

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 34

The Delegations & The Farewell Ḥajj

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Ṣīrah of Muḥammad ﷺ

Part 34 – The Delegations & The Farewell Ḥajj

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had marched north with 30,000 Companions رَضِيَ اللَّهُ عَنْهُمْ to meet the Byzantine Army. Hiraqla had mobilised an army after receiving false information that the Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had passed away and now the Muslims were weak.

Information about the Byzantine army reached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he gave the command to his Companions رَضِيَ اللَّهُ عَنْهُمْ to also get ready. Normally Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would only disclose this information close to the time, but due to the distance to be travelled and hot weather, the Companions رَضِيَ اللَّهُ عَنْهُمْ were given ample time to prepare.

Many of the Companions رَضِيَ اللَّهُ عَنْهُمْ donated much of their wealth for this campaign, however there were others who were not able to afford to equip themselves and would come to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking for help. Once the army was ready, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left the blessed city of Madīnah. There were a few Companions رَضِيَ اللَّهُ عَنْهُمْ who had not prepared but were planning on joining Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as soon as they were ready.

Along the way, the Muslim army passed the dwellings of the people of Thamūd. These were a nation who had been punished by Allāh سُبْحَانَهُ وَتَعَالَى because they had not listened to their Prophet

ﻏَﻠِيبِ السَّلَامِ. Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ advised the Companions ﺭَﺯِﻯ ﺍﻟﻠﻪُ ﻋَنﻬِﻢُ to travel quickly through the area and not to use the water to drink or perform ablution.

The days were hot, and the Muslim army reached the well of Tabūk where the water was scarce. Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ had advised the Companions ﺭَﺯِﻯ ﺍﻟﻠﻪُ ﻋَنﻬِﻢُ not to use the water. The little water that was there, was collected in a utensil and Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ washed his blessed hands and face with it. The water was then poured back into the well. The water started to gush forth and the whole army drank to their fill.

The Muslim Army stayed in Tabūk for 20 days but there was no confrontation with the Byzantine army. During this time, the local tribes agreed truces with Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ after which he returned to Madīnah.

As mentioned earlier, there were some Companions ﺭَﺯِﻯ ﺍﻟﻠﻪُ ﻋَنﻬِﻢُ who had not prepared for the expedition and as a result did not join Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ. Among these were Ka‘ab ibn Mālik, Murārah ibn Rabī‘ and Hilāl ibn Ummayah ﺭَﺯِﻯ ﺍﻟﻠﻪُ ﻋَنﻬِﻢُ. When they came in the presence of Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ after his return, they presented no excuse. Rasūlullāh ﺻَﻠَّى ﺍﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَﻠَّمَ advised the other Companions ﺭَﺯِﻯ ﺍﻟﻠﻪُ ﻋَنﻬِﻢُ not to talk to them and that Allāh ﺳُبْحَانَهُ ﻭَﺗَﻌَالَى would decide their fate. Fifty days later, Allāh ﺳُبْحَانَهُ ﻭَﺗَﻌَالَى sent down verses from Sūrah At-Tawbah announcing their forgiveness.

The Delegations

The Quraysh were the largest tribe in Arabia. They were the descendants of Ismā‘il عَلَيْهِ السَّلَامُ and caretakers of the Ka‘bah. They had initially denied the message of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but after the conquest of Makkah, they also entered the fold of Islām.

The other Arab tribes had their eyes on the Quraysh to see what they would do, whether they would follow Islām or not. As soon as they embraced, the other tribes started to send delegations to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Representatives of the tribe would come to Madīnah and embrace Islām. They would make promises that they would make the people in their tribes and localities also become Muslim.

The delegations had started to arrive in the 8th year of Hijri, the same year in which the blessed city of Makkah had been liberated. Many delegations also arrived in the 10th year, so both of these years were known as the years of the delegations.



Some opinions are that there were up to 60 delegations, whilst others put

the number at 35. After the conquest of Makkah, the first delegation to arrive was from the Hawāzin who had come to negotiate the release of their captives and spoils which had been captured by the Muslims.

Some of the other delegations which came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are mentioned below:

The Banū Thaqīf

In the month of Ramaḍān, in the 9th year of Hijri, a delegation from the Banū Thaqīf came to embrace Islām and pledge allegiance on the hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was the same tribe which had taken refuge in the forts of Ṭāif after the battle of Ḥunayn.

The Muslims had been unable to break the siege so Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order to lift it. Whilst returning, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَہُ وَتَعَالَى and asked for the Banū Thaqīf to come to him as Muslims.

Allāh سُبْحَانَہُ وَتَعَالَى answered the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 6 people arrived from the Banū Thaqīf and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arranged for a tent to be pitched for them inside Al-Masjid al-Nabawī. The reason why the tent was placed inside the Masjid was so the delegation could see how Ṣalāh was



performed and also listen to the words of the Qur'ān. Khālid ibn Sa'īd رَضِيَ اللهُ عَنْهُ was given the responsibility to see to their needs. He would also convey messages between them and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The delegation sent a number of conditions to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as follows:

- They should not be required to read Ṣalāh
- Their idol Al-Lāt should not be broken down for three years as the people were attached to it
- They should not be required to break the idol with their own hands.

The first 2 conditions were rejected by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the 3rd one was accepted. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that there was no good in that religion in which there was no Ṣalāh.

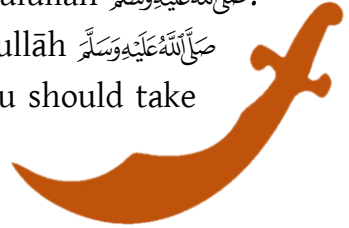
The delegation embraced Islām and the youngest member, 'Uthmān ibn Abū al-Āṣ رَضِيَ اللهُ عَنْهُ was appointed as their leader by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon the advice of Abū Bakr رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also sent Abū Sufyān ibn Ḥarb and Al-Mughirah ibn Shu'bah رَضِيَ اللهُ عَنْهُمَا with them to take down the idol.

The Banū ‘Āmir ibn Ṣa‘ṣa’ah

After the expedition to Tabūk, the Banū ‘Āmir ibn Ṣa‘ṣa’ah came to see Rasūlullāh ﷺ. Among the delegation were 3 of their rebellious leaders, ‘Āmir ibn al-Ṭufayl, Arbad ibn Qays & Jabbar ibn Salmā’.

بنو عامر بن صعصعة

The intentions of the delegation were not pure and ‘Āmir ibn al-Ṭufayl hatched a plot to assassinate Rasūlullāh ﷺ. He told Arbad that he would busy Rasūlullāh ﷺ by talking to him, and at that point you should take your sword out and put an end to him.



‘Āmir ibn al-Ṭufayl started to talk to Rasūlullāh ﷺ and asked him to make him his close companion. Rasūlullāh ﷺ said he would not do this until he believed that there was only one Allāh ﷻ.

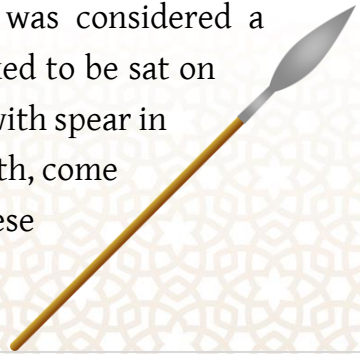
‘Āmir then asked what he would be given if he embraced Islām. Rasūlullāh ﷺ said he would be granted the same rights and rulings as the other believers have.

‘Āmir then proposed that Rasūlullāh ﷺ rule the rural areas and leave the ruling of the cities and populated areas to him. If Rasūlullāh ﷺ did not agree to this request, then ‘Āmir would bring the Ghaṭfān and fill Madīnah with horsemen and foot soldiers. Rasūlullāh ﷺ said that Allāh ﷻ would not give him the ability to do that.

The conversion ended and when the delegation was leaving, Rasūlullāh ﷺ supplicated to Allāh ﷻ and asked to be protected from the evil of ‘Āmir ibn al-Ṭufayl and to guide his people.

The delegation came outside and ‘Āmir asked Arbad what had kept him from taking out his sword and carrying out their plan. Arbad said, whenever he intended to take out his sword, something would come in between him and Rasūlullāh ﷺ. He saw a wall of iron and also saw a camel which wanted to swallow his head!

When the delegation was returning to their homeland, ‘Āmir caught the plague. In those days it was considered a disgrace to die on the bed, so ‘Āmir asked to be sat on his horse. He was put on his horse and with spear in hand, he said the words, ‘O Angel of Death, come in front of me.’ He continued saying these words and fell from his horse. He was then buried in the same place.



Another narration in Ibn Hishām mentions that he died in the house of a woman from the Banū Salūl tribe.

When the delegation arrived home, the people asked Arbad about what had happened when they went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He replied that the religion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was worthless. If Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in front of him now, he would shower him with arrows and put an end to him.

Two days did not pass, that Arbad went out on his camel and a bolt of lightning came from the sky and put an end to him. Arbad and ‘Āmir did not embrace, however other people from the delegation were blessed with guidance.



The Banū Ḥanīfah

In the 9th year of Hijri, a delegation came from the Banū Ḥanīfah. This delegation included the famous deceiver Musaylamah ibn Ḥabīb al-Ḥanafī.

The delegation arrived but due to pride and arrogance, Musaylamah never came to Rasūlullāh ﷺ. Instead Rasūlullāh ﷺ went to see him. Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ also accompanied Rasūlullāh ﷺ on his visit.

Musaylamah told Rasūlullāh ﷺ that he was willing to take a pledge of allegiance with him if he was appointed as his successor. At that moment in time, Rasūlullāh ﷺ had a date palm branch in his hand. He said to Musaylamah, that even if he had asked for this, he would not give it to him. Rasūlullāh ﷺ further added that whatever Allāh سُبْحَانَهُ وَتَعَالَى had decreed for him, he would not be able to avoid it, and it was probably Musaylamah who was shown to him in a dream. Rasūlullāh ﷺ told Musaylamah that Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ, would answer any other questions on his behalf and left.



Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ says that he asked Abū Hurayrah رَضِيَ اللهُ عَنْهُ, about the dream Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was referring to.

بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ
فَأَهْمَنِي شَأْنُهُمَا فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا فَنَفَخْتُهُمَا فَطَارَا
فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ بَعْدِي
أَحَدُهُمَا الْعَنْسِيُّ وَالْآخَرُ مُسَيْلِمَةُ¹

Abū Hurayrah رَضِيَ اللهُ عَنْهُ informed him that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘I saw in my dream that 2 golden bangles were placed in my hands, and I became worried. I was then inspired in my dream to blow on both of them and as soon as I blew on them, they disappeared. I interpreted the dream that 2 liars will appear after me. One of them is Al-‘Ansī and the other Musaylamah.’

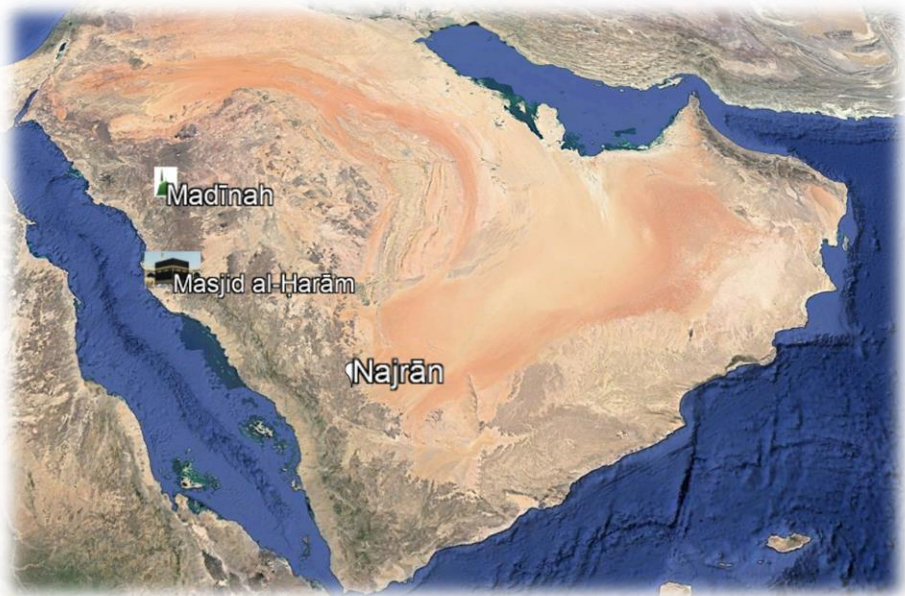
News of the death of Aswad al-‘Ansī reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he was in his final illness, whilst Musaylamah was killed during the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ.



¹ Ṣaḥīḥ al-Bukhārī 4373, 4374

The Sariyah of Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ to Najrān.

In the month of Rabīʿ al-Thāni, or Jumāda al-Ūla, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ towards Najrān and its surrounding areas. He was given instructions that he should invite them three times towards Islām before he takes any action. If they accepted his invite, then he should accept their Islām. If they refuse his invite, then he could take the necessary action against them.



Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ arrived there and invited the people of Najrān toward Islām. They accepted right away. He remained behind and started teaching them about Islām. He then wrote a

letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informing him of what had transpired.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a letter back telling Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ to return to Madīnah with a delegation from the Banū Ḥārith ibn Ka‘ab, who were a tribe from Najrān.

As per the instructions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ brought the delegation to Madīnah and they were hosted with great honour and respect. Qays ibn Ḥusayn رَضِيَ اللهُ عَنْهُ was appointed their leader by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and whilst they were departing, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave them a letter with many advices.



The Sariyah of ‘Alī رَضِيَ اللهُ عَنْهُ to Yemen

In the month of Ramaḍān, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Alī رَضِيَ اللهُ عَنْهُ at the head of 300 men towards Yemen. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself tied a turban on the head of ‘Alī رَضِيَ اللهُ عَنْهُ which had three folds. One end of the turban was an arm’s length and hung to the front. Whilst the other end was a spans length and hanging at the back.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised ‘Alī رَضِيَ اللهُ عَنْهُ to go straight ahead and not turn in any other direction. When he arrives there, rather than initiate any action towards them, he should invite them towards Islām first. If a person was blessed with guidance through

him, then it would be better than the world and whatever it contains.

‘Alī رَضِيَ اللهُ عَنْهُ left with his men and stopped at a place called Qanāt. From there he sent his men in different directions. The booty was collected from the various smaller expeditions and ‘Alī رَضِيَ اللهُ عَنْهُ took out one fifth, then distributed the rest between the Companions رَضِيَ اللهُ عَنْهُمْ.

‘Alī رَضِيَ اللهُ عَنْهُ appointed a deputy and now left for Makkah, as he had received news that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left Madīnah for Ḥajj. He reached Makkah and joined Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the Farewell Pilgrimage.



The Hajj of Rasūlullāh ﷺ

All Scholars are agreed upon the fact that Rasūlullāh ﷺ only ever performed one Hajj after migrating to Madīnah. This Hajj was performed in the 10th year of Hijri, just a few months before the demise of Rasūlullāh ﷺ.

2

Rasūlullāh ﷺ made the decision to go for Hajj in the month of Dhul Qa‘dah. An announcement was made throughout the Arabian Peninsula that this year, Rasūlullāh ﷺ was going to perform the Hajj, so whosoever can get to Makkah to perform the Hajj should do so.

Many of the Companions رَضِيَ اللهُ عَنْهُمْ joined Rasūlullāh ﷺ in the beginning of the journey from Madīnah. Others met up with him on the way, whilst others who could not manage this, met up with Rasūlullāh ﷺ in Makkah, and some in the plain of ‘Arafah.



The total amount of people in this Hajj was estimated to be around 124,000.

² Faḍāil Hajj by Shaykh Muhammad Zakariya al-Kandhlawi رَحِمَهُ اللهُ has also been used in addition to the normal resources for this section.

The Farewell Hajj

During this Hajj, Rasūlullāh ﷺ advised the people in a way, which was similar to a person who is departing. That is why the name given to this Hajj was Hajjatul Widā‘, which means the ‘Farewell Hajj’. Nine of the wives of Rasūlullāh ﷺ accompanied him on this journey as well as his daughter Fāṭimah رضي الله عنها.

The journey of Rasūlullāh ﷺ was from Madīnah to Makkah. Although the distance, as the crow flies is around 200 miles, the actual distance would have been much longer. There were no roads like there are today, no motorways or highways.



There were dirt tracks, paths through the desert and barren land through mountainous regions. Their vehicles were either their camel, their horse, their donkeys, or their feet.

They had no special footwear like we have today, no air conditioning and no fans. Travelling under the sky in the heat of the sun and the desert with no service stops for food.

All of their provisions for the journey, including food, had to be carried by them all of the way. This included the tents and blankets in which they had to sleep in and all the clothes they needed for the journey as well.

Dhul Ḥulayfah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Madīnah on the 25th of Dhul Qa‘dah after Zūhr Salāh and stopped in Dhul Ḥulayfah. This is the Mīqāt or boundary for the people of Madīnah and is just under 6 miles from the Al-Masjid al-Nabawī.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed ‘Aṣr, Maghrib, ‘Isha and the Fajr of the next day at Dhul Ḥulayfah.

Many pilgrims joined Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he was at Dhul Ḥulayfah.

Ish‘ār & Qalādah

The Ish‘ār and Qalādah of the sacrificial animals was carried out by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Dhul Ḥulayfah. Ish‘ār is when a small piercing is made on the right shoulder of the animal and the blood which comes out is spread over the hide of the animal.

Qalādah is when a piece of rope with shoes is hung around the neck of the animal.

The question could be asked here, why was the Ish‘ār and Qalādah done? This answer is that so the animals could be recognised as sacrificial animals, as Hadī. No one would cause them any harm. If the animal got lost, people would know not to kill it.



The animals were then sent with some Companions رَضِيَ اللهُ عَنْهُمْ to Makkah.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ ثَلَاثَ
حَجَجٍ حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ
فَسَاقَ ثَلَاثًا وَسِتِّينَ بَدَنَةً³

Jabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed three Hajj. Two Hajj before he migrated and one Hajj after migration, and with them were ‘Umrah. He drove 63 sacrificial animals.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had set out with 63 camels. ‘Alī رَضِيَ اللَّهُ عَنْهُ had been sent to Yemen by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to collect the Ṣadaqāt. He brought the rest of the animals from Yemen and met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah.

Among these camels was one which used to belong to Abū Jahl. It had a ring made of silver through its nose.



³ Jāmi‘ al-Tirmidhī 815

The Iḥrām

The following day after the sun had risen, Rasūlullāh ﷺ read the 2 Rakʿāt for Iḥrām near a tree in Dhul Ḥulayfah and started to recite the Ṭalbiyah.

In Faḍāil Ḥajj, it is mentioned that Rasūlullāh ﷺ performed ghusl for Iḥrām at Zuhr time and then put on the sheets of Iḥrām. After Zuhr Ṣalāh, he entered into Iḥrām. Rasūlullāh ﷺ had made the intention to perform Ḥajj Qirān and given the Companions رَضِيَ اللَّهُ عَنْهُمْ the option to make whatever intention they wished.

Rasūlullāh ﷺ then mounted his camel and recited the Talbiyah in a loud voice. He started his journey with tens of thousands of Companions رَضِيَ اللَّهُ عَنْهُمْ and all of the provisions and the animals as well. Imagine that sight.



Masjid Al-Shajarah

If you go to Dhul Ḥulayfah today, you will find Masjid Al-Shajarah. Shajarah means tree in Arabic, so this Masjid is in the place where Rasūlullāh ﷺ read his 2 Rak‘ah for Iḥrām.

Rasūlullāh ﷺ moved forward on the back of his camel and ascended the mountain of Bayḍā’ which was close to Dhul Ḥulayfah. He then continued on his journey.



Figure 1 - Masjid Al-Shajarah

The Valley of Rawḥā'

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the valley of Rawḥā', he prayed Ṣalāh and mentioned that seventy Prophets عَلَيْهِمُ السَّلَامُ also prayed Ṣalāh there.



Figure 2 - Rawḥā'

The Lost Camel

The provisions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ were on the same camel. They had given it to a servant of Abū Bakr رَضِيَ اللهُ عَنْهُ to look after.

When they reached the valley of 'Uraj, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ waited a long while for their provisions to arrive. When the servant eventually turned up with the camel, he informed them that the camel had got lost. Abū Bakr رَضِيَ اللهُ عَنْهُ became upset with the servant.

When the Companions رَضِيَ اللَّهُ عَنْهُمْ found out that the camel had been lost, they quickly prepared some food and presented it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Abū Bakr رَضِيَ اللَّهُ عَنْهُ to eat and said that Allāh سُبْحَانَهُ وَتَعَالَى had prepared an excellent meal for them, however Abū Bakr رَضِيَ اللَّهُ عَنْهُ was still upset. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللَّهُ عَنْهُ to not be upset.

After this, Sa‘ad and Abū Qays رَضِيَ اللَّهُ عَنْهُمَا came with their camel which had their provisions on it and presented it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking him to accept it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for them and told them that the camel had been found.



The Approach to Makkah

When Rasūlullāh ﷺ reached the valley of ‘Uṣfān, which was close to Makkah, Surāqah رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ to show them the method of Hajj as if they had been born today. This meant to show them in such a way that it is assumed they have no knowledge of the rites from before. Rasūlullāh ﷺ then told them what they should do when they enter Makkah.

Rasūlullāh ﷺ reached Sarif. In this place ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا started her menses, due to which she became very worried and started to cry. She said that the time for Hajj had arrived, and she was impure. Rasūlullāh ﷺ consoled her and said this was something which happens to all women. He then told her what she needed to do.

Rasūlullāh ﷺ addressed the Companions رَضِيَ اللَّهُ عَنْهُمْ and told them whoever did not have a Hadī (sacrificial animal) should enter Makkah, perform ‘Umrah and then come out of Iḥrām.

Rasūlullāh ﷺ now reached the valley of Azraq and said that at that moment in time, he could picture when Mūsā عَلَيْهِ السَّلَامُ passed by this place when he was going for Hajj and was reciting the Talbiyah in a loud voice, with his fingers in his ears.



Arrival in Makkah

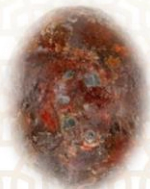
Rasūlullāh ﷺ continued on his journey and reached Dhū Ṭuwā' which was very close to Makkah. He spent the night there and, in the morning, performed ghusl due to entering the Holy city of Makkah.

Rasūlullāh ﷺ entered Makkah on the 4th of Dhul Ḥijjah during mid-morning. This would have made his journey around 9 or 10 days. A difficult journey in the heat and dust of Arabia.



Figure 3 - Makkah in 600 AD (image courtesy of Bin Imad Al-Ateeqi)

Rasūlullāh ﷺ immediately entered Al-Masjid al-Ḥarām and kissed Al-Ḥajr al-Aswad. He then started performing Ṭawāf.



Raml & Iḍṭibāʿ

When a pilgrim first arrives in Makkah, the first act they perform is the Ṭawāf. For men, in the first 3 rounds, Raml has to be done, which means the men have to stand tall, with their chests out and walk with their arms going up and down in a marching fashion.



The origin for this action is from the compensatory ʿUmrah Rasūlullāh ﷺ had performed in the 7th year of Hijrah. In the 6th year, Rasūlullāh ﷺ had intended to go for ʿUmrah, however the Quraysh had prevented him from doing so. They reached a compromise with Rasūlullāh ﷺ and the treaty of Ḥudaybiyah was agreed. One of the conditions was that the Muslims could not perform ʿUmrah that year but could return the following year to perform it. The Quraysh would vacate the city and let the Muslims carry out all the rites of ʿUmrah. The following year, Rasūlullāh ﷺ went to Makkah to perform ʿUmrah. As had been agreed, the Quraysh vacated the city.

The Quraysh sat watching on top of one of the hills called Jabal Qayqa'ān, which overlooked the Ka'bah. The Quraysh thought that the fever of Madīnah had caused the Muslims to become weak, so they wanted to see how they performed Ṭawāf.



Figure 4 - Jabal Qayqa'ān (image courtesy of Bin Imad Al-Ateeqi)

Rasūlullāh ﷺ got knowledge of this so he told the Muslims, that when you perform the Ṭawāf, do Raml. When the Quraysh see you, they will realise you have not become weak.

That year, Raml was only done around three parts of the Ṭawāf where the Makkans could see them. The last quarter, they could not see, so the Muslims walked normally. This quarter was between Al-Ḥajr al-Aswad and Al-Rukn al-Yamāni.

The Makkans watched for the first three rounds and saw the Muslims walking as if they were marching. After three rounds, they had seen enough and left.

When Rasūlullāh ﷺ had come for Ḥajj, there was no need to perform the Raml anymore, but Rasūlullāh ﷺ did Raml for the 1st three rounds of Ṭawāf, and not just three quarters but all four quarters of the Ṭawāf. It had now become a ritual for Ḥajj, so Raml is done to this day.

The Iḏṭiba' is when men throw the end of their upper Iḥrām sheet over their left shoulder, leaving the right one exposed, during the Ṭawāf. What is the basis of this action?



This is done so it makes it easy for a person to do Raml. If the sheet was over both shoulders, then it would fall off while doing Raml.



After completing the Ṭawāf, Rasūlullāh ﷺ read two Rak'ah at Maqām Ibrāhīm. He read Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ in this Ṣalāh. He then went to Al-Ḥajr al-Aswad and kissed it once again. He then made his way to perform Sa'ī.

‘Indeed Aş-Şafā and Al-Marwah are from the Marks of Allāh’

After the Ṭawāf, Rasūlullāh ﷺ moved onto Aş-Şafa.

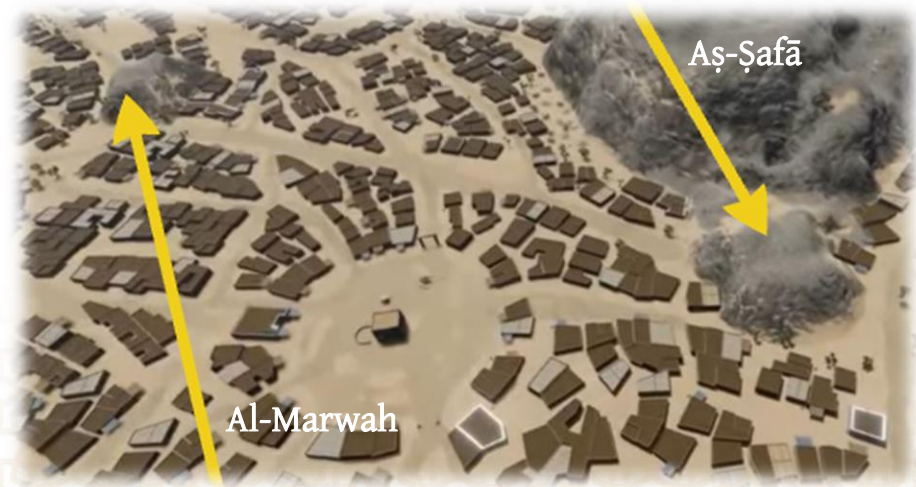
Here he read the verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ⁴

“Indeed Aş-Şafā and Al-Marwah are from the Marks of Allāh”

Rasūlullāh ﷺ said we are starting our Sa‘ī from Aş-Şafā because Allāh ﷻ mentioned Aş-Şafā first in this verse.

Aş-Şafā and Al-Marwah are the two mountains which Hājirah رَضِيَ اللَّهُ عَنْهَا ran between whilst searching for water, for her son Ismā‘īl عَلَيْهِ السَّلَامُ.



⁴ Sūrah Al-Baqarah verse 158

In the times of ignorance, two idols were placed on these mountains called Asāf and Naila. When people used to perform the Sa‘ī, they used to touch these idols and think this was a way of attaining blessings. When Islām came to Makkah, these idols were removed.

When Rasūlullāh ﷺ mentioned this verse, it was an indication that the Sa‘ī is not done due to these idols but because the mountains are both from the special signs of Allāh سُبْحَانَهُ وَتَعَالَى، which are known as the Sh‘ā’ir. And the Sa‘ī is a remembrance of the special favour which was given by Allāh to Hājirah رَضِيَ اللَّهُ عَنْهَا.

The Sa‘ī

When we perform the Sa‘ī, there is an area which is covered by green lights, where men have to run. Before the Ka‘bah was built, there used to be a natural drain or a rivulet in this area where the rain water used to collect from the upper areas of Makkah. When Hājirah



approached this area, she used to run down the slope and then run back up it to get to the other side. This running of hers was liked by Allāh سُبْحَانَهُ وَتَعَالَى and he made this, as well as the Sa‘ī into one of the rites of Hajj.

There is also one more reason why men run in this area during Sa‘ī. We heard previously that when Rasūlullāh ﷺ had come to perform ‘Umratul Qaḍā, the Makkans climbed onto of Jabal Qayqa‘ān to see them perform the Ṭawāf.

While the Muslims were doing the Sa‘ī, some of the Makkans who hadn’t seen the Muslims do Ṭawāf, came to watch them. They could see part of the Sa‘ī between Aṣ-Ṣafā and Al-Marwah from where they were sat. Rasūlullāh ﷺ told the Companions رَضِيَ اللهُ عَنْهُمْ, that when you reach that point where they can see you, run, and they did. When the Makkans saw this, they thought the Muslims were running all the way from Aṣ-Ṣafā to Al-Marwah and this left them shocked because it is quite a distance between the two mountains.



Figure 5 - Jabal Qayqa‘ān (image courtesy of Bin Imad Al-Ateeqi)

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came for Hajj, even though there were no polytheists left in Makkah, he still ran, so we knew that this had now become one of the rites of Hajj. So today when we go for Sa'ī, in the same section, men will still run.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed Aş-Şafā until he could see the Ka'bah. He then kept on reciting the greatness of Allāh سُبْحَانَهُ وَتَعَالَى, praising Allāh سُبْحَانَهُ وَتَعَالَى and supplicating to Him for a long while.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then made his way to Al-Marwah and continued until he had made seven rounds between the two mountains.

After completing the Sa'ī, he instructed all of the Companions رَضِيَ اللهُ عَنْهُمْ who had not brought sacrificial animals with them to come out of Ih'rām.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then went to the place where his tent had been put up. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent a further 4 days in this place until the 8th of Dhul Hijjah.



The 8th and 9th of Dhul Hijjah

A few of days later, on Thursday, the 8th of Dhul Hijjah, Rasūlullāh ﷺ went to Minā and prayed 5 Ṣalāh there from Zuh̄r to Fajr the following day. All the Companions رَضِيَ اللَّهُ عَنْهُمْ also accompanied him for Ḥajj.

On the night of the 8th, Sūrah Al-Mursalāt was revealed. The following day, on Friday the 9th, Rasūlullāh ﷺ left for ‘Arafāt after sunrise.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ، قَالَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، قَالَ
 أَنْبَأَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ سَأَرَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ
 ضُرِبَتْ لَهُ بِنَمِرَةٍ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ
 بِالْقَصْوَاءِ فَرُجِلَتْ لَهُ حَتَّى إِذَا انْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ
 النَّاسَ ثُمَّ أَدَنَّ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ
 وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا⁵

‘Ja’far ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh ﷺ travelled until he reached ‘Arafah, where he found a tent had been pitched for him in Namirah. He stayed there for a while until the sun passed its zenith. He called for his camel Al-Qaṣwā’ which was saddled for him. He rode It until he reached the

⁵ Sunan an-Nasa’ī 655

bottom of the valley, then he addressed the people. Then Bilāl رَضِيَ اللهُ عَنْهُ gave the Adhān, then the Iqāmah and Zuhr Ṣalāh was prayed. Then Bilāl رَضِيَ اللهُ عَنْهُ gave the Iqāmah again, and they prayed ‘Aṣr Ṣalāh, and he did not offer any Prayer in between them.’



The Farewell Sermon

Rasūlullāh ﷺ arrived in ‘Baṭān ‘Urnah’, which was close to Namirah and gave a long sermon advising the people. This was known as the Farewell Sermon.

In this Sermon, Rasūlullāh ﷺ advised the people on many issues and told them many things. He said that he didn’t know whether after this year he would be with them again. This was an indication that Rasūlullāh ﷺ would not be with them for much longer. The Hajj took place in Dhul Hijjah. This month was followed by Muḥarram and in the following month, Rabi‘ Al-Awwal, Rasūlullāh ﷺ passed away.

Rasūlullāh ﷺ said that the life of each Muslim and their property is a sacred trust. He reminded the people that they will meet Allāh ﷻ and will be reckoned for all of their actions. Usury (interest) was mentioned that it was Ḥarām (forbidden) and from that day all interest obligations would be waived.



The importance of the rights of women was mentioned, and how they should be looked after. A reminder was given for people to

pray their Ṣalāh, fast in Ramaḍān, give Zakāt and perform Ḥajj if they can afford to do so.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then advised the people how they all came from Ādam عَلَيْهِ السَّلَامُ & Ḥawwā' رَضِيَ اللهُ عَنْهَا. How an Arab and non-Arab have no superiority over each other. How a black and white person have no superiority over each other. A person will be determined by their piety and good actions. Each Muslim is a brother to another Muslim.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ concluded his sermon by reminding the people that there will be no more Messengers to come after him and he is leaving behind the Qur'ān and the Sunnah. If these are followed, then they will not go astray. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called Allāh سُبْحَانَهُ وَتَعَالَى as his witness that he had conveyed his message to the people. After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished the sermon, he ordered Bilāl رَضِيَ اللهُ عَنْهُ to give the Adhān and they read Ḍuḥr and 'Aṣr Ṣalāh together at Ḍuḥr time. There is now a masjid in the place where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Ṣalāh that day, which is called Masjid Nimrah.



Figure 6 - Masjid Nimrah

Jabl Raḥmah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then mounted his camel and made his way towards Jabl Raḥmah. This is the small mound with the white pillar on top of it, in the plain of ‘Arafāt.

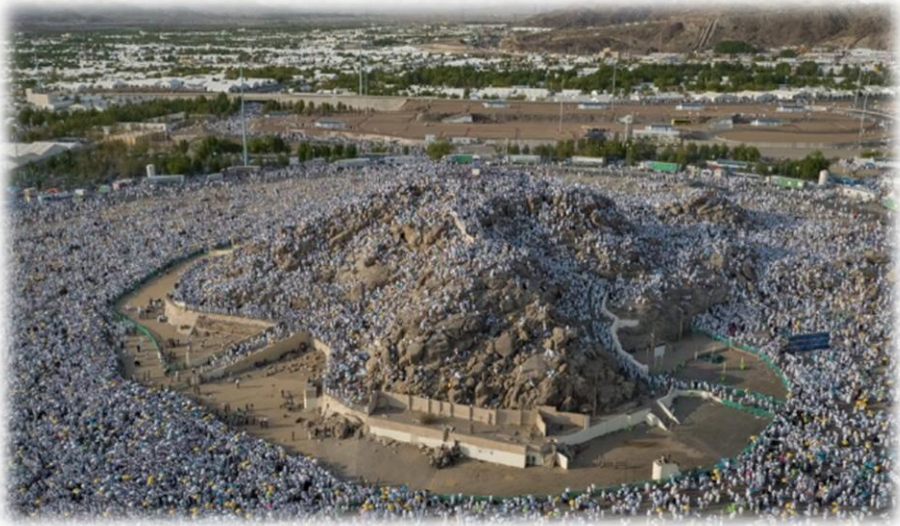


Figure 7 - Jabl Raḥmah

Now why did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ go near Jabl Raḥmah? The simple answer is because it was the Sunnah of his father Ibrāhīm عَلَيْهِ السَّلَامُ. When Ibrāhīm عَلَيْهِ السَّلَامُ performed the Wuqūf of ‘Arafāt, he was near Jabal Raḥmah and Ḥajj is performed on the procedure of Ibrāhīm عَلَيْهِ السَّلَامُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained on his camel, supplicating with great fervour.

Umm Faḍal رَضِيَ اللهُ عَنْهَا wanted to find out if Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was fasting or not. She sent him a bowl of milk. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ drank the



milk whilst sat upon his camel in front of the whole congregation, so everyone could see he was not fasting.

During this time, a Companion رَضِيَ اللهُ عَنْهُ fell off his camel and passed away. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered for him to be buried in his Iḥrām, as he will be raised on the Day of Judgement whilst he is reciting the Talbiyah!

A group from Najd arrived in ‘Arafāt and got a person to ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what was Hajj. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered a person to tell them that Hajj is to stay in ‘Arafāt. Whoever reached here before the morning of the 10th of Dhul Ḥijjah, their Hajj will be done.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed there until Maghrib time. He spent his time giving people different advice, fulfilling the needs of the poor, teaching people various Masāil (rulings), praising Allāh سُبْحَانَهُ وَتَعَالَى and thanking Him, asking Allāh سُبْحَانَهُ وَتَعَالَى for forgiveness, performing dhikr and du‘ā. All the while, still mounted on his camel.

The Revelation

It was during this time that the Allāh سُبْحَانَهُ وَتَعَالَى revealed this verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا⁶

“Today I have perfected your religion for you, and have completed my blessing upon you and chosen Islām as dīn (as a religion and way of life) for you”

When this verse was being revealed, the camel of Rasūlullāh sat down and could not stand up due to the burden of Revelation.

After Ghurūb (sunset), without praying Maghrib Ṣalāh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left ‘Arafāt. His camel now travelled at great speed. Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ was on a camel behind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On the way, close to Muzdalifah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopped to answer the call of nature. After this Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made Wuḍū’ and it was Usāmah رَضِيَ اللَّهُ عَنْهُ who helped Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his ablution.



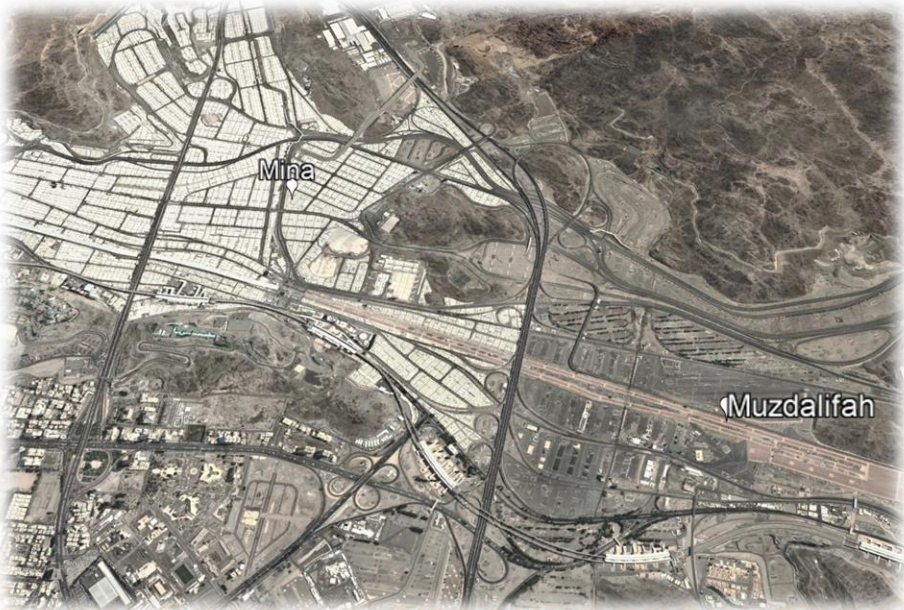
Usāmah رَضِيَ اللَّهُ عَنْهُ reminded Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that they

⁶ Sūrah Al-Māidah verse 3

had not yet prayed Maghrib Ṣalāh. Rasūlullāh ﷺ instructed them to move on and they reached Muzdalifah. After performing Wuḍū' once again, Rasūlullāh ﷺ prayed Maghrib and 'Ishā together. He then remained busy in supplicating to Allāh سُبْحَانَهُ وَتَعَالَى.

Rasūlullāh ﷺ advised the people to collect the stones they would need for Ramī', the stoning of the Jamarāt.

Rasūlullāh ﷺ sent the weak, women and children onwards to Minā due to being concerned about them. He himself remained behind with the others in this plain, until the following morning.



The 10th of Dhul Hijjah

It was now the morning of the 10th of Dhul Hijjah, the day of Eid. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Fajr Ṣalāh and then left for Minā before sunrise. During this time Usāmah رَضِيَ اللهُ عَنْهُ was walking and Faḍl ibn ‘Abbās رَضِيَ اللهُ عَنْهُ was on a camel behind Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the way Faḍl رَضِيَ اللهُ عَنْهُ collected the stones for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the valley of Muḥassar he increased his speed and travelled through this valley quickly. The reason being, this was the place Allāh سُبْحَانَهُ وَتَعَالَى had destroyed the elephant of Abrahā when he had come to destroy the Ka‘bah, and it was the habit of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he would pass by these places of divine punishment quickly.



Figure 8 - The Valley of Muḥassar

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Minā and performed the stoning of the large Jamrah. The Ṭalbiyah which had been recited since Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had entered the state of Iḥrām was now stopped.

Whilst stoning, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still mounted on his camel, so people could see his method of doing the Ramī'. After this Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to the place his tent had been placed in Minā and addressed the congregation for a long time. During this address, he announced some important rulings and also said some things which would normally be said when bidding farewell.

Rasūlullāh then made his way to the place where the animals were sacrificed. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sacrificed the same number of camels as was his age, with his own hand. 63 camels were sacrificed. 'Alī رَضِيَ اللهُ عَنْهُ then sacrificed the rest of the animals. A total of 100 camels were sacrificed.



An announcement was made that whoever wishes to take the meat from the animals could do so. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told 'Alī رَضِيَ اللهُ عَنْهُ to take one piece of meat from each sacrificial

animal and get it cooked in one pot. Rasūlullāh ﷺ then ate from the soup of this meat, so each camel attained the privilege of being eaten by Rasūlullāh ﷺ.

Rasūlullāh ﷺ then sacrificed a cow on behalf of his wives.

After completing the sacrifice, Rasūlullāh ﷺ called either Mu‘ammar رَضِيَ اللهُ عَنْهُ or Khirāsh رَضِيَ اللهُ عَنْهُ and got his head shaved. He then trimmed his moustache and clipped his nails. Rasūlullāh ﷺ gave his hair to Abū Ṭalḥah Anṣārī رَضِيَ اللهُ عَنْهُ and told him to share it between the people. The hair and nails were then distributed amongst the Companions رَضِيَ اللهُ عَنْهُمْ. It is said that wherever they are present in the world today, they are from this occasion.

After shaving his head, Rasūlullāh ﷺ removed his Iḥrām sheets, wore normal clothes and applied some perfume. During this time the Companions رَضِيَ اللهُ عَنْهُمْ kept on coming and asking him about the rulings of Hajj.

At Ṣuhr time, Rasūlullāh ﷺ made his way back to Makkah and performed the Ṭawāf al-Ziyārah. After the Ṭawāf, he went to the well of Zam Zam and drank its water whilst standing. He then went and completed the Sa‘ī. After this he returned to Minā and stayed there for 3 days.

Each day, he would pelt all three Jamarāt after Zawāl time. In some narrations, it also mentions that he used to go back to Makkah during the night time and perform Ṭawāf.

During the time in Minā, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to advise the people. It was also during this time that Sūrah al-Naṣr was revealed.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ وَكَانَ تَوَّابًا (٣)

“(O Prophet,) When there comes Allāh’s help and the Victory, (1) And you see people entering Allāh’s (approved) religion in multitudes, (2) Then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting. (3)”

On the 13th of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed the pelting after Zawāl and left Minā. He arrived in a place called Muḥaṣṣab, just outside of Makkah. Abū Rāfi‘ رَضِيَ اللهُ عَنْهُ, the servant of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, had pitched a tent for him in this location.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed Ḍuhr, ‘Aṣr, Maghrib and ‘Ishā. He then rested there for a short while. This was the same place where the polytheists of Makkah had gathered in the 6th year of

Prophethood and decided to boycott the Banū Hāshim and the Banū al-Muṭṭalib.

After resting, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to Makkah to perform the Ṭawāf al-Widā‘, the farewell Ṭawāf. During that night, he also told ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to go with her brother to Tan‘im and then perform ‘Umrah, in lieu of the one missed when she entered Makkah.



Figure 9 - Masjid ‘Ā’ishah

After completing her ‘Umrah, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reached Muḥaṣṣab. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then gave the order to return to Madīnah. According to some narrations, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Fajr Ṣalāh in Makkah, during which he recited Sūrah Al-Ṭūr.

Return to Madīnah

On the morning of the 14th of Dhul Ḥijjah, in the 10th year of Hijrah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to make his way back to Madīnah with his Companions رَضِيَ اللهُ عَنْهُمْ.

On the 18th of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached a place called Ghadīr Kham which was close to Juḥfah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood in a high place which was like a pulpit and delivered a long address in which he also mentioned the virtues of ‘Alī رَضِيَ اللهُ عَنْهُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued towards Madīnah and now reached Dhul Ḥulayfah. He spent the night there and, in the morning, made his way to Madīnah via the road from Mu‘ārras. During the way, the following supplication was on his lips:

" آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ "

‘(We are) Returning, repenting, worshipping, and to our Lord directing praise’

Summary

Out of the five pillars of Islām, Hajj was the final one to be made obligatory. The Hajj was based upon the actions of Ibrahim عَلَيْهِ السَّلَام. However, the people had changed them over time.

In the 9th year of Hijrah, when Hajj had become obligatory, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead the Hajj. It was now the 10th year and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ decided to lead the Hajj himself. Announcements were made throughout Arabia and according to some narrations 124,000 Companions رَضِيَ اللَّهُ عَنْهُمْ joined Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on this Hajj.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only ever performed one Hajj after the Hijrah. During this Hajj he advised the people of many things and also spoke in a way which signalled his departure from this world, hence it was called ‘The Farewell Hajj’.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah and performed ‘Umrah. A few days later on the 8th of Dhul Hijjah, he made his way to Minā and carried out the rites of Hajj. He showed the people how they should be performed and was mounted on a camel for long durations so people could see and learn from his actions.

A total of 100 camels were sacrificed on behalf of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 63 of which he carried out with his own hand.

After the days of Ḥajj were over, Rasūlullāh ﷺ stayed in Muḥaṣṣab and rested for a while. On the night of the 13th, he went into to Makkah to perform the farewell Ṭawāf. This would be the final Ṭawāf which Rasūlullāh ﷺ would perform in his life. This would also be his final visit to the place of his birth, and the birth of Islām.

On the morning of the 14th of Dhul Ḥijjah, Rasūlullāh ﷺ left for the blessed city of Madinah.

After returning to Madīnah, Rasūlullāh ﷺ only remained in this world for a further two months. In the next booklet, we will discuss the final illness of Rasūlullāh ﷺ and the moments leading up to his demise.

Sīrah of Muḥammad ﷺ
Part 34 – The Delegations & The Farewell Ḥajj

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