

What is the significance of this?

- ◊ To convey that hajj is only obligatory once in a lifetime.
- ◊ Abu Bakar (رضي الله عنه) was capable to lead the Muslims.

I cooperate with my classmates and explain:

- ◉ The fact that huge numbers of Muslims went on Hajj with the Prophet ﷺ.

This shows the sahabas love and obedience to Allah and his messenger [ﷺ] and their willingness to learn from the teacher himself.

I use my skills to learn

himself.

I read to learn:

With the Prophet ﷺ for the first time:

Everything the Prophet ﷺ did until the eighth of Dhu'l-Hijjah he had done previously on the 'umrah al-qadā' and Muslims had learnt it from him. This was the first time Muslims started the rites of Hajj with the Messenger ﷺ. On that day the Messenger ﷺ 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 'Arafah. When the sun had passed the meridian and before combining his prayers of zuhr and 'asr, he delivered the Farewell Sermon (khuṭbatu'l-widā'i) to the 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 death of the Prophet ﷺ was approaching.

I explain:

The significance of the words of the Prophet ﷺ: "O People, Lend me an attentive ear"-

It signifies importance of the message He was about to convey

I infer:

From above, the reason why the "Farewell Pilgrimage" (Hajjatu 'l-wadā'i) was given its name. Because it was the first and last time our Prophet (ﷺ) performed

I explain: hajj and soon after he passed away.
◊ It was his final official speech

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

◊ Indicator that this might be his last hajj (his passing away)
◊ Establishing the fact that only Allah has knowledge of the future and only reveals to whom he wills.

The Teacher of Humanity ﷺ:

The Messenger ﷺ used 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 'Abbās ibn 'Abd al-Muṭṭalib (the Prophet's uncle) shall henceforth be waived. The blood-revenge 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-Hārith bin 'Abd al-Muṭṭalib. 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 him for the safety of your religion".

I express:

The importance of trust (amānah) in two sentences.

- ◊ Amanah or trust strengthens the bonds/relationships and spreads happiness
- ◊ It's a characteristic of all the messengers

I summarize:

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

◊ Imbalance ◊ Inequality ◊ Jealousy

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

◊ Bloodshed ◊ Hatred ◊ Disputes

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	The manner of calling
Amānah	Riba/Usury	Blood-revenge	Allah will reckon our deeds	Beware of the shaitan	O people!

Lessons from the Farewell Sermon:

1. **A stable, civilized society:** The Messenger ﷺ 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 ﷺ said:

fanaticism and replace them by cooperation and...
3. **Respect for women and appreciation of the services they provide:** The messenger said "take care of the women in a good manner..." to preserve the status of women - as 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 Umar رضي الله عنه said, "To every question addressed to him on that day he only responded by saying, 'Do it, there is no harm'" [Sahih Muslim] in order to make things easy for people and to lift hardship.

5. **Warning of divisiveness and conflict:** the Messenger ﷺ 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.

◊ Hajj is only obligatory to be once in a lifetime

◊ It is only for the financially capable

I think deeply and explain:

● The significance of the words of the Messenger ﷺ "Oh Allah I have conveyed the message be my witness".

It indicates the Prophet's (صلى الله عليه وسلم) concern and diligence in conveying the message of Allah and there's no better witness than our

The Death of the Prophet ﷺ: merciful Lord.

The Messenger ﷺ fell ill in the last days of Şafar 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 'Ā'ishah's house. He went out slowly supported by 'Abbās ibn 'Abd al-Muṭṭalib رضي الله عنه and 'Alī bin Abī Ṭalib رضي الله عنه until he entered 'Ā'ishah'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-Tirmidhī). Abu Bakr رضي الله عنه led people in prayer seventeen times: the first was 'Ishaa (night) prayer on a Friday and the last was the Fajr (morning) prayer on a Monday.

Whilst the Muslims were performing Fajr (dawn) prayer on Monday led by Abu Bakr رضي الله عنه, they were surprised by Allah's Messenger ﷺ as he removed the curtain of 'Ā'ishah's room. He looked at them in the lines of prayer and smiled. Abu Bakr رضي الله عنه took a step backwards to be in the line (of worshippers) as he رضي الله عنه thought Allah's Messenger ﷺ wanted to come out to the prayer. Muslims were on the verge to abandoning their prayer

out of rejoicing at the presence of Allah's Messenger. However he ﷺ pointed his hand at them indicating that they should finish their prayer and then entered the room and dropped the curtain [Al Bukhārī]. He ﷺ died on that day and his companions gathered round him weeping. 'Ā'ishah narrates, "The Messenger of Allah died in my house between my chest and neck", i.e. on her lap.

The Reactions of people when the Prophet ﷺ died: :

The news was shattering to the companions, some of them broke out weeping. When 'Umar bin al-Khaṭṭāb رضي الله عنه heard this he did not believe the news and said: "By God the Messenger of Allah ﷺ has not died". Abu Bakr رضي الله عنه came from his house in "Sunh"; he entered the mosque and did not talk to anyone until he entered 'Ā'ishah's abode. He headed towards Allah's Messenger ﷺ, who was covered by a cotton mantle and uncovered his face. He رضي الله عنه then bowed, kissed him ﷺ and wept. He رضي الله عنه then said, "I sacrifice my father and mother for your sake. Verily Allah will not cause you to die twice. You have just experienced the death that Allah had ordained". Then he went out and found Umar رضي الله عنه talking to people. He رضي الله عنه said: "...he who worships Muhammad (then know that Muhammad ﷺ is dead. But whomsoever worships Allah, then indeed He is the Ever-Living and never dies. Allah سبحانه وتعالى says:

قَالَ اللَّهُ تَعَالَى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ (آل عمران).

"wa-mā muḥammadun 'illā rasūlun qad khalat min qablihi r-rusulu 'a-fa-'in māta 'aw qutila nqalabtum 'alā 'a'qābikum wa-man yanqalib 'alā 'aqibayhi fa-lan yaḍurra llāha shay'an wa-sa-yajzī llāhu sh-shākirīna " [Āl 'Imrān: 144]

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful." [The Family of Imrān: 144]

People wept bitterly and all of them realized that Allah's Messenger ﷺ had died. They recalled that he ﷺ had said: "I do not know whether I shall ever meet you again in this place after this year".

I critique whilst giving evidence:

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

Prophet Muhammad (ﷺ) was a human being, the best of us, a messenger from amongst us. He propagated the message, lived and passed away.

How would I be loyal to Allah's Messenger ﷺ.

By following his sunnah, acting upon it and spreading the message of Islam.

Taking a last look:

On Tuesday, they washed Allah's Messenger ﷺ without fully exposing his body. He was washed by 'Abbās, 'Alī, al-Faḍl and Qutham, the sons of 'Abbās and Shuqrān, the Prophet's freed slave as well as Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ. The Prophet's ﷺ body was wrapped in three shrouds made from Sahul (a village in Yemen) without a shirt or a turban. The shrouds were then pulled on him. A grave was dug by Abu Talhah under his bed. People entered the room in tens to send their blessings upon Allah's Messenger ﷺ without being led by an imam. His relatives prayed first followed by the emigrants (Muhājirūn), then Madinan helpers (Anṣār), then women, then boys.

I compare

The reaction of 'Umar bin al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to that of Abu Bakr رَضِيَ اللهُ عَنْهُ on hearing the news of the death of Allah's Messenger ﷺ:

The Reaction of Abu Bakr as-Siddīq رَضِيَ اللهُ عَنْهُ (The Truthful)	The Reaction of 'Umar bin al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ
He reacted reasonably and logically and stood as a pillar of strength and	He reacted emotionally and comprehended the fact gradually.

I anticipate and analyze: ^{consoled the Sahabai.}

The relation between the fact that the Prophet ﷺ had chosen as-Siddīq رَضِيَ اللهُ عَنْهُ to lead the people in prayer and his wise reaction after the death of the Prophet ﷺ.

It indicates that the Prophet [ﷺ] chose the right candidate who is capable to lead the Ummah, and can stand as a pillar of strength in adversities. It showcases the wisdom of our beloved Prophet Muhammad [ﷺ].



I organize my ideas:

The Farewell Pilgrimage and the Death of the Prophet ﷺ

The Farewell Pilgrimage	Year	10 th year of Hijrah
	Number of Pilgrims	More than 100,000 Muslims
	Positions	Hajj rituals, the farewell sermon, an example of leniency, an important reminder and lesson.
The Death of the Prophet, ﷺ	His illness	Fever and weakness
	The Year he died	11 th year of Hijrah