

MIRACLES & MERITS of Allah's Messenger

IBN KATHEER



From Al-Bidayah wan-Nihayah



Miracles & Merits Of Allah's Messenger

(Peace and Blessings of Allah be upon him)

Taken from

Al-Bidayah Wan-Nihayah

By: Ibn Katheer

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Preface

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – (May Allah be pleased with him) This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah (SWT) , the Almighty, the All-Powerful, Most Wise and Most High.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger erred from it and gone far astray.

The book *Al-Bidayah* (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called *An-Nihayah Fil- Fitan Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

A Mention of Important Matters that Occurred After the Death and Before the Burial of the Prophet (Peace and Blessings of Allah be upon him)

From the greatest, most majestic and most blessed acts in the history of Islam and its people was the pledge of allegiance to Abu Bakr (May Allah be pleased with him) This is because when the Messenger of Allah (Peace and Blessings of Allah be upon him) died, Abu Bakr As-Siddiq led the people in the morning prayer, and that was the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) recovered from the hardship of the illness he was experiencing. It was then that he removed the curtain of the house and looked at the Muslims while they were in rows in prayer behind Abu Bakr. The sight pleased him and made him smile (Peace and Blessings of Allah be upon him) and even the Muslims contemplated leaving the prayer they were engaged in due to their happiness on seeing him. Abu Bakr wanted to move backward to reach the rows of praying Muslims. However, the Prophet (Peace and Blessings of Allah be upon him) motioned to them to stay as they were, and (then) he let the curtain drop which was their last time with him (Peace and Blessings of Allah be upon him). When Abu Bakr completed the prayer he entered upon him and said to ‘A’ishah: “I do not see the Messenger of Allah (Peace and Blessings of Allah be upon him) except that part of his illness has been removed from him. And this is the day of Bint Kharijah, [i.e., one of his two wives who lived in As-Sunh, east of Madinah].” So he rode a horse of his and went to his house and the Messenger of Allah (Peace and Blessings of Allah be upon him) passed away in midmorning of that day, and it has (also) been said: midday. And Allah (SWT) knows best.

When he died, the Companions differed amongst themselves; there were those who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) has died. And from them were those who said: He has not died. So Salim Ibn Ubaid followed As-Siddiq to As-Sunh, and he announced to him the death of the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereupon, As-Siddeeq came back from his house when the news reached him and then entered the house of the Messenger of Allah (Peace and Blessings of Allah be upon him), removed the cover from his face, kissed him and made sure he was indeed dead. Then he exited to the people and addressed them from the side of the pulpit, and clarified to them the passing of the Messenger of Allah (Peace and Blessings of Allah be upon him) as we mentioned, and thus ended the commotion and erased the mystery, and all the people returned to him.

Thereafter, a group of the Companions gave allegiance to him in the mosque and a doubt arose in the minds of some of the Ansar and became embedded into the minds of some of them, concerning the permissibility of having a Caliph from the Ansar. Some of them mediated to have a leader from the Muhajiroon and one from the Ansar until Abu Bakr made clear to them that the Caliphate is only from the Quraish, so they returned to him and gathered upon that as we are going to explain and draw attention to in the following pages.

The Story of Saqeefah Banu Sa‘idah

Imam Ahmad narrated from Ibn ‘Abbas who said: I was teaching ‘Abdur-Rahman Ibn ‘Awf, then he found me while I was waiting for him and that was in Mina in the last Hajj that ‘Umar Ibn Al-Khattab performed. ‘Abdur-Rahman said: Verily a man came to ‘Umar and said: Verily, so and so says: Indeed, if ‘Umar were to have died I would have made a pledge of allegiance to so-and-so. At this, ‘Umar replied: Verily I am going to stand tonight insha’Allah in front of the people, and I am going to warn them of this group that wants to steal from them their affair.

‘Abdur-Rahman said, then I said: O Leader of the Believers, do not (do that), for this season gathers the rabble of the people and their mobs, and indeed they are the ones who mostly sit in your gatherings when you address the people. I fear that you may give a speech that makes them agitated and they may not understand it, and they will not put it in its place (i.e., receive the words in the spirit they are intended to). So, please wait until you reach Madinah because it is the land of the Hijrah and Sunnah and it is filled with the scholars of the people and their noble ones. Then you can say what you will safely say, they will understand your speech and put it in its place. ‘Umar said: If I reach Madinah safely I will certainly mention it to the people, the first time I stand.

We reached Madinah in the end of Dhul-Hijjah and it was a Friday, I hurried my movements like Sakkatul-A‘ma. Then I said to Malik: What is Sakkatul- A‘ma (blind way)? He replied: When one doesn’t care what time he exits, doesn’t know heat and cold or something like that. I found Sa‘eed Ibn Zaid at the right corner of the pulpit had already preceded me, so I sat next to him with his knee touching mine, then ‘Umar suddenly appeared. When I saw him I said: Tonight, he is going to give a speech on this that nobody has given upon it prior to him. He said: Sa‘eed Ibn Zaid denied that and said: What do you think he will say that nobody else has said?

Then ‘Umar sat on the pulpit, and when the Mu’aththin was quiet he stood and extolled Allah with what he is deserving of, then said: To proceed: O people, for verily I am going to give a speech and it has been already decreed for me to give it. I don’t know for maybe it is near my time, so whoever comprehends it and understands it then he should convey it to where his riding animal reaches. And whoever doesn’t understand it then I don’t allow him to lie against me. Verily, Allah sent Muhammad, peace and blessings of Allah be upon him, with the Truth and revealed upon him His Book, and in what Allah revealed to him is the “Verse of stoning.” Thus, we read it and we comprehended and understood it. The Messenger of Allah, peace be upon him, stoned and we stoned after him, so I fear that there may come a time before long upon the people wherein someone will say: We can’t find “the Verse of stoning” in the Book of Allah. So they will go astray for leaving an obligation that Allah, the Most Honored and High, indeed revealed. Stoning in the Book of Allah is incumbent for the one who fornicates while being chaste from the men and women, when the evidence is proved, or pregnancy, or confession.

Indeed we used to read: Don’t abuse your parents because, erily, it is disbelief for you that you abuse your parents. Indeed the Messenger of Allah, peace and blessings of Allah be upon him, said: “Don’t praise me like the Christians praised ‘Eesa the son of Maryam, for I am only a slave; simply say: the Slave of Allah and his Messenger.” And it has indeed reached me that a person amongst you says: If ‘Umar was dead I would give the pledge of allegiance (Bai‘ah) to so-and-so. No man should be deluded in what he says, verily, the pledge of allegiance to Abu Bakr was a sudden occurrence and was accomplished. Indeed it was like that, however, Allah saved me from its evil. And there is no one amongst you today that is like Abu Bakr, and he indeed was from the best of us when the Messenger of Allah passed away.

Verily, ‘Ali and Az-Zubair stayed behind in the house of Fatimah, the daughter of the Messenger of Allah, peace be upon him, and all the Ansar stayed behind from giving the Bai‘ah and the Muhajiroon supported Abu Bakr. I said to him: O Abu Bakr, come with us to our brothers from the Ansar. We went leading them until two righteous men met us, they mentioned to us what the people had done then they said: Where do you want to go, O Muhajiroon? I said: We want our brothers from the Ansar. They replied: It is not incumbent upon you to go near them, complete your affair, O Muhajiroon. Then I said: By Allah, we are certainly going to approach them.

We continued until we met them at Saqeefah Banu Sa‘idah; they were gathered there and suddenly a man wrapped in a garment appeared. I said: Who is this? They replied: Sa‘d Ibn ‘Ubadah. I said: What is the matter with him? They replied: He is ill.

When we sat down, their spokesperson stood and praised Allah with what He deserves and said: To proceed: We are the helpers of Allah and the army of Islam, and you, O Muhajiroon, are the party of our Prophet. A group from you has come wanting to cut us out from our roots and single us out from this affair. Then, when he became silent I wished to speak and I had already perfected a speech which I liked and I wanted to say it in front of Abu Bakr, may Allah be pleased with him, and I flattered him to some extent, and he was wiser and calmer than me. Abu Bakr said: Hold on. I hated to anger him for he was more knowledgeable and I venerated him.

By Allah (SWT), he did not leave a word which pleased me from my speech except that he said it with its essence but better until he finished. He said: To proceed: As for that which you mentioned from goodness then you are deserving of it and the Arabs only know this matter (leadership) for this tribe from the Quraish. They are the most noble people of the Arabs in lineage and home (Makkah). I have chosen for you one of these two men, whichever you choose. Then he took my hand and the hand of Abu 'Ubaidah Ibn Al-Jarrah, and I did not hate anything he said apart from this. It was, by Allah, more beloved to me to advance and have my neck chopped off so sin would not come near me than to lead a people with Abu Bakr amongst them except if I was to change my mind at the time of death.

Then a person from the Ansar said: I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, a leader from us and a leader from you, O people of the Quraish. I said to Malik: What does this? I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, mean"? He replied: It is as though he said I am its mastermind.

He said, then the commotion grew and the voices were raised to the extent that we feared bickering. I said: Stretch out your hand, O Abu Bakr. As he stretched out his hand, and I gave him the Bai'ah and the Muhajiroon gave him the Bai'ah. Thereafter, the Ansar gave him the Bai'ah and we fell upon (i.e. urged) Sa'd Ibn 'Ubadah in such a way that a person from them said: You have killed Sa'd. I said: Rather, Allah killed Sa'd. 'Umar said: Indeed, by Allah, we find in what we attended a matter easier than giving Bai'ah to Abu Bakr. We feared that if we were to leave the people without a Bai'ah, they would initiate a Bai'ah after us, so either we would give Bai'ah to them upon what we did not like, or we differ with them which would result in evil.

So, whoever gives Bai'ah without the consultation of the Muslims then he has no Bai'ah, and there is no Bai'ah for the one who fears that he might be killed. Malik said: Ibn Shihab informed me from 'Urwah that indeed the two men who met them were Uwaim Ibn Sa'idah and Ma'n Ibn Adiy. Ibn Shihab related: Sa'eed Ibn Al-Musayyab said the one who said "I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick" was Al-Hubab Ibn Al-Mundhir.

A mention of Sa'd Ibn 'Ubadah's recognition of the correctness of what As-Siddiq mentioned on the Day of Saqeefah

Rafi' At-Ta'i, the companion of Abu Bakr As-Siddiq in the Battle of Chains, narrated: I asked him (Abu Bakr) as to what was said in their Bai'ah. Abu Bakr said, while he was informing him about what the Ansar said and what he said to them, and what 'Umar Ibn Al-Khattab said to the Ansar, and what he reminded them, from my leading them (in prayer) with the command of the Messenger of Allah, peace and blessings of Allah be upon him, during his illness, then they gave me (allegiance) due to it and I accepted it from them and I feared that there would be a trial and then after it apostasy.

This chain of narrations is good and strong and the meaning of it is that Abu Bakr, may Allah be pleased with him, only accepted leadership because he feared a trial may occur if he did not accept it. I say: This was at the end of Monday. Then, when it was the morning of next day (Tuesday), the people gathered in

the mosque and the Bai'ah was accomplished from the Muhajiroon and the Ansar together. This was before the preparation for the burial of the Messenger of Allah, peace and blessings of Allah upon him.

Imam Al-Bukhari narrated from Anas Ibn Malik that he heard 'Umar's last sermon when he sat on the pulpit, and that was the day after the Messenger of Allah had passed away and Abu Bakr was silent and would not speak. He said: I wish the Messenger of Allah, peace and blessings be upon him, were alive so he could organize us – what he meant by that was that he would be the last of them (to die) – so if the Messenger of Allah, peace be upon him, has indeed died, then Allah has made amongst you a light which you are guided with. Allah guided Muhammad, peace and blessings of Allah be upon him, and indeed Abu Bakr is the Companion of the Messenger of Allah and the second of the two, and he is the most deserving of the Muslims to be in control of your affairs. So stand and give him Bai'ah. A group had already given the Bai'ah in Saqeefah Bani Sa'idah, and the Bai'ah of the general populace was on the pulpit.

Az-Zuhri narrated from Anas Ibn Malik: I heard 'Umar say on that day to Abu Bakr: Ascend the pulpit, and he continued (to reason) with him until he ascended. Then everyone gave him the Bai'ah.

Abu Sa'eed narrated that the Messenger of Allah died and the people gathered in the house of Sa'd Ibn 'Ubadah, and among them were Abu Bakr and 'Umar. The spokesperson for the Ansar stood and said: Do you know that the Messenger of Allah, peace and blessings of Allah be upon him, was from the Muhajiroon and his Caliph is from the Muhajiroon, and we were the Ansar (helpers) of the Messenger of Allah and we are the helpers of his Caliph just as we used to be his helpers. He said: Then 'Umar stood up and said: Your spokesperson has spoken the truth. If you were to say other than that we would not have given you Bai'ah, and he took the hand of Abu Bakr and said: This is your companion so give him Bai'ah. Thereafter 'Umar gave him Bai'ah, and the Muhajiroon and Ansar gave followed him.

He said: Then Abu Bakr ascended the pulpit and looked at the faces of the people and when he did not see Az-Zubair, he summoned him and he came. He said: I said: "The son of the maternal uncle of the Messenger of Allah, peace be upon him, and his Companion, I apprehended that the group of the Muslims would split (i.e. differ)." At this, he said: "(There is) no blame upon you, O Caliph of the Messenger of Allah. Then he stood and gave him Bai'ah.

Then Abu Bakr looked at the faces of the people and did not see 'Ali Ibn Abi Talib, so he summoned him. When he came, he said: "The son of the paternal uncle of the Messenger of Allah and the one he married to his daughter, I apprehended that the group of the Muslims would be split." 'Ali, may Allah be pleased with him, said, 'No blame (shall be upon you), O Caliph of the Messenger of Allah.' Then he stood up and gave him Bai'ah.

In this narration is a point of benefit, and that is the Bai'ah of 'Ali bin Abi Talib, whether on the first day or the second day after the death (of the Prophet). And this is true that 'Ali did not leave Abu Bakr at any time, and he did not leave a prayer from the prayers behind him as we are going to mention. He accompanied him to Dhul-Qassah when As-Siddeeq went with his sword unsheathed to kill the apostates.

Whoever contemplates about what we have mentioned, it becomes apparent to him that there was a consensus of the Companions – from the Muhajiroon and Ansar – on appointing Abu Bakr as a leader, and the proof of his (the Messenger of Allah's) statement: "Allah and the Believers will insist on Abu Bakr." It is made plain to him that the Messenger of Allah, peace and blessings of Allah be upon him, did not explicitly mention any individual for the Caliphate, neither for Abu Bakr – as a group mentioned from Ahlus-Sunnah – nor for 'Ali – as a group claimed from the Rafidah. However he gave a strong indication that is understood by everyone who has a brain and intellect in favor of Abu Bakr as we mentioned and we will also mention later. Similarly, it has been affirmed in the Saheehain in the Hadith of Hisham Ibn

‘Urwah, from his father, from Ibn ‘Umar: Verily, when ‘Umar Ibn Al-Khattab was stabbed it was said to him, “Would you not appoint for us a successor, O leader of the Believers?” He replied, “If I were to appoint for you a successor then somebody who is better than me did - i.e. Abu Bakr. And if I did not then somebody who is better than me did not” - i.e. the Messenger of Allah, peace and blessings of Allah be upon him. Ibn ‘Umar said, “I knew when he said the Messenger of Allah, peace be upon him, that he would not appoint a successor.”

It was narrated by Ibn ‘Abbas: Indeed, when Al- ‘Abbas and ‘Ali came out after being with the Messenger of Allah, and a man said: How did the Messenger of Allah woke up this morning? ‘Ali replied: He woke up better (or cured) with the praise of Allah. Then Al-‘Abbas said: Indeed you are the slave of a staff (a type of rebuke) after three nights, indeed I know death in the faces of Bani Hashim, and I see death in the face of the Messenger of Allah. So let us take ourselves to him and let us ask him, with whom is the leadership? If it is with us then we know, and if it is with other than us, then he will give him commands in our regard. ‘Ali said: I am not going to ask him, by Allah, if he does not give it to us then the people will never ever give it to us. I say: And this would be on Monday, the day of his death, so this proves that he – may salutations be upon him – passed away without giving instructions (Wasiyyah) about leadership. And in the Saheehain, Ibn ‘Abbas narrated that, verily, the calamity in every sense of the word is what prevented the Messenger of Allah, peace and blessings of Allah be upon him, from writing the will (Wasiyyah). We have already mentioned that he requested to write for them a book (or message) they would not go astray after it. When they increasingly began raising their voices and differing near him, he said: “Go away from me, for that which I am in is better than that which you are calling me to.” And we already mentioned that he said after that: “Allah and the Believers will insist on Abu Bakr (as a leader).”

In the Saheehain Ibrahim At-Taimi narrated from his father: ‘Ali Ibn Abu Talib (May Allah be pleased with him) addressed us saying: “Whoever claims that we have something which we read which is not in the Book of Allah, and this Scripture (which is attached to his sword), in it are the ages of the camels (eligible for Zakat) and matters from Jirahat (rules regarding injuries) - then he has indeed lied. And what is written on this paper, (wherein) the Prophet said, “Madinah is a sanctuary from (the mountain of) ‘Air to Thawr, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted and the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who takes as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.”

This Hadith, which is affirmed in the Saheehain and other than them, ‘Ali (May Allah be pleased with him) refutes a group from the Rafidah in their claim that the Messenger of Allah, peace and blessings be upon him, made a testament of leadership for him. If it was as they claimed, then none from among the Companions would have repelled that. They were more obedient to Allah and his Messenger in his life and after his death than to oppose him and choose other than whom he had selected, and leave behind whom he had selected with his words; nay never and why (would they)? Whoever assumes this about the Companions y then he has ascribed them all to disobedience and gathering upon opposition to the Messenger of Allah, peace and blessings of Allah be upon him, and opposing him in his ruling and his text. And whoever from the people reaches this level (of disobedience) then he has left the fold of Islam and has disbelieved by consensus of the Imams of Islam and the spilling of his blood is more permissible than the spilling of alcohol. Thereafter, if ‘Ali Ibn Abu Talib (May Allah be pleased with him) had a text, then why did he not use it as an evidence against the Companions proving the affirmation of his

principality over them and his leadership of them? If he couldn't convey the evidence he had with him, then he would be weak and the weak are not suitable for leadership. And if he was able but did not do so, then he would be a betrayer and the disobedient betrayer is retired from leadership. And if he did not know of the existence of the proof, then he would be ignorant; thereafter he knew and learned of it afterward. This is impossible, a lie and misguidance.

This is only (seen as) good in the eyes of the ignorant, common people and the deluded creatures. Shaitan beautifies it for them without a proof or evidence, rather with purely (unsubstantiated) claims, guessing, lying and slander. I seek refuge in Allah from the confusion, disgrace, blunder and disbelief they are upon. And I seek a place of refuge with Allah by holding on to the Sunnah and Qur'an, and death upon Islam and Eemaan (faith), dying upon firmness and certainty, and filling the scales (with good deeds) and salvation from the fire, and success with paradise. Verily, He is Noble, the Bestower of bounties, Merciful, the Most Gracious.

In this sound Hadith in the Saheehain narrated by 'Ali, which we mentioned earlier, is a refutation of the liars from the people of Turuq (Soofiyyah) and ignorant story-tellers against their claim that the Prophet, peace and blessings of Allah be upon him, made a Wasiyyah (testament) to 'Ali with many things. They narrate (in a) lengthened (form), such as: "O 'Ali, do this. O 'Ali, don't do that. O 'Ali, whoever did this was a such-and-such" with weak wordings and foolish meanings, and most of them are weak that don't deserve to be written. And Allah (SWT) knows best.

Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed (Peace and Blessings of Allah be upon him) and covered, and the prayer upon him, his burial and the place of his grave

There is no difference of opinion that he passed away on Monday. Ibn 'Abbas said: The Prophet was born on Monday and he became a Prophet on Monday. He left Makkah as a migrant on Monday, he entered Madinah on Monday and he died on Monday. (Narrated by Imam Ahmad and Al-Baihaqi).

Anas said: The last time I saw the Messenger of Allah, peace be upon him, was on Monday. He opened the curtains while the people were praying behind Abu Bakr, then I looked at his face and it was though it was like the page of a book. The people wanted to turn around, but he indicated to them to stay put. Then he closed the gap that was between the two curtains and passed away by the end of the day.

Abu Nu'aim Al-Fadl Ibn Dukain said the Messenger of Allah, peace be upon him, passed away on Monday in the beginning of Rabe' ul-Awwal of the 11th year since his arrival in Madinah. And Ibn 'Asakir also mentioned it.

'A'ishah, may Allah be pleased with her, said: The Messenger of Allah passed away on Monday after 11 nights had passed from Rabe' ul-Awwal.

Ibn 'Abbas narrated that when the Messenger of Allah completed the Farewell Pilgrimage he came to Madinah and stayed there for the rest of Dhul-Hijjah and Muharram and Safar. And he died on Monday after 10 nights had passed from Rabe' ul- Awwal.

Point of benefit: Abul Qasim As-Suhaili says in Ar-Rawd, the summary of which is that the occurrence of his death on Monday, the 12th of Rabe' ul-Awwal in Year 11, cannot be possible. This is because he stood on the Day of 'Arafah in the Farewell Pilgrimage in Year 10 A. H., on Friday, which means that the start of Dhul- Hijjah was on Thursday. Therefore upon the assumption that the months are calculated

completely or incomplete or some of them complete and others incomplete, it cannot be imagined that Monday was the 12th of Rabee‘ ul-Awwal.

The argument against this opinion has become well-known. A group has tried to answer it and it is not possible to answer it except in one way, and that is the difference in time zones (or moon sightings). The people of Makkah saw the crescent on Thursday and as for the people of Madinah, they didn't see it except on Friday night.

The statement of ‘A’ishah and others supports this: The Messenger of Allah, peace be upon him, exited five days before the end of Dhul-Qa‘adah – i.e. from Madinah – for the Farewell Pilgrimage. And upon what we mentioned that has to be on Saturday and not what Ibn Hazm claimed that he exited on Thursday because there were more than five days left without a doubt. And it is not possible that he left on Friday because Anas said: The Messenger of Allah prayed Dhuhr (4 units) and ‘Asr in Dhul-Hulaifah (2 units). So it has to be that he left on Saturday with five days left.

Thus based on this, the people of Madinah only saw the crescent of Dhul-Hijjah on Friday night. And if the first of Dhul-Hijjah according to the people of Madinah was on Friday and the months are calculated as complete months (30 days because the lunar month is either 29 or 30 days) after it, the first of Rabee‘ ul- Awwal on Thursday, which is Monday the 12th. And Allah (SWT) knows best.

It has been affirmed in the Saheehain from the Hadith of Malik from Rabee‘ah Ibn Abu ‘Abdur-Rahman from Anas Ibn Malik that the Messenger of Allah was not very tall and not short. And he was not very white nor brown, and he was not curly haired nor was he straight-haired. Allah sent him at the start of 40 years (of age), then he stayed in Makkah for 10 years and in Madinah for 10 years. And Allah took his soul at the beginning of 60 years and he did not have on his head or in his beard 20 white hairs.

Anas narrated: The Prophet died when he was 63 years old, and Abu Bakr died when he was 63 years old and ‘Umar died when he was 63 years old.

Ibn ‘Abbas: The Messenger of Allah was sent when he was 40 years old. He stayed in Makkah for 13 years as commanded by Allah. Then he was ordered with migration so he migrated for 10 years and died when he was 63 years old.

The description of his ‘Ghusl’

We have already mentioned that the Companions y were engaged with the Bai‘ah of Abu Bakr for the whole of Monday and some of Tuesday. Then, when it was established, and firmly accomplished, they began thereafter to prepare washing and covering the body of the Messenger of Allah, peace be upon him following Abu Bakr (May Allah be pleased with him) in everything that was problematic for them.

‘A’ishah, the Mother of the Believers, said that when they wanted to wash body of the Prophet they said: We don't know (whether we) should strip the Messenger of Allah from his clothing as we strip our dead or wash him with his clothes on. When they differed, Allah put them to sleep to the extent that all of them had their chins on their chests. Then a voice addressed them from the direction of the house but they didn't know who he was: “Wash the Messenger of Allah with his clothes on.” Then they stood by the Messenger of Allah and washed him with his clothes on. They poured water on his shirt and they rubbed him with the shirt without using their hands. And ‘A’ishah used to say: If I was to take my affair that I left, nobody would have washed the Messenger of Allah, peace be upon him, except his wives.

Sa‘eed Ibn Al-Musayyab narrated that ‘Ali said: I washed the Messenger of Allah, then I went to check what was left of him but I didn't see anything. He was clean while alive and dead.