

The Farewell Khutbah

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

The Farewell Hajj of the Prophet Muhammad ﷺ was his first and last Hajj. Tens of thousands and it is even said a hundred thousand pilgrims, not counting women and children, performed Hajj with him. The Prophet ﷺ made the most of the opportunity presented by this great assembly to affirm what are considered major principles in Islam. They may not have been entirely new to those with him ﷺ, but reaffirmation and reminder have roles that cannot be ignored. How could he ﷺ have not used this opportunity, since it was possible that he may not see them again after that year? Therefore, as reported by Imam Muslim, Abu Dawood, Ibn

Majah, Al-Bayhaqi, and others, the Prophet ﷺ delivered a khutbah on the Day of Arafah, saying:

إن دمائكم وأموالكم حرام عليكم، كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، ألا إن كل شيء من أمر الجاهلية تحت قدمي موضوع، ودماء الجاهلية موضوعة، وإن أول دم أضع من دمائنا دمُ ابن ربيعة بن الحارث بن عبد المطلب - وكان مسترضعا في بني سعد فقتلته هذيل - وربا الجاهلية موضوعة، وأول ربًّا أضع ربانا، ربا عباس بن عبد المطلب؛ فإنه موضوعة كله، فاتقوا الله في النساء، فإنكم أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله، وإن لكم عليهن ألا يوطئن فرشكم أحدا تكرهونه، فإن فعلن ذلك فاضربوهن ضربا غير مبرح، ولهنَّ عليكم رزقهنَّ وكسوتهن بالمعروف، وإني قد تركت فيكم ما لن تضلوا بعدي إن اعتصمتم به: كتاب الله، وأنتم مسؤولون عني، فما أنتم قائلون؟ قالوا: نشهد أنك قد بلغت رسالات ربك، وأديت ونصحت لأمتك، وقضيت الذي عليك، فقال بإصبعه يرفعها إلى السماء وينكتها إلى الناس: اللَّهُمَّ اشهد، اللَّهُمَّ اشهد

Indeed, your blood and your wealth are inviolable upon you like the sanctity of this day of yours, in this month of yours, in this land of yours. Indeed, everything from the affairs of the Jahiliyyah (pre-Islamic era) are quashed under my feet (abolished), and the blood of the Jahiliyyah (pre-Islamic era) is abolished. The first blood I negate from our blood is the blood of Ibn Rabi'ah ibn Al-Harith ibn Abd Al-Muttalib - who was nursed among the tribe of Sa'd and was killed by Hudhayl. And the riba (usury) of the Jahiliyyah (pre-Islamic era) is abolished, and the first riba I invalidate is our riba, the riba of Al-Abbas ibn Abd Al-Muttalib, for it is all abolished. Fear Allah regarding women. Verily, you have taken them as a trust from Allah, and intimacy has been made lawful by the word of Allah. Your rights over them are that they do not let anyone you dislike in the house. If they do so, you may strike them without violence. Their rights over you are that you provide for them and clothe them in a reasonable manner. And I have left among you that which, if you hold

fast to it, you will never go astray after me: the Book of Allah. And you will be asked about me, so what will you say?" They said, "We bear witness that you have conveyed the messages of your Lord, and you have fulfilled your duty and counselled your Ummah, and you have conveyed what was upon you." He then raised his finger towards the sky and pointed it towards the people, saying, "O Allah, bear witness, O Allah, bear witness."

This great khutbah takes only a few minutes, but at the same time, it is more important than a speech that takes several hours. This is not surprising. For the one who delivered it is the one who was given concise and comprehensive speech and is the most eloquent in the Arabic language.

In this khutbah, the Prophet ﷺ confirms the necessity of opposing what the people of Jahiliyyah (pre-Islamic times) were upon. The explanation for this is that the term "Jahiliyyah" clearly means that a matter is either in Islam or not in Islam at all. Allah Almighty says:

أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ-المائدة 50

Al-Ma'idah (5) 50: **Then is it the judgement of [the time of] ignorance they desire?**

And He says:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى-الأحزاب ٣٣

Al-Ahzab (33) 33: **And do not display yourselves as [was] the display of the former times of ignorance.**

And He says:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ-الفتح 26

Al-Fath (48) 26: **When those who disbelieved had put into their hearts pride, the pride of the time of ignorance.**

Al-Bukhari narrated in his Sahih in the Chapter of "Sins from the Matters of Jahiliyyah", what the Prophet ﷺ said to Abu Dharr ,may Allah be pleased with him, when he taunted a man about his mother:

Indeed, you are a person who has some Jahiliyyah (pre-Islamic era) in you. [Bukhari 30]

Some commentators of the hadith said that every sin, whether from abandoning an obligation or committing a prohibited act, is from the traits of Jahiliyyah (pre-Islamic era).

In the Farewell Khutbah, the Prophet ﷺ affirms the sanctity and freedom of Muslims, and that their blood and wealth are inviolable unless there is a justified cause. Otherwise, it is forbidden injustice. This is undoubtedly because it is linked to the sanctity of the sacred months and the sacred mosque.

This khutbah was a historical proclamation of the rights of the Muslim in the greatest assembly and a declaration of a Muslim's dignity and honor before Allah, prohibiting any form of harm towards them. Even abundant acts of worship and devotion do not benefit the person if they persist in harming others. Abu Hurairah, may Allah be pleased with him, reported that it was said:

يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدِّقُ، وَتُوْذِي جِيرَانَهَا بِلِسَانِهَا؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ

O Messenger of Allah, such and such woman prays at night, fasts during the day, but she harms her neighbors with her tongue. He ﷺ said, There is no good in her, she is one of the people of the Fire. [Al-Bukhari in Al-Adab Al-Mufrad 119, Grade: Sahih]

In the Farewell Khutbah, the Prophet ﷺ warns against consuming usury (riba) and nullifies the usury of Jahiliyyah, which is based on deferring payment for an increased amount, whether small or excessive. How many victims has usury claimed! How many homes has it destroyed! How many calamities has it brought! Even if the only issue with usury is that it constitutes a war against Allah and His Messenger, that would be enough. Allah Almighty says:

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ-البقرة

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Al-Baqarah (2) 278-279: **(278) O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. (279) And if you do not, then be informed of a war [against you] from Allah and His Messenger.**

So let the usurers fear Allah and know the severity of their situation and its evil consequence. They should know that the shariah closes the doors to usury and that the means leading to it are blocked. Ploys do not make it permissible, for they are not hidden from the Lord of the Worlds. Such ploys deceive those who seek lawful earnings, causing them to fall into worse than what they fled from.

In his Farewell Khutbah, the Prophet ﷺ explained a major Muslim issue that the people of pre-Islamic times did not succeed in dealing with, which is the issue of women. Their whims and desires tossed women left and right, to the extent that they buried them alive. Allah says:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ-النحل 58-59

An-Nahl (16) 58-59: **(58) And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. (59) He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.**

Islam has honored the woman and made her the man's partner. Just as it granted men guardianship over women, given her half the inheritance of her brother, half the testimony of a man, and half the blood money (diyah) of a man. This is not to demean her, but rather to safeguard her integrity. She is the caregiver of children and the nurturer of generations,

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characterized by decency, chastity, and staying in the home. At-Tirmidhi [3022, Grade: Sahih (Albani)] narrated from Umm Salamah, may Allah be pleased with her, that she said: O Messenger of Allah, the men go out to battle, but the women do not fight, and we only get half the inheritance?" So Allah revealed:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ - النساء 32

An-Nisa (4) 32: **And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty.**

Despite this differentiation between men and women, women have rights just as they have obligations, according to what is reasonable. The Prophet ﷺ said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

Act kindly towards women. [Bukhari 5185, Muslim 1468a]

And Prophet ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ

The best of you are those who are best to their women. [Sunan Ibn Majah 1978, Grade: Sahih]

Also, he ﷺ granted the mother three times the right to one's good company compared to the father's one time. Abu Hurairah reported:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ

A man asked the Messenger of Allah: Who is most deserving of my good company?" The Prophet said, "Your mother." The man asked, "Then who?" The Prophet said "Your mother." The man asked again, "Then who?" The Prophet said, "Your mother." The man asked again, "Then who?" The Prophet said, "Your father." [Bukhari 5971, Muslim 2548]

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ, وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Fear Allah, O Muslims, and know that the last thing our Messenger ﷺ instructed in the Farewell Hajj was to hold fast to the Book of Allah, which his Sunnah has clarified and explained. Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ-النجم ٣-٤

An-Najm (53) 3-4: **(3) Nor does he speak from [his own] inclination. (4) It is not but a revelation revealed.**

The Book of Allah is like the soul for life and the light for guidance.

Whoever does not hold fast to it is not truly alive, even if they speak or act.

And whoever does not believe in it is lost and not guided.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا-النساء 82

An-Nisa (4) 82: **Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.**

Alas, how can some of us abandon the Book of Allah? How do they not act upon it? How do they not use it to judge their affairs? How have they confined their lives to its recitation without acting upon it? Allah says:

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ-الحديد ١٦

Al-Hadid (57)16: **Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.**

O Allah, make the Great Quran the spring of our hearts, the light of our chests, and the remover of our sorrows. O Allah, make us among those who act upon its verses and who recite it as it should be recited in a manner that pleases You.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.