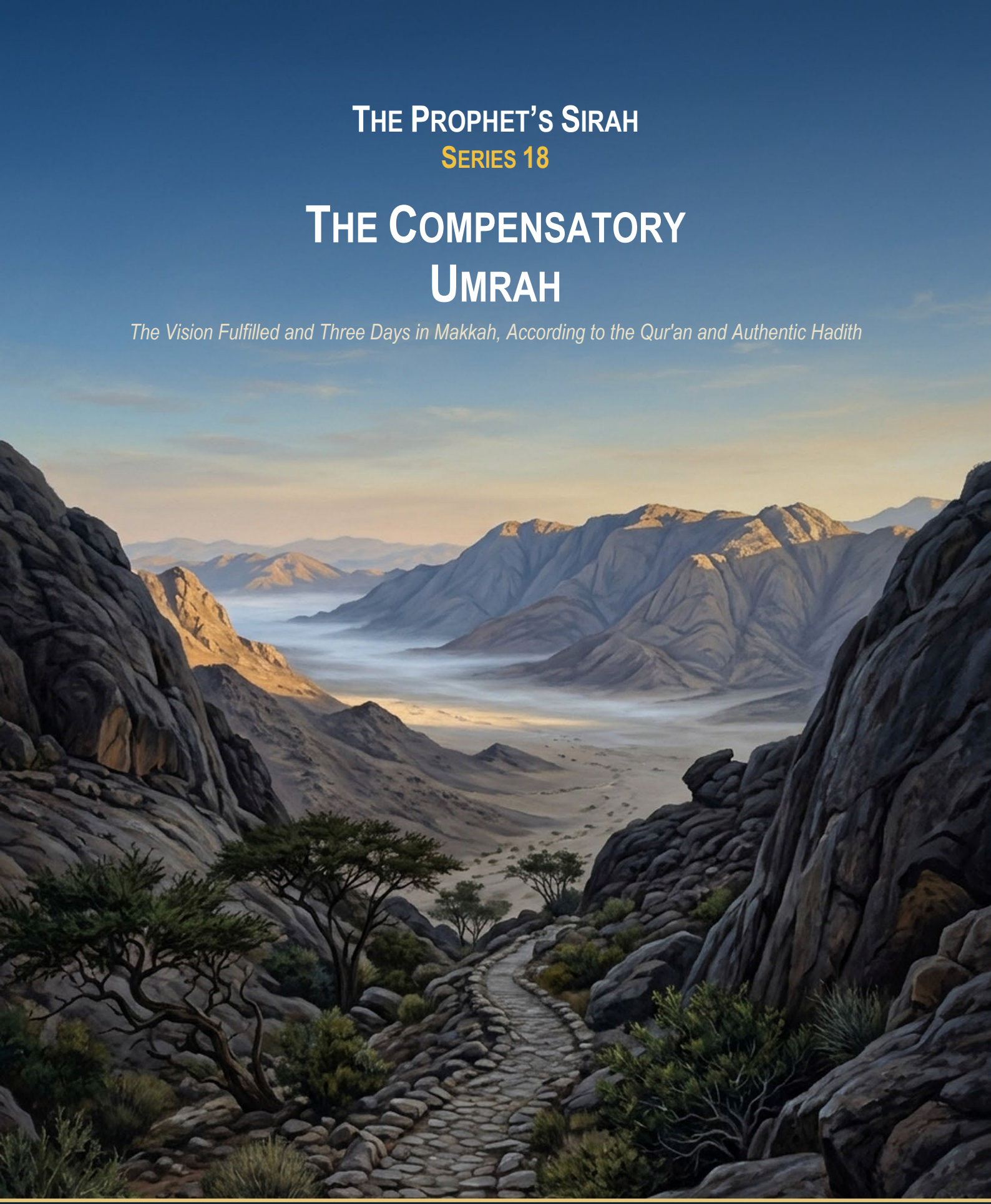
THE PROPHET'S SIRAH

SERIES 18

THE COMPENSATORY UMRAH

The Vision Fulfilled and Three Days in Makkah, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Vision Fulfilled and Three Days in Makkah, According to the Qur'an and Authentic Hadith

لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]."

SURAH AL-FATH 48:27

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ACKNOWLEDGEMENT

All praise is due to Allah, who fulfilled His Messenger's vision in truth, and brought the Muslims into the Sacred Mosque in safety, heads shaved and hair shortened, without fear. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, 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 eighteenth book of The Prophet's Sirah tells of the Compensatory Umrah: the return to Makkah a year after Hudaybiyah, the sunnah of ramal to show strength, Ibn Rawahah's verses, Hamzah's daughter entrusted to her maternal aunt, and the marriage to Maymunah. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **an ancient path** descending through **a pass between dark granite hills** towards **a broad valley** on **a clear morning**. A thin mist lies over the valley floor, while **golden sunlight** touches the distant hilltops.

The path descending through the pass recalls the moment the Muslims entered Makkah from the hills to its north, a year after being turned back at Hudaybiyah. The granite hills are the real landscape around Makkah, and the clear morning light recalls Allah's promise: "You will surely enter al-Masjid al-Haram, if Allah wills, in safety" (Al-Fath 48:27).

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

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THE COMPENSATORY UMRAH

The fifteenth book of The Prophet's Sirah told how the Messenger of Allah ﷺ and 1,400 Companions were ***prevented*** from entering Makkah at Hudaybiyah, and left their ihram there with heavy hearts. One of the treaty's terms was that the Muslims would return home that year, and ***come back to perform umrah the following year***.

This book tells of ***the Compensatory Umrah ('Umrah al-Qada')*** — the umrah performed in Dhu al-Qa'dah 7 AH, exactly a year later. The Prophet's ﷺ vision of entering the Sacred Mosque came true; the Muslims performed tawaf with ***ramal*** before the eyes of Quraysh; 'Abdullah ibn Rawahah recited verses; an orphan, Hamzah's daughter, found a home; and the Messenger of Allah ﷺ married ***Maymunah***.

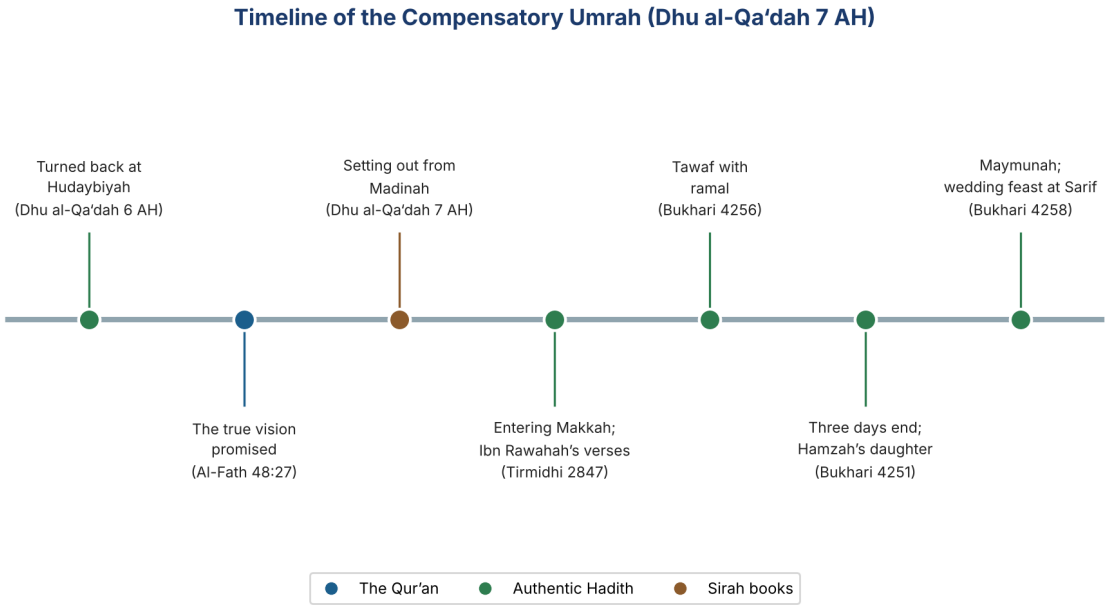


Figure 1: Timeline of the Compensatory Umrah.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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A YEAR AFTER HUDAYBIYAH

'Abdullah ibn 'Umar رضى الله عنهما, who took part in both events, summarises the story of Hudaybiyah and the following year's umrah in one concise Hadith:

HADITH — SAHIH AL-BUKHARI, NO. 4252

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا سُرَيْجٌ، حَدَّثَنَا فُلَيْحٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مُعْتَمِرًا، فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَنَحَرَ هَدْيَهُ، وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَةِ، وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلاَ يَحْمِلَ سِلاَحًا عَلَيْهِمْ إِلاَّ سُيُوفًا، وَلاَ يُقِيمَ بِهَا إِلاَّ مَا أَحَبُّوا، فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ، فَدَخَلَهَا كَمَا كَانَ صَالَحَهُمْ، فَلَمَّا أَنْ أَقَامَ بِهَا ثَلاَثًا أَمَرُوهُ أَنْ يَخْرُجَ، فَخَرَجَ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما narrated that **the Messenger of Allah ﷺ set out to perform umrah, but the disbelievers of Quraysh came between him and the House. He slaughtered his sacrificial animals and shaved his head at Hudaybiyah, and made peace with them on condition that he would perform umrah the following year, carry no weapons against them except swords, and stay in Makkah only as long as they agreed. *So he performed umrah the following year and entered Makkah as had been agreed with them.*** When he had stayed there three days, they told him to leave, and he left.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Rafi', from Surayj ibn an-Nu'man, from Fulayh ibn Sulayman; and from Muhammad ibn al-Husayn ibn Ibrahim, from his father al-Husayn ibn Ibrahim, from Fulayh ibn Sulayman, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4252; also No. 2701.

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:4252

LESSONS FROM THIS HADITH

This Hadith shows two things. First, the Messenger of Allah ﷺ ***kept every term*** of the treaty: carrying no weapons except sheathed swords, and leaving exactly after three days when asked. Second, Quraysh were now obliged to ***allow*** the Muslims in — something they had fiercely refused a year earlier.

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The Companions who grieved at Hudaybiyah now saw ***the wisdom of their patience***. 'Umar رضى الله عنه had asked: "Did you not tell us that we would come to the House and circle it?" The Messenger of Allah ﷺ replied: ***"Did I tell you we would come this year?… You will surely come to it and circle it"*** (Sahih al-Bukhari 2731). That promise was now fulfilled.

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A YEAR FULL OF EVENTS

EVENT	TIME (APPROX.)
The Treaty of Hudaybiyah	Dhu al-Qa'dah 6 AH
Surat al-Fath revealed	On the way home
Letters to the kings	Late 6 AH – early 7 AH
The Battle of Khaybar	Muharram 7 AH
Ja'far and the ship people return	When Khaybar was opened
The Compensatory Umrah	Dhu al-Qa'dah 7 AH

Within a year, the Muslims' situation ***changed completely***. Those who had gone home from Hudaybiyah with heavy hearts now returned as a nation that had opened Khaybar, invited the world's kings, and grown in number. Books 15, 16 and 17 of The Prophet's Sirah tell these events in detail.

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THE TRUE VISION

On the way back from Hudaybiyah, Allah revealed the verse confirming His Messenger's vision: ***"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety"***Tafsir Ibn Kathir 48:27.

This verse contains remarkably precise details: ***"with your heads shaved and [hair] shortened, not fearing [anyone]."*** This is exactly what happened in the Compensatory Umrah: they entered the Sacred Mosque, performed tawaf and sa'i, then ***left ihram*** by shaving or shortening, in safety for three days.

The verse also says: ***"He knew what you did not know and has arranged before that a conquest near [at hand]."*** Ibn Kathir explains that the near conquest was ***the Treaty of Hudaybiyah and Khaybar***. The one-year delay was not a defeat; it opened the way to victory after victory.

THE DREAMS OF PROPHETS ARE REVELATION

'A'ishah رضى الله عنها relates that revelation began for the Messenger of Allah ﷺ with ***true dreams***; he saw nothing in a dream but that it came true like the light of dawn (Sahih al-Bukhari 3). So the Companions were certain the vision was true — the only question was ***when***.

The lesson: ***Allah's promise is always fulfilled***, but at the time He decrees. We often want immediate results, while Allah knows the wisdom behind a delay.

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THE FOUR UMRAHS OF THE PROPHET ﷺ

How many times did the Messenger of Allah ﷺ perform umrah in his life? Anas ibn Malik رضى الله عنه answers, and his answer places the Compensatory Umrah in a wider sequence:

HADITH — SAHIH AL-BUKHARI, NO. 1778

حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَرْبَعٌ عُمْرَةُ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَالَحَهُمْ، وَعُمْرَةُ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ أُرَاهُ حُنَيْنٍ. قُلْتُ كَمْ حَجَّ قَالَ وَاحِدَةً.

TRANSLATION:

Qatadah said: I asked Anas رضى الله عنه: "How many times did the Prophet ﷺ perform umrah?" He said:

"Four: the umrah of Hudaybiyah in Dhu al-Qa'dah, when the idolaters turned him back; *the umrah of the following year in Dhu al-Qa'dah, when he had made peace with them***; and the umrah of al-Ji'ranah when he distributed the spoils — I think of Hunayn."** I asked: "How many times did he perform Hajj?" He said: **"Once."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hassan ibn Hassan, from Hammam ibn Yahya, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Umrah, Chapter on How Many Times the Prophet ﷺ Performed Umrah, Hadith No. 1778; also Nos. 1779–1780, 4148; and Sahih Muslim No. 1253.

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:1778

LESSONS FROM THIS HADITH

UMRAH	YEAR AND NOTE
1. The Hudaybiyah umrah	Dhu al-Qa'dah 6 AH — prevented; left ihram at Hudaybiyah
2. The Compensatory Umrah	Dhu al-Qa'dah 7 AH — performed over three days
3. The al-Ji'ranah umrah	Dhu al-Qa'dah 8 AH — after Hunayn
4. Umrah with the Hajj	Dhu al-Hijjah 10 AH — the Farewell Hajj

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Scholars count ***the Hudaybiyah umrah as one umrah*** although it was not completed, since the reward of their intention and effort was recorded. This shows that Allah weighs ***intention and effort***, not only results.

Interestingly, ***all*** of the Prophet's ﷺ separate umrahs were in ***Dhu al-Qa'dah***, one of the sacred months.

In the Jahiliyyah, Quraysh considered umrah in the months of Hajj to be wrong; the Messenger of Allah ﷺ undid that belief by his practice.

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UMRAH AND HAJJ: SIMILARITIES AND DIFFERENCES

MATTER	UMRAH AND HAJJ
Time	Umrah: all year; Hajj: the Hajj months only
Shared pillars	Ihram, tawaf, sa'i, shaving or shortening
Extra in Hajj	Standing at 'Arafah, nights at Muzdalifah and Mina, stoning
Ruling	Hajj obligatory once in a lifetime; umrah obligatory or emphasised sunnah (differing views)

Umrah is often called ***"the lesser Hajj"***. It can be done at any time of year, which allowed the Messenger of Allah ﷺ to return in Dhu al-Qa'dah without waiting for the Hajj season. Its ruling is debated: the Shafi'i and Hanbali schools make it obligatory once in a lifetime, while the Maliki and Hanafi schools regard it as an emphasised sunnah.

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THE SACRED MONTH FOR THE SACRED MONTH

Ibn Kathir and other exegetes cite reports from Ibn 'Abbas and others that this verse relates to the Compensatory Umrah: ***"[Fighting in] the sacred month is for [aggression committed in] the sacred month"***Tafsir Ibn Kathir 2:194.

That is: in Dhu al-Qa'dah 6 AH, Quraysh ***blocked*** the Muslims from the House in a sacred month. So Allah compensated with Dhu al-Qa'dah of the following year, when the Muslims ***entered*** Makkah. A sacred month for a sacred month — the blocked umrah ***replaced*** by a complete one.

SIRAH NOTE: THE NAMES OF THIS UMRAH

This umrah has several names: ***'Umrat al-Qada'*** (the umrah of agreement or compensation), ***'Umrat al-Qadiyyah*** (the umrah of the settlement), ***'Umrat al-Qisas*** (the umrah of requital, referring to verse 2:194), and ***'Umrat as-Sulh*** (the umrah of peace). The word "qada'" in al-Bara's Hadith refers to the written ***agreement***: "This is what Muhammad has agreed (qada) to."

Scholars differ on whether this umrah was ***a required make-up*** for the blocked Hudaybiyah umrah, or a new umrah. Ibn al-Qayyim in ***Zad al-Ma'ad*** inclines to the view that it was called "qada'" because of ***the agreement***, not because a make-up was required.

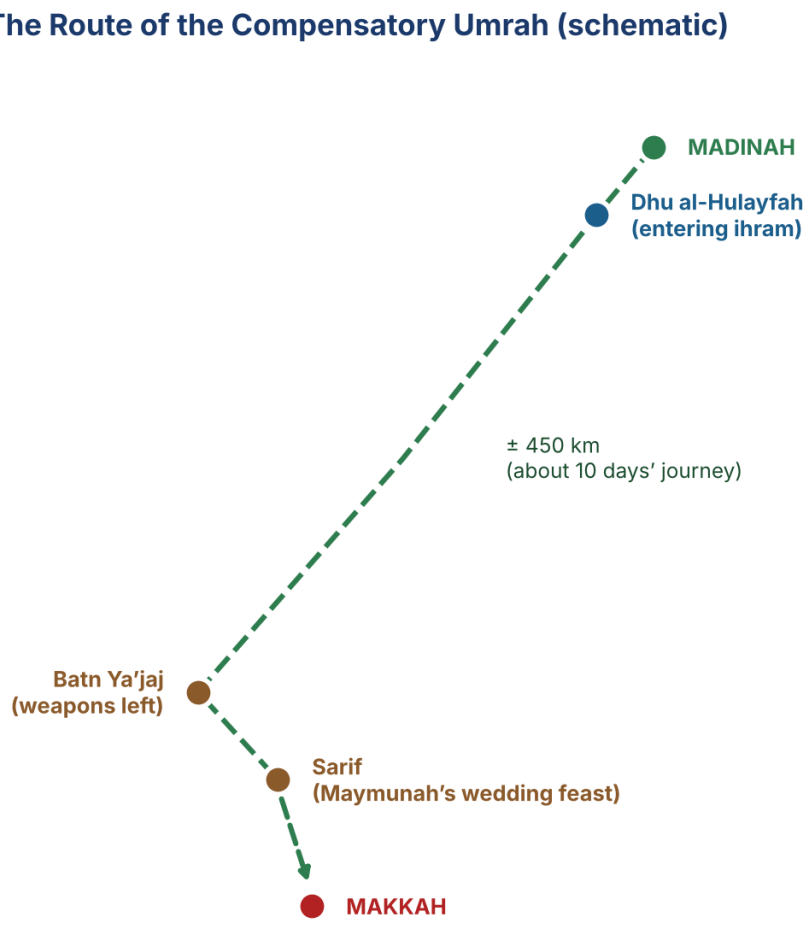
REFERENCES:

Ibn Kathir, Tafsir (Al-Baqarah 2:194); Ibn al-Qayyim, Zad al-Ma'ad; Ibn Hajar, Fath al-Bari. https://tafsir.app/ibn-katheer/2/194

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THE JOURNEY FROM MADINAH

In Dhu al-Qa'dah 7 AH, the Messenger of Allah ﷺ set out from Madinah with the Companions, including those who had been at Hudaybiyah. They entered ihram at ***Dhu al-Hulayfah***, the miqat of the people of Madinah, then moved south towards Makkah.



Schematic only; not to scale. Batn Ya'jaj and Sarif per the sirah books; Sarif is named in Sahih al-Bukhari 4258.

Figure 2: The route of the Compensatory Umrah (schematic).

SIRAH NOTE: THE PARTY AND THE WEAPONS

Ibn Sa'd and al-Waqidi relate that the party numbered about ***2,000***, bringing ***60 sacrificial camels***. Fearing that Quraysh might betray the treaty, the Messenger of Allah ﷺ brought weapons, then ***left them at Batn Ya'jaj***, near the Sanctuary, guarded by about 200 Companions. The party entered Makkah with ***sheathed swords*** only, keeping the treaty's terms.

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These numbers and place names are ***sirah-book information***. What is authentic is the condition "no weapons except swords" (Sahih al-Bukhari 4252) and "except swords in their sheaths" (Sahih al-Bukhari 4251).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi; Ibn al-Qayyim, Zad al-Ma'ad.

The lesson: ***keep your word while staying alert***. The Messenger of Allah ﷺ did not break the terms, yet did not ignore the possibility of betrayal. Trustworthiness and prudence go together.

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IBN RAWAHAH'S VERSES AT THE GATE OF MAKKAH

The long-awaited moment arrived. The Messenger of Allah ﷺ entered Makkah on his camel, surrounded by Companions reciting the talbiyah. Before him walked a famous poet of the Ansar, ***'Abdullah ibn Rawahah*** رضى الله عنه. Anas رضى الله عنه relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 2847

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ يَا ابْنَ رَوَاحَةَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي حَرَمِ اللَّهِ تَقُولُ الشِّعْرَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم خَلِّ عَنْهُ يَا عُمَرُ فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ.

TRANSLATION:

Anas رضى الله عنه narrated that **the Prophet ﷺ entered Makkah in the Compensatory Umrah, with 'Abdullah ibn Rawahah walking before him reciting: *"Clear the way, O sons of the disbelievers, from his path; today we strike you for its revelation (the Qur'an)…"*** 'Umar said to him: "O Ibn Rawahah, before the Messenger of Allah ﷺ and in the Sanctuary of Allah you recite poetry?" The Prophet ﷺ said: ***"Leave him, O 'Umar, for it strikes them faster than the shooting of arrows."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Mansur, from 'Abd ar-Razzaq, from Ja'far ibn Sulayman, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Manners, Chapter on Reciting Poetry, Hadith No. 2847; also Sunan an-Nasa'i No. 2873.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih gharib; graded sahih by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:2847

LESSONS FROM THIS HADITH

'Umar رضى الله عنه worried that poetry was unfitting in the Sanctuary and before the Messenger of Allah ﷺ. But he allowed it, because those verses ***defended the truth*** and shook the enemy's spirit — "faster than arrows". Good poetry is ***a weapon of words*** in da'wah.

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SIRAH NOTE: IBN RAWAHAH OR KA'B IBN MALIK?

Imam at-Tirmidhi mentions after this Hadith a view that the poet was ***Ka'b ibn Malik***, on the grounds that Ibn Rawahah had been martyred at Mu'tah. Ibn Hajar in ***Fath al-Bari*** explains that this reasoning is ***mistaken***, since the Battle of Mu'tah took place ***after*** the Compensatory Umrah (Jumada al-Ula 8 AH). So the report naming Ibn Rawahah is correct.

REFERENCES:

Jami' at-Tirmidhi 2847; Ibn Hajar, Fath al-Bari, Book of al-Maghazi. https://sunnah.com/tirmidhi:2847

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POETRY IN ISLAM

Islam does not reject poetry absolutely. The Messenger of Allah ﷺ said: ***"Indeed, some poetry is wisdom"*** (Sahih al-Bukhari 6145). He also told his poet, Hassan ibn Thabit رضى الله عنه: ***"Answer them in verse, and Jibril is with you"*** (Sahih al-Bukhari 3213).

The measure of poetry in Islam is ***its content***: verse containing truth, wisdom and defence of the faith is praiseworthy; verse containing lies, insults and sin is blameworthy. Today, good ***nasheed, verse and poetry*** can be an effective means of da'wah, like Ibn Rawahah's verses at the gate of Makkah.

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SHIELDING THE MESSENGER ﷺ

Despite the treaty, the Companions were not careless. 'Abdullah ibn Abi Awfa رضى الله عنه relates how they ***surrounded*** the Messenger of Allah ﷺ during tawaf and sa'i:

HADITH — SAHIH AL-BUKHARI, NO. 4255

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى، يَقُولُ لَمَّا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَتَرْنَاهُ مِنْ غِلْمَانِ الْمُشْرِكِينَ وَمِنْهُمْ، أَنْ يُؤْذُوا رَسُولَ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Isma'il ibn Abi Khalid heard Ibn Abi Awfa رضى الله عنه say: ***"When the Messenger of Allah ﷺ performed umrah, we shielded him from the youths of the idolaters and from them, lest they harm the Messenger of Allah ﷺ."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Sufyan ibn 'Uyaynah, from Isma'il ibn Abi Khalid, from 'Abdullah ibn Abi Awfa رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4255; also Nos. 1600, 1791.

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:4255

Makkah was still under the idolaters, and some of their youths might try to throw stones or hurt him. The Companions became ***a living shield***, showing how they loved and protected the Messenger of Allah ﷺ.

The lesson: ***love for the Messenger ﷺ*** is not only words, but sacrifice and protection.

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"WEAKENED BY THE FEVER OF YATHRIB"

The idolaters of Makkah did not confront the Muslims; they ***went up into the hills*** around Makkah, especially Qu'ayqi'an to the north, to watch. They spread word that the Muslims were ***weak***. Ibn 'Abbas رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4256

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَهُمْ حُمَّى يَثْرِبَ. وَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ. وَزَادَ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم لِعَامِهِ الَّذِي اسْتَأْمَنَ قَالَ ارْمُلُوا لِيَرَى الْمُشْرِكُونَ قُوَّتَهُمْ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **The Messenger of Allah ﷺ and his Companions arrived, and the idolaters said: "There is coming to you a group weakened by the fever of Yathrib."** ***So the Prophet ﷺ ordered them to walk briskly (ramal) in the first three circuits, and to walk normally between the two corners.*** Nothing prevented him from ordering them to walk briskly in all the circuits except mercy for them. In the narration of Hammad ibn Salamah: When the Prophet ﷺ arrived in the year he was granted safety, he said: **"Walk briskly, so that the idolaters may see your strength,"** while the idolaters were towards the hill of Qu'ayqi'an.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما; and the addition of Hammad ibn Salamah from Ayyub with the same chain.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4256; also No. 1602; and Sahih Muslim No. 1266.

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:4256

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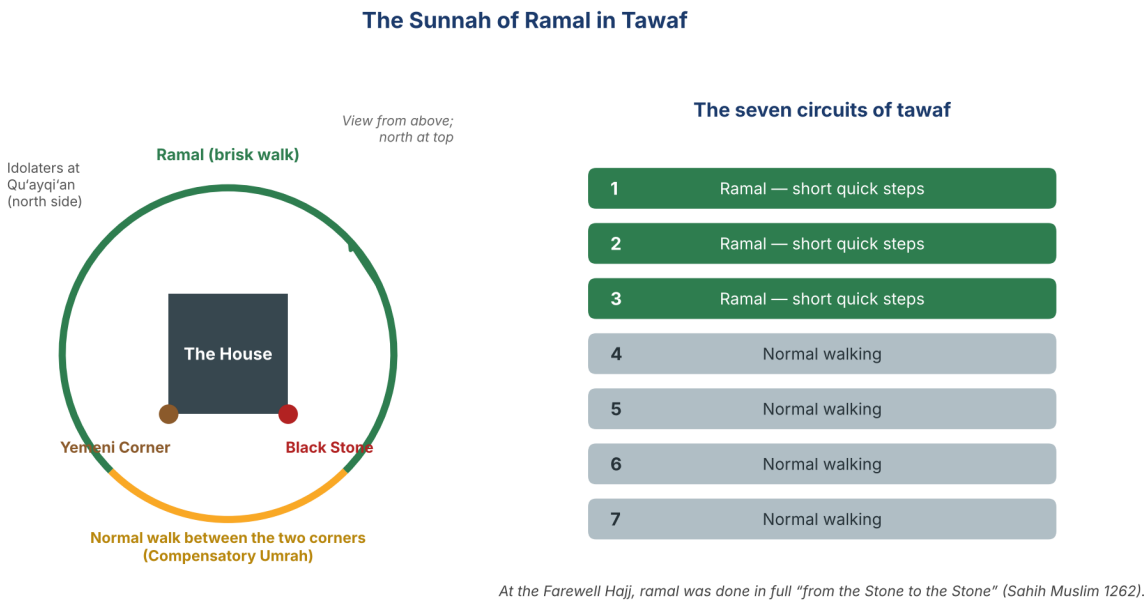


Figure 3: The sunnah of ramal in tawaf.

The fever of Yathrib was real. 'A'ishah رضى الله عنها narrates that when the Emigrants reached Madinah, Abu Bakr and Bilal رضى الله عنهما fell ill with fever, and the Messenger of Allah ﷺ prayed: ***"O Allah, make us love Madinah as we love Makkah or more, and move its fever to al-Juhfah"*** (Sahih al-Bukhari 1889). Quraysh assumed the Muslims were still weak — but they were wrong.

MADINAH: FROM FEVER TO BLESSING

The Prophet's ﷺ prayer for Madinah was answered. He also prayed: ***"O Allah, place in Madinah twice the blessing You placed in Makkah"*** (Sahih al-Bukhari 1885). The city once known for its fever became a city ***beloved*** by every Muslim.

Quraysh's taunt about "the fever of Yathrib" was answered with ***ramal***: quick, energetic steps. The lesson: a past weakness is no reason to remain weak. With prayer, patience and effort, ***weakness can turn into strength***.

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THE SUNNAH OF RAMAL TO THIS DAY

The Messenger of Allah ﷺ also ***walked briskly*** during sa'i between Safa and Marwah. Ibn 'Abbas رضى الله عنهما explains the purpose briefly:

HADITH — SAHIH AL-BUKHARI, NO. 4257

حَدَّثَنِي مُحَمَّدٌ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّمَا سَعَى النَّبِيُّ صلى الله عليه وسلم بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ walked briskly around the House and between Safa and Marwah only to show the idolaters his strength."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Salam, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Ata' ibn Abi Rabah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4257; also No. 1649; and Sahih Muslim No. 1266.

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:4257

LESSONS FROM THIS HADITH

Ramal was originally meant to ***show strength*** to the enemy. The Messenger of Allah ﷺ also told the Companions to walk normally between the Yemeni Corner and the Black Stone — the side ***not seen*** by the idolaters on Qu'ayqi'an — as ***mercy*** to the tired.

When the original reason was gone, was ramal still prescribed? 'Umar رضى الله عنه said: ***"Why should we do ramal? We only showed it to the idolaters, and Allah has destroyed them."*** Then he said: ***"It is something the Prophet ﷺ did, so we do not like to abandon it"*** (Sahih al-Bukhari 1605). Indeed at the Farewell Hajj, when Makkah had been opened, the Messenger of Allah ﷺ did ramal ***fully from the Stone to the Stone*** in the first three circuits (Sahih Muslim 1262).

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RAMAL: A BRIEF GUIDE TODAY

MATTER	RULING AND METHOD
Who	Men only; women do not do ramal
When	A tawaf followed by sa'i: the umrah tawaf and arrival tawaf
Circuits	The first three; the other four normal walking
Method	Short quick steps, chest forward, without jumping
Crowding	If crowded, no need to force it; nearness to the Ka'bah not required

This guide summarises the majority view in the books of manasik fiqh. The lesson: we follow the Prophet's ﷺ sunnah even when its original reason is gone, because it ***reminds us*** of the struggle of the first generation — and because ***following him is worship***.

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SAFA AND MARWAH

After tawaf, the Messenger of Allah ﷺ and the Companions performed sa'i between Safa and Marwah, as Allah says: ***"Indeed, as-Safa and al-Marwah are among the symbols of Allah"***Tafsir Ibn Kathir 2:158.

Why does the verse say "there is no blame" in walking between them? 'A'ishah رضى الله عنها explained that some of the Ansar ***felt uneasy*** about sa'i between Safa and Marwah because in the Jahiliyyah there were idols on both hills. So Allah revealed this verse to remove their doubt, and the Messenger of Allah ﷺ ***established*** sa'i between them (Sahih al-Bukhari 1643).

THE FOOTSTEPS OF A MOTHER

Sa'i reminds us of ***Hajar***, mother of Isma'il عَلَيْهِ السَّلَامُ, who ran between Safa and Marwah seven times seeking water for her son, until Allah brought forth the water of Zamzam. Ibn 'Abbas رضى الله عنهما narrates this from the Messenger of Allah ﷺ, who said: ***"That is the sa'i of people between them"*** (Sahih al-Bukhari 3364).

In the Compensatory Umrah, the Muslims ran in Hajar's footsteps — a weak mother who trusted in Allah — to show ***strength*** to the idolaters. True strength comes from ***trust in Allah***, not from numbers or weapons.

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'UMAR AND THE BLACK STONE

Every circuit of tawaf begins and ends at ***the Black Stone***. The Messenger of Allah ﷺ kissed it or pointed to it. Years later, 'Umar ibn al-Khattab رضى الله عنه explained firmly ***why*** a Muslim does so:

HADITH — SAHIH AL-BUKHARI, NO. 1597

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ ـ رضى الله عنه ـ أَنَّهُ جَاءَ إِلَى الْحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ.

TRANSLATION:

'Abis ibn Rabi'ah narrated that **'Umar رضى الله عنه came to the Black Stone and kissed it, and said: *"I know that you are only a stone that can neither harm nor benefit. Had I not seen the Prophet ﷺ kiss you, I would not have kissed you."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from al-A'mash, from Ibrahim an-Nakha'i, from 'Abis ibn Rabi'ah, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter on the Black Stone, Hadith No. 1597; and Sahih Muslim No. 1270.

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:1597

LESSONS FROM THIS HADITH

'Umar's words are a profound ***lesson in tawhid***. The Arabs of the Jahiliyyah worshipped stones; 'Umar himself once had. Now he declared that the Black Stone ***neither benefits nor harms***. He kissed it solely ***to follow the Messenger of Allah*** ﷺ, not because of any power in the stone.

This is the difference between worship and superstition: worship is ***obedience to Allah's command and His Messenger's sunnah***, while superstition is believing in a power within objects. The Muslims performing tawaf in the Compensatory Umrah did something ***outwardly similar*** to Quraysh, but ***entirely different in reality***: they worshipped the Lord of the House, not its stones.

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THE HOUSE: THE FIRST FOR MANKIND

Allah explains the standing of the House they visited: ***"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds"***Tafsir Ibn Kathir 3:96.

"In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe"Tafsir Ibn Kathir 3:97.

The House was built by Ibrahim and Isma'il عَلَيْهِ السَّلَامُ for ***the worship of Allah alone***. Yet during the Compensatory Umrah, it was still surrounded by ***hundreds of idols*** of Quraysh. The Messenger of Allah ﷺ circled the house of tawhid surrounded by idolatry — and did not touch those idols, because it was ***not yet the time*** and the treaty had to be honoured.

About ***a year later***, at the conquest of Makkah, the Messenger of Allah ﷺ entered the Sacred Mosque and toppled the 360 idols around the Ka'bah, reciting: ***"Truth has come and falsehood has departed"*** (Sahih al-Bukhari 4287). The Compensatory Umrah was ***the step before*** that victory.

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THE STATION OF IBRAHIM

After tawaf, it is sunnah to pray two rak'ahs behind the Station of Ibrahim, as Allah says: ***"And take, [O believers], from the standing place of Abraham a place of prayer"***Tafsir Ibn Kathir 2:125.

'Umar رضى الله عنه said: ***"I agreed with my Lord in three things"***, the first being his suggestion that the Station of Ibrahim be taken as a place of prayer, whereupon this verse was revealed (Sahih al-Bukhari 402). The Station of Ibrahim is the stone on which Ibrahim عَلَيْهِ السَّلَامُ stood while building the Ka'bah — ***a prophet's trace*** reminding everyone who circles of the origins of tawhid in that place.

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ONLY THREE DAYS

The Muslims stayed in Makkah ***three days*** as agreed. During those three days, the people of Makkah saw for themselves the ***character*** of the Muslims: congregational prayer, cleanliness, calm and affection among them. When the term ended, Quraysh sent word to ʻAli رضى الله عنه asking them to leave (Sahih al-Bukhari 4251), and the Messenger of Allah ﷺ ***left at once*** (Sahih al-Bukhari 4252).

Allah commanded the Muslims to keep treaties as long as the other side kept them: ***"So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]"***Tafsir Ibn Kathir 9:7.

SIRAH NOTE: THE PROPHET'S ﷺ REQUEST TO STAY LONGER

Ibn Ishaq and al-Waqidi relate that on the fourth day, Huwaytib ibn ʻAbd al-ʻUzza and Suhayl ibn ʻAmr came asking him to leave. The Messenger of Allah ﷺ offered to ***hold the wedding feast*** for Maymunah in Makkah and invite them to eat. They refused: ***"We have no need of your food; leave our land."*** The Messenger of Allah ﷺ left without objection.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; al-Waqidi, al-Maghazi.

The lesson: ***keep your word even with an enemy***. The Messenger of Allah ﷺ had the strength to stay, but chose honesty. This later distinguished him from Quraysh, who ***broke*** the Hudaybiyah treaty by attacking Khuzaʻah — the cause of the conquest of Makkah.

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HAMZAH'S DAUGHTER: "O UNCLE!"

As the Muslim party left Makkah, a deeply moving event took place. A little girl — ***the daughter of Hamzah ibn 'Abd al-Muttalib*** رضى الله عنه, the Prophet's ﷺ uncle martyred at Uhud — ran after them. Al-Bara' ibn 'Azib رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4251

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَمَّا اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا لاَ نُقِرُّ بِهَذَا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ شَيْئًا، وَلَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. ثُمَّ قَالَ لِعَلِيٍّ امْحُ رَسُولَ اللَّهِ. قَالَ عَلِيٌّ لاَ وَاللَّهِ لاَ أَمْحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكِتَابَ، وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ هَذَا مَا قَاضَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لاَ يُدْخِلُ مَكَّةَ السِّلاَحَ، إِلاَّ السَّيْفَ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ، إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وَأَنْ لاَ يَمْنَعَ مِنْ أَصْحَابِهِ أَحَدًا، إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الأَجَلُ أَتَوْا عَلِيًّا فَقَالُوا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا، فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ. فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ دُونَكِ ابْنَةَ عَمِّكِ. حَمَلَتْهَا فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. قَالَ عَلِيٌّ أَنَا أَخَذْتُهَا وَهْىَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ ابْنَةُ أَخِي. فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا وَقَالَ الْخَالَةُ بِمَنْزِلَةِ الأُمِّ. وَقَالَ لِعَلِيٍّ أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَقَالَ لِجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَخُلُقِي. وَقَالَ لِزَيْدٍ أَنْتَ أَخُونَا وَمَوْلاَنَا. وَقَالَ عَلِيٌّ أَلاَ تَتَزَوَّجُ بِنْتَ حَمْزَةَ. قَالَ إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.

TRANSLATION:

Al-Bara' رضى الله عنه narrated the story of the treaty (told in Book 15), then said: **When he had entered Makkah and the term (of three days) had passed, they came to 'Ali and said: "Tell your companion to leave us; the term is over." So the Prophet ﷺ left, and the daughter of Hamzah followed him calling:**

"O uncle! O uncle!" 'Ali took her by the hand and said to Fatimah: "Take your cousin." Then 'Ali, Zayd and Ja'far disputed over her. 'Ali said: "I took her, and she is my cousin." Ja'far said: "She is my cousin, and her maternal aunt is my wife." Zayd said: "She is my brother's daughter." **The Prophet ﷺ ruled that she go to her maternal aunt, and said:** *"The maternal aunt is in the position of the mother."* ***He said to 'Ali:*** "You are from me and I am from you." ***To Ja'far:*** "You resemble me in looks and character." ***To Zayd:*** "You are our brother and our mawla." **'Ali asked: "Will you not marry the daughter of Hamzah?" He said:** "She is the daughter of my brother by suckling."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il ibn Yunus, 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 Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4251; also No. 2699.

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:4251

LESSONS FROM THIS HADITH

Imagine an orphan living in Makkah among the idolaters, her father martyred four years earlier. When she saw her family come, she ran calling ***"O uncle! O uncle!"*** — perhaps calling the Messenger of Allah ﷺ, her father's nephew. She wanted ***to go with*** those who loved her.

SIRAH NOTE: WHO WAS HAMZAH'S DAUGHTER?

Ibn Hajar in ***Fath al-Bari*** mentions that her name was ***'Umarah***, with other reports saying Amamah or Fatimah. Her mother was ***Salma bint 'Umays***, sister of ***Asma' bint 'Umays***, wife of Ja'far ibn Abi Talib. That is why Ja'far said: "Her maternal aunt is my wife."

REFERENCES:

Ibn Hajar, Fath al-Bari, Book of al-Maghazi, Chapter on the Compensatory Umrah. https://sunnah.com/bukhari:4251

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HAMZAH: THE MARTYRED FATHER

The little girl's father, ***Hamzah ibn 'Abd al-Muttalib*** رضى الله عنه, was the Prophet's ﷺ uncle, called ***"the Lion of Allah"***. He was martyred at Uhud in 3 AH, killed by Wahshi with a spear, as Wahshi himself related after embracing Islam (Sahih al-Bukhari 4072).

The Messenger of Allah ﷺ called Hamzah ***"the master of the martyrs"*** in a narration of al-Hakim, graded sahih by al-Albani (as-Silsilah as-Sahihah 374). So caring for Hamzah's daughter was ***honouring the sacrifice*** of a martyr. The Companions competed not only out of pity, but out of ***gratitude for*** her father's service.

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"THE MATERNAL AUNT IS LIKE THE MOTHER"

Three noble men competed to ***care for*** an orphan — not competing for wealth, but for responsibility. Each put forward his claim:

CLAIMANT	HIS CLAIM
'Ali ibn Abi Talib	She is my cousin; I took her first
Ja'far ibn Abi Talib	She is my cousin; her maternal aunt is my wife
Zayd ibn Harithah	She is my niece (Hamzah was my brother in Islam)

The Messenger of Allah ﷺ ruled with a principle that became the basis of ***the law of custody (hadanah)*** in Islamic jurisprudence: ***"The maternal aunt is in the position of the mother."*** Since the child's mother was absent, her maternal aunt Asma' bint 'Umays had the better right to raise her — and Asma' was Ja'far's wife.

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CUSTODY: A CHILD'S RIGHT TO LOVE

Scholars explain that in the custody of young children, ***women*** come first because of their tenderness and patience. The Messenger of Allah ﷺ said to a divorced mother: ***"You have more right to him as long as you do not remarry"*** (Sunan Abi Dawud 2276, hasan). After the mother, the maternal aunt is among those with the strongest right.

The aim of custody law is ***the child's welfare***, not adults' interests. The Messenger of Allah ﷺ did not give the child to 'Ali though he took her, nor to Zayd though he was Hamzah's brother in Islam. He chose ***the most suitable home*** for an orphan girl — her maternal aunt's home.

The lesson for us: ***orphans*** in our families and communities should be sought after to be cared for, not neglected. The Messenger of Allah ﷺ said: ***"I and the one who cares for an orphan will be in Paradise like this"***, pointing with his index and middle fingers (Sahih al-Bukhari 5304).

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THREE PRAISES FOR THREE COMPANIONS

Although the ruling went to Ja'far, the Messenger of Allah ﷺ did not let 'Ali and Zayd go away disappointed. He praised ***each one*** with words that became their honour for all time:

COMPANION	THE PROPHET'S ﷺ PRAISE
'Ali	"You are from me and I am from you"
Ja'far	"You resemble me in looks and character"
Zayd	"You are our brother and our mawla"

This is ***wise leadership***: making a just decision, then tending the hearts of those who did not get their wish with sincere praise. The decision did not break brotherhood. The Companions went home with hearts closer, not further apart.

Not long after, Ja'far and Zayd رضى الله عنهما were both ***martyred at Mu'tah*** (Jumada al-Ula 8 AH), and 'Ali رضى الله عنه later became the fourth caliph. The Prophet's ﷺ praise that day became ***a sweet last memory*** for some of them.

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A BROTHER BY NURSING

'Ali رضى الله عنه then suggested that the Messenger of Allah ﷺ ***marry*** Hamzah's daughter when she grew up. He replied: ***"She is the daughter of my brother by nursing."*** Hamzah رضى الله عنه was not only the Prophet's ﷺ uncle but also his ***foster brother*** — both had been nursed by Thuwaybah, a slave woman of Abu Lahab.

The Qur'an lists those prohibited in marriage, including through nursing: ***"your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing"***Tafsir Ibn Kathir 4:23.

Ibn 'Abbas رضى الله عنهما narrates that the Messenger of Allah ﷺ said of Hamzah's daughter: ***"She is not lawful for me. What is forbidden by lineage is forbidden by nursing. She is the daughter of my brother by nursing"*** (Sahih al-Bukhari 2645).

SCIENCE NOTE: BREAST MILK AND FAMILY BONDS

Islam makes ***nursing*** a family bond that prohibits marriage. Modern science has found that breast milk is not merely food: it contains ***living cells*** — including immune cells and ***stem cells*** — and antibodies that support the development of the infant's immune system (Witkowska-Zimny & Kaminska-El-Hassan, 2017, Cellular & Molecular Biology Letters). Breast milk truly ***builds the body*** of the nursing child — in keeping with the wisdom of the law that treats it like a blood tie.

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MAYMUNAH BINT AL-HARITH

During the Compensatory Umrah journey, the Messenger of Allah ﷺ married ***Maymunah bint al-Harith al-Hilaliyyah*** رضى الله عنها. She was a widow living in Makkah, sister of ***Umm al-Fadl***, wife of the Prophet's ﷺ uncle al-'Abbas. Ibn 'Abbas رضى الله عنهما, her own nephew, narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4258

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم مَيْمُونَةَ وَهْوَ مُحْرِمٌ، وَبَنَى بِهَا وَهْوَ حَلاَلٌ وَمَاتَتْ بِسَرِفَ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ married Maymunah while he was in ihram, and consummated the marriage when he was out of ihram; and Maymunah died at Sarif."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Wuhayb ibn Khalid, from Ayyub as-Sakhtiyani, from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4258; also No. 4259 (Ibn Ishaq's addition: "in the Compensatory Umrah"), 1837, 5114.

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:4258

LESSONS FROM THIS HADITH

Imam al-Bukhari placed this Hadith in the Chapter on the Compensatory Umrah, and in Ibn Ishaq's narration that he quotes: ***"The Prophet ﷺ married Maymunah in the Compensatory Umrah"*** (Sahih al-Bukhari 4259). Maymunah was ***the last wife*** the Messenger of Allah ﷺ married, according to the sirah scholars.

SIRAH NOTE: MAYMUNAH'S FAMILY

The sirah books mention Maymunah's wide family ties: her sisters included ***Umm al-Fadl*** (wife of al-'Abbas), ***Lubabah as-Sughra*** (mother of Khalid ibn al-Walid), and her maternal half-sisters ***Asma' bint 'Umays*** and ***Salma bint 'Umays***. So she was the aunt of Ibn 'Abbas and of ***Khalid ibn al-Walid***. Her original name was ***Barrah***, and the Messenger of Allah ﷺ changed it to Maymunah, meaning "the blessed one".

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This marriage ***drew*** the Messenger of Allah ﷺ closer to great families of Quraysh and Banu Hilal, and according to some sirah writers, it was among the things that softened Khalid ibn al-Walid's heart towards Islam.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah.
Wikipedia, "Maymunah bint al-Harith". https://en.wikipedia.org/wiki/Maymunah_bint_al-Harith

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THE MOTHERS OF THE BELIEVERS

With this marriage, Maymunah became one of the mothers of the believers: ***"and his wives are [in the position of] their mothers"***Tafsir Ibn Kathir 33:6.

The wives of the Messenger of Allah ﷺ were ***teachers of the nation***. Many rulings on home life, hygiene and the Prophet's ﷺ worship at home reach us through them. Maymunah herself narrated the Prophet's ﷺ ***ritual bath*** in detail: he made wudu' as for prayer except his feet, washed his private parts and any impurity, poured water over his whole body, then moved aside and washed his feet (Sahih al-Bukhari 249).

The lesson: the Prophet's ﷺ marriages had ***purposes of da'wah and education***. Through Maymunah, knowledge of his private life was preserved and passed on to later generations, including her nephew Ibn 'Abbas, who became a great scholar of this nation.

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IN IHRAM OR AFTER?

Ibn 'Abbas's narration says the Messenger of Allah ﷺ married ***while in ihram***. Yet Maymunah herself — the one who knew her own marriage best — narrated something different:

HADITH — SAHIH MUSLIM, NO. 1411

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزَوَّجَهَا وَهُوَ حَلاَلٌ قَالَ وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

TRANSLATION:

Yazid ibn al-Asamm said: Maymunah bint al-Harith رضى الله عنها told me ***that the Messenger of Allah ﷺ married her when he was not in ihram.*** Yazid said: **She was my maternal aunt and the maternal aunt of Ibn 'Abbas.**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Yahya ibn Adam, from Jarir ibn Hazim, from Abu Fazarah, from Yazid ibn al-Asamm, from Maymunah bint al-Harith رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Marriage, Chapter on the Prohibition of Marriage for One in Ihram, Hadith No. 1411.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1411

LESSONS FROM THIS HADITH

Scholars have carefully reconciled these two narrations. ***The majority*** (the Maliki, Shafi'i and Hanbali schools) take Maymunah's narration that he married ***when out of ihram***, for several reasons:

THE MAJORITY'S ARGUMENT	EXPLANATION
The person concerned	Maymunah herself narrated it
The marriage messenger	Abu Rafi' said he was the go-between, and he was out of ihram (Tirmidhi 841)
A clear prohibition	"One in ihram may not marry nor give in marriage" (Muslim 1409)
Ibn 'Abbas's age	He was young then, about ten years old

The Hanafi school takes Ibn 'Abbas's narration and permits the marriage contract in ihram. This difference is an example of ***respected scholarly disagreement***, born of careful study of narrations, not desire. What all agree on: ***marital relations*** in ihram are forbidden.

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The lesson: when authentic narrations seem to differ, scholars ***do not easily reject one***, but weigh who knew best, the context, and other evidence. We respect every view grounded in knowledge.

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THE WEDDING FEAST AT SARIF

Quraysh refused the Prophet's ﷺ offer to hold the wedding feast in Makkah. So the Muslim party left, and the Messenger of Allah ﷺ ***consummated the marriage with Maymunah*** at a place called ***Sarif***, about ten miles north of Makkah.

SIRAH NOTE: BEGINNING AND END AT SARIF

The sirah books relate that ***Abu Rafi'***, the Prophet's ﷺ freedman, was left behind to bring Maymunah out of Makkah to Sarif, and there he consummated the marriage.

Ibn 'Abbas said in an authentic Hadith: ***"And Maymunah died at Sarif"*** (Sahih al-Bukhari 4258). According to historians, Maymunah died around ***51 AH*** and was buried at Sarif — ***at the very place*** where she began her life as Mother of the Believers. Yazid ibn al-Asamm, her nephew, mentioned that she was buried where her wedding tent had been pitched.

REFERENCES:

Sahih al-Bukhari 4258; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, al-Isabah. https://sunnah.com/bukhari:4258

Maymunah was known as a woman ***of piety who kept the ties of kinship***. 'A'ishah رضى الله عنها said of her, as Ibn Sa'd narrates: ***"She was among the most God-fearing of us and the most devoted to the ties of kinship."*** She narrated many Hadith, especially about the home life and worship of the Messenger of Allah ﷺ.

The lesson: though rebuffed by Quraysh, the Messenger of Allah ﷺ still ***honoured his wife*** with a wedding feast elsewhere. Others' rejection does not diminish a lawful joy.

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AFTER THE UMRAH: KHALID AND 'AMR EMBRACE ISLAM

The Compensatory Umrah left a deep impression on the people of Makkah. They saw the Muslims who had been driven out now return with ***strength, order and noble character***. A few months later, in ***Safar 8 AH***, three leading men of Quraysh came to Madinah to embrace Islam.

SIRAH NOTE: KHALID, 'AMR AND 'UTHMAN IBN TALHAH

The sirah books mention that Khalid's brother, ***al-Walid ibn al-Walid***, who was Muslim and joined the Compensatory Umrah, wrote to Khalid because the Messenger of Allah ﷺ had asked about him: "Where is Khalid? A man like him cannot remain ignorant of Islam." That letter moved Khalid's heart.

Khalid ibn al-Walid, ***'Amr ibn al-'As*** and ***'Uthman ibn Talhah*** (keeper of the Ka'bah's key) then met on the road and came together to Madinah. The Messenger of Allah ﷺ welcomed them gladly. This report is well known in the sirah books (al-Waqidi, Ibn Sa'd).

REFERENCES:

al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wan-Nihayah.

'Amr ibn al-'As's conversion is narrated in authentic Hadith. When he stretched out his hand to pledge, he drew it back and asked as a condition that his sins be forgiven. The Messenger of Allah ﷺ said: ***"Do you not know that Islam wipes out what came before it, emigration wipes out what came before it, and Hajj wipes out what came before it?"*** (Sahih Muslim 121).

Khalid was later called ***"Sayfullah" — the Sword of Allah*** — by the Messenger of Allah ﷺ at the Battle of Mu'tah (Sahih al-Bukhari 4262). The lesson: the ***character and steadfastness*** of Muslims in worship can be the most effective da'wah to the fiercest enemy.

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UMRAH IN OUR LIVES

Allah commands: ***"And complete the Hajj and 'umrah for Allah"*** Tafsir Ibn Kathir 2:196.

The phrase ***"for Allah"*** is the key. The Companions blocked at Hudaybiyah did not give up; they returned a year later to ***complete*** their umrah for Allah. The Messenger of Allah ﷺ explained its reward: ***"An umrah to the next umrah is an expiation for what is between them, and an accepted Hajj has no reward but Paradise"*** (Sahih al-Bukhari 1773).

RITE OF UMRAH	LINK TO THE COMPENSATORY UMRAH
Ihram at the miqat	Ihram at Dhu al-Hulayfah
Talbiyah	Entering Makkah with talbiyah and Ibn Rawahah's verses
Seven circuits of tawaf	Ramal in the first three
Sa'i Safa–Marwah	Brisk walking to show strength
Shaving or shortening	"Heads shaved and hair shortened" (48:27)

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FOR THOSE WHO HAVE NOT YET HAD THE CHANCE

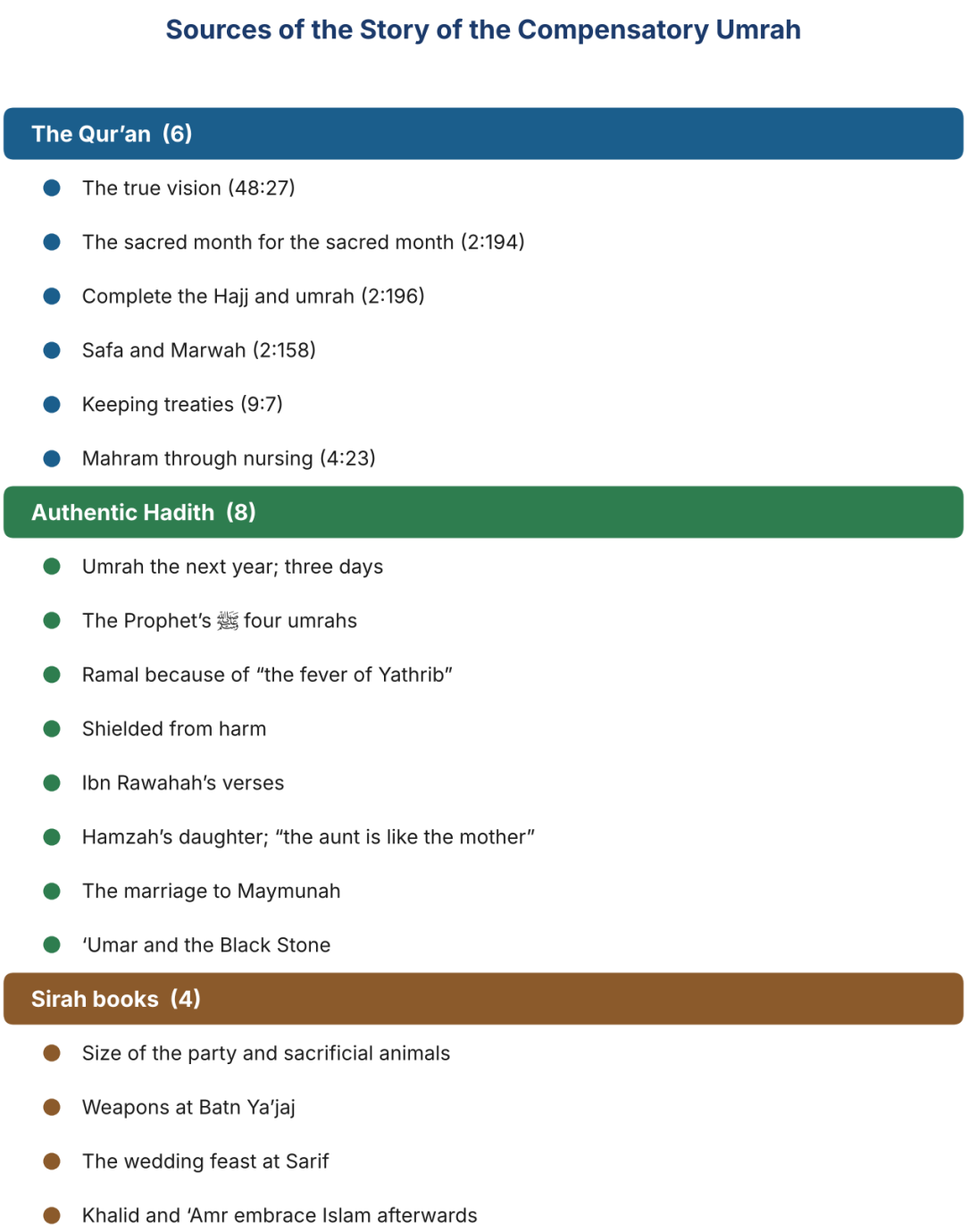
Many Muslims in the Malay world save for years to perform umrah, and some are ***delayed*** by health, finances or waiting lists. The story of Hudaybiyah and the Compensatory Umrah gives hope: ***a sincere intention is recorded with Allah***, even if its fulfilment is delayed. The Companions who were blocked were still rewarded, and Allah opened the way in His time.

For those who have performed it, the Compensatory Umrah is a reminder that umrah is not tourism, but ***a journey of obedience***: following the sunnah in every step, keeping good conduct in the Sanctuary, and returning a better person — just as the Companions returned and left a deep impression on the people of Makkah.

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SOURCES OF THE STORY

The story of the Compensatory Umrah reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 4: The status of sources for the story of the Compensatory Umrah in this eBook.

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STORY	SOURCE AND STATUS
Vision; sacred month; Safa–Marwah; treaty; nursing	The Qur'an (48:27; 2:194; 2:158; 9:7; 4:23) — certain
Three days; four umrahs; ramal; shielding	Sahih al-Bukhari 4252, 1778, 4256, 4257, 4255 — sahih
Hamzah's daughter; Maymunah; the Black Stone	Sahih al-Bukhari 4251, 4258, 1597; Sahih Muslim 1411 — sahih
Ibn Rawahah's verses	Jami' at-Tirmidhi 2847 — hasan sahih
Party size; Batn Ya'jaj; wedding feast; Khalid	Sirah books — well known

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

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THE QUR'ANIC VERSES BEHIND THE COMPENSATORY UMRAH

The earlier chapters discussed the Qur'anic verses one by one, following the order of the story. This chapter gathers them all in one table, so that the reader can see how the Qur'an accompanied every step of these events: from the dream in Madinah to leaving Makkah after three days.

VERSE	SUMMARY	LINK TO THE COMPENSATORY UMRAH
Al-Fath 48:27	The Messenger's vision fulfilled: entering the Sacred Mosque in safety, heads shaved or hair shortened	The promise fulfilled (chapter 2)
Al-Baqarah 2:194	The sacred month for the sacred month; for violated sanctities there is just retribution	Dhu al-Qa'dah 7 AH in place of Dhu al-Qa'dah 6 AH (chapter 4)
Al-Baqarah 2:196	Complete the hajj and umrah for Allah; the ruling on one who is prevented	Hudaybiyah and the umrah of the following year (chapters 20 and 24)
Al-Baqarah 2:158	Safa and Marwah are among the symbols of Allah	Sa'y in this umrah (chapter 9)
Al-Baqarah 2:125	Take the Station of Ibrahim as a place of prayer	Prayer behind the Station after tawaf (chapter 11)
Al 'Imran 3:96–97	The first House for mankind; whoever enters it is safe	The longed-for House (chapter 11)
At-Tawbah 9:7	So long as they are upright with you, be upright with them	Leaving exactly after three days (chapter 12)
An-Nisa' 4:23	Women forbidden in marriage, including through nursing	Hamzah's daughter (chapter 15)
Al-Hajj 22:25	Censure of those who bar people from the Sacred Mosque	Background: Quraysh's blockade a year earlier
Al-Baqarah 2:217	Barring from the way of Allah and the Sacred Mosque is a greater sin	Background: Quraysh's blockade a year earlier
Al-Fath 48:25	They are the ones who disbelieved and barred you from the Sacred Mosque	Hudaybiyah (Series 15)

THE SACRED MOSQUE IS FOR ALL PEOPLE

Allah says of the Sacred Mosque: "which We made for all people — equal are the resident therein and the visitor from outside" (Al-Hajj 22:25). In 6 AH Quraysh behaved as if they owned the House of Allah and could bar whomever they wished. The Compensatory Umrah restored the truth of this verse: the House belongs to Allah, and His servants have the right to come to it.

Ibn Kathir explains in his tafsir that this verse censures those who bar people from the Sacred Mosque, and affirms that residents and visitors have equal rights to worship there. This lesson endures to this day: pilgrims from all over the world — from Kelantan to Morocco — stand side by side before the Ka'bah.

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LESSONS

The Qur'an does not merely tell the story of events; it guides the ummah through them: giving hope before they happen, laying down rulings as they happen, and explaining the wisdom afterwards. Reading the sirah together with the Qur'an makes the story living and guided.

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THE PEOPLE OF THE COMPENSATORY UMRAH

Many names appear in the story of the Compensatory Umrah. The table below gathers them, with their tribes and the sources of the information. Names mentioned in authentic Hadith are distinguished from names found only in the sirah books.

PERSON	TRIBE	ROLE IN THE EVENTS	SOURCE
‘Abdullah ibn Rawahah	Khazraj (Ansar)	Recited poetry at the gate of Makkah	Jami‘ at-Tirmidhi 2847
‘Abdullah ibn Abi Awfa	Aslam	Among those who shielded the Messenger of Allah ﷺ from the polytheists during tawaf	Sahih al-Bukhari 4255
‘Ali ibn Abi Talib	Quraysh, Banu Hashim	Took Hamzah’s daughter; wrote the Treaty of Hudaybiyah	Sahih al-Bukhari 4251
Ja‘far ibn Abi Talib	Quraysh, Banu Hashim	Given custody of Hamzah’s daughter	Sahih al-Bukhari 4251
Zayd ibn Harithah	Kalb (Quda‘ah); mawla of the Messenger of Allah ﷺ	Claimed custody of Hamzah’s daughter	Sahih al-Bukhari 4251
Hamzah’s daughter (‘Umarah)	Quraysh, Banu Hashim	The orphan who called out “O Uncle!”	Sahih al-Bukhari 4251; name: Fath al-Bari
Asma’ bint ‘Umays	Khath‘am	Wife of Ja‘far; maternal aunt of Hamzah’s daughter	Sahih al-Bukhari 4251; tarajim books
Maymunah bint al-Harith	Banu Hilal ibn ‘Amir	Married by the Messenger of Allah ﷺ on this journey	Sahih al-Bukhari 4258
Abu Rafi‘	Mawla of the Messenger of Allah ﷺ	Go-between in the marriage of Maymunah	Jami‘ at-Tirmidhi 841
Ibn ‘Abbas	Quraysh, Banu Hashim	Maymunah’s nephew; narrator of the ramal and marriage reports	Sahih al-Bukhari 4256, 4258
‘Umar ibn al-Khattab	Quraysh, Banu ‘Adi	“You are only a stone” at the Black Stone	Sahih al-Bukhari 1597
Suhayl ibn ‘Amr and Huwaytib ibn ‘Abd al-‘Uzza	Quraysh, Banu ‘Amir ibn Lu’ayy	Came to ask the Muslims to leave after three days	Their names: sirah books (Ibn Ishaq); the event: Sahih al-Bukhari 4251
Muhammad ibn Maslamah	Aws (Ansar)	Led the cavalry ahead of the party	Sirah books (al-Waqidi)

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IBN ABI AWFA: A HUMAN SHIELD AROUND THE MESSENGER OF ALLAH ﷺ

HADITH: WE SHIELDED THE MESSENGER OF ALLAH ﷺ

'Abdullah ibn Abi Awfa رضى الله عنه said that when the Messenger of Allah ﷺ performed umrah, the Companions shielded him from the polytheists and their youths, so that they would not harm him.

Grade: AUTHENTIC — Sahih al-Bukhari 4255, in the Chapter on the Compensatory Umrah.

Even with a treaty and a guarantee of safety, the Companions were not careless. They surrounded the Messenger of Allah ﷺ during tawaf, because Makkah was still in the hands of the polytheists and some of them might act foolishly. This joins two things: keeping the covenant perfectly, and being wisely on guard.

LESSONS

Every person in this table had a role — poet, protector, guardian of an orphan, go-between, narrator. The Compensatory Umrah succeeded because each person did his part. So it is with a family, a mosque or a community: success comes when each person carries his role sincerely.

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WHEN WORSHIP IS BLOCKED: IHSAR AND CONDITIONAL IHRAM

Hudaybiyah and the Compensatory Umrah gave rise to an important chapter in the fiqh of hajj and umrah: the chapter of ihsar — the state of someone who has entered ihram but is prevented from completing the rite. Allah says: "But if you are prevented, then offer whatever sacrificial animal is easily obtainable" (Al-Baqarah 2:196).

This chapter is very close to the lives of Muslims today. Many pilgrims from the Malay world have been prevented — by a refused visa, illness during the journey, an accident, or border closures such as those during the COVID-19 pandemic.

THE SUNNAH OF THE MESSENGER OF ALLAH ﷺ AS A GUIDE

HADITH: "IS NOT THE SUNNAH OF THE MESSENGER OF ALLAH ﷺ ENOUGH FOR YOU?"

Salim ibn 'Abdullah narrated that 'Abdullah ibn 'Umar رضى الله عنهما said: "Is not the Sunnah of the Messenger of Allah ﷺ enough for you? If one of you is prevented from hajj, let him circle the House and go between Safa and Marwah (if he can reach it), then come out of ihram from everything, until he performs hajj the following year, and offers a sacrifice, or fasts if he does not find one."

Grade: AUTHENTIC — Sahih al-Bukhari 1810, in the Book of al-Muhsar.

HADITH: A BROKEN BONE OR LAMENESS

Al-Hajjaj ibn 'Amr al-Ansari رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever breaks a bone or becomes lame has come out of ihram, and he must perform hajj the following year."

Grade: AUTHENTIC according to al-Albani — Sunan Abi Dawud 1862.

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ENTERING IHRAM WITH A CONDITION

HADITH: DUBA'AH BINT AZ-ZUBAYR

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ came to Duba'ah bint az-Zubayr and asked: "Do you wish to perform hajj?" She replied: "By Allah, I am unwell." He said: "Perform hajj and make a condition. Say: O Allah, my place of release is wherever You detain me."

Duba'ah was the daughter of az-Zubayr ibn 'Abd al-Muttalib, a cousin of the Messenger of Allah ﷺ, and the wife of al-Miqdad ibn al-Aswad.

Grade: AUTHENTIC — Sahih al-Bukhari 5089; also Sahih Muslim 1207.

This Hadith is the basis of the practice of «ishtirat» — making a condition when making the intention of ihram. One who is ill or fears being prevented may say when making the intention: "Allahumma mahilli haythu habastani" (O Allah, my place of release is wherever You detain me). If he is in fact prevented, he comes out of ihram without a sacrifice according to the view that accepts ishtirat.

SUMMARY OF THE JURISTS' VIEWS

QUESTION	VIEWS	EVIDENCE / NOTE
What counts as ihsar?	The majority: being blocked by an enemy. The Hanafi school: includes illness and other causes. The Shafi'i school: illness does not count as ihsar unless a condition was made	2:196; Hudaybiyah; the Hadith of Duba'ah
Slaughtering the sacrifice (hady)	Obligatory according to the majority before coming out of ihram	"then offer whatever sacrificial animal is easily obtainable" (2:196)
Place of slaughter	Shafi'i school: where one was prevented, as at Hudaybiyah. Hanafi school: within the Sanctuary	The Prophet's ﷺ practice at Hudaybiyah
Is a make-up (qada') due?	Shafi'i and Maliki schools: not due if the rite was voluntary; the obligatory hajj of Islam remains due. Hanafi school: a make-up is due	Books of fiqh; Fath al-Bari, Book of al-Muhsar
Ishtirat (conditional ihram)	Accepted by the Shafi'i and Hanbali schools; not given effect by the Hanafi and Maliki schools	Sahih al-Bukhari 5089; Sahih Muslim 1207

This table is a general summary from works of comparative fiqh such as Bidayat al-Mujtahid by Ibn Rushd and al-Mughni by Ibn Qudamah. For an actual case, pilgrims should refer to a mutawwif, a hajj guide or a recognised mufti.

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LESSONS

Islam does not burden its servants beyond their ability. One who sets out sincerely and is prevented does not lose his reward; he comes out of ihram in the prescribed way and waits for the next opportunity — just as the Companions waited a year and then returned to perform the Compensatory Umrah.

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THE HOUSE OF MAYMUNAH: THE SCHOOL OF IBN 'ABBAS

The marriage of the Messenger of Allah ﷺ to Maymunah رضى الله عنها on the journey of the Compensatory Umrah (chapter 16) opened a great door of knowledge. Maymunah was the maternal aunt of 'Abdullah ibn 'Abbas رضى الله عنهما. The young man of Banu Hashim was free to enter his aunt's house — which was also the house of the Messenger of Allah ﷺ — and there he watched, asked and learned.

A NIGHT IN HIS AUNT'S HOUSE

HADITH: IBN 'ABBAS SPENDS THE NIGHT IN MAYMUNAH'S HOUSE

'Abdullah ibn 'Abbas رضى الله عنهما related that he spent the night in the house of Maymunah, the wife of the Prophet ﷺ and his maternal aunt. The Messenger of Allah ﷺ slept, then woke in the middle of the night, wiped the traces of sleep from his face, recited the last ten verses of Surah Al 'Imran, made wudu', and stood to pray. Ibn 'Abbas got up and stood on his left; he took him by the ear and moved him to his right.

Grade: AUTHENTIC — Sahih al-Bukhari 183; also Sahih Muslim 763.

From this one night the scholars derived many rulings: a single follower stands on the right of the imam, it is sunnah to recite the end of Surah Al 'Imran on waking at night, and the manner of the Messenger's ﷺ night prayer. A child who watched carefully became a source of knowledge for the ummah through the ages.

THE SUPPLICATION THAT MADE THE "INTERPRETER OF THE QUR'AN"

HADITH: "O ALLAH, TEACH HIM THE BOOK"

Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ embraced me and said: "O Allah, teach him the Book (the Qur'an)."

Grade: AUTHENTIC — Sahih al-Bukhari 75. In another narration he supplicated: "O Allah, give him understanding of the religion" (Sahih al-Bukhari 143).

This supplication was answered. Ibn 'Abbas was later called "Turjuman al-Qur'an" (the interpreter of the Qur'an) and "Hibr al-Ummah" (the scholar of the ummah). His tafsir became a main reference for the commentators to this day. Part of his knowledge began in the house of his aunt, Maymunah.

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MAYMUNAH'S WISDOM: A CUP OF MILK ON THE DAY OF 'ARAFAH

HADITH: WAS HE FASTING ON THE DAY OF 'ARAFAH?

Maymunah رضى الله عنها narrated that the people were in doubt whether the Prophet ﷺ was fasting on the day of 'Arafah. So she sent him a cup of milk while he was standing at 'Arafah, and he drank it while the people watched.

Grade: AUTHENTIC — Sahih al-Bukhari 1989; also Sahih Muslim 1124.

Maymunah did not argue or ask aloud; she settled the people's doubt with one wise act. From this Hadith the scholars took the ruling that it is not recommended for a pilgrim standing at 'Arafah to fast, so that he has strength for supplication.

A GUARDIAN OF KNOWLEDGE TO THE END OF HER LIFE

Tarajim works such as al-Isabah by Ibn Hajar and Siyar A'lam an-Nubala' by adh-Dhahabi mention that Maymunah narrated a number of Hadith, among them the manner of the Messenger's ﷺ ghusl (Sahih al-Bukhari 249; chapter 16). Her other nephew, Yazid ibn al-Asamm, also narrated from her, including the Hadith about her own marriage (Sahih Muslim 1411; chapter 17).

Maymunah died at Sarif — the same place where she married the Messenger of Allah ﷺ — as Ibn 'Abbas mentioned (Sahih al-Bukhari 4258). The year of her death differs in the tarajim books; the well-known view is 51 AH.

LESSONS

The home is the first school. A home filled with worship and knowledge raises a learned generation. Parents, grandparents, aunts and uncles can all be teachers to the children of the family — like Maymunah to Ibn 'Abbas.

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TIMELINE: FROM HUDAYBIYAH TO MU'TAH

The table below places the Compensatory Umrah within a wider chain of events. Dates not mentioned in authentic Hadith are taken from the sirah books (Ibn Ishaq, al-Waqidi, Ibn Sa'd) and are approximate.

TIME (APPROX.)	EVENT	SOURCE
Dhu al-Qa'dah 6 AH	The Muslims are blocked at Hudaybiyah; the treaty is signed	Sahih al-Bukhari 2731
On the way home	Surah Al-Fath is revealed, confirming the vision of the Messenger of Allah ﷺ	Al-Fath 48:27
Late 6 AH – early 7 AH	The letters to the kings	Series 17
Muharram 7 AH	The Battle of Khaybar; Ja'far and the people of the ships return from Abyssinia	Series 16
Dhu al-Qa'dah 7 AH	The party leaves Madinah for the Compensatory Umrah	Sahih al-Bukhari 4252; sirah books
Dhu al-Qa'dah 7 AH	Weapons left at Batn Ya'jaj; the party enters Makkah with talbiyah and poetry	Jami' at-Tirmidhi 2847; sirah books
First day in Makkah	Tawaf with ramal and idtiba'; sa'y; shaving	Sahih al-Bukhari 4256, 4257
Three days in Makkah	The Muslims stay in Makkah; marriage to Maymunah	Sahih al-Bukhari 4252, 4258
After three days	Quraysh ask them to leave; Hamzah's daughter follows the party	Sahih al-Bukhari 4251
On the way home	The wedding feast and the marriage completed at Sarif	Sahih al-Bukhari 4258; sirah books
Dhu al-Hijjah 7 AH	The party returns to Madinah	Sirah books
Safar 8 AH	Khalid ibn al-Walid, 'Amr ibn al-'As and 'Uthman ibn Talhah embrace Islam	Sahih Muslim 121; sirah books
Jumada al-Ula 8 AH	The Battle of Mu'tah; Zayd and Ja'far martyred; Khalid called the Sword of Allah	Sahih al-Bukhari 4262; Series 19
Ramadan 8 AH	The Conquest of Makkah	Sahih al-Bukhari 4287; Series 20

LESSONS

In less than two years, the situation changed from being blocked at Hudaybiyah to opening Makkah. The Compensatory Umrah sits in the middle of that journey — a sign that great change often comes in stages, through patience and obedience.

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FREQUENTLY ASKED QUESTIONS ABOUT THE COMPENSATORY UMRAH

1. WHY IS THIS UMRAH CALLED "AL-QADA'"?

Because it was performed on the basis of the agreement (qadiyyah) in the Treaty of Hudaybiyah. It is also known as 'Umrat al-Qadiyyah, al-Qisas and as-Sulh (chapter 4). Al-Bukhari names his chapter "'Umrat al-Qada'".

2. HOW MANY TOOK PART IN THIS UMRAH?

The sirah books mention about 2,000 people, including those who had been at Hudaybiyah and others (chapter 5). This figure comes from the sirah books, not authentic Hadith.

3. WHY DID THE COMPANIONS PERFORM RAMAL?

To show strength to the polytheists who thought they had been weakened by the fever of Yathrib (Sahih al-Bukhari 4256; chapters 7–8).

4. IS RAMAL STILL RECOMMENDED TODAY?

Yes, for men in the first tawaf of umrah or hajj, in the first three circuits. The Messenger of Allah ﷺ also did it in the Farewell Hajj even though Makkah had been opened (Sahih Muslim 1262; chapter 8). Ramal is not recommended for women.

5. DID THE MESSENGER OF ALLAH ﷺ MARRY MAYMUNAH WHILE IN IHRAM?

Ibn 'Abbas said yes, while Maymunah herself and Abu Rafi' said he had already come out of ihram. The majority of scholars give precedence to Maymunah's narration, since she knew her own affair best (Sahih Muslim 1411; Jami' at-Tirmidhi 841; chapter 17).

6. WHO WAS GIVEN CUSTODY OF HAMZAH'S DAUGHTER?

Ja'far, because his wife Asma' bint 'Umays was the child's maternal aunt. The Messenger of Allah ﷺ said: "The maternal aunt is in the position of the mother" (Sahih al-Bukhari 4251; chapter 14).

7. WHY DID THE MESSENGER OF ALLAH ﷺ NOT MARRY HAMZAH'S DAUGHTER?

Because Hamzah was his brother by nursing, so his daughter was a niece by nursing whom he could not marry (Sahih al-Bukhari 2645; chapter 15).

8. WHY DID THE MUSLIMS LEAVE AFTER THREE DAYS EVEN THOUGH THEY WERE STRONG?

Because that was the condition of the treaty. The Messenger of Allah ﷺ kept his word perfectly (Sahih al-Bukhari 4252; chapter 12), and keeping one's word is part of faith.

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9. WHAT IS THE RULING ON SOMEONE PREVENTED FROM COMPLETING UMRAH TODAY?

He comes out of ihram by offering a sacrifice and shaving or shortening, with details according to the school. If he made a condition when entering ihram, he comes out of ihram without a sacrifice according to the schools that accept ishtirat (chapter 24).

10. DID KHALID IBN AL-WALID WITNESS THE COMPENSATORY UMRAH?

The sirah books mention that Khalid left Makkah because he did not want to see the Muslims, and his brother al-Walid ibn al-Walid later wrote him a letter. He embraced Islam a few months later (chapter 19). This is a report of the sirah books.

11. WHO WAS 'ABDULLAH IBN RAWAHAH?

A Companion of the Ansar from Khazraj, a poet of the Messenger of Allah ﷺ, and one of the leaders (naqib) at the Pledge of 'Aqabah. He was martyred at Mu'tah as the third commander, a few months after reciting his verses in Makkah (chapter 6; Series 19).

12. WHAT IS THE MAIN LESSON OF THE COMPENSATORY UMRAH FOR US?

Allah's promise is certain; patience bears fruit; keeping one's word even when it is hard; guarding worship according to the sunnah; and good character is the most effective da'wah (chapter 28).

LESSONS

These questions show the importance of distinguishing between the Qur'an, authentic Hadith, the reports of the sirah books and the views of the jurists. In this way we take lessons that are certain and respect valid differences of opinion.

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LESSONS AND CONCLUSION

The Compensatory Umrah was ***the fulfilment of promises*** — Allah's promise in His Messenger's vision, and the Prophet's ﷺ promise to Quraysh in the Hudaybiyah treaty. In three short days, it taught patience, strength, obedience, justice and compassion.

LESSON	FROM THE COMPENSATORY UMRAH
Allah's promise is sure	The true vision fulfilled a year later
Patience bears fruit	Those blocked at Hudaybiyah now entered safely
Keeping one's word	Leaving exactly after three days
The nation's strength	Ramal in answer to "the fever of Yathrib"
Pure tawhid	'Umar: "You are only a stone"
Love for orphans	Three Companions vying to care for Hamzah's daughter
Justice and wisdom	"The aunt is like the mother" and three praises
Character as da'wah	Khalid and 'Amr embrace Islam afterwards

THE COMPENSATORY UMRAH IN OUR LIVES

Each of us has a "Hudaybiyah" — a delayed dream, an unanswered prayer, a blocked plan. The Compensatory Umrah teaches us ***not to despair***, to keep our promises even when hard, and to trust that Allah will open the door at the best time.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 19*** — the events after the Compensatory Umrah. And Allah knows best.

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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."

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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."

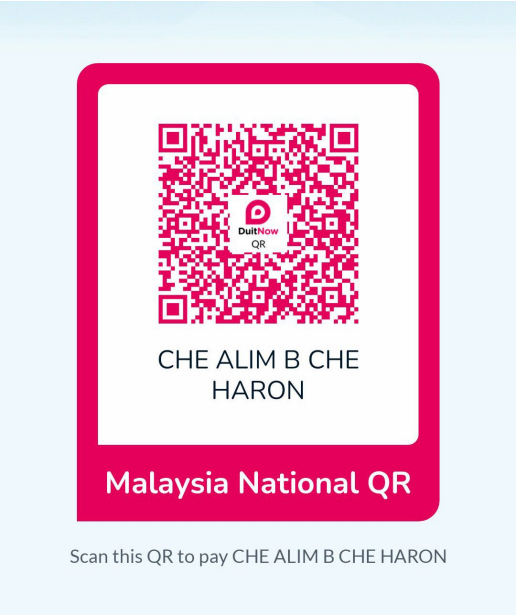
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REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

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

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