

GARDEN OF ILM

WORKBOOK

MUKHTAŞAR  
AS-SĪRAH  
AN-NABAWIYAH

مختصر  
السيرة النبوية

IBN SAYYID AN-NĀS

DAWRAH  
OF  
SHEIKH MUḤAMMAD  
HISHAM AṬ-ṬĀHIRĪ

Mukhtaṣar  
Sīrah of  
the Prophet ﷺ

Muhammad bin Sa'īd As-Sūsī

# Transliteration

## Consonants

ء	د
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh

ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓh
ع	‘
غ	gh
ف	f
ق	q
ك	kh
ل	L
م	m
ن	n
و	w
ي	y

## Long vowels

ا	ā
و	ū
ي	ī

## short vowels

◌َ	a
◌ُ	u
◌ِ	i

## Symbol

◌َ	Duplicate the letter
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## Preface

In the name of Allāh, Al-Raḥmān (Most Merciful), Al-Raḥīm (Mercy Giving)  
And may the Ṣalāh and the Salām of Allāh be upon our master and our Mawla  
Muḥammad, and upon his family and his companions.

The author of this letter ‘Abd of Allāh ﷺ Muḥammad bin Sa‘īd bin Muḥammad Al-  
Mirghatī As-Sūsi, may Allāh pardon and forgive him, Āmīn, says:

I have summarised from the speech of al-Imām al-Ya‘marī may Allāh have mercy  
upon him pleased with him, regarding what is obligatory on every sane and matured  
Muslim to know from the biography of our Prophet Muḥammad ﷺ, according to  
what the scholars have stated, such as the Imām Ibn Al-‘Arabī<sup>1</sup>, and other than him,  
may Allāh be pleased with them, for those who sought from me that, so Muṭṭallib I  
started from his ﷺ noble lineage, so I said seeking aid from Allāh:

### His Lineage ﷺ :

He is Muḥammad ibn ‘Abdillāh ibn ‘Abdil- Muṭṭallib, and his name is Shaybah, ibn  
Hāshim, and his name is ‘Amr, ibn ‘Abd Mānaf, and his name is Al-Mughīrah, ibn  
Quṣayy, and his name is Zayd, ibn Kilāb, and his name is Ḥakīm, ibn Murrah ibn  
Ka‘b ibn Lu‘ayy ibn Ghālīb ibn Fīhr ibn Mālik ibn An-Naḍr ibn Kinānah ibn  
Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār ibn Ma‘ad ibn ‘Adnān.  
This is what is agreed upon from his ﷺ lineage, as he ﷺ said: “**Don’t raise my lineage  
past ‘Adnān.**”

And his mother is Āminah bint Wahb ibn ‘Abd Mānaf ibn Zuhrah ibn Kilāb ibn  
Murrah, (and the previously) mentioned ones.

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<sup>1</sup> Ibn **Al-‘Arabī** with **Alif** and **Lam** is the noble imām from the Maliki scholars, and he is Abu Bakr Muḥammad ibn ‘Abdillah (died 534H). As for Ibn ‘Arabi, he was Muḥī-dīn Ibn ‘Arabi, the one who believed in *waḥdah al wujūd* (unity in existence- meaning there is no difference between the Creator and His creation), for this the imāms declared him to be a disbeliever (died 638H). - Summarised from the answer of sheikh al-fawzan - QnA 169/641 from the explanation of the risālah al-‘ubudiyah by sheikh al-islām ibn taymiyyah.

## His ﷺ birth and Upbringing, and Mention of Some Narrations (about him) Before his Being Sent (as a prophet)

He was born on a Monday, 12th of the month of Rabī' al-Awwal of the Year of the Elephant, (corresponding) to the month of April.

His father passed away and left him (as an orphan) while he was in his mother's womb, Ḥalīmah bint Abī Dhu'ayb Al-Mas'ūdiyyah breastfed him.

His mother passed away while he was 4 years old and his grandfather 'Abdul-Muṭṭalib raised him. When he reached 8 years and 2 months, his grandfather passed away, so his uncle Abū Ṭālib took him under his guardianship.

When he was 12 years, he travelled with his uncle to Ash-Shām (the Levant), and he was seen on the way by a monk named Baḥīra, who took him by his hand and said "This is the master of Al-'Ālamīn (every created thing), Allāh will send him as a mercy to Al-'Ālamīn, we know his description from our book, and I saw the stones and trees making sujūd to him, send him (back home) so that the Jews in Ash-Shām don't kill him, for indeed they are his enemies." So his uncle sent him back.

He travelled to Ash-Shām another time with Maysarah, the man-servant of Khadījah bint Khuwailid, doing trade for her before he married her. Maysarah saw from him many wondrous things, he related them to Khadījah, so she became interested in him, and he married her when he was 25 years old.

And when he reached 30 years, Quraysh demolished the Ka'bah to repair it then they divided into groups regarding Al-Ḥajar Al-Aswad (The Black Stone), each group wanting to take charge of putting it in its place, he ﷺ placed it with his hands, after he ordered them to raise it (placing it) on a cloth, each group holding it from one of its corners, they agreed on that and were pleased with it.

## Mention of his ﷺ being sent (with the Message) and Some Narrations (about him) until his death

When he reached 40 years Allah sent him as a bearer of glad tidings and warner; Jibrīl came to him with the Message while he ﷺ was in the cave of Hirā and (Jibrīl) told him:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿**Read! In the Name of your Rabb (Lord)**﴾

until His saying:

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

﴿**He has taught man that which he knew not**﴾ [Surah Al-‘Alaq (96:1-5)].

This was the first of what was sent down upon him ﷺ on a Monday, 8th of Rabī‘ Al-Awwal and it was said other than it. So whoever believed in him believed, and whoever disbelieved in him, disbelieved.

The first to believe in him from the women, was Khadījah bint Khuwailid, from the children - ‘Alī ibn Abī Ṭālib, from the men - Abū Bakr Aṣ-Ṣiddīq, and from the slaves - Zaid ibn Ḥārithah.

The people of Makkah trapped him in Ash-Shi‘ab for 3 years or less. He and his family got out of it when he was 49 years old.

When he was 50 years old, his uncle Abū Ṭālib passed away, and his wife Khadījah passed away, three days after his uncle.

When he reached 51 years and 9 months he was taken on a night journey (isrā’) between the zamzam (well) and the Maqām (of Ibrāhīm) to

Jerusalem and was ascended upon *Al-Burāq* towards the heavens (Mi‘rāj), and the 5 daily ṣalawāt (prayers) were made obligatory.

When he became 53 years, he made *Hijrah* from Makkah to Madinah in the night that the people of Makkah had agreed to kill him, but Allah protected him ﷺ and his companion Abū Bakr Aṣ-Ṣiddīq ؓ from them. They hid themselves in the cave for 3 nights.

He entered Madīnah on a Monday, and stayed there for 10 years. He ﷺ passed away Monday, 12th of the month Rabī’ Al-Awwal during Al-Ḍuḥa (the forenoon) [corresponding to] the month of February and his age was 63 years and was shrouded/buried on wednesday night in his wife’s house, our mother ‘Ā’isha ؓ, in which he passed away fourteen days into his sickness. There are some of these historic accounts that are in opposition (to what was brought above) which we’ll not mention.

His *Ghazawāt*<sup>2</sup> (military expeditions) were 27 and fighting occurred in 9<sup>3</sup> of them. As for his *Bu‘ūth* (delegations) and *As-Sarāyah* (the platoons by night) they were 50.

He performed Ḥajj two times before Ḥajj was made obligatory and once after it; and it was the Ḥajj Al-Wada’ (the farewell Ḥajj). He performed ‘Umrah four times, all of them in the month of Dhi Al-Qa’dah.

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<sup>2</sup> Sheikh Abdulrazaq al-Badr explained that:

- *Ghazwah* is that which the prophet ﷺ participated in
- *Bu‘ūth* in when he deployed armies
- *As-Sarāyah* is a night operation

<sup>3</sup> Sheikh Abdulrazaq al-Badr has pointed the suwar (pl. of sūrah) which mention these battles:

- Surah Al-Anfāl: Badr
- Surah Āl-‘Imrān: Uḥud
- Surah Al-Aḥzāb: Khandaq, Qurayḍah, Khaibar
- Surah Al-Ḥashr: Banū An-Naḍir
- Surah Al-Fath - Ḥudaibiyah, Khaibar
- Surah Al-Naṣr: Al-Fath

## The Mention of some of his descriptions ﷺ

He was of medium stature, neither very tall nor very short, broad-shouldered (they were far apart), white complexion with reddishness, his hair reached till his earlobes, and when he became old, the greyness in both his hair and beard did not reach twenty hairs.

His face was lit like the moon on a full moon night, he had a beautiful appearance and manners and was moderate in them, he had pleasant speech and there was hoarseness in his voice and it was loud clear, he had flat cheeks, wide mouth, with teeth with some space between them, broad forehead, with beautiful curvy eyebrows that were not joined with a curved nose-bridge and a long curved nose tip, wide-set eyes that were specks of red in their whiteness, strong and wide hands with straight long fingers, smooth feet, wavy hair, he had a goodly stature, fast pace.

He had hair on his forearms, fine hair between his chest and navel, his chest and stomach were levelled, his body was firm, which had composure and splendour. The one who described him said that he did not see like him before or after, anyone. The seal of prophethood was between his shoulders and it was similar to an egg of a pigeon and another type of bird, upon it were small hairs pointing down towards his left shoulder

## The Mention of some of his Names ﷺ

The prophet ﷺ said: “I am Muḥammad, I am Aḥmad, and I am Al-Māḥī by me Allah will wipe out Kufr (disbelief).

I am Al-Ḥāshir the one who the people will be gather [behind me], I am Al-‘Āqib, so there is no Prophet after me, I am Al- Muqaffī, the Prophet of repentance, the Prophet of Mercy, and the prophet of slaughter.

And his names are many in the Qur’an.

## The Mention of some of his manners ﷺ

He was like Aishah ؓ said: “His Character was the Qur’an, he got angry for its sake and was pleased for its sake”

And he would not take revenge for himself until what is forbidden by Allah was violated, and when he would become angry none challenges his anger.

He was the most courageous of people, and the most generous of them, he never said no when he was asked something, the dinar or dirham would not remain in his house overnight.

He was the most truthful of people in dialect (i.e., in speech)

The most loyal of them in safekeeping

The most gentle in nature, the most generous of them to live with, most forbearing of people, the most severe of them in ḥayā’ (shyness), most humble of people and the most merciful and forgiving of them.

The greatest of them in respect towards his companions, he would initiate salam to those who met him.

If his companions were missing he would ask about them, he would visit their sick and attend their janāzah and make dua for them.

He would go to their farms, eat their food and accept their gifts even if it was a burnt sheep leg. He would accept their excuses would not look down upon his slaves in food and clothes.

Anas bin Mālik رضي الله عنه said: “I served him for ten years he never said *uff* (word of disdain) to me, he didn’t ask why I did something or why I didn’t do something.”

He would feed his she-camel and hobble it. He would ride his donkey and make a companion sit behind him. He would sit in a gathering until it ends, and he wouldn’t “mark” any place as his

He would not approach anyone with that which he hates, he would honour his guest, protect his neighbour and when he would raise the food in front of him (to eat) he would say: All praise is to Allah, the one who fed us gave us drink and made us muslims. There are many others which cannot be counted from his praiseworthy manners.

## His رضي الله عنه Wives

The first of them is Khadijah bint Khuwaylid رضي الله عنها. He married her while she was a widow in Makkah. She is the mother of all his رضي الله عنه children, except Ibrahim. He is the son of Māriah Qubṭiyyah رضي الله عنها, Al-Muqawqis of Egypt gifted her as a concubine.

Next is Sawdah bint Zama‘ah bin Qays She reached an old age when she was with him رضي الله عنه so she gave her days to ‘Ā’ishah.

Next is ‘Ā’ishah bint Abi Bakr aṣ-Ṣiddīq رضي الله عنها. He رضي الله عنه married her in Makkah when she was small, and consummated the marriage with her in Madinah. He رضي الله عنه did not marry any virgin other than her.

Next is Ḥafṣah bint ‘Umar bin al-Khaṭṭāb.

Then Umm Ḥabībah Ramlah bint Abī Sufyan. He married her while she was in the land of Ethiopia and brought her to Madinah.

Then Umm Salamah Hind bint Abi Umayyah bin Al-Mughīrah.

Then Zainab bint Jaḥsh, she is the daughter of his (paternal) aunt Umaimah bint ‘Abdil Muṭṭālib.

Then Juwairiyyah bint Al-Ḥarith bin ‘Āmir رضي الله عنها.

Then Şafiyah bint Hūyay bin Akḥṭab an-Naḍariyyah, from the offspring of the Prophet of Allah Harūn, the brother of Mūsā عليه السلام.

Then Maimūnah bint al-Ḥarith bin Ḥazan, the aunt of Ibn ‘Abbas and Khālīd bin Walīd عليه السلام and this is the last woman he عليه السلام married.

As for Khadījah, she died during his lifetime عليه السلام in Makkah. He عليه السلام did not marry any other (woman) until she died.

As for the other nine wives after her, they are those whom, he عليه السلام died before them.

The first of them (to die), right after him is Zainab bint Jaḥsh and the last of them is Hind, and it is said (it is) Maimūnah.

And he عليه السلام married Zainab bint Khuzaimah, the mother of the poor, she stayed with him عليه السلام for about two months and died during his عليه السلام lifetime.

The ṣadāq( Mahr) of all of his wives were five hundred dirham except for Umm Ḥabībah, An-Najāshi granted her Mahr on his عليه السلام behalf four hundred dinar and Şafiyah her freedom was her Mahr

## His عليه السلام Children

Al-Qāsim, after whom he took his kunya.

And Abdullāh, he was called Aṭ-Ṭayyib and Aṭ-Ṭahir. It is said that Aṭ-Ṭayyib is another son.

Zainab, Ruqayyah, [Umm kulthum], Fāṭimah and Ibrahīm.

All of them died during his lifetime except Fatimah, she died six months after him. Her husband was Ali ibn Abi Ṭālib h. She gave birth for him, Al-Ḥassan, Al-Ḥussain and Muḥassin. As for Muḥassin, he died as an infant (when he was still nursing).

As for Al-Ḥassan and Al-Ḥussain, from them came all the honourable ones.

As for Ruqayyah and Umm Kulthum, they died when they were with (married to) Uthmān عليه السلام, (he married them) one after the other. That is why he is called Dhu An-Nurayn (Possessor of the Two Lights).

Faṭimah also had three daughters with ‘Ali, one died before reaching puberty, (the other) two lived and they had children.

## His ﷺ Uncles and Aunts

Al-Ḥārith, Qutham, Ḥamzah, Al-‘Abbās, Abū Ṭālib whose name is ‘Abd Manāf, Abū Lahab whose name is ‘Abdul ‘Uzza, ‘Abdul Ka‘bah, Ḥajl whose name is Mughīrah, Ḍirār, Al-Ghaidāq.

Safiyyah, ‘Ātikah, Arwa, Umaimah, Barraḥ, and Umm Ḥakīm and she (her name) is Al-Bayḍa’.

From them, Ḥamzah, Al-‘Abbās and Safiyyah entered Islam. Ḥamzah was martyred in Uhud and did not leave behind children. As for Al-‘Abbās, he died after Nabi ﷺ and left behind children, from them is Ibn Abbas رضي الله عنه, scholar of the Qurān; From the progeny of Al-‘Abbās, all of his children were kings. As for the kings of Banī Umayyah, they are the progeny of Umayyah bin ‘Abd Shams bin ‘Abd Munāf bin Quṣayy. ‘Abd Shams is the brother of Hāshim bin ‘Abd Manāf.

As for Safiyyah, she is the mother of Az-Zubayr ibn Al-‘Awwām.

## His ﷺ Slaves

Among his slaves were Zaid bin Ḥārithah, his son Usāmah, Abū Kabshah Salīm and Anṣah,

Shuqrān inherited from his father whose name is Sāleh, Rabāḥ, Abū Rāfi’, Abū Muwayhibah, Kirkirah, and Abū Ḍumairah, Safīnah, and Abū Hind, all of whom he emancipated and there were many others.

Among the women: Barakah his nurse, Umm Rafi’, Māriyah the mother of Ibrahim, Rayḥānah, Khaḍra, Raḍwa, and Salma

## His ﷺ Servants

His servants from among the free men were Anas bin Mālik, Hind and Asmā' sons of Ḥārithah, Rabī'ah bin Ka'b, 'Abd Allāh bin Mas'ūd, 'Utbah bin 'Āmir, Bilāl, Sa'ad, Abū Dharr al-Ghifārī and others.

## His ﷺ Guards

His guards were Sa'd bin Mu'adh, Dhakwān bin 'Abd Qays, Muḥammad bin Maslamah, Al-Zubayr bin Al-'Awwām, son of his paternal aunt Safiyyah, 'Abbād bin Bishr, Sa'ad bin Abi Waqqāṣ, Abū Ayyūb and Bilāl.

When the saying of Allah ﷻ was revealed to him:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

(the meaning of which is:) ﴿Allah will protect you from mankind﴾

[Surah Al-Mā'idah (5:67)], he left off the guards.

## His ﷺ Messengers to the Kings

As for his messengers to the kings, they were 'Amr bin Umayyah Al-Dumriyy, Diḥyah bin Khalīfah Al-Kalbī, and 'Abdullah bin Ḥudhayfah As-Sahmī, Ḥāṭib bin Abi Balta'ah, 'Amr bin Al-'Ās, and Salīṭ bin 'Amr Al-'Āmirī, Shujā' bin Wahb Al-Asadī, Al-Muhājir bin Abi Umayyah Al-Makhzūmī, Al-'Alā' bin Al-Ḥaḍramī, Abū Mūsā Al-Ash'arī, and Mu'adh bin Jabal.

## His ﷺ Scribes

As for his scribes, among them are the four Caliphs, ‘Āmir bin Fuhairah, ‘Abdullah bin Al-Arqam, Ubayy bin Ka‘b, and Thābit bin Qays, Khālid bin Sa‘īd, Hanzhalah bin Al-Rabī‘, Zaid bin Thābit and Mu‘āwiyah bin Shuraḥbīl bin Hasanah رضي الله عنه.

## Those who would strike the necks before him ﷺ

As for those who would strike necks in front of him ﷺ, they were ‘Alī bin Abī Ṭālib, Az-Zubair, Muḥammad bin Maslamah, ‘Āṣim bin Abi Al-Aflaḥ, and Al-Miqdād bin Al-Aswad رضي الله عنه.

## The Nujabā (councilors) from among his companions

As for the nobles among his companions, they are the four Caliphs; Ḥamzah, Ja‘far, Abū Dharr, Al-Miqdād, Salmān, Ḥudhayfah, Ibn Mas‘ud, ‘Ammār, and Bilāl رضي الله عنه.

## Those who were attested Jannah by the Prophet ﷺ

As for those who were attested to Jannah were the four caliphs, Sa‘d bin Abī Waqqāṣ, Sa‘īd bin Zaid, Az-Zubair bin Al-‘Awwām, Abdul Raḥman bin ‘Awf, Ṭalḥa bin ‘Ubaidillah, and Abū ‘Ubaidah bin Al-Jarrāḥ رضي الله عنه.

## The mention of his ﷺ animals

From his horses were Al-Sakb, Al-Murtajaz, Lizzāz, Lakhīf, zharīb, Ward, ḍḍarīs, Malāwiḥ and Subḥah

As for his mules: Duldul was the first female mule to be mounted in Islam. And Fidḍah and Uyliyāh.

As for his donkeys: He had a donkey called Ya'fūr, and its name was Yazīd bin Shihāb<sup>4</sup>

As for cattle he didn't have any cows.

As for camels, he had 20 liqḥah, bilghābah and he had mahriyah

He had a she-camel called Al-Qaswā', on which he made Hijrah.

Whenever the revelation came to him, no one would carry him except Al-Qaswā'

And he had Al-'Aḍbā' and Al-Jada'ā. He also had a hundred sheep.

He had a sheep that was specified for drinking its milk called ghaithah. He had a white rooster.

## His ﷺ Weapons

He had nine swords: Dhu-l-fiqār. Al-Qala'ī. Al-Battār, Al-Ḥatf, Al-Mikhdam, Ar-Rasūb, Al-'aḍb, Al-Qaḍīb and it is the first sword that he owned.

And he had another sword which he inherited from his father

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<sup>4</sup> Sheikh Muhammad Hishām says that this is not established

He had four bows , one of them was called Al-Muthannī, he had an ‘Anazah (spear) which was put in front of him when he prayed in other places other than the masjid during travel and Two Eids.

He had Miḥjan the length of a cubit and it was curved on the top, Mikḥṣarah called as ‘Urjūn and it was a staff that was straight, a Qaḍīb named as Al-Mamshūq, four Qisiyy (bows), a ju‘bah (pouch for the arrows), a Turs (shield) that had the statue of an eagle, so he put his hand on it and the statue disappeared.

Anas رضي الله عنه said: The handle of the sword was silver, the sheath of the sword was silver, and what was in between it had circles of silver.”

He had two pieces of armour (dir‘ān), one of them is called As-Sughdiyāh and the other is made of silver, called dhāt al fuḍūl, it is said it was the armour with Dawūd عليه السلام, the one he wore when he fought Jalūt.

He had a helmet called As-Sabūgh, a girdle from peeled leather with 3 circles of silver and the buckle and the head were also of silver. He also has a white rally.

## His عليه السلام Clothes

On the day he died, he left two ḥabirah thobes, his Omani ‘Izār, two suḥāri thobes, a suḥāri shirt and another suḥūli, a Yemeni Jubbah and a garment, a white garment, a small qalanīs, three or four lāṭiya, a yellow tainted blanket (from the wars).

He had a leather box which contained a mirror, a comb, a bottle of Koḥl, scissors and Siwāk. He had a mattress made of leather filled with loofah , a cup coated with silver in three places, another cup and a container made of stone, a dyer ḥenna and *katm* (a black dye) and placed on the head if he felt with it heat, a pot made of glass, a bucket made of copper that holds water for *ghusl*, a [wooden] bowl, a sā‘ to give zakātul fitr, a *mudd*, pestle

grinder, a bed, a cloth<sup>5</sup>, a silver ring with Muḥammad is the Messenger of Allāh engraved upon it in this manner: Muḥammad Rasul Allāh  
It is said it was completely made of silver and he wore it most on his right finger.

He was gifted two plain slippers and he wore them.

He had a black cloth<sup>6</sup> and turban called *As-Sahāb*, he gave it to ‘Ali and maybe he said when he saw ‘Ali approaching wearing it : “Ali has come in *As-Sahāb* (cloud)”<sup>7</sup> He had two clothes for Jubbah and a handkerchief with which he would wipe his face if he made wudhu.

## Some of his ﷺ Miracles

From it is the Qur’ān and it is the greatest of them, the splitting of his chest, Al-Isra’ , the splitting of the moon, the throwing from the sand on the day of Ḥunain on the faces of his enemies and Allah defeated them, the spider weaving web on the opening of the cave that he and his companion Abū Bakr ﷺ hid in, the pigeon building its nest on him, wiping the udder of the barren sheep and it started yielding milk in Abūndance... the flowing of the water between his fingers, the Barakah (increasing in quantity) in the food that he placed his hands on, placing his hands on the bald he was cured and his hair grew, spitting in the well once and it gushed (with water)

His supplication for many people and it was answered for him regarding them, for rain, and it happened, for the rain to stop and for the sky to clear, and it happened. His supplication against the Quraysh and they were afflicted for a year eating from bones (due to famine), returning of the eye of Qatādah to its place after it come out of its socket and it became for the most beautiful of eyes, the stick becoming a sword, the testimony

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<sup>5</sup> Worn on the shoulders, as explained by sheikh Muḥammad Hishām Aṭ-Ṭāhirī

<sup>6</sup> That is put on the bed or on the floor of the majlis, as explained by sheikh Muḥammad Hishām Aṭ-Ṭāhirī

<sup>7</sup> sheikh Muḥammad Hishām Aṭ-Ṭāhirī has said that this is a fabricated ḥadīth

of the animals for him with the risālah (the Message), likewise the trees testifying for him and prostrating to him and answering his call, the sun coming up after it had set so that he prayed ‘Asr which he missed, giving life to the dead, Curing of the sick, *ḥajar al-aswad* sending Salam to him, the *tasbīḥ* of the pebbles in his palm/hand, the *tasbīḥ* of the food when it was being eaten, the grilled sheep informing him that it was poisoned, complaining of the camel about what it was burdened with, the moaning of the tree-stump for him until he came close to it and it became quiet, and other miracles which we aren't enumerated.

## His ﷺ Death

When death approached him and he had a bowl which had water, he started to put his hand in the water and wipe his face with them and said: “O Allāh, I seek your aid from the *Sakarāt* (trials and tribulations) of death” when he passed away, he was shrouded with a *burda* (Yemeni type of cloth).

Some of his companions did not believe in his death due to them being astonished.

There was no one who affirmed it more than Al-'Abbās and Abū Bakr

ﷺ.

Then they heard from the door of his ﷺ room, a person who could not be seen saying, “Do not wash him, for he is pure and purified”.

Then they heard another whom they could not see saying: “Wash him for that is Iblīs and I am Al-Khaḍir.”<sup>8</sup>

Then he consoled them and said: “Indeed, In Allāh there is a consolation for every calamity, a successor to every deceased, and a compensation from every loss. So by Allāh alone have Taqwa, and return to Him only, for the afflicted one is one who is deprived of the reward.”

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<sup>8</sup> sheikh Muḥammad Hishām Aṭ-Ṭāhirī has said that this is not authentic.

They differed over removing his clothes then they were overtaken (by something) similar to sleep and they heard a person they couldn't see saying: "Wash him in his clothes". Then they were alerted and did that 'Alī and Al-'Abbās and his sons Al-Faḍl and Qutham washed him, his ﷺ slaves Usamah bin Zaid and Shuqrān washed him.

Nothing that exits from the dead exited from him ﷺ and 'Ali said: "You were good and pure while alive and you are good and pure when you have died"

Abū Bakr said likewise when he entered upon him while he had died and kissed him between his eyes.

He ﷺ was shrouded in three white sheets that were wrapped around him. There was no qamīs<sup>9</sup> nor turban, rather it was unstitched covering sheets. The muslims prayed upon him bidding farewell and no one lead them, the grave was dug for him and nine bricks were placed closing over it. When Abū Bakr died he was buried behind him ﷺ and when 'Umar died he was buried near the legs of Abū Bakr, as has been indicated in this way:



<sup>9</sup> A garment with an opening for the arms

## Some things that were specified for him besides his ummah, and what was specified for his ummah other than other nations

From them: Duḍa Ṣalah was obligated upon him, likewise Al-Uḍḥiyyah, Al-Witr, the Night Prayer, As-Siwāk, consultation of his companions, patiently enduring his enemies regardless of whatever happened, settling the debts of those who died without leaving behind wealth, choice given to his wives in regards to him ﷺ (to be with him or leave)

And from them: What was forbidden for him like Ash-Shi'r (poetry), Al-Khaṭ, Az-Zakah (obligatory charity), As-Sadaqah, to eat reclining, onions, garlics, leeks, if he puts on his armour he does not remove it until he meets the enemy (until he kills him or until Allah judges between them), completion of voluntary acts of worship without restriction, that he looks into what others have been compensated by him from the dunya, taking the first glimpse, holding on to the one he dislikes, marriage to the kitabiyyah (people of the Book) and female muslim slaves.

And from it what has been made mubāḥ for him, like wiṣāl from fasting, choosing whatever he wishes from Al-Ghanīmah (booty of war), entering of Makkah without Ihram and fighting was allowed for an hour, he was allowed to judge between two disputing parties with his knowledge, to make ḥukm for himself and his offspring, to testify for himself and his offspring, to accept the testimony of those who testified to him, his wuḍū' would not break due to sleep, using the wealth of others if he needed it and it was obligatory upon his companions to give for him, protecting himself with others, taking more than four wives in marriage was allowed for him, convening of the marriage with the word of hibah and not mahr before entering and not after it, that he makes the contract of nikāḥ for himself and others without a guardian or witness in state of ihram in Hajj or other states, if he proposed to a woman without a husband it was

obligatory upon her to accept it, not making division between his wives and female slaves.

And from what was specific from his virtues are: his ﷺ wives being forbidden to anyone else after him forever whether he passed away before them or divorced them. His wives are the mothers of the believers, they are more virtuous than other women, their reward or punishment being doubled, sending salah along with salam upon him ﷺ made obligatory, that he ﷺ is the last of the Prophets and best among all of the creation of Allāh, his era was the best era from those before him and after him, his ummah is the best of the ummam (nations) protected from gathering upon misguidance. Their sharīah is forever and an abrogator of other than it, the earth was made as a Masjid and pure for them, the war-booty has been made permissible for them, (they have) the day of Friday, and the testimony for the Prophets against their ummahs [who will deny receiving the message from their prophets] on the day of qiyāmah.

As for what remains (of the virtues) then they are numerous so this is sufficient, all Ḥamd is to Allah the Rabb (Lord) of the ‘Ālamīn (all created things). May the Salah of Allāh be upon the leader Muḥammad, his family, companions and those who followed them in goodness until the Last Day and all Ḥamd to the Rabb of the ‘Ālamīn.