I sent a container of milk to him while he was standing at the Mauqif (at 'Arafah). He ﷺ drank from it, and the people watched as he did so."<sup>[1]</sup>

### b) The Death of a Pilgrim

When a pilgrim dies, the procedure of his burial is different from that of other people. Ibn 'Abbaas ؓ said, "While a man was with the Messenger of Allah ﷺ at 'Arafah, he fell off of his riding animal, and as a result of the impact, he died instantly. News of what happened to him was mentioned to the Prophet ﷺ, who said, "Wash him with water and *Sidr* (a plant whose leaves are dried and are then used for purification purposes), and enshroud him in two

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Fasting, chapter, "Fasting on the Day of 'Arafah," *Hadeeth* number: 1989; and *Saheeh Muslim*, The Book of Fasting, chapter, "It Being Recommended for the Pilgrim not to Fast on the Day of 'Arafah."

garments. But do not apply any perfume to him, and do not cover his head, for indeed, he will be making the *Talbiyyah* (i.e., the invocation that a pilgrim repeats over and over again throughout his pilgrimage) upon being resurrected on the Day of Resurrection."<sup>[1]</sup>

### c) Is it Permissible to Perform *Hajj* on Behalf of Someone Else?

Ibn 'Abbaas ؓ said, "Al-Fadl ibn 'Abbaas was sitting behind the Messenger of Allah ﷺ (on his riding animal), when a woman from the Khuth'um tribe came to them. Al-Fadl began to look at her, and she began to look at him. The Prophet ﷺ then turned Al-Fadl's face, so that it was turned away from her. She said, 'O Messenger of Allah, by the time Allah made the duty of *Hajj* compulsory upon his slaves, my father was already a very old man; he cannot even remain firmly seated on a riding animal (i.e., he is so weak and old that, if he tries to sit on a riding animal, he will fall off). So should I perform *Hajj* on his behalf?' The Prophet ﷺ said, 'Yes,' and this took place during the Farewell pilgrimage."<sup>[2]</sup>

### d) The Methodology of Making Matters Easy Upon People

'Abdullah ibn 'Amr ibn Al-'Aas ؓ said, "The Messenger of Allah ﷺ was in a stationary position upon his riding animal, when the people (gathered around him and) began to ask him questions. One person said, 'O Messenger of Allah! Verily, I did not remember that the pelting (of the *Jamaraat*) should take place before the slaughtering (of a sacrificial animal), and so I ended up slaughtering before I pelted (the *Jamaraat*).' The Messenger of Allah ﷺ said, 'So go and pelt (the *Jamaraat*), and there is no sin upon you.' Another person then said, 'Verily, I did not remember that the slaughtering should take place prior to the shaving (of my head), and so I shaved my head before slaughtering (a sacrificial

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Funerals, chapter, "Enshrouding the Deceased in Two Garments," *Hadeeth* number: 1265.

<sup>[2]</sup> *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "It Being Compulsory to Perform *Hajj*, and the Virtues of *Hajj*," *Hadeeth* number: 1513; and *Saheeh Muslim*, the Book of *Hajj*, chapter, "Performing *Hajj* on Behalf of Someone Who Can't Because of a Chronic Illness, Old Age, Death, or Some Other Similar Reason."

animal).’ The Prophet ﷺ said, ‘Then slaughter (a sacrificial animal), and there is no sin upon you.’ Regarding whatever I heard him being asked that day, in terms of what a person forgot or was ignorant of, and more specifically in terms of doing certain rites before other rites and other similar issues, the Messenger of Allah ﷺ said each and every time, ‘Do (such and such), and there is no sin upon you.’”

These are just a few of the many rulings that were clarified during the Farewell pilgrimage. If the reader wishes to refer to a detailed study of the Prophet’s Farewell pilgrimage, he would do well to consult what Al-Albaanee (may Allah have mercy on him) wrote on the subject. In an organized manner, he listed seventy-two issues whose rulings were either legislated or clarified during the Farewell pilgrimage.<sup>[1]</sup> Another valuable reference work on the subject is *Al-Wasiyyah An-Nabawiyyah Lil-Ummah Al-Islaamiyyah*, by Dr. Faarooq Hamaadah.

## **6) The Names that were Given to the Different Days of Hajj**

Each of the days of *Hajj* was given a name, one that was appropriate to the significance of that particular day. For example, the seventh day of Dhil-Hijjah was called the “Day of *Az-Zeenah*.” *Az-Zeenah* means adornment, and the seventh of Dhil-Hijjah was named thus because it was the day during which sacrificial animals were adorned.

The eighth of Dhil-Hijjah was named the “Day of *At-Tarwiyyah*,” *Tarwiyyah* meaning to irrigate or to supply with water; the name was fitting because, on the eight of Dhil-Hijjah, pilgrims would provide drink for their camels, and would fill up their water containers for the upcoming days, since in those times the stopping places of *Hajj* – such as ‘Arafah and *Muzdalifah* – were devoid of springs and wells. Today, there is plentiful water in all of those places, and all praise is for Allah.

The ninth of Dhil-Hijjah is called the “Day of ‘Arafah,” for the

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[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 683).

obvious reason that pilgrims spend much of that day in 'Arafah. The tenth of Dhil-Hijjah is known by three names: "The Day of *An-Nahr* (i.e., of slaughtering, for it is the day upon which pilgrims slaughter sacrificial animals)," "The Day of *Al-Adha*," and, "The Day of *Al-Hajj Al-Akbar*."

The eleventh of Dhil-Hijjah is called the "Day of *Al-Qarr*"; *Al-Qarr* means settling down, and on the eleventh day pilgrims settle down in one place; the eleventh of Dhil-Hijjah, which is one of the first days of *At-Tashreeq*, is called the "Day of *Ar-Ru'oos*." The second day of *At-Tashreeq*, or the twelfth of Dhil-Hijjah, is called the "Day of the First Departure," for on that day it is permissible for pilgrims to leave early and return to Makkah. The third day of *At-Tashreeq*, or the thirteenth of Dhil-Hijjah, is called the "Day of the Second Departure," since on that day the rest of the pilgrims depart from Mina. Allah ﷻ said:

﴿وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

*"And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him."* (Qur'an 2: 203)

## The Prophet's Final Illness And His Subsequent Death

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah ﷻ governs this universe that every day events of life reveal to them things that other people are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.<sup>[1]</sup>

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets ﷺ included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related *Ahaadeeth*, the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions ﷺ, such as Abu Bakr ﷺ, Al-'Abbaas ﷺ, and Mu'aadh ﷺ, understood that he ﷺ was alluding to his death.

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/587).

## **Verses Of The Qur'an And Ahaadeeth That Signaled The Imminent Death Of The Prophet ﷺ**

### Verses of the Qur'an

1) Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي  
اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

*“Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”*  
(Qur'an 3: 144)

In his *Tafseer*, Imam Al-Qurtubee (may Allah have mercy on him) said, “In this Verse, Allah ﷻ notified all people that Prophets never remain among their people indefinitely; on the contrary, they die and part from their people. Nonetheless, even after a Messenger ﷺ dies or is killed, it remains compulsory upon people to adhere closely to the laws and teachings he came with.”<sup>[1]</sup>

2) Allah ﷻ said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمِيَّتُونَ ﴿٣٠﴾﴾

*“Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.”* (Qur'an 39: 30)

Ibn Katheer (may Allah have mercy on him) said, “This is one of the Verses that Abu Bakr ؓ cited after the death of the Prophet ﷺ to prove to the people that the Prophet ﷺ had in fact died.”<sup>[2]</sup>

3) Allah ﷻ said:

<sup>[1]</sup> Refer to *Tafseer Al-Qurtubee* (4/222).

<sup>[2]</sup> Refer to *Tafseer Ibn Katheer* (4/53).

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾﴾

“And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?” (Qur’an 21: 34)

Allah ﷻ then followed up this Verse by making it clear that death is the Divinely Preordained end of all created beings:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

“Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.” (Qur’an 21: 35)

All of the previous Verses explicitly refer to the Prophet’s death, and then there are other Verses that indirectly refer to the inevitability of his death.

4) Allah ﷻ said:

﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾﴾

“And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all, i.e., good) so that you shall be well-pleased.” (Qur’an 93: 4, 5)

5) Allah ﷻ said:

﴿كُلُّ مَن عَلَيْهَا فَانٍ ﴿٣٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٣٧﴾﴾

“Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever.” (Qur’an 55: 26, 27)

6) Allah ﷻ said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

“Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.” (Qur’an 28: 88)

Each of the aforementioned Verses makes it clear that, without exception, all of the inhabitants of earth must experience death.

7) Allah ﷻ said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

*“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (Qur’an 5: 3)*

When this Verse was revealed, ‘Umar ؓ began to cry. And when he ؓ was asked, “What makes you cry?” he ؓ said, “Verily, whenever something reaches the point of completion, it has nowhere to go but down!” It was as if ‘Umar ؓ sensed that the above-mentioned Verse signaled the imminent death of the Prophet ﷺ.

8) Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③﴾

*“When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), and you see that the people enter Allah’s religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.” (Qur’an 110: 1-3)*

When ‘Umar ؓ asked Ibn ‘Abbaas ؓ about the meaning of the first Verse of this Chapter, Ibn ‘Abbaas ؓ told him that it was alluding to the imminent death of the Prophet ﷺ. ‘Umar ؓ then said, “What you understand from this Verse and what I understand from this Verse is one and the same thing.”<sup>[1]</sup> According to At-Tabaraanee’s narration of this story, Ibn ‘Abbaas ؓ said, “With the revelation of this Verse, the

[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4430).

announcement of the Prophet's death was made to the Prophet ﷺ himself. He ﷺ then worked harder than ever before to perform deeds for the Hereafter."<sup>[1]</sup>

### **Ahaadeeth that Signaled the Imminent Death of the Prophet ﷺ**

- 1) 'Aishah ؓ said, "I and the rest of the Prophet's wives stayed with the Prophet ﷺ, and not a single one of us left him (perhaps she ؓ was referring to when the Prophet ﷺ fell ill, and Allah knows best). Faatimah ؓ then approached (us), and no, by Allah, the manner in which she walked was no different from the manner in which the Prophet ﷺ walked. When the Prophet ﷺ saw her, he ﷺ welcomed her, saying, 'Welcome, O my daughter.' He seated her to his right - or to his left - and then proceeded to whisper a secret to her; she began to cry. He ﷺ then whispered another secret to her, and she began to laugh. I said to her, 'Out of all people, the Prophet ﷺ chose to impart a secret specifically to you, and yet you are crying!' When she stood up (to leave), I said to her, 'Inform me about the secret he told you.' She said, 'I will not divulge the secret of the Messenger of Allah ﷺ.' When he ﷺ died, I said to her, 'Based upon the right I have over you, I am asking you to inform me (about the secret he ﷺ told you).' Faatimah ؓ said, 'As for now (i.e., since he ﷺ is now dead), yes (I will inform you about it). As for the first secret, he ﷺ said to me: Verily, Jibreel would review the Qur'an with me once a year, but this year he has gone over it with me twice. That, in my view, can only mean the nearness of my death. So fear Allah and be patient, for I am indeed an excellent predecessor for you. That is when I cried. He ﷺ then told me another secret, saying: Are you not pleased to be the chief woman of all female believers,

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<sup>[1]</sup> Refer to *Mujma' Az-Zawaaid* (9/26); to *Al-Kabeer* and *Al-Ausat* by At-Tabaraanee. One of At-Tabaraanee's narrations of this *Hadeeth* contains narrators who were all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

or the chief woman of all of the female believers of this nation? And that is when I laughed.”<sup>[1]</sup>

This *hadeeth* categorically proves that the Prophet ﷺ knew about the nearness of his death, and he ﷺ intimated that knowledge to one person only – his daughter, Faatimah ؓ. No other Muslim shared that knowledge with Faatimah ؓ until after the death of the Messenger of Allah ﷺ.<sup>[2]</sup>

2) Although the Prophet ﷺ explicitly and openly spoke about his death exclusively to Faatimah ؓ, he ﷺ did, while addressing others, hint to his death on more than one occasion. For example, Jaabir ؓ said, “On the Day of *An-Nahr*, I saw the Prophet ﷺ pelting (the Jamaraat) while he ﷺ was seated on his riding animal, and he ﷺ would be saying all the while, ‘Take your rites (of *Hajj*) from me, for indeed, I do not know: Perhaps this *Hajj* will be my last *Hajj*.’<sup>[3]</sup> Commenting on this *Hadeeth*, Imam An-Nawawee (may Allah have mercy on him) said, “The Prophet ﷺ was hinting at his farewell and was informing them about the nearness of his death; for these reasons, he ﷺ was simultaneously encouraging them to concentrate on receiving knowledge from him and to take full advantage of the opportunity of accompanying him.”<sup>[4]</sup>

And Ibn Rajab (may Allah have mercy on him) said, “Towards the end of his lifetime, he ﷺ often alluded to the nearness of his death. For example, when he ﷺ delivered a sermon during his Farewell pilgrimage, he ﷺ said to the people, “Take from me your rites (of *Hajj*), for perhaps I will not meet you again after the end of his year. In this manner, he ﷺ began to bid farewell to the people – which is why they called it, ‘The Farewell pilgrimage.’”<sup>[5]</sup>

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Asking Permission (6285, 6286); and *Al-Manaaqib*, chapter, “The Signs of Prophethood in Islam.”

<sup>[2]</sup> Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 35).

<sup>[3]</sup> *Saheeh Muslim*, the Book of *Hajj* (1297).

<sup>[4]</sup> Refer to *Sharh An-Nawawee 'Ala Saheeh Muslim* (9/45).

<sup>[5]</sup> Refer to *Lataaif Al-Ma'aarif* (pg. 105).

- 3) Abu Sa'eed Al-Khudree ؓ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended in his death. In that sermon, the Prophet ﷺ said, "Verily, Allah gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with Allah." Almost nobody in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the story. I say almost nobody because there was one person who did understand the implications of the story, and that was Abu Bakr ؓ. When the Prophet ﷺ said that the servant chose what is with Allah, Abu Bakr ؓ began to cry. And everyone around him couldn't understand why he ؓ had suddenly become so melancholy. Abu Sa'eed ؓ later mused, "The Messenger of Allah ﷺ was the one who was being given the choice, and Abu Bakr ؓ was the most knowledgeable person among us."<sup>[1]</sup>
- 4) Al-'Abbaas ibn 'Abdul-Muttalib ؓ, the Prophet's uncle, said, "In a dream I saw, it was as if the earth was being drawn to the sky by tight and strong ropes. I informed the Prophet ﷺ about my dream, and he ﷺ said, 'That is the death of your nephew.'<sup>[2]</sup>
- 5) Mu'aadh ibn Jabal ؓ related that, when the Prophet ﷺ sent him to Yemen, he left Al-Madeenah riding his mount; meanwhile, the Prophet ﷺ walked alongside him, accompanying him until he left Al-Madeenah in order to discuss some important matters with him and to bid him farewell. The Prophet ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year, and perhaps you will pass by my grave and my *Masjid*." Mu'aadh ؓ began to cry, for the obvious reason that he ؓ felt

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3654; and *Saheeh Muslim*, the Book of the Companions' Virtues, *Hadeeth* number: 2382.

<sup>[2]</sup> Refer to *Al-Bazaar* (1/397); to *Kashf Al-Astaar* (844); *Mujma' Az-Zawaa'id* (9/24); and to *Al-Haithamee*. *At-Tabaraanee* related it as well, and all of the narrators of his narration are trustworthy.

sad over the prospect of never seeing the Prophet ﷺ again in this world. The Prophet ﷺ said, "O Mu'aadh, do not cry, for indeed, crying is from the *Shaitaan* (the Devil)."<sup>[1]</sup>

## **The Final Illness Of The Messenger Of Allah ﷺ**

### **The Early Stages of His Ailment**

Upon returning from his *Hajj* in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usaamah ibn Zaid ibn Haarithah ؓ to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions ؓ from both the *Muhaajiroon* and the *Ansaar* were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah ؓ as their leader; at the time, Usaamah ؓ was only eighteen years old. They were not content that such a young and inexperienced person – not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam – was leading them, when more prominent members of the *Muhaajiroon* and *Ansaar* would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ؓ and 'Umar ؓ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said, "If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allah, he was most worthy and deserving of assuming his role as leader; and he

<sup>[1]</sup> Refer to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Mu'aadh ibn Jabal ؓ; and to *Mujma' Az-Zawaa'id* (9/22). And Al-Albaanee (may Allah have mercy on him) declared this *Hadeeth* to be authentic in *As-Silsilah As-Saheehah* (2497).

was among the most beloved of people to me. And verily, with him gone (for Zaid ؓ died in the Battle of Mo'tah), his son is now among the most beloved of people to me."<sup>[1]</sup> As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world. The following are some of the events that took place from the time he ﷺ became sick until he died.

### 1) The Prophet ﷺ Visits Al-Baqee' and the Martyrs of Uhud

Abu Muwaihahah ؓ, the freed slave of the Messenger of Allah ﷺ, reported that late one night, the Messenger of Allah ﷺ said to him, "O Abu Muwaihahah, I have indeed been commanded to ask forgiveness for the people of Al-Baqee' (Al-Baqee' is the graveyard of Al-Madeenah), so come along with me. Abu Muwaihahah ؓ accompanied the Prophet ﷺ, and when they were in the midst of the graves of Al-Baqee', the Prophet ﷺ said, "Peace be upon you, O people of these graves.... Trials have come like pieces of the dark night; the last of them follows the first of them, and the last of them is more evil than the first."

Walking closer towards Abu Muwaihahah ؓ, the Prophet ﷺ said, "O Abu Muwaihahah, I have indeed been given (the choice of having) the keys of the treasures of this world and deathlessness in it, after which I will have Paradise. I was given a choice between that and between meeting my Lord and (entering) Paradise."

Abu Muwaihahah ؓ said, "May my father and mother be sacrificed for you, take the keys of the world, deathlessness in it, and then Paradise." The Prophet ﷺ said, "No, by Allah, O Abu Muwaihahah ؓ, I have indeed chosen to meet with my Lord and (to enter) Paradise." The Messenger of Allah ﷺ then invoked Allah ﷻ to forgive the people of Al-Baqee, after which he ﷺ left. The Prophet ﷺ then fell ill with the sickness that led to his death.

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Haarithah," *Hadeeth* number:3730; and *Saheeh Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Haarithah ؓ and Usaamah ibn Zaid ؓ.

In another *Hadeeth*, 'Uqbah ibn 'Aamir Al-Juhanee ؓ said, "Verily, the Messenger of Allah ﷺ prayed over those that died at Uhud, eight years after (their deaths); this meant that he ﷺ was in the process of bidding farewell to both the living and the dead. The Prophet ﷺ then climbed the pulpit and said, "Verily, I am a predecessor before you, and I am a witness over you. Verily, your appointment (with me) is the Basin (the basin of the Prophet ﷺ on the Day of Resurrection; believers will go to it on that Day and drink from it; and we ask Allah to make us among those who drink from it on that Day). Verily, I am looking at it (at the Basin) while I am standing right her. And verily, I do not fear for you the possibility that you will associate partners with Allah in worship; rather, I fear for you in another sense: that you will compete with one another for the world (its pleasures and riches)." 'Uqbah ؓ, the narrator of this *Hadeeth*, later said, "And that was the last time I looked upon the Messenger of Allah ﷺ."<sup>[1]</sup>

## 2) The Prophet ﷺ Asks His Wives for Permission to be Nursed in the Apartment of 'Aishah ؓ

'Aishah ؓ reported that, when the pain of the Prophet's illness worsened and he ﷺ became extremely weak, he ﷺ asked his wives for permission to be treated in her apartment. After they granted him their permission, the Prophet ﷺ went out, dragging his feet on the ground, while two men, one on each side, helped him get to 'Aishah's apartment. It is related that one of the two men was 'Abbaas ؓ and the other was 'Alee ibn Abee Taalib ؓ.

After the Prophet ﷺ entered 'Aishah's apartment his pain worsened, and he ﷺ said, "Pour seven canteens (of water) over me, and use canteens whose seals have not been broken. Perhaps I will (go out and) advise the people." He ﷺ was then helped into a makeshift bathtub that belonged to Hafsah ؓ, after which water was poured onto him from those canteens.

<sup>[1]</sup> Refer to *Saheeh Bukhaaree*, the Book of Funerals (1344); to the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; to *Saheeh Muslim*, the Book of Virtues, chapter, "Affirming the Existence of the Prophet's Basin"

The Prophet ﷺ then went out to the people, led them in prayer, and delivered a sermon to them.<sup>[1]</sup> 'Aishah ؓ later said, "I have never seen a man who was in as much pain as was the Messenger of Allah ﷺ."<sup>[2]</sup> 'Abdullah ibn Mas'ood ؓ said, "I entered upon the Messenger of Allah ﷺ at a time when he ﷺ was experiencing a great deal of pain as a result of his illness. Touching him with my hand, I said, 'O Messenger of Allah, you are made to suffer a great deal of pain during your illness.' The Messenger of Allah ﷺ said, 'Yes, I am made to suffer as much pain as two men among you are made to suffer.' I said, 'That is because you are rewarded twice (for the pain you experience).' The Messenger of Allah ﷺ said, 'Yes,' and he ﷺ then said, 'Whenever any Muslim is afflicted with harm, whether it be an illness or anything else, Allah sets down from him his sins, just as a tree sheds its leaves.'"<sup>[3]</sup>

## **Some Of The Things The Prophet ﷺ Said During His Last Days**

### **1) What He ﷺ Said about the *Ansaar***

On one of the days during which the Prophet's condition worsened, Al-'Abbaas ؓ was walking outside and passed by a number of *Ansaaree* men. Seeing that they were all crying, Al-'Abbaas ؓ stopped and asked them, "Why are you crying?" They said, "We remembered how we used to sit with the Messenger of Allah ﷺ." Al-'Abbaas ؓ then visited the Prophet ﷺ. And while Al-'Abbaas ؓ was with him, he ؓ informed him about his earlier encounter with the *Ansaaree* men.

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Ablution (198); the Book of *Al-Maghaazee*, chapter, "The Illness and Death of the Prophet ﷺ."

<sup>[2]</sup> *Saheeh Bukhaaree* (5646) and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

<sup>[3]</sup> *Saheeh Bukhaaree*, the Book of Illness (5647); and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

With a black cloth wrapped around his head, the Prophet ﷺ went outside and climbed the pulpit – and that was to be the last time he ﷺ ever climbed his pulpit. He ﷺ praised Allah ﷻ, glorified him, and said, “I advise you to take care of and be kind to the *Ansaar*, for they are very close to me: I entrust my secrets to them, and I rely upon them in important matters. They have paid what they owed, and all that remains is for them to receive what is owed to them. So accept from those among them who do well, and pardon those among them who do wrong.”<sup>[1]</sup>

## 2) Expelling Polytheists from the Arabian Peninsula, but Allowing Their Delegates to Visit

The Prophet’s condition worsened: In a single day, he ﷺ would lose consciousness many times. Yet in spite of his own situation, he ﷺ remained focused on his mission. He ﷺ wanted to leave this world feeling reassured that the people of his nation were not heading down the path of misguidance. With that purpose in mind, he ﷺ decided to write a detailed document for them, one that they could unite upon and follow. But they argued with one another in his presence – and it is not appropriate for people to argue in the presence of a Prophet. He ﷺ then changed his mind, deciding instead to give them three important commands. The narrator of the *Hadeeth* remembered only two out of those three commands, and they are as follows:

### 2- Expel all polytheists from the Arabian Peninsula

Allow foreign delegates, regardless of whether they are Muslims or non-Muslims, to visit Arabia, just as I have always allowed them to do so.<sup>[2]</sup>

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of the Virtues of the *Ansaar* (3799); and *Saheeh Muslim*, chapter, “From the Virtues of the *Ansaar*.”

<sup>[2]</sup> *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 3053; and *Saheeh Muslim*, the Book of *Al-Wasiyyah*, *Hadeeth* number: 1637.

### 3) The Prohibition of Turning the Grave of the Prophet ﷺ into a Masjid

In different narrations, and with different wordings, the Prophet ﷺ foretold that, after his death, Muslims would follow the ways of Christians and Jews, by making some of the same mistakes that they made. In the final days of his life, the Prophet ﷺ was particularly worried about how Muslims would act beside his grave; he ﷺ knew that Jews and Christians turned the graves of their Prophets into temples and houses of worship, and he ﷺ feared that Muslims would perpetrate the same mistake. And so one of the last things that the Prophet ﷺ said before he died was: "May Allah fight the Jews and Christians: They turned the graves of their Prophets ﷺ into *Masjids*."<sup>[1]</sup>

### 4) Having Good Thoughts about Allah ﷻ

Jaabir ؓ said, "Three days before the Prophet ﷺ died, I heard him say, 'Let no one among you die except while he is having good thoughts about Allah, the Possessor of might and majesty.'"<sup>[2]</sup>

### 5) Final Advice about Prayer and About Giving Charity

Anas ؓ said, "When the moment of death had arrived for the Messenger of Allah ﷺ, this is the advice that he ﷺ gave: prayer (i.e., adhere to it, pray it on time) and that which your right hand possesses.' And when these words could no longer flow forth from his tongue, he ﷺ continued to utter them with a gargling sound in his chest." In this *Hadeeth*, "prayer" has an obvious meaning: The Prophet ﷺ was advising Muslims to adhere to prayer, and to perform it on time. "And that which your right hand possesses," however, has two possible meanings. It can mean: Pay *Zakaat* (the obligatory charity) on the wealth you own. This is a very plausible meaning, since, in revealed texts, the

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 712); to *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 435; and to *Saheeh Muslim*, the Book of prayer.

<sup>[2]</sup> *Saheeh Muslim* (2877).

command to pray is frequently coupled with the command to pay *Zakaat*. This is the other possible meaning: Be kind to the slaves you own, and fulfill all of their rights. This too is a plausible meaning, since, in the Arabic language, when the phrase 'what your right hand possesses' is spoken, the first meaning that comes to mind are male and female slaves. And Allah ﷻ knows best.

### **6) The True Dream is the Only Thing Left from the Glad Tidings of Prophethood**

'Abdullah ibn 'Abbaas ؓ said, "The Messenger of Allah ﷺ removed the screen (that separated him from the people who went to visit him), and I saw that his head was wrapped up (in a cloth); and this took place during the illness that led to his death. He ﷺ said, 'O Allah, have I conveyed?' He ﷺ repeated this question three times, and he ﷺ said, 'Verily, (with my death) nothing remains from the glad tidings of Prophethood (i.e., from the good things that a Prophet experiences during his Prophethood - for instance, revelation) except for the (true) dream. A righteous slave can see it, or someone could see it for him. Lo! I have indeed been forbidden from reciting (the Qur'an) during the bowing and prostrating positions (of prayer). So when you bow (during prayer), glorify Allah. And when you perform prostration, devote yourselves to supplication, for in that position, you are worthy of having your supplications answered.'" [1]

### **Abu Bakr ؓ Leads The Muslims In Prayer**

One day, the Prophet ﷺ became so ill that, when it was time for prayer, and when Bilaal ؓ made the call to prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead

[1] *Saheeh Muslim*, the Book of prayer, chapter, "It Being Prohibited to Recite the Qur'an During the Bowing and Prostrating Positions of prayer," *Hadeeth* number: 479.

the people in prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."

After Abu Bakr ؓ went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling." Abu Bakr ؓ wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ؓ. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying, Abu Bakr ؓ was following his prayer, and the people were following the prayer of Abu Bakr?" Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

## **The Final Hours Of The Prophet's Life**

### **"The Most Exalted Companionship on High"**

Abu Bakr ؓ continued to lead the people in prayer until Monday, when the Prophet ﷺ removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he ﷺ lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a final look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of

whether he was there to supervise them or not. The Prophet's heart was content, for he ﷺ achieved with his people that which no other Prophet had achieved before him.

Thus the Prophet ﷺ became reassured that, once he ﷺ died, his Companions ﷺ would continue where he ﷺ left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions ﷺ said, "The Prophet ﷺ has removed the screen of 'Aishah's apartment and is looking at us while he is standing up." Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He ﷺ then entered the apartment and lowered the screen.<sup>[1]</sup>

After the prayer was completed, some Companions ﷺ returned to their daily work and responsibilities. As for Abu Bakr ﷺ, he entered upon his daughter 'Aishah ﷺ and said, "I feel for certain that the Messenger of Allah's sickness has now gone."<sup>[2]</sup> Inspired by love for the Prophet ﷺ, Abu Bakr ﷺ spoke these words, but he ﷺ was of course mistaken. The Prophet ﷺ was fatally ill and would soon begin to experience the pangs of death, after which he ﷺ would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid ﷺ entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah ﷺ, who understood that the Prophet ﷺ was supplicating for him.

'Aishah ﷺ took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr ﷺ then entered with a Siwaak stick in his hand. Noticing that the Prophet ﷺ was

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4448.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/593).

looking at the Siwaak stick, 'Aishah ﷺ asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aishah ﷺ took it from her brother and began to chew on it in order to soften it, and she ﷺ then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."<sup>[1]</sup>

While he ﷺ lay there, with his head resting on 'Aishah ﷺ, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allah. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.<sup>[2]</sup> According to one account, the Prophet ﷺ would say, "O Allah, help me (patiently) endure the agonies of death."<sup>[3]</sup>

And according to another account, 'Aishah ﷺ listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she ﷺ heard him say, "O Allah, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."<sup>[4]</sup>

It is also related that Faatimah ﷺ said, "Oh! The distress of my father!" And he ﷺ said to her, "Your father will experience no distress after this day." And when the Prophet ﷺ was being buried, Faatimah ﷺ said to Anas ﷺ, "How can you all be content to pour dirt over the Messenger of Allah!"<sup>[5]</sup>

[1] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[2] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[3] Refer to *At-Tirmidhee*, the Book of Funerals, *Hadeeth* number: 978; to *Ibn Maajah*, chapter, "What Has Been Mentioned about the Sickness of the Messenger of Allah ﷺ; to the *Musnad* of Ahmad; and to *Mo'jam Al-Kabeer* by At-Tabaraanee.

[4] *Saheeh Bukhaaree* (4440) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Aishah ﷺ."

[5] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4462).

## How the Prophet ﷺ Parted from this World

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ﷺ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause – the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single dinar or dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.<sup>[1]</sup> And his armour was left as collateral with a Jewish man from whom he was forced to borrow thirty *Sa'as* (a single *Sa'a* is equal to eight handfuls of something) of barley in order to feed his family.<sup>[2]</sup> That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ﷺ would have been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabee'ul Awwal, in the year 11 H.<sup>[3]</sup> He ﷺ died at the age of sixty-three.<sup>[4]</sup> The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun shined on earth.<sup>[5]</sup>

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4461).

[2] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 403).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (4/223).

[4] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Death of the Prophet ﷺ"; and *Muslim*, the Book of Virtues, chapter, "How Old the Prophet ﷺ was on the Day He ﷺ Died," *Hadeeth* numbers: 2348 and 2349.

[5] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 404).

Anas ؓ said, "On the day the Messenger of Allah ﷺ arrived in Al-Madeenah, all things in it became illuminated. And on the day he died, all things in it became dark." After the Prophet ﷺ died, Umm Aiman ؓ cried and was asked why she was crying. She ؓ said, "Verily, I knew that the Messenger of Allah ﷺ was going to die (one day); the only reason why I am now crying is that revelation (which would descend upon the Prophet ﷺ) has been lifted from us."<sup>[1]</sup>

### **The Companions ؓ Collectively Enter into a State of Shock**

Ibn Rajab (may Allah have mercy on him) said, "When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became confused; others sat down and were not even able to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab ؓ)."<sup>[2]</sup>

Imam Al-Qurtubee (may Allah have mercy on him) said, "One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.' Indeed the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than the calamity of the Prophet's death: revelation ceased to descend to earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's death, the first appearance of evil was the apostasy of many Arabs - an event that signified...the first decline [of the Muslim nation (a decline that 'Umar ؓ referred to when he ؓ said, 'Whenever something reaches completion, it has

<sup>[1]</sup> Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of Umm Aiman ؓ, Hadeeth number: 2454.

<sup>[2]</sup> Refer to *Lataaif Al-Ma'arif* (pg. 114).

nowhere to go but down.').”<sup>[1]</sup>

Perhaps no one was in more denial than was ‘Umar ibn Al-Khattaab ؓ. He ؓ began to threaten anyone who claimed that the Prophet ﷺ had died. He ؓ said, “He has not died, but rather he has gone to his Lord, just as Moosa ibn ‘Umraan ؑ went, remaining absent from his people for forty nights, after which he ؑ returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa ؑ returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died.”<sup>[2]</sup>

When Abu Bakr ؓ heard about the news of the Prophet’s death, he mounted his horse and rode from his house until the *Masjid*. And without saying a single word to anyone, Abu Bakr ؓ entered the *Masjid*, and then entered upon ‘Aishah ؓ in her apartment. He ؓ then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet’s face, Abu Bakr ؓ leaned down, kissed the Prophet ﷺ, and began to cry. He ؓ then said, “May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it.”<sup>[3]</sup> When Abu Bakr ؓ said, “Allah will not combine two deaths upon you,” he ﷺ was refuting ‘Umar ؓ, who was claiming that the Prophet ﷺ would come back to life. Abu Bakr ؓ knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr ؓ understood that the Prophet ﷺ enjoyed too high of a ranking with Allah ﷻ for that to happen to him.

As Abu Bakr ؓ came out of the *Masjid*, ‘Umar ؓ was speaking to the people, and was still in a fit of rage. Abu Bakr ؓ said, “O ‘Umar, sit down,” after which he ؓ stood up to deliver a sermon to the people. He ؓ praised Allah, glorified Him, and then said,

<sup>[1]</sup> Refer to *Tafseer Al-Qurtubee* (2/176).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/594).

<sup>[3]</sup> *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4452).

“To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die.” He ﷺ then recited this Verse of the Noble Qur’an:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
 أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي  
 اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

“Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”  
 (Qur’an 3: 144)

‘Umar ﷺ later said, “By Allah, no sooner did I hear Abu Bakr recite that Verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allah ﷺ had indeed died.”<sup>[1]</sup>

Imam Al-Qurtubee (may Allah have mercy on him) said, “This Verse (as well as this incident) is the strongest proof of Abu Bakr’s bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, ‘The Messenger of Allah ﷺ has not died,’ and among them was ‘Umar ﷺ. ‘Uthmaan ﷺ lost the ability to speak, and ‘Alee ﷺ went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr ﷺ brought calm to the situation with this Verse.”<sup>[2]</sup>

May Allah have mercy on Abu Bakr As-Siddeeq ﷺ, who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did - not even ‘Umar ﷺ. As

[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4454).

[2] Refer to Tafseer Al-Qurtubee (4/222).

Muslims, we should know the status that Abu Bakr ؓ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.<sup>[1]</sup>

### **The People Choose Abu Bakr ؓ for the Position of *Khaleefah***

We will, *In Sha Allah* (Allah Willing), enter into a full discussion of how Abu Bakr ؓ was chosen for the position of *Khaleefah* when we begin his biography (here the author is obviously referring to another of his books), but suffice it to say that the Muslims agreed to appoint him as their leader in the courtyard of Banu Saa'idah. There was neither dissent nor disagreement; his appointment was unanimously agreed upon by all Muslims.

### **The Companions ؓ Prepare to Bury the Prophet ﷺ**

'Aishah ؓ said, "When they wanted to wash the Prophet ﷺ, they said, 'We do not know whether we should remove his garments (while we wash him) in the same manner as we remove the garments of those who die among us, or whether we should wash him while he is attired in his clothing.' When they disagreed with one another regarding what they should do, Allah ﷻ sent a slumber upon them, so that every single one of them had his chin resting on his chest. Then someone spoke to them from the side of the house, though no one knew who he was; he said, 'Wash the Messenger of Allah ﷺ while he is attired in his clothing.' And so they washed him while he ﷺ was wearing his shirt. They poured water over his shirt, and rubbed him clean with his shirt and not with their hands. Had I known then what I know now, only his wives would have washed him."<sup>[2]</sup>

<sup>[1]</sup> Refer to *Maradun-Nabee ؓ Wa-Wafaatihi* (pg. 24).

<sup>[2]</sup> Refer to *Al-Mustadrak by Al-Haakim* (3/59, 60), who said, "The *Isnaad* of this *Hadeeth* is authentic and fulfills the conditions of Muslim, though neither Bukhaaree nor Muslim related it." Adh-Dhahabee concurred, and Ibn Hibbaan declared it to be authentic. Abu Daawood related it as well in his *Sunan*, in the Book of Funerals. And Abu Daawood said, "There is some strangeness in this *Hadeeth*."

The Prophet ﷺ was enshrouded in three *Suhoolee* garments – and *Suhoolee* here means that they were made in *Suhood*, which was a city in Yemen; his shroud included neither a shirt nor a turban.<sup>[1]</sup> The Muslims then prayed over him. Ibn 'Abbaas ؓ said, "When the Messenger of Allah ﷺ died, men were admitting inside, and they prayed over him, one after another, and without an Imam. When they had finished praying over him, the women were admitted inside, and they also prayed over him. Then children were admitted inside, and they too prayed over him. And then finally slaves were admitted inside, and they too prayed over him, one after the other (without an *Imam*). No one led anyone else in the funeral prayer of the Messenger of Allah; rather, everyone prayed individually."<sup>[2]</sup>

Ibn Katheer (may Allah have mercy on him) said, "That they prayed individually without any of them leading others among them is a matter that is agreed upon."<sup>[3]</sup>

### **Where the Prophet ﷺ was Buried, Who Buried Him, When He ﷺ was Buried, and a Description of His Grave**

The Companions ؓ disagreed about where they should bury the Prophet ﷺ. Some people opined that he ﷺ should be buried beside his pulpit; others said that he should be buried in Al-Baqee', the graveyard of Al-Madeenah; and one person said that he ﷺ should be buried in his place of prayer.<sup>[4]</sup> But then Abu Bakr ؓ came and ended the dispute by presenting them with a clear proof. Both 'Aishah ؓ and Ibn 'Abbaas ؓ reported that, when the Messenger of Allah ﷺ died, people disagreed about where he ﷺ should be buried. Abu Bakr ؓ then said, "I have not

[1] Refer to *Mukhtasir Seeratur-Rasool* ﷺ (pg. 37); to *Tahdheeb Al-Asmaa* by An-Nawawee (pg. 23); to *Saheeh Muslim* (2/650), the Book of Funerals, *Hadeeth* number: 45).

[2] Refer to *Dalaail An-Nubuwwah* (7/250) and to *Sunan Ibn Maajah* (1628), and there is some weakness in this *Hadeeth*.

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/232).

[4] Refer to *Al-Muwatttah* (545) and to *Ibn Sa'd* (2/293).

forgotten what the Messenger of Allah ﷺ said (about this matter): 'Whenever Allah took the life of a Prophet, He took it in the very place where He loved for that Prophet to be buried.' So bury him where his bed is."<sup>[1]</sup> Although it is true that scholars disagree about the authenticity of this *Hadeeth*, they unanimously agree that he ﷺ was buried underneath the very spot where he ﷺ died.<sup>[2]</sup>

Ibn Katheer (may Allah have mercy on him) said, "It is known through *Tawaatur* accounts (i.e., accounts that are related by so many people in each level of the narration's chain, that it is impossible for all of them to have colluded with one another to fabricate a lie) that the Prophet ﷺ was buried in the apartment of 'Aishah ؓ, the apartment that was exclusively hers.... Later, Abu Bakr ؓ and 'Umar ؓ were buried in the same apartment."<sup>[3]</sup>

There are two kinds of graves that are permissible in Islam: The *Lahd* and the *Shiq*. A *Lahd* is a side compartment that is dug out inside of a grave, and then the deceased is placed in that side compartment. And a *Shiq* is a compartment that is dug out from the middle, bottom part of the grave. Scholars unanimously agree that both the *Lahd* and the *Shiq* are permissible in Islam; the Prophet's grave contained a *Lahd*. Al-Albaanee, may Allah have mercy on him, said, "Both the *Lahd* and the *Shiq* are permissible since both were used during the lifetime of the Prophet ﷺ, but the former is better<sup>[4]</sup>, for Allah always chose the best for the Prophet ﷺ. And the Prophet's grave was slightly raised above the level of the ground."<sup>[5]</sup>

As for those who buried the Prophet ﷺ, Ibn Ishaq (may Allah have mercy on him) said, "Those who descended into the grave of

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 727). And At-Tirmidhee related it in his *Sunan*, in the chapters on Funerals, and he said, "This *Hadeeth* is *Ghareeb*; furthermore, one of its narrators, 'Abdur-Rahmaan ibn Abee Bakr Al-Maleekee is considered to be weak based on his memory."

<sup>[2]</sup> Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 160).

<sup>[3]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (5/238).

<sup>[4]</sup> Refer to *Ahkaam Al-Janaaiz* (pg. 144).

<sup>[5]</sup> Refer to *Tahdheeb As-Sunan* by Ibn Al-Qayyim.

the Messenger of Allah ﷺ were 'Alee ibn Abee Taalib ؓ; Al-Fadl ibn 'Abbaas ؓ; Qutham ibn 'Abbaas ؓ; and Shuqraan ؓ, the freed slave of the Messenger of Allah ﷺ. Imam An-Nawawee<sup>[1]</sup> and Imam Al-Maqdasee<sup>[2]</sup> (may Allah have mercy on them) included Al-'Abbaas ؓ in that list. And An-Nawawee said, "It has been said that Usaamah ibn Zaid ؓ and Aus ibn Khaalee ؓ were with them."

The Prophet ﷺ was buried in the *Lahd* (the side compartment) of his grave, and bricks were placed over the *Lahd*. It has been said that seven bricks were used. Having covered the *Lahd* with bricks, they ؓ then began to pour dirt down into the grave. As for the timing of his burial, many scholars maintain that he ﷺ was buried on Tuesday night. Ibn Katheer said, "What is famously related from the majority of scholars is that the Prophet ﷺ died on Monday and was buried on Tuesday night."<sup>[3]</sup>

Anas ؓ said about the Prophet's burial, "We did not even shake off the dust from our hands (at the Prophet's burial) when we began to find fault with our hearts."<sup>[4]</sup> What he ؓ meant was that they immediately began to accuse themselves of becoming weaker in faith. Their feelings signified not a weakening of faith, but a feeling of sadness at having been bereaved of the Prophet ﷺ. They began to doubt themselves and not faith itself. And that they doubted themselves attests to their strong faith.

[1] Refer to *Tahdheeb Al-Asmaa* (pg. 23).

[2] Refer to *Mukhtasar As-Seerah* (pg. 35).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/237) and to *Saheeh As-Seerah An-Nabawiyah* (pg. 728).

[4] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 729) and to *Ibn Maajah*, chapter, "What is Mentioned about His Death ﷺ."

## Epilogue

This, with the help of Allah ﷻ, is what I have been able to write on the subject of the Prophet's biography. What is correct herein is purely from Allah's Blessing and grace upon me – and all praise is for Allah. As for the mistakes that are found in this work, Allah and His Messenger have nothing to do with them, and I ask Allah for forgiveness, and I repent to Him. It is enough for me that I have tried my best not to fall into error, and I hope that I will not be prevented from being rewarded.

And I ask Allah to benefit my Muslim brothers through this work. I also ask those who read this work to remember me in their supplications, for the supplications a Muslim makes for his brother behind his back are, Allah Willing, answered. And I end this work with the saying of Allah ﷻ:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

*“Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur’an 59: 10)*

How perfect You are, O Allah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

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