

Khutbatul Wada – The Last Lecture

We have all heard about the Khutba of Rasoolullah ﷺ on the Day of Arafa when Allah ﷻ specially honored Rasoolullah ﷺ and revealed the Ayah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Ma'a'ida 5: 3.....This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.

So what did Rasoolullah ﷺ emphasize?

You may well be surprised to note that he didn't mention anything about Ibadaat and Huqooq Ullah but almost exclusively mentioned Huqooq ul Ibaad. That is not to say that Ibadaat are not important but it reflects the time where people were praying without fail and there was no Fasaad-fil-Aqeeda. So he didn't mention the obvious but mentioned things which not only are always in danger of being put aside but which have the greatest power to influence others.

Reflecting on it, this is not surprising because real Da'awa is what the other person sees and experiences when he deals with a Muslim. It is all about what you do and not about what you say. Who knew this better than Rasoolullah ﷺ himself for this was his way. He spoke very little but did a great deal. The other thing he emphasized was mutual relations between Muslims and the treatment of women. In other words, he dealt with the fundamental unit of society – the family and fanning outward, Muslim society and general society.

People don't care what you say until they see what you do.

There is a tradition in Carnegie Mellon University of what is called the Last Lecture. Professors who are due to retire and also sometimes others are asked to deliver a lecture which would be (or as if it were) their last lecture. Prof. Randy Pausch, Professor of Computer Science and Human Computer Interaction delivered his last lecture when he learned about his advanced pancreatic cancer. His lecture is a brilliant piece of oratory worth listening to and reflecting on. It is also an award winning book co-authored with Jeffrey Zaslow for which Hyperion, the Disney owned publisher paid \$ 6.7 million.

<https://www.google.com/#q=randy+pausch+last+lecture>

The point of this last lecture as indeed in any such last lecture is that the speaker will always mention the key most important aspects of his message. Things that he considers to be critical to success and which he doesn't want people to forget. Last lectures are the best way to understand the essence of a message.

When that message is not from a professor but from the Messenger of Allah ﷺ; when understanding the message and living according to it is not merely an option or an alternate choice but essential for our welfare in this life and even more importantly our welfare in the life to come, then it is critical that we stop and listen and act.

So what did Rasoolullah ﷺ emphasize?

I have enumerated the points that Rasoolullah ﷺ enumerated and which apply to us today as they applied the day he mentioned them and as they will continue to apply as long as humans inhabit the earth. For convenience of teaching I have combined points of similar meaning. The message of Muhammad ﷺ which is the message of Islam is timeless and for all time. May Allah ﷻ give us the Tawfeeq to follow it and to convey it to others. That is why we were sent, to spread goodness around us.

The salient points of the Khutbatul Wada are:

1. *Your lives and your property, until the very day you meet your Rabb, are as inviolable to each other as the inviolability of this day you are now in, and the month you are now in. Have I given the message?—O Allah, be my witness. O people, believers are but brothers. No one may take his brother's property without his full consent. Have I given the message?—O Allah, be my witness.*

Life and property of a Muslim is Haraam on another Muslim. The reputation of a person has the same (if not more) importance as his life. That is why Gheeba is called eating your dead brother's flesh. Rasoolullah ﷺ compared this principle with the sanctity of the month of Dhul Hijjah. And then he held Allah ﷻ as his witness and the people bore witness. Today slandering each other has become the favorite pastime of many Muslims. Strangely with those who graduate from religious colleges and then the first thing they do is to criticize others and point out so-called faults in their conduct, speech, even appearance. You have to seriously wonder what such people really learnt from whichever college they went to. What is more pathetic than criticizing someone's appearance in public? They don't know that scholars don't criticize each other in public and those who do are not scholars. Talking about a wrong action is permissible and must be done. But not slandering an individual by name. Yet this is our pastime.

Allah ﷻ said about this:

وَمَنْ يَمُتِلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Nisa 4: 93. *And whoever kills a believer intentionally, his recompense is Jahannam to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.*

Rasoolullah ﷺ mentioned the issue of infighting and killing each other. He said:

Bukhari: Volume 9, Book 88, Number 204: Narrated Al-Hasan τ

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between 'Ali and 'Aisha) and Abu Bakra τ met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Messenger ﷺ (Ali)." Abu Bakra τ said, "Rasoolullah ﷺ said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Jahannam.'

It was said to Rasoolullah ﷺ , 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'"

Bukhari: Volume 9, Book 88, Number 192: Narrated Abu Musa τ and Abdullah ibn Umar τ

Rasoolullah ﷺ said, "Whoever takes up arms against us, is not from us."

Bukhari: Volume 9, Book 88, Number 193: Narrated Abu Huraira τ

Rasoolullah ﷺ said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Jahannam)"

2. Truly, the interest (money lending with interest) of the Jahiliyya (Era of Ignorance) has been laid aside forever, and the first interest I begin with is that which is due to my father's brother 'Abbas ibn 'Abd al-Muttalib. And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] 'Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib.

Immediately after mentioning the impermissibility of murder and character assassination, Rasoolullah ﷺ mentioned the issue of interest. This should show anyone with a modicum of intelligence and integrity, someone not intent of fooling himself, that the matter of interest is of critical importance. As I mentioned in my last Khutba when I mentioned the Rahma of Allah ﷻ that Allah ﷻ promised to forgive all those who He called – Ibaadi – My slaves. I remind myself and you that the welfare of the slave is the responsibility of the master. And we have a master who is known for His Mercy. So what can be better than to be His slave. But what of the slave who not only rejects his master but sets himself up as his enemy and accepts a declaration of war from him? What can that slave look forward to except eternal suffering?

Allah ﷻ said about this:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Baqara 2: 278. O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

It is an established principle of the Shari'ah that the punishment for actions that corrupt society are far more severe than for individual transgressions. Thus not just death but death by stoning for the adulterer. So also this declaration of war for the one who deals with interest in any way whatsoever – lending, borrowing or witnessing such a transaction. That is because interest is the biggest destroyer of society, the greatest oppression of the weak and the biggest weapon of Shaytaan. Allah ﷻ didn't declare war even on the one denying Him or the one committing Shirk but He declared war on the one dealing with interest, even if he is a Muslim. Rasoolullah ﷺ emphasized it because he is also a party to this declaration. Ask yourself if you are interested in the forgiveness of Allah ﷻ and the Shafa'at of Rasoolullah ﷺ. Then ask how you intend to get it if you are at war with them? Stop fooling yourselves my brothers and sisters. This is not my opinion. This is the Word of Allah ﷻ. If you are a Muslim then ask how you can afford to ignore it and to go against it? What can the fate of someone who accepts a declaration of war from Allah ﷻ and His Messenger ﷺ be? Do you want that fate for yourself? Tell that to anyone who tells you that to grow your business you must take a loan on interest. They are agents of Shaytaan.

3. *Truly, the hereditary distinctions that were pretensions to respect in the Era of Ignorance have been laid aside forever, except for the custodianship of the Kaaba [by Bani 'Abd al-Dar] and the giving of drink to pilgrims [by al-'Abbas]. The noblest of you in Allah's sight is the most Muttaqi: Arab has no merit over non-Arab other than Taqwa. Have I given the message? — O Allah, be my witness*

Islam is the most egalitarian of all religions. We have no caste system, no clergy, no priesthood, no kingship, no nobility. All these were introduced into Islam by people with vested interests for their own ends and the general mindless multitude sold itself into slavery voluntarily. We are critical of those sects of Muslims who practice some form of blind leadership and clergy/priesthood or the other and rightly so. However what do you say about our own Indian Sunni caste system – of the Ashraf, Ajlaf and Ardhal castes – moulded on the Hindu caste system but unlike Hinduism, without any sanction for it from the religion – the Qur'an and Sunnah? The biggest evil of this system is the fact that it is the single biggest reason for many lower caste Hindus, rejecting Islam because they don't see any benefit in it in terms of a change in status for them in this life. When your life is to continue to be spent in slavery and abject poverty it is very difficult to find the merit of theological argument based on the Hereafter. After all for the average person, the Hereafter is reflected in this life. To expect them to see

Jannah when they can't see their next meal and have to suffer discrimination and humiliation on a daily basis thanks to their birth is to stretch things beyond reason. How are we going to answer Allah ﷻ especially those who support this caste crime?

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Hujuraat 49: 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the one who has the most Taqwa. Verily, Allah is All-Knowing, All-Aware.

4. Shaytaan has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours, which you deem to be of little importance.

This is a clear warning to enter into Islam fully and to make our desires subservient to the Deen. This is the problem with most Muslims today; disobeying Allah ﷻ either to satisfy their own desires or to keep up with their friends. We don't realize the evil of this and how dangerous it is for our Dunya and Aakhira.

Allah ﷻ said about this:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً
أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلاً

Furqan 25: 43. Have you (O Muhammad ﷺ) seen him who has taken as his ilah (god) his own desire? Would you then be a Wakil (advocate) over him? **44.** Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worse than cattle).

To give our desires superiority over the orders of Allah ﷻ is to commit Shirk.

Allah ﷻ also said about those who insist on persisting in sin:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

Anaam 6: 44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were

given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

It is the wealthy in any society who have an additional responsibility of being role models for good or evil. People look up them, emulate them and hold them up as the proof that something can be done or not. That is why the Qur'an places greater importance on those who have resources to be good examples for others or face the consequences. Allah ﷻ said about those given to selective obedience; picking and choosing what they want to obey and leaving out what doesn't please them:

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Baqara 2: 85....Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

Selective obedience is disobedience. Selective obedience is arrogance. Selective obedience says in the language of our actions that we consider ourselves and our desires to be more important than Allah ﷻ and His Messenger ﷺ. Selective obedience fools nobody except the one who is practicing it. Selective obedience is costly and dangerous because the one doing it doesn't see its evil until it is too late.

5. *So fear Allah in respect to women, and concern yourselves with their welfare. Have I given the message? — O Allah, be my witness.*

Rasoolullah ﷺ especially cautioned men about their women. This refers to all the women under the guardianship of the man; his wife and daughter and his mother and sister (after his father dies). He will be questioned about them and will be held accountable for their actions if these resulted from either his teaching or lack of teaching. Allah ﷻ will not question the woman about her man but He will question the man about his women. Rasoolullah ﷺ said, 'The women are like your prisoners so treat them well.' He said this because for the most part women are in the power of their husbands and fathers and in some cases in the power of their brothers. So if their rights are violated, then the men will answer because the women may not have the power to get their rights on their own.

So what are their rights?

It is the right of the wife that she should be paid her Mehr. That she should be treated kindly and honorably. That she should be fed and clothed and kept in keeping with the husband's wealth and stature. That all her needs be fulfilled to the best of his ability. That she should be guided and encouraged to live a life of obedience to Allah ﷻ and in accordance with the Sunnah of Rasoolullah ﷺ. That her personal wealth and property not be taken by the husband. It is the right of the wife that she be permitted to visit her family and keep those relationships. It is her right that she be helped in housework and upbringing of children by her husband. Allah ﷻ made parenting the responsibility of both parents and that is why parents are mentioned in the plural everywhere in the Qur'an – Walidayn. Allah ﷻ didn't mention the mother alone except in the case of the pregnancy where He specifically mentioned the difficulties of pregnancy. These are basic minimal rights. After all a marriage is more than feeding and clothing your bride.

It is the right of the sister that she is given her full inheritance when her parents pass away. Brothers who deny sisters their inheritance claiming that it was spent on her wedding are guilty of oppression and they will be eating the fire of Jahannam in the form of their sister's inheritance if they swallow it. Fathers who deny daughters inheritance claiming that they spent that on their wedding are also playing with fire – the Fire of Jahannam. They will answer to Allah ﷻ when they meet Him. Spending on a daughter's wedding is not necessary. Keep weddings simple as that is our way. We have taken on customs that don't belong to us and which contradict our religion and we suffer as a consequence. It is the right of the sister, if she is a widow that the brother ensures that she doesn't want for anything and that he helps her to the best of his ability.

It is the right of the daughter that her father spends time on her Tarbiyya and that he ensures that she knows Allah ﷻ and His Messenger ﷺ and is obedient to them in all respects. It is her right that her parents ensure her religious and social skills training so that she knows all fundamental matters of religion, can read and understand the Qur'an and knows and follows the Sunnah and has good manners. It is her right that her parents ensure that she learns the skills of home making. It is her right that her father loves her and guards her and eventually gets her married to a suitable man in accordance with the Shari'ah. It is her right that her wishes are respected and that she is not forced to marry anyone. Remember that force can be direct or indirect. Emotional blackmail is as evil as the material thing. It is her right that her father doesn't allow her to disobey Allah ﷻ and His Messenger ﷺ in any matter and brings her up to be a good Muslim. Needless to say these are also the rights of the sons. It is the right of children that they must get Tarbiyya from their parents. Lucky are those children whose parents are also their teachers and Shuyookh. Parents who taught them the Qur'an and whose voice they recall when they read the Qur'an. Parents who introduced them to Allah ﷻ and whose dua is their resource in both lives. Parents who they recall when they think of the Sunnah of Rasoolullah ﷺ - following it and not breaking it.

Parents who inspire. Ask, am I such a parent?

It is the right of the husband that he should be obeyed in all legitimate matters that don't contradict Islam. This is to the extent that Rasoolullah ﷺ said that a wife is not permitted to give charity from her husband's property without his prior consent. If she does that she will be a sinner and he will get the reward for it. He also said that a wife is not permitted to fast a Nafil (voluntary) fast without his permission. However she is permitted to disobey him if he tells her to do something that is against Islam – like taking off her Hijab or anything similar which she has been ordered to do by Allah ﷻ.

It is the right of the husband that his wife must not allow anyone he doesn't like into the house. It is the right of the husband that his wife is faithful to him and that she doesn't have a relationship with anyone other than him. If she is unfaithful and has an affair (sexual intimacy) then he is advised to first warn her, then refuse to share his bed with her and then if she still persists, then he is permitted to beat her lightly but not on her face. And if she sees the error of her ways and desists from her wrong doing, then he is advised to take her back and be good to her. Please note that beating of women which is one of the false allegations against Islamic law – claiming that it is allowed – is permitted only in the case of the wife having an affair and refusing to cease and desist even after repeated warnings and separation from the husband. Even then it is not ordered. It is permitted with a caveat that he must not physically hurt and harm her. The beating is symbolic, not a physical thrashing, no matter how much you may think the woman deserves it. I challenge those who claim that women are oppressed in Islam to find me a law that is not just lenient and considerate but to such an extent as to seem almost unreal. There is no mercy greater than the mercy of Allah ﷻ. There is no need to be apologetic about the Shari'ah. Only the ignorant are apologetic. Explain it in context. Those who are fair and just will see its virtue. The opinion of those who are not fair and just doesn't matter anyway.

It is sad to see that today even though Islam gives women rights that no other system gives them to this day, it is Muslim men who don't give those rights to their women and oppress them in different ways. Women are not chattels or inanimate property to be treated as such. It is even sadder to note that it is women who oppress their sisters even more than men. Enter the mother in law syndrome. Our entire film industry is dependent on this – the mother in law ill-treating her daughter in law. It is strange to remember that the mother in law for the most part gets her son married to a woman of her choice and then proceeds to treat her like a slave.

The poor girl is helpless in a strange, alien environment and has no helpers. Except of course her Rabb. I warn all husbands and mothers in law to fear the dua of the helpless daughter in law for the dua of the oppressed against his or her oppressor goes straight to the Arsh of Allah ﷻ without any barriers. And this happens even if the oppressed is not Muslim. So what

of your daughter in law who is a Muslim. Treat them well or face Allah ﷻ. For daughters in law who play politics I would like to warn them not to light a fire inside the house. It can only burn you. Don't make your husband choose between you and his mother. Under her feet is his Jannah. Under yours is mud. Don't politicize the children. All these tactics come home to haunt. Remember your children learn from you and one day the boot will be on another foot. Be good to your mother in law. Just as you are her daughter, she is your mother. Respect and serve her and win her over. Children see how you treat your elders and will treat you in the same way. So be careful what you teach them because one day you will be treated in the same way. It takes two to tango. So do your part and Allah ﷻ will help you.

Allah ﷻ said about men and women and their relationship:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Nisa 4: 34. Men are the protectors and maintainers of women, because Allah has gave one of them a higher status than the other and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

Allah ﷻ didn't say Al-Dhukoor (males) He said Ar-Rijaal (men). Who are men?

A man is one who is noble of character, generous, kind, brave, just, honest, truthful, compassionate, forgiving, merciful, knowledgeable, fun, inspiring, a guide to Allah ﷻ and His Messenger ﷺ and a companion in Jannahlet me leave you to add to that list. Men want women to respect them, look up to them, honor and adore them but fail to see that each of those things is a reaction. You don't start with adoration. You can like, even love, something you bought in the market like a kitten, a puppy or a horse. But you don't respect or obey a horse. You ride it and whack it with a whip if it doesn't obey you. Do you get my drift? I am talking about the absolutely disgusting, degrading, demeaning, deplorable and de-manning practice of taking dowry. Don't sell yourself. Decide if you are a man or a horse. Women marry men and own horses. Your choice.

If she bought you, you are property to be used. Not a man to be admired and respected. Adoration comes as a result of something. Therefore look to see if that something is present. Every effect has a cause. If you want to change the effect, you can't legislate it. You have to change the cause. Peace is an effect. It is the effect of justice. Until you establish justice any apparent peace is only a recess between wars. So also respect and adoration. They are effects. The cause is mercy, forgiveness, nobility of character, generosity and the rest. You can't change hearts by force. Hearts change because of what they encounter.

Ask yourself what the hearts of your family are encountering from you on a daily basis. Until you address the causes, effects will not happen, no matter how many Khutbas on the rights of husbands you make your wives listen to.

For the women, it is true that kindness and mercy are causes and not effects. Mercy is good return for bad. But ask yourself if that is how you want it – do you want your man to give you good while you continue to give him bad – out of a sense of duty praying for Allahﷻ's forgiveness while also praying for relief? Even though mercy and kindness may be despite your attributes and behavior how much more valuable it would be if the behavior continuously reinforced your man's response?

Abd-Allah ibn 'Abbas r said: Rasoolullah ﷺ said: "I was shown Jannam and I have never seen anything more terrifying than that. And I saw that the majority of its people are women." They said, "Why, Ya Rasoolullah ﷺ?" He said, "Because of their ingratitude (Kufr)." It was said, "Are they ungrateful to Allah ﷻ?" He said, "They are ungrateful to their companions (husbands) and ungrateful for good treatment. If you are kind to one of them for a lifetime then she sees one (undesirable) thing in you, she will say, 'I have never had anything good from you.'" (Bukhari, 1052)

Don't force your husband to do for duty what he has stopped doing for love. Let him fall in love with you every day. Women who think it is cool to disrespect the husband and order him around like a little slave may like to reconsider their behavior. Don't make what Allahﷻ made easy for you, difficult for yourself. Your husband's honor is your honor. Don't compromise it to seem cool to your ignorant friends. That is why it is essential to have good friends who will point out the error of your ways and from whose behavior you can learn something good. I still recall after more than fifty plus years, with great love and respect how my grandmother used to treat my grandfather. I was less than 10 years old then but recall that with great clarity. May Allahﷻ bless them both and fill their Quboor with Noor. We lost much in the transition of generations but nothing more valuable than manners. We need to revive the good in our old ways. Not once did my grandparents lecture to us on the rights of husbands and wives – we were too little to be lectured on that anyway – but like all children (believe it or not, even yours) we listened with our eyes and what we learnt went deep and stayed firm. All parents are benchmarks and examples by default. Just ask yourself what kind

of example you want to be – someone the child thinks of and says Alhamdulillah or someone who he thinks of and says Astaghfirullah.

It is strange today that we don't hesitate to criticize but get very embarrassed to show affection or to appreciate the good we receive from anyone. However Rasoolullah ﷺ said about these two things:

It was narrated from Anas ibn Maalik τ that a man was with Rasoolullah ﷺ when another man passed by and he said: Ya Rasoolullah ﷺ, I love this man. Rasoolullah ﷺ said to him: "Have you told him?" He said: No. He said: "Tell him." So he caught up with him and said: I love you for the sake of Allah. The man replied: May the one for Whose sake you love me also love you. Abu Dawood (no. 5125) In some reports of the hadeeth it says: "Tell him for it will strengthen the love between you." Narrated by Ibn Abi'l-Dunya in al-Ikhwaan (69).

Sharh Riyadh al-Saaliheen.

It was narrated that al-Miqdaam ibn Ma'di Yakrib τ said: Rasoolullah ﷺ said: "If one of you loves his brother, let him tell him." Tirmidhi (2392)

It was narrated from 'Ali ibn al-Husayn ibn 'Ali ibn Abi Taalib (may Allaah be pleased with them) that Rasoolullah ﷺ said: "If one of you loves his brother for the sake of Allah, let him tell him, for it does good and makes the love last."

Abu Hurairah τ that Rasoolullah ﷺ said, "The one who does not thank people for the good things they do for him is not thanking Allah The Exalted". [Ahmad, Abu-Dawood & At-Tirmithi]

Abu Hurairah τ reported from Rasoolullah ﷺ who said: "He who does not thank people, does not thank Allah" (Ahmad, Tirmidhi). He also said: "Whoever does you a favor, then reciprocate, and if you cannot find anything with which to reciprocate, then pray for him until you think that you have reciprocated him." Abu Dawood (1672). In another hadith, he said: "Whoever has a favor done for him and says to the one who did it, 'Jazak Allahu khayran,' has done enough to thank him" [Tirmidhi]

Let us change our ways and bring our hearts close. Don't sleep tonight until you have thanked those who do favors for you day in and day out – those who work in your homes and drive your cars and all others great and small. Make it a habit to consciously say at least one good thing to your family members every day. Express one appreciation. If necessary carry a notebook and note down what you like about them. Don't worry about what you don't like. Believe me, you have more than they have to be disliked. It takes no intelligence to find people's faults. Any dog can do it better than you. That is why they use them to detect crimes. But it takes intelligence and a big heart and great wisdom to spend your time looking for the good in people and expressing your appreciation for it. So make this a rule for yourselves – that you will not eat or sleep until you have expressed your appreciation to your family. By all means extend that to others who are in touch with you but start with your family.

Rasoolullah ﷺ was with his companions and friends, AbuBakr and Omar in the masjid when they heard some recitation of the Qur'an and saw Abdullah ibn Mas'ood in Salah. Rasoolullah ﷺ said to his companions, 'If you want to listen to the Qur'an as pure as the day it was revealed, listen to the recitation of Abdullah ibn Mas'ood.' Then they left. Soon thereafter Omar ibn Al Khattab came looking for Ibn Mas'ood and told him, 'I have some good news for you. This is what Rasoolullah ﷺ said about your recitation – and he narrated what Rasoolullah ﷺ had said.' Ibn Mas'ood thanked him and said, 'AbuBakr was here just now and he told me about this.' What beautiful companionship is this which spreads only good. Today we hasten to pass on bad words but take good for granted. That is why one of my teachers used to stop anyone who came to him with the words, 'Shaikh, you know what so and so was saying about you?' He would say, if it is good tell me. If it is not make dua for me. I don't want to spoil my impression of him in my heart because of what you may tell me.

If there is something about someone that is bothering you, tell them. Don't tell others. That is what Gheeba is anyway. But make sure that you also tell people something good every day. Finally let me assure you that you are not doing any favor to the person who you thank or appreciate. The favor is to yourself – see how you feel when you have done it. That is your reward. It's about you. Not about them.

Let me clarify that the rights of the man are not dependent on his being a good husband. He is entitled to those rights just by being a husband. The wife is ordered to obey her husband in all legitimate and Halaal matters irrespective of his behavior towards her. Her obedience to him is because he is her husband and is not conditional on his behavior. However if he is not a good husband and oppresses his wife, then he will be accountable before Allah ﷻ and will be punished. Allah ﷻ will accept his wife's dua against him and he will suffer in this world and the next.

When Mu'adh ibn Jabal returned from al-Shâm he prostrated to Rasoolullah ﷺ who said, "What is this, Mu'adh?" He replied, when I went to Shâm I found them making Sujood to their priests and bishops, so I told myself I would like to do the same to you." Rasoolullah ﷺ said: "Don't do that! If I were to order anyone to make Sajda to anyone else, I would order the woman to make Sajda to her husband due to the greatness of his right over her.

Rasoolullah ﷺ also said: "The one person in the world to whom the woman owes the greatest right is her husband, and the one person in the world to whom a man owes the greatest right is his mother. Any woman that dies and her husband is happy with her, enters Jannah. The right of a woman over her spouse is that when he obtains food he feeds her, when he obtains clothing he clothes her, that he does not hit her face nor insult her and that he does not stay away from her. (Ibn Majah and Tirmidhi)

I want to state here that apparently Allah ﷻ's law seems to be male oriented. But it is essential not to fall into the trap of false ideas which promote slavery in the name of freedom. Feminism is the most insidious tactic of the West to take women out of the house and into the workforce.

I have spoken about this in detail before so won't repeat it but request my sisters not to fall into this trap. Feminism is slavery to the male in another form. Islam made you independent, honorable and powerful. Islam made you the moulder of a generation. Anyone who wants to exchange that for answering phone calls in a call center is seriously deficient in intelligence. Allahﷻ's law strengthens the family as that is the fundamental unit of society. Islam places great emphasis on the family for this reason. That is why the man has been given the role of being its head with all the responsibilities and accountability that goes with it. It is not a question of male superiority. It is about role clarity. Allahﷻ has not distinguished between the genders with respect to reward. Both have the same reward with special considerations for women which men don't have. Islam promotes equity. Not equality. Because equality between the differently endowed is unjust.

Let me say a few words about the rights of parents. It is the right of parents that they must be obeyed in all legitimate and legal things and must be served with great love and kindness even if they are not Muslim. Parents must be obeyed whether they are Muslim or not in all legitimate matters and must be respected at all times. Parents must be obeyed and served simply because they are parents – even if they are not pious or kind and so on. But if they order children to disobey Allahﷻ and His Messengerﷺ then they must be disobeyed. Allahﷻ said about this:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Luqman 31: 14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

So if they order you to remove your hijab or shave your beard etc. disobey them.

وَالْوَالِدَيْنِ إِحْسَانًا has come in the Qur'an over a dozen times.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Ankabut 29: 8. And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then do not obey them. Unto Me is your return, and I shall tell you what you used to do.

There are many ahadith about the excellence of parents. Some which we have all heard about and may Allah ﷻ give us the Tawfeeq to pay attention to them are: Under the mother's feet is Jannah and the father is the door to Jannah. The parents are both doors to Jannah. When one dies, one door shuts; when the other dies the other door shuts. The way to keep them open is to take their dua while they are alive. To serve parents is not an Ihsaan on them. It is our duty because they brought us up and sacrificed everything for us. Zakat is not payable to parents.

A man came to Rasoolullah ﷺ and said, 'Ya Rasoolullah ﷺ I carried my mother on my back for Haj. Have I fulfilled her right on me?' He ﷺ replied, 'You have not even paid her back for one contraction pain she suffered when she gave birth to you.'

Another man came and complained to him and said, 'Ya Rasoolullah ﷺ my father takes my money from the pocket of my thobe and spends it and doesn't even tell me. When I go to the market and put my hand in my pocket, I am embarrassed. Please tell him not to do that.' Rasoolullah ﷺ called his father and in front of the son said, 'Your father has the right to take you into the market and sell you if he wishes. All that you have including your body is his property to dispose of as he wills. So don't complain that he takes your money.' In private he advised the father not to take the money without telling his son but he didn't tell him that it was not permissible for him to do so.

A young Sahabi was dying and people came to Rasoolullah ﷺ and said to him, 'Ya Rasoolullah ﷺ please come with us to his house. He is in great suffering as his Rooh is not emerging.' Rasoolullah ﷺ went there and saw the young man in great pain. He asked, 'Are his parents alive?' They said, 'His mother is alive but he didn't have a good relationship with her and so she is not here.' Rasoolullah ﷺ told them, 'Go and request her to forgive her son. He is suffering because she is angry with him.' When they went to her, she refused to forgive him. She told them that he had caused her so much pain that she would not forgive him. When this was reported to Rasoolullah ﷺ he called for firewood. They asked him, 'What do you intend to do with the firewood, Ya Rasoolullah ﷺ?' He said, 'I will burn him alive because otherwise Allah ﷻ will burn him in Jahannam.' He then told the people to go and tell his mother that this was going to happen. When she heard this, she said, 'I don't want my son to burn. Please tell Rasoolullah ﷺ that I have forgiven him.' My brothers and sisters, as the poet said:

ماں باپ پھر ملتے کہاں؟ ماں باپ سے رکھ دوستی

Despite all this, if the parents tell you to disobey Allah ﷻ then you must not obey them. There should not be any reason to say this but sadly there are parents who are not a blessing for their children. Instead of teaching them to obey Allah ﷻ they teach them to disobey Him. They introduce them to alcohol and gambling and clubs where these activities happen. Then they

are surprised when their children become disobedient to them and don't respect them. I want to remind them that it is they who taught the child to lose respect by teaching him to disobey Allah ﷻ. So either get your act together and stop disobeying Allah ﷻ or be prepared to lose respect.

I don't want the children to feel that they can disrespect parents even in such cases. They can't. Obedience to parents is not conditional. You can't tell your parents that you will obey them in this and not in that except if they tell you to disobey Allah ﷻ or to go against the Sunnah of Rasoolullah ﷺ. Rasoolullah ﷺ told his wife Umme Habeeba (RA) to respect and honor her parents Abu Sufyan and Hind who were not only not Muslim but they were the sworn enemies of Rasoolullah ﷺ. So there is no sanction for disrespect. Only for disobedience of Haraam orders. To shave your beard is a Haraam order. To remove your Hijab is a Haraam order. To join a club in which alcohol or gambling happens is a Haraam order. To participate in functions, ostentatious weddings with music and dancing is a Haraam order. Disobey them.

فَإِذَا جَاءَتِ الصَّاحَّةُ
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
وَأُمِّهِ وَأَبِيهِ
وَصَاحِبَتِهِ وَبَنِيهِ
لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ
وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ
ضَاحِكَةٌ مُسْتَبْشِرَةٌ
وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ
تَرْهَقُهَا قَتَرَةٌ
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ

Abasa 80: 33. Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet), 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Everyman, that Day, will have enough to make him careless of others. 38. Some faces that Day, will be bright. 39. Laughing, rejoicing at good news (of Jannah).

40. *And other faces, that Day, will be dust-stained; 41.* *Darkness will cover them, 42.* *Such will be the Kafarah (disbelievers) and Fajarah (wicked evil doers).*

6. *O! People, Allah has apportioned to every deserving heir his share of the estate, and no deserving heir may accept a special bequest, and no special bequest may exceed a third of the estate. A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned. Whoever claims to be the son of someone besides his father or a bondsman who claims to belong to other than his masters shall bear the curse of Allah and the angels and all men: no deflecting of it or ransom for it shall be accepted from him.*

Islam is not the name of a bunch of rituals of worship to be done at prescribed times and then we proceed about our lives any way we like. Islam is the name of a complete way of life prescribed for all humanity by the One who created it which enables people to be winners in this world and the next. Allah ﷻ prescribed rules of existence and dealing that have our own best interests in them. It is essential to understand the rules of inheritance and to follow them. To write a will that is against the Shari'ah is not only not defensible in law but it amounts to Shirk and is punishable before Allah ﷻ.

There is confusion about a Will and about giving to children and others while you are alive. A Will is that which comes into force only after you die. So all laws of inheritance apply to the estate you leave behind after you die. Your inheritors become inheritors only after your death. Your death is the condition for them to be inheritors. I am emphasizing this so much because sometimes young people say to me, 'I am going to ask my father for my inheritance.' So I say to them, 'Then you have to ask him to kindly pass away first. Because your inheritance does not exist while he lives.' Also some people say, 'I have two daughters and two sons and so I am going to give them their inheritance at the rate of one share to the girl and two to the boy.' So I say the same thing to them, 'When do you plan to die?' Please don't confuse inheritance with what you are allowed to do with your property while you are alive. While you are alive you are allowed to do whatever you want with your property with the recommendation that you exercise justice when you give to your children. Don't give everything to one child because that will sow the seeds of strife between your children. Wealth is indeed a test both for those who have it and for those who don't. Ask Allah ﷻ' s protection so that wealth doesn't become a problem.

The father of An-Nu'man ibn Bashirؓ, a young Sahabi or Rasoolullah ﷺ, came to him and said, "I have given a slave as a gift to this son of mine and I would like you to witness that." Rasoolullah ﷺ asked: "Have you given all your children similar gifts?" When he said that he hadn't, Rasoolullah ﷺ said: "Seek some other witness for your deed, because I do not witness injustice." This Hadith is reported in several versions, with some adding that Rasoolullah ﷺ told An-Nu'man's father when he confirmed that he had not given all his children similar gifts, "then take it back" and that Bashirؓ did just that. In some versions Rasoolullah ﷺ said to

him: "This cannot be right. I do not witness anything which is not right." This Hadith is absolutely clear. On its basis, many scholars have ruled that it is forbidden for a father to give a gift to some of his children in preference to others. If he does, then he must give the rest of them similar gifts. When he does so, he should give his daughters gifts which are equal to what he has given his sons. This is different from inheritance in which a boy receives twice the share of a girl.

It is also clear that Bashir, the man at the center of this report, understood Rasoolullah ﷺ's instructions and acted on them. He took back the slave which he had given to his young son.

Saad ibn Ubadah was a leading figure among the Ansar and he was very rich. One day, he divided all his wealth between his sons. After his death, his wife gave birth to a son. This took place during the reign of Abu Bakr. One morning Umar met Abu Bakr and said to him: "I spent a sleepless night on account of this new child of Saad, because his father left him nothing." Abu Bakr said: "And so did I. Let us go to Qais ibn Saad and speak to him about his brother." They went to Qais, himself a Sahabi of Rasoolullah ﷺ and a man of honor. When they spoke to him, Qais said: "As for what Saad has done, I will never invalidate; but I would like the two of you to witness that my share is for my young brother." This is indeed the type of understanding the great companions of Rasoolullah ﷺ gathered from what he said to them on this subject. Both Umar and Abu Bakr spent a sleepless night on account of a boy who was born after his father's death. They wanted justice not only for the boy but also for the father, who might not have been aware that his wife was pregnant when he divided his wealth. Maybe the division took place before the pregnancy even took place.

That, however, does not deprive the young boy of his right to be treated equally with his brothers. Nor, indeed, will it deprive a girl of her right to such equal treatment. Qais's attitude is also highly significant. He did not object to what he was told by Abu Bakr and Umar. He did not argue that the division of the property took place a long time ago and that he and his brothers were entitled to what they received. He accepted what Abu Bakr and Umar told him as absolutely right. As a dutiful son, he wanted to honor his father's action. He said that he was not one to invalidate what his father had done, but he would take it upon himself to ensure justice to his brother, giving him all his share. By doing so, Qais did more than what was expected of him. But, then, Qais ibn Saad was highly renowned for his generosity and benevolence. You see how the companions of the Prophet understood this question and how they acted upon it. The scholars of this nation have also given the same ruling. Hence, it is not open to any Muslim to disobey Rasoolullah ﷺ and prefer some of his children over others while giving gifts.

Bequeathing refers to what you will after your death. In this you are entitled to bequeath 1/3rd of your estate to whoever you wish apart from those who will inherit your wealth as per the Shari'ah. The 1/3rd is meant for those who deserve your generosity like poor relatives,

community members, servants who take care of you, your local masjid or madrassa and so on who are not your heirs and can't inherit from you. Other than that you can't bequeath your estate according to your desires and must follow the Shari'ah. If you don't, then you will be liable for punishment before Allah ﷻ.

Muslims are encouraged to look after orphans, not by sending them to orphanages but by keeping them with them in their own homes and treating them as their own children. But Islam honors the lineage of the child and so it is prohibited to take away the child's real name and give him/her your own. The child can live in your home but will not be Mahram to you or your own children if you have any. So rules of being with non-Mahrams must be maintained. This child will also not inherit from your estate and so you must give him from the 1/3rd of your estate that is in your power to bequeath and of course you can gift him or her whatever you wish while you live. Remember that the emphasis is on not differentiating between the orphan and your own children in any way – materially, emotionally or in terms of treatment. Sometimes we see orphans living with families but in effect being unpaid servants. This is a good way to attract the anger of Allah ﷻ. So beware of that.

Allah ﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Baqara 2: 208. *O you who believe! Enter completely into Islam and do not follow the footsteps of Shaytaan (Satan). Verily! He is to you a plain enemy.*

Islam is a practice. It is not a theory. And like all practices it works only when it is practiced. Just believing is not enough to realize benefits. The greatest examples of practice are Rasoolullah ﷺ and the Sahaba. If anyone could have benefited from Islam without practice it would have been them. But they are the best example of practice. I remind myself and you that in the end we will not be asked, 'What happened?' We will be asked, 'What did you do?' Belief is critical in terms of Aqeeda. We must believe in the right thing. But once you believe, then you must act on that belief. The fundamental belief is that there is nobody worthy of worship except Allah ﷻ. But if you say that you believe that but when the time comes to worship Allah ﷻ you don't, then you have contradicted that belief by your action. That is why the Sahaba were agreed upon the fact that to deliberately leave Salah is to leave Islam. All the A'aimma are also agreed upon this. The only difference is in terms of the punishment prescribed for it but nobody said that it is acceptable to leave Salah – even one Salah.

Action is at the bottom of it all. Action speaks louder than words. People don't care what you say until they see what you do. People see with their eyes. Da'awa is what people see and experience from you, not what you tell them. So act, act, act.

7. *I have left among you that which if you take it, you will never stray after me: the Book of Allah and my Sunnah. Have I given the message? – O Allah, be my witness.*

Finally the legacy. Not the legacy of a king restricted to his family to be fought over bitterly and to end in division. But the legacy of a prophet, which brings together, ennobles, enlightens and empowers. The Book of Allah ﷻ and its Field Book, its Practice Manual – the Sunnah of Muhammad ﷺ. This is the legacy which Rasoolullah ﷺ left for all mankind. Those who accept him, take it and benefit from it. Those who don't, reject it to their own detriment. But nobody will be able to say that they didn't know about it.

Abu Huraira τ reported: Rasoolullah ﷺ said, "Everyone from my nation will enter Jannah except those who refuse." They said, "Ya Rasoolullah ﷺ, who will refuse?" Rasoolullah ﷺ said, "Whoever obeys me enters Jannah and whoever disobeys me has refused." Bukhari

The Book of Allah ﷻ and the Sunnah of His Messenger ﷺ are the two criteria for us to keep in mind and to ensure that we act upon them stringently and never go against either. Everything especially in the area of Aqeeda and Ibadaat that comes before us must necessarily be judged against this criterion and believed or acted upon only if it is within this purview. Otherwise it must be rejected no matter who promotes it. We must remember that the Sunnah of Rasoolullah ﷺ is the way in which we can turn every single action and event of our lives into an act of worship. Who but someone who is both ignorant and arrogant can reject such an amazing deal?

The legacy of the Anbiya is not dirham and dinar, it is not money and land, it is knowledge. The legacy of the Anbiya is not restricted to their families because the family of the Nabi are all those he was sent for – both those who believe in him and follow him and those who don't. The Ummah of Muhammad ﷺ is every man and woman who walks on this planet today and will come to live here until Allah ﷻ establishes the Day of Judgment. So his legacy is for anyone who wants to take it. So ask, 'Do I want to take the legacy of Muhammad ﷺ?'

Finally a warning for those who don't want to use this criterion and want to introduce new practices into Islam or want to legislate in the place of Rasoolullah ﷺ and make Halaal what he made Haraam. May Allah ﷻ save us from being among such people. Such people are quite literally playing with The Fire.

I remind you about the Hadith which we hear in every Juma Khutba where Rasoolullah ﷺ specifically mentioned the issue of Bida'at and called all innovation in worship to be misguidance and all misguidance to be in The Fire.

About innovators in religion: *Narrated Sahl bin Sa'd τ*

I heard Rasoolullah ﷺ saying, "I am your predecessor at the Hawdh Al-Kauthar and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will

come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abu Sa'id Al-Khudriؓ added that Rasoolullah ﷺ further said: "I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!" Bukhari

8. Convey this message to those who are not here

After the legacy is the responsibility. The legacy of Rasoolullah ﷺ is the pathway to Jannah but it is not meant to be the exclusive property of a select group or cult. It is general for all of mankind. That is why Rasoolullah ﷺ gave the responsibility of conveying it to all those who were present and even said, *'because the informed one might comprehend what I have said better than the present audience who will convey it.'* The narrator said, *'And indeed it was like that.'* We are responsible for conveying. Not for convincing. By all means clarify doubts. But don't waste your time in arguments. Arguments only strain or break relationships when you need relationships to keep the lines of communication open. So don't argue. But let us convey, most importantly by our own conduct, dealings and way of life. Muslims must be seen as people who are truthful, having high integrity, compassionate, humble, generous to a fault, activists for justice, courageous to stand up to the tyrant in defense of the helpless and downtrodden, answerable to Allah ﷻ from Whom nothing is hidden and able to take from His treasures at will. Muslims must be seen as people who always deliver quality. Muslims must become role models for others. Muslims must become people that others aspire to be like. Muslim societies must become models that others consider being worthy of emulation.

I agree that this may seem like a tall order today. But I take solace from the fact that Rasoolullah ﷺ showed us the way so we know that it can be done. It is doable, sustainable and is the only way to long term change of our destiny.

I end with the emphasis that Rasoolullah ﷺ made in this glorious Khutba and said:

Narrated Abu Bakraؓ

Rasoolullah ﷺ addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Messenger ﷺ know better." (We thought that he might give that day another name.) Rasoolullah ﷺ said, "Isn't it the day of An-Nahr?" We replied, "Yes. Ya Rasoolullah ﷺ." He then said, "What town is this? Isn't it the Haram (Sacred) Town (Makkah)?" We replied, "Yes, Ya Rasoolullah ﷺ." He then said, "Your blood, your properties, your honors and your skins (bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah ﷻ' s message to you?" We replied, "Yes" He said, "O Allah! Be my witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him." The narrator added: In fact, it was like that. Rasoolullah ﷺ

added, "Beware! Do not become disbelievers after me by striking (cutting) the necks of one another."
Bukhari

To recap; the eight salient points of the Khutbatul Wada are:

1. *Your lives and your property, until the very day you meet your Rabb, are as inviolable to each other as the inviolability of this day you are now in, and the month you are now in. Have I given the message?—O Allah, be my witness. O people, believers are but brothers. No one may take his brother's property without his full consent. Have I given the message?—O Allah, be my witness.*
2. *Truly, the interest (money lending with interest) of the Jahiliyya (Era of Ignorance) has been laid aside forever, and the first interest I begin with is that which is due to my father's brother 'Abbas ibn 'Abd al-Muttalib. And truly the blood-vengeance of the Era of Ignorance has been laid aside forever, and the first blood-vengeance we shall start with is that which is due for the blood of [my kinsman] 'Amir ibn Rabi'a ibn Harith ibn 'Abd al-Muttalib.*
3. *Truly, the hereditary distinctions that were pretensions to respect in the Era of Ignorance have been laid aside forever, except for the custodianship of the Kaaba [by Bani 'Abd al-Dar] and the giving of drink to pilgrims [by al-'Abbas]. The noblest of you in Allah's sight is the most Muttaqi: Arab has no merit over non-Arab other than Taqwa. Have I given the message?—O Allah, be my witness*
4. *Shaytaan has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours, which you deem to be of little importance.*
5. *So fear Allah in respect to women, and concern yourselves with their welfare. Have I given the message?—O Allah, be my witness.*
6. *O! People, Allah has apportioned to every deserving heir his share of the estate, and no deserving heir may accept a special bequest, and no special bequest may exceed a third of the estate. A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned. Whoever claims to be the son of someone besides his father or a bondsman who claims to belong to other than his masters shall bear the curse of Allah and the angels and all men: no deflecting of it or ransom for it shall be accepted from him.*
7. *I have left among you that which if you take it, you will never stray after me: the Book of Allah and my Sunnah. Have I given the message?—O Allah, be my witness.*
8. *Convey this message to those who are not here*

I ask Allah ﷻ to enable us to follow the best of all examples for mankind, the example of His Messenger ﷺ and to live our lives in a way that is pleasing to our Creator according to the way which our Creator prescribed – the Sunnah – which converts every action of ours done according to it, into an act of Ibaadah. I ask Allah ﷻ to give us understanding of the consequences of our choices and to make the right choices so that we will be forgiven when

we meet Allah ﷻ and will be permitted to drink the water of Al-Kauthar from the blessed hand of Rasoolullah ﷺ.