

Final Days of Rasulullah

صلى الله عليه وسلم

Final Days of *Rasulullah*

(sallallahu ‘alaihi wasallam)

A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Asaatizah and Mashaayikh.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا وَحَبِيبِنَا وَمَوْلَانَا
مُحَمَّدٍ وَأَصْحَابِهِ وَأَنْزِلْ عَلَيْهِ وَأَهْلَ بَيْتِهِ وَذُرِّيَّتَهُ وَمُحِبِّيهِ وَاتَّبَاعِهِ وَأَشْيَاعِهِ وَعَلَيْنَا
مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

Introduction

The blessed and illustrious personality of Sayyiduna Rasulullah (sallallahu ‘alaihi wasallam) was a beacon of guidance, a source of barakah (blessings) and a personification of mercy for humanity.

Hence, every aspect and dimension of his blessed life (viz. personal, marital, family, social and public life, etc.) was filled with lessons and direction for the Ummah.

Just as the Ummah takes inspiration and guidance from various aspects of the blessed life of Rasulullah (sallallahu ‘alaihi wasallam), likewise there are many lessons and directives



contained for them in his sad demise and the illness that preceded it.

This booklet is a humble effort to present the details of the final days of the blessed life of Rasulullah (sallallahu ‘alaihi wasallam), together with the various pertinent parting advices that he (sallallahu ‘alaihi wasallam) offered to His Ummah.

With the grace of Allah Ta‘ala, much of the editing was done in close proximity to the blessed raudhah (resting place) of Rasulullah (sallallahu ‘alaihi wasallam).

May Allah Ta‘ala accept this humble effort and make it a means of us being blessed with the true love and obedience of Rasulullah (sallallahu ‘alaihi wasallam), and with his noble company on the Day of Qiyaamah and in Jannah, aameen.

جَزَى اللّٰهُ عَنَّا بَيْنَا مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



Indications

Before the demise of Rasulullah (sallallahu ‘alaihi wasallam), many incidents had transpired which indicated to his demise being imminent. Some of these indications were:

Informing Faatimah (radhiyallahu ‘anha)

When Rasulullah (sallallahu ‘alaihi wasallam) was in his final illness, his beloved daughter, Sayyidah Faatimah (radhiyallahu ‘anha), once visited him. Rasulullah (sallallahu ‘alaihi wasallam) welcomed her and seated her next to him. He then whispered something to her which caused her to cry.

Sayyidah ‘Aaishah (radhiyallahu ‘anha) was also present and asked her, “Why are you crying?” Rasulullah (sallallahu ‘alaihi wasallam) then whispered something else to Sayyidah Faatimah (radhiyallahu ‘anha) which then made her smile.

On witnessing this exchange, Sayyidah ‘Aaishah (radhiyallahu ‘anha) remarked, “I never saw happiness and sadness within such a short span of time as I have witnessed today.” She then asked Sayyidah Faatimah (radhiyallahu ‘anha) what Rasulullah (sallallahu ‘alaihi wasallam) had said to her. Sayyidah Faatimah



(radhiyallahu ‘anha) replied, “I will not divulge the secret of Rasulullah (sallallahu ‘alaihi wasallam).”

After the demise of Rasulullah (sallallahu ‘alaihi wasallam), Sayyidah ‘Aaishah (radhiyallahu ‘anha) re-enquired about what had transpired that day.

Sayyidah Faatimah (radhiyallahu ‘anha) now disclosed to her the words of her father (sallallahu ‘alaihi wasallam),

« أَنْ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً ، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي ، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَافًا بِي »

“(In the month of Ramadhan,) Jibreel (‘alaihis salaam) would normally revise the Quraan Majeed with me once. This year, (however,) he revised it with me twice. I understand this to be (an indication of) my demise being close. (Moreover,) you will be the first of my family who will join me.”

This distressing revelation by Rasulullah (sallallahu ‘alaihi wasallam) caused her to cry. Sayyidah Faatimah (radhiyallahu ‘anha) then continued relating the words of Rasulullah (sallallahu ‘alaihi wasallam),

« أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ »

“Does it not please you that you will be the queen of the women of paradise?”

This joyful information caused her to smile. Rasulullah (sallallahu ‘alaihi wasallam) also said to her,

« يَا بُنَيَّةُ ! إِنَّهُ لَيْسَ مِنْ نِسَاءِ الْمُسْلِمِينَ امْرَأَةٌ أَعْظَمَ رَزِيَّةً مِنْكَ ، فَلَا تَكُونِي أَدْنَى مِنْ امْرَأَةٍ صَبْرًا »

“O my daughter! There will be no woman from the Muslims who will experience more grief than you; so ensure that your patience is no less



than that of any other woman” (Saheeh Bukhaari #3623 and Tabraani - Majma‘uz Zawaa'id #14258)

Farewell Hajj

On the occasion of the Farewell Hajj, Rasulullah (sallallahu ‘alaihi wasallam) himself was given various indications of his imminent demise which he also alluded to.

Among these was the revelation of Surah Nasr (the Surah of Victory), which is also known as Surah Taudee’ (the Surah of Bidding Farewell). (*Tafseer Qurtubi* vol. 22, pg. 538)

Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) says that this surah was revealed in Mina during the Hajjatul Wadaa’. This was eighty days before the demise of Rasulullah (sallallahu ‘alaihi wasallam). (*Tafseer Qurtubi* vol. 22, pg. 543)

Rasulullah (sallallahu ‘alaihi wasallam) understood from this surah that the time of his demise had drawn near. Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) reports that when Surah Nasr was revealed, Rasulullah (sallallahu ‘alaihi wasallam) mentioned that his demise would transpire that very year saying, “I have been informed of my (imminent) demise.” (*Musnad Ahmad* #1873)

Additionally, on the Day of ‘Arafah, the following verse of the Quraan Majeed was revealed,

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ط

“This day I have perfected for you your Deen, completed My favour upon you and I am pleased with Islam as your Deen.” (Surah Maa-idah v3)



When Sayyiduna ‘Umar (radhiyallahu ‘anhu) heard this verse, he began to weep. Rasulullah (sallallahu ‘alaihi wasallam) asked him the reason for this to which he replied, “The thing which is making me weep is that we were increasing in our Deen. However, when Deen is complete (it will begin to decline), as all things begin to decrease after reaching completion.” Hearing his reply, Rasulullah (sallallahu ‘alaihi wasallam) confirmed that what he had said was indeed true. (Musannaf Ibn Abi Shaibah #35549)

During the Farewell Hajj, Rasulullah (sallallahu ‘alaihi wasallam) also told the Sahaabah (radhiyallahu ‘anhum),

« خُذُوا عَنِّي مَنَاسِكَكُمْ ، لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا »

“Learn the rites of hajj from me, perhaps I will not see you after this year.” (Sunan Tirmizi #886 and As-Sunanul Kubraa – Baihaqi #9524)

Dispatching Mu‘aaz (radhiyallahu ‘anhu)

Shortly before the demise of Rasulullah (sallallahu ‘alaihi wasallam), the need arose to send governors to Yemen. Rasulullah (sallallahu ‘alaihi wasallam) selected two Sahaabah for this task – Sayyiduna Mu‘aaz bin Jabal and Sayyiduna Abu Moosa Ash‘ari (radhiyallahu ‘anhuma), appointing them as governors to two different parts of Yemen.

When Sayyiduna Mu‘aaz bin Jabal (radhiyallahu ‘anhu) departed from Madeenah Munawwarah for Yemen, he was mounted on his conveyance while Rasulullah (sallallahu ‘alaihi wasallam) walked beside him giving him advice. While advising him, Rasulullah (sallallahu ‘alaihi wasallam) said,



« يَا مُعَاذُ ! إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا ، وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا

وَقَفْرِي »

“O Mu‘aaz! Perhaps you will not meet me after this year; and it is likely that (when you return,) you will pass by this masjid of mine as well as my grave.”

Sayyiduna Mu‘aaz (radhiyallahu ‘anhu) began to weep profusely, understanding that these words indicated that this was his very final meeting with Rasulullah (sallallahu ‘alaihi wasallam). (Musnad Ahmad #22052)

Dream of ‘Abbaas (radhiyallahu ‘anhu)

Sayyiduna ‘Abbaas (radhiyallahu ‘anhu) reports, “I saw a dream in which it seemed as though the earth was being pulled towards the sky with strong ropes. When I mentioned this dream to Rasulullah (sallallahu ‘alaihi wasallam), he said, ‘This (dream) refers to the demise of your nephew (i.e. the demise of Rasulullah [sallallahu ‘alaihi wasallam]).’” (Bazaar and Tabraani - Majma‘uz Zawaaid #14259)

Given a Choice

Sayyiduna Abu Muwaihbih (radhiyallahu ‘anhu), the freed slave of Rasulullah (sallallahu ‘alaihi wasallam), reports the following,

“Rasulullah (sallallahu ‘alaihi wasallam) said to me, ‘I have been instructed to seek forgiveness on behalf of those buried in



Baqee’, so come with me.’ I thus proceeded with Rasulullah (sallallahu ‘alaihi wasallam) to Baqee’ during the night.

“When we were standing at the graves, Rasulullah (sallallahu ‘alaihi wasallam) made salaam to the inhabitants of the graves and said to them, ‘It should please you that what you have awoken to is better than what the living have awoken to. Such trials have drawn close which are like the portions of the dark night; its latter portion following its former portion with the latter being worse than the former.’¹

“Thereafter, Rasulullah (sallallahu ‘alaihi wasallam) said to me, ‘O Abu Muwaihbih! I was offered the keys to the treasures of the world and remaining in the world (until the end), and thereafter going to Jannah. I was given a choice between that and meeting Allah Ta‘ala (passing away).’

“I said, ‘May my father and mother be sacrificed for you! Take the keys to the treasures of the world and remaining in it, and thereafter going to Jannah!’ Rasulullah (sallallahu ‘alaihi wasallam) responded,

« لَا وَاللَّهِ يَا أَبَا مُوَيْهَبَةَ ، لَقَدْ اخْتَرْتُ لِقَاءَ رَبِّي »

‘No, by Allah, O Abu Muwaihbih! I have chosen to meet my Rabb!’

“Rasulullah (sallallahu ‘alaihi wasallam) then made du‘aa for the forgiveness of the inhabitants of Baqee’ and thereafter returned. It was then that the final illness of Rasulullah (sallallahu ‘alaihi wasallam) commenced.” (Sunan Daarimi #78)

¹ Meaning that the trials will be so severe that neither their cause nor solution will be known. (Mirqaatul Mafaateeh vol. 9, pg. 260)



Commencement of the Final Illness

The final illness of Rasulullah (sallallahu ‘alaihi wasallam) commenced on Wednesday 19th Safar, and continued for thirteen days. (*Tabaqaatul Kubraa* vol. 2, pg. 190 and *Fat-hul Baari* vol. 8, pg. 163)

Headache

Rasulullah’s (sallallahu ‘alaihi wasallam) illness commenced with him suffering from a severe headache. Coincidentally, Sayyidah ‘Aaishah (radhiyallahu ‘anha) was also suffering from a headache at the same time.

When she complained of this saying, “Oh my head (is paining so severely)!”, Rasulullah (sallallahu ‘alaihi wasallam) replied (out of light-heartedness and love), “If that has to happen (i.e. if you pass away from this headache), while I am alive, I will ask Allah Ta‘ala to forgive you and I will make du‘aa for you.”

Sayyidah ‘Aaishah (radhiyallahu ‘anha) replied (also out of love and light-heartedness), “Oh my grief! By Allah! I think that you actually want me to pass away, and if I pass away, then by the same evening you will already be with one of your other wives!” Rasulullah (sallallahu ‘alaihi wasallam) then exclaimed,



« بَلَّ أَنَا وَرَأْسَاهُ ! »

“Rather, it is my head (i.e. my headache is far worse).”

Such was the close and loving relationship which Rasulullah (sallallahu ‘alaihi wasallam) enjoyed with his pure wives that although he was the Nabi of Allah Ta‘ala, they felt comfortable, as his wives, to occasionally make a light-hearted remark with him.

Another lesson learnt from this incident is that to speak about one’s sickness without complaining or objecting is not against being happy with the decree of Allah Ta‘ala.

Appointing a Khaleefah

Thereafter, Rasulullah (sallallahu ‘alaihi wasallam) mentioned that he had intended to summon Sayyiduna Abu Bakr (radhiyallahu ‘anhu), with his son (as a witness), to appoint him as the khaleefah after him, so that no other person would desire or claim to be the khaleefah. However, Rasulullah (sallallahu ‘alaihi wasallam) did not do so and rather said,

« يَا بَنِي اللَّهِ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ »

“Allah Ta‘ala and the believers (themselves) would not accept anyone else (as a khaleefah) besides Abu Bakr (radhiyallahu ‘anhu).” (Saheeh Bukhaari #5666 and Saheeh Muslim #6181)

This very clearly explains that Sayyiduna Abu Bakr (radhiyallahu ‘anhu) was undoubtedly the most deserving and worthy of becoming the khaleefah after Rasulullah (sallallahu ‘alaihi wasallam). Apart from this being the desire of Rasulullah (sallallahu ‘alaihi wasallam), it was also the decision of Allah



Ta‘ala and the choice of the Muslims at large, as explained by Rasulullah (sallallahu ‘alaihi wasallam) himself.

Cause of the Final Illness

During the final illness, Rasulullah (sallallahu ‘alaihi wasallam) would say to Sayyidah ‘Aaishah (radhiyallahu ‘anha), “O ‘Aaishah! I continue to experience the pain of the (poisoned) food which (was fed to me by the Jewess and) I ate in Khaibar. At this time, I can feel that my aorta (main artery) is splitting due to the effect of the poison.” (*Saheeh Bukhaari* #4428)

Since the demise of Rasulullah (sallallahu ‘alaihi wasallam) was caused by the poison which he was fed, he passed away as a shaheed (martyr). (*Al-Bidaayah wan Nihaayah* vol. 4, pg. 237)

Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) mentioned in this regard, “I prefer to take nine oaths that Rasulullah (sallallahu ‘alaihi wasallam) was martyred, than to take one oath that he (sallallahu ‘alaihi wasallam) was not martyred. That is because Allah Ta‘ala made him a Nabi and took him (from this world) as a martyr.” (*Musnad Ahmad* #4140)

Thus, Rasulullah (sallallahu ‘alaihi wasallam) was also blessed with the virtue of martyrdom, in addition to the great and lofty position that he already enjoyed.

Forcing the Medication

On Sunday, while Rasulullah (sallallahu ‘alaihi wasallam) was in the home of Sayyidah Maimoonah (radhiyallahu ‘anha), his



condition deteriorated to the point where Rasulullah (sallallahu ‘alaihi wasallam) fell into a state of semi-consciousness.

Anxious and worried, and suspecting it to be pleurisy (inflammation of the tissues that line the lungs and chest cavity), the women of the home decided amongst themselves to administer laddoo (a type of medication which is placed on the side of the patient’s mouth as a treatment for pleurisy).

On seeing this, Rasulullah (sallallahu ‘alaihi wasallam) indicated that they should not administer it to him. However, they interpreted this to be the natural disinclination of an ill person to medication and thus went ahead with administering it.

When Rasulullah (sallallahu ‘alaihi wasallam) regained consciousness, he reprimanded them saying, “This is the action of women who came from there (indicating to Abyssinia, since Asmaa bintu ‘Umais [radhiyallahu ‘anha], who was among those who migrated to Abyssinia, had made this suggestion). Did I not prevent you from administering laddoo to me?”

They responded, “We assumed that you were suffering from pleurisy and your refusal was the natural disinclination of an unwell person to medication.”

Rasulullah (sallallahu ‘alaihi wasallam) responded, “This is a sickness which Allah Ta‘ala will not afflict me with.” Thereafter, in order to discipline them, Rasulullah (sallallahu ‘alaihi wasallam) said, “No one in the house should remain except that they are administered laddoo whilst I am watching, except ‘Abbaas (radhiyallahu ‘anhu), for indeed he did not witness you (administering it to me).” (*Saheeh Bukhaari #4458 and Fat-hul Baari*)



Home of 'Aaishah (radhiyallahu 'anha)

Sharing the Nights

From the Wednesday on which the final illness commenced, Rasulullah (sallallahu 'alaihi wasallam) continued to spend the nights with his different wives, giving each wife their due turn despite suffering from weakness and pain.

Such was the weakness of Rasulullah (sallallahu 'alaihi wasallam) that he had to be carried on a sheet and taken to the homes of his various respected wives. (*Tabaqaat Ibni Sa'd vol. 2, pg. 231*)

However, since his illness further intensified on Sunday in the home of Sayyidah Maimoonah (radhiyallahu 'anha), on the next day (Monday), with the permission of his respected wives, Rasulullah (sallallahu 'alaihi wasallam) moved to the home of Sayyidah 'Aaishah (radhiyallahu 'anha).

Being too weak to walk on his own, Rasulullah (sallallahu 'alaihi wasallam) had to be supported on the shoulders of two Sahaabah (radhiyallahu 'anhuma). Due to his frailty, his blessed feet dragged on the ground and on account of the extreme pain in his blessed head, it was wrapped in a bandage.



Rasulullah (sallallahu ‘alaihi wasallam) then remained in the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha) for one week, until he passed away (the following Monday). (*Saheeh Muslim* #937, *Fat-hul Baari* vol. 8, pg. 178 and *Al-Bidaayah wan Nihaayah* vol. 5, pg. 328)

Seeking Permission

Although Rasulallah (sallallahu ‘alaihi wasallam) treated all his wives with complete equality and never favoured one over the others, he naturally had the most love for Sayyidah ‘Aaishah (radhiyallahu ‘anha). Hence, he felt most comfortable in her home.

During the final illness, before moving to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha), Rasulallah (sallallahu ‘alaihi wasallam) would continue to ask his wives, “Where will I be tomorrow (i.e. which wife’s turn is it)?”

The respected wives of Rasulallah (sallallahu ‘alaihi wasallam) understood from this that he wished to go to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha). They thus voluntarily waived their turns, placing the comfort of Rasulallah (sallallahu ‘alaihi wasallam) before their own. (*Saheeh Bukhaari* #4450)

Some narrations mention that Rasulallah (sallallahu ‘alaihi wasallam) addressed his respected wives, clearly mentioning his inability to move between their houses and explicitly seeking permission from them to go to the house of Sayyidah ‘Aaishah (radhiyallahu ‘anha). (*Saheeh Bukhaari* #198 and *Musnad Ahmad* #25841)



Comfort of the Spouses

Despite the fact that distributing the nights equally between his pure wives was not obligatory upon Rasulullah (sallallahu ‘alaihi wasallam), (as is the ruling with regards to men of the Ummah who have more than one wife,) he still maintained this equality, until he became incapable of doing so. Furthermore, he asked their permission and did not force it on them.

Such was the extent that Rasulullah (sallallahu ‘alaihi wasallam) went to in showing consideration to the feelings and comfort of his respected wives. A great lesson indeed in fulfilling the rights of others, especially one’s spouse, and seeing to their comfort!

Advice to Sahaabah (radhiyallahu ‘anhum)

Six days prior to his demise, Rasulullah (sallallahu ‘alaihi wasallam) summoned certain Sahaabah (radhiyallahu ‘anhum) to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha). On seeing them, tears began to flow from his blessed eyes.

Rasulullah (sallallahu ‘alaihi wasallam) then made du‘aa for the Sahaabah (radhiyallahu ‘anhum) in the following words,

« مَرْحَبًا بِكُمْ وَحَيَّاكُمْ اللَّهُ ، حَفِظَكُمْ اللَّهُ ، آوَاكُمْ اللَّهُ ، نَصَرَكُمْ اللَّهُ ، رَفَعَكُمْ اللَّهُ ، هَدَاكُمْ اللَّهُ ، رَزَقَكُمْ اللَّهُ ، وَفَقَّكُمْ اللَّهُ ، سَلَّمَكُمْ اللَّهُ ، قَبِلَكُمْ اللَّهُ »

“Welcome to you! May Allah Ta‘ala bless you with good lives! May Allah Ta‘ala protect you, may Allah Ta‘ala grant you refuge, may Allah Ta‘ala assist you, may Allah Ta‘ala elevate you, may Allah Ta‘ala guide you, may Allah Ta‘ala bless you with sustenance, may Allah Ta‘ala bless you



with taufeeq (divine ability), may Allah Ta‘ala bless you with peace and may Allah Ta‘ala bless you with His acceptance.”

After making this du‘aa, Rasulullah (sallallahu ‘alaihi wasallam) addressed them saying, “I advise you to hold onto taqwa. I appoint Allah Ta‘ala as a guardian over you, and I leave you in His protection. Indeed, I am a clear warner for you, warning you to not consider yourself higher than (the laws of) Allah Ta‘ala concerning His servants and lands. Indeed, Allah Ta‘ala has said to me as well as to you,

بَلَدَكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿٣٧﴾

‘That home of the Hereafter We assign to those who do not desire exaltedness in the earth or corruption. And the (best) outcome is for the righteous.’ (Surah Qasas v83)

Allah Ta‘ala (also) said,

الْبَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

‘Is there not in Jahannam an abode for the arrogant?’” (Surah Zumar v60)

Rasulullah (sallallahu ‘alaihi wasallam) thereafter said,

« قَدْ دَنَا الْأَجَلُ وَالْمُنْقَلَبُ إِلَى اللَّهِ ، وَإِلَى سِدْرَةِ الْمُنتَهَى ، وَإِلَى جَنَّةِ الْمَأْوَى وَالْكَأْسِ الْأَوْفَى
وَالرَّفِيقِ الْأَعْلَى »

“The appointed time (of my demise) has drawn near, and the return to Allah Ta‘ala, to the Sidratul Muntaha (a lotus tree in the seventh sky which is beside the ‘Arsh), to Jannatul Ma-waa, to the cup of full measure, and to the Most High Companion (i.e. Allah Ta‘ala).”



The Sahaabah (radhiyallahu ‘anhum) enquired, “At that time (when you pass away), who should give the ghusl to your blessed body?” Rasulullah (sallallahu ‘alaihi wasallam) replied, “The members of my household, (in the sequence of) those who are closest to me, and then those who are the next closest.”

They enquired further, “In what should we enshroud you?” Rasulullah (sallallahu ‘alaihi wasallam) said, “In this clothing of mine, if you so wish, or in a set of Yemeni clothing, or in white cloth from Egypt.”

The Sahaabah (radhiyallahu ‘anhum) then began to weep and enquired, “Who should perform your janaazah salaah?” Rasulullah (sallallahu ‘alaihi wasallam) replied, “Do not worry! May Allah Ta‘ala forgive you and reward you well on behalf of your Nabi (sallallahu ‘alaihi wasallam).

“When you give me ghusl, and place me on my bed in this home of mine, at the edge of my grave, then exit from the room for some time. The reason is that the first to perform salaah upon me will be my friend and companion, Jibreel (‘alaihi salaam), thereafter Meekaaeel (‘alaihi salaam), thereafter Israafeel (‘alaihi salaam), thereafter the Angel of Death with his armies, and thereafter all the other angels.

“Then, you should all enter in groups and perform salaah upon me and send salaam on me. Do not cause me grief by allowing a crying woman, a wailing woman or a singing woman to enter upon me. The men of my household should perform salaah upon me first, and thereafter the rest of you.



“Convey salaams to yourselves from me. As for my brothers who are absent, convey salaams from me to them, and as for the one who enters your Deen with you after me, then I make you witness upon myself that I convey salaam to him and to every person who follows me upon my Deen, from today until the Day of Qiyaamah.”

The Sahaabah (radhiyallahu ‘anhum) then asked, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! Who from among us should lower you into your grave?” Rasulullah (sallallahu ‘alaihi wasallam) replied, “The men of my household together with abundant angels who can see you while you do not see them.” (Bazaar - Majma‘uz Zawaaid #14264)

Discussion with ‘Uthmaan (radhiyallahu ‘anhu)

During these days, Rasulullah (sallallahu ‘alaihi wasallam) once mentioned, “I wish that one of my Sahaabah could be with me.”

Hearing this, the household of Rasulullah (sallallahu ‘alaihi wasallam) asked, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! Should we not call Abu Bakr (radhiyallahu ‘anhu) for you?” On this, Rasulullah (sallallahu ‘alaihi wasallam) remained silent.

They then asked, “Should we not call ‘Umar (radhiyallahu ‘anhu) for you?” However, Rasulullah (sallallahu ‘alaihi wasallam) again remained silent.

Finally, they asked, “Should we not call ‘Uthmaan (radhiyallahu ‘anhu) for you?” Rasulullah (sallallahu ‘alaihi wasallam) replied, “Yes”.



When Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) arrived, Rasulullah (sallallahu ‘alaihi wasallam) spoke to him privately. Whilst doing so, the face of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) changed in colour (due to the seriousness of what Rasulullah [sallallahu ‘alaihi wasallam] told him).

In another narration, it is mentioned that Rasulullah (sallallahu ‘alaihi wasallam) had said to Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu),

« يَا عَثْمَانُ ، إِنَّ اللَّهَ عَزَّ وَجَلَّ عَسَى أَنْ يُلْبِسَكَ قَمِيصًا ، فَإِنْ أَرَادَكَ الْمُنَافِقُونَ عَلَى خَلْعِهِ
فَلَا تَخْلَعْهُ حَتَّى تَلْقَانِي »

“O ‘Uthmaan! Indeed Allah Ta‘ala will one day dress you in a garment (referring to the position of khilaafah). If the hypocrites want you to remove it, then do not remove it, until you meet me (i.e. pass away).”

Rasulullah (sallallahu ‘alaihi wasallam) repeated this blessed statement three times.

This is clear proof that Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was undoubtedly the rightful khaleefah during his time.

Many years later, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was martyred by rebels who had besieged him in his home. Many Sahaabah (radhiyallahu ‘anhum) had come forward and offered to fight the rebels, but he had refused to fight them saying, “Indeed Rasulullah (sallallahu ‘alaihi wasallam) gave me an instruction, and I am going to remain firm upon it.” (Sunan Ibni Maajah #113 and Musnad Ahmad #24566)



Army of Usaamah (radhiyallahu ‘anhu)

In the eighth year after hijrah, Sayyiduna Zaid bin Haarithah (radhiyallahu ‘anhu), together with Sayyiduna Ja’far bin Abi Taalib and Sayyiduna ‘Abdullah bin Rawaahah (radhiyallahu ‘anhuma) had been martyred in the Battle of Muta, fighting against the Romans.

Rasulullah (sallallahu ‘alaihi wasallam) thus prepared an army to fight the Romans. He handed the reins of leadership to the son of Sayyiduna Zaid (radhiyallahu ‘anhu), Sayyiduna Usaamah (radhiyallahu ‘anhu), who was only seventeen years of age.

Rasulullah (sallallahu ‘alaihi wasallam) handed the flag to him on Thursday and said, “Wage jihaad in the name of Allah, in the path of Allah, against those who disbelieve in Allah.”

Sayyiduna Usaamah bin Zaid (radhiyallahu ‘anhuma) handed the flag to Sayyiduna Buraidah (radhiyallahu ‘anhu), and the army then encamped at a place named Jurf, on the outskirts of Madeenah Munawwarah. (*Al-Bidaayah wan Nihaayah* vol. 5, pg. 325 & vol. 7, pg. 92 and *Tabaqaat Ibni Sa’d* vol. 2, pg. 190)

Some people began to question the leadership of Sayyiduna Usaamah (radhiyallahu ‘anhu) as he was very young in age and his father was a freed slave. Furthermore, senior Sahaabah (radhiyallahu ‘anhum), such as Sayyiduna Abu Bakr and Sayyiduna ‘Umar (radhiyallahu ‘anhuma), were part of his army and under his command.



When Rasulullah (sallallahu 'alaihi wasallam) heard about this, he said, “If you are questioning his leadership, then you were previously questioning the leadership of his father (Sayyiduna Zaid bin Haarithah [radhiyallahu 'anhu] in the Battle of Muta). Indeed, he (i.e. his father) was worthy of leadership, and he was from the most beloved of people to me, and this person (i.e. Sayyiduna Usaamah [radhiyallahu 'anhu]) is among the most beloved of people to me after him. I advise (and encourage) you regarding (obeying) him, for he is from the pious among you.”
(Saheeh Bukhaari #3730 and Saheeh Muslim #6265)

جَزَىٰ اللَّهُ عَنَّا بَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



Final Khutbah

Pouring Water

From the time the final illness commenced, Rasulullah (sallallahu ‘alaihi wasallam) continued coming to the masjid and performed most of the salaah. However, on Thursday, his illness intensified even further.

During the morning, Rasulullah (sallallahu ‘alaihi wasallam) instructed his household to pour the water of seven water skins over him which had remained sealed.²

Thus, Rasulullah (sallallahu ‘alaihi wasallam) sat in a tub and they poured the water over his blessed body until he told them to stop. (*Saheeh Bukhaari* #198, #3053 & #4442 and *Al-Bidaayah wan Nihaayah* vol. 5, pg. 332)

² The possible reason for Rasulullah (sallallahu ‘alaihi wasallam) specifying the number seven is that this number has a special effect and blessings. (*Fat-hul Baari* vol. 1, pg. 401) Furthermore, the reason for the water skin remaining sealed is that the water would be clean, as well as cool. (*At-Taudheeh li Sharhil Jaami’is Saheeh* vol. 4, pg. 340)

It should be borne in mind that treating fever by pouring water over the body is only beneficial for certain specific types of fever, and not all fevers. (*Al-Mufhim lima ushkila min Talkheesi Kitaabi Muslim* vol. 5, pg. 600)



Rasulullah (sallallahu ‘alaihi wasallam) then went out, holding the hand of Sayyiduna Fadhl bin ‘Abbaas (radhiyallahu ‘anhuma) whilst his blessed head was bound with a bandage, due to the severe headache that he was suffering from.

Rasulullah (sallallahu ‘alaihi wasallam) instructed Sayyiduna Fadhl (radhiyallahu ‘anhu) to call out to the Sahaabah (radhiyallahu ‘anhum), summoning them to the masjid. When they arrived, Rasulullah (sallallahu ‘alaihi wasallam) delivered his final khutbah to the Sahaabah (radhiyallahu ‘anhum). (*Tabraani and Abu Ya’laa - Majma‘uz Zawaa'id #14265*)

Fear of Dunya

Sayyiduna ‘Uqbah bin ‘Aamir (radhiyallahu ‘anhu) reports regarding the final khutbah of Rasulullah (sallallahu ‘alaihi wasallam),

“Rasulullah (sallallahu ‘alaihi wasallam) made special du‘aa for the martyrs of Uhud after (approximately) eight years (since their martyrdom), like one bidding farewell to both the living and the dead.³

³ Bidding farwell to the living is clear, since he was about to leave this world. However, Sayyiduna ‘Uqbah (radhiyallahu ‘anhu) also mentioned that it was as though Rasulullah (sallallahu ‘alaihi wasallam) was bidding farewell to the dead. The reason is that after his demise, Rasulullah (sallallahu ‘alaihi wasallam) would no longer be visiting the graves of the dead. (*Fat-hul Baari vol. 7, pg. 443*)



“Thereafter, Rasulullah (sallallahu ‘alaihi wasallam) ascended the mimbar and mentioned the following,

«إِنِّي بَيْنَ أَيْدِيكُمْ قَرَطٌ ، وَأَنَا عَلَيْكُمْ شَهِيدٌ ، وَإِنَّ مَوْعِدَكُمْ الْحَوْضُ ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا»

‘Indeed I am one who will precede you, and I will bear testimony for you, and your promised place of meeting is the haudh (pond of Kauthar), and indeed I am looking at it from this place of mine.

«إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا ، وَتَقْتُلُوا ، فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ»

‘I do not fear that you will (all) fall into shirk after me. However, I fear the dunya for you, that you will compete with one another for it and fight with one another, then you will be destroyed, just as the people before you were destroyed.’”

Sayyiduna ‘Uqbah (radhiyallahu ‘anhu) then said, “This was the last time that I saw Rasulullah (sallallahu ‘alaihi wasallam).” (Saheeh Bukhaari #4042 and Saheeh Muslim #5977)

Generally, the fear that we have for ourselves, and especially our families after us, is that of poverty. However, the great fear that Rasulullah (sallallahu ‘alaihi wasallam) expressed in his final khutbah was that of the Muslims hankering after the dunya and competing with one another in acquiring wealth and material possessions. Unfortunately, this fear of Rasulullah (sallallahu ‘alaihi wasallam) has become a glaring reality among us today.



Abu Bakr (radhiyallahu ‘anhu)

Sayyiduna Abu Sa‘eed Khudri (radhiyallahu ‘anhu) reports,

“Rasulullah (sallallahu ‘alaihi wasallam) delivered the following khutbah,

« إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ ، فَاخْتَارَ مَا عِنْدَ اللَّهِ »

‘Indeed Allah Ta‘ala has given a servant the choice between the dunya and that which is by Him, so he chose that which is by Allah.’

“Hearing this, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) began to weep. We wondered, ‘What causes this old man to weep? If Allah Ta‘ala has given a servant the choice between the dunya and that which is by Him, and he chose that which is by Allah Ta‘ala, (then what is the reason to weep? However, we did not realize that) Rasulullah (sallallahu ‘alaihi wasallam) himself was the servant, and Sayyiduna Abu Bakr (radhiyallahu ‘anhu) was the most knowledgeable of us (hence, he realized that Rasulullah [sallallahu ‘alaihi wasallam] was referring to his imminent demise).

“Rasulullah (sallallahu ‘alaihi wasallam) then said,

« يَا أَبَا بَكْرٍ لَا تَبْكُ ، إِنَّ أَمْرَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ »

‘O Abu Bakr (radhiyallahu ‘anhu), do not weep! Indeed, the person who showed me the most kindness in his companionship and wealth is Abu Bakr (radhiyallahu ‘anhu).’

« وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا ، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ ، وَلَكِنْ أُخَوُّهُ الْإِسْلَامَ وَمَوَدَّتُهُ »



‘If I had to take any person from my Ummah as a close friend, I would take Abu Bakr (radhiyallahu ‘anhu) as my close friend. However, (I do not have a close friend as) Allah Ta‘ala has taken your companion (i.e. myself) as his close friend. (Therefore) it is the brotherhood and love of Islam (that I enjoy with Abu Bakr [radhiyallahu ‘anhu]).’

« لَا يُقْفَى فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ ، إِلَّا بَابُ أَبِي بَكْرٍ »

‘Every small door that leads into the masjid should be sealed and closed, except for the door of Abu Bakr (radhiyallahu ‘anhu).’”

(Saheeh Bukhaari #466, #3654 & #3904, Saheeh Muslim #6176 and Sunan Tirmizi #3659)

This hadeeth is sufficient proof regarding the lofty and esteemed position of Sayyiduna Abu Bakr (radhiyallahu ‘anhu) and the fact that it was he who understood Rasulullah (sallallahu ‘alaihi wasallam) the best and was thus the most worthy of being the khaleefah after him.

Bequest Regarding the Ansaar

Rasulullah (sallallahu ‘alaihi wasallam) addressed the Muhaajireen and said,

“O group of Muhaajireen! Your number has begun to increase, while the number of the Ansaar has seized to increase. They will become few until they will be like the salt in the food (i.e. very little in quantity). Indeed, the Ansaar are my special people whom I turn to for support.

“Whichever one of you is given some position of authority, due to which he can cause harm to some people and benefit others,



then he should honour and accept (the good of) those who do good from them, and pardon those of them who fall into error.”
(Saheeh Bukhaari #3628 and Haakim #6970)

Fulfilling Rights

Rasulullah (sallallahu ‘alaihi wasallam) also said,

« يَا أَيُّهَا النَّاسُ ! إِنِّي قَدْ دَنَا مِثِّي حُقُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ ، فَمَنْ كُنْتُ جَلَدْتُ لَهُ ظَهْرًا فَهَذَا ظَهْرِي فَلْيَسْتَقِدْ مِنْهُ ، أَلَا وَمَنْ كُنْتُ قَدْ شَتَمْتُ لَهُ عِرْضًا فَهَذَا عِرْضِي فَلْيَسْتَقِدْ مِنْهُ ، وَمَنْ كُنْتُ أَخَذْتُ لَهُ مَالًا فَهَذَا مَالِي فَلْيَسْتَقِدْ مِنْهُ »

“O people! The time has come for (me to fulfil) the rights that I owe to you. If I lashed any person’s back (unjustifiably), then here is my back, let him take revenge on me. Listen! If I had offended any person’s honour, then here is my honour, let him exact revenge on me. If I had taken any person’s wealth, then here is my wealth, let him take from it.

« لَا يَقُولَنَّ رَجُلٌ : إِنِّي أَخْشَى الشَّحْنَاءَ مِنْ قِبَلِ رَسُولِ اللَّهِ ﷺ ، أَلَا وَإِنَّ الشَّحْنَاءَ لَيَسَتْ مِنْ طَبِيعَتِي وَلَا مِنْ شَأْنِي »

“No person should ever (refrain from taking his right and) say, ‘I fear that Rasulullah (sallallahu ‘alaihi wasallam) will begrudge me.’ Know well that harbouring grudges is neither in my nature nor does it befit my status (as the Nabi of Allah Ta‘ala).

« أَلَا وَإِنَّ أَحَبَّكُمْ إِلَيَّ مَنْ أَخَذَ حَقًّا إِنْ كَانَ لَهُ أَوْ حَلَّلَنِي ، فَلَقِيتُ اللَّهَ وَأَنَا طَيِّبُ النَّفْسِ ، أَلَا وَإِنَّ لَا أَرَى ذَلِكَ مُعْنِيًا عَنِّي حَتَّى أَقُومَ فِيكُمْ مَرَارًا »

“Listen! The most beloved of you to me is the one who, if he has a right over me, either takes it from me or forgives me, so that I can meet Allah



Ta‘ala happily. Behold! I do not think that this (single announcement) will suffice me until I repeat it a few times.”

Rasulullah (sallallahu ‘alaihi wasallam) then descended from the mimbar and performed the Zuhr Salaah. After the Zuhr Salaah, Rasulullah (sallallahu ‘alaihi wasallam) again ascended the mimbar and repeated the announcement for people to claim any outstanding rights from him.

Fulfilling the outstanding rights of others, no matter what they may be, is so important, that despite Rasulullah (sallallahu ‘alaihi wasallam) having never trampled on the rights of any person, he (sallallahu ‘alaihi wasallam) still exhorted the Sahaabah (radhiyallahu ‘anhum) in this manner, to come forward and claim any outstanding rights from him. He repeated the announcement several times as well.

This was actually a lesson for the Ummah to ensure that they settle any outstanding rights or claims against them before leaving this world.

Rasulullah (sallallahu ‘alaihi wasallam) knew that he was about to leave this world. We, however, do not know when our death will occur. Hence, we should ensure that our affairs with people are in order at all times. It is very unfortunate that many people today consider fulfilling the outstanding rights and obligations of others as insignificant and unimportant.



Returning Wealth

Rasulullah (sallallahu ‘alaihi wasallam) thereafter reminded the people that if any person had taken any wealth wrongfully, then he should return it. Rasulullah (sallallahu ‘alaihi wasallam) said,

« وَلَا يَفْلَن : فُضُوحُ الدُّنْيَا ، أَلَا وَإِنَّ فُضُوحَ الدُّنْيَا أَيْسَرُ مِنْ فُضُوحِ الْآخِرَةِ »

“A person should not (refrain and) say, ‘I will be disgraced in the world.’

Remember! Disgrace in this world is easier than disgrace in the Hereafter.”

Subhaanallah! What a profound reminder from our beloved Rasul (sallallahu ‘alaihi wasallam)! Fear of disgrace in this world prevents many people from acknowledging their wrongs and making amends. However, here Rasulullah (sallallahu ‘alaihi wasallam) very beautifully explains that suffering a little disgrace in this world is much easier than being disgraced in the Hereafter.

A man then informed Rasulullah (sallallahu ‘alaihi wasallam) that Rasulullah (sallallahu ‘alaihi wasallam) owed him three dirhams. Rasulullah (sallallahu ‘alaihi wasallam) responded, “We will neither belie the one who makes this claim nor will we ask him to swear an oath (to verify the claim). How did I come to owe you this money?”

The Sahaabi (radhiyallahu ‘anhu) replied, “Do you remember the day when a poor person passed by you and you told me to give him the three dirhams?” Hearing this, Rasulullah (sallallahu ‘alaihi wasallam) immediately instructed Sayyiduna Fadhl (radhiyallahu ‘anhu) to hand the money to the man.



Thereafter, another person stood and said to Rasulullah (sallallahu ‘alaihi wasallam), “I have with me three dirhams which I took wrongfully in the path of Allah Ta‘ala.” Rasulullah (sallallahu ‘alaihi wasallam) asked him, “Why did you take it wrongfully?” The man replied, “I needed the money.” Rasulullah (sallallahu ‘alaihi wasallam) thus said to Sayyiduna Fadhl (radhiyallahu ‘anhu), “Take the money from him, O Fadhl!”

Requests for Du‘aas

Rasulullah (sallallahu ‘alaihi wasallam) then addressed the Sahaabah (radhiyallahu ‘anhum) saying,

« يَا أَيُّهَا النَّاسُ ! مَنْ خَشِيَ مِنْ نَفْسِهِ شَيْئًا فَلْيُثِّمِ أَدْعُ لَهُ »

“O people! Whoever has any fear regarding himself, he should stand so that I can make du‘aa for him.”

A certain Sahaabi (radhiyallahu ‘anhu) stood and said, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! By Allah! Indeed, I am a great liar, I am a hypocrite and I sleep excessively.” Rasulullah (sallallahu ‘alaihi wasallam) immediately made du‘aa for him saying,

« اَللّٰهُمَّ ارْزُقْهُ صِدْقًا وَإِيمَانًا ، وَأَذْهَبْ عَنْهُ النَّوْمَ إِذَا ارَادَ »

“O Allah! Bless him with truthfulness and (true) imaan, and remove from him (the urge to) sleep when he intends (to remain awake).”

Another Sahaabi (radhiyallahu ‘anhu) then stood and said, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! Indeed, I am a great liar and a hypocrite, and there is no sin except that I have committed it!”



Hearing this person's statement, Sayyiduna 'Umar (radhiyallahu 'anhu) said, "O person! You have disgraced yourself!" Rasulullah (sallallahu 'alaihi wasallam) said to Sayyiduna 'Umar (radhiyallahu 'anhu),

« مَهْ يَا ابْنَ الْخَطَّابِ ! فَضُوحُ الدُّنْيَا أَيْسَرُ مِنْ فَضُوحِ الْآخِرَةِ »

"Take it easy, O son of Khattaab! The disgrace of this world is lighter than the disgrace of the Hereafter!"

Once again, Rasulullah (sallallahu 'alaihi wasallam) was encouraging the Ummah to correct and reform themselves in this world, although they may suffer some difficulty and disgrace. It is easier to endure difficulty in this world than to neglect the rectification of one's sins and evil habits and thereby suffer punishment and disgrace in the Hereafter.

Rasulullah (sallallahu 'alaihi wasallam) then made du'aa for the Sahaabi saying,

« اَللّٰهُمَّ ارْزُقْهُ صِدْقًا وَّ اِيْمَانًا ، وَصَيِّرْ اَمْرَهُ اِلَى خَيْرٍ »

"O Allah! Bless him with truthfulness and (true) imaan, and make his condition change for the better."

One Sahaabi (radhiyallahu 'anhu) stood and said, "O Rasul of Allah (sallallahu 'alaihi wasallam)! I am a coward and sleep excessively!" Rasulullah (sallallahu 'alaihi wasallam) made du'aa for him, and such was the effect of his du'aa that Sayyiduna Fadhl (radhiyallahu 'anhu) said, "I saw him (later on) and he was the bravest of us all, and the one who slept the least."



Praising ‘Umar (radhiyallahu ‘anhu)

Rasulullah (sallallahu ‘alaihi wasallam) also mentioned regarding Sayyiduna ‘Umar (radhiyallahu ‘anhu),

« عُمَرُ مَعِيَ وَأَنَا مَعَهُ ، وَالْحَقُّ بَعْدِي مَعَ عُمَرَ حَيْثُ كَانَ »

“Umar (radhiyallahu ‘anhu) is with me, and I am with him, and after me, the truth will be with ‘Umar (radhiyallahu ‘anhu), wherever he may be.”

When Rasulullah (sallallahu ‘alaihi wasallam) has guaranteed that the truth will be with Sayyiduna ‘Umar (radhiyallahu ‘anhu), then how can people level filthy accusations against him and even claim that he left the fold of Islam, Allah Ta‘ala forbid!

Advising the Women

After delivering this khutbah, Rasulullah (sallallahu ‘alaihi wasallam) went to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha) and gave the women similar advice to that which he had given to the men. He also encouraged the women to ask him to make du‘aa for any pressing need that they had.

One woman asked for du‘aa, gesturing towards her tongue. Rasulullah (sallallahu ‘alaihi wasallam) thus made du‘aa for her (to always speak the truth and that which is beneficial and good). As a result, (she became so firm in encouraging people towards righteousness that) she would (even) say to Sayyidah ‘Aaishah (radhiyallahu ‘anha), “O ‘Aaishah! Perform your salaah well (i.e. this quality became so strong and dominant in her that she would



encourage all people, regardless of their position and piety!)”
(Tabraani and Abu Ya’laa - Majma’uz Zawaa'id #14265)

Golden Opportunity

When Rasulullah (sallallahu ‘alaihi wasallam) offered the Sahaabah (radhiyallahu ‘anhum) to make du‘aa for them, it was a ‘golden opportunity’ as the du‘aa of Rasulullah (sallallahu ‘alaihi wasallam) was undoubtedly guaranteed acceptance.

Similarly, certain golden opportunities sometimes arise in life, where instead of asking for du‘aas, we earn du‘aas. For example, if one’s parents need something at a difficult hour, then in placing their needs before one’s own, one may earn their du‘aa which will certainly assist and benefit one greatly.

Secondly, the Sahaabah (radhiyallahu ‘anhum) who asked for du‘aa did not ask for something of the dunya, as this opportunity was too precious to waste. Rather they asked to be saved from their weaknesses and deficiencies, thereby admitting and acknowledging these traits.

Having taken the courage to admit their shortcomings and weaknesses, Allah Ta‘ala blessed them with the du‘aa of Rasulullah (sallallahu ‘alaihi wasallam), and as a result these were completely removed. Hence, the first step to addressing one’s weaknesses is to admit to its existence rather than justifying or denying them.



Thursday Night

‘Asr and Maghrib

Rasulullah (sallallahu ‘alaihi wasallam) led the congregation in the ‘Asr and Maghrib Salaahs as well. The Maghrib Salaah, however, was the final salaah which Rasulullah (sallallahu ‘alaihi wasallam) led completely, from beginning to end. (*Seeratul Mustafaa* vol. 3, pg. 168 and *Kashful Baari – Kitaabul Maghaazi* pg. 671)

‘Esha Salaah

On Thursday night, when the time for ‘Esha Salaah drew near, Rasulullah (sallallahu ‘alaihi wasallam) was feeling extremely weak and sick.

Rasulullah (sallallahu ‘alaihi wasallam) asked his household, “Have the people performed salaah?” They replied, “No, they are waiting for you.” Rasulullah (sallallahu ‘alaihi wasallam) instructed, “Place water in a tub for me.” They did so, and Rasulullah (sallallahu ‘alaihi wasallam) performed ghusl. Thereafter, when Rasulullah (sallallahu ‘alaihi wasallam) tried to stand up, he fell unconscious.



On recovering, Rasulullah (sallallahu ‘alaihi wasallam) again asked, “Have the people performed salaah?” His family replied, “No, they are waiting for you, O Rasul of Allah (sallallahu ‘alaihi wasallam).” Rasulullah (sallallahu ‘alaihi wasallam) again instructed, “Place water into a tub for me.” Rasulullah (sallallahu ‘alaihi wasallam) then sat and performed ghusl.

However, when he tried to stand up, he again fell unconscious. On recovering, Rasulullah (sallallahu ‘alaihi wasallam) once again asked whether the people had performed salaah, and again he performed ghusl, falling unconscious thereafter.

All this while, the Sahaabah (radhiyallahu ‘anhum) were in the masjid, waiting for Rasulullah (sallallahu ‘alaihi wasallam) to lead them in the ‘Esha Salaah.

Appointing an Imaam

After trying to stand three times, Rasulullah (sallallahu ‘alaihi wasallam) eventually said,

« مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ »

“Instruct Abu Bakr (radhiyallahu ‘anhu) to lead the people in salaah.”

When Rasulullah (sallallahu ‘alaihi wasallam) initially gave this instruction, Sayyidah ‘Aishah (radhiyallahu ‘anha) mentioned, “Abu Bakr (radhiyallahu ‘anhu) is a very soft-hearted person and cannot hold back his tears. When he recites the Quraan Majeed, he weeps. (Thus) when he stands in your place (on the musalla of imaamat), he will not be able to perform the salaah.”



The reason for Sayyidah ‘Aishah (radhiyallahu ‘anha) mentioning this is that she did not want her father to be the first person to lead the salaah in place of Rasulallah (sallallahu ‘alaihi wasallam), as people would view this as a bad omen (of the demise of Rasulallah [sallallahu ‘alaihi wasallam]), and she did not want this to be attributed to her father in any way.

However, Rasulallah (sallallahu ‘alaihi wasallam) insisted thrice, even telling Sayyidah ‘Aishah (radhiyallahu ‘anha),

« إِنَّكُنَّ صَوَاحِبُ يُوسُفَ »

“You women are like the women (in the incident) of Nabi Yusuf (‘alaihis salaam).”⁴

When the message was delivered to Sayyiduna Abu Bakr (radhiyallahu ‘anhu), then due to his soft-heartedness, he turned to Sayyiduna ‘Umar (radhiyallahu ‘anhu) and said, “O ‘Umar (radhiyallahu ‘anhu)! Lead the people in salaah.”

However, Sayyiduna ‘Umar (radhiyallahu ‘anhu) declined and responded, “You are more worthy of leading the salaah.” Hence, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) led the ‘Esha Salaah, and continued to lead the other salaahs as well during the final days

⁴ Zulaikhaa had gathered the women that were speaking ill of her for attempting to seduce Nabi Yusuf (‘alaihis salaam) under the pretext of an invitation. However, her actual intention was to expose them to his beauty so that they will understand the temptation and excuse her for her action. In the similar manner, Sayyidah ‘Aishah (radhiyallahu ‘anha) was presenting the excuse and pretext that her father should not lead the salaah as he cries a lot in salaah. However, her actual intention was that people should not view him as a bad omen. (Fat-hul Baari vol. 2, pg. 195)



of Rasulullah's (sallallahu 'alaihi wasallam) blessed life. (*Saheeh Bukhaari* #678, #687 & #4445 and *Musnad Ahmad* #24061)

Successor

Rasulullah (sallallahu 'alaihi wasallam) appointing Sayyiduna Abu Bakr (radhiyallahu 'anhu) to lead the people in salaah as the imaam was a clear indication that Rasulullah (sallallahu 'alaihi wasallam) wished him to be his successor in leading the Ummah. This was also understood by the Sahaabah (radhiyallahu 'anhum).

Hence, Sayyiduna 'Ali (radhiyallahu 'anhu) mentioned, "Rasulullah (sallallahu 'alaihi wasallam) appointed Abu Bakr (radhiyallahu 'anhu) to lead the people in salaah (during his final illness). At that time, I was present, not absent, and I was healthy and well, not sick. If Rasulullah (sallallahu 'alaihi wasallam) had wished to appoint me to lead the people in salaah, he could have done so (but he did not appoint me and appointed Sayyiduna Abu Bakr [radhiyallahu 'anhu]).

"We are thus happy for that person (to lead us) in our dunya (i.e. in becoming our khaleefah) whom Allah Ta'ala and His Rasul (sallallahu 'alaihi wasallam) were happy with (to lead us) in our Deen (by leading us in salaah)." (*Usdul Ghaabah* vol. 3, pg. 35)

As for Sayyiduna Abu Bakr (radhiyallahu 'anhu), neither did he desire this position, nor was he eager to acquire leadership for himself. Hence, he requested Sayyiduna 'Umar (radhiyallahu 'anhu) to lead the salaah instead.



Joint Imaamat

Zuhr Salaah

On either Saturday or Sunday, Rasulullah (sallallahu ‘alaihi wasallam) felt slight relief from his illness and thus came to the masjid for Zuhr Salaah, taking support on the shoulders of Sayyiduna ‘Abbaas and Sayyiduna ‘Ali (radhiyallahu ‘anhuma). Due to pain and weakness, Rasulullah (sallallahu ‘alaihi wasallam) could not lift his blessed feet and they trailed on the ground.

The Zuhr Salaah was in progress and Sayyiduna Abu Bakr (radhiyallahu ‘anhu) was leading the congregation. When Sayyiduna Abu Bakr (radhiyallahu ‘anhu) noticed Rasulullah’s (sallallahu ‘alaihi wasallam) presence, he began to move back (so that Rasulullah [sallallahu ‘alaihi wasallam] could lead the salaah). However, Rasulullah (sallallahu ‘alaihi wasallam) gestured towards him to remain where he was (in front of the congregation).

Rasulullah (sallallahu ‘alaihi wasallam) then asked to be seated next to Sayyiduna Abu Bakr (radhiyallahu ‘anhu). After he was seated, Rasulullah (sallallahu ‘alaihi wasallam) led the salaah (by



reciting the qiraat, etc.) while Sayyiduna Abu Bakr (radhiyallahu ‘anhu) called out the takbeers.

Hence, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) directly followed the salaah of Rasulullah (sallallahu ‘alaihi wasallam) while the remainder of the congregation followed the takbeers of Sayyiduna Abu Bakr (radhiyallahu ‘anhu). (*Saheeh Bukhaari* #664 & #687)

Final Salaah in the Masjid

This was the final salaah for which Rasulullah (sallallahu ‘alaihi wasallam) emerged. In this salaah, Rasulullah (sallallahu ‘alaihi wasallam) did not lead the congregation from the beginning to the end. Hence, the last complete salaah which he performed with the Sahaabah (radhiyallahu ‘anhum) was the Maghrib Salaah on Thursday night. (*Seeratul Mustafaa* vol. 3, pg. 168 and *Kashful Baari – Kitaabul Maghaazi* pg. 671)

Importance of Salaah with Jamaat

Such was the devotion and commitment of Rasulullah (sallallahu ‘alaihi wasallam) to performing salaah with jamaat in the masjid that even when his final illness commenced, he continued to come to the masjid for most of the salaahs.

It was only on Thursday night, when the illness became even more severe and Rasulullah (sallallahu ‘alaihi wasallam) fell unconscious three times in trying to go for salaah, that Rasulullah (sallallahu ‘alaihi wasallam) stopped coming to the masjid for



salaah and appointed Sayyiduna Abu Bakr (radhiyallahu ‘anhu) as the imaam.

The importance of salaah with jamaat in the masjid can be further gauged by the fact that as soon as Rasulallah (sallallahu ‘alaihi wasallam) felt some relief from his illness, he again came to the masjid – even though his weakness was such that he had to be supported by two people and could not even lift his blessed feet.

In doing so, Rasulallah (sallallahu ‘alaihi wasallam) left no excuse for any male to neglect salaah with jamaat in the masjid.

جَزَى اللّٰهُ عَنَّا بَيْنَا مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



Miscellaneous Incidents

Reciting the Quls

Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports, “Whenever Rasulullah (sallallahu ‘alaihi wasallam) would feel unwell and retire to bed, he would recite the Mu‘awwizaat (three Quls – Surahs Ikhlaas, Falaq and Naas) and blow into his blessed hands, passing them over his blessed body.

When he fell into his final illness, (then due to his extreme weakness) I would read these surahs and blow on him, and I would pass his blessed hands over his blessed body (due to the barakah of his hands).”

In another narration, Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports that it was with the instruction of Rasulullah (sallallahu ‘alaihi wasallam) that she would recite and blow on his blessed body. (*Saheeh Bukhaari* #4439, #5748 & #5016 and *Fat-hul Baari* vol. 8, pg. 166)

Divine Protection

One should make a habit of reciting these surahs every morning and evening and when retiring to bed, as they are a means of great



protection. Such was the punctuality of Rasulullah (sallallahu ‘alaihi wasallam) on their recitation that even when he was too weak to recite them himself, he instructed Sayyidah ‘Aaishah (radhiyallahu ‘anha) to recite them for him.

Furthermore, if a person cannot recite these surahs on his own, then another person may recite them and blow on him. Hence, every parent should try to recite the three Quls and blow on their small children, and as they grow older, they should be taught to recite these surahs by themselves.

Severity of the Fever

Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) reports, “I entered into the presence of Rasulullah (sallallahu ‘alaihi wasallam) during his final illness, while Rasulullah (sallallahu ‘alaihi wasallam) was experiencing the pain of fever.

“Observing the severity of his pain, I asked, ‘O Rasul of Allah (sallallahu ‘alaihi wasallam)! Do you experience severe fever pain?’

“Rasulullah (sallallahu ‘alaihi wasallam) replied, ‘Yes! I experience fever pain like that which two of you experience (i.e. double the pain).’ I then asked, ‘Is that because you will receive double the reward?’

“Rasulullah (sallallahu ‘alaihi wasallam) answered,

« أَجَلٌ ، ذَلِكَ كَذَلِكَ ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ آدَى ، شَوْكَةٌ فَمَا فَوْقَهَا ، إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا »



‘Yes, it is for that reason. There is no Muslim who is afflicted by some difficulty, be it (the prick of) a thorn or something more (insignificant) than that, except that Allah Ta‘ala will expiate his sins in exchange of the difficulty, just as a tree sheds off its leaves.’” (Saheeh Bukhaari #5647 & #5648 and Mirqaatul Mafaateeh vol. 4, pg. 37)

Together with this being a great consolation and virtue for those that experience difficulties, it also explains the fact that difficulties are not necessarily a sign of the displeasure of Allah Ta‘ala. Otherwise, the paragon of Allah Ta‘ala’s creation, Rasulullah (sallallahu ‘alaihi wasallam), would not have undergone such severe pain.

Good Thoughts Regarding Allah Ta‘ala

Sayyiduna Jaabir (radhiyallahu ‘anhu) narrates, “I heard Rasulullah (sallallahu ‘alaihi wasallam) say three days prior to his demise,

« لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ »

‘None of you should pass away except while he (is in the condition where he) entertains good thoughts regarding Allah Ta‘ala.’” (Saheeh Muslim #2877)

In this hadeeth, Rasulullah (sallallahu ‘alaihi wasallam) was advising his Ummah in a compassionate manner that they should continue striving to do good actions until their hour of death arrives so that at that crucial moment, they may have hope in the mercy of Allah Ta‘ala.



Rasulullah (sallallahu ‘alaihi wasallam) was also encouraging his Ummah to hasten in seeking Allah Ta‘ala’s forgiveness so that when their final moment approaches, which should be the most joyous moment of their lives, they are not overcome with thoughts of them being punished on account of their wrongdoings. (*Mirqaatul Mafaateeh* #1605)

Du‘aa for Usaamah (radhiyallahu ‘anhu)

Sayyiduna Usaamah (radhiyallahu ‘anhu) reports, “When the sickness of Rasulallah (sallallahu ‘alaihi wasallam) intensified, I returned to Madeenah Munawwarah together with others (from my army). I then entered the room of Rasulallah (sallallahu ‘alaihi wasallam), and (due to the severity of his illness, at that time,) he (sallallahu ‘alaihi wasallam) was unable to speak. Seeing me, Rasulallah (sallallahu ‘alaihi wasallam) began to raise his blessed hands towards the sky, thereafter bringing them down on me, through which I understood that he was making du‘aa for me.” (*Musnad Ahmad* #21755)

Glad Tidings to ‘Aaishah (radhiyallahu ‘anha)

Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports that Rasulallah (sallallahu ‘alaihi wasallam) mentioned during the final illness,

« إِنَّهُ لَيَهْوُنُ عَلَيَّ أَيُّ رَأَيْتُ بَيَاضَ كَفِّ عَائِشَةَ فِي الْجَنَّةِ »

“Indeed, it brings me ease and comfort that I had seen the fairness of the palm of ‘Aaishah (radhiyallahu ‘anha) in Jannah.”



In another narration, Rasulullah (sallallahu ‘alaihi wasallam) said to Sayyidah ‘Aaishah (radhiyallahu ‘anha),

« لَيْهَوُنَّ عَلَيَّ الْمَوْتُ أَنِّي رَأَيْتُكَ زَوْجَتِي فِي الْجَنَّةِ »

“The fact that I saw you as my wife in Jannah, has made death easy for me.” (Musnad Ahmad #25076 and Musnad Abi Haneefah pg. 77)

What great glad tidings for Sayyidah ‘Aaishah (radhiyallahu ‘anha)! Apart from the glad tidings of her being in Jannah, Rasulullah (sallallahu ‘alaihi wasallam) has guaranteed that she will also be his wife in Jannah. This means that even after the demise of Rasulullah (sallallahu ‘alaihi wasallam), she will continue to live her life in a manner that is pleasing to Allah Ta‘ala, and she will pass away having secured the pleasure and happiness of Allah Ta‘ala.

Furthermore, the deep love that Rasulullah (sallallahu ‘alaihi wasallam) had for Sayyidah ‘Aaishah (radhiyallahu ‘anha) can be gauged from the fact that seeing her as his wife in Jannah was the means of death becoming easy for him.

Considering that Rasulullah (sallallahu ‘alaihi wasallam) perceived comfort from knowing that Sayyidah ‘Aaishah (radhiyallahu ‘anha) would be with him in Jannah, we can imagine how pleased he was with her. This can only happen when a wife conducts herself correctly and keeps her husband happy. Otherwise, if a husband is displeased and frustrated with his wife, he will not be happy and comforted by the fact that she will be with him in Jannah.!”



Jibreel (‘alaihis salaam)

Three days prior to the demise of Rasulullah (sallallahu ‘alaihi wasallam), Jibreel (‘alaihis salaam) came to Rasulullah (sallallahu ‘alaihi wasallam) and said, “O Ahmad! Indeed, Allah Ta‘ala has sent me to you out of honour and regard for you, and exclusively for you. He is asking regarding that which He is more aware of than yourself. He is asking you, ‘How are you feeling?’”

Rasulullah (sallallahu ‘alaihi wasallam) replied, “I find myself, O Jibreel, concerned.” (The natural concern a person undergoes in such a condition which is not contrary to being pleased with the decree of Allah Ta‘ala.)

On the second day, Jibreel (‘alaihis salaam) again came down to Rasulullah (sallallahu ‘alaihi wasallam) and the same conversation ensued.

On the third day, the same thing happened. However, this time, Rasulullah (sallallahu ‘alaihi wasallam) replied, “I find myself concerned and grieved, O Jibreel.”

On this occasion, Jibreel (‘alaihis salaam) descended together with an angel who is in charge of seventy thousand angels. Jibreel (‘alaihis salaam) then said, “O Ahmad! This is the Angel of Death seeking permission to enter. He has never sought permission from anyone before you, nor will he seek permission from anyone after you.”

Jibreel (‘alaihis salaam) then permitted him to enter (after securing the permission of Rasulullah [sallallahu ‘alaihi



wasallam]). On entering, he said to Rasulullah (sallallahu ‘alaihi wasallam), “O Ahmad! Indeed, Allah Ta‘ala has sent me to you and He has commanded me to obey you in whatever you instruct me. If you instruct me to extract your soul, I will extract it; and if you instruct me to leave it, I will leave it.”

Jibreel (‘alaihis salaam) then said, “Indeed, Allah Ta‘ala is desirous of meeting you!” Upon hearing this, Rasulullah (sallallahu ‘alaihi wasallam) said, “O Angel of Death! Proceed with what you have been commanded!” Jibreel (‘alaihis salaam) then said, “Peace be upon you O Rasulullah (sallallahu ‘alaihi wasallam)! This is the end of my treading upon the earth. You were the only need that I had on earth.” (*Musnad Ibni Abi ‘Umar - Al-Mataalibul ‘Aaliyah #4329*)

جَزَى اللّٰهُ عَنَّا بَيْنَا مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



Final Day

Raising the Curtain

On Monday morning, the iqaamah for the Fajr Salaah was called out and Sayyiduna Abu Bakr (radhiyallahu ‘anhu) went forward and commenced the salaah. During the salaah, Rasulullah (sallallahu ‘alaihi wasallam) raised the curtain (covering the doorway of his room leading into the masjid) and looked at the congregation while smiling in happiness.

On seeing his blessed face, beaming with noor, such was the delight of the Sahaabah (radhiyallahu ‘anhum) that they almost broke their salaah out of extreme happiness. Sayyiduna Anas (radhiyallahu ‘anhu) says, “We did not witness a more pleasing sight than the blessed face of Rasulullah (sallallahu ‘alaihi wasallam).”

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) thought that Rasulullah (sallallahu ‘alaihi wasallam) was coming to lead the salaah and thus began to move backward. However, Rasulullah (sallallahu ‘alaihi wasallam) gestured towards him to complete the salaah and then lowered the curtain. (*Saheeh Bukhaari* #680 & #681)



This was the very last time that Rasulullah (sallallahu ‘alaihi wasallam) saw his Sahaabah (radhiyallahu ‘anhum) and they had seen him alive. His (sallallahu ‘alaihi wasallam) smiling at them was a clear sign that he was totally pleased with the condition of his Sahaabah (radhiyallahu ‘anhum) when he was leaving the world. May Allah Ta‘ala allow us to carry out such actions that when they are presented to Rasulullah (sallallahu ‘alaihi wasallam), they bring a smile to his blessed face as well, aameen.

Cursing the Jews and Christians

Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports that as the hour of death approached, Rasulullah (sallallahu ‘alaihi wasallam) placed his woollen sheet over his face. When he (sallallahu ‘alaihi wasallam) would feel hot, he would remove it and say (warning his Ummah),

« لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ »

“May the curse of Allah Ta‘ala be on the Jews and Christians. They took the graves of their Ambiyaa (‘alaihimus salaam) as places of worship.”

Sayyidah ‘Aaishah (radhiyallahu ‘anha) further states, “Had it not been for that reason, the grave of Rasulullah (sallallahu ‘alaihi wasallam) would have been exposed, however there was fear that it would be made into a place of worship (and hence it was covered).” (Saheeh Bukhaari #4441 & #4443)

Rasulullah (sallallahu ‘alaihi wasallam) was nearing his final moments, and at this crucial time, his fear was that people will make his grave into a place of worship as the Jews and Christians



had previously done. Therefore, Rasulullah (sallallahu ‘alaihi wasallam) cursed the Jews and Christians for this action of theirs as a warning for his Ummah so that they do not conduct themselves in a similar manner. (*Mirqaatul Mafaateeh* #712)

Giving Wealth in Charity

On the final day of Rasulullah’s (sallallahu ‘alaihi wasallam) life, when his blessed head was resting on the chest of Sayyidah ‘Aaishah (radhiyallahu ‘anha), he (sallallahu ‘alaihi wasallam) asked Sayyidah ‘Aaishah (radhiyallahu ‘anha), “O ‘Aaishah! What happened to the gold?”

Sayyidah ‘Aaishah (radhiyallahu ‘anha) replied, “It is in my possession.” Rasulullah (sallallahu ‘alaihi wasallam) instructed her saying, “Spend it (in charity)!”

Thereafter, Rasulullah (sallallahu ‘alaihi wasallam) slipped into a state of unconsciousness. When Rasulullah (sallallahu ‘alaihi wasallam) regained consciousness, the first thing he inquired about was, “Have you spent the gold, O ‘Aaishah?”

When Sayyidah ‘Aaishah (radhiyallahu ‘anha) replied in the negative, Rasulullah (sallallahu ‘alaihi wasallam) asked for it. He (sallallahu ‘alaihi wasallam) then took the coins, which were between five to nine coins, turned them between his blessed hands and said,

« مَا ظَنُّ مُحَمَّدٍ بِاللَّهِ عَزَّ وَجَلَّ لَوْ لَقِيَهِ وَهَذِهِ عِنْدَهُ ، أَنْفَقَهَا »



“What does Muhammad (sallallahu ‘alaihi wasallam) think of Allah if he meets Him while he has this with him (i.e. will Allah Ta‘ala be pleased with him)? Spend it (in charity).”

Subsequently, it was spent that very morning. (Musnad Ahmad #24222 and Tabaqaat Ibni Sa’d vol. 2, pg. 237)

This was the blessed way of Rasulullah (sallallahu ‘alaihi wasallam) throughout his life. His disinterest in wealth was such that he did not desire to keep any wealth in his possession.

جَزَى اللَّهُ عَنَّا بَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



Parting Advice

Throughout his blessed life, Rasulallah (sallallahu ‘alaihi wasallam) continued to give important advice to his Ummah. However, it is obvious that the advice that he gave at the end will be the most pertinent and important. Some of the very last advices of Rasulallah (sallallahu ‘alaihi wasallam) were the following:

Expelling the Disbelievers

Rasulallah (sallallahu ‘alaihi wasallam) said,

« أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ »

“Expel the Mushrikeen (polytheist, including the Jews and Christians) from the Arabian Peninsula and give gifts to the delegations as I would do.” (Saheeh Bukhaari #3053)

While we do not have control over the Arabian Peninsula, and thus we cannot remove the disbelievers from it, we DO have control over our own lives, homes, minds and the minds of our children. We thus need to ensure that we do not become indoctrinated by their ideologies, mindset, culture, ways, media, education system and even movies (especially those that have idols, etc.)



If the disbelievers are removed from our lands, but their ways, inclinations, mindset and culture have influenced us (as seen in our dressing, lifestyle, wedding functions, etc.), then even though we may wear Islamic clothing and bear Muslim names, we will not be true Muslims at heart. Indeed, this is one of the greatest challenges of our times!

It is for this reason, that together with making du‘aa for the Mushrikeen, Jews and Christians to be expelled from the Arabian Peninsula, some of the senior ‘Ulama used to make du‘aa that Allah Ta‘ala remove their ideologies, mindset and ways from the hearts of the Muslims.

Bequest to ‘Ali (radhiyallahu ‘anhu)

Sayyiduna ‘Ali (radhiyallahu ‘anhu) reports, “(During his final illness,) Rasulullah (sallallahu ‘alaihi wasallam) instructed me to write down some advice from him due to which the Ummah would not go astray after him. However, I feared that Rasulullah (sallallahu ‘alaihi wasallam) would pass away while I went to fetch the materials to write. Hence, I said, “I will memorise and remember (the advice).” Rasulullah (sallallahu ‘alaihi wasallam) then said,

« أُوصِي بِالصَّلَاةِ وَالزَّكَاةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ »

“My advice is (to hold firmly to) salaah, (to correctly discharge) zakaah and (to show kindness to) your slaves (i.e. subordinates).” (Musnad Ahmad #693)



Absolute Final Advice

The final advice of Rasulullah (sallallahu ‘alaihi wasallam), which he continued to repeat until he passed away, was to hold firmly to salaah and to treat slaves (i.e. subordinates) kindly.

Sayyidah Ummu Salamah (radhiyallahu ‘anha) reports that Rasulullah (sallallahu ‘alaihi wasallam) would continuously say in his final illness,

« الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ »

“(Hold firmly to) salaah, and (show kindness to) your slaves.”

Rasulullah (sallallahu ‘alaihi wasallam) continued to repeat this advice until his blessed tongue could no longer say these words. (Sunan Ibni Maajah #1625)

Sayyiduna Anas (radhiyallahu ‘anhu) reports that the final advice of Rasulullah (sallallahu ‘alaihi wasallam), when the time for his demise arrived, was, “(Hold firmly to) salaah! (Hold firmly to) salaah! And (show kindness to) your slaves!” Rasulullah (sallallahu ‘alaihi wasallam) continued to repeat this advice as his blessed soul was being extracted and his blessed tongue could no longer pronounce these words. (Mustadrak Haakim #4388)

These were the very final advices of Rasulullah (sallallahu ‘alaihi wasallam) and need to be taken extremely seriously. We thus need to ensure that our salaah and that of our families are performed punctually and correctly.



The command to treat the slaves kindly, by way of extension, could be applied to all those over whom a person has authority, be they his wife, children, staff, or any other person.

Hence, this parting advice of Rasulullah (sallallahu ‘alaihi wasallam) encapsulated both branches of Deen – all huqooqullah (rights of Allah Ta‘ala), the most important of which is salaah, and huqooqul ‘ibaad (rights of the servants), which was explained through treating one’s slaves kindly (since a person who shows kindness to his slaves, who are completely at his mercy, will definitely show kindness to others). (*Mirqaatul Mafateeh* vol. 6, pg. 525)

Only Deeni Bequests

Rasulullah (sallallahu ‘alaihi wasallam) did not leave any wealth behind as inheritance, hence, he did not make any worldly bequests. However, he did make certain Deeni bequests that have been mentioned above. (*Sunan Abi Dawood* #2863 and *Ma’aalimus Sunan* vol. 4, pg. 82)

This teaches us that together with the importance of making bequests regarding our wealth, which is essential in order to avoid problems and disputes arising, we must ensure that we make bequests (i.e. leave parting advices) regarding Deeni issues as well, e.g. a bequest for the progeny to always be given adequate Islamic education, for them to be punctual on their salaah, for them to always maintain family ties, etc.



Last Moments and Final Words

Pangs of Death

As Rasulullah (sallallahu ‘alaihi wasallam) neared his end, he was experiencing the severe pangs of death. He dipped his blessed hand into a vessel of water and wiped it onto his face (to ease the pain) saying,

« لَا إِلَهَ إِلَّا اللَّهُ ، إِنَّ لِمَوْتِ سَكَرَاتٍ »

“Laa ilaaha illallah! Indeed, death has severe pangs!” (Saheeh Bukhaari #4449)

Rasulullah (sallallahu ‘alaihi wasallam) also made the following du‘aa,

« اَللّٰهُمَّ اَعِنِّيْ عَلَى سَكَرَاتِ الْمَوْتِ »

“O Allah! Assist me through the pangs of death!” (Sunan Ibni Maajah #1623)

The pangs of death which Rasulullah (sallallahu ‘alaihi wasallam) experienced were so severe that Sayyidah ‘Aaishah (radhiyallahu ‘anha) said, “I do not dislike the severe pangs of death for anyone ever, after (they were experienced by) Rasulullah (sallallahu ‘alaihi wasallam) (i.e. experiencing the pangs of death is not a sign



of misfortune, as Rasulallah [sallallahu ‘alaihi wasallam] experienced the pangs of death).” (Saheeh Bukhaari #4446)

Response to Du‘aa for Cure

When Rasulallah (sallallahu ‘alaihi wasallam) was in his final illness, Sayyidah ‘Aaishah (radhiyallahu ‘anha) took hold of his blessed hand and passed it over his blessed body while reciting the following du‘aa for cure, “Remove the sickness, O Rabb of the people!” However, Rasulallah (sallallahu ‘alaihi wasallam) removed his hand from hers and said,

« أَسْأَلُ اللَّهَ الرَّفِيقَ الْأَعْلَى الْأَسْعَدَ »

“I ask Allah Ta‘ala (to admit me among) the highest and fortunate companions (i.e. the Ambiyaa [‘alaihimus salaam], the siddiqeen, the martyrs and the pious).”

In another narration, Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports, “Rasulallah (sallallahu ‘alaihi wasallam) fell unconscious while he was reclining on my lap. I began to rub his body (with his own hand) while reciting the du‘aa of cure for him. Rasulallah (sallallahu ‘alaihi wasallam) then regained consciousness and said,

« بَلَّ أَسْأَلُ اللَّهَ الرَّفِيقَ الْأَعْلَى الْأَسْعَدَ مَعَ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ »

‘Rather (than cure), I ask Allah Ta‘ala (to admit me among) the highest companions, with Jibreel, Meekaaeel and Israafeel (‘alaihimus salaam).”
(Musnad Ahmad #24891 and As-Sunanul Kubraa - Nasaai #7104)



Miswaak

Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports, “Indeed one of the great favours of Allah Ta‘ala upon me is that Rasulullah (sallallahu ‘alaihi wasallam) passed away in my house, during my day (i.e. my turn from all the wives), (while he was reclining on me and his blessed head was) between my chest and neck, and Allah Ta‘ala caused my saliva and his saliva to combine at the time of his demise.”

Sayyidah ‘Aaishah (radhiyallahu ‘anha) then explained this in the following words,

“(My brother) ‘Abdur Rahmaan (radhiyallahu ‘anhu) entered my room holding a miswaak while I was supporting Rasulullah (sallallahu ‘alaihi wasallam) (i.e. he [sallallahu ‘alaihi wasallam] was reclining on her). I saw Rasulullah (sallallahu ‘alaihi wasallam) look at the miswaak and I knew that he loved the miswaak. I thus asked, ‘Should I get the miswaak for you?’ Rasulullah (sallallahu ‘alaihi wasallam) replied in the affirmative by gesturing with his blessed head. I thus took the miswaak, but Rasulullah (sallallahu ‘alaihi wasallam) found it to be too hard. So, I asked, ‘Should I soften it for you?’ Rasulullah (sallallahu ‘alaihi wasallam) again gestured in the affirmative with his blessed head. I then softened it for him.”

Sayyidah ‘Aaishah (radhiyallahu ‘anha) was indeed a remarkable wife. She was so devoted to Rasulullah (sallallahu ‘alaihi wasallam) that she was completely attuned and acquainted with his likes, dislikes and preferences. Hence, when she merely



saw the blessed gaze of Rasulullah (sallallahu ‘alaihi wasallam) fall on the miswaak in the hand of her brother, she immediately understood that Rasulullah (sallallahu ‘alaihi wasallam) desired to use the miswaak. A wife should strive to understand her husband in this manner and vice-versa as well.

Sayyidah ‘Aaishah (radhiyallahu ‘anhu) further explained that she had softened the miswaak by cutting off the upper portion and thereafter chewing it until it was soft. In this manner, her saliva combined with the blessed saliva of Rasulullah (sallallahu ‘alaihi wasallam).

In one narration, she mentioned that she had never seen Rasulullah (sallallahu ‘alaihi wasallam) use the miswaak in a manner more excellent than the manner in which he used it on this occasion.

Rasulullah (sallallahu ‘alaihi wasallam) had just completed using the miswaak when he raised his blessed hand or finger towards the sky and said thrice,

« فِي الرَّفِيقِ الْأَعْلَى »

“(O Allah! Admit me) among the highest companions (i.e. the Ambiyaa [‘alaihimus salaam] the martyrs, the siddeeqeen and the pious).”

Rasulullah (sallallahu ‘alaihi wasallam) then breathed his last. (Saheeh Bukhari #4449, #4450 & #4438)



Highest Companionship

Sayyidah ‘Aaishah (radhiyallahu ‘anha) reports, “When Rasulullah (sallallahu ‘alaihi wasallam) was well (before the final illness commenced), he would say,

« إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ، ثُمَّ يُحْيَا أَوْ يُحْيِرُ »

‘No Nabi passes away before seeing his abode in Jannah. Thereafter, he is given a choice (to live in this world or breathe his last and meet Allah Ta‘ala).’

“When Rasulullah (sallallahu ‘alaihi wasallam) was in his final illness and the time for his soul to leave his body drew near, and his blessed head was in my lap, he fell unconscious. On regaining consciousness, he raised his gaze towards the roof of the house and said,

« اَللّٰهُمَّ الرَّفِيقَ الْاَعْلٰى »

‘O Allah! (Admit me among) the highest companions.’

“Hearing this, I said, ‘In this case, he will not choose to remain with us.’ At that time, I realized that this was the meaning of the hadeeth which he would narrate to us (of the Nabi being shown his place in Jannah and being given a choice).”

In another narration, Sayyidah ‘Aaishah (radhiyallahu ‘anha) mentioned, “I would hear that no Nabi passes away until he is first given the choice of living longer in the world or breathing his last and proceeding to the Hereafter. (In his final moments,) the blessed voice of Rasulullah (sallallahu ‘alaihi wasallam) became hoarse and I heard him saying,



مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ
رَفِيقًا

‘With those whom Allah Ta‘ala has blessed – the Ambiyaa (‘alaihimus salaam), the siddeeqeen, the martyrs and the pious, and how excellent are those as companions!’ (Surah Nisaa v69)

“I then realized that that was the moment in which Rasulullah (sallallahu ‘alaihi wasallam) had been given the choice.”

Rasulullah (sallallahu ‘alaihi wasallam) continued to say these words until he breathed his last and his blessed hand fell from its upright position.

Thus, the absolute final words spoken by Rasulullah (sallallahu ‘alaihi wasallam) were his du‘aa to be admitted among the most high companions. (Saheeh Bukhaari #4449, #4437, #4463, Musnad Ahmad #25701 and Fat-hul Baari vol. 8, pg. 174)

The company of the pious is so important that the very last words expressed by Rasulullah (sallallahu ‘alaihi wasallam) was the du‘aa to be among the pious. Despite Rasulullah (sallallahu ‘alaihi wasallam) being the leader of all the pious, he made this du‘aa to teach his Ummah the importance of good company.

Du‘aa of Forgiveness and Mercy

Together with asking Allah Ta‘ala to admit him among the most high companions, Rasulullah (sallallahu ‘alaihi wasallam) also made du‘aa for forgiveness and mercy in his final moments. Sayyidah ‘Aaishah (radhiyallahu ‘anha) narrates that just before Rasulullah (sallallahu ‘alaihi wasallam) passed away, she leaned



towards him, while he was reclining against her chest, and heard him say,

« اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاَلْحِقْنِيْ بِالرَّفِيقِ الْاَعْلٰى »

“O Allah! Forgive me, shower Your mercy upon me, and admit me among the highest companions!” (Saheeh Bukhaari #4440 and Sunan Tirmizi #3496)

No matter how great a person may be, he is always in need of the forgiveness and mercy of Allah Ta‘ala. May Allah Ta‘ala forgive us, shower His mercy upon us and bless us with the company of the pious in this world and the next, aameen.

Coarse Cloth

Sayyiduna Abu Burdah (radhiyallahu ‘anhu) says, “Sayyidah ‘Aaishah (radhiyallahu ‘anha) showed us a coarse upper garment (kurtah) and said, ‘In this (piece of cloth) the soul of Rasulullah (sallallahu ‘alaihi wasallam) left his body.’” (Saheeh Bukhaari #3108 and Fat-hul Baari)

What a great lesson of simplicity for the Ummah! The king of both the worlds (sallallahu ‘alaihi wasallam) breathed his last while dressed in such simple clothing!

Age and Date

Rasulullah (sallallahu ‘alaihi wasallam) passed away at midday on a Monday, at the age of sixty-three.



There are different views regarding the exact date of his demise, among which is the view that he passed away on the 12th of Rabee‘ul Awwal. However, the preferred view according to many distinguished ‘Ulama of hadeeth and seerah is that Rasulullah (sallallahu ‘alaihi wasallam) passed away on the 2nd of Rabee‘ul Awwal. (Saheeh Bukhaari #4466 and Fat-hul Baari vol. 8, pg. 163 & 181)

جَزَى اللَّهُ عَنْنَا بَيْنَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ



After the Demise

Fragrance and Hijaab

After Rasulullah (sallallahu ‘alaihi wasallam) passed away, the most exquisite fragrance could be perceived (from his blessed body). Sayyidah ‘Aaishah (radhiyallahu ‘anha) covered his blessed body with a cloth.

Thereafter, Sayyiduna ‘Umar and Sayyiduna Mugheerah bin Shu’bah (radhiyallahu ‘anhuma) sought permission to enter. Sayyidah ‘Aaishah (radhiyallahu ‘anha) gave them permission and donned her hijaab and purdah, before they entered the room.

Purdah was such an integral part of her nature that even in this crucial moment, she did not neglect her purdah.

Response of ‘Umar (radhiyallahu ‘anhu)

On seeing the blessed body of Rasulullah (sallallahu ‘alaihi wasallam), Sayyiduna ‘Umar (radhiyallahu ‘anhu) thought him to be unconscious and exclaimed, “Oh the unconsciousness (i.e. I cry over the condition of Rasulullah [sallallahu ‘alaihi wasallam])! How severe is the unconsciousness of Rasulullah (sallallahu ‘alaihi wasallam)!” Then, Sayyiduna ‘Umar (radhiyallahu ‘anhu) and



Sayyiduna Mugheerah (radhiyallahu ‘anhu) stood to leave the room.

As they neared the door, Sayyiduna Mugheerah (radhiyallahu ‘anhu) said to Sayyiduna ‘Umar (radhiyallahu ‘anhu), “O ‘Umar! Rasulullah (sallallahu ‘alaihi wasallam) has passed away!” However, due to grief, Sayyiduna ‘Umar (radhiyallahu ‘anhu) could not accept it and exclaimed, “You are lying! Rather, you wish to create mischief! Rasulullah (sallallahu ‘alaihi wasallam) will not pass away until Allah Ta‘ala brings an end to the hypocrites!” (Bazaar - Majma‘uz Zawaa'id #14282 and Musnad Ahmad #25841)

Difficult to Accept

Many other Sahaabah (radhiyallahu ‘anhum), similarly, out of grief, found it difficult to accept that Rasulullah (sallallahu ‘alaihi wasallam) had departed from this world. Hence, some Sahaabah (radhiyallahu ‘anhum) were saying, “He did not pass away! He is merely undergoing a state such as the state which overcomes him when he is receiving wahi from Allah Ta‘ala.” (Sunan Ibni Maajah #1627)

Abu Bakr (radhiyallahu ‘anhu) Arrives

At the time when Rasulullah (sallallahu ‘alaihi wasallam) passed away, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) was gone to his wife who lived in the upper portion of Madeenah Munawwarah. As soon as he received the news, he came to the masjid. On



entering, he did not speak to anyone but went directly to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha).

When he entered, he went to the blessed body of Rasulullah (sallallahu ‘alaihi wasallam) and raised the cloth. On seeing Rasulullah (sallallahu ‘alaihi wasallam) and realizing that he had indeed passed away, he exclaimed, “Innaa lillaahi wa innaa ilaihi raaji‘oon! Rasulullah (sallallahu ‘alaihi wasallam) has passed away”

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) then approached Rasulullah (sallallahu ‘alaihi wasallam) from the head side, lowered his head and kissed Rasulullah (sallallahu ‘alaihi wasallam) on the forehead and exclaimed,

وَأَنْبِيَاءُ !

“Oh my Nabi!”

He then raised his head, after which he again lowered it and kissed Rasulullah (sallallahu ‘alaihi wasallam) on the forehead exclaiming,

وَاصْفِيَاءُ !

“Oh my sincere friend!”

Then, he raised his head, after which he lowered it for the third time and kissed Rasulullah (sallallahu ‘alaihi wasallam) saying,

وَإِخْلِيَاءُ !

“Oh my close friend!

مَاتَ رَسُولُ اللَّهِ ﷺ

Rasulullah (sallallahu ‘alaihi wasallam) has passed away!”



Sayyiduna Abu Bakr (radhiyallahu ‘anhu) also said,

بِأَيِّ أَنْتَ وَأُمِّي ، طُيِّتَ حَيًّا وَمَيِّتًا

“May my father and mother be sacrificed for you! You were pure while living and also (now) when you have left this world.

وَاللّٰهُ لَا يَجْمَعُ اللّٰهُ عَلَيْكَ مَوْتَيْنِ ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّيْهَا

Allah Ta’ala will not cause you to experience death twice. As for the death which was written for you, you have already experienced it.”

(Saheeh Bukhaari #4452 & #3667 and Musnad Ahmad #25841)

Going to the Masjid

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) then exited the room and entered the masjid. Many Sahaabah (radhiyallahu ‘anhum) were gathered around Sayyiduna ‘Umar (radhiyallahu ‘anhu) who was in the corner of the masjid saying, “By Allah! Rasulullah (sallallahu ‘alaihi wasallam) has not passed away, and he will not pass away until he cuts off the hands and feet of many of the hypocrites!”

Another narration adds that Sayyiduna ‘Umar (radhiyallahu ‘anhu) said, “I do not want to hear anyone saying, ‘Muhammad (sallallahu ‘alaihi wasallam) has passed away’. Rather, He (i.e. Allah Ta’ala) has summoned him (sallallahu ‘alaihi wasallam) just as He summoned Nabi Moosa (‘alaihi salaam). Nabi Moosa (‘alaihi salaam) was then absent for forty nights. By Allah! I wish that I could amputate the hands and the feet of the men who think that he (sallallahu ‘alaihi wasallam) has passed away.” (*Tabaqaat Ibni Sa’d vol. 2, pg. 204*)



When Sayyiduna Abu Bakr (radhiyallahu ‘anhu) came, he said to Sayyiduna ‘Umar (radhiyallahu ‘anhu), “Sit, O ‘Umar!” He refused to sit due the intense grief that he was experiencing. On seeing Sayyiduna Abu Bakr (radhiyallahu ‘anhu), all the Sahaabah (radhiyallahu ‘anhum) left Sayyiduna ‘Umar (radhiyallahu ‘anhu) and came towards him.

This was due to the fact that he was the greatest of all the Sahaabah (radhiyallahu ‘anhum) and had been the closest to Rasulullah (sallallahu ‘alaihi wasallam) throughout his life. Hence, in this moment of turmoil and confusion, they naturally turned to him for leadership and guidance.

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) then ascended the mimbar and addressed the Sahaabah (radhiyallahu ‘anhum) as follows,

فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا ﷺ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ
حَيٌّ لَا يَمُوتُ

“Whichever one of you worshipped Muhammad (sallallahu ‘alaihi wasallam), then Muhammad (sallallahu ‘alaihi wasallam) has passed away, and whichever one of you worshipped Allah Ta‘ala, then Allah Ta‘ala is Ever-Living and will not pass away.”

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) then recited the following verse of the Quraan Majeed,

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 ﴿١٢٥﴾

Muhammad (sallallahu ‘alaihi wasallam) is not but a Rasul. (Other) Rasuls have passed on before him. So, if he was to pass away or be killed,



would you turn back on your heels (to disbelief)? And he who turns back on his heels will never harm Allah Ta'ala at all; and Allah Ta'ala will reward the grateful. (Surah Aal 'Imraan v144)

When the Sahaabah (radhiyallahu 'anhum) heard Sayyiduna Abu Bakr (radhiyallahu 'anhu) recite this verse of the Quraan Majeed, it was as if they were hearing it for the first time (as it was never before as relevant to them as it was at this time). They all began to recite this verse and accepted that Rasulullah (sallallahu 'alaihi wasallam) had indeed passed away.

Sayyiduna 'Umar (radhiyallahu 'anhu) mentioned, "By Allah! As soon as I heard Abu Bakr (radhiyallahu 'anhu) recite this verse I was shocked and my legs could not carry me until I fell to the ground." (Saheeh Bukhaari #4454 and Sunan Ibni Maajah #1627)

The unique manner in which Sayyiduna Abu Bakr (radhiyallahu 'anhu) maintained his composure from among all the Sahaabah (radhiyallahu 'anhum), despite his grief being the greatest, and the manner in which he gave the Ummah leadership and guidance at this critical juncture, is again a clear indication that he was meant to be the khaleefah after Rasulullah (sallallahu 'alaihi wasallam).

The Ghusl

When Sayyiduna 'Ali, Sayyiduna Fadhl and Sayyiduna Usaamah bin Zaid (radhiyallahu 'anhum) intended to give ghusl to Rasulullah (sallallahu 'alaihi wasallam), they consulted amongst themselves saying, "By Allah! We do not know whether we should remove the clothes of Rasulullah (sallallahu 'alaihi wasallam)



(besides the clothing covering the satr area) as we do with our deceased, or should we give him ghusl with his clothes on.”

Whilst deliberating the matter, Allah Ta‘ala caused sleep to overcome them until there was not a single one of them whose chin was not on his chest (due to having fallen into a state of slumber). Thereafter, an unknown person called out from the side of the home, “Give Rasulullah (sallallahu ‘alaihi wasallam) ghusl with his clothes on.”

This was divine guidance which Allah Ta‘ala had sent from the unseen.

They then stood up and gave Rasulullah (sallallahu ‘alaihi wasallam) ghusl with his upper garment on. They poured water on top of the upper garment and rubbed his blessed body using it, not with their bare hands. (*Sunan Abi Dawood #3209 & #3141, Sunan Ibni Maajah #1628 and Mirqaatul Mafaateeh #5948*)

Janaazah Salaah

The janaazah salaah of Rasulullah (sallallahu ‘alaihi wasallam) was not performed in jamaat (congregation). Rather, as per the instruction of Rasulullah (sallallahu ‘alaihi wasallam) mentioned earlier, the Sahaabah (radhiyallahu ‘anhum) entered the room of Sayyidah ‘Aaishah (radhiyallahu ‘anha) in small groups and offered the janaazah salaah individually. (*Sunan Ibni Maajah #1628*)

After Rasulullah (sallallahu ‘alaihi wasallam) was enshrouded and placed on his bed, Sayyiduna Abu Bakr and Sayyiduna ‘Umar (radhiyallahu ‘anhuma), together with a group of Sahaabah



(radhiyallahu ‘anhum) entered the room making salaam to Rasulullah (sallallahu ‘alaihi wasallam).

Thereafter, they formed rows to perform the janaazah salaah with no imaam leading them. In the front row, parallel to Rasulullah (sallallahu ‘alaihi wasallam), stood Sayyiduna Abu Bakr and Sayyiduna ‘Umar (radhiyallahu ‘anhuma). Both of them made the following du‘aa with the rest of the Sahaabah (radhiyallahu ‘anhum) saying “aameen!” to it:

“O Allah! We bear witness that Rasulullah (sallallahu ‘alaihi wasallam) had certainly conveyed what was revealed unto him. He (sallallahu ‘alaihi wasallam) gave good counsel to his Ummah. He strove in the path of Allah Ta‘ala until Allah Ta‘ala had strengthened His Deen and His word was complete. So make us, O the Being Who is worthy of our worship, from amongst those who follow what was revealed unto him and unite us with him until he recognizes us and we recognize him; for indeed, he (sallallahu ‘alaihi wasallam) was most merciful to the believers. We will not seek anything in lieu of our imaan, nor will we ever sell it for any price.” (*Tabaqaat Ibni Sa’d* vol. 2, pg. 222)

Location and Type of Grave

After the janaazah salaah was performed, the Sahaabah (radhiyallahu ‘anhum) differed as to where Rasulullah (sallallahu ‘alaihi wasallam) should be buried. Some suggested that he (sallallahu ‘alaihi wasallam) be buried in his masjid, while others were of the opinion that he (sallallahu ‘alaihi wasallam) should be



buried with the other Sahaabah (radhiyallahu ‘anhum) in Jannatul Baqee’.

Thereafter, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) said, “Indeed, I have heard Rasulullah (sallallahu ‘alaihi wasallam) say, ‘A Nabi does not pass away except that he is buried in the place where he passed away.’”

The Sahaabah (radhiyallahu ‘anhum) then lifted up the bed on which Rasulullah (sallallahu ‘alaihi wasallam) passed away and dug the grave there.

When they (the Sahaabah [radhiyallahu ‘anhum]) intended digging the grave of Rasulullah (sallallahu ‘alaihi wasallam), they sent for Sayyiduna Abu ‘Ubaidah bin Jarraah (radhiyallahu ‘anhu) who used to dig the graves like the graves of Makkah Mukarramah, (i.e. a ‘shiqq’ grave, where a niche is dug in the centre of the grave, after which the deceased is placed in the niche and the niche is then covered with unbaked bricks or timber).

The Sahaabah (radhiyallahu ‘anhum) also sent for Sayyiduna Abu Talhah (radhiyallahu ‘anhu) who used to dig the ‘lahad’ graves for the people of Madeenah Munawwarah. (A ‘lahad’ grave is where a recess is dug in the wall of the qiblah side of the grave after which the deceased is placed within the recess. The recess is then sealed closed with unbaked bricks.)

The Sahaabah (radhiyallahu ‘anhum) sent messengers to call them whilst they made du‘aa, “O Allah! You decide for Your Messenger ([sallallahu ‘alaihi wasallam]) as to which type of grave should be dug for him). Subsequently, the messengers found Sayyiduna Abu Talhah (radhiyallahu ‘anhu) and brought him to



dig the grave, while Sayyiduna Abu ‘Ubaidah (radhiyallahu ‘anhu) could not be found at that time. Hence, the lahad grave was dug for Rasulullah (sallallahu ‘alaihi wasallam).

Rasulullah (sallallahu ‘alaihi wasallam) was buried on Wednesday night. (*Sunan Ibn Maajah* #1628)

In the Grave

Four Sahaabah (radhiyallahu ‘anhum) entered the grave and lowered the blessed body of Rasulullah (sallallahu ‘alaihi wasallam). They were Sayyiduna ‘Ali, Sayyiduna Fadhl bin ‘Abbaas, Sayyiduna Qutham bin ‘Abbaas and Sayyiduna Shaqraan (radhiyallahu ‘anhum), the freed slave of Rasulullah (sallallahu ‘alaihi wasallam). (*Sunan Ibn Maajah* #1628)

Faatimah (radhiyallahu ‘anha)

When Rasulullah (sallallahu ‘alaihi wasallam) became severely ill, seeing her respected father in pain, Sayyidah Faatimah (radhiyallahu ‘anha) exclaimed, “Oh the pain of my father!” Rasulullah (sallallahu ‘alaihi wasallam) consoled her saying, “Your father will not experience any pain after today.”

Rasulullah (sallallahu ‘alaihi wasallam) also told her, “Such a thing has come to your father from which no person will be spared (i.e. death).”

After Rasulullah (sallallahu ‘alaihi wasallam) passed away, Sayyidah Faatimah (radhiyallahu ‘anha) said the following words, expressing her grief,



يَا أَبَتَاهُ ! أَجَابَ رَبًّا دَعَاهُ

“O my beloved father! He has answered the call of his Rabb who summoned him.

يَا أَبَتَاهُ ! مَنْ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ

O my beloved father, whose abode is Jannatul Firdaus!

يَا أَبَتَاهُ ! إِلَى جِبْرِيلَ نَعْنَاهُ

O my beloved father! We inform Jibreel (‘alaihis salaam) of his death.”

When Rasulullah (sallallahu ‘alaihi wasallam) was buried, she said to Sayyiduna Anas (radhiyallahu ‘anhu) out of extreme grief and sadness, “Were your hearts pleased (i.e. how did you have the heart) to pour sand over Rasulullah (sallallahu ‘alaihi wasallam)?” Out of consideration for her, Sayyiduna Anas (radhiyallahu ‘anhu) did not reply, but naturally, the hearts of the Sahaabah (radhiyallahu ‘anhum) were not pleased. They were also grieved and sad, but they had to do it, as the burial was a Deeni obligation which they had to fulfill. (Saheeh Bukhaari #4462, Sunan Ibni Maaajah #1629 and Fat-hul Baari)

Condolence of the Angels

After the demise of Rasulullah (sallallahu ‘alaihi wasallam), the angels consoled the blessed household of Rasulullah (sallallahu ‘alaihi wasallam). They could hear a voice, but could not see anyone.

The angels said to them, “Peace be upon you, O people of the household, and may the mercy of Allah Ta‘ala be upon you with His blessings. Indeed, in Allah Ta‘ala is consolation from every



calamity and a recompense from every loss. Therefore, hold on to Allah Ta‘ala and have hope only in Him. For indeed, the person who is truly bereaved is he who is bereft of reward. Peace be upon you, and may the mercy of Allah Ta‘ala and His blessings be upon you.” (*Mustadrak Haakim* #7446)

Khadir (‘alaihis salaam)

Sayyiduna Anas (radhiyallahu ‘anhu) reports the following incident,

“After the demise of Rasulullah (sallallahu ‘alaihi wasallam), his Sahaabah (radhiyallahu ‘anhum) sat around him weeping in grief. Just then, a tall, handsome and eloquent man clad in an upper and lower garment, with hair on his shoulders and chest jumped over the Sahaabah (radhiyallahu ‘anhum) until he (came to the home of Rasulullah [sallallahu ‘alaihi wasallam] and) took support on the frame of the door and wept for some time.

“Thereafter, he said (consoling the Sahaabah [radhiyallahu ‘anhum]), ‘Indeed, in Allah Ta‘ala is consolation for every calamity, a substitute for every deceased and a recompense from every loss. Therefore, to Allah Ta‘ala alone should you turn and plead, for indeed, the person who is truly bereaved is he who is bereft of reward.’

“The people then asked, ‘Does anyone recognize this person?’ They then looked to the right and to the left but did not see anyone. Thereafter, Sayyiduna Abu Bakr and Sayyiduna ‘Ali (radhiyallahu ‘anhuma) responded, ‘Yes, this is Khadir (‘alaihis salaam), the brother of Rasulullah (sallallahu ‘alaihi wasallam) (he



was referred to as ‘brother’ as he was also a Nabi).” (Tabraani - Majma‘uz Zawaaid #4000 and Mustadrak Haakim #4392)

Effect on the Hearts

Sayyiduna Anas (radhiyallahu ‘anhu) reports, “On the day when Rasulullah (sallallahu ‘alaihi wasallam) entered Madeenah Munawwarah, everything became bright and illuminated (due to his brilliant radiance and noor), and on the day when he passed away, everything became dark due to his demise. We had barely dusted our hands from (burying) Rasulullah (sallallahu ‘alaihi wasallam) when we already found a change in the condition of our hearts (i.e. the level of clarity and purity of our hearts was no longer the same as when the Rasul of Allah [sallallahu ‘alaihi wasallam] was in our midst).” (Sunan Ibni Maajah #1631 and Fat-hul Baari vol. 8, pg. 189)

May Allah Ta‘ala grant us the ability to practice on the parting advice of our beloved Rasul (sallallahu ‘alaihi wasallam) and bless us with true love for his esteemed self that is translated into following his pure and perfect way of life, aameen.

اللَّهُمَّ اجْعَلْ بَيْنَنَا كَفَرًا وَحُوصَةً لَنَا مَوْرِدًا اللَّهُمَّ اخْشُرْنَا فِي نَزْمِهِ وَاسْتَعْمِلْنَا سُنَّتَهُ
وَتَوَقَّنَا عَلَى مِلَّتِهِ وَاجْعَلْنَا فِي نَزْمِهِ وَخَيْرِهِ

