THE PROPHET'S SIRAH

SERIES 27

ABU BAKR'S HAJJ AND BARA'AH

The Proclamation at Mina, the End of the Pagan Hajj and the Death of the Chief Hypocrite, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains

This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 27

ABU BAKR'S HAJJ AND BARA'AH

The Proclamation at Mina, the End of the Pagan Hajj and the Death of the Chief Hypocrite, According to the Qur'an and Authentic Hadith

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided."

SURAH AT-TAUBAH 9:18

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who purified His House from idolatry and made His mosques maintained by those who believe. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who honoured his covenant with the faithful and opened the door of repentance to those who return, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twenty-seventh book of The Prophet's Sirah tells of the Hajj led by Abu Bakr in 9 AH, the proclamation of Bara'ah by 'Ali at Mina, the end of naked circumambulation and the pilgrimage of the polytheists, and the deaths of 'Abdullah ibn Ubayy and Umm Kulthum, daughter of the Messenger of Allah ﷺ. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a wide valley ringed by granite mountains** at sunrise, with **rays of light** streaming into the still, quiet valley.

The mountain-ringed valley recalls **Mina**, where 'Ali ibn Abi Talib and Abu Bakr's announcers proclaimed Bara'ah on **the Day of Sacrifice** in 9 AH: "After this year, no polytheist may perform Hajj, and no one may circle the House naked" (Sahih al-Bukhari 4655). The morning rays symbolise **the light of tawhid** purifying the Hajj from the practices of ignorance.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

ABU BAKR'S HAJJ AND BARA'AH — *Introduction*

1. THE HAJJ SEASON OF 9 AH — *Figure; sirah books*

2. WHY THE PROPHET ﷺ DID NOT GO — *Sirah books*

3. ABU BAKR, LEADER OF THE PILGRIMS — *Sahih al-Bukhari 1622*

4. BARA'AH IS REVEALED — *Sahih al-Bukhari 4654; At-Tawbah 9:1–2*

5. 'ALI FOLLOWS — *Jami' at-Tirmidhi 3091; sirah books*

6. THE PROCLAMATION AT MINA — *Sahih al-Bukhari 4655; At-Tawbah 9:3*

7. THE DAY OF THE GREATER HAJJ — *Sahih al-Bukhari 3177*

8. ABU HURAYRAH: THE ANNOUNCER AT MINA — *Sahih al-Bukhari 118, 119*

9. NO MORE NAKED TAWAF — *Sahih Muslim 3028; Al-A'raf 7:31*

10. THE TALBIYAH OF TAWHID AND OF SHIRK — *Sahih Muslim 1185; Sahih al-Bukhari 1549*

11. AL-HUMS AND STANDING AT 'ARAFAH — *Sahih al-Bukhari 1664, 1665; Al-Baqarah 2:199*

12. FOUR MONTHS AND COVENANTS HONOURED — *At-Tawbah 9:2, 9:4, 9:7*

13. VERSE 9:5 IN ITS CONTEXT — *At-Tawbah 9:5; tafsir*

14. "GRANT HIM PROTECTION SO THAT HE MAY HEAR" — *At-Tawbah 9:6*

15. MOSQUES FOR THE BELIEVERS — *At-Tawbah 9:17–18*

16. "ALLAH WILL ENRICH YOU" — *At-Tawbah 9:28*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

17. THE SACRED MONTHS AND NASI' — *At-Tawbah 9:36–37; figure*

18. BACK TO THE WAY OF IBRAHIM — *Ibrahim 14:35–37; Al-Hajj 22:26–27*

19. WHY NO BASMALAH? — *Books of tafsir*

20. THE NAMES OF SURAH AT-TAWBAH — *Sahih al-Bukhari 4882*

21. ABU BAKR'S HAJJ: PREPARING FOR THE FAREWELL PILGRIMAGE — *Sahih al-Bukhari 3177*

22. THE STANDING OF ABU BAKR — *Sahih al-Bukhari 664, 3654*

23. THE ZAKAT COLLECTOR AND THE GIFTS — *Sahih al-Bukhari 7174*

24. THE DEATH OF 'ABDULLAH IBN UBAYY — *Sahih al-Bukhari 1366*

25. THE PROPHET'S ﷺ SHIRT — *Sahih al-Bukhari 1350, 3008*

26. THE PROHIBITION OF PRAYING OVER HYPOCRITES — *At-Tawbah 9:80, 9:84*

27. THE END OF THE HYPOCRITES' ERA — *Sirah books*

28. THE DEATH OF THE NEGUS — *Sahih al-Bukhari 1245, 3877*

29. THE DEATH OF UMM KULTHUM — *Sahih al-Bukhari 1285*

30. THE TEARS OF THE PROPHET ﷺ — *Sahih al-Bukhari 1303*

31. THE CONTENTS OF THE BARA'AH PROCLAMATION — *Table*

32. SOURCES OF THE STORY — *Table*

33. LESSONS AND CONCLUSION

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR'S HAJJ AND BARA'AH

Book 26 told of delegation after delegation coming to Madinah to embrace Islam. Yet in Makkah, one matter was still unresolved: ***the Hajj*** — the worship founded by the Prophet Ibrahim عَلَيْهِ السَّلَامُ on tawhid — was still shared with the polytheists, and some of them still ***circled the House naked***.

This Book 27 tells how that matter was settled: the Hajj of 9 AH led by ***Abu Bakr as-Siddiq*** رضى الله عنه, the revelation of ***Surah Bara'ah***, and the proclamation of ***'Ali ibn Abi Talib*** رضى الله عنه at Mina. We will also look at two deaths in the same year: ***'Abdullah ibn Ubayy***, chief of the hypocrites, and ***Umm Kulthum***, daughter of the Messenger of Allah ﷺ.

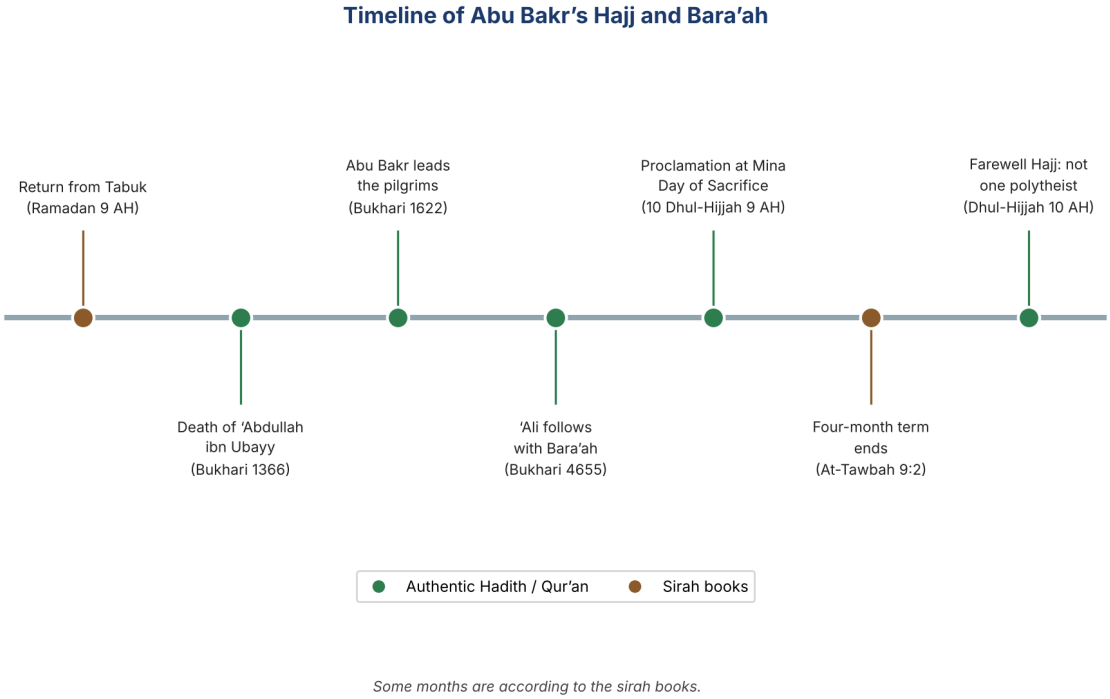


Figure 1: Timeline of Abu Bakr's Hajj and Bara'ah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as why the Prophet ﷺ did not perform Hajj that year, the exchange between Abu Bakr and 'Ali, and why Surah At-Tawbah has no basmalah — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

THE HAJJ SEASON OF 9 AH

The Messenger of Allah ﷺ returned from Tabuk in Ramadan of 9 AH. Shawwal and Dhul-Qa'dah were filled with delegations from across Arabia. Then came the Hajj season. Makkah had been opened almost two years before, and the idols around the Ka'bah destroyed. But ***the polytheists still came for Hajj*** according to their pagan customs, because old covenants were still in force.

This was a strange situation: the Ka'bah was cleansed of idols, but ***the worship around it was not yet cleansed of shirk***. Muslims and polytheists circled the same place in different ways. Some polytheists still circled naked and recited the talbiyah with words of shirk: "Except a partner You have, whom You own."

The year 9 AH would end this situation, and pave the way for ***the Farewell Pilgrimage*** the following year — the only Hajj the Messenger of Allah ﷺ performed after the Hijrah, with the House truly pure for the believers.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY THE PROPHET ﷺ DID NOT GO

SIRAH NOTE: WHY THE PROPHET ﷺ DID NOT PERFORM HAJJ IN 9 AH

Scholars mention several reasons why the Messenger of Allah ﷺ did not go for Hajj himself that year. Among them, ***the polytheists still performed Hajj*** alongside the Muslims, and some circled naked; he did not wish to perform Hajj with them until that situation was corrected.

Another reason mentioned is his being occupied with receiving delegations from across Arabia, and the wisdom that his single Hajj should be ***a perfect example*** for the Ummah to follow. These reasons are ***the reasoning of scholars and sirah reports***, not explicit texts.

REFERENCES:
Ibn Kathir, Tafsir al-Qur'an al-'Azim, At-Tawbah 9:1; Ibn Hajar, Fath al-Bari.

Whatever the reason, his decision shows a beautiful principle: ***first purify, then perfect***. He sent Abu Bakr to prepare the way, and once the way was clear, he himself came a year later with over a hundred thousand Companions.

The lesson for us: something great needs ***preparation***. Before beginning something important — a marriage, a business, a da'wah project — first clear away its obstacles, so that when it is carried out, it can be carried out well.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR, LEADER OF THE PILGRIMS

The Messenger of Allah ﷺ appointed ***Abu Bakr as-Siddiq*** رضى الله عنه as ***amir al-hajj*** — leader of the Muslim pilgrims that year. Abu Hurayrah رضى الله عنه mentions that Abu Bakr sent him "during the Hajj over which the Messenger of Allah ﷺ had appointed him (Abu Bakr) as leader, before the Farewell Pilgrimage" (Sahih al-Bukhari 1622).

SIRAH NOTE: ABU BAKR'S COMPANY

The sirah authors mention that Abu Bakr left Madinah in Dhul-Qa'dah with ***about three hundred*** Companions, taking ***twenty sacrificial camels*** sent by the Messenger of Allah ﷺ, while Abu Bakr himself brought five.

These details are ***sirah reports*** (Ibn Sa'd and al-Waqidi).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi.

This appointment was very significant. Hajj is ***the greatest gathering of worship***, bringing together Muslims from all of Arabia. By appointing Abu Bakr to lead it, the Messenger of Allah ﷺ showed the whole Ummah ***Abu Bakr's standing*** as the one most trusted to lead in religious affairs — a sign the Companions later understood when choosing the first caliph.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BARA'AH IS REVEALED

After Abu Bakr had set out, the opening of a very firm surah was revealed — ***Surah Bara'ah***, also known as Surah At-Tawbah. It begins with a proclamation:

"[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists" (At-Tawbah 9:1) — Tafsir Ibn Kathir 9:1.

"So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah" (At-Tawbah 9:2) — Tafsir Ibn Kathir 9:2.

"Bara'ah" means disassociation or release from obligation. The old covenants made with the polytheists — most of which they had violated — ***were ended***, with a fair period of notice. This surah is also among ***the last revealed***:

HADITH — SAHIH AL-BUKHARI, NO. 4654

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ آخِرُ آيَةٍ نَزَلَتْ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ} وَآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ.

TRANSLATION:

Abu Ishaq said: I heard al-Bara' رضى الله عنه say: ***"The last verse revealed was {They ask you for a ruling.***

Say: Allah gives you a ruling concerning kalalah}, and the last surah revealed was Bara'ah."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Abu Ishaq as-Sabi'i, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Chapter: "(This is) a declaration of disassociation from Allah and His Messenger…", Hadith No. 4654; also No. 4364, 4605 and Muslim No. 1618.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4654

LESSONS FROM THIS HADITH

This Hadith shows that Surah Bara'ah was ***the last surah revealed complete*** (or among the last). Its rulings therefore reflect ***the final stage*** of the relationship between the Islamic state and the polytheists of Arabia, after more than twenty years of da'wah, patience and broken covenants.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ALI FOLLOWS

When the verses of Bara'ah were revealed, the Messenger of Allah ﷺ sent ***'Ali ibn Abi Talib*** رضى الله عنه to follow Abu Bakr and recite them to the people at Hajj. Anas رضى الله عنه narrates that the Messenger of Allah ﷺ said: ***"It is not fitting that it be conveyed except by a man of my family."*** (Jami' at-Tirmidhi 3091, graded hasan gharib by at-Tirmidhi.)

Scholars explain the reason: in ***Arab custom***, a covenant was only revoked by the leader who made it, or by one of his closest kin. A proclamation by anyone else might not be accepted. So 'Ali, the cousin and son-in-law of the Messenger of Allah ﷺ, was sent so that ***no one could dispute*** the proclamation.

SIRAH NOTE: "ARE YOU A LEADER OR A MESSENGER?"

Ibn Ishaq relates that 'Ali caught up with Abu Bakr at al-'Arj (or Dajnan) on the way. When Abu Bakr saw him, he asked: ***"Have you come as a leader or as a messenger?"*** 'Ali answered: ***"As a messenger."*** So they continued together, Abu Bakr still leading the pilgrims, and 'Ali reciting Bara'ah to the people. These details are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapters on Abu Bakr's Hajj and Bara'ah; Ibn Kathir, al-Bidayah wa an-Nihayah.

See ***the harmony*** between these two great Companions. No rivalry, no struggle for power. Abu Bakr led the prayers and rites; 'Ali delivered the proclamation. ***Each fulfilled the trust given to him.***

This episode also reflects the Prophet's ﷺ care for clarity in communication. A proclamation of such weight had to reach every tribe in a form none could question. Choosing the right messenger, at the right place and time, was part of making sure the message was received — a lesson for anyone who must deliver important news.

It also shows 'Ali's place in the household of the Prophet ﷺ. He had grown up in the Prophet's ﷺ home, was among the first to believe, and was married to Fatimah. Sending him as the family's representative gave the proclamation the full authority of the Messenger of Allah ﷺ himself.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROCLAMATION AT MINA

Allah set the day of the proclamation in the Qur'an: ***"And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you"*** (At-Tawbah 9:3) — Tafsir Ibn Kathir 9:3.

Abu Hurayrah رضى الله عنه, who was one of the announcers, tells what happened at Mina:

HADITH — SAHIH AL-BUKHARI, NO. 4655

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، وَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَذِّنِينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ. قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ فَأَذَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي أَهْلِ مِنًى بِبَرَاءَةَ، وَأَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: Abu Bakr sent me during that Hajj among ***the announcers*** he sent on ***the Day of Sacrifice (10 Dhul-Hijjah)*** to proclaim at Mina: ***"After this year, no polytheist may perform Hajj, and no one may circle the House naked."*** Humayd ibn 'Abd ar-Rahman said: Then the Messenger of Allah ﷺ sent ***'Ali ibn Abi Talib*** after (Abu Bakr), and ordered him ***to proclaim Bara'ah***. Abu Hurayrah said: So 'Ali proclaimed with us on the Day of Sacrifice to the people of Mina the Bara'ah, and that after this year no polytheist may perform Hajj, and no one may circle the House naked.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufayr, from al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab az-Zuhri, from Humayd ibn 'Abd ar-Rahman ibn 'Awf, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Chapter: "So travel freely in the land for four months…", Hadith No. 4655; also No. 369, 1622, 4363 and Muslim No. 1347.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4655

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH

Note that the proclamation was delivered by ***many announcers***, not just one. Mina on the Day of Sacrifice was full of thousands of pilgrims from all over Arabia, and they had to make sure ***everyone heard it***. The sirah authors mention that Abu Hurayrah called out until his voice grew hoarse.

Note too that the verse opens ***the door of repentance***: "So if you repent, that is best for you." The proclamation was not merely a threat, but ***a final call*** to those still clinging to shirk to return to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DAY OF THE GREATER HAJJ

Verse 3 mentions ***"the day of the greater pilgrimage"***. Which day is that? Abu Hurayrah رضى الله عنه explains:

HADITH — SAHIH AL-BUKHARI, NO. 3177

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ ـ رضى الله عنه ـ فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. وَيَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ، وَإِنَّمَا قِيلَ الأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ الْحَجُّ الأَصْغَرُ. فَنَبَذَ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ، فَلَمْ يَحُجَّ عَامَ حَجَّةِ الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ صلى الله عليه وسلم مُشْرِكٌ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: Abu Bakr رضى الله عنه sent me among those who proclaimed on the Day of Sacrifice at Mina: ***"After this year, no polytheist may perform Hajj, and no one may circle the House naked." The Day of the Greater Hajj is the Day of Sacrifice***; it is called "greater" because people call the 'umrah the lesser Hajj. So Abu Bakr ***cast back (the covenants)*** to the people that year, and in the year of the Farewell Pilgrimage — when the Prophet ﷺ performed Hajj — ***not a single polytheist performed Hajj***.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab az-Zuhri, from Humayd ibn 'Abd ar-Rahman ibn 'Awf, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah, Chapter: How a covenant is revoked, Hadith No. 3177.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3177

LESSONS FROM THIS HADITH

The Day of the Greater Hajj is the Day of Sacrifice — 10 Dhul-Hijjah, the day of Eid al-Adha, when pilgrims stone the pillar, offer their sacrifice, shave their heads and perform tawaf al-ifadah. It is the day with the most rites of Hajj. It is called "greater" because the Arabs called the 'umrah "the lesser Hajj".

The last line of this Hadith is very important: ***"in the year of the Farewell Pilgrimage ... not a single polytheist performed Hajj."*** The proclamation of Abu Bakr and 'Ali succeeded completely. Within one year, the Hajj ***returned to pure tawhid*** as founded by the Prophet Ibrahim عَلَيْهِ السَّلَامُ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The phrase "the Day of the Greater Hajj" also shows the honour of the Day of Sacrifice. Many of the most important rites fall on it, and in the Farewell Pilgrimage the Prophet ﷺ delivered one of his great sermons on that very day. Choosing it for the proclamation ensured that the largest number of pilgrims, from every tribe, would hear it at once and carry it home.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU HURAYRAH: THE ANNOUNCER AT MINA

One of the announcers Abu Bakr sent at Mina was ***Abu Hurayrah*** رضى الله عنه — a Companion of the tribe of Daws who embraced Islam around 7 AH, when Khaybar was opened. Although he was with the Messenger of Allah ﷺ for only about three or four years, he became ***the most prolific narrator of Hadith*** among the Companions.

How did this happen? Abu Hurayrah himself explained: ***"People say that Abu Hurayrah narrates too much Hadith… Our brothers among the Muhajirun were busy trading in the markets, and our brothers among the Ansar were busy with their property, while Abu Hurayrah stayed constantly with the Messenger of Allah ﷺ, content with enough to fill his stomach. He was present when they were absent, and memorised when they did not"*** (Sahih al-Bukhari 118).

He also related that he complained to the Messenger of Allah ﷺ that he forgot easily. He told him to ***spread out his cloak***, then scooped something with both hands into it and said: "Gather it." Abu Hurayrah said: ***"After that I never forgot anything"*** (Sahih al-Bukhari 119).

No wonder he was chosen to call out at Mina, and that it is he who narrates the proclamation to us in detail. Abu Hurayrah teaches us ***the value of time with a teacher*** and ***earnestness in memorising knowledge***. From the tribe of Daws, which once refused Islam (Book 26), came the greatest guardian of the Sunnah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

NO MORE NAKED TAWAF

One of the things proclaimed was ***the prohibition of circling the House naked***. Why did the pagan Arabs do it? The commentators mention that some said: "We will not circle in clothes in which we have sinned." Only Quraysh (al-Hums) circled in clothing; others had to borrow clothes from Quraysh, or circle without clothes.

HADITH — SAHIH MUSLIM, NO. 3028

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ فَتَقُولُ مَنْ يُعِيرُنِي تِطْوَافًا تَجْعَلُهُ عَلَى فَرْجِهَا وَتَقُولُ الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ فَمَا بَدَا مِنْهُ فَلاَ أُحِلُّهُ فَنَزَلَتْ هَذِهِ الآيَةَ { خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***In the days of ignorance, a woman would circle the House without clothing***, saying: "Who will lend me a tawaf garment to cover my nakedness?" and she would recite verses acknowledging that her body was exposed. Then this verse was revealed: ***{Take your adornment (clothing) at every place of prayer}*** (Al-A'raf 7:31).

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn Bashshar from Muhammad ibn Ja'far, and from Abu Bakr ibn Nafi' from Ghundar, from Shu'bah ibn al-Hajjaj, from Salamah ibn Kuhayl, from Muslim al-Batin, from Sa'id ibn Jubayr, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Tafsir, Chapter: "Take your adornment at every place of prayer", Hadith No. 3028.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:3028

LESSONS FROM THIS HADITH

The verse revealed did not only forbid nakedness, but ***commanded adornment***: "Take your adornment at every masjid." Islam raises human dignity: ***covering oneself is an honour***, and coming to the mosque in clean, neat clothing is courtesy towards Allah.

See how far misguidance can take people: in the name of "purity", they did something ***shameful and self-degrading***. When religion is invented according to whims, it can create practices contrary to human nature. Revelation came ***to restore people to their natural disposition***.

Covering the body in worship was not a new rule invented for this occasion. Allah had already commanded: "O children of Adam, take your adornment at every masjid" (Al-A'raf 7:31), and the scholars

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

of tafsir explain that this verse was revealed precisely about those who circled the Ka'bah naked. The proclamation of 9 AH simply enforced at the House of Allah what the Qur'an had already established.

The pagans had justified their nakedness with a twisted piety: they claimed they would not worship in garments in which they had committed sins. Islam rejected this reasoning completely. Purity before Allah comes through repentance and sincerity, not through stripping away the dignity that Allah gave to the human being.

Today the simple white garments of ihram, worn by millions of pilgrims, are a living reversal of that pagan scene. Rich and poor, king and labourer, stand dressed alike, modest and equal before their Lord — exactly as the House of Ibrahim was meant to be honoured.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TALBIYAH OF TAWHID AND OF SHIRK

The shirk of the pagan Hajj was not only in the tawaf, but also in ***the talbiyah*** — the call chanted by pilgrims. Ibn 'Abbas رضى الله عنهما narrates that the polytheists used to say: "Labbayka la sharika lak" (Here I am at Your call, You have no partner). The Messenger of Allah ﷺ would say: ***"Woe to you! Enough, enough (stop there)!"*** But they continued: ***"…except a partner You have, whom You own and who owns nothing"*** (Sahih Muslim 1185).

See how subtle that shirk was: they acknowledged Allah as the supreme Lord, ***yet added partners*** beneath Him. This was the reality of the shirk of Quraysh — not denying Allah, but ***associating*** something with Him.

The talbiyah of the Messenger of Allah ﷺ was ***pure tawhid***, as narrated by Ibn 'Umar: ***"Labbaykallahumma labbayk, labbayka la sharika laka labbayk, innal-hamda wan-ni'mata laka wal-mulk, la sharika lak"*** — Here I am, O Allah, here I am; You have no partner; all praise, blessing and dominion are Yours; You have no partner (Sahih al-Bukhari 1549).

Notice how this talbiyah ***repeats "You have no partner" twice***. It is like a direct answer to the pagan talbiyah of shirk. Every pilgrim who chants it today is ***proclaiming Bara'ah*** from shirk with his own tongue.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AL-HUMS AND STANDING AT 'ARAFAH

Another pagan practice abolished was the privilege of ***al-Hums*** — the title of Quraysh and their allies, who considered themselves above other Arabs. Among their "privileges" was ***not standing at 'Arafah*** with the people, since 'Arafah lies outside the Sacred Precinct; they stopped only at Muzdalifah. Then Allah revealed (Sahih al-Bukhari 1665):

"Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful" (Al-Baqarah 2:199) — Tafsir Ibn Kathir 2:199.

Interestingly, ***the Messenger of Allah ﷺ never followed this Hums practice***, even before prophethood. Jubayr ibn Mut'im رضى الله عنه — not yet a Muslim at the time — related that he lost his camel and went looking for it on the day of 'Arafah, and saw ***the Prophet ﷺ standing at 'Arafah*** with the people. He said: "He is one of the Hums, what is he doing here?" (Sahih al-Bukhari 1664)

The lesson is clear: in worship of Allah, ***there is no caste and no privilege of lineage***. All pilgrims stand in the same place, in the same ihram, asking forgiveness of the same Lord. The pride of Quraysh was dissolved by ***the equality of Hajj***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FOUR MONTHS AND COVENANTS HONOURED

The proclamation of Bara'ah was not a surprise attack. Allah gave the polytheists ***a period of four months*** to move freely, reflect and decide (At-Tawbah 9:2). More than that, the Qur'an excepted those ***faithful to their covenants***:

"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]" (At-Tawbah 9:4) — Tafsir Ibn Kathir 9:4.

"So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]" (At-Tawbah 9:7) — Tafsir Ibn Kathir 9:7.

Note how both verses close with ***"Indeed, Allah loves the righteous"***. Honouring covenants with faithful polytheists is ***part of piety***. Islam does not permit treachery, even towards enemies.

The commentators mention tribes such as ***Banu Damrah*** and ***Banu Kinanah*** who were faithful to their covenants; their covenants were honoured until their terms ended. This is ***Islamic justice*** in relations between peoples: clear warning, a reasonable period, and faithfulness to promises.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

VERSE 9:5 IN ITS CONTEXT

The fifth verse of Surah At-Tawbah is often quoted out of context, either by those who wish to malign Islam or by those who misuse it. Allah says: ***"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful"*** (At-Tawbah 9:5) — Tafsir Ibn Kathir 9:5.

Scholars of tafsir explain this verse in ***its specific context***: it is addressed to ***the polytheists of Arabia who fought the Muslims and violated their covenants***, after a four-month period of notice. It is not a general command to fight every non-Muslim in every place and age.

VERSE	LIMITS AND EXCEPTIONS
9:2	A four-month period of notice
9:4	Those faithful to covenants are exempt
9:6	Those seeking protection must be protected
9:7	As long as they are upright, you must be upright
9:5 (end)	If they repent, let them go
Al-Baqarah 2:256	No compulsion in religion

Other verses also set general principles: ***"Fight in the way of Allah those who fight you but do not transgress"*** (Al-Baqarah 2:190), and Allah does not forbid kindness and justice towards those who do not fight the Muslims (Al-Mumtahanah 60:8). Reading one verse without the others is ***an error in understanding the Qur'an***.

Muslim scholars throughout history applied this balanced reading. The great jurists distinguished between those at war with the Muslims and those living in peace or under treaty, and insisted that the latter be treated with justice and kindness. Understanding a verse with its context, its sister verses and the practice of the Prophet ﷺ protects us from both extremism and misrepresentation.

It is also worth noting that the verse ends with mercy: "Indeed, Allah is Forgiving and Merciful." Even in its sternest passage, Surah At-Tawbah keeps the door of return open, and the very next verse commands protection for anyone who asks for it. Firmness and mercy stand side by side in the Qur'an.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"GRANT HIM PROTECTION SO THAT HE MAY HEAR"

Immediately after verse 9:5, Allah revealed a verse showing ***the true aim*** of Islam — not killing, but guidance:

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know" (At-Tawbah 9:6) — Tafsir Ibn Kathir 9:6.

This verse is astonishing. A polytheist — even from a people at war with Islam — who seeks protection ***must be protected***. He is given the chance to ***hear the words of Allah***, and afterwards, whether he believes or not, he must be ***escorted to a place of safety***. No compulsion, no threat.

The reason is given at the end: ***"That is because they are a people who do not know."*** Islam sees many who oppose it as people who ***have not yet known the truth***, not enemies to be wiped out. The task of the Muslims is to let them hear the truth, and guidance is in Allah's hands.

Ibn Kathir mentions that from this verse scholars derived the ruling that ***envoys and ambassadors*** from the enemy must be guaranteed safety. This is the basis of ***diplomatic immunity*** in Islam, centuries before it was recognised in modern international law.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MOSQUES FOR THE BELIEVERS

Surah At-Tawbah also makes clear ***who is worthy to maintain the mosques of Allah***, especially al-Masjid al-Haram, long controlled by the polytheists:

"It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief" (At-Tawbah 9:17) — Tafsir Ibn Kathir 9:17.

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah" (At-Tawbah 9:18) — Tafsir Ibn Kathir 9:18.

Quraysh used to boast of ***giving water to the pilgrims and maintaining al-Masjid al-Haram*** — while worshipping idols in it. Allah made clear that ***building and maintaining a structure*** is worthless without ***faith, prayer, zakat and fear of Allah***.

This verse 18 is ***the standard*** for every mosque committee today. Maintaining a mosque is not merely painting walls or building domes, but ***bringing it to life with worship***, knowledge and service to the community, by people who ***fear none but Allah***.

Historically, the Prophet's Mosque in Madinah was itself the model of such a mosque. It was a place of prayer, but also of learning, consultation, receiving delegations, caring for the poor of the Suffah, and even treating the wounded. Its walls were of mud brick and its roof of palm fronds, yet it was more alive than any palace of its time, because it was maintained by people of faith.

Verse 18 also ends with a gentle note of humility: "for it is expected that those will be of the [rightly] guided." Even those who fulfil every condition are only "expected" to be guided; they do not boast of it. Serving a mosque is an honour that should make us more humble, not more proud.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"ALLAH WILL ENRICH YOU"

Another verse in the proclamation touches a very human worry: ***"O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills"*** (At-Tawbah 9:28) — Tafsir Ibn Kathir 9:28.

Scholars explain that "unclean" here means ***spiritual impurity*** — the impurity of the creed of shirk — not physical impurity. Makkah's economy depended heavily on the Hajj season: pilgrims from all Arabia came to trade at markets like 'Ukaz and Dhul-Majaz. If the polytheists no longer came, ***what of trade?***

Allah answered with a promise: ***"Allah will enrich you from His bounty."*** And the promise was fulfilled. Within a few years, all of Arabia embraced Islam, and pilgrims came from ***all over the world***. Today, millions of pilgrims come to Makkah each year for Hajj and 'umrah — far beyond anything the merchants of pagan Makkah could have imagined.

The lesson: when obedience to Allah seems ***costly in worldly terms***, remember this verse. Leaving usury, bribery or unlawful trade may feel like a loss, but ***provision is in Allah's hands***, and He promises something better in its place.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SACRED MONTHS AND NASI'

Surah At-Tawbah also corrected another pagan practice connected with Hajj — the manipulation of the calendar: ***"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred"*** (At-Tawbah 9:36) — Tafsir Ibn Kathir 9:36.



Red: Muharram, Rajab, Dhul-Qa'dah and Dhul-Hijjah (Sahih al-Bukhari 4662).

Figure 2: Twelve months and four sacred months.

"Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year" (At-Tawbah 9:37) — Tafsir Ibn Kathir 9:37.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

An-Nasi' was the pagan practice of postponing or shifting a sacred month to another month when they wished to fight, or adding a month so the Hajj season would fall at a time they preferred. As a result, the calendar became confused and the Hajj no longer fell in its true month.

In the Farewell Sermon a year later, the Messenger of Allah ﷺ announced: ***"Time has come round to its form on the day Allah created the heavens and the earth"*** (Sahih al-Bukhari 4662). The calendar had returned to its origin, and his Hajj fell exactly in the true Dhul-Hijjah. We will look at this in more detail in Book 28.

Why did the Arabs tamper with the calendar at all? Fighting, raiding and trade were the backbone of their economy, and three consecutive sacred months — Dhul-Qa'dah, Dhul-Hijjah and Muharram — felt too long to wait. So they declared a sacred month ordinary when it suited them and made up for it later. Outwardly they kept the count of four; in reality they emptied the sacredness of its meaning.

The lesson reaches far beyond the calendar. Changing what Allah has made lawful or unlawful to suit our desires, while keeping the outward form, is exactly what the verse calls "an increase in disbelief". A believer accepts the limits of Allah as they are, even when they are inconvenient, and does not look for clever ways around them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BACK TO THE WAY OF IBRAHIM

Everything that happened in 9 AH — the removal of shirk, naked tawaf, the talbiyah of shirk, the Hums privilege and the manipulation of the calendar — aimed at one thing: ***returning the Hajj to the way of Ibrahim*** عَلَيْهِ السَّلَامُ. Allah had commanded the Prophet Ibrahim when he built the Ka'bah:

"Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate" (Al-Hajj 22:26) — Tafsir Ibn Kathir 22:26.

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass" (Al-Hajj 22:27) — Tafsir Ibn Kathir 22:27.

Note: the first command to Ibrahim was ***"Do not associate anything with Me and purify My House."*** Centuries later, his own descendants — Quraysh — filled that House with three hundred and sixty idols. The Conquest of Makkah cleansed the House of idols; ***Bara'ah cleansed the worship around it***.

The Prophet Ibrahim's prayer for Makkah was also fully answered this year: ***"My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols"*** (Ibrahim 14:35) — Tafsir Ibn Kathir 14:35.

"So make hearts among the people incline toward them" (Ibrahim 14:37) — Tafsir Ibn Kathir 14:37.

"Make hearts among the people incline toward them" — this prayer is answered to this day. The hearts of millions across the world ***long*** to go to Makkah for Hajj and 'umrah. And the Messenger of Allah ﷺ, a descendant of Ibrahim through Isma'il, is the answer to another of Ibrahim's prayers: "Our Lord, send among them a messenger from themselves" (Al-Baqarah 2:129).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY NO BASMALAH?

Surah At-Tawbah is ***the only surah*** in the Qur'an that does not begin with "Bismillahir-Rahmanir-Rahim". Why? Scholars have offered several views:

SIRAH NOTE: VIEWS ON THE ABSENCE OF THE BASMALAH

First view: Ibn 'Abbas asked 'Uthman why Surahs Al-Anfal and Bara'ah were placed side by side without a basmalah between them. 'Uthman answered that their stories were similar, and the Messenger of Allah ﷺ passed away without making clear whether Bara'ah was part of Al-Anfal, so it was placed next to it without a basmalah (Jami' at-Tirmidhi 3086; Sunan Abi Dawud 786). ***The chain of this report is graded weak*** by some scholars such as al-Albani.

Second view: It is narrated from 'Ali that the basmalah is ***a guarantee of safety*** (aman), whereas Bara'ah came down with the revoking of covenants and fighting, so it does not begin with the basmalah (al-Hakim). ***This report's chain is also debated.***

Third view (the majority): The Companions did not write the basmalah at its start in the mushaf because ***Jibril did not bring it*** with this surah. It follows ***tawqif*** (fixed by revelation), and this is the view held by many scholars such as al-Qurtubi.

REFERENCES:

al-Qurtubi, al-Jami' li Ahkam al-Qur'an, opening of At-Tawbah; Ibn Kathir, Tafsir al-Qur'an al-'Azim.

Scholars also explain ***the ruling on recitation***: when reciting from the start of Surah At-Tawbah, ***the basmalah is not recited***, though the reciter may begin with seeking refuge (a'udhu billah). When starting from the middle of the surah, some scholars permit reciting the basmalah.

Whatever the view, one thing is clear: the arrangement of the Qur'an — including the presence or absence of the basmalah — ***was preserved with care*** by the Companions, without adding or removing a single verse. This is proof of ***Allah's protection*** of His Book (Al-Hijr 15:9).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE NAMES OF SURAH AT-TAWBAH

This surah has several names, each describing one side of its content. Sa'id ibn Jubayr said: I asked Ibn 'Abbas about Surah At-Tawbah. He said: ***"At-Tawbah? It is al-Fadihah (the Exposer). It kept being revealed: 'and among them…', 'and among them…', until they (the hypocrites) thought that not one of them would be left unmentioned in it"*** (Sahih al-Bukhari 4882).

NAME	WHY SO NAMED
At-Tawbah	It mentions the repentance of the Prophet, Muhajirun, Ansar and the three (9:117–118)
Bara'ah	It opens with the revoking of covenants (9:1)
Al-Fadihah	It exposes the secrets of the hypocrites
Al-Muqashqishah	It cleanses (the believers) of hypocrisy — mentioned by some commentators

Interestingly, the surah that is firmest against the hypocrites and polytheists is also called ***"At-Tawbah"*** — repentance. It reminds us that behind Allah's firmness, ***the door of mercy and repentance is always open***. Even verse 3, which proclaims Bara'ah, says: "if you repent, that is best for you."

The variety of these names shows how the Companions and early scholars reflected deeply on each surah. A name was not just a label, but a key to its themes. Reading At-Tawbah with all its names in mind — repentance, disassociation, exposure — helps us see how firmness, warning and mercy are woven together in one surah.

For the believer today, al-Fadihah is also a warning: deeds and intentions hidden from people are not hidden from Allah. The surah that exposed the hypocrites of Madinah invites each of us to examine our own hearts, and to correct what we would not want exposed on the Day when all secrets are revealed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR'S HAJJ: PREPARING FOR THE FAREWELL PILGRIMAGE

Abu Bakr's Hajj in 9 AH can be seen as ***preparation*** for the Farewell Pilgrimage the following year. In one Hajj season, several great matters were settled:

BEFORE 9 AH	AFTER THE PROCLAMATION
Polytheists performed Hajj	No polytheist performed Hajj
Naked tawaf	Covering obligatory
Talbiyah of shirk	Talbiyah of tawhid
Old, violated covenants	Covenants ended justly
Calendar manipulated (nasi')	Calendar restored

As a result, when the Messenger of Allah ﷺ performed Hajj in 10 AH, he could ***teach the rites of Hajj perfectly*** to more than a hundred thousand people, in an atmosphere pure and united. He said then: ***"Take your rites from me"*** (Sahih Muslim 1297).

The lesson for managing any great undertaking: ***prepare in stages***. Abu Bakr was the "advance party" clearing the way, so that the main event could proceed smoothly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE STANDING OF ABU BAKR

The appointment of Abu Bakr as leader of the Hajj was one of several ***signs*** from the Messenger of Allah ﷺ about Abu Bakr's standing. Other signs would follow in the last months of his life. Abu Sa'id al-Khudri رضى الله عنه narrates that he said in a sermon: ***"If I were to take a khalil (closest friend) other than my Lord, I would take Abu Bakr"***, and he ordered that every door into the mosque be closed ***except the door of Abu Bakr*** (Sahih al-Bukhari 3654).

And during his final illness, he said: ***"Tell Abu Bakr to lead the people in prayer"*** (Sahih al-Bukhari 664). The Companions later said: "The Messenger of Allah ﷺ was pleased with Abu Bakr for our religion (the prayer), so shall we not be pleased with him for our worldly affairs?"

Leading the Hajj, leading the prayer, and the door left open — all of these show that ***Abu Bakr was being prepared*** to carry the great trust after the Messenger of Allah ﷺ, without his having to state it outright.

The Companions who understood these signs chose him as the first caliph.

Abu Bakr's readiness for that trust was shaped by years of companionship: he was the first adult man to believe, the companion in the cave during the Hijrah, and the one who spent his wealth freely for Islam. His leadership of the Hajj was not a sudden honour, but the natural fruit of a life given entirely to Allah and His Messenger ﷺ.

For us, the lesson is that trust is earned over time. Responsibilities in a family, a mosque or a community should go to those whose record of faithfulness is long and clear, not merely to those who are eloquent or ambitious. Abu Bakr never asked for leadership; it came to him because of who he had been for twenty years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ZAKAT COLLECTOR AND THE GIFTS

Besides the Hajj, the year 9 AH also saw ***more organised management of zakat***. The sirah authors mention that early that year the Messenger of Allah ﷺ sent zakat collectors to the tribes that had embraced Islam. In one incident, Abu Humayd as-Sa'idi رضى الله عنه narrates that he appointed a man of the tribe of Azd called ***Ibn al-Lutbiyyah*** to collect zakat. When he returned, he said: ***"This is for you, and this was given to me as a gift."*** (Sahih al-Bukhari 7174)

The Messenger of Allah ﷺ stood on the pulpit, praised Allah, then said: ***"Why does a collector we send come and say: 'This is for you and this is for me'? Why does he not sit in his father's or mother's house and see whether he is given gifts or not?"*** Then he raised both hands until the whiteness of his armpits showed, saying: ***"O Allah, have I not conveyed?"*** three times.

This Hadith is the basis of the ruling on ***gifts to officials*** in Islam: gifts given to someone ***because of his post*** belong to the state, not to him. The test is simple: "Would I be given this gift if I just sat at home?" This is ***an anti-corruption guideline*** set more than fourteen hundred years ago.

It also shows that as Islam spread and wealth began to flow in, the Messenger of Allah ﷺ ***did not allow trust to be corrupted***. He corrected it openly on the pulpit so all officials would hear. Just leadership requires ***transparency and accountability***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DEATH OF 'ABDULLAH IBN UBAYY

In the same year, before the Hajj season, there died a man who had troubled the Muslims for nearly nine years: ***'Abdullah ibn Ubayy ibn Salul***, chief of the hypocrites. He withdrew a third of the army at Uhud (Book 10), said "the more honourable will expel the more humble" (Book 14), and spread the slander in the affair of al-Ifk (Book 14). What was the Prophet's ﷺ attitude when he died?

HADITH — SAHIH AL-BUKHARI, NO. 1366

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الخَطَّابِ ـ رضى الله عنهم ـ أَنَّهُ قَالَ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَبْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أُبَيٍّ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا ـ أُعَدِّدُ عَلَيْهِ قَوْلَهُ ـ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ أَخِّرْ عَنِّي يَا عُمَرُ. فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ إِنِّي خُيِّرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ فَغُفِرَ لَهُ لَزِدْتُ عَلَيْهَا. قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إِلاَّ يَسِيرًا حَتَّى نَزَلَتِ الآيَتَانِ مِنْ {بَرَاءَةٌ} {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا} إِلَى {وَهُمْ فَاسِقُونَ} قَالَ فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

TRANSLATION:

'Umar ibn al-Khattab رضى الله عنه said: When ***'Abdullah ibn Ubayy ibn Salul*** died, the Messenger of Allah ﷺ was called to pray over him. When the Messenger of Allah ﷺ stood up (to pray), I leapt towards him and said: "O Messenger of Allah, will you pray over Ibn Ubayy, when on such-and-such a day he said such-and-such?" — listing his words one by one. The Messenger of Allah ﷺ ***smiled*** and said: **"Stand back from me, 'Umar."** When I persisted, he said: ***"I was given a choice, and I chose. If I knew that by adding more than seventy times he would be forgiven, I would add to it."*** So the Messenger of Allah ﷺ prayed over him, then left. Shortly afterwards two verses of Bara'ah were revealed: ***{And do not pray over any of them who has died, ever…}*** up to ***{…while they were defiantly disobedient}***. 'Umar said: Afterwards I marvelled at my boldness towards the Messenger of Allah ﷺ that day. And Allah and His Messenger know best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab az-Zuhri, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, from 'Abdullah ibn 'Abbas, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter: The dislike of praying over the hypocrites, Hadith No. 1366; also No. 1269, 4670–4672 and Muslim No. 2400.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1366

LESSONS FROM THIS HADITH

This Hadith shows ***the Prophet's ﷺ extraordinary mercy***. Though Ibn Ubayy had hurt him and his family so badly, he still wished to pray over him, and even said that if seeking forgiveness more than seventy times could save him, he would do it. 'Umar, on the other hand, was firm out of zeal for the religion — and revelation later agreed with 'Umar's view.

Note also 'Umar's attitude afterwards: ***"Afterwards I marvelled at my boldness towards the Messenger of Allah ﷺ that day."*** Though revelation supported his view, he was not proud; instead he regretted how he had pressed the Messenger of Allah ﷺ. This is ***refined courtesy***.

The Prophet's ﷺ conduct at this funeral was not weakness towards hypocrisy, but strength of character.

He had endured Ibn Ubayy's plots for years without seeking revenge, and even at the end he hoped for his forgiveness. Only when Allah forbade it did he stop. Mercy was his default; firmness came only by divine command.

Ibn Ubayy's son 'Abdullah offers another lesson. He was a devoted Companion; the sirah books report that he once offered to deal with his own father himself if the Prophet ﷺ commanded it, and was told instead to treat his father kindly. Faith did not cut his duty to his parent, even a parent who opposed Islam; it refined it.

The career of Ibn Ubayy is a sobering warning. Before the Hijrah, the people of Madinah were about to crown him as their king; the arrival of the Prophet ﷺ ended that ambition. Instead of accepting the blessing that had come to his city, he let envy and wounded pride shape the rest of his life, and he died outwardly a Muslim but inwardly opposed to the Messenger ﷺ.

His story shows how worldly status can become a barrier to guidance. Ibn Ubayy saw Islam through the lens of what he had lost, not what he could gain. Every one of us can fall into the same trap in smaller ways — resenting the truth because it came through someone else, or because it cost us a position we wanted.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Yet the Prophet ﷺ never exposed him by name, never had him killed, and never denied him the rights of a Muslim in this world. Judgment of hearts belongs to Allah alone. The believer's duty is to guard his own heart, to deal with others by what appears from them, and to leave what is hidden to the One who knows all secrets.

The Qur'an describes the hypocrites with remarkable precision: "And when they meet those who believe, they say, 'We believe'; but when they are alone with their evil ones, they say, 'Indeed, we are with you'" (Al-Baqarah 2:14). Ibn Ubayy's life matched this description — present at the prayers and in the ranks, yet working against the believers whenever he could.

Scholars of the sirah note that his death marked a turning point. With its most prominent figure gone, the hypocrite movement in Madinah lost its centre. Those who remained either repented sincerely, as the surah invited them to do, or faded into silence. Within a short time, the community that the Prophet ﷺ would leave behind was largely free of organised hypocrisy.

The fear of hypocrisy was so alive among the Companions that, it is reported, 'Umar رضى الله عنه would ask Hudhayfah, the keeper of the Prophet's ﷺ secrets about the hypocrites, whether his own name was among them. If the best of this ummah feared it for themselves, how much more should we examine our own hearts.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROPHET'S ﷺ SHIRT

Ibn Ubayy's son, also named ***'Abdullah***, was ***a sincere Companion*** and very different from his father. He came to the Messenger of Allah ﷺ and asked for his shirt to shroud his father, and he gave it (Sahih al-Bukhari 1269). Jabir رضى الله عنه narrates that the Messenger of Allah ﷺ came after Ibn Ubayy had been placed in his grave, ordered him taken out, placed him on his knees, blew a little of his saliva on him, and clothed him in his shirt (Sahih al-Bukhari 1350).

Why did he give his shirt? Jabir mentions one reason: on the day of Badr, ***al-'Abbas***, the Prophet's uncle, was brought as a captive without clothing. The Companions looked for a shirt to fit his tall frame, and only ***the shirt of 'Abdullah ibn Ubayy*** fitted. The Messenger of Allah ﷺ clothed al-'Abbas with it (Sahih al-Bukhari 3008). Sufyan ibn 'Uyaynah said: he wished to ***repay that favour*** of Ibn Ubayy.

See the character of the Messenger of Allah ﷺ: he ***never forgot a small kindness***, even from an enemy within, even after eight years. He also ***honoured the righteous son***, who bore no blame for his father's sins. Compassion and loyalty to a favour are part of prophetic character.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROHIBITION OF PRAYING OVER HYPOCRITES

The Messenger of Allah ﷺ prayed over Ibn Ubayy on the basis of a verse that gave ***a choice***:

"Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them" (At-Tawbah 9:80) — Tafsir Ibn Kathir 9:80.

He understood this verse as ***a choice*** ("ask forgiveness or do not"), and chose to ask forgiveness out of mercy. But then a verse came down ***forbidding it clearly***:

"And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient" (At-Tawbah 9:84) — Tafsir Ibn Kathir 9:84.

After this verse came down, the Messenger of Allah ﷺ ***no longer prayed*** over any hypocrite whose hypocrisy was known. Scholars explain that this prohibition is specific to those ***whose disbelief is clear***. As for a Muslim, even one who committed major sins, the funeral prayer is still offered and forgiveness sought for him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE END OF THE HYPOCRITES' ERA

The death of 'Abdullah ibn Ubayy marked ***the end of an era***. For nearly nine years, the hypocrites of Madinah had an influential leader, who had almost been crowned king of Madinah before the coming of the Messenger of Allah ﷺ. With his death, the ***political power*** of the hypocrites collapsed.

SIRAH NOTE: IBN UBAYY AND THE CROWN THAT NEVER WAS

The sirah authors relate that before the Hijrah, the Aws and Khazraj had almost agreed ***to crown 'Abdullah ibn Ubayy king of Madinah***, and were preparing a crown for him. When the Messenger of Allah ﷺ arrived and the people of Madinah embraced Islam in numbers, that dream was shattered. Many scholars see this ***resentment*** as the main root of his hypocrisy. Usamah ibn Zayd رضى الله عنهما narrates part of this story in Sahih al-Bukhari (No. 4566), while the details of the crown come from ***the books of sirah***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapters on Abu Bakr's Hajj and Bara'ah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Hypocrisy did not vanish completely — Hudhayfah ibn al-Yaman still kept the names of some of them (Book 24). But after 9 AH, the hypocrites no longer had the strength ***to divide*** the Muslims openly. Surah At-Tawbah had exposed them, Masjid ad-Dirar had been demolished, and their leader was gone.

The lesson: ***resentment and envy*** can prevent a person from accepting a clear truth. Ibn Ubayy saw the truth of Islam every day, but ***the loss of the power*** he dreamed of closed his heart. Beware of disappointment with others turning into a disease of the heart.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DEATH OF THE NEGUS

The year 9 AH also saw the death of a very special king in Islamic history: ***the Negus Ashamah***, King of Abyssinia. It was he who protected the Muslims who emigrated to Abyssinia when they were persecuted in Makkah, and who received the letter of the Messenger of Allah ﷺ (Book 17).

Abu Hurayrah رضى الله عنه narrates that the Messenger of Allah ﷺ ***announced the death of the Negus on the day he died***, went out to the prayer place, lined up the Companions in rows, and said takbir four times (Sahih al-Bukhari 1245). Jabir رضى الله عنه narrates that he said: ***"Today a righteous man has died, so stand and pray over your brother Ashamah"*** (Sahih al-Bukhari 3877).

This event holds two astonishing things. First, ***a miracle***: the Messenger of Allah ﷺ knew of the Negus's death on the same day, though Abyssinia lay thousands of kilometres across the sea. Second, ***the funeral prayer in absentia***: he prayed over someone whose body was not before him. Scholars derive the ruling on the absentee funeral prayer from this Hadith.

Compare two deaths in the same year: ***'Abdullah ibn Ubayy***, who lived in Madinah right beside the Messenger of Allah ﷺ yet died in hypocrisy; and ***the Negus***, who never saw the Messenger of Allah ﷺ yet died as ***"a righteous man"*** and "brother" of the Muslims. Physical closeness does not guarantee faith; what decides is ***the heart***.

The Negus's story also reminds us of the many Muslims across the world whom we will never meet, yet who are our brothers and sisters in faith. The Prophet ﷺ called a king in distant Abyssinia "your brother".

Praying for believers we do not know, and caring about their joys and sorrows, is part of the brotherhood Islam builds beyond borders.

It is also worth remembering the Negus's justice when the first Muslim emigrants reached his land. Quraysh sent envoys with gifts to have them returned, but he refused to hand over people who had sought his protection until he had heard them himself. His fairness preserved the young Muslim community at its weakest moment, and Allah honoured him at the end of his life.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DEATH OF UMM KULTHUM

In the same year, the Messenger of Allah ﷺ suffered another personal grief: the death of his daughter ***Umm Kulthum*** رضى الله عنها. Umm Kulthum was the wife of ***'Uthman ibn 'Affan*** رضى الله عنه. Before that, 'Uthman had married her sister ***Ruqayyah***, who died at the time of Badr (Book 9). Because he married two daughters of the Messenger of Allah ﷺ, 'Uthman was called ***Dhun-Nurayn*** — the possessor of two lights.

HADITH — SAHIH AL-BUKHARI, NO. 1285

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ شَهِدْنَا بِنْتًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ عَلَى الْقَبْرِ ـ قَالَ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ قَالَ ـ فَقَالَ هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ. فَقَالَ أَبُو طَلْحَةَ أَنَا. قَالَ فَانْزِلْ. قَالَ فَنَزَلَ فِي قَبْرِهَا.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: We attended (the burial of) ***a daughter of the Messenger of Allah*** ﷺ, and the Messenger of Allah ﷺ was sitting by the grave. I saw ***his eyes shedding tears***. He asked: **"Is there among you a man who did not lie with his wife last night?"** Abu Talhah said: "I." He said: **"Go down."** So he went down into her grave.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Musnadi, from Abu 'Amir al-'Aqadi, from Fulayh ibn Sulayman, from Hilal ibn 'Ali, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Hadith No. 1285; also No. 1342.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1285

LESSONS FROM THIS HADITH

Ibn Hajar in Fath al-Bari explains that the daughter mentioned in this Hadith is ***Umm Kulthum***, since Ruqayyah died while the Messenger of Allah ﷺ was at Badr. The picture of the Messenger of Allah ﷺ ***sitting by the grave with tears flowing*** shows how deep his love was as a father.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TEARS OF THE PROPHET ﷺ

The Prophet's ﷺ tears at Umm Kulthum's grave were not the only ones. Anas رضى الله عنه describes the last moments of his son ***Ibrahim***, who died as an infant in 10 AH. The Messenger of Allah ﷺ took him, kissed him and smelled him, and his tears flowed. 'Abd ar-Rahman ibn 'Awf asked: "You too (weep), O Messenger of Allah?" He said: ***"O Ibn 'Awf, it is mercy."*** Then he said: ***"The eyes shed tears and the heart grieves, but we say only what pleases our Lord. And we are indeed saddened by your parting, O Ibrahim"*** (Sahih al-Bukhari 1303).

This Hadith teaches ***the etiquette of grief in Islam***. Weeping does not contradict patience; it is ***mercy*** that Allah places in the heart. What is forbidden is wailing, tearing one's clothes, and words that show displeasure with Allah's decree.

The year 9 AH was a year of mingled victory and sorrow: victory at Tabuk, delegations coming in numbers, a purified Hajj — but also the loss of a daughter. The Messenger of Allah ﷺ met both with ***gratitude and patience***. This is the balance of a believer's life.

Tears of this kind are not a sign of weak faith but of a living heart. The Prophet ﷺ himself wept at the death of his son Ibrahim and said that the eyes shed tears and the heart grieves, yet we say only what pleases our Lord. Grief and acceptance can live together in the same heart.

Within a few years the Prophet ﷺ had buried Zaynab, Ruqayyah and now Umm Kulthum. Of all his children, only Fatimah would outlive him. These repeated losses show that the most beloved of Allah's creation was not spared the trials of family life; he bore them with patience, and so became a model for every grieving parent.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CONTENTS OF THE BARA'AH PROCLAMATION

The proclamation at Mina on the Day of Sacrifice in 9 AH can be summarised as follows:

ITEM	CONTENT AND EVIDENCE
Revoking covenants	Covenants with treaty-breaking polytheists ended (9:1)
Period of notice	Four months to move freely (9:2)
Faithful covenants	Honoured until their term (9:4)
The door of repentance	"If you repent, that is best" (9:3)
Protection	Those seeking protection are protected (9:6)
Hajj	No polytheist to perform Hajj after this year (Bukhari 4655)
Tawaf	No naked tawaf (Bukhari 4655)
Al-Masjid al-Haram	Not to be approached by polytheists after this year (9:28)

This table shows that the proclamation of Bara'ah was ***a complete policy***: firm with traitors, just to the faithful, opening the door of repentance, protecting those seeking truth, and purifying worship. It was not merely a declaration of war.

Taken together, these points form a complete charter for the end of the pagan order in Arabia: no more shirk at the House of Allah, no more nakedness in worship, honour for covenants kept, and a clear period of grace for those who wished to reconsider. Every clause was announced openly, so no tribe could later claim it had not been told.

This openness is itself a principle of Islamic conduct. Treaties were not cancelled secretly or by surprise; the other side was given notice and time. The Qur'an elsewhere commands that if a breach is feared, the covenant should be returned to them "on equal terms" (Al-Anfal 8:58), so that both sides know where they stand.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE STORY

The story of Abu Bakr's Hajj and the proclamation of Bara'ah is narrated in the following sources:

EVENT	SOURCE AND GRADE
Abu Bakr leads the Hajj	Sahih al-Bukhari 1622 — sahih
Proclamation at Mina; 'Ali follows	Sahih al-Bukhari 4655, 369 — sahih
Day of the Greater Hajj	Sahih al-Bukhari 3177 — sahih
Last surah revealed	Sahih al-Bukhari 4654 — sahih
Naked tawaf	Sahih Muslim 3028 — sahih
"A man of my family"	Jami' at-Tirmidhi 3091 — hasan gharib
"Leader or messenger?"	Ibn Ishaq — sirah
No basmalah	Tirmidhi 3086 — weak; scholars' views
Al-Fadihah	Sahih al-Bukhari 4882 — sahih
Death of Ibn Ubayy	Sahih al-Bukhari 1366, 1269, 1350 — sahih
Death of Umm Kulthum	Sahih al-Bukhari 1285 — sahih
Talbiyah and al-Hums	Sahih Muslim 1185; Sahih al-Bukhari 1549, 1664, 1665 — sahih
Ibn al-Lutbiyyah	Sahih al-Bukhari 7174 — sahih
Death of the Negus	Sahih al-Bukhari 1245, 3877 — sahih

The main events in this book are supported by ***sahih Hadith*** and ***verses of the Qur'an***, while details such as the size of Abu Bakr's company and his exchange with 'Ali come from the books of sirah.

Such careful sourcing is part of the trust we owe to the sirah. The life of the Prophet ﷺ is not a collection of legends but a history transmitted with chains of narrators, examined by scholars generation after generation. Distinguishing what is sahih from what is weak protects the honour of the Prophet ﷺ and the trust of the reader.

Readers who wish to go deeper can turn to the commentaries on Surah At-Tawbah in Tafsir Ibn Kathir and Tafsir at-Tabari, and to the chapters on this Hajj in Fath al-Bari, where the reports are gathered and compared in detail.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

Abu Bakr's Hajj and the proclamation of Bara'ah marked ***the final purification*** of the Sacred Land from shirk — the culmination of a struggle that began with the Prophet Ibrahim عَلَيْهِ السَّلَامُ building the Ka'bah and praying: "Make this city secure, and keep me and my sons away from worshipping idols" (Ibrahim 14:35).

LESSON	FROM THIS BOOK
Purify before perfecting	Abu Bakr's Hajj before the Farewell Hajj
Harmonious leadership	Abu Bakr leads, 'Ali proclaims
Faithful to covenants	The faithful have their terms honoured
Reading verses in context	At-Tawbah 9:5–7
Giving a chance to hear	"Protect him so that he may hear"
Provision is with Allah	"Allah will enrich you"
Repaying kindness	The shirt for Ibn Ubayy
Patience in grief	Tears at Umm Kulthum's grave

BARA'AH IN OUR LIVES

Every believer needs to make his own "Bara'ah": ***breaking with shirk and sin***, purifying his worship of practices not from the Sunnah, and making his heart a "Sacred Land" for Allah alone. But like the true Bara'ah, it is done ***justly, courteously and with the door of repentance open*** — not with hatred of people.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 28 — The Farewell Pilgrimage***: the only Hajj of the Messenger of Allah ﷺ after the Hijrah, with more than a hundred thousand Companions, the rites of Hajj taught in person, and the day of 'Arafah when the verse came down: "This day I have perfected for you your religion". And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (At-Tawbah 9:1–7, 9:17–18, 9:28, 9:36–37, 9:80, 9:84; Al-A'raf 7:31). https://tafsir.app/ibn-katheer/9/1

al-Qurtubi, al-Jami' li Ahkam al-Qur'an — tafsir of Surah At-Tawbah.

HADITH

Sahih al-Bukhari 118, 119, 369, 664, 1245, 1269, 1285, 1303, 1350, 1366, 1549, 1622, 1664, 1665, 3008, 3177, 3654, 3877, 4566, 4654, 4655, 4662, 4882, 7174. https://sunnah.com/bukhari

Sahih Muslim 1185, 1297, 1347, 3028. https://sunnah.com/muslim

Jami' at-Tirmidhi 3086, 3091; Sunan Abi Dawud 786. https://sunnah.com

BOOKS OF SIRAH AND COMMENTARY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on Abu Bakr's Hajj and Bara'ah.

al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of Tafsir (Surah Bara'ah) and Book of Funerals.

Ibn Kathir, al-Bidayah wa an-Nihayah; Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar).

GENERAL HISTORY

Wikipedia, "At-Tawba". https://en.wikipedia.org/wiki/At-Tawba

Wikipedia, "Hajj". https://en.wikipedia.org/wiki/Hajj

Wikipedia, "Abu Bakr". https://en.wikipedia.org/wiki/Abu_Bakr

Wikipedia, "Ali". https://en.wikipedia.org/wiki/Ali

Wikipedia, "Abd Allah ibn Ubayy". https://en.wikipedia.org/wiki/Abd_Allah_ibn_Ubayy

Wikipedia, "Umm Kulthum bint Muhammad". https://en.wikipedia.org/wiki/Umm_Kulthum_bint_Muhammad

Wikipedia, "Nasi'". https://en.wikipedia.org/wiki/Nasi%27

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

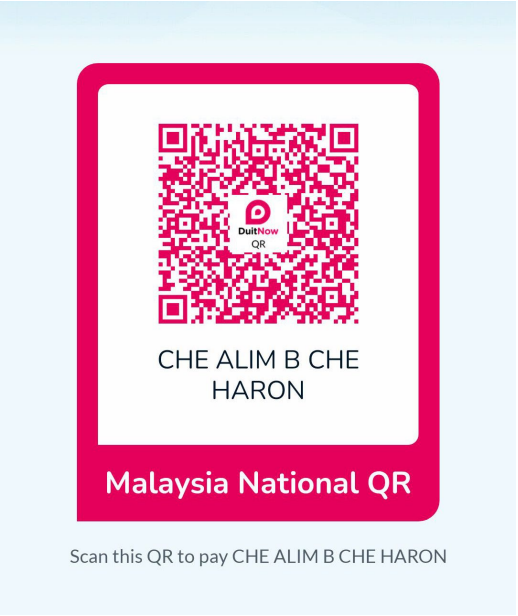
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims