

The Prophet's Final Days

Adapted from
Rather, Misguided!
A Response To Tījānī Samāwī's
Then I Was Guided

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

The Prophet's ﷺ Final Days

Introduction

It is amazing how malleable an incident taken out of context can be. The fabric of reality almost shifts and a culprit can be portrayed a victim; a hero projected as a villain. Truncated versions of events accompanied with an imaginative reinterpretation is the favourite tool of every Shī'ah propagandist. Thus, we deemed it necessary to provide some details of the final moments in the life of the Prophet ﷺ, in light of authentic narrations.

The Final Years

After the Conquest of Makkah, Islam spread throughout the Arabian Peninsula. Deputations of Arab tribes followed one after another in rapid succession to announce their entry into the fold of Islam and to pledge their allegiance to the Prophet ﷺ. This surge in the growth of Islam alludes to the inevitable dominance of Islam.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ
بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

*When the victory of Allah has come and the conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.*¹

The tenth year after the Hijrah witnessed a series of unique events signalling the Prophet's ﷺ mission in this world had been fulfilled and that his end was near. These were subtle signs which were picked up on by the Prophet ﷺ and some of his close Companions. 'Irbād ibn Sāriyah رَضِيَ اللَّهُ عَنْهُ relates:

One day, the Messenger of Allah ﷺ stood up among us and delivered a deeply moving speech that melted our hearts and caused our eyes to flow. It was said to him, “O Messenger of Allah, it is as though you have delivered a speech of farewell, so enjoin something upon us.” He said,

1 Sūrah al-Naṣr.

“I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly Guided Khulafā’, and cling to it with your molars. And beware of newly-invented matters, for every innovation is a deviation.”¹

The Prophet’s ﷺ usual practise during the final days of Ramaḍān was that he would seclude himself for devotions in I’tikāf for ten days. However, he withdrew into seclusion for a period of twenty days that year.

In addition to this, he would complete the recitation of the Qur’ān once every Ramaḍān when he was visited by Jibrīl عَلَيْهِ السَّلَام. That year he completed the recitation twice.²

‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ as well as Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا understood the above verses to suggest the imminence of the Prophet’s ﷺ demise. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said:

‘Umar used to ask me questions in front of the Companions of the Prophet ﷺ. So ‘Abd al-Raḥmān ibn ‘Awf said to him, “Why do you ask him, while we have children his age?”

‘Umar said to him, “It is because of what you know (about him).”

So he asked me about this verse, ‘*When the victory of Allah has come and the Conquest.*’ I said, “It is only regarding the (end of the) life span of the Messenger of Allah ﷺ, which Allah informed him of.”

I then recited the Sūrah until its end. So ‘Umar said, “By Allah! I do not understand it except the way you have.”³

The Messenger of Allah ﷺ frequently recited these words just before he passed away, “*Subḥānaka Rabbanā wa biḥamdika Astaghfiruka wa atūbu ilayka* [Glory be to You, Our Lord and praise be to You; I seek Your forgiveness and turn to You in repentance].”

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا asked him, “O Messenger of Allah! What are these new words which I hear from you repeatedly?”

1 Abū Dāwūd, Ḥadīth no. 3607; al-Tirmidhī, Ḥadīth no. 2676.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth no. 3624.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth no. 4430.

He replied, “A sign has been appointed for me relating to my people that I should repeat these words at the appearance of that sign.” Then he recited Sūrah al-Naṣr.¹

He undertook the journey for Ḥajj that year as well. During his Ḥajj he encouraged his people to take the rites of Ḥajj from him as he was not aware if he would perform Ḥajj in the future.

The verse in Sūrah al-Mā'idah, “*This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as your religion...*”² was revealed during the Ḥajj.

Bidding Farewell

Upon his return to Madīnah, the Messenger ﷺ visited the graves of those slain at Uḥud and prayed for them. He also visited the graves of his Companions in al-Baqī [the cemetery in Madīnah]; almost as if he were bidding them farewell from this realm. ‘Uqbah ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ said:

One day the Messenger of Allah ﷺ went out and sought Allah’s forgiveness for the martyrs of the battle of Uḥud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, ascended the pulpit and said, “I shall be one who goes ahead; I am a witness for you (before Allah), and I will be present before you at the Pond (*Ḥawḍ al-Kawthar*). By Allah, I can see with my own eyes the Ḥawḍ from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I fear that you will vie with one another for the life of the world.” It was the last time that I saw the Messenger of Allah ﷺ.³

Two days prior to his illness, the Prophet ﷺ prepared an army under the leadership of Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ. The army was to proceed to Greater Syria. Senior companions from the Muhājirīn and Anṣār were enlisted in this detachment. Among those enlisted was ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Concerns were expressed regarding the ability of Usāmah to lead a 3000 strong detachment considering his age. The Messenger ﷺ addressed them:

If you criticise his appointment it is as if you criticise the appointment of his father before him. He is indeed worthy of office as was his father. He (Zayd)

1 *Ṣaḥīḥ Muslim*, Ḥadīth no. 484.

2 Sūrah al-Mā'idah: 3.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4042.

was among the most beloved to me and this (Usāmah) is the most beloved after him.¹

The army was camped at al-Jurf, 5 kilometers outside Madīnah. When the news of the Prophet's ﷺ illness reached Usāmah, he delayed his departure. The army was later dispatched during the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ; and it was one of the first duties he fulfilled after assuming leadership.

Abū Muwayhibah, the freed-slave of the Messenger of Allah ﷺ said:

The Messenger of Allah ﷺ sent for me during the middle of the night, saying, “Abū Muwayhibah, I have been ordered to ask for forgiveness for those in Baqī; so come with me.”

I left with him and when he stood among them, he said, “Peace be upon you, O people in the graves! You can be content that you do not experience the same as people here. Tests encroach like dark portions of the night, following one another in succession, the last being worse than the first.”

He then came over to me and said, “Abū Muwayhibah, I have been given the keys to the treasures of the world, remaining here a long time, and the (going to) paradise. I have been given the choice between this and meeting my Lord and (going to) paradise (soon).”

I said, “May my parents be ransomed for you, choose the keys of the treasures of this world, a long life here, and then Paradise.”

He replied, “No, Abū Muwayhibah. Rather I chose to meet my Lord and Paradise.”

He then proceeded to pray for forgiveness for those buried in al-Baqī, and then left. And soon thereafter began the illness in which Allah took him.”²

The Terminal Illness Begins

The next day he began complaining of a headache. He was at the house of Maymūnah رَضِيَ اللَّهُ عَنْهَا while visiting his wives in turn, when his pain persisted and became severe. His family assembled, and it was suggested that he be given

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4467.

2 *Al-Bayhaqī: Dalā'il al-Nubuwwah*, vol. 7 p. 162.

medicine through the corner of his mouth. He gestured with his hand, meaning to say, “Do not pour medicine in my mouth.”

It was assumed that he did so in the same way as a patient dislikes medicines. When he improved and felt a little better, he said, “Did I not forbid you to pour medicine in my mouth?”

His family responded, “(We thought it was because of) the dislike patients have for medicines.”

He said, “Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except ‘Abbās as he was not present.”¹

Nursed in the Home of ‘Ā’ishah

Thereafter he began asking, “Where shall I stay tomorrow?”, “Where am I tomorrow?” They understood that he was seeking permission of his wives to be nursed in the home of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. So, they all agreed for him to be nursed there. He moved to ‘Ā’ishah’s house supported on either side by al-Faḍl ibn ‘Abbās and ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا. One can imagine the sadness experienced by his family as they saw his head wrapped in a bandage and his feet dragging on the ground as he was being supported; as he was too weak to walk. It was there that he spent the last week of his life.

Final Address

When he arrived at the home of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا he requested the water of seven water-skins—the mouths of which have not been untied—be poured on him as a remedy, so that he would gain strength to advise his Companions. He sat in a big basin belonging to his wife Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, and his wives then started to pour water on him from these water skins until he experienced relief. Then he went out to the people and led them in prayer and addressed them. He ascended the pulpit, praised Allah as He deserves to be praised and delivered his final sermon which included the following statements:

1 *Dalā’il al-Nubuwwah*, vol. 7 p. 168-9; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4458; *Musnad Aḥmad*, vol. 6 p. 438.

“May Allah’s curse be on the Jews and Christians for they took the graves of their Prophets as places of worship.”

“Do not make my grave an idol that is worshipped.”

“I advise you to treat the Anṣār well. They are my family and with them I found shelter. They have acquitted themselves credibly of the responsibility that fell upon them and now there remains what is for them. The believers will increase, but the Anṣār will diminish to the extent that they would be among men as salt is in food. Whoever among you occupies a position of responsibility and is powerful enough to do harm or good to people should fully acknowledge and appreciate the favour that these benefactors have shown, and overlook their faults.”¹

Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ relates:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ delivered a sermon and said, “Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter.”

Abū Bakr began to weep. I said to myself, “What is this old man weeping for, if Allah gave a choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?” (However) that slave was Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; he was referring to himself. Abū Bakr was more knowledgeable than us.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O Abū Bakr! Do not cry.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then added, “Abū Bakr has favoured me much with his property and company. If I were to take a Khalīl (close friend) other than Allah, I would certainly have taken Abū Bakr. It is enough that we share the Islamic bond of brotherhood and friendship. No door leading into the Masjid is to be left open besides the door of Abū Bakr.”²

The Thursday prior to his Demise

Sa‘īd ibn Jubayr رَضِيَ اللهُ عَنْهُ narrates:

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 3799-3801; *Ṣaḥīḥ Muslim*, Ḥadīth no. 2510.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 3654.

I heard Ibn ‘Abbās رضي الله عنه saying, “Thursday! And you know not what Thursday is?” and then he wept till the stones on the ground were moist with his tears.

On that I asked, “What is Thursday?”

He said, “When the health of the Messenger صلى الله عليه وسلم deteriorated, he said, ‘Bring me a bone, so that I may write something for you after which you will never go astray.’

The people argued their opinions although it was inappropriate to dispute in front of a prophet. They said, “What is his condition? Is he speaking senselessly? Ask him for clarity.”

The Prophet صلى الله عليه وسلم replied, “Leave me as I am in a better state than what you are asking me to do.” Then the Prophet صلى الله عليه وسلم advised them with three things saying, “Expel the Mushrikīn from the Arabian Peninsula, be hospitable to all foreign delegates as I used to do.” The narrator added, “The third order was something beneficial which either Ibn ‘Abbās did not mention, or he mentioned but I forgot.”¹

The famous Muḥaddith and historian, ‘Imād al-Dīn ibn Kathīr has presented a very objective approach to understanding this ḥadīth. He says:

Orthodox scholars accept what is fully established and reject what might be viewed as allegorical. This is the methodology of those firmly rooted in knowledge. This area is one of those where the feet of many of the noisome slip. Orthodox scholars do not manipulate events to suit the narrative of their prescribed leaning, rather they pursue the truth alone, moving with it along whatever path it leads.

We do not suggest that we know what was intended; but if we were to apply discernment at what the Prophet صلى الله عليه وسلم potentially might have intended we can apply those aḥādīth that lend themselves to a clear, unambiguous interpretation.

Imām Aḥmad narrates with his chain from ‘Ā’ishah رضي الله عنها, “When the Messenger of Allah صلى الله عليه وسلم was suffering from that illness from which he

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4431; *Ṣaḥīḥ Muslim*, Ḥadīth no. 1637.

succumbed to, he said, ‘Summon Abū Bakr and his son, so that no one will desire afterwards or aspire to Abū Bakr’s role.’ He went on, ‘Allah would not allow it to be otherwise, and the believers.’ He said this twice.”

Imām Aḥmad also narrates—with another chain— from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, “When the illness of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worsened, he told ‘Abd al-Raḥmān, Abū Bakr’s son, ‘Bring me a shoulder bone or a tablet so that I can write a document for Abū Bakr about which no one can dispute.’ When ‘Abd al-Raḥmān went to do this, he said, ‘Allah and the believers reject there being any disagreement over you, O Abū Bakr!’”

Al-Bukhārī narrates with an alternate chain from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا who said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘I felt like sending for Abū Bakr and his son, and appoint him lest some people claim something or some others desire something, but then I said (to myself), ‘Allah would not allow it to be otherwise, and the Muslims would prevent it from being otherwise.’”

There is a ḥadīth which appears both in al-Bukhārī and Muslim from Muḥammad ibn Jubayr ibn Muṭ‘im رَضِيَ اللَّهُ عَنْهُ, who quoted his father as saying, “A woman came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he told her to return to him again. She asked, ‘Suppose I come and no longer find you?’ She seemed to be implying his death. He replied, ‘If you do not find me, then go to Abū Bakr.’”

It seems obvious—though Allah knows best—that she said that to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, during his final illness.

On the Thursday, five days before he passed away, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had delivered an address in which he had asserted the excellence of Abū Bakr over the other Companions, in addition to his explicit instructions that Abū Bakr lead them in prayer. It may perhaps be that this address should be viewed as a substitution for what he intended to write in the document.

He had washed himself prior to making that noble address. They had sprinkled over him water from seven water-skins, the openings of which had not been untied as mentioned in the *Ṣaḥīḥ* collections.

Jundub ibn ‘Abd Allāh al-Bajalī رَضِيَ اللَّهُ عَنْهُ related:

I heard from the Messenger of Allah ﷺ five days before his death that he said, “I stand acquitted before Allah of taking any one of you as a friend; for Allah has taken me as His friend, as he took Ibrāhīm as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abū Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as maṣjids; I forbid you to do that.”¹

The Prophet ﷺ departed from this world on a Monday morning. Five days prior to that would be the Thursday.

He did not explicitly appoint a Khilāfah

The Ahl al-Sunnah consider the decision of leadership the responsibility of the Muslim community. The mention of Abū Bakr in the previous narrations, in addition to his appointment to lead the Ṣalāh, are strong suggestions from the Prophet ﷺ for his preferred candidate.

The Prophet ﷺ did not appoint a successor as can be learnt from the narration involving ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ and ‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ

Al-Bukhārī narrated with his complete chain to ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ who said:

‘Alī ibn Abī Ṭālib came out of the Messenger’s ﷺ home during his fatal illness. The people asked, “O Abū al-Ḥasan, how is the health of Allah’s Messenger ﷺ this morning?”

‘Alī replied, “He has recovered with the Grace of Allah.”

‘Abbās grabbed him by the hand and said to him, “In three days you will be ruled (by somebody else), and by Allah, I feel that Allah’s Messenger will not survive this ailment. I know the look of death on the faces of the offspring of ‘Abd al-Muṭṭalib. Let us go to the Messenger ﷺ and ask him who will take over the Khilāfah. If it is given to us, we will know; and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.”

¹ *Ṣaḥīḥ Muslim*, Ḥadīth no. 532.

‘Alī said, “By Allah, if we asked the Messenger ﷺ for it (the Khilāfah) and he denied us it now, the people will never give it to us after that. By Allah, I will not ask Allah’s Messenger ﷺ for it.”¹

The mother of Ibn ‘Abbās رَضِيَ اللهُ عَنْهَا, Umm al-Faḍl رَضِيَ اللهُ عَنْهَا said:

The Messenger of Allah ﷺ came out to us with his head bandaged from his illness. He prayed Maghrib, reciting (Sūrah) al-Mursalāt.” [She said:] “He did not pray it again until he met Allah.”²

Abū Bakr is appointed to lead the ṣalāh

The Messenger ﷺ sent Abū Bakr رَضِيَ اللهُ عَنْهُ forward to lead the people in ṣalāh until he passed away. After the Maghrib prayer, the Prophet ﷺ experienced difficulty and repeatedly lost consciousness. When he instructed that Abū Bakr رَضِيَ اللهُ عَنْهُ lead the prayer, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا suggested that ‘Umar be appointed instead. The Prophet ﷺ insisted that only Abū Bakr رَضِيَ اللهُ عَنْهُ lead the prayer. Perhaps the Prophet ﷺ wanted to leave no room for misunderstanding in his suggested candidate.

Imām al-Bukhārī narrates from Abū Mūsā رَضِيَ اللهُ عَنْهُ:

The Messenger ﷺ was ill and when his illness intensified, He said, “Order Abū Bakr to lead the people in ṣalāh!”

‘Ā’ishah then said, “Indeed, he is a soft-hearted man. When he stands in your place, he will be unable to lead the people in ṣalāh.”

She then repeated herself and he said, “Order Abū Bakr to lead the ṣalāh! Indeed you are of the women of Yūsuf!”

He then came to the Messenger and he led the people in ṣalāh during the life of the Messenger ﷺ.³

‘Ubayd Allāh ibn ‘Abd Allāh reported that he visited ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and asked her to tell him about the illness of the Messenger of Allah ﷺ. She agreed and said:

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4447.

2 *Al-Tirmidhī*, Ḥadīth no. 308; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 4429.

3 *Ṣaḥīḥ al-Bukhārī*, The Book of Congregation, Ḥadīth no. 646.

The Prophet ﷺ was seriously ill and he asked whether the people had prayed. We said, “No, they are waiting for you, Messenger of Allah.”

The Prophet ﷺ said, “Put some water in the tub for me.”

We did accordingly and the Prophet ﷺ took a bath. When he was about to move with difficulty, he fainted. After regaining consciousness, he again asked, “Have the people prayed?”

We said, “No, they are waiting for you, Messenger of Allah.”

He again said, “Put some water for me in the tub.”

We did accordingly and he took a bath, but when he was about to move with difficulty he fainted after regaining consciousness, he asked whether the people had prayed and again we said, “No, they are waiting for you, Messenger of Allah.”

He said, “Put some water for me in the tub.”

We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he regained consciousness, he asked, “Have the people prayed?”

We said, “No, they are waiting for you, Messenger of Allah.”

The people were staying in the masjid and waiting for the Messenger of Allah ﷺ to lead the ‘Ishā prayer. The Messenger of Allah ﷺ sent (instructions) to Abū Bakr to lead the people in prayer. When the messenger came, he told him (Abū Bakr), “The Messenger of Allah ﷺ has ordered you to lead the people in prayer.”

Abū Bakr who was a man of very tenderly feelings asked ‘Umar to lead the prayer. ‘Umar said, “You are more entitled to that.” Abū Bakr led the prayers during those days. Afterwards the Messenger of Allah ﷺ felt some relief and he went out supported by two men, one of them was ‘Abbās, to the noon prayer. Abū Bakr was leading the people in prayer. When Abū Bakr saw him, he began to withdraw, but the Messenger of Allah ﷺ told him not to withdraw. He told his two companions to seat him beside him (Abū Bakr). They seated him by the side of Abū Bakr. Abū Bakr said

the prayer standing while following the prayer of the Prophet ﷺ and the people prayed (standing) while following the prayer of Abū Bakr. The Prophet ﷺ was seated.

‘Ubayd Allāh said:

I visited ‘Abd Allāh ibn ‘Abbās, and said, “Should I repeat to you what ‘Ā’ishah had told me about the illness of the Prophet ﷺ?”

He said, “Go ahead.”

I repeated to him what had been transmitted by her. He objected to none of it, only asking whether she had named the man who accompanied ‘Abbās. I said, “No.” He replied, “It was ‘Alī.”¹

The Last few Moments of his Blessed Life

On Sunday, a day before his departure from this world, the Prophet ﷺ set his slaves free, paid as a charity the seven Dīnārs he owned, and gave his weapons as an endowment to be used by the Muslims. Even his armour was mortgaged as a security with a Jew for thirty ṣā‘ of barley.

Anas ibn Mālik رضي الله عنه said:

Abū Bakr used to lead the people in prayer during the fatal illness of the Prophet ﷺ until it was Monday. When the people aligned (in rows) for the prayer, the Prophet ﷺ lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Muṣḥaf, and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ. Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead the prayer. The Prophet ﷺ beckoned us to complete the prayer and he let the curtain fall. He passed away on that very day.²

‘Ā’ishah رضي الله عنها narrates:

Once Fāṭimah came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, “Welcome, O my daughter!” Then he

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 687.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth no. 680.

made her sit on his right or on his left side, after which he told her a secret and she started weeping.

I asked, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.”

I asked her what the Prophet ﷺ had told her and she replied, “I would never disclose the secret of Allah’s Messenger ﷺ.”

When the Prophet ﷺ passed away, I asked her about it. She replied, “The Prophet ﷺ said, ‘Every year Jibrīl used to revise the Qur’ān with me once only, but this year he has done so twice. I think this indicates my death, and you will be the first of my family to follow me.’ So, I started weeping. Then he said, ‘Do you not like to be the leader of all the women of Paradise or the leader of the believing women?’ So I laughed for that.”¹

When the pangs of death started, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا supported him against her. She used to say, “One of Allah’s bounties upon me is that the Messenger of Allah ﷺ passed away in my house, on my day. His soul departed with his head between my chest and neck while he was leaning against me. Allah mixed his saliva with mine at his death.”²



1 Note that this merit of Fāṭimah رَضِيَ اللَّهُ عَنْهَا has been narrated by ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth no. 4096.