

Lesson 5

The Farewell Pilgrimage and the Death of the Prophet, peace be upon him,



This lesson teaches me to:-

- Explain the most important subjects of the 'Farewell Pilgrimage'
- Infer the lessons and moral examples of the 'Farewell Pilgrimage'
- Identify the significances of the positions of the Companions when hearing the news of the Prophet's death
- Making sure of following the Prophet's example

I take the initiative to learn:

In Dhu'l-Qa'dah of the tenth year of Hijrah, the Messenger, peace be upon him, appointed Abu Dujana as-Sa'di Al-Ansari, may Allah be pleased with him, Wali (Governor) on A--Madinah Al-Munawwarah. He, peace be upon him, announced that he was heading towards (baitu Allah al-Haram) the Holy Mosque in Holy Makkah to perform pilgrimage, the fifth pillar of Islam.

Those Muslims who were able prepared to go on Hajj with the Prophet, peace be upon him. They had prayed, fasted and paid Zakat with him and that was the first time the Prophet would go on a pilgrimage accompanied by other people. It was a great opportunity and more than one hundred thousand Muslims prepared for it. When the Prophet, peace be upon him, assumed ihram, they assumed ihram with him. When he invoked talbiyah, pilgrims invoked talbiyah with him: "Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, laa shareeka lak (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty too, You have no partner)". (Al Bukhari)

The Messenger, peace be upon him, kept on invoking talbiyah until he entered Holy Makkah, where he called for 'umrah and stayed in Makkah until the morning of eighth Dhu'l-Hijjah.



I think and discuss:

- ◎ Hajj was made obligatory in the ninth year of Hijrah and the Prophet sent Abu Bakr to lead people in Hajj that year. Thereafter, the Messenger, peace be upon him, went on Hajj the following year. What is the significance of this?

He wanted them to know that is enough to
Perform Hajj only one time in the life.

I cooperate with my classmates and explain:

- ◎ The fact that huge numbers of Muslims went on Hajj with the Prophet, peace be upon him.

Spreading of Islam and indicates the huge
numbers of people who embraced Islam.

I use my skills to learn

I read to learn:

With the Prophet for the first time:

Everything the Prophet, peace be upon him, did until the eighth of Dhu'l-Hijjah he had done previously on ('umrat al-Qada') the First Pilgrimage and Muslims had learnt it from him. It was the first time Muslims started Hajj actions with the Messenger, peace be upon him. On that day the Messenger, peace be upon him, set out to Mina in the company of people. He slept there and on the following day, the ninth of Dhu'l-Hijjah, he headed to 'Arafat. When the sun had passed the meridian and before praying (zhuhr) noon and ('asr) jointly, he delivered the Farewell Sermon (Khuṭbatu l-Wadā) to people saying, "O People Lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again". Some Muslims wept when they heard this because they understood that the fate of the Prophet, peace be upon him, was approaching.

I explain:

The significance of the words of the Prophet, peace be upon him: "O People, Lend me an attentive ear"-

The confirmation of an important thing
he is going to say.

I infer:

From the above why the "Farewell Pilgrimage" (Hujjat al-wada) was given this name.

Because it was the last Pilgrimage of the
Prophet in which he delivered the
Farewell Sermon.

I explain:

The significances of the Prophet's, peace be upon him, words: "for I know not whether after this year, I shall ever be amongst you again".

Indicate that his death is near

The Teacher of Mankind, peace be upon him:

The Messenger, peace be upon him, says to teach and remind people: "Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds and I have conveyed Allah's message to you. Return the goods entrusted to you to their rightful owners. All interest obligations (usury) shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and all the interest due to Abbas ibn 'Abd'al Muttalib (the Prophet's uncle) shall henceforth be waived. The blood-revenges of the Days of Ignorance are abolished. The first claim of ours on blood-revenge of the Days of Ignorance which I abolish is that of Rabi'a bin al-Harith bin Abd'al Mttalib. O people: the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours that you deem to be of little importance. Beware of Satan for the safety of your religion".

I express:

the importance of trust (amanah) in two sentences.

Trust is one of the messengers characteristics

I summarize:

The effect of (riba) usury on the relations between people.

It leads to the backwards of tolerance and co-operation between people.

The danger of the spread of the custom of taking revenge.

spread of crimes and killing innocent people and lackens of safety.

I classify:

What is mentioned in the paragraph above from the Farewell Sermon according to the following table:

Noble manners	A forbidden financial transaction	A Jahiliyya (ignorance) custom	Alerting people	A warning to people	Vocative case
amanah	riba....	REVENGE	You will indeed meet your lord	Revenge of Satan	O people

Imp

Lessons from the Farewell Sermon:

- 1. A stable, civilized society:** The Messenger, peace be upon him, said: "Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours." This affirms the foundations of security and tranquility among members of society; no one is to assault the life or property of another.
- 2. Promoting compassion, love and cooperation between people:** The Messenger, peace be upon him, said: "O people! Indeed, your Lord is one and your father is one" to erase superiority and fanaticism and replace them by cooperation and compassion.
- 3. Respect for women and appreciation of the services they provide:** The Messenger, peace be upon him, said "take care of the women in a good manner..." to preserve the status of women- mothers, sisters, wives and daughters and enable them to contribute to building their societies without underrating the services they provide. Women in the United Arab Emirates have received support and have been given opportunities that their counterparts in many countries in the world can only wish for.
- 4. Moderation and avoidance of extremism:** Abdullah bin Omar, may Allah be pleased with him, said, "To every question addressed to him on that day he only responded by saying, 'Do it, no harm'" (Sahih Muslim) in order to simplify things for people and lift hardship.
- 5. Warning of divisiveness and conflict:** the Messenger, peace be upon him, said: "...the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works...", i.e. in stirring antagonism and propagating divisiveness between people to the extent of fighting and shedding blood.

I give examples:

- ⊙ I give an example of how religion relieves people in Hajj.

Allah imposed Hajj only one time for who is able to perform it (wealth-health):

I think deeply and explain:

- ⊙ The significance of the words of the Messenger, peace be upon him, "Oh Allah I have not conveyed the message be my witness".

Indicate the Prophet's concern to convey the message of Allah.

The Death of the Prophet:

The Messenger, peace be upon him, fell ill in the last days of Safar of year 11 Hijri. He spent the time during which he was ill in the house of his wife Maymuna. When his illness worsened he asked permission from his wives to be nursed in Aisha's house. He went out slowly supported by Al-Abbas bin 'Abdul Muttalib and Ali bin Abi Talib, may Allah be pleased with them, until he entered 'Aisha's house. He was having a fever and his condition worsened. When he could not go out to prayers he said "Order Abu Bakr to lead people in prayer" (al-Tirmidhi). Abu Bakr led people in prayer seventeen times: the first was 'Ishaa (night) prayer on a Friday and the last was Subuh (morning) prayer on a Monday.

While Muslims were performing fajr (dawn) prayer on Monday led by Abu Bakr, they were surprised by Allah's Messenger, peace be upon him, as he removed the 'sajf' (curtain) of 'Aisha's room. He looked at them in the lines of prayer and smiled (laughingly). Abu Bakr took a step backwards to be in the line. He thought Allah's Messenger wanted to come out to the prayer. Muslims were on the verge to abandon their prayer out of rejoicing at the presence of Allah's Messenger. He pointed his hand at them indicating that they should finish their prayer and then entered the room and dropped the curtain. (Al Bukhari). He died on that day and his companions gathered round him weeping. 'Aisha said, "The Messenger of Allah died in my house between my chest and neck", i.e. on her lap.

The Reactions of people when (Al-Mustafa) the Prophet, peace be upon him, Died:

The news was shattering to the companions; some of them broke out weeping. When Umar bin al-Khattab heard this he did not believe the news and said: "By God the Messenger of Allah, peace be upon him, has not died". Abu Bakr came from his house in "Sunh"; he entered the mosque and did not talk to anyone until he entered 'Aisha's abode. He headed towards Allah's Messenger, who was covered by a cotton mantle, and uncovered his face. He then bowed, kissed him and wept. He then said, "I sacrifice my father and mother for your sake. Allah, verily, will not cause you to die twice. You have just experienced the death that Allah had ordained. Then he went out and found Umar talking to people. He said: "And now, he who worships Muhammad, sallallahu 'alayhi wa sallam, Muhammad is dead now. But he who worships Allah, He is Ever Living and He never dies. Allah, glory be to Him, says,

قَالَ اللَّهُ تَعَالَى: **هُوَ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ** ﴿١٤٤﴾ (آل عمران).

144. Wa Mā Muhammadun 'Illā Rasūlun Qad Khalat Min Qablihi Ar-Rusulu 'Afa'in Māta 'Aw Qutila Anqalabtum 'Alā 'A qābikum Wa Man Yanqalib 'Alā 'Aqibayhi Falan Yaḍurra Allāha Shay'āan Wa Sayajzī Al-Lahu Ash-Shākirīna. ('Āli 'Imrān)

"Muhammad is no more than an apostle: many were the apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude" (The Family of Imran: 144)

People wept bitterly and all of them realized that Allah's Messenger, peace be upon him, had died. He, peace be upon him, had said: "I do not know whether I shall ever meet you again in this place after this year".

I criticize argumentatively:

The following statement: "The Prophet, peace be upon him, has not died but he is alive in the presence of Allah like Jesus, may Allah be pleased with him.

The Prophet is a human being and death is the end of all people. The Prophet foretold his death in The Farewell Sermon:

I express:

How would I be loyal to Allah's Messenger, peace be upon him.

Following his Sunnah - adhering his behaviours
Taking a last look: spreading his Sunnah and defending it.

On Tuesday, they washed Allah's Messenger without fully exposing his body. He was washed by al-'Abbas, 'Ali, al Fadh and Qutham, the sons al-'Abbas, Shuqran, the Prophet's client and Usamah ibn Zayd. The Prophet's body was wrapped in three shrouds made in Sahul (a village in Yemen) without a shirt or turban. The shrouds were pulled on him. A grave was dug by Abu Talhah under his bed. People entered the room in tens to pray upon Allah's Messenger, peace be upon him, without being led by an imam. His relatives prayed first followed by Muhajirun, then Ansar, then women, then boys.

I compare

The reaction of Umar bin Al-Khattab to that of Abu Bakr on hearing the news of the death of Allah's Messenger, peace be upon him:

The Reaction of Abu Bakr as-Siddiq (The Truthful), may Allah be pleased with him	The Reaction of Umar bin Al-Khattab, may Allah be pleased with him
Emotional reaction He didn't believe in the death of the messenger	Logical reaction He made sure of the news of the Prophet's death

I expect and analyze:

The relation between the fact that the Prophet, peace be upon him, had chosen Abu Bakr as-Siddiq to lead people in prayer and his wise reaction after the death of the Prophet, peace be upon him.

The right and wise choice of the Prophet



Organize my concepts:

The Farewell Pilgrimage and the Death of the Prophet, peace be upon him,		
The Farewell Pilgrimage	Year	10 th H
	Number of Pilgrims	more than 100,000
	Positions	Hajj actions - Teaching and reminding Muslims. The farewell sermon
The Death of the Prophet, peace be upon him,	His illness	Fever
	The Year he died	11 th year of Hijrah

Student Activity

Answer by myself:

Firstly: Proof that Allah's Messenger foretold his death in the Farewell Sermon.

"For I know not whether, after this year, I shall ever be amongst you again" the Prophet said.

Secondly: explain the decision of the Messenger, peace be upon him, to appoint Abu Dujana as-Sa'idi Wali (Governor) of A--Madinah Al-Munawwarah

Ease and tolerance of Islam.

Thirdly:
• The Prophet trusted in him.
• He had to appointed a governor to take care of Muslims' affairs.

◇ What is the significance of the Prophet's, peace be upon him, statement: "Do it, no harm"?

◇ Selecting Abu Bakr as-Siddiq to lead people in prayer?

... Because the Prophet loved him 2) To prepare him as a ruler of Muslims after him.

◇ The pronouncement of the Messenger, peace be upon him: "O Allah be my witness".

The Prophet's Concern to Convey Allah's Message.

Fourthly: Why did the positions of the Companions conflict after the death of the Prophet, peace be upon him?

... Because of the difference of personalities and way of

Fifthly: Mention the most important subject emphasized in the Farewell Sermon? Thinking.

1. A stable, civilized society.

2. Promoting Compassion, love and Cooperation between people.

3. Respect for women and appreciation of the services they provide.

4. Warning of division and conflict.