

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# 5 GEMS FROM THE LAST SERMON OF PROPHET MUHAMMAD ﷺ

The Farewell Sermon Continues to Inspire & Guide  
Muslims in the 21st Century





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**About IslamiCity**



Mount Arafat reaches about 70 m (230 ft) in height and is also known as the "Mount of Mercy" (Jabal ar-Rahmah). According to Islamic tradition, the hill is the place from where the Prophet Muhammad (PBUH) delivered the Farewell Sermon on the 9th of Dhul Hijjah 10 AH.

## FAREWELL SERMON OF PROPHET MUHAMMAD <sup>ﷺ</sup>

### Khutbah al-Wida

In 10 AH (632 CE), the Prophet <sup>ﷺ</sup> left Medina for Mecca with about 30,000 pilgrims on his first and only Hajj pilgrimage. The pagan Arabs performed variations of the pilgrimage rites as handed down to them by their ancestors. But the Prophet <sup>ﷺ</sup> guided by God, re-established the Hajj rites followed long ago by Prophet Abraham.

On the 9th of Dhul Hijjah, the Prophet <sup>ﷺ</sup> mounted his camel to deliver his sermon from the top of Jabal ar-Rahmah (Mount of Mercy), also known as Mount Arafat. Rabiah Ibn Umaiyyah Ibn Khalaf and other heralds repeated whatever the Prophet <sup>ﷺ</sup> said; sentence by sentence so that even those who were far away were able to hear the sermon. It is said that the Prophet <sup>ﷺ</sup> spoke before some 100,000 Muslims, which is, without doubt, the largest congregation he had ever addressed.

## Sources of the Farewell Sermon

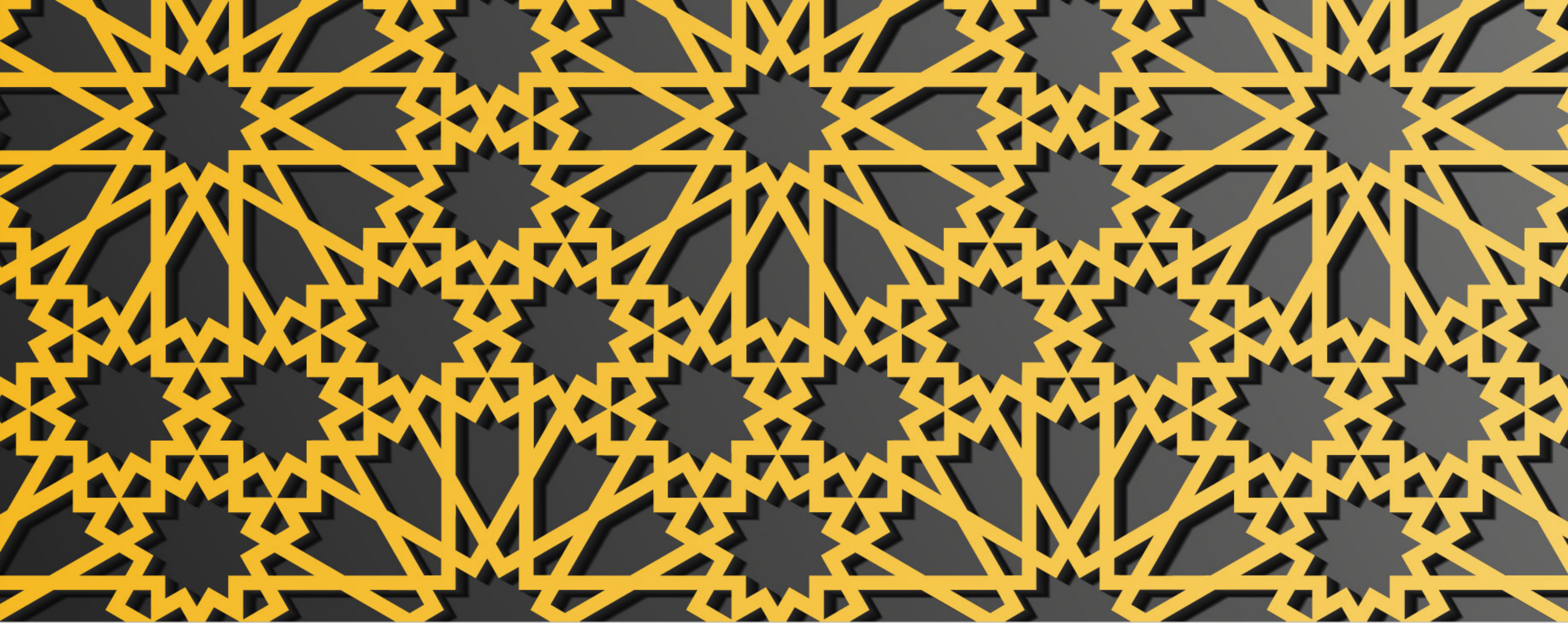
This sermon, as presented here, is a compilation of several shorter sermons delivered at different times in Mina, Muzdalifa, and Arafat during the Prophet's Hajj pilgrimage. It is based on seven reliable hadith sources: Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Jami at-Tirmidhi, Sunan Ibn Majah, Sunan an-Nasai and the Musnad Ahmad of Imam Ahmad Ibn Hanbal.

Small fragments of the Farewell Sermon are scattered throughout the hadith literature. There is no single complete version of this iconic sermon. The Farewell Sermon is also featured in works of history and biography, such as Sirah Ibn Ishaq authored by Muhammad Ibn Ishaq (d. 761 CE) and Kitab al-Bayan wa al-Tabiyin by al-Jahiz al-Basri (d. 869 CE).

The version presented here is a composite that scholars of later generations assembled from the pieces they found in the previously mentioned hadith collections. Since the sermon segments were reported by different individuals attending the pilgrimage, there are multiple versions of the Farewell Sermon, all with minor differences. However, the core meaning remains unchanged. Moreover, the content of the Farewell Sermon corresponds very closely to the essential values and teachings of the Quran. And so, Muslims are invariably uplifted and inspired by it.

In short, the Farewell Sermon of the Prophet Muhammad ﷺ is a gem of tremendous historical value and contemporary relevance for humanity.





# FAREWELL SERMON OF PROPHET MUHAMMAD ﷺ

This sermon was delivered on the Ninth day of Dhul al Hijjah 10 AH (632 CE) in the Uranah valley of Mount Arafat near Mecca by Prophet Muhammad, peace be upon him

**After praising, and thanking God, the Messenger of God ﷺ said,**

“O People, Listen well to my words, for I do not know whether, after this year, I shall ever be among you again.

Therefore, listen to what I am saying to you very carefully, and take these words to those who could not be present here today.



**O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a Sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one can hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds.**

Allah has forbidden you to take riba (usury), therefore all riba obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. Allah has judged that there shall be no riba and that all the riba due to Abbas ibn Abd al Muttalib (Prophet's Uncle) shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabiah ibn al Harith ibn Abd al Muttalib (Prophet's nephew).

O People, the Unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God has made permissible. With God the months are twelve in number. Four of them are sacred, three of these are successive and one occurs singly between the months of Jumada and Shaban.

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

**O People, it is true that you have certain rights with regards to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness.**

Do treat your women well and be kind to them, for they are your partners and committed helpers. It is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, perform your five daily prayers (Salah), fast during the month of Ramadan, and give from your wealth in Zakat. Perform Hajj if you can afford to.

**All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over white except by piety and good action.**



**Learn that every Muslim is a brother to every Muslim and that The Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.**

Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Prophet or Messenger will come after me and no new religion will be born. Reason well, therefore, O People, and understand the words which I convey to you. I am leaving you with the Book of Allah (the Quran) and my sunnah (the lifestyle & behavior of the Prophet), if you follow them you will never go astray.

**All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed Your message to Your people.”**



Then he recited this verse from the Quran (5:3):

*"This day, those who cover over (the truth of God) have given up all hope of (destroying) your way of life. So don't be afraid of them; Rather, fear only Me. This day I have perfected your way of life for you, completed My favor upon you, and have chosen for you Islam as your way of life."*

With those words, the Prophet ﷺ looked at the crowd of pilgrims and asked:

"Have I not delivered the Message (of my Lord)?"

The multitude answered with a resounding affirmation, and the Prophet ﷺ responded:

"Oh, Allah! Bear witness."

After this momentous day at Arafat, the pilgrims continued with the remaining rites of their pilgrimage. During this period, the following Surah was revealed to the Prophet ﷺ.

*"When God's help arrives and victory (is achieved), and when you see people coming into God's way of life in crowds, glorify your Lord and seek His forgiveness, for He is indeed the acceptor of repentance."*

(Quran 110:1-3, An Nasr)



## ➤ PART 2 ◀

# Reflections on 5 Gems

from the Farewell Sermon of Prophet Muhammad ﷺ

Anyone reading the Farewell Sermon will immediately realize that the wisdom and guidance embedded in it is worthy of deep reflection. This “Wisdom & Guidance” is truly Divine and perennial. That is why the Prophet ﷺ wanted it to be shared proactively, generation after generation.

The Farewell Sermon offers guidance for all aspects of life. In the Public sphere it proposes practical, doable solutions for social justice, gender relations, racial harmony, peaceful relations with people of other faiths, etc.

On a personal level the Farewell Sermon enjoins virtue, piety, modesty, chastity, and most importantly personal responsibility before God on the Day of Judgement, etc.

However, contemporary societies have changed dramatically. New norms have already been adopted all over the world by Muslim’s and people of other faith traditions. Can the Farewell Sermon of Prophet Muhammed ﷺ continue to inspire and guide the modern Muslim? The answer is, Yes!

Let us identify and reflect upon five major takeaways present in the Farewell Sermon, and actively find ways to apply the guidance to our own personal lives. May God bless and guide our intention and endeavours.

Gem # 1: Sacred Trust

Gem # 2: Women are Partners

Gem # 3: No Superiority Except by Piety and Good Actions

Gem # 4: Injustice for One is Injustice for All

Gem # 5: The Responsibility to Understand Better

# THE FIRST GEM

## SACRED TRUST

“O People, just as you regard this month, this day, this city as Sacred, **so regard the life and property of every Muslim as a Sacred trust.** Return the goods entrusted to you to their rightful owners. **Hurt no one so that no one can hurt you.** Remember that you will indeed meet your Lord, and that **He will indeed reckon your deeds.**”

### Challenge: What happens when trust is broken?

The Prophet ﷺ directs us to, “Regard the life and property of every Muslim as a Sacred trust.” Why? What happens when trust is broken?

When we break someone’s trust it hurts them; it also hurts us. Even worse by breaking others’ trust, we risk displeasing Allah.

Something small like not returning a tool we borrowed, or manipulating a contract for personal gain, can negatively affect our relationships, our present and our akhirah.



## THE FIRST GEM

SACRED TRUST

### Solution

The Prophet ﷺ reminds us, “You will indeed meet your Lord and that He will indeed reckon your deeds.”

We can avoid the displeasure of God (bad deeds) by remaining “conscious” of His Majesty and Lordship in everything we do. In other words we should consider all of our activities to be a “Sacred Trust”; something we are doing only to please God.

Gift of repentance from God: We are forgetful, imperfect humans. Thanks to Allah’s mercy and forgiveness, there is hope. But remember, repentance is not just saying, “I am sorry”. It means taking tangible steps to rectify our mistakes, and at the very least not repeating them.

### Example

If we borrowed something and forgot, we can contact the person who entrusted it to us. Apologize and have a clear understanding of when and how we will return the goods--in an even better condition, if possible.

And Always pray for Allah’s guidance and mercy.

### Dua

May Allah’s mercy continue to keep our hearts and minds open. May we be blessed with humility, courage, and resilience to honor and protect our relationships with “Sacred trust.” Ameen.



## THE 2nd GEM

### WOMEN ARE PARTNERS

“O People, it is true that you have certain rights with regards to your women, but they also have rights over you. **Remember that you have taken them as your wives only under Allah’s trust and with His permission.** If they abide by your right then to them belongs the right to be fed and clothed in **kindness.**”

**Challenge: What happens when rights are demanded or exercised without honoring the rights of the other?**

The Prophet ﷺ reminds us that both men and women have rights over their partner. It is not acceptable to demand our rights while avoiding our responsibilities.

Even when we are within our rights but are not kind, it is a misuse of our rights.

## THE 2nd GEM

Women are Partners

### **Solution: Exercise your rights with kindness**

Islam introduced revolutionary changes in the status of women by acknowledging their humanity and rights as individuals. Change always brings about the discomfort of having to adjust and get accustomed to a new normal. No matter how “right” we are or how justified, we must be kind and compassionate.

Kindness strengthens the relationship and brings blessings. Let it be an expression of our devotion to Allah as we remember that we have these rights “under Allah’s trust and with His permission.”

Take some time to reflect on all the ways we can infuse more kindness in our relationships.

### **Example**

We can be more thoughtful & kind in our words. We can have more open discussions so that the other person feels heard, valued and included in the decision making process.

### **Dua**

May Allah help us be kind in all our interactions and to exercise our rights with responsibility and sincere regard for others. May Allah protect, guide, and forgive us in our shortcomings. Ameen.



## THE 3rd GEM

### NO SUPERIORITY EXCEPT BY PIETY & GOOD ACTIONS

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over white except by piety and good action.”

**Challenge: Why does the Prophet ﷺ deem it necessary to remind us that, “All mankind is from Adam and Eve?”**

Is the Prophet ﷺ worried about the biases and blind spots most of us have? The origin of discrimination, racism and all other troublesome “isms” is the arrogance of believing that we are “superior” than the “other” because of our birth, identity, or circumstances.

**Solution: We must start by asking ourselves, “Why would God create anything without any purpose?”**

Human brains are wired to categorize people and things into boxes; thus creating natural biases or preferences. This normal brain function doesn't automatically make us bad, wrong or racist.



## THE 3rd GEM

Superiority in Piety & Good Actions

We should start by identifying the negative assumptions and biases we hold about a group. Next, we should make an effort to get to know people belonging to that group. By doing so we will put the Prophet's ﷺ guidance into action.

### Example

Think! What are your automatic perceptions and expectations of a Harvard graduate over a High School drop-out? It is quite natural to assume that the Harvard graduate will be successful and the drop-out will struggle financially and professionally.

We begin to see one as being more hardworking, smarter, and deserving than the other. Whereas, time and time again we have seen examples of people succeeding despite the odds; starting with our own beloved Prophet who was illiterate!

And yet, in the eyes of God, his character, “piety and good actions”, made him superior.

### Dua

May Allah forgive us for our oversight and shortcomings as individuals and as an ummah. May Allah help us be exceptional in piety and good action, and get to know each other with compassion. Ameen.





## THE 4TH GEM

### INJUSTICE FOR ONE IS INJUSTICE FOR ALL

“ Learn that every Muslim is a brother/sister to every Muslim and that **the Muslims constitute one brotherhood/sisterhood**. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. **Do not, therefore, do *injustice* to yourselves.** ”

#### Challenge: What is brotherhood/sisterhood?

Quite often we avoid the responsibility of trying to resolve a problem by saying, “This is not *our* problem but *theirs*.” Sometimes, we pray and make a donation for the unfortunate person. We then get busy with our day-to-day lives and aspirations and forget about our brothers and sisters suffering from hunger, war, unemployment, racism, abuse, etc.

When we don't see humanity as one brotherhood/sisterhood; divisions are exacerbated between us the fortunate helpers and them, the unfortunate victims.



## THE 4TH GEM

Injustice for one is Injustice for All

### **Solution: Look for connections to feel & develop brotherhood/sisterhood**

The real beauty of this gem is the reminder that by distancing ourselves from others and their problems, we are doing an injustice to ourselves. The Prophet ﷺ is telling us clearly that, like it or not, we also own a share in that suffering. Maybe a small share, but a share nevertheless. Climate change, pandemics, etc come to mind.

We must acknowledge our responsibility and work with all the stakeholders. Be it through advocacy, charity, education, social service or a myriad of other ways to diminish and eventually end the suffering.

Ultimately the solution is to strengthen the bonds of brotherhood/sisterhood. Unless we see ourselves in each other, we will not develop the compassion and love alluded to in this gem.

## THE 4TH GEM

Injustice for one is Injustice for All

### Example

When we see homeless people on the street we often give them some money. We also make dua for them; both are beautiful, desirable actions. But then what? Will we even remember that person's name, let us say, one hour later? Chances are not.

But, what if your own brother was homeless? Would giving a few dollars and making dua feel sufficient to you? Chances are not. In fact, most of us will go out of the way to help in whatever other ways we can. This does not mean we invite every homeless person we see to live with us. But it does mean that we give them more compassion, more respect, and more attention. It means that we establish a human bond of brotherhood/sisterhood with the unfortunate "other". We learn to feel for them what we would feel for ourselves in similar situations.

So, next time you come across a homeless person try to follow the Prophet's teachings. Treat him, or her with more care and respect. Say as-salaam alaikum. Ask them about what they want to do going forward. Offer them information about a shelter. Take the time to eat a meal with them; just like you would with your brother or sister.

### Dua

May Allah fill our hearts and spirits with compassion so we see our brother or sister in others. May we feel compelled to do all that we can for our ummah in ways that are most optimal, feasible and pleasing to Allah.



## THE 5th GEM

### THE RESPONSIBILITY TO UNDERSTAND BETTER

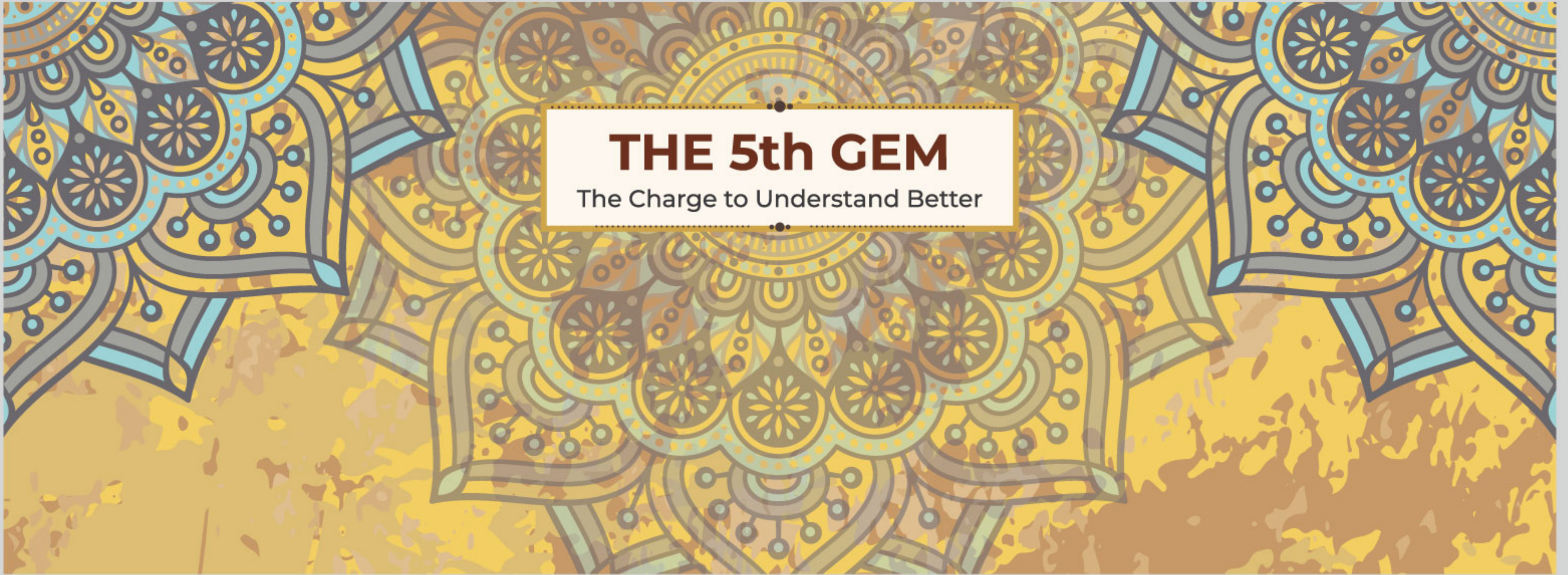
“ All those who listen to me shall pass on my words to others and those to others again; and **may the last ones understand my words better than those who listen to me directly.** Be my witness O God, that I have conveyed Your message to Your people. ”

**Challenge: What will it take for us to understand the Prophet's words even better than those who listened to him directly?**

Those alive during the time of Prophet Muhammad's ﷺ message got to ask him questions and benefit from being in his presence. And yet, Prophet Muhammad ﷺ prayed to Allah that later generations should understand his words even better.

Today we have more access to education, critical thinking, technology, and much more.

With each generation, instead of just listening and passing on the words, we actually have to understand and live the wisdom better and better. This is a bigger, deeper responsibility.



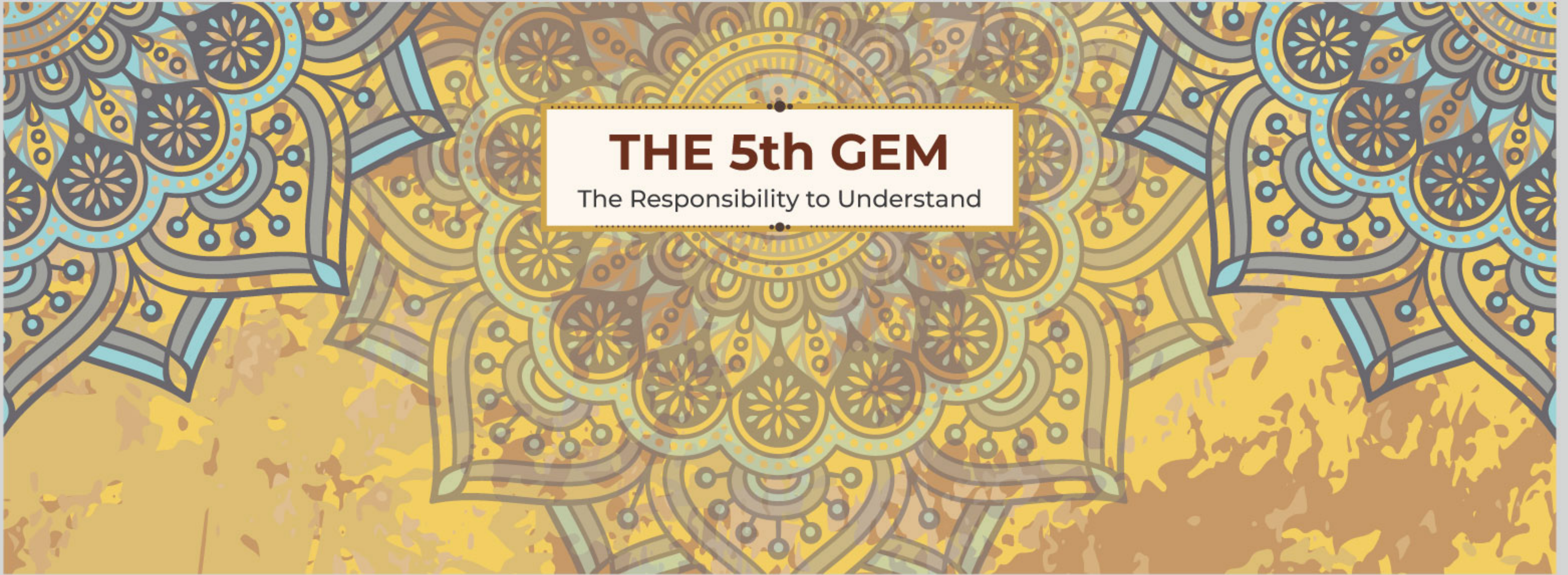
## **THE 5th GEM**

The Charge to Understand Better

**Solution: Accept, with humility, the responsibility to understand Islam better and better.**

We should use critical thinking to understand our religion better. Asking questions can be disrespectful when done to challenge, rebuke, or blindly defend without regard to facts. However, compassionate questioning done to understand better, so that we can do better, and be better, is the responsibility of every Muslim. After all we will be held accountable for our actions, efforts and choices as individuals, by God Himself. Some good questions to deepen our understanding of Islam may be:

- **What is the intention behind this teaching?**
- **What is the impact of this teaching on me and other individuals?**
- **How does the ummah benefit from this?**
- **How is this teaching relevant or applicable to our times?**
- **With what I have understood, what do I have to do?**



### **Example**

We all know the rituals, actions and benefits associated with obligatory daily salah. But, are we getting the maximum benefit from our salah? How is performing salah everyday impacting us personally? Do we feel Allah's presence when praying?

The personal and social benefits of salah can be doubled, tripled, or even more inshallah, if all of us make an effort to understand the role and benefits of salah with more clarity.

### **Dua**

O Allah, help us to understand Islam better and to apply this understanding in ways that are most pleasing to You and optimal for us, and our ummah, in this world and the next. Ameen.



# IslamiCity

**Making Islam and the Quran accessible to everyone at their fingertips**

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