

In the Name of God,

the Most Compassionate, the Most Merciful

The Farewell Sermon of
Prophet
Muhammad

peace and blessings be upon him

Copyright © 2004 by The Light, Inc. & Işık Yayınları

Second Impression

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system without permission in writing from the Publisher.

Published by The Light, Inc.
26 Worlds Fair Dr Unit C
Somerset, NJ, 08873, USA
contact@thelightinc.com
www.thelightpublishing.com

ISBN 1-932099-66-2

Printed by
Güzel Sanatlar Matbaası A.Ş. Istanbul, Turkey
September 2004

Editor's Note:

This sermon is a compilation of several sermons which were delivered at different times in Mina, Muzdalifa, and Arafat during the Prophet's pilgrimage, the hajj, in AH 10 (631). The Prophet spoke to more than 100,000 believers; due to the conditions of the time and the great number of people who attended he had to deliver his sermon in different locations and heralds repeated his words to the crowd. It was called the 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 in the future; the days to come bore out this prediction.

Several authentic hadith sources, such as Bukhari and Muslim, and translations by Muhammad Hamidullah and Nuh Ha Mim Keller have been used as references in compiling the following version of the sermon. Since the sermons were reported by different individuals who were attending the pilgrimage, there are several versions on hand, all with minor differences to one another. In this booklet, we have tried to present the reader with the most comprehensive version that is compliance with hadith sources.

All praise is due to God.

We praise him, seek his help, ask his forgiveness, and we repent unto Him. We seek refuge in God from the evils of our selves and our bad actions. Whomever God guides none can lead astray, and whomever He leads astray has none to guide him. I testify that there is no deity but God alone, without any partner and I testify that Muhammad is His servant and messenger. I enjoin you, O servants of God, to be pious toward God, I urge you to obey Him, and I begin with that which is best.

O people,

listen to me well,

for I do not know if I will be amongst you again after this year.

Therefore, listen to what I am saying very carefully and pass these words on to those who could not be present here today, for those absent might better understand and keep the words well.

O people, just as this day, this month, and this city are sacred, your life, property, and chastity are sacred and inviolable to each other. They are secure from any offensive.

Remember!

Tomorrow you will meet
your Lord

and answer for your deeds. So beware: do not stray from the path of righteousness after I am gone by slaying each other.

Return the goods
entrusted to you

to their rightful owners. God has forbidden you to be involved in usury; therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity. God has judged that there shall be no interest and the first interest that I waive is that due to Abbas ibn 'Abd'al Muttalib.¹

Every right arising out of
homicide in

pre-Islamic days is henceforth nullified and the first such right that I nullify is that arising from the murder of Rabiah.²

Truly, the hereditary
distinctions

that were pretensions to respect in the Age of Ignorance³ have been laid aside forever, except for the custodianship of the Ka'ba (by Bani 'Abd al-Dar) and the giving of drink to pilgrims (by al-'Abbas).

A deliberate murder

is subject to retaliation in kind.⁴ An accidental death from a deliberate injury means a death resulting from (an instrument that is not usually used or intended as a deadly weapon, such as) a stick or a rock; the indemnity for this is one hundred camels.⁵ Whoever asks for more is a person from the Age of Ignorance.

Beware of Satan...

Satan has lost all his influence and authority in this land. But he is content to be obeyed in matters which you deem of little significance. Beware of Satan for the safety of your religion.

O people,

it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your rights then to them belongs the rights 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. And it is your right that they do not make friends with any one of whom you do not approve, as well as never commit adultery.

I leave behind the Qur'an

— the book of God and my sunna.⁶ If you hold tight onto them you will never go astray.

O people!

Postponing the inviolability of a sacred month is a surfeit of unbelief; in this way are those who disbelieve led astray. They make it lawful one year and unlawful in another; this is in order to match the number (of months) God has made inviolable.⁷ Time has verily come full turn, to how it was when the day God created the heavens and the Earth. With God the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumada and Shaban.

O believers!

Listen to my words carefully and keep them. Believers are but brothers and sisters. Nothing which belongs to a believer shall be legitimate to a fellow believer unless it is given freely and willingly. O my Companions! Do not do injustice to your selves, for your selves have rights over you too.

Your Lord is one,
and your father is one: all of you are of Adam, and Adam was of
soil. An Arab has no superiority over a non-Arab—except by piety
and good action.⁸

O people,
God has apportioned to every deserving heir his share of the
estate, and no deserving heir may accept a special bequest, and no
special bequest (to anyone else) may exceed a third of the estate.

A child's lineage
is that of the (husband who owns the) bed, and adulterers shall be
deprived of the child. Whoever claims to be the son of someone
besides his father or a bondsman who claims to belong to other
than his masters shall bear the curse of God and the angels and all
believers; neither their proclamation nor their repentance shall be
accepted.

“Be my witness, O God,
that I have conveyed Your message to Your people.”

Endnotes

1. The Prophet's uncle.
2. The Prophet's nephew.
3. Age of ignorance refers to the time before the advent of Islam.
4. Any punishment is under the authority of a central government. Individuals cannot retaliate.
5. Camel was one of the most significant components of 7th-century Arab civilization, which was the best mode of transportation under desert conditions in that age.
6. Some sources relate this as “. . . the book of God and my family.”
7. In order to postpone the ban on killing that occurs in three months of the Muslim calendar, some people would interpret dates differently, when it suited them. This would insure that they would not be in violation of the rules during a sacred month, and they could carry on with a battle, even if the sacred month had arrived; consequently the regular course of calendar was often changed.
8. Although the Prophet gives Arabs as an example, he is addressing to the fact that no race is superior to any other race.