

Farewell Sermons

Rasulullah (sallallahu 'alaihi wasallam) gave many advices on this momentous occasion of the farewell hajj, in various of his sermons, the main one being on the day of 'Arafah. These advices were extremely comprehensive, pertinent and are regarded as parting advices. Some of them were,

Honour of a Muslim:

« إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا ، فِي شَهْرِكُمْ هَذَا ، فِي بَلَدِكُمْ هَذَا »

“Indeed your blood and wealth are sacred (i.e. haraam for another person to violate) upon you, just like the sanctity of this day of yours, in this month of yours, in this place of yours.” (Saheeh Muslim #2950)

The honour of the occasion was compounded by it deriving honour through multiple aspects, i.e. it was a day in which fighting was not allowed, it was a place (the Haram) in which fighting was not allowed and it was also a month in which fighting was not allowed. Despite the occasion enjoying sanctity from three separate dimensions, the sanctity of a Muslim was still shown to be greater.

Extortion:

« أَلَا لَا تَظْلِمُوا، أَلَا لَا تَظْلِمُوا، أَلَا لَا تَظْلِمُوا، إِنَّهُ لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ »

“Behold! Do not oppress! Behold! Do not oppress! Behold! Do not oppress! The wealth of a Muslim is not permissible without his happiness!” (Musnad Ahmad #20695)

There are many different forms of extortion (extracting money from people against their will). One form of extortion occurs in the winding up of estates. Another form of extortion is where we ‘squeeze’ a person who is selling some of his assets due to being in financial constraints. Similarly, a very common problem which also falls under extortion is where an employer exploits his employee and takes advantage of his plight by forcing him to work overtime, etc. without remunerating him correctly.

There are also other more subtle, sophisticated and polished manners of extortion which have even become socially acceptable. A few examples of these forms of extortion are bridal showers, baby showers and housewarming parties. For these occasions, the guests are expected to arrive with a gift in hand. Hence, those invited feel compelled to present the host with a gift – even if it is difficult for them to manage – as arriving empty-handed will be a source of embarrassment and disgrace.

Interest:

« وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ ، وَأَوَّلُ رَبًّا أَضْعُ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ »

“The interest of Jaahiliyyah is cancelled, and the first interest that I cancel is our interest (i.e. the

interest of our family member), the interest of 'Abbaas bin 'Abdil Muttalib (radhiyallahu 'anhu), for his interest has been cancelled entirely (i.e. the interest and the loan amount have both been cancelled)."

(Saheeh Muslim #2950)

On this occasion, Rasulullah (sallallahu 'alaihi wasallam) ruled that all the interest monies that were being owed to different people from loans issued during the pre-Islamic era will fall, i.e. only the initial loan amount will be repaid and no interest will be paid. However, when it came to his uncle, Sayyiduna 'Abbaas (radhiyallahu 'anhu), then Rasulullah (sallallahu 'alaihi wasallam) cancelled even the initial loan amount so that nothing would be owed to him. (Ad-Durrul Mandood vol. 3, pg. 255)

For a person of imaan, merely the fact that his Allah and Rasul (sallallahu 'alaihi wasallam) have prohibited something should be sufficient as a deterrent. However, the aspect of interest is so severe that Allah Ta'ala has announced war with such a person. Further, all those who are associated with the transaction have been cursed by Rasulullah (sallallahu 'alaihi wasallam). How can one ever be successful and prosperous when he is at war with Allah Ta'ala and earning the curse of Rasulullah (sallallahu 'alaihi wasallam)?

Many a times a person is fooled by the fact that he can outwardly see growth in his own business or the business of another person, despite him being involved in interest. The answer to this is:

1. Every type of growth is not beneficial. A growth or tumour in a person's body is extremely dangerous and fatal. Hence, let alone being devoid of barakah, growth in the form of interest will ultimately destroy a person.
2. The scholars have mentioned that it takes up to 40 years for the evil consequences of interest to catch up with a person. (Ma'ariful Quraan vol. 1, pg. 651)
3. The harm may not necessarily affect a person financially. Rather, it sometimes affects him in the form of marital problems, family feuds, stress, delinquent children who are disobedient or on drugs, being distant from Deen, etc.

Kindness to Wives:

« فَاتَّقُوا اللَّهَ فِي النِّسَاءِ ، فَإِنَّكُمْ أَحَدْتُمُوهُنَّ بِأَمَانِ اللَّهِ ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرْشَكُمْ أَحَدًا »

تَكَرَّهُونَهُ ... وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ »

“Fear Allah Ta'ala regarding women, for you have taken them (into your nikaah) with the trust of Allah Ta'ala (i.e. they are an amaanah from Allah Ta'ala) and you have made relations with them halaal through the words of Allah Ta'ala (as the khutbah recited at the time of nikaah consists of verses of the Quraan Majeed and the name of Allah Ta'ala). It is your right over them that they do not allow anyone into your home that you do not approve of... And it is their right over you that you provide them with their food and clothing in a good manner.” (Saheeh Muslim #2950)

Another narration states: “Fear Allah Ta’ala regarding women, for they are like captives with you (i.e. bound to you through nikaah). They do not possess anything of their own, and they have rights over you and you have rights over them.” (Musnad Ahmad #20695)

“Fear Allah Ta’ala regarding women” – Women, by nature, tend to be submissive on account of their modesty and weakness. Unfortunately, some men take advantage of their submissive nature, understanding that these women cannot leave them (as they rely on their husbands to put a roof over their head, etc., and there are often children involved as well) and the husbands thus abuse their wives emotionally, mentally and even physically. Therefore, Raslulullah (sallallahu ‘alaihi wasallam) cautions the men that while they may have some authority over their wives, Allah Ta’ala has complete authority over them. Hence, they should fear Allah Ta’ala and treat their wives kindly.

“For you have taken them with the trust of Allah Ta’ala...” - Just as an amaanah cannot be abused, women are an amaanah from Allah Ta’ala and cannot be abused. Furthermore, just as a Muslim will not speak a lie after taking the name of Allah Ta’ala, as he respects the sanctity of Allah Ta’ala’s name, he should respect his nikaah and not use it to abuse his wife, as his nikaah was performed with the name of Allah Ta’ala as well.

“They do not allow anyone into your home...” – In the pre-Islamic era, even when the husband would be away from home, his wife would allow other men into the home to sit and speak with her. In this way, a strange man (not her mahram) would sit with her in privacy and conduct a casual conversation. In this khutbah, Rasulullah (sallallahu ‘alaihi wasallam) condemned this practice of Jaahiliyyah and explained that the laws of hijab and niqaab must be upheld. Hence, there must be total segregation between non-mahram men and women. This prohibition also applies to chatting with non-mahram males via social networks, which has become extremely common nowadays.

“That you provide them with their food and clothing...” – Rasulullah (sallallahu ‘alaihi wasallam) also made it clear that it is the responsibility of the husband to provide for the wife. Hence, it is incorrect for the husband to make his wife toil and slog in his business, or encourage or force her to seek employment to supplement the income. When this is done, the poor woman is abused as she has to work, see to her domestic responsibilities and also see to the upbringing of her children. She is thus burdened with both, her responsibility and her husband’s responsibility. The injustice of this to the woman is just one problem. Another serious problem is the violation of the laws of sharee’ah (e.g. laws of hijab and niqaab) that are commonly violated in the workplace.

In another narration, Rasulullah (sallallahu ‘alaihi wasallam) added, “And they will not disobey you in permissible matters.” (Bazaar – Majma’uz Zawaaid #5688)

Rasulullah (sallallahu ‘alaihi wasallam) highlighted that a wife should obey her husband. However, Rasulullah (sallallahu ‘alaihi wasallam) clearly explained that she will only obey him in permissible

matters. Hence, the husband cannot force her to comply with him in haraam, e.g. forcing her to dress attractively out of the home, attend mixed gatherings and carry out haraam actions in the bedroom.

Changing Deen:

« إِنَّ الزَّيْمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا ، مِنْهَا أَرْبَعَةٌ حُرْمٌ ، ثَلَاثٌ مُتَوَالِيَاتٌ :

ذُو الْقَعْدَةِ ، وَذُو الْحِجَّةِ ، وَالْمَحَرَّمُ ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ »

“Indeed time has rotated (until the months have now returned to their original sequence) as it was on the day that Allah Ta’ala created the heavens and the earth. The year consists of twelve months, of which four are sacred. Three of them are consecutive i.e. Zul Qa’dah, Zul Hijjah and Muharram, and Rajab of Mudhar which is between Jumaadal Ukhraa and Sha’baan.” (Saheeh Bukhaari #4662)

All the Ambiyaa (‘alaihimus salaam) would honour the four sacred months. The Arabs, who claimed to follow Nabi Ebrahim (‘alaihis salaam), also understood and acknowledged the sanctity of these four months. However, they were a people who fought and waged war almost all-year round. Hence observing the sanctity of these months by abstaining from fighting was inconvenient for them. Hence, they would tamper with these months and switch them around for their convenience. Because of this taking place excessively, the months of the year were mixed up to such an extent that at times, the month which they declared as Zul Hijjah was not really Zul Hijjah due to their switching. However, in the year in which Rasulallah (sallallahu ‘alaihi wasallam) performed hajj, the months had returned to their original places.

The lesson understood here is that we cannot make adjustments in Deen to suit our convenience. Rather, we should adjust ourselves to suit Deen. The Quraan Majeed repeatedly reprimands the Jews for repeatedly making changes in Deen to suit themselves. Unfortunately, this is becoming very common nowadays.

Passing the Message:

« فَلْيَبْلِغِ الشَّاهِدُ الْعَائِبَ ، فَزَبَّ مُبَلِّغٌ أَوْعَى مِنْ سَامِعٍ . »

“The one who is present should convey the message to those who are absent, as many of those to whom the message are conveyed safeguard the message better than those who hear the message (directly).” (Saheeh Bukhaari #1741)

‘Every man for himself and god for all’ is the mindset of the disbelievers. Rasulallah (sallallahu ‘alaihi wasallam) was perpetually filled with a deep concern for his Ummah. As the followers and ardent lovers of Rasulallah (sallallahu ‘alaihi wasallam), we should also have a concern for the Ummah and those around us. Hence, beginning with our children, immediate family and friends, each person should make an effort to improve the Islamic condition of each person, including himself.

Heart Rendering Du'aa

One of the very emotional and heart rendering du'aas that Rasulallah (sallallahu 'alaihi wasallam) made during his hajj was,

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي ، وَتَعْلَمُ مَكَانِي ، وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي ، لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي ، أَنَا الْبَائِسُ الْفَقِيرُ
الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْمَشْفُوقُ الْمُقَرَّرُ الْمُعْتَرِفُ بِذَنْبِهِ ، أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ ، وَابْتِهَالُ الْبَيْتِ الْمُدْنِبِ الدَّائِلِ ، وَأَدْعُوكَ
دُعَاءَ الْخَائِفِ الضَّرِيرِ ، مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ ، وَفَاضَتْ لَكَ عَيْنَاهُ ، وَذَلَّ جَسَدُهُ ، وَرَغِمَ لَكَ أَنْفُهُ ، اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ
شَقِيًّا ، وَكُنْ بِي رءُوفًا رَحِيمًا ، يَا خَيْرَ الْمَسْئُولِينَ يَا خَيْرَ الْمُعْطِينَ .

O Allah! You hear my speech and You know my position (where I am), You know what I conceal and what I reveal. Nothing in me can be hidden from You. I am suffering and I am in desperate need of your help. I beg of You (O Allah) and seek refuge in You whilst trembling with Your fear and confessing fully of my sins. I beg of You like how a beggar begs, and I plead to You most humbly in the manner a disgraceful criminal does. I call onto You like the one who is struck with fear and misery, like the one whose neck is bowed before You, whose tears are flowing, whose body is lowered before You and whose nose is soiled in dust. O Allah! Do not make me among those who have been deprived in making du'aa to You. Please be kind and merciful to me, O the best of those who are petitioned and O the best of those who grant. (Majma'uz Zawaaid #5613)

Great Aayah

The following verse of the Quraan Majeed was revealed after 'Asr Salaah while Rasulallah (sallallahu 'alaihi wasallam) was seated on his camel. On account of the weight of the revelation, the camel was forced to kneel.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

“Today I have perfect your Deen for you, completed My favour upon you and I am pleased with Islam as your Deen.”

When this verse was revealed, Sayyiduna 'Umar (radhiyallahu 'anhu) began to cry. When Rasulallah (sallallahu 'alaihi wasallam) asked him why he was crying, he replied, “I am crying because we were increasing in Deen. However, when Deen is complete, then all things begin to decrease after reaching completion.” Rasulallah (sallallahu 'alaihi wasallam) confirmed that what Sayyiduna 'Umar (radhiyallahu 'anhu) had said was indeed true. (Juz-u Hajjatil Wadaa' pg. 88)

Ka'b Ahbaar (rahimahullah) once came to Sayyiduna 'Umar (radhiyallahu 'anhu) (before accepting

Islam) and said, "O Ameerul Mu-mineen! There is a verse in your Quraan Majeed which you recite. If it was revealed to us, the Jews, we would have made the day of its revelation an 'Eid.'" When Sayyiduna 'Umar (radhiyallahu 'anhu) asked him as to which verse he was referring to, he replied by quoting the abovementioned verse. Sayyiduna 'Umar (radhiyallahu 'anhu) then said, "We know the day and place in which it was revealed to Rasulullah (sallallahu 'alaihi wasallam). It was revealed to him in 'Arafah on the Day of Jumu'ah." In another narration, Sayyiduna 'Umar (radhiyallahu 'anhu) said, "It descended on an occasion that was a double 'Eid.'" (*Saheeh Bukhaari #45 & Fat-hul Baari vol. 1, pg.141*)

