THE PROPHET'S SIRAH

SERIES 28

THE FAREWELL PILGRIMAGE

The Only Hajj of the Prophet ﷺ After the Hijrah, From Madinah to 'Arafah and Back, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

"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."

SURAH AL-HAJJ 22:27

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ACKNOWLEDGEMENT

All praise is due to Allah, who called mankind to His House so that they came from every distant pass, and who perfected this religion on the day of 'Arafah. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who said "Take your rites from me", 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-eighth book of The Prophet's Sirah tells of the Farewell Pilgrimage in 10 AH — the Prophet's ﷺ journey from Madinah, ihram at Dhul-Hulayfah, tawaf and sa'i, the standing at 'Arafah, the night at Muzdalifah, the Day of Sacrifice at Mina, up to the farewell tawaf and the journey home. 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 **a vast desert plain** in the late afternoon, with **a low rocky hill** at its centre, granite mountains in the distance, and **the sun about to set**, casting a golden light.

The plain recalls **the plain of 'Arafah** on 9 Dhul-Hijjah, 10 AH. Jabir ibn 'Abdullah relates that the Messenger of Allah ﷺ kept standing there facing the qiblah in supplication, ***"until the sun set, the yellow light had somewhat gone, and the disc of the sun had disappeared"*** (Sahih Muslim 1218). The evening light symbolises **farewell** — his last Hajj — and also **the perfection of the religion** proclaimed on that day.

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

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THE FAREWELL PILGRIMAGE

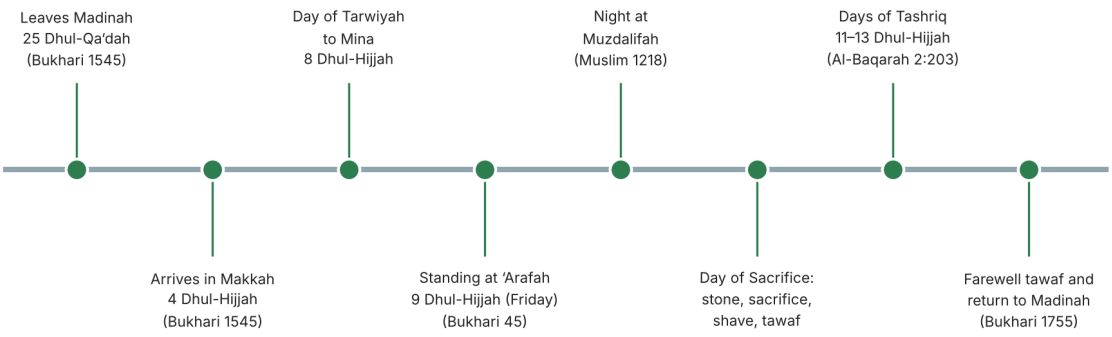
Book 27 told how the Hajj was purified in 9 AH: Abu Bakr رضى الله عنه led the pilgrims, 'Ali رضى الله عنه proclaimed Bara'ah at Mina, and it was announced that after that year ***no polytheist could perform Hajj, and no one could circle the House naked***. The road to the House of Allah was now clear.

This Book 28 tells what happened a year later: ***the Farewell Pilgrimage*** in 10 AH — ***the only Hajj*** the Messenger of Allah ﷺ performed after the Hijrah. We will follow him step by step: leaving Madinah, entering ihram at Dhul-Hulayfah, tawaf and sa'i in Makkah, standing at 'Arafah, the night at Muzdalifah, stoning, sacrifice and shaving at Mina, up to the farewell tawaf and the journey home.

The main source of this book is ***the Hadith of Jabir ibn 'Abdullah*** رضى الله عنهما in Sahih Muslim — the longest and most complete hadith describing the Hajj of the Messenger of Allah ﷺ (Sahih Muslim 1218).

Scholars mention that more than a hundred rulings of fiqh have been derived from this hadith alone. His sermons during this Hajj will be explained in more detail in ***Book 29***.

Timeline of the Farewell Pilgrimage (10 AH)



All events are based on authentic Hadith, especially the Hadith of Jabir in Sahih Muslim 1218.

Figure 1: Timeline of the Farewell Pilgrimage.

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 estimates of the number of pilgrims and the other names of this Hajj — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

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THE ANNOUNCEMENT: THE PROPHET ﷺ WILL PERFORM HAJJ

The most complete account of the Farewell Pilgrimage reaches us through a touching meeting. Years after the death of the Messenger of Allah ﷺ, a young man named ***Muhammad ibn 'Ali ibn al-Husayn*** (Muhammad al-Baqir), a great-grandson of the Prophet ﷺ, came to the elderly and blind Companion ***Jabir ibn 'Abdullah*** رضى الله عنهما. Jabir placed his hand on the young man's chest and said: "Welcome, my nephew. Ask whatever you wish."

The young man asked about the Hajj of the Messenger of Allah ﷺ. Jabir indicated nine with his fingers, then said: ***"The Messenger of Allah ﷺ stayed (in Madinah) for nine years without performing Hajj. Then in the tenth year it was announced to the people that the Messenger of Allah ﷺ would perform Hajj."*** (Sahih Muslim 1218)

The announcement spread throughout Arabia. Jabir continued: ***"A great many people came to Madinah, all of them wishing to follow the Messenger of Allah ﷺ and do as he did."*** They did not come merely to perform Hajj, but to ***see for themselves how the Messenger of Allah ﷺ performed it***.

This is the spirit every Muslim should have: worship is not invented by ourselves, but ***follows the example of the Messenger of Allah ﷺ***. The Companions travelled great distances simply to learn the Sunnah from its source. Today we have the books of hadith that preserve that Sunnah — our task is to read them and act upon them.

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THE NAMES OF THIS HAJJ

This Hajj is known by several names. The most famous is ***Hajjat al-Wada' (the Farewell Pilgrimage)***, because in it the Messenger of Allah ﷺ was, as it were, bidding farewell to his Ummah. Ibn 'Umar رضى الله عنهما said: ***"We used to talk about the Farewell Pilgrimage while the Prophet ﷺ was among us, and we did not know what the Farewell Pilgrimage meant"*** (Sahih al-Bukhari 4402). Its meaning was understood only after he passed away a few months later.

> **SIRAH NOTE: OTHER NAMES OF THIS HAJJ**
>
> Scholars mention other names for this Hajj. Among them is ***Hajjat al-Islam***, since it was the only obligatory Hajj the Messenger of Allah ﷺ performed after Hajj was made obligatory; ***Hajjat al-Balagh*** (the Hajj of Conveying), since he asked the people: "Have I not conveyed?"; and ***Hajjat at-Tamam*** (the Hajj of Completion), because of the revelation of the verse of the perfection of the religion.
>
> These names do not contradict one another; each highlights one aspect of this great Hajj. They are mentioned in the books of sirah and hadith commentary, not in a specific text.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

When was Hajj made obligatory? Scholars differ: some say in 6 AH, others in 9 AH. What is certain is that the obligation was established by the words of Allah:

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way" (Ali 'Imran 3:97) — Tafsir Ibn Kathir 3:97.

The Messenger of Allah ﷺ performed several 'umrahs after the Hijrah — the 'Umrah of Fulfilment (Book 18) and the 'umrah from al-Ji'ranah (Book 23) — but he performed only ***one Hajj***. Every step he took in it therefore became ***the primary reference*** for Muslims throughout the ages.

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SETTING OUT FROM MADINAH

Ibn 'Abbas رضى الله عنهما relates that the Prophet ﷺ left Madinah with his Companions ***after combing and oiling his hair and putting on the two garments of ihram (izar and rida')***. He did not forbid any kind of garment except those dyed with saffron. All that took place ***five days before the end of Dhul-Qa'dah*** — around 25 Dhul-Qa'dah, 10 AH (Sahih al-Bukhari 1545).

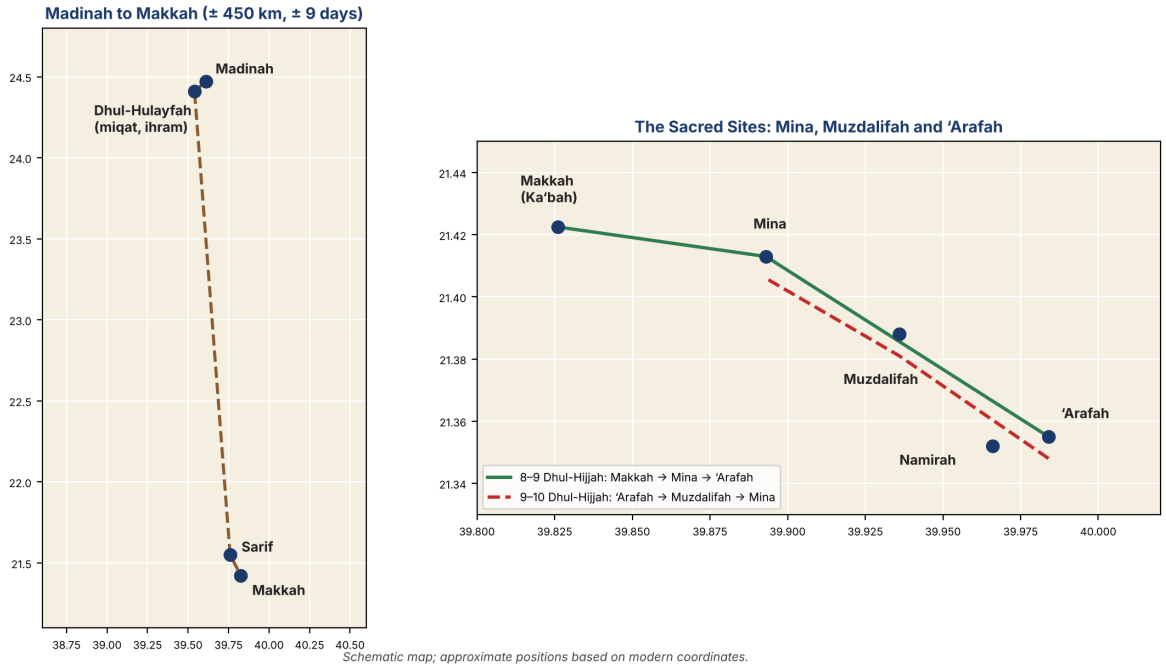


Figure 2: Schematic map of the Farewell Pilgrimage journey.

The journey of about 450 kilometres from Madinah to Makkah took ***around nine days***, since he arrived in Makkah on 4 Dhul-Hijjah. With him were ***all his wives***, his daughter Fatimah, and thousands of Companions — men, women, the elderly and children.

Notice his preparation: hair combed and oiled, garments ready. Hajj is not a dishevelled, disorganised journey; it begins with ***cleanliness, neatness and planning***. A Muslim setting out for Hajj today likewise needs to be prepared in knowledge, health, finances and provisions.

He also ***did not make things hard for people***: every kind of garment was allowed except those scented with saffron. From the very first step, the Farewell Pilgrimage displays the character of the Shari'ah — clear in its prohibitions, broad in its permissions.

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AT DHUL-HULAYFAH

The caravan stopped at ***Dhul-Hulayfah***, the miqat of the people of Madinah, about ten kilometres from the city. Here an event took place that shows the ease of the Shari'ah. Jabir relates: ***"Asma' bint 'Umays gave birth to Muhammad ibn Abi Bakr."*** She sent to ask the Messenger of Allah ﷺ what she should do. He said: ***"Take a bath, bind yourself with a cloth, and enter ihram."*** (Sahih Muslim 1218)

A woman who had just given birth was not sent home. She could ***continue her Hajj*** and perform all the rites except tawaf until she was pure. Asma' was the wife of Abu Bakr رضى الله عنه, and the child born, Muhammad ibn Abi Bakr, would later become a well-known figure in Islamic history.

Jabir continued: ***"Then the Messenger of Allah ﷺ prayed in the mosque (of Dhul-Hulayfah), then mounted al-Qaswa'. When his camel stood up with him at al-Baida', I looked as far as my eyes could see in front of me: riders and people on foot; on my right the same, on my left the same, and behind me the same."*** (Sahih Muslim 1218)

At Dhul-Hulayfah he also ***marked the sacrificial camels*** (taqlid and ish'ar) so it would be known they were for the House. He brought his sacrificial animals himself from Madinah — something that would affect the type of Hajj he performed, as we will see in Chapter 13.

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THE TALBIYAH OF TAWHID

On his camel at al-Baida', the Messenger of Allah ﷺ began the talbiyah. Jabir says: ***"He raised his voice with tawhid."*** (Sahih Muslim 1218) The wording of his talbiyah is narrated by Ibn 'Umar رضى الله عنهما:

HADITH — SAHIH AL-BUKHARI, NO. 1549

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that the talbiyah of the Messenger of Allah ﷺ was: ***"Labbayk Allahumma labbayk, labbayk la sharika laka labbayk, innal-hamda wan-ni'mata laka wal-mulk, la sharika laka"*** — "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed all praise, all blessings and all sovereignty belong to You. ***You have no partner.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from Imam Malik ibn Anas, from Nafi', the freedman of Ibn 'Umar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter: The Talbiyah, Hadith No. 1549; also Muslim No. 1184.

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:1549

LESSONS FROM THIS HADITH

Compare this talbiyah with the pagan talbiyah we saw in Book 27: "Except a partner You have, whom You own." The talbiyah of the Messenger of Allah ﷺ repeats ***"You have no partner" twice***, as if firmly shutting the door of shirk that had once been opened in the same place.

Jabir also mentions that people recited the talbiyah with additional phrases they used, and ***the Messenger of Allah ﷺ did not reject any of it***, but he kept to his own talbiyah (Sahih Muslim 1218). This shows the breadth of the Shari'ah regarding good words of remembrance, while keeping the Sunnah wording as the best.

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The talbiyah is ***an answer to a call***. Thousands of years earlier, Allah commanded the Prophet Ibrahim عَلَيْهِ السَّلَامُ: "And proclaim to the people the Hajj" (Al-Hajj 22:27). Every pilgrim who says "Labbayk" is as if saying: ***"Here I am, O Allah, answering Your call."***

The talbiyah is also a declaration of identity. As the pilgrims raised their voices, the valleys and hills of the Hijaz echoed with words of tawhid, where only a few years earlier the same places had echoed with the names of idols. The sound itself was a sign of how much had changed through the mission of the Prophet ﷺ.

Scholars recommend that men raise their voices with the talbiyah, while women say it so that those near them hear. It is repeated constantly from entering ihram until the stoning of Jamrat al-'Aqabah on the Day of Sacrifice — when climbing, descending, meeting other travellers and after the prayers.

For those who will never stand in ihram, the meaning of the talbiyah can still live in the heart: every time we answer the call to prayer, every time we leave something forbidden for Allah's sake, we are saying in our own way, "Here I am, O Allah."

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AN ACCEPTED HAJJ

What is promised to those who answer that call properly? Abu Hurayrah رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 1521

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: I heard the Prophet ﷺ say: ***"Whoever performs Hajj for Allah, and does not engage in rafath (sexual talk or conduct) nor commit sin, returns (free of sins) as on the day his mother gave birth to him."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Shu'bah ibn al-Hajjaj, from Sayyar Abu al-Hakam, from Abu Hazim al-Ashja'i, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter: The Virtue of an Accepted Hajj, Hadith No. 1521; also No. 1819, 1820 and Muslim No. 1350.

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:1521

LESSONS FROM THIS HADITH

This hadith mentions two conditions: ***no rafath*** (marital relations and talk leading to it while in ihram) and ***no fusuq*** (sin). Both are also mentioned in the Qur'an:

"there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj" (Al-Baqarah 2:197) — Tafsir Ibn Kathir 2:197.

The verse adds one more: ***no disputing***. Imagine hundreds of thousands of tired people, crowded together in the heat — that is where character is tested. An accepted Hajj is not merely valid in its pillars, but ***clean in its conduct***.

The reward is immense: returning ***"as on the day his mother gave birth to him"***, free of sin. In another hadith, the Messenger of Allah ﷺ said that an accepted Hajj has no reward but Paradise (Sahih al-Bukhari 1773). This is the gift the pilgrims of the Farewell Pilgrimage brought home — and every pilgrim who follows in their footsteps.

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A SEA OF PEOPLE

Jabir's words — "as far as my eyes could see" — give a sense of the size of the caravan. In front, to the right, to the left and behind: ***a sea of people*** from every corner of Arabia. Only ten years earlier, the Messenger of Allah ﷺ had left Makkah in secret with a single companion (Book 7). Now he returned with tens of thousands.

> **SIRAH NOTE: HOW MANY PILGRIMS WERE AT THE FAREWELL PILGRIMAGE?**
>
> No authentic hadith gives an exact number for the pilgrims of the Farewell Pilgrimage. The books of sirah mention various estimates: ***around 90,000***, ***114,000***, and some mention even more, including those who joined from Makkah, Yemen and elsewhere along the way.
>
> These figures are ***estimates by sirah authors***, not precise counts. What is certain from the Hadith of Jabir is that they were ***very many***, filling the view in every direction.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

Jabir adds a very important statement: ***"The Messenger of Allah ﷺ was among us, the Qur'an was being revealed to him, and he knew its meaning. Whatever he did, we did too."*** (Sahih Muslim 1218)

Here lies the secret of the Farewell Pilgrimage's success: tens of thousands of people of different backgrounds, tribes and dialects, but ***one model to follow***. They did not ask "What is our tribe's opinion?" but ***"What did the Messenger of Allah ﷺ do?"*** True unity is born when everyone refers to the same source.

Imagine too the logistical challenge: water, food, rest stops and security for such a vast caravan, crossing the desert for nine days. Yet there is no authentic report of major disorder. The discipline of the Companions and the leadership of the Messenger of Allah ﷺ kept the journey orderly.

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'A'ISHAH'S TEARS AT SARIF

Along the way, a small but very human incident took place. The Mother of the Believers 'A'ishah رضى الله عنها relates:

HADITH — SAHIH AL-BUKHARI, NO. 305

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم لاَ نَذْكُرُ إِلاَّ الْحَجَّ، فَلَمَّا جِئْنَا سَرِفَ طَمِثْتُ، فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ {مَا يُبْكِيكِ}. قُلْتُ لَوَدِدْتُ وَاللَّهِ أَنِّي لَمْ أَحُجَّ الْعَامَ. قَالَ {لَعَلَّكِ نُفِسْتِ}. قُلْتُ نَعَمْ. قَالَ فَإِنَّ ذَلِكِ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي.

TRANSLATION:

'A'ishah رضى الله عنها said: We set out with the Prophet ﷺ, mentioning nothing but Hajj. When we reached ***Sarif***, my menses began. The Prophet ﷺ came in to me while ***I was weeping***. He asked: **"What makes you weep?"** I said: "By Allah, I wish I had not performed Hajj this year." He said: **"Perhaps your menses have begun?"** I said: "Yes." He said: ***"That is something Allah has decreed for the daughters of Adam. So do everything the pilgrim does, except do not circle the House until you are pure."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from 'Abd al-'Aziz ibn Abi Salamah al-Majishun, from 'Abd ar-Rahman ibn al-Qasim, from al-Qasim ibn Muhammad ibn Abi Bakr, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Menstruation, Chapter: The menstruating woman performs all the rites except tawaf, Hadith No. 305; also No. 294 and Muslim No. 1211.

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:305

LESSONS FROM THIS HADITH

Sarif is a place about ten miles from Makkah. 'A'ishah, who had so looked forward to Hajj with the Messenger of Allah ﷺ, wept thinking her Hajj was ruined. See how he treated her: he ***came in to her***, ***asked why she was weeping***, and ***comforted her*** with reassuring words.

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His words — ***"That is something Allah has decreed for the daughters of Adam"*** — lifted shame and sadness from women. Menstruation is not a disgrace or a punishment, but a nature Allah has ordained. A menstruating woman may still perform ***all the rites of Hajj except tawaf***.

We will see the end of 'A'ishah's story in Chapter 30: the Messenger of Allah ﷺ did not let her go home with a disappointed heart. A good husband understands his wife's feelings, even while busy leading tens of thousands of people.

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ARRIVING IN MAKKAH

The Messenger of Allah ﷺ arrived in Makkah on ***4 Dhul-Hijjah*** (Sahih al-Bukhari 1545). He went straight to the Sacred Mosque. Jabir relates: ***"When we came with him to the House, he touched the corner (the Black Stone), then circled seven times: walking briskly (ramal) for three and walking normally for four."*** (Sahih Muslim 1218)

This was ***the tawaf of arrival (qudum)***. Imagine his feelings: Makkah, the birthplace he had left as a hunted man, now entered as an honoured Messenger, and the Ka'bah once surrounded by 360 idols now ***pure for tawhid*** (Book 21).

Ramal — walking briskly with short steps — was first prescribed in the 'Umrah of Fulfilment, when the Makkan polytheists claimed the Muslims had been weakened by the fever of Madinah (Book 18). In the Farewell Pilgrimage, though no polytheists were watching any more, he ***kept the ramal***. Scholars took the lesson that a Sunnah prescribed for a reason may remain as worship even after its reason has gone — as ***a remembrance of the struggle of the first generation***.

Ramal is done only by men, in the first three circuits of the tawaf of arrival (or of 'umrah). Women circle at a normal walk, as ramal conflicts with the requirements of modesty.

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THE BLACK STONE AND THE WORDS OF 'UMAR

The Messenger of Allah ﷺ began and ended his tawaf at ***the Black Stone***, and Jabir mentions that after praying at the Station of Ibrahim he ***returned to the corner and touched it*** (Sahih Muslim 1218). Why is this stone kissed and touched? 'Umar رضى الله عنه gave an answer that became a principle in worship:

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:

It is narrated from 'Umar رضى الله عنه that he came to ***the Black Stone*** and kissed it, then said: ***"I know that you are only a stone; you 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 Sulayman 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: What is mentioned about the Black Stone, Hadith No. 1597; also 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 firm in tawhid: the stone ***neither harms nor benefits***. A Muslim does not worship stone, ask anything of it, or think it has power. It is kissed solely ***out of following the Messenger of Allah*** ﷺ.

This is the difference between ***worship and superstition***: worship is done because there is evidence from Allah and His Messenger; superstition is done because one imagines the object itself has power. 'Umar said it aloud before the people — perhaps because many of them had only recently left idol worship.

In today's crowds, kissing the Black Stone is not obligatory. If one cannot touch it without harming others, it is enough to ***gesture*** towards it from afar. Pushing and hurting fellow Muslims for the sake of a recommended act is ***a mistake in priorities***.

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'Umar's statement also shows the courage of the Companions in protecting tawhid. He was the Commander of the Believers, standing before people who might have misunderstood, and he chose to speak clearly rather than leave room for superstition. Correct belief must be taught openly, especially where it is most easily confused.

The same principle applies to every sacred place. Muslims honour the Ka'bah, the Black Stone, the Station of Ibrahim and the Prophet's Mosque because Allah and His Messenger ﷺ honoured them, and in the way they honoured them. Rubbing walls, tying cloths or seeking blessings from objects without evidence is not part of the Sunnah.

In this way, the Hajj is a school of tawhid from beginning to end. Every rite — the talbiyah, the tawaf, the stone, the station, the sa'i, the standing — is directed to Allah alone, and performed in the way His Messenger ﷺ showed.

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AT THE STATION OF IBRAHIM

After the tawaf, the Messenger of Allah ﷺ went to ***the Station of Ibrahim*** reciting:

"And take, [O believers], from the standing place of Abraham a place of prayer" (Al-Baqarah 2:125) — Tafsir Ibn Kathir 2:125.

Jabir relates that he placed the Station between himself and the Ka'bah, then prayed two rak'ahs. In those two rak'ahs he recited ***Surah Al-Kafirun*** and ***Surah Al-Ikhlas*** (Sahih Muslim 1218).

The choice of these two surahs is deeply meaningful. ***Al-Kafirun*** is the surah of separation from shirk: "I do not worship what you worship." ***Al-Ikhlas*** is the surah of pure tawhid: "Say: He is Allah, the One." In the very place where idols were once worshipped, the Messenger of Allah ﷺ ***declared tawhid through prayer***.

The Station of Ibrahim is the stone on which the Prophet Ibrahim عَلَيْهِ السَّلَامُ stood while building the Ka'bah. Allah mentions it as one of the ***clear signs*** at the House (Ali 'Imran 3:97). Praying behind it connects every pilgrim with the father of the prophets, the original builder of this House, who built it on tawhid.

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SA'I: "I BEGIN WITH WHAT ALLAH BEGAN WITH"

From the Station of Ibrahim he returned to touch the Black Stone, then went out through the gate towards ***as-Safa***. As he drew near it, he recited:

"Indeed, as-Safa and al-Marwah are among the symbols of Allah" (Al-Baqarah 2:158) — Tafsir Ibn Kathir 2:158.

Then he said: ***"I begin with what Allah began with."*** He began the sa'i at as-Safa because Allah mentions as-Safa first in the verse (Sahih Muslim 1218). A small but great lesson: ***the order in the Qur'an is meaningful***, and the Messenger of Allah ﷺ acted upon it.

He climbed as-Safa until he could see the Ka'bah, faced the qiblah, declared the oneness of Allah and magnified Him, and said: ***"There is no god but Allah alone, with no partner. His is the dominion and His is the praise, and He is able to do all things. There is no god but Allah alone; He fulfilled His promise, helped His servant, and defeated the confederates alone."*** He repeated this three times, supplicating in between (Sahih Muslim 1218).

Note the phrase ***"defeated the confederates alone"***. It recalls the Battle of the Trench (Book 12), when ten thousand troops of the Confederates besieged Madinah and Allah drove them away with the wind. On the hill of as-Safa — where the Messenger of Allah ﷺ first called his people openly (Book 4) — he now praised Allah for the promise fulfilled.

Then he went down towards al-Marwah. When his feet reached the bottom of the valley, he ***ran***, and when he began to climb he walked, until he reached al-Marwah, where he did as he had done at as-Safa (Sahih Muslim 1218). That run in the valley recalls ***Hajar***, the mother of the Prophet Isma'il عَلَيْهِ السَّلَامُ, who ran searching for water for her son.

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'UMRAH ENTERS INTO HAJJ

On the last lap of sa'i at al-Marwah, the Messenger of Allah ﷺ made an announcement that surprised many: ***"If I had known before what I have come to know afterwards, I would not have brought the sacrificial animals and I would have made it an 'umrah. So whoever among you has no sacrificial animal with him, let him leave ihram and make it an 'umrah."*** (Sahih Muslim 1218)

Why was this surprising? The pagan Arabs regarded ***performing 'umrah in the months of Hajj as one of the gravest sins***. Now the Messenger of Allah ﷺ commanded them to do it, to ***abolish that pagan belief***. Some Companions were reluctant, since they wished to follow him exactly, but in the end they obeyed.

Suraqah ibn Malik ibn Ju'shum stood up and asked: "O Messenger of Allah, is this for this year only, or forever?" The Messenger of Allah ﷺ interlaced his fingers and said twice: ***"'Umrah has entered into Hajj — no, rather forever and ever."*** (Sahih Muslim 1218)

This Suraqah was the man who chased the Messenger of Allah ﷺ during the Hijrah to win the reward offered by Quraysh (Book 7). Now he stood in Makkah as a Companion asking about the rulings of the religion. Thus does Allah change human hearts.

> **SIRAH NOTE: THE THREE TYPES OF HAJJ**
>
> From the Farewell Pilgrimage scholars identified three ways of performing Hajj: ***Ifrad*** (Hajj alone), ***Qiran*** (Hajj and 'umrah in one ihram) and ***Tamattu'*** ('umrah first, leaving ihram, then entering ihram for Hajj on 8 Dhul-Hijjah).
>
> The Messenger of Allah ﷺ, who had brought sacrificial animals, remained in ihram until the Day of Sacrifice.
>
> Most scholars hold that he performed ***Qiran***. The Companions without sacrificial animals were told to make it ***Tamattu'***. All three ways are valid, and scholars differ as to which is best.
>
> **REFERENCES:**
> Ibn al-Qayyim, Zad al-Ma'ad; an-Nawawi, Sharh Sahih Muslim — chapter on the Hadith of Jabir.

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'ALI ARRIVES FROM YEMEN

At that time, ***'Ali ibn Abi Talib*** رضى الله عنه arrived from Yemen, where he had been sent to call to Islam and collect zakat (Book 26). He brought sacrificial camels for the Messenger of Allah ﷺ. On arrival, he found his wife ***Fatimah*** رضى الله عنها had left ihram, put on dyed clothes and applied kohl. 'Ali disapproved, and Fatimah replied: ***"My father commanded me to do this."*** (Sahih Muslim 1218)

'Ali went to the Messenger of Allah ﷺ, expressing his displeasure and asking. He said: ***"She has told the truth, she has told the truth."*** Then he asked 'Ali what his intention had been on entering ihram. 'Ali said: "O Allah, I enter ihram for what Your Messenger has entered ihram for." He said: ***"I have the sacrificial animals with me, so do not leave ihram."*** (Sahih Muslim 1218)

This story shows several things. First, ***'Ali's wisdom***: not knowing the Prophet's ﷺ type of ihram, he intended whatever the Prophet ﷺ intended — and this was accepted (Sahih al-Bukhari 1557). Second, ***Fatimah's truthfulness***, affirmed by her father himself. Third, how 'Ali resolved his displeasure: not by quarrelling, but by ***referring to the Messenger of Allah*** ﷺ.

Jabir mentions that the ***total number of sacrificial camels*** brought by 'Ali from Yemen and by the Messenger of Allah ﷺ from Madinah was ***one hundred***. We will see what happened to these camels on the Day of Sacrifice (Chapter 24).

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THE DAY OF TARWIYAH

The Messenger of Allah ﷺ stayed on the outskirts of Makkah from 4 to 7 Dhul-Hijjah. Then came ***the Day of Tarwiyah (8 Dhul-Hijjah)***. Jabir relates: ***"When the Day of Tarwiyah came, they set out for Mina and entered ihram for Hajj. The Messenger of Allah ﷺ rode, and prayed there Zuhr, 'Asr, Maghrib, 'Isha' and Fajr."*** (Sahih Muslim 1218)

The name ***Tarwiyah*** means "giving water" or "supplying water". Historians mention that on that day pilgrims filled their water containers as provision for 'Arafah, since at that time there was no water source there.

At Mina, the Messenger of Allah ﷺ ***shortened the four-rak'ah prayers to two***, but did not combine them — each prayer at its time. Spending the night of 9 Dhul-Hijjah at Mina is Sunnah, not a pillar, but it serves as spiritual and physical preparation before the great day of 'Arafah.

The Companions who had left ihram after 'umrah now ***entered ihram again for Hajj*** from where they were. This is the practice of Hajj Tamattu' still followed by most pilgrims today.

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PASSING MUZDALIFAH ON TO 'ARAFAH

On the morning of 9 Dhul-Hijjah, after sunrise, the Messenger of Allah ﷺ ordered that ***a tent of hair*** be pitched for him at ***Namirah***. Then he set out. Jabir mentions something very important: ***"Quraysh had no doubt that he would stop at al-Mash'ar al-Haram (Muzdalifah), as Quraysh used to do in the Days of Ignorance."*** (Sahih Muslim 1218)

We saw in Book 27 that Quraysh (al-Hums) considered themselves too noble to leave the Sanctuary for 'Arafah with everyone else. They stopped at Muzdalifah while other tribes went on to 'Arafah. Now the Messenger of Allah ﷺ, a Qurayshi of Banu Hashim, ***passed Muzdalifah*** and went on to 'Arafah, fulfilling the command of Allah:

"Then depart from the place from where [all] the people depart" (Al-Baqarah 2:199) — Tafsir Ibn Kathir 2:199.

With that step, he ***abolished caste privilege*** in worship. At 'Arafah, Quraysh and Bedouin, noble and slave, stood on the same ground. There was no special place for those who thought themselves superior.

He reached Namirah and found his tent pitched. He ***rested there until the sun passed its zenith*** (Sahih Muslim 1218). Today, the Mosque of Namirah stands at that place, part of it inside the boundary of 'Arafah and part outside.

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THE SERMON IN THE VALLEY OF 'URANAH

After the sun passed its zenith, he had al-Qaswa' saddled and went to ***the bottom of the valley of 'Uranah***, where he addressed the people (Sahih Muslim 1218). This sermon — known as ***the Sermon of 'Arafah*** — will be explained in full in ***Book 29***. Here we look only at its outline, as narrated by Jabir.

THEME OF THE SERMON	SUMMARY
Sanctity of life and property	As sacred as this day, this month and this land
Matters of ignorance	All abolished "under my feet"
Blood-feuds of ignorance	Beginning with that of his own family
Usury of ignorance	Beginning with that of his uncle al-'Abbas
Women	"Fear Allah regarding women"
What to hold to	The Book of Allah — never astray if you hold to it
Testimony	"O Allah, bear witness" (three times)

Notice how he ***began with his own family***. The first blood-claim abolished was that of Ibn Rabi'ah ibn al-Harith, his relative; the first usury abolished was that of al-'Abbas, his uncle. A just leader ***does not exempt his own kin*** from the law.

At the end of the sermon he asked: ***"You will be asked about me, so what will you say?"*** They said: "We bear witness that you have conveyed, fulfilled (the trust) and given sincere counsel." He raised his forefinger to the sky, then pointed it at the people, saying: ***"O Allah, bear witness. O Allah, bear witness,"*** three times (Sahih Muslim 1218).

Then Bilal gave the adhan and iqamah, and he prayed ***Zuhr***; then iqamah again, and he prayed ***'Asr***, with no other prayer between them (Sahih Muslim 1218). This is ***early combining (jam' taqdim)*** at 'Arafah, so the rest of the time until sunset could be devoted entirely to supplication.

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THE DAY THE RELIGION WAS PERFECTED

On that day — the day of 'Arafah, which fell on ***a Friday*** — one of the greatest verses of the Qur'an was revealed:

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion" (Al-Ma'idah 5:3) — Tafsir Ibn Kathir 5:3.

So lofty is this verse that even a Jewish man envied it. 'Umar رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 45

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بْنَ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، أَخْبَرَنَا قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلاً، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَىُّ آيَةٍ قَالَ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا}. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

TRANSLATION:

It is narrated from 'Umar ibn al-Khattab رضى الله عنه that a Jewish man said to him: "O Commander of the Believers, there is a verse in your Book which you recite; ***had it been revealed to us Jews, we would have taken that day as a festival.***" 'Umar asked: "Which verse?" He said: ***{This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion}***. 'Umar said: ***"We know that day and the place where it was revealed to the Prophet ﷺ: he was standing at 'Arafah, on a Friday."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Hasan ibn as-Sabbah, who heard Ja'far ibn 'Awn, from Abu al-'Umays, from Qays ibn Muslim, from Tariq ibn Shihab, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Chapter: The increase and decrease of faith, Hadith No. 45; also No. 4407, 4606, 7268 and Muslim No. 3017.

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:45

LESSONS FROM THIS HADITH

'Umar's answer was subtle: there was no need to make that day a new festival, because ***it already was one***: the day of 'Arafah is a great day for the pilgrims, and Friday is the weekly festival of the Muslims. The verse came down on ***two great days at once***.

"This day I have perfected for you your religion" means ***the foundations of the religion are complete***: belief, worship, the lawful and the unlawful. No one after the Messenger of Allah ﷺ therefore has the right to add new acts of worship to the religion or take from it. Imam Malik said that whoever invents an innovation in Islam and considers it good has, as it were, claimed that Muhammad ﷺ betrayed the message, for Allah says: "This day I have perfected for you your religion."

SIRAH NOTE: THE TEARS OF 'UMAR

It is reported in the books of tafsir and sirah that when this verse was revealed, ***'Umar wept***. When asked, he said that ***nothing reaches perfection except that it then begins to decrease***. It was as if he sensed that the verse hinted at the nearness of the Prophet's ﷺ death.

This report is mentioned by Ibn Jarir at-Tabari and Ibn Kathir in their tafsirs, with a debated chain. Its meaning agrees with the fact that the Messenger of Allah ﷺ passed away about ***three months*** after this verse was revealed.

REFERENCES:

Ibn Kathir, Tafsir al-Qur'an al-'Azim, Al-Ma'idah 5:3; at-Tabari, Jami' al-Bayan. https://tafsir.app/ibn-katheer/5/3

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"HAJJ IS 'ARAFAH"

After the prayer, the Messenger of Allah ﷺ rode to the place of standing, turning his camel towards the large rocks with the path of those on foot in front of him, and faced the qiblah. ***He kept standing there until the sun set***, the yellow light had somewhat gone, and the disc of the sun disappeared (Sahih Muslim 1218). For hours he supplicated, remembered Allah and implored Him.

Why is 'Arafah so important? The Messenger of Allah ﷺ said: ***"Hajj is 'Arafah."*** Whoever reaches 'Arafah before dawn on the Day of Sacrifice has attained Hajj (Jami' at-Tirmidhi 889 — sahih). Standing at 'Arafah is ***the most essential pillar of Hajj***; without it, Hajj is not valid. And about the virtue of this day, 'A'ishah رضى الله عنها narrates:

HADITH — SAHIH MUSLIM, NO. 1348

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ يُونُسَ بْنَ يُوسُفَ، يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ، قَالَ قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلاَءِ.

TRANSLATION:

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ said: ***"There is no day on which Allah frees more servants from the Fire than the day of 'Arafah.*** He draws near, then ***boasts of them before the angels***, and says: 'What do these people want?'"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harun ibn Sa'id al-Ayli and Ahmad ibn 'Isa, from 'Abdullah ibn Wahb, from Makhramah ibn Bukayr, from his father, Bukayr ibn al-Ashajj, from Yunus ibn Yusuf, from Sa'id ibn al-Musayyib, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Hajj, Chapter: The virtue of Hajj, 'Umrah and the day of 'Arafah, Hadith No. 1348.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1348

LESSONS FROM THIS HADITH

Imagine the sight Allah boasts of before the angels: tens of thousands of people, dressed alike, dusty and sweating, raising their hands in a dry plain. They do not ask for wealth or status, but for ***forgiveness and mercy***. Allah asks — and He knows best — "What do these people want?"

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For those not performing Hajj, the day of ‘Arafah is still a great day. The Messenger of Allah ﷺ said that

fasting the day of ‘Arafah expiates the sins of the previous year and the coming year (Sahih Muslim 1162). The mercy of this day embraces the whole Ummah, not only those at ‘Arafah.

The Prophet ﷺ himself spent the afternoon of ‘Arafah in supplication. In a hadith narrated by at-Tirmidhi,

he said that the best supplication is the supplication of the day of ‘Arafah, and the best words he and the prophets before him said were: “There is no god but Allah alone, with no partner; His is the dominion and His is the praise, and He is able to do all things.” Scholars have graded this hadith hasan due to its supporting chains.

Pilgrims therefore fill these hours with remembrance, seeking forgiveness, and asking for the good of this world and the Hereafter, for themselves, their families and the whole Ummah. It is not a day for idle talk or sightseeing, but for the heart to stand before its Lord.

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"CALMLY, O PEOPLE!"

When the sun had set, the Messenger of Allah ﷺ departed from 'Arafah. He ***had Usamah ibn Zayd*** رضى الله عنهما ride behind him — Usamah, son of Zayd ibn Harithah, the freed slave whom he loved. Before tens of thousands of Arab nobles, the one chosen to ride behind the Messenger of Allah ﷺ was ***a dark-skinned young man, the son of a former slave***.

Jabir relates that he ***pulled al-Qaswa's reins so tightly that her head almost touched the saddle***, and he signalled with his right hand to the people: ***"O people, calmly, calmly!"*** Whenever he came to a sandy rise, he loosened the rein a little so the camel could climb (Sahih Muslim 1218).

Ibn 'Abbas رضى الله عنهما also relates that he heard loud shouting and the beating of camels behind him, so he signalled with his whip and said: ***"O people, be calm, for righteousness is not in hastening"*** (Sahih al-Bukhari 1671).

This lesson is highly relevant in today's crowded Hajj, when millions move at once. ***Calm and discipline*** are not mere manners, but save lives. Worship performed by pushing and hurting others loses its spirit, even if its outward form is perfect.

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THE NIGHT AT MUZDALIFAH

The caravan reached ***Muzdalifah*** after dark. There the Messenger of Allah ﷺ prayed ***Maghrib and 'Isha' with one adhan and two iqamahs***, with no voluntary prayer between them. Then he ***lay down and slept until dawn*** (Sahih Muslim 1218). This is what Allah commanded:

"But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram" (Al-Baqarah 2:198) — Tafsir Ibn Kathir 2:198.

Note: after a whole day of supplication at 'Arafah, the Messenger of Allah ﷺ ***slept***. He did not spend that night in long night prayer, because the next day was the busiest of the Hajj. His Sunnah teaches ***balance***: worship needs energy, and the body has a right to rest.

'A'ishah رضى الله عنها relates that ***Sawdah*** رضى الله عنها, his wife who was heavy and slow-moving, ***asked permission to leave early*** from Muzdalifah before the crowds, and he permitted her (Sahih al-Bukhari 1681). From this scholars derived ***a concession for the weak***, women, the elderly and those caring for them, to leave Muzdalifah after midnight.

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AL-MASH'AR AL-HARAM AND THE VALLEY OF MUHASSIR

After praying Fajr at its earliest time, the Messenger of Allah ﷺ rode al-Qaswa' until he reached ***al-Mash'ar al-Haram***. There he faced the qiblah, supplicated, said takbir and tahlil and declared the oneness of Allah, ***and kept standing until the sky was very bright***. Then he set off ***before sunrise*** (Sahih Muslim 1218).

Leaving before sunrise was also ***a correction of pagan practice***. The polytheists used to wait for the sun to rise over Mount Thabir before leaving Muzdalifah (Sahih al-Bukhari 1684). The Messenger of Allah ﷺ differed from them, just as he differed from them by leaving 'Arafah after sunset.

This time the one riding behind him was ***al-Fadl ibn al-'Abbas***, a handsome young man. A group of women passed by them, and al-Fadl began to look at them. The Messenger of Allah ﷺ ***placed his hand on al-Fadl's face*** and turned it away. Al-Fadl turned to the other side to look, and he turned his hand to that side too (Sahih Muslim 1218).

See how he taught: ***without anger, without shaming***, only with a gentle hand turning the gaze away. Lowering the gaze is a command of Allah, and even in the midst of Hajj the Messenger of Allah ﷺ guarded it. When he reached ***the bottom of the valley of Muhassir***, he ***urged his camel on a little*** (Sahih Muslim 1218) — scholars mention this valley as connected with the event of the army of the elephant, and the Sunnah is to pass through it quickly.

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STONING JAMRAT AL-'AQABAH

From the valley of Muhassir, he took the middle road leading to ***the Great Jamrah (Jamrat al-'Aqabah)***. He stoned it with ***seven small pebbles***, saying takbir with each throw — pebbles the size of a chickpea, flicked with the fingertips — from the bottom of the valley (Sahih Muslim 1218). On this day, only Jamrat al-'Aqabah is stoned.

While stoning from his mount, he spoke words that became the governing principle of the whole Hajj. Jabir رضى الله عنه narrates:

HADITH — SAHIH MUSLIM, NO. 1297

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، - قَالَ ابْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى، - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

TRANSLATION:

Jabir رضى الله عنه said: I saw the Prophet ﷺ ***stoning (the jamrah) while on his mount on the Day of Sacrifice***, saying: ***"Take your rites (from me), for I do not know — perhaps I will not perform Hajj after this Hajj of mine."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Ishaq ibn Ibrahim (Ibn Rahawayh) and 'Ali ibn Khashram, both from 'Isa ibn Yunus (Ibn Khashram said: 'Isa told us), from Ibn Jurayj, from Abu az-Zubayr, that he heard Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Hajj, Chapter: It is recommended to stone Jamrat al-'Aqabah on the Day of Sacrifice while riding, Hadith No. 1297.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1297

LESSONS FROM THIS HADITH

"Take your rites from me" — this is why every detail of the Farewell Pilgrimage was narrated so carefully by the Companions. They understood this might be the last chance. And the words ***"perhaps I will not perform Hajj after this Hajj of mine"*** came true: he passed away less than three months later.

Stoning the jamrah is not stoning the devil in the sense that the pillar is the devil. It is ***an act of obedience and remembrance***, following the Sunnah of the Messenger of Allah ﷺ, and recalling our enmity towards Satan. So there is no point in rage, throwing shoes or large stones; the Sunnah is small pebbles, with takbir and calm.

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Some scholars link the origin of stoning the jamarat to the story of the Prophet Ibrahim عَلَيْهِ السَّلَامُ rejecting the temptation of Satan at those places. Reports of this are found in books of athar and tafsir, but what is certain for us is this: the Messenger of Allah ﷺ stoned, and we stone ***because we follow him***.

The Messenger of Allah ﷺ also warned against excess in this matter. He chose small pebbles and said:

"Beware of extremism in religion, for those before you were destroyed only by extremism in religion" (Sunan Ibn Majah 3029 — sahih). It was said in the context of choosing pebbles for stoning, yet it became a general principle for the whole religion.

Today, the multi-level Jamarat bridge allows millions of pilgrims to stone more safely. Yet discipline is still needed: following the assigned schedules, not turning back against the flow, and protecting the elderly and women. This is how his words "calmly, calmly" apply in a modern setting.

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ONE HUNDRED SACRIFICIAL CAMELS

Then the Messenger of Allah ﷺ went to the place of sacrifice. He ***slaughtered sixty-three camels with his own hand***, then gave the rest to 'Ali, who slaughtered them, and he made 'Ali a partner in his sacrifice. Then he ordered that ***a piece of meat from each camel*** be put in a pot and cooked; he and 'Ali ate of its meat and drank of its broth (Sahih Muslim 1218).

Scholars have noticed the number ***sixty-three***: it equals ***the age of the Messenger of Allah ﷺ*** at that time. Some suggested it was as if one camel for each year of his life, in gratitude. This is ***a scholarly observation***, not an explicit text, but it is beautiful to reflect upon.

Yet Allah reminds us what truly reaches Him: ***"Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you"*** (Al-Hajj 22:37) — Tafsir Ibn Kathir 22:37.

A hundred camels was enormous wealth. Yet what is valued is not the number, but ***the piety behind the sacrifice***. The meat was distributed to the poor, in line with the command: "So eat of them and feed the miserable and poor" (Al-Hajj 22:28).

The Messenger of Allah ﷺ ***slaughtered most of his sacrifice himself***. This shows that a leader is not ashamed to work with his own hands, and that it is better to slaughter one's own sacrifice if able.

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A PRAYER FOR THOSE WHO SHAVE

After the sacrifice, the Messenger of Allah ﷺ ***shaved his head***. He then prayed: ***"O Allah, have mercy on those who shave."*** The Companions said: "And those who shorten (their hair), O Messenger of Allah?" He prayed again: "O Allah, have mercy on those who shave." They asked again, and finally he said: ***"And those who shorten."*** (Sahih al-Bukhari 1727)

The repeated prayer for those who shave shows that ***shaving is better*** for men, since it expresses complete submission — removing the hair that adorns one, for Allah's sake. Yet shortening is also valid and prayed for. For women, what is prescribed is ***to trim a little*** from the ends of the hair, not to shave.

By shaving or shortening, the pilgrim reaches ***the first release (tahallul awwal)***: all ihram restrictions are lifted except marital relations. Full release comes after the tawaf al-ifadah.

The books of hadith mention that the hair of the Messenger of Allah ﷺ shaved that day ***was distributed among the Companions*** (Sahih Muslim 1305). They kept it out of love for him. This is specific to the Messenger of Allah ﷺ and may not be extended to anyone else.

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"DO IT, THERE IS NO HARM"

On the Day of Sacrifice, the Messenger of Allah ﷺ performed four acts in order: ***stoning, sacrificing, shaving, then tawaf***. But not everyone managed or knew to follow that order. So they came asking:

HADITH — SAHIH AL-BUKHARI, NO. 1736

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ فِي حَجَّةِ الْوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ، فَقَالَ رَجُلٌ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ اذْبَحْ وَلاَ حَرَجَ. فَجَاءَ آخَرُ فَقَالَ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ ارْمِ وَلاَ حَرَجَ. فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ افْعَلْ وَلاَ حَرَجَ.

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Messenger of Allah ﷺ ***stopped during the Farewell Pilgrimage***, and the people began asking him. A man said: "I did not realise, and I shaved before slaughtering." He said: **"Slaughter, there is no harm."** Another came and said: "I did not realise, and I slaughtered before stoning." He said: **"Stone, there is no harm."** On that day he was not asked about anything done earlier or later except that he said: ***"Do it, there is no harm."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from Imam Malik ibn Anas, from Ibn Shihab az-Zuhri, from 'Isa ibn Talhah, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter: Giving verdicts on a mount near the jamrah, Hadith No. 1736; also No. 83, 124 and Muslim No. 1306.

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:1736

LESSONS FROM THIS HADITH

This hadith is one of the greatest proofs of ***ease in the Shari'ah***. In a crowded setting, with tens of thousands performing Hajj for the first time, the Messenger of Allah ﷺ neither scolded nor burdened them. His answer was brief and reassuring: ***"Do it, there is no harm."***

Note also that he ***stopped and made time*** to answer people's questions in the middle of the busiest day. A good leader and teacher does not regard questions as a nuisance. Scholars and Hajj guides today should follow this attitude: ***make things easy, not difficult***.

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But this ease does not mean worship may be done however one likes. The questioners said "I did not realise" — they erred, they were not playing about. The Shari'ah eases the way for those who ***sincerely try***, and this principle covers every act of worship in our lives.

This hadith also teaches humility to those who give religious verdicts. Ease was the Prophet's ﷺ way whenever he was given a choice between two matters, as long as it was not sinful. A scholar who makes everything hard is not following the Sunnah more closely, but less.

At the same time, the people asked before acting further. They did not assume their own opinion was enough; they went to the one who knew. A Muslim who is unsure about his worship should likewise ask those of knowledge, and those of knowledge should answer with clarity and mercy.

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TAWAF AL-IFADAH AND THE WATER OF ZAMZAM

After that, the Messenger of Allah ﷺ rode to the House and performed ***tawaf al-ifadah*** — a pillar of Hajj without which the Hajj is invalid. He ***prayed Zuhr in Makkah*** (Sahih Muslim 1218). With this tawaf, he reached full release from ihram.

Then he came to ***Banu 'Abd al-Muttalib***, who were giving pilgrims Zamzam water to drink, and said: ***"Draw water, O Banu 'Abd al-Muttalib. Were it not that people would take this task of giving water from you, I would draw it with you."*** They handed him a bucket, and he drank from it (Sahih Muslim 1218).

These words show ***the wisdom of the Messenger of Allah*** ﷺ. He wanted to help, but knew that if he drew water himself, people would consider it a Sunnah of Hajj and ***crowd in to draw water***, and the right of the family of 'Abd al-Muttalib to give water (siqayah) — inherited since his grandfather's time — would be lost. He considered ***the effect of his actions on the Ummah***.

Zamzam itself is a continuing gift from Allah since the time of the Prophet Isma'il عَلَيْهِ السَّلَامُ and his mother Hajar. The Prophet's ﷺ grandfather, 'Abd al-Muttalib, re-dug the well after it had been buried for centuries. Now his grandson drank from it in the Hajj that perfected the religion.

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THE DAYS OF TASHRIQ AT MINA

The Messenger of Allah ﷺ returned to Mina and stayed there during ***the days of Tashriq*** (11, 12 and 13 Dhul-Hijjah). Allah says of these days:

"And remember Allah during [specific] numbered days" (Al-Baqarah 2:203) — Tafsir Ibn Kathir 2:203.

On each day of Tashriq, after the sun passes its zenith, ***all three jamarat are stoned***: the Small (first) Jamrah, the Middle, then al-'Aqabah, each with seven pebbles. Ibn 'Umar رضى الله عنهما, who followed the Sunnah meticulously, would stone the first Jamrah, then move forward to level ground and ***stand for a long time facing the qiblah, raising his hands in supplication***; likewise after the second, but he did not stop after Jamrat al-'Aqabah. He said: "This is how I saw the Prophet ﷺ do it" (Sahih al-Bukhari 1751).

His uncle ***al-'Abbas*** رضى الله عنه asked permission to spend the nights of Mina in Makkah because of his duty of giving water to the pilgrims, and he ***permitted him*** (Sahih al-Bukhari 1634). From this scholars derived a concession for those with duties serving the pilgrims.

The verse also gives a choice: ***"whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays - there is no sin upon him"***. The Messenger of Allah ﷺ himself stayed until the third day (13 Dhul-Hijjah), then left for al-Abtah (al-Muhassab) on the outskirts of Makkah.

SIRAH NOTE: SURAH AN-NASR AND THE DAYS OF TASHRIQ

Some reports in the books of tafsir mention that ***Surah An-Nasr*** — "When the victory of Allah has come and the conquest" — was revealed at Mina during the days of Tashriq of the Farewell Pilgrimage, and that the Messenger of Allah ﷺ understood from it that his death was near.

The reports about the time and place of its revelation ***have debated chains*** according to hadith scholars. What is authentic is Ibn 'Abbas's رضى الله عنهما interpretation before 'Umar that this surah was ***a sign of the nearness of the Prophet's ﷺ death*** (Sahih al-Bukhari 4970).

REFERENCES:

Ibn Kathir, Tafsir al-Qur'an al-'Azim, Surah An-Nasr. https://tafsir.app/ibn-katheer/110/1

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THE SERMON OF THE DAY OF SACRIFICE

Besides the sermon at ‘Arafah, the Messenger of Allah ﷺ also addressed the people at Mina on ***the Day of Sacrifice***. Ibn ‘Abbas رضى الله عنهما relates that he asked: ***“O people, what day is this?”*** They said: “A sacred day.” He asked: “What land is this?” They said: “A sacred land.” He asked: “What month is this?” They said: “A sacred month.” (Sahih al-Bukhari 1739)

Then he said: ***“Your blood, your property and your honour are sacred to one another, like the sanctity of this day of yours, in this land of yours, in this month of yours.”*** He repeated it several times, then raised his head and said: ***“O Allah, have I not conveyed? O Allah, have I not conveyed?”*** Ibn ‘Abbas said: “By Him in whose Hand is my soul, that was his final counsel to his Ummah.”

He closed the sermon with the instruction: ***“Let the one present convey to the one absent. Do not revert after me to disbelief, striking one another’s necks.”*** (Sahih al-Bukhari 1739). The instruction ***“let the one present convey to the one absent”*** is why this knowledge has reached us today.

The contents of the sermons of the Farewell Pilgrimage — at ‘Arafah, at Mina on the Day of Sacrifice and during the days of Tashriq — will be gathered and explained more fully in ***Book 29: The Farewell Sermon***, in sha Allah. There we will see how these sermons became ***a charter of human rights*** far ahead of its time.

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'A'ISHAH'S 'UMRAH AND SAFIYYAH'S MENSES

Do we remember 'A'ishah's رضى الله عنها tears at Sarif? She became pure in time and performed Hajj, but she was sad that the other Companions were going home with ***Hajj and 'umrah***, while her 'umrah had turned into Hajj because of her menses. The Messenger of Allah ﷺ told her brother ***'Abd ar-Rahman ibn Abi Bakr*** to take her to ***at-Tan'im***, where she entered ihram and performed 'umrah after the Hajj (Sahih al-Bukhari 1785).

The Messenger of Allah ﷺ did not say "Never mind, your Hajj is valid." He ***fulfilled his wife's wish*** to go home with the same reward as others. The place where she entered ihram is today known as ***Masjid 'A'ishah*** at at-Tan'im, where many in Makkah enter ihram for 'umrah to this day.

Another of his wives, ***Safiyyah bint Huyayy*** رضى الله عنها, got her menses just before the day of departure. When told, the Messenger of Allah ﷺ asked: ***"Will she hold us back?"*** They said Safiyyah ***had already performed tawaf al-ifadah***. He said: ***"Then she will not (hold us back)."*** (Sahih al-Bukhari 1757)

Both stories show ***the attention of the Messenger of Allah ﷺ to women's circumstances*** in Hajj. The rulings for menstruating women — performing every rite except tawaf, and being excused from the farewell tawaf if they have done tawaf al-ifadah — are all taken from these events.

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THE FAREWELL TAWAF

Before leaving Makkah, the Messenger of Allah ﷺ performed ***the farewell tawaf (tawaf al-wada')*** before dawn, then set off home to Madinah. Ibn 'Abbas رضى الله عنهما states its ruling:

HADITH — SAHIH AL-BUKHARI, NO. 1755

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***The people were commanded that their last act (before leaving Makkah) be at the House (the farewell tawaf)***, except that ***it was lightened for the menstruating woman***.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad ibn Musarhad, from Sufyan ibn 'Uyaynah, from 'Abdullah ibn Tawus, from his father, Tawus ibn Kaysan, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter: The Farewell Tawaf, Hadith No. 1755; also Muslim No. 1328.

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:1755

LESSONS FROM THIS HADITH

The farewell tawaf makes ***the Ka'bah the pilgrim's final act*** in Makkah. A courteous guest does not leave his host's house without bidding farewell. So too the pilgrim leaves the House of Allah: with tawaf, supplication and a heart reluctant to part.

The concession for the menstruating woman, as in the story of Safiyyah, shows once again that ***the Shari'ah does not burden people beyond their capacity***. She need not wait for days or hold back the whole caravan.

For the Messenger of Allah ﷺ, this tawaf truly was ***a farewell***. He would not see the Ka'bah again. The House built by his forefather Ibrahim عَلَيْهِ السَّلَامُ, cleansed by him of idols, and made the qiblah of the whole Ummah — he left it for the last time that morning.

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RETURN TO MADINAH AND GHADIR KHUMM

On the way home, the caravan stopped at a watering place called ***Khumm***, between Makkah and Madinah. ***Zayd ibn Arqam*** رضى الله عنه relates that the Messenger of Allah ﷺ stood and addressed them, praised Allah, gave counsel and reminders, then said: ***"O people, I am only a human being; the messenger of my Lord (the angel of death) is about to come and I shall answer. I leave among you two weighty things: the first is the Book of Allah, in which is guidance and light, so hold fast to the Book of Allah… and the people of my household. I remind you of Allah concerning the people of my household,"*** three times (Sahih Muslim 2408).

In another narration he said about 'Ali رضى الله عنه: ***"Whoever I am his mawla, 'Ali is his mawla"*** (Jami' at-Tirmidhi 3713 — sahih). Ahl as-Sunnah scholars explain that ***mawla*** here means ***love and support***. Earlier, Buraydah رضى الله عنه had complained about 'Ali concerning his share of the khumus in Yemen, and the Messenger of Allah ﷺ said: ***"Do not hate him, for he is entitled to more than that from the khumus"*** (Sahih al-Bukhari 4350).

The counsel at Ghadir Khumm contains two trusts: ***holding fast to the Book of Allah***, and ***honouring the household of the Messenger of Allah*** ﷺ. Loving the Ahl al-Bayt — 'Ali, Fatimah, al-Hasan, al-Husayn and his family — is part of faith, without exaggeration and without belittling the other Companions. The two trusts complete one another.

The caravan continued to Madinah. On seeing the city, he said takbir and supplicated as was his custom on returning from a journey. He returned to Madinah at the end of Dhul-Hijjah, 10 AH — and in ***less than three months*** he would leave this world (Book 30).

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LESSONS AND CONCLUSION

The Farewell Pilgrimage was not merely an act of worship; it was ***the greatest open classroom*** in Islamic history, where the Messenger of Allah ﷺ taught tens of thousands in person. His rites can be summarised as follows:

DATE AND PLACE	WHAT THE PROPHET ﷺ DID
25 Dhul-Qa'dah, Dhul-Hulayfah	Bath, ihram, prayer, talbiyah
4 Dhul-Hijjah, Makkah	Tawaf of arrival (ramal), prayer at the Station, sa'i
8 Dhul-Hijjah, Mina	Five prayers, shortened, not combined
9 Dhul-Hijjah, 'Arafah	Sermon, Zuhr–'Asr combined, standing until sunset
Night of the 10th, Muzdalifah	Maghrib–'Isha' combined, sleep, early Fajr
10 Dhul-Hijjah, Mina	Stone al-'Aqabah, sacrifice, shave, sermon
10 Dhul-Hijjah, Makkah	Tawaf al-ifadah, drinking Zamzam
11–13 Dhul-Hijjah, Mina	Stone three jamarat, long supplication
14 Dhul-Hijjah, Makkah	Farewell tawaf, return to Madinah

From this journey we can draw the following lessons:

LESSON	FROM THIS BOOK
Following the Sunnah	"Take your rites from me"
Pure tawhid	The talbiyah, as-Safa, the Station of Ibrahim
Worship, not superstition	'Umar and the Black Stone
Equality	All stand at 'Arafah; Usamah rides behind
Ease	"Do it, there is no harm"
Calm	"O people, calmly, calmly!"
Care for women	'A'ishah, Asma', Sawdah, Safiyyah
The religion is complete	Al-Ma'idah 5:3 at 'Arafah

HAJJ IN OUR LIVES

Not everyone is able to perform Hajj, but every Muslim can carry ***the spirit of Hajj*** in his life: answering Allah's call with "Labbayk", affirming His oneness in every affair, guarding the tongue from quarrels, staying calm amid life's crowds, and always ***following the example of the Messenger of Allah*** ﷺ in worship. And for those who are able, let them not delay it.

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In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 29 — The Farewell Sermon***: a full explanation of the sermons of the Messenger of Allah ﷺ at 'Arafah and Mina — the sanctity of life, property and honour, the abolition of usury and pagan vendettas, the rights of women, human equality, and the counsel to hold fast to the Book of Allah. 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."

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."

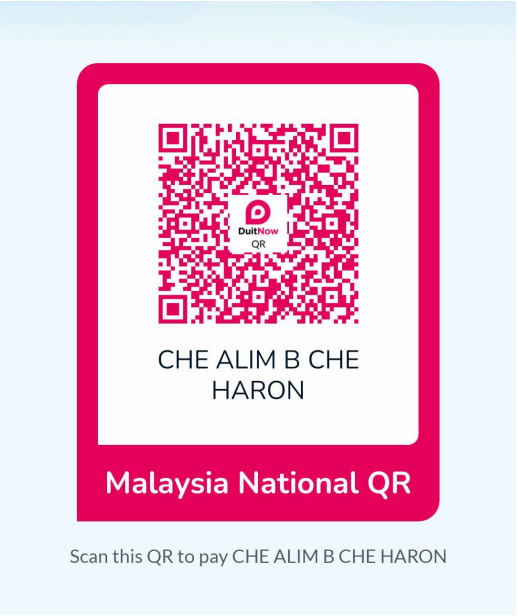
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GRADE: SAHIH — contained in Sahih Muslim.

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

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