

كتاب
المناسك
JUMUAH
الجمعة

أحوال النبي
في الحج

صلى الله
وسلم
The Prophet's Conduct
During Hajj

by
Faisal Al-Baadani

تأليف
فيصل بن علي البعداني

The Conduct of the Prophet ﷺ
During Hajj

by
Faisal Al-baadani

"JUMUAH
MAGAZINE

© Al Jumuah Magazine for Editing & Pub, 2003

King Fahd National Library Cataloging-in-Publication Data
Al-baadani, Faisal

Conduct of the Prophet during Hajj. / Faisal Al-baadani
37 P, 21x15 cm.

ISBN 9960-9406-5-9

1-Al-Hajj 1- Title

252.5 dc 1423/5995

L. D. no. 1423/5995

ISBN 9960-9406-5-9



INTRODUCTION

All praise is due to Almighty *Allah*. We praise Him and seek His assistance and forgiveness. We seek refuge with *Allah* from the evils of ourselves and from our sinful deeds. Whosoever *Allah* guides, there is none to misguide him; and whosoever He leaves astray, none can guide him. I bear witness that there is no god worthy of worship besides *Allah*, and I bear witness that Muhammad is His servant and Messenger. May *Allah* bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all his noble companions and those who follow them in righteousness until the Day of Reckoning.

Hajj is one of the finest institutions of Islam that serves a multitude of purposes. It is a demonstration of the universality of Islam which attracts to it people from all walks of life and from the four corners of the world; it is the largest annual 'conference of faith' where Muslims get to know one another, discuss their common affairs and promote their general welfare; it is a reminder of the Grand Assembly on the Day of Judgement when people will stand equal before the Lord of the worlds; it also confirms the commitment of the Muslims to their Lord and their willingness to relinquish the material interests in His service. It is a course of spiritual advancement and moral uplifting, a course of exceptional devotion and disciplinary experience, and a course of humanitarian interests and inspiring knowledge.

Allah the Almighty commands His obedient servants to follow in the footsteps of the Prophet ﷺ in numerous verses of the *Qur'an*. *Allah* says, "**And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.**" (59:7) He made the Prophet ﷺ an exemplary model to emulate: "**Verily you have in the Prophet of *Allah* an excellent model, for him who fears *Allah* and the Last day and who remembers *Allah* much.**"

(33:21) He also informs us that obedience to the prophet ﷺ is a clear indication of *Allah's* love for those who do so: **“Say, ‘If you love *Allah*, follow me: [then] *Allah* will love you and forgive you your sins.’”** (3:31) Besides, He points out that this obedience is synonymous with obedience given to *Allah* Himself: **“He who obeys the Messenger obeys *Allah* indeed; and whosoever turns away then We have not sent you to watch over them.”** (4:80) For those who follow in the prophet's footsteps *Allah* has prepared a great reward in the Hereafter: **“And whosoever obeys *Allah* and the Messenger shall be among those on whom *Allah* has bestowed His blessings, namely, the prophets, the truthful, the martyrs and the righteous. And excellent companions are these!”** (4:69)

Hajj is an act of worship which tests one's true following in the Prophet's footsteps. A number of Muslim scholars have rendered Muslims a good service by delineating, in sermons as well as in writing, its rulings, the common mistakes committed by certain pilgrims during the *Hajj*, as well as the acts that are bound to invalidate it. Talks and writings to this effect have benefited Muslim a great deal. The fact that these rulings are indeed important, even necessary, since the validity of the *Hajj* is largely contingent on them, has made many people forget other equally important aspects of the Prophet's conduct during his *Hajj*. Consequently, a number of pilgrims nowadays perform many acts that are not exactly in line with the Prophet's guidance. Therefore, the main aim of the present book is to give an accurate account of the Prophet's conduct during the *Hajj*. The importance of knowing this neglected aspect is manifest in a number of points, the most prominent of all are:

- a. Studying this aspect in the life of the prophet ﷺ and acting upon the teachings it entails helps one understand the noble purposes this great institution could serve as well as realize the true worship and submission to *Allah* as it should be.
- b. Many pilgrims are not aware of the Prophet's conduct during the *Hajj* and only content themselves with knowledge of the rulings of the *Hajj* rituals.
- c. The *Hajj* is a unique and very special act of worship in that the prophet ﷺ dealt with people from a variety of social strata. He also met various people who had never before

had an opportunity to witness his conduct in the course of a few days at a certain place and time. Therefore, it reveals many facets of his social dealings with people that do not exist anywhere else.

- d. The Prophet ﷺ accompanied his wives and a number of the weak members of his household on this spiritual journey, which revealed a bright aspect of his conduct towards them, in a manner not known before then.
- e. His conduct during the *Hajj* revealed a great deal of significance not known—let alone acted upon—even by some students of religious knowledge who are concerned with the study of the *Sunnah* of the prophet ﷺ.

The present study attempts to give a general description and a lucid account of the Prophet's conduct in *Hajj*. It does not attempt to provide a description of the rules and steps followed during the *Hajj*, as this is not the main concern of the book. For details showing this, the reader may consult the elaborate works on the subject.

Since it is next to impossible to cover all aspects of his conduct in the present work, only the most prominent ones will be stated. Regrettably enough, in giving examples of the Prophet's conduct, only one or two examples are cited. In some other cases only the reference where such an example can be found is given. The reader may therefore refer to major works on the subject for more details.

Furthermore, given the enormity of the task and the limitations of space, it is impossible to produce an exhaustive study in a small book of this nature. The present work will attempt to give only general hints about the subject without going into details.

For reasons of simplicity and better understanding, the present work will be divided into three main sections:

- I. The Prophet's Conduct towards his Lord
- II. The prophet's Conduct towards Muslims in general
- III. The Prophet's Conduct towards his Family members in particular

We pray Almighty *Allah* to make the present work beneficial to all those who intend to perform *Hajj*—or '*Umrah* for that matter—in

the same manner the Prophet ﷺ performed it. We also pray Him to make all our endeavours sincere and to accept all our good deeds. Surely, He is the Hearer of prayer.

THE PROPHET'S CONDUCT TOWARDS HIS LORD

To maintain a strong relationship with *Allah* is a treasure for the pious. The *Hajj* is a wonderful 'school' where such a quality can be nurtured. Despite the huge responsibility the Prophet ﷺ shouldered during this blessed season—educating and leading the pilgrims, as well as caring for his wives and household, to mention a few instances—did not prevent him from strengthening the bonds of such a relationship, worshipping his Lord or showing total submission to Him. This attitude took various forms, and here are some of the most significant examples:

1. Realizing *tawheed* (monotheism)

Tawheed is one of the fundamental principles of Islam that the Prophet ﷺ realized and fostered during the *Hajj*, in accordance with *Allah*'s command, **“And complete the *Hajj* and the *Umrah* for *Allah*'s sake.” (2:196)** This was evident in a number of practices, including the following:

- a. Recitation of the *talbiyah* which has become the *Hajj* motto. This means that all acts of worship are to be dedicated to *Allah* alone, who has no associates. His *talbiyah* goes as follows: “*Labbaik-Allaahumma labbaik, labbaika laa shareeka laka labbaik, inna-l hamda wanni 'mata laka wa-l-mulk, laa shareeka lak.*” (1)
- b. He observed strict and sincere devotion in all his deeds. He always prayed to *Allah* to help him avoid hypocrisy and showing off. Anas, may *Allah* be pleased with him, reported that he heard the Prophet ﷺ say, “O *Allah*, make my *Hajj* (pilgrimage) free of hypocrisy and showing off.” (2)
- c. While he was on the hills of *Safa* and *Marwa*, he observed *Tawheed* in his supplications to *Allah*, as narrated by Jaber, may *Allah* be pleased with him, who said, “The Prophet ﷺ went on ascending Mount *Safa* until the *Ka'bah* was visible to him. Then he faced the *Qiblah* and said,

“*Laa ilaaha ill-Allaah, Allaahu Akbar.*” (There is no god but Allah, Allah is the greatest) and repeated “*Laa ilaaha ill-Alalaah wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwwa ‘alaa kulli shai’in qadeer* (There is no god worthy of worship except Allah, alone, without any associates; unto Him belongs the sovereignty and unto Him belongs the praise; and He has power over everything.” He repeated this supplications three times, and did the same thing as he had done on Mount *Safa*. (3)

- d. He observed *Tawheed* in his supplications on the Day of ‘*Arafah*: “The best invocation is the one recited on the Day of ‘*Arafah*, and the best supplication ever offered by me or by the previous prophets is: *Laa ilaaha ill-Allaah wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwwa ‘ala kulli shai’in qadeer*. (4)
- e. After completing the *tawaf*, he prayed two *rak’ahs* and recited words of *Tawheed* in both of them, namely *Surah Al-Kafiroon* and *Surah Al-Ikhlaas*. (5)

2. Repudiating the *mushrikoon* (polytheists) and their practices

Islam and *shirk* are two opposite extremes. The first task the Prophet ﷺ undertook to do upon victoriously entering Makkah was to remove the remnants of *shirk* in and around the *Ka’bah*. (6) In many of the *Hajj* rituals, the Prophet ﷺ insisted on acting differently from the *Mushrikoon* and on following in the footsteps of the Prophet *Ibrahim* whom *Allah* describes in the Qur’an as “**obedient [to Allah] and not of those who associate others with Him in worship.**”(3:67) The Prophet clearly declared, “Our practices are different from theirs.” (7) This attitude was culminated by repudiating their actions in the sermon he delivered on the Day of ‘*Arafah*: “Behold! All practices of the Pre-Islamic *Jahiliya* (Ignorance) period are under my feet. The blood-revenge of *Jahiliya* is remitted. The first claim on blood I abolish is that of Ibn Rabee’ah ibn Al-Harith, who was nursed by the tribe of Banu Sa’d and whom Hudheil killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Al-‘Abbas ibn ‘Abdul-Muttalib has to receive. Verily, it is entirely remitted.” (8) The practices that the Prophet ﷺ insisted on changing are many and include the following:

- a. The *Talbiyah*: The *mushrikoon* used to associate other gods with *Allah* when they added in their *Talbiyah* the statements “except one associate; he is yours; you own him and whatever he owns.” The Prophet ﷺ rejected all forms of *shirk* and dedicated all forms of worship to *Allah* alone. (9)
- b. He stayed with the pilgrims at ‘*Arafah*, unlike the *Quraish* who used to stay at *Muzdalifah*. (10).
- c. He departed from ‘*Arafah* after sunset and from *Muzdalifah* before sunrise, opposing the practices of the *mushrikoon* who used to depart from ‘*Arafah* before sunset and from *Muzdalifah* after sunrise. (11)
- d. He insisted on repudiating their practices even more in such places where they openly displayed acts of disbelief and enmity towards *Allah* and His Messenger. An example of this is when it was the Day of *Nahr* (10TH *Dhul-Hijjah*) at *Mina* he said, “Tomorrow we shall stay at *Khaif Banu Kinanah* where the *mushrikoon* had taken the oath of *Kufr* (i.e. the oath of showing loyalty to pagan practices).” (12)
- e. He also ordered his companions to forsake the pagans’ practices. “No naked person is allowed to perform the *tawaf* around the *Ka’bah*,” he declared. (13) He also ordered his companions to perform *Sa’y* between *Safa* and *Marwah*, acting against their practices before the advent of Islam. When ‘*Urwah ibn Az-Zubair*, may *Allah* be pleased with him, said to ‘*A’ishah*, “The verse ‘**Surely, *Safa* and *Marwah* are among the Signs of *Allah*. It is, therefore, no sin for him who is on pilgrimage to the House, or performs ‘*Umrah*, to perform *Sa’y* between them’ (2:158) means that there is no harm if one does not perform *Sa’y* between *Safa* and *Marwah*.” ‘*A’ishah* replied, “Your interpretation is not true. Had this been the case, the verse should read “**it is no sin for him who does not perform *Sa’y* between them.**” In fact, this verse was revealed concerning the *Ansar* who used to assume the state of *ihram* for worshipping an idol called *Manat* which they used to worship at a place called *al-Mushallal* before they embraced Islam, and whoever assumed the state of *ihram* [for the idol] would consider it not right to perform *Sa’y***

between *Safa* and *Marwa*. When they embraced Islam, they asked *Allah*'s messenger ﷺ regarding it, and so *Allah* revealed this verse." (14)

3. His excessive supplications and humility to *Allah*

Supplication occupies a special position in Islam as it aims at expressing total submissiveness, surrender and humility to *Allah* (15). The Prophet ﷺ said, "Supplication is in fact worship itself." (16) He used to make supplications during the *Hajj* more than any other time. He would supplicate *Allah* during the *tawaf* (17) and while standing on *Safa* and *Marwa*. He also offered lengthy supplications on the Day of '*Arafah*, riding on his camelback and raising his hands as though he were a poor man begging for *sadaqah* (charity). He remained in that position from the moment he had chosen the spot at which he would stop after the noon prayers and until sunset. He also did the same at *Al-Mash'ar Al-Haram* (i.e. *Muzdalifah*) right after he had offered the *Fajr* (dawn) prayers and almost until sunrise. (18) On the Days of *Tashreeq*, after he had thrown the first two *jamrat* (stones), he stood facing the *Qiblah* for a long time, invoking *Allah* with raised hands. (19)

It is appropriate to mention here that the Prophet ﷺ never gave up the practice of glorifying *Allah* and praising Him from the moment he left *Madeenah* to perform *Hajj* and until he returned to it. Whether riding or on foot, he never gave up—even for a single moment—remembering *Allah*, reciting *takbeer* (saying *Allahu Akbar*), exalting and praising Him as profoundly as He deserves. This is evident to anyone who has read an account of the *Hajj* of the Prophet ﷺ and closely traced his conduct therein. (20)

It should be emphasized here that what has been reported in many books concerning his supplications and extreme humility during the *Hajj* is far less than he had actually done. This is so because supplications are normally offered in privacy between the servant and his Creator. However, being keen on educating his followers and on making them follow his example, the Prophet ﷺ offered some of his supplications publicly.

The Prophet ﷺ observed *Dhikr* (remembrance of *Allah*) all the time, as it is one of the chief aims of the *Hajj*, as *Allah* clearly states,

“Then when you depart from *‘Arafah*, celebrate the praises of *Allah* at *Al-Mash‘ar Al-Haraam* (i. e, *Muzdalifah*) and celebrate His praises as He has directed you, even though before this, you had been astray. Then return to the place when it is usual for the multitude so to do, and ask for *Allah’s* forgiveness, for *Allah* is Oft-Forgiving, Most Merciful. So when you have accomplished your rites, celebrate the praises of *Allah* as you used to celebrate the praises of your fathers, or even more than that.” (2:198-200). In fact, the *Hajj* rituals are meant as a means to remember Almighty *Allah*, as pointed out by ‘A’ishah, may *Allah* be pleased with her who said, “Circumambulation of the *Ka’bah*, the *Sa’y* between *Safa* and *Marwa*, and the casting of *jimar* have been prescribed for *Allah* to be remembered.” (21) The Prophet ﷺ also said, “The Days of *Tashreeq* (i.e. 11th, 12th and 13th of *Dhul-Hijjah*) are meant for eating, drinking and remembering *Allah* (22).

4. Heeding *Allah’s* limits and showing anger for His Sake

Heeding *Allah’s* limits is the utmost degree of *taqwa* (piety), a testimony to sincere faith, and a sign of perfect submission to *Allah*. The Prophet ﷺ was the most devout of all, the most knowledgeable of all *Allah’s* limits and the strictest observant of all of them. This was evident during the *Hajj* on many occasions. Here are a few examples:

- a. In accordance with *Allah’s* command, he stayed in *Dhul-Hulafah* a whole day praying and awaiting those who wanted to join him on the *Hajj* journey. ‘Abdullah ibn ‘Abbas, may *Allah* be pleased with him said, “I heard *Allah’s* Messenger saying, ‘Tonight a messenger came to me from my Lord and asked me to offer prayers in this blessed valley and to assume *Hajj* and ‘*Umrah* together.’” (23)
- b. Another incident happened when he did not end his state of *Ihram* during the *Hajj*, out of consideration for his companions, as he had already brought a sacrificial animal along with him. He ordered those who had not brought sacrificial animals along with them to end their state of *ihram*, and to perform ‘*Umrah* instead. However, having interpreted this as a non-obligatory act, they retained their state of *ihram*. Expressing their intention not to end their state of *ihram*, some of them said, “Do we come to

'Arafah after having sex with our wives?" Upon hearing this, the Prophet ﷺ angrily responded, "You know for sure that I am more devout, more truthful, and more righteous than anyone of you; yet, had I not brought the sacrificial animal, I would have ended my state of *ihram*. You, therefore, should end your state of *ihram*." (24)

- c. Having learned that his wife *Safiyyah*, may *Allah* be pleased with her, had menstruated on the night of departure from *Al-Muhassab*, the Prophet ﷺ said to the people—before he knew that she had performed the *Tawaf* of *ifadha* (circumambulation of *Ka'ba* after leaving *Muzdalifah*) on the *Nahr* (slaughtering) Day—, "I think she will detain you." (25) He said this despite the great embarrassment it caused him before everyone else.

5. His devoutness and tranquillity

Humbleness of the heart and its total submission to *Allah* can be attained through tranquillity and the strict discipline of the senses, for the outward appearance is an indication of the inner reality. (26) During his *Hajj*, the Prophet ﷺ combined both qualities: First, his heart was at rest and in total humility: no material attractions could distract him from performing his rituals. He stood there in tears, in total humility to *Allah* for a long time, facing the *Qiblah*, invoking *Allah* while raising his hands. (27) Second, all his senses and limbs were in total submission to *Allah*: he would walk quietly in reverence and tranquillity, going about his rituals. Jaber, may *Allah* be pleased with him, reported, "The Prophet ﷺ proceeded from 'Arafah in extreme tranquillity." (28) Ibn 'Abbas, may *Allah* be pleased with him, reported that while he was proceeding from 'Arafah along with the Prophet ﷺ, they heard a great hue and cry and the beating of camels behind them. The Prophet ﷺ beckoned to the people with his lash and said, "Be quiet. Hastening is not a sign of righteousness!" (29)

6. Doing plenty of good deeds

Allah urged his servants to observe *taqwa* (piety) and to compete in doing good deeds. *Allah* says, "And take a provision [with you] for the journey, but the best of provisions is piety, so fear me, O

you that are wise.” (2:197) He also says, “And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose width is the heavens and the earth, prepared for the God-fearing.” (3:133) The Prophet ﷺ not only reminded people to observe acts of piety but was also keen on doing the same thing himself. This is manifest in his performance of all the favourable *Hajj* rituals. He had a bath (*ghusl*) before assuming the state of *ihram* (30), wore perfume when he wanted to assume the state of *ihram* and upon ending it before performing the *Tawaf of Ifaadah* (31), garlanded his sacrificial camel (32) and frequently recited the *talbiyah* aloud until he cast the *Jamratul Aqabah* on the “*Eid* day. (33) He also started the *tawaf* as soon as he entered the grand mosque in Makkah, (34) walked briskly during the first three circuits of the *Ka'bah*, (35) touched the two Yemenite corners of the *Ka'ba*, (36) offered the two *rak'ahs* of *tawaf* behind *Maqam Ibrahim*, (37) supplicated *Allah* on *Safa* and *Marwa*, ran in the middle of the valley (in the area between the two green lights), (38) did *dhikr* upon touching the two Yemenite corners and while throwing the *jamarat*, (39) in addition to numerous other acts.

7. His moderation

Islam encourages Muslims to follow a middle course in all matters. The Prophet ﷺ said, “Always adopt a middle course whereby you will reach your target” (40) In fact moderation was one of the salient features of his conduct during *Hajj*. Two points are to be stressed in this connection: **First**, the Prophet ﷺ maintained a good balance between his acts of devotions on the one hand, and the responsibility of educating and guiding Muslims as well as caring for his wives and his household on the other. (41) **Second**, he also maintained a good balance in bringing the material and the spiritual to harmony. This is very important as the awesome atmosphere may compel many people to observe the spiritual at the expense of their physical well-being. The Prophet ﷺ took good care of his body. For example, on the *Tarwiyah* Day he moved closer to *Mina* in order to be near *'Arafah*, (42) slept during the nights of *'Arafah* and *Muzdalifah*, (43) took breakfast on the Day of *'Arafah* and did not fast it, (44) combined the *Maghrib* and *'Isha* prayers at *Muzdalifah* with a separate *Iqamah* for each of them, did not offer any optional prayers, nor did he offer any nocturnal supererogatory prayers. (45) Furthermore, he took shelter in a dome made from camel hair

pitched especially for him, (46) and moved between the sacred sites and performed some of the *Hajj* rituals on camelback. (47) Besides, he even had someone to serve and help him. (48)

The above mentioned examples clearly show that the Prophet ﷺ took good care of his body so as to be strong enough to perform his rituals and to engage in all acts of worship with total concentration and ease.

8. Renouncing the present life

The Prophet ﷺ renounced the life of the world and rejected all that was of no benefit in the hereafter. His rejection of the present life and yearning for the hereafter was evident during the *Hajj*. Here are a few examples:

- a. He used an old, shabby camel saddle with a piece of velvet hardly worth four *dirhams*. (49)
- b. He performed *Hajj* on a paddle sack of a camel and the same mount was carrying his baggage. (50)
- c. He allowed Usamah ibn Zaid, may *Allah* be pleased with him, to ride behind him on his camel from '*Arafah* to *Muzdalifah*, and also allowed Al-Fadhl ibnul-'Abbas, may *Allah* be pleased with him, to ride behind him from *Muzdalifah* to *Mina*. (51)
- d. He refused to receive any special treatment. Although Al-'Abbas, may *Allah* be pleased with him, told him that people were putting their hands in the drinking vessel, and offered to send his son to fetch clean water for him, the Prophet ﷺ insisted on drinking from the same vessel. (52) Another version says that when he heard Al-'Abbas, may *Allah* be pleased with him, saying, "We'll bring you clean water from home," he replied, "I don't need it; give me some of the water which other people drink." (53)
- e. He offered one hundred camels as sacrificial animals and ordered 'Ali, may *Allah* be pleased with him, to distribute their meat, coverings and skins in charity. (54) Were he to value this life, he would not have gone beyond what is mandatory and offer one hundred sacrificial camels.

THE PROPHET'S CONDUCT TOWARDS PEOPLE

The manner in the Prophet ﷺ treated his people during the *Hajj* is indeed astonishing. He educated and led the masses simultaneously. Needless to say that his deeds always measured up to his teachings. Everything he did was a clear indication of his kind heart and nobility. Here are a few examples:

1. Educating Muslims

Allah the Almighty sent the Prophet ﷺ as an educator who made people's lives and their acts of worship easy for them (55) and certainly excelled in this regard. Mu'awiyah As-Sulamee once observed that he had never experienced any form of educating people better than his. (56) A closer look at the Prophet's manner of performing *Hajj* will reveal that he was indeed a great educator and facilitator. He publicly announced his intention to perform *Hajj* before the *Hajj* season in order to give those who wished to accompany him the opportunity to prepare themselves for the journey. The crowds flocked to Madeenah, hoping to learn from him and to follow in his footsteps. (57) Throughout *Hajj*, he always mingled with the pilgrims and made public appearances on numerous occasions. (58) Nobody was turned away from him, (59) nor was anyone mistreated or got hurt in his presence. (60)

Having been keen on delivering the message in full, the Prophet ﷺ used various methods of discourse and education. He reasoned with his people, urged them to learn, and made them listen to what he had said and see what he had done. He ordered Muslims to learn the *Hajj* rituals from him as he made it clear that the *Hajj* he performed that year could be his last *Hajj*. (61) He asked people to bear witness that he had delivered the message fully. On many occasions he would ask them, "Have I conveyed the message to you?" (62) "We bear witness," they would reply, "that you have delivered the message, turned in the trust, and given exhortation." (63).

To make certain his message was conveyed and understood, he asked Rabee'ah ibn Umayyah to reiterate what he had said after

him on the Day of 'Arafah. (64) At *Mina* he asked 'Ali to repeat his words amongst the pilgrims. (65) For the same reason he also sent messengers to convey his teachings to others. (66)

He directed his teachings to everyone including the sick people (67) and the children. (68) He also talked about the virtues of certain acts of worship in order to awaken their zeal for good deeds. On one occasion he said, "Performing *tawaf* around the *Ka'bah* and offering two *rak'ahs* [is equal in reward to] emancipating a slave." (69) He also said, "The best invocation is the one recited on the Day of 'Arafah, and the best supplication ever offered by me or by the previous prophets is: *Laa ilaaha ill-Allaauh wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa huwwa 'alaa kulli shai'in qadeer.*" (70)

The Prophet ﷺ taught people a number of things including the following:

- a. He taught them the rulings of the *Hajj* rituals, and in doing this he combined between theory and practice. Just one day before the Day of *Tarwiyah*, he addressed the pilgrims and taught them how to perform the *Hajj* rituals. (71) After that he would explain to them the rulings of each one of them upon performing it. (72)
- b. He greatly emphasized the importance of the five pillars of Islam. "Obey your Lord," he said in one of his sermons. "Offer your five prayers; observe your fast in the month of *Ramadan*; give *zakah* (obligatory charity) due on your wealth, and obey your rulers so that you may enter Paradise. (73)
- c. He reminded them of the gravity of committing *shirk* (associating others with *Allah* in worship) as well as other grave sins. He once said, "Verily, your blood, property and honour are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours." (74)
- d. He also explained to them the rulings regarding certain matters, such as how to wash and shroud the body of someone who died while in a state of *ihram*. It happened once that a man was killed by his camel and the Prophet ﷺ said, "Wash him with water and *sidr*, and shroud him in two pieces of cloth; and neither perfume him, nor cover his

head, for *Allah* will resurrect him on the Day of Resurrection and he will be reciting the *talbiyyah*.” (75)

2. Giving *Fatawa* (religious verdicts)

Issuing *fatawa* was one of the main tasks the Prophet ﷺ undertook in his *Hajj*. He gave religious verdicts to his companions in order to dispel any confusion they had and to respond to their queries. To cite an example, on one occasion, a woman from the Khath‘am tribe asked him if she could perform *Hajj* on behalf of her aging father who could not ride his camel. To this he replied, “Perform *Hajj* on his behalf.” (76) Furthermore, the answer he gave to anyone who came asking about postponing or bringing forward the rituals due on the Slaughtering Day was “Do it; there is no harm in doing so.” (77)

In delivering his verdicts, the Prophet ﷺ adopted a number of strategies to make sure his message was successfully delivered.

- a. He would stop for people and make himself seen so they could see him and ask him. ‘Abdullah ibn ‘Amr narrated that the Prophet ﷺ stopped for a while in *Mina* during his last *Hajj* and the people started asking him questions. (78)
- b. In all his verdicts he was inclined towards making things easier for Muslims in order to alleviate their hardship. He told Dhuba‘ah bint-uz-Zubair, may *Allah* be pleased with her, when he saw her in pain, “Intend to perform *Hajj* and stipulate something by saying, ‘O *Allah*, I will end the state of *ihram* at any place where I can go no further.’” (79)
- c. He was keen on convincing anyone with a query. For example, when a man came to him saying he wanted to perform *Hajj* on behalf of his aging father who couldn’t ride his camel, the Prophet ﷺ replied, “Wouldn’t it be acceptable if you paid off your father’s debt?” “Yes,” the man replied. “Then perform *Hajj* on his behalf,” the Prophet ﷺ concluded. (80)
- d. He was also extremely patient with those who sought his *fatawa*. He displayed toleration, kindness and mercy

towards them despite the annoyance some people would cause him. (81)

- e. He would also make certain acts desirable while issuing a *fatwa*. When a woman asked him if she could perform *Hajj* on behalf of her child who had not come of age yet, he replied, “Yes, and you will get a reward for doing so.” (82)
- f. He did not restrict his *fatawa* to one single place; he responded to people’s queries in different places. He answered the pilgrims’ queries in *Madeenah*, (83) while assuming the state of *Ihram* in *Dhul-Hulaiifah*, (84) in the sacred Mosque in *Makkah*, (85) in ‘*Arafah*, (86) *Muzdalifah*, (87) *Mina*, (88) while moving between these places (89) and on his way back to *Madeenah*. (90)

3. Preaching and admonishing

Allah the Almighty sent Muhammad, peace be upon him, to warn people and to bring them good news; the Prophet ﷺ excelled in preaching and in showing his followers the righteous path; he urged them to do good and prohibited them from doing wrong.

He discharged this duty everywhere during the *Hajj* season. He would repeat the same thing in numerous places. An example of this is the exhortation he gave on the day of ‘*Arafah*, on the day of *Nahr*, and during the days of *Tashreeq*. (91) He would reiterate the same thing in the same place more than once. When he addressed the masses of pilgrims on the day of *Nahr*, he asked them, “O people! What day is today?” They replied, “It is a sacred day.” He asked them again, “What town is this?” they replied, “It is a sacred town.” He asked, “What month is this?” They replied, “It is a sacred month.” Then he said, “Therefore, your blood, property and honour are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours.” He repeated his statement again and again. (92)

Also, there was no disparity between his words and deeds. He always practiced what he preached and would be the first person to act upon an act he commanded and the first one to shun something he prohibited. Indeed, he was the most pious, the most honest and the most obedient of all mankind.

His preaching was clear, direct and simple. He attached more importance to the fundamental issues and general rules that are bound to ameliorate people's religion and worldly life and cause them salvation in the Hereafter. Sometimes he would ask someone to convey his message to others. (93)

In his preaching he not only exhorted people against something, but also awakened their interest to do good deeds. On one occasion he said, "Whoever performs *Hajj* for *Allah*'s sake only and does not have sexual relations with his wife and does not do evil or commit sins, he will return [from *Hajj* free from sins] as if he was born anew." (94)

While preaching people around him, he tackled a host of issues and various matters. Here are some important examples:

- a. He reminded people of the insignificance of the life of the world and advised them to renounce it. He said before sunset at *'Arafah*, "O people, all that has remained of your life is exactly similar to the remainder of this day of yours." (95)
- b. He commanded them to observe righteousness and showed them the deeds they should do in order to enter Paradise. "Fear your Lord," he said in one of his sermons, "offer your five prayers, observe the fast in the month of *Ramadan*, give the *zakah* due on your wealth, and obey your rulers so that you may enter Paradise." (96)
- c. He made it clear that everyone is responsible for his or her own deeds, and that responsibility before *Allah* is individual. He said, "Nobody is held responsible for somebody else's sins; no father is held accountable for the sins of his child, and no child is held accountable for the sins of his father." (97)
- d. He urged people to observe good character, do righteous deeds, shun sins while performing the *Hajj* rituals, and to occupy themselves only with what is useful and beneficial. "He who performs *Hajj* and does not approach his wife for sexual intercourse, nor commit sins," the Prophet ﷺ said, "will come out [from his *Hajj*] as sinless as a newborn baby." (98) He also said, "Hastening is not a sign of

- righteousness.” (99). When he was asked about the good deeds one could do during the *Hajj*, he said, “Feeding people and saying good words.” (100)
- e. He warned against exaggeration in religion, “O people,” he said, “avoid exaggeration in religion; for those people before you had been destroyed because of their exaggeration in religion.” (101)
 - f. He commanded people to be righteous to their parents and to maintain the blood relationships. While addressing people in *Mina* in his Farewell Sermon, he declared, “[Be kind to] your mothers, fathers, sisters, brothers, and those close to you.” (102)
 - g. He ordered Muslims to be kind to the weak such as women and children, and to treat them well. He said, “Fear *Allah* regarding your women; for you took them with *Allah*’s blessings, and married them by *Allah*’s decree.” (103)
 - h. He urged people to avoid harming others, to strive hard to do righteous deeds and to abandon sins. “Shall I inform you of the [true] believer?” He said once, “He is the one whom people trust with their property and themselves; the [true] Muslim is the one from whose tongue and hand people are safe; the [true] *mujahid* is the one who strives hard to defeat the temptations of his self; and the [true] migrant is the one who keeps away from sins and acts of disobedience.” (104)

4. Training Muslims to follow the Book of *Allah* and His Messenger

Islam means total submission to *Allah* alone and following in the footsteps of the prophet ﷺ. The Qur’an says, **“But no, by your Lord, they are not believers until they make you judge in all that is in dispute between them and then find not in their hearts any demur concerning that which you decided and submit with full submission.”**(5: 65)

The *Hajj* is one of the acts of worship that teaches Muslims to do just this. The Prophet ﷺ inculcated in the minds and hearts of his followers the necessity and the importance of following in his footsteps. Describing this fact, Jabir said, “The Messenger of *Allah* ﷺ was in our midst; the Qur’an was revealed to him and he knows

its interpretation; and we did whatever he did.” (105) This training yielded wonderful fruits. An example of this is that when ‘Omar kissed the Black Stone he said, “I know that you are merely a stone and can do neither harm nor good. Had I not seen *Allah’s* Messenger ﷺ kissing you, I would not have kissed you.” (106)

This training took many forms. Here are a few examples:

- a. He commanded Muslims to emulate him in many places during the *Hajj* season. He said many times, “Learn your [*Hajj*] rituals from me, for I do not know if I could ever perform *Hajj* again after this year.” (107)
- b. He urged Muslims in his sermon on ‘*Arafah* Day to adhere to the Book of *Allah*, as this is the only way to eschew error and misguidance. He said, “I left with you that which, if you adhere to, you will never go astray: the Book of *Allah*.” (108)
- c. He warned them against following their whims and desires and inventions in religion. He addressed them while riding his camel on *Arafah* Day, “I will be your forerunner to the *Hawdh*...I am going to save people, and will be called upon to save people; I will say: “O Lord! How about my companions?” and He will reply, “You have no knowledge of the innovations they introduced [into religion] after your death.” (109)
- d. He gave his companions a practical example to follow and warned them against exaggeration in religion. When Ibn ‘Abbas, may *Allah* be pleased with him, collected seven pebbles for him and gave them to him, he said, “Use pebbles the size of these ones.” Then he said, “O people, avoid exaggeration in religion; for those people before you had been destroyed because of their exaggeration in religion.” (110)

5. Unifying Muslims and warning them against disunity

By virtue of the fact that *Hajj* nurtures the singleness of feelings and emotions, it is a unique opportunity to unify Muslims and warn them against *fitan* (trials and afflictions) and ways that are bound to lead them to disunity. The Prophet ﷺ attached great importance to this point; for instance:

- a. He declared that all Muslims are equal, and that *taqwa* (fear of *Allah*) is the only basis for discrimination among them. “Your Lord is one,” the Prophet ﷺ said, “Your father is one. An Arab is no better than a non-Arab, and a non-Arab is no better than an Arab. A black person is no better than a red person, and a red person is no better than a black person except in *taqwa*.” (111)
- b. He ordered complete obedience to the righteous Muslim ruler who adheres to the Book of *Allah* and not to keep away from the company of Muslims. In one of his sermons, he exhorted his followers thus, “If a black slave with a mutilated nose were made your ruler,” he said, “you should owe him allegiance and obedience as long as he guides you in accordance with the dictates of *Allah*’s Book.” (112)
- c. He warned¹ against the intrigues of Satan and his intention to cause discord among them. He once said, “Satan has despaired of being worshipped by those who offer prayers in the Arabian Peninsula, but not of sowing dissension among them.” (113)
- d. He also warned them against introducing heresies into the religion: “I am going to save people, and will be called upon to save people; I will say: “O Lord! How about my companions?” and He will reply, “You have no knowledge of the innovations they introduced after your death.” (114)
- e. He also warned against all that may cause *fitan* (trials and dissention) in the Muslim society such as fighting among Muslims. Having asked pilgrims to keep quiet and listen during his Farewell Pilgrimage, the Prophet ﷺ said, “Never revert to *kufr* (disbelief, paganism) after my death, killing one another.” (115)
- f. He warned people against indifference to Muslims’ blood, property and honour. In three sermons he gave on the days of ‘*Arafah*, *Nahr* (slaughtering) Day and on the second day of *Tashreeq*, the Prophet ﷺ said, “Verily, your blood, property and honour are sacred to one another like the sanctity of this day of yours, in this month of yours, and in this city of yours.” (116)

- g. He warned against all forms of injustice and oppression and taking other people's property without their consent. He said on one occasion, "Don't oppress one another; don't oppress one another; don't oppress one another. Nothing taken from a Muslim is considered lawful except of the latter's own free will." (117)

6. His successful leadership and excellent character

Allah granted the Prophet ﷺ high moral excellences and the best standards of behaviour; therefore, he had fulfilled all the requirements of successful leadership. People came to him with open hearts; they raced to perform *Hajj* with him when they came to know of his intention to perform it. Everybody wanted to accompany him and to be under his banner. Thus over a hundred thousand pilgrims (118) gathered to perform *Hajj* with him and to follow his example in doing so. (119) The Prophet ﷺ had left a profound impression on their souls. He gave them the best guidance, and for them he was an exemplary leader. In fact, he was the greatest leader in human history.

The following are a few aspects of the great leadership of the Prophet ﷺ and his unique way of dealing with the masses during the *Hajj*.

A. His good example

Allah the Almighty censured some of his servants for not practising what they preached. *Allah* says, "**Do you enjoin righteousness on other people and forget to practise it yourselves, and yet you study the Scripture? Will you not understand?**" (2:44). Because the Prophet's morals were all derived from the Qur'an (120)—as his wife 'A'ishah said about him, he was always the first person to carry out whatever he had ordered, and the first to shun anything that he had prohibited. This particular attitude was also evident during the *Hajj*. This includes the following:

- a. In his Farewell Sermon on 'Arafah Day he said, "Behold! All practices of the Pre-Islamic *Jahiliya* (Ignorance) period are under my feet. The blood-revenge of *Jahiliya* is

remitted. The first claim on blood I abolish is that of Ibn Rabee'ah ibn Al-Harith, who was nursed by the tribe of Banu Sa'd and whom Hudheil killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Al-'Abbas ibn 'Abdul-Muttalib has to receive. Verily, it is entirely remitted." (121)

- b. When he urged his companions to perform *Hajj* in the best possible manner and to occupy themselves with worship and submission to *Allah* (122), he was the most religious, the most pious, and the most humble before *Allah* of them all. (123)
- c. While he urged his companions to renounce the life of this world and to seek the hereafter (124), he performed his *Hajj* on a worn out saddle pack and a shabby piece of velvet hardly worth four *dirhams*. (125)
- d. When he ordered the pilgrims not to jostle against one another and to perform *Hajj* in peace and tranquillity, he performed *tawaf* of *Ifadha* in peace and tranquillity, taking his time. (126)
- e. When he showed his companions the options of having their heads shaved or their hair cut short and considered shaving a desirable act and even prayed for those who have their heads shaved off on the day of *Nahr*, he was amongst those who had their heads shaved off. (127)
- f. When he warned his companions against exaggeration in religion and ordered them to pick out only small pebbles (*jimar*) for stoning, he did exactly the same thing. (128)

The fact that he practised what he preached was one of the most important reasons that won him people's love and made them follow in his footsteps. In fact, it was an indication of his uprightness and sincerity as a leader as well as an evidence of his profound faith in what he commanded and seriousness in acting upon these commands.

B. His modesty

Modesty is one of the best examples of good character for which *Allah* elevates the status of his servants in the Hereafter. Abu Hurairah, may *Allah* be pleased with him, narrated that the Prophet ﷺ said, "*Allah* will certainly elevate those who display modesty for

His Sake.” (129) In fact, modesty was an order from *Allah* to the Prophet ﷺ “**And lower your wing to the believers who follow you**” (26:215). Thus the Prophet ﷺ obeyed *Allah* and attained the best degree of modesty. He would serve himself, help his wives with the housework, darn his shoes, sew his clothes, greet children and joke with them, to mention but a few examples. His modesty during the *Hajj* was manifest on numerous occasions. Here are a few examples:

- a. As has been mentioned earlier, he used an old saddle pack and a shabby piece of velvet hardly worth four *dirhams*. (130)
- b. He refused to receive any special treatment. He insisted on drinking from the same vessel from which other people had drunk even though some of them had put their hands in it. When his uncle Al-‘Abbas offered him another vessel of water not touched by anyone, he said to him, “I don’t want it. Give me some of the water from which people are drinking.” (131)
- c. He also allowed Usama ibn Zaid, who was a slave, to ride behind him from *‘Arafah* to *Muzdalifah*. (132)
- d. He stopped to listen to a woman from the public to answer her question. (133)
- e. He made it easy for everyone to reach him in order to ask him whatever questions they might have. He had no guards to turn people away or prevent them from approaching him. (134)
- f. He undertook the slaughtering of his sacrificial animal by himself. He slaughtered sixty-three sacrificial camels (135) even though he could have asked someone to do this on his behalf.

The modesty of the Prophet ﷺ earned him people’s love and trust.

C. His mercy

Islam is the religion of mercy and compassion. The *Sharee‘ah* in all its aspects is in fact based on these elements. It is obvious, therefore, that the Prophet ﷺ was sent as a mercy for all mankind, as the Qur’an says, “**And We have sent you but as a mercy for mankind.**” (27:107). The Prophet ﷺ said about himself, “I have been sent as a mercy.” (136) His mercy and compassion for the

masses of Muslims while leading them during the *Hajj* was obvious on a host of occasions. Here are a few examples:

- a. He ordered those who had not brought *Hady* (sacrificial animal) along with them to end their state of *ihram*; this would permit them to have sexual intercourse with their wives, to be dressed in their ordinary clothes, and to wear perfume. He did this to alleviate their hardship and to show mercy towards them. (137)
- b. He combined the *'Asr* and the *Dhuhr* prayers at *'Arafah* (138) and delayed his *Maghrib* (sunset) prayers until he reached *Muzdalifah*, (139) thereby making it easier for the people to perform the rituals. Indeed, it would have been difficult for the pilgrims to dismount and unpack several times. In this way, they were able to get their camels to kneel down and to put their belongings at the spot where they decided to spend the night.
- c. He gave permission to the weak amongst the pilgrims to depart from *Muzdalifah* ahead of the rest of the pilgrims at night, right after the moon had set. Thus they were able to avoid overcrowding and to perform their rituals easily and comfortably on the Slaughtering Day before the others. (140)
- d. He permitted people to bring forward or delay the ritual due on the Slaughtering Day. While he was at *Mina* during his last *Hajj*, a man came to him and said, "I forgot and had my head shaved off before slaughtering the sacrificial animal." The Prophet ﷺ said to him, "There is no harm. Go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered the sacrificial animal before throwing the pebbles at the *Jamratul-'Aqabah*." He said to him, "Do it now, and there is no harm." (141)
- e. He made it easy for people who had certain noble tasks to do. When the pilgrims went to spend the night in *Mina*, the Prophet ﷺ permitted his uncle Al-'Abbas, may *Allah* be pleased with him, to stay in Makkah to continue providing people with drinking water. (142) He also allowed the camel-tenders to cast their *jimar* (stones) in one day instead of two after the Slaughtering Day (143).

- f. He permitted people to perform *Hajj* on behalf of those who could not perform it themselves due to weakness or old age. (144)
- g. Being merciful to his people, the Prophet ﷺ would sometimes perform the *Hajj* rituals in a less favourable way than they ideally should be performed. For example, he performed *tawaf* while riding his camel and touched the Black Stone with a stick instead of touching it with his hand and kissing it. He did not perform *tawaf* or *sa'y* on foot, which would have been better because he did not want people to be turned away or get hurt in his presence. (145)
- h. He showed affection towards the sick and visited them as well as guided them to do only what they could possibly do. (146)

D. His kindness

The forms of kindness that the Prophet ﷺ displayed towards the pilgrims as leader during the *Hajj* were countless. Here are just a few examples:

- a. He was kind to those who wanted to join him on his *Hajj* journey but were delayed in leaving their homes. He stayed at *Dhul-Hulaifah* a whole day waiting for them to join him. (147)
- b. He was very charitable and liberal with whatever he had. He gave away the one hundred sacrificial camels including their meat, hides and coverings. (148) He also gave charity on numerous occasions. (149)
- c. He catered for people's needs and granted their requests to make them cheerful. (150)
- d. He showed kindness towards Usamah ibn Zaid and Al-Fadhl ibnul-'Abbas, may *Allah* be pleased with them, when he allowed them to ride behind him on his camel, in two separate incidents, between '*Arafah*, *Muzdalifah* and *Mina*. (151)
- e. He was so kind to the weak when he commanded people in his sermons to treat them appropriately; he also strove hard to alleviate their hardship and guided them to do only that they could possibly do. (152)

- f. Having been greatly concerned about the salvation of his followers, the Prophet ﷺ sincerely and repeatedly invoked *Allah* at 'Arafah and Muzdalifah to accept them and to forgive them their sins. When he was asked by a pilgrim to invoke *Allah* on his behalf, the Prophet ﷺ offered a general invocation and said, "May *Allah* forgive you all." (153)
- g. He spoke clearly and repeatedly to the pilgrims to make sure his message was understood. (154)

E. His patience

Patience is the provision of the pious, the key to victory and a treasure of goodness. It helps control one's anger, guide one at moments of recklessness, nurtures love and affection and strengthens one's will. This is the reason why it is the best quality *Allah* bestows upon His slaves. (155) During his *Hajj*, the Prophet ﷺ demonstrated all three types of patience simultaneously. Of all his companions, he was the most enduring in obeying *Allah*'s commands and performing the acts of worship, which he did in complete tranquillity and submissiveness to *Allah* the Almighty. (156) He was also the most pious, the most knowledgeable and the most observant of *Allah*'s limits of them all. (157)

The patience and endurance which the Prophet ﷺ exhibited when he led the pilgrims without any signs of complaint or resentment is indeed astounding. Suffice it to imagine his enormous responsibilities and duties towards the pilgrims during his *Hajj*. The Prophet ﷺ was keen on perfecting submission and surrender to *Allah* the Almighty and on performing the *Hajj* rituals perfectly. He was over sixty years old when he undertook the task of performing *Hajj* and was accompanied by his nine wives and the weak members of his household. He took care of them and served them all. He also cared about the masses of pilgrims around him. He was their leader and in charge of their general unity and welfare. He responded to their needs and guided them to all the acts of goodness. He was also keen to convey his message to them and to explain the Islamic rulings to them in the perfect possible manner.

F. His leniency

Leniency is a very commendable act in Islam. The prophet ﷺ said, “Allah loves that one should be kind and lenient in all matters.” (158) He also said, “Whenever leniency is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.” (159) The Prophet ﷺ demonstrated this quality, and the *Qur’an* describes him as such. Allah says, “**And it is by the [great] mercy of Allah that you are kind towards them, and if you had been rough and hardhearted, they would surely have been dispersed from around you. So pardon them and ask forgiveness for them, and consult them.**” (3:159)

While leading the pilgrims during the *Hajj*, the Prophet ﷺ demonstrated this noble quality on countless occasions. Here are a few examples:

- a. He did not compel people to repeat his *Talbiyyah* and approved whatever forms of glorifying Allah they observed. While proceeding from *Mina* to ‘*Arafah*, he observed *Talbiyyah* all the way. Some people would recite *Talbiyyah* and he did not object to that; and others would recite *Takbeer* and he did not object to that either. (160)
- b. He took shelter in the shade and moved between the scared sites on camelback. Had he done otherwise, it would have been extremely difficult for Muslims to follow his example. (161)
- c. He performed certain *Hajj* rituals, such as *tawaf* and *sa’iy*, while riding a camel, lest the pilgrims might push each other and get hurt in his presence (162).
- d. He also made public appearances during the whole season of the *Hajj* so pilgrims had no difficulty in following in his footsteps and asking his opinion about any problems they faced.
- e. He made things easier for pilgrims and never asked them to do anything beyond their capacity, whether in performing the *Hajj* rituals or in leading them and shouldering the responsibility for them. (163)
- f. He made the *khutbah*, or sermon, on the Day of ‘*Arafah* brief. (164)

- g. He did not come near the *Ka'bah* after the *Tawaf* of *Qudoom* (arrival) until he had returned from *'Arafah* (165) and settled in *Mina* on the Days of *Tashreeq*. His leniency is obvious in the fact that he did not go to the *Haram* until he was ready to leave Makkah and perform the *Tawaf* of *Wada'*. (166)
- h. He would always choose the easiest course in all matters. As mentioned earlier, he ordered those of his companions who had not brought their sacrificial animals along with them to end their state of *ihram*; he also combined prayers in *'Arafah* and *Muzdalifah* and shortened his prayers in *Mina*. (167)
- i. He ordered his companions to take care of themselves. Upon seeing a man walking and leading his *badana* (sacrificial camel), the Prophet ﷺ said to him, "Ride on it." The man replied, "But it is a *badana*." The Prophet again said to him, "Ride on it." When the man gave him the same answer, the Prophet ﷺ said on the second or third time, "Ride on it; woe to you." (168)
- j. He showed a great sense of consolation and was always willing to please other people. Once a man offered him an onager but he refused to take it. When he noticed signs of disappointment on the man's face, he said to him, "I have only returned it because I am in a state of *ihram*." (169)

THE PROPHET'S CONDUCT TOWARDS HIS FAMILY

The Prophet ﷺ was the most kind to his family and relatives. He was described once as "the most righteous and the most observant of the bonds of his blood-relations." (170) The best thing he ever did to maintain this bond was his calling them to Islam and his hope for their salvation in the hereafter. This was evident when he stood on the hill of *Safa* and called his people as well as his own relatives to save themselves from the Fire by rejecting all pagan practices and submitting to the Will of *Allah*. (171) Also, when his grandfather Abdul-Muttalib was on his deathbed, he addressed him thus, "O Uncle! Say *Laa ilaaha ill-Allaah*, a statement with which I will defend your case before *Allah*." (172)

This attitude was even more evident during the *Hajj*. He was benign, caring and affectionate to all his relatives. The following are only a few examples:

1. Teaching them how to perform the *Hajj* rituals

The Prophet ﷺ did his best to teach members of his family and his relatives the importance of the *Hajj* rituals to make certain they would offer their worship in the most correct and acceptable manner. Umm Salamah, may *Allah* be pleased with her, reported that she heard the Prophet ﷺ saying, “O Muhammad’s household, recite *talbiyah* with the intention to perform ‘*Umra* together with *Hajj*.” (173) The Prophet ﷺ also told ‘A’ishah, may *Allah* be pleased with her, when she menstruated before performing *tawaf*, “Do everything that a pilgrim does, except *tawaf* around the *Ka’bah*.” (174) He also told Ughailimah Banu ‘Abdul-Muttalib on the night of *Muzdalifah*, “Do not throw the *jamra* (stone) until sunrise.” (175) The Prophet ﷺ also talked to them and answered their questions. When he ordered his wives during the Farewell Pilgrimage to end their state of *Ihram*, his wife Hafsah, may *Allah* be pleased with her, asked him, “What stops you from ending your state of *Ihram*?” To this he replied, “I matted my hair and garlanded my sacrificial animal, so I will not end my state of *Ihram* until I have slaughtered my sacrificial animal.” (176)

2. Keeping them busy with matters relating to *Hajj* before embarking on it

The Prophet ﷺ used to teach his family members the right manner of observing this act of worship and to keep them busy with pilgrimage matters before leaving for it. ‘A’ishah, may *Allah* be pleased with her, said, “I twisted [the garlands] for the Prophet’s sacrificial animal before he assumed *Ihram*.” (177)

3. Encouraging them to do good deeds

He also urged them to perform acts of obedience. Once he passed by some of his cousins who were drawing water from the well of *Zamzam* for the people to drink. “Carry on!” He said, “You are doing a good deed.” Then he added, “Were I not afraid that other

people would compete with you in drawing water from the *Zamzam* well, I would certainly take the rope and put it over this (i.e. his shoulder) to draw water.” (178) Besides, he gave permission to his uncle Al-‘Abbas, may *Allah* be pleased with him, to spend the nights of *Tashreeq* at Makkah instead of staying in Mina in order to provide the pilgrims with drinking water. (179)

4. Seeking their assistance

The Prophet ﷺ sought the assistance of his family members during the *Hajj*. Here are a few examples:

- a. He let his wife ‘A’ishah, may *Allah* be pleased with her, twist the garlands for his sacrificial camel before he assumed *ihram*. (180)
- b. He asked Ibn ‘Abbas, may *Allah* be pleased with him, to collect pebbles for him while he was on his camel in *Muzdalifah*. (181)
- c. He offered a hundred camels as sacrificial animals and ordered ‘Ali, may *Allah* be pleased with him, to distribute their meat, coverings and skins in charity. (182)
- d. He asked his cousin Ibn ‘Abbas, may *Allah* be pleased with him—while this latter was drawing water from *Zamzam* well and serving the pilgrims—for a drink and he gave it to him. (183)
- e. He allowed ‘A’ishah, may *Allah* be pleased with her, to perfume him before ending his state of *ihram* while yet he had not performed *Tawaf* of *Ifadhah*. (184)

It was the Prophet’s intention to include his family’s members in doing good deeds and not to deprive them of the opportunity to gain rewards. This was the guidance of the Prophet ﷺ as was the guidance of prophets before him, as the *Qur’an* mentions, in the words of Moses ﷺ when he invoked *Allah* thus, “**And grant me a helper from my family—Aaron my brother; increase my strength with him, and make him share my task, that we may glorify you much and remember you much. Indeed, You possess full knowledge of us.**” (20:29-34)

6. Guarding them against sin

Temptations are bound to render hearts diseased and minds distracted. When large numbers of men and women gather in the same place, opportunity for temptation, particularly that of women, becomes propitious. The Prophet ﷺ was aware of this and so he strived hard to guard his family members against temptations. He was keen on keeping them away from sins. The following are a few examples:

- a. He prevented Al-Fadhil ibnul-'Abbas, may *Allah* be pleased with him, from looking at the woman from the tribe of Khath'am who came to seek the Prophet's advice on a point related to *Hajj*. (185)
- b. He instructed his wives not to mingle with men during the *tawaf* despite the fact that they were in his company at that time, as evidenced by the *hadeeth* in which Umm Salamah, may *Allah* be pleased with her, said that she informed the Prophet ﷺ about her sickness, and he said to her, "Perform the *tawaf* while riding behind the people." (186) In another narration he said to her, "When the *Fajr* prayer is established, perform the *tawaf* on your camel while everyone is engaged in prayer." (187)
- c. He did not direct them, as is the case with men, to walk briskly (*ramal*) while going around the Ka'bah during the first three circuits and in the valley between the hills of *Safa* and *Marwa* (The area between the two green lights). This also applies to all women. (188)
- d. He made his wives veil their faces—even in his company—while in a state of *ihram* whenever there were men close by, but they lifted their veils when the men had passed by them. (189)

7. Being kind to them and making things easier for the weak and the needy

The Prophet ﷺ was extremely kind to his family members during the *Hajj*. He showed mercy to the weak and would always choose the easiest course for them. Moreover, he would comfort the needy and alleviate their hardships. Here are a few examples:

- a. He would always choose the easiest course for his wives as reported by his wife Hafsah, may *Allah* be pleased with her, who said, “The Prophet ﷺ ordered all his wives to end their state of *ihram* during the year of the Farwell *Hajj*.” (190)
- b. He also told Dhuba‘ah bint-uz-Zubair, may *Allah* be pleased with her, when he saw her in pain, “Intend to perform *Hajj* and stipulate something by saying, ‘O *Allah*, I will end the state of *ihram* at any place where I can go no further.’” (191)
- c. He also allowed the weak members of his family, namely women and children, to depart from *Muzdalifah* at night after the moon had set. (192)
- d. ‘A’ishah, may *Allah* be pleased with her, narrated, “We got down at *Muzdalifah* and Saudah asked the Prophet’s permission to leave early before the rush of the pilgrims. She was a slow woman and he gave her permission, so she departed [from *Muzdalifah*] before the rush of the pilgrims. We kept on staying in *Muzdalifah* until dawn, and set out with the Prophet, peace be upon him.” (193)

8. Consoling and comforting them

The Prophet ﷺ would comfort his family members in times of hardship and grant them their requests as long as these requests did not go against *Allah*’s orders. This was also evident during the *Hajj*. The most prominent example during the *Hajj* is when he saw ‘A’ishah, may *Allah* be pleased with her, crying because she could not perform ‘*Umrah*’ on account of her menstruation. He comforted her saying, “Do not worry; you are a female, and *Allah* has preordained that all females should have this [menstruation]; therefore perform your *Hajj*, and I hope that *Allah* will enable you to perform ‘*Umrah*’ as well.” (194) When she said to him, “O *Allah*’s Messenger, everyone will return with both *Hajj* and ‘*Umrah*’, and I will return with *Hajj* only”, he asked her brother ‘Abdur-Rahman ibn Abu Bakr, may *Allah* be pleased with him, to go with her to *Tan‘eem* where she assumed the state of *ihram* for ‘*Umrah*’. (195)

9. Being charitable to them

It would be no exaggeration to say that the gentle attitude of the Prophet ﷺ towards his family members is indeed a form of *ihsaan* (charity). All his actions reveal how generous and magnanimous he was to them. Here are some examples:

- a. The Prophet ﷺ was keen on taking all his family members along with him to perform *Hajj*, persuading those who were reluctant to do so for a reason or another. As has been mentioned earlier, he told *Dhuba'ah bint-uz-Zubair*, may *Allah* be pleased with her, when he saw her in pain, "Intend to perform *Hajj* and stipulate something by saying, 'O *Allah*, I will end the state of *ihram* at any place where I can go no further.'" (196)
- b. He took all his wives to perform *Hajj* along with him, (197) which was more than fair. He could have taken none, or he could have cast lots and taken just one of them.
- c. As has been mentioned earlier, he allowed his cousin *Al-Fadhl* to ride behind him from *Muzdalifah* to *Mina*. (198)
- d. He also slaughtered cows as sacrifices on behalf of his wives without their asking him to do so. (199)

Conclusion

The foregoing is but a presentation of a few bright examples of the conduct of the Prophet ﷺ during the *Hajj*. I hope that they will be acceptable to *Allah* and beneficial to all those who intend to perform *Hajj* in a manner most pleasing to *Allah*. The subject is too large to be comprehensively dealt with in a book of this size and certainly needs more research and dedication. We pray to Almighty *Allah* to forgive us our sins and to guide us to the right path. We also pray to Him to shower His choicest blessings and peace upon His Prophet ﷺ, his good and pure family, his noble companions as well as those who follow them in righteousness until the Day of Judgement.

NOTES

1. *Saheeh Muslim (1218); Saheeh Al-Bukharee (5915)*
2. *Sunan Ibn Majah (2890). Al-Albani classified it as Saheeh.*
3. *Saheeh Muslim (1218)*
4. *Jami At-Tirmidhi (3585). Al-Albani classified it as Saheeh.*
5. *Jami' At-Tirmidhee (869). Al-Albani classified it as Saheeh.*
6. *Saheeh Al-Bukharee (4287, 1601)*
7. *Al-Baihaqee's As-Sunan Al-Kubra (5/125). Hadeeth Saheeh.*
8. *Saheeh Muslim (1218)*
9. *Saheeh Muslim (1185)*
10. *Saheeh Al-Bukharee (1665); Saheeh Muslim (1219)*
11. *Al-Baihaqee's As-Sunan Al-Kubra (5/125). Hadeeth Saheeh.*
12. *Saheeh Al-Bukharee (1590)*
13. *Saheeh Al-Bukharee (1622)*
14. *Saheeh Al-Bukharee (1643)*
15. *Ibn Hajar's Fath Al-Baree (11/98)*
16. *Jami' At-Tirmidhee (2969). Al-Albani classified it as Saheeh.*
17. *Sunan Abu Dawood (1892). Al-Albani classified it as Saheeh.*
18. *Saheeh Muslim (1218)*
19. *Saheeh Al-Bukharee (1751)*
20. *See for example Saheeh Al-Bukharee (1544, 1550, 1750, 1751)*
21. *Jami' At-Tirmidhee (902). At-Tirmidhi classified it as hasan Saheeh.*
22. *Saheeh Muslim (1141)*
23. *Saheeh Al-Bukharee (1534)*
24. *Saheeh Al-Bukharee (7367)*
25. *Saheeh Al-Bukharee (1772)*
26. *Ibn Hajar's Fath Al-Baree (2/264)*
27. *See for example Saheeh Al-Bukharee (1751)*
28. *Sunan An-Nasa'ee (3024). Al-Albani classified it as Saheeh.*
29. *Saheeh Al-Bukharee (1671)*
30. *Jami' At-Tirmidhee (830). Al-Albani classified it as Saheeh.*
31. *Saheeh Al-Bukharee (1539)*
32. *Saheeh Al-Bukharee (1545, 1697)*
33. *Saheeh Al-Bukharee (1544, 1573)*
34. *Saheeh Al-Bukharee (1615)*
35. *Saheeh Al-Bukharee (616)*
36. *Saheeh Al-Bukharee (1609)*
37. *Jami' At-Tirmidhee (856). Al-Albani classified it as Saheeh.*
38. *Saheeh Muslim (1218, 1261)*
39. *Saheeh Al-Bukharee (1751)*
40. *Saheeh Al-Bukharee (6463)*
41. *See for instance Saheeh Al-Bukharee (305, 1556) and Saheeh Muslim (1218)*
42. *Sunan Abu Dawood (1911). Al-Albani classified it as Saheeh.*
43. *Saheeh Al-Bukharee (1673)*
44. *Saheeh Al-Bukharee (1658)*
45. *Saheeh Al-Bukharee (1673)*
46. *Saheeh Muslim (1218)*
47. *Saheeh Al-Bukharee (1666)*
48. *Saheeh Muslim (1313)*
49. *Sunan Ibn Majah (2890). Al-Albani classified it as Saheeh.*
50. *Saheeh Al-Bukharee (1517)*
51. *Saheeh Al-Bukharee (1544)*
52. *Saheeh Al-Bukharee (1636)*
53. *Musnad Al-Imam Ahmad (1814). Hadeeth Saheeh.*
54. *Saheeh Al-Bukharee (1718)*
55. *Saheeh Muslim (1478)*
56. *Saheeh Muslim (537)*
57. *Sunan Abu Dawood (1905). Al-Albani classified it as Saheeh.*
58. *Saheeh Muslim (1187, 1218, 1273)*
59. *Saheeh Muslim (1274)*
60. *Sunan Ibn Majah (3035). Al-Albani classified it as Saheeh.*
61. *Saheeh Muslim (1297)*
62. *Saheeh Al-Bukharee (1471)*
63. *Saheeh Muslim (1218)*
64. *Ibn Katheer's As-Seerah An-Nabawiyah (4/342)*
65. *Sunan Abu Dawood (1956). Al-Albani classified it as Saheeh.*
66. *Jami' At-Tirmidhee (883). Al-Albani classified it as Saheeh.*
67. *Saheeh Muslim (1207)*
68. *Sunan An-Nasa'ee (3059). Al-Albani classified it as Saheeh.*
69. *Sunan Ibn Majah (2956). Al-Albani classified it as Saheeh.*
70. *Jami' At-Tirmidhee (3585). Al-Albani classified it as Saheeh.*
71. *Al-Hakim's Al-Mustadrak (1/632). Al-Albani classified it as Saheeh.*
72. *Saheeh Muslim (1218)*
73. *Jami' At-Tirmidhee (616). Al-Albani classified it as Saheeh.*
74. *Saheeh Al-Bukharee (67)*
75. *Saheeh Al-Bukharee (1267)*
76. *Saheeh Muslim (1335)*
77. *Saheeh Al-Bukharee (83)*
78. *Saheeh Al-Bukharee (1736)*
79. *Saheeh Muslim (1207)*
80. *Musnad Al-Imam Ahmad (1812). Hadeeth Saheeh.*
81. *See for instance Saheeh Muslim (1218, 1264)*
82. *Saheeh Muslim (1336)*
83. *Saheeh Al-Bukharee (1736)*
84. *Saheeh Muslim (1218)*
85. *Saheeh Muslim (1218)*
86. *Jami' At-Tirmidhee (889). Al-Albani classified it as Saheeh.*
87. *Jami' At-Tirmidhee (891). Al-Albani classified it as Saheeh.*
88. *Jami' At-Tirmidhee (707). Al-Albani classified it as Saheeh.*
89. *Saheeh Muslim (1273)*
90. *Saheeh Jami' At-Tirmidhee (1336)*
91. *Musnad Al-Imam Ahmad (1812). Hadeeth Saheeh.*
92. *Saheeh Al-Bukharee (1739)*

93. See for example Saheeh Ibn Khuzaimah (2960)
94. Saheeh Al-Bukharee (1521)
95. Musnad Al-Imam Ahmad (6173)
96. At-Tirmidhi (616). Al-Albaanee classified it as Saheeh.
97. Sunan Ibn Majah (2669). Al-Albaanee classified it as Saheeh.
98. Saheeh Al-Bukharee (1819)
99. Saheeh Al-Bukharee (1671)
100. Mustadrak Al-Hakim (1/658); Al-Albani's Saheeh Al-Jami'j (2819)
101. Sunan Ibn Majah (3029). Al-Albaanee classified it as Saheeh.
102. At-Tabarancee's Al-Mu'jam Al-Kabeer (484). Al-Albaanee classified it as hasan
103. Saheeh Jami' At-Tirmidhee (1218)
104. Sunan Ibn Majah (3029). Al-Albaanee classified it as Saheeh
105. Saheeh Jami' At-Tirmidhee (1218)
106. Saheeh Al-Bukharee (1597)
107. Saheeh Jami' At-Tirmidhee (1297)
108. Saheeh Jami' At-Tirmidhee (1218)
109. Sunan Ibn Majah (3057). Al-Albaanee classified it as Saheeh.
110. Sunan Ibn Majah (3029). Al-Albaanee classified it as Saheeh.
111. Musnad Al-Imam Ahmad (23536)
112. Saheeh Jami' At-Tirmidhee (1298)
113. Saheeh Jami' At-Tirmidhee (2812)
114. Sunan Ibn Majah (3056). Al-Albaanee classified it as Saheeh.
115. Saheeh Al-Bukharee (121)
116. Saheeh Al-Bukharee (67)
117. Musnad Al-Imam Ahmad (20695)
118. See Mukhtasar As-Seerah by Ibn 'Abdul-Wahhab, p. 572.
119. Saheeh Jami' At-Tirmidhee (1218)
120. Saheeh Jami' At-Tirmidhee (746)
121. Saheeh Jami' At-Tirmidhee (1218)
122. See for example Saheeh Al-Bukharee (1671, 1718, 1819)
123. Saheeh Al-Bukharee (1751)
124. Musnad Al-Imam Ahmad (6173)
125. Sunan Ibn Majah (2890)
126. Jami' At-Tirmidhee ((886). Al-Albaanee classified it as Saheeh.
127. Saheeh Al-Bukharee (1729)
128. Saheeh Jami' At-Tirmidhee (1299)
129. Saheeh Jami' At-Tirmidhee (2588)
130. Sunan Ibn Majah (2890). Al-Albaanee classified it as Saheeh.
131. Saheeh Al-Imam Ahmad (1814)
132. Saheeh Al-Bukharee (1544)
133. Saheeh Jami' At-Tirmidhee (1335)
134. Saheeh Jami' At-Tirmidhee (1274)
135. Sunan Ibn Majah (3074). Al-Albaanee classified it as Saheeh.
136. Saheeh Jami' At-Tirmidhee (2599)
137. Saheeh Jami' At-Tirmidhee (1213, 2131)
138. Saheeh Jami' At-Tirmidhee (1218)
139. Saheeh Al-Bukharee (1675)
140. Saheeh Al-Bukharee (1676)
141. Saheeh Al-Bukharee (83)
142. Saheeh Al-Bukharee (1745)
143. Jami' At-Tirmidhee (968). Al-Albaanee classified it as Saheeh.
144. Saheeh Jami' At-Tirmidhee (1335)
145. Saheeh Jami' At-Tirmidhee (2217)
146. See for example Saheeh Al-Bukharee (4853)
147. Saheeh Al-Bukharee (1551)
148. Saheeh Jami' At-Tirmidhee (1317)
149. Saheeh Jami' At-Tirmidhee (1679)
150. See for example Saheeh Al-Bukharee (1518, 1680)
151. Saheeh Al-Bukharee (1544)
152. Saheeh Al-Bukharee (4853); Saheeh Jami' At-Tirmidhee (1207)
153. Musnad Al-Imam Ahmad (15972). Hadeeth hasan.
154. Jami' At-Tirmidhee (616). Al-Albaanee classified it as Saheeh.
155. Saheeh Jami' At-Tirmidhee (1053)
156. See for example Saheeh Al-Bukharee (1544, 1751)
157. See for example Saheeh Al-Bukharee (1772, 6367)
158. Saheeh Al-Bukharee (6024)
159. Saheeh Jami' At-Tirmidhee (2594)
160. Saheeh Al-Bukharee (1659, 1686, 1687)
161. Saheeh Al-Bukharee (1666)
162. Saheeh Jami' At-Tirmidhee (1274)
163. See for example Sunan Abu Dawood (1905). Al-Albaanee classified it as Saheeh.
164. Saheeh Al-Bukharee (1660)
165. Saheeh Al-Bukharee (1545)
166. See Ibn Al-Qayyim's Zud Al-Ma'ad, 2/310-311
167. Saheeh Al-Bukharee (1656); Saheeh Jami' At-Tirmidhee (1218)
168. Saheeh Al-Bukharee (1689)
169. Saheeh Al-Bukharee (1825)
170. Saheeh Jami' At-Tirmidhee (1072)
171. Saheeh Jami' At-Tirmidhee (205)
172. Saheeh Al-Bukharee (3884)
173. Musnad Al-Imam Ahmad (26590). Hadeeth Saheeh.
174. Saheeh Jami' At-Tirmidhee (1211)
175. Jami' At-Tirmidhee (893). Al-Albaanee classified it as Saheeh.
176. Saheeh Al-Bukharee (4398)
177. Saheeh Al-Bukharee (1704)
178. Saheeh Al-Bukharee (1635)
179. Saheeh Al-Bukharee (1745)
180. Saheeh Al-Bukharee (1704, 1705)
181. Sunan Ibn Majah (3029). Al-Albani classified it as Saheeh.
182. Saheeh Al-Bukharee (1718)
183. Saheeh Al-Bukharee (1637)
184. Saheeh Al-Bukharee (1754)
185. Jami' At-Tirmidhee (885). Al-Albani classified it as Saheeh.
186. Saheeh Al-Bukharee (1619)
187. Saheeh Al-Bukharee (1626)
188. Al-Baihaqee's As-Sunan A-Kubra (5/81 & 5/84)
189. Sunan Abu Dawood (1833)
190. Saheeh Al-Bukharee (4398)
191. Saheeh Al-Bukharee (5089)
192. Saheeh Al-Bukharee (1678)
193. Saheeh Al-Bukharee (1681)
194. Saheeh Al-Bukharee (1788)
195. Saheeh Al-Bukharee (1561)
196. Saheeh Al-Bukharee (5089)
197. Ibn Katheer's As-Seerah An-Nabawiyah (4/222)
198. Saheeh Al-Bukharee (1544)
199. Saheeh Al-Bukharee (1709)

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