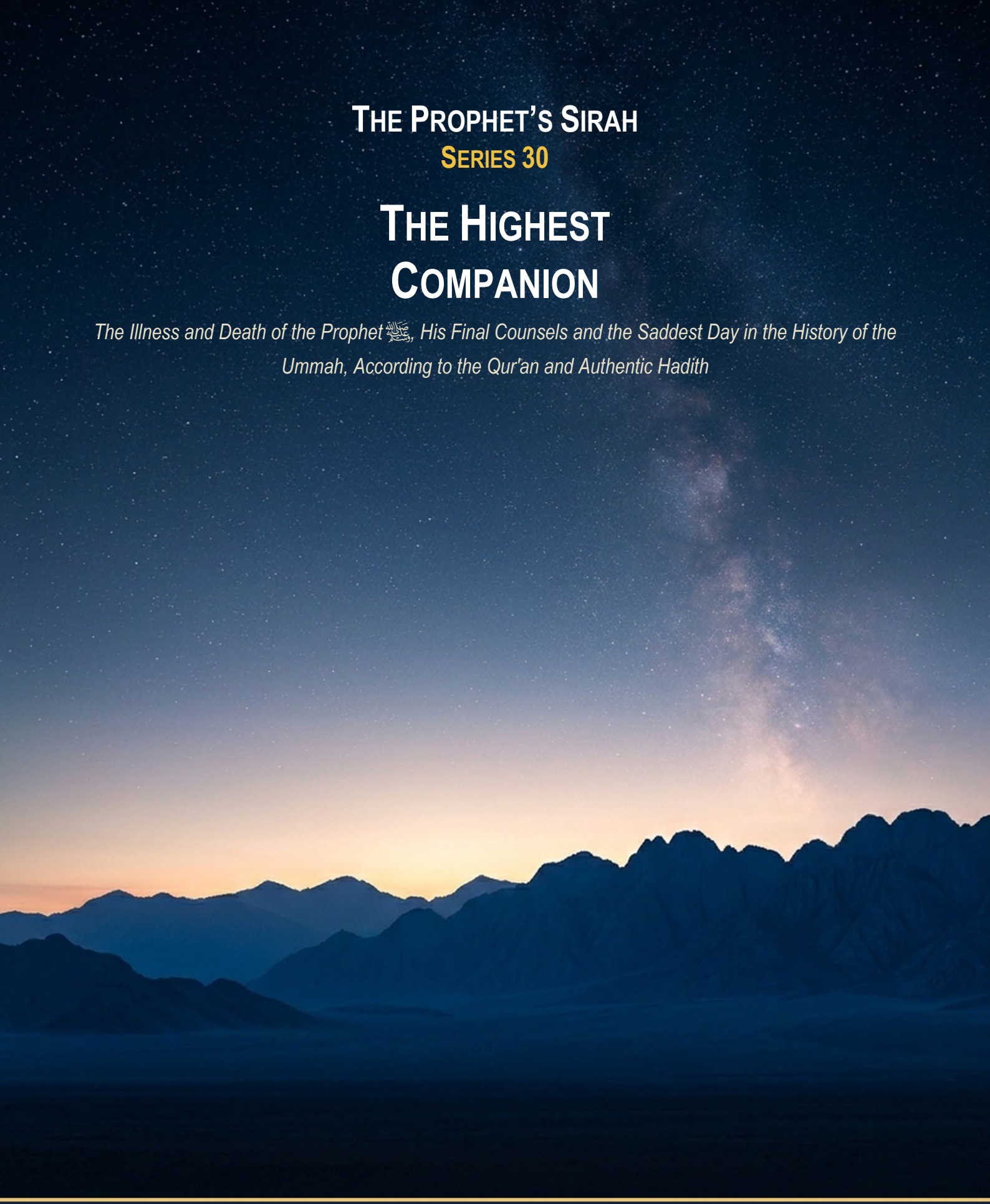


THE PROPHET'S SIRAH

SERIES 30

THE HIGHEST COMPANION

The Illness and Death of the Prophet ﷺ, His Final Counsels and the Saddest Day in the History of the Ummah, According to the Qur'an and Authentic Hadith

HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِي ٱللَّهُ ٱلشَّٰكِرِينَ

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."

SURAH ALI 'IMRAN 3:144

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ACKNOWLEDGEMENT

All praise is due to Allah, the Ever-Living who does not die, who has decreed that every soul shall taste death. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who chose the Highest Companion after fulfilling his trust, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirtieth book of The Prophet's Sirah tells of the final days of the Messenger of Allah ﷺ in 11 AH — the beginning of his illness, his last counsels, Abu Bakr leading the prayer, the last Monday morning, his death in 'A'ishah's house, Abu Bakr's address, and his burial. May this knowledge increase our love for him ﷺ.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a calm night sky filled with stars** above **a range of dark mountains**, with **the soft light of dawn** beginning to break on the horizon.

The lofty sky recalls the last words of the Messenger of Allah ﷺ: ***"O Allah, (I choose) the Highest Companion"*** (Sahih al-Bukhari 4463). He passed away in the forenoon of a Monday, after smiling at his Companions as they prayed Fajr (Sahih al-Bukhari 680). The breaking dawn symbolises **hope**: his message continued to shine after his passing, for ***"Allah is Ever-Living and does not die"***.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

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SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE HIGHEST COMPANION

Books 28 and 29 took us to 'Arafah and Mina, hearing the Messenger of Allah ﷺ say: ***"Perhaps I will not perform Hajj after this Hajj of mine."*** Those words came true. Less than three months after returning to Madinah, he fell ill, and on ***a Monday in Rabi' al-Awwal, 11 AH***, he returned to his Lord.

This Book 30 tells of those final days guided by authentic hadiths, especially the narrations of 'A'ishah رضى الله عنها, who nursed him in her house until the last moment. We will see ***his patience in pain***, ***his final counsels***, ***the smile of Monday morning***, his last words ***"O Allah, the Highest Companion"***, and how Abu Bakr رضى الله عنه steadied an Ummah about to collapse with grief.

This is a heart-rending story. Yet it is also a story that ***strengthens faith***: that the Messenger of Allah ﷺ was a human being who died like other humans, and that this religion depends on ***Allah, the Ever-Living***, not on anyone besides Him.

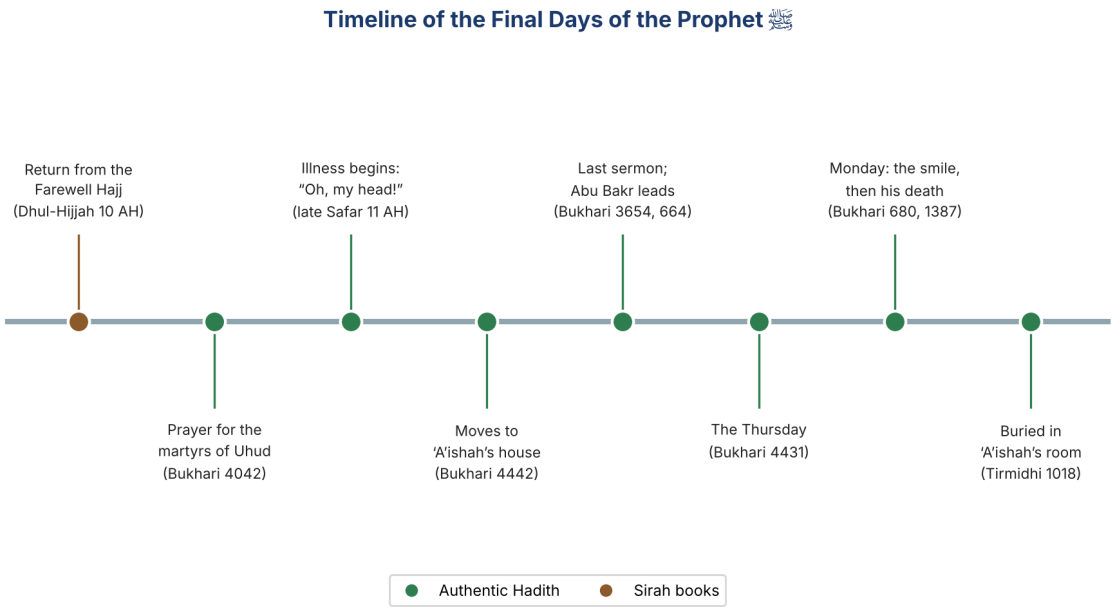


Figure 1: Timeline of the final days of the Prophet ﷺ.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Reports about his final days found in sirah books without a strong chain are placed in brown "Sirah Note" boxes, and inauthentic stories — such as long dialogues with the Angel of Death — are not included.

MADINAH AFTER THE FAREWELL PILGRIMAGE

The Messenger of Allah ﷺ returned to Madinah at the end of Dhul-Hijjah, 10 AH. Islam had spread across Arabia; delegation after delegation had come to accept Islam (Book 26); the Hajj had been purified (Book 27); and the religion had been perfected (Book 28). Outwardly, there was no sign that anything momentous was about to happen.

The months of Muharram and Safar of 11 AH passed as usual. He continued to teach, lead the prayers and manage the affairs of the state. He also prepared ***an army under the command of Usamah ibn Zayd*** to be sent to the borders of Syria — where Usamah's father, Zayd ibn Harithah, had been martyred at Mu'tah (Book 19).

Yet for those who looked closely, ***signs of farewell*** had long been visible: the name "Farewell Pilgrimage", the verse of the perfection of the religion, Surah An-Nasr, and his words at Mina. The closest Companions — Abu Bakr, Ibn 'Abbas, Fatimah — began to sense it before the others.

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SIGNS OF FAREWELL

One of the clearest signs came in the preceding Ramadan. The Messenger of Allah ﷺ told Fatimah in confidence: ***"Jibril used to review the Qur'an with me once every year, and this year he reviewed it with me twice. I see this only as a sign that my time has drawn near."*** (Sahih al-Bukhari 3624)

Another sign was Surah An-Nasr: ***"When the victory of Allah has come and the conquest"*** (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

'Umar رضى الله عنه once asked the senior Companions of Badr about the meaning of this surah. Some said it was a command to glorify Allah upon victory. Then 'Umar asked the young Ibn 'Abbas, who replied: ***"It is (a sign of) the death of the Messenger of Allah ﷺ, which Allah informed him of."*** 'Umar said: "I know nothing of it except what you know." (Sahih al-Bukhari 4970)

When the task was complete — Makkah opened, people entering Islam in crowds — the time had come to ***glorify, seek forgiveness, and return to Allah***. This is the beauty of the Prophet's ﷺ life: he did not live for himself; once the trust was fulfilled, he was ready to go home.

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FAREWELL TO THE MARTYRS OF UHUD

Towards the end of his life, the Messenger of Allah ﷺ went to ***Uhud*** — where seventy Companions had been martyred eight years earlier, including his uncle Hamzah (Book 10). 'Uqbah ibn 'Amir رضى الله عنه relates what he saw:

HADITH — SAHIH AL-BUKHARI, NO. 4042

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا. قَالَ فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

'Uqbah ibn 'Amir رضى الله عنه said: The Messenger of Allah ﷺ prayed over the martyrs of Uhud after eight years, ***like one bidding farewell to the living and the dead***. Then he ascended the pulpit and said: ***"I am going ahead of you, and I am a witness over you. Your meeting place with me is the Pool (al-Hawd), and I am looking at it from this place of mine. I do not fear that you will associate partners with Allah, but I fear that this world will tempt you and you will compete with one another for it."*** 'Uqbah said: ***That was my last look at the Messenger of Allah ﷺ.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Abd ar-Rahim, from Zakariyya ibn 'Adi, from 'Abdullah ibn al-Mubarak, from Haywah ibn Shurayh, from Yazid ibn Abi Habib, from Abu al-Khayr Marthad ibn 'Abdullah, from 'Uqbah ibn 'Amir al-Juhani رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The Battle of Uhud, Hadith No. 4042; also No. 1344, 3596, 6590 and Muslim No. 2296.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4042

LESSONS FROM THIS HADITH

"Like one bidding farewell to the living and the dead" — 'Uqbah could sense the atmosphere of farewell in his prayer and sermon. He visited the Companions who had gone before him, and counselled those still living.

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Notice his concern: ***not shirk***, for tawhid was firmly rooted, but ***this world***. He knew wealth and power would come to this Ummah — and indeed, within decades the Persian and Roman empires fell. The greatest test of a victorious Ummah is not poverty, but ***competing for this world***.

He also mentioned ***al-Hawd***, his Pool on the Day of Resurrection, as ***the meeting place***. For every Muslim who longs for him, this is the promise: we will meet him at that Pool, if we remain on his path.

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SUPPLICATION AT AL-BAQI'

The Messenger of Allah ﷺ had the habit of visiting the graveyard of ***Baqi' al-Gharqad*** in Madinah at night. 'A'ishah رضى الله عنها narrates that he would go out at the end of the night to al-Baqi' and say:

"Peace be upon you, abode of believing people. What you were promised has come to you… and we, if Allah wills, shall join you. O Allah, forgive the people of Baqi' al-Gharqad." (Sahih Muslim 974)

SIRAH NOTE: THE VISIT TO AL-BAQI' AT THE START OF HIS ILLNESS

Ibn Ishaq narrates from ***Abu Muwayhibah***, a servant of the Messenger of Allah ﷺ, that one night at the start of his illness he woke him and said: "I have been commanded to seek forgiveness for the people of al-Baqi'." He prayed for them, and mentioned that he had been given the choice between the keys of the world's treasures and remaining in it followed by Paradise, or meeting his Lord and Paradise — and he chose ***to meet his Lord***.

This report is in as-Sirah of Ibn Hisham and the Musnad of Ahmad; some scholars graded its chain weak. Its meaning is supported by the authentic hadith of "the servant given the choice" (Chapter 9).

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Ahmad, al-Musnad (ed. al-Arna'ut).

Visiting graves is ***a Sunnah*** that reminds us of death. The Messenger of Allah ﷺ said: ***"Visit the graves, for they remind you of death"*** (Sahih Muslim 976). He himself, at the end of his life, often prayed for those who had departed.

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"OH, MY HEAD!"

His illness began with ***a headache***. 'A'ishah رضى الله عنها relates that one day she herself complained: "Oh, my head!" The Messenger of Allah ﷺ joked with her, then said: ***"Rather I — oh, my head!"*** (Sahih al-Bukhari 5666). The books of sirah mention that this was the beginning of the illness that led to his death, at the end of Safar or the start of Rabi' al-Awwal.

Notice how, even in pain, he still ***joked affectionately*** with his wife. His relationship with 'A'ishah was full of love and warmth to the very end. It teaches us that illness should not make us harsh towards those we love.

He also experienced very high fevers. In one narration, 'Abdullah ibn Mas'ud رضى الله عنه touched him and said: "O Messenger of Allah, you have a very high fever." He said: ***"Yes, my fever is like that of two of your men."*** Ibn Mas'ud asked: "Is that because you receive a double reward?" He said: "Yes." Then he said: ***"No Muslim is afflicted with harm except that Allah sheds his sins as a tree sheds its leaves"*** (Sahih al-Bukhari 5648).

The prophets are the people ***most severely tested***. The illness of the Messenger of Allah ﷺ was not a sign of weakness or Allah's displeasure, but ***an elevation of rank***. For every sick Muslim, this hadith is a comfort: every pain borne with patience sheds sins.

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THE EFFECT OF THE POISON OF KHAYBAR

In his illness, the Messenger of Allah ﷺ felt pain stemming from an old event. 'A'ishah رضى الله عنها narrates that he said: ***"O 'A'ishah, I still feel the pain of the food I ate at Khaybar. Now is the time I feel my aorta being cut because of that poison."*** (Sahih al-Bukhari 4428)

As told in Book 16, after the conquest of Khaybar, a Jewish woman named Zaynab bint al-Harith presented ***a poisoned roast sheep***. The Messenger of Allah ﷺ chewed a little and spat it out, but the effect of the poison remained in his body for ***about four years***.

From this hadith, some scholars such as Ibn Mas'ud and az-Zuhri held that the Messenger of Allah ﷺ died ***a martyr***, from the effect of an enemy's poison. Allah combined for him the honour of ***prophethood and martyrdom*** together.

Even so, the Messenger of Allah ﷺ ***did not take personal revenge*** on that woman at first, nor blame the Jews collectively. He bore the pain for years with patience, without complaining to people.

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"WHERE WILL I BE TOMORROW?"

The Messenger of Allah ﷺ was a husband most just to his wives; he took turns staying at their houses.

During his illness he continued to take turns, but often asked: ***"Where will I be tomorrow? Where will I be tomorrow?"*** — for he was waiting for 'A'ishah's turn (Sahih al-Bukhari 4450).

His wives understood that wish. With great love, they ***allowed him to stay in 'A'ishah's house***. 'A'ishah herself relates:

HADITH — SAHIH AL-BUKHARI, NO. 4442

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ، فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قَالَ قُلْتُ لاَ. قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيٌّ. وَكَانَتْ عَائِشَةُ زَوْجُ النَّبِيِّ صلى الله عليه وسلم تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قَالَ هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلَى النَّاسِ. فَأَجْلَسْنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ، حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ فَعَلْتُنَّ قَالَتْ ثُمَّ خَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ.

TRANSLATION:

'A'ishah رضى الله عنها, wife of the Prophet ﷺ, said: When the illness of the Messenger of Allah ﷺ grew severe, he ***asked his wives' permission to be nursed in my house***, and they permitted him. He came out walking between two men, ***his feet dragging on the ground***, between al-'Abbas ibn 'Abd al-Muttalib and another man. 'Ubaydullah said: I told 'Abdullah ibn 'Abbas, and he asked: "Do you know who the man was whom 'A'ishah did not name?" I said: "No." Ibn 'Abbas said: "It was ***'Ali ibn Abi Talib***." 'A'ishah related: When the Messenger of Allah ﷺ entered my house and his illness worsened, he said: ***"Pour over me seven water-skins whose mouths have not been untied, so that I may give counsel to the people."*** So we seated him in a large tub belonging to Hafsah, wife of the Prophet ﷺ, and poured water over him from those water-

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skins until he gestured to us with his hand: "You have done it." Then he went out to the people, prayed with them and addressed them.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufayr, from al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab az-Zuhri, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah ibn Mas'ud, from 'A'ishah, Mother of the Believers رضى الله عنها, and 'Ubaydullah from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The illness and death of the Prophet ﷺ, Hadith No. 4442; also No. 198, 665 and Muslim No. 418.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4442

LESSONS FROM THIS HADITH

See how meticulous the Messenger of Allah ﷺ was in ***justice*** among his wives: though sick and weak, he did not move to 'A'ishah's house without ***asking permission*** of all the others. This is a great lesson for husbands with more than one wife — and for anyone entrusted with justice.

Notice too the two who supported him: ***al-'Abbas***, his uncle, and ***'Ali***, his cousin and son-in-law. His feet dragged on the ground — a heart-rending picture of how weak he was at that time.

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SEVEN WATER-SKINS AND THE LAST SERMON

In the same hadith, 'A'ishah relates that the Messenger of Allah ﷺ asked for ***seven unopened water-skins*** to be poured over him, ***"so that I may give counsel to the people."*** The cool water eased his fever a little, and he went out to the mosque, prayed with them and addressed them (Sahih al-Bukhari 4442).

Even in intense pain, his greatest wish was ***to counsel the Ummah***. He did not ask merely to rest; he asked for strength to convey. This is the nature of a Messenger who ***is deeply concerned for his Ummah's good*** (At-Tawbah 9:128).

That sermon was his ***last sermon*** from the pulpit. In authentic narrations, its contents included ***the servant given the choice***, the virtue of ***Abu Bakr***, ***counsel concerning the Ansar***, and ***a warning against taking graves as places of worship***. We will look at them one by one in the following chapters.

About the Ansar, he said: ***"I enjoin you to treat the Ansar well, for they are my confidants and the keepers of my secrets. They have fulfilled what was upon them, and what is due to them remains. So accept the good from those who do good among them, and overlook the faults of those who err"*** (Sahih al-Bukhari 3799).

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THE SERVANT WHO WAS GIVEN THE CHOICE

From the pulpit, the Messenger of Allah ﷺ made a statement that seemed general, but only one Companion understood its true meaning. Abu Sa'id al-Khudri رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 3654

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، قَالَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ وَقَالَ إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ. قَالَ فَبَكَى أَبُو بَكْرٍ، فَعَجِبْنَا لِبُكَائِهِ أَنْ يُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَبْدٍ خُيِّرَ. فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَىَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً غَيْرَ رَبِّي لاَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يُبْقَيَنَّ فِي الْمَسْجِدِ بَاب إِلاَّ سُدَّ، إِلاَّ بَاب أَبِي بَكْرٍ.

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه said: The Messenger of Allah ﷺ addressed the people and said: ***"Allah has given a servant the choice between this world and what is with Him, and that servant has chosen what is with Allah."*** Then ***Abu Bakr wept***. We were surprised at his weeping, since the Messenger of Allah ﷺ was only speaking of a servant who had been given a choice. ***It turned out that the Messenger of Allah ﷺ himself was the servant given the choice, and Abu Bakr was the most knowledgeable of us.*** The Messenger of Allah ﷺ said: ***"The person who has done me the most favour with his companionship and his wealth is Abu Bakr. Were I to take a khalil (intimate friend) other than my Lord, I would take Abu Bakr, but (what binds us) is the brotherhood and love of Islam. Let no door into the mosque remain open except the door of Abu Bakr."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Musnadi, from Abu 'Amir al-'Aqadi, from Fulayh ibn Sulayman, from Salim Abu an-Nadr, from Busr ibn Sa'id, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter: "Close the doors except the door of Abu Bakr", Hadith No. 3654; also No. 466, 3904 and Muslim No. 2382.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3654

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LESSONS FROM THIS HADITH

The other Companions were puzzled: why did Abu Bakr weep when the Messenger of Allah ﷺ spoke of "a servant"? They did not realise that ***the servant was the Messenger of Allah ﷺ himself***, and his choice was ***to return to Allah***. Abu Bakr, the closest companion, understood the hint instantly.

This hadith shows that the Messenger of Allah ﷺ ***chose the Hereafter willingly***. He was offered this world, but chose what is with Allah. Throughout his life he lived simply — sleeping on a mat, going days without a fire lit in his kitchen — and in the end he chose ***to meet his Lord***.

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THE STANDING OF ABU BAKR

In the same sermon, the Messenger of Allah ﷺ gave ***the highest praise*** to Abu Bakr: ***"The person who has done me the most favour with his companionship and his wealth is Abu Bakr. Were I to take a khalil other than my Lord, I would take Abu Bakr."*** (Sahih al-Bukhari 3654)

He also ordered: ***"Let no door into the mosque remain open except the door of Abu Bakr."*** The Companions' houses around the mosque had small doors opening straight into it; all were closed except Abu Bakr's. Scholars see this as ***a hint*** at Abu Bakr's position as leader after him.

Abu Bakr's companionship began at the dawn of the da'wah: he was the first adult man to believe (Book 3), accompanied him in the Cave of Thawr during the Hijrah (Book 7), spent his wealth freeing tortured slaves, and gave ***all his wealth*** in preparing for Tabuk (Book 24). The Prophet's ﷺ praise at the end of his life was ***recognition*** of that whole life.

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"TELL ABU BAKR TO LEAD THE PRAYER"

When his illness grew so severe that he could not go out to the mosque, he said: ***"Tell Abu Bakr to lead the people in prayer."*** 'A'ishah رضى الله عنها tried to suggest someone else, saying: ***"Abu Bakr is a tender-hearted man; when he stands in your place he will not be able (to hold back his tears)."*** He repeated his order up to three times, and Abu Bakr led the prayer (Sahih al-Bukhari 664).

Abu Bakr led ***seventeen prayers*** according to the sirah reports. In an authentic narration, the Messenger of Allah ﷺ felt somewhat better, came out supported by two men and sat beside Abu Bakr. Abu Bakr followed his prayer, and the people followed Abu Bakr's (Sahih al-Bukhari 664).

The Companions later reasoned: ***"The Messenger of Allah ﷺ approved Abu Bakr for (leading) our religion, so how can we not approve him for (leading) our worldly affairs?"*** Leading the prayer was the most honoured position in the early Muslim community, and Abu Bakr's appointment to it became one of ***the strongest arguments*** for pledging allegiance to him as caliph.

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A WARNING ABOUT GRAVES

Among the counsels the Messenger of Allah ﷺ repeated in his illness was a warning against ***glorifying graves***. 'A'ishah رضى الله عنها narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4441

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلاَلٍ الْوَزَّانِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ لَعَنَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. قَالَتْ عَائِشَةُ لَوْلاَ ذَلِكَ لأُبْرِزَ قَبْرُهُ. خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

TRANSLATION:

'A'ishah رضى الله عنها said: The Prophet ﷺ said during the illness from which he did not rise: ***"Allah cursed the Jews; they took the graves of their prophets as places of worship."*** 'A'ishah said: ***Were it not for that, his grave would have been made prominent; but he feared it would be taken as a place of worship.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from as-Salt ibn Muhammad, from Abu 'Awanah al-Waddah, from Hilal al-Wazzan, from 'Urwah ibn az-Zubayr, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The illness and death of the Prophet ﷺ, Hadith No. 4441; also No. 435, 1330, 1390 and Muslim No. 529.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4441

LESSONS FROM THIS HADITH

Why was this counsel so important in his final moments? Because he knew that ***excessive love*** for righteous people can lead to shirk. The people of the Prophet Nuh عَلَيْهِ السَّلَامُ began worshipping idols when they made statues of their righteous men; the People of the Book made the graves of their prophets places of worship.

The Messenger of Allah ﷺ ***guarded his Ummah's tawhid to his last breath***. He did not want his own grave to become a place of worship. The Companions understood this: his grave was placed inside 'A'ishah's room, not in the open. Visiting his grave and greeting him is lawful, but ***supplication and asking are for Allah alone***.

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THE THURSDAY

Ibn 'Abbas رضى الله عنهما narrates the event known as ***the Thursday***: his illness worsened, and he said:

"Bring me (writing material); I will write for you something after which you will never go astray." Those present disagreed; some wanted to bring it, others said he was gravely ill and the Qur'an was sufficient. He said: ***"Leave me; the state I am in is better than what you are calling me to."*** (Sahih al-Bukhari 4431)

Then he gave ***three instructions***: to expel the polytheists from the Arabian Peninsula, to honour delegations as he used to honour them, and a third that the narrator forgot (Sahih al-Bukhari 4431).

SIRAH NOTE: UNDERSTANDING THE EVENT OF THURSDAY

Ahl as-Sunnah scholars explain that had the writing been ***obligatory***, the Messenger of Allah ﷺ would not have abandoned it because of anyone's disagreement, just as he never abandoned conveying revelation despite opposition. He lived ***several more days*** after the Thursday and gave many counsels orally.

The Qur'an itself states that the religion had been perfected (Al-Ma'idah 5:3), and he had left the Book of Allah as the thing to hold to (Book 29). This event therefore cannot be used to disparage the Companions or doubt the completeness of the religion.

REFERENCES:

an-Nawawi, Sharh Sahih Muslim; Ibn Hajar, Fath al-Bari — Books of Knowledge and Military Expeditions.

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"THE PRAYER, THE PRAYER!"

What was the final counsel of the Messenger of Allah ﷺ to the Ummah? 'Ali ibn Abi Talib رضى الله عنه said: ***"The last words the Messenger of Allah ﷺ spoke were: The prayer, the prayer! Fear Allah regarding those your right hands possess."*** (Sunan Abi Dawud 5156 — sahih)

Two things: ***the prayer*** — the right of Allah, the pillar of the religion; and ***slaves*** — the weakest group in society. In his final moments, he combined ***the right of Allah and the right of the weakest people*** in one counsel.

Today, "those your right hands possess" extends to all under our care and authority: ***employees, domestic helpers, migrant workers*** and anyone dependent on us. Wronging them, withholding their wages or demeaning them goes against the final counsel of the Messenger of Allah ﷺ.

What of our prayers? If a father's last words are cherished by his children, then ***the last words of the Messenger of Allah ﷺ*** are even more worthy of being kept. Guarding the five daily prayers is the clearest proof of a Muslim's love for him.

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THE ARMY OF USAMAH

Before his illness, the Messenger of Allah ﷺ appointed ***Usamah ibn Zayd***, still young — about eighteen according to the sirah authors — to lead an army to the Roman frontier. Some questioned the appointment of that young man over senior Companions. He stood and said: ***"If you question his leadership, you questioned his father's leadership before. By Allah, his father was worthy of leadership… and he (Usamah) is among the people dearest to me after him."*** (Sahih al-Bukhari 4469)

Usamah's army was camped at al-Jurf, outside Madinah, when his illness worsened, and they delayed their departure. After his death, ***Abu Bakr*** — in his first decision as caliph — still sent the army, despite many people's fears, because ***it was the command of the Messenger of Allah*** ﷺ.

The lesson: leadership in Islam is based on ***competence and trustworthiness***, not age or lineage alone. And the command of the Messenger of Allah ﷺ ***was carried out even after he was gone*** — that is true loyalty.

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FATIMAH'S TEARS AND SMILE

'A'ishah رضى الله عنها relates that ***Fatimah*** came to visit her father; ***her walk was like the walk of the Messenger of Allah*** ﷺ. He welcomed her: "Welcome, my daughter," seated her beside him and whispered something to her. ***Fatimah wept.*** Then he whispered something again, and ***Fatimah smiled***. 'A'ishah said: "I have never seen joy so close to sorrow as today" (Sahih al-Bukhari 3623).

Fatimah refused to reveal the secret while her father lived. After his death she related: the first time, he told her that ***Jibril had reviewed the Qur'an twice that year, a sign his death was near***, so she wept. The second time, he said: ***"Are you not pleased to be the leader of the women of Paradise?"*** and that she would be ***the first of his family to follow him*** — so she smiled (Sahih al-Bukhari 3624).

Both pieces of news came true: the Messenger of Allah ﷺ died a few days later, and ***Fatimah died about six months after her father***. Her smile was not joy at parting, but ***joy at meeting again*** the father she loved.

Note too ***Fatimah's trustworthiness***: she kept her father's secret even when asked by 'A'ishah, his closest wife. Keeping secrets is part of the character inherited from the prophetic household.

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THE SMILE OF MONDAY MORNING

On the morning of ***Monday***, the last day of the Prophet's ﷺ life, an event took place that the Companions never forgot. Anas ibn Malik رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 680

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الأَنْصَارِيُّ ـ وَكَانَ تَبِعَ النَّبِيَّ صلى الله عليه وسلم وَخَدَمَهُ وَصَحِبَهُ أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ صلى الله عليه وسلم الَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلاَةِ، فَكَشَفَ النَّبِيُّ صلى الله عليه وسلم سِتْرَ الْحُجْرَةِ يَنْظُرُ إِلَيْنَا، وَهْوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتَتِنَ مِنَ الْفَرَحِ بِرُؤْيَةِ النَّبِيِّ صلى الله عليه وسلم، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَارِجٌ إِلَى الصَّلاَةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ صلى الله عليه وسلم أَنْ أَتِمُّوا صَلاَتَكُمْ، وَأَرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ.

TRANSLATION:

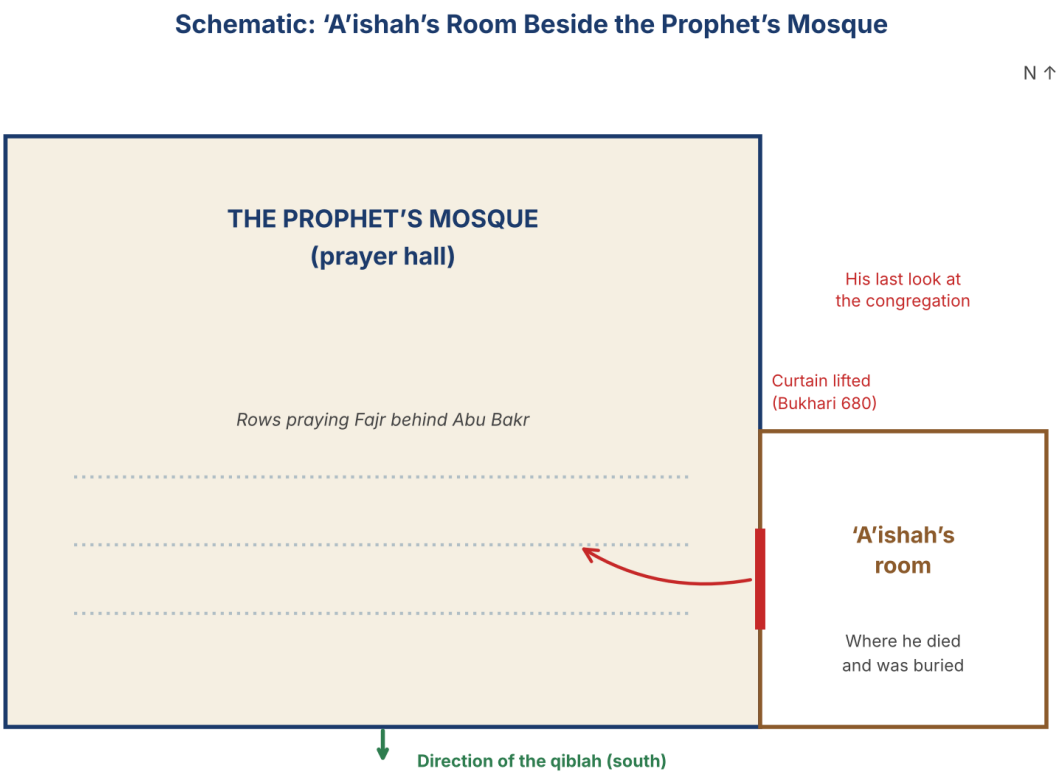
Az-Zuhri said: Anas ibn Malik al-Ansari رضى الله عنه told me that ***Abu Bakr led the people in prayer*** during the Prophet's ﷺ final illness, until ***Monday***, when, as they stood in rows for prayer, the Prophet ﷺ lifted the curtain of his room and looked at us while standing. ***His face was like a page of the mushaf***, then he ***smiled and laughed***. We were almost distracted (in prayer) out of joy at seeing the Prophet ﷺ. Abu Bakr stepped back to join the row, thinking the Prophet ﷺ was coming out to pray. But the Prophet ﷺ signalled to us: "Complete your prayer," and let the curtain fall. ***He passed away that same day.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab az-Zuhri, from Anas ibn Malik al-Ansari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Call to Prayer, Chapter: People of knowledge and virtue are most entitled to lead the prayer, Hadith No. 680; also No. 681, 754, 4448 and Muslim No. 419.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:680



A simplified picture, not an actual plan; the rooms of his wives adjoined the mosque on the east side.

Figure 2: Schematic of 'A'ishah's room beside the Prophet's Mosque.

LESSONS FROM THIS HADITH

Imagine the sight the Messenger of Allah ﷺ beheld that morning: ***the rows of his Ummah*** standing orderly towards the qiblah, behind Abu Bakr, praying Fajr in congregation. Twenty-three years earlier, he had prayed alone or with a handful of people in secret in Makkah. Now ***the mosque was full*** of a believing, orderly Ummah.

That smile was ***the smile of a Messenger seeing the fruit of his mission***. The trust had been fulfilled; the Ummah stood on its own feet; the prayer was established even without him as imam. That was the Companions' last sight of his face in life.

The Companions who saw him that morning thought he had recovered. Many went home or about their business happily, including Abu Bakr, who went to his house at as-Sunh. They did not know ***it was farewell***.

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THE LAST SIWAK

Towards midday on that Monday, the Messenger of Allah ﷺ was in 'A'ishah's room, ***leaning against 'A'ishah's chest***. 'Abd ar-Rahman ibn Abi Bakr — 'A'ishah's brother — came in holding ***a fresh siwak***, cleaning his teeth with it. The Messenger of Allah ﷺ looked at the siwak (Sahih al-Bukhari 4438).

'A'ishah understood that look. She took the siwak, ***softened it with her teeth***, and gave it to the Messenger of Allah ﷺ. He cleaned his teeth with it — 'A'ishah said: ***"I never saw the Messenger of Allah ﷺ clean his teeth better than that."*** (Sahih al-Bukhari 4438)

'A'ishah later recalled with deep gratitude: ***"Among Allah's favours upon me is that the Messenger of Allah ﷺ died in my house, on my day, between my chest and my neck, and Allah joined my saliva with his saliva at his death."*** (Sahih al-Bukhari 4449)

To his last moments, the Messenger of Allah ﷺ maintained ***cleanliness*** — one of the Sunnahs he loved most. He once said that were it not a burden on his Ummah, he would have commanded the siwak at every prayer (Sahih al-Bukhari 887). This small Sunnah was among his very last acts in this world.

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"O ALLAH, THE HIGHEST COMPANION"

Beside the Messenger of Allah ﷺ was a vessel of water. He put his hand in the water and wiped his face, saying: ***"There is no god but Allah. Indeed, death has its agonies."*** (Sahih al-Bukhari 4449) Then he raised his hand and looked up. 'A'ishah رضى الله عنها relates those final moments:

HADITH — SAHIH AL-BUKHARI, NO. 4463

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ يُونُسُ قَالَ الزُّهْرِيُّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ وَهْوَ صَحِيحٌ إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرُ. فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ اللَّهُمَّ الرَّفِيقَ الأَعْلَى. فَقُلْتُ إِذًا لاَ يَخْتَارُنَا. وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهْوَ صَحِيحٌ قَالَتْ فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا اللَّهُمَّ الرَّفِيقَ الأَعْلَى.

TRANSLATION:

'A'ishah رضى الله عنها said: When he was in good health, the Messenger of Allah ﷺ used to say: ***"No prophet is taken (in death) until he is shown his place in Paradise and then given the choice."*** When death approached him, ***his head was on my thigh***. He fainted, then came to, looked up at the ceiling of the house and said: ***"O Allah, (I choose) the Highest Companion (ar-Rafiq al-A'la)."*** I said (to myself): "Then he is not choosing us." And I understood that this was what he used to tell us when he was healthy. ***The last words he spoke were: "O Allah, the Highest Companion."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Bishr ibn Muhammad, from 'Abdullah ibn al-Mubarak, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyib, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The last words of the Prophet ﷺ, Hadith No. 4463; also No. 4437, 6348, 6509 and Muslim No. 2444.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4463

LESSONS FROM THIS HADITH

Who is "the Highest Companion"? The Qur'an explains: ***"those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"*** (An-Nisa' 4:69) — Tafsir Ibn Kathir 4:69.

'A'ishah narrates that he also prayed: ***"O Allah, forgive me, have mercy on me, and join me with the Highest Companion."*** (Sahih al-Bukhari 4440) Then his hand fell, and ***his noble soul returned to its Creator***. Inna lillahi wa inna ilayhi raji'un.

The Messenger of Allah ﷺ ***was given the choice***, and he chose Allah — just as throughout his life he had always chosen Allah. His last words were not about wealth, power or family, but about ***meeting his Lord*** and the companions of Paradise.

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THE GRIEF OF FATIMAH

No one felt that loss more than his only surviving child, ***Fatimah*** رضى الله عنها. Anas ibn Malik رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4462

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ وَاكَرْبَ أَبَاهُ. فَقَالَ لَهَا لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ. فَلَمَّا مَاتَ قَالَتْ يَا أَبَتَاهْ، أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهْ مَنْ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهْ إِلَى جِبْرِيلَ نَنْعَاهْ. فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ يَا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم التُّرَابَ

TRANSLATION:

Anas رضى الله عنه said: When the illness of the Prophet ﷺ grew severe, he began to lose consciousness. ***Fatimah*** رضى الله عنها said: ***"How great is my father's distress!"*** He said to her: ***"There will be no more distress for your father after today."*** When he died, she said: "O my father, who answered the call of the Lord who summoned him. O my father, whose abode is the Garden of Firdaws. O my father, to Jibril we announce his death." When he was buried, Fatimah said: ***"O Anas, how could your hearts bear to pour earth over the Messenger of Allah ﷺ?"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The illness and death of the Prophet ﷺ, Hadith No. 4462.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4462

LESSONS FROM THIS HADITH

"There will be no more distress for your father after today" — these words comfort every believer who loses a loved one. For the believer, death is ***the end of worldly pain*** and the beginning of a better life.

Fatimah's words ***"how could your hearts bear to pour earth over the Messenger of Allah ﷺ?"*** show how heavy the loss was. Yet she did not wail or tear her clothes; her grief was expressed in words of

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courtesy and faith — for the Messenger of Allah ﷺ had taught: "The eyes shed tears and the heart grieves, but we say only what pleases our Lord" (Sahih al-Bukhari 1303).

Fatimah's grief also shows that sorrow at the death of loved ones is natural and not a sign of weak faith. The Messenger of Allah ﷺ himself wept at the deaths of his son Ibrahim and his daughters. What Islam forbids is not tears, but wailing, tearing clothes and words of objection to Allah's decree.

Her words to Anas also reflect the deep love the Prophet's ﷺ family and Companions had for him. Burying him with their own hands was the hardest thing they had ever done. For us, who never saw him, the way to share that love is to follow his Sunnah and send blessings upon him often.

Fatimah lived only about six months after her father, as he had told her. She was the first of his household to follow him, and he had given her the glad tidings that she would be the leader of the women of Paradise — a comfort that turned her tears into a smile.

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THE DARKEST DAY

Anas ibn Malik رضى الله عنه, who served the Messenger of Allah ﷺ for ten years, describes the difference between two days of his life: ***"On the day the Messenger of Allah ﷺ entered Madinah, everything in it shone. And on the day he died, everything in it became dark."*** (Jami' at-Tirmidhi 3618 — hasan)

Anas added: ***"We had not yet dusted our hands of (the soil of) the Messenger of Allah ﷺ, as we buried him, before we felt our hearts change."*** His loss was not merely the loss of a leader, but ***the loss of a light*** that had illuminated their daily lives.

That day, Madinah was filled with weeping. Some Companions sat down unable to stand; some were struck dumb; some could not accept the reality. Scholars mention that ***the greatest calamity*** to befall the Muslims was the death of the Messenger of Allah ﷺ, for with it revelation from heaven ceased.

In one narration, the Messenger of Allah ﷺ said that when someone is struck by a calamity, let him remember the calamity of losing him, for it is ***the greatest calamity*** (Sunan Ibn Majah 1599 — its chain is debated; al-Albani graded it sahih due to supporting routes). Every grief of ours, compared with that loss, becomes lighter.

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THE BEWILDERMENT OF 'UMAR

When news of the death spread, ***'Umar ibn al-Khattab*** رضى الله عنه — the firmest and boldest of Companions — could not accept it. He stood and said: ***"By Allah, the Messenger of Allah ﷺ has not died!"*** He said Allah would raise him up again (Sahih al-Bukhari 3667).

'Umar later admitted: ***"By Allah, nothing came to my mind except that."*** (Sahih al-Bukhari 3667) This was not a sign of weak faith, but of ***love so deep*** that the shock overwhelmed his reason.

This story teaches that ***even the strongest can falter*** in a great calamity. What matters is returning to the truth when reminded — and that is what 'Umar did as soon as Abu Bakr recited the verse of the Qur'an.

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"WHOEVER WORSHIPPED MUHAMMAD…"

While Madinah was in confusion, ***Abu Bakr*** رضى الله عنه arrived from his house at as-Sunh. He spoke to no one, went straight into 'A'ishah's room, and found his beloved friend. 'A'ishah and Ibn 'Abbas relate what happened next:

HADITH — SAHIH AL-BUKHARI, NO. 4454

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ، فَتَيَمَّمَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ مُغَشًّى بِثَوْبِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكَى. ثُمَّ قَالَ بِأَبِي أَنْتَ وَأُمِّي، وَاللَّهِ لاَ يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا. قَالَ الزُّهْرِيُّ وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ أَبَا بَكْرٍ، خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ اجْلِسْ يَا عُمَرُ، فَأَبَى عُمَرُ أَنْ يَجْلِسَ. فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ، فَقَالَ أَبُو بَكْرٍ أَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صلى الله عليه وسلم فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَىٌّ لاَ يَمُوتُ، قَالَ اللَّهُ {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ} إِلَى قَوْلِهِ {الشَّاكِرِينَ} وَقَالَ وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الآيَةَ حَتَّى تَلاَهَا أَبُو بَكْرٍ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ فَمَا أَسْمَعُ بَشَرًا مِنَ النَّاسِ إِلاَّ يَتْلُوهَا. فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ عُمَرَ قَالَ وَاللَّهِ مَا هُوَ إِلاَّ أَنْ سَمِعْتُ أَبَا بَكْرٍ تَلاَهَا فَعَقِرْتُ حَتَّى مَا تُقِلُّنِي رِجْلاَىَ، وَحَتَّى أَهْوَيْتُ إِلَى الأَرْضِ حِينَ سَمِعْتُهُ تَلاَهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ مَاتَ.

TRANSLATION:

'A'ishah رضى الله عنها narrated: Abu Bakr رضى الله عنه came on horseback from his home at as-Sunh. He dismounted, entered the mosque, and spoke to no one until he came into 'A'ishah's room and went straight to the Messenger of Allah ﷺ, who was covered with a striped Yemeni cloth. He uncovered his face, then ***bent over him, kissed him and wept***, and said: ***"May my father and mother be your ransom. By Allah, Allah will not bring two deaths upon you. As for the death decreed for you, you have died it."*** Ibn 'Abbas رضى الله عنهما said: Abu Bakr came out while 'Umar was speaking to the people. Abu Bakr said: "Sit down, 'Umar." 'Umar refused. So the people turned to Abu Bakr and left 'Umar. Abu Bakr said: ***"To proceed:***

whoever among you worshipped Muhammad ﷺ, then Muhammad has died. And whoever among you worships Allah, then Allah is Ever-Living and does not die." Allah says: {Muhammad is not but a messenger; [other] messengers have passed on before him…} up to {…the grateful}. Ibn 'Abbas said: By Allah, it was as if the people had not known that Allah had revealed this verse until Abu Bakr recited it; then all the people took it from him, and I heard no one but reciting it. Sa'id ibn al-Musayyib said that 'Umar said: ***"By Allah, as soon as I heard Abu Bakr recite it, I was stunned until my legs could not carry me, and I fell to the ground when I heard him recite it, (realising) that the Prophet ﷺ had died."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab az-Zuhri, from Abu Salamah ibn 'Abd ar-Rahman, from 'A'ishah رضى الله عنها and 'Abdullah ibn 'Abbas رضى الله عنهما; and az-Zuhri from Sa'id ibn al-Musayyib.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The illness and death of the Prophet ﷺ, Hadith No. 4452–4454; also No. 1241, 3667, 3668.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4454

LESSONS FROM THIS HADITH

The verse Abu Bakr recited was: ***"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?"*** (Ali 'Imran 3:144) — Tafsir Ibn Kathir 3:144.

See Abu Bakr's steadfastness. He wept and kissed his friend's face — ***his grief was no less than anyone's***. Yet when he went out to the Ummah, he spoke ***calmly, clearly and on the basis of revelation***. He did not let emotion drown the truth.

The words ***"whoever worshipped Muhammad, Muhammad has died; and whoever worships Allah, Allah is Ever-Living and does not die"*** are among the most important ever spoken in Islamic history. They ***saved the Ummah's tawhid*** at its most critical moment, and established that this religion depends on Allah, not on any human being.

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"INDEED, YOU ARE TO DIE"

In another narration, Abu Bakr also recited this verse (Sahih al-Bukhari 3667):

"Indeed, you are to die, and indeed, they are to die" (Az-Zumar 39:30) — Tafsir Ibn Kathir 39:30.

And Allah says: ***"And We did not grant to any man before you eternity [on earth]"*** (Al-Anbiya' 21:34) — Tafsir Ibn Kathir 21:34.

These verses had been revealed years earlier, and the Companions had recited them many times. Yet Ibn 'Abbas said: ***"It was as if the people did not know Allah had revealed this verse until Abu Bakr recited it."*** (Sahih al-Bukhari 4454) Grief can make one forget what one already knows — and the role of the knowledgeable is ***to remind***.

These verses also affirm ***the humanity of the Messenger of Allah*** ﷺ. He is the noblest of humans, beloved of Allah, leader of the prophets — yet still a human who died. This distinguishes Islam from beliefs that raise prophets or saints to divinity. We love him with all our hearts, but ***we worship Allah alone***.

For us, this verse is a reminder: if even the Messenger of Allah ﷺ died, how much more we. ***"Every soul will taste death"*** (Ali 'Imran 3:185). The question is not whether we will die, but ***in what state*** we will meet Allah.

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THE PLEDGE TO ABU BAKR

Before his body was buried, the Muslims had to settle a matter of great importance: ***who would lead?*** The Ansar gathered at ***the Saqifah of Banu Sa'idah***, and Abu Bakr, 'Umar and Abu 'Ubaydah went to meet them (Sahih al-Bukhari 3668).

After discussion, 'Umar رضى الله عنه said to Abu Bakr: ***"Rather we pledge allegiance to you, for you are our chief, the best of us, and the most beloved of us to the Messenger of Allah ﷺ."*** Then 'Umar took Abu Bakr's hand and pledged allegiance to him, and the people followed (Sahih al-Bukhari 3668).

Within a short time, an Ummah almost divided by grief was again ***united under one leadership***. The signs the Messenger of Allah ﷺ left — Abu Bakr as imam of the prayer, his door left open, and his praise — helped the Companions reach agreement.

The story of Abu Bakr's caliphate and the Rightly Guided Caliphs lies outside the scope of this Prophet's Sirah series. In sha Allah, it may become a series of its own in the future.

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WASHING HIS BLESSED BODY

On Tuesday, his family began ***washing the body of the Messenger of Allah*** ﷺ. 'A'ishah رضى الله عنها relates that they did not know whether to remove his clothes as with other dead, or wash him in his clothes. When they disagreed, Allah cast sleep upon them, then a voice was heard from a corner of the house — no one knew whose: ***"Wash the Prophet in his clothes."*** So they washed him in his shirt (Sunan Abi Dawud 3141 — hasan).

> **SIRAH NOTE: WHO WASHED HIM?**
>
> The sirah books mention that the Messenger of Allah ﷺ was washed by ***'Ali ibn Abi Talib***, helped by ***al-'Abbas*** and his two sons ***al-Fadl and Qutham***, together with ***Usamah ibn Zayd*** and ***Shuqran***, his servant. 'Ali said while washing him: "May my father and mother be your ransom; you were good in life and in death."
>
> This is reported in Sunan Ibn Majah and as-Sirah of Ibn Hisham with debated chains, but its meaning is well known among the sirah authors.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Farewell Pilgrimage; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

Scholars mention that washing him in his clothes was ***a special honour*** for the Messenger of Allah ﷺ.

For other Muslims, the Sunnah is to wash the body with the private parts covered, by the closest relatives or those most knowledgeable in washing the dead.

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THE SHROUD AND THE FUNERAL PRAYER

'A'ishah narrates: ***"The Messenger of Allah ﷺ was shrouded in three white Yemeni sheets of cotton, without a shirt or a turban."*** (Sahih al-Bukhari 1264) His simplicity remained even in his shroud.

SIRAH NOTE: THE FUNERAL PRAYER WITHOUT AN IMAM

The sirah books and some narrations mention that the Companions ***prayed over the Messenger of Allah ﷺ in small groups***, entering 'A'ishah's room group after group — men, then women, then children — ***without an imam*** leading them.

Ibn Majah's narration of this is graded weak, but it is supported by other reports in al-Muwatta' and the sirah books. Scholars explain that this was because ***the Messenger of Allah ﷺ was their imam*** in life and after death, and so that everyone might have the honour of praying over him.

REFERENCES:

Sunan Ibn Majah 1628 (weak); Malik, al-Muwatta'; Ibn Hisham, as-Sirah an-Nabawiyyah.

Because so many wished to pray over him, the process took the whole of Tuesday until Wednesday night. Every Companion wished for ***a last chance*** to pray for him.

From these narrations we learn the Sunnah of shrouding a man in ***three white sheets***, without extravagance. An expensive shroud adds nothing to the honour of the dead; what counts is ***the deeds they take with them***.

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BURIED WHERE HE DIED

The Companions differed about ***where*** the Messenger of Allah ﷺ should be buried. Then Abu Bakr رضى الله عنه said: ***"I heard the Messenger of Allah ﷺ say something I have not forgotten: Allah does not take a prophet except in the place where He wishes him to be buried."*** So they buried him ***at the place of his bed***, in 'A'ishah's room (Jami' at-Tirmidhi 1018 — sahih).

His grave was dug as a ***lahd*** (a niche at the side of the grave), and he was buried on ***Wednesday night***. Today, that room lies within the Prophet's Mosque, known as ***al-Hujrah an-Nabawiyyah***. Beside him were later buried Abu Bakr and 'Umar رضى الله عنهما, the two companions who accompanied him in life and death.

Remember his counsel in his illness: do not take graves as places of worship (Chapter 12). That is why his grave ***was not made prominent in the open***. Visiting his mosque and greeting him is Sunnah, but supplication and requests are ***for Allah alone***.

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WHAT THE PROPHET ﷺ LEFT BEHIND

What did the leader who had united all of Arabia leave behind? 'Amr ibn al-Harith رضى الله عنه, brother of the Mother of the Believers Juwayriyah, said: ***"The Messenger of Allah ﷺ left no dinar, no dirham, no male or female slave, nor anything else, except his white mule, his weapons and a piece of land he had given in charity."*** (Sahih al-Bukhari 2739)

Indeed, when he died he ***was still in debt***. 'A'ishah رضى الله عنها narrates:

HADITH — SAHIH AL-BUKHARI, NO. 2916

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ - رضى الله عنها - قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلاَثِينَ صَاعًا مِنْ شَعِيرٍ. وَقَالَ يَعْلَى حَدَّثَنَا الأَعْمَشُ دِرْعٌ مِنْ حَدِيدٍ. وَقَالَ مُعَلَّى حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الأَعْمَشُ وَقَالَ رَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***The Messenger of Allah ﷺ died while his coat of armour was pledged with a Jewish man for thirty sa' of barley.*** Ya'la said: al-A'mash said: "an iron coat of armour". Mu'alla said: 'Abd al-Wahid related from al-A'mash: "he pledged an iron coat of armour."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from Sulayman al-A'mash, from Ibrahim an-Nakha'i, from al-Aswad ibn Yazid, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, Chapter: What is said about the Prophet's ﷺ armour, Hadith No. 2916; also No. 2068, 4467 and Muslim No. 1603.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2916

LESSONS FROM THIS HADITH

The armour worn in battle — a symbol of strength — ***was pledged to buy food for his family***. This was the Messenger who had authority over the spoils of Khaybar, Hunayn and all Arabia, yet chose to live ***poor and simple***. He distributed wealth to others, and lived on just enough.

Note too that he dealt with ***a Jewish man*** — showing that fair dealings with non-Muslims are permitted, and that he took no advantage of his position. Scholars mention he did not borrow from wealthy Companions so they would not feel obliged to waive the debt.

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His simplicity was not forced poverty, but a choice. Wealth passed through his hands in great quantities — whole valleys of livestock after Hunayn, gold and silver from Bahrain — and he gave it away the same day. He used to say that he did not like to keep even a little gold with him overnight while it could be given to those in need.

He also taught the Ummah to be careful with debts. Though he himself died with his armour in pledge, it was a debt for his family's food, recorded and known, and it was settled after his death. A Muslim may borrow for real needs, but should record the debt, intend to repay it, and avoid borrowing for luxury.

For us, this chapter is a mirror. We leave behind houses, cars and savings; he left behind a mule, his weapons, a piece of land given in charity — and a religion that has guided billions. True wealth is measured not by what we keep, but by what we leave that continues to benefit others.

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"WE ARE NOT INHERITED FROM"

The Messenger of Allah ﷺ said: ***"We (prophets) are not inherited from; what we leave is charity."*** (Sahih al-Bukhari 6727) When Fatimah رضى الله عنها asked Abu Bakr about her share of Fadak and the fay' property, Abu Bakr conveyed this hadith, and affirmed that he would ***continue to spend that property as the Messenger of Allah ﷺ had spent it***, on his family and the interests of the Ummah (Sahih al-Bukhari 3712).

The wisdom is great: prophets are sent ***to convey the message, not to amass wealth*** for their descendants. If a prophet's property were inherited, some might think the mission aimed to build family wealth. The Messenger of Allah ﷺ also said that the prophets ***bequeath knowledge***; whoever takes it has taken an abundant share (Sunan Abi Dawud 3641).

That is the ***true inheritance*** of the Messenger of Allah ﷺ: the Qur'an, the Sunnah and noble character. This inheritance belongs not to one family alone, but to ***the whole Ummah*** until the Day of Resurrection.

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HIS AGE AND THE DATE OF HIS DEATH

'A'ishah narrates: ***"The Messenger of Allah ﷺ died at the age of sixty-three."*** (Sahih al-Bukhari 4466)

She also mentioned that he died on ***a Monday*** (Sahih al-Bukhari 1387). Below is a summary of information about his death:

ITEM	INFORMATION AND SOURCE
Age	63 years (Sahih al-Bukhari 4466)
Day of death	Monday (Sahih al-Bukhari 1387)
Time	Forenoon / towards midday, after Fajr (Bukhari 680)
Month and year	Rabi' al-Awwal 11 AH (June 632 CE)
Date	12 Rabi' al-Awwal according to the well-known view; other views exist
Place	'A'ishah's house beside the Prophet's Mosque (Bukhari 4450)
Length of illness	About 10–14 days according to the sirah books
Burial	Wednesday night, where he died (Tirmidhi 1018)

A remarkable fact: the Messenger of Allah ﷺ was born on a Monday, received the first revelation on a Monday (Sahih Muslim 1162), and died on a Monday. That is why he encouraged ***voluntary fasting on Mondays***.

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SENDING BLESSINGS AND LOVING HIM

The Messenger of Allah ﷺ has died, but ***our bond with him is not broken***. Allah commands:

"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace" (Al-Ahzab 33:56) — Tafsir Ibn Kathir 33:56.

The Messenger of Allah ﷺ said: ***"Whoever sends blessings upon me once, Allah sends blessings upon him tenfold"*** (Sahih Muslim 408). Sending blessings is ***how we express love and gratitude*** to the Messenger who sacrificed his whole life to convey guidance to us.

Allah describes his love for his Ummah: ***"Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful"*** (At-Tawbah 9:128) — Tafsir Ibn Kathir 9:128.

Love for the Messenger of Allah ﷺ is not merely a feeling, but ***following his Sunnah***. Allah says: "Say:

If you love Allah, then follow me" (Ali 'Imran 3:31). Every time we pray as he prayed, behave as he behaved, and convey his teaching, we are ***keeping his legacy alive***.

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LESSONS AND CONCLUSION

The final days of the Messenger of Allah ﷺ hold countless lessons. Among the most important:

LESSON	FROM THIS BOOK
Preparing for death	Visiting Uhud and al-Baqi'; "the servant given the choice"
Patience in illness	High fever, Khaybar's poison, still counselling
Justice to family	Asking his wives' permission to be nursed with 'A'ishah
Guarding tawhid	Forbidding graves as places of worship
Prayer and the weak	"The prayer, the prayer; those your right hands possess"
Leadership	Abu Bakr leading prayer; Usamah's army
Steadfast faith	"Whoever worships Allah, Allah is Ever-Living"
Detachment from the world	Armour in pledge; "we are not inherited from"

A MESSAGE FOR US

The Messenger of Allah ﷺ has gone, but the Qur'an and his Sunnah remain. Whenever we grieve that we never met him, let us remember his words: ***"I wish to see our brothers."*** The Companions asked: "Are we not your brothers?" He said: ***"You are my companions; our brothers are those who have not yet come."*** (Sahih Muslim 249). May we be among those he longed for, and be united with him at ***the Pool***.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 31 — The Shama'il of the Prophet*** ﷺ: his physical features, character, worship and daily life, as narrated by the Companions who saw him — so that we may "know" him though we never met him. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

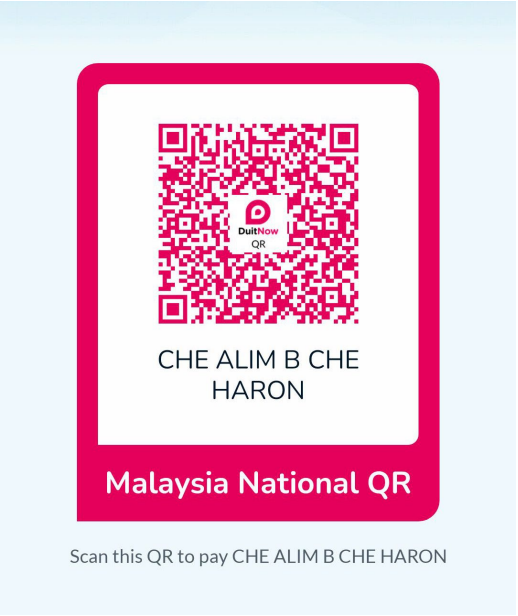
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Source: https://sunnah.com/muslim:1631

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