THE PROPHET'S SIRAH

SERIES 29

THE FAREWELL SERMON

The Prophet's ﷺ Counsel at 'Arafah and Mina: Human Dignity, Women's Rights, Equality and His Final Charge to the Ummah, According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

SURAH AL-HUJURAT 49:13

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ACKNOWLEDGEMENT

All praise is due to Allah, who created mankind from male and female, and made the most noble of them in His sight the most righteous. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who conveyed the trust and counselled the Ummah, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twenty-ninth book of The Prophet's Sirah explains the sermons of the Messenger of Allah ﷺ during the Farewell Pilgrimage — at 'Arafah and at Mina — on the sanctity of life, property and honour, the abolition of usury and pagan vendettas, the rights of women, human equality and the charge to hold fast to the Book of Allah. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a sea of rolling sand dunes stretching to the horizon** in the morning, with **wind-blown ripples** and **a wide, clear sky**.

The endless dunes symbolise **the Prophet's ﷺ message spreading across the world**. At Mina he said: ***"Let the one present convey to the one absent"*** (Sahih al-Bukhari 4406). Like the wind carrying sand from one dune to the next, the Companions carried this sermon from 'Arafah to every corner of the earth — until it reached us today.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE FAREWELL SERMON

Book 28 followed the Messenger of Allah ﷺ step by step through the Farewell Pilgrimage — from Madinah to Dhul-Hulayfah, Makkah, Mina, 'Arafah, Muzdalifah and back. In the midst of those rites, he stopped several times to ***address*** tens of thousands of pilgrims. These addresses are known as ***the Farewell Sermon (Khutbat al-Wada')***.

This Book 29 explains the contents of those sermons theme by theme: ***the sanctity of life, property and honour***; ***the abolition of usury and pagan vendettas***; ***the rights of women and the household***; ***lineage, wills and debts***; ***holding fast to the Book of Allah***; ***equality and brotherhood***; and the great charge: ***"Let the one present convey to the one absent."***

We will use only wordings that are ***sahih or hasan*** from the books of hadith. There is a widely circulated text of the "Farewell Sermon" presented as one long, complete speech; parts of it are authentic, parts come from sirah books without a strong chain. Chapter 29 will examine those popular wordings one by one.

The Sermons of the Prophet ﷺ in the Farewell Pilgrimage

9 Dhul-Hijjah — 'Arafah

Valley of 'Uranah, after the sun passed its zenith

- Blood and property sacred
- Pagan matters abolished
- Usury and blood-feuds
- Rights of women
- The Book of Allah
- "O Allah, bear witness"

Muslim 1218

10 Dhul-Hijjah — Mina

Day of Sacrifice, on his camel

- "What day is this?"
- Blood, property, honour
- Time has come round
- Do not revert to disbelief
- Let the present convey
- "Have I not conveyed?"

Bukhari 1739, 4406

During the Hajj — other words

Narrated by Companions who were present

- Obey leaders who follow the Book of Allah
- Five keys to Paradise
- No bequest for an heir
- Treat women well
- Each bears his own burden

Muslim 1838; Tirmidhi 616, 1163, 2120, 2159

Figure 1: The sermons of the Prophet ﷺ in the Farewell Pilgrimage.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Wordings of the sermon found in sirah books without a strong chain are placed in brown "Sirah Note" boxes with an explanation of their grade.

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THE SERMONS OF THE FAREWELL PILGRIMAGE

Many assume the Farewell Sermon was a single speech. In fact, authentic hadiths show that the Messenger of Allah ﷺ addressed the people ***more than once*** during that Hajj. The most famous is ***the sermon at 'Arafah*** on 9 Dhul-Hijjah, in the bottom of the valley of 'Uranah, after the sun passed its zenith and before the Zuhr and 'Asr prayers (Sahih Muslim 1218).

The second sermon was at ***Mina on the Day of Sacrifice*** (10 Dhul-Hijjah), when he asked "What day is this?" (Sahih al-Bukhari 1739). Abu Bakrah رضى الله عنه mentions that he spoke from his camel while a man held its rein (Sahih al-Bukhari 67). Scholars also mention a sermon on ***the days of Tashriq*** at Mina.

In addition, the Companions present — Jabir, Abu Bakrah, Ibn 'Abbas, Ibn 'Umar, Jarir, Abu Umamah, 'Amr ibn al-Ahwas, Umm al-Husayn and many others — each narrated ***the part they heard***. When these narrations are gathered, a complete picture emerges of the final counsel of the Messenger of Allah ﷺ to his Ummah.

Why did he speak on these days? Because this was ***the largest gathering*** of Muslims in his lifetime: representatives of almost every tribe in Arabia were in one place. A message delivered here would be carried home to every corner of the land.

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HOW DO WE KNOW THIS SERMON?

Below are the main sources for the wording of the Farewell Sermon used in this eBook, with their narrators and grades:

SOURCE	NARRATOR AND MAIN CONTENT
Sahih Muslim 1218	Jabir — the 'Arafah sermon: blood, property, usury, women, the Book of Allah
Sahih al-Bukhari 4406, 67	Abu Bakrah — Day of Sacrifice: time has come round, sanctity, convey
Sahih al-Bukhari 1739	Ibn 'Abbas — "that was his final counsel to his Ummah"
Sahih al-Bukhari 121	Jarir — "do not revert to disbelief after me"
Sahih Muslim 1838	Umm al-Husayn — obey leaders who follow the Book of Allah
Tirmidhi 1163, 2159, 3087	'Amr ibn al-Ahwas — women, usury, personal responsibility
Tirmidhi 616, 2120	Abu Umamah — five keys to Paradise; wills, lineage, debts
Musnad Ahmad	A Companion — no superiority of Arab over non-Arab

This table shows something remarkable: a sermon delivered more than 1,400 years ago reaches us through ***multiple Companions, with connected chains***, recorded in books examined by hadith scholars generation after generation. No other ancient leader's speech has been preserved in this way.

SIRAH NOTE: THE "COMPLETE" TEXT OF THE FAREWELL SERMON

The complete, continuous text of the Farewell Sermon, as often recited, comes mostly from ***Ibn Ishaq's as-Sirah*** (via Ibn Hisham) and other sirah books, which gather various wordings into one speech. Some of its wording is supported by authentic hadith; some is narrated without a connected chain.

We therefore do not reject that text wholesale, but ***give priority to authentic wordings***, and state the grade of others where needed (see Chapter 29).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

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"ASK THE PEOPLE TO BE SILENT"

How could one man's voice reach tens of thousands without a loudspeaker? The Messenger of Allah ﷺ used two means. First, he asked the people to ***be silent and listen***. Jarir ibn 'Abdullah رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 121

حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ اسْتَنْصِتِ النَّاسَ فَقَالَ لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

TRANSLATION:

Jarir ibn 'Abdullah رضى الله عنه narrated that the Prophet ﷺ said to him during the Farewell Pilgrimage: ***"Ask the people to be silent (and listen)."*** Then he said: ***"Do not revert after me to disbelief, striking one another's necks."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah ibn al-Hajjaj, from 'Ali ibn Mudrik, from Abu Zur'ah ibn 'Amr ibn Jarir, from Jarir ibn 'Abdullah al-Bajali رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter: Keeping silent to listen to scholars, Hadith No. 121; also No. 4405 and Muslim No. 65.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:121

LESSONS FROM THIS HADITH

Imam al-Bukhari placed this hadith in ***the Book of Knowledge***, under the chapter "Keeping silent to listen to scholars". The first etiquette of seeking knowledge is ***listening attentively***. Before delivering the most important message of his life, the Messenger of Allah ﷺ made sure the atmosphere was calm and hearts were ready.

SIRAH NOTE: THOSE WHO RELAYED HIS VOICE

The sirah books mention a second means: the Messenger of Allah ﷺ had ***relayers*** who repeated his words loudly so that those far away could hear. Ibn Ishaq names ***Rabi'ah ibn Umayyah ibn Khalaf*** as the one who repeated the sermon at 'Arafah. In a narration of Abu Dawud, 'Ali رضى الله عنه is mentioned relaying his words at Mina.

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These reports are found in sirah books and the Sunan, with varying grades; yet their meaning is reasonable, since without relayers a single human voice could not reach so vast a crowd.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

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"WHAT DAY IS THIS?"

At Mina on the Day of Sacrifice, the Messenger of Allah ﷺ began his sermon in an extraordinary way: ***asking questions whose answers everyone already knew***. Abu Bakrah رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4406

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمِ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَىُّ شَهْرٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ أَلَيْسَ ذُو الْحِجَّةِ. قُلْنَا بَلَى. قَالَ فَأَىُّ بَلَدٍ هَذَا. قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ أَلَيْسَ الْبَلْدَةَ. قُلْنَا بَلَى. قَالَ فَأَىُّ يَوْمٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ أَلَيْسَ يَوْمَ النَّحْرِ. قُلْنَا بَلَى. قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ ـ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ ـ فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ صَدَقَ مُحَمَّدٌ صلى الله عليه وسلم ثُمَّ قَالَ ـ أَلاَ هَلْ بَلَّغْتُ. مَرَّتَيْنِ.

TRANSLATION:

Abu Bakrah رضى الله عنه narrated that the Prophet ﷺ said: ***"Time has come round to its form on the day Allah created the heavens and the earth. The year is twelve months, four of which are sacred: three in succession — Dhul-Qa'dah, Dhul-Hijjah and Muharram — and the Rajab of Mudar, which is between Jumada and Sha'ban."*** He asked: "Which month is this?" We said: "Allah and His Messenger know best." He was silent until we thought he would give it another name. He said: "Is it not Dhul-Hijjah?" We said: "Yes." He asked: "Which land is this?"… "Is it not al-Baldah (Makkah)?" … "Which day is this?"… "Is it not the Day of Sacrifice?" We said: "Yes." He said: ***"Then your blood, your property — Muhammad (the narrator) said: I think he also said: and your honour — are sacred to you, like the sanctity of this day of yours, in this land of yours, in this month of yours. You will meet your Lord and He will ask you about your deeds. Beware, do not go astray after me, striking one another's necks. Let the one present convey***

to the one absent; perhaps some of those to whom it is conveyed will understand it better than some who heard it." Then he said twice: ***"Have I not conveyed?"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab ath-Thaqafi, from Ayyub as-Sakhtiyani, from Muhammad ibn Sirin, from 'Abd ar-Rahman ibn Abi Bakrah, from Abu Bakrah Nufay' ibn al-Harith رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The Farewell Pilgrimage, Hadith No. 4406; also No. 67, 105, 1741, 3197, 4662 and Muslim No. 1679.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4406

LESSONS FROM THIS HADITH

Notice his teaching method: ***a question, then silence***. The Companions answered "Allah and His Messenger know best", and he was silent until they thought the day would be renamed. That silence ***captured attention*** and prepared minds to receive something important.

Then he linked something ***already believed*** — the sanctity of the Day of Sacrifice, the month of Dhul-Hijjah and the land of Makkah — with something ***that had to be believed***: the sanctity of every Muslim's blood, property and honour. The Arabs had long honoured that day, month and place. Now he said: ***people are more sacred still***.

This method is known in modern education as ***linking new learning to prior knowledge***. The Messenger of Allah ﷺ used it more than 1,400 years ago, and the result: his words were memorised and narrated by many Companions in almost identical wording.

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THE SANCTITY OF LIFE

The first thing mentioned in the sermons at 'Arafah and Mina was ***blood*** — that is, human life. In pagan society, a life could be lost over a camel, a line of poetry or an inherited vendetta. The War of Basus between Bakr and Taghlib is said to have lasted decades over a single camel. The Messenger of Allah ﷺ declared that the blood of every Muslim is ***sacred*** like the most sacred day, month and land.

The Qur'an had long established this principle: ***"And do not kill the soul which Allah has forbidden, except by right"*** (Al-Isra' 17:33) — Tafsir Ibn Kathir 17:33.

Indeed, one life is equated with all of humanity: ***"whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely"*** (Al-Ma'idah 5:32) — Tafsir Ibn Kathir 5:32.

The Farewell Sermon made this Qur'anic principle ***a public law*** proclaimed before the whole Ummah. No life could any longer be taken because of tribe, status or vendetta. Only ***a just court*** based on the Shari'ah could decide punishment, not individuals or tribes.

Today, when human life is so cheap in many places — in war, crime and terrorism — this message remains relevant. A Muslim who understands the Farewell Sermon will never deem anyone's blood lawful in the name of religion, for the Messenger of Allah ﷺ himself declared it ***sacred***.

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THE SANCTITY OF PROPERTY

After blood, he mentioned ***property***. In pagan society, raiding caravans and seizing other tribes' wealth was a source of pride. Now the Messenger of Allah ﷺ declared that every Muslim's property is ***sacred and may not be taken without right***, just like his life.

"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent" (An-Nisa' 4:29) — Tafsir Ibn Kathir 4:29.

The sanctity of property covers many aspects of modern life: ***no cheating in trade, no bribery, no taking public funds, no delaying debts without cause***, and no encroaching on others' land or intellectual property. All of it falls under "your property is sacred to one another".

Note that he mentioned ***blood and property together***. In Islam, protecting another's property is no small matter; it ranks with protecting his life. Indeed, the Messenger of Allah ﷺ said that whoever is killed defending his property is a martyr (Sahih al-Bukhari 2480).

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THE SANCTITY OF HONOUR

In the narrations of Abu Bakrah and Ibn 'Abbas, he added a third thing: ***'ird*** — honour or dignity. A person's honour is violated when he is ***backbitten, slandered, insulted or humiliated***. The Messenger of Allah ﷺ placed it alongside blood and property.

In another hadith he said: ***"All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour"*** (Sahih Muslim 2564). In the same hadith he said: "Piety is here" — pointing to his chest three times — "it is evil enough for a man to look down on his Muslim brother."

In the age of social media, this message is urgent. One post, one screenshot or one rumour can ***destroy someone's honour*** within minutes and spread to thousands. A Muslim who understands the Farewell Sermon will think twice before sharing anything that stains another's name.

Blood, property and honour — these three cover a person's ***physical, economic and social security***. Scholars later formulated the ***Maqasid ash-Shari'ah*** (objectives of the Shari'ah): protecting religion, life, intellect, lineage and property. The Farewell Sermon is among the clearest foundations of this framework.

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"UNDER MY FEET"

At 'Arafah, the Messenger of Allah ﷺ said: ***"Behold, everything of the matters of ignorance is under my feet, abolished."*** (Sahih Muslim 1218) The expression "under my feet" is an Arabic idiom meaning ***completely annulled*** and of no further worth.

What were these "matters of ignorance"? They included ***pride in lineage***, ***inherited vendettas***, ***oppressive usury***, ***mistreatment of women***, ***arbitrary tampering with the calendar***, and ***customs of shirk in worship***. All had been addressed one by one over twenty-three years of da'wah, and were now formally declared ended.

This did not mean all Arab customs were abolished. Good customs — generosity, honouring guests, keeping promises, courage — were ***kept and purified***. What was abolished was what contradicted tawhid and justice. This is Islam's attitude to culture: ***filtering, not erasing***.

For us today, every society has its own "jahiliyyah": bribery taken as normal, racism, extravagance at celebrations, or customs that wrong women. The spirit of the Farewell Sermon calls us to put all of that ***"under our feet"***.

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PAGAN BLOOD-FEUDS ABOLISHED

He continued: ***"And the blood-claims of ignorance are abolished. The first of our blood-claims I abolish is that of Ibn Rabi'ah ibn al-Harith, who was nursed among Banu Sa'd and killed by Hudhayl."*** (Sahih Muslim 1218)

Ibn Rabi'ah was ***a relative of the Messenger of Allah ﷺ himself*** from Banu Hashim. By pagan custom, his family had the right to take revenge on the tribe of Hudhayl, a vendetta that could be inherited for generations. The Messenger of Allah ﷺ chose to ***begin the forgiveness with his own family***, before asking others to do the same.

This is ***leadership by example***. A leader who asks the people to sacrifice while exempting his own family loses their trust. The Messenger of Allah ﷺ did the opposite: the first burden was placed on the shoulders of his own family.

The abolition of blood-feuds ended ***a cycle of violence*** that had ravaged the Arab tribes for centuries. In its place, Islam gave just retribution through the authorities, with the door of ***forgiveness and blood-money*** wide open.

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THE USURY OF AL-'ABBAS ABOLISHED

Then he said: ***"And the usury of ignorance is abolished. The first of our usury I abolish is that of al-'Abbas ibn 'Abd al-Muttalib; it is abolished entirely."*** (Sahih Muslim 1218) Al-'Abbas, his uncle, was a wealthy merchant who had lent at interest in pagan times.

The Qur'an had commanded: ***"O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers"*** (Al-Baqarah 2:278) — Tafsir Ibn Kathir 2:278.

In the narration of 'Amr ibn al-Ahwas, he explained: ***"You may have your principal; you do no wrong, nor are you wronged"*** (Jami' at-Tirmidhi 3087 — hasan). This matches the wording of verse 2:279. The lender does not lose his capital; only ***the oppressive increase*** is abolished.

Once again, he ***began with his own family***. The usury owed to al-'Abbas may have been large, but it was cancelled before anyone else's. Today, when the world's financial system depends heavily on interest, Muslims continue to build a just ***Islamic finance*** — an effort rooted in this proclamation at 'Arafah.

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"TIME HAS COME ROUND"

The sermon at Mina began with a statement about time: ***"Time has come round to its form on the day Allah created the heavens and the earth"*** (Sahih al-Bukhari 4406). What did it mean?

Allah says: ***"Indeed, the number of months with Allah is twelve [lunar] months"*** (At-Tawbah 9:36) — Tafsir Ibn Kathir 9:36.

As we saw in Book 27, the pagan Arabs practised ***an-Nasi'*** — postponing sacred months and adding months — until the calendar no longer matched the true months. In the year of the Farewell Pilgrimage, by Allah's decree, the cycle ***came back exactly*** to its origin: the Hajj fell in the true Dhul-Hijjah.

He then named the four sacred months: ***Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab***. With this declaration, the lunar Hijri calendar became ***fixed*** — no more additions or postponements. It is this calendar that Muslims use for fasting, Hajj and zakat to this day.

Note that the Messenger of Allah ﷺ began a sermon about human sanctity with ***the sanctity of time***.

The sacred months are times Allah has honoured; if even time has sanctity, how much more the people who live in it.

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"FEAR ALLAH CONCERNING WOMEN"

In the midst of the sermon at 'Arafah, before tens of thousands of Arab men, the Messenger of Allah ﷺ gave special attention to ***women***: ***"Fear Allah concerning women. You have taken them on the trust of Allah, and made their intimacy lawful by the word of Allah."*** (Sahih Muslim 1218)

A wife is ***a trust from Allah*** in her husband's hands. The marriage contract is not a sale, but a bond sealed in the name of Allah. Whoever betrays this trust betrays Allah. The same counsel is narrated by 'Amr ibn al-Ahwas رضى الله عنه in more detail:

HADITH — JAMI' AL-TIRMIDHI, NO. 1163

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، قَالَ حَدَّثَنِي أَبِي أَنَّهُ، شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلاَ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً أَلاَ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ أَلاَّ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلاَ يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلاَ وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ. يَعْنِي أَسْرَى فِي أَيْدِيكُمْ.

TRANSLATION:

Sulayman ibn 'Amr ibn al-Ahwas said: My father told me that he attended the Farewell Pilgrimage with the Messenger of Allah ﷺ. He praised Allah, extolled Him, reminded and admonished… then said: ***"Behold, I enjoin you to treat women well, for they are like those in your care;*** you have no authority over them beyond that, unless they commit manifest indecency. If they do, then avoid them in bed and strike them in a way that causes no harm. If they obey you, then do not seek a way against them. ***Behold, you have rights over your wives, and your wives have rights over you.*** Your right over them is that they do not let anyone you dislike tread on your furnishings, nor admit into your homes anyone you dislike. ***Behold, their right over you is that you treat them well in their clothing and their food."*** Abu 'Isa (at-Tirmidhi) said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from al-Hasan ibn 'Ali al-Khallal, from al-Husayn ibn 'Ali al-Ju'fi, from Za'idah ibn Qudamah, from Shabib ibn Gharqadah, from Sulayman ibn 'Amr ibn al-Ahwas, from his father, 'Amr ibn al-Ahwas رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Suckling, Chapter: The rights of the wife over her husband, Hadith No. 1163; also No. 3087 and Sunan Ibn Majah No. 1851.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam.

Source: https://sunnah.com/tirmidhi:1163

LESSONS FROM THIS HADITH

Imagine the impact of this counsel on a society which, before Islam, ***buried baby girls alive***, inherited a father's wives like property, and gave women no inheritance. At his farewell gathering, the Messenger of Allah ﷺ chose to ***remind men of women's rights***.

The Messenger of Allah ﷺ also said in another hadith: ***"The best of you are those best to their families, and I am the best of you to my family"*** (Jami' at-Tirmidhi 3895 — sahih). The measure of a man's goodness is not outside the home, but ***how he treats his wife and family***.

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THE RIGHTS OF HUSBAND AND WIFE

The Farewell Sermon affirms that ***rights run both ways***: "You have rights over your wives, and your wives have rights over you." This matches the words of Allah:

"And due to the wives is similar to what is expected of them, according to what is reasonable" (Al-Baqarah 2:228) — Tafsir Ibn Kathir 2:228.

HUSBAND'S RIGHTS	WIFE'S RIGHTS
She does not admit those he dislikes into the home	Good provision of food
She guards her honour and the household	Proper clothing
She does not spend his wealth without permission	Kind treatment (ma'ruf), never oppression

The Qur'an also commands husbands: ***"And live with them in kindness"*** (An-Nisa' 4:19) — Tafsir Ibn Kathir 4:19.

The wife's rights in the sermon are qualified by the word ***"bil-ma'ruf"*** — in a good and fitting manner. It is not merely bare food and clothing, but treatment befitting the husband's means and the wife's dignity. The Muslim household is built on ***affection and mercy*** (Ar-Rum 30:21), not on power alone.

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UNDERSTANDING CORRECTION IN MARRIAGE

The hadith of the Farewell Sermon mentions steps if a wife commits ***manifest indecency***: separation in bed, then ***"a strike that causes no harm"***. This is often misunderstood, so it must be read together with ***its context and the Prophet's ﷺ own practice***.

First, it applies only to ***a grave and manifest offence***, not ordinary disagreement. Second, it is ***a last step*** after counsel and separation. Third, scholars of tafsir such as Ibn 'Abbas explained that it is ***not painful***, such as with a tooth-stick (siwak) — more a gesture of reproach than a punishment. It is ***forbidden*** on the face, and forbidden if it leaves a mark or injury.

Fourth — and most importantly — 'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ never struck anything with his hand, neither a woman nor a servant, except when fighting in the path of Allah"*** (Sahih Muslim 2328). The example of the Messenger of Allah ﷺ is ***never to strike at all***.

Therefore, domestic violence that hurts, injures or humiliates ***has no place in Islam***, and whoever commits it contradicts the very sermon that commands kindness to women. The Messenger of Allah ﷺ also said of men who beat their wives: ***"Those are not the best among you"*** (Sunan Abi Dawud 2146 — sahih).

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LINEAGE, BEQUESTS AND INHERITANCE

The Farewell Sermon also touched on ***family law and inheritance***. Abu Umamah al-Bahili رضى الله عنه narrates what he heard:

HADITH — JAMI' AL-TIRMIDHI, NO. 2120

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، وَهَنَّادٌ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلاَ وَصِيَّةَ لِوَارِثٍ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللَّهِ وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ لاَ تُنْفِقُ امْرَأَةٌ مِنْ بَيْتِ زَوْجِهَا إِلاَّ بِإِذْنِ زَوْجِهَا. قِيلَ يَا رَسُولَ اللَّهِ وَلاَ الطَّعَامَ قَالَ ذَلِكَ أَفْضَلُ أَمْوَالِنَا. ثُمَّ قَالَ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيمُ غَارِمٌ.

TRANSLATION:

Abu Umamah al-Bahili رضى الله عنه said: I heard the Messenger of Allah ﷺ say in his sermon in the year of the Farewell Pilgrimage: ***"Allah has given every rightful person his right. So there is no bequest for an heir.*** The child belongs to the (lawful) bed, and for the fornicator is (nothing but) the stone, and their reckoning is with Allah. ***Whoever claims to be the son of other than his father***, or attaches himself to other than his patrons, upon him is the continuing curse of Allah until the Day of Resurrection. A woman may not spend anything from her husband's house without his permission." It was said: "O Messenger of Allah, not even food?" He said: "That is the best of our wealth." Then he said: ***"A borrowed item must be returned, a loaned benefit must be given back, a debt must be paid, and the guarantor is liable."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Ali ibn Hujr and Hannad ibn as-Sari, from Isma'il ibn 'Ayyash, from Shurahbil ibn Muslim al-Khawlani, from Abu Umamah al-Bahili رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Wills, Chapter: No bequest for an heir, Hadith No. 2120; also Sunan Abi Dawud No. 2870 and Sunan Ibn Majah No. 2713.

GRADE: HASAN — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam.

Source: https://sunnah.com/tirmidhi:2120

LESSONS FROM THIS HADITH

"Allah has given every rightful person his right" — that is, through the verses of inheritance in Surah An-Nisa'. Hence ***no bequest for an heir***: one may not increase a particular heir's share by bequest, for that would wrong the other heirs. Bequests are only for non-heirs, and not beyond a third of the estate.

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"The child belongs to the bed" means a child born within a valid marriage is attributed to the husband. This ***protects children and families*** from accusations and disputes that could destroy a home. In pagan times, men could claim another's child as their own through adultery; Islam closed that door.

He also cursed whoever ***claims descent from other than his father***. Changing one's lineage for worldly gain — status, wealth or pride — is a major sin. This also explains why Islam preserves ***the knowledge of lineage*** so carefully.

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TRUSTS, DEBTS AND GUARANTEES

At the end of Abu Umamah's narration, he mentioned four principles of dealings, brief yet vast in meaning: ***"A borrowed item must be returned, a loaned benefit must be given back, a debt must be paid, and the guarantor is liable."*** (Jami' at-Tirmidhi 2120)

PRINCIPLE	MEANING AND MODERN EXAMPLE
Borrowed items are returned	Books, vehicles or tools borrowed must be returned in good condition
Loaned benefits are given back	Something given for temporary use (like a milk-camel) is returned
Debts are paid	Personal loans, credit and study loans must be settled
The guarantor is liable	Whoever guarantees another's debt bears its risk

A strong society is built on ***trust***. When loans are not returned and debts are not paid, trust disappears, and people stop helping one another. The Messenger of Allah ﷺ emphasised debts so much that at first he would not pray the funeral prayer over someone who died in debt without leaving payment (Sahih al-Bukhari 2289).

This counsel was given in a Hajj sermon — an act of worship that wipes away sins. Yet scholars explain that ***rights owed to people, including debts, are not wiped away*** by Hajj; they must be paid or forgiven by their owners.

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THE BOOK OF ALLAH: A HOLD THAT NEVER FAILS

Towards the end of the sermon at 'Arafah, the Messenger of Allah ﷺ left the most important thing to hold to: ***"And I have left among you something after which you will never go astray if you hold fast to it: the Book of Allah."*** (Sahih Muslim 1218)

"And hold firmly to the rope of Allah all together and do not become divided" (Ali 'Imran 3:103) — Tafsir Ibn Kathir 3:103.

Note the condition: ***"if you hold fast to it"***. Having the Qur'an on a shelf, or reciting it without understanding or acting on it, is not yet "holding fast". Holding fast means ***reading, understanding, acting upon and judging by*** it.

In his address at Ghadir Khumm a few days later (Book 28), he mentioned ***the Book of Allah*** and urged care for ***his household*** (Sahih Muslim 2408). This charge of the Messenger of Allah ﷺ shows that the Ummah's path to safety always begins with the Qur'an.

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"THE BOOK OF ALLAH AND MY SUNNAH"

Many have heard the wording ***"I have left among you two things; you will not go astray as long as you hold to them: the Book of Allah and my Sunnah."*** Is this wording from the Farewell Sermon? And is it authentic?

SIRAH NOTE: THE GRADE OF "THE BOOK OF ALLAH AND MY SUNNAH"

This wording is narrated by Imam Malik in ***al-Muwatta'*** as a ***balagh*** ("it reached me") without a chain, and by al-Hakim in al-Mustadrak with a debated chain. Some scholars graded it hasan due to supporting routes. In Sahih Muslim, the wording of the 'Arafah sermon mentions only ***"the Book of Allah"***.

Nevertheless, ***its meaning is true and agreed upon***: the Qur'an itself commands obedience to the Messenger and referral to his Sunnah. The Book of Allah cannot be properly understood and practised without the explanation of the Messenger of Allah ﷺ.

REFERENCES:

Malik, al-Muwatta', Book of Decree; al-Hakim, al-Mustadrak; al-Albani, Silsilat al-Ahadith as-Sahihah.

Allah says: ***"obey Allah and obey the Messenger"*** (An-Nisa' 4:59) — Tafsir Ibn Kathir 4:59.

How do we know how to pray, the number of rak'ahs, the rates of zakat or how to perform Hajj? The Qur'an commands them generally; ***the Sunnah explains them in detail***. The Farewell Pilgrimage itself is an example: Allah says "complete the Hajj", and the Messenger of Allah ﷺ said "take your rites from me" (Book 28).

Thus whoever claims the Qur'an alone is enough and rejects the Sunnah is in fact ***not holding to the Qur'an***, for it is the Qur'an itself that commands obedience to the Messenger. Both are ***one hold*** that cannot be separated.

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FIVE KEYS TO PARADISE

Abu Umamah رضى الله عنه, who was thirty years old at the Farewell Pilgrimage, remembered a short but complete counsel on ***the path to Paradise***:

HADITH — JAMI' AL-TIRMIDHI, NO. 616

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ. قَالَ فَقُلْتُ لأَبِي أُمَامَةَ مُنْذُ كَمْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم هَذَا الْحَدِيثَ قَالَ سَمِعْتُهُ وَأَنَا ابْنُ ثَلاَثِينَ سَنَةً. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

Sulaym ibn 'Amir said: I heard Abu Umamah رضى الله عنه say: I heard the Messenger of Allah ﷺ deliver a sermon during the Farewell Pilgrimage, and he said: ***"Fear Allah your Lord; pray your five prayers; fast your month; pay the zakat of your wealth; and obey those in charge of your affairs — you will enter the Paradise of your Lord."*** Sulaym said: I asked Abu Umamah: "How old were you when you heard this hadith from the Messenger of Allah ﷺ?" He said: "I heard it when I was thirty years old."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Musa ibn 'Abd ar-Rahman al-Kindi al-Kufi, from Zayd ibn al-Hubab, from Mu'awiyah ibn Salih, from Sulaym ibn 'Amir, from Abu Umamah al-Bahili رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Chapters on Travel, Hadith No. 616; at-Tirmidhi said: hasan sahih.

GRADE: HASAN — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam.

Source: https://sunnah.com/tirmidhi:616

LESSONS FROM THIS HADITH

These five are ***the foundations of a Muslim's life***: taqwa (the heart's bond with Allah), the five daily prayers, the fast of Ramadan, zakat, and obedience to leaders in what is right. Nothing complicated or hidden; the path to Paradise is ***clear and open*** to anyone.

Notice the words ***"your five"*** and ***"your month"***. He attributed those acts of worship to the Ummah — "yours" — as if saying: these belong to you, guard them. After he was gone, these acts of worship would bind the Ummah to his teaching.

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This counsel also reminds us that ***consistent*** basic deeds are worth more than occasional extra deeds. A Muslim who sincerely guards these five is on the path the Messenger of Allah ﷺ showed in his final days.

The order of these five is also instructive. It begins with ***taqwa***, the inner state of the heart, and then moves to outward acts. Without taqwa, prayer becomes movement without presence, fasting becomes mere hunger, and zakat becomes a tax. With taqwa, every act becomes worship.

It ends with ***obedience to those in authority***, reminding the Ummah that personal piety must be joined with social order. A community of praying individuals who cannot cooperate under any leadership will fall apart; a community that obeys its leaders in what is right can carry the message forward together.

Abu Umamah's note that he was thirty years old when he heard these words also shows how carefully the Companions remembered the circumstances of what they heard. Such details help scholars verify narrations, and remind us that these words were heard by real people at a real moment in history.

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OBEYING LEADERS WHO FOLLOW THE BOOK OF ALLAH

In a tribal society obsessed with lineage, the Messenger of Allah ﷺ delivered a revolutionary principle of leadership. Umm al-Husayn رضى الله عنها heard it:

HADITH — SAHIH MUSLIM, NO. 1838

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ سَمِعْتُ جَدَّتِي، تُحَدِّثُ أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقُولُ وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

TRANSLATION:

Yahya ibn Husayn said: I heard my grandmother (Umm al-Husayn رضى الله عنها) relate that she heard the Prophet ﷺ deliver a sermon during the Farewell Pilgrimage, saying: ***"Even if a slave is appointed over you, as long as he leads you by the Book of Allah, listen to him and obey."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far (Ghundar), from Shu'bah ibn al-Hajjaj, from Yahya ibn Husayn, from his grandmother, Umm al-Husayn al-Ahmasiyyah رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Leadership, Chapter: The obligation to obey rulers in what is not sinful, Hadith No. 1838; also No. 1298.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1838a

LESSONS FROM THIS HADITH

This hadith contains two great lessons. First, ***fitness to lead is not based on lineage***. Even a former slave, if he leads by the Book of Allah, must be obeyed. This demolished the tribal arrogance that only nobles were fit to rule.

Second, obedience is ***conditional***: "as long as he leads you by the Book of Allah". In another hadith he said: ***"There is no obedience in sin; obedience is only in what is right"*** (Sahih al-Bukhari 7257). Islam does not teach blind obedience, nor rebellion that leads to bloodshed.

This balance — obedience in good, refusal of sin, and preserving unity — is the foundation of ***the stability of Muslim society***. It was sorely needed right after the Prophet's ﷺ death, when the Ummah had to choose a new leader (Book 30).

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NO SUPERIORITY OF ARAB OVER NON-ARAB

One of the greatest principles associated with the Farewell Sermon is ***human equality***. Its basis is the word of Allah: ***"Indeed, the most noble of you in the sight of Allah is the most righteous of you"*** (Al-Hujurat 49:13) — Tafsir Ibn Kathir 49:13.

SIRAH NOTE: "NO SUPERIORITY OF AN ARAB OVER A NON-ARAB"

Imam Ahmad narrates in al-Musnad from a Companion who heard the sermon of the Messenger of Allah ﷺ during the days of Tashriq: ***"O people, your Lord is one and your father is one. Behold, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red-skinned over a black-skinned, nor of a black-skinned over a red-skinned, except by taqwa."***

This hadith was graded ***sahih*** by Shaykh al-Albani (Silsilat as-Sahihah 2700) and its chain was graded sahih by Shu'ayb al-Arna'ut in his edition of the Musnad. Its meaning agrees fully with verse 49:13 above.

REFERENCES:
Ahmad ibn Hanbal, al-Musnad (No. 23489); al-Albani, Silsilat al-Ahadith as-Sahihah 2700.

Imagine these words spoken among the people ***proudest of lineage*** in the world at that time. Arabs called others "'Ajam" — the mute, the inarticulate. Now they were told that language, skin colour and lineage ***give no superiority*** before Allah.

This principle had been practised before it was proclaimed: ***Bilal*** of Abyssinia was the Prophet's ﷺ muezzin; ***Salman*** of Persia was said to be "one of us, the household"; ***Suhayb*** of Rome and ***Usamah***, son of a freed slave, led and were honoured. At 'Arafah, this principle was announced to the whole Ummah.

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A MUSLIM IS THE BROTHER OF A MUSLIM

In the narration of ‘Amr ibn al-Ahwas about the sermon of the Farewell Pilgrimage, he said: ***“Behold, a Muslim is the brother of a Muslim; nothing of his brother is lawful for a Muslim except what he freely permits”*** (Jami‘ at-Tirmidhi 3087 — hasan).

Islamic brotherhood is not a mere slogan. In another hadith he explained its meaning: a Muslim ***does not wrong his brother, abandon him to be wronged, humiliate him or look down on him*** (Sahih Muslim 2564). Brotherhood carries ***rights and responsibilities***.

This brotherhood had been built since the first day in Madinah, when the Messenger of Allah ﷺ made the Muhajirun and Ansar brothers (Book 8). At ‘Arafah, it was extended: now ***every Muslim in the world*** is a brother, regardless of tribe or nation.

Today the Ummah numbers nearly two billion, of many races, languages and schools. The Farewell Sermon reminds us that ***what unites us is greater*** than what divides us.

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"DO NOT REVERT TO DISBELIEF AFTER ME"

One counsel was repeated by many Companions in almost the same words: ***"Do not revert after me to disbelief, striking one another's necks."*** Ibn 'Abbas رضى الله عنهما swore that this was his final counsel to his Ummah:

HADITH — SAHIH AL-BUKHARI, NO. 1739

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ يَا أَيُّهَا النَّاسُ. أَىُّ يَوْمٍ هَذَا. قَالُوا يَوْمٌ حَرَامٌ. قَالَ فَأَىُّ بَلَدٍ هَذَا. قَالُوا بَلَدٌ حَرَامٌ. قَالَ فَأَىُّ شَهْرٍ هَذَا. قَالُوا شَهْرٌ حَرَامٌ. قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا. فَأَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ. قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ ـ فَلْيُبْلِغِ الشَّاهِدُ الْغَائِبَ، لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Messenger of Allah ﷺ addressed the people on the Day of Sacrifice and said: "O people, what day is this?" They said: "A sacred day." He asked: "What land is this?" They said: "A sacred land." He asked: "What month is this?" They said: "A sacred month." He said: ***"Then your blood, your property and your honour are sacred to you, like the sanctity of this day of yours, in this land of yours, in this month of yours."*** He repeated it several times, then raised his head and said: ***"O Allah, have I conveyed? O Allah, have I conveyed?"*** Ibn 'Abbas said: ***"By Him in whose Hand is my soul, that was his final counsel to his Ummah"*** — "So let the one present convey to the one absent. Do not revert after me to disbelief, striking one another's necks."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Yahya ibn Sa'id al-Qattan, from Fudayl ibn Ghazwan, from 'Ikrimah, the freedman of Ibn 'Abbas, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter: The sermon on the days of Mina, Hadith No. 1739.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1739

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LESSONS FROM THIS HADITH

Why is mutual killing called ***"disbelief"***? Scholars explain that it does not mean leaving Islam absolutely, but ***the deed of disbelievers*** — for killing one another was the trait of the Days of Ignorance, before Allah united their hearts through Islam. It shows how ***grave a sin*** it is for a Muslim to kill his brother.

It was as if the Messenger of Allah ﷺ had seen what would happen. Within a few decades of his death, the Ummah was tested with ***strife and civil war***. This counsel remains a warning to every generation: political, sectarian or worldly disagreements ***never make Muslim blood lawful***.

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SATAN AND THE SINS WE BELITTLE

In the narration of 'Amr ibn al-Ahwas, he gave a subtle warning: ***"Behold, Satan has despaired of ever being worshipped in this land of yours, but he will be obeyed in deeds of yours that you consider trivial, and he will be content with that"*** (Jami' at-Tirmidhi 2159 — hasan).

In another hadith he said: ***"Satan has despaired of being worshipped by those who pray in the Arabian Peninsula, but (he strives) in sowing discord among them"*** (Sahih Muslim 2812).

These two hadiths reveal ***Satan's strategy*** after the triumph of tawhid. When he could no longer make people worship idols, he turned to two paths: ***small sins*** considered trivial, and ***enmity among Muslims***. Both seem small, but can bring down an Ummah.

The Messenger of Allah ﷺ once likened small sins to ***sticks of wood*** gathered one by one by a group of travellers until they could light a fire to cook their food (Musnad Ahmad — sahih). Sins considered trivial, if persisted in, can destroy.

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EACH BEARS HIS OWN BURDEN

In the same narration, he said: ***"Behold, no one commits a crime except against himself. Behold, a father is not held responsible for his son's crime, nor a son for his father's crime"*** (Jami' at-Tirmidhi 2159).

In the pagan tribal system, if someone killed, ***his whole tribe*** became the target of revenge — his brother, his son, even the completely innocent. The Messenger of Allah ﷺ abolished this concept of ***collective punishment***. Each person is responsible for his own deeds.

This principle is also in the Qur'an: ***"And no bearer of burdens will bear the burden of another"*** (Al-An'am 6:164). It became the basis of criminal justice recognised worldwide today: ***punishment only for the offender***, not his family.

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"LET THE ONE PRESENT CONVEY"

Almost every narration of the Farewell Sermon ends with the same command: ***"Let the one present convey to the one absent."*** And he added: ***"Perhaps the one present will convey it to someone who understands it better than he does"*** (Sahih al-Bukhari 67).

Imam al-Bukhari placed this hadith in the Book of Knowledge under the chapter: ***"The saying of the Prophet ﷺ: Perhaps one to whom it is conveyed understands better than one who heard."*** This is the foundation of ***hadith transmission***: the Companions conveyed to the Successors, the Successors to the next generation, until it reached us.

He also prayed for those who convey: ***"May Allah brighten the face of a man who hears my words, understands them, memorises them and conveys them"*** (Jami' at-Tirmidhi 2658 — sahih). Everyone who teaches, writes or shares authentic knowledge ***is included in this prayer***.

This command also carries a trust: what is conveyed must be ***accurate***. That is why hadith scholars were so meticulous in checking chains and wordings. In today's age of instant sharing, we must ***verify before we convey***, especially when attributing something to the Messenger of Allah ﷺ.

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"O ALLAH, BEAR WITNESS"

At the end of the sermon at 'Arafah, the Messenger of Allah ﷺ asked: ***"You will be asked about me, so what will you say?"*** They said: "We bear witness that you have conveyed, fulfilled and counselled." He raised his forefinger to the sky, then pointed it at them: ***"O Allah, bear witness"*** — three times (Sahih Muslim 1218).

This was the fulfilment of Allah's command: ***"O Messenger, announce that which has been revealed to you from your Lord"*** (Al-Ma'idah 5:67) — Tafsir Ibn Kathir 5:67.

For twenty-three years, the Messenger of Allah ﷺ conveyed the message in hardship and ease — mocked in Makkah, boycotted in Shi'b Abi Talib, stoned at Ta'if, fought at Badr, Uhud and the Trench. Now, before more than a hundred thousand witnesses, he asked: ***"Have I not conveyed?"*** And they bore witness: ***"Yes."***

This testimony also becomes ***a trust upon us***. On the Day of Resurrection, this Ummah will bear witness that the Messenger of Allah ﷺ conveyed the message. And we will be asked: ***what did we do with what was conveyed?***

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SIGNS OF FAREWELL

Throughout the Farewell Pilgrimage there were signs that this was ***the last meeting***. At Jamrat al-'Aqabah he said: ***"Take your rites from me, for I do not know — perhaps I will not perform Hajj after this Hajj of mine"*** (Sahih Muslim 1297).

> **SIRAH NOTE: "PERHAPS I WILL NOT MEET YOU AGAIN"**
>
> In Ibn Ishaq's narration, the sermon at 'Arafah begins: ***"O people, listen to my words, for I do not know — perhaps I will never meet you again after this year in this place."*** This wording is found in the sirah books with a debated chain.
>
> Its meaning is supported by the authentic hadith of Muslim 1297 above, and by the very name "Farewell Pilgrimage" (Sahih al-Bukhari 4402).
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

The revelation of ***"This day I have perfected for you your religion"*** (Al-Ma'idah 5:3) at 'Arafah was also understood by some Companions as a sign that the mission of the Messenger of Allah ﷺ was nearly complete. So too Ibn 'Abbas's interpretation of Surah An-Nasr (Sahih al-Bukhari 4970).

Less than three months later, in Rabi' al-Awwal of 11 AH, the Messenger of Allah ﷺ passed away in Madinah. The Farewell Sermon truly became his ***last public testament*** to the Ummah. The story of his illness and death will be told in ***Book 30***, in sha Allah.

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POPULAR WORDINGS THAT NEED CHECKING

The text of the Farewell Sermon is widely shared on social media, in lectures and books. Below are popular wordings with ***their sources and grades***, so that we convey them faithfully:

WORDING	SOURCE AND GRADE
"Your blood, property and honour are sacred…"	Bukhari 67, 1739, 4406; Muslim 1218 — SAHIH
"Pagan matters under my feet"; usury and blood	Muslim 1218 — SAHIH
"Fear Allah concerning women"	Muslim 1218 — SAHIH; Tirmidhi 1163 — SAHIH
"I have left you the Book of Allah"	Muslim 1218 — SAHIH
"The Book of Allah and my Sunnah"	Muwatta' (balagh), al-Hakim — debated; meaning true
"No superiority of Arab over non-Arab…"	Musnad Ahmad — SAHIH (al-Albani)
"Do not revert to disbelief after me"	Bukhari 121, 1739 — SAHIH
"Perhaps I will not meet you again…"	Ibn Ishaq — debated chain; meaning supported by Muslim 1297
"You will meet your Lord…"	Bukhari 4406 — SAHIH

From this table we can see that ***almost all the main contents*** of the popular Farewell Sermon have an authentic basis. What needs care is ***the exact wording*** and additions with no source.

The Messenger of Allah ﷺ said: ***"Whoever deliberately lies about me, let him take his seat in the Fire"*** (Sahih al-Bukhari 110). So before sharing "the full text of the Farewell Sermon", check its source, and give priority to the authentic wordings.

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THE FAREWELL SERMON AND HUMAN RIGHTS

Many researchers describe the Farewell Sermon as one of the earliest ***declarations of human rights*** in history. Compare its principles with modern documents:

FAREWELL SERMON PRINCIPLE (10 AH / 632 CE)	SIMILAR MODERN DOCUMENT
Life, property and honour are inviolable	Universal Declaration of Human Rights 1948, Articles 3, 12, 17
No superiority of race or colour	UDHR 1948, Articles 1–2; Convention on the Elimination of Racial Discrimination 1965
Women's rights over husbands	Convention on the Elimination of Discrimination against Women 1979
Each bears his own burden	Modern criminal justice (personal liability)
Abolition of oppressive usury	Modern consumer and anti-loan-sharking laws

The difference is significant. The Universal Declaration of 1948 was born after two world wars that took tens of millions of lives, and it is a human document that can be amended. The Farewell Sermon was delivered ***more than 1,300 years earlier***, and it is rooted in ***revelation*** — those rights are given by Allah, not by human agreement, and so no power may revoke them (Universal Declaration of Human Rights, United Nations).

Yet we must be honest: this comparison is not merely for pride. The value of the Farewell Sermon lies in ***its practice***. If Muslims themselves do not protect one another's blood, property and honour, then that great sermon remains a text that is read, not a way of life.

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SUMMARY OF THE SERMON

The contents of the Farewell Sermon can be summarised in eight main themes, as in the following figure:

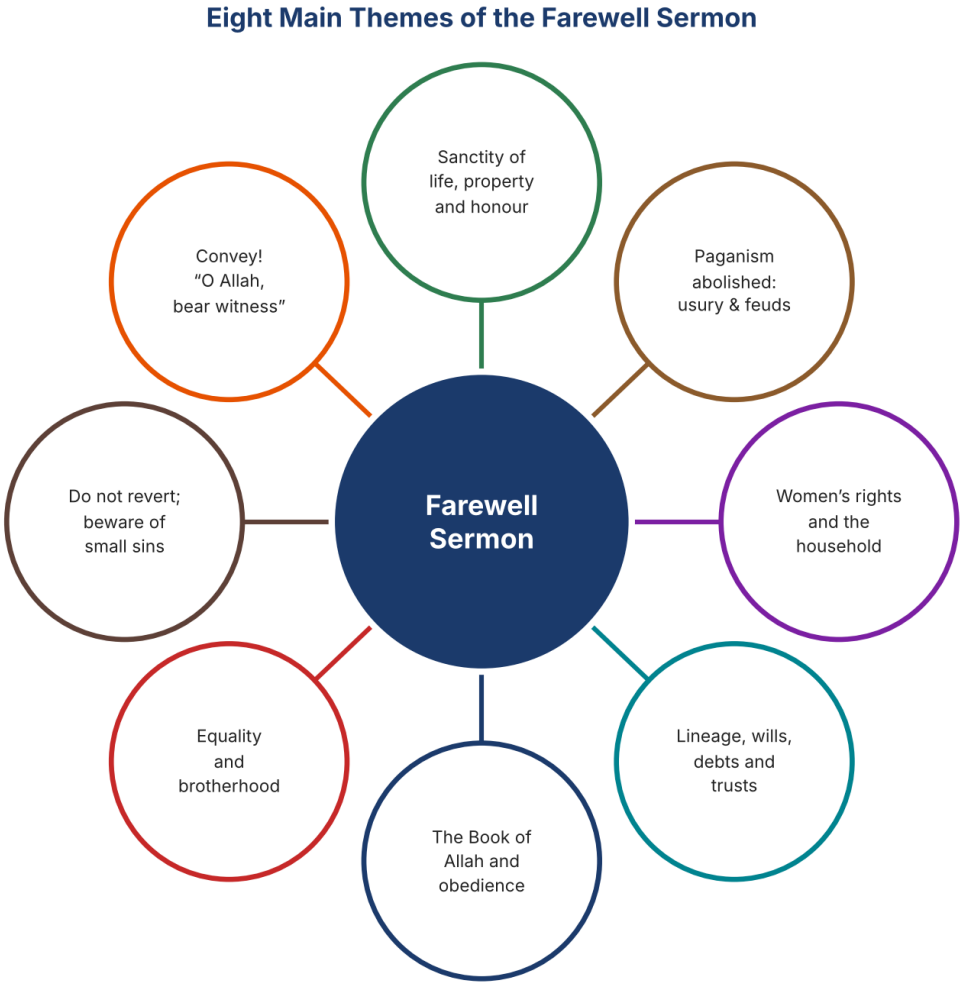


Figure 2: Eight main themes of the Farewell Sermon.

THEME	MAIN COUNSEL AND SOURCE
Human sanctity	Blood, property, honour sacred (Bukhari 4406)
Paganism abolished	Blood-feuds and usury, beginning with his own family (Muslim 1218)
Women	A trust from Allah; mutual rights (Muslim 1218; Tirmidhi 1163)
Family and property	Lineage, wills, debts, loans (Tirmidhi 2120)
What to hold to	The Book of Allah; obey just leaders (Muslim 1218, 1838)
Equality	Taqwa is the measure of honour (Al-Hujurat 49:13; Ahmad)

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THEME	MAIN COUNSEL AND SOURCE
Warnings	Do not kill one another; beware of small sins (Bukhari 121; Tirmidhi 2159)
The trust of da'wah	Let the present convey; "O Allah, bear witness" (Bukhari 67; Muslim 1218)

These eight themes do not stand alone; all of them revolve around one thing: ***taqwa of Allah***. Human sanctity, justice, women's rights and equality all spring from the awareness that every person will ***meet his Lord and be asked about his deeds*** (Sahih al-Bukhari 4406).

This table also shows that the Farewell Sermon covers ***every aspect of life***: our relationship with Allah, with ourselves, with family, with society and with leaders. Islam is not merely worship in the mosque, but a complete way of life — in harmony with the verse revealed on the same day: "This day I have perfected for you your religion."

A teacher, parent or speaker can use these eight themes as ***a simple teaching outline*** for the Farewell Sermon — one theme per week, with the related authentic hadith and examples of practice in daily life.

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THE FAREWELL SERMON FOR US TODAY

The Farewell Sermon is not merely history. Each of its counsels can be translated into ***daily action*** for a Muslim today:

COUNSEL	OUR PRACTICE TODAY
Sanctity of blood	Rejecting violence; caring for safety on roads and at work
Sanctity of property	Honesty in business, rejecting bribery, protecting public funds
Sanctity of honour	No backbiting, slander or shaming on social media
Rights of women	Kindness to wives, mothers, daughters and women colleagues
Debts and trusts	Paying debts on time, returning what is borrowed
The Book of Allah	Reading, understanding and acting on the Qur'an daily
Equality	Rejecting racism and pride in lineage
Convey	Sharing authentic knowledge, verifying before spreading

The Messenger of Allah ﷺ delivered this sermon to an Ummah newly emerged from ignorance. Today, with advances in technology and knowledge, our challenges differ but the foundation is the same: ***protecting people***, for human beings are Allah's honoured creation.

And above all, this sermon was delivered on the day Allah said ***"This day I have perfected for you your religion"*** (Al-Ma'idah 5:3). This religion is complete; our task is not to add to it or take from it, but ***to practise it and convey it*** faithfully.

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LESSONS AND CONCLUSION

The Farewell Sermon is ***a summary of the mission*** of the Messenger of Allah ﷺ over twenty-three years, delivered to the largest gathering of the Ummah in his time. From it we draw the following lessons:

LESSON	FROM THIS BOOK
Effective teaching	"What day is this?" — question, silence, connection
Leadership by example	His own family's blood-claims and usury cancelled first
Justice for all	Blood, property, honour; each bears his own burden
The dignity of women	"Fear Allah concerning women"
Equality	Taqwa is the only measure
Holding to revelation	The Book of Allah, explained by the Sunnah
The trust of conveying	Let the present convey to the absent — accurately

WE ARE "THE ONES ABSENT"

When the Messenger of Allah ﷺ said "let the one present convey to the one absent", ***we are the ones who were absent***. This counsel has crossed more than fourteen centuries to reach us. Now it is our turn to be ***"the ones present"*** for the generations to come — by practising it and conveying it.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 30 — The Illness and Death of the Prophet*** ﷺ: his final days in Madinah, his last counsels, Abu Bakr leading the prayer, and the saddest day in the history of the Ummah. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

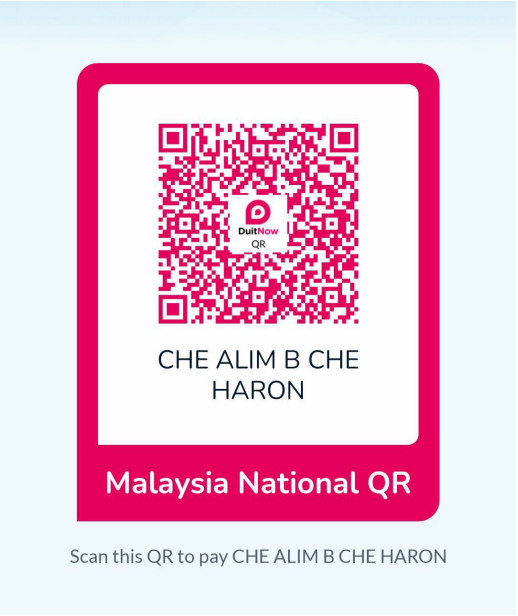
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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