

The image depicts a parchment scroll with a desert landscape background. The top half shows a bright, hazy sky with a sun or moon low on the horizon, casting a golden glow over a vast, flat desert. The bottom half of the scroll features a red wax seal, partially broken, with some faint, illegible markings. The text is centered on the scroll.

*the Death of*  
Best of Mankind

BY SHAYKH SULAYMAN RUHAYLEE

*the Death of*  
❧ **Best of Mankind** ❧



BY SHAYKH SULAYMAN RUHAYLEE

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## Permission to Translate

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to Allāh, and may the *Ṣalāt* and *Salām* of Allāh be upon the Messenger of Allāh and upon his family and his Companions, and those who believe in him and follow his guidance. As to what follows:

I have granted permission to the brother Ashraf Aḥmad Muḥammad al-Byoumy and the brother Rasheed Barbee (may Allāh grant them both success in that which pleases Him) to translate my treatise [*The Death of the Best of Mankind*] into the English language, and to print and publish it according to the printing and distribution system, hoping from Allāh the Exalted aid, firmness, and the correction of actions accompanied by sincerity and truthfulness in interactions for us and them. Verily, my Lord responds to and answers the supplications.

May the *Ṣalāt* and *Salām* of Allāh be upon His slave and His Messenger Muḥammad and upon his family and his Companions collectively.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن آمن به واتبع  
هداه، أما بعد :

فقد أذنت للأخ الأثرف أحمد محمد أنبوي، والأخ رشيد بري وفقه الله لما  
فيه رضاه بترجمة رسالتي (موت سيد البشر) للغة الإنجليزية وطبعها وتوزيعها  
حسب نظام الطبع والتوزيع، راجيا من الله جل وعلا لنا ولها العون والسداد  
وصواب العمل مصحوبا بالإخلاص والصدق في التعامل إن ربي سميع مجيب.

وصلى الله وسلم على عبده ورسوله محمد وعلى آله وصحبه أجمعين

كتبه

أ. د. سليمان بن سارة الله الرحيلي

١٤٣٤/١١/٢٣ هـ

# Introduction



Verily, all praises belong to Allāh. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whoever Allāh guides, none can misguide him, and whoever is misguided, there is no guide for him.

I bear witness that nothing has the right to be worshipped except Allāh alone, without partners, and I bear witness that Muḥammad is His slave and His Messenger ﷺ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

**O you who believe! Fear Allāh as He should be feared,  
and die not except in a state of Islām.**

[Sūrah Aali 'Imrān 3:102]

## Shaykh Sulaymān ar-Ruḥaylī

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
رَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ  
وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā (Eve)], and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.

[Sūrah an-Nisā 4:1]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾

O you who believe! Fear Allāh, and (always) say a word directed to that which is correct.

[Sūrah al-Aḥzāb 33:70]

﴿ يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ  
فَازَ فَوْزًا عَظِيمًا ﴾

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise).

[Sūrah al-Aḥzāb 33:71]

As to what follows: verily the most truthful speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad



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ﷺ, and the most evil of affairs are the newly invented matters; every newly invented matter is an innovation, and every innovation is astray and every straying is in the fire.

O brothers, verily we meet for this gathering—which I ask Allāh by His beautiful Names and Lofty Attributes to make a blessed gathering—in the province of Sharjah. I ask Allāh to grant success to its leaders in every good and to assist them, guide them, make them firm, and bring about good from their hands.

And I ask Allāh ﷻ to unite the hearts of the leaders and their followers upon love, truthfulness, goodness, guidance, and the Sunnah, and to distance them, the other provinces, our country, and the lands of the Muslims from *fitnah*, that which is apparent and that which is hidden.

We gather for the lectures in Wāḥat al-Īmān in Qanāt al-Qaṣbā. We ask Allāh to grant success, firmness, and guidance to the organizers.

We meet and our speech does not resemble other speech. And how could it resemble other speech while we are speaking about the death of our beloved, our Prophet, our *Imām*, our teacher and our leader, Muḥammad ibn ‘Abdullāh ﷺ?

InshaAllāh I will not mention in my speech except that which I have affirmed is authentic. I have discarded a page of weak narrations on this topic. The Muslim suffices with that which is authentic.

## Shaykh Sulaymān ar-Ruḥaylī

And the death of our Prophet ﷺ, O beloved, is great information containing great admonitions, and noble lessons for the one who hears, understands, looks, and ponders. And that is because our Prophet ﷺ was a man who died like all men die. Allāh did not grant any human immortality.

Thus the Prophet ﷺ was human. He died as humans die, and he was shrouded just as other Muslims are. And he was buried and dirt was placed over him ﷺ. Allāh the Exalted said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

**Verily, you (O Muḥammad) will die and verily, they (too) will die.**

[Sūrah az-Zumar 39:30]

And Allāh the Exalted said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

**Muḥammad is no more than a Messenger; and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.**

[Sūrah Aali 'Imrān 3:144]

Allāh the Exalted sent him ﷺ when he was forty years old. He sent him to Makkah, so he invited to the way of Allāh the

## Introduction

Exalted and he called to *tawhīd*. He showed patience and perseverance, and he strove in the cause of Allāh while receiving a great deal of harm. And his Companions were harmed ﷺ.

He remained in Makkah for thirteen years, firmly and patiently calling to *tawhīd*, seeking the reward until Allāh the Exalted permitted him to migrate to al-Madīnah. Thus he migrated to al-Madīnah and that which occurred there is well-documented in the books of history.

That which concerns our gathering tonight is what occurred during the seventh year (after migration).

# The Prophet's ﷺ Illness



## The Cause of His Illness

In the seventh year, the Prophet ﷺ conquered Khaybar, and the Jews were in Khaybar. A Jewish woman asked the people what part of the sheep the Prophet ﷺ liked, so it was said he liked the forequarter.

She grilled the sheep and poisoned it, placing most of the poison in the forequarter because she knew the Prophet ﷺ liked to eat the forequarter. Thus she gave this as a gift to the Prophet ﷺ and his Companions.

Consequently the Companions began to eat along with the Messenger of Allāh ﷺ. Some of them ate, but when the Prophet ﷺ took a bite, he did not swallow it. And he said to his Companions, “Raise your hands, verily it is poisoned.” And in another narration, he said to his Companions, “Raise

## The Prophet's Illness

your hands, for verily it (the cooked sheep) informed me that it is poisoned.”<sup>1</sup>

And here is a point, O slave of Allāh: the Prophet ﷺ did not know the unseen and he did not know the plot of this Jewish woman. He did not know the unseen when he was alive, so how can anyone claim the Prophet ﷺ knows the unseen while he is deceased?!

Allāh decreed for the sheep, though it was slaughtered and grilled, to inform the Prophet ﷺ that it was poisoned. And this was from the miracles of the Prophet ﷺ. The effects of the poison were not apparent upon the Prophet ﷺ at that moment.

And this, O beloved brothers, was due to a great wisdom: so Allāh the Exalted could complete and perfect the religion and so the people would know that the Prophet ﷺ was a prophet sent from Allāh.

And during the end of his life the effects of the poison became apparent, and that was due to a great wisdom also. Allāh is far removed from every imperfection, and He is the All-Wise, the All-Knowing. And the wisdom for this is so the people would know the Prophet ﷺ was only a human honored with the Message. Thus he is not to be worshipped along with Allāh, and the rights due to Allāh the Exalted are not given to him.

It has been narrated that the Prophet ﷺ said during his sickness which he died from:

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<sup>1</sup> Sunan Abū Dāwud 4510

## Shaykh Sulaymān ar-Ruḥaylī

يَا عَائِشَةُ مَا أَرَأَى أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْرٍ فَهَذَا أَوَانُ  
وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السَّمِّ.

O 'Aaisha! I still feel the pain caused by the food I ate at Khaybar, and at this time, I feel as if my aorta is being cut from that poison.<sup>2</sup>

For this reason the scholars say the Prophet ﷺ died a martyr because he ﷺ died from the effects of the poison.

### Signs that His Death was Nearing

In the tenth year [after *hijrah*], the Prophet ﷺ performed Ḥajj, the great Ḥajj, the Farewell Pilgrimage. And he bid his Companions farewell, saying:

خُذُوا عَنِّي، خُذُوا عَنِّي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا.

Learn from me your rituals of Ḥajj, for perhaps I may not meet you again after this year.<sup>3</sup>

During this year, Allāh the Exalted revealed:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ إِذَا جَاءَ ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

When comes the Help of Allāh (to you, O Muḥammad, against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion in crowds. So glorify the Praises of your Lord, and ask for

<sup>2</sup> Ṣaḥīḥ al-Bukhārī 4428

<sup>3</sup> Ṣaḥīḥ Muslim 1297

## The Prophet's Illness

**His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.**

[*Sūrah an-Naṣr* 110: 1-3]

In this was an announcement of the death of the Messenger of Allāh ﷺ and information that his time was nearing its end. For this reason, after that, the Prophet ﷺ would increase in saying while in ruku':

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

**Glory is to You O Allāh, and to You is the praise, O Allāh forgive me.**

[He did this] explaining the meaning of this verse from the Qur'ān.

The Prophet ﷺ returned from the Farewell Ḥajj to al-Madīnah, and he remained there the rest of the month of Dhul Ḥijjah, the month of Muḥarram, and Safar.

During the end of Safar or during the first part of Rabī' al-Awwal, the Prophet ﷺ went to the martyrs of Uḥud and bid them farewell as one would bid farewell to the living and the deceased. And he ﷺ would often go to the Baqī' cemetery and extend the *salām* to his Companions and supplicate for them. And he increased in this during the end of his life, as though he was bidding them farewell.

One day when the Prophet ﷺ returned from the cemetery of Baqī' from a funeral, he met our mother 'Aisha ؓ while she was complaining of a headache, saying, "Oh my head, my

## Shaykh Sulaymān ar-Ruḥaylī

head.” The Prophet ﷺ wrapped her head and said, “Nay O ‘Aaisha, rather my head (is aching).”<sup>4</sup>

This is when the sickness which he died from began. The illness in the Prophet ﷺ was mild in the beginning stages. He would divide time between his wives being nursed in their homes, and he did not seek permission from them to be nursed in the home of ‘Aaisha ﷺ although he preferred this. He did not say this, but it was perceived, as he would say, “Where will I be tomorrow? Where will I be tomorrow?”<sup>5</sup> He wanted it to be ‘Aaisha’s night ﷺ.

The pain of the Prophet ﷺ increased while he was in the home of our mother Maymūna ﷺ, so he sought permission from his wives to be nursed [solely] in the home of ‘Aaisha ﷺ, meaning he would not take turns visiting his other wives. Thus they permitted him to do so, may Allāh be pleased with all of them.

The Prophet ﷺ was not able to exit by himself, due to the severe pain he was suffering from. He left from the home of Maymūna to the home of ‘Aaisha while all of his strength was depleted and he was not able to walk by himself; rather he was leaning on al-Faḍl Ibn al-‘Abbās and ‘Alī ﷺ. He ﷺ exited while his footsteps could be seen on the ground as his feet dragged until he reached the home of our mother ‘Aaisha ﷺ.<sup>6</sup>

“On Thursday – and what a day Thursday was!” Ibn ‘Abbās

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<sup>4</sup> Ṣaḥīḥ al-Bukhāri 5666

<sup>5</sup> Ṣaḥīḥ al-Bukhāri 5217

<sup>6</sup> Ṣaḥīḥ al-Bukhāri 5714



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ﷺ said this statement while crying. It was a momentous affair and a momentous event on that day, on Thursday. The pain of the Prophet ﷺ increased, so he said to his Companions, those with him in the house, “Bring me a book, I will write for you a book, and you will never go astray after it.”<sup>7</sup>

The Companions ﷺ began to dispute. They said, “Verily the Messenger of Allāh ﷺ is in pain; the Book of Allāh is sufficient for us.” And they felt pity for the Prophet ﷺ. They said his pain has intensified, and they knew the religion had been completed since Allāh the Exalted said:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

**This day I have perfected for you your religion**

[*Sūrah al-Mā'idah* 5:3]

And they knew the statement of the Prophet ﷺ:

قَدْ تَرَكْتُكُمْ عَلَى الْبَيضَاءِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ ، وَمَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي .

**I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah.<sup>8</sup>**

They said, “The Book of Allāh is sufficient, you have with you the Qur’ān.” Thus they disputed about that. Some of them

<sup>7</sup> Ṣaḥīḥ al-Bukhārī 4431

<sup>8</sup> Sunan Ibn Mājah 43 [Arabic: 45]

## Shaykh Sulaymān ar-Ruḥaylī

said, “Allow the Messenger of Allāh ﷺ to write for you,” while some of them said, “Verily the Messenger of Allāh ﷺ is overcome with pain.”<sup>9</sup>

When the differing increased, the Messenger of Allāh ﷺ said, “Leave me, leave me for I am in a better state now than that which you are calling me to.”<sup>10</sup>

He went on to say, “I advise you with three things: expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.” Ibn ‘Abbās ؓ said, “And I forgot the third thing.”<sup>11</sup>

And on this day the Prophet ﷺ said, “Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.”<sup>12</sup>

The Prophet ﷺ ordered seven water skins poured on him due to the severity of his fever. He wanted to go out to the people so he ordered the water to be poured upon him. The scholars mention that this is a type of treatment, and that which proves that seven water skins contains healing has been narrated in the Sunnah.

Our mother ‘Aaisha ؓ said, “So we sat him in the tub of Ḥafsa, the wife of the Prophet ﷺ, and then started to pour water on him from these water skins until he started pointing to us with

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<sup>9</sup> Ṣaḥīḥ al-Bukhārī 4432

<sup>10</sup> Ṣaḥīḥ al-Bukhārī 4431

<sup>11</sup> Ibid

<sup>12</sup> Ṣaḥīḥ al-Bukhārī 5714

## The Prophet's Illness

his noble hand ﷺ intending to say, 'You have done your job.' Then he went out to the people—and he had wrapped his noble head ﷺ—until he sat upon the *minbar*."<sup>13</sup>

### The Virtues of Abu Bakr and the Anṣār

He praised Allāh the Exalted and glorified Him, and then he said:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ خَيْرَ عَبْدًا بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ  
وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ، فَاخْتَارَ مَا عِنْدَ اللَّهِ.

**O people, verily Allāh has given a choice to a slave: to either grant him the splendor of this worldly life as he wishes or to grant him that which is with Him. And he chose what is with Him.**

The Companions ﷺ heard him, thus Abū Bakr ﷺ began to cry severely. And he [Abū Bakr] said:

فَدَيْنَاكَ يَا رَسُولَ اللَّهِ!

**We will ransom our fathers and mothers for you, O Messenger of Allāh!**

Abū Sa'īd al-Khudrī, who is the narrator of this story, said, "So we were amazed at Abū Bakr and some of the people began to say, 'Look at this old man. The Messenger of Allāh ﷺ informs [us] about a worshiper whom Allāh gave the choice between having as much of the bounty of this life as he wishes, or having that which is with Allāh, and he says, "We will ransom our fathers and mothers for you?"'"<sup>14</sup>

<sup>13</sup> Ibid

<sup>14</sup> Ṣaḥīḥ al-Bukhārī 3904

## Shaykh Sulaymān ar-Ruḥaylī

The Companions ﷺ were not aware of the intent behind his ﷺ statement while Abū Bakr ﷺ understood. He was the most knowledgeable of the Companions and the most learned of them ﷺ. He realized the intent [of the Prophet] thus he cried until tears streamed [down his face].

The Prophet ﷺ said, “O Abū Bakr, do not cry.” Then he ﷺ said, “The most beneficial to me among the people in their companionship and their wealth was Abū Bakr. I declare before Allāh that I have no *khalīl* from among you, for Allāh has taken me as a *khalīl* as He took Ibrāhīm as a *khalīl*. But if I were to have taken anyone from among my *ummah* as a *khalīl*, I would have taken Abū Bakr as a *khalīl*.”<sup>15</sup>

He said this during the end of his life. And this clarified and proved with clear-cut proof the virtue of Abū Bakr aṣ-Ṣiddīq ﷺ. And he is the best of the Companions without exception.

Then he ﷺ said:

لا يَبْقَىٰ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ غَيْرَ بَابِ أَبِي بَكْرٍ .

**Let there not remain in the *masjid* any door except that it is closed, except the door of Abū Bakr.**<sup>16</sup>

And this is because the Companions had doors in the *masjid*, thus the Prophet ﷺ ordered all the doors to be closed except the door of Abū Bakr ﷺ. The scholars have said that this [statement] was hinting that Abū Bakr aṣ-Ṣiddīq ﷺ was going to be the *khalīfah* (ruler) after him. Thus he ﷺ entered through

<sup>15</sup> Ibid

<sup>16</sup> Ṣaḥīḥ al-Bukhārī 3654

## The Prophet's Illness

that door.

Then he ﷺ said:

أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ  
مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ.

**Verily those who came before you used to take the graves of their prophets and righteous people as places of worship. Do not take graves as places of worship.<sup>17</sup>**

The Prophet ﷺ gave importance to *tawhīd* up until the final moments of his life. And he warned against and prohibited taking the graves of the righteous people as places of worship. And he explained that this is the methodology of the Jews and the Christians.

Then he said:

فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ  
الْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلِيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا وَيَنْفَعُ فِيهِ  
آخَرِينَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَن مُسِيئِهِمْ.

**Verily the people will increase and the Anṣār will decrease in number so much so that they, compared with the people, will be just like the salt in meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people [i.e. the Anṣār] and excuse the faults of their wrongdoers.<sup>18</sup>**

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<sup>17</sup> Saḥīḥ Muslim 532

<sup>18</sup> Saḥīḥ al-Bukhārī 3628

## Shaykh Sulaymān ar-Ruḥaylī

This contains a clarification of the virtue of the Anṣār. And here, O slave of Allāh, is a point in this great address, a point to ponder and reflect over, and that is the manner in which the Prophet ﷺ spoke about the great affairs which the *ummah* would need [knowledge of] later.

He clarified the virtue of Abū Bakr aṣ-Ṣiddīq. And there has arisen in Islām innovators who insult and curse aṣ-Ṣiddīq ؓ. He warned against taking graves as places of worship and now there has arisen amongst the Muslims those who take graves as places of worship.

And he explained the virtue of the Anṣār and now there has arisen among the Muslims innovators who insult the Anṣār and slander the Anṣār ؓ. Those who insult [them] are disgraced.

### Advice to His Family

It was from the habit of the wives of the Prophet ﷺ to gather with him during his illness. So they gathered and none of them stayed behind. The last to come was Fāṭimah ؓ, the daughter of Muḥammad ﷺ. She came walking in the exact same manner the Messenger of Allāh ﷺ used to walk. He ﷺ said to her, “Welcome, my daughter.”

O Allāh, we take You as a witness of our love for her ؓ.

He said, “Welcome, my daughter.” Then he sat her on his right side or his left side, and he whispered something to her which his wives could not hear, and she began to cry. Then he whispered something else to her and she began to laugh.

## The Prophet's Illness

'Aaisha said to her, "What made you cry?" She replied, "I will not reveal the secrets of the Messenger of Allāh ﷺ."

When the Messenger of Allāh ﷺ passed, this matter remained in the heart of our mother 'Aaisha ؓ so she said to Fāṭimah, "I adjure you by the right that I have upon you that you should narrate to me what the Messenger of Allāh ﷺ said to you."

Reflect upon the wording 'Aaisha used with Fāṭimah: "I adjure you by the right that I have upon you." And Fāṭimah did not deny this right, rather she replied, "Yes, now I will inform you of what the Messenger of Allāh ﷺ said. When he talked to me secretly for the first time, he informed me that Jibrīl was in the habit of reciting the Qur'ān along with him once every year, but this year it had been twice, so he perceived his death to be quite near, [and he advised me to] fear Allāh and be patient."

And this is the Sunnah which has been established. The dying person should advise his family with *taqwā* and patience and to not become angry during his death.

He ﷺ said, "Fear Allāh and be patient, for verily I am the best *salaf* (predecessor) for you." She said, "Thus I cried as you saw. When he saw my grief he whispered to me a second time and said, 'O Fāṭimah, would it not please you to be the leader of the women of this *ummah* or the leader of the believing women?' So I laughed as you saw."<sup>19</sup>

And in another narration she said, "He informed me I would

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<sup>19</sup> Ṣaḥīḥ Muslim 2450

## Shaykh Sulaymān ar-Ruḥaylī

be the first from his family to follow him, thus I laughed.”<sup>20</sup>

The wives of the Prophet ﷺ conversed with each other, reflecting upon the time of the Messenger of Allāh’s ﷺ illness from which he died. Umm Salamah and Umm Ḥabība [had] mentioned something amazing [to the Prophet] which they witnessed. What did they witness, O beloved? They saw a church in Ethiopia containing pictures in it.

So the Prophet ﷺ said, “Verily, if there was a righteous man amongst them and he died, they would build a grave for him inside their place of worship and place these pictures therein. They will be the worst creatures in the Sight of Allāh on the Day of Judgment.”<sup>21</sup>

Therefore, building *masājid* on top of graves and placing graves inside the *masjid* is not from the actions of the believers; rather it is from the actions of the worst of creation. And refuge is sought with Allāh.

### Importance of the Prayer

And when his ﷺ illness became severe, he continued to give importance to the prayer. He said, “Have the people prayed?” They replied. “No, O Messenger of Allāh, they are waiting for you.”

They were waiting for the Prophet ﷺ to come out to them. He

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<sup>20</sup> Ṣaḥīḥ al-Bukhārī 4433, 4434

<sup>21</sup> Ṣaḥīḥ al-Bukhārī 427



## The Prophet's Illness

ﷺ said, "Place water for me in the tub." He wanted to bathe so perhaps it would lessen the fever so he could go out to the people. 'Aaisha ؓ said, "We did as he asked and he bathed. And he went to stand and he fainted. And he was not able to stand."

When he regained consciousness he said, "Have the people prayed?" They responded, "No, O Messenger of Allāh, they are waiting for you."<sup>22</sup>

The people were in the *masjid* waiting for the Prophet ﷺ to come out. And this was the time for 'Ishā prayer. When he was unable to come out for the prayer he said:

مُرُوا أَبَا بَكْرٍ فَأُصَلِّ لِلنَّاسِ.

**Tell Abū Bakr to lead the people in prayer.**

What was the position of our mother 'Aaisha ؓ? 'Aaisha said, "O Messenger of Allāh, verily Abū Bakr is a tender-hearted man; when he recites the Qur'ān he cannot control his crying, so if you can, have someone other than Abū Bakr lead the prayer."<sup>23</sup>

Why did our mother 'Aaisha ؓ say that to the Messenger of Allāh? Why didn't our mother 'Aaisha ؓ want Abū Bakr to lead the people in prayer? The wisdom for that, O my brothers, is that she did not want the people to perceive an evil omen about the first person to stand in the place of the Messenger of Allāh ﷺ. She was afraid the people would perceive an evil

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<sup>22</sup> Ṣaḥīḥ al-Bukhārī 687

<sup>23</sup> Ṣaḥīḥ al-Bukhārī 7303

## Shaykh Sulaymān ar-Ruḥaylī

omen from Abū Bakr رضي الله عنه.<sup>24</sup> Thus she wanted to divert that away from her father رضي الله عنه.

He رضي الله عنه said, “Tell Abū Bakr to lead the people in prayer.” So the Prophet صلى الله عليه وسلم affirmed that Abū Bakr should lead the prayer. He said, “Verily you all are like the female companions of Yūsuf.”<sup>25</sup>

So he رضي الله عنه sent the message for Abū Bakr to lead the prayer. When the messenger came and said, “The Messenger of Allāh صلى الله عليه وسلم orders you to lead the people in prayer,” Abū Bakr, who was a man with a tender heart, said, “O ‘Umar, stand and lead the people in prayer.”

Abū Bakr aṣ-Ṣiddīq رضي الله عنه knew what it meant if he was to lead the people in prayer. And he was a man who was soft at heart; if he stood to lead the people in prayer while knowing the condition of the Prophet صلى الله عليه وسلم, the affair would be very heavy upon him, and the people would not be able to hear him. Thus he wanted what was better for the people.

For this reason he said, “Stand, O ‘Umar, and lead the people in prayer.” ‘Umar رضي الله عنه responded, “You deserve to do so more [than I].”<sup>26</sup>

This shows the virtue of Abū Bakr aṣ-Ṣiddīq رضي الله عنه and it shows the virtue of ‘Umar رضي الله عنه, and how Abū Bakr was given preference in honor and virtue. So Abū Bakr led the people in prayer.

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<sup>24</sup> Ṣaḥīḥ al-Bukhārī 4445

<sup>25</sup> Ṣaḥīḥ al-Bukhārī 7303

<sup>26</sup> Ṣaḥīḥ al-Bukhārī 687

## The Prophet's Illness

The Prophet ﷺ found in himself the strength to come out to the prayer, so he came out leaning between two men. 'Aaisha رضي الله عنها said, "It is as though I am looking at the traces left by his feet as the two men dragged him, due to the pain."

Abū Bakr was leading the people in prayer and he wanted to step back and allow the Prophet ﷺ to take his place. But the Messenger of Allāh ﷺ indicated to him to stay where he was.

The Messenger of Allāh ﷺ sat by the side of Abū Bakr, and Abū Bakr prayed following the prayer of the Messenger of Allāh ﷺ, who was sitting, and the people prayed following the prayer of Abū Bakr.<sup>27</sup>

This contains the clearest proof and the clearest indication that Abū Bakr رضي الله عنه would succeed the Messenger of Allāh ﷺ in leading the affairs of this *ummah*. A number of scholars have affirmed that this prayer which the Prophet ﷺ came out to was *Dhuhur* on Thursday.

### **The Pain of the Messenger of Allah**

Then after that, the pain of the Messenger of Allāh ﷺ increased. And he would repeatedly say during the sickness he died from when the pain would increase, "Have a good thought about Allāh, have a good thought about Allāh."

The pain of the Messenger of Allāh ﷺ increased such that our mother 'Aaisha رضي الله عنها said:

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<sup>27</sup> Ibid

## Shaykh Sulaymān ar-Ruḥaylī

مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ.

**I never saw anyone suffer more pain than the Messenger of Allāh.<sup>28</sup>**

Abū Sa'īd رضي الله عنه described the severe pain of the Messenger of Allāh صلى الله عليه وسلم:

دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَوَضَعْتُ يَدِي عَلَيْهِ فَوَجَدْتُ حَرَّهُ بَيْنَ يَدَيَّ فَوْقَ اللَّحَافِ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَشَدَّهَا عَلَيْكَ قَالَ إِنَّا كَذَلِكَ يُضَعَّفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الْأَجْرَ.

**I entered upon the Prophet صلى الله عليه وسلم when he was suffering from a fever; I placed my hand on him and felt heat with my hand from above the blanket. I said, "O Messenger of Allāh, how hard it is for you!" He said, "We (prophets) are like that. The trial is multiplied for us and so is the reward."<sup>29</sup>**

There is no deity worthy of worship except for Allāh! Reflect, O brothers. The Messenger of Allāh صلى الله عليه وسلم was fully dressed and covered with a blanket, and when Abū Sa'īd placed his hand on top of the blanket he felt the heat from the Messenger of Allāh صلى الله عليه وسلم. And this was from the severe pain of our Prophet صلى الله عليه وسلم.

'Abdullāh ibn Mas'ūd رضي الله عنه said:

دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا. قَالَ أَجَلَ إِيَّيْ أَوْعَكَ كَمَا

<sup>28</sup> Saḥīḥ al-Bukhārī 5646

<sup>29</sup> Sunan Ibn Mājah 4024 [Arabic: 4160]

## The Prophet's Illness

يُوعَاكَ رَجُلَانِ مِنْكُمْ.

I visited the Prophet ﷺ while he was suffering. I said, "O Messenger of Allāh! You are suffering from a severe illness." He said, "Yes, I suffer as much as two men of you."<sup>30</sup>

The Prophet ﷺ would suffer a great deal during his sickness, and when his pain would intensify he would cover his face with his garment, and when he felt short of breath, he removed it from his face and said:

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

The curse of Allāh is upon the Jews and the Christians; they took the graves of their prophets as places of worship.<sup>31</sup>

There is no deity worthy of worship except for Allāh! How strong was his concern for this affair! During these different times he ﷺ warned from this affair while he was undergoing severe pain.

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<sup>30</sup> Ṣaḥīḥ al-Bukhārī 5648

<sup>31</sup> Ṣaḥīḥ al-Bukhārī 4443, 4444

# The Day of His ﷺ Death



As you know, Abū Bakr رضي الله عنه would lead the people in prayer. On this day, Monday, while the Muslims were praying *Fajr* behind Abū Bakr aṣ-Ṣiddīq رضي الله عنه, the Prophet ﷺ pulled back the curtain from the room of 'Aaisha so he could see the people.

He looked at the people while they were lined in rows for prayer, and it is as though his face was a page from the *muṣḥaf* due to its shining and his cheerful smile. He was smiling.<sup>32</sup> Do you know why, O beloved? He was smiling because the Muslims were making the *Fajr* prayer in congregation. *Allāhu Akbar!*

O beloved, how can you miss the *Fajr* prayer in congregation while you are being called to it? And while you know this affair made the Prophet ﷺ smile?! The *Fajr* prayer in congre-

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<sup>32</sup> Ṣaḥīḥ al-Bukhārī 680

## The Day of His Death

gation made the Prophet ﷺ smile during his last day in this world. How can you enjoy sleep, how can you not stand for the *Fajr* prayer to pray it in congregation while you know that on the last day of the Prophet's life he looked at the Muslims while they were lined up for the *Fajr* prayer in congregation, and he cheerfully smiled?!

When the Companions ﷺ saw him, they were about to be put to trial due to their extreme happiness at seeing the Messenger of Allāh ﷺ. Abū Bakr retreated to join the rows so the Messenger of Allāh ﷺ could lead the prayer, but the Messenger of Allāh ﷺ motioned with his hand for him to complete the prayer, and he dropped the curtain and did not come out.<sup>33</sup>

When the people saw the Prophet ﷺ, they thought he had been cured from his illness, but his illness had become more severe and heavy upon him that day. The illness was causing him to lose consciousness.

Fāṭimah ﷺ would say, "Oh, how distressed my father is!" When the Prophet ﷺ heard her he responded:

لَيْسَ عَلَيَّ أَيْبِكِ كَرْبٌ بَعْدَ الْيَوْمِ.

**Your father will not experience difficulty after today.**<sup>34</sup>

During the illness which took his life, the Prophet ﷺ would give a great deal of advice concerning the prayer. As such, the final advice of the Messenger of Allāh ﷺ was the prayer; he

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<sup>33</sup> Ibid

<sup>34</sup> Ṣaḥīḥ al-Bukhārī 4462

## Shaykh Sulaymān ar-Ruḥaylī

uttered it from his chest and he was not able to say it upon his tongue due to his severe weakness. But because he gave such importance to this matter, he advised them by saying:

الصَّلَاةَ، الصَّلَاةَ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ.

The prayer, the prayer; and fear Allāh as it relates to what your right hands possess.<sup>35</sup>

This shows us, O beloved, the great status of the prayer, and the great importance the Prophet ﷺ gave to the prayer.

### His Last Moments

At the time of *Duḥā* on Monday, 'Abdur-Raḥmān ibn Abū Bakr ﷺ entered upon the Messenger of Allāh while he was in the home of 'Aaisha. The illness had become heavy upon him such that he was not able to speak. 'Aaisha said:

دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ وَيَدِيهِ السَّوَاكُ وَأَنَا مُسْنِدُهُ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ فَقُلْتُ  
أَخُذْهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ أَلَيْتُهُ  
لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَلَيْتُهُ، وَبَيْنَ يَدَيْهِ رُكُوءٌ. أَوْ غَلَبَتْ يَشْكُ  
عُمُرُ. فِيهَا مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ  
يَقُولُ "لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ." ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ  
يَقُولُ "فِي الرَّفِيقِ الْأَعْلَى." حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

'Abdur-Raḥmān entered upon me with a *siwāk* in his hand and I was supporting (the back of) the Messenger of Allāh ﷺ (against my chest). I saw the Prophet ﷺ

<sup>35</sup> Sunan Abū Dāwud 5156



## The Day of His Death

looking at it (i.e. the *siwāk*) and I knew that he loved the *siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin (the sub-narrator, `Umar, is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, and he said, "None has the right to be worshipped except Allāh. Death has its agonies." He then lifted his hands (toward the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.<sup>36</sup>

He was saying, "O Allāh, forgive me, have mercy upon me, and join me with the highest companion." Muḥammad ﷺ, the one Allāh forgave for his past and future faults. He was saying, "O Allāh, forgive me, have mercy upon me, and join me with the highest companion."

While he was in the lap of `Aaisha, in this severe condition, he fainted, then he regained consciousness and turned his sight to the roof, and he raised his noble head between the neck and chest of `Aaisha. He raised his sights to the roof and he raised his noble hand and he said:

اللَّهُمَّ الرَّفِيقَ الْأَعْلَى، اللَّهُمَّ الرَّفِيقَ الْأَعْلَى.

**O Allāh with the highest companion, O Allāh with the highest companion.**

Until he died and his noble hand dropped down, thus these

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<sup>36</sup> Ṣaḥīḥ al-Bukhārī 4449

## Shaykh Sulaymān ar-Ruḥaylī

were his final words ﷺ. ‘Aisha ؓ said, “When his soul left him, I have never smelled a fragrance better than that.”

Like this is the death of the righteous – they will have a portion of that, because the angels are present with the deceased. If the person is righteous, the angels say, “Come out, O good soul that was in a good body, come out praiseworthy and receive glad tidings of mercy and provision and a Lord Who is not angry.”

And this is repeated until it comes out. When the soul comes out the Angel of Death takes it, and he does not have it for the blink of an eye except that the angels take it and wrap it in a shroud from Paradise and ascend with it to the Heavens.

O Allāh, make us from them – O Allāh we seek refuge in You from the evil of our souls.

### **The Reaction of the People**

When the Prophet ﷺ died, everything in Madīnah became dark, as was stated by Anas.<sup>37</sup>

When the Prophet ﷺ died, Abū Bakr ؓ was in a home he owned in a place in Madīnah called as-Sunḥ, also known as al-‘Aaliyah. And that was because, when the Prophet ﷺ looked at them while they were praying *Fajr*, he thought the Prophet ﷺ had been cured, so he went to his home, and he was there when the Prophet ﷺ died.

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<sup>37</sup> Jami’ at-Tirmidhi 3618

## The Day of His Death

When the news came that the Prophet ﷺ had died there was commotion, such that 'Umar al-Farūq ؓ stood in the *masjid* of the Messenger of Allāh ﷺ and said, "By Allāh, the Messenger of Allāh ﷺ did not die. Allāh will resurrect him and he will cut off the hands and feet of the men [i.e the hypocrites]." <sup>38</sup>

This is because when the hypocrites heard of the death of the Messenger of Allāh ﷺ, some of their plots became apparent, thus 'Umar took this position. And Allāh has wisdom, for this position of 'Umar frightened the hypocrites, thus they did not implement what they intended to do. And 'Umar repeated this statement.

Abū Bakr <sup>d</sup> knew of the death of the Messenger of Allāh ﷺ, thus he came on a horse and entered the *masjid* of the Messenger of Allāh ﷺ while the people were in commotion. He did not speak to anyone until he entered the house of 'Aisha ؓ.

Abū Bakr entered while he ﷺ was covered with a garment, so he uncovered [the Prophet's] face, kissed him between his eyes and started to cry. He said, "May my father and mother be ransomed for you, O Prophet of Allāh; you were good in life and in death. As for the death Allāh has decreed for you, then you have died."

Then he went out to the *masjid* while 'Umar ؓ was speaking to the people and swearing by Allāh. Abū Bakr ؓ said, addressing 'Umar, "O you who is swearing by Allāh, sit down; O you who is swearing by Allāh, sit down." 'Umar refused to sit. Abū

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<sup>38</sup> Sunan Ibn Mājah 1627 [Arabic: 1695]

## Shaykh Sulaymān ar-Ruḥaylī

Bakr said, “O you who is swearing by Allāh, sit down,” but ‘Umar refused to sit down.

When Abū Bakr saw this, he turned to the people, praised Allāh and stated the testimony of faith. When the people saw this they turned to Abū Bakr, and ‘Umar sat down.

Abū Bakr رضي الله عنه said:

أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ  
مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ  
اللَّهَ حَيٌّ لَا يَمُوتُ، قَالَ اللَّهُ تَعَالَى:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

As to what follows: Whoever from amongst you worships Muḥammad صلى الله عليه وسلم, then verily Muḥammad صلى الله عليه وسلم is dead. As for those who worship Allāh, then verily Allāh is the Ever-Living Who does not die. Allāh the Exalted said, “Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.”<sup>39</sup>

It was as though the people did not know this verse until this

<sup>39</sup> Ṣaḥīḥ al-Bukhārī 1241, 1242 [Sūrah Aali ‘Imrān 3:144]

## The Day of His Death

very moment. So when they heard the speech of Abū Bakr رضي الله عنه they were certain that their beloved, their Prophet ﷺ, had died. Consequently, the sound of the people's tears could be heard in the *masjid* of the Prophet ﷺ, while 'Umar رضي الله عنه was not able to stand due to the severity of the affair upon him.<sup>40</sup>

And Allāh had wisdom in this, as the position of Abū Bakr clarified the truth to the people that Muḥammad ﷺ was a human whom Allāh honored with the Message, and he died. So the people were certain that their beloved, their Prophet, had surely died.

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<sup>40</sup> Ṣaḥīḥ al-Bukhārī 4452, 4453

## The Prophet's ﷺ Burial



On Tuesday, the Companions began to prepare the Prophet ﷺ. The scholars take a lesson and benefit from this. They say it is permissible to delay preparing the deceased if there is a benefit in doing so and it is not feared that the body of the deceased will change (through decay). There was no fear that the body of the Prophet ﷺ would change, so the Companions did not begin preparing him until Tuesday.

The scholars say this ruling applies, for example, if the deceased has children who would want to attend the funeral and they are in a far-off land; [if] the body is placed in refrigeration and the delay is not for a lengthy period of time, then there is no problem in waiting until the children arrive.

The point is, the scholars say if there is a benefit in delaying the preparation of the body and there is no fear that the body will

## The Prophet's Burial

change due to decay, then there is no harm in delaying.

The Companions رضي الله عنهم knew the Prophet صلى الله عليه وسلم was human, and the deceased is washed when he dies, thus they wanted to wash the Prophet صلى الله عليه وسلم.

They said:

وَاللَّهِ مَا نَدَرِي أَنْ جَرَّدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثِيَابِهِ  
كَمَا نُجَرِّدُ مَوْتَانَا أَمْ نُعَسِّلُهُ وَعَلَيْهِ ثِيَابُهُ فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ  
عَلَيْهِمُ التَّوَمَّ حَتَّى مَا مِنْهُمْ رَجُلٌ إِلَّا وَذَفْنُهُ فِي صَدْرِهِ ثُمَّ كَلَّمَهُمْ  
مُكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لَا يَدْرُونَ مَنْ هُوَ أَنْ اغْسِلُوا النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثِيَابُهُ فَقَامُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَعَسَلُوهُ وَعَلَيْهِ فَمِيصُهُ يَصُبُّونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيُدْلِكُونَهُ  
بِالْقَمِيصِ دُونَ أَيْدِيهِمْ.

By Allāh, we did not know whether we should take off the clothes of the Messenger of Allāh صلى الله عليه وسلم as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allāh cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: "Wash the Prophet صلى الله عليه وسلم while his clothes are on him." So they stood around the Prophet صلى الله عليه وسلم and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands.<sup>41</sup>

'Alī رضي الله عنه took upon himself the task of washing the Prophet صلى الله عليه وسلم

<sup>41</sup> Sunan Abū Dāwud 3141; declared *Ḥasan* by al-Albānī

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with his clothes on and some of the Companions assisted him. They poured water over his shirt, rubbing him with the shirt, not their hands.

‘Alī رضي الله عنه said, “So I began to look at what occurs to the deceased and I did not see anything at all.” And it is known that the deceased will have some change, even a change in their smell. As for the Prophet صلى الله عليه وسلم, he was pure during life and during death.

The Prophet صلى الله عليه وسلم was shrouded in three white garments with no shirt over them and no turban. Then the people prayed the funeral prayer for him individually; no one acted as the *imām* during the funeral prayer over the Prophet صلى الله عليه وسلم. First the men prayed over him, then the children, then the women, then the male slaves, and then the female slaves.

The Prophet صلى الله عليه وسلم was buried Wednesday night where he died, in the room of ‘Aaisha رضي الله عنها. And the room of ‘Aaisha was outside of the Prophet’s *masjid*.

The Companions differed concerning how they should bury the Prophet صلى الله عليه وسلم: should they place a niche in his grave or a trench?<sup>42</sup>

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<sup>42</sup> **Translator’s note:** The trench (*shaqq*) means that a trench is dug in the middle of the grave to suit the size of the deceased, and its sides are built with bricks so that it will not collapse on the deceased, and the deceased is placed in it on his right side facing the *qiblah*. Then this trench is covered with stones or the like and the ceiling is raised a little so that it will not touch the deceased, then the soil is filled in.

The niche (*lahd*) means that a place is dug at the bottom of the grave on the side that is closest to the *qiblah*, in which the deceased is placed on his right side facing the *qiblah*, and then this hole is filled in with bricks behind the deceased, then the dirt is filled in. [cont.]



## The Prophet's Burial

Some of them preferred one and some preferred the other. In Madīnah there were two men who dug graves, one using a niche and the other using a trench. The Companions said, "Let's pray *istikhāra* and then send for these two men; whoever comes first, we will choose him."

Thus the one who dug graves using the niche came first.<sup>43</sup> As a result, the grave of the Prophet ﷺ was dug with a niche and they placed a red velvet cloth under the body of the Prophet ﷺ. The Prophet ﷺ was placed in his grave supported with bricks, and they placed dirt over him ﷺ. His grave was raised one hand-span from the ground.

After the death of the Prophet ﷺ and his burial, Abū Bakr رضي الله عنه said to 'Umar رضي الله عنه, "Let's go visit Umm Ayman as the Prophet ﷺ used to visit her."

Look at the diligence of the Companions upon the Sunnah of the Messenger of Allāh ﷺ. The Prophet ﷺ used to visit Umm Ayman, so when the Companions buried him, they were diligent in establishing this sunnah, so Abū Bakr said to 'Umar, "Let's go visit Umm Ayman as the Prophet ﷺ used to visit her."

Anas said:

فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ فَعَالَاً لَهَا مَا يُبْكِيكَ فَمَا عِنْدَ اللَّهِ خَيْرٌ

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[cont.] an-Nawawī (may Allaah have mercy on him) said in *al-Majmū'* (2/252): "The scholars are unanimously agreed that burial in the niche and burial in the trench are both permissible, but if the ground is stable and the soil will not collapse, then the niche is preferable, but if it is unstable and will collapse, then the trench is preferable."

<sup>43</sup> Sunan Ibn Mājah 1557 [Arabic: 1624]

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لِرَسُولِهِ. قَالَتْ إِنِّي لِأَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ وَلَكِنْ أَبْكِي  
أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ. قَالَ فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ  
فَجَعَلَا يَبْكِيَانِ مَعَهَا.

When we reached her she wept. They said, “Why are you weeping? What is with Allāh is better for His Messenger.” She said, “I know that what is with Allāh is better for His Messenger, but I am weeping because the revelation from Heaven has ceased.” She moved them to tears and they started to weep with her.<sup>44</sup>

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<sup>44</sup> Sunan Ibn Mājah 1635 [Arabic: 1704]

## Lessons from His ﷺ Death



The Prophet ﷺ died, but his inheritance did not die. And the Prophet ﷺ did not leave behind any *dirham* or *dinār*, but he left behind a great inheritance which is shared by the believers until Allāh inherits the Earth and those upon it.

Everyone who hopes to inherit from the Prophet ﷺ is able to do so; rather if he wants to inherit a great deal, then he is able to do so and no one can prevent him from that. The Prophet ﷺ left knowledge.

The Prophet ﷺ said:

إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا  
إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.

The scholars are the heirs of the prophets, for the prophets did not leave behind a *dinār* or *dirham*; rather

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**they left behind knowledge, so whoever takes it has taken a great share.<sup>45</sup>**

Thus if you – O my brother, O slave of Allāh – want to be close to the Messenger of Allāh ﷺ and to be from the inheritors of the Prophet ﷺ, then upon you is to attain knowledge. Be diligent upon knowledge and increase your knowledge.

This is the Messenger of Allāh, this is the close friend of Allāh; he died, the chief of the Messengers, the *Imām* of the pious, and the friend of the Lord of all that exists. Does anyone think that after the death of the Messenger ﷺ that he will live for eternity?! No, by the Lord of the Ka'ba! Every soul shall taste death.

Thus, congratulations to the one who takes a warning from the death of the Messenger of Allāh ﷺ and prepares for what comes after death. Congratulations to the one who is certain that he will surely die. He increases his actions, thus his journey is to the eternal paradise.

This is the Prophet ﷺ who died, so how can you not take a lesson, O slave of Allāh?! Do you not see the years quickly passing you by? Don't we say to our brothers or to ourselves when Ramaḍān enters, "How quickly the days passed by this past year!" We saw Ramaḍān as far-off, and today it enters as though it was an instant from last year. Our lives have passed by during the year.

One of us will say when the year goes by, "We have increased

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<sup>45</sup> Sunan Ibn Mājah 223 [Arabic: 228]

## Lessons from His Death

one year in age,” but in reality we have lost a year from our lives. Therefore, our timespan is limited; each time a day goes by, our lives decrease. This past year that went by, we took steps farther away from the worldly life and closer to the after-life. And Allāh knows best when our footsteps will end.

Maymūn ibn Mahrān looked in his gathering and saw elders and youth, so he said, “O elders, what is anticipated when the crops become white?” They said, “The harvest.” He looked at the youth and said, “O youth, verily the crops may be affected by calamity before the harvest.”

By Allāh, by Allāh, O brothers, this [is a] great affair, we must take heed from the death of our beloved, our Prophet and our *Imām* ﷺ.

And there is a splendid sermon from the noble *shaykh*, Shaykh Yūsuf – may Allāh reward him with every good. He gave the Muslims consolation for their calamity, so as to lessen the calamities which befall them. If you become sick, O slave of Allāh, then [know] the Messenger of Allāh ﷺ became sick with severe pain. And if you lose a loved one, O slave of Allāh, then [know] you have lost the Messenger of Allāh ﷺ, the one who is more beloved to you than yourself, your parents, your children, your family, and all the people together.

So take comfort in the death of the Messenger of Allāh ﷺ, because whatever befalls you, the calamity of the death of the Messenger of Allāh is greater.

يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ أَوْ مِنَ الْمُؤْمِنِينَ أُصِيبَ بِمُصِيبَةٍ

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فَلْيَعَزَّ بِمُصِيبَتِهِ بِي عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بِعَيْرِي فَإِنَّ أَحَدًا مِنْ  
أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي.

**O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.<sup>46</sup>**

And from the lessons of this magnificent sermon is the greatness of *tawḥīd* and the importance of calling to it, the importance of diligence in calling to it and placing it at the head of the affairs. The affair of *tawḥīd* should be exalted as the Prophet ﷺ exalted it.

The Prophet ﷺ spent his life since he was sent [as a Messenger] calling to *tawḥīd* until the final moment of his life. How is it befitting for the Muslim to belittle the affair of *tawḥīd*? How can the Muslim say, “Why do you always mention *tawḥīd*? It is possible to teach *tawḥīd* in a day or two”?!

And from the lessons of this great story concerning the death of the Prophet ﷺ is that you, O believer, believe with firm belief that it is obligatory upon you to make *tawḥīd* the greatest of your affairs. And if you are a caller to Allāh, it is obligatory to make *tawḥīd* the greatest affair which you call to, and do not get bored calling to it, because this is what the Prophet ﷺ was upon.

And from the lessons [from the Prophet’s death] is the clari-

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<sup>46</sup> Sunan Ibn Mājah 1599 [Arabic: 1667]

## Lessons from His Death

fication of the virtue of Abū Bakr رضي الله عنه, as has been previously mentioned. And it clarifies the virtue of Fāṭimah رضي الله عنها, the virtue of 'Umar رضي الله عنه, and the virtue of 'Aaisha رضي الله عنها.

And from the lessons is that the Prophet صلى الله عليه وسلم was a human honored with the Message, thus he is not worshipped instead of Allāh. And we do not believe he knows the unseen, and no form of worship is given to him. But he صلى الله عليه وسلم is obeyed and not disobeyed and he is to be followed.

O brothers, this is a great affair which we wanted to speak about. And if we wanted to, we could speak about it for the entire year and that would not be sufficient. It contains many lessons for the believers. But we shall suffice with what we have presented in order to preserve time.

We ask Allāh the Glorified and Exalted by His lofty Names and Attributes to honor us with truthful love of the Prophet صلى الله عليه وسلم.