

الأربعين في

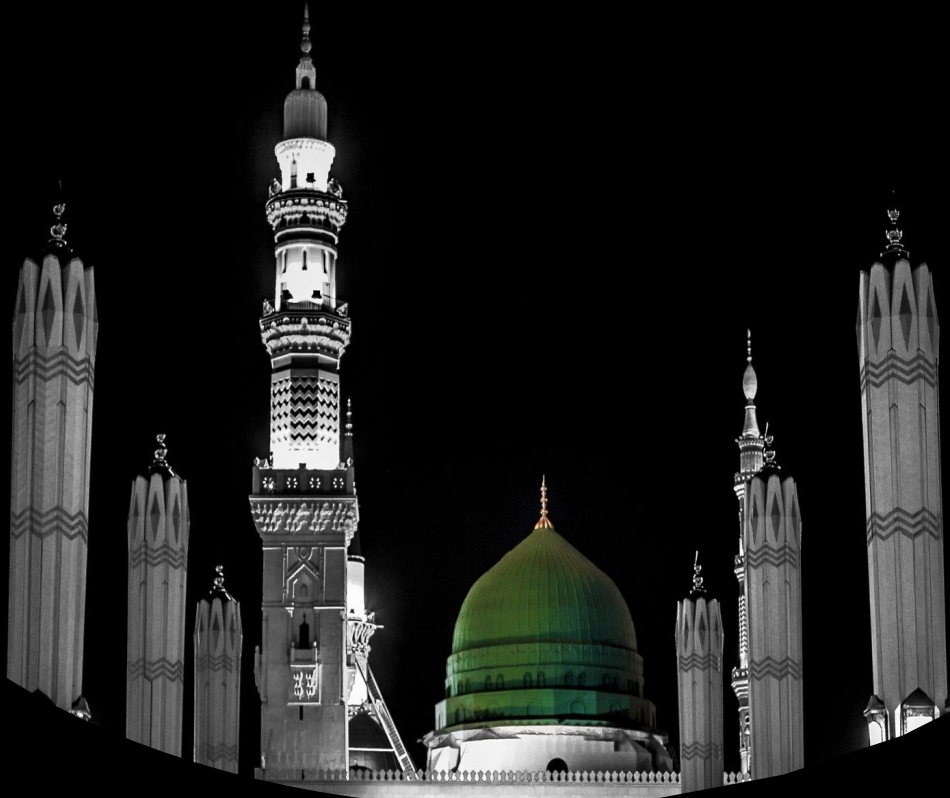
وصال سيد المرسلين ﷺ

40 HADITH OF THE
LEADER OF THE MESSENGERS

PEACE AND SALUTATIONS BE UPON HIM

FORETELLING HIS PASSING

COMPILED BY B.M.I. FOR @PIOUSFACTS



FOREWARD

We begin with the name of Allah, The Most Gracious, The Most Merciful, and by sending salutations and peace upon the Messenger of Allah, Muhammad ﷺ son of Abdullah. Presented before you is a short compilation of forty narrations concerning the passing of Messenger of Allah ﷺ. The greatest of creation ﷺ left this ephemeral abode on the 12th of Rabi-ul-Awwal in the 63rd year of his life. These were the greatest 63 years that the earth has witnessed. The first few narrations contain Qur'anic Ayāt. The next few relate to statements and incidents foretelling and foreshadowing his demise. The last few consist of advices he ﷺ gave to his Ummah to adhere to. The compilation is designed to be studied with a scholar who can explain every narration, as one becomes misguided by expounding on Revelation through self-interpretations.

During a Majlis years prior, Allāmah Hadhrat Shaykh Maulāna Muhammad Adam ibn Yusuf Lunat (may Allah preserve him) was covering the Hadith where the blessed daughter of the Prophet ﷺ, Fatimah (may Allah be pleased with her), is extremely anguished upon seeing his pain during his final illness. He ﷺ confirms to her that the time of his passing has indeed drawn close. On hearing this, Lady Fatimah breaks down crying. For Fatimah, who loves her dear father beyond words can express, the only thing that could comfort her was knowing how soon she would be able to meet him after his passing. Allah Almighty reveals this information to His Messenger ﷺ. The Messenger of Allah ﷺ informs her of this and also gives the glad tidings that her rank in Paradise will be the highest of all women. Lady Fatimah draws on these whispered words for solace when their eventual worldly parting takes place. Six months later, Lady Fatimah also passes, to be reunited with her beloved father in the heavenly abode.

During this Majlis, Hadhrat Shaykh Maulāna Adam (may Allah preserve him) mentioned the significance of Ahadith on this topic. Thus, the idea of this compilation came about and this compilation is dedicated to him. We can gain many benefits from studying Ahadith on this topic. We come to learn that the Messenger of Allah ﷺ was made aware by Allah Almighty of certain matters of the Unseen which came to occur just as he foretold them. This increases us in faith and serves as confirmations of his Prophethood; a science known as 'Dalā'il-un-Nubuwwa'. One other benefit is that when we ponder on how even the greatest of creation ﷺ had to face death, it compels us to ready ourselves for the Hereafter. Another benefit is that we come to appreciate how strong and sweet the bond between the Messenger of the Allah ﷺ and his Companions was. They were the ones tasked with passing his teachings on to the world. Had Allah Almighty outright revealed when their beloved Prophet ﷺ would pass away, their hearts would have been broken and their spirits crushed. On the other hand, if subtle indications were not sent, they would have been wholly unprepared to deal with it. Their steadfastness after his ﷺ demise is a clear proof of the Divine Wisdom in preparing them for their glorious role in the Ummah. Upon hearing the news of his demise on Monday morning, they were all shattered. Yet, they gathered as one and prayed the Dhuhr prayer behind the Caliph of the Messenger of Allah, in the Masjid of the Messenger of Allah ﷺ. Just as he ﷺ had known they would. Yet another benefit is that studying such narrations both softens and strengthens the heart. When we observe how none of us can love another as much as his ﷺ Companions loved him yet they bore the pain of his demise with patience and grace, it strengthens us to be patient in times of grief. As for softening the heart, one can feel this for themselves upon reading these narrations. As Allāma Busairi puts it,

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ أَكْفَاهِمَا * وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَوْقِ يَهُم

What is with your eyes; the more you tell them to stop, the more the tears continue to flow.

What is with your heart; the more you tell it to calm itself, the more unsettled it becomes.

I pray that Allah Almighty accepts this in His Court and makes it a means of Sadaqah Jāriyah for the compiler, their parents, family and teachers. Please keep us and the Ummah of Prophet Muhammad ﷺ in your prayers. Allah is Sufficient for us and He is the Best Trustee.



number one of forty

اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿٥١﴾ [المائدة : جزء من آية 3]

This day, I have perfected for you your religion, and I have completed my favour upon you, and I have approved for you Islam as (your) religion.

عن هارون بن عنتره عن أبيه قال

لما نزلت: اليوم أكملت لكم دينكم وذلك يوم الحج الأكبر بكى عمر، فقال له النبي ﷺ: ما يبكيك؟ قال:

أبكاني أنا كنا في زيادة من ديننا، فأما إذا أكمل فإنه لم يكمل شيء إلا نقص فقال ﷺ: صدقت .

رواه الطبري في تفسيره

Haroun ibn Antarah (may Allah have mercy on them) narrates from his father, **When this day, I have perfected for you your religion** - and that occurred on the day known as ‘the Great Hajj’ - Umar (may Allah be pleased with him) wept. There Prophet ﷺ asked him, ‘What makes you weep?’ He responded, ‘What makes me weep is that we were increasing in our religion (by the continuous descent of revelation) but as it has now been completed, **nothing reaches completion except decline takes place** (i.e. the discontinuing of Revelation would be due to your demise, and result in the absence of your physical presence).’ He ﷺ responded, ‘You have spoken the truth.’

Hadith narrated in Tafseer at-Tabari



number two of forty

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٠﴾ [الزمر : 30-31]

Verily, you (O Muhammad) are to die and verily they are to die. Then on the day of resurrection, you will all dispute before your Lord.

قَالَ قَتَادَةُ

نُعِيَتْ إِلَى النَّبِيِّ ﷺ نَفْسُهُ وَنُعِيَتْ إِلَيْكُمْ أَنْفُسُكُمْ .

رواه القرطبي في تفسيره

Qatādah (may Allah have mercy on him) states,

This is an announcement to the Prophet ﷺ of his impending demise, and an announcement for all of you of your own demise.

Athar narrated in Tafseer al-Qurtubi



number three of forty

عن ابن عباس قال

آخر آية نزلت على النبي ﷺ:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۗ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿البقرة: 281﴾

رواه الطبري في تفسيره

Ibn Abbās (may Allah be pleased with them) states,

The last Ayah revealed to the Prophet ﷺ was:

And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.

Hadith narrated in Tafseer at-Tabari



number four of forty

عن علي بن عبد الله بن عباس عن أبيه قال
عرض على رسول الله ﷺ ما هو مفتوح على أمته من بعده كنزا كنزا ، فسر بذلك ، فأنزل الله:
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [الضحى: 5]
فأعطاه في الجنة ألف ألف قصر ، في كل قصر ما ينبغي له من الأزواج والخدم .
رواه ابن كثير في تفسيره

Ali narrates from his father Abdullah ibn Abbās (may Allah be pleased with them),
The treasures which would be opened up to his Ummah were
presented before the Messenger of Allah ﷺ, treasure by treasure.
He was much pleased by that. Thereupon, Allah revealed: **And soon your Lord shall grant you much that will please you.** He
will grant him one million palaces in Paradise. In each palace, he
will have spouses and aides to his liking.

Hadith narrated in Tafseer Ibn Kathir



number five of forty

عَنْ عَائِشَةَ قَالَتْ

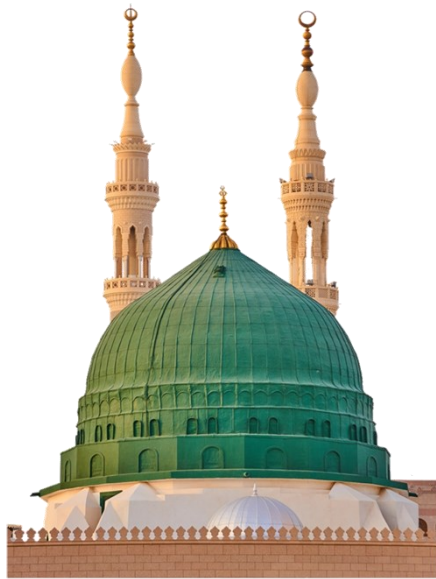
كَانَ رَسُولُ اللَّهِ ﷺ يَكْتَرُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ قَالَتْ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْكَ تَكْتَرُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. فَقَالَ ﷺ: خَبَرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي فَإِذَا رَأَيْتَهَا أَكْثَرْتُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فَقَدْ رَأَيْتَهَا إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۖ إِنَّهُ كَانَ تَوَّابًا ۝ [سورة النصر]

رواه مسلم

Mother of the Believers, A'isha (may Allah be pleased with her), narrates,

The Messenger of Allah ﷺ often recited (before his demise), 'Glory be to Allah along with His praise. I seek Allah's forgiveness and I repent to Him.' I said, 'O Messenger of Allah! I see you often reciting, 'Glory be to Allah along with His praise. I seek Allah's forgiveness and I repent to Him'. He ﷺ said, 'My Lord has informed me that I would soon see a sign in my Ummah. When I see it, I should often recite, 'Glory be to Allah and with His praises. I seek Allah's forgiveness and I repent to Him'. So I have indeed seen it. (It is): When the help of Allah comes and the victory. And you see people entering the religion of Allah in crowds. Then glorify the praises of your Lord and seek His forgiveness. For He is Ever-Relenting.'

Hadith narrated in Sahih Muslim



number six of forty

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ [آل عمران: 144]

عن قتادة

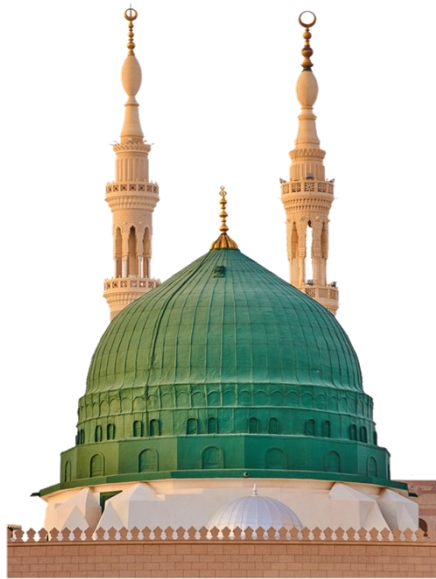
ذام يوم أحد، حين أصابهم القرع والقتل، ثم تناعوا نبي الله ﷺ تفئة ذلك، فقال أناس: لو كان نبيا ما قتل. وقال أناس من عليّة أصحاب نبي الله ﷺ: قاتلوا على ما قاتل عليه محمد نبيكم ﷺ حتى يفتح الله لكم أو تلحقوا به. فقال الله عز وجل: وما محمد إلا رسول قد خلت من قبله الرسل أفائن مات أو قتل انقلبتم على أعقابكم، يقول: إن مات نبيكم أو قُتل، ارتددتم كفارا بعد إيمانكم .

رواه الطبري في تفسيره

Qatādah (may Allah have mercy on him) states,

That was regarding the day of Uhud when the Sahābah were injured and martyred. When they received news of the false rumour regarding the demise of the Messenger of Allah ﷺ, they argued about that. Some said, ‘If he was a Prophet, he could not have been truly killed.’ Those from the elevated Companions of the Prophet of Allah ﷺ said, ‘Continue to fight for what your Prophet Muhammad ﷺ fought for until Allah gives you victory or you meet Him.’ So Allah revealed **Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels?** which asks them, ‘If your Prophet passes away or martyred, will you resort back to disbelief after having brought faith?’

Athar narrated in Tafseer at-Tabari



number seven of forty

عَنْ عَائِشَةَ قَالَتْ

أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مَشِيَّتَهَا مَشْيُ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِابْنَتِي، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ
أَوْ عَنْ شِمَالِهِ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَبَكَتْ، فَقُلْتُ لَهَا: لِمَ تَبْكِينَ؟ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَضَحِكَتْ. فَقُلْتُ: مَا
رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ. حَتَّى
قُبِضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا فَقَالَتْ: أَسَرَ إِلَيَّ إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَإِنَّهُ عَارِضُنِي الْعَامَ
مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي. وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي. فَبَكَيْتُ. فَقَالَ: أَمَا تَرْضَيْنَ أَنْ تَكُونِي
سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ، فَضَحِكْتُ لِذَلِكَ.

رواه البخاري

Mother of the Believers, A'isha (may Allah be pleased with her), narrates,

Fatimah (may Allah be pleased with her) came walking, and her walk was so similar to that of the Prophet ﷺ. The Prophet ﷺ said, 'Welcome to my daughter!' Then he seated her on his right or his left, and told her something secretly. She cried upon that, so I asked her, 'Why do you cry?' Then again he told her something secretly upon which she started to laugh. I remarked, 'I have never seen joy follow so closely after sadness' and asked her about it. She replied, 'I cannot disclose the secret of the Messenger of Allah ﷺ.' When the Prophet ﷺ passed away, I asked her about it. She told me, 'He confided in me, **Indeed Jibreel revises the Qur'an with me every year and this year he revised it twice. I do not think except that my death has approached. And you shall be the first of my family to join me.**' So I started to cry. Then he ﷺ told me, 'Are you not pleased that you shall be the leader of the women in Jannah or (he said) the Believing women in Jannah.' So I laughed at that.'

Hadith narrated in Sahih al-Bukhari



number eight of forty

عن أنس قال

لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَكَرَبَ أَبَاهُ، فَقَالَ ﷺ: **لَيْسَ عَلَيَّ أَيْبُكَ كَرَبٌ بَعْدَ الْيَوْمِ**. فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ، أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهُ مَنْ جَنَّةُ الْفَرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهُ إِلَى جَبْرَيْلَ نَعَاهُ! فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ: يَا أَنَسُ أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَيَّ رَسُولَ اللَّهِ ﷺ التُّرَابَ .
رواه البخاري

Anas (may Allah be pleased with him) narrates,

When the ailment of the Prophet ﷺ intensified, he would become unconscious. Fatimah (may Allah be pleased with her) said, ‘Oh, my father’s distress!’ He said, **‘Your father will have no more distress after today.’** When he passed away, she said, ‘Oh dear father! He has responded to His Lord Who has called him. Oh dear father! His dwelling place is the Garden of Firdaus! Oh dear father! We convey this news (of your death) to Jibreel.’ When he was buried, Fatimah said, ‘O Anas! Do you all feel pleased to throw earth over Allah's Messenger ﷺ (i.e. how could you bring yourself to bury him)?’

Hadith narrated in Sahih al-Bukhari



number nine of forty

عَنْ أَنَسٍ قَالَ

لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ . فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ . وَمَا نَفَضْنَا عَنِ النَّبِيِّ ﷺ الْأَيْدِيَ حَتَّى أَنْكَرْنَا قُلُوبَنَا .
رواه الترمذي

Anas (may Allah be pleased with him) narrates,

‘On the day when the Messenger of Allah ﷺ entered Al-Madinah, everything became illuminated. **On the day when he passed away, everything went gloomy.** No sooner had we dusted off our hands after burying the Prophet ﷺ but we felt a change in our hearts.’

Hadith narrated in at-Tirmidhi



number ten of forty

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ

صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُلْنَا لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ . قَالَ فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ: مَا زِلْتُمْ هَاهُنَا؟ قُلْنَا: يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ . ثُمَّ قُلْنَا نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ . قَالَ: أَحْسَنْتُمْ أَوْ أَصَبْتُمْ قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ . فَقَالَ:

النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ

وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ

وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ .

رواه مسلم

Abu Musa al-Ash'ari (may Allah be pleased with him) narrates,

We prayed Maghrib with the Messenger of Allah ﷺ then we said, 'If only we sat for longer until we prayed Isha with him.' So we remained seated until he came out to us and said, 'Were you here this whole time?' We said, 'O Messenger of Allah! We prayed Maghrib with you. Then we said, 'Let's sit for longer until we pray Isha with you'. He said, 'You did good (or he said) you did right.' Then he raised his blessed head to the sky and he would often raise his head to the sky. He said, 'The stars are a source of security for the heavens. When the stars go, what has been promised shall come to the heavens. **I am a source of security for my Companions. When I go, what has been promised shall come to my Companions.** My Companions are a source of security for Ummah. When my Companions go, what has been promised shall come to my Ummah.'

Hadith narrated in Sahih Muslim



number eleven of forty

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ لِأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلَا كُونََنَّ مَعَهُ يَوْمِي هَذَا. قَالَ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَيْتَ أَرِيْسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَاهِبًا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بَيْتِ أَرِيْسٍ، وَتَوَسَّطَ فُقُهَا، وَكَشَفَ عَنْ سَاقِيهِ وَدَلَّاهُمَا فِي الْبَيْتِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ لِأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْتِ، كَمَا صَنَعَ النَّبِيُّ ﷺ وَكَشَفَ عَنْ سَاقِيهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا - يُرِيدُ أَخَاهُ - يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ. فَقَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. فَجِئْتُ فَقُلْتُ ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ. فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْتِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحْرِكُ الْبَابَ، فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ. فَقَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بِلْوَى تُصِيبُهُ. فَجِئْتُ فَقُلْتُ لَهُ ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ عَلَى بِلْوَى تُصِيبُكَ. فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئَ، فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ الْآخِرِ. قَالَ شَرِيكٌ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوْلَتْهَا قُبُورَهُمْ.

رواه البخاري

Sa'eed ibn Musayyib (may Allah have mercy on him) narrates that
Abu Musa al-Ash'ari (may Allah be pleased with him) informed me,

'I performed ablution in my house and went out and said, 'Today I shall stick to Allah's Messenger ﷺ and stay with him this day.' I went to the Masjid and asked about the Prophet ﷺ. They said, 'He has gone in this direction.' I followed his way, asking about him till he entered the place of the Arees well. I sat at its gate which was made of date-palm leaves till the Messenger of Allah ﷺ finished answering the call of nature and performed ablution. I went up to him to see him sitting at the Arees well, at the middle of its edge with his shins uncovered, legs hanging in the (edge of) the well. I made Salam to him, went back and sat at the gate. I said, 'Today I will be the gatekeeper of the Messenger of Allah.' Abu Bakr came and knocked on the gate. I asked, 'Who is it?' He said, 'Abu Bakr.' I told him to wait, went in and said, 'O Messenger of Allah! Abu Bakr asks for permission to enter.' He said, 'Admit him and give him glad tidings of Paradise.' I went out and said to Abu Bakr, 'Come in, and Allah's Messenger gives you the glad tidings that you will be in Paradise.' Abu Bakr entered and sat on the right side of Allah's Messenger on the built edge of the well and hung his legs in the well as the Prophet ﷺ did and uncovered his shins. I returned and sat. I had left my brother performing ablution, intending to follow me. So I said (to myself), 'If Allah wants good for so-and-so - referring to his brother - He will bring him here.' Suddenly somebody moved the gate. I asked, 'Who is it?' He said, 'Umar ibn al-Khattāb.'

I asked him to wait, went to the Messenger of Allah ﷺ, made Salam to him and said, 'Umar ibn al-Khattāb asks for permission to enter.' He said, 'Admit him, and give him glad tidings of Paradise.' I went and said 'Come in, and Allah's Messenger gives you glad tidings of Paradise.' He entered and sat beside Allah's Messenger on the built edge of the well on the left side and hung his legs in the well. I returned and sat and said (to myself), 'If Allah wants good for so-and-so, He will bring him here.' Somebody came and moved the door. I asked, 'Who is it?' He replied, 'Uthmān ibn Affān.' I asked him to wait and went to the Messenger of Allah ﷺ and informed him. He said, 'Admit him, and give him the glad tidings of Paradise on (i.e. after enduring) a calamity that will befall him.' So I went up to him and said to him, 'Come in. Allah's Messenger ﷺ gives you the glad tidings of Paradise on a calamity that will befall you.' Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite him ﷺ on the other side. Shareek (the student of Sa'eed) says that **Sa'eed ibn al-Musayyib** said, '**I interpret this as (foreshadowing the formation of) their graves**.'

Hadith narrated in Sahih al-Bukhari



number twelve of forty

أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ

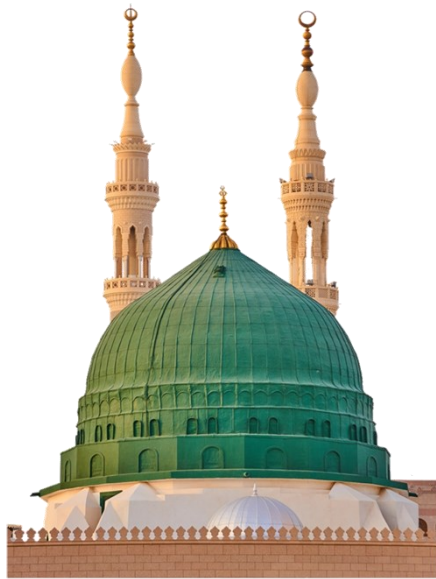
كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَاحِحٌ إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ ثُمَّ يُخَيَّرُ . قَالَتْ
عَائِشَةُ فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ وَرَأْسُهُ عَلَى فَخِذِي عُشِي عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى
السَّقْفِ ثُمَّ قَالَ ﷺ: اللَّهُمَّ الرَّفِيقَ الْأَعْلَى . قَالَتْ عَائِشَةُ قُلْتُ: إِذَا لَا يَخْتَارُنَا . قَالَتْ عَائِشَةُ وَعَرَفْتُ
الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَاحِحٌ فِي قَوْلِهِ إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ
يُخَيَّرُ . قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ ﷺ قَوْلَهُ : اللَّهُمَّ الرَّفِيقَ الْأَعْلَى .

رواه مسلم

A'isha (may Allah be pleased with her), blessed wife of the Prophet ﷺ, narrates,

The Messenger of Allah ﷺ used to say when he was healthy, **'No Prophet dies until he sees his abode in Paradise, and then is given a choice.'** A'isha said, 'When Allah's Messenger ﷺ was about to depart from this world, his head was resting on my thigh and he had fallen into swoon. Then when he gained consciousness, his eyes were looking up towards the ceiling. He ﷺ then said, 'O Allah! With the highest companionship.' (On hearing these words), I said to myself, 'He is not going to opt for us' as I remembered a Hadith which he used to tell us when he was healthy in which he had said, 'No prophet dies until he sees his abode in Paradise, and then is given a choice.' A'isha says, **'These were the last words which Allah's Messenger spoke: 'O Allah! With the highest companionship'.'**

Hadith narrated in Sahih Muslim



number thirteen of forty

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ

أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنَّ عَبْدًا خَيْرُهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ . فَبَكَى أَبُو بَكْرٍ وَقَالَ فَدَيْتَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا . فَعَجِبْنَا لَهُ ، وَقَالَ النَّاسُ انظُرُوا إِلَى هَذَا الشَّيْخِ ، يُخْبِرُ رَسُولَ اللَّهِ ﷺ عَنْ عَبْدٍ خَيْرُهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ وَهُوَ يَقُولُ فَدَيْتَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا . فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ . وَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ أَمِنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَأَتَّخَذْتُ أَبَا بَكْرٍ ، إِلَّا خُلَّةَ الْإِسْلَامِ ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبِي بَكْرٍ .
رواه البخاري

Abu Sa'eed al-Khudri (may Allah be pleased with him) narrates,

Allah's Messenger ﷺ sat on the pulpit and said, 'Allah has given a slave a choice of receiving the splendour of the worldly life whatever he likes or to accept that which is with Him. So he chose that which is with Him.' Abu Bakr wept and said, 'Our fathers and mothers be sacrificed for you.' We became astonished. People said, 'Look at this old man! Allah's Messenger talks about a slave whom Allah has given the option to choose either the splendour of this worldly life or that which is with Him, while he responds with 'Our fathers and mothers be sacrificed for you.' **But it was Allah's Messenger ﷺ who had been given the choice, and Abu Bakr knew it better than us.** Allah's Messenger ﷺ said, 'No doubt, I am indebted to Abu Bakr more than anybody else regarding both his companionship and his wealth. And if I had to take a Khalil (bosom companion) from my Ummah, I would certainly have taken Abu Bakr, but the fraternity of Islam (suffices). Let no door of the Masjid remain open except Abu Bakr's door.'

Hadith narrated in Sahih al-Bukhari



number fourteen of forty

عن ابن عمر قال

كُنَّا نَتَحَدَّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيِّ ﷺ بَيْنَ أَظْهُرِنَا، وَلَا نَدْرِي مَا حَجَّةُ الْوَدَاعِ، فَحَمِدَ اللَّهُ وَأَثَى عَلَيْهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَاطْنَبَ فِي ذِكْرِهِ وَقَالَ: مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يُخْرِجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنْ رَبِّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ ثَلَاثًا، إِنَّ رَبِّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرٌ عَيْنَ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ . أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ . قَالُوا: نَعَمْ . قَالَ: اللَّهُمَّ اشْهَدْ، ثَلَاثًا، وَيَلِكُمْ، أَوْ وَيُحْكَمْ، انظُرُوا لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

رواه البخاري

Ibn Umar (may Allah be pleased with them) narrates,

We would talk about ‘the farewell Hajj’ while the Prophet ﷺ was amongst us. We did not know what ‘the farewell Hajj’ signified. He ﷺ praised Allah and then mentioned The Masih Dajjal and described him extensively, saying, ‘Allah did not send any prophet but that he warned his nation. Nuh and the prophets following him warned of him. He will appear amongst you. If some of his qualities may be hidden from you, your Lord's State is not hidden from you.’ He ﷺ said this thrice. ‘Verily, your Lord is not blind in one eye, while he is blind in the right eye which looks like a grape bulging out. Listen! Verily, Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours. Listen! Have I conveyed?’ They replied, ‘Yes.’ Then he said thrice, ‘O Allah! Bear witness. Woe! Beware that you do not become disbelievers after me, cutting the necks of one another.’

Hadith narrated in Sahih al-Bukhari



number fifteen of forty

عن أنس بن مالك
أَنَّ اللَّهَ تَعَالَى تَابَعَ عَلَى رَسُولِهِ ﷺ الْوَحْيَ قَبْلَ وَفَاتِهِ
حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْيُ ، ثُمَّ تُوَفِّي رَسُولُ اللَّهِ ﷺ بَعْدُ .
متفق عليه

Anas ibn Malik (may Allah be pleased with him) narrates,

Allah The Exalted sent down the Revelation to His Messenger ﷺ abundantly during the period preceding his death until He made him pass away at a time when the Revelation had never been more abundant. Only then did the Messenger of Allah ﷺ pass away.

Hadith narrated in Sahih al-Bukhari and Sahih Muslim



number sixteen of forty

عن العباس بن عبد المطلب قال
رأيت في المنام كأن الأرض تنزع إلى السماء بأشطان شداد
فقصصت ذلك على رسول الله ﷺ
فقال : ذاك وفاة ابن أخيك .
رواه البزار والطبراني

Abbās ibn Abdul Muttalib (the paternal uncle of the Prophet ﷺ) said:
I saw in a dream as if severe devils were dragging the earth to
the sky. I narrated that to the Messenger of Allah ﷺ. He said,
‘That (indicates) the demise of your brother’s son.’
Hadith narrated in al-Bazzār and at-Tabarani



number seventeen of forty

عن أبي هريرة أنه قال
كان النبي ﷺ يعتكف في كل رمضان عشرة أيام
فلما كان العام الذي قبض فيه اعتكف فيه عشرين يوماً .
رواه البخاري

Abu Hurairah (may Allah be pleased with him) states,

The Prophet ﷺ would make I'tikaf every Ramadhan for ten days.
The year in which he passed, he made I'tikaf for twenty days.

Hadith narrated in Sahih al-Bukhari



number eighteen of forty

عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ
 قَالَتْ عَائِشَةُ: وَارَأْسَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ، فَأَسْتَغْفِرُ لَكَ وَأَدْعُو لَكَ . فَقَالَتْ
 عَائِشَةُ: وَاشْكَلِيَاهُ، وَاللَّهِ إِنِّي لِأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَلِكَ لَظَلَلْتَ آخِرَ يَوْمِكَ مُعْرَسًا بِبَعْضِ أَرْوَاجِكَ
 . فَقَالَ النَّبِيُّ: بَلْ أَنَا وَارَأْسَاهُ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ، وَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ
 أَوْ يَتَمَنَّى الْمُتَمَنِّونَ، ثُمَّ قُلْتُ: يَا بِي اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْتِي الْمُؤْمِنُونَ .
 رواه البخاري

Yahya Ibn Sa'eed heard from Qāsim ibn Muhammad (may Allah have mercy on them) who narrates about mother of the Believers, A'isha (may Allah be pleased with her), A'isha said (while in pain with a headache), 'Oh, my head!' Allah's Messenger ﷺ said, 'If it should be such (that you pass away) and I am alive then I seek forgiveness for you, and pray for you.' A'isha said (as a wife, teasingly), 'Oh dread! By Allah, I think you want me to die! If this should happen, you would spend the last part of the day with one of your wives!' The Prophet ﷺ said, '**Rather it is me (whose situation is one of)** 'Oh my head!' I intended sending for Abu Bakr and his son (to inform him that I appoint him as my successor) lest some people make claim, or others make wishes (for it), but then I said (to myself), Allah would refuse and the Believers would prevent (or he said) Allah would prevent and the Believers would refuse (other than Abu Bakr) . '

Hadith narrated in Sahih al-Bukhari



number nineteen of forty

عن عقبة بن عامر

أن رسول الله ﷺ خرج إلى قتلى أحد، فصلى عليهم بعد ثمان سنين كالمودع للأحياء والأموات، ثم طلع إلى المنبر، فقال: إني بين أيديكم فرط وأنا شهيد عليكم، وإن موعدم الحوض، وإني لأنظر إليه من مقامي هذا، وإني لست أخشى عليكم أن تشركوا، ولكن أخشى عليكم الدنيا أن تنافسوها .
قال: فكانت آخر نظرة نظرتها إلى رسول الله ﷺ .

متفق عليه

Uqbah ibn Āmir (may Allah be pleased with him) narrates,

The Messenger of Allah ﷺ went out (in the days close to his demise) to the burial place of the martyrs of Uhud. He prayed (the funeral prayer) over them again after eight years. **It seemed that by so doing, he bid farewell to the living and the dead.** He then came back, rose to the pulpit and said, ‘**I shall be your precursor. I am a witness for you (before Allah). Our promised meeting place is the Haudh.** Verily, I can see it now from this very place of mine. I am not afraid that you will resort to polytheism (after me) but I fear that you will vie with one another for the life of the world.’ He (Uqbah) said, ‘It was the last time that I saw the Messenger of Allah ﷺ.’

Hadith narrated in Sahih al-Bukhari and Sahih Muslim



number twenty of forty

عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ
أَتَتْ امْرَأَةٌ النَّبِيَّ ﷺ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ .
قَالَتْ : أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ كَأَنَّهَا تَقُولُ الْمَوْتَ .
قَالَ عَلَيْهِ السَّلَامُ : إِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ .
رواه البخاري

Muhammad narrates from his father Jubair ibn Mut'im (may Allah be pleased with him),
A woman came to the Prophet ﷺ who ordered her to return to
him again. She said, 'What if I come and do not find you?' as if
she wanted to say, 'If I find that you have passed on?' He, peace
be upon him, said, **'If you should not find me, go to Abu Bakr.'**

Hadith narrated in Sahih al-Bukhari



number twenty one of forty

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ

دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَأَلَ عَنِ الْقَوْمِ، حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، .
فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زُرِّي الْأَعْلَى ثُمَّ نَزَعَ زُرِّي الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيِي وَأَنَا يَوْمَئِذٍ غُلَامٌ
شَابٌّ فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ .

(الحديث طويل و إنما قدمنا الجزء المتعلق بموضوع هذا الكتاب والجابر يروي)

ثُمَّ انصَرَفَ إِلَى الْمَنَحْرِ فَنَحَرَ ثَلَاثًا وَسِتِّينَ بِيَدِهِ ثُمَّ أَعْطَى عَلِيًّا فَنَحَرَ مَا غَبَرَ وَأَشْرَكَهُ فِي هَدِيهِ ثُمَّ أَمَرَ مِنْ
كُلِّ بَدَنَةٍ بِبِضْعَةٍ فَجَعَلَتْ فِي قَدْرِ فَطَبَخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ
فَأَفَاضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْرَمَ فَقَالَ: انزِعُوا بَنِي عَبْدِ
الْمُطَّلِبِ فَلَوْلَا أَنْ يَعْلِبَكُمْ النَّاسُ عَلَى سِقَاتِكُمْ لَنَزَعْتُ مَعَكُمْ. فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ .

رواه مسلم

Ja'far ibn Muhammad narrated from his father (may Allah be pleased with them)

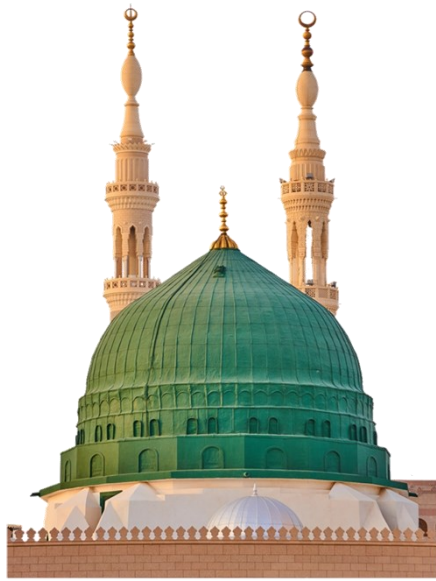
who narrates,

We went to Jābir ibn Abdullah (may Allah be pleased with them) and he began inquiring about the people until it was my turn. I said: 'I am Muhammad ibn Ali ibn Husain'. He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest (to bless me), and I was a young boy during those days. He said: 'You are welcome, nephew. Ask whatever you wish.'

(The Hadith is long but we have presented only the portion relevant to the topic in this book) where Jābir (may Allah be pleased with him) narrates,

He ﷺ then went to the place of sacrifice, and sacrificed sixty three (camels) with his own hand. Then he ﷺ gave the remaining number to Ali (may Allah be pleased with him) who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them took some meat out of it and drank its soup. The Messenger of Allah ﷺ rode and came to the House (Ka'bah), and offered the Dhuhr prayer at Makkah. He came to Bani Abdul Muttalib, who were supplying water at Zamzam, and said, 'Draw water, O Bani Abdul Muttalib. Were it not that people would usurp your right of supplying water, I would have drawn it along with you.' So they handed him a bucket and he drank from it.

Hadith narrated in Sahih Muslim



number twenty two of forty

عَنِ الرَّهْرِيِّ قَالَ

أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكِ الْأَنْصَارِيُّ - وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلَاثَةِ الَّذِينَ تَيْبَ عَلَيْهِمْ -

أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ فَقَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِتًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلَاثِ عَشْرَ نَجْوَ، وَإِنِّي وَاللَّهِ لَأُرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لَأَعْرِفُ وَجُوهَ بَيْتِ عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، أَذْهَبَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَنَسَأَلُهُ فِيمَنْ هَذَا الْأَمْرُ، إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَنْ نَسَأَلَهَا رَسُولَ اللَّهِ ﷺ فَمَنْعَهَا لَأُعْطِيَهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لَأَسْأَلُهَا رَسُولَ اللَّهِ ﷺ .

رواه البخاري

Imam Zuhri narrates from Abdullah ibn Ka'b ibn Malik (may Allah have mercy on them) that he was informed by Abdullah ibn Abbās (may Allah be pleased with them) who narrates,

Ali ibn Abi Talib (may Allah be pleased with him) came out of the house of Allah's Messenger ﷺ during his fatal illness. The people asked, 'O Abu Hasan! How is Allah's Messenger ﷺ this morning?' He replied, 'He is well with the Grace of Allah.' Abbas ibn Abdil Muttalib held him by the hand and said to him, 'In three days, by Allah, you will be ruled (by somebody else). By Allah! I feel that Allah's Messenger ﷺ will pass away from this ailment of his; **I know how the faces of the offspring of Abdul Muttalib look at the time of their death.** So let us go to Allah's Messenger ﷺ and ask him who will take over the Caliphate. If it is given to us, we will know as to it. If it is given to somebody else, we will inform him so that he may advise the new ruler regarding (being kind to) us.' Ali said, 'By Allah! If we asked Allah's Messenger ﷺ for it (the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah! I will not ask Allah's Messenger ﷺ for it.'

Hadith narrated in Sahih al-Bukhari



number twenty three of forty

عَنْ أُمِّ سَلَمَةَ
عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَزْوَاجِهِ
إِنَّ الَّذِي يَخْتُو عَلَيْكُمْ بَعْدِي لَهُوَ الصَّادِقُ الْبَارُ
اللَّهُمَّ اسْقِ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ قَالَ صَفْوَةُ الشَّرَابِ .
رواه ابن أبي عاصم في كتاب السنة

Mother of the Believers, Umm Salamah (may Allah be pleased with her), narrates,

The Prophet ﷺ said to his wives,

‘Verily, the one who will be compassionately care over you after me is the truthful, dutiful one. O Allah! Give Abdur Rahman ibn Auf drink from the Salsabil of Jannah.’ He (one of the narrators) explains, **‘It is the purest of drink.’**

Hadith narrated in Kitab-us-Sunnah of Ibn Abi Āsim



number twenty four of forty

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ عَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ: مَا شَأْنُكُمْ قُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ عَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: عَيْرُ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ ، إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَجِيبُهُ دُونَكُمْ ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَاْمُرُوا حَجِيبُ نَفْسِهِ ، وَاللَّهِ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ .

رواه مسلم

Nawwās ibn Sam'ān (may Allah be pleased with him) narrates,

One morning, the Messenger of Allah ﷺ made a mention of the Dajjal. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant until we felt as if he could be present in some nearby cluster of date-palm trees. When we went to him in the evening, he recognised that (fear) within us. He said, 'What is the matter with you?' We said, 'O Messenger of Allah! You made mention of the Dajjal in the morning, describing him sometimes to be insignificant and sometimes described (his turmoil) as very significant until we felt as if he could be present in some nearby cluster of date-palm.' Thereupon he said, 'I harbour fear in regard to you in so many other things besides the Dajjal. **If he comes forth while I am amongst you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf.**'

Hadith narrated in Sahih Muslim



number twenty five of forty

أَبُو تَمِيمِ الْجَيْشَانِيِّ قَالَ أَخْبَرَنِي أَبُو ذَرٍّ قَالَ
كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: لَغَيْرِ الدَّجَالِ أَخْوَفِي عَلَى أُمَّتِي قَالَهَا ثَلَاثًا . قَالَ قُلْتُ: يَا رَسُولَ
اللَّهِ ، مَا هَذَا الَّذِي غَيْرُ الدَّجَالِ أَخْوَفُكَ عَلَى أُمَّتِكَ ؟ قَالَ: أَيْمَةٌ مُضِلِّينَ .
رواه أحمد

Abu Tamim al-Jayshāni (may Allah have mercy on him) states that he was informed by Abu Dharr (may Allah be pleased with him) who narrates, I was walking with the Messenger of Allah ﷺ when he said, ‘I harbour most fear for my Ummah in other than the Dajjal.’ He said this thrice. (Abu Dharr) says, I said, ‘O Messenger of Allah! What is thing which you harbour most fear for your Ummah which is besides the Dajjal?’ He replied, ‘**Misguiding leaders.**’

Hadith narrated in Musnad Ahmed



number twenty six of forty

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ

قَالَ رَسُولُ اللَّهِ ﷺ

أَسْرَعُكُمْ لِحَاقًا بِي أَطْوَلُكُمْ يَدًا

قَالَتْ فَكُنَّ يَتَطَاوَلْنَ أَيُّهُنَّ أَطْوَلُ يَدًا قَالَتْ فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ لِأَنَّهَا كَانَتْ تَعْمَلُ بِبَيْدِهَا وَتَصَدَّقُ .

رواه مسلم

Mother of the Believers, A'isha (may Allah be pleased with her), narrates,

The Messenger of Allah ﷺ said (to his blessed wives):

'The one who has the longest hands amongst you will join me first.' She said, 'They used to measure their hands as to whose hand was the longest. But it was actually Zainab (may Allah be pleased with her) who had the longest hands amongst us (i.e. generosity) as she used to work with her hands and give that in charity.'

Hadith narrated in Sahih Muslim



number twenty seven of forty

عَنْ عَائِشَةَ قَالَتْ
قَالَ رَسُولُ اللَّهِ ﷺ
خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ.
رواه الترمذي

Mother of the Believers, A'isha (may Allah be pleased with her), narrates,

The Messenger of Allah ﷺ said,

'The best of you is the best to his wives, and I am the best of you to my wives. **And when your companion dies, leave him be.**'

Hadith narrated in at-Tirmidhi



number twenty eight of forty

عَنِ ابْنِ عَبَّاسٍ قَالَ

صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مِلْحَفَةً عَلَى مَنْكَبَيْهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِيمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ إِلَيَّ. فَثَابُوا إِلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ يَقْلُونَ، وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا أَوْ يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنِ مُسِيئِهِمْ.

رواه البخاري

Ibn Abbās (may Allah be pleased with them) narrates,

The Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oiled bandage. He glorified and praised Allah and said, ‘O people! Come to me.’ So the people came and gathered around him and he then said, ‘Ammā Ba'd i.e. to proceed: From now onwards, the Ansār will decrease and other people will increase. So anybody who becomes a ruler of the Ummah of Muhammad ﷺ and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansār) and overlook the faults of their wrong-doers.’

Hadith narrated in Sahih al-Bukhari



number twenty nine of forty

عَنْ ابْنِ مَسْعُودٍ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ
اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرُ
وَاهْتَدُوا بِهَدْيِ عُمَارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ .
رواه | الترمذي

Ibn Mas'ud (may Allah be pleased with him) narrates,

The Messenger of Allah ﷺ said,

'Take as examples after me from my Companions, Abu Bakr and Umar. Act upon the guidance of Ammār (ibn Yāsir). Hold fast to the advice of (Abdullah) Ibn Mas'ud.'

Hadith narrated in at-Tirmidhi



number thirty of forty

عَنْ أُمِّ حَبِيبَةَ
عَنِ النَّبِيِّ ﷺ قَالَ
رَأَيْتُ مَا تَلْقَى أُمَّتِي بَعْدِي فَأَحْزَنِي ، وَشَقَّ ذَلِكَ عَلَيَّ مِنْ سَفْكِ دِمَائِهِمْ بَعْضًا ،
فَسَأَلْتُهُ يُؤَلِّينِي شَفَاعَةً فِيهِمْ يَوْمَ الْقِيَامَةِ فَفَعَلَ .
رواه الأصبهاني في كتاب الحجّة في بيان الحجّة

Mother of the Believers, Umm Habibah (may Allah be pleased with her), narrates,

The Prophet ﷺ said,

'I saw what my Ummah will face after me and it grieved me. Their spilling one another's blood was very tough on me. So I asked Him (Allah Almighty) to give me authority to intercede for them on the day of Judgement, which He did so.'

Hadith narrated in al-Hujjah fi bayān-il-Mahajjah of al-Isbahāni



number thirty one of forty

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّ أَبَا بَرْزَةَ قَالَ
قُلْتُ لِرَسُولِ اللَّهِ ﷺ : يَا رَسُولَ اللَّهِ إِنِّي لَا أَدْرِي لَعَسَى أَنْ تَمُوتَ وَأَبْقَى بَعْدَكَ فَرَوِّدْنِي شَيْئًا يَنْفَعُنِي
اللَّهُ بِهِ . فَقَالَ رَسُولُ اللَّهِ ﷺ : افْعَلْ كَذَا افْعَلْ كَذَا - أَبُو بَكْرٍ نَسِيَهُ - وَأَمَرَ الْأَذَى عَنِ الطَّرِيقِ .
رواه مسلم

Abu Barza (may Allah be pleased with him) states about himself,
I said to Allah's Messenger ﷺ, 'O Messenger of Allah! I do not know, perhaps you could pass away before me and I may remain after you, so confer upon me something by which Allah should benefit me.' Thereupon, Allah's Messenger ﷺ said, 'Do this and that - one of the narrators, Abu Bakr, did not recall them all - and remove the troublesome things from the path.'

Hadith narrated in Sahih Muslim



number thirty two of forty

عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ قَالَ
وَعَظَّمْنَا رَسُولَ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْعَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ
رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُوَدِّعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ ﷺ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ
وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ
أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ .
رواه الترمذي

Irbādh ibn Sāriyah (may Allah be pleased with him) narrates,

One day after the morning prayer, the Messenger of Allah ﷺ delivered to us a very eloquent advice from which the eyes shed tears and the hearts were dearly moved. A man said, **‘This is as if it were a parting advice. So advise us, O Messenger of Allah.’** He ﷺ said, ‘I admonish you to fear Allah, and to listen and obey, be it an Abyssinian slave (as your leader). Because whosoever among you shall live after me, will see much discord. Beware of newly invented manners (in the Deen) because they are misguidance. So whoever amongst you experiences that should hold fast to my Sunnah and the Sunnah of the rightly-guided, guiding Caliphs. Adhere tightly to them with the molars.’

Hadith narrated in at-Tirmidhi



number thirty three of forty

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قَالَ ابْنُ عَبَّاسٍ

يَوْمَ الْخَمِيسِ وَمَا يَوْمَ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى. فَقُلْتُ: يَا ابْنَ عَبَّاسٍ وَمَا يَوْمَ الْخَمِيسِ
قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ فَقَالَ ﷺ: ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي. فَتَنَازَعُوا وَمَا يَنْبَغِي
عِنْدَ نَبِيِّ تَنَازُعٍ. وَقَالُوا: مَا شَأْنُهُ أَهَجَرَ اسْتَفْهَمُوهُ. قَالَ ﷺ: دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ أَوْصِيكُمْ بِثَلَاثٍ
أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُمْ أُجِزُهُمْ. قَالَ وَسَكَتَ عَنِ الثَّلَاثَةِ أَوْ
قَالَهَا فَانْسَيْتُهَا .

رواه مسلم

Sa'eed ibn Jubair (may Allah have mercy on him) narrates that

Ibn Abbās (may Allah be pleased with them) stated,

'Thursday. What is this Thursday?' Then he (Ibn Abbās) wept so much that his tears moistened the pebbles. I said, 'O Ibn Abbās! What is (significant) about Thursday?' He said, '**The illness of Allah's Messenger ﷺ took a serious turn (on this day).**' He ﷺ said, 'Come to me, so that I should get written for you a document so that you may not go astray after me.' They disputed, and it is not appropriate to dispute in the presence of a Prophet. They said, 'How is he? Has he lost consciousness? Try to glean from him (what message he was going to give).' He ﷺ said, 'Leave me. For the state I am in is better. **I make a bequest to you all about three things:** Turn out the polytheists from the territory of Arabia. Show hospitality to the delegations as I used to show them hospitality'. He (the narrator) said that he (Ibn Abbās) kept silent on the third point, or he (the narrator) said that he (the narrator) had forgotten it.'

Hadith narrated in Sahih Muslim



number thirty four of forty

عَنْ عَائِشَةَ قَالَتْ

دَخَلْتُ عَلَى أَبِي بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فَقَالَ: فِي كَمْ كَفَّتُمُ النَّبِيَّ ﷺ قَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ بَيْضِ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. وَقَالَ لَهَا: فِي أَيِّ يَوْمٍ تُوفِّي رَسُولُ اللَّهِ ﷺ قَالَتْ: يَوْمَ الْاِثْنَيْنِ. قَالَ: فَأَيُّ يَوْمٍ هَذَا قَالَتْ: يَوْمَ الْاِثْنَيْنِ. قَالَ: أَرْجُو فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ. فَنَظَرَ إِلَى ثَوْبٍ عَلَيْهِ كَانَ يَمْرُضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ فَقَالَ اغْسِلُوا ثَوْبِي هَذَا، وَزِيدُوا عَلَيْهِ ثَوْبَيْنِ فَكَفَّنُونِي فِيهَا. قُلْتُ: إِنَّ هَذَا خَلْقٌ. قَالَ: إِنَّ الْحَيَّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِلْمُهَلَّةِ. فَلَمْ يَتَوَفَّ حَتَّى أَمْسَى مِنْ لَيْلَةِ الثَّلَاثَاءِ وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ.

رواه البخاري

Mother of the Believers, Ai'sha (may Allah be pleased with her), states,

(During his fatal illness) I went to Abu Bakr (may Allah be pleased with him) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three Suhuliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Messenger of Allah ﷺ pass away?' She replied, 'On Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He said, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning.'

Hadith narrated in Sahih al-Bukhari



number thirty five of forty

عن سمرة بن جندب قال
كان رسول الله ﷺ يقول لنا
إن أحدكم سيوشك أن يجب أن ينظر إلي نظرة بما له من أهل ومال .
رواه الطبراني

Samurah ibn Jundub (may Allah be pleased with him) narrates,

The Messenger of Allah ﷺ would say to us,
**‘Surely quite soon, each of you would yearn if he could see
me once in exchange for whatever family and wealth he has.’**

Hadith narrated in at-Tabarani



number thirty six of forty

سَمِعْتُ (أَبُو قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ) عَبْدَ اللَّهِ بْنِ عَمْرٍو يَقُولُ
خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا كَالْمُودِّعِ فَقَالَ أَنَا مُحَمَّدٌ النَّبِيُّ الْأُمِّيُّ قَالَهُ ثَلَاثَ مَرَّاتٍ وَلَا نَبِيَّ
بَعْدِي أُوتِيَتْ فَوَاتِحُ الْكَلِمِ وَخَوَاتِمُهُ وَجَوَامِعُهُ وَعَلِمْتُ كَمْ خَزَنَةُ النَّارِ وَحَمَلَةُ الْعَرْشِ وَتُجُوزَ بِي وَعُوفِيَتْ
وَعُوفِيَتْ أُمَّتِي فَاسْمَعُوا وَأَطِيعُوا مَا دُمْتُ فِيكُمْ فَإِذَا ذُهِبَ بِي فَعَلَيْكُمْ بِكِتَابِ اللَّهِ أَجَلُّوا حَلَالَهُ وَحَرَّمُوا
حَرَامَهُ .
رواه أحمد

Abu Qais (may Allah have mercy on him) narrates that

he heard Abdullah ibn Amr (may Allah be pleased with them) narrate,

The Messenger of Allah ﷺ emerged to us one day like one who is bidding farewell. He said, 'I am Muhammad, the unlettered Prophet.' He said this three times. **'And there is no Prophet after me.** I have been given the opening words (of Revelation), and their ending ones, and the most concise of them. I know how many guards of hellfire there are and are, as well as the bearers of the throne. I was given a choice (between living amongst his followers until the day of Judgement or passing away to his Lord, to which he chose the latter.). I was granted wellbeing and my Ummah was granted wellbeing. So listen and obey well as long as I am amongst you. **When I am taken away, keep to the Book of Allah.** What it declares as permissible, consider it permissible. What it declares as impermissible, consider it impermissible.'

Hadith narrated in Musnad Ahmed



number thirty seven of forty

عَنْ أُسَامَةَ بْنِ زَيْدٍ
عَنِ النَّبِيِّ ﷺ قَالَ
مَا تَرَكْتُ بَعْدِي فِتْنَةً
أَضْرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ .
رواه البخاري

Usāmah ibn Zaid (may Allah be pleased with them) narrates,

The Messenger of Allah ﷺ said,

**‘I have not left behind after me a temptation
that is more harmful for men than women.’**

Hadith narrated in Sahih al-Bukhari



number thirty eight of forty

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ
إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَافَسُوهَا .
رواه البخاري

Uqbah ibn Āmir (may Allah be pleased with him) narrates,

The Messenger of Allah ﷺ said,

‘I do not fear that you will resort to polytheism
(after I am pass away) but **I fear the world for you;
that you will compete with one another in it.**’

Hadith narrated in Sahih al-Bukhari



number thirty nine of forty

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ
أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ ﷺ فَقَالَ أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا
فَقَالَ: إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ
فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ .
رواه البخاري

Usaid ibn Hudhair (may Allah be pleased with him) narrates,

A man from the Ansār privately asked the Messenger of Allah ﷺ said, ‘will you not appoint me in a position like you have appointed so-and-so.’ He ﷺ said, ‘Indeed you people shall soon face favouritism after me. **So you should all be patient until you meet me at the Haudh (i.e. Cistern of Kauthar).**’

Hadith narrated in Sahih al-Bukhari



number forty of forty

عن أم المؤمنين عائشة قالت

فتَح رسولُ اللهِ ﷺ باباً بينهُ وبينَ الناسِ، أو كَشَفَ سِتْرًا، فإذا الناسُ يُصلُّونَ وَرَاءَ أبي بكرٍ رضي اللهُ عنه، فَحَمِدَ اللهُ على ما رأى من حُسْنِ حالِهِم، وَرَجَا أن يَخْلُقَهُ اللهُ فيهِم بالذي رَأَاهُم، فقالَ: يا أيُّها الناسُ، أَيُّما أَحَدٍ من الناسِ، أو من المؤمنِينَ، أُصِيبَ بِمُصِيبَةٍ فليَتَعَزَّ بِمُصِيبَتِي بي عن المصِيبَةِ التي تُصِيبُهُ بغيري، فإن أَحَدًا من أُمَّتي لَن يُصابَ بِمُصِيبَةٍ بعدي أَشَدَّ عليه من مُصِيبَتِي .

رواه ابن ماجه

Mother of the Believers, Aisha (may Allah be pleased with her) narrates,

The Messenger of Allah ﷺ opened the door between him and the people or (she said) he moved the curtain. The people were praying Salah behind Abu Bakr (may Allah be pleased with him). He ﷺ praised Allah for the good condition he saw them upon and he had hope that after him, Allah will keep them upon the condition he saw from them. He said, **‘O people! Whenever a person from the people or (he ﷺ said) from the Believers is afflicted with a calamity, he should take consolation with the affliction regarding me (i.e. my Companions bearing the pain of my departure from this world) as compared to the affliction regarding other than me. Verily, none from my Ummah after me will ever be afflicted with an affliction more severe than that regarding me.’**

Hadith narrated in Ibn Mājah

فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنِ رَسُولِ اللَّهِ ﷺ فَقَبَّلَهُ قَالَ
بِأبي أنت وأمي طُبتَ حَيًّا وَمَيِّتًا
وَالَّذِي نَفْسِي بِيَدِهِ لَا يُدِيْقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا.

Then Abu Bakr came and uncovered the
face of the Messenger of Allah ﷺ , kissed him and said,
**‘Let my mother and father be sacrificed for
you. You are pure in life and in death.
By Allah in Whose Hands my life is,
Allah will never make you taste death twice.’**

رواه البخاري

Part of a longer Hadith narrated in Sahih al-Bukhari

