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[Shama-il Tirmidhi] The Death Of Sayyidina Rasulullah

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Shamaa-il Tirmidhi.
Chapter : 53. The Death Of Sayyidina Rasulullah.

053 : 368 : Hadith 001

Anas Radiyallahu 'Anhu narrates: "The last glimpse I had of Rasulullah Sallallahu 'Alayhi Wasallam was at the time of his last illness on a Monday morning when he lifted the curtain of his house (to take a look at his ummah performing the salaah). At that time his mubaarak face was shining and clear as if it was a page of the Mus-haf (Qur-aan). At that time the people were performing the (fajr) salaah behind Abubakr Radiyallahu 'Anhu. The people began moving back (in happiness after seeing him, thinking that he would come to join them. Before this too on an occasion when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became ill, Abubakr Radiyallahu 'Anhu led the salaah. When he was recovering he would come and join the congregational prayer). Rasulullah Sallallahu 'Alayhi Wasallam made a sign to the people to remain in their places. Rasulullah Sallallahu 'Alayhi Wasallam passed away on that day".

Commentary
This is the last glimpse on the Monday, wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam judged that the shar'ee system has been established, and the old friend Sayyidina Abubakr Radiyallahu 'Anhu would fulfil his duty, and shoulder the responsibilities of the ummah. Accordingly, this is what took place and what the world witnessed, that the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was such an occurrence before which all the incidents that took place in the world are of no importance and as if nothing had occurred, and with it the fitnah of apostasy, and the facing of all worldly problems, but this pinnacle of steadfastness endured all its calamities, and with a will stronger than hard rock, overcame all hardships and difficulties. The truth is that Sayyidina Abubakr Radiyallahu 'Anhu did justice to his responsibilities as a khalifah of Sayyidina Rasulullah Sallallabu 'Alayhi Wasallam. A pillar of Islaam like Sayyidina 'Umar Ridiyallahu 'Anhu, whose courage, strength and ability, friends and enemies alike had accepted, when requesting Sayyidina Abubakr Radiyallahu 'Anhu to adopt leniency, receives a reply not to be weak-hearted.

053 : 369 : Hadith 002

'Aayeshah Radiyallahu 'Anha relates that at the time of the death of Rasulullah Sallallahu'Alayhi Wasallam, she gave him support with her chest, or she said with her lap. He asked for a container to urinate in. He urinated therein. Thereafter he passed away.

Commentary
It is a pride for Sayyiditina 'Aayeshah Radiyallahu 'Anha that the last moments were spent with her. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away from this world and reached his Creator, his head was resting in the lap of Sayyiditina 'Aayeshah Radiyallahu 'Anha.

053 : 370 : Hadith 003

Qaasim bin Muhammad Radiyallahu 'Anhu reports that 'Aayeshah Radiyallahu 'Anha said: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam at the time of his death, a cup of water was near him. He was putting his hands in the cup and wiping his face with it. (At the time of intense heat and unrest it calms one). Then he was reciting: 'O Allah help me in the difficulties of death'".

Commentary
On one side it was a lesson to the ummah, and on the other side at the time of death, when the soul was leaving the body, it was a scene of complete steadfastness, perseverance and a total inclination towards Allah. At the time of death, when the soul was separated from the body, it is natural that pain was experienced. At that moment only Allah could be beseeched to make it easy.

053 : 371 : Hadith 004

'Aayeshah Radiyallahu 'Anaha narrates: "After witnessing the difficulties experienced by Rasulullah Sallallahu 'Alayhi Wasallam, I do not doubt that anyone does not experience difficulties at the time of death".

Commentary
Intense illness is a means of decreasing the sins of one's evil deeds, and increasing in the blessing of that person, Intense illness being a reason for death makes one utter more istighfaar and prepare for death.

053 : 372 : Hadith 005

'Aayesh Radiyallahu 'Anha narrates: "After the demise of Rasulullah Sallallahu 'Alayhi Wasallam, a disagreement arose (between the Sahaabah) regarding the burial. (Some perferred the Masjidun Nabawi, Some because of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's attachment to the Sahaabah, said the Baqi. Some said he should be buried next to his great grandfather, Ebrahim, 'Alayhi Salaam. Some said at his birth place in Makkah Mukarramah. etc.) Abubakr Radiyallahu 'Anhu thereupon said: 'I heard something from Rasulullah Sallallahu 'Alayhi Wasallam which I did not forget (and remember very well). The death of the ambiyaa occurs in the very place where their burial is desired. Hence bury Rasulullah Sallallahu 'Alayhi Wasallam at the place of his deathbed (where his death occurred)'".

Commentary

As after the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, it was destined that Abubakr Radiyallahu 'Anhu would take his place, therefore such masaa-il were a speciality only known by Sayyidina Abubakr Radiyallahu 'Anhu. A few ahaadith are mentioned as an example:

- No nabi's death occurs till that nabi becomes a muqtadi, (performs prayers behind) in salaah of among his ummah.
- The ahaadith on the collecting of zakaah and its nisaab rate.
- The portion between my grave and mimbar is a part from the gardens of jannah (paradise). 4. The ambiyaa do not have any heirs (No one inherits from a nabi).
- When Allah Ta'aala gives a nabi any rizq (sustenance), that person is responsible for its administration, who is the khalifah of the nabi.
- The one that becomes a khalifah or a king, and he carelessly chooses a deputy, the curse of Allah befalls him. By carelessness it is meant that he does not consider the facts.
- The hadith on the punishment for adultery.
- The hadith on consultations at the time of jihaad.
- The basis of the deen is on Laa ilaaha iliallaah.
- The khilaafah be among the Quraysh.
- The virtues of the Ansaar and the advice to the khalifahs on caring for them.
- The punishment of theft.
- A just and humble king is the Shadow of Allah on earth.
- The one who wishes to be safe from the hardships of jahannam and remain under the shadow of Allah, should not be harsh towards the Muslims, but treat them with love and care.
- The nations that discards jihaad, general calamities and hardships befall them. (Tarikhul Khulafaa).

Besides these, there are many other narrations regarding the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and the administration thereafter.

053 : 373 : Hadith 006

Ibn 'Abbaas Radiyallahu 'Anhu and 'Aayeshah Radiyallahu 'Anha report: "After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Siddiqe Radiyallahu 'Anhu came and kissed the forehead of Rasuluilah Sallallahu 'Alayhi Wasallam".

Commentary

This hadith is mentioned in brief. A more detailed one will be mentioned later. This kissing of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam as mentioned by the commentators are for barakah. According to this humble servant it was a farewell kiss, as it was the final parting of a beloved friend.

053 : 374 : Hadith 007

'Aayeshah Radiyallahu 'Anha says that: "After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu entered, kissed him on his lower forehead (between the eyes), and put his hands on the shoulders of Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Waa nabiyyaah', He lifted his head bent and kissed the forehead again and said: waa khalilaah.'"

Commentary
These words were not intended to draw attention, therefore there is no perplexity. A narration in Musnad Ahmad states that Sayyidina Abubakr Radiyallahu 'Anhu came towards the mubaarak head of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, bent his head towards the noble face and kissed the forehead, and said: 'Waa nabiyyaah'. He lifted his head bent and kissed the forehead again and said: 'Waa khalilaah".

053 : 375 : Hadith 008

Anas Radiyallahu 'Anhu reports: "The day Nabi Sallallahu 'Alayhi Wasallam came to Madinah, everything in Madinah became illuminated. (When the anwaar increased, it could be felt. In the dark nights of Ramadaan many a time because of the intensity of the anwaaraat (illuminations), a natural illumination, was felt). The day when Rasulullah Sallallahu 'Alayhi Wasallam passed away, 'everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasulullah Sallallahu 'Alayhi Wasallam when we began to feel the change in our hearts."

Commentary
This does not mean that a change took place in their deeds and beliefs, but they missed the bounties of his noble company and seeing his inspiring personality, and the anwaar that were always present could not be benefited from anymore. Nowadays too the disciples of the mashaa-ikh (spiritual guide) also feel the difference when in the shaykh's company and when not in his company. For this reason, in order to gain those anwaar, one is made to strive in dhikr and muraaqabah (meditation-contemplation). Previously all this was not necessary. The visiting of the jamaal of the entire universe (i.e. Sayyidina Rasulullah Sallallahu 'Alayhi.Wasallam) was enough for countless manifestations. It created such a status of imaan and ihsaan in a man which cannot be attained through countless rnujaahadaat (striving and exerting in spiritual upliftment). After becoming a Sahaabi, the love of Allah and his Rasul Sallallahu 'Alayhi Wasallam became so overwhelming that one's own life and wealth ceased to have value. The lives of the Sahaabah Radiyallahu 'Anhum are testimony to this.

053 : 376 : Hadith 009

'Aayeshah Radiyallahu 'Anha said: "Rasulullah Sallalllahu 'Alayhi Wasallam passed away on a Monday".

Commentary
This has been mentioned previously. The muhadditheen and historians are unanimous in that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on Monday.

053 : 377 : Hadith 010

It is narrated from Imaam Muhammad Al-Baaqir Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam passed away on Monday. This day and the day of Tuesday was spent in preparation for the burial. Rasulullah Sallallahu 'Alayhi Wasallam was buried on that night. (The night between Tuesday and Wednesday) Sufyaan who is a narrator of this hadith says: "Only this has been mentioned in the narration of Imaam Baaqir Radiyallahu 'Anhu". In other narrations it is stated that in the later portion of the night the sound of spades were heard.

Commentary
The grave was dug in the last portion of the night. A question may arise why did it take so long before Sayyidina Rasulullah Sallalallahu 'Alayhi Wasallam was buried, wheras in the ahaadith it is stated that after death one should be buried as soon as possible. The fact is that the amount of obstacles that had to be overcome, taking this into consideration it could not be said that the burial was delayed, but was carried out as soon as possible. The first thing is, at the time of such a shocking incident, besides Abubakr Radiyallahu 'Anhu, all the others were either shocked, confused, or did not gasp the actual situation. Some were confounded and astonished. Some were so aghast and amazed that they could not even speak. Because of the intense shock it could not be believed that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallamhad passed away. A strong and powerful personality like 'Umar Radiyallahu 'Anhu could not control himself. Thereafter when the time came for the continuation of the administration, one thing was more important than any other. The most important issue at this moment was that of the khilaafah, because it was needed for every detail. And since it was a nabi, it was necessary to know every detail. As has been mentioned earlier, some were adamant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam be taken to Makkah Mukarramah for burial. Some said to the burial place of Ebrahim 'Alayhis Salaam. etc. In the same manner there were differences regarding the tajheez (preparation for burial), takfeen (shrouding the deceased), salaatul janaazah (prayer for, the deceased) etc. The tajheez and takfeen of the common people were observed many a time, but the burial of a nabi was not witnessed before this. How should he be given the ghusl? How should the salaatul janaazah be performed? The ahaadith had to be referred to whenever a question arose. As a result Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was given the ghusl without his clothing being removed, and janaazah salaah was performed individually without a

jamaa'ah as will be mentioned later. It is apparent that the time needed for every Muslim present there to perform the salaatul janaazah was considerable. Besides this, the question of allegiance (bay'ah) among the Ansaar cropped up, which made matters even more difficult. If an unsuitable person was chosen as an amir, the matters of the deen would become chaotic. To remove such a person later would have become a calamity on it's own. Therefore the protection of the deen now depended on the electing of an amir. This question was settled till the evening. The next, day after the general bay'ah (oath of allegiance) was made, Sayyidina Abubakr Radiyallahu 'Anhu commanded what should be carried out. Thereafter every stage was overcome without any difficulty.

053 : 378 : Hadith 011

Abi Salamah bin 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu said: "Rasulullah Sallallahu'Alayhi Wasallam passed away on a Monday, and was buried on a Tuesday".

Commentary
Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was buried during the night of Tuesday and Wednesday, which could be called Tuesday or Wednesday too. 'Hence this narration does not contradict the previous narration. Some of the 'ulama have said that after overcoming the question of the khilaafah, the tajheez and takfeen began on Tuesday and ended on the night of Wednesday (Tuesday night).

053 : 379 : Hadith 012

Saalim bin 'Ubayd Radiyallahu 'Anhu, a sahaabi narrates: "Rasulullah Sallallahu 'Alayhi Wasallam became unconscious (many times) during his (last) illness. When he became conscious he would ask: 'Is it already time for salaah?' When they replied yes, he would say: 'Instruct Bilaal to call out the adhaan, and instruct Abubakr to lead the salaah'. This happened a few times.(He said this because he was too ill to go to the masjid. Sayyidinia Abubakr Radiyallahu 'Anhu was naturally soft-natured. Many a time he would weep easily. Sayyiditina 'Aayesha Radiallallahu 'Anha knew her fathers relationship with Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam and that he would not be able to withstand the absence of Sayyidina Rasulullah Sallallahu'Alayhi Wasallain. Therefore 'Aayeshah Radiyallahu 'Anha made a request. 'My father has a soft heart. If he is going to stand on your place and lead the salaah, he will begin to weep, and will not be able to lead the salaah. Therefore, request someone else to lead the salaah'. In this manner after 'Aayeshah Radiyallahu 'Anha had made several requests;- Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Do you wish to become of those women in the incident of Yusuf ('Alayhis Salaam). Instruct Abubakr to lead the salaah'. (The 'ulama have given their opinions on the saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that. 'You are like the women of Yusuf 'Alayhis Salaam'. The first is that by you 'Aayeshah Radiyallahu 'Anha is meant, and by women only Zulaykha is meant. The plural is used as

a mark of respect. According to this saying. (a.) The example is given of stressing on talking of things that are of no value, like Zulaykha stressed Yusuf 'Alayhis Salaam to do something which was unadvisable and improper. In the same manner you are stressing on a thing which is out of place and incorrect. (b.) just as Zulaykha invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf 'Alayhis Salaam and will excuse this wickedness of hers. In the sane manner Sayyiditina 'Aayeshah Radiyallahu 'Anha outwardly said this that Sayyidina Abubakr Radiyallahu 'Anhu is soft-natured. He will not be able to stand on your place (in salaah), but she had this in mind, as mentioned by her on another occasion that: "What made me repeat this to Rasulullah Sallallahu 'Alayhi Wasallam, was that according to me the people would never like such a person, who stands on the place of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, and will think of him as unlucky and unfortunate".

The second explanation is that by 'you', Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha are meant, and by the women of Yusuf 'Alayhis Salaam, those women are meant who were invited by Zulaykha. According to this saying too, the following is said: (a.) The example is given on useless talk that both Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha were stressing something that was improper. In some narrations it is also mentioned that Sayyiditina Hafsah Radiyallahu 'Anha stressed on the same thing. (b.) This similarity is to show and stress on a thing that is not in the heart. Sayyiditina 'Aayeshah Radiyallahu 'Anha had in mind, that if the people see Sayyidina Abubakr Radiyallahu 'Anhu standing on the place of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, they will begin to have evil thoughts of Sayyidina Abubakr Radiyallahu'Anhu being very unfortunate and unlucky. She also persuaded Sayyiditina Hafsah Radiyallahu 'Anha, the daughter of Sayyidina 'Umar Radiyallahu 'Anhu to think alike and side with her, and that Sayyiditina Hafsah Radiyallahu 'Anha may feel the greatness for her father Sayyidina Umar Radiyallahu'Anhu, and may also fancy that he would fulfil the position of a successor. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam described to her the similitude of the women of Yusuf 'Alayhis Salaam. They outwardly declared their approval of Zulaykha's behaviour with Yusuf 'Alayhis Salaam, but secretly each one tried to attract Yusuf 'Alayhis Salaam towards themselves. Some of the 'ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where necessary. an explanation is also given. In some narrations it has also been mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said that Allah Ta'aala and the Muslims would not accept anyone else besides Sayyidina Abubakr Radiyallahu 'Anhu.

Carrying out the instructions of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu led the salaah. (He performed seventeen salaahs till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became worse. All this took place at the time of 'eshaa on Friday night (Thursday night in common usage). From this salaah onwards Sayyidina

Abubakr Radiyallahu 'Anhu began leading the prayers. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday just before midday. Therefore the total number of salaah led by Sayyidina Abubakr Radiyallahu 'Anhu till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seventeen prayers, which Sayyidina Abubakr Radiyallahu 'Anhu performed continuously. According to this humble servant the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had begun long before this, hence Sayyidina Abubakr Radiyallahu 'Anhu had led the salaah on a number of occasions.)

Once during the illness, Rasulullah Sallallahu 'Alayhi Wasallam felt a bit well during the time of salaah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubaarak hands and took him to the masjid. Abubakr Radiyallahu 'Anhu sensing the arrival of Rasulullah Sallallahu 'Alayhi Wasallam, thought of moving back. Rasulullah Sallallah 'Alayhi Wasallam signaled him to remain there. Abubakr Radiyallahu 'Anhu completed the salaah. After that Rasulullah Sallallahu 'Alayhi Wasallam passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahaabah Radiyallahu 'Anhum experienced at this time, also bearing in mind the mischief of the munaafiqeen-hypocrites and enemies. The upkeep and safeguarding of the garden that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, who was so beloved, for whom the Sahaabah Radiyallahu 'Anhum had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage, tolerance etc. could not bear it, and in this state unsheathed his sword and stood up and) began saying, "I swear by Allah that Rasulullah Sallallahu 'Alayhi Wasallam has not passed away. The person saying Rasulullah Sallallahu'Alayhi Wasallam had passed away. I will severe that person's head with my sword". He (Saalim) said, the people were ummis (unlettered-they did read or write), nor was there a nabi among them before this, therefore all those present kept silent. They (the Sahaabah) said to Saalim go to the companion of Rasulullah Sallallahu 'Alayhi Wasallam and call him.

(He is the only one that will bring the boat to shore at this stormy period. Sayyidina Abubakr Radiyallahu 'Anhu after seeing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was feeling better had taken leave from Sayyidina Rasulullah Sallallahu'Alayhi Wasallam to go and visit his family which was about the distance of a mile away). I went to Abubakr (Radiyallahu 'Anhu) in the state of shock and tears were flowing from my eyes. At that time he was in the masjid. Upon seeing my state asked: 'Did Rasulullah (Sallallahu 'Alayhi Wasallam) pass away? I conveyed the news to him and also said to him that 'Umar had said, if he heard anyone saying Rasulullah (Sallallahu 'Alayhi Wasallam) has died, he would cut off that person's head with that sword of his. Abubakr said, "Let's go". I went with him. He reached the house while the people were gathering around Rasulullah (Sallallahu 'Alayhi Wasallam). He said: 'O people, make way for me'.

The people made way for him. He gave a deep look at the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam and kissed his forehead, then recited this aayah:

"Lo! thou will die, and lo! they will die..." - Surah Zumur, 30.

Then they (Sahaabah Radiyallahu 'Anhum) asked: 'O Companion (Abubakr Radiyallahu 'Anhu) of Rasulullah (Sallallahu 'Alayhi Wasallam) has Rasulullah (Sallallahu 'Alayhi Wasallam) really passed away?' He replied: 'Yes'. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam), should janaazah salaah be performed for Rasulullah?' He replied: 'Yes'. They said: 'And how?' He said: 'A group at a time enter the room and perform the janazah salaah individually without jamaa'ah, and return. In this manner all will perform this salaah'. They (the Sahaabah) asked. 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam) shall Rasulullah Sallallahu 'Alayhi Wasallam be buried?' He replied: 'Yes' They inquired: 'Where?' He replied: 'At the spot where Allah had taken his ruh. Verily'Allah Ta'aala has not taken his ruh but at a venerated place'. They (Sahaabah) knew he said the truth (and became satisfied with all the answers). Thereafter he instructed the family of his (Rasulullah Sallallahu'Alayhi Wasallam's) father to carry out the tajheez and takfeen.

(Sayyidina 'Ali, Sayyidina Fadl bin 'Abbaas, Sayyidina Usaamah and Sayyidina Shaqraan,-the slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam-Radiyallahu 'Anhum carried out the tajheez and takfeen.)

(And to safeguard Islaam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when Sayyidina 'Umar Radiyallahu 'Anhu unsheathed his sword and was saying, "The one who says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has passed away, I will cut off his head". Sayyidina Abubakr Radiyallahu 'Anhu cautioned him and delivered a khutbah wherein he recited the aayah of the Qur-aan: "Muhammad is but a messenger, messengers (the like of whom) have passed away before him..." - Surah Aali 'Imraan, 144.

Thereafter he said the one who worshipped Muhammad Sallallahu 'Alayhi Wasallam should know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away, the one who worships Allah, let him know that Allah is living and will live for ever. When the people heard Sayyidina Abubakr Radiyallahu 'Anhu delivering the khutbah, they all attentively turned their attention towards the mimbar. In a narration it is stated, that Abubakr Radiyallah 'Anhu said in this khutbah, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.)

The Muhaajireen got together and discussed the matter. They said: 'Lets go to our brothers from among the Ansaar and include them in this matter. The Ansaar said: 'we shall have an amir, and the Muhaajireen, shall have an amir (Upon that Sayyidina Abubakr Radiyallahu 'Anhu narrated the saying of Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam that the amirs are from the Quraysh) 'Umar ibnul Khattaab Radiyallahu 'Anhu

said: 'Who is that person who in one instance possesses these three virtues Whom Allah Ta'aala has mentioned Qur-aan thus: "...(1) the second of two; when they two were in the cave, (2) when he said unto his comrade: Grieve not. (3) Lo! Allah is with us..." - Surah Taubah40.

Also other virtues. These three should also be such that they are of the highest order: (l.) To have unity and a close relationship with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and have assisted him when he was alone. (2.) Allah Ta'aala addresses him as the Companion of Sayyidina Rasululah Sallallahu 'Alayhi Wasallam'. (3) Be in the company of Allah, as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said to him that 'Allah is with us'. At that time both Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu were there, regarding which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Allah is with us.' Sayyidina'Umar Radiyallahu 'Anhu said: 'You say, who are these two persons that are mentioned in the aayah. How great are these two personalities?' i.e. Who can be a greater personality than Sayyidina Rasulullah Sallallahu Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu? Besides this they discussed other matters too, which have been mentioned in the narrations. In one hadith it is stated Sayyidina 'Umar Radiyallahu 'Anhu said: 'O Ansaar, do you know that Rasulullah Sallallahu'Alayhi Wasallam instructed Abubakr to stand on his musallaa (place of prayer)? During the time of his illness he instructed Abubakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasulullah Sallallahu 'Alayhi Wasallam appointed as an Imaam'. The Ansaar said: 'We seek refuge in Allah. We cannot by pass Abubakr'

Thereafter 'Umar Radiyallahu 'Anhu offered him his hand and made bay'ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made bay'ah on the hands of Abubakr Radiyallahu 'Anhu.

Commentary

This is the initial bay'ah that took place among the gathering of the Ansaar. Thereafter a general bay'ah was held in the Masjidun Nabawi, at the beginning of which 'Umar Radiyallahu 'Anhu delivered a khutbah in which he mentioned the virtues of Abubakr Radiyallahu 'Anhu and elaborated on other matters. Abubakr Radiyallahu 'Anhu then delivered a lengthy khutbah in which he said this too that, 'I swear an oath by Allah that I never coveted the post of khilaafah. Nor was I induced to do so in private or public, nor did I make du'aa for it. I feared that if I did not accept it, greater calamities would appear among the umrnah. I have no rest in it, and what has been thrown on me, is a burden which is beyond my control. Things can only run smoothly with the help of Allah'.

053 : 380 : Hadith 013

Anas Radiyallahu 'Ahu reports that when Rasulullah Sallallahu 'Alayhi Wasallam was experiencing severe illness, Faatimah Radiyallahu 'Anha said: "Haai, the sickness of my

father". Nabi Sallallahu 'Alayhi Wasallam thereupon said: "After this day your father will not experience any difficulties. Verily that inevitable thing has descended on your father today i.e. death-which till the day of qiyaamah will not be averted by anyone".

Commentary
The word 'Haai' is used to express distress and sorrow. Here she meant to express sorrow.

053 : 381 : Hadith 014

Ibn 'Abbaas Radiyallahu 'Anhu said: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'The person that loses two infants, then Allah in return will surely grant that person entrance into Jannah!'. 'Aayeshah Radiyallahu 'Anha asked: 'The one who has lost only one infant from among your ummah?' He replied: 'The one that loses only one infant shall also be forgiven'. 'Aayeshah Radiyallahu 'Anha then inquired: 'What of those who have not lost any children from among your ummah?' He replied: 'I shall be an asset for him in the hereafter, because the loss due to my death shall be felt more than one's family and children'".

Commentary
Verily the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is such, that it is more sorrowful than the loss of one's parents, relatives, friends, wife, children. In fact the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is more than the loss of anyone else, which cannot be compared with anything else. It is stated in a hadith that when a person experiences difficulties, let him gain solace by thinking of it as a minor thing compared to my loss. He should think that patience was observed at the loss of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, so this difficulty has no comparison with it.