

THE FAREWELL SERMON OF PROPHET MUHAMMAD: AN ANALYTICAL REVIEW

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Abstract: Historically, the Farewell Sermon (*khutbah al-wida*) of the Prophet Muhammad (pbuh)¹ has occupied an important place in Islam. The sermon was delivered during the Farewell Hajj (pilgrimage), on 9 Dhu al-Hijja 10AH (6 March 632), at Mount Arafat. The sermon consisted of summarised exhortations reflecting some of the core teachings of the Qur'an and Sunnah. There are multiple versions of the sermon, with no single consolidated source being in existence. The sermon therefore seems to have been weaved from multiple sources over time. This brief essay examines the substance of the Farewell Sermon based on its various versions and presents an analysis to determine whether it should be more appropriately called the 'Farewell Message'.

Keywords: Muhammad; Farewell Pilgrimage; Farewell Sermon; Hajj; *Khutbah al-wida*.

Introduction

The life of the Prophet Muhammad (pbuh) culminated in the events of the Farewell Pilgrimage. Some narrations indicate that he anticipated that this would be the last major hajj gathering for him. For the period, this was a historic, massive gathering, as it also happened to be *hajj akbar* (major hajj), a hajj that coincides with *Jum'ah* (Friday) prayer. The Prophet utilised this august occasion to deliver his Farewell Sermon, underscoring some key aspects of Islam while also conveying his major concerns regarding fundamental challenges and tribulations facing the ummah.

Any educated or informed Muslim is generally familiar with the Farewell Sermon, or at least various parts of it, because some of the statements in this sermon became statements of principle. The main purpose of this article is to help readers appreciate the beauty of this sermon and to reflect on some general and specific issues concerning it. Most notably, we consider how, contrary to popular belief, the text of the sermon as we have it is a composite, not a single narrated piece. That's why it is more appropriate to call it the 'Farewell Message' rather than Farewell Sermon. While this does not lessen the relevance or value of the sermon, the sermon does not have to be sanctified as one single speech.

The analysis in this paper is based on the primary collections of hadith (Prophetic narrations), with priority being given to these over history (*tarikh*) or biography (*sirah*) resources, and based on the premise that anything attributed to the Prophet must be consistent with the Qur'an. The rest of the paper is divided into the following sections: the importance and legacy of the sermon; review of the sources of the sermon; some general observations and premises; the main themes of the sermon; and a general analysis of those main themes.

In modern times, Islam's historical sources are being explored and scrutinised with ever more intensity, both positive and negative. Instead of letting those with negative biases scrutinise and expose weaknesses in popular narratives, pursuit of truth and accuracy desires that Muslims themselves take the lead in any critical approach to the study and understanding of their own faith and, wherever appropriate, to try and set the record straight.

The Importance of Legacy of the Sermon

Known as the Farewell Sermon, it took place on 9 Dhu al-Hijjah 10 AH (6 March 632 AD), during the Hajj. The relevance of 'farewell' in this context is that in this sermon there is a hint that the Prophet (pbuh) would be returning to his Lord soon. Indeed, he passed away just a few months later. This sermon is commonly recognised as a single sermon, but in fact, at best, it is a composite of various statements made during the Hajj ceremony:

The Farewell Sermon is a compilation of several sermons which were delivered at different times in Mina, Muzdalifa, and Arafat during the Prophet's pilgrimage in AH 10 (631). The Prophet addressed more than 100,000 believers who were observing the hajj, the major pilgrimage to the sacred precincts in Mecca... The Prophet delivered his sermon in different locations and heralds repeated his words to the great number of people who attended. This sermon was called 'Farewell' Sermon because in this sermon the Prophet implied that he would soon die and that he would not be able to perform the pilgrimage another time. The days-to-come bore out this predication and he was reunited with his Beloved with[in] three months of the final sermon.²

The sermon's transcending importance and status cannot be overemphasised, especially given the context wherein it occurred, that it constituted the Prophet Muhammad's (pbuh) last such sermon, and due to the message it contained.

With his Farewell Sermon, Muhammad abolished these time and place limitations on human rights, thus universalising human inviolability to

all times and places. This was a large step away from traditional Arab custom and could easily be rejected by the community. The Prophet thus emphasised his injunction through the prominence of his wording as well as the time and place he uttered it. The sermon was delivered during the hajj, which took place at a sacred time and in a sacred place, and he repeated his injunction several times on several occasions. He also made it explicit that this injunction was from God and that God was the witness when Muhammad conveyed it to the people. Muhammad spoke as a prophet of God but also as a state leader and a lawmaker.³

The Sermon has been treasured by Muslims, not just as a sacred sermon, but also as a sermon of universalist orientation with contemporary, modern relevance.

The Farewell Sermon has been rediscovered and put to a new use by Muslims in support of the 1948 United Nations Declaration of Universal Human Rights. From this modern perspective, the Farewell Sermon constitutes what could be considered an earlier attempt at a human rights declaration. This view is advanced to serve both ... as a justification to enhance human rights compliance by Muslim societies and states.

Down through the generations, the teachings and practice of the Prophet Muhammad pertaining to human rights have been interpreted differently. The universalist Muslim jurists extrapolated from them universal human rights for all people around the world regardless of their religion and citizenship.⁴

The Farewell Sermon of Prophet Muhammad vividly illustrates his contribution to the development of human rights and how he laid the foundations of the idea of universal human rights in a world previously dominated by tribalism.⁵

This is a landmark speech, comparable to Jesus's Sermon on the Mount, which will remain part of humanity's legacy, with a very special place in the annals of human history.⁶ To Muslims, of course, it means more than that.

Some non-Muslim scholars have been skeptical about the "textual authenticity" of the sermon.⁷ However, this skepticism is not necessarily about the content of the sermon, as this basically corresponds to the teachings of the Qur'an. Rather, doubts seem to be directed at the assumption that the sermon is one whole piece, not a composite constructed from fragments of Prophetic sayings.

Review of the Sources of the Sermon

There are two types of sources for this sermon: (a) hadith and (b) history/biography. From amongst the second category, the longest versions are available in *Sirah Ibn Ishaq* by Muhammad Ibn Ishaq (d.761) and *Kitab al-Bayan wa al-Tabiyin* by al-Jahiz al-Basri (d.869). However, historical/biographical sources are less rigorous and are not based on any process of authentication of the sources. Thus, in this work of limited scope only hadith sources have been used, since hadith supposedly preserve the sayings and actions of the Prophet (pbuh) accurately. Seven hadith collections are covered in this study, including the *Sihah Sitta*⁸ (the six canonical texts: *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawood*, *Jami at-Tirmidhi*, *Sunan Ibn Majah* and *Sunan an-Nasai*) and the *Musnad Ahmad* of Imam Ahmad Ibn Hanbal. While there are many other secondary collections, most of those are dated later than these selected texts and have not earned the same kind of reputation and stature within the Muslim scholarly community.

Some General Observations and Premises

The longer versions of the sermon are not available in the hadith collections, but rather only in the biographies and histories, which are less reliable as sources. The versions in the hadith are much shorter and appear in scattered fragments. The themes covered in the sermon are placed under different headings in a table of the seven hadith collections produced as an appendix at the end of this article, which can be referred to for the purpose of comparison.

Theme #1: Sanctity

Only *Sahih al-Bukhari* and *Musnad Ahmad* mention the Prophet (pbuh) posing questions to the congregation about the month, day, city, etc. The other five collections do not mention those questions. Given that this sermon was before the largest gathering ever in the life of the Prophet, it is anomalous that five of the seven collections studied here do not mention those conversational queries at all.

Theme #2: Transition from *Jahiliyyah* (the Age of Ignorance)

The reference to *Jahiliyyah* and the society's coming out of it is mentioned only in *Sahih Muslim* and *Sunan Abu Dawood*. The other five do not mention it. The Qur'an mentions about *Jahiliyyah* when inviting the people to light and illumination of Islam:

Then is it the judgement of [the time of] *Jahiliyyah* they desire? But who is better than Allah in judgement for a people who are certain (in faith). (Surah Al-Ma'idah, 5:50).

Theme #3: Freedom from bloodshed

Abolition of all prior claims to blood revenge is mentioned only in *Sahih Muslim* and *Sunan Abu Dawood*. The other five do not mention it. Sanctity of human life is emphatically and universally mentioned in the Qur'an:

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors. (Surah al-Maidah, 5: 32)

Theme #4: *Riba* (Abolition)

As part of this Farewell Sermon, the theme of *riba* (usually equated with interest) and its prohibition/abolition is mentioned only in *Sahih Muslim* and *Sunan Abu Dawood*. The other five do not mention it. *Riba* is categorically prohibited in the Qur'an:

Those who consume *riba* cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like *riba*." But God has permitted trade and has forbidden *riba*. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with God. But whoever returns to [dealing in *riba*] - those are the companions of the Fire; they will abide eternally therein. (Surah al-Baqarah, 2: 275).

Riba is serious matter for society, as it is directly related to *zulm* (injustice and exploitation). A society that values Islam should try to eliminate the deleterious effects of *riba* as well as any other source of *zulm*.

Theme #5: Gender issues

Gender issues are generally thought to feature prominently in the Farewell Sermon. However, only three hadith collections (*Sahih Muslim*, *Sunan Ibn Majah* and *Jami al-Tirmidhi*) deal with it specifically. The longest coverage of gender issues occurs in *Sunan Ibn Majah*. Moreover, only Ibn Majah specifically mentions the reciprocity of rights between men and women. The other four are silent regarding this gender-related theme.

Also, only *Sahih Muslim* and *Sunan Ibn Majah* mention the permissibility of chastising women (without being harsh or injurious). The others do not

mention this aspect. This part of the message is consistent with the orthodox, literal and non-contextual understanding of Qur'anic verse 4:34. However, this orthodox understanding is being questioned.⁹ Notably, contemporary female Muslims scholars are challenging this orthodox understanding and interpretation, considering it the source of an abusive culture in generally male-dominant Muslim societies.¹⁰

Indeed, the orthodox interpretation is inconsistent with the later verse 9:71, which presents gender relationships in the framework of mutual guardians or patrons (*awliya*):

The believers, men and women, are guardians/patrons (*awliya*) of one another. They enjoin the 'common good' (*al-ma'ruf*) and forbid the bad (*al-munkar*), they observe prayers (*salat*) and give charitable alms (*zakat*) and obey God and his Prophet.

Mutual guardianship (*wilayah*) is inconsistent with the orthodox, literal understanding of 4:34. As the Qur'anic verses have been revealed in stages, with specific examples, as in the case of prohibition of intoxicants (*khamr*), where later revelations abrogate earlier ones, the latter must therefore be given due priority when defining and taking a position on such issues. Such a perspective must be understood in the context of Islam's hierarchy of values.¹¹

Theme #6: Legacy and Witness

Except *Jami al-Tirmidhi* and *Sunan an-Nasai*, all the collections mention about the Prophet asking the congregation to witness and spread his message to those who were absent.

Only *Sahih al-Bukhari* and *Sunan Ibn Majah*, however, mention the stern warning from the Prophet that after him the Muslims should not become disbelievers, striking the necks of each other.

Quite importantly, a theme that has become critical to Islam is that the Prophet apparently mentioned leaving something behind that, should the believers adhered to it, would keep them from going astray. This matter, in the context of the sermon, is mentioned only in *Sahih Muslim*, *Sunan Ibn Majah* and *Jami al-Tirmidhi*. Other collections are silent. Even more notably, *Sahih Muslim* and *Sunan ibn Majah* only mention the Qur'an within this context, unlike many other hadith that (in other contexts) mention two things: the Qur'an and Sunnah or the Qur'an and the *Ahl al-Bayt* (the Prophet's household). Given that this was his Farewell Sermon, delivered openly to a large congregation, if the Prophet mentioned only the Qur'an this would be significant. In *Jami al-Tirmidhi*, both the Qur'an and *Ahl al-Bayt* are mentioned.¹²

It should be noted that the two things – the Qur'an and Sunnah – are not mentioned like this in the *Sihah Sittah*. They are mentioned in other sources, such as the *Muwatta* of Imam Malik¹³ and *al-Mustadrak* of Hakim al-Nishaburi.¹⁴ Another version with two weighty things (*thaqalain*) is mentioned in only *Sahih Muslim* (as part of *Sihah Sitta*).¹⁵

This issue of leaving behind something to guide Muslims has another anomalous aspect. We see that none of the hadith concerning the Farewell Sermon in *Sihah Sitta* mention both the Qur'an and Sunnah in this context. However, *Sirah Ibn Ishaq* does mention both the Qur'an and Sunnah.¹⁶ Another long version, much later than Ibn Ishaq, is by al-Jahiz and mentions only the Qur'an, without the Sunnah.¹⁷ But whether it is only the Qur'an, or the Qur'an and *Ahl al-Bayt* (*itrah*), or the Qur'an and the Sunnah, a related anomaly is found when one compares the Farewell Sermon with an incident that occurred around the Prophet's death bed. According to many hadiths, including in *Sihah Sitta*, shortly before his death, the Prophet (pbuh) asked those around him to bring him a piece of paper so that he could dictate something that, if the believers followed it, would stop them from going astray. However, there was a commotion and confusion, which prevented the Prophet (pbuh) from dictating whatever he had in mind:

When the time of the death of the Prophet approached while there were some men in the house, and among them was 'Umar bin Al-Khattab, the Prophet said, "Come near let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn 'Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger from writing that writing for them."¹⁸

This raises an important question. The Prophet (pbuh) had already pronounced openly before the largest congregation during his life that he was leaving behind one (the Qur'an) or two things (the Qur'an and the Sunnah, or the Qur'an and *Ahl al-Bayt*). So why again the idea of needing to write down something which, if followed, would prevent the Ummah from going astray?

Theme #7: The Repudiation of Racism

One of the most salient aspects of the Farewell Sermon is the repudiation of all forms of racism, with it being explicitly affirmed that no Arab has any superiority

over a non-Arab, or a White over a Black, except in *taqwa* (God consciousness). This resonates with the Qur'anic verse:

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 God is the most righteous (God-Conscious – having *taqwa*) of you. Indeed, God is Knowing and Acquainted. (Surah al-Hujurat, 49: 13).

Quite remarkably, this repudiation is not included in any of the *Sihah Sittah*. It is mentioned only in *Musnad Ahmad*. Also, a report circulated in some contemporary writings that the sermon included a statement that there was no superiority of one gender over another. However, that seems to be a clear misattribution, as no early source mentions this.¹⁹

Theme #8: Obedience/Adherence

The theme regarding the importance of obeying those in authority, even if that person be a black slave, is mentioned only in *Sahih Muslim*. It is not mentioned in any of the other six collections. This obedience is not unconditional, meaning that it does not apply to those who grab power, by whatever means. This obedience is only to those in leadership who have been appointed by people through their free and mutual consent and those who adhere to the guidance of God. Adherence should not be accorded to those whose footsteps are not on the path of God and His Messenger:

O you who have believed, obey God and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to God and the Messenger, if you should believe in God and the Last Day. That is the best [way] and best in result. (Surah an-Nisa, 4: 59).

Theme #9: Rights

That all rights originate from God, and that He has given due rights to everyone, is mentioned only in *Sunan Ibn Majah*, not in any of the other six.

Theme #10: *Salat/Zakat*

The theme of *salat/zakat* in the context of the Farewell Sermon is mentioned in only one collection: *Jami al-Tirmidhi*. The other six collections do not mention it. As *salat* and *zakat* are clearly and frequently mentioned in the Qur'an, separate mention in the sermon is not warranted. The point is that, if it had been included in the sermon, it is notable that only one of the hadith collections includes it as part of the sermon.

Theme #11: Debt

The theme affirming the importance of repaying debt and honouring promises and guarantees is mentioned only in *Jami al-Tirmidhi*.

Analysis of the Themes

Having identified all these themes and how they appear in these seven collections, it is important to note that it is quite possible that different narrators/reporters from those who were in attendance at the Farewell Sermon picked up bits and pieces of the narrative. It is also possible that the narrators/reporters have narrated selectively, as per what they perceived to be important or relevant in a particular context.

However, several important things should be noted.

Given that there are so many, rather long hadiths in various collections,²⁰ it is puzzling as to why there is no one single complete narration of this special, historic sermon. What is available seems to be a composite that a later generation has put together from bits and pieces. Thus, whenever the sermon is shared or mentioned, it should be noted that it is actually a composite of many fragments.

The variation in the coverage of the narrations in these seven hadith collections is so huge that one should be careful when drawing firm conclusions, positions or rulings based on any aspect of this sermon. A more appropriate reference is the Qur'an and the legacy of the Prophet.

Yet, except for some aspects of the gender issue (e.g. the issue of chastising women in certain situations), which are seriously questionable, the sermon does affirm some core values and principles of Islam and reflect the essential message of Islam. However, since this sermon is based on fallible human narrative, its contents should be scrutinised in the light of the Qur'an, which is the only Divine source in Islam.

Conclusion

The purpose of this paper was to explore what is popularly known as the Farewell Sermon of the Prophet Muhammad (pbuh). Even when not viewed through a Muslim religious lens, this address undoubtedly constitutes a valuable treasure for all humanity. From the viewpoint of the Muslims, however, it was the Prophet's final, formal address to the faithful, through which he aimed to reach all humanity. However, to call it a sermon is problematic. As explained and documented in this paper, the address seems to be a composite of bits and pieces picked up by various narrators, as presented through various hadith collections.

Lacking one single rendition and abounding in variation, it is more appropriate to identify and present it as a Farewell Address or Farewell Message.

Recommendations

1. Given the profound importance of the Farewell Sermon or Message, it should be more systematically and widely disseminated among non-Muslims as well as Muslims, especially the younger generation, with aspirations of civilisational renewal.
2. Muslims should take the synoptic message given during the last pilgrimage of the Prophet (pbuh) to identify and determine their contemporary priorities.
3. Though delivered to the largest congregation of his time and, through them, to future Muslim generations, as Islam is universalistic (*ukhrijat lin-nas*, see al-Qur'an 3:110), so was this Farewell Message, with humanity as its target audience. Muslims need to re-embrace and uphold that universalistic, humanity-orientation in their thoughts and actions, individually and collectively.

	<p><i>Sahih al-Bukhari</i></p> <p>Narrator: Ibn Abbas</p> <p><i>Kitab al-Hajj</i>²¹</p>	<p><i>Sahih Muslim</i></p> <p>Narrator: Jabir bin Abdullah</p> <p><i>Kitab al-Hajj</i>²²</p>	<p><i>Sunan Abu Dawud</i></p> <p>Narrator: Sulaiman bin Amr</p> <p><i>Kitab al-Buyu</i>²³</p>	<p><i>Sunan Ibn Majah</i></p> <p>Narrator: Sulaiman bin Amr</p> <p><i>Kitab an-Nikah</i>²⁴</p>	<p><i>Jami at-Tirmidhi</i></p> <p>Narrator: Sularman bin Amr bin Ahwas</p> <p><i>Kitab al-Fitan</i>²⁵</p>	<p><i>Sunan an-Nasai</i></p> <p>Narrator: Ibn Abbas</p> <p><i>Kitab Tahrim ad-dam</i>²⁶</p>	<p><i>Musnad Ahmad</i>²⁷</p>
1	<p>Ibn 'Abbas said: "Allah's Messenger delivered a sermon on the <i>Day of Nahr</i>, and said, "O people! (Tell me) what is the day today?" The people replied, "It is the forbidden (sacred) day." He asked again, "What town is this?" They replied, "It is the forbidden (sacred) town." He asked, "Which month is this?" They replied, "It is the forbidden (sacred) month." He said, "No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours." The Prophet repeated his statement again and again. After that he raised his head and said, "O Allah! Haven't I conveyed (Your Message) to them. Haven't I conveyed Your Message to them?" Ibn 'Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers."</p>	<p>Then he came to the bottom of the valley, and addressed the people saying, "Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours."</p>	<p>Lo, all claims for blood-vengeance belonging to the <i>Jahiliyyah</i> period have been abolished.</p>	<p>No mention.</p>	<p>Only about the day is asked.</p> <p>An additional aspect not mentioned in other collections: No one is accountable for someone else.</p>	<p>No mention.</p>	<p>"Have I conveyed the message?" They replied, "You have conveyed it, Messenger of Allah!" Then he said, "What day is this?" They replied, "A sacred day." Then he said, "What month is this?" They replied, "A sacred month." Then he said, "What city is this?" They replied, "A sacred city." He said, "Allah has made your blood and your property (the narrator said, "I don't know if he said "and your honor" or not") as sacred as this day of yours, in this month of yours, in this city of yours. Have I conveyed the message?" They replied, "You have conveyed it, Messenger of Allah!" He said, "Let whomever is present tell whomever is absent."</p>

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Alwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sulariman bin Amr bin Alwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrir ad-dam</i>	<i>Musnad Ahmad</i>
2	Transition from Jahiliyyah No mention.	Transition from Jahiliyyah "Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance."	Transition from Jahiliyyah No mention.	Transition from Jahiliyyah No mention.	Transition from Jahiliyyah No mention.	Transition from Jahiliyyah No mention.	Transition from Jahiliyyah No mention.
3	Freedom from Bloodshed No mention.	Freedom from Bloodshed "The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sad and killed by Hudhayl."	Freedom from Bloodshed "The first of those murdered among us whose blood-vengeance I remit is al-Harith in Abdul Muttalib, who suckled among Banu Layth and killed by Hudhayl."	Freedom from Bloodshed No mention.	Freedom from Bloodshed No mention.	Freedom from Bloodshed No mention.	Freedom from Bloodshed No mention.

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sularman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrim ad-dam</i>	<i>Musnad Ahmad</i>
4	<i>Riba</i>	<i>Riba</i>	<i>Riba</i>	<i>Riba</i>	<i>Riba</i>	<i>Riba</i>	<i>Riba</i>
	No mention.	"And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b 'Abd al-Murtalib, for it is all abolished."	On the authority of his father, I heard the Messenger of Allah say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly."	No mention.	No mention.	No mention.	No mention.

						Musnad Ahmad
Sahih al-Bukhari Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	Sahih Muslim Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	Sunan Abu Dawud Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	Sunan Ibn Majah Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	Jami at-Tirmidhi Narrator: Sulariman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	Sunan an-Nasai Narrator: Ibn Abbas <i>Kitab Tahrir ad-dam</i>	Musnad Ahmad
Gender Issues No mention.	Gender Issues “Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.”	Gender Issues No mention.	Gender Issues “My father told me that he was present on the Farewell pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminded and exhorted (the people). Then he said, “I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone whom you dislike on your bedding (furniture), not allow anyone whom you dislike enter your houses. And their right over you are that should treat them kindly with regard to their clothing and food.”	Gender Issues Abu Umamah al-Bahlili said, “During a sermon of his in the year of the Farewell Hajj, I heard the Messenger of Allah say: “A woman is not to spend anything from her husband's house without her husband's permission.” They said, “O Messenger of Allah! What about food?” He said, “That is our most virtuous wealth.””	Gender Issues No mention.	Gender Issues No mention.

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sulariman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrir ad-dam</i>	<i>Musnad Ahmad</i>
6	Legacy and Witness	Legacy and Witness	Legacy and Witness	Legacy and Witness	Legacy and Witness	Legacy and Witness	Legacy and Witness
	<p>"It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renegade (as) disbelievers (turn into infidels) after me, striking the necks (cutting the throats) of one another."</p>	<p>"I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say?" They (the audience) said: "We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel." He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people and said, "O Allah, be witness O Allah, be witness," saying it thrice.</p>	<p>He then said, "O Allah, have I conveyed the message?" They said, "Yes," saying it three times. He then said, "O Allah, be witness," saying it three times.</p>	<p>It was narrated from Jarir ibn 'Abdullah that the Messenger of Allah said, during the Farewell Pilgrimage, "Make the people pay attention." Then he said, "Do not turn back into disbelievers after I am gone, striking one another's necks."²³⁸</p> <p>"I have left behind you something which which, if you adhere to it, you will never go astray; the Book of Allah."²³⁹</p>	No mention.	No mention.	<p>Asked about the months, and asked to convey to those who were not present.</p>

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sularman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrir ad-dam</i>	<i>Musnad Ahmad</i>
7	Arabs vs. Non-Arab	Arabs vs. Non-Arab	Arabs vs. Non-Arab	Arabs vs. Non-Arab	Arabs vs. Non-Arab	Arabs vs. Non-Arab	Arabs vs. Non-Arab
	No mention.	No mention.	No mention.	No mention.	No mention.	No mention.	From Abi Nadrah: "Someone who heard the sermon of the Messenger of Allah in the middle of the days of <i>at-Tashriq</i> narrated to me that he said, "O people! Indeed, your Lord is one and your father is one. Indeed, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor a black over a white, except by <i>taqwa</i> ."

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami al-Tirmidhi</i> Narrator: Sulariman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrir ad-dam</i>	<i>Musnad Ahmad</i>
8	Obedience/Adherence	Obedience/Adherence	Obedience/Adherence	Obedience/Adherence	Obedience/Adherence	Obedience/Adherence	Obedience/Adherence
	No mention.	I performed Hajj along with Allah's Messenger on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at <i>Jamrat al-Aqaba</i> and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger to protect him from the sun. She (further) said: Allah's Messenger said so many things, and I heard him saying: "If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted, listen to him and obey him." ³⁰	No mention.	No mention.	No mention.	No mention.	No mention.

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sulariman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrim ad-dam</i>	<i>Musnad Ahmad</i>
9	Rights No mention.	Rights No mention.	Rights No mention.	Rights Shurahbil bin Muslim Al-Khawlani narrated from Abu Umamah Al-Bahili that he heard the Messenger of Allah say in his sermon, during the year of the Farewell pilgrimage: "Allah (SWT) has given each person who has rights his rights, and there is no bequest for the heir." ³¹	Rights No mention.	Rights No mention.	Rights No mention.
10	Salat/Zakat No mention.	Salat/Zakat No mention.	Salat/Zakat No mention.	Salat/Zakat No mention.	Salat/Zakat Abu Umamah (May Allah be pleased with him) said: I heard Messenger of Allah during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily <i>salat</i> , observe <i>saum</i> during the month (of Ramadan), pay the <i>zakat</i> on your properties and obey your leaders; (if you do so) you will enter the <i>Jannah</i> of your <i>Rabb</i> ." ³²	Salat/Zakat No mention.	Salat/Zakat No mention.

	<i>Sahih al-Bukhari</i> Narrator: Ibn Abbas <i>Kitab al-Hajj</i>	<i>Sahih Muslim</i> Narrator: Jabir bin Abdullah <i>Kitab al-Hajj</i>	<i>Sunan Abu Dawud</i> Narrator: Sulaiman bin Amr <i>Kitab al-Buyu</i>	<i>Sunan Ibn Majah</i> Narrator: Sulaiman bin Amr bin Ahwas <i>Kitab an-Nikah</i>	<i>Jami at-Tirmidhi</i> Narrator: Sulariman bin Amr bin Ahwas <i>Kitab al-Fitan</i>	<i>Sunan an-Nasai</i> Narrator: Ibn Abbas <i>Kitab Tahrim ad-dam</i>	<i>Musnad Ahmad</i>
11	Debt	Debt	Debt	Debt	Debt	Debt	Debt
	No mention.	No mention.	No mention.	No mention.	Narrated Abu Umamah: “During the year of the Farewell Pilgrimage, I heard the Prophet saying during the Khutbah: “The borrowed is to be returned, and the guarantor is responsible, and the debt is to be repaid.” ³³ [Abu ‘Eisa said:] There are narrations on this topic from Samurah, Safwan bin Umayyah, and Anas. Another version. ³³	No mention.	No mention.

Notes

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1. It is customary among Muslims to give the salutation ‘Peace be Upon Him’ whenever naming the Prophet Muhammad. This is abbreviated here as (pbuh).
 2. Hakan Kosova (Ed.), *A Tribute to the Prophet Muhammad* (Somerset, NJ: Tughra Books, 2007), https://books.google.com.bh/books/about/The_Farewell_Sermon_of_Prophet_Muhammad.html?id=CMn_PAAACAAJ&redir_esc=y (Accessed on: January 20, 2018).
 3. Coeli Fitzpatrick and Adam Hani Walker (Eds), *Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God*, 2 Volumes (Santa Barbara, CA: ABC-CLIO, 2014), 269.
 4. Ibid., 269.
 5. Recep Senturk, ‘Human Rights in Islamic Jurisprudence: Why should All Human Beings Be Inviolable?’ in *The Future of Religious Freedom: Global Challenges*, ed. Allen Hertzke (Oxford, UK: Oxford University Press, 2013), 290-314, 293.
 6. Suzanne McIntire, *Speeches in World History* (New York: Infobase Publishing, 2009), 79-81.
 7. Benjamin Walker, *Foundations of Islam: The Making of a World Faith* (Peter Owen, 1998), 170.
 8. Initially with four, the scholars identified six books (*Kutub al-Sitta*) or the Authentic Six (*Sihah Sitta*). J. Brown, *The Canonization of al-Bukhari and Muslim: The Formation and Function of the Sunni Hadith Canon* (Leiden: Brill, 2007), 8-9.
 9. Abdulhamid AbuSulayman, ‘Chastising Women: A Means to Resolve Marital Problems?’ *ILMU Ushulddin* 1, no. 1 (2013), <http://journal.uinjkt.ac.id/index.php/ilmu-ushuluddin/article/view/1020> (Accessed on: January 18, 2018).
 10. Nafiseh Gharounia, ‘Towards a New Interpretation of Quran, 4:34,’ *Hawwa* 15, no. 3, 279-292; Nada Ibrahim and Mohamad Abdalla, ‘A Critical Examination of Qur’an 4:34 and Its Relevance to Intimate Partner Violence in Muslim Families,’ *Journal of Muslim Mental Health* 5, no. 3 (2010), 327-349, https://research-repository.griffith.edu.au/bitstream/handle/10072/38916/69246_1.pdf%3Bsequence=1 (Accessed on: January 25, 2018); Shaheen Sardar Ali, ‘Equal before Allah, Unequal before Man? Negotiating gender hierarchies in Islam and International Law,’ PhD thesis, University of Hull (1998), <https://core.ac.uk/download/pdf/2731703.pdf> (Accessed on: February 18, 2018).
 11. Abdullah Saeed, *Interpreting the Qur’an: Towards a Contemporary Approach* (London, UK: Routledge), 2006. See Chapter 11, ‘Ethico-legal texts and a hierarchy of values.’
 12. #4155, <https://sunnah.com/urn/636690>.
 13. *Muwatta Imam Malik, Kitab al-Qadr*, #1628, <https://sunnah.com/urn/416890>.
 14. *Kitab al-Ilm, Bab Khutbatih fi Hajj al-Wida*, #324. Complete Islamic Reference (Digital Database).
 15. *Sahih Muslim, Kitab al-Fadail as-Sahaba*, #2903, <https://sunnah.com/muslim/44/58>. In this hadith, *thaqalain* is mentioned, but only the Qur’an is

- identified. In the other hadith in *Sahih Muslim*, #5920, both the Qur'an and *Ahl al-Bayt* are mentioned. <https://sunnah.com/muslim/44/55>. This hadith has become the mainstay of Shi'ism as it is deemed to support the view that the Prophet taught the Muslims to adhere to the example of the *Ahl al-Bayt* along with the Qur'an. However, this view also limits the *Ahl al-Bayt* to only Ali, Fatima, Hasan and Hussain (May God be pleased with them all). However, exclusion of wives from anyone's household is not sensible and, more importantly, is inconsistent with the Qur'anic use of the term, see the 33:33; 11:72-3.
16. https://en.wikipedia.org/wiki/Farewell_Sermon.
 17. https://en.wikipedia.org/wiki/Farewell_Sermon.
 18. *Sahih al-Bukhari, Kitab al-I'tisam bi al-Kitab wa Sunnah*, <https://sunnah.com/bukhari/96/93>; *Sahih Muslim, Kitab al-Wasiya*, <https://sunnah.com/muslim/25/31>;
 19. Mohammad Omar Farooq, *In Search of a Hadith: A Journey in Scholarly Due Diligence*, <https://ssrn.com/abstract=3062947> (2017) (Accessed on: February 17, 2018).
 20. Some rather long hadiths in various collections include: *Sahih al-Bukhari, Book of Revelations*, #7, <https://sunnah.com/bukhari/1/7>; *Book of holding fast to the Qur'an and Sunnah*, #37, <https://sunnah.com/bukhari/96/36>; *Book of Tawhid*, #39 <https://sunnah.com/bukhari/97/39>; *Book of Mi'raj*, #113, <https://sunnah.com/bukhari/63/113>.
 21. <http://www.sunnah.com/bukhari/25/217>.
 22. <http://sunnah.com/muslim/15/159>.
 23. <http://www.sunnah.com/abudawud/23/9>.
 24. <https://sunnah.com/urn/1261680>.
 25. <https://sunnah.com/tirmidhi/33/2>.
 26. <http://sunnah.com/nasai/37/166>.
 27. http://library.islamweb.net/newlibrary/display_book.php?idfrom=22393&idto=22393&bk_no=6&ID=1079.
 28. <http://sunnah.com/ibnmajah/36/17>.
 29. <https://sunnah.com/urn/1281040>.
 30. <http://sunnah.com/muslim/15/342>.
 31. <http://sunnah.com/urn/1270300>.
 32. <http://sunnah.com/riyadussaliheen/1/73>.
 33. <http://sunnah.com/tirmidhi/6/73>.