

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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You. Open up the doors between us and
You by which we may arrive before You.

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Preface to the Revision

*In the Name of Allah, the Most
Benign, the Most Merciful*

All praise and thanks be to Allah, 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.

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 ﷺ. 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 ﷺ

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 t. This is because when the Messenger of Allah ﷺ died, Abu Bakr As-Siddiq led the people in the morning prayer, and that was the time when the Messenger of Allah ﷺ 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 ﷺ 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 ﷺ motioned to them to stay as they were, and (then) he let the curtain drop which was their last time with



him ﷺ. When Abu Bakr completed the prayer he entered upon him and said to 'A'ishah: "I do not see the Messenger of Allah ﷺ 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 ﷺ passed away in midmorning of that day, and it has (also) been said: midday. And Allah knows best.

When he died, the Companions differed amongst themselves; there were those who said: The Messenger of Allah ﷺ 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 ﷺ. Thereupon, As-Siddeeq came back from his house when the news reached him and then entered the house of the Messenger of Allah ﷺ, 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 ﷺ 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,



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, 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

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 knows best.

Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed 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⁽¹⁾).

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 Rabee' ul-Awwal of the 11th year since his arrival in Madinah. And Ibn 'Asakir also mentioned it⁽²⁾.

'A'ishah, may Allah be pleased with her, said: The Messenger of Allah passed away on Monday after 11 nights had passed from Rabee' ul-Awwal⁽³⁾.

- (1) Collected by Ahmad (1/277) in his *Musnad* (2502) and Al-Baihaqi in *Ad-Dala'il* (7/233) and Al-Haithami said in *Majama'* (1/196) Ibn Lahee'ah is in it and he is weak and the rest of the men are trustworthy from the narrators of the *Saheeh*.
- (2) *Tareekh Dimashq* by Ibn Asakir (2/387).
- (3) Collected by *Al-Bukhari* in the Book of Funerals, chapter: "Death on Monday (Yawmal- Ithnain)" (1387) and Ibn Sa'd in *At-Tabaqat* (2/272, 273).

