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SERMON on the MOUNT ARAFAT

(THE PROPHET MUHAMMAD'S (PEACE
BE UPON HIM) PARTING ADMONITION
TO HIS FOLLOWERS AT THE LAST
PILGRIMAGE — 9TH ZILHIJJA, 10 A.H.)

With commentary by:

Dr. S. M. YUSUF

Professor of Arabic

University of Karachi



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SERMON on the MOUNT ARAFAT

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قال رسول الله صلعم

الحج عرفة

The Hajj is but Arafah.



Jadid, dkk. Kerajinan / Kerajinan



بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم والصدقة والسلام على أشرف
 الانبياء والمرسلين اما بعد فقد اطلعت السيد
 انعام محمد علي الرسالة التي كتبتها وترجمها بالانكليزية
 والارمنية والبنغالية تاريخاً خطبة النبي
 وتكرم عليه افضل الصلوة والسلام التي خطبها
 في عرفات في صحبة الوداع تلك التي لم يرد وضع
 فيها ذلك النبي الكريم وحفا اصحابه الكرام على الفان
 بجان الله المكرم وانه قد ادها الرسالة وبلغ الامانة وطلب
 منهم ان يخذوا الحاضرين الغائب فجزاه الله عن امته افضل
 الجزاء وان اشكر السيد انعام محمد علي عليه السلام كما اشكر
 الدكتور يوسف علي ساعد في ذلك المحقق الفاضل بالامانة النبوية

FOREWORD

(Translated from Arabic)

*Camp Karachi
30th Moharram, 1390 A.H.*

Bismillah Ar-Rahman Ar-Rahim

Mr. Inam Mohammad provided me with an opportunity to have a look at the booklet which contains a commentary on the Sermon which the Prophet delivered at Arafat on the occasion of the last pilgrimage with its translation in English, Urdu and Bengali. In the Sermon the Prophet exhorted his followers to hold fast by the Book of Allah, and enjoined upon those present to carry the message to those who were absent. I appreciate very much such a deed on the part of Mr. Inam Mohammad and the help rendered by Dr. Yusuf in the matter.

Sd/-

SYED AHMED ATTAR AL-MADNI,
Member Managing Committee,
Masjid-e Nabavi,
Madina Munawarra
Saudi-Arabia

Dr. S. M. Yusuf,
Professor of Arabic,
University of Karachi.

9th April, 1970

Dear Mr. Inam Mohammad,

I have pleasure in authorising you to have printed for free distribution as many copies as you like of the booklet "Sermon on the Mount Arafat", which I have written at your suggestion and in appreciation of your devotion to the cause of the propagation of Islamic knowledge. The booklet presents the truly religious viewpoint without any political bias.

With regards,

Yours Sincerely,
(Sd.) S. M. YUSUF.

Mr. Inam Mohammad,
14, Rohailkhand Housing Society,
Haider Ali Road,
Off: Shaheed-e-Millat Road,
KARACHI-5.

PROLOGUE

Place: the plain of Arafat. Date: the 9th of Dhi 'l-Hijjah in the tenth year of the Hijrah. This was the first time the Prophet went on Hajj since the migration.

His desire to perform the Hajj, which was manifested in the year of al-Hudaibiyya (6 A.H.), long remained unfulfilled due to the cursedness and dominance of the non-believers in Mecca. To the leaders of the Quraish, Hajj on the part of the Prophet and his followers was not merely a religious ceremony; it was at the same time a demonstration of the strength acquired by the one whom they had once compelled to leave the city of Mecca in helplessness. They would not allow the morale of the general body of non-believers to be affected by such a demonstration.

The physical obstruction to the performance of Hajj by the Prophet was removed with the conquest of Mecca in the year 8 A.H. But the non-believers still enjoyed the right to perform the Hajj in their own way, *i.e.*, going about naked and indulging in acts savouring of *Kufr* and *Shirk*. All this was abominable to the Prophet. Yet he was conscientious and patient enough to wait until his treaty obligations to the non-believers were publicly renounced and due notice was given thereof. So in the year 9 A.H. he deputed Abu Bakr to lead the Hajj. A little after the departure of Abu Bakr, the opening verses of "al-Bara'at" sanctioning

renunciation of treaty obligations with the non-believers were revealed:

“Freedom from obligation (is proclaimed) from Allah and his messenger toward those of the idolators with whom ye made a treaty. Travel freely in the land for four months and know that ye cannot escape Allah and that Allah will confound the disbelievers (in his guidance). And a proclamation from Allah and his messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolators, and (so is) his messenger.”

The Prophet made haste to commission Ali to join Abu Bakr and announce at every congregation that the Hajj would thereafter be exclusively for the Muslims and that all un-Islamic rites would be banned.

The Hajj in the year 10 A.H. was not merely to satisfy a personal longing on the part of the Prophet. It was called for in the interests of his mission, which was to teach the *Kitab* and the *Hikmah*. Of course, *hikmat* is concerned with the establishment and perpetuation of propriety in veritable modes of behaviour. The Prophet was wont to the direct method of instituting and perpetuating practice by personal example rather than by enunciation of statutory provisions of law. He had not till then had the opportunity of demonstrating by personal example the devotional practices (*manasik*) of Hajj on the spot. The Prophet was anxious to take the first opportunity of giving practical training to his followers in the rites of the Hajj, which had their root in the pre-Islamic past and needed careful purge of any idolatrous import about them. Hence the occasion is termed Hijjat al-Balagh. The purpose of al-Balagh, *i.e.*, instruction was

emphasised by the Prophet himself with a warning to his followers that they may not have a second chance of observing his ways during the Hajj if they missed any point.

More popularly the occasion is known as Hijjat al-Wada (حجته الوداع). Actually, it was the last Hajj performed by the Prophet. Moreover, it was the occasion when he formally took leave of his followers just three months before his death.

The first indication of the fulfilment of the Prophet's mission was provided when the *Surah al-Nasr* was revealed:—

“When Allah's succour and the triumph cometh and thou seest mankind entering the religion of Allah in troops, then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.”

The triumph exhibited in the entry of large parties into the fold of Din Allah, was the fulfilment of the mission of the Prophet. Islam was firmly established at its base and the learned, faithful and devoted followers of the Prophet could be trusted to keep the torch burning through successive generations for all time to come. And Ibn Abbas, a young boy at the time, pointed out to Umar very reluctantly indeed that the expression “seek forgiveness of your Lord” foreboded death.

More than any body else, the Prophet himself had clear forebodings that he was nearing his end. His own feeling was transmitted to all those around him. The entire congregation at Arafat on that memorable day was seized with the grim realisation of the onerous responsibility which was to devolve upon the followers after the disappearance of the ordained leader.

The Prophet encamped right in Arafat, thus abolishing the distinction flaunted by the Quraish whereby they would stay at Muzdalifa and disdain to meet the common people on the other side. In the afternoon he stood on top of Jabal al-Rahmat, still seated on back of his favourite camel named Al-Qaswa and overlooking the congregation below as if from a high rostrum. A companion distinguished by a loud voice, Rabia B. Umayya B. Khalaf by name, stood just under the neck of al-Qaswa to broadcast the speech. The Prophet spoke softly and slowly in measured tones, pausing every short while to allow his words to be relayed to the farthest end.

(1) The Prophet opened his sermon on a note which heightened the prevailing mood of the audience. He said:

“O Men! Listen to my words so that I may make (things) clear to you. I do not know but it is quite probable that I shall not meet you in this place again after this year.”

Naturally, it was the occasion for the Prophet to brood over the measure of his success with the first contingent of Muslims numbering about a lac of people who stood before him. This vast multitude was blessed with a hard core of leadership consisting of stalwart Muslims instructed and trained under the personal guidance of the Prophet and tried under the fluctuating fortunes of a nascent revolutionary world order. Of course, it was not for the Prophet to foretell the future course of the community in any specific manner. He could only warn his followers against the besetting weaknesses of human character and the pitfalls which he feared they might encounter in their onward march. It is most significant that what lay the uppermost in his mind at that intensely thoughtful moment was a lurking fear

of internecine war in which Muslims violated the sanctity of the life and property of fellow Muslims. With the true acumen of a leader who knew what human nature was he impressed upon his followers:

“O People! Verily your blood and your property are sacrosanct until the day you meet your Lord—as sacrosanct as this day and this month and this place (a reference to the prohibition of fighting within the limits of Haram around the Kaba and during the four Haram months of peace).”

The implications of the inviolability of life and property for the day-to-day dealings between individuals in the community were spelled out thus:—

“He who has a pledge let him return it to him who entrusted him with it.”

(2) And then the prohibition of RIBA:

“All usury is abolished, but you have your capital. Wrong not and you shall not be wronged. God has decreed that there is to be no usury and the usury of Abbas B. Abd al-Muttalib is abolished, all of it.”

It would be better to seek a definition of RIBA according to the usage of the Arabs about the time of the revelation of the Quran instead of translating and equating it with a modern term in English or any other language. RIBA in the usage of the Arabs meant a fixed additional sum charged from the borrower over and above the principal amount (of gold, silver or staple

commodities) advanced with a time limit and recovered in kind by the lender. This is perfectly in accord with the etymology of the word, its root having the connotation of "increase" and "growth". The definition has nothing to do with the purpose of borrowing or the manner in which the borrowed money is used or exploited. It is true that in the context of the condemnation of RIBA, commercial interest is seldom specified. But that does not prove that commercial interest was commonly practised and excluded from the Quranic prohibitory injunction. It will be remembered that Mecca was the home of a mercantile community, which lived on the investment of its capital in trade and commerce. Excluding the slave workers, poor labourers and wage-earners, the majority of the inhabitants were merchants who employed either their own capital and/or the capital which others entrusted to their care. Managerial skill was at high premium and much sought after by investors. Everyone aimed at participation in successful commercial enterprise with a view to sharing the considerable profits. Typical of the prevalent practice is the case presented in the following tradition:—

Hakim B. Hizam says about himself: I was a man of good luck in trade. I never bought a thing without gaining profit (in selling it). The Quraish used to send their merchandise and I used to send my merchandise (separately). It happened sometimes that a man from among the Quraish asked me to allow him to share with me in his expenditures (concerning the merchandise) aiming by it (to benefit from the good luck in (the profit of) my merchandise..... (Al-Zubair B. Bakkar: Jamaharat Nasabi Quraish, Cairo, 1961-2, I, 371).

It will be observed that in a mercantile community capital is not so shy or timid as to avoid risk. In the words of the author

of the article on Mecca in the Shorter Encyclopaedia of Islam: It would be difficult to imagine a society in which capital enjoyed a more active circulation (than in the Meccan society). The sleeping partnership (المضاربة) was much in favour, especially the "partnership for the half", which supposes 50% participation in the profits by the sleeping partners. Thanks to the development of these institutions the humblest sums could be invested, down to a gold dinar or even a *nashsh* or half dinar. Such a flexible organisation stimulated even the humblest to take his share in commercial enterprises.

No merchant would lend his money on interest when he had the open opportunity to participate with it directly in a successful commercial enterprise. Even in our own day it is only the timid, lethargic capital owner who plays into the hands of the crafty banker. Thus in Meccan society it must have been rare indeed that one lent money on interest knowing that the money was to be employed in commercial productivity. To quote again from the article on Mecca in the Encyclopaedia of Islam: "The Meccan *tajir* was not distinct from the financier. His first article of trade was money. When occasion arose, he invested his capital in business, in the organisation of large caravans. To the leaders of the caravan, to the traders and to the factors, he advanced the sums necessary for their operations."

The organisation of the caravans offers a dependable illustration of the practice in vogue among the Arab merchants and financiers at the time. Very large as well as very small contributions in money were advanced to the enterprising managers of caravans on the basis of *mudaraba* (and not as interest-bearing loans). On the return of the convoy the investors gathered, as they did round Abu Sufyan on the occasion of Badr, to know what

their money and their contributions had earned and to get their share of the profits (and not interest). However, once a fixed sum is levied over and above the principal advanced and undertaking of risk and participation in enterprise are excluded, the fixed additional sum comes within the definition of RIBA. It is the form of the contract and the nature of the deal which makes it lawful or unlawful. The extraneous fact of the fixed additional sum being part of the uncertain and variable commercial profits does not alter the nature of the deal nor does it mitigate the economic injustices and the evil social consequences resulting from it.

Naturally, it is always very difficult for a poor man in need to get loans free of interest. When opportunities for capital productivity are abundant the acquisitive instinct in man would not allow him to forego the profit motive. In the circumstances some hard-hearted persons would turn usury into a business. Their business is based on the exploitation of the misery and the helplessness of fellow being. They would go on hardening their terms while their services accentuate the misery of the borrowers instead of relieving the same. Islam imposed a total ban on interest, awakened and strengthened the humanitarian motives, and as subsequent history proved, also provided for interest free loans from the state Treasury.

It would be interesting to note that RIBA was abhorred even in the days before Islam. When the Quraish were rebuilding the Kaba a few years before the announcement of the mission of the Prophet, they took care not to spend on it the earnings of prostitution or the proceeds of exchanges involving RIBA (بيع ربا) *vide* Ibn Hisham: Sirat (Cairo, 1329, I, 183-4).

(3) The Prophet took particular care to apply the ban on RIBA to his own uncle, Abbas, before anybody else. He again set the example of his own kith and kin when he put an end to vendetta as practised in the pre-Islamic days when there was no civilised society and government to enforce law and justice:

“All bloodshed in the pagan period is to be left unavenged. The first claim on blood I abolish is that of Ibn Rabia B. al-Harith b. Abd al-Muttalib (who was fostered among the B. *Layth* and whom Hudhayl killed).

(4) When the exploitation of man by man is put an end to, the way is cleared for the assertion of the Equality of Man but, mind you, equality of man as a by-product of man's relationship with Allah:

“O Man! No doubt your God is one, and your father is one. All of you sprang from Adam and Adam sprang from dust. Of a truth, the most noble of you in God's sight is the most pious. Verily, Allah is all-knowing and well acquainted. And no Arab has any privilege over non-Arab except that based on piety. O Men, the Muslims are but brethren. It is not lawful for a Muslim to take from the belongings of his brother except that which he parts with willingly.”

Man has always found it difficult to get rid of tribal, racial, national and parochial prejudices. Even when his intellect outreaches the universe, his sympathies lag behind. There is no corrective to false prides other than a true realisation of the relative position of Allah, Man and the Universe. The Prophet lost no opportunity of impressing the same upon his followers.

Previously on the occasion of the conquest of Mecca, his words, addressed particularly to the Quraish, had a sharper edge:—

“Every claim of privilege (especially inherited authority) or blood or property are quashed by me except the custody of the temple and the watering of the pilgrims.

O Quraish! God has taken from you the haughtiness of paganism and its veneration of ancestors. Man springs from Adam and Adam sprang from Dust.

“O men we created you from male and female and made you into peoples and tribes that you may know one another: of a truth the most noble of you in God’s sight is the most pious” (Quran 49:13).

(5) Having projected the texture of the Muslim community and explained the pattern of dealings between its individual members, which ensured its continuity as a close-knit homogeneous group, the Prophet summed up his fears and his advice in the following words:—

“So you do not turn Kuffar after me, striking the necks of each other. Understand my words, O Men, for I have told you, I have left with you something which if you will hold fast to it you will never fall into error—a plain indication, the Book of Allah and the Sunnah of his Prophet.”

The Prophet warned the congregation not to turn “Kuffar” and kill each other!!! The words are quite precise and unmistakable: two Muslims, or groups of Muslims, resorting to violence against each other render themselves (both sides) liable to the charge of *Kufr*. According to another tradition, “A Muslim is one from whom the Muslims fear no violence of the hand or of the tongue.”

Remarkably enough, some commentators have interpreted the words of the Prophet as a warning against Muslims calling each other Kafir, which is an excuse for their killing each other.

Looking in retrospect one cannot help feeling that the Prophet had a premonition of the sanguinary course of Muslim history following his death right up to our own day. The Prophet did not dread differences of views and opinions in the community; in fact, he termed honest difference "a blessing". Hence the warning was coupled in the same breath with advice as to the simple eternal method of resolving differences by reference to the Kitab.

The Sunnah is only a complement of the Kitab: both of them form an organic whole. Acknowledgement of the Kitab-Sunnah, implied in the pronounced belief in the Unity of Allah and the Prophethood of Muhammad, is the definitive hall mark of a Muslim. And preparedness of all the believers to submit willingly and whole-heartedly to the verdict of the Kitab-Sunnah as sincerely and intelligently applied to any given set of circumstances, is the sheet anchor of Muslim unity and solidarity for ever. And this process of decision-making, which preserves the dynamism of Islam and contributes to the perennial natural growth and flowering of the Shariah, is also the bed-rock of Islamic polity.

(6) From public life to the privacy of the homes. Judicious discretion and balance between the rights and duties of husband and wife contribute to the emergence of strong family units, which are the mainstay of the social order. It is these units which generate zest and pleasure in life, at the same time setting a bulwark against the emergence of any dictatorial tendencies in

religious thought and government. Women are delicate beings to be loved and cared for in every respect; only they have to recognise the authority of man to enforce discipline in homes. The authority is to be exercised with tact and compassion and in the interests of moral well-being and social happiness. The Prophet availed himself of the opportunity to drive home the point that the strong arm of the law may not always protect the weaker partner; happiness in the homes can only be ensured by the exercise of self-restraint and the cultivation of chivalry on the part of men. He said:

“O Men, you have rights over your wives and they have rights over you. You have the right that they should not defile your bed, that they should not let any undesirable person enter your house except with your permission and that they should not behave with open unseemliness. If they do, God allows you to put them in separate rooms and to beat them but not with severity. If they refrain from these things and obey you they have the right to their food and clothing with kindness. (Lay injunctions on women kindly), for they are prisoners with you having no control of their persons. You have taken them only as a trust from God, and you have the enjoyment of their persons by the word of God, so be fearful of Allah in regard to women and enjoin that they be treated well.”

(7) Man is often tempted to tamper with established laws and practices to seek an advantage for himself. Powerful groups in society do the same and exploit the sanctity of religion for their sordid gains. A glaring example of it was the exercise of the right of “al-Nasi” (Postponement) by the Quraish. A practice observed by common consent among the Arabs was to abstain

from war and spoilation during four months in a year, which were devoted to peaceful commercial and social pursuits. As three of these four months followed consecutively, the Quraish often disturbed the order and adhered only to the number of the sacred months. Islam would not countenance anyone taking liberties with sacred obligations, which were to be observed honestly and in perfect good faith:—

“O Men, Postponement of a sacred month is only an excess of disbelief whereby those who misbelieve are misled; they allow it one year and forbid it another year that they may make up the number of the months which God has hallowed. Time has completed its cycle and is as it was on the day that God created the heavens and the earth. The number of months with God is twelve; four of them are sacred, three consecutive and one single: Dhi 'l-Qa 'da, Dhi 'l-Hijja and Muharram and the Rajab, which is between Jumada and Sha 'ban.”

(8) In his concluding words the Prophet warned his followers against complacency and self-delusion. Of course, there will be no question of their breaking away from Islam; only Islam shall cease to be a living force in their life. They shall remain Muslims while taking their cue from outside in regard to the actual details of their day to day life. Their enemies shall be quite satisfied with this much of success in deflecting them from the true path:

“O Men, Satan despairs of ever being worshipped in your land, but if he can be obeyed in anything short of worship he will be pleased in matters you may be disposed to think of little account.”

How true is it of the present day state of affairs throughout the world of Islam *vis-a-vis* western thought and civilisation!!!

At the end of the Khutba and several times in the course of it the Prophet paused a while to pose the question:

“O Allah! Have I delivered (the message)?”

The audience: Yea, O Allah!”

The Prophet: “O Allah! Bear witness. And let those present here carry the message to those who are away.”

(9) From Arafat the Prophet proceeded to Mina where he addressed his followers on two more occasions in almost identical terms. The additional points made by him are:—

“Beware of committing excesses for the sake of religion. The people before you were ruined only because of excesses in religion.”

Man not only tends to neglect religion, he also tends to misuse it by making a fetish of it, by imposing undue privations upon himself, by identifying hardship and inconvenience with religion. The Prophet warned against such tendency, which perverts religion and sets it against nature.

This is best corroborated by the tradition: “Never was the Prophet offered a choice between two things, one of them easier than the other, but he took to the easier one so long as it did not constitute a sin. But if it were a sin he was the farthest of all the people from it.”

(10) The Prophet also impressed upon his followers the two cardinal principles of individual moral responsibility and the supreme objective of the Islamic State:

“Attention! An evil-doer harms none except himself. An evil-doing father does not harm his son, nor a son harms his father.”

If there is appointed over you a black slave with his nose chopped off then listen to him and obey him if only he leads you in conformity with the book of Allah.

Any one who fulfils the supreme objective of the Islamic State, *viz.*, the enforcement of the Shariah, is entitled to unre-served co-operation, submission and obedience from the whole of the community. And of course, *vice versa*.

EPILOGUE

The Prophet had hardly completed the Hajj when the seal was set on Allah's guidance to mankind for ever. The last verse of the Quran revealed on the occasion said:—

“This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion Al-Islam.”

The prophethood had cancelled itself by itself. It was the Graduation Day for human intellect. Henceforth a sincere effort with human intellect working on the Kitab-Sunnah would always yield moral guidance in all circumstances for all time to come.

Khutba at Arafat by the Imam who holds sway over the Holy Places is a Sunnah of the Prophet. Presence at the congregation

at Arafat is the very essence of the Hajj. He who misses the congregation loses the Hajj. In Islam every act of worship is enlightening for the intellect as well as bracing for the spirits. In the words of Iqbal, Islam insists on spiritual advancement with all the human faculties fully developed and wide awake and not deadened in ecstasy and loss of consciousness of the material world. While all the other acts prescribed for the Hajj are predominantly devotional, the Khutba at Arafat is to quicken the thought. In order to conform to the pattern set by the Prophet, the Khutba ought to attempt regeneration of Muslims year by year through their joint endeavours directed at tackling the concrete problems of life besetting them at the time.

Until not very long ago, the Hajj was recognised to play this revitalising role. That is why the enemies of the Muslims would put obstructions in the way of the Hajj. Alas! today the assembly at Arafat is a routine affair devoted mostly to prayers. The present writer was shocked to hear *milad* and *salam* being recited in a tent occupied by Pakistani women. The representatives of the Islamic world would rather take leave of the woes of Islam for a while than inviting their brethren to put their heads together and ponder over them. Gone are the days when Hajj was the focal point of reformist movements and wars of liberation in the distant corners of the Islamic world. Now the impact of the Hajj is limited to receptions for the returning pilgrims at home. That is why powers inimical to Islam are not at all worried about the repercussions of the Hajj on the course of world events. What a pity that while the grand institution of the Hajj is shorn of its effective vitalising role, efforts are being made to set up a Secretariat of Muslim Countries.

نماز و روزہ و قربانی و حج
 یہ سب باقی ہیں تو باقی نہیں ہے

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SERMON ON THE MOUNT ARAFAT

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O Men, you have rights over your wives and they have rights over you. You have the right that they should not defile your bed, that they should not let any undesirable person enter your house except with your permission and that they should not

behave with open unseemliness. If they do, God allows you to put them in separate rooms and to beat them but not with severity. If they refrain from these things and obey you they have right to their food and clothing with kindness. (Lay injunctions on women kindly), for they are prisoners with you having no control of their persons. You have taken them only as a trust from God, and you have the enjoyment of their persons by the word of God, so be fearful of Allah in regard to women and enjoin that they be treated well.

"O Men, Postponement of a sacred month is only an excess of disbelief whereby those who misbelieve are misled; they allow it one year and forbid it another year that they may make up the number of the months which God has hallowed, Time has completed its cycle and is as it was on the day that God created the heavens and the earth. The number of months with God is twelve; four of them are sacred, three consecutive and one single: Dhi 'l-Qa 'da, Dhi 'l-Hijja and Muharram and Rajab, which is between Jumada and Sha 'ban."

O Men, Satan despairs of ever being worshipped in your land, but if he can be obeyed in anything short of worship he will be pleased in matters you may be disposed to think of little account.

"O Allah! Have I delivered (the message)?"

The audience: Yea, O Allah!"

The Prophet: "O Allah! Bear witness. And let those present here carry the message to those who are away.

خُطْبَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّوَاحِ

الْحَمْدُ لِلَّهِ ، مُحَمَّدُهُ ، وَنَسْتَعِينُهُ ، وَنَسْتَغْفِرُهُ ، وَنُتَوِّبُ إِلَيْهِ ،
وَتَعَوَّذُ بِاللَّهِ مِنْ شُرُوبِ أُنْفُسِنَا ، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا . مَنْ يَبْدُ
اللَّهُ نَلَا مُضِلَّ لَهُ ، وَمَنْ يُضِلُّ نَلَا هَادِيَ لَهُ . وَأَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَوْحِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ ، وَأَعْتَمَلُكُمْ عَلَى طَاعَتِهِ ، وَأَسْتَفْتِحُ بِالَّذِي
هُوَ خَيْرٌ . أَتَا بَعْدُ ، أَيُّهَا النَّاسُ اسْمَعُوا مِنِّي أُتِينَ لَكُمْ ، نَاتِي لِأُذَرِّي
لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا فِي مَرَقِي هَذَا . أَيُّهَا النَّاسُ
إِنَّ دِيَارَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ إِنْ تَلَقَوْا رِثَتَكُمْ ، كُفِّرْتُمْ بِرِثَتِكُمْ هَذَا
فِي شَهْرِكُمْ هَذَا فِي بِلَادِكُمْ هَذَا .

أَلَا هَلْ بَلَّغْتُ ؟ أَلَيْسَ أَشْهَدُ !

فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيَتَوَقَّعْهَا إِلَى الَّذِي اسْتَعْتَمَهَا عَلَيْهَا
وَأَنَّ كُلَّ رِبَا مَوْضُوعٌ ، وَلَكِنْ لَكُمْ مَرَدُّهُنَّ أَمْوَالِكُمْ ، لِأَنْظِلِمُونَ وَلَا تَنْظِلِمُونَ
قَضَى اللَّهُ أَنَّهُ لَا رِبَا ، وَأَنَّ رِبَا عَتِيسِ بْنِ عَمْرِو السُّلَمِيِّ مَوْضُوعٌ كُلُّهُ .

وان دماء الجاهلية مرفوعة ، واقل دم نبدا به دم عامر بن
ربيع بن الحارث بن عبد المطلب . وان ما نثر الجاهلية مرفوعة ،
غير السدانة والسيقية . والعقد قود ، وشبهه العمدا ما قتل
بالعسا والجر ، وفيه مائة بعير ، فمن زاد فهو من أهل الجاهلية .
أيتها الناس ! ان الشيطان قد يئس ان يعبد في أرضكم هذه ،
وكتته تدرى ان يطاع فيما سوى ذلك مما تحقرون من أعمالكم .
أيتها الناس ! ان التمس زيادة في الكفر يوصل به الذين
كفروا يميلونه عاماً ويحترمونهم عاماً ليؤاخذوا بعهدة ما حرم
الله فيحجلوا ما حرم الله . ان الزمان قد استدار كهيئته يوم
خلق الله السموات والارض . وان عهدة الشهر عند الله
اثني عشر شهراً في كتاب الله يوم خلق السموات والارض ،
منها أربعة حرم : ثلاثة متواليات ، وواحد فردي . ذو القعدة و
ذو الحجة والمحرم ، ورجب الذي بين جمادى وشعبان
الآهل بآنت ؟ اللهم اشهد !
أيتها الناس ! ان لناكم عليكم حقاً ، ولكم علينا حق ، كلم علينا

كَرَّالَ يَوطِئُن مُرَّ شُكْمٍ غَيْرِكُمْ ، وَلَا يُدْخِلُن أَحَدًا تَكَرُّهُنَّ بِيَوْمِكُمْ إِلَّا
 بِإِذْنِكُمْ ، وَلَا يَأْتِيَنَّ بِنَاحِشَةٍ بَيْنَهُنَّ ، فَإِن نَفَعْنَنَّا اللَّهُ فَدَأْزِن لَكُمْ
 أَنْ تَعْمَلُوهُنَّ وَتَجَسَّدُوهُنَّ فِي الْمَقَابِحِ ، وَتَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْتَرِحٍ ،
 فَإِن انْتَهَيْنَ وَأَطَعْنَكُمْ فَعَلَيْكُمْ مِنْهُنَّ رِزْقٌ مِّن رَّكْسِوْنِنَّ بِالْمَعْرُوفِ . وَإِنَّمَا
 التَّسَاءُلُ عَمَّا يَنْبَغِي لَكُمْ لَأَنْفُسِكُمْ شَيْئًا ، اخذتموهن بأمانة الله ،
 واستحللتم فروجهن بكلمة الله . فَاذْكُرُوا اللَّهَ فِي التَّسَاءُلِ مَا تَسْأَلُونَ مِنْ
 خَيْرٍ .

الْأَهْلُ بَلَّغَتْ؟ اللَّهُمَّ اشْهَدْ!

أَيُّهَا النَّاسُ! إِنَّمَا الْمَرْءُ نَسَبٌ إِخْوَةٌ ، وَلَا يَحْسَبُ لِمَنْ يَسْلُمُ مَالُ أَخِيهِ
 وَالْأَمْنُ طَيِّبٌ لِنَفْسِهِ مِنْهُ .

اللَّهُمَّ هَلْ بَلَّغَتْ؟ اللَّهُمَّ اشْهَدْ!

فَلَا تَرْجِعُنَّ بَعْدِي كُفَّارًا يَضْرِبُ بِعَضْكَمُ تَرَابَ بَعْضٍ ، فَإِن تَدْرَكْتِ
 نَيْكُم مَّا إِنَّنْ أَخَذْتُمْ بِهِ لَنْ نَفْسِلُوهُ بَعْدَهُ : كِتَابُ اللَّهِ [وَسْتَعْنِ بِنَيْتِهِ] .

اللَّهُمَّ هَلْ بَلَّغَتْ؟ اللَّهُمَّ اشْهَدْ!

أَيُّهَا النَّاسُ! إِنَّ رَبَّكُمْ وَاحِدٌ ، وَإِنَّ أَبَاكُمْ وَاحِدٌ ، كَلِمَةُ لَادِمٍ وَأَدَمٌ مِنْ تَرَابٍ ،

أكرمكم من الله أفتاكم ، إن الله عليم خبير ، وليس لموتى على عجبى فضل
رؤيا بالقدس .

ألا هل ليئت ! اللهم اشهد !

تالوا : نعم .

قال : فليبلغ الشاهد الغائب .

أيها الناس ! إن الله قسم كل وارث نصيبه من الميراث ، فلا تجوز
وميتة لوارث ، ولا تجوز وصية في الثلث من الثلث ، والولد للفراش و
للماهر العجر . من ادعى إلى غير أبيه ، أو تورك غير مواليه فعليه
لعنة الله والملائكة والناس أجمعين ، لا يقبل منه صرف ولا عدل .
والسلام عليكم ورحمة الله وبركاته .

(البيان والتبيين للماخذ وسيرة ابن هشام)

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خطبہ حجۃ الوداع بمقام جبل الرحمت، عرفات

۱۹ ذی الحج ۱۰ ھ

تحقیق تمہارے خون اور تمہارے مال تم پر حرام ہیں۔ جیسے اس تمہارے دن کی حرمت ہے اس تمہارے سہینے میں اس تمہاری بستی میں۔ جان لو کہ حالت جاہلیت کی ہر چیز میرے دونوں قدسوں کے نیچے ہے۔ اور جاہلیت کے خون دبا ڈالے گئے۔ اور البتہ خونوں میں سے پہلا خون جسے میں دہائے ڈالتا ہوں ابن ربیعہ بن حارث کا خون ہے، جو بنی سعد میں دودھ پیتا تھا اور اسے قوم ہذیل نے مار ڈالا۔ اور جاہلیت کا بیاج دبا ڈالا گیا۔ میرے یہاں سب سے پہلا بیاج عباس بن عبدالمطلب کا ہے وہ سب دبا ڈالا گیا۔ پس اللہ سے ڈرو عورتوں کے معاملے میں کیونکہ تم نے ان کو خدا کی امان سے قابو میں کیا ہے، اور خدا کے حکم سے وہ تم پر حلال ہوئیں۔ اور تمہارا حق ان پر یہ ہے کہ جسے تم نہ چاہو اسے گھر میں نہ آنے دیں۔ پس اگر وہ ایسا کریں تو ایسی سزا دو جس سے زیادہ تکلیف نہ ہو۔ اور عورتوں کا تم پر دستور کے موافق کھانا کیڑا دینے کا حق ہے۔ مقرر میں تم میں وہ چیز چھوڑے جاتا ہوں کہ اسکے بعد تم کبھی گمراہ نہ ہو گے اگر تم اسکو مضبوط پکڑے رہو گے: وہ کتاب اللہ ہے۔ اور تم سے قیامت میں میری نسبت

سوال ہوگا تو کیا کہو گے؟ لوگ کہنے لگے ہم گواہی دیتے ہیں کہ آپ نے خدا کا پیغام پہنچایا اور بخوبی ادا کیا اور نصیحت کی۔ پس آپ نے کلمے کی انگلی آسمان کی طرف اٹھا کر اور لوگوں کی طرف جھکا کر فرمایا خداوند! گواہ رہیو، خداوند! گواہ رہیو، خداوند! گواہ رہیو۔

لوگو! شیطان نا امید ہو چکا ہے۔ کہ اب اس ملک میں پھر اس کی عبادت ہوگی۔ لیکن اس کے سوا اور چھوٹی چھوٹی باتوں پر راضی ہو گیا ہے، جسے تم بڑے گناہوں میں شمار نہ کرو گے۔ پس تم کو اپنے دین کی شیطان سے حفاظت لازم ہے۔

لوگو! سنا اور اطاعت کرو اگرچہ تم پر کوئی جسی غلام بینی بریدہ جو خدا کی کتاب کے موافق لے چلے حاکم ہو۔

تمہارے غلام، تمہارے غلام، دیکھو جو تم کھاؤ وہی انہیں کھلاؤ۔ اور جیسا تم پہنو ویسا ہی انہیں پہناؤ۔ اور اگر ان سے ایسی خطا ہو کہ تم در گزر نہ کر سکو تو ان کو فروخت کر دو۔ وہ خدا کے بندے ہیں ان کو عذاب نہ دو۔

ساخونہ از

”سیرت رسول اللہ“

تصنیف پروفیسر سید نواب علی (مرحوم)



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Some of the published Works:—

- (a) *Al-Ashbah wa al-Nazair* by al-Khalidiyyain, published by Lajnat al-Talif, Cairo, 2 Vols.
- (b) *Some Aspects of Islamic Culture*, Lahore.
- (c) *An Essay on the Sunnah*, Lahore.
- (d) *Jita Jagta*, an Urdu translation with critical review of Ibn Tufail's *Hayy Bin Yaqzan*, Karachi.
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Research papers on the Choice of a Caliph in Islam, The Battle of al-Qadisiyya, Arab Shipping and Commerce, Indo-Arab Relations, Arabic Language and Literature, the Philosophy and Poetry of Iqbal, etc., etc.

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