



## PROPHET MUHAMMAD'S RHETORIC;

### *An Analysis of Prophet Muhammad Speech on Wada' Pilgrim in Sahih al-Bukhari*

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**Abstract.** *The study aims to analyze more in depth about the rhetoric used by Prophet Muhammad SAW in Haji Wada '. The main data sources in this study are the hadiths narrated in Sahih Bukhari and Sahih Muslim. The method used in this research is descriptive qualitative where the researcher describes the theoretical meaning contained in the speech of Prophet Muhammad SAW at the time of Haji Wada 'which is in time in Shahih Bukhari and Sahih Muslim. The results of this study are as follows: 1} The enthusiasm of the audience to listen to the sermon of Prophet Muhammad SAW is proof that the Prophet was very beloved by his people, they are very confident with what the Prophet said, so their faith becomes increased when listening to the speech of Prophet SAW in the Hajj. Predicted, Audiences who participated in the Hajj up to 140 million people. 2} socially, the rhetoric used by Prophet Muhammad SAW in Haji Wada 'was able to raise the spirit of the Muslims, so that Prophet Muhammad SAW is able to evoke the spirit of Islamic economy, because one of the focus of the sermon was the independence of the people in the field of economy. In conclusion, the rhetoric of Prophet Muhammad SAW in the Hajj Wada 'was a very important thing to be used as a reference for the development of the ummah*

**Keywords:** Rethoric, Muhammad Speech in Wada' Pilgrime, Shahih Bukhari and Muslim

## INTRODUCTION

The concept of rhetoric can be found in the teachings of Islam through the search of the main sources of Islam namely the Qur'an and hadith. In general, rhetoric can be traced for example in Q.S. al-Ahzab / 33: 21, which explains that in Prophet Muhammad is as good role model in all aspects of life, in speaking, acting, worship and others.<sup>1</sup>

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<sup>1</sup>Shahih al-Bukhari nomor 381, 944, 1518, 1521, 1531, 1532, 1536, 1537, 1579, 1593, 1567, 3864, 4530, 4861, hadis al-Muslim there are nomor, 2165, 2166, 2172, in Hadith Abu Dawūd

The values of the 'wada' sermon with modernity are understood as the validity of the values of the message content of the wada sermon in the modern era. Conversely, the unsuccessfulness of the process can make the values of the wada sermon 'lose its relevance in the modern era. When religion presents only those aspects that are permanent, eternal, and unchangeable then what happens is the inability of religion to defend itself against the times. As a result, religion will lose its relevance. So about fourteen centuries ago, Prophet Muhammad SAW delivered the Wada sermon'. So, the question now, is it still relevant to modern society? Or simply written in the hadiths or in history, without any social values that can be derived from the sermon of the Prophet.

The sermon of Wada Hajj 'is a message that contains values and principles of life, if the content of the sermon is universally applied, it will create justice, justice and equality of all groups, whether color or ethnicity though<sup>2</sup>. The first issue that the Prophet conveyed to the wada 'sermon was the question of blood, is it relevant to modernity? The second issue is the issue of wealth, is it relevant to modernity? The third issue is a matter of honor, is it relevant to modernity? These questions require a contextual review of the text of the hadith.

The interpretation of the hadith of the wada pilgrimage 'illustrates that the Prophet Saw is an expert in ethics that deserves to emulate. To imitate the Prophet SAW in a rhetoric, it is necessary to study the rhetoric in accordance with the values of Islamic teachings that the Prophet applied in speaking, preaching, various sermons that the Prophet did in conveying the teachings of Islam, and the rhetoric of the Prophet in politics / priode of Makkah and Medina. Hadith Prophet SAW used as the first source after the Qur'an that must be studied and examined if you want to find the rhetoric ever done Prophet SAW.

For this reason, this study investigates the Hadith of Prophet Muhammad SAW which is related to the rhetoric of Prophet Muhammad, and to limit the study so that the study is not widened, this study is focused on the hadiths of the Prophet which is gathered in Sahih Bukhari and sahih Muslim. The reasons for this study are limited to

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number 1144, while in hadith al-Tirmizī, there is no explanation, in hadith al-Nasa'ī number 2696, 2881, 2911, in Hadith Ibn Majah number 2063.

<sup>2</sup>Ali Zohery, *Textual Analysis of the Last Sermon of Prophet Muhammad*, (<http://www.nusrah.com/en/his-biography/5206.textual-analysis-of-the-last-sermon-of-prophet-muh.htm>).

the two books; first due to the limited time and ability of researchers to examine the entire book that exists. Secondly, this hadith is both called Sahih, while the other books are not, so this study is expected to focus on two books of authentic hadith.

## LITERATURE REVIEW

### Definition of Rhetoric

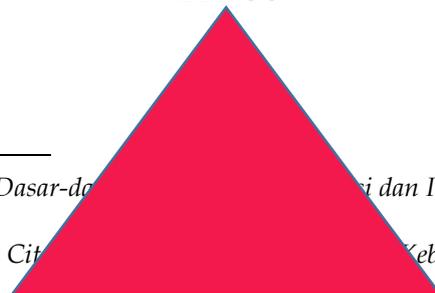
In Arabic, the term rhetoric is known as *balaghah* and *bayan* which has the meaning of clarity and beauty of language. According to Jalaluddin Rakhmat, *bayan* is defined as the ability to communicate. According to the key word for communication that is widely mentioned in the Qur'an is *qawl*. Besides, there is also a saying rhetoric in Arabic language with the term *al-khathabah* which means art in speech, if it is related to the science of speaking, so he learns good talk, learns words that fit and deserve to be spoken to the audience. If in the book Lathif Rusydi and M. Yusuf Qardawi, rhetoric is called *Fannul khithaabah*.<sup>3</sup>

Specifically, *khithaabah* and *balaghah* are the term that means the clarity and beauty of the language, but when it is prefixed with 'ilm, both mean rhetoric, that is the science of good speech. The word *khathabah* is used to refer to the meaning of speech or rhetoric, while the word *khithab* (plural of *khuthab*) derived from the same root, means speech. The term *mantiq* is technically used for logic, meaning good speech or speech. Besides *mantiq*, *balaghah* is also a core in literary studies, *balaghah* is a distinctive feature that distinguishes between literature from other disciplines, no literature without *balaghah*.<sup>4</sup>

### *Ari stotle's rhetorical triangle*

SPEAKER

ETHOS



<sup>3</sup> Lathief Rousydiy, *Dasar-dasar Rhetorika dan Komunikasi*, (Medan : Rimbaw, 1989), p. 34.

<sup>4</sup> George A Makdisi, *Civilization and Islamic Thought: A Modern Response*, (Kebangkitan Intlektual dan Budaya Islam, p. 220.

AUDIENCE  
PATHOS

MESSAGE  
LOGOS

The picture above illustrates the balance of a communicator in conveying a message to the communicant. Because basically a communicator has the ability and have a trilateral relationship. Every point of the triangle affects others, and all are influenced by the context of communication. Each triangle point bears responsibility for the success of the communication, and each triangle point corresponds to one of Aristotle's three appeals (ie, a common means of persuasion). The rational appeal (logo) of the emotional appeal (pathos) of ethical appeal (ethos).<sup>5</sup>

Aristotle's rhetorical triangle is one of the theories used in this study, rhetorical triangle is used to illustrate the rhetoric of Prophet Muhammad SAW in Sahih Bukhari and sahih Muslim conceptually / semantically. Rhetorical triangle consists of:

**a) Etos**

Ethos is the character's display and credibility of speakers who can persuade the audience so that they care and trust the speaker / communicator. Credibility is a belief from others to someone. The credibility of a communicator will greatly affect the effectiveness of delivery of messages to the communicant. If the message is delivered by a communicator whose credibility is lacking or nonexistent, of course messaging becomes ineffective.<sup>6</sup>

The ethos is the most effective method of shaping the character of the speaker as a persuader that is expected to evoke a critical attitude of the audience in order to believe in the arguments of the communicator. So a communicator is someone who appeal to authority because he is an expert who mastered the subject of conversation, and only he

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<sup>5</sup><http://www.public.asu.edu/%7Ejvanasu/rhet-triangle.htm>

<sup>6</sup> Atep Adya Brata, *Dasar-dasar Pelayanan Prima (Persiapan Membangun Budaya Pelayanan Prima untuk Meningkatkan Kepuasan dan Loyalitas Pelanggan)*, (Jakarta: Gramedia,), p. 58-59.

is also considered very experienced to answer and discuss various questions from the audience.<sup>7</sup>

#### b) Patos

Pathos is a speaker's skill for managing emotions when he speaks publicly. Generally rhetoric when speaking using metaphors, amplification (the art of sounds both in volume and intonation), storytelling (the message conveyed by speech) that arouses the feelings of the audience.<sup>8</sup>

#### c). Logos

Logos is a broad and deep knowledge of what will be communicated, where the structure of the message to be conveyed must be logical and rational and based on the power of argumentation, and this message must be delivered inductively and deductively.

The logical term actually evolved from the logos that Aristotle intended to be an enthymematic reasoning (deductive method), which was also central to the rhetorical process. Some scholars then seem to ignore the enthymematic reasoning of Aristotle, but Cicero reinforces it through dialectic and message delivery.<sup>9</sup>

### METHODOLOGY

The method used in this study is a qualitative method, the type used is non-interactif qualitative research on the concept through a document analysis (text matan Hadith). In conducting non-interactive qualitative research, the researcher identifies, analyzes, then synthesizes the available data to provide an understanding of the concepts under study. The document referred to in this study is al-sahihain, which consists of a collection of sahih traditions (Sahih al-Bukhari, Sahih al-Imam Muslim).

### FINDING AND DISCUSSION

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا فَضَيْلُ بْنُ غَزْوَانَ حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمَ حَرَامٍ قَالَ فَأَيُّ بَلَدٍ هَذَا قَالُوا بَلَدُ حَرَامٍ قَالَ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرُ حَرَامٍ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا

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<sup>7</sup> Alo Liliweri, *Komunikasi Serba Ada Serba Makna*, (Jakarta : Kencana, 2011), p. 9.

<sup>8</sup> *Ibid*

<sup>9</sup> *Ibid*

فَأَعَادَهَا مَرَارًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ اللَّهُمَّ هَلْ بَلَغْتُكَ اللَّهُمَّ هَلْ بَلَغْتُكَ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ<sup>10</sup>

*Meaning: Has told us 'Ali bin' Abdullah has told me Yahya bin Sa'id has told us Fudhail bin Ghozwan has told us 'Ikrimah from Ibn' Abbas radiallahu 'anhuma that the Messenger of Allaahu' alaihi wasallam delivered the sermon on the day Nahar, He asked: O people, what day is this? They replied: Today is holy day. He asked again: What kind of land is this? They replied: This is a holy land. He asked again: What month is this? They replied: This is the holy month. He said: Surely your blood, your treasures and your honor, is forbidden to you as the day of your day in your land and this month of yours. He repeated this phrase over and over and then He raised his head and said: O God, have I told you? O God, have I told you? Ibn' Abbas radiallahu 'anhuma said: For the sake of the Essence my soul is in His hands, it is indeed His will for His people. (The next Word of God): Then let the witness deliver it to the absent, and do not turn back into infidel after me, you hit each other's neck against each other (killing each other)*

### 1. The rhetoric of the Prophet. as a retort

Wada Hajj 'is the last sermon performed by the Prophet. Beside that wada pilgrimage 'performed by the Prophet. Having the largest audience than the previous sermons. In the communication science of wada 'pilgrimage it includes public communications.

When found a considerable number of audiences faced by the Prophet. Certainly has the readiness and courage in calling the human race as a whole. Preparedness and courage possessed Prophet SAW certainly not be separated from the personality that pioneered since childhood until appointed Apostle and until his death. So the character and personality of the Prophet became the role model for mankind.<sup>11</sup>

To create a person's credibility requires the properties of a routine, thus making themselves credible. The figure of a Prophet in front of the audience really has good sense, good will, and good moral character. No doubt the personality of Prophet SAW as a figure who risked the soul and body in upholding the teachings of Islam. For 23 years he delivered messages of all obstacles and challenges he and his friends pass patiently.

Throughout his life the Prophet possessed commendable attributes, it is only natural that the Prophet (s) as a Prophet and Apostle proves himself to have credibility in public in the face of different background audiences, and for the audiences of that time, now and to the end of the age on the Hajj sermon '. Can be seen from the text of

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<sup>10</sup> al-Bukhari, *Shahih al\_Bukhari*, Kitab haji, bab khotbah di Mina, p. 644

<sup>11</sup>Pointed in Alquran surah al-Ahzab/33 verses 21.

hadith shahih Bukhari in the book fathul barri with the call "Hi all man" (يَا أَيُّهَا النَّاسُ),<sup>12</sup> which all human beings call, not the call of the believers.

The Prophet called all mankind without exception, a courage and readiness of the Prophet as a source / credibility source. His bravery and readiness as a source on the wada 'pilgrimage if analyzed can be seen from the personality of the Prophet from several factors, such as:

- a) From small samapai diutusnya become an Apostle, he has noble traits, so that everyone believes every what he delivered.
- b) Not apart from the duties and responsibilities of the Prophet. in conveying the teachings of Islam as a whole.
- c) The Prophet knows his audience consists of people who are convinced of the truth of the teachings of Islam that he delivered.
- d) For approximately 23 years Rasulullah with his friends fighting for bumingnya Islamic teachings, so that the teachings of Islam is believed and practiced as a true religion, religion rahamatallil'alamin. Banayak real work achieved by the Prophet and his Companions.
- e) In addition the Prophet also has many great works in spreading the teachings of Islam.<sup>13</sup>
- f) And others.

The credibility of the Prophet. in conveying the content of his speech in front of the audience, it turns out many factors that accompany it, have the intelligence, kefashihan language, and especially above all have good moral character, which is reflected in his daily life.

## **2. Social Setting in Rethoric Hadith**

After God perfected the victory in the conquest of Mecca, the Muslims returned to Medina, in their souls the turbulent desire to perform the pilgrimage. The desire has long been hidden but their desires have not been achieved. God wants to perfect His light and complete His religion in the hands of the Prophet before he dies. The whole

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<sup>12</sup>Hafiz Ahmad bin Ali bin Ibnu Hajar as-Qalani, *Fathul baari bi Syarhil Shahih Bukhari* (Beirut Libanon: Darul Ma'rifat, tt), p. 304.

<sup>13</sup>Such as struggle in war badar, war uhud, war khandak, war hudaibiyah, war khaibar, war fathu Mecca, War Tabuk, and others.

pillars have been established except for Hajj. Then Allah Almighty obliges Hajj for the capable people (Qur'an Surah al-Imran / 3 verse 97).

In the 10th year H, the Prophet Saw. also felt that his dakwah was perfect. Therefore, the Prophet planned to perform the pilgrimage. Nabipun announced his intention to perform the pilgrimage. Anyone who wants to come along may accompany him. Then on 23 February 632 AD to coincide with the 25 dzul-Qa'idah 10 H, after the prayer of zhuhur in Masjid Nabawi Medina, the Prophet gave some guidance (manasik) about the hajj. After that, the Prophet and his companions prepared their departure to Mecca for pilgrimage.<sup>14</sup>

One of the signs of the Prophet's existence in the world is nearing its end is before leaving for the pilgrimage, the Prophet sent Mu'adz as' amil (responsible for the region), he said: O Mu'adz, you do not seem to be meeting me after this year and it looks like you will see my mosque (Masjid Nabawi) and my grave. Then Mu'adz wept for fear of separation from the Prophet.<sup>15</sup>

### 1. Audiens Status in Rethoric Hadith

It should be pointed out here the number of audiences of the Prophet in the Hajj pilgrimage 'is very much, about 124,000 to 144,000 people.<sup>16</sup> According to Ali Zohery in his research audiences of the Prophet who participated in the hajj wadai more 115,000 people.<sup>17</sup> There are those who think the number of audiences who participate in the journey from madinah to perform Hajj pilgrims' about a hundred thousand people (100,000)<sup>18</sup>. In addition to having a large number also has a majmuk audience, not limited to a tribe or a nation. The audience is very colorful, there are from among the muhajirin, there are from ansar circles, who come from various rural, indigenous people and from outside the city of Medina from various tribes and nations who already know the intention of the Prophet to perform the pilgrimage.

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<sup>14</sup>Murodi, *Dakwah Islam.....*, p. 165.

<sup>15</sup>Shfiyyuahman al-Mubarakfuri, *Sirah Nabawiyah*, penerjemah, (Jakarta: Gema Insani, 2013), p. 347.

<sup>16</sup>Shafiyyurrahman al-Mubarakfuri translated by Hanif Yahya, *Perjalanan Hidup Rasul yang Agung Muhammad SAW Dari Kelahiran Hingga detik-detik Trakhir* ( Jakarta: Mulia Sarana Press, 2001), p. 683.

<sup>17</sup> Ali Zohery, *Textual Analysis of the Last Sermon of Prophet Muhammad*, <http://www.nusrah.com/en/his-biography/5206.textual-analysis-of-the-last-sermon-of-prophet-muh.htm>).

<sup>18</sup>*The Importance of the Ahl al-Sunnah*, (2007)

While the border of haram that applies all the provisions on illicit land is the limit miqat makani as applicable for pilgrims. So the boundaries miqat a non-Muslim is no longer allowed to enter into it. To the east is Dzatul 'Irqin, the limits of people entering from the direction of the country of Iraq. Somewhat to the South still in the east there is Qarnul Manazil. The southernmost, that is from the direction of the land of Yemen, there is Yalamlam. While from the north, a few kilometers from the city of Madinah, there is Bi'ru Ali, or also called Dzil Hilaifah. In the West there is Juhfah or also called Rabigh.

The city of Mecca will continue to grow but the Land of the Haram does not grow because the limit has been set that of: North direction of Haram Mosque 7 Km, South-13 Km, West-25 Km. In that area Allah Almighty put Ka`bah and Masjidil Haram. There are also applied some kind of prohibition such as hunting game, should not damage the trees, soil and stone are prohibited taken out of forbidden land and non-Muslims are forbidden to enter. Previously 8 Hijriyah (623 AD) of Mecca was still allowed to be occupied or visited by Christians, Jews and other non-Muslims. There was a prohibition after Prophet Muhammad SAW conquered the city of Mecca.<sup>19</sup>

## 2. Social Values Contained in the Text of the Horn Sermon of Wada '

The Prophet preached by praising Allah first (فَحَمِدَ اللَّهَ)<sup>20</sup> as a mukaddimah / introduction as a stage in the speech process. Mukaddimah is very important in the process of speech, in the composition of the speech mukaddimah called Exordium

After the Prophet's preamble addresses the central issue of human values and principles, if applied universally, there will be justice and equality for every human being on this earth, no race, color or ethnic difference. The central issue in the preaching of the prophet is declaring:

### a. *Fraternite* (فَإِنَّ دِمَاءَكُمْ).

The first social message found in the text of the khutbah wada ', Prophet Saw. Calling to the audience with the saying "O people, (يَا أَيُّهَا النَّاسُ) your blood indeed (فَإِنَّ دِمَاءَكُمْ)<sup>21</sup>. The Prophet's call implies the sanctity of human life, the sanctity of life has been

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<sup>19</sup> <http://syifa-alcqulub.blogspot.co.id/2012/03/sejarah-kota-mekah-sebagai-tanah-haram.html>, uploaded on 28 January, 2018.

<sup>20</sup> *Shahih Muslim* Number 4088

<sup>21</sup> Prophet Saw. make the imagery more impregnated by the hearer, except that the Prophet has forgotten the blood of the haram, and the honor with the haram of the day, month and the holy / holy land. For the person who hears the talks is very respectful of this and does

revealed by God in the Qur'an. The sanctity of life can concern the question of justice, equality, and freedom. These values are regarded as universal values that can not be taken away from humans.

In the text declared this month, today, this city is sacred, then life in this world is also sacred. Every human being has the same rights wherever located, both in the European countries and in the East. The rights of all humans will continue throughout the ages until the end of the world.

**b. Property (وَأَمْوَالِكُمْ)**

Prophet SAW reminded to keep the sanctity of human treasures, in order to avoid exploitation in the economic field. The practice of economic transactions prohibited in Islamic teachings contain elements of penganiyayaan, and oppression, as well as elements of excess and additions in case of debt transaction. The concept of economic exploitation is strictly prohibited in Islam. Since Riba is a form of economic monopoly and exploitation in the capitalistic system, the rich will inevitably become richer, while the poor will automatically become poorer. Therefore the Prophet Saw. in his final sermon abolished all types of economic exploitation.<sup>22</sup>

**c. Honor (وَأَعْرَاضِكُمْ)/Equility and Justice**

Man must maintain his life from various aspects, human beings must be dignified, respected and respected. Everyone should be protected and saved. The sanctity of life is well preserved until the Day of Judgment.<sup>23</sup> Manusia diciptakan Allah swt sebagai makhluk yang paling sempurna, akan tetapi karena kelemahan manusia itu sendiri, maka manusia itu menjadi makhluk yang paling hina.<sup>24</sup> Untuk memperoleh dan mempertahankan harkat dan martabat merupakan tugas dan tanggung jawab manusia sebagai khalifah di muka bumi. Maka manusia harus memanfaatkan potensi yang diberikan Allah swt berupa potensi akal dan fisik yang sempurna disbanding makhluk lainnya.

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not want to violate his honor, and even denounce who broke it. The Prophet put the question beforehand to remind them of his prohibition and confirm what is in their souls, so that they can build what they want to convey. (Ibn Hajar Al asqalani, *Fathul Bari Syarah Shahih Bukhari*, juz 9, p. 441).

<sup>22</sup>Ali Zohery, *Textual Analysis of the Last Sermon....*,

<sup>23</sup>Sakr, A. (1998) *The farewell Khutbah....*, dalam Ali Zohery, *Textual Analysis of the Last Sermon....*,

<sup>24</sup>Alquran surat at-Thin/95 verses 4-6.

**d. The Duty of Preaching (فَلْيُبَيِّنِ لِّلشَّاهِدِ الْغَائِبِ)**<sup>25</sup>

In the wada sermon 'the Prophet placed the da'wah responsibility on the shoulders of the Muslims present at that time. Because of the circumstances, conditions and understanding of his audience at that time, the Prophet ordered that his message be delivered to the absent. In general it can be understood that responsibility in da'wah is done continuously from one generation to the next, for those who are able and understand in scientific way to convey it to others. As the Qur'an describes in sura an-Nahl / 16 verse 125, states that: Encourage people to the way of your Lord based on wisdom and good speech and invite them to discuss in the best way.<sup>26</sup>

**e. Confirming the Faith**

The Prophet's last statement on the wada 'pilgrimage is: do not go back as soon as I become a heretic, some of you chop off the other half ( لا ترجعوا بعدي كفارا يضرب بعضهم رقاب بعض). The Prophet reminded his people to believe firmly, then shaitan would not be able to tempt men to return to the perverted path. Because the teachings of religion have been perfected by Allah swt. In surah al-Maidah / 5 verse 3 states: "... Today I have perfected for you your religion, and I have made you my ni'mat, and I have accepted Islam to be a religion for you. So whoever is forced to go hungry by accident, sinneth, Allah is Forgiving, Merciful".<sup>27</sup>

## CONCLUSION

The success of the Prophet. in conveying Islamic messages on the surface of the earth, of course, under the guidance of Allah SWT. In addition to having a high spiritual position, also live like a normal human life. Prophet Saw. have multi-talent, professional skill in various fields of science, expert to speak in front of human beings both interpersonal and kelompok (small / big group) having different religion, culture, language, background.

Prophet Saw. Having firmness in conveying the message to others, not convoluted, the words are clear. In addition, the key to success of the Prophet. The most

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<sup>25</sup>Conveying knowledge is fardhu kifayah, and become ardu 'ain for some people. (Ibnu Hajar Al asqalani, *Fathul Bari Syarah Shahih Bukhari*, juz 9, p.441)

<sup>26</sup>Departemen Agama, *Alquran dan Terjemah*,....p. 20.

<sup>27</sup> *Ibid*, p. 157.

fundamental is in the presence of the audience really have good sense, good will, and good moral character. So he was able to change the stupidity into a brilliant and wonderful people.

The social setting of the Hajj sermon is a series of the events of the Mecca fathul, and Allah SWT explains in the Qur'an the regulation of those who are entitled to enter the holy land is only justified to the Muslims only. And on the wada pilgrimage 'is the last sermon of the Prophet. a sermon that has the largest audience of about 10,000,000 Muslims and Muslims.

The social values contained in the text of the wada hajj sermon are, fraternite (فإن دماءكم) values for mankind, economic values / property (وأموالكم), honor (وأعراضكم) / equality and justice, values duty of dakwah (فليبلغ الشاهد الغائب), and values that can reinforce the way Muslims.

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