



Prophet (pbuh) as a Teacher

Surah 02 AlBaqarab 129 Prophet Ibrahim makes Dua for raising a Messenger
Who will Teach first and then Purify

129. "Our Lord, and raise in them a messenger from among them, who shall recite to them Your verses, and shall teach them the Book and wisdom and purify them. Indeed, You are the All Mighty, the All Wise."

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ



Surah 02 AlBaqarab 151 Allah accepts Prophet Ibrahim's Dua for sending a Messenger
Who will first Purify and then Teach

151. Just as We have sent among you a messenger from yourselves, reciting to you Our verses, and purifying you, and teaching you the Book and wisdom, and teaching you that which you did not know.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ



Prophet Muhammad performed only one Hajj and during the Hajj taught people

1. O People, listen attentively to me so I can make it clear to you. For indeed, I do not know, perhaps, I shall not meet you after this year, in this stand.

أَيُّهَا النَّاسُ! اسْمَعُوا مِنِّي أَبِين لَكُمْ؛ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَقَابِكُمْ
بَعْدَ عَامِي هَذَا فِي مَوْقِفِي هَذَا.

2. O People, indeed, your blood and your wealth are sacred upon each other, until you meet your Lord, just as sacred as this day of yours, in this month of yours, in this city of yours.

أَيُّهَا النَّاسُ! إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ إِلَى أَنْ تَلْقَوْا
رَبَّكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.

3. And indeed, you shall meet your Lord, and He will reckon your deeds. Indeed, I conveyed.

وَإِنَّكُمْ سَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ وَقَدْ بَلَّغْتُ.

4. So whoever is entrusted, he shall return it to him whose trust he was entrusted with.

فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ أُتِمَّتْ عَلَيْهِ.

5. And indeed, the riba of the era of ignorance shall be set aside and indeed, the first riba I start with is the riba of (my uncle) Al Abbas ibn Abdul Muttalib.

وَإِنَّ رَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَإِنَّ أَوَّلَ رَبَا أَبْدَأُ بِهِ رَبَا الْعَبَّاسِ بْنِ
عَبْدِ الْمُطَّلِبِ.

6. And indeed, the blood (revenge) of the era of ignorance is set aside, and indeed, the first blood I start with is the blood of Amer bin Rabiah bin AlHarith bin Abdul Muttalib.

وَإِنَّ دِمَاءَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَبْدَأُ بِهِ دَمُ عَامِرِ بْنِ
رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ.

7. And indeed, the rituals of the ignorance shall be set aside, other than covering (the Kaaba)

وَإِنَّ مَا ثَرَجَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ غَيْرَ السِّدَانَةِ وَالسِّقَايَةِ وَالْعَمْدِ

and watering (pilgrims). And the murder shall have retribution and the unintended murder, where killing was by a stick or a stone, for it is one hundred camels. So whoever increased, then he is of the era of ignorance.

قَوْلُهُ وَشَبَّهَ الْعَمْدَ مَا قُتِلَ بِالْعَصَا وَالْحَجَرِ وَفِيهِ مِائَةٌ بَعِيرٍ فَمَنْ زَادَ فَهُوَ مِنَ الْجَاهِلِيَّةِ.

8. O People, indeed, the Satan has lost all hope that he will ever be worshipped in this land of yours. But though he has accepted to be obeyed in all other than that, in that which you belittle in acts you do.

أَيُّهَا النَّاسُ إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يُعْبَدَ بِأَرْضِكُمْ هَذِهِ وَلَكِنَّهُ قَدْ رَضِيَ بِأَنْ يُطَاعَ فِيمَا سِوَى ذَلِكَ فِيمَا تُخَفِّزُونَ مِنْ أَعْمَالِكُمْ.

9. O People, postponing (of a sacred month) is only is an addition in disbelief. Are misled by that those who disbelieved. They make it lawful one year and make it unlawful another year, in order to adjust the number that which Allah forbade. And indeed, the count of the months with Allah is twelve months in the Book of Allah, the day He created the heavens and the earth. Of them, four are sacred, three of these are successive and one is singly. DuhlQaeda and DhulHajja and Muharram and Rajab between Jumada and Sha`ban.

أَيُّهَا النَّاسُ! إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُصَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ. وَإِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ. مِنْهَا أَرْبَعَةٌ حُرْمٌ. ثَلَاثَةٌ مُتَوَالِيَةٌ وَوَاحِدٌ فَرْدٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَ الْمُحَرَّمُ وَ رَجَبٌ بَيْنَ جُمَادَى وَشَعْبَانَ.

10. O People, indeed, your women have right upon you and you have right upon them. Your right upon them is that they do not share your beds (with others). Nor admit anyone, whom you disapprove, in your houses except by your permission, and that they shall not commit indecency. And if they did then indeed Allah has permitted you to restrict them and separate them in the beds and punish them without harming them. So if they restrain and obey you then upon you is their food and their clothing in kindness. You have taken them under a trust from Allah and as your wives with Allah's permission. So fear Allah in the matter of women and take good care of them.

أَيُّهَا النَّاسُ إِنَّ لِنِسَائِكُمْ عَلَيْكُمْ حَقًّا وَلَكُمْ عَلَيْهِنَّ حَقًّا. حَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ وَلَا يُدْخِلَنَّ أَحَدًا تَكَرُّهُنَّ بُيُوتَكُمْ إِلَّا بِإِذْنِكُمْ وَأَنْ لَا يَأْتِيَنَّ بِفَاحِشَةٍ فَإِنْ فَعَلْنَ فَإِنَّ اللَّهَ قَدْ أذنَ لَكُمْ أَنْ تَعْضُلُوهُنَّ وَتَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَتَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنَّ انْتِهَيْنَ وَأَطَعْتَكُمْ فَعَلَيْكُمْ بِرِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، أَخَذْتُمُوهُنَّ بِأَمَانَةٍ اللَّهُ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ فَاتَّقُوا اللَّهَ فِي النِّسَاءِ وَاسْتَوْضُوا بِهِنَّ خَيْرًا.

11. O People, the believers are brothers. And nothing shall be legitimate to a believer from the property of his brother unless (shared) of willingly by him. Have I not conveyed. O, Allah, so be witness.

أَيُّهَا النَّاسُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَلَا يَحِلُّ لِمُؤْمِنٍ مَالٌ أُخِيْبَهُ إِلَّا مِنْ طَيْبِ نَفْسٍ مِنْهُ. أَلَا هَلْ بَلَّغْتُ؟ اللَّهُمَّ فَاشْهَدْ.

12. Do not return after me to disbelief, striking each other's necks. Indeed, I leave with you that which if you hold fast, you will never go stray. And in one narration, you will not go stray, Book of Allah and Sunnah of His prophet. Have I not conveyed. O, Allah, be witness.

فَلَا تَرْجِعَنَّ بَعْدِي كُفَّارًا يُضْرَبُ بَعْضُكُمْ رِقَابَ بَعْضٍ فَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا "وفي رواية لَمْ تَضِلُّوا" كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ، أَلَا هَلْ بَلَّغْتُ؟ اللَّهُمَّ فَاشْهَدْ.

13. O People, indeed, your Lord is One. And indeed, your father is one. All of you are from Adam and Adam was from clay. Indeed, the most noble among you with Allah is he who is more conscious among you. And there is none for an Arab over a non-Arab any superiority except by piety.

أَيُّهَا النَّاسُ! إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاءَكُمْ وَاحِدٌ، كُلُّكُمْ لَأَدَمَ
وَآدَمُ مِنْ تُرَابٍ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ وَلَيْسَ لِعَرَبِيٍّ عَلَى
عَجَمِيٍّ فَضْلٌ إِلَّا بِالتَّقْوَى.

14. Have I not conveyed. They responded, yes. He said, let him convey, the one who is present, to him who is not here. And may there be peace upon you and mercy of Allah.

أَلَا هَلْ بَلَّغْتُ. قَالُوا: نَعَمْ. قَالَ: فَلْيَبْلِغِ الشَّاهِدُ الْغَائِبَ!
وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

