

THE CHARTER
for
HUMANITY
THE LAST MESSAGE OF THE LAST
MESSENGER ﷺ

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Khalid Baig



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أُمْسَكَتِ الْمَاءَ، فَتَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

صحيح البخاري كتاب العلم فضل من علم وعلم ٧٩

The example of the guidance and the knowledge with which Allah has sent me is that of a downpour falling on a land. Some areas had fertile soil that absorbed the water and grew vegetation and greenery in abundance. Some of it was hard rock that held the water. With it, Allah benefited the people as they drank it, fed their animals, and used it for irrigation. This downpour fell on another part that was barren land, which could neither hold the water nor grow any vegetation. Therein is the example of the person who develops an understanding of Allah's dīn (religion). He benefits from what Allah sent me with. He acquires knowledge of religion and teaches it. And therein is the example of the person who could not care less about it; he does not accept the guidance of Allah that I was sent with. Reported by Abū Mūsā al-Ash'arī. Bukhārī 79, Muslim 2282.

May Allah make us among those who benefit themselves from this downpour of blessings and benefit others as well.

TRANSLITERATION KEY

ء (إِءْء)	' (a slight catch in the breath)
ا	a
ب	b
ت and ة	t (ة has an "h" sound at the end)
ث	th (as in "thorn")
ج	j
ح	ḥ (heavy h, from deep within the throat)
خ	kh ("ch" in Scottish loch)
د	d (the hard "th" in "the")
ذ	dh (the soft "th" in "the")
ر	r
ز	z
س	s
ش	sh
ص	ṣ (heavy s, from the upper mouth)
ض	ḍ (heavy d, from the upper mouth)
ط	ṭ (heavy t, from the upper mouth)
ظ	ẓ (heavy z, from the upper mouth)
ع	‘ (like two a's from deep within the throat)

غ	gh (similar to French r)
ف	f
ق	q (heavy k, from the throat)
ك	k
ل	l
م	m
ن	n
ه	h (as in "help")
و	w
ي	y (as in "yellow")

Vowels

َ / ُ	a (slightly softer than the "u" in "but"); an
ِ	i (as in "in"); in
و / ُ	u ("oo" in "book"); un
آ / ِ	ā (elongated a, as when you would stretch the "a" in "plastic")
أ	ā at the start of a word, 'ā in the middle (pronounced like اء)
و and ُ	ū ("u" in "glue")
ي and ِ	ī ("ee" in "feet")
ء	stress symbol, indicated by repetition of letter

Honorifics

ﷻ	Glorified and Most High	ﷻ	May Allah's blessings and peace be upon him
ﷺ	May peace be upon him	ﷺ, ﷻ	May Allah be pleased with him/her

Note: We have generally followed the International Journal of Middle East Studies (IJMES) translation and transliteration guide. Words that appear in Merriam-Webster are not transliterated or italicized. They have entered the English language. Examples: Ansar, Allah, hadith, halal, haram, hijra, imam, khutbah, muhajirun, Quran, salah, ulama. However we have made exceptions to IJMES wherever considered appropriate. Thus the Arabic tā' marbūṭa is rendered "a" not "ah" per IJMES, but we use Makkah, Madinah, Sunnah, etc.

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Introduction

THIS BOOKLET PRESENTS A DETAILED compilation of the Farewell Sermon of Prophet Muhammad ﷺ (*Khutbah Hajjatul Wadāʿ*).

There is hardly a Muslim who has not heard the famous statements from this sermon on the sanctity of life, equality, and the rights of women. These powerful words are widely quoted and often reproduced in pamphlets and posters that adorn homes, mosques, and offices across the world.

But these are only excerpts. What about the entire sermon?

The ḥadīth of Umm Ḥusayn in Ṣaḥīḥ Muslim notes that the Prophet ﷺ “said a lot of things” during this sermon. Likewise, Ṣaḥīḥ al-Bukhārī includes a narration stating that the Prophet ﷺ spoke at length about the Dajjāl in that very khuṭbah. Ibn Hishām, in his *Sīrah*, says that during this sermon, the Prophet ﷺ “explained whatever he explained” (بَيَّنَ فِيهَا مَا بَيَّنَ). These references confirm that the Farewell Sermon was extensive and wide-ranging in content.

While the events of the Farewell Ḥajj are preserved in meticulous detail, particularly in the famously long ḥadīth of Jābir ibn ʿAbd Allāh describing the entire pilgrimage, the

sermons delivered during the Ḥajj have not reached us as a single, continuous text. Nowhere in the major collections of ḥadīth, sīrah, or history is the full sermon recorded exactly as it was delivered. Instead, various segments have been preserved across multiple authentic narrations. Ṣaḥīḥ al-Bukhārī, for example, records only five sentences from this Sermon; Ṣaḥīḥ Muslim, just seven. To recover the full scope of the Sermon, one must look well beyond the commonly quoted excerpts.

A major scholarly effort toward this goal was undertaken by Dr. Nisar Ahmad, former head of the Department of Islamic History at the University of Karachi. His book, *Khuṭbat Ḥajjat al-Wadāʿ* (Lahore: Bait al-Ḥikmat, 2005), is the result of 35 years of meticulous research, compilation, and cross-referencing. Drawing from works of ḥadīth, sīrah, history, biography, tafsīr, and classical literature, he assembled a fully referenced Arabic compilation of statements explicitly attributed to the Prophet ﷺ during his Ḥajj sermons.

The additional statements gathered from the uncommon sources do not alter any established teachings of Islam. However, attributing them to the Farewell Sermon greatly enhances their significance and invites us to view them in a new and more profound light.

This present work is based primarily on Dr. Ahmad's compilation. All the Arabic texts he cited have been carefully verified. In the process, some citation and attribution errors were identified and corrected. What you now hold may represent the most comprehensive and meticulously reconstructed version of the Prophet's ﷺ Farewell Sermon segments available today. While the precise chronological order of the statements cannot be definitively established,

they have been arranged here in a coherent and meaningful sequence that reflects the overall flow of his message.

This was the final and most consequential sermon of the Prophet's ﷺ life. It was delivered to the largest gathering he ever addressed and was intended as a timeless legacy for his Ummah and, through it, for all of humanity. It was not merely a farewell; it was the culmination of a lifetime of divine guidance.

To aid deeper understanding and reflection, explanatory notes have been added throughout. They are meant to help us engage more fully with the Prophet's ﷺ final public message—a timeless charter for humanity that offers the moral clarity, justice, and compassion our world needs now more than ever.

Khalid Baig
Garden Grove, California

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CHAPTER 1

The Last Message of the Last Messenger ﷺ

THE FAREWELL HAJJ OF PROPHET Muhammad ﷺ was an extraordinary event of immense spiritual and historical significance. In Dhū'l-Qa‘dah of 10 AH—about a month in advance—the Prophet Muhammad ﷺ announced his intention to perform Hajj and dispatched messengers throughout Arabia to invite the people to join him. In a unique gesture, he brought all his wives along on this sacred journey, the only time he ever did so. He repeatedly urged his companions to observe and learn from him, for it might be his final pilgrimage.

It was called *Hajjat al-Wadā‘*, the Farewell Hajj, because the Prophet ﷺ was bidding farewell to his Ummah during this sacred and historic journey. Other names attributed to this momentous Hajj include: *Hajjat al-Balāgh* (“the Hajj of Deliverance”), so named because the Prophet ﷺ repeatedly asked the vast assembly whether he had conveyed the message, and they solemnly testified that he had fulfilled his duty; *Hajjat al-Islām* (“the Hajj of Islam”), as it was the first pilgrimage carried out entirely under Islamic guidance, free from all remnants of pagan practice; and *Hajjat al-*

Tamām (“the Hajj of Completion”), for it was during this Hajj that the divine proclamation was revealed: “*Today I have perfected your religion for you.*” Together, these names testify to the unparalleled significance of this pilgrimage in the Prophetic mission.

It is well established that the Prophet ﷺ delivered three sermons during his Farewell Hajj: the first on the 9th of Dhu’l-Hijja at ‘Arafa, the second on the 10th in Mina, and the third on the 11th or 12th, also in Mina. Given the vast size of the audience, he repeated many key points for emphasis and to ensure they reached all listeners. Collectively, these addresses are being referred to as *Khutbah Hajjat al-Wadā’* (the Farewell Sermon).

The sermons delivered during this Hajj were among the most profound and consequential of the Prophet’s ﷺ life. Their power lay not only in the depth of their message but also in the unmatched simplicity and grandeur of the occasion itself. The proclamations that would reshape the course of human history were not delivered from an ornate pulpit, but from the worn saddle of the Prophet’s camel. Gathered before him were over one hundred thousand Muslims, many of whom had once stood against him, but were now united in faith and devotion. At ‘Arafa, the person who, due to his loud voice, was tasked with relaying the words of the Prophet ﷺ was Rabī‘a ibn Umayya ibn Khalaf, the son of a man who remained one of Islam’s staunchest enemies until his death. That day, Rabī‘a began every sentence with, “The Messenger of Allah says...” This moment, full of historical irony and spiritual triumph, captured the transformative power of Islam: foes turned into brothers, and truth proclaimed through the humblest of means.

The 7th Century: Rights, Morality, and Governance

Before delving into the historic Sermon, it is essential to reflect on the state of the world at that time. What was the world like when the Prophet ﷺ delivered his Khutbah in his Farewell Hajj? The 7th-century CE world was, by and large, one in which the very notion of universal human rights was unheard of, where power determined privilege, and justice was reserved for the few. Rights, morality, and ethical conduct were largely tribal, localized, class-based, and often arbitrary. Religion was often used to legitimize rulers and uphold autocratic power. There was little concern for social justice and even less for the poor and the weak. Women had few rights and minimal legal protections. Economic exploitation was widespread, with institutionalized slavery being one of its most visible forms, where human beings were stripped of dignity and regarded as mere property. Usury was widespread. The concept of the sanctity of life was virtually unknown. In this world, might made right, and universal ethical or moral standards were non-existent. This was not unique to any one region—it was the shared reality across the Byzantine and Sassanian Empires, in China, Europe, India, and Pre-Islamic Arabia alike.

The Charter for Humanity

To a world groping in utter darkness, the Last Sermon of Prophet Muhammad ﷺ in 632 CE brought the radiant light of divine guidance. It proclaimed the universal equality of all human beings, with piety as the only measure of superiority. It condemned economic exploitation, including usury, and sanctified the life, property, and honor of every individual. It affirmed the rights of women as a trust from God and

established that they possess rights equal in responsibility and dignity to those of men. It abolished blood feuds and tribal revenge, ushering in a new era rooted in justice, mercy, and forgiveness. And it clearly defined individual rights and duties, both toward Allah and toward fellow human beings, laying the foundation for an ethical society grounded in divine guidance.

It was, in essence, a charter for humanity. And it remains the only charter capable of liberating us from all the bondages of Jahiliyyah that enslaved us then and continue to enslave us today, offering instead the promise of eternal bliss.

When visiting the sacred land where this historic Sermon was delivered, pilgrims would do well to carefully reflect on its full message, visualizing that the Prophet ﷺ is speaking to us today. In truth, he is. He repeatedly asked the audience to listen to him attentively and instructed them to convey this message to those who were not present, making it clear that his words were meant for all generations to come.

There is no single narration in the books of hadith, sirah, or history that records the entire Farewell Sermon exactly as it was delivered. Instead, various excerpts have been preserved through multiple authentic narrations. The version presented here is based on the compilation of Dr. Nisar Ahmad, former head of the Department of Islamic History at the University of Karachi.¹

Khutbah of Hajjat al-Wadāʿ

Below is the text of the Khutbah followed by English translation and explanatory notes to help clarify its meanings and context.

¹ See *Introduction*.

الْحَمْدُ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَتُوبُ إِلَيْهِ، وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا۔ مَنْ يَهْدِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ۔ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔ (البيان

والتبيين للجاحظ)

All praise is due to Allah. We praise Him, seek His help, ask for His forgiveness, and turn to Him in repentance. We seek refuge in Allah from the evils within ourselves and from the consequences of our bad deeds. Whomever Allah guides, none can misguide; and whomever He allows to go astray, none can guide. I bear witness that there is no god worthy of worship except Allah, alone, without partner, and I bear witness that Muhammad is His servant and messenger.

Opening Comments

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ، وَأَحْثُكُمْ عَلَى طَاعَتِهِ، وَأَسْتَفْتِحُ
بِالَّذِي هُوَ خَيْرٌ۔ (البيان والتبيين للجاحظ)

O servants of Allah, I advise you to have taqwa (consciousness / fear) of Allah. And I urge you to obey Him. And I begin with what is best.

أَيُّهَا النَّاسُ، اسْمَعُوا قَوْلِي، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ
عَامِي هَذَا بِهَذَا الْمَوْقِفِ أَبَدًا۔ (تاريخ الطبري)

O people, listen to my words and understand them carefully, for I do not know—perhaps I will not meet you again after this year of mine, in this place, ever again.

يَا أَيُّهَا النَّاسُ اسْمَعُوا مَا أَقُولُ لَكُمْ وَاعْقِلُوهُ، فَإِنِّي لَا أَرَى لَعَلِّي لَا أَلْقَاكُمْ فِي هَذَا الْمَوْقِفِ بَعْدَ عَامِي هَذَا۔ (حديث هشام بن عمار)

O people, listen to what I say and understand it carefully, for I do not know, perhaps I will not meet you again in this place, after this year of mine.

يَا أَيُّهَا النَّاسُ أَنْصِتُوا، فَإِنَّكُمْ لَعَلَّكُمْ لَا تَرَوْنِي بَعْدَ عَامِكُمْ هَذَا۔ (مجمع الزوائد ومنبع الفوائد)

O people, keep quiet and listen attentively, for you may not see me after this year of yours.

لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ۔ (صحيح مسلم)

O people, take your rites of Hajj from me, for I do not know, perhaps I will not perform Hajj after this year.

اسْمَعُوا مِنِّي أُبَيِّنُ لَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا فِي مَوْقِفِي هَذَا۔ (البيان والتبيين للجاحظ)

O people, listen attentively so I may clarify matters for you, for I do not know, perhaps I will not meet you again after this year of mine, at this place.

These deeply emotional and weighty opening words set the tone for what was to follow. Repeated across the three sermons of the Farewell Hajj, they underscore the gravity of the moment and the finality of the Prophet's ﷺ message. They serve as a constant reminder that this was the Last Message of the Last Messenger ﷺ. It is only fitting that we receive every word of this Khutbah with the same

reverence, attentiveness, and sense of urgency with which it was delivered.

نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَبَلَّغَهَا، فَرُبَّ حَامِلٍ فِقْهٍ غَيْرُ فَقِيهٍ،
وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ - (سنن ابن ماجه)

May Allah brighten the face of the person who hears my words, then conveys them to others. It may be that one carries knowledge (fiqh) but is not a person of understanding, and it may be that he takes it to one who will understand it better than he does.

This powerful exhortation was also repeated several times, urging the listeners to convey what they heard to others. The second part of the statement is a profound declaration that laid the foundation for the meticulous preservation and transmission of Prophetic knowledge in this Ummah. By reminding that a later recipient of the message might comprehend it more deeply, the Prophet ﷺ opened the door for every generation to engage in the careful evaluation, transmission, interpretation, and faithful application of his teachings.

This statement also serves as a direct and powerful rebuttal to those who reject the authority of hadith and falsely claim that the Prophet ﷺ did not intend for his words to be conveyed. On the contrary, he explicitly encouraged their transmission, coupling it with a blessed prayer that would bring immense joy to the heart of any believer. The very act of conveying his words was not only permitted but honored.

No Superiority for Race or Color

إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، كُلُّكُمْ مِنْ آدَمَ، وَآدَمُ مِنْ
تُرَابٍ - إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ - (البیان
والتبيين للجاحظ)

Indeed your Lord is One, and your father is one. All of you are from Adam, and Adam was [created] from dust. The most noble among you in the sight of Allah is the one with the most taqwā (God-consciousness). Allah is All-Knowing, All-Aware.

أَلَا لَا فَضْلَ لِعَرَبٍ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا
أَسْوَدَ عَلَى أَحْمَرَ، وَلَا أَحْمَرَ عَلَى أَسْوَدٍ إِلَّا بِتَقْوَى اللَّهِ - (مسند ابن
المبارك)

Be aware: An Arab has no superiority over a non-Arab nor does a non-Arab have superiority over an Arab. A white person has no superiority over a black person, nor does a black person have superiority over a white person, except through consciousness of Allah (taqwā).

This stands as one of the most powerful proclamations of universal human equality in history. He reminded humanity of its shared origin: all are the children of Adam, and Adam was created from dust. In a world where lineage, race, tribe, and nationality defined a person's worth, the Prophet ﷺ shattered these deeply rooted illusions.

It is important to note that he was speaking to an audience composed almost entirely of Arabs when he declared with absolute clarity that no Arab is superior to a non-Arab, and no non-Arab to an Arab, except by taqwā. This foundational

principle challenges us to dismantle the false hierarchies we may still harbor in our hearts and societies.

In 1964 when Malcolm X (El-Hajj Malik El-Shabazz) performed Hajj, he witnessed the blessings of this Prophetic teaching in action, which compelled him to write: “America needs to understand Islam, because this is the one religion that erases from its society the race problem.”

This call is also deeply humbling; no matter our worldly achievements, our beginning was from dust and our end in this world will be a return to it. In the sight of Allah, our true worth is not determined by our lineage or worldly success, but by the depth of our taqwā.

Jāhiliyya Order Completely Dismantled

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ - (صحيح مسلم)

Indeed, all matters of the pre-Islamic period of ignorance are now abolished and placed beneath my feet.

Let us pause to visualize this profound moment, the final, history-making announcement delivered in the Farewell Sermon. It was a resounding announcement that the entire system of *Jāhiliyya* had been dismantled. It was the culmination of the Prophetic mission of 23 years to uproot that system and replace it with the religion commanded by Allah. And it was during this Hajj that the ayah declaring the perfection of the religion was revealed “*Today I have perfected your religion for you, completed My favor upon you, and chosen Islam as your religion.*” (Surah Al-Mā’ida 5:3) Falsehood had been vanquished. Paganism had been destroyed. Islam had triumphed. The mission had been accomplished.

It also invites us to reflect on our own lives and ask: have we truly rid ourselves of the remnants of the *Jāhiliyya* that

the Prophet ﷺ so decisively eradicated? Tragically, Muslim societies today remain under the hegemony of a modern Jāhiliyyah. The systems that govern their economies, media, politics, armies, education, commerce, and social norms were imposed on them from the outside and often embody values foreign to the spirit of Islam. These domains are still awaiting liberation and decolonization and a return to the God-centered worldview laid down by the Prophet ﷺ.

وَإِنَّ مَآثِرَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، غَيْرَ السِّدَانَةِ وَالسِّقَايَةِ - (البیان والتبيين

للجاحظ)

Indeed, all offices and privileges of the pre-Islamic era are abolished, except for *al-sidānah* (the custodianship of the Ka‘ba) and *al-siqāyah* (the provision of Zamzam water to pilgrims).

The Quraysh had many offices assigned to specific families within their tribe as marks of prestige. In dismantling the old system of governance, the Prophet ﷺ also abolished these hereditary privileges.

يَا أَيُّهَا النَّاسُ، إِنَّ كُلَّ رِبَاٍّ مَوْضُوعٌ، وَإِنَّ أَوَّلَ رِبَاٍّ يُؤْضَعُ رِبَاُّ
الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ - (مسند أبي يعلى الموصلي)

O people, all outstanding interest payments are hereby abolished, and the first ribā I abolish is that which is owed to al-‘Abbās ibn ‘Abd al-Muṭṭalib. You are entitled to your principal, so that you neither inflict harm nor suffer harm.

وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبِّا أَضْعُ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ
الْمُطَّلِبِ؛ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ - (صحيح مسلم)

The ribā of the Age of Ignorance is abolished, and the first ribā I abolish is that which is owed to my uncle, al-‘Abbās ibn ‘Abd al-Muṭṭalib. All of that is cancelled.

How far have we drifted? Ribā was abolished completely, without exceptions. And where do we stand today? This alone should give us much to reflect upon. (For an explanation of why ribā should not be translated as “usury” but simply as “interest,” see *Downpour of Blessings*, Vol. 2, pp. 738–739.)

There is another profound lesson here. The declarations of rights that emerged in other parts of the world centuries later often continued to serve the interests of elites and powerful groups. In stark contrast, the Prophet Muhammad ﷺ began implementing his reforms by holding his own family to account. The interest owed to Sayyidunā al-‘Abbās ibn ‘Abd al-Muṭṭalib, his own uncle, was publicly annulled. As one of Mecca’s wealthiest men he engaged in extensive lending to both individuals and tribes for both personal and commercial purposes. The amount likely ran into thousands of dinars. Yet it was cancelled in a single, decisive public proclamation. This act underscored not only the absolute prohibition of ribā in Islam, but also the moral authority and impartiality of the Islamic prohibition.

وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ - وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَيْعَةَ بْنِ الْحَارِثِ - كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ -

(صحيح مسلم)

The blood-vengeance of the Age of Ignorance is annulled, and the first blood claim I cancel is that for the blood of ‘Āmir ibn Rabi‘a ibn Hārith ibn ‘Abd al-Muṭṭalib. He was being nursed among Banū Sa‘d when Hudhayl killed him.

The pre-Islamic Arab society was plagued by endless cycles of blood feuds, where avenging past wrongs, no matter how distant, was considered a mark of honor and manhood. Breaking these deeply entrenched cycles of vengeance, rooted in tribal pride and codes of chivalry, was a profound moral revolution—and a miracle of the Prophetic mission. The Prophet ﷺ began this transformation not by asking others to give up their claims, but by abolishing the claim of his own family, declaring that all claims of vengeance from the pre-Islamic era were nullified—starting with the blood money owed for the killing of a relative from the clan of Banū Hāshim.

وَالْعَمْدُ قَوْدٌ، وَشِبْهُ الْعَمْدِ مَا قُتِلَ بِالْعَصَا وَالْحَجَرِ، وَفِيهِ مِائَةٌ بَعِيرٍ، فَمَنْ زَادَ فَهُوَ مِنْ أَهْلِ الْجَاهِلِيَّةِ - (البيان والتبيين للجاحظ)

A deliberate murder is subject to retaliation in kind (qīṣāṣ). As for quasi-intentional killing—such as when a person is killed with a stick or a stone—the prescribed compensation is one hundred camels. Whoever demands more than this is following the ways of the Age of Ignorance.

This statement clarifies that the cancellation of pre-Islamic blood feuds did not abolish the right of lawful retribution (qīṣāṣ) for murder.

End of Tinkering with the Calendar

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا
وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ -

(مغازي الواقدي)

Postponing the inviolability of a sacred month [that is, deferring the prohibition of fighting within it to a later month, so as to continue warfare during the sacred month] is an excess of unbelief, by which those who disbelieve are led astray. They declare it lawful in one year and unlawful in another, to conform (only) to the number of months Allah has made inviolable. Thereby they make permissible what Allah has prohibited.

This was a well-entrenched practice in pre-Islamic society, one that made a mockery of their professed reverence for the sacred months. When a sacred month arrived and they wished to continue fighting in it, they would simply declare it “postponed.” In addition, they employed another method to convert the purely lunar calendar into a lunisolar one, similar to the system used by the Jews, then and now, by inserting a 13th month every three years. Normally, a lunar month shifts backward by about a month every three solar years, and over a thirty-year cycle, lunar months rotate through all seasons. But this artificial intercalation disrupted that natural cycle, ensuring that a specific lunar month would always fall in the same season.

Despite clearly contradicting their professed beliefs, the practice persisted because it served their worldly interests.

Thus, the Prophet's ﷺ announcement was not merely a calendar correction, it was a bold declaration that from now on, principles would take precedence over personal or tribal interests.

أَلَا وَإِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ
وَالْأَرْضَ، وَإِنَّ عِدَّةَ الشُّهُورِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ، مِنْهَا
أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَةٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ،
وَرَجَبُ الَّذِي يُدْعَى شَهْرَ مُضَرٍّ، الَّذِي بَيْنَ جُمَادَى الْآخِرَةِ
وَشَعْبَانَ، وَالشَّهْرُ تِسْعَةٌ وَعِشْرُونَ يَوْمًا، وَثَلَاثُونَ. (مغازي الواقدي)

Indeed, time has returned to its original state as it was on the day Allah created the heavens and the earth. The count of months in the Book of Allah is twelve. From these there are four months that are sacred: three consecutive months—Dhu'l-Qa'dah, Dhu'l-Hijja, and Muharram—and the fourth is Rajab, which is known as the month of Muḍar tribe and which comes between Jumādā and Sha'bān. And the month consists of twenty-nine or thirty days.

The result of this announcement has been far reaching. The Islamic calendar has been and remains the only purely lunar calendar in the world. And Hajj and all the Islamic observances rotate through all the seasons in a person's life.

According to Ibn Hishām, Rajab was referred to the tribe of Muḍar because another tribe, that of Rabī'a, used to declare Ramadan as Rajab, while Muḍar maintained the correct definition.

Sanctity of Life

عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ، قَالَ «أَتَذَرُونَ أَيُّ يَوْمٍ هَذَا» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ - قَالَ «أَلَيْسَ يَوْمَ النَّحْرِ» قُلْنَا بَلَى - قَالَ «أَيُّ شَهْرٍ هَذَا» قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ - فَقَالَ «أَلَيْسَ ذُو الْحِجَّةِ» قُلْنَا بَلَى - قَالَ «أَيُّ بَلَدٍ هَذَا» قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ - قَالَ «أَلَيْسَتْ بِالْبَلَدَةِ الْحَرَامِ» قُلْنَا بَلَى - قَالَ «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ - أَلَا هَلْ بَلَغْتُ» قَالُوا نَعَمْ - قَالَ «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ - (صحيح

البخاري)

Abū Bakra رضي الله عنه narrated: The Prophet ﷺ delivered to us a sermon on the Day of Sacrifice (10th of Dhu'l-Hijja). He said, "Do you know what the day is today?"

We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Sacrifice?" We said, "Yes. It is."

He asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month

of Dhul-Hijja?” We replied: “Yes. It is.”

He asked, “What town is this?” We replied, “Allah and His Apostle know it better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the Sacred town (Makkah)?” We said, “Yes. It is.”

Then he said, “No doubt, your blood and your properties are inviolable to each other like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. Have I conveyed the message?” They said, “Yes.” He said, “O Allah! Be my witness. Let those who are present convey this message to those who are absent because many a time the person to whom a message is conveyed may grasp it better than the one who initially heard it. Do not revert to disbelief after me—striking the necks of one another.”

As stated earlier, the Prophet ﷺ delivered three sermons during the Farewell Hajj: the first on the 9th of Dhu’l-Hijja at ‘Arafa, the second on the 10th in Minā after the rites of sacrifice and stoning, and the third on the 11th or 12th, also in Minā. These sermons have been transmitted through multiple authentic narrations in various hadith collections. The report cited above is one of them. Here, people deferred to the Prophet ﷺ to let him answer the questions himself. However, the Prophet ﷺ conveyed this message repeatedly in the three sermons during the Farewell Hajj. It appears that in another instance, the people knew the purpose of his questions and responded accordingly. And Allah knows best.

Here is another version:

يَا أَيُّهَا النَّاسُ، هَلْ تَدْرُونَ فِي أَيِّ شَهْرٍ أَنْتُمْ؟ وَفِي أَيِّ يَوْمٍ أَنْتُمْ؟
وَفِي أَيِّ بَلَدٍ أَنْتُمْ؟ - قَالُوا: فِي يَوْمٍ حَرَامٍ، وَبَلَدٍ حَرَامٍ، وَشَهْرٍ

حَرَامٌ - قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ
تَلْقَوْنَهُ - (مجمع الزوائد ومنبع الفوائد)

O People, do you know what month you are in? What day is it?
And what land are you in?

They replied, “In the Sacred Month, on the Sacred Day, in
the Sacred Land.”

He then said, “Indeed, your lives, your property, and your
honor are sacred and inviolable to one another, just as the
sanctity of this month, this day, and this city — until the day
you meet Allah.”

The people understood the sanctity of the sacred month, the
sacred day and the sacred city, just as we do today. What we
must remember, however, is that the sanctity of a Muslim’s
life, property, and honor is just as great, and must be upheld
with the same seriousness. Violating these is not a minor
offense; it is a grave breach of what the Prophet ﷺ declared
inviolable.

Who is a Muslim

وَسَأَخْبِرُكُمْ مَنِ الْمُسْلِمُ - الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ
وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ وَالْمُهَاجِرُ
مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ
اللَّهِ - (مجمع الزوائد ومنبع الفوائد)

And I will tell you who is a Muslim. A Muslim is the one
from whose hand and tongue other people are safe. A believer
(mu’min) is the one with whom people feel secure regarding
their lives and their property. The emigrant (muhājir) is the one

who forsakes sins and misdeeds. And the true fighter in the path of Allah (mujahid) is the one who strives against his own self in obedience to Allah.

For the linguistic beauty of these statements, see *Downpour of Blessings*, Vol. 1, p. 200.

ثَلَاثٌ لَا يَغْلُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ،
وَالنُّصْحُ لِأَيِّمَةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ - (سنن ابن ماجه)

There are three qualities that ensure a Muslim's heart remains free of malice and betrayal: 1) Sincerity in actions for the sake of Allah. 2) Being well-wishers and offering sincere counsel to Muslim leaders. 3) Remaining firmly attached to the Muslim community (ummah).

This translation is based on the commentary of Ibn al-Athīr. Another interpretation is that a Muslim's heart will never develop corruption regarding these qualities; they will remain pure and steadfast in them. In either case, the message is clear: these are essential and protective qualities of a true Muslim. The second quality means advising Muslim leaders with sincerity, not flattery or hidden agendas. And holding them accountable with integrity and wisdom

Muslim Brotherhood

إِنَّ كُلَّ مُسْلِمٍ أَخٌ مُسْلِمٌ، الْمُسْلِمُونَ إِخْوَةٌ - وَلَا يَحِلُّ لَامْرِئٍ مِنْ
مَالِ أَخِيهِ إِلَّا مَا أَعْطَاهُ عَنْ طَيِّبِ نَفْسٍ - (المستدرک علی الصحیحین)

Every Muslim is the brother of a Muslim. Muslims are one brotherhood. And it is not permissible for anyone to take from the wealth of his brother, except what he gives willingly.

There is only one brotherhood of Muslims throughout the world. The rights of this brotherhood have been described in detail in the Quran and the Sunnah. Unfortunately, today, Muslims live divided within nation-states that have effectively fragmented this unity. When Muslims anywhere face oppression or aggression, the rest of the Ummah is religiously and morally obligated to stand with them. Yet, Muslim governments place the cold calculus of “national interest” above this divine obligation. Even that calculus is dangerously short-sighted, for by abandoning the oppressed today, they may well pave the way to becoming the next victims tomorrow. Alas, the abandonment of persecuted Muslims by these governments stands in direct contradiction to this clear command. For further reading see *Downpour of Blessings*, Vol. 1, pp. 230-236.

The second statement is very clear about the impermissibility of engaging in any financial dealings that are based on coercion, exploitation, or deception.

وَالْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ كَحُرْمَةِ هَذَا الْيَوْمِ : لَحْمُهُ عَلَيْهِ حَرَامٌ
 أَنْ يَأْكُلَهُ بِالْغِيْبَةِ يَغْتَابُهُ، وَعَرَضُهُ عَلَيْهِ حَرَامٌ أَنْ يَخْرِقَهُ، وَوَجْهُهُ
 عَلَيْهِ حَرَامٌ أَنْ يُلْطَمَهُ، وَدَمُهُ عَلَيْهِ حَرَامٌ أَنْ يَسْفِكَهُ، وَمَالُهُ عَلَيْهِ
 حَرَامٌ أَنْ يَظْلِمَهُ، وَأَذَاهُ عَلَيْهِ حَرَامٌ أَنْ يَدْفَعَهُ دَفْعًا - (مجمع الزوائد
 ومنبع الفوائد)

A believer is inviolable to another believer, like the inviolability of this day. His flesh is inviolable; it is forbidden to consume it through backbiting or to slander him in his absence. His honor is inviolable; it is not permissible to violate or tear it down. His face is inviolable; it is not lawful to strike him. It is forbidden to shed his blood, to take his wealth unjustly, or to even push him

aggressively to hurt him.

Thus, anything that causes harm to a fellow Muslim is unequivocally forbidden, whether physical, emotional, or financial.

Financial Dealings

يَا أَيُّهَا النَّاسُ مَنْ كَانَتْ عِنْدَهُ وَدِيعَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ أُتِّمَنَتْ
عَلَيْهَا - (مسند البزار)

O people, whoever has a trust in his possession must return it to the one who entrusted him with it.

This is a clear and timeless command emphasizing the importance of fulfilling trusts (amāna), a foundational value in Islamic ethics and law, and a key theme in the Prophet's ﷺ Farewell Sermon.

الْعَارِيَةُ مُؤَدَّاةٌ، وَالْمِنْحَةُ مَرْدُودَةٌ، وَالذَّيْنُ مَقْضِيٌّ، وَالزَّعِيمُ غَارِمٌ -
(البداية و النهاية لابن كثير)

The borrowed items must be returned, a gift of usufruct (temporary benefit) must be given back, a debt must be repaid, and a guarantor is liable.

The second statement needs clarification. In Islamic legal terms, *maniha* refers to a temporary or revocable gift, typically a milk-giving camel or goat loaned for personal use. The borrower may benefit from its milk while assuming responsibility for its care, but it must be returned upon the lender's request. Unlike *hiba* (a permanent gift), *maniha* transfers only the usufruct, the right to use and benefit, for a limited time. It served as an early form of social

support, allowing community members to share resources temporarily to meet short-term needs without requiring permanent transfer of ownership.

Individual Accountability

أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ، وَلَا
مَوْلُودٌ عَلَى وَالِدِهِ۔ (سنن الترمذي)

Be aware, no one bears responsibility except for his own deeds. No son shall bear the burden of his father's actions, nor shall a father bear the burden of his son's actions.

This is a foundational principle of justice in Islam: every individual is accountable for their own deeds. No one inherits guilt or punishment for the actions of another, regardless of family ties. It dismantles the notion of collective punishment and inherited blame. This principle is consistently emphasized throughout the Qur'an: "*No bearer of burden will bear the burden of another.*" (Surah Al-An'ām, 6:164; Surah Al-Isrā', 17:15) It underscores that both accountability and salvation are personal matters—not communal, inherited, or transferable.

Women's Rights

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ؛ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحَلَلْتُمْ
فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ۔ (صحيح مسلم)

Fear Allah concerning women, for you have taken them as a trust from Allah, and their bodies have been made lawful to you by the word of Allah.

This is the foundation upon which the rights of women—rights that were being affirmed for the first time in human history—were firmly established. Islam did not leave these rights to the whims of culture or the goodwill of individuals; it rooted them in divine accountability. We will be answerable before Allah for how we treat our spouses, and this accountability is the ultimate guarantor of fairness and justice in a marital relationship. It also elevates the treatment of women from a social courtesy to a sacred obligation.

اَسْتَوْضُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا - (سنن ابن ماجه)

I advise you to treat women well, for they are like captives in your care. You do not own them beyond that, except in cases of clear indecency. If they do that then you may separate from their beds and discipline them, without causing bodily harm. If they cease and obey, then do not seek ways to mistreat them.

The expression “like captives in your care” (عوان عندكم) signifies that a wife is closely bound to her husband through the marital bond, with her primary responsibility being to remain with him, safeguard the home, and uphold the rights of the marriage. It does not imply ownership or oppression but highlights the wife’s reliance on the husband’s care and fairness. The Prophet ﷺ emphasized this point to counsel men to treat women with exceptional kindness, mercy, and justice.

إِنَّ لَكُمْ مِنْ نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا - (سنن ابن ماجه)

Indeed, you have rights over your women, and they have rights over you.

This statement captures the profound balance and mutuality of rights and responsibilities in Islam. The Prophet ﷺ emphasized that marriage is not a one-sided arrangement where only one party holds power or privilege. Instead, it is a reciprocal bond where both husband and wife have defined rights and responsibilities toward each other. This was a revolutionary teaching at the time, affirming the dignity and agency of women within the marital relationship and laying the foundation for fairness, compassion, and mutual accountability. As the world has drifted from one extreme to another, Islam continues to offer a timeless middle path that guarantees justice and balance for a blissful family life.

In Islam, every relationship is built on a balance of rights and responsibilities. Rulers have rights over the ruled, and the ruled have rights over the rulers. Teachers have rights over their students, and students have rights over their teachers. Parents have rights over the children and children have rights over their parents. This balance is a core principle of justice in Islam, and recognizing it is essential to maintaining harmony and fairness in all human interactions.

فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ: فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، إِلَّا وَحَقَّهُنَّ عَلَيْكُمْ: أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ - (سنن ابن ماجه)

As for your rights over your wives: they must not allow anyone you dislike to step on your bedding, nor permit into your

homes anyone you dislike. And their right over you is that you treat them kindly regarding their clothing and food.

In pre-Islamic Arabian society, free mixing between men and women was common and culturally accepted. It was not unusual for men to enter homes and converse freely with women, often without objection or concern. Islam introduced regulations, including the commands of hijab and guidelines for modest interaction, to protect the dignity and privacy of women and to establish boundaries that prevent harm and preserve family and social order. This historical shift is being referred to here in the Prophet's ﷺ instructions about who may enter the private spaces of the household.

The second statement above underscores that it is the sole responsibility of the husband to earn a living and provide for his wife.

أَلَا لَا يَحِلُّ لِمَرْأَةٍ أَنْ تُعْطِيَ مِنْ مَالِ زَوْجِهَا شَيْئًا إِلَّا بِإِذْنِهِ - (مسند

أبي داود الطيالسي)

Be aware, it is not lawful for a woman to give anything from her husband's wealth except with his permission.

Since the husband bears the sole responsibility of earning, he also has the right to make final decisions regarding how his earnings are spent. However, these matters should be approached with mutual consultation, compassion, and a spirit of cooperation.

وَلَا يَعْصِيَنَّكُمْ فِي مَعْرُوفٍ - (مسند البزار)

And they should not disobey you in matters that are recognized as good and proper.

The husband is the head of the household and the wife should obey him. But only in *al-ma'rūf*, which refers to what is commonly known as good and right according to Islamic teachings and sound social customs. It excludes anything sinful, oppressive, or harmful. For example, a husband has no right to demand that his wife abandon the hijab or consume what is not halal. As a general principle in Islam: *There is no obedience to any created being if it involves disobedience to the Creator.*

Lineage

الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرِ، وَحِسَابُهُمْ عَلَى اللَّهِ - (مصنف عبد

الرزاق)

A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned, and their reckoning is with Allah.

The child will be attributed to the husband of the woman who gave birth to him, provided the husband claims paternity. This principle also serves to resolve issues of lineage in cases where another man might falsely claim paternity through adultery, something that did occur in certain cases when these rulings were first given. Islam places great importance on the preservation of lineage and family structure. Adultery and fornication are considered among the gravest offenses in Islamic law, with severe punishments prescribed: death by stoning for the married offender, and lashes for the unmarried. This firm legal framework is designed to uphold moral boundaries and protect the rights of children, spouses, and society at large.

مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ،
وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ - لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا -

(السيرة النبوية لابن هشام)

Whoever falsely claims lineage from someone other than his (biological) father or claims tribal affiliation with a tribe other than the one that freed him or granted him protection, upon him is the curse of Allah, the angels, and all of humanity. None of his obligatory or voluntary deeds will be accepted.

This hadith stresses the sanctity of lineage and the importance of truthfulness in family and social identity. Fabricating lineage or falsely claiming affiliation for worldly benefits is a major offense in Islam, and the hadith warns of severe spiritual consequences, including the rejection of one's good deeds.

Rights of Slaves

أَرْقَاءُكُمْ، أَرْقَاءُكُمْ، أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَاكْسُوهُمْ مِمَّا
تَلْبَسُونَ، وَإِنْ جَاءُوا بِذَنْبٍ لَا تُرِيدُونَ أَنْ تَغْفِرُوهُ، فَيَبِعُوا عِبَادَ
اللَّهِ، وَلَا تُعَذِّبُوا عِبَادَ اللَّهِ وَلَا تُعَذِّبُوهُمْ - (مُصَنَّفُ عَبْدِ الرَّزَّاقِ)

Your slaves, your slaves. Feed them from what you eat and clothe them with what you wear. If they commit a wrong that you are unwilling to forgive, then sell the servants of Allah. Do not torment the servants of Allah. Do not torture them.

Islam did not abolish slavery outright, but it reformed the institution decisively from the very outset and established clear pathways for its eventual eradication. At a time when slaves were universally treated merely as property, Islam restored their humanity, declaring that they were your

brothers and that you would be held accountable before Allah for their rights. Islam erased class distinctions in their treatment, commanding that they be fed from what their masters ate and clothed with what they wore. Emancipation was elevated to be one of the greatest forms of charity and was prescribed as expiation for many sins.

Remarkably, under Islam, slaves were not confined to the margins of society. Many rose to the highest ranks, as scholars, commanders, judges, and even rulers. The Mamluk dynasty, founded by freed slaves, ruled for over two centuries and at its height was the most powerful empire of its time. This transformation was unmatched by any other society in the centuries following the advent of Islam.

Some Do's and Don'ts

صَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَحُجُّوا بَيْتَكُمْ، وَأَدُّوا زَكَاةَ
أَمْوَالِكُمْ، طَيِّبَةً بِهَا أَنْفُسُكُمْ، تَدْخُلُونَ جَنَّةَ رَبِّكُمْ - (جزء حديث نضر

الله امرأ لابن مئك)

Worship your Lord, pray your five (daily prayers), fast your month (Ramadan), perform Hajj to your House (the Ka'ba), and pay zakah from your wealth, willingly and with content hearts, and you will enter the Paradise of your Lord.

During the Khutbah, one person asked the Prophet ﷺ, "What do you command us?" This was the response. This concise statement summarizes four of the five pillars of Islam and emphasizes that they must be fulfilled with a willing and content heart, a condition essential for the acceptance of all acts of worship. The phrase *ṭayyibatan bihā anfusukum* ("with your soul's content") specifically qualifies zakah in wording, but by implication, it reflects the broader Islamic

principle that sincerity, inner willingness, and wholehearted submission are prerequisites for the acceptance of any righteous deed.

تَصَدَّقُوا، فَإِنِّي لَا أَدْرِي لَعَلَّكُمْ لَا تَرَوْنِي بَعْدَ يَوْمِي هَذَا - (مجمع

الزوائد ومنبع الفوائد)

Give in charity. I don't know, maybe you will not see me after this day.

The mention of charity here and with these words emphasizes its importance as a core Islamic value.

إِنَّ أَفْضَلَ دُعَائِي وَدُعَاءَ مَنْ كَانَ قَبْلِي مِنَ الْأَنْبِيَاءِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ! (مغازي الواقدي)

The best of my dua and that of the messengers before me is:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god but Allah, alone, without partner. His is the dominion, and to Him belongs all praise. In His Hand is all good. He gives life and causes death, and He has power over all things!

This powerful dhikr is good for all occasions but is specifically mentioned to be said on the day of 'Arafa. The Prophet ﷺ said: "The best supplication is the supplication of the Day of 'Arafa, and the best that I and the prophets before me have said is: 'Lā ilāha illā Allāh, waḥdahu lā sharīka lah,

lahul-mulku wa la hul-ḥamdu, wa huwa ‘alā kulli shay’in qadir.”

At first glance, this phrase contains no direct plea or request—no apparent supplication in the conventional sense. Yet it is a profound declaration of tawhīd, divine praise, and total surrender to Allah. That alone captures the very essence of worship, especially on this most sacred of days, when millions of pilgrims gather at ‘Arafa in humble submission, and countless others around the world echo their remembrance. When we turn to Allah with sincere devotion, He takes care of our needs, often in ways beyond what we could have imagined and asked for.

لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ،
وَلَا تَزْنُوا، وَلَا تَسْرِقُوا - (البداية والنهاية)

Do not associate any partners with Allah. Do not kill anyone, which Allah has prohibited, except by right. Do not fornicate. Do not steal.

وَيَاكُمْ وَالْغُلُوَّ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ -
(الطبقات الكبرى لابن سعد)

Beware of excessiveness (*ghulū*) in religion, for it was by exceeding the bounds of their religion that the nations before you were destroyed.

The Prophet ﷺ made this statement while performing the ritual of stoning during Hajj, instructing the people to use small pebbles, not large stones. Although the immediate context was a ritual practice, the warning against *ghulū* (excessiveness) is general. It applies to all forms of excess, whether in belief, practice, or conduct. For example, it

includes going beyond what is merited in both praise and criticism. This balanced approach is essential to the prophetic guidance, which consistently called the Ummah to the middle path, avoiding both negligence and overzealousness.

One particularly dangerous form of *ghulū* appears among those involved in religious movements. When a group begins to believe that its methodology is the only correct one, dismissing or condemning all other efforts, it falls into this excess. Instead of cooperation, we see competition or even hostility, and efforts that should complement each other become fractured and adversarial.

We are witnessing this dire Prophetic warning unfold before our eyes. True commitment to the prophetic way means avoiding excess and embracing humility, recognizing that the cause of Islam is greater than any one organization.

لَا تَأْلَوْا عَلَى اللَّهِ؛ فَإِنَّهُ مَنْ تَأَلَّى عَلَى اللَّهِ أَكْذَبَهُ اللَّهُ - (مجمع الزوائد ومنبع

الفوائد)

Do not claim (oaths or assertions) on behalf of Allah; for whoever claims on behalf of Allah, Allah will expose him as a liar.

This is a warning against making definitive declarations about Allah's judgment or mercy, such as asserting on our own that someone is certainly in Paradise or Hell. *Ta'alli* means presuming upon Allah's will. While we are permitted, and even obligated, to say that certain actions or behaviors are right or wrong according to divine guidance, we are not allowed to pass judgment on individuals regarding their outcome in the Hereafter. That knowledge belongs to Allah alone, who judges based on what is in the hearts and how one concludes their life.

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً، إِلَّا الْهَرَمَ - (البداية والنهاية)

Allah has not sent down any disease except that He also sent down its cure, except for old age (*al-haram*).

This prophetic statement is both a source of hope and a call to action. It encourages patients and physicians alike to seek treatments and not despair in the face of illness. At the same time, it serves as a gentle reminder of the natural limits of human life, that aging is an inevitable part of it. In doing so, it exposes the futility of chasing after mythical elixirs or illusions of eternal youth.

Inheritance

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِرِوَاثٍ - (البداية

والنهاية)

Indeed, Allah has given every person with a legal right their due share, so a bequest (will) in favor of an heir is not permissible.

وَلَا تَجُوزُ وَصِيَّةٌ فِي أَكْثَرِ مِنَ الثُّلُثِ - (البيان والتبيين)

And a will for more than a third (of the estate) is not permissible.

In Islamic law, a bequest (*waṣiyya*) to an existing legal heir is not valid. The shares of inheritance have been precisely allocated by Allah, and this rule safeguards those divine distributions from personal alteration. We are not owners of our wealth in an absolute sense; we are merely trustees, and the true owner is Allah. The distribution to heirs follows His direct command, leaving no room for personal discretion. However, Islam permits a bequest to non-heirs of up to one third of the estate.

Seeking Knowledge

يَا أَيُّهَا النَّاسُ خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ الْعِلْمُ، وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ - (مسند أحمد)

O People, seek knowledge before the knowledge is taken away, before it is lifted.

A hadith in Bukhari explains what is meant by the knowledge being lifted. It says: “Allah does not take away knowledge by removing it from (the hearts of) the people, but He takes it away by the death of the scholars. When none of the scholars remain, people take ignorant persons as their leaders. They are asked questions, and they give religious verdicts without knowledge. So, they go astray and lead others astray.” (Sahih al-Bukhari, Hadith 100). This underscores the importance of seeking knowledge from true scholars, while they are still among us. It also serves as a warning about the dangers of turning to the unqualified for religious guidance.

إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا: كِتَابُ اللَّهِ، وَسُنَّةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (المستدرک علی الصحیحین)

I am leaving with you that which, if you hold fast to it, you will never go astray: the Book of Allah and the Sunnah of His Prophet.

This statement highlights the central pillars of Islamic guidance: the Quran and the Sunnah, which refers to the the Prophet's teachings and practices and exemplify the commands of Allah. Together, they form a complete framework for the entire Islamic way of life. Holding firmly

to both ensures that Muslims remain on the straight path and avoid deviation. When read alongside the previous statement, it becomes clear that learning and understanding the Quran and Sunnah requires the guidance of true scholars.

Following the Leader

إِنَّ أَمْرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ (حَسِبْتُهَا قَالَتْ: أَسْوَدٌ) يَقُودُكُمْ بِكِتَابِ
اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا - (صحيح مسلم)

If a disfigured slave (or “a black slave”) is appointed your leader, and he leads you according to the Book of Allah, then listen to him and obey him.

This was narrated by Yahyā ibn Ḥusayn from the Prophet’s sermon during the Ḥajj, on the authority of his grandmother, Umm Ḥusayn. The narrator was uncertain whether the Prophet ﷺ used the phrase “disfigured slave” or “black slave.”

Regardless of the exact wording, this statement is a powerful declaration of the Islamic principle that leadership is based on righteousness and adherence to the Book of Allah, not race, color, lineage, appearance, or social status. A ruler deserves our obedience only so long as he himself remains obedient to Allah.

No Infighting

وَلَا تَظْلِمُوا، وَلَا تَرْجِعُوا مِنْ بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ
رِقَابَ بَعْضٍ - (المستدرک علی الصحیحین)

Beware, do not oppress others and never go back to being

unbelievers, smiting each other's necks.

وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي
ضُلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ - (صحيح البخاري)

You will soon meet with Allah and He will question you about your deeds. So do not revert to misguidance after I am gone, striking the necks of one another.

Engaging in war against fellow Muslims is likened to falling into unbelief and reverting to misguidance, underscoring the seriousness of this grave prohibition.

The Heart's Focus: Hereafter or Dunya?

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ، جَمَعَ اللَّهُ لَهُ شَمْلَهُ، وَجَعَلَ غِنَاهُ بَيْنَ
عَيْنَيْهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَزَقَ
اللَّهُ شَمْلَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يُؤْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ
لَهُ - (المعجم الكبير للطبراني)

Whoever makes the Hereafter his primary concern, Allah will bring his affairs together, place contentment in his heart, and the world will come to him submissively. But whoever makes the world his primary concern, Allah will scatter his affairs, place poverty before his eyes, and he will not be given from the world except what has been decreed for him.

This was part of the Khutbah of the Prophet ﷺ in Masjid Khayf, a powerful reminder that we must lead Hereafter-oriented lives. When we do so, Allah grants us internal harmony, contentment, and stability, and worldly success follows without excessive striving. Conversely, when we

become consumed by worldly pursuits, the result is inner turmoil, anxiety, and scattered efforts. Despite all that striving, we will only attain what was already decreed for us, and in the process, we risk losing the Hereafter.

“Place poverty before his eyes” is a metaphor indicating that the thought of poverty remains constantly before his eyes. He is always conscious of it and fearful of falling into it. It is as if it is set before him permanently, never leaving his sight. His heart remains attached to the world, eager for it, obsessed with acquiring it, even if he is materially well off. His greed persists, and his hopes stretch endlessly. He remains caught between unsatiable desire and false hope until death overtakes him while he is still in this miserable state. And this is among the signs of a bad ending. (*Fayḍ al-Qadīr*).

During Hajj our hearts are focused on the Hereafter. This Khutbah serves as a lasting reminder to make that focus the central concern of our entire lives. As we stand in the sacred moments of Hajj, or even when we pause to reflect upon it later, letting our hearts truly hear this khutbah as though the Prophet ﷺ is speaking directly to us, can open the door to the deep, personal transformation that Hajj is meant to bring into our lives. Let this be one of the take-home lessons from our Hajj.

Parting Comments

لَا نَبِيَّ بَعْدِي، وَلَا أُمَّةَ بَعْدَكُمْ - (مجمع الزوائد ومنبع الفوائد)

There will be no Prophet after me and there will be no new Ummah after you.

The Last Sermon in the Final Hajj also emphasized the finality of the Prophethood and the unique responsibility placed

upon this Ummah. Any claimant to prophethood after Prophet Muhammad ﷺ is a liar who must be categorically rejected. With no Prophet to come after him ﷺ, the duty of preserving, practicing, and conveying the message of Islam rests solely upon his followers. We are the final Ummah, entrusted with carrying forward this guidance until the end of time. It is a reminder of both our great honor and our great responsibility.

مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يُخْرِجُ فِيكُمْ - (صحيح البخاري)

Allah did not send any prophet but that he warned his nation of Al-Masih Al-Dajjal (Antichrist). Noah and the prophets following him warned (their people) of him. He will appear amongst you.

The narrator of this statement, ‘Abdullāh b. ‘Umar رضى الله عنه, reported that the Prophet ﷺ spoke at length about the Dajjal (the Antichrist) on this occasion. (*Bukhārī*, 4141) Then he quoted the above statement. However, he did not transmit the detailed content of the Prophet’s words here.

The Prophet ﷺ, however, addressed the subject of the Dajjal on many other occasions, and those details have been preserved through numerous authentic narrations. Among his consistent instructions was the command to seek Allah’s protection from the trial of the Dajjal in every salat, and to regularly recite Sūrat al-Kahf, especially on Fridays, as a safeguard against his tribulation.

إِنَّ الشَّيْطَانَ قَدْ يَسَّ أَنْ يُعْبَدَ فِي أَرْضِكُمْ، وَلَكِنَّهُ رَضِيَ أَنْ يُطَاعَ
فِيمَا سِوَى ذَلِكَ مِمَّا تَحَاقَرُونَ مِنْ أَعْمَالِكُمْ، فَاحْذَرُوا يَا أَيُّهَا
النَّاسُ - (المستدرك على الصحيحين)

Behold, Shaitan has despaired of ever being worshipped in your land. However, he is pleased to be obeyed in matters that you may consider insignificant, so be cautious, O people.

This statement is both a prophecy and a warning. The prophecy assured that idol worship (mentioned as Shaitan worship) had been permanently eradicated from the Arabian Peninsula. However, the warning emphasized that while overt polytheism will not return, forms of obedience to Shaitan, through sins, negligence, and moral lapses, will persist as a danger. Muslims are thus urged to remain vigilant and guard against falling into these everyday traps and actively working to please the Shaitan.

أَلَا كُلُّ نَبِيٍّ قَدْ مَضَتْ دَعْوَتُهُ، إِلَّا دَعْوَتِي، فَإِنِّي قَدْ ذَخَرْتُهَا عِنْدَ
رَبِّي إِلَى يَوْمِ الْقِيَامَةِ - (كنز العمال)

Indeed, every Prophet has already used his supplication (in this world) except my supplication. I have reserved mine with my Lord until the Day of Resurrection.

This statement reflects the unique compassion of the Prophet ﷺ for his Ummah. While other prophets used their one guaranteed supplication (*da'wa mustajāba*) during their lifetimes, for relief, protection, or deliverance, the Prophet Muhammad ﷺ chose to delay his, saving it as intercession (*shafā'a*) for his followers on the Day of Judgment.

The statement below describes the Prophet's meeting with his Ummah at the Ḥawḍ (the Fountain), where he will

recognize and save some through intercession, while others will be turned away due to the severity of their misdeeds. It is a sobering reminder that his intercession is not automatic, and that we must strive to lead lives worthy of receiving that extraordinary mercy.

أَلَا وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَأُكَاثِرُ بِكُمْ الْأُمَمَ، فَلَا تُسَوِّدُوا
وَجْهِي، أَلَا وَإِنِّي مُسْتَنْقِذُ أَنْسَاءَ، وَمُسْتَنْقِذُ مَنِّي أَنْاسٌ، فَأَقُولُ: يَا
رَبِّ! أَصِيحَايَ؟ فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ. (سنن

ابن ماجه)

Be aware that I will precede you to the Hawḍ (the Prophet's ﷺ fountain on the Day of Judgment), and I will take pride in your numbers before the other nations. So do not disgrace me. Indeed, I will save some people, but others will be taken away from me. I will say, "O my Lord, these are my companions." But it will be said, "You do not know what they introduced (into the religion) after you."

At the height of the historic success of his mission, the Prophet ﷺ foresaw that, in later times, some people would attempt to corrupt the religion, whether through false claims of prophethood, innovation, or outright apostasy. The Companions had been forewarned and were thus prepared to confront these threats. The battles against the apostates and false prophets that took place shortly after the Prophet's ﷺ passing stand as a testament to this prophetic warning and to the Companions' commitment to preserving the purity of Islam.

Notably, it was the firm resolve of Sayyidunā Abū Bakr al-Ṣiddiq رضي الله عنه that led to the decisive action against the apostates, even when many of the Companions, due to a

severe shortage of manpower, felt it would be wiser to delay. That anyone could twist this historical context to accuse him of hypocrisy using this hadith is not only tragically ironic, but also an affront to the truth and to the man who was undoubtedly the Prophet's ﷺ closest companion and supporter.

Message Delivered. Be a Witness

أَلَا هَلْ بَلَغْتُ؟ قَالَ النَّاسُ: نَعَمْ، فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ قَالَ:
اللَّهُمَّ اشْهَدْ - ثُمَّ قَالَ: لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ - (مجمع الزوائد

ومنبع الفوائد)

The Prophet ﷺ asked: “Have I delivered the message?” The audience responded, “Yes, you have delivered the message.” He then raised his hands to the sky and said: “O Allah, be my witness.” He then said: “Let those who are present convey it to those who are absent.”

With these words, the Prophet ﷺ not only affirmed that the essential guidance had been delivered, but he also placed a solemn responsibility upon his listeners to convey the message “to those who are absent.” In doing so, he turned every recipient into a messenger. The duty of preserving, practicing, and passing on Islam is not limited to scholars or leaders, it is a shared trust upon the entire Ummah. By invoking Allah as his witness, he sealed this responsibility upon us with sacred finality. It is a timeless call, echoing through the centuries, reaching us today with the same urgency and weight. We must ask ourselves: do we live by the message and share it sincerely with others?

During Hajj, when millions stand together in humble submission, this message takes on renewed emphasis. We

remember the Prophet ﷺ standing on the plain of Arafat, delivering his final address to humanity. We are reminded that Hajj is not just a physical journey but a spiritual commitment to uphold and carry forward the legacy entrusted to us. May Allah make us steadfast witnesses and faithful conveyors of His guidance until we meet Him.

CHAPTER 2

Post-Islamic Western Declarations of Human Rights: A Reflection

WHEN THE PROPHET MUHAMMAD ﷺ delivered his Farewell Sermon in 632 CE, he laid down the most comprehensive declaration of human rights the world had seen—establishing the equality of all humans, the sanctity of life and property, the mutual rights of spouses, the accountability of each individual, and the eradication of oppressive social hierarchies. This universal message was delivered six centuries before the first of the Western declarations emerged and nearly a millennium before other Western declarations came on the scene.

The major Western declarations, including the Magna Carta (England, 1215), the Declaration of the Rights of Man and of the Citizen (France, 1789), the Bill of Rights (U.S. 1791), and even the Universal Declaration of Human Rights (U.N. 1948), not only came much later but were also the products of long, often violent struggles. They typically emerged in contexts where rights had to be forcibly extracted from entrenched elites, and they often prioritized the interests of specific classes, nations, or racial groups,

rather than offering a truly universal vision of human dignity and justice.

Even as these declarations introduced important freedoms, they initially excluded large segments of humanity—including women, enslaved people, indigenous populations, the colonized, and those without property. Many of them continued to justify colonization, uphold racial hierarchies, and enable systemic exploitation. They were often constrained by the political interests of the powerful, and despite their lofty rhetoric, they have repeatedly fallen short of fulfilling their promises.

What follows is a brief overview of the historical context behind some of the most influential Western declarations of human rights.

Magna Carta (1215 CE) – England

The Magna Carta is often hailed as a cornerstone in the development of human rights in Europe. Born out of political instability, crushing taxation, and royal overreach, it was imposed on King John of England by rebellious barons to limit his absolute power and secure certain legal protections. But these rights were largely reserved for the nobility, with the common people left out. Centuries later, the document was rebranded as a foundational milestone in the history of human rights. Yet this lofty symbolism did nothing to restrain the British Empire, which went on to commit systemic oppression, economic exploitation, cultural erasure, and outright massacres across its colonies—from the Indian subcontinent to Egypt, Sudan, Palestine, and Iraq—with complete impunity. Today, programs like PREVENT continue that legacy, criminalizing Muslim

religious expression and political dissent under the guise of security.

French Declaration (1789 CE)

Arising from the French Revolution and deepening economic crises, the Declaration of the Rights of Man and of the Citizen (1789) marked a dramatic break from feudal and monarchical systems, asserting the principles of popular sovereignty and individual rights. It proclaimed ideals such as legal equality, freedom of speech, and protection of property. Yet, in practice, these rights were selectively applied. Women, enslaved people, and colonized populations were systematically excluded from the promise of equality. The French state oppressed, exploited, and even massacred colonized peoples with impunity. In Algeria, Muslims were treated as second-class citizens under the *Code de l'Indigénat*, stripped of basic rights unless they renounced Islamic law and identity. The French crusade against Islamic practice continued into the modern era, with the campaign against the headscarf beginning in 1989 and still ongoing today.

The lofty principles of the Declaration stood in stark contrast to the brutal realities of imperial expansion, racial hierarchy, and social exclusion that have defined much of France's modern history.

Bill of Rights (1791 CE) – United States

Drafted in response to fears of centralized government tyranny, the U.S. Bill of Rights (1791) enumerated key individual freedoms. Influenced by Enlightenment ideals and grievances against British colonial abuses, it enshrined protections such as freedom of religion, speech, the press,

assembly, and the right to a fair trial. However, these rights primarily applied to free white men. Women, enslaved Africans, Black Americans, and Indigenous peoples were either explicitly excluded or denied these protections for generations. At the time of its adoption, enslaved Africans were not recognized as citizens but as property under the law, revealing a stark contradiction between the Bill's ideals and the realities of racial injustice. Today, under the MAGA banner, many of those hard-won rights are once again under threat.

United Nations Declaration (1948 CE)

Following the horrors of World War II, the United Nations was established as a global institution tasked with safeguarding human dignity. It introduced the Universal Declaration of Human Rights, that, in theory, recognized the right to life, education, work, freedom of thought, and legal equality for all people. However, in reality, the UN was created primarily to serve the interests of the victors of the war. Its most consequential decisions are concentrated in the hands of the Security Council, where five permanent members (P5) possess the power to unilaterally veto any resolution. Even if over 190 nations reach a consensus, a single "I forbid" (veto) from one P5 member can overturn it. This structure is fundamentally elitist, entrenching a permanent global hierarchy in which a few states are privileged and the rest remain subordinate. The only real "principle" underpinning this arrangement is that might makes right, precisely the ethos that dominated the pre-Islamic age of ignorance (Jāhiliyya).

Given this power dynamic, is it any surprise that despite its lofty rhetoric, the UN has repeatedly failed to

prevent persecution, massacres, and genocides, particularly when the victims are non-Western peoples? In many cases, it has not only remained silent but has actually enabled oppression at the behest of its privileged members. Thirty years ago, it was the UN that engineered the genocide and blood bath in Bosnia by imposing an arms embargo. This decision locked in the Serbs' overwhelming advantage—they had inherited the arsenal of the Yugoslav People's Army (JNA)—while the Bosnians were left defenseless. That criminal act, which resulted in the worst mass killing on European soil since World War II (nearly 100,000 killed, over 2 million people forcibly displaced, and up to 50,000 Muslim women systematically raped), was marketed as a peacekeeping measure, using a slick slogan endlessly echoed by Western leaders and media: "More weapons will lead to more bloodshed."

Yet during the genocide in Gaza, which remains ongoing at the time of this writing in July 2025, no one remembered that phrase. The same powers that once opposed arming the Bosnians in self-defense continued to supply lethal weapons to the Zionist occupying force, unleashing devastating firepower on the starving men, women, and children of Palestine. Even as they feigned concern for the victims of this merciless campaign, their actions betrayed them. This latest genocide, perhaps the most brutal and calculated of our time, has once again been enabled through the complicity, hypocrisy, and moral bankruptcy of the very international system that claims to uphold peace and human rights.

In stark contrast, the Prophet's ﷺ declaration was universal, uncompromising, and transformative from the very outset. It changed not just rhetoric but reality. It conferred honor and rights upon all human beings alike — men and women, the poor and the rich, the free and the

enslaved, Arabs and non-Arabs. It did not merely proclaim equality; it dismantled racial, tribal, and social hierarchies in action, offering a moral benchmark that exposes the emptiness of modern claims to justice and equality.

Crucially, the Farewell Sermon did not come after a political revolution, nor did it arise from a class struggle. It was divine guidance for the complete reformation of the individual and society, grounded in God-consciousness (taqwa).

The Prophetic message remains the timeless gold standard of human rights and responsibilities. It is not merely a declaration, but a comprehensive Charter for Humanity revealed from on high. It is incumbent upon us to recognize this distinction and to strive for a system built not on hollow rhetoric and shifting political interests, but on the enduring principles of true equity, dignity, and accountability enshrined in the Final Sermon of the Prophet

ﷺ.

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