

Islamic Academy of Coventry

# Sīrah of Muḥammad



Volume 14

## The Final Journey

Ebrahim Noor





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Ebrahim Noor

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







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## Introduction

In the 9<sup>th</sup> Year of Hijri, the battle of Tabūk took place, which was the final battle in which Rasūlullāh ﷺ participated.

Rasūlullāh ﷺ had marched north with 30,000 Companions رَضِيَ اللَّهُ عَنْهُمْ to meet the Byzantine Army. Hiraqla, the Byzantine Emperor had mobilised an army after receiving false information that Rasūlullāh ﷺ had passed away and the Muslims were now weak, so it was the ideal time to attack.

Information about the Byzantine army reached Rasūlullāh ﷺ and he gave the command to his Companions رَضِيَ اللَّهُ عَنْهُمْ to also get ready. Normally Rasūlullāh ﷺ would only disclose this information closer to the time, but due to the long distance to be travelled and hot weather, the Companions رَضِيَ اللَّهُ عَنْهُمْ were given ample time to prepare.

Many of the Companions رَضِيَ اللَّهُ عَنْهُمْ donated much of their wealth for this campaign, however there were others who could not afford to equip themselves. They would come to Rasūlullāh ﷺ asking for assistance. Some Companions رَضِيَ اللَّهُ عَنْهُمْ would come to the aid of others and help equip them for the expedition.

Once the army was ready, Rasūlullāh ﷺ left the blessed city of Madīnah. There were a few Companions رَضِيَ اللَّهُ عَنْهُمْ who were

not prepared at the time but were planning on joining Rasūlullāh ﷺ as soon as they were ready.

Along the way, the Muslim army passed the dwellings of the people of Thamūd. They were a nation who had been punished by Allāh ﷻ because they had not listened to their Prophet Ṣāliḥ عليه السلام. Rasūlullāh ﷺ advised the Companions رَضِيَ اللَّهُ عَنْهُمْ to travel quickly through the area and not to use the water to drink or perform ablution.

The days were hot, and the Muslim army reached the well of Tabūk where the water was running dry. Rasūlullāh ﷺ had advised the Companions رَضِيَ اللَّهُ عَنْهُمْ not to use the water. The little water that was there, was collected in a utensil and Rasūlullāh ﷺ washed his blessed hands and face with it. The water was then poured back into the well. Suddenly, the water started to gush forth and the whole army drank to their fill.

The Muslim army stayed in Tabūk for 20 days but there was no confrontation with the Byzantine army. During this time, the local tribes agreed truces with Rasūlullāh ﷺ after which he returned to Madīnah.

As mentioned earlier, there were some Companions رَضِيَ اللَّهُ عَنْهُمْ who had not prepared for the expedition and as a result did not join Rasūlullāh ﷺ. Among these were Ka‘ab ibn Mālik, Murārah ibn Rabī‘ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمْ. When they

came in the presence of Rasūlullāh ﷺ after his return, they presented no excuse. Rasūlullāh ﷺ advised the other Companions رَضِيَ اللَّهُ عَنْهُمْ not to talk to them and that Allāh سُبْحَانَهُ وَتَعَالَى would decide their fate. Fifty days later, Allāh سُبْحَانَهُ وَتَعَالَى sent down Verses from Sūrah at-Tawbah announcing their forgiveness.

The liberation of Makkah had been completed in the 8<sup>th</sup> year after the migration of Rasūlullāh ﷺ to Madīnah. During that year and the 10<sup>th</sup> year, many Arab tribes sent delegations to Rasūlullāh ﷺ. That is why both of these years were called ‘The Years of the Delegations’.

Many of the tribes came and embraced Islām. The first tribe to come and see Rasūlullāh ﷺ was the Hawāzin after the battle of Ḥunayn. They had come to ask Rasūlullāh ﷺ if their people and livestock, which had been taken during the battle, could be returned. Rasūlullāh ﷺ had waited some time before distributing the spoils and when the Hawāzin did not arrive, he went ahead and shared it out.

When the Hawāzin eventually turned up, Rasūlullāh ﷺ gave them a choice between their wealth and their people. They chose their people. All the captives were freed and returned.

Among the other tribes, the Banū Thaḳīf came and embraced Islām. They were the same tribe who had taken refuge in the forts of Al-Ṭāif after the battle of Ḥunayn.

The Banū ʿĀmir also came with some of their leaders including, ʿĀmir ibn Ṭufayl and Irbad ibn Qays. They hatched a plot to try and assassinate Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but were unsuccessful. The punishment of Allāh سُبْحَانَهُ وَتَعَالَى came down upon the two leaders, and both perished.

The Banū Ḥanīfah came with Musaylamah al-Kadhdhāb, the liar. He wanted Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to appoint him as his successor, however his request was denied. Musaylamah eventually met his end during the time of Abū Bakr رَضِيَ اللهُ عَنْهُ when Waḥshī رَضِيَ اللهُ عَنْهُ killed him with the same spear he had killed Ḥamzah رَضِيَ اللهُ عَنْهُ.

Arabia had now become united under Islām and in the 10<sup>th</sup> year, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made an announcement to perform Ḥajj. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ only ever performed one Ḥajj after he migrated to Madīnah.

Many Companions رَضِيَ اللهُ عَنْهُمْ joined him on this journey. Some from Madīnah, whilst others joined along the way and the rest came to Makkah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was accompanied by his wives رَضِيَ اللهُ عَنْهُنَّ and his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا on this journey. He left Madīnah and went to Dhul Ḥulayfah where he entered into the state of Iḥrām. The Ishʿār and Qalādah of the sacrificial animals was also done here.

Along the journey, many more Companions رَضِيَ اللَّهُ عَنْهُمْ joined Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He entered Makkah on the 4<sup>th</sup> of Dhul Ḥijjah and made his way to the Masjid where he performed Ṭawāf of the Ka'bah.

During the compensatory 'Umrah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had ordered the Companions رَضِيَ اللَّهُ عَنْهُمْ to perform Raml. This was done so the Quraysh could see the fever of Madīnah had not affected the Muslims, and even after a long journey they were still fit and strong. The requirement to show the Quraysh was no longer present as they had entered the fold of Islām, however Allāh سُبحَانَهُ وَتَعَالَى liked this action so much, it now became one of the rites.




Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was mounted on his camel so people could see what he was doing. He would do Istilām of Al-Ḥajr al-Aswad with his staff each time he would pass it, then kiss the staff.

After completing the Ṭawāf, he read 2 Rak'ah behind Maqām Ibrāhīm then went to perform Sa'ī. After Sa'ī he commanded all the Companions رَضِيَ اللَّهُ عَنْهُمْ who had not brought sacrificial animals to come out of Iḥrām.



Four days later, on the 8<sup>th</sup> of Dhul Ḥijjah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led the believers in his final Ḥajj. On the 14<sup>th</sup>, he left Makkah for the last time and made his way to Madīnah.

## Summary of Events in the 10<sup>th</sup> Year of Hijri

There was a total of 17 events in this year.

Month	Event
Rabī‘ al-Awwal 	Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was sent to the Banū ‘Abd al-Madān in Najrān.
	The delegation of Al-Ḥārith ibn Ka‘ab came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
Sha‘bān 	‘Adiy ibn Ḥātim al-Ṭā‘ī came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām.
	A delegation from Khawlān came as believers.
Ramaḍān 	A delegation from Ghāmid came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed I‘tikāf for 20 days in this month and Jibrīl عَلَيْهِ السَّلَامُ went over the Qur’ān twice with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
	A delegation from Ghassān came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
	‘Alī رَضِيَ اللهُ عَنْهُ was sent to Yemen and the entire tribe of Hamdān embraced Islām upon his hand in a single day.



<p>Shawwāl</p> 	<p>A delegation from Salāmān came to Rasūlullāh ﷺ.</p>
<p>Dhul Ḥijjah</p> 	<p>Rasūlullāh ﷺ performed the Farewell Ḥajj.</p> <p>‘Alī رضي الله عنه came from Najrān to Makkah to join Rasūlullāh ﷺ for Ḥajj.</p> <p>On the day of ‘Arafah, which was a Friday, during the Wuqūf, Allāh سبحانه وتعالى sent down Verse 3 of Sūrah al-Māidah, confirming that the religion of Islām had now been perfected.</p> <p>Musaylamah the liar made a claim to Prophecy. Rasūlullāh ﷺ saw a dream with him in it and Al-Aswad al-‘Ansī, which became true, as both were false Prophets.</p>
<p>Other Events in this year</p>	<p>Delegations from Al-Azd, Zubayd, ‘Abd al-Qays, Banū Ḥanīfah, Ṭayy, Kindah, Muḥārib, Rahāwīyyīn, ‘Abs,</p>

	<p>Ṣadif, Qushayr ibn Ka‘ab and Bujaylah came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.</p>
	<p>Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, passed away.</p>
	<p>On the day Ibrāhīm رَضِيَ اللهُ عَنْهُ passed away, there was a solar eclipse and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed Ṣalāt al-Kusūf.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Mūsā’ al-Ash‘arī and Mu‘ādh ibn Jabal رَضِيَ اللهُ عَنْهُمَا to Yemen.</p>



## Ḥadīth Jibrīl

A few days after returning from Ḥajj, Jibrīl عَلَيْهِ السَّلَام came to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the form of a human being.

The narrations say a man came to visit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whose clothes were intensely white, and hair was intensely black. There were no signs of travel upon him, so this indicated he wasn't an outsider, but no one recognized him locally, so who was this person? This incident is reported in many books of Ḥadīth including the Ṣaḥīḥayn and is called Ḥadīth Jibrīl.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
"سَلُونِي" فَهَابُوا أَنْ يَسْأَلُوهُ<sup>1</sup>

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Ask me (about matters pertaining to religion)', but they (the Companions رَضِيَ اللَّهُ عَنْهُمْ) were too much overawed out of profound respect for him to ask him (anything).

فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ

Meanwhile, a man came and sat near the knees of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

<sup>1</sup> Ṣaḥīḥ Muslim 10

فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ  
قَالَ " لَا تُشْرِكُ بِاللَّهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ  
وَتَصُومُ رَمَضَانَ "

He said, ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is Islām?’. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘You must not associate anything with Allāh, and establish Ṣalāḥ, pay the Zakāh and observe (the fasts) of Ramaḍān.’

قَالَ صَدَقْتَ

He said, ‘You (have) told the truth.’

قَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ

He then said, ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is Imān?’

قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ  
بِالْبَعْثِ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ "

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘That you affirm your faith in Allāh, His Angels, His Books, His Meeting, His Apostles, and that you believe in Resurrection and that you believe in Qadr (Divine Decree) in all its entirety.’

## قَالَ صَدَقْتَ

He said, 'You (have) told the truth.'

## قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ

He then said, 'O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what is Iḥsān?'

قَالَ " أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ "

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'That you fear Allāh as if you are seeing Him, and though you see Him not, verily He is seeing you.'

## قَالَ صَدَقْتَ

He said, 'You (have) told the truth.'

## قَالَ يَا رَسُولَ اللَّهِ مَتَى تَقُومُ السَّاعَةُ

He said, 'When will the hour of doom (Qiyāmah) take place?'



قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ  
وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘The one who is being asked about it, is no better informed than the inquirer himself, I will tell you some of the signs.’

إِذَا رَأَيْتِ الْمَرْأَةَ تَلِدُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا

‘When you see a slave (woman) giving birth to her master - that is one of the signs.’

وَإِذَا رَأَيْتِ الْحُفَاةَ الْعُرَاةَ الصَّمَّ الْبُكْمَ مُلُوكَ الْأَرْضِ  
فَذَاكَ مِنْ أَشْرَاطِهَا

‘When you see barefooted, naked, deaf, and dumb (ignorant and foolish persons) as the rulers of the earth, that is one of its signs.’

وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي  
خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ "

‘And when you see the shepherds of black camels exult in buildings - that is one of its signs. The (Doom) is one of the five things (wrapped) in the unseen. No one knows them except Allāh.’

ثُمَّ قَرَأَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي  
الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ  
بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }<sup>2</sup>

Then Rasūlullāh ﷺ recited (the following Verse):  
“Verily Allāh! with Him alone is the knowledge of the hour and  
He it is Who sends down the rain and knows that which is in the  
wombs and no person knows whatsoever he shall earn on  
morrow and a person knows not in whatsoever land he shall die.  
Verily Allāh is Knowing, Aware.”



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<sup>2</sup> Sūrah Luqmān Verse 34

قَالَ ثُمَّ قَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
" رُدُّوهُ عَلَيَّ "

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said: Then the person stood up (and left).  
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said 'Bring him back to me.'

فَالْتَمَسَ فَلَمْ يَجِدْهُ

He was searched for, but they (the Companions رَضِيَ اللَّهُ عَنْهُمْ)  
could not find him.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
" هَذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا "

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thereupon said, 'He was Jibrīl عَلَيْهِ السَّلَامُ and he  
wanted to teach you (things pertaining to religion) when you did  
not ask (them yourselves).'





## The Sariyyah of Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ to Ubnā

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent Dhul Ḥijjah and Muḥarram in Madīnah. It was now the month of Ṣafar. On the 26<sup>th</sup>, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the command to send an army to confront the Romans towards Ubnā, which was the location of the battle of Mu'tah. The battle had taken place near Kerak in southern Jordan, which was more than 500 miles north of Madīnah.

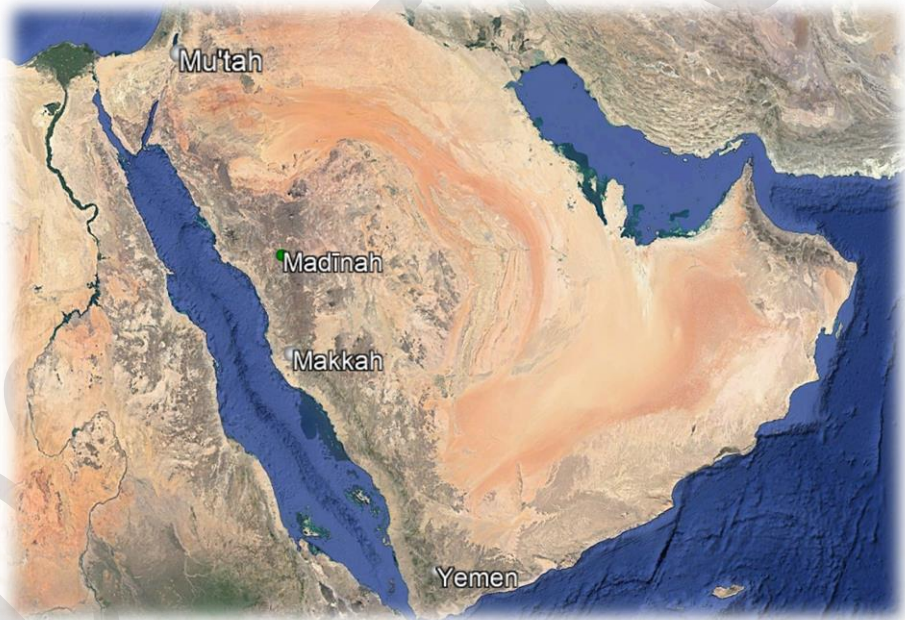


Figure 1 - Mu'tah

During this battle, three prominent Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were martyred. Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ, the father of

Usāmah رَضِيَ اللهُ عَنْهُ, Ja'far رَضِيَ اللهُ عَنْهُ, the paternal cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and 'Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ.



Figure 2 - Site of the battle of Mu'tah

This was the final Sariyyah which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent and he appointed Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ as commander of the army, even though he was very young.

Many of the illustrious Companions رَضِيَ اللهُ عَنْهُمْ, from the early migrants as well as the Anṣār participated in this expedition. The army assembled just outside of Madīnah, but due to the illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the army did not proceed towards their destination.

## The Early Signs

**R**asūlullāh ﷺ had returned to Madīnah after performing the Farewell Ḥajj. He now started preparing for his final journey which would be from this world into the hereafter.

Rasūlullāh ﷺ busied himself in glorifying and praising Allāh ﷻ as well as asking for His forgiveness.

The first sign that Rasūlullāh ﷺ received from Allāh ﷻ indicating his time to leave this world was drawing near, was the Revelation of Surah An-Naṣr

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ وَكَانَ تَوَّابًا ﴿٣﴾<sup>3</sup>

“(O Prophet,) When there comes Allāh’s help and the Victory,  
 (1) And you see people entering Allāh’s (approved) religion in  
 multitudes, (2) Then pronounce the Purity and Praise of your  
 Lord and seek forgiveness from Him.  
 Surely, He is Ever-Relenting. (3)”

<sup>3</sup> Sūrah an-Naṣr

There is a narration in Zarqānī, which mentions when Jibrīl عَلَيْهِ السَّلَامُ came with this Sūrah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ‘O Jibrīl, I have been given news about my death in this Sūrah.’

Jibrīl عَلَيْهِ السَّلَامُ replied:

وَلِالْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى <sup>4</sup>

“Surely the Hereafter is much better for you than the present life.”

There were a number of signs which had come to pass, showing that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had completed his mission on this earth. Some of these were:

- The help and victory of Allāh سُبْحَانَهُ وَتَعَالَى had come
- Disbelief and polytheism had been vanquished
- The message of Allāh سُبْحَانَهُ وَتَعَالَى had been delivered to the world
- The religion of Islām had been perfected
- People were entering into Islām in droves

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<sup>4</sup> Sūrah aḍ-Ḍuḥā’ verse 4

Now that the mission of Rasūlullāh ﷺ had been accomplished, it was time for him to prepare for the everlasting hereafter.

### Increased Remembrance of Allāh *سُبْحَانَهُ وَتَعَالَى*

Rasūlullāh ﷺ would now read the following supplications whilst he was sitting, standing, coming, or going:

*سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ  
اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ*

‘Glory be to You O Allāh, Our Lord and all Praise be to You,  
O Allāh forgive me and accept repentance from me,  
indeed, You are the most Forgiving, most Merciful.’

He would also recite:

*سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ*

‘Glory be to Allāh, and Praise be to Him. I seek forgiveness from  
Allāh, and I turn to Him in repentance.’

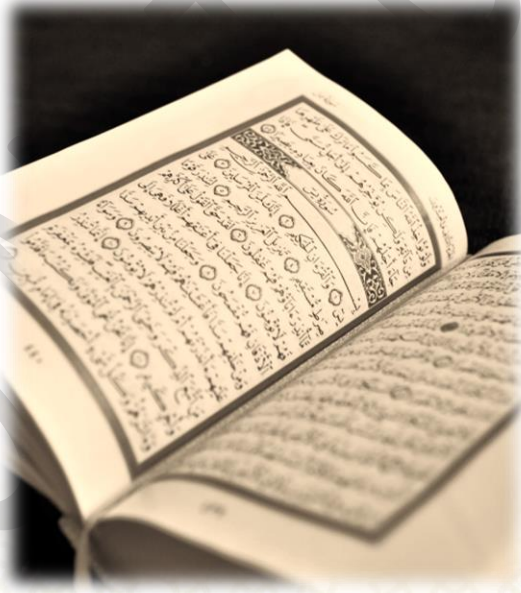
*سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ*

‘Glory be to You O Allāh and all Praise be to You,  
I seek forgiveness from You, and I turn to You in repentance.’

On one occasion Fāṭimah رَضِيَ اللهُ عَنْهَا came to visit her father Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He sat her down and said:

إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً  
وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا حَضَرَ أَجَلٍ<sup>5</sup>

‘Jibrīl عَلَيْهِ السَّلَامُ used to come and revise the Qur’ān with me once every year, and this year he has revised it with me twice. And I do not see except, my time to leave is approaching.’



<sup>5</sup> Ṣaḥīḥ al-Bukhārī 3624

## The Farewell Ḥajj

During the Farewell Ḥajj, Allāh ﷻ Revealed the Verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>6</sup>

“Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islām as a Dīn (religion and a way of life) for you.”

When this Verse was Revealed, Rasūlullāh ﷺ realised this was a sign from above. During the Farewell Ḥajj, he would mention in his sermons, that maybe they would not meet again after this. The advice he would impart, would be like a person who was about to leave. He bade farewell to his faithful followers.



<sup>6</sup> Sūrah al-Mā'idah Verse 3

## The Signs of Illness

**D**uring the final 10 days of the month of Ṣafar, one-night Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got up and woke his servant Abū Muwayhibah رَضِيَ اللهُ عَنْهُ, and told him he had been commanded to go and pray for the people of Baqīʿ. Abū Muwayhibah رَضِيَ اللهُ عَنْهُ was to accompany him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Muwayhibah رَضِيَ اللهُ عَنْهُ, made their way to the cemetery and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed for the deceased. He then turned to Abū Muwayhibah رَضِيَ اللهُ عَنْهُ and told him that he had been given a choice between a long life in this world with its keys and treasures, followed by paradise, or to meet his Lord and paradise (immediately). Abū Muwayhibah رَضِيَ اللهُ عَنْهُ urged Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to select the first choice, but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted the second. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from Baqīʿ, he suddenly fell ill, developing a headache and fever.

That day was a Wednesday, and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was staying with Maymūnah رَضِيَ اللهُ عَنْهَا. As per the normal practice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he continued to stay with each of his wives when it was their allotted day, even though he was ill.





### Moving to the House of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained unwell for a number of days. When his illness became more severe, he sought permission from his wives and went to stay at the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He moved to her residence on a Monday, and the following Monday Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ breathed his last in this world.

عَنْ هِشَامٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ فِي مَرَضِهِ جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ "أَيْنَ أَنَا غَدًا أَيْنَ أَنَا غَدًا". حِرْصًا عَلَى بَيْتِ عَائِشَةَ قَالَتْ عَائِشَةُ فَلَمَّا كَانَ يَوْمِي سَكَنَ<sup>7</sup>

Hishām narrates from his father that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in his (final) illness, he started visiting his wives and would say ‘Where will I be tomorrow, where will I be tomorrow’, anxious to be in the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا says, ‘When it was my day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became silent (he no longer asked the question).’

## عائشة بنت أبي بكر

<sup>7</sup> Ṣaḥīḥ al-Bukhārī 3774

## The Apostates

The final illness of Rasūlullāh ﷺ lasted for around 13 or 14 days. He spent the final week of his worldly life in the house of ʿĀ'ishah رَضِيَ اللهُ عَنْهَا. During this illness, Rasūlullāh ﷺ received news that Aswad al-ʿAnsī, Musaylamah al-Kadhḥāb and Ṭulayḥāh al-Asadī had claimed prophethood and people were turning away from Islām.

Rasūlullāh ﷺ emphasised to the Companions رَضِيَ اللهُ عَنْهُمْ that these people must be dealt with in the relevant manner and sent a group of Anṣār to confront Aswad al-ʿAnsī. One day before Rasūlullāh ﷺ passed away, the rebellion of the false prophet Aswad al-ʿAnsī was put to an end and he was no more.



## The Visit of Fāṭimah رَضِيَ اللهُ عَنْهَا

During his final days, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا. The following Ḥadīth narrates what happened:

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ دَعَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ فَسَارَهَا بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِكَتْ قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ فَقَالَتْ سَارَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوقِي فِيهِ فَبَكَيْتُ ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ<sup>8</sup>

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا whilst he was in his illness, in which he passed away. He told her a secret and she cried. He then called her and told her another secret and she laughed. When I asked her about that, she said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had secretly informed me that he would pass away in his fatal illness, so I cried. Then he secretly told me that I would be the first of his family to join him, so I laughed.’

6 months after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا also left this world.

<sup>8</sup> Ṣaḥīḥ al-Bukhārī 3625

## The Final Week

**A**s mentioned earlier, the final days of the life of Rasūlullāh ﷺ were spent in the house of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. ﷺ

Around four days before the demise of Rasūlullāh ﷺ, on the Thursday his health deteriorated. Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ were in his room at the time. Rasūlullāh ﷺ asked them to bring some paper, ink, and pen so a bequest could be written for the people after which they would not go astray.

When the Companions رَضِيَ اللَّهُ عَنْهُمْ heard this, there was a disagreement between themselves as to whether they should bring Rasūlullāh ﷺ what he had requested or not.

‘Umar رَضِيَ اللَّهُ عَنْهُ said that Rasūlullāh ﷺ wasn’t well. Due to the severity of his pain, it wouldn’t be appropriate to put him through any difficulty. They have got the book of Allāh سُبْحَانَكَ وَتَعَالَى (which would save them from going astray) and that would be enough.

Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ agreed with ‘Umar رَضِيَ اللَّهُ عَنْهُ whilst others said they should bring the items which Rasūlullāh ﷺ has requested and the bequest should be written. Their reasoning was that Rasūlullāh ﷺ was free from sin and he would never say anything which other people might say during illness. Therefore, his request should be completed.

The disagreement started to become vocal so Rasūlullāh ﷺ requested that the Companions رَضِيَ اللَّهُ عَنْهُمْ leave.

### The Bequest of Rasūlullāh ﷺ

After a while, even though Rasūlullāh ﷺ was in severe pain, he left a verbal bequest of 3 things:

- ❖ There should be no polytheists in the Arabian Peninsula
- ❖ Whenever any delegations leave, they should be given a gift in the same way he used to give them gifts
- ❖ Rasūlullāh ﷺ remained silent on the 3<sup>rd</sup> bequest or the narrator forgot what he had said

Some of the opinions are that the 3<sup>rd</sup> request was as follows:

- ❖ They should act upon the Qur'ān
- ❖ The army of Usāmah رَضِيَ اللَّهُ عَنْهُ should be sent
- ❖ After Rasūlullāh ﷺ passes away, his grave must not be made a place of worship
- ❖ Remain steadfast on your Ṣalāh
- ❖ Look after your slaves.

We can never be sure whether Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for the ink and pen to write down the same advice as above or whether it was something else. Allāh سُبْحَانَهُ وَتَعَالَى knows best.

After the incident with the ink and pen, the Companions رَضِيَ اللهُ عَنْهُمْ left as per the request of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then rested a while and felt a little better. The severity of his pain had eased a little.

At Zūhr time, he requested that 7 water skins from different wells in Madīnah be poured over his head. Maybe this would ease his pain and he could then advise people. As per his command, the water was poured over his head, and this brought him some relief.



## The Final Sermon

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to the Masjid supported by ‘Alī and ‘Abbās رَضِيَ اللهُ عَنْهُمَا and led Zuh̄r Ṣalāt. He then delivered a sermon which would be the final time he addressed his faithful Companions رَضِيَ اللهُ عَنْهُمْ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed upon the pulpit. He began by praising and glorifying Allāh سُبْحَانَهُ وَتَعَالَى then mentioned the Companions رَضِيَ اللهُ عَنْهُمْ who had been martyred in the battle of Uḥud. He supplicated for them and asked Allāh سُبْحَانَهُ وَتَعَالَى for their forgiveness.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now addressed the Muhājirūn and said they will be in the majority and the Anṣār will be less. He mentioned how the Anṣār gave him a home, so be good to those who are good and pious, and be lenient to those who make mistakes.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, ‘O people, Allāh سُبْحَانَهُ وَتَعَالَى has given a choice to one of his slaves, that he chooses the blessings of this world or the blessings which are near his Lord (meaning the hereafter) and this person has chosen the blessings which are near his Lord.’



Upon hearing this, Abū Bakr رَضِيَ اللهُ عَنْهُ realised that this slave who Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was talking about was none other than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself, so Abū Bakr رَضِيَ اللهُ عَنْهُ started to cry. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, asked him to remain firm and then signalled that all of the doors of the Masjid be closed. Only the door of Abū Bakr رَضِيَ اللهُ عَنْهُ should be kept open.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then mentioned that the person who had done the most good to him was Abū Bakr رَضِيَ اللهُ عَنْهُ. Whosoever had done any favour to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he had repaid it except Abū Bakr رَضِيَ اللهُ عَنْهُ. Allāh سُبْحَانَهُ وَتَعَالَى will give him his due on the day of Judgement.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised Abū Bakr رَضِيَ اللهُ عَنْهُ in a way in which no other Companion رَضِيَ اللهُ عَنْهُمْ was equal to him. This was done so the people would see the high status of Abū Bakr رَضِيَ اللهُ عَنْهُ and there would be no disagreement in who would be the successor after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. To emphasise this, he gave the responsibility of leading Ṣalāh to Abū Bakr رَضِيَ اللهُ عَنْهُ.

In this sermon, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said the army of Usāmah رَضِيَ اللهُ عَنْهُ should be quickly dispatched. He knew some people did not approve of the leadership of Usāmah رَضِيَ اللهُ عَنْهُ (Ibn Sa‘ad mentions they were from the hypocrites) as they questioned why a younger



person had been appointed in the presence of elders. Rasūlullāh ﷺ mentioned how these people also had the same reservations when his father Zayd رَضِيَ اللَّهُ عَنْهُ was given leadership. Rasūlullāh ﷺ then said 'I swear by Allāh that his father Zayd رَضِيَ اللَّهُ عَنْهُ was worthy of leadership and after him, his son Usāmah رَضِيَ اللَّهُ عَنْهُ as well. And they are from those who are loved by me.'

Rasūlullāh ﷺ then mentioned how the Jews and Christians had made the graves of their Prophets into places of worship. This was a warning to the people to ensure they do not do the same.

عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 " اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ  
 اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " 9

‘Aṭā’ ibn Yasār رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said,  
 ‘O Allāh! Do not make my grave an idol that is worshipped.  
 The anger of Allāh on those people who took the graves of their  
 Prophets as places of prostration was terrible.’

<sup>9</sup> Mūwaṭṭa Imām Mālik Book 9 Ḥadīth 419

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told the people that he had been informed they were worried about his death. He asked them, has any Prophet before him stayed forever with his people? Allāh سُبْحَانَهُ وَتَعَالَى says:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ <sup>10</sup>

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

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ <sup>11</sup>

“Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is but a Messenger, there have been Messengers before him.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was going to meet Allāh سُبْحَانَهُ وَتَعَالَى and everyone else is also going to meet Him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now made a bequest to the Muslims that they treat the early migrants kindly. He then made a bequest to the early migrants that they remain steadfast on Taqwā' (piety) and 'Amal Ṣāliḥ (good deeds) because Allāh سُبْحَانَهُ وَتَعَالَى has said:

<sup>10</sup> Sūrah al-Anbiyā' Verse 34

<sup>11</sup> Sūrah Āl-ʿImrān Verse 144

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ (٢)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

12 وَتَوَاصَوْا بِالصَّبْرِ (٣)

“I swear by the Time, (1) Man is in a state of loss indeed, (2) Except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience. (3)”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Muslims to treat the Anṣār with kindness. They had given Islām a refuge and included others in their houses, lands, orchards, and fruits. Despite their hunger and hard times, they gave preference to others. Allāh سُبْحَانَهُ وَتَعَالَى says with regards to the Anṣār:

13 وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

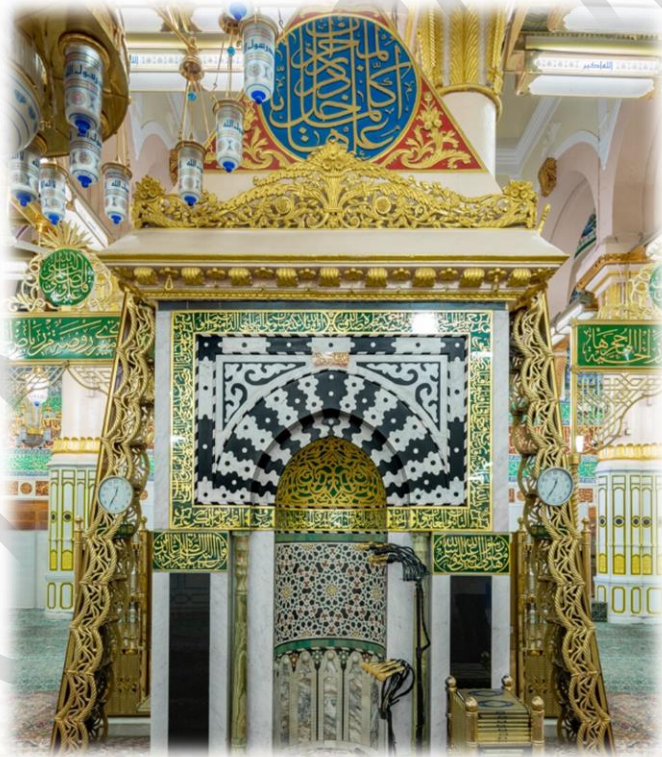
“And (they) give preference (to them) over themselves, even though they are in poverty.”

<sup>12</sup> Sūrah Al-ʿAṣr

<sup>13</sup> Sūrah Al-Ḥaṣhr Verse 9

The final advice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this sermon was that he was leaving this world before them. They would meet him again and their meeting place would be the fountain of Al-Kauthar.

After this, he climbed down from the pulpit and went into his room.



## The Final Ṣalāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Masjid

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued to come to the Masjid and led Ṣalāh, whilst he had the strength to do so. The final Ṣalāh which he led standing, was Maghrib on the Thursday, 4 days before his demise.

عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ  
 {الْمُرْسَلَاتِ عُرْفًا} ثُمَّ مَا صَلَّى لَنَا بَعْدَهَا حَتَّى قَبَضَهُ اللهُ<sup>14</sup>

Umm al-Faḍl bint al-Hārith رَضِيَ اللهُ عَنْهَا narrates,  
 ‘I heard the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reciting  
 (Sūrah al-Mursalāti ‘Urfan) in the Maghrib prayer,  
 and after that prayer he did not lead us in any prayer until Allāh  
 سُبْحَانَهُ وَتَعَالَى took his soul.’

When the time for ‘Ishā Ṣalāh arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked whether the people had prayed. He was told they were waiting for him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then tried to get up a number of times, but due to the severity of his condition, he kept on losing consciousness.

<sup>14</sup> Ṣaḥīḥ al-Bukhārī 4429

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ eventually told the people to tell Abū Bakr رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has ordered him to lead the Ṣalāh on his behalf.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that her father had a very soft heart and would not be able to lead Ṣalāh because of how upset he would be. Due to his weeping, the congregation would be unable to listen to his recitation. She requested that ‘Umar رَضِيَ اللهُ عَنْهُ be asked to lead the Ṣalāh instead.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ insisted that it should be Abū Bakr رَضِيَ اللهُ عَنْهُ to lead the Ṣalāh, hence he began to lead.

On the Saturday or Sunday, the health of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ improved. He went to the Maṣjid supported by ‘Alī and ‘Abbās رَضِيَ اللهُ عَنْهُمَا. At that time Abū Bakr رَضِيَ اللهُ عَنْهُ was leading Zuḥr Ṣalāh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went and sat to the right of Abū Bakr رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then led the rest of the Ṣalāh. So now Abū Bakr رَضِيَ اللهُ عَنْهُ was reading behind Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the rest of the congregation were following the Takbīr of Abū Bakr رَضِيَ اللهُ عَنْهُ. This was the final Ṣalāh Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led, and the final time he came to the Maṣjid.



## The Army of Usāmah رَضِيَ اللهُ عَنْهُ

On the Saturday, Usāmah رَضِيَ اللهُ عَنْهُ and the other Companions رَضِيَ اللهُ عَنْهُمْ who were getting ready to set off on an expedition came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They bade farewell and gathered in Juruf.

Due to the condition of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ they did not proceed. On the Sunday, the health of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ deteriorated. As soon as Usāmah رَضِيَ اللهُ عَنْهُ found out, he went back to Madīnah to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again.

Usāmah رَضِيَ اللهُ عَنْهُ saw that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could not speak. He bowed down and kissed the blessed forehead of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ raised both his arms up towards the heavens, then placed them on Usāmah رَضِيَ اللهُ عَنْهُ. Usāmah رَضِيَ اللهُ عَنْهُ realised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was supplicating for him. After a while Usāmah رَضِيَ اللهُ عَنْهُ returned to Juruf. That was their last meeting.



## The Medicine

The Companions رَضِيَ اللهُ عَنْهُمْ thought that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was suffering from pleurisy. This condition causes severe chest pains and worsens when breathing. To treat Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they gave him some medicine.

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَتْ عَائِشَةُ لَدَدْنَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ وَجَعَلَ يُشِيرُ إِلَيْنَا " لَا تَلْدُونِي " . قَالَ فَقُلْنَا كَرَاهِيَةَ الْمَرِيضِ بِالذَّوَاءِ فَلَمَّا أَفَاقَ قَالَ " أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي " . قَالَ قُلْنَا كَرَاهِيَةَ لِلذَّوَاءِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " لَا يَبْقَى مِنْكُمْ أَحَدٌ إِلَّا لَدَّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ " <sup>15</sup>.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا said, ‘We poured medicine into the mouth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his illness, and he pointed out to us intending to say, ‘Don't pour medicine into my mouth.’ We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better, he said (to us.) ‘Didn't I forbid you to pour medicine into my mouth?’ We said, ‘We thought (you did so) because of the aversion, one

<sup>15</sup> Ṣaḥīḥ al-Bukhārī 6897



usually has for medicine.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘All of you will drink the medicine, and I will watch you, except ‘Abbās رَضِيَ اللهُ عَنْهُ, for he did not witness this act of yours.’



## The Final Day

It was now Monday. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been ill for close to two weeks. In the morning, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ opened the curtain in his room and looked inside the Masjid. He saw the Companions رَضِيَ اللهُ عَنْهُمْ were stood in rows reading Fajr Ṣalāh. He looked at them and smiled.

Abū Bakr رَضِيَ اللهُ عَنْهُ thought he would move back from where he was leading the Ṣalāh but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a gesture to him, telling him to continue.

Due to extreme weakness, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could not stand up properly. He closed the curtain and went back inside.

This was the last time the Companions رَضِيَ اللهُ عَنْهُمْ would see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

### 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, 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 the answer, the Companions رَضِيَ اللهُ عَنْهُمْ got some peace of mind and dispersed.

### The Conversation of ‘Alī & ‘Abbās رَضِيَ اللهُ عَنْهُمَا

‘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.

فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ أَلَا تَرَاهُ أَنْتَ وَاللَّهِ بَعْدَ الثَّلَاثِ عَبْدُ الْعَصَا وَاللَّهِ إِنِّي لَأُرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيُتَوَفَّى فِي وَجَعِهِ وَإِنِّي لَأَعْرِفُ فِي وَجْهِهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتُ فَاذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَسْأَلُهُ فِيمَنْ يَكُونُ الْأَمْرُ فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ وَإِنْ كَانَ فِي غَيْرِنَا أَمَرْنَا فَأَوْصَى بِنَا. قَالَ

عَلِيَّ وَاللَّهِ لَئِنْ سَأَلْتَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَمْنَعُنَا لَا  
يُعْطِينَاهَا النَّاسُ أَبَدًا وَإِنِّي لَا أَسْأَلُهَا  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَدًا<sup>16</sup>

‘Abbās رَضِيَ اللَّهُ عَنْهُ took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and told ‘Alī رَضِيَ اللَّهُ عَنْهُ that after three days, there would be another ruler over them. ‘Abbās رَضِيَ اللَّهُ عَنْهُ thought that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would pass away in this illness and he recognised the signs of death on the faces of the children of ‘Abd al-Muṭṭalib. He asked ‘Alī رَضِيَ اللَّهُ عَنْهُ to go with him so they could ask who his successor would be. If it is one of them, then they would find out. If it was someone other than them, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will tell them who it will be.



‘Alī رَضِيَ اللَّهُ عَنْهُ replied, if they asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he said no to them, the people would never give the Khilāfah to them. He then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى that he would never ask Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about it.

<sup>16</sup> Ṣaḥīḥ al-Bukhārī 6266

The Companions رَضِيَ اللهُ عَنْهُمْ had left thinking 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-Raḥmān 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 اللهُ عَنْهَا said:

إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ فِي  
بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَخْرِي وَنَخْرِي وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي  
وَرِيقِهِ عِنْدَ مَوْتِهِ <sup>17</sup>

‘It was one of the favours of Allāh سُبْحَانَهُ وَتَعَالَى upon me that Rasūlullāh صَلَّى اللهُ 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 اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ then lifted his hands towards the sky and said:

اللهم في الرفيق الاعلى

‘O Allāh, with the highest companion.’

<sup>17</sup> Ṣaḥīḥ al-Bukhārī 4449

## The Final Moments

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

بَابِ آخِرِ مَا تَكَلَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ يُؤْنَسُ قَالَ الرَّهْرِيُّ  
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ  
قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَاحِحٌ  
" 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 " اَللَّهُمَّ الرَّفِيقَ الْأَعْلَى " . فَقُلْتُ إِذَا  
لَا يُخْتَارُنَا. وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِحٌ  
قَالَتْ فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا اَللَّهُمَّ الرَّفِيقَ الْأَعْلَى<sup>18</sup>

<sup>18</sup> Ṣaḥīḥ al-Bukhārī 4463

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates, ‘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, while his head was on my thigh, (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) became unconscious and then recovered his consciousness.

He then looked at the ceiling of the house and said,

‘O Allāh! (with) the highest companion.’

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 السَّلَام had now been completed with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ



## Date of Expiry

**R**asūlullāh ﷺ 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 ﷺ 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>19</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>19</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. ‘Alī 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 السَّلَام 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.

### The Arrival of 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 Al-



Masjid al-Nabawī 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 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 وَأَنْهُمْ مَيِّتُونَ<sup>20</sup>

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

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ<sup>21</sup>

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

<sup>20</sup> Sūrah az-Zumar Verse 30

<sup>21</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 a sermon by praising and glorifying Allāh سُبْحَانَهُ وَتَعَالَى.

Abū Bakr رَضِيَ اللهُ عَنْهُ said, ‘Whoever amongst you worships Allāh سُبْحَانَهُ وَتَعَالَى then know this, 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, 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  
 أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ  
 شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾<sup>22</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>22</sup> Sūrah Āl-‘Imrān Verse 144

And Allāh ﷻ سُبْحَانَهُ وَتَعَالَى told Muḥammad ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

23 **إِنَّكَ مَيِّتٌ وَأَنْهُمْ مَيِّتُونَ**

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

Allāh ﷻ سُبْحَانَهُ وَتَعَالَى also says:

24 **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ**

“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 (٣٦)**

25 **وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٣٧)**

“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)”

26 **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ**

“Every soul has to taste death.”

<sup>23</sup> Sūrah az-Zumar Verse 30

<sup>24</sup> Sūrah al-Qasas Verse 88

<sup>25</sup> Sūrah ar-Raḥmān Verses 26-27

<sup>26</sup> Sūrah Āl-‘Imrān Verse 185

## 27 **وَإِنَّمَا تُؤَقَّدُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ**

“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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called Rasūlullāh سُبْحَانَهُ وَتَعَالَى 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>27</sup> Sūrah Āl-‘Imrān 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 the 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 لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

## The Gathering of the Anṣār

The Anṣār had gathered in Saqīfa Banū Sā‘idah to discuss matters following the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Bakr رَضِيَ اللهُ عَنْهُ had gone to the meeting to aid in the matter of choosing the successor of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## The Ghusl

The Companions رَضِيَ اللهُ عَنْهُمْ had pledged allegiance to Abū Bakr رَضِيَ اللهُ عَنْهُ. 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 and 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 Qamis (shirt) or Imāmah (turban).

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

عَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
اِخْتَلَفُوا 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>28</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>28</sup> Jāmi' al-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 the grave should be dug according to the manner of the people of Makkah.

The Anṣār said 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.

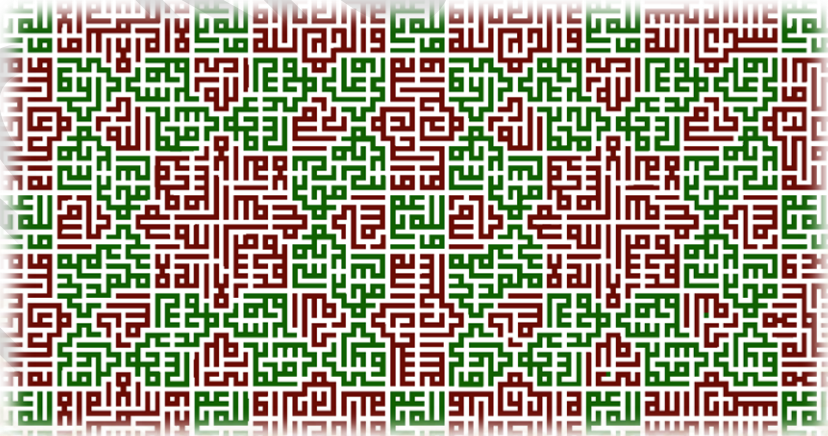
Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ used to dig graves according to the Makkan manner and Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ used to dig the graves according to the Madanī manner. It was decided that both of them should be called. Whoever turns up first, will dig the grave.

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 تَرَكْنَاهُ. فَأُرْسِلَ إِلَيْهِمَا فَسَبَقَ صَاحِبُ  
 اللَّحْدِ. فَلَحَدُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ<sup>29</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>29</sup> Sunan ibn Mājah 1557

## The Funeral Prayer

There is a narration in Sunan ibn Mājah where it is mentioned, after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 the people came to Abū Bakr رَضِيَ اللهُ عَنْهُ and asked him should they read the funeral Prayer of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Abū Bakr رَضِيَ اللهُ عَنْهُ told them they should pray it. The people then asked how it should be read. Abū Bakr رَضِيَ اللهُ عَنْهُ replied:

يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ ثُمَّ يَخْرُجُونَ ثُمَّ يَدْخُلُ

30 قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ ثُمَّ يَخْرُجُونَ حَتَّى يَدْخُلَ النَّاسُ

‘One group should enter (the room of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), say the Takbīr, then Durūd and Du‘ā, then leave. Then another group should enter and say the Takbīr, then Durūd and Du‘ā, then leave until all the people have entered.’

In a narration from Ibn Sa‘ad رَحِمَهُ اللهُ, it is mentioned that Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا entered into the room with a group of people

<sup>30</sup> Shamāil Tirmidhī 397

and stood in front of Rasūlullāh صَلَّى اللهُ 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 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 عَنْهَا 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 Isrāfil 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.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

## The Burial

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had passed away 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 التَّمَّارِ أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَمًّا<sup>31</sup>

Sufyān al-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>31</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 رضي الله عنه narrates, ‘Water was sprinkled on the grave of our Prophet صلى الله عليه وسلم and the one who sprinkled water on the grave was Bilāl ibn Rabāḥ (رضي الله عنه) with a water skin. He started from the side of the head towards the right and finished towards the feet

After this, the Companions رضي الله عنهم returned to their homes.



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

There was a total of 17 events in this year.

Month	Event
Muḥarram 	Aswad al-ʿAnṣī made a claim to Prophethood in Yemen.
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 Juruf. 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.
Rabīʿ 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.

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

## 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 Ḥalimah 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 taken into the care of his paternal uncle Abū Ṭālib, who would remain his guardian for over 40 years.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Khadījah رَضِيَ اللهُ عَنْهَا at the age of 25 and together they had many children; however, all 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then lost his wife Khadijah رَضِيَ اللهُ عَنْهَا and his uncle Abū Ṭālib on the 10<sup>th</sup> year of Prophethood. In the 13<sup>th</sup> year, he was finally commanded by Allāh سُبْحَانَهُ وَتَعَالَى to migrate to Madīnah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent around 10 years in Madīnah. During this time, there were many conflicts with the Quraysh. Allāh سُبْحَانَهُ وَتَعَالَى finally granted victory to the Muslims when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ liberated the Holy city of Makkah.

One of the last actions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the Farewell Ḥajj. During this time, Allāh سُبْحَانَهُ وَتَعَالَى Revealed that the religion of Islām had been perfected. Upon returning to Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would only remain alive for a short while before returning to Allāh سُبْحَانَهُ وَتَعَالَى.



The Prophethood of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 اللهُ عَنْهُمْ had made many sacrifices. Many of them had stayed with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَجِيدٌ

## Afterword

**A**s Muslims, we believe in Allāh سُبْحَانَهُ وَتَعَالَى in the way shown by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We cannot learn about the way of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ without learning about him. The more we learn about him, the more we will realise how truly special he was. I found a beautiful quote which summarises his life in a perfect way:

“The life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is equivalent to a beautiful garden, the fragrance of the flowers, spread wisdom and freshness even today. The garden invites each and every one and now it is up to the capacity and nature of the beholder to pick as many flowers as he can.”<sup>32</sup>

We must now ask ourselves, how many flowers have we picked so far and how many more are we going to pick? The more we pick, the more we will benefit from their beautiful fragrance. The flowers in this garden will never wilt and are there for us all year round, every year of our lives.

Learning about the Sīrah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is important for each and every one of us. This can come in many forms, reading, attending talks and presentations, or studying about his life. We should adopt whichever way we find better to learn continuously.

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<sup>32</sup> The Contribution of Darul Uloom Deoband to Seerah Literature page 1

As we progress through our lives, we will find ourselves in different situations where we can learn from the Sirah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his actions and his advice. Whether this is our role in our families as a spouse, parent or even grandparent, or our role in our communities. Whether we are in a predicament looking for a solution to a matter or general advice in life, there is a lesson to be learnt at each juncture.

Another effective way to learn and connect ourselves to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is to visit the blessed Ḥaramayn Sharifayn, Al-Masjid al-Ḥarām and Al-Masjid al-Nabawī. As we walk through the streets of Makkah, the birth place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the lanes of Madīnah where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated, we are greeted with many signs and reminders of the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ.

When we lay eyes on the Ka‘bah, the House of Allāh سُبْحَانَهُ وَتَعَالَى, we are reminded how it was the first House to be built for the worship of Allāh سُبْحَانَهُ وَتَعَالَى. How Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ put Al-Ḥajr al-Aswad back in its place with his own hands when the Ka‘bah was rebuilt just before his Prophethood. We see Maqām Ibrāhīm, the station of Ibrāhīm عَلَيْهِ السَّلَامُ and the Ḥaṭīm which was part of the Ka‘bah. When we do Sa‘ī, we see Aṣ-Ṣafa and Al-Marwah and are reminded of Hājar رَضِيَ اللهُ عَنْهَا running between the two mountains. When we drink the blessed Zamzam, we are reminded of how Allāh سُبْحَانَهُ وَتَعَالَى provides water for the throngs of pilgrims who visit His house each year.

As we walk around Makkah, we see the birthplace of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the areas where the various tribes used to live. We are reminded of how the early Muslims were persecuted by the Quraysh and the trials and tribulations they went through. How Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to migrate from the blessed city but came back as its liberator.

In Madīnah, when we enter Al-Masjid al-Nabawī and make our way forward towards the location of the original Masjid and Rawḍah, the resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we feel a special closeness to him.

As we make our way to present Salām, we pass by Riyād al-Jannah on the left, and first see the pulpit, the location from where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to address the Companions رَضِيَ اللهُ عَنْهُمْ. We then see the Mihrāb, where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to lead the Ṣalāh. We see the many significant pillars, each with its own story to tell.

The Aṣḥāb al-Ṣuffah, the Companions رَضِيَ اللهُ عَنْهُمْ who had no home, were given a place to stay in the Masjid. What would it have been like in those days when bunches of dates would be hung on the original date palm pillars to provide sustenance for them?

The residences of the ‘Mothers of the Believers’ رَضِيَ اللهُ عَنْهُنَّ were located around the perimeter of the original Masjid. On every

inch of this blessed ground our dear Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lived and prayed along with his family and Companions رَضِيَ اللهُ عَنْهُمْ.

When we present our greetings to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he is replying to us. The closeness and proximity to the ‘Mercy of the Worlds’ felt at that time is hard to explain.

How blessed are those who get to visit the House of Allāh سُبْحَانَهُ وَتَعَالَى, how blessed are those who get to visit the resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We pray to Allāh سُبْحَانَهُ وَتَعَالَى that He gives us the opportunity to visit the blessed Ḥaramayn Sharifayn time and time again.

For all those who have completed reading the Sīrah, the journey has not come to an end, as this is a journey which must continue until our final breath. Encourage members of your families and friends to also learn about the Sīrah. Each second spent learning about the life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is very rewarding.

I have benefited greatly myself from learning about the Sīrah and thank Allāh سُبْحَانَهُ وَتَعَالَى greatly for giving me the opportunity to share some of what I have read and learnt. Many Scholars of our past dedicated their lives to document the life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A sign of their acceptance is that we are still benefiting from their works, some which were compiled centuries ago like Al-Sīrah al-Nabawiyah by ibn Hishām رَحِمَهُ اللهُ which was written in the 9<sup>th</sup> century CE.

As I mentioned in the introduction, I have based this series on Sīratul Muṣṭafā by Maulānā Muḥammad Idris Kandhlawi رَحْمَةُ اللَّهِ which is an exceptional work. For anyone wanting to learn more about the Sīrah, I would definitely recommend this book.

I pray that Allāh سُبْحَانَهُ وَتَعَالَى accepts the efforts of all those who have written, taught, researched, and propagated the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I also pray that He rewards all those who have helped and supported me in completing this series.

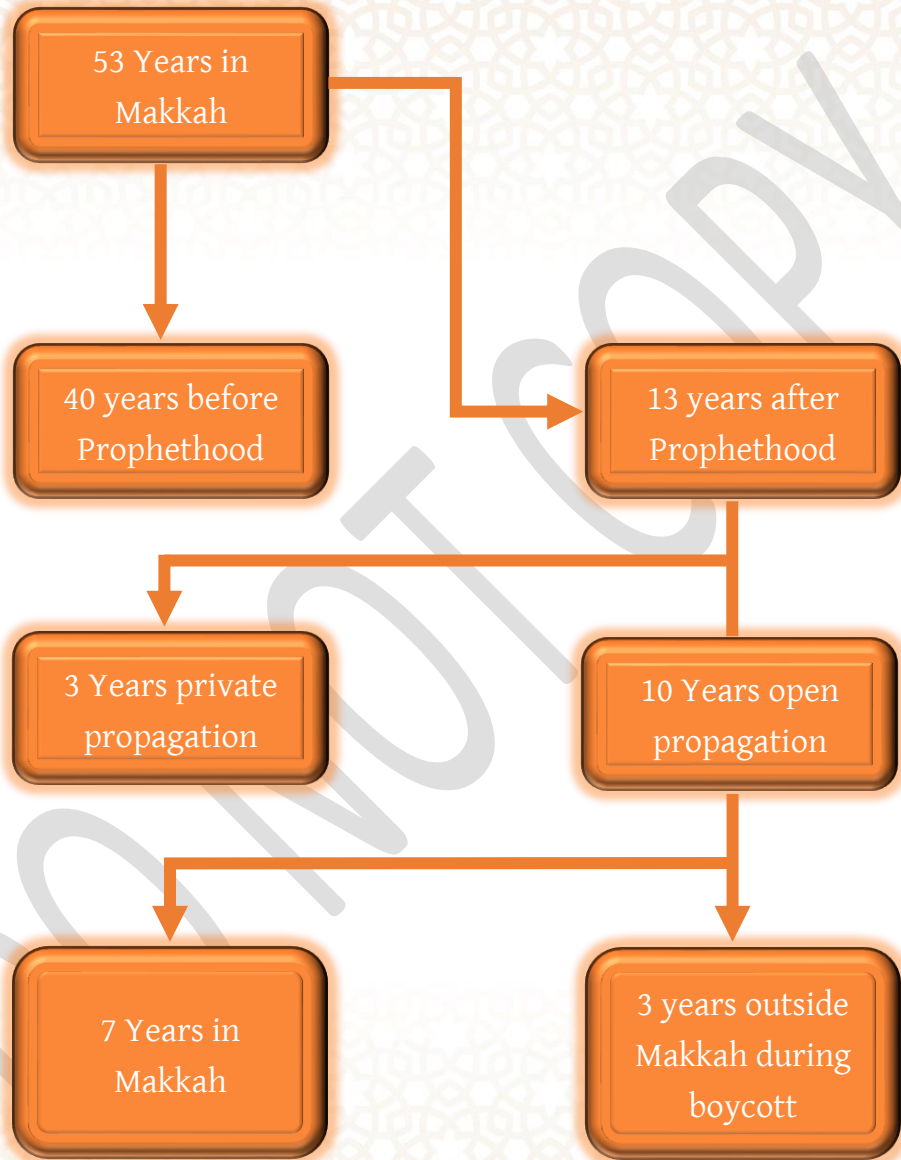
I will conclude by referring to the statement at the beginning of this chapter. May Allāh سُبْحَانَهُ وَتَعَالَى give us the ability to spend many an hour in the blessed garden, which is the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, benefitting from the beautiful flowers and ensuring their sweet fragrance stays with us at all times.

Āmīn

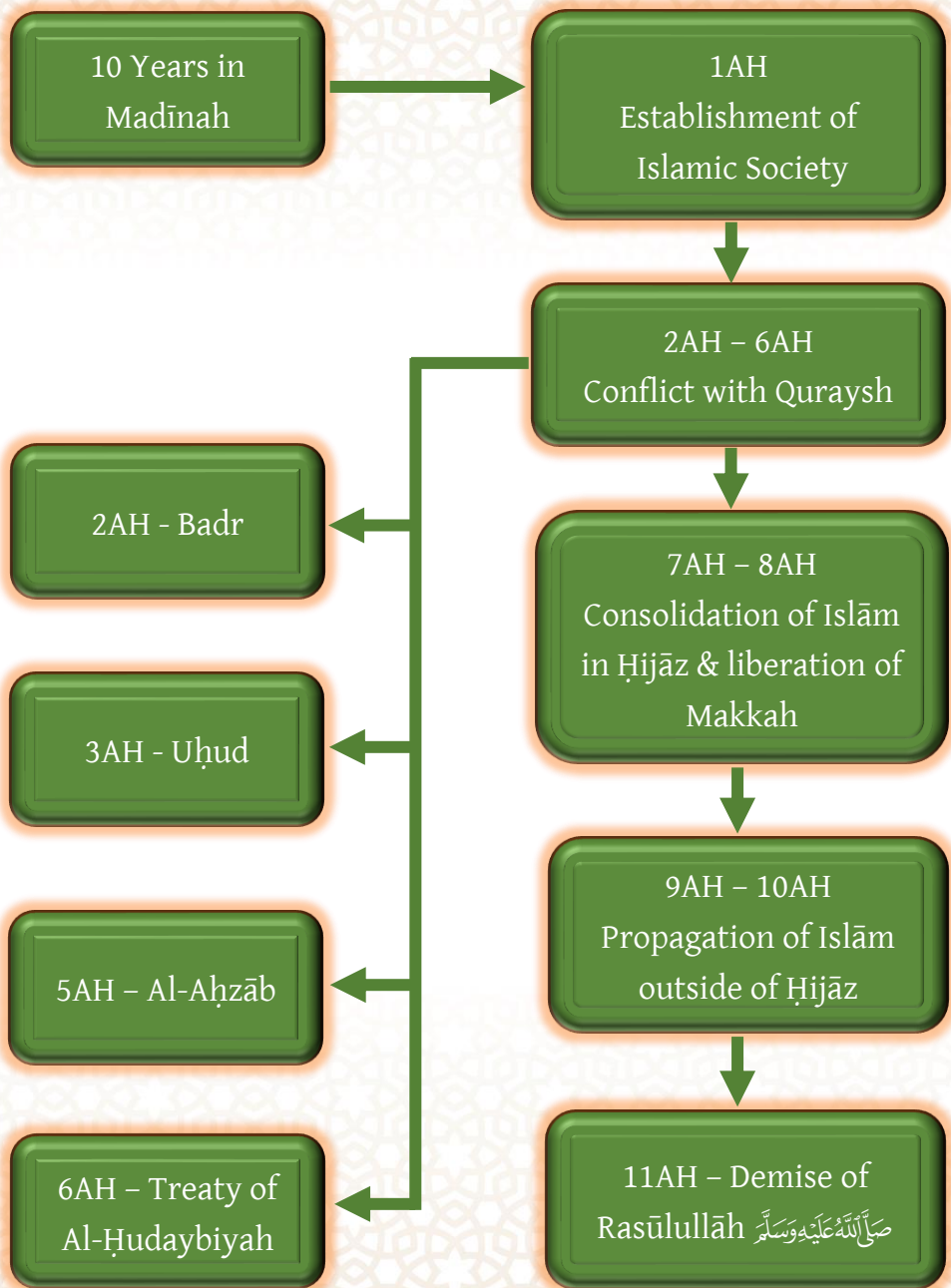
Ebrahim Noor

Friday 23<sup>rd</sup> Jumādā al-Thānī 1445- 5<sup>th</sup> January 2024

## Appendix A - Summary of the Makkan Period



## Appendix B – Summary of the Madanī Period





Appendix C – Paternal Uncles & Aunts of  
Rasūlullāh ﷺ

Al-‘Abbās رَضِيَ اللهُ عَنْهُ

Ḥamzah رَضِيَ اللهُ عَنْهُ

Abū Ṭālib

Al-Zubayr

Al-Ḥārith

Ḥajl

‘Abd al-Ka‘bah

Ḍirār

Abū Lahab

Quthum

Ghīdāq

Ṣafīyyah رَضِيَ اللهُ عَنْهَا

‘Ātikah

Arwā

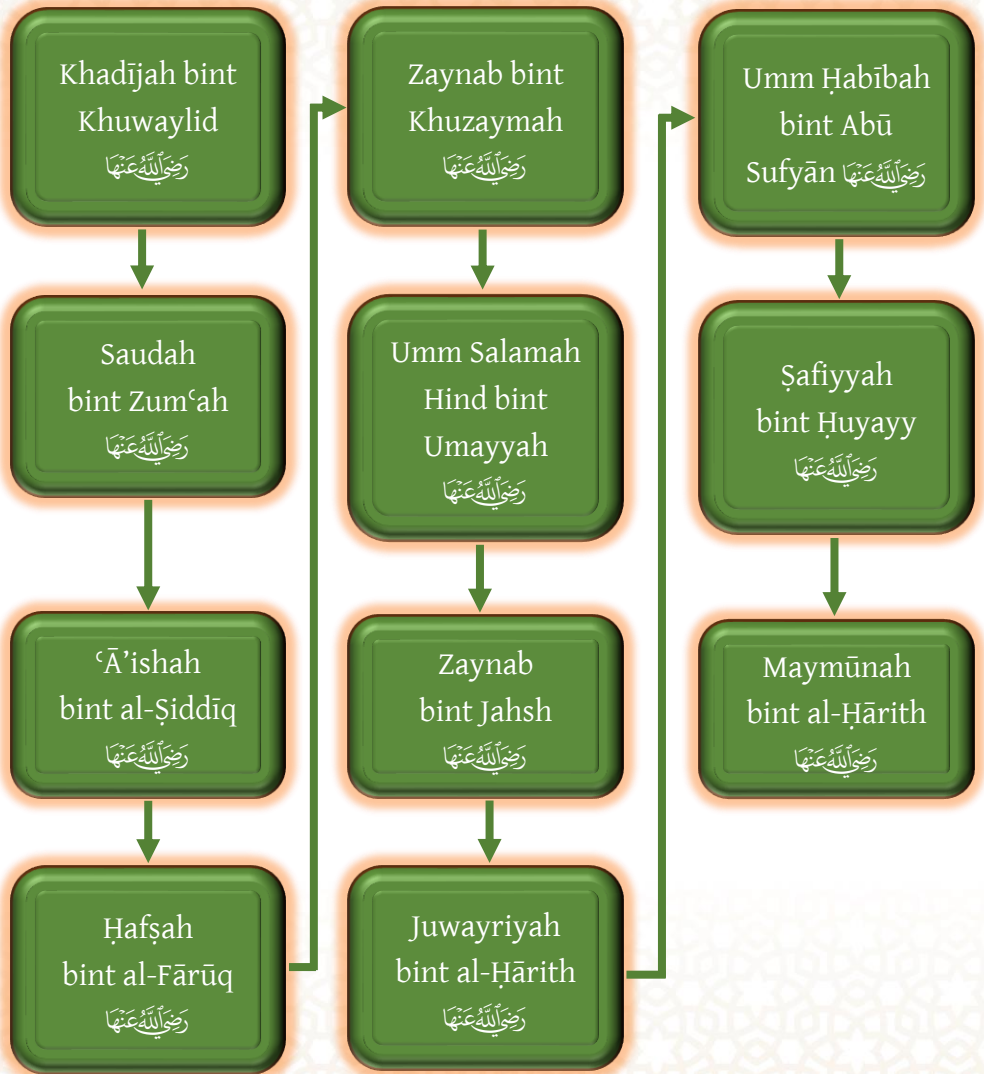
Umaymah

Barrah

Umm Ḥakīm

# Appendix D – The Wives of Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



# Appendix E – The Children of Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Appendix F – The Grandchildren of  
Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



## Appendix G – From Birth to Prophethood

Age	Event
Birth	Born in the ‘Year of the Elephant’ in the month of Rabī‘ al-Awwal.
	Father ‘Abdullāh had passed away before the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
Age 0-5	Was wet nursed by Thuwaybah, then by Ḥalīmah رَضِيَ اللهُ عَنْهَا from the Banū Sa‘ad.
	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought lots of blessings to the family of Ḥalīmah رَضِيَ اللهُ عَنْهَا
	Went back to Makkah to his mother Āminah when he was 2 years old, but then returned to the Banū Sa‘ad as there was a plague in Makkah and Ḥalīmah رَضِيَ اللهُ عَنْهَا also wanted to take him back.
	The chest of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was split for the first time and his heart cleaned.
	After this incident, Ḥalīmah رَضِيَ اللهُ عَنْهَا took Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ back to his mother.
Age 6	Went to Madīnah with his mother Āminah
	On the return journey, Āminah fell ill and passed away in Al-Abwā.
	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was brought back to Makkah by Umm Ayman رَضِيَ اللهُ عَنْهَا and put in the care of his grandfather ‘Abd al-Muṭṭalib
Age 7-8	Stayed with ‘Abd al-Muṭṭalib until aged 8, when ‘Abd al-Muṭṭalib passed away.

	Now put in the care of his uncle Abū Ṭālib.
Age 12	First journey to Shām with Abū Ṭālib.
	Met Baḥīrā the monk who recognised the signs of Prophethood on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
	Baḥīrā advised Abū Ṭālib to send Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ back to Makkah, which he did.
Up to Age 25	Was present in Ḥarb al-Fujār however did not take part in any fighting. He only used to collect arrows and give them to his uncles. (According to ibn Hishām, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was either 14 or 15. Ibn Ishāq رَحِمَهُ اللهُ says he was 20)
	Was present when the Ḥalf al-Fuḍūl took place, which was a pact ensuring there would be help and justice for all people, from all backgrounds and tribes.
	Shepherded goats in Makkah.
Age 25	Went to Shām to trade goods on behalf of Khadījah رَضِيَ اللهُ عَنْهَا with her servant Maysarah.
	Met Naṣṭūr the monk who saw the signs of Prophethood in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
	Many miracles took place on this journey which Maysarah witnessed.
	The trade journey was very successful and Khadījah رَضِيَ اللهُ عَنْهَا sent a marriage proposal to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

	Rasūlullāh ﷺ accepted the proposal and they were married. Khadījah رَضِيَ اللَّهُ عَنْهَا was 40 years at the time.
Age 35	The Ka'bah had come into disrepair, so the Quraysh decided to rebuild it.
	There was a disagreement when the time came to put Al-Ḥajr al-Aswad back in its place. Rasūlullāh ﷺ resolved the dispute by asking for a sheet. The stone was put on the sheet and Rasūlullāh ﷺ asked representatives of all the tribes to lift the sheet together. The stone was then put in its place by the blessed hands of Rasūlullāh ﷺ.
Age 37-39	Rasūlullāh ﷺ developed a love for seclusion.
	He started to spend nights in the cave of Ḥirā, especially in the month of Ramaḍān.
	Rasūlullāh ﷺ started seeing good dreams. Whichever dream he would see, would become true like the morning light.
Age 40	The Revelation of the Qur'ān began when Rasūlullāh ﷺ was visited by Jibrīl عَلَيْهِ السَّلَامُ whilst he was in the cave of Ḥirā, on Laylatul Qadr in the month of Ramaḍān.
	The first 5 Verses of Sūrah al-ʿAlaq were Revealed to Rasūlullāh ﷺ.

Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had gone to Makkah to perform Ḥajj with thousands of his Companions رَضِيَ اللهُ عَنْهُمْ. This would be his final Ḥajj and for many Companions رَضِيَ اللهُ عَنْهُمْ, the final time they saw him. The fourteenth and final volume discusses the last few months of the blessed life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his passing into the hereafter.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the role model. An important step to achieving this is to learn about the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” Dr Mufti Yusuf Shabbir

#### Author

Ebrahim ibn Faruk Noor graduated from the ‘Ālimiyyah course at Darul Uloom Al Arabiya Al Islamiya, Bury, UK, after completing the initial years of the course at the Islamic Academy of Coventry. He holds a BSc Honours Degree in Computer Systems Technology as well as other professional qualifications in the IT field. He currently teaches at the Islamic Academy of Coventry and also delivers workshops/presentations across the country on a number of important subjects. He has authored many booklets, among which are Male & Female Hygiene from an Islamic Perspective, Funeral Rites in Islām, Ḥajj & ‘Umrah Checklist and Prayers in Ṣalāh.