

# Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 36

The Final Journey

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Sirah of Muḥammad ﷺ  
Part 36 – The Final Journey  
1<sup>st</sup> Edition – 2022

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Introduction

**T**he final Messenger and Prophet of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had completed his mission. The Arabs were all now united under his leadership and the true religion of Islām. The religion of Islām had been perfected and the Revelation of the final Book, the Qur’ān was also now complete.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had made his final journey outside of Madīnah to the place of his birth, and the House of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Makkah. He led the throngs of believers in Ḥajj and showed them the correct way to complete all the rituals. He then returned to Madīnah.

Towards the end of the life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a very famous incident occurred which was witnessed by many Companions رَضِيَ اللهُ عَنْهُمْ. Jibrīl عَلَيْهِ السَّلَامُ, the leader of the Angels, came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He had taken the form of a human being and went right up to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sat in front of him. His appearance was startling, intensely black hair, and pure white clothes. He had no signs of travel on his body, yet no one knew who he was.

Jibrīl عَلَيْهِ السَّلَامُ posed a number of questions at Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Each time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would answer, Jibrīl عَلَيْهِ السَّلَامُ would

confirm he had said the truth. The only question which Rasūlullāh ﷺ did not answer was regarding when this world would come to an end, as only Allāh ﷻ knows the answer to this.

After answering the question, he left without a trace. Later on, the Companions رَضِيَ اللَّهُ عَنْهُمْ were informed by Rasūlullāh ﷺ that it was none other than Jibrīl عَلَيْهِ السَّلَامُ.

In the final days of the month of Ṣafar, in the 11<sup>th</sup> year of Hijrah, Rasūlullāh ﷺ woke up one night and went to Baqī'. This was the graveyard where many of the Companions رَضِيَ اللَّهُ عَنْهُمْ including members of the family of Rasūlullāh ﷺ were laid to rest.

Upon returning, he complained of a headache and a fever. This was the beginning of his final illness. Even through illness Rasūlullāh ﷺ kept on visiting his wives, spending a night with each as per his normal routine. When his illness became more severe, he took permission from his wives and went to stay in the house of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا.

Rasūlullāh ﷺ continued to go to the Masjid to pray, even though he was very weak. He addressed the Companions رَضِيَ اللَّهُ عَنْهُمْ and gave them some important advice which would help them when he was no longer with them. During this sermon, he also mentioned the merits of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could no longer lead the Ṣalāh, he requested that Abū Bakr رَضِيَ اللهُ عَنْهُ lead the congregation. On one occasion, whilst Abū Bakr رَضِيَ اللهُ عَنْهُ was leading, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came and sat beside him completing the Ṣalāh as the Imām.

During his illness, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requested that a bequest should be written down. Some of the Companions رَضِيَ اللهُ عَنْهُمْ did not want to cause Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ any discomfort, whilst others preferred to have the bequest written. The bequest was not eventually written down so only Allāh سُبْحَانَهُ وَتَعَالَى truly knows what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had in his heart at the time.

It was now a Monday morning. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been ill for nearly two weeks. From within his room, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ opened the curtain and saw the Companions رَضِيَ اللهُ عَنْهُمْ inside the Masjid. He then closed the curtain. This would be the last time many of the Companions رَضِيَ اللهُ عَنْهُمْ would see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ alive.

## The Final Visit of Abū Bakr رَضِيَ اللهُ عَنْهُ

As per the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللهُ عَنْهُ was leading the Ṣalāh. On the Monday morning after completing Fajr Ṣalāt, Abū Bakr رَضِيَ اللهُ عَنْهُ went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was staying in the room of his daughter ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Abū Bakr رَضِيَ اللهُ عَنْهُ addressed his daughter and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ seems to be at peace. The discomfort that he was experiencing before seemed to have gone.

Abū Bakr رَضِيَ اللهُ عَنْهُ had two wives, one of whom, Ḥabībah bint Khārijah رَضِيَ اللهُ عَنْهَا, lived outside of Madīnah. Abū Bakr رَضِيَ اللهُ عَنْهُ was due to visit Ḥabībah bint Khārijah رَضِيَ اللهُ عَنْهَا, as it was her turn that day. Before he went, he requested permission from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approved the request.



‘Alī رَضِيَ اللهُ عَنْهُ came out of the room of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Companions رَضِيَ اللهُ عَنْهُمْ enquired about his health. ‘Alī رَضِيَ اللهُ عَنْهُ said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was feeling quite well. Upon hearing this answer, the Companions رَضِيَ اللهُ عَنْهُمْ got some peace of mind and dispersed.

## The Conversation

‘Abbās رَضِيَ اللهُ عَنْهُ , the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , took ‘Alī رَضِيَ اللهُ عَنْهُ by the hand and spoke to him. ‘Alī رَضِيَ اللهُ عَنْهُ was also the paternal nephew of ‘Abbās رَضِيَ اللهُ عَنْهُ.

‘Abbās رَضِيَ اللهُ عَنْهُ . took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that after three days, there would be another ruler over them. ‘Abbās رَضِيَ اللهُ عَنْهُ thought that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would pass away in this illness, and it would be better if they asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who his successor should be. If it is one of them, then they will find out, otherwise Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will tell them who it will be.

‘Alī رَضِيَ اللهُ عَنْهُ said it was possible that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says no to them and this could deprive them of this position forever. He then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى that he would not even speak one word about this to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.





## The Siwāk

The Companions رَضِيَ اللهُ عَنْهُمْ had left thinking that the health of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had improved. However, he was now entering his final moments in this world.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had laid down with his head in the lap of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Her brother ‘Abd ar-Rahmān رَضِيَ اللهُ عَنْهُ arrived and he had a siwāk (tooth stick) in his hand.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started looking at the siwāk. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا knew that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to love the siwāk so she asked if she should take it for him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a gesture by nodding his head. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا took the siwāk but found it was too stiff for him to use it. She then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if she should make it soft for him. Again, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gestured yes.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا chewed the siwāk and softened it. She then gave it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who cleaned his blessed teeth.



‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said:

إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوِّفِّي فِي  
بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَخْرِي وَنَخْرِي وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي  
وَرِيقِهِ عِنْدَ مَوْتِهِ<sup>1</sup>

‘It was one of the favours of Allāh سُبْحَانَهُ وَتَعَالَى upon me that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away in my house, and on the day, it was my turn, whilst leaning against me, and Allāh mixed my saliva and his saliva at the time of his death.’

There was a container of water placed in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Due to the pain, he was experiencing, he put his hand in the water and then wiped his blessed face with the water whilst saying the words:

لا اله الا الله ان للموت سكرات

‘There is no God but Allāh, indeed there are great difficulties in death.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then lifted his hands towards the sky and said:

اللهم في الرفيق الاعلى

‘O Allāh, with the highest companion’

<sup>1</sup> Ṣaḥīḥ al-Bukhārī 4449

## The Final Moments

**I**mām Bukhārī رَحْمَةُ اللَّهِ has a chapter in his Ṣaḥīḥ which contains a very detailed Ḥadīth, describing the final moments of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The chapter is called:

باب آخِرِ مَا تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘The last statement the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke’

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ يُونُسُ قَالَ الرَّهْرِيُّ  
 أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ  
 قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَاحِبٌ " إِنَّهُ لَمْ  
 يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ  
 وَرَأْسُهُ عَلَى فَخِذِي عُشِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ  
 الْبَيْتِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى ". فَقُلْتُ إِذَا لَا يَخْتَارُنَا.  
 وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِبٌ قَالَتْ فَكَانَتْ  
 آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا اللَّهُمَّ الرَّفِيقَ الْأَعْلَى <sup>2</sup>

<sup>2</sup> Ṣaḥīḥ al-Bukhārī 4463

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates that when the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was healthy, he used to say, ‘No soul of a Prophet is captured until he is shown his place in Paradise and then he is given the option.’ When death approached him (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while his head was on my thigh, he became unconscious and then recovered his consciousness.

He then looked at the ceiling of the house and said, ‘O Allāh! (with) the highest companions.’

I said (to myself), ‘Hence, he is not going to choose us.’ Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy.

The last words he spoke were,  
‘O Allāh! (with) the highest companion.’”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said these words and his blessed soul left his body. His hands then fell to the side.

The Final Messenger, the Seal of the Prophets, the Mercy for Mankind had now left this worldly abode. With his final breath, the legacy of Prophethood which had begun with our father Ādam عَلَيْهِ السَّلَامُ had now been completed with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## Date of Expiry

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 63 years old when he passed away, in the 11<sup>th</sup> year after Migration. There is a difference of opinion as to what time and what date Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left this world.

There is general agreement amongst scholars, that he passed away on a Monday. The preferred opinion for the time he passed away is Zawāl, which is the time when the sun is just past its Zenith.

Regarding the date of demise, there is no scholarly consensus. There are a number of opinions as follows<sup>3</sup>: The 1<sup>st</sup>, 2<sup>nd</sup>, 12<sup>th</sup> or 13<sup>th</sup> of Rabīʿ al-Awwal. The strongest view appears to be 1<sup>st</sup> or 2<sup>nd</sup>.



<sup>3</sup> <https://islamicportal.co.uk/dates-of-the-blessed-birth-and-demise-of-prophet-muhammad-english/>

## News of Demise

As soon as the news of the passing away of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spread throughout Madīnah, the Companions رَضِيَ اللهُ عَنْهُمْ were distraught. Panic set in and the Companions رَضِيَ اللهُ عَنْهُمْ were in a state of shock.

‘Uthmān رَضِيَ اللهُ عَنْهُ was sat leaning against a wall; due to his grief he was unable to speak. ‘Ali رَضِيَ اللهُ عَنْهُ was crying to such an extent that he was losing consciousness. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and the other wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were devastated. ‘Abbās رَضِيَ اللهُ عَنْهُ was in a senseless state.

The confusion and worry of ‘Umar رَضِيَ اللهُ عَنْهُ was evident. He drew his sword and said, ‘The hypocrites think that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has passed away. He has not passed away, but he has just gone to Allāh سُبْحَانَهُ وَتَعَالَى. In the same way Mūsā عَلَيْهِ السَّلَامُ had gone to the mountain of Ṭūr and had come back, I swear by Allāh, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will also come back and then uproot the hypocrites.’



The state of ‘Umar رَضِيَ اللهُ عَنْهُ was such, that no one had the courage to confront him and say that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has actually passed away.

### Abū Bakr رَضِيَ اللهُ عَنْهُ

Abū Bakr رَضِيَ اللهُ عَنْهُ had earlier seen the health of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ improve, so he had sought permission from him to go and visit his wife who lived further away. Due to this visit, he had not been present when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.

As soon as Abū Bakr رَضِيَ اللهُ عَنْهُ received the news, he mounted a horse and went to Madīnah. He dismounted from his horse outside Masjid al-Nabwī and made his way to the room of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Before entering he sought permission from his daughter ‘Ā’ishah رَضِيَ اللهُ عَنْهَا as it was her residence. He then entered the room.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was lying on his bed, surrounded by his wives. When Abū Bakr رَضِيَ اللهُ عَنْهُ entered, all of the wives covered their faces except ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Abū Bakr رَضِيَ اللهُ عَنْهُ pulled back the sheet which was covering the blessed body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He then kissed his blessed forehead.

Abu Bakr رَضِيَ اللهُ عَنْهُ cried and said the following words three times:

وا نبياه وا خليلاه وا صفياه

‘O Prophet of Allāh, O friend of Allāh, O the chosen one of Allāh’

Abū Bakr رَضِيَ اللهُ عَنْهُ then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will not taste death again. The death that had been prescribed for him had come. Abū Bakr رَضِيَ اللهُ عَنْهُ said these words and left the room.

Abū Bakr رَضِيَ اللهُ عَنْهُ then saw ‘Umar رَضِيَ اللهُ عَنْهُ who was still very emotional. He told him that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has passed away, reminding him of the verses of Allāh سُبْحَانَهُ وَتَعَالَى:

إِنَّكَ مَيِّتٌ وَأِنَّهُمْ مَيِّتُونَ<sup>4</sup>

“Verily, you are to die, and they are to die”

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ<sup>5</sup>

“We did not assign immortality to any human (even) before you”

<sup>4</sup> Sūrah az-Zumar verse 30

<sup>5</sup> Sūrah al-Anbiyā’ verse 34



## The Sermon of Abū Bakr رَضِيَ اللهُ عَنْهُ

The people now gathered around Abū Bakr رَضِيَ اللهُ عَنْهُ. He approached the pulpit of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and addressed the people. He raised his voice and told the people to become quiet and sit down. Once everyone had settled down, Abū Bakr رَضِيَ اللهُ عَنْهُ started his sermon by praising and glorifying Allāh سُبْحَانَهُ وَتَعَالَى.

Abū Bakr رَضِيَ اللهُ عَنْهُ said, ‘Whoever amongst you worships Allāh سُبْحَانَهُ وَتَعَالَى then know this that indeed Allāh سُبْحَانَهُ وَتَعَالَى is alive and death can never come to him. And whoever amongst you worshipped Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then know this that he has passed away.’ Abū Bakr رَضِيَ اللهُ عَنْهُ then mentioned a number of verses from the Qur’ān as follows:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
 أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ  
 شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾<sup>6</sup>

“Muḥammad is but a Messenger, there have been Messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allāh in the least. Allāh shall soon reward the grateful.”

<sup>6</sup> Sūrah Āl-‘Imrān verse 144

And Allāh **سُبْحَانَهُ وَتَعَالَى** told Muḥammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:

**إِنَّكَ مَيِّتٌ وَأَنْتَهُمْ مَيِّتُونَ**<sup>7</sup>

“Verily, you are to die, and they are to die”

Allāh **سُبْحَانَهُ وَتَعَالَى** also says:

**كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ**<sup>8</sup>

“Everything is going to perish except His Face. He alone has the right to judge, and to Him you are to be returned”

**كُلُّ مَنْ عَلَيْهَا فَانٍ** (٢٦)

**وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ** (٢٧)<sup>9</sup>

“Everyone who is on it (the earth) has to perish. (26) And your Lord’s Countenance will remain, full of majesty, full of honour. (27)”

**كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ**<sup>10</sup>

“Every soul has to taste death”

<sup>7</sup> Sūrah az-Zumar verse 30

<sup>8</sup> Sūrah al-Qasas verse 88

<sup>9</sup> Sūrah ar-Raḥmān verses 26-27

<sup>10</sup> Sūrah Āl-‘Imrān verse 185

## وَأِنَّمَا تُوفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ<sup>11</sup>

“It is on the Day of Judgement that you shall be paid your rewards in full”

Abū Bakr رَضِيَ اللَّهُ عَنْهُ continued his sermon and said Allāh سُبْحَانَهُ وَتَعَالَى had extended the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and kept him alive until he had established the religion of Allāh سُبْحَانَهُ وَتَعَالَى, made the commands of Allāh سُبْحَانَهُ وَتَعَالَى apparent, delivered the message of Allāh سُبْحَانَهُ وَتَعَالَى and strove in his path.

Allāh سُبْحَانَهُ وَتَعَالَى called Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to himself. He left you on a straight and clear path and then left the world. Now whosoever goes astray and gets destroyed, will do so after the truth has become apparent.



Hence, whoever's Lord is Allāh سُبْحَانَهُ وَتَعَالَى, understand this, that he is alive, and death can never come to him and whoever worshipped Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and believed in him as a God, then know this that their God has passed away. O People, fear Allāh and hold on to his religion firmly and place your trust in your Lord. Verily, Allāh's religion has been established and will remain forever and Allāh's promise will be fulfilled. And Allāh is

<sup>11</sup> Sūrah Āl-ʿImrān verse 185

the helper of the one who helps His religion, and He is going to give his religion honour and victory.

The book of Allāh *سُبْحَانَهُ وَتَعَالَى* which is with us, is the light of guidance and a cure for the heart. Through this, Allāh *سُبْحَانَهُ وَتَعَالَى* showed Muḥammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* the path and inside it (the Qur’ān) is mentioned those things which are permissible and impermissible according to Allāh *سُبْحَانَهُ وَتَعَالَى*.

By Allāh, I have no care for that person who raises an army against me (this was an indication against the apostates and rebels). Indeed, the swords of Allāh *سُبْحَانَهُ وَتَعَالَى* which are in our hands, have not been put down yet. And I swear by Allāh, we will strive against those who are against us in the same way we used to strive in the company of Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*. So those who are against us, should know this and blame none but themselves.’



When Abū Bakr رَضِيَ اللهُ عَنْهُ spoke these words, everything became clear and the Companions رَضِيَ اللهُ عَنْهُمْ were convinced that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had indeed passed away. At that time, it was as if these verses that Abū Bakr رَضِيَ اللهُ عَنْهُ had recited, had never been heard before by them. Whoever they saw, were reciting these verses.

When ‘Umar رَضِيَ اللهُ عَنْهُ heard the sermon, his state was also as if he had never heard these verses before. He then went back on his opinion that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still alive and realised that he had truly passed away.

إِنَّا لِلّٰهِ وَإِلَيْهِ رَاجِعُونَ

## The Gathering of the Anṣār

The Anṣār had gathered in Saqīfa Banū Sā‘idah to discuss matters following the demise of Rasūlullāh ﷺ. The Muhājirūn advised Abū Bakr رَضِيَ اللهُ عَنْهُ to also go there and they would accompany him. Abū Bakr رَضِيَ اللهُ عَنْهُ then went, along with ‘Umar رَضِيَ اللهُ عَنْهُ and some of the Companions رَضِيَ اللهُ عَنْهُمْ from the Muhājirūn.

Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا were fearful, that due to hastiness, the people may pledge allegiance to someone, which could then become an issue later on.

It was Monday evening, when the meeting took place between the Companions رَضِيَ اللهُ عَنْهُمْ. After some discussions it was unanimously agreed that Abū Bakr رَضِيَ اللهُ عَنْهُ would become the successor of Rasūlullāh ﷺ.

Abū Bakr رَضِيَ اللهُ عَنْهُ had gone to the meeting to aid in the matter of choosing the successor of Rasūlullāh ﷺ. He had no idea that he would be the one who Allāh سُبْحَانَهُ وَتَعَالَى had chosen to be the first Khalīfah in Islām.

Once this has been decided, it was time to pay attention to the shrouding and burial of Rasūlullāh ﷺ.



## The Ghusl

The Companions رَضِيَ اللهُ عَنْهُمْ had pledged allegiance to Abū Bakr صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They now went back to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and their first task was to bathe his blessed body.

The question arose whether the clothes of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be removed or not. Those present suddenly became drowsy and heard an unseen voice informing them not to remove his clothes and bathe him with his clothes on.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was then bathed with his clothes on. The clothes were later removed when it was time to put on his shroud.

Among those who took part in the bathing of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were members of his family and those who were very close to him.

‘Alī رَضِيَ اللهُ عَنْهُ was washing the blessed face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ‘Abbās رَضِيَ اللهُ عَنْهُ and his 2 sons, Faḍl and Qutham رَضِيَ اللهُ عَنْهُمَا were changing the positions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Usāmah ibn Zayd & Shuqrān رَضِيَ اللهُ عَنْهُمَا were pouring the water.



## The Preparation for Burial

**A**fter the Ghusl was complete, the clothes which were still on the blessed body of Rasūlullāh ﷺ were removed. He was then shrouded. The shroud of Rasūlullāh ﷺ consisted of 3 simple sheets. There was no Qamīs (shirt) or Imāmah (turban).

After Rasūlullāh ﷺ was shrouded, the question arose, where should he be buried?

عَنْ عَائِشَةَ قَالَتْ لَمَّا فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 اخْتَلَفُوا فِي دَفْنِهِ فَقَالَ أَبُو بَكْرٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ شَيْئًا مَا نَسِيْتُهُ قَالَ  
 " مَا قَبَضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ " .  
 فَدَفَنُوهُ فِي مَوْضِعِ فِرَاشِهِ <sup>12</sup>

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates, ‘When Rasūlullāh ﷺ passed away, they disagreed over where to bury him. So Abū Bakr رَضِيَ اللَّهُ عَنْهُ said: ‘I heard from Rasūlullāh ﷺ something which I have not forgotten; he said: ‘Allāh does not take (the life of) a Prophet except at the location in which He wants him to be buried.’ So, they buried him at the spot of his bed.’

<sup>12</sup> Sunan Tirmidhī 1018



The location of where Rasūlullāh ﷺ would be buried had been decided. His bed would be moved, and the grave dug in that exact location.

There was now a difference of opinion as to what type of grave should be dug. The Muhājirūn said that the grave should be dug according to the manner of the people of Makkah.

The Anṣār said that the grave should be dug according to the manner of the people in Madīnah. In this way, a niche would be dug at the bottom, on the side of the grave in which the body would be placed.



Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ used to dig graves according to the Makkan manner and Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ used to dig the graves according to the Madanī manner. It was decided that both of them should be called. Whoever turns up first, will dig the grave.

It so happened that Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ came first and a niche type grave (Laḥd) was dug.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوِّفِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 كَانَ بِالْمَدِينَةِ رَجُلٌ يَلْحَدُ وَآخَرُ يَضْرَحُ. فَقَالُوا: نَسْتَخِيرُ رَبَّنَا  
 وَنَبْعَثُ إِلَيْهِمَا فَأَيُّهُمَا سَبَقَ تَرَكَنَاهُ. فَأُرْسِلَ إِلَيْهِمَا فَسَبَقَ صَاحِبُ  
 اللَّحْدِ. فَلَحَدُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ<sup>13</sup>

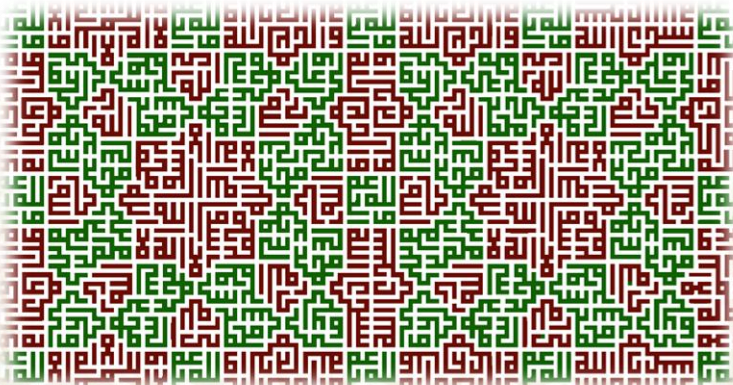
Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated, ‘When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, there was a man in Madīnah who used to dig a niche grave and another who used to dig graves without a niche. They said: ‘Let us do Istikhārah to our Lord and call for them both, and whichever of them comes first, we will let him do it.’ So, they were both sent for, and the one who used to dig the niche-grave came first, so they made a niche-grave for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’

<sup>13</sup> Sunan ibn Mājah 1557

## The Funeral Prayer

**T**here is a narration in Sunan ibn Mājah where it is mentioned, after Rasūlullāh ﷺ had been bathed and shrouded, on the Tuesday, he was placed on the edge of his grave. The people then entered the house in groups and conducted the funeral Prayer (Janāzah Ṣalāh) alone. No one would lead another in the Prayer; each person would read, then leave. As soon as one group left, another would enter.

There is a narration in Shamāil Tirmidhī where it is mentioned that the people came to Abū Bakr رَضِيَ اللهُ عَنْهُ and asked him should they read the funeral Prayer of Rasūlullāh ﷺ. Abū Bakr رَضِيَ اللهُ عَنْهُ told them they should pray it. The people then asked how should they pray it. Abū Bakr رَضِيَ اللهُ عَنْهُ told them that one group should enter the room of Rasūlullāh ﷺ. They should say the Takbīr, then Durūd and Du‘ā and then leave. Then another group should enter and do the same. In this manner all the people should pray.



In a narration from Ibn Sa‘ad رَحْمَةُ اللَّهِ، it is mentioned that Abū Bakr & ‘Umar رَضِيَ اللَّهُ عَنْهُمَا entered into the room with a group of people and stood in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They then recited the following supplication:

السلام عليك ايها النبي ورحمة الله اللهم انا نشهد انه قد بلغ ما  
انزل اليه ونصح لامته وجاهد في سبيل الله حتى اعز الله دينه و  
تمت كلمته فاجعلنا يا الهنا ممن يتبع القول الذي انزل معه  
واجمع بيننا وبينه حتى يعرفنا و نعرفه فانه كان بالمؤمنين رؤفا  
رحيما لا نبتغي بالايمان بدلا ولا نشترى به ثمنا

‘Peace be upon you O Prophet and Allāh’s mercy be upon you. O Allāh, we bear witness that indeed he has conveyed to us all that was revealed to him, and he advised his people and strove in the path of Allāh until Allāh made His religion victorious and completed its words. So, make us O our Lord, from those who follow the words which were revealed with him, and gather us with him, so he can recognize us, and we can recognize him. For indeed he was very gracious and merciful on the believers. We do not seek with our faith any alternative and do not want any price.’

In Mustadrak al-Ḥākim and the Musnad Al-Bazzār, there is a narration where it is mentioned that Rasūlullāh ﷺ called his family to the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهُ during his final illness. His family asked Rasūlullāh ﷺ, who should lead his funeral Prayer. Rasūlullāh ﷺ said, after he has been bathed and shrouded, they should leave the room for a short while. First of all, Jibrīl عَلَيْهِ السَّلَامُ will come and read the funeral Prayer, then Mikā’il عَلَيْهِ السَّلَامُ, then Isrā’fīl عَلَيْهِ السَّلَامُ, then the Angel of Death, then the rest of the Angels. After this, the rest of the people should enter the room, one group at a time and send Ṣalāt and Salām.

In the same way Durūd was sent to Rasūlullāh ﷺ whilst he was alive, Durūd should be sent to Rasūlullāh ﷺ even after he passed away.

Ibn Daḥya رَحِمَهُ اللهُ mentions that 30,000 people read the funeral prayer of Rasūlullāh ﷺ.

## The Burial

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had passed away in the afternoon on a Monday. This was the same time and the same day in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had entered Madīnah when he migrated from Makkah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was buried on the Wednesday. There are other opinions which say he was buried on the Tuesday.

‘Alī, رَضِيَ اللهُ عَنْهُ, ‘Abbās رَضِيَ اللهُ عَنْهُ and his 2 sons, Al-Faḍl and Qutham رَضِيَ اللهُ عَنْهُمَا lowered Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into his resting place. According to some narrations, Shuqrān رَضِيَ اللهُ عَنْهُ also descended into the grave.

The blessed body was placed inside the grave, and then it was filled. The Companions رَضِيَ اللهُ عَنْهُم continued to fill it until it was shaped like a camel’s hump, so the earth in the middle was raised.

عَنْ سُفْيَانَ الثَّمَارِ أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ  
وَسَلَّمَ مُسَنَّماً<sup>14</sup>

Sufyān Tammār رَضِيَ اللهُ عَنْهُ narrates that he saw the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and it was shaped like a hump

<sup>14</sup> Ṣaḥīḥ al-Bukhārī 1390b

Water was then sprinkled upon the grave.

وَعَنْ جَابِرٍ قَالَ: رُشَّ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الَّذِي  
رُشَّ الْمَاءَ عَلَى قَبْرِهِ بِلَالُ بْنُ رَبَاحٍ بِقِرْبَةٍ بَدَأَ مِنْ قِبَلِ رَأْسِهِ حَتَّى  
انْتَهَى إِلَى رِجْلَيْهِ

Jābir رَضِيَ اللَّهُ عَنْهُ narrates that water was sprinkled on the grave of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the one who sprinkled water on the grave was Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ with a water skin. He started from the side of the head towards the right and finished towards the feet

After this, the Companions رَضِيَ اللَّهُ عَنْهُمْ returned to their homes.



## Summary of Events in the 11<sup>th</sup> Year of Hijri

### Muḥarram

- Aswad al-ʿAnsī made a claim to Prophethood in Yeman

### Ṣafar

- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made Usāmah رَضِيَ اللهُ عَنْهُ the leader of an expedition to Shām, but due to the illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the army remained in Jurf.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when to Baqīʿ in the middle of the night and asked forgiveness for the deceased.
- At the end of the month, the final illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began.

### Rabiʿ al-Awwal

- The illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became severe whilst he was in the house of Maymūnah رَضِيَ اللهُ عَنْهَا. He called his wives and asked their permission if he could stay in the house of ʿĀʾishah رَضِيَ اللهُ عَنْهَا and they granted him permission.
- Five days before he passed away, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a sermon in the Masjid where he praised Abū Bakr رَضِيَ اللهُ عَنْهُ; he advised the Anṣār to do good, and warned the people from taking graves as places of worship.



- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Abū Bakr رَضِيَ اللهُ عَنْهُ to lead Ṣalāh, which he did for 3 days.
- One day before his demise, Aswad al-ʿAnsī was killed by Fayrūz al-Daylamī رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them of this news before it was received.
- On a Monday, in the middle of the day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ breathed his last.
- On the Monday evening, the Muslims pledged allegiance to Abū Bakr رَضِيَ اللهُ عَنْهُ.
- On the Wednesday, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was buried in the place where he passed away.
- 6 months after the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his beloved daughter, Fāṭimah رَضِيَ اللهُ عَنْهَا also passed away.

## Summary

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had the highest lineage, being a descendant of Ibrāhīm عَلَيْهِ السَّلَامُ through his son Ismā‘īl عَلَيْهِ السَّلَامُ.

Even before the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his father ‘Abdullāh passed away. He spent the early years of his life with the Banū Sa‘ad, in the care of Ḥalīmah رَضِيَ اللهُ عَنْهَا who was his wet nurse.

Upon returning to Makkah, he lived with his mother Āminah. During one journey to Madīnah, the mother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also passed away when he was only 6 years old. His grandfather ‘Abd al-Muṭṭalib then looked after him for a couple of years until he also passed away.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was then taken into the care of his paternal uncle Abū Ṭālib, who would remain the guardian for over 40 years.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Khadijah رَضِيَ اللهُ عَنْهَا at the age of 25 and together they had many children; however, all of the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, except his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا passed away before his demise.

At the age of forty, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received the light of Prophethood. Allāh سُبْحَانَهُ وَتَعَالَى had chosen him to be the final Messenger, upon whom the final Revelation would be sent.

Rasūlullāh ﷺ spent 13 years in Makkah, inviting the Quraysh towards Islām. Many people answered his call; however, there were many others who were hostile. During this time, the Muslims were boycotted and had to leave Makkah. Rasūlullāh ﷺ lost his wife Khadijah رَضِيَ اللهُ عَنْهَا and his uncle ‘Abd al-Muṭṭalib. He was finally commanded by Allāh ﷻ to migrate to Madīnah.

Rasūlullāh ﷺ spent around 10 years in Madīnah. During this time, there were many conflicts with the Quraysh. Allāh ﷻ finally granted victory to the Muslims when Rasūlullāh ﷺ liberated the Holy city of Makkah.



One of the last actions of Rasūlullāh ﷺ was the farewell Ḥajj. During this time, Allāh ﷻ revealed that the religion of Islām had been perfected. Upon returning to Madīnah, Rasūlullāh ﷺ would only remain alive for a short while before returning to Allāh ﷻ.

The Prophethood of Rasūlullāh ﷺ lasted only 23 years. In this short while, the world was transformed. Never in the history

of mankind, did any human make such an impact, which would change the world, in such a short space of time.

The message which Rasūlullāh ﷺ had been sent with was complete. Islām had united the Arab tribes and spread throughout the Arabian Peninsula. Islām had now approached the borders of the territories ruled by the Byzantine and Persian empires.

The Companions رَضِيَ اللَّهُ عَنْهُمْ had made many sacrifices. Many of them had stayed with Rasūlullāh ﷺ throughout his Prophethood. They were living, breathing examples of Islām, and Allāh سُبْحَانَهُ وَتَعَالَى was pleased with them. They would now be the ones to convey the religion of Islām throughout the world.

The actions and words of Rasūlullāh ﷺ were remembered and transmitted. It is through these that the religion of Islām was preserved and flourished. And it is through these, that we are able to learn and practise our religion today.

Rasūlullāh ﷺ was truly a Mercy for mankind.

Allāh سُبْحَانَهُ وَتَعَالَى himself tells us in Sūrah al-Aḥzāb verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Surely Allāh and His angels send blessing to the Prophet. O you who believe, do pray Allāh to bless him, and send your Salām (prayer for his being in peace) to him in abundance.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Sīrah of Muḥammad ﷺ  
Part 36 – The Final Journey

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