



باسمہ تعالیٰ

Parting Advice of Rasulallah (sallallahu 'alaihi wasallam)

Pertinent Advice

Throughout his blessed life, Rasulallah (sallallahu 'alaihi wasallam) continued to impart valuable advice to his Ummah. However, the advice that he gave during the final days of his life holds particular significance, as these were among his final instructions to the Ummah. It is therefore appropriate that we reflect on some of the important advice that Rasulallah (sallallahu 'alaihi wasallam) imparted during his final illness.

Final Illness

The final illness of Rasulallah (sallallahu 'alaihi wasallam) commenced on Wednesday, 19th Safar, and continued for thirteen days.¹

Eventually, Rasulallah (sallallahu 'alaihi wasallam) passed away around midday on a Monday, at the age of sixty-three. There are different views regarding the exact date of his demise. One view is that he passed away on the 12th of Rabe'ul Awwal. However, the preferred view according to many 'Ulama of hadeeth and seerah is that Rasulallah (sallallahu 'alaihi wasallam) passed away on the 2nd of Rabe'ul Awwal.²

Final Khutbah

On the Thursday before his demise, Rasulallah's (sallallahu 'alaihi wasallam) illness intensified. During the morning, he instructed his household to pour the water from seven water skins over him, the mouths of which had remained sealed.³

Thus, Rasulallah (sallallahu 'alaihi wasallam) sat in a tub and they poured the water over his blessed body until he indicated to them that they had poured enough.⁴

Rasulallah (sallallahu 'alaihi wasallam) then went out, holding the hand of Sayyiduna Fadhl bin 'Abbaas (radhiyallahu 'anhuma), while his blessed head was wrapped with a bandage due to the severity of his headache. Rasulallah (sallallahu 'alaihi wasallam) instructed Sayyiduna Fadhl (radhiyallahu 'anhu) to call out to the Sahaabah (radhiyallahu 'anhum), summoning them to the masjid. When they arrived, Rasulallah (sallallahu 'alaihi wasallam) delivered his final khutbah to the Sahaabah (radhiyallahu 'anhum).⁵

¹ فلما كان يوم الأربعاء بدئ رسول الله ﷺ فحم وصدع ... (« الطبقات الكبرى » ١٩٠/٢) وأول مرضه تسلسل إلى الوصال يوم الربوع في التاسع عشر من صفر . (« جزء وفاة النبي ﷺ » للكاندهلوي ص ٢٤) واختلف في مدة مرضه ، فالأكثر على أنها ثلاثة عشر يوما . (« فتح الباري » ١٦٣/٨)

² عن عائشة رضي الله عنها أن رسول الله ﷺ توفي وهو ابن ثلاث وستين . قال ابن شهاب : وأخبرني سعيد بن المسيب مثله . (« صحيح البخاري » ٤٤٦٦) وعند أبي مخنف والكلبي في ثانيه (ربيع الأول) ورجحه السهيلي ... فالمعتمد ما قال أبو مخنف . (« فتح الباري » ١٦٣/٨)
قوله : وتوفي من آخر ذلك اليوم ، يخدش في جزم بن إسحاق بأنه مات حين اشتد الضحى ، ويجمع بينهما بأن إطلاق الآخر بمعنى ابتداء الدخول في أول النصف الثاني من النهار ، وذلك عند الزوال واشتداد الضحى ، يقع قبل الزوال ويستمر حتى يتحقق زوال الشمس ، وقد جزم موسى بن عقبة عن ابن شهاب بأنه ﷺ مات حين زاغت الشمس ، وكذا لأبي الأسود عن عروة فهذا يؤيد الجمع الذي أشرت إليه . (« فتح الباري » ١٨١/٨)

³ The possible reason for Rasulallah (sallallahu 'alaihi wasallam) specifying the number seven is that this number has a special effect and blessings. (Fat-hul Baari vol. 1, pg. 401) Furthermore, the reason for the water skin remaining sealed is that the water would be clean, as well as cool. (At-Taudheeh li Sharhil Jaami'is Saheeh vol. 4, pg. 340)
It should be borne in mind that treating fever by pouring water over the body is only beneficial for certain specific types of fever, and not all fevers. (Al-Mufhim lima ushkila min Talkheesi Kitaabi Muslim vol. 5, pg. 600)

⁴ عن ابن عباس رضي الله عنهما أنه قال : يوم الخميس وما يوم الخميس ؟ ثم بكى حتى خضب دمه الحصباء ، فقال : اشتد برسول الله ﷺ وجعه يوم الخميس ... (« صحيح البخاري » ٣٠٥٣)
كانت عائشة رضي الله عنها تتحدث : أن النبي ﷺ قال بعدما دخل بيته واشتد وجعه : « هريقوا علي من سبع قرب ، لم تحلل أوكيتهن ، لعلي أعهد إلى الناس » وأجلس في مخضب لحفصة زوج النبي ﷺ ثم طفقنا نصب عليه من تلك القرب ، حتى طفق يشير إلينا : أن قد فعلت ، ثم خرج إلى الناس . (« صحيح البخاري » ١٩٨) وفي رواية أخرى للبخاري (٤٤٤٢) قالت : ثم خرج إلى الناس فغسل يدهم وخطبهم . وقد اغتسل عليه الصلاة والسلام بين يدي هذه الخطبة الكريمة ، فصبوا عليه من سبع قرب لم تحلل أوكيتهن ، وهذا من باب الاستشفاء بالسبع ، كما وردت بها الأحاديث في غير هذا الموضع ، والمقصود أنه ﷺ اغتسل ثم خرج فغسل يدهم . (« البداية والنهاية » ٣٣٢/٥)

⁵ عن الفضل بن العباس رضي الله عنه قال : جاءني رسول الله ﷺ فخرجت إليه ، فوجدته موعوكا ، قد عصب رأسه قال : « خذ بيدي يا فضل » فأخذت بيده حتى إنتهى إلى المنبر ، فجلس عليه ، ثم قال : « صح في الناس » فصحت في الناس فاجتمع ناس ، فحمد الله وأثنى عليه ، ثم قال ... (« مجمع الزوائد » ١٤٢٦٥)

Fear of Dunya

Sayyiduna 'Uqbah bin 'Aamir (radhiyallahu 'anhu) reports regarding this khutbah of Rasulallah (sallallahu 'alaihi wasallam), "Eight years after the martyrdom of the martyrs of Uhud, Rasulallah (sallallahu 'alaihi wasallam) made special du'aa for them, like one bidding farewell to both the living and the dead.⁶

Thereafter, Rasulallah (sallallahu 'alaihi wasallam) ascended the mimbar and mentioned:

« إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ ، وَأَنَا عَلَيْكُمْ شَهِيدٌ ، وَإِنَّ مَوْعِدَكُمْ الْحَوْضُ ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا »

'Indeed, I will precede you, and I will bear testimony for you, and your promised place of meeting is the Haudh (pond of Kauthar). Indeed, I am looking at it from this place of mine.

« إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا ، وَتَقْتُلُوا ، فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ »

'I do not fear that you will fall into shirk after me. However, I fear the dunya for you: that you will compete with one another for it and fight with one another, then you will be destroyed, just as those before you were destroyed.'

Sayyiduna 'Uqbah (radhiyallahu 'anhu) then said, "This was the last time that I saw Rasulallah (sallallahu 'alaihi wasallam)."⁷

Generally, the fear that we have for ourselves, and especially for our families after us, is the fear of poverty. However, the great fear that Rasulallah (sallallahu 'alaihi wasallam) expressed was that the Muslims would become engrossed in the dunya, competing with one another in acquiring wealth and material possessions. Unfortunately, this fear of Rasulallah (sallallahu 'alaihi wasallam) has become a glaring reality among us today.

Sayyiduna Abu Bakr (radhiyallahu 'anhu)

Sayyiduna Abu Sa'eed Khudri (radhiyallahu 'anhu) reports that Rasulallah (sallallahu 'alaihi wasallam) delivered the following khutbah:

« إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ ، فَاخْتَارَ مَا عِنْدَ اللَّهِ »

"Indeed, Allah has given a servant the choice between the dunya and that which is by Him, so he chose that which is by Allah."

Hearing this, Abu Bakr (radhiyallahu 'anhu) began to weep. We wondered what was causing this elderly man to weep? If Allah has given a servant the choice between the dunya and that which is by Him, and he chose that which is by Allah, (then what was the reason to weep? However, we did not realise that) Rasulallah (sallallahu 'alaihi wasallam) himself was the servant. Abu Bakr was the most knowledgeable of us (and realised that Rasulallah [sallallahu 'alaihi wasallam] was referring to his imminent demise). Rasulallah (sallallahu 'alaihi wasallam) then said,

« يَا أَبَا بَكْرٍ لَا تَبْكُ ، إِنَّ أَمْرَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ »

"O Abu Bakr, do not weep! Indeed, the person who showed me the greatest kindness through his companionship and wealth is Abu Bakr."

« وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا ، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ ، وَلَكِنْ أُخُوَّةُ الْإِسْلَامِ وَمَوَدَّتُهُ »

If I had to take anyone from my Ummah as a close friend, I would take Abu Bakr as my close friend. However, your companion is the close friend of Allah. It is the brotherhood and love of Islam (that I share with Abu Bakr).

« لَا يُبْقَيْنِ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ ، إِلَّا بَابُ أَبِي بَكْرٍ »

Every door leading into the masjid should be sealed and closed, except for the door of Abu Bakr.⁸

⁶ Bidding farewell to the living is clear, as he was about to leave this world. However, Sayyiduna 'Uqbah (radhiyallahu 'anhu) also mentioned that it was as though Rasulallah (sallallahu 'alaihi wasallam) was bidding farewell to the dead. This was because after his demise, Rasulallah (sallallahu 'alaihi wasallam) would no longer be able to visit their graves. (Fat-hul Baari vol. 7, pg. 443)

⁷ عن عقبة بن عامر رضي الله عنه قال : صلى رسول الله ﷺ على قتلى أحد بعد ثمانين سنين ، كالمودع للأحياء والأموات ، ثم طلع المنبر فقال : « إني بين أيديكم فرط ، وأنا عليكم شهيد ، وإن موعدهم الحوض ، وإني لأنظر إليه من مقامي هذا ، وإني لست أخشى عليكم أن تشركوا ، ولكني أخشى عليكم الدنيا أن تنافسوها » قال : فكانت آخر نظرة نظرناها إلى رسول الله ﷺ . (« صحيح البخاري » ٤٠٤٢) وفي « صحيح مسلم » (٥٩٧٧) : ثم صعد المنبر كالمودع للأحياء والأموات ، فقال : « إني فرطكم على الحوض ، وإن عرضه كما بين أيلة إلى الجحفة ، إني لست أخشى عليكم أن تشركوا بعدي ، ولكني أخشى عليكم الدنيا أن تنافسوها فيها ، وتقتلوا ، فتهلكوا ، كما هلك من كان قبلكم » .

This hadeeth clearly demonstrates the lofty and esteemed position of Sayyiduna Abu Bakr (radhiyallahu ‘anhu), as well as his exceptional understanding of Rasulullah (sallallahu ‘alaihi wasallam). It also highlights why he was the most worthy of succeeding Rasulullah (sallallahu ‘alaihi wasallam) as the khaleefah.

Fulfilling Rights

Rasulullah (sallallahu ‘alaihi wasallam) also said:

« يَا أَيُّهَا النَّاسُ ! إِنِّي قَدْ دَنَا مِنِّي حُقُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ ، فَمَنْ كُنْتُ جَلَدْتُ لَهُ ظَهْرًا فَهَذَا ظَهْرِي فَلْيَسْتَقِدْ مِنْهُ ، أَلَا وَمَنْ كُنْتُ قَدْ شَتَمْتُ لَهُ عَرَضًا فَهَذَا عَرَضِي فَلْيَسْتَقِدْ مِنْهُ ، وَمَنْ كُنْتُ أَخَذْتُ لَهُ مَالًا فَهَذَا مَالِي فَلْيَسْتَقِدْ مِنْهُ »

“O people! The time has come for (me to fulfil) the rights that I owe to you. If I lashed any person’s back, then here is my back, let him take revenge on me. Listen! If I had offended any person’s honour, then here is my honour, let him exact revenge on me. If I had taken any person’s wealth, then here is my wealth, let him take from it.

« لَا يَقُولَنَّ رَجُلٌ : إِنِّي أَخْشَى الشَّحْنَاءَ مِنْ قَبْلِ رَسُولِ اللَّهِ ﷺ أَلَا وَإِنَّ الشَّحْنَاءَ لَيْسَتْ مِنْ طَبِيعِي وَلَا مِنْ شَأْنِي »

No person should ever say, ‘I fear that Rasulullah (sallallahu ‘alaihi wasallam) will begrudge me.’ Know well that harbouring grudges is neither in my nature nor does it befit my status (as the Nabi of Allah).”

Unfortunately, harbouring grudges and ill-feelings has become our second nature, whereas Rasulullah (sallallahu ‘alaihi wasallam) is saying that it is neither in his nature nor does it befit his lofty status. We thus need to follow our beloved Rasul (sallallahu ‘alaihi wasallam) in this as well, and continuously endeavour to keep a clean heart.

« أَلَا وَإِنَّ أَحَبَّكُمْ إِلَيَّ مَنْ أَخَذَ حَقًّا إِنْ كَانَ لَهُ أَوْ حَلَلَنِي ، فَلَقِيتُ اللَّهَ وَأَنَا طَبِيبُ النَّفْسِ ، أَلَا وَإِنِّي لَا أَرَى ذَلِكَ مُغْنِيًا عَنِّي حَتَّى أَقُومَ فِيكُمْ مَرَارًا »

“Listen! The most beloved of you to me is the one who, if he has a right over me, either takes it from me or forgives me, so that I can meet Allah with a tranquil heart. Behold! I do not think that this (single announcement) will suffice me until I repeat it a few times.”

Rasulullah (sallallahu ‘alaihi wasallam) then descended from the mimbar and performed the Zuhr Salaah. After the Zuhr Salaah, he again ascended the mimbar and repeated the announcement for people to claim any outstanding rights from him.

Fulfilling the outstanding rights of others, whatever they may be, is so important that, despite Rasulullah (sallallahu ‘alaihi wasallam) never having trampled on the rights of any person, he still exhorted the Sahaabah (radhiyallahu ‘anhum) in this manner, to come forward and claim any outstanding rights from him. He repeated the announcement several times as well.

This was, in fact, a lesson for the Ummah to ensure that they settle any outstanding rights or claims against them before leaving this world. Rasulullah (sallallahu ‘alaihi wasallam) knew that he was about to leave this world. We, however, do not know when our death will occur. Hence, we should ensure that our affairs with others are in order at all times. It is very unfortunate that many people today consider fulfilling the outstanding rights and obligations of others to be insignificant and unimportant.

Returning Wealth

Rasulullah (sallallahu ‘alaihi wasallam) thereafter reminded the people that if anyone had taken wealth wrongfully, he should return it. Rasulullah (sallallahu ‘alaihi wasallam) said,

« وَلَا يَقُلْ : فُضُوحُ الدُّنْيَا ، أَلَا وَإِنَّ فُضُوحَ الدُّنْيَا أَيْسَرُ مِنْ فُضُوحِ الْآخِرَةِ »

“A person should not (refrain and) say, ‘I will be disgraced in the world.’ Remember! Disgrace in this world is easier than disgrace in the Hereafter.”

⁸ عن أبي سعيد الخدري رضي الله عنه قال : خطب النبي ﷺ فقال : « إن الله خير عبدا بين الدنيا وبين ما عنده ، فاختار ما عند الله » فبكى أبو بكر الصديق رضي الله عنه فقلت في نفسي : ما يبكي هذا الشيخ ؟ إن يكن الله خير عبدا بين الدنيا وبين ما عنده ، فاختار ما عند الله ، فكان رسول الله ﷺ هو العبد ، وكان أبو بكر أعلمنا ، فقال : « يا أبا بكر لا تبك ، إن أمن الناس علي في صحبته وماله أبو بكر ، ولو كنت متخذا خليلا من أمتي لاتخذت أبا بكر ، ولكن أخوة الإسلام ومودته ، لا يبقين في المسجد باب إلا سد ، إلا باب أبي بكر » . (« صحيح البخاري » ٤٦٦) وفي رواية أخرى للبخاري (٣٦٥٤) : فبكى أبو بكر ، فعجبنا لبكائه : أن يخبر رسول الله ﷺ عن عبد خير ، فكان رسول الله ﷺ هو المخير . وفي رواية أخرى للبخاري (٣٩٠٤) : « لا يبقين في المسجد خوخة إلا خوخة أبي بكر » . وفي « صحيح مسلم » (٦١٧٦) : « ألا إني أبرأ إلى كل خل من خله ، ولو كنت متخذا خليلا لاتخذت أبا بكر خليلا ، إن صاحبكم خليل الله » وفي « سنن الترمذي » (٣٦٥٩) : « ولو كنت متخذا خليلا لاتخذت ابن أبي قحافة خليلا ، ولكن ود وإخاء إيمان » - مرتين أو ثلاثا - .

Subhaanallah! What a profound reminder from our beloved Rasul (sallallahu ‘alaihi wasallam)! The fear of disgrace in this world prevents many people from acknowledging their wrongs and making amends. However, Rasulallah (sallallahu ‘alaihi wasallam) very beautifully explains that suffering some disgrace in this world is much easier than being disgraced in the Hereafter.

Requests for Du’aas

Rasulullah (sallallahu ‘alaihi wasallam) then addressed the Sahaabah (radhiyallahu ‘anhum), saying,

« يَا أَيُّهَا النَّاسُ ! مَنْ خَشِيَ مِنْ نَفْسِهِ شَيْئًا فَلْيَقُمْ أَدْعُ لَهُ »

“O people! Whoever has any fear regarding himself should stand so that I can make du’aa for him.”

A Sahaabi stood and said, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! By Allah! Indeed, I am a great liar, I am a hypocrite and I sleep excessively.” Rasulallah (sallallahu ‘alaihi wasallam) immediately made du’aa for him saying:

« اَللّٰهُمَّ ارْزُقْهُ صِدْقًا وَإِيمَانًا ، وَأَذْهَبْ عَنْهُ النَّوْمَ إِذَا أَرَادَ »

“O Allah! Bless him with truthfulness and (true) imaan, and remove from him sleep when he intends (to remain awake).”

Another Sahaabi stood up and said, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! Indeed, I am a great liar and a hypocrite, and there is no sin except that I have committed it!” Hearing this, Sayyiduna ‘Umar (radhiyallahu ‘anhu) said, “O person! You have disgraced yourself!” Rasulallah (sallallahu ‘alaihi wasallam) said:

« مَهْ يَا ابْنَ الْخَطَّابِ ! فَضُوحُ الدُّنْيَا أَيْسَرُ مِنْ فَضُوحِ الْآخِرَةِ »

“Take it easy, O son of Khattaab! The disgrace of this world is lighter than the disgrace of the Hereafter!”

Once again, Rasulallah (sallallahu ‘alaihi wasallam) was encouraging the Ummah to correct and reform themselves in this world, even if doing so meant suffering some difficulty and disgrace. It is easier to endure difficulty in this world than to neglect rectifying one’s sins and evil habits and thereby suffer punishment and disgrace in the Hereafter. Rasulallah (sallallahu ‘alaihi wasallam) then made du’aa for the Sahaabi, saying:

« اَللّٰهُمَّ ارْزُقْهُ صِدْقًا وَإِيمَانًا ، وَصَيِّرْ أَمْرَهُ إِلَى خَيْرٍ »

“O Allah! Bless him with truthfulness and (true) imaan, and make his condition change for the better.”

One Sahaabi stood up and said, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! I am a coward and sleep excessively!” Rasulallah (sallallahu ‘alaihi wasallam) made du’aa for him, and such was the effect of his du’aa that Sayyiduna Fadhl (radhiyallahu ‘anhu) said, “I saw him (later,) and he was the bravest of us all, and the one who slept the least.”

Praising ‘Umar (radhiyallahu ‘anhu)

Rasulullah (sallallahu ‘alaihi wasallam) also mentioned regarding Sayyiduna ‘Umar (radhiyallahu ‘anhu):

« عُمَرُ مَعِيَ وَأَنَا مَعَهُ ، وَالْحَقُّ بَعْدِي مَعَ عُمَرَ حَيْثُ كَانَ »

“Umar is with me, and I am with him, and after me, the truth will be with ‘Umar, wherever he may be.”

When Rasulallah (sallallahu ‘alaihi wasallam) testified that the truth will be with Sayyiduna ‘Umar (radhiyallahu ‘anhu), then how can people level vile accusations against him and even claim that he left the fold of Islam, Allah Ta’ala forbid!

Advising the Women

After delivering this khutbah, Rasulallah (sallallahu ‘alaihi wasallam) went to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha) and gave the women advice similar to that which he had given the men. He also encouraged the women to ask him to make du’aa for any pressing need that they had.

One woman asked for du’aa, gesturing towards her tongue. Rasulallah (sallallahu ‘alaihi wasallam) thus made du’aa for her. As a result, (she became so firm in encouraging people towards righteousness that) she would say to even Sayyidah ‘Aaishah (radhiyallahu ‘anha), “O ‘Aaishah! Perform your salaah well.”⁹

⁹ عن الفضل بن العباس (رضي الله عنه) قال : جاءني رسول الله ﷺ فخرجت إليه ، فوجدته موعوكا ، قد عصب رأسه قال : « خذ بيدي يا فضل » فأخذت بيده حتى انتهى إلى المنبر ، فجلس عليه ، ثم قال : « صح في الناس » فصحت في الناس فاجتمع ناس ، فحمد الله وأثنى عليه ، ثم قال : « يا أيها الناس ، إني قد دنا مني حقوق من بين أظهيركم ، فمن كنت جلدت له ظهرا فهذا ظهري فليستقد منه ، ألا ومن كنت قد

Golden Opportunity

When Rasulullah (sallallahu ‘alaihi wasallam) offered to make du‘aa for the Sahaabah (radhiyallahu ‘anhum), it was a ‘golden opportunity’, as the du‘aa of Rasulullah (sallallahu ‘alaihi wasallam) was undoubtedly guaranteed acceptance. Similarly, certain golden opportunities sometimes arise in life when, instead of asking for du‘aas, we can earn the du‘aas of others. For example, if one’s parents need something at a difficult time, then by placing their needs before one’s own, one may earn their du‘aa, which will greatly assist and benefit one.

Secondly, the Sahaabah (radhiyallahu ‘anhum) who asked for du‘aa did not ask for anything of the dunya, as this opportunity was too precious to waste. Rather, they asked to be saved from their weaknesses and deficiencies, thereby admitting and acknowledging these shortcomings.

Having had the courage to admit their shortcomings and weaknesses, Allah Ta‘ala blessed them with the du‘aa of Rasulullah (sallallahu ‘alaihi wasallam), and as a result, these weaknesses were completely removed. Hence, the first step towards addressing one’s weaknesses is to acknowledge their existence rather than justifying or denying them.

Expelling the Disbelievers

Closer to the demise of Rasulullah (sallallahu ‘alaihi wasallam), one of the parting instructions he gave was:

« أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ »

“Expel the Mushrikeen (polytheists, including the Jews and Christians) from the Arabian Peninsula and give gifts to the delegations as I would.”¹⁰

While we do not have control over the Arabian Peninsula and thus cannot remove the disbelievers from it, we do have control over our own lives, homes, minds and the minds of our children. We thus need to ensure that we do not become influenced by their ideologies, mindset, culture, ways, media, education system and even movies, especially those that contain idols and other elements contrary to our Deen.

If the disbelievers are removed from our lands, but their ways, inclinations, mindset and culture have influenced us, as seen in our dress, lifestyles, wedding functions, etc., then even though we may wear Islamic clothing and bear Muslim names, we may not be true Muslims at heart. Indeed, this is one of the greatest challenges of our times!

It is for this reason that together with making du‘aa for the Mushrikeen, Jews and Christians to be expelled from the Arabian Peninsula, some senior ‘Ulama used to make du‘aa that Allah Ta‘ala remove their ideologies, mindset and ways from the hearts of the Muslims.

Absolute Final Advice

The final advice of Rasulullah (sallallahu ‘alaihi wasallam), which he continued to repeat until he could no longer speak, was to hold firmly to salaah and to treat one’s slaves (i.e. subordinates) kindly.

Sayyidah Ummu Salamah (radhiyallahu ‘anha) reports that Rasulullah (sallallahu ‘alaihi wasallam) would continuously say in his final illness,

شتمت له عرضا ، فهذا عرضي فليستقد منه ، ومن كنت أخذت له مالا ، فهذا مالي فليستقد منه ، لا يقولون رجل : إني أخشى الشحنا من قبل رسول الله ﷺ ألا وإن الشحنا ليست من طبعي ولا من شأني ، ألا وإن أحبك إلي من أخذ حقا إن كان له ، أو حللني ، فلقيت الله وأنا طيب النفس ، ألا وإني لا أرى ذلك مغنيا عني حتى أقوم فيكم مرارا « ثم نزل فصلى الظهر ، ثم عاد إلى المنبر ، فعاد لمقاتته في الشحنا أو غيرها ، ثم قال : « يا أيها الناس ، من كان عنده شيء فليرده ، ولا يقل : فضوح الدنيا ، ألا وإن فضوح الدنيا أيسر من فضوح الآخرة » فقام إليه رجل فقال : يا رسول الله ، إن لي عندك ثلاثة دراهم . قال : « أما إنا لا نكذب قاتلا ، ولا نستحلقة ، فبم صارت لك عندي ؟ قال : تذكر يوم مر بك مسكين فأمرتني أن أدفعها إليه ؟ فقال : « ادفعها إليه يا فضل » ثم قام إليه رجل آخر ، قال : عندي ثلاثة دراهم غللتها في سبيل الله . قال : « ولم غللتها ؟ قال : كنت محتاجا إليها . قال : « خذها يا فضل » ثم قال : « أيها الناس ، من خشي من نفسه شيئا ، فليقم أدع له » فقام رجل ، فقال : يا رسول الله ، والله إني لكذاب ، وإني لمنافق ، وإني لنؤوم ؟ قال : « اللهم ارزقه صدقا ، وإيمانا ، وأذهب عنه النوم إذا أراد » ثم قام آخر فقال : يا رسول الله ، إني لكذاب ، وإني لمنافق ، وما من شيء من الأشياء إلا وقد أتيت . فقال له عمر : يا هذا فضحت نفسك ! قال : « مه يا ابن الخطاب ، فضوح الدنيا أيسر من فضوح الآخرة » ثم قال : « اللهم ارزقه صدقا ، وإيمانا ، وصبر أمره إلى خير » فكلهم عمر بكلمة ، فقال رسول الله ﷺ : « عمر معي ، وأنا معه ، والحق بعدي مع عمر حيث كان » رواه الطبراني في الكبير والأوسط ، وأبو يعلى بنحوه ، وقال في آخره : فقام رجل ، فقال : يا رسول الله ، إني رجل جبان ، كثير النوم . قال : فدعا له . قال الفضل : فلقد رأيته أشجعنا ، وأقلنا نوما . قال : ثم أتى بيت عائشة ، فقال للنساء مثل ما قال للرجال ، ثم قال : « ومن غلب عليه شيء فليسلأنا ندع له » . قال : فأومأت امرأة إلى لسانها ، قال : فدعا لها . قال : فلربما قالت لي : يا عائشة ، أحسن صلاتك . وفي إسناد أبي يعلى عطاء بن مسلم ، وثقه ابن حبان وغيره ، وضعفه جماعة ، وبقية رجال أبي يعلى ثقات ، وفي إسناد الطبراني من لم أعرفهم . (« مجمع الزوائد » ١٤٢٦٥)

¹⁰ عن ابن عباس ؓ أنه قال : ... وأوصى عند موته بثلاث : « أخرجوا المشركين من جزيرة العرب ، وأجيزوا الوفد بنحو ما كنت أجيزهم » ونسيت الثالثة ... (« صحيح البخاري » ٣٠٥٣)

قال ابن الملك : يريد بهم اليهود والنصارى . (« مرقاة المفاتيح » ٦٥٠/٧) عن أبي عبيدة بن الجراح ؓ قال : « إن آخر كلام تكلم به رسول الله ﷺ أن قال : « أخرجوا اليهود من أرض الحجاز وأهل نجران من جزيرة العرب » . (« مصنف ابن أبي شيبة » ٣٣٦٦٢)

« الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ »

“(Hold firmly to) salaah, and (show kindness to) your slaves.”

Rasulullah (sallallahu ‘alaihi wasallam) continued to repeat this advice until his blessed tongue could no longer say these words.¹¹

These was the very final advice of Rasulullah (sallallahu ‘alaihi wasallam) and it needs to be taken extremely seriously. An obedient child attaches great importance to the parting advice that his father gives him. He will try his utmost to fulfil it and adhere to it strictly. We thus need to ensure that our salaah and that of our families are performed punctually and correctly.

As Ummatis of Rasulullah (sallallahu ‘alaihi wasallam), we should be asking ourselves, “At the time of Fajr, do I remember the impassioned plea of Rasulullah (sallallahu ‘alaihi wasallam) as he parted from this world with regard to upholding the injunction of salaah?” The same should be considered with regard to Zuhr and ‘Asr, when the tills are ringing and with regard to Maghrib and ‘Esha, when other distractions are in the way.

The command to treat one’s slaves kindly, could by extension, be applied to all those over whom a person has authority, whether they are his wife, children, staff, or any other person.

Hence, this parting advice of Rasulullah (sallallahu ‘alaihi wasallam) encompassed both branches of Deen: huqooqullah (the rights of Allah Ta‘ala), the most important of which is salaah, and huqooqul ‘ibaad (the rights of the servants), which was emphasised through the command to treat one’s slaves kindly. A person who shows kindness to those completely under his authority will, by extension, be inclined to show kindness to others as well.¹²

Only Deeni Bequests

Rasulullah (sallallahu ‘alaihi wasallam) did not leave any wealth behind as inheritance, hence, he did not make any worldly bequests. However, he did leave the Deeni bequests that have been mentioned above.¹³

This teaches us that, together with making bequests regarding our wealth, which is essential in order to avoid problems and disputes arising, we must also ensure that we leave parting advice regarding Deeni issues as well, e.g. a bequest for the progeny to always be given adequate Islamic education, for them to be punctual on their salaah, for them to always maintain family ties, etc.

¹¹ عن أم سلمة رضي الله عنها أن رسول الله ﷺ كان يقول في مرضه الذي توفي فيه : « الصلاة ، وما ملكت أيمانكم » فما زال يقولها ، حتى ما يفيض بها لسانه . (« سنن ابن ماجه » ١٦٢٥)

¹² وأن يكون الحديث من جوامع الكلم ، فنبأ بالصلاة عن جميع المأمورات والمنهيات ، إذ الصلاة تنهى عن الفحشاء والمنكر ، وبما ملكت أيمانكم عن جميع ما يتصرف فيه ملكا وقهرا ... فنبه بالصلاة على تعظيم أمر الله ، وبما ملكت أيمانكم على الشفقة على خلق الله . (« مرآة المفاتيح » ٥٢٥/٦)

¹³ عن عائشة رضي الله عنها قالت : ما ترك رسول الله ﷺ دينارا ، ولا درهما ، ولا بعيرا ، ولا شاة ، ولا أوصى بشيء . (« سنن أبي داود » ٢٨٦٣)
قال الشيخ : قولها : ولا أوصى بشيء ، تريد وصية المال خاصة ، لأن الإنسان إنما يوصي في مال سبيله أن يكون موروثا ، وهو لم يترك شيئا يورث فيوصي فيه ، وقد أوصى بأمور منها ما روي أنه كان عامة وصيته عند الموت الصلاة وما ملكت أيمانكم . (« معالم السنن » ٨٢/٤)