

Islamic Academy of Coventry

Sīrah of Muḥammad



Volume 13

The Farewell Ḥajj

Ebrahim Noor



Sīrah of Muḥammad ﷺ

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The Farewell Ḥajj

Ebrahim Noor

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
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إِنَّكَ حَمِيدٌ مَجِيدٌ



For my mother & father



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Introduction

The treaty of Al-Ḥudaybiyah was supposed to last for 10 years. There would be no more fighting between the Quraysh and the Muslims. Other tribes were allowed to also be part of the treaty aligning themselves to whichever side they wished. The Banū Bakr took side with the Quraysh, whilst the Banū Khuzā‘ah sided with the Muslims.

The tribes of Banū Bakr and Banū Khuzā‘ah had a history of confrontation. The treaty should have meant peace between them; however the Banū Bakr took advantage of the situation and attacked the Banū Khuzā‘ah one night. The Banū Khuzā‘ah fled into Makkah and took refuge in the house of Budayl ibn Warqā’. Even then they were not spared.

The Quraysh had helped the Banū Bakr by supplying them with weapons and even fighting alongside them. This was a blatant transgression of the treaty. The Banū Khuzā‘ah now went to Madīnah and asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for help. Budayl ibn Warqā’ also went to Madīnah to inform Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the incident.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a messenger to the Quraysh to present them with some choices, which included paying blood money for those who were killed from the Banū Khuzā‘ah or annulling the

treaty of Al-Ḥudaybiyah altogether. The Quraysh chose the latter, and the messenger went back to Rasūlullāh ﷺ.

The Quraysh soon realised their folly and sent Abū Sufyan to Madīnah to strengthen the treaty and also extend its terms. His visit proved in vain, and he returned to Makkah empty handed.

Rasūlullāh ﷺ commanded the Companions رَضِيَ اللَّهُ عَنْهُمْ to prepare to go to Makkah. In the month of Ramaḍān, in the 8th year of Hijri, Rasūlullāh ﷺ marched south towards the blessed city with 10,000 Companions رَضِيَ اللَّهُ عَنْهُمْ.

Before entering Makkah, Rasūlullāh ﷺ promised sanctuary to all those who were in Al-Masjid al-Ḥarām, all those who were in the house of Abū Sufyān and all those who stayed in their houses with their doors shut.

The battalions of the Muslim army entered the city from all sides and apart from a few skirmishes, the liberation was completed without any major confrontation. Rasūlullāh ﷺ had returned to the city of his birth, the city which he had to migrate from in the dead of the night, as a victor; however he entered the sacred place with his head lowered in humility.

The Ka'bah which had been full of idols inside and out, was now purified with the signs of polytheism removed. A general amnesty

was declared, however, there were some exclusions for some people, due to the seriousness of their crimes.

Some Quraysh left Makkah beforehand, whilst the vast majority now pledged allegiance to Rasūlullāh ﷺ. The mercy of Rasūlullāh ﷺ was in full display that day with many people forgiven for their transgressions. The Anṣār were worried that Rasūlullāh ﷺ would now stay in the city of his birth, however he reassured them that he was one of them and would not leave them.

The tribe of Hawāzin heard the news concerning Makkah. They now prepared to march against Rasūlullāh ﷺ. Their leader Mālik ibn ‘Auf instructed the tribe to bring along their wealth and families, so they could fight with more vigour. This plan was not approved of by Durayd. He was an old man, experienced in warfare who had accompanied the army. Mālik did not listen to Durayd’s advice and proceeded to advance towards the Muslims.

Rasūlullāh ﷺ found out about their intentions and prepared for the confrontation. Ṣafwān ibn Umayyah agreed to supply the Muslim army with armour, even though he had not embraced yet. The Muslim army numbered 12,000, whilst the Hawāzin were 20,000 strong.

The Hawāzin entered the valley of Ḥunayn and took up positions waiting for the Muslim army. Their plan was to attack the Muslims all at once.

As the Muslim army passed through the valley, the Hawāzin carried out their plan. Initially the surprise of the attack caused the Muslims to disperse in all directions, but they soon regrouped and caused the enemy to flee.

Mālik ibn ‘Auf fled to Al-Ṭāif and sought refuge in one of the fortresses with some of his companions. Another part of the army including Durayd fled to Auṭās, whilst others went to Nakhlah.

Rasūlullāh ﷺ sent a contingent of his army to Auṭās to follow the Hawāzin who had reached there. A confrontation took place, and the Muslims were victorious, however Abū ‘Āmir al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ was wounded and attained martyrdom due to his injuries. During this confrontation, Durayd was also killed.

Rasūlullāh ﷺ made his way to Al-Ṭāif with the Muslim army and laid siege to the fortress. The occupants inside were well supplied and able to defend it successfully. After some time, Rasūlullāh ﷺ made the decision to lift the siege. Whilst leaving, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to guide the people inside. Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of Rasūlullāh ﷺ and later on, Mālik ibn ‘Auf embraced and came into the fold of Islām.

The bounty which had been captured during the battle of Ḥunayn was very large due to the tribe travelling with their families and animals. The spoils included thousands of captives and thousands of animals. As per the instruction of Rasūlullāh ﷺ, it was all gathered at Al-Ji‘rānah.

Rasūlullāh ﷺ waited for ten days in case the Hawāzin came before he shared out the spoils. Due to their absence, the spoils were then distributed.

During the distribution, Rasūlullāh ﷺ was very generous in the shares that were given to people who had just embraced Islām, so their hearts could be more inclined towards it. The Anṣār were satisfied that Rasūlullāh ﷺ had come in their share.

A delegation from the Hawāzin now arrived, embraced Islām and pledged allegiance to Rasūlullāh ﷺ. They made a request for their captives and wealth to be returned to them. Rasūlullāh ﷺ told them he had waited for them before the wealth had been distributed, but they had not come. Rasūlullāh ﷺ asked them to make a choice, between their wealth or their captives. The captives were chosen, and they were subsequently freed. Rasūlullāh ﷺ then made his way back to Makkah, to perform ‘Umrah once again. After completing his rites, he returned to Madīnah.

The Governors

After the liberation of Makkah, Islām spread far and wide throughout the Arabian Peninsula. There was now a requirement to teach the new Muslims the ways of Islām and also establish the rule of law in all the different regions.

Rasūlullāh ﷺ sent many of his Companions رَضِيَ اللَّهُ عَنْهُمْ to fulfil these tasks. Some of the places they were sent can be seen below:



Figure 1 - The regions where governors were sent

Bādhān ibn Sāsān had been appointed the Governor of Yemen by Kistrā' the ruler of the Persian empire. After Kistrā' passed away, Bādhān embraced Islām and Rasūlullāh ﷺ kept him in position. After Bādhān passed away, his son Shahar was made the Governor of Ṣan'ā', the capital of Yemen. After Shahar's demise, Khālīd ibn Sa'īd ibn al-ʿAṣ Amawī was made the Governor.

Other appointments were as follows:

Governor	Region
Ziyād ibn Labīd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ	Ḥaḍramaut
Abū Mūsā' al-Ash'arī رَضِيَ اللَّهُ عَنْهُ	Zabīd & Aden
Mu'ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ	Al-Jund (A city in Yemen)
Abū Sufyān ibn Ḥarb رَضِيَ اللَّهُ عَنْهُ	Najrān
Yazīd ibn Abū Sufyān رَضِيَ اللَّهُ عَنْهُ	Taymā'
ʿAttāb ibn Usaīd رَضِيَ اللَّهُ عَنْهُ	Makkah

As well as the above, ʿAlī رَضِيَ اللَّهُ عَنْهُ was appointed the Qāḍī, judge of Yemen.

The Banū Tamīm

In the month of Muḥarram, in the 9th year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent the ‘Āmilīn, the collectors to gather the Ṣadaqāt and Zakāt from the various tribes around the Arabian Peninsula. They were sent to many places including Baḥrayn and Najrān.

One of the collectors sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Bishr ibn Sufyān ‘Adawī رَضِيَ اللهُ عَنْهُ. Many tribes were prepared to give their Zakāt, however the Banū Tamīm refused. They took an oath that not even a single camel would leave from their place and drew their swords getting ready to fight. Bishr رَضِيَ اللهُ عَنْهُ returned to Madīnah and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the incident.



The Expedition to Suqyā

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Uyaynah ibn Ḥisn al-Fazāri رَضِيَ اللهُ عَنْهُ at the head of 50 horsemen to Suqyā, where the Banū Tamīm lived. The Muslim army arrived at night and took the Banū Tamīm by surprise. 11 men, 21 women and 30 children were taken captive and brought back to Madīnah. They were kept in the house of Ramlah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا.

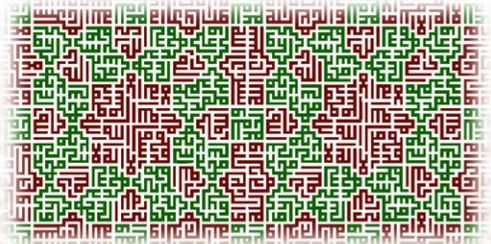
The Challenge

A delegation from the Banū Tamīm now arrived in Madīnah. Among them were:

- ‘Aṭṭārid ibn Ḥājib
- Al-Zibirqān ibn Badr
- Qays ibn ‘Āsim
- Al-Aqra‘ ibn Ḥābis
- Qays ibn al-Ḥārith
- Nu‘aym ibn Sa‘ad
- ‘Amr ibn al-Ahtam
- Ribāh ibn al-Ḥārith

When the delegation saw their womenfolk crying, they hurried and arrived at the door of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They called out and said ‘O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) come outside to us.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ responded to their call and came out of his house. The Banū Tamīm told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ they wanted to compete in poetry. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he was neither a poet and nor had he been given the command to boast.



Regarding this incident, Allāh سُبْحَانَهُ وَتَعَالَى sent down the following Verses from Sūrah al-Ḥujrāt:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
 أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ
 لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾¹

“As for those who call you from behind the chambers, most of them have no sense. (4) Had they remained patient until you come out to them, it would have been much better for them.

And Allāh is Most-Forgiving, Very-Merciful. (5)”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out of his dwellings and recited Zūhr Ṣalāh. He finished praying and sat down in the courtyard of the Masjid. The delegation requested their poet and spokesman be allowed to say something. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted him permission.

‘Aṭṭarīd ibn Ḥājib was the speaker on behalf of the Banū Tamīm. He stood up and recited some poetry in praise of their tribe in a very eloquent fashion. He mentioned how Allāh سُبْحَانَهُ وَتَعَالَى had been very kind to them and had given them plenty of wealth, as well as making them an honourable and numerous people. He

¹ Sūrah al-Ḥujrāt Verses 4-5

concluded with a challenge. If anyone could say something which was similar to his speech or even better, then they should. After ‘Aṭṭarīd ibn Ḥājib finished, he sat down.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed Thābit ibn Qays ibn Shammās al-Anṣārī رَضِيَ اللهُ عَنْهُ to reply. Thābit رَضِيَ اللهُ عَنْهُ stood up right away and delivered an excellent speech praising Allāh سُبْحَانَهُ وَتَعَالَى. He described His qualities and how He had made the Muslims kings. Allāh سُبْحَانَهُ وَتَعَالَى had sent the best of His creation as a Messenger.

Thābit رَضِيَ اللهُ عَنْهُ then praised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and mentioned how he had the best lineage, was the most truthful in speech and most superior in creation. Allāh سُبْحَانَهُ وَتَعَالَى had also Revealed a book to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and made him a trust to the entire creation. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most beloved to Allāh سُبْحَانَهُ وَتَعَالَى from all His creation.

Thābit رَضِيَ اللهُ عَنْهُ now praised the Muhājirūn and Anṣār and concluded his speech by seeking forgiveness from Allāh سُبْحَانَهُ وَتَعَالَى for himself and the believing men and women.

It was now the turn of the Banū Tamīm to respond. Al-Zibirqān ibn Badr sang a poem in praise of his tribe.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now asked Ḥassān رَضِيَ اللهُ عَنْهُ to reply. Ḥassān رَضِيَ اللهُ عَنْهُ recited a poem in response in such a manner that once he had finished, Al-Aqra‘ ibn Ḥābis from the Banū Tamīm took an

oath and said the Muslim speaker was better than theirs and the Muslim poet was also better.

All the members of the delegation from the Banū Tamīm then embraced Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ rewarded them with gifts and all the captives that had been taken, were freed.



The Banū al-Muṣṭaliq

Another collector was Walīd ibn Uqbah رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent him to the Banū al-Muṣṭaliq to collect the Ṣadaqāt. When the Banū al-Muṣṭaliq heard of his coming, they were very happy and went out to welcome him.

In the days of ignorance, there had been enmity between the family of Walīd رَضِيَ اللهُ عَنْهُ and the Banū al-Muṣṭaliq. When Walīd رَضِيَ اللهُ عَنْهُ saw the Banū al-Muṣṭaliq from afar, he thought they had come out to fight, as they had arranged themselves in a military fashion. Walīd رَضِيَ اللهُ عَنْهُ turned back and returned to Madīnah. He went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him that these people, meaning the Banū al-Muṣṭaliq, had turned away from Islām and had refused to pay the Zakāt.

The Delegation

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard about the Banū al-Muṣṭaliq, he was surprised. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in this deliberation when the news reached the Banū al-Muṣṭaliq. A delegation was immediately dispatched to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to inform him that it was nothing of the sort.

Upon this incident, Allāh سُبحَانَهُ وَتَعَالَى Revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ مِّنْ بَنِي فَتَبَيَّنُوا أَنْ تُصِيبُوا
قَوْمًا مِّنْ بِيْهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾²

“O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did. (6)”

بَنِي الْمُصْطَلِقِ

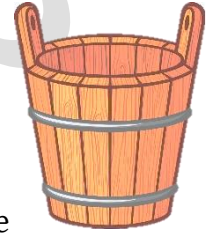
² Sūrah al-Ḥujrāt Verse 6

Other Expeditions in the 9th Year of Hijri

The Sariyyah of ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ to the Banū ‘Amr ibn al-Ḥārithah

In the month of Ṣafar, in the 9th year of Hijri, ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a letter to the Banū ‘Amr ibn al-Ḥārithah inviting them towards Islām.

The Banu ‘Amr ibn Ḥārithah refused the invitation. Furthermore, they took the letter, washed it, and tied it to the bottom of a bucket. ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ returned to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him of their refusal and the strange treatment of the letter. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, ‘Have these people lost their intelligence?’



The Sariyyah of Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ to the Khath‘am

In the same month, Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ was sent at the head of 20 people to the Khath‘am. The expedition was successful and amongst the spoils were some captives, goats, and camels. After one fifth was taken out from the bounty, each person received 4 camels. One camel was equivalent to 10 goats.



The Sariyyah of Al-Ḍaḥḥāk ibn Sufyān al-Kilābi رَضِيَ اللَّهُ عَنْهُ to the Banū Kilāb

In the following month of Rabīʿ al-Awwal, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Al-Ḍaḥḥāk ibn Sufyān al-Kilābi رَضِيَ اللَّهُ عَنْهُ to the Banū Kilāb inviting them towards Islām. They refused to embrace, verbally abused Ḍaḥḥāk رَضِيَ اللَّهُ عَنْهُ, and made bad remarks about Islām. The Banū Kilāb also got ready to fight.

A battle then took place between the Muslims and the Banū Kilāb, where the Muslims were victorious. Al-Ḍaḥḥāk ibn Sufyān رَضِيَ اللَّهُ عَنْهُ returned to Madīnah with the spoils.

The Sariyyah of ‘Alqamah ibn Mujazzir رَضِيَ اللَّهُ عَنْهُ to Jeddah

The city of Jeddah lies west of Makkah on the coast and is easily accessible by sea. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received news that some Abyssinians had landed in the city.



Figure 2 - Jeddah

‘Alqamah رَضِيَ اللهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at the head of 300 horsemen in pursuit of them. When the Abyssinians heard they were coming, they ran away and dispersed. They were nowhere to be found.

The Muslim army made their way back to Madīnah and some of the group decided they wanted to return earlier than the others. ‘Alqamah رَضِيَ اللهُ عَنْهُ lit a fire and ordered those people who were in a hurry to jump into the fire. Some of them got ready to jump in, but ‘Alqamah رَضِيَ اللهُ عَنْهُ said he was only joking.



When they returned to Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard about what had happened and said:

" مَنْ أَمَرَكَ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَلَا تُطِيعُوهُ " ³

“Whoever commands you from them,
to do a sin, do not obey them.”

³ Sunan ibn Mājah 2863

The Sariyyah of ‘Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ to Ṭay

In the month of Rabī‘ al-Ākhir, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Alī رَضِيَ اللهُ عَنْهُ with 150 or 200 men towards Ḥā’il where the tribe of Ṭay resided. The tribe had an idol called Al-Fulas, and the expedition’s task was to take it down.



Figure 3 - Ḥā'il

The Muslim army arrived there at night time and managed to take some captives as well as livestock. The objective of the expedition was completed, and they brought back two swords from the temple, which had been hung by Ḥārith ibn Shamr.

Amongst the captives was Saffānah, the daughter of Ḥātīm al-Ṭā'ī, a well-known generous man. Her brother, ‘Adiy had heard about the Muslim army and fled to Shām. The reason being, there were

many of the Christian faith, which he followed, present there at the time. The captives were brought back to Madīnah and set down in a place called Ḥaẓīrah, which was close to Al-Masjid al-Nabawī.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by the captives, Saffānah addressed him and said her father had passed away and the person who was supposed to look after her had run away. If he is kind to her then Allāh سُبْحَانَهُ وَتَعَالَى will be kind to him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked her. ‘Who was the person who was responsible for you?’ She said it was ‘Adiy ibn Ḥātim.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew he was the one who had run away. He told Saffānah that he would be kind to her, but it would be better if she did not hurry back. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would find some people who could take her back home.

After 2 or 3 days, some people from the tribe of Ṭay who were on their way to Shām were found.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Saffānah with them and gave her an animal to ride, some clothes and provisions for the journey as well. Seeing the way Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had treated her, Saffānah embraced Islām and said some words to thank Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



The Arrival of Saffānah in Shām

Saffānah made the journey north with the travelling party and arrived in Shām. She met her brother ‘Adiy and told him what had happened when she was in Madīnah. ‘Adiy then asked her what he should do? Saffānah told him, he should go as soon as possible to meet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is a Prophet, then to go to him quickly would be an act of virtue, and if he is a King, then it would be a source of honour. ‘Adiy approved of her answer.

After some time ‘Adiy arrived in Madīnah, presented himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām.



Gazwah Tabūk

Rasūlullāh ﷺ stayed in Madīnah between Dhul Ḥijjah and Rajab. What followed next was the expedition to Tabūk.

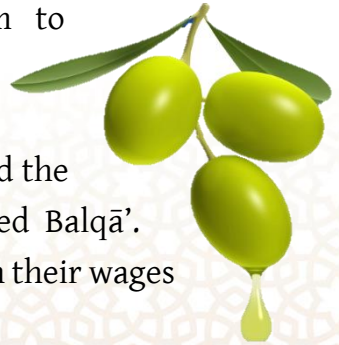
In Mu‘jam Tabrāni, ‘Imrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ narrates that the Christian Arabs wrote a letter to Hiraqla, the leader of the Roman Empire, informing him that Muḥammad ﷺ has passed away and the people are dying of famine and starvation. This would be an excellent opportunity to attack the Arabs.



Upon receiving the news, Hiraqla immediately gave the command to prepare an army. A force 40,000 strong was dispatched southwards towards Arabia.

The News of the Army

Some traders used to come from Shām to Madīnah to sell olive oil. The Muslims received news from them that Hiraqla has prepared a great army to confront them, and the front part of the army has already reached Balqā’. Furthermore, the whole army has been given their wages for an entire year!



When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this news, he gave an immediate command to prepare for an expedition, so they could confront the Byzantines on the edge of their territory in Tabūk.

Tabūk

Tabūk is located approximately 350 miles north of Madīnah and was on the southern border of the Byzantine empire.



Figure 4 - Tabūk

The distance to Tabūk from Madīnah was around 350 miles, and the days were hot. There was also a lack of food and provisions for the long difficult journey ahead.

The hypocrites got worried they would finally be exposed. They didn't want to go on the expedition themselves and wanted to encourage others not to go as well. They would tell everyone not to go out in the heat.

Upon this, Allāh ﷻ Revealed the following Verses:

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾
فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ⁴ ﴿٨٢﴾

“And they said, ‘Do not march in this hot weather.’
Say, ‘The fire of Hell is much more intense in heat,’
only if they could understand. (81)

So, let them laugh a little, and weep a lot,
this being a reward of what they used to earn. (82)”



⁴ Sūrah al-Tawbah Verses 81 & 82

The Generosity of the Companions رَضِيَ اللهُ عَنْهُمْ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given the order for the Companions رَضِيَ اللهُ عَنْهُمْ to prepare for the expedition. He encouraged those who were wealthy to provide animals and money for it.

Abū Bakr رَضِيَ اللهُ عَنْهُ presented all his wealth which was 4,000 dirhams. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him, ‘Have you left anything behind for your family and household?’. Abū Bakr رَضِيَ اللهُ عَنْهُ replied, ‘Only Allāh and his Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’

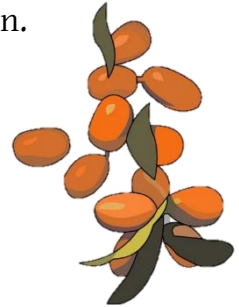
‘Umar رَضِيَ اللهُ عَنْهُ gave half his wealth for the expedition.

‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ gave 200 Ūqiyah of silver.

‘Āshim ibn ‘Adiy رَضِيَ اللهُ عَنْهُ presented 70 loads of dates.

‘Uthmān رَضِيَ اللهُ عَنْهُ gave 300 camels, fully provisioned and 1,000 dinars to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which was equivalent to 10,000 dirhams. This made Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ extremely happy. The Companions رَضِيَ اللهُ عَنْهُمْ gave as much as they could according to their means, but it was still not enough to provide for the army.

Some of the Companions رَضِيَ اللهُ عَنْهُمْ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said they were completely helpless and had no



animals to ride for the journey. If they could get a mount to ride on, they would not be deprived of the blessing. In Ibn Ishāq, it mentions the names of these Companions رَضِيَ اللَّهُ عَنْهُمْ were:

- Sālim ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ
- ‘Ulbaḥ ibn Zayd رَضِيَ اللَّهُ عَنْهُ
- Abū Laylā’ - ‘Abd al-Raḥmān ibn Ka‘ab رَضِيَ اللَّهُ عَنْهُ
- ‘Amr ibn Ḥumām رَضِيَ اللَّهُ عَنْهُ
- ‘Abdullāh ibn al-Mughaffal رَضِيَ اللَّهُ عَنْهُ
- Ḥaramīy ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ
- ‘Irbāḍ ibn Sāriyah al-Fazārī رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them he had no animals to give them. Upon hearing this, their eyes filled with tears, and they turned back as they could not equip themselves for the expedition.



Allāh **سُبْحَانَهُ وَتَعَالَى** then sent the following Revelation concerning this incident:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا
أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾⁵

“Nor (is there any blame) on those who, when they came to you so that you might provide them with a carrier (that they could ride for Jihād) and you said (to them), ‘I find no carrier to give to you’, went back with their eyes flowing with tears in grief, because they had nothing to spend. (92)”

The Generosity of Yāmīn ibn ‘Umayr **رَضِيَ اللَّهُ عَنْهُ**

‘Abdullāh ibn Mughaffal and Abū Layla - ‘Abdur Raḥmān ibn Ka’ab **رَضِيَ اللَّهُ عَنْهُمَا** were returning crying when they met Yāmīn ibn ‘Umayr ibn Ka’ab al-Naḍrī **رَضِيَ اللَّهُ عَنْهُ**. He asked them why they were crying. They told him they had gone to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** to ask him for a mount but he doesn’t have one to give them, and they don’t have the means to get one themselves.

When Yāmīn **رَضِيَ اللَّهُ عَنْهُ** heard their story, he gave them a watering camel and some provisions for the journey. They were now ready to join the expedition with Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

⁵ Sūrah al-Tawbah Verse 92

The Deputy

When the preparations were complete, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Muḥammad ibn Maslamah al-Anṣārī رَضِيَ اللهُ عَنْهُ in charge in Madīnah. ‘Alī رَضِيَ اللهُ عَنْهُ was left behind to look after the household and family.

عَنْ مُضَعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى
إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي⁶

Muṣ‘ab ibn Sa‘ad narrated from his father that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set out for Tabūk, appointing ‘Alī رَضِيَ اللهُ عَنْهُ as his deputy (in Madīnah). ‘Alī رَضِيَ اللهُ عَنْهُ said, ‘Do you want to leave me with the children and women?’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Will you not be pleased that you will be to me like Hārūn عَلَيْهِ السَّلَامُ was to Mūsā عَلَيْهِ السَّلَامُ? Except there will be no Prophet after me.’

An army of 30,000 left Madīnah with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, out of which 10,000 were riding on animals.

⁶ Ṣaḥīḥ al-Bukhārī 4416

The Journey to Tabūk

Rasūlullāh ﷺ left Madīnah and set up camp in Thanīyyat al-Wadā‘, which was a pass overlooking the city. ‘Abdullāh ibn Ubayy, the leader of the hypocrites, set up his camp below Rasūlullāh ﷺ in the direction of Dhubāb, which was a mountain below the pass.

When Rasūlullāh ﷺ set off, ‘Abdullāh ibn Ubayy did not follow him, instead he went back and remained with the other hypocrites.

The army continued north, and they passed by Al-Ḥijr, which is also called Madā’in Ṣāliḥ. This was the place where the divine punishment came down upon the people of Thamūd.



Figure 5 - The dwellings of the people of Thamūd

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by this area, he hung a cloth over his face and rode faster on his camel. He told the Companions رَضِيَ اللهُ عَنْهُمْ that no one should drink, or even perform ablution with the water from that place. If anyone had mistakenly taken any water, they should throw it away. If anyone had used any water to make dough, they should feed it to the camels.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also told the Companions رَضِيَ اللهُ عَنْهُمْ they should not venture out alone at night but take someone with them. All the Companions رَضِيَ اللهُ عَنْهُمْ did as they had been advised except two from the Banū Sā'idah. One of them had gone out to answer the call of nature, whilst another went to look for a camel which he had lost.

As for the one who went to answer the call of nature, he choked. The other one was carried by the wind all the way to the two mountains of Ṭay. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed of this and said, 'Did I not tell you that none of you should go out alone, except that they have another person with them?' Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then supplicated for the one who had choked, and he was cured. The other one was brought to Madīnah by a man from the Ṭay, after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had returned.

The Rain

The Muslim army continued on their journey. The lack of water was a cause of great concern amongst them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى. Allāh سُبْحَانَهُ وَتَعَالَى answered the prayer and sent a cloud which began to rain. It rained so much that the entire army was able to quench their thirst. They also carried away as much water as they required.



The Camel of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

During the journey, the camel of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went astray. There was a hypocrite by the name of Zayd ibn al-Luṣayt who was in the company of ‘Umārah ibn Ḥazm رَضِيَ اللهُ عَنْهُ.

Whilst ‘Umārah رَضِيَ اللهُ عَنْهُ was with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Zayd ibn al-Luṣayt remarked, ‘Does not Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) claim he is a Prophet and informs you of news from the Heavens? He does not even know where his camel is.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told ‘Umārah رَضِيَ اللهُ عَنْهُ that a man has said these words. He further said ‘I swear by my Lord that I have knowledge of nothing except what Allāh سُبْحَانَهُ وَتَعَالَى tells me and Allāh سُبْحَانَهُ وَتَعَالَى has shown me where it is (meaning the camel). It

is in such and such valley, in such and such glen. A tree had caught hold of its reign. Go out and bring back the camel to me.’

The Companions رَضِيَ اللهُ عَنْهُمْ went to the place Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told them to go and found the camel exactly how it had been described by him. They then brought back the camel.



‘Umārah رَضِيَ اللهُ عَنْهُ went back to his camp and informed them of what happened and how Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said a man had said such and such about him. One of the men from the company who had not been with ‘Umārah رَضِيَ اللهُ عَنْهُ when he was with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said it was Zayd ibn al-Luṣayt who had said this.

‘Umārah رَضِيَ اللهُ عَنْهُ went to Zayd ibn al-Luṣayt and expressed his displeasure that he was in his company, and he did not know who he really was. He then expelled him from the camp and told him not to associate with him anymore.

According to some reports, Zayd ibn al-Luṣayt repented after this, but others say he was continually suspected of doing evil until he passed away.

The Well of Tabūk

Just before the Muslim army reached Tabūk, Rasūlullāh ﷺ told the Companions رَضِيَ اللَّهُ عَنْهُمْ they would arrive at the spring of Tabūk the following morning. Rasūlullāh ﷺ advised them not to take any water from the spring.

When the Muslim army reached the spring, there was very little water. It was just dripping, one drop at a time. The water was collected in a utensil by the Companions رَضِيَ اللَّهُ عَنْهُمْ for Rasūlullāh ﷺ and presented to him. Rasūlullāh ﷺ washed his blessed hands and face with the water. This water was then put back into the well.

As soon as the water was poured back, it started to flow like a fountain. The whole army then drank to their fill.

Rasūlullāh ﷺ then said to Mu‘ādh ibn Jabl رَضِيَ اللَّهُ عَنْهُ, ‘O Mu‘ādh, if you stay alive then you will see this land green full of orchards.’

In a narration from Ibn Ishāq, it says that the well is still flowing to this day, and you can hear its sound from far away.



The Muslims arrive in Tabūk.

The Muslim army finally reached Tabūk and stayed there for twenty days. No confrontation took place in this time, but the arrival of Rasūlullāh ﷺ had not been without benefit.

Yuḥannah ibn Ru'bah, the governor of Aylah came to Rasūlullāh ﷺ and agreed to pay the Jizyah. The people of Jarbā' and Adhruḥ also came and did the same.

Rasūlullāh ﷺ wrote a letter to Yuḥannah ibn Ru'bah as follows:

'In the name of Allāh, the Beneficent, the Merciful. This is a guarantee from Allāh and Muḥammad the Prophet, Messenger of Allāh to Yuḥannah ibn Ru'bah and the people of Aylah, their ships and their caravans in the land and the sea. They have the protection of Allāh and protection of Muḥammad, the Prophet. And whoever is with them from the people of Shām (Syria) and the people of Yemen and the people of the sea. Whoever from among them introduces a new factor, then their wealth will not save them. It will be a fair prize for whoever takes it, from the people. And it is not permitted that they will be stopped from going down to their wells, or their road, by land or sea.'

Ukaydir – The Ruler of Dūmah al-Jandal

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ with 420 horsemen to Ukaydir. Hiraqla had appointed Ukaydir as the Governor of Dūmah al-Jandal.

Dūmah al-Jandal is in the far northern part of Arabia, over 200 miles north east of Tabūk.



Figure 6 - Dūmah al-Jandal

As Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was departing, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him he would meet Ukaydir while he would be hunting wild cows. He was advised to arrest him then bring him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ went off with his company and came within sight of Ukaydir's fort.

It was a moonlit summer's night and Ukaydir was sat on the roof of his house with his wife. They could hear the wild cows rubbing their horns against the gates of his fort all night long. His wife urged Ukaydir to go after the animals.

Ukaydir asked for his horse and set off in pursuit with some members of his family, including his brother Ḥassān. They had only travelled a short distance when they encountered Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ with his company.

Ḥassān fought Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ and lost. Ukaydir was captured and Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ told him he could give him security if he agreed to go with him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ukaydir accepted the terms. At the time, Ukaydir was wearing a gown of brocade which was covered in gold. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ removed the gown off Ukaydir and sent it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



When the gown came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Muslims were touching it with their hands and admiring it. To this Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Do you admire this? By the one in whose hand my life is, the napkins of Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ in Heaven are better than this.’

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ brought Ukaydir to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He agreed to pay the Jizyah and made peace with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ukaydir also gave 2,000 camels, 800 horses, 400 coats of armour, and 400 spears. Ukaydir then returned home.



Masjid al-Ḍirār

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started his return journey to Madīnah after twenty days. He proceeded with the army until they reached Dhū Awān, which was only an hour’s journey during the daytime from Madīnah.

In this town there was a Masjid which had been built by the hypocrites. Before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left for Tabūk, they had come to him and told him they had built the Masjid for those people who were sick and needy, and for nights when there was bad weather. They asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to come and pray there. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them he was preoccupied at the time, but on the way back if Allāh سُبْحَانَهُ وَتَعَالَى willed he would come and pray in it.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Dhū Awān, he was told about the Masjid. The Masjid had been built so the hypocrites could use it to have meetings to conspire against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hence it was called Masjid al-Ḍirār, ‘The Opposition Masjid’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Mālik ibn al-Dukhshum and Ma‘an ibn ‘Adiy رَضِيَ اللهُ عَنْهُمَا to go to Masjid al-Ḍirār and destroy it. Both Companions رَضِيَ اللهُ عَنْهُمَا first went to the Banū Sālim which was the clan of Mālik رَضِيَ اللهُ عَنْهُ. Mālik رَضِيَ اللهُ عَنْهُ told Ma‘an رَضِيَ اللهُ عَنْهُ to wait until he



could bring some fire from his people. He brought a palm branch and then lit it. Both Companions رَضِيَ اللَّهُ عَنْهُمَا then went inside the Masjid and set it on fire, causing its destruction.

The Revelation Regarding Masjid al-Ḍirār

Allāh سُبْحَانَهُ وَتَعَالَى sent down the following verses regarding this Masjid:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَارْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا
لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾⁷

“And (there are) those who have built a Masjid to cause harm (to Islām) and to promote infidelity and to create dissention among the believers and to provide a station for one who has been at war with Allāh and His Messenger even before. They will certainly swear (and say), ‘We intended to do nothing but good.’ Allāh testifies that they are liars. (107) Do not ever stand there (in prayer). In fact, the Masjid that was founded on Taqwā’ (piety) from the very first day has greater right that you stand in

⁷ Sūrah al-Tawbah Verses 107-108

it. In it there are people who like to observe purity; and Allāh loves those observing purity. (108)

Note: The latter part of Verse 108 refers to Masjid Qubā and was Revealed when Rasūlullāh ﷺ stayed in the locality during his migration to Madīnah.

Rasūlullāh ﷺ entered Madīnah at the end of the month of Shaʿbān or in the beginning of Ramaḍān. He entered Al-Masjid al-Nabawī and offered 2 Rakʿah Ṣalāh.

Rasūlullāh ﷺ concluded his Ṣalāh and stayed in the Masjid for a while meeting people. After this, he returned home to rest. This was the final battle in which Rasūlullāh ﷺ participated.



Summary of Gazwah Tabūk

Battle Number	28	
Name of the Battle	Tabūk	
Date of the Battle	8AH	Rajab
Reason for Expedition	The Christian Arabs had asked Hiraqla to raise an army against the Muslims	
Location	Tabūk	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Hiraqla	
Number of Muslims	30,000	
Number of enemy forces or information about them	40,000	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	Nearly 2 months	
Type of Battle	Offensive	
Verses of Qur'ān narrated in relation to Expedition	Verses from Sūrah al-Tawbah	
Outcome of Battle	No confrontation took place; however, treaties were made with local tribes	

The Companions رَضِيَ اللَّهُ عَنْهُمْ Who Delayed Departure

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left for Tabūk, some of the hypocrites did not join him and remained behind. There were also some Companions رَضِيَ اللَّهُ عَنْهُمْ who didn't join the expedition right away. This wasn't due to hypocrisy, but due to other reasons as we shall find out.

Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ

The camel of Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ had become weak. Abū Dhar رَضِيَ اللَّهُ عَنْهُ thought he would tend to the camel, and once it had regained its strength, he would join the expedition.

The camel did not recover, so Abū Dhar رَضِيَ اللَّهُ عَنْهُ put his belongings on his back and started to walk. He continued like this until he reached Tabūk. The distance between Madīnah and Tabūk was around 350 miles!



When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Abū Dhar رَضِيَ اللَّهُ عَنْهُ, he said, 'May Allāh have mercy on Abū Dhar. He is coming alone, he will pass away alone, and alone will he be raised.' These words of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to pass.

Abū Dhar رَضِيَ اللهُ عَنْهُ passed away in Al-Rabadhah, which is a place approximately 100 miles east of Madīnah.



Figure 7 - Al-Rabadhah

At the time of his demise, there was no one to shroud him or carry out his funeral rites. It so happened, that ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ was passing by on the way back from Kūfah. ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ then shrouded Abū Dhar رَضِيَ اللهُ عَنْهُ and buried him.



Figure 8 - The Masjid and tomb of Abū Dhar al-Ghifārī رَضِيَ اللهُ عَنْهُ

Abū Khaythamah رَضِيَ اللهُ عَنْهُ

In Mu'jam Ṭabrāni, Abū Khaythamah رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left for Tabūk and he remained behind in Madīnah.

It was extremely hot and one day his family brought him some food and cold water. When he saw these comforts, suddenly a thought struck him. It was unjust that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in the desert, in the intense heat and he was in Madīnah enjoying these things. He immediately got up, took some dates, mounted his camel, and travelled at great speed.

As Abū Khaythamah رَضِيَ اللهُ عَنْهُ approached the Muslim army, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ caught sight of him from far way and recognised him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told the Companions رَضِيَ اللهُ عَنْهُمْ that Abū Khaythamah رَضِيَ اللهُ عَنْهُ is coming.

Abū Khaythamah رَضِيَ اللهُ عَنْهُ presented himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him what had happened. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then supplicated for him.



The Three Companions رَضِيَ اللَّهُ عَنْهُمْ Who Remained Behind

There were some other Companions رَضِيَ اللَّهُ عَنْهُمْ who did not join the expedition with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Amongst them were Ka‘ab ibn Mālīk, Murārah ibn Rabī‘ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمْ.

The Ḥadīth of Ka‘ab ibn Mālīk رَضِيَ اللَّهُ عَنْهُ

In Ṣaḥīḥ al-Bukhārī⁸, there is a Ḥadīth narrated by Ka‘ab ibn Mālīk رَضِيَ اللَّهُ عَنْهُ himself, which explains what happened.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ had taken part in all the other previous expeditions with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except the battle of Badr. At the time of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had only gone to intercept a Qurayshi caravan and Allāh سُبْحَانَهُ وَتَعَالَى made both parties meet in the battlefield.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ also witnessed the night of Al-‘Aqabah, when the Anṣār had pledged allegiance at the hand of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the plain of Minā’ during Ḥajj time.



Figure 9 - Masjid Al-‘Aqabah

⁸ Ṣaḥīḥ al-Bukhārī 4677

When the time of the expedition of Tabūk arrived, Ka‘ab رَضِيَ اللهُ عَنْهُ had never been stronger or wealthier. He had never owned two she-camels before this.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had clearly told the Companions رَضِيَ اللهُ عَنْهُمْ about the destination for this expedition, so they could prepare accordingly.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left for Tabūk and Ka‘ab رَضِيَ اللهُ عَنْهُ had not prepared for the journey. Ka‘ab رَضِيَ اللهُ عَنْهُ thought he would prepare and then join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after one or two days.

The following morning Ka‘ab رَضِيَ اللهُ عَنْهُ went out to prepare but returned home without having done so. On the second morning, he once again went out to prepare, but again returned without having done so.

The Muslim army went ahead and arrived in Tabūk. Ka‘ab رَضِيَ اللهُ عَنْهُ missed the expedition. Ka‘ab رَضِيَ اللهُ عَنْهُ says that whenever he would go out and walk among the people, he would only see those who had been accused of hypocrisy or the weak men who had been excused by Allāh سُبْحَانَهُ وَتَعَالَى. This grieved him. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Tabūk, he even enquired about Ka‘ab رَضِيَ اللهُ عَنْهُ.

The Muslim Army Returns to Madīnah

When Rasūlullāh ﷺ returned to Madīnah from Tabūk, as per his normal habit, he went to Al-Masjid al-Nabawī, offered 2 Rak‘ah Ṣalāh and then sat to meet the people. The hypocrites who had remained behind, came to see him, and presented their false excuses. There were over eighty of them in total. Rasūlullāh ﷺ accepted their excuses and left the state of their hearts to Allāh سُبْحَانَہُ وَتَعَالَى.

Ka‘ab رَضِيَ اللهُ عَنْهُ now came in front of Rasūlullāh ﷺ. Rasūlullāh ﷺ asked him, why he hadn’t joined the expedition, did he not purchase an animal to take him on the expedition?

Ka‘ab رَضِيَ اللهُ عَنْهُ replied:

فَقُلْتُ بَلَىٰ إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا
لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ

‘So, I said, Yes. But by Allāh, if I was sat in front of anyone apart from you from the people in the world, I would have avoided his anger with an excuse.’

وَلَقَدْ أُعْطِيتُ جَدَلًا وَلِكَيْتِي وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ

حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ

‘And verily I have been given the ability to speak clearly and fluently, but by Allāh, I indeed know that If I lie to you today to make you happy, Allāh will surely make you angry with me in the future.’

وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ

‘And if I tell you the truth today, though you may get angry with it, but I hope that Allāh will forgive me.’

لَا وَاللَّهِ مَا كَانَ لِي مِنْ عُدْرٍ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ

مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ

‘No, by Allāh, there was no excuse for me and by Allāh, I have never been more strong or wealthier when I remained behind from you.’

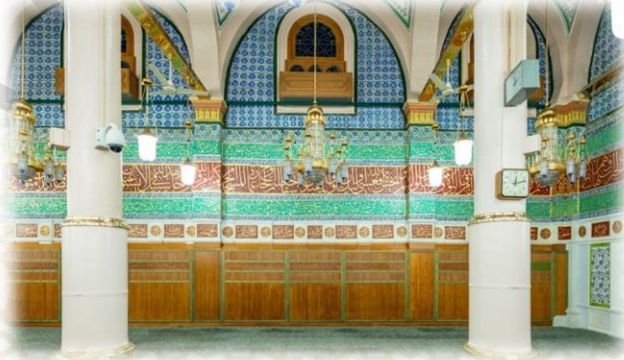
After hearing the words of Ka‘ab رَضِيَ اللَّهُ عَنْهُ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said Ka‘ab رَضِيَ اللَّهُ عَنْهُ was telling the truth. He then told Ka‘ab رَضِيَ اللَّهُ عَنْهُ to go and said Allāh سُبْحَانَهُ وَتَعَالَى would decide what will happen with him. Ka‘ab رَضِيَ اللَّهُ عَنْهُ enquired if there were any others who had met the same fate as him. He was informed there were two others, Murārah ibn al-Rabī‘ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمَا. Both of these Companions رَضِيَ اللَّهُ عَنْهُمَا had also been present in Badr.

The Anxious Wait

Rasūlullāh ﷺ commanded the Companions رَضِيَ اللهُ عَنْهُمْ to stay away from the three who had stayed behind from Tabūk. The three Companions رَضِيَ اللهُ عَنْهُمْ also stayed away from the others themselves.

Murārah ibn al-Rabīʿ and Hilāl ibn Ummayah رَضِيَ اللهُ عَنْهُمَا remained in their houses and cried. Kaʿab رَضِيَ اللهُ عَنْهُ was younger than the others. He used to go and pray Ṣalāh in congregation. He also visited the markets, but no one would talk to him. He would go to Rasūlullāh ﷺ after Ṣalāh when he would be sat in his gatherings and offer Salām to him, and the wonder would cross his mind if Rasūlullāh ﷺ had moved his lips in replying to his greeting.

Kaʿab رَضِيَ اللهُ عَنْهُ would also pray Ṣalāh near Rasūlullāh ﷺ and look at him secretly. When Kaʿab رَضِيَ اللهُ عَنْهُ would be praying, Rasūlullāh ﷺ would look at him, but as soon as Kaʿab رَضِيَ اللهُ عَنْهُ looked at Rasūlullāh ﷺ, he would turn his face away.



The Letter from Shām

When Ka‘ab رَضِيَ اللهُ عَنْهُ was walking in the market one day, he saw a Christian farmer from Shām who had come to sell his grain in Madīnah. The farmer was asking who Ka‘ab رَضِيَ اللهُ عَنْهُ was and the people pointed in his direction. The farmer came to Ka‘ab رَضِيَ اللهُ عَنْهُ and handed him a letter from the King of Ghassān.

The letter said that he, the king had been informed that the friend of Ka‘ab رَضِيَ اللهُ عَنْهُ, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had treated Ka‘ab رَضِيَ اللهُ عَنْهُ harshly. And Allāh does not make you live in a place where you feel inferior, and your right is lost. If he joined them, they would console him.

When Ka‘ab رَضِيَ اللهُ عَنْهُ read the letter, he thought this was another test. He then threw the letter in his oven and burnt it.



The Command to Withdraw from their Wives

When forty days had passed, a messenger came from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordering the three Companions رَضِيَ اللهُ عَنْهُمْ to also stay away from their wives, meaning to not have relations with them.

Ka‘ab رَضِيَ اللهُ عَنْهُ told his wife to go to her parents’ house and stay there until Allāh سُبْحَانَهُ وَتَعَالَى gives a decision in the matter.

The wife of Hilāl رَضِيَ اللهُ عَنْهُ came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that Hilāl رَضِيَ اللهُ عَنْهُ was an old man who had no servant. She asked whether she was allowed to serve him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said she could serve him, but he was not allowed to come near her. She said that Hilāl رَضِيَ اللهُ عَنْهُ had no desire for anything. He had been weeping since the day the command had been issued in his matter.

Upon hearing that the wife of Hilāl رَضِيَ اللهُ عَنْهُ had been given permission to serve him, some of the family members of Ka‘ab رَضِيَ اللهُ عَنْهُ advised him to ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if his (Ka‘ab رَضِيَ اللهُ عَنْهُ) wife could also serve him. Ka‘ab رَضِيَ اللهُ عَنْهُ refused to go to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ask.



The Answer Comes

Fifty nights had now passed since Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given the order to the Companions رَضِيَ اللهُ عَنْهُمْ not to talk to the three. Ka‘ab رَضِيَ اللهُ عَنْهُ had just finished reciting Fajr Ṣalāh on the roof of one of his houses when he heard someone shout:

يَا كَعْبُ بْنُ مَالِكٍ أَبْشِرْ

‘O Ka‘ab ibn Mālik, glad tidings.’

Upon hearing these words, Ka‘ab رَضِيَ اللهُ عَنْهُ fell down in prostration. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had announced that Allāh سُبْحَانَهُ وَتَعَالَى had forgiven the three Companions رَضِيَ اللهُ عَنْهُمْ during Fajr time, so the others went to give them the good news. A man riding a horse came to Ka‘ab رَضِيَ اللهُ عَنْهُ to deliver the good news, but there was a man from the Banū Aslam, who climbed the mountain of Sala‘, and his voice reached Ka‘ab رَضِيَ اللهُ عَنْهُ quicker than the rider.

When the man who had delivered the good news came to him, Ka‘ab رَضِيَ اللهُ عَنْهُ removed his garments and gave them to him. He had no other garments on that day, so he borrowed some more and went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The people came to congratulate the three Companions رَضِيَ اللهُ عَنْهُمْ that Allāh سُبْحَانَهُ وَتَعَالَى had accepted their repentance. Ka‘ab رَضِيَ اللهُ عَنْهُ entered the Masjid and saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sitting down

with others around him. Ka‘ab رَضِيَ اللَّهُ عَنْهُ greeted Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whose face was alight with happiness. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Be happy, since the day your mother gave birth to you, today is the best day of your life.’

Ka‘ab رَضِيَ اللَّهُ عَنْهُ then asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if the forgiveness was from him or from Allāh سُبْحَانَهُ وَتَعَالَى. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that it was from Allāh سُبْحَانَهُ وَتَعَالَى. Ka‘ab رَضِيَ اللَّهُ عَنْهُ then offered all his wealth in charity because Allāh سُبْحَانَهُ وَتَعَالَى had accepted his repentance. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised him to keep some, so he kept his share from Khaybar.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ then told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Allāh سُبْحَانَهُ وَتَعَالَى had saved him because he had spoken the truth, and part of his repentance would be to say the truth as long as he lives.



The Revelation regarding the Three Companions رَضِيَ اللَّهُ عَنْهُمْ

Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following Verses in Sūrah al-Tawbah in relation to this event:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
 الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ
 رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَّتْ عَلَيْهِمْ
 الْأَرْضُ بِمَا رَحَبَتْ وَضَاقَّتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ
 إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“Surely, Allāh has relented towards the Prophet and the Emigrants (Muhājirūn) and the Supporters (the Anṣār) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them He is Very-Kind, Very-Merciful. (117) And (He relented) towards the three whose matter was deferred until when the earth was straitened for them despite all its vastness, and even their own souls were straitened for them, and they realized that there is no refuge from Allāh, except in Him, then He turned towards them, so that they may repent. Surely, Allāh is the Most-Relenting, the Very Merciful. (118)

O you who believe, fear Allāh, and be
 in the company of the truthful. (119)

The Ḥajj of the 9th Year of Hijri

In the Month of Dhul Ḥijjah, Rasūlullāh ﷺ sent Abū Bakr رَضِيَ اللَّهُ عَنْهُ to Makkah for Ḥajj. The purpose of sending him was so he could show how the Ḥajj should be performed according to Sharī‘ah.

300 people joined Abū Bakr رَضِيَ اللَّهُ عَنْهُ from Madīnah and 20 camels were also sent for sacrifice. 40



Verses had also been Revealed from Sūrah al-Tawbah regarding those who broke their oaths. These were to be announced during the Ḥajj.

Some of the rulings to be announced were as follows:

- ❖ No polytheists should come near Al-Masjid al-Ḥarām.
- ❖ Ṭawāf of the Ka‘bah naked would not be allowed.
- ❖ All treaties which people had with Rasūlullāh ﷺ would be fulfilled for the agreed term.
- ❖ For those people who had no terms with Rasūlullāh ﷺ, four months respite would be given to them from the day of Eid, the 10th of Dhul Ḥijjah.

The Announcement of the Terms

After Abū Bakr رَضِيَ اللَّهُ عَنْهُ left Madīnah, the thought came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the announcement of the terms should come from someone from his house and family. It was the tradition of the Arabs that they would only accept these statements from people who belonged to the family of those who were involved in the treaty.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave his camel ‘Aḍbā’ to ‘Alī رَضِيَ اللَّهُ عَنْهُ and sent him off in the direction of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Alī رَضِيَ اللَّهُ عَنْهُ to announce the Verses. According to some narrations, the Verses were Revealed after Abū Bakr رَضِيَ اللَّهُ عَنْهُ had left, therefore ‘Alī رَضِيَ اللَّهُ عَنْهُ was sent with them to announce them in Ḥajj.

When Abū Bakr رَضِيَ اللَّهُ عَنْهُ heard the camel, he thought Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had come himself. He stopped and saw it was ‘Alī رَضِيَ اللَّهُ عَنْهُ. Abū Bakr رَضِيَ اللَّهُ عَنْهُ asked him, ‘Have you come to lead the Ḥajj or to be led?’. ‘Alī رَضِيَ اللَّهُ عَنْهُ said that he had come to announce the 40 verses of Sūrah Barā’ah (al-Tawbah) and not to lead the Ḥajj. Abū Bakr رَضِيَ اللَّهُ عَنْهُ then led the Ḥajj and on the day of Eid, near the large Jamrah, ‘Alī رَضِيَ اللَّهُ عَنْهُ announced the verses.




Abū Bakr رَضِيَ اللَّهُ عَنْهُ also appointed a few more people to help make the announcements.





Figure 10 - The Jamarāt



Summary of Events in the 9th Year of Hijri

There was a total of 32 events in this year.

Month	Event
Muḥarram 	Allāh ﷻ Revealed Verses from Sūrah al-Ḥujrāt when a delegation from the Banū Tamīm came and called Rasūlullāh ﷺ.
Ṣafar 	<p>‘Abdullāh ibn ‘Awsajah رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Ḥārithah ibn ‘Amr to invite them to Islām, but they refused.</p> <p>Quṭbah ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ was sent on an expedition to the Khath‘am, where the Muslims managed to take some captives and gather some spoils, however Quṭbah رَضِيَ اللَّهُ عَنْهُ was martyred.</p> <p>A delegation from ‘Udhrah came to Rasūlullāh ﷺ and embraced Islām.</p>
Rabī‘ al-Awwal 	Al-Ḍaḥḥāk ibn Sufyān al-Kilābi رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Kilāb in Qurṭā’.

<p>Rabīʿ al-Thānī</p> 	<p>ʿAlqamah ibn Mujazzir al-Mudlijī رَضِيَ اللهُ عَنْهُ was sent to Jeddah to confront some Abyssinians who had arrived. They fled before the Muslims came.</p> <p>ʿAlī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ was sent to Al-Fuls, to take down an idol which belonged to the Ṭay. The Muslims completed their objective and also took some captives as well as spoils.</p> <p>ʿUkkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ was sent towards the lands of ʿUdhrah and Baliyyī.</p>
<p>Rajab</p> 	<p>Ṭalḥah ibn ʿUbaydullāh رَضِيَ اللهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the house of Suwaylim to burn it down, as it was being used by the hypocrites to plot against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.</p> <p>The Battle of Tabūk took place.</p> <p>On the way to Tabūk, the Muslim army passed by the well of Thamūd. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the Companions رَضِيَ اللهُ عَنْهُمْ to not drink from its water or perform ablution with it.</p> <p>Yuḥannah ibn Ruʿbah accepted terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah.</p>

	<p>The people of Jarbā' and Adhruh agreed to pay the Jizyah.</p>
	<p>Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ captured Ukaydir, who came to terms with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah.</p>
	<p>In Tabūk, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read Ṣalāt al-Fajr behind 'Abd ar-Raḥmān ibn 'Awf رَضِيَ اللَّهُ عَنْهُ.</p>
	<p>Dhul al-Bijādayn رَضِيَ اللَّهُ عَنْهُ passed away. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bathed him, went down into his grave whilst burying him and was pleased with him.</p>
	<p>On the way back from Tabūk, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered Masjīd al-Ḍirār to be burnt down.</p>
	<p>Ka'ab ibn Mālik, Murārah ibn Rabī' and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمْ, did not go to Tabūk. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered the Companions رَضِيَ اللَّهُ عَنْهُمْ to not talk to them and waited for the command of Allāh سُبْحَانَهُ وَتَعَالَى. After 50 days, Revelation came down and Allāh سُبْحَانَهُ وَتَعَالَى forgave them.</p>

	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read the funeral prayers for Najjāshī.</p>
<p>Ramaḍān</p> 	<p>A delegation from the Banū Thaḳīf came from Al-Ṭāif and embraced Islām. They returned to their people who also embraced.</p> <p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed ‘Uthmān ibn Abū al-‘Āṣ as the governor of Al-Ṭāif.</p> <p>The leader of the Hypocrites, ‘Abdullāh ibn Ubay died.</p> <p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Sufyān and Al-Mughayrah ibn Shu‘bah رَضِيَ اللهُ عَنْهُمَا to Al-Ṭāif, to take down the idol of Al-Lāt, which they did.</p>
<p>Dhul Ḥijjah</p> 	<p>Abū Bakr رَضِيَ اللهُ عَنْهُ led the believers in Ḥajj with the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.</p> <p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also sent ‘Alī رَضِيَ اللهُ عَنْهُ to Ḥajj so he could recite the Verses of Sūrah al-Tawbah to the people, which he did near the Jamarah on the day of Eid.</p>
<p>Other Events in this year</p>	<p>The daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Umm Kulthūm رَضِيَ اللهُ عَنْهَا passed away.</p>

	<p>Suhayl ibn Bayḍā' al-Fihriyyi رَضِيَ اللهُ عَنْهُ passed away in Madīnah and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read his funeral prayers.</p>
	<p>Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was sent to the Khath'am.</p>
	<p>‘Urwah ibn Mas‘ūd al-Thaqafiyyī came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced. He went back to Al-Ṭāif and invited his people to Islām; however, they killed him.</p>
	<p>Many other delegations also arrived in this year and embraced Islām. Some of them were from the following tribes: Banū Asad, Al-Dārīyyīn, Bahrā', Banū al-Bakkā', Banū Fazārah, Tha‘labah ibn Munqidh, Sa‘ad Hudhaym, Murrah, Kilāb, Kinānah, and Tujayb.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ withdrew from his wives for an entire month.</p>
	<p>Khālid ibn Sa‘īd ibn al-Āṣ رَضِيَ اللهُ عَنْهُ was sent to Yemen.</p>

The Delegations

The Quraysh were the largest tribe in Arabia. They were the descendants of Ismā‘īl عَلَيْهِ السَّلَام and caretakers of the Ka‘bah. They had initially denied the message of Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ.

Representatives of the tribe would come to Madīnah and embrace Islām. They would make promises to make the people in their tribes and localities also Muslim. However, there were also some delegations whose intentions were not as pure.

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 Thaḳīf

In the month of Ramaḍān, in the 9th year of Hijri, a delegation from the Banū Thaḳīf came to embrace Islām and pledge allegiance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was the same tribe which had taken refuge in the forts of Al-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 سُبْحَانَهُ وَتَعَالَى and asked for the Banū Thaḳīf to come to him as Muslims.

Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 6 people arrived from the Banū Thaḳīf 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. Khālīd 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 set 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 there was no good in that religion in which there was no Ṣalāh.

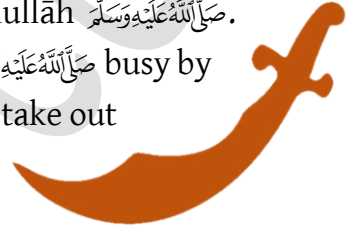
The delegation embraced Islām and the youngest member, ‘Uthmān ibn Abū al-Āṣ رَضِيَ اللهُ عَنْهُ was appointed as their leader by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon the advice of Abū Bakr رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also sent Abū Sufyān ibn Ḥarb and Al-Mughirah 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 and Jabbār ibn Salmā’.

بنو عامر بن صعصعة

The intentions of the delegation were not good and ‘Āmir ibn al-Ṭufayl hatched a plot to assassinate Rasūlullāh ﷺ. He told Arbad he would keep Rasūlullāh ﷺ busy by talking to him, and at that point, he should take out his sword and carry out the plan.



‘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 there was only one Allāh سُبْحَانَهُ وَتَعَالَى.

‘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, ‘Āmir would

bring the Ghaṭafān and fill Madīnah with horsemen and foot soldiers. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said Allāh سُبْحَانَهُ وَتَعَالَى would not give him the ability to do that.

The conversation ended and when the delegation was leaving, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and asked to be protected from the evil of ‘Āmir ibn al-Ṭufayl and 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 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 ﷺ. He replied that the religion of Rasūlullāh ﷺ was worthless. If Rasūlullāh ﷺ 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 ʿĀmir 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 اللهُ عَنْهُ also accompanied Rasūlullāh ﷺ on his visit.

Musaylamah told Rasūlullāh ﷺ 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, 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.

Rasulullah ﷺ then told Musaylamah that Thābit ibn Qays رَضِيَ اللهُ عَنْهُ, would answer any other questions on his behalf and left.



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

بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ
فَأَهْمَنِي شَأْنُهُمَا فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا فَتَفَخَّتُهُمَا فَطَارَا
فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ بَعْدِي
أَحَدُهُمَا الْعَنْسِيُّ وَالْآخَرُ مُسَيْلِمَةُ⁹

Abū Hurayrah رَضِيَ اللهُ عَنْهُ informed him that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

‘I saw in my dream two 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 two 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.



⁹ Ṣaḥīḥ al-Bukhārī 4373, 4374

The Sariyyah 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, he should accept their Islām. If they refused his invite, then he could take the necessary action against them.



Figure 11 - Najrān

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 advice.



The Sariyyah 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 span’s length and hanging at the back.



Figure 12 - Yemen

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 Ḥajj of Rasūlullāh ﷺ

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

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

Many of the Companions رَضِيَ اللَّهُ عَنْهُمْ joined Rasūlullāh ﷺ at 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 Ḥajj was estimated to be around 124,000.



¹⁰ Faḍāil Ḥajj by Shaykh Muhammad Zakariya al-Kandhlawi رَحِمَهُ اللَّهُ has also been used in addition to the normal resources for this section.

The Farewell Ḥajj

During this Ḥajj, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised the people in a way, which was similar to a person who is departing. That is why the name given to this Ḥajj was ‘Ḥajjatul Widā’, which means the ‘Farewell Ḥajj’. Nine of the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accompanied him on this journey as well as his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا.

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



Figure 13 – The journey for Ḥajj

There were dirt tracks, paths through the desert and barren land through mountainous regions. Their vehicles were either their camels, horses, or donkeys. Many of the pilgrims would be walking all the way. 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 their provisions for the journey, including food, had to be carried by them all the way. This included the tents and blankets in which they slept, as well as all the clothes they needed for the journey.

Dhul Ḥulayfah

The pilgrims congregated in Madīnah to join Rasūlullāh ﷺ on the blessed journey. There were people to his right, to his left, in front of him and behind. They were as far as the eyes could see.

It was a Saturday, with 5 days left of the month of Dhul Qa'dah. Rasūlullāh ﷺ performed Zuhr Ṣalāh in Madīnah, and the Farḍ units were read in full. He delivered a sermon to the people before the Ṣalāh.

Rasūlullāh ﷺ combed his hair, applied oil, donned his sheet, and started his journey. Rasūlullāh ﷺ first stopped in Dhul Ḥulayfah. This is the Mīqāt or the boundary for the people of Madīnah and is just under 6 miles from Al-Masjid al-Nabawī.

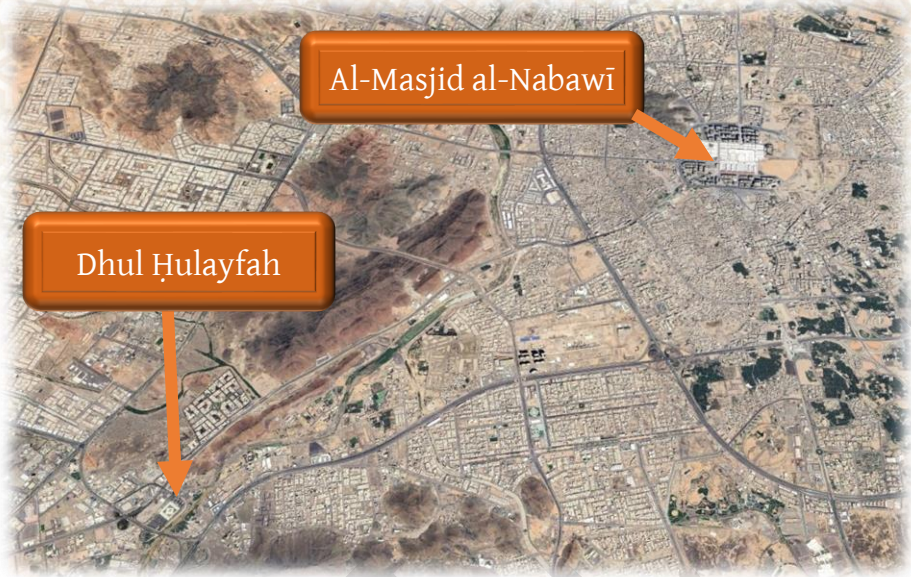


Figure 14 - Dhul Ḥulayfah

Rasūlullāh ﷺ prayed 2 units for ‘Aṣr as they were now travellers. The reason for stopping here was so all the Hujjāj, the pilgrims, would have enough time to arrive there and congregate. They could all then travel together the remainder of the journey.

Rasūlullāh ﷺ spent the night at Dhul Ḥulayfah and the following day performed ghusl for Iḥrām. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا then applied perfume on the body of Rasūlullāh ﷺ with her own hands. He then put on his two Iḥrām sheets.

Rasūlullāh ﷺ read 2 Rak‘ah for Iḥrām near a tree in Dhul Ḥulayfah and started to recite the Ṭalbiyah. Imagine the Ṭalbiyah of Rasūlullāh ﷺ and the Companions رَضِيَ اللهُ عَنْهُمْ on that day

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, 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 بَدَنَةً¹¹

Jabir رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم performed three Ḥajj. Two Ḥajj before he migrated and one Ḥajj after migration, and with them were ‘Umrah. He drove 63 sacrificial animals.

Rasūlullāh صلى الله عليه وسلم had set out with 63 camels. ‘Alī رضي الله عنه had been sent to Yemen by Rasūlullāh صلى الله عليه وسلم to collect the Ṣadaqāt. He brought the rest of the animals from Yemen and met Rasūlullāh صلى الله عليه وسلم in Makkah.

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



¹¹ Jāmi‘ al-Tirmidhī 815

The Iḥrām

In Faḍāil Ḥajj, it is mentioned that Rasūlullāh ﷺ performed ghusl for Iḥrām at Ḍuhr time and then put on the sheets of Iḥrām. After Ḍuhr 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read his 2 Rak‘ah for Iḥrām.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 15 - Masjid Al-Shajarah

The Valley of Rawḥā'

When Rasūlullāh ﷺ reached the valley of Al-Rawḥā', he prayed Ṣalāh and mentioned that seventy Prophets عَلَيْهِمُ السَّلَامُ had also prayed Ṣalāh in this location. Al-Rawḥā' is approximately 40 miles to the south west of Madīnah.

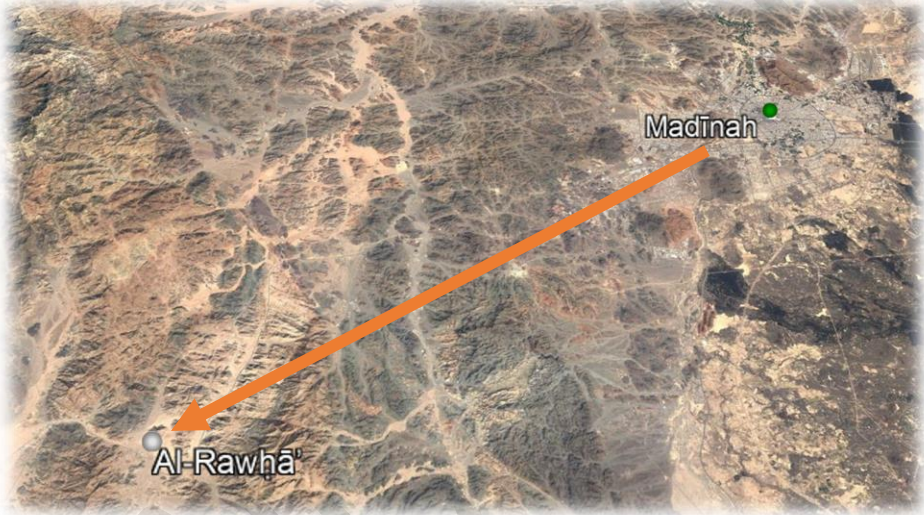


Figure 16 - From Madīnah to Al-Rawḥā'



Figure 17 - Al-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 the camel 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 اللهُ عَنْهُمْ found out that the camel had been lost, they quickly prepared some food and presented it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called Abū Bakr رَضِيَ اللهُ عَنْهُ to eat and said that Allāh سُبْحَانَهُ وَتَعَالَى had prepared an excellent meal for them, however Abū Bakr رَضِيَ اللهُ عَنْهُ was still upset. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللهُ عَنْهُ to not be upset.

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



The Approach to Makkah

Rasūlullāh ﷺ now reached the valley of ‘Uṣfān with the Companions رَضِيَ اللَّهُ عَنْهُمْ. ‘Uṣfān is approximately 50 miles north west of Makkah.



Figure 18 - ‘Uṣfān

Surāqah رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ to show them the method of Ḥajj as if they had been born today. This meant, to show them in such a way, assuming they had 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 the time for Ḥajj 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed the Companions رَضِيَ اللهُ عَنْهُمْ and told them whoever did not have a Hadī (sacrificial animal) should enter Makkah, perform ‘Umrah and then come out of Iḥrām.

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



Arrival in Makkah

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



Figure 19 - Makkah in 600 AD (image courtesy of Bin Imad Al-Ateeqi)

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and it was late morning. He did not perform the 2 units for entering the Masjid but performed Ṭawāf instead whilst on his camel. He then did Istilām of Al-Ḥajr al-Aswad and began his Ṭawāf, with Raml and Iḍṭibā'.

Each time he passed Al-Ḥajr al-Aswad, he indicated towards it with his staff and performed Istilām, then kissed the staff.

After completing the Ṭawāf, he went behind Maqām Ibrāhīm and recited the verse:

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى¹²

“Make from the Station of Ibrāhīm a place of prayer.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then recited 2 Rak‘ah and performed Istilām of Al-Ḥajr al-Aswad once more.



¹² Sūrah al-Baqarah Verse 125

Raml

When a pilgrim first arrives in Makkah, the first act they perform is the Ṭawāf. For men, in the first 3 rounds, Raml must 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 ‘Umrah Rasūlullāh ﷺ had performed in the 7th year of Hijrah. In the 6th year, Rasūlullāh ﷺ had intended to go for ‘Umrah, however the Quraysh had prevented him from doing so. They reached a compromise with Rasūlullāh ﷺ and the treaty of Al-Ḥudaybiyah was agreed. One of the conditions was that the Muslims could not perform ‘Umrah that year but return the following year to perform it. The Quraysh would vacate the city and let the Muslims carry out all the rites of ‘Umrah. The following year, Rasūlullāh ﷺ went to Makkah to perform ‘Umrah. As had been agreed, the Quraysh vacated the city.

The Quraysh sat watching on top of one of the hills called Jabal Qayqaʿān, which overlooked the Kaʿbah. 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 20 – Jabal Qayqaʿān (image courtesy of Bin Imad Al-Ateeqi)

Rasūlullāh ﷺ got knowledge of this, so he told the Muslims to do Raml when they perform the Ṭawāf. When the Quraysh see this, they will realise the Muslims 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 Raml anymore, but Rasūlullāh ﷺ still 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 still done to this day.

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. After the Ṣalāh, he performed Istilām of Al-Ḥajr al-Aswad once again. He then made his way to perform Sa‘ī.



Figure 21 - Maqām Ibrāhīm

Indeed Aṣ-Ṣafā and Al-Marwah are from the Marks of Allāh

After completing Ṭawāf, Rasūlullāh ﷺ moved onto Aṣ-Ṣafa. When he arrived close to Aṣ-Ṣafā, he said:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Then recited the Verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ¹³

“Indeed Aṣ-Ṣafā and Al-Marwah are from the Marks of Allāh”

Rasūlullāh ﷺ said we are starting our Sa‘ī from Aṣ-Ṣafā because Allāh ﷻ mentioned Aṣ-Ṣafā first in this Verse. Aṣ-Ṣafā 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.



Figure 22 - Aṣ-Ṣafā and Al-Marwah (picture courtesy of Binimad Al-Ateeqi (Binimad.com))

¹³ 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 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 اللهُ 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 رَضِيَ اللهُ عَنْهَا approached this area, she ran down the slope and then ran 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 Ḥajj.

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 on top of Jabal Qayqa‘ān to see them perform the Ṭawāf.

Whilst 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 اللَّهُ 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 23 - The Sa‘ī

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed Aṣ-Ṣafā until he could see the Ka‘bah. He 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 the Companions رَضِيَ اللهُ عَنْهُمْ who had not brought sacrificial animals with them to come out of Iḥrām.

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 Ḥijjah.



The 8th and 9th of Dhul Ḥijjah

A few days later, on Thursday, the 8th of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to Minā and spent the night there. All the Companions رَضِيَ اللهُ عَنْهُمْ also accompanied him for Ḥajj. It was during this time, Allāh سُبْحَانَهُ وَتَعَالَى Revealed Sūrah wal-Mursalāt.

عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بِمِنَى إِذْ نَزَلَ عَلَيْهِ {وَالْمُرْسَلَاتِ} وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لِأَتْلَقَاهَا مِنْ فِيهِ¹⁴

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ narrated, “We were in the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a cave at Minā’, when Sūrah Wal-Mursalāt was Revealed to him, and he recited it and I heard it (directly) from his mouth.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed 5 Ṣalāh there from Zuhr to Fajr the following day. On the following day, Friday the 9th, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 سَارَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ صُرِبَتْ لَهُ بِنَمْرَةٍ

¹⁴ Ṣaḥīḥ al-Bukhārī 1830

فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقُصُوءِ فَرُحِدَتْ لَهُ حَتَّى إِذَا
 انْتَهَى إِلَى بَطْنِ الْوَادِي حَظَبَ النَّاسَ ثُمَّ أَدَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى
 الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا¹⁵

‘Ja‘far ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 bottom of the valley, then he addressed the people. Then Bilāl رَضِيَ اللهُ عَنْهُ gave the Adhān, then the Iqāmah and Ḍuhr 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.’



Figure 24 - The locations of Ḥajj

¹⁵ Sunan an-Nasa’ī 655

The Farewell Sermon

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in ‘Baṭān ‘Urnaḥ’, which was close to Namirah and gave a long sermon advising the people. This was known as the Farewell Sermon.

In this Sermon, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not be with them for much longer. The Ḥajj took place in Dhul Ḥijjah. This month was followed by Muḥarram and in the following month, Rabī‘ al-Awwal, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said the life of each Muslim and their property is a sacred trust. He reminded the people that they will meet Allāh سُبْحَانَهُ وَتَعَالَى and will be reckoned for all of their actions. It was mentioned that usury (interest) 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 السَّلَام and 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 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, 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 Ḍuhr and 'Aṣr Ṣalāh together at Ḍuhr time. 2 Rak'ah were read for each Ṣalāh. There is now a Masjid in the place where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Ḍuhr and 'Aṣr that day, which is called Masjid al-Namirah.



Figure 25 - Masjid al-Namirah

Jabl Raḥmah

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



Figure 26 - Jabal Raḥmah

Why did Rasūlullāh ﷺ go near Jabl Raḥmah? The simple answer is because it was the Sunnah of his forefather Ibrāhīm عَلَيْهِ السَّلَام. When Ibrāhīm عَلَيْهِ السَّلَام performed the Wuqūf of ‘Arafāt, he was near Jabal Raḥmah and Ḥajj is performed on the procedure of Ibrāhīm عَلَيْهِ السَّلَام.

Rasūlullāh ﷺ 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 Ḥajj. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that Ḥajj is to stay in ‘Arafāt. Whoever reached here before the morning of the 10th of Dhul Ḥijjah, their Ḥajj will be done.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in the surroundings of Jabal Raḥmah until Ghurūb, sunset, and stayed on his camel. He spent his time giving people different advice, fulfilling the needs of the poor, teaching people different Masāil - rulings, praising Allāh سُبْحَانَهُ وَتَعَالَى, thanking Him, asking for forgiveness, doing dhikr and du‘ā, all the while still mounted on his camel.

The Revelation

It was during this time that Allāh ﷻ Revealed this Verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا¹⁶

“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 ﷺ sat down and could not stand up due to the burden of Revelation.

After Ghurūb (sunset), without praying Maghrib Ṣalāh, Rasūlullāh ﷺ left ‘Arafāt. His camel now travelled at great speed. Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ was on the

camel sitting behind Rasūlullāh ﷺ. On the way, close to Muzdalifah, Rasūlullāh ﷺ stopped to answer the call of nature. After this Rasūlullāh ﷺ made Wuḍū’ and it was



¹⁶ Sūrah al-Māidah Verse 3

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 had not yet prayed Maghrib Ṣalāh. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed them to move on, saying the place of prayer was in front of them. When they reached Muzdalifah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Wuḍū and prayed Maghrib and ‘Ishā together. He then remained busy in supplicating to Allāh سُبْحَانَكَ وَتَعَالَى. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised the people to collect the stones they would need for Ramī’, the pelting of the Jamarāt.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.



Figure 27 - The places of Ḥajj

The 10th to 13th of Dhul Ḥijjah

It was now the morning of the 10th of Dhul Ḥijjah, the day of Eid. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Fajr Ṣalāh and then supplicated for the Ummah. He 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 to pass by these places of divine punishment quickly.



Figure 28 - The Valley of Muḥassar

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Minā and pelted 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 pelting, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still mounted on his camel, so people could see his method of doing the Rami'. He pelted a stone at a time, reciting the Takbīr each time. 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 sermon, he announced some important rulings and also said some things which would normally be said when bidding farewell.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then made his way to the 'Manḥar', 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. The reason why the animals were sacrificed here was due to Minā being the place Ibrāhīm عَلَيْهِ السَّلَام had taken his son Ismā'īl عَلَيْهِ السَّلَام to sacrifice him.

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 اللَّهُ عَنْهُ to take one piece of meat from each sacrificial animal and get them cooked in one pot. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then ate from the soup of this meat, so each camel attained the privilege of being eaten by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also sacrificed a cow on behalf of his wives.

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

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

Before Ḍuhr time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made his way back to Makkah and performed the Ṭawāf al-Ziyārah. After the Ṭawāf, he went to the well of Zamzam 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 ﷺ 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 وَاسْتَغْفِرْهُ إِنَّهُ كَانَ 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 ﷺ performed the pelting after Zawāl and left Minā. He arrived in a place called Muḥaṣṣab, just outside of Makkah. Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ, the servant of Rasūlullāh ﷺ, had pitched a tent for him in this location.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed Zuhr, ‘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‘īm and then perform ‘Umrah, in lieu of the one missed when she entered Makkah.



Figure 29 - Masjid ‘Ā’ishah

After completing her ‘Umrah, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا returned to 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 رَضِيَ اللهُ عَنْهُ ‘Alī.

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. When the mountain of Uḥud came into site he said, ‘This mountain loves us, and we love it.’ During the way, the following supplication was on his lips:

آيُونَ تَابُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ
صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

‘(We are) Returning, repenting, worshipping, and to our Lord directing praise. Allāh fulfilled His promise and helped His slave and single-handedly defeated the allies.’

Summary

In the 9th of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set off for what would be his final expedition, the Gazwah of Tabūk. The Arab Christians had informed Hiraqla that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had passed away and now was the perfect time to attack the Muslims. Hiraqla mustered a large force to face the Muslims.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about this, he told the Companions رَضِيَ اللهُ عَنْهُمْ to prepare for the expedition. Normally Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would inform them closer to the time of dispatch, but due to the long journey and hot season, the Companions رَضِيَ اللهُ عَنْهُمْ were told well in time so they could prepare accordingly.

Tabūk is approximately 350 miles north of Madīnah and lies on the northern boundary of Arabia. As the Muslim army made their way north, they passed by the valley of the Thamūd, where the divine punishment of Allāh سُبْحَانَهُ وَتَعَالَى had descended on its inhabitants during the time of Ṣāliḥ عَلَيْهِ السَّلَامُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered the army to pass by there quickly and to not use the water from its well.

The Muslim army reached Tabūk but no confrontation took place. The journey however had not been in vain. Many of the local tribes accepted terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah.

On the return journey, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order for Masjid al-Ḍirār to be burnt down, as the place was used to plot against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

There were a number of people who did not join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the expedition. Some of these were hypocrites, whilst others were true Companions رَضِيَ اللهُ عَنْهُمْ, but for some reason they did not manage to join the expedition. Amongst them was Ka‘ab رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left for the expedition and Ka‘ab رَضِيَ اللهُ عَنْهُ would think, he would leave in the morning with the intention of preparing to join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would come back in the evening without completing his preparations.

The expedition of Tabūk now came to an end and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came back to Madīnah. Ka‘ab رَضِيَ اللهُ عَنْهُ arrived in his presence and when asked why he did not join them, he told the truth and explained that he had no excuse. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ believed what he said and now waited for Allāh تَعَالَى to come down with the Judgment. Meanwhile the Companions رَضِيَ اللهُ عَنْهُمْ were told not to speak to Ka‘ab رَضِيَ اللهُ عَنْهُ and the other two Companions رَضِيَ اللهُ عَنْهُمَا who were facing the same predicament.

Difficult times now fell upon them. No one would talk to them. One week passed by, then two, then three and still no Revelation had come down from Allāh تَعَالَى concerning them. After 40 days, the three Companions رَضِيَ اللهُ عَنْهُمْ were also now given the

command to stay away from their wives. The wife of Hilāl رَضِيَ اللَّهُ عَنْهُ was allowed to tend to him but not allowed to go near him.

On the morning of the 50th day, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللَّهُ عَنْهُمْ that Allāh سُبحَانَهُ وَتَعَالَى had forgiven them. One of the Companions رَضِيَ اللَّهُ عَنْهُ climbed a mountain and shouted the news so Ka‘ab رَضِيَ اللَّهُ عَنْهُ could hear it. When Ka‘ab رَضِيَ اللَّهُ عَنْهُ heard the news, he gifted his garments to the man who informed him.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ then went to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Companions رَضِيَ اللَّهُ عَنْهُمْ were coming upto him and congratulating him. When he saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was told by him that this was his best day ever, since he was born. Ka‘ab رَضِيَ اللَّهُ عَنْهُ offered all his wealth in charity but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him to keep some, so Ka‘ab رَضِيَ اللَّهُ عَنْهُ kept his share from Khaybar.

The fact that Ka‘ab رَضِيَ اللَّهُ عَنْهُ said the truth and did not present a lie in order to appease Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became a means for his divine forgiveness. Ka‘ab رَضِيَ اللَّهُ عَنْهُ would always only tell the truth, and nothing but the truth.

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

In the 9th year of Hijrah, when Ḥajj had become obligatory, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead it. It was now

the 10th year and Rasūlullāh ﷺ decided to lead the Ḥajj himself. Announcements were made throughout Arabia and according to some narrations 124,000 Companions رَضِيَ اللَّهُ عَنْهُمْ joined Rasūlullāh ﷺ on this Ḥajj.

Rasūlullāh ﷺ only ever performed one Ḥajj after the Hijrah. During this Ḥajj 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 Ḥajj’.

Rasūlullāh ﷺ entered Makkah and performed ‘Umrah. A few days later on the 8th of Dhul Ḥijjah, he made his way to Minā and carried out the rites of Ḥajj. 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 ﷺ, 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 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.

Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had liberated the blessed city of Makkah and now many of the Arab tribes came under the fold of Islām. The thirteenth volume discusses the events of the 9th and 10th years of Hijri, when the famous battle of Tabūk took place and the Farewell Ḥajj. The one and only Ḥajj Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed after his migration.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the role model. An important step to achieving this is to learn about the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” Dr Mufti Yusuf Shabbir

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