

357).. From Sa'd bin Abi Waqqaas (may Allah be pleased with him) who said: I was the first to take the blood of a non-believer for the cause of Allah, and I was the first who shot an arrow for Allah's cause. We used to fight along with the group of companions (in the early period of Islam) while we had nothing to eat except the leaves of trees and pods of the acacia tree. As a result our jaws became ulcerous and wounded, and one's excreta would look like the excreta of a camel or a sheep, until the Banu Asad tribe blamed me for not having understood Islam. I would be a loser if my deeds were in vain. (i:e if the status of my ignorance in the deeds were in vain [if the status of my ignorance in the deen is such as these people claim, then this world and the Hereafter is lost.]

•It was narrated by Al Bukhari in the virtues of the companions (7/3728), in the book of foods (9/5412) and in the book of Ar-Raqaaq (11/6453), Muslim in the book of asceticism (4/23565) and At Tirmidhi and said: it is hadith hasan gharib. It was also narrated by Ibn Majah (in the introduction) (1/131), and Imam Ahmad in Al Musnad (1/174/181/186).

358).. From Khaalid bin Umayr and Shuweesa (may Allah be pleased with them) who reported that Umar bin Al Khattab (may Allah be pleased with him) sent Utbah bin Ghazwaan (may Allah be pleased with him) and said: You and your companions go towards the Ajami lands. And then said: when you reach the boundary of the Arabian country, set up camp there. When they reached Marbad Basrah, they saw strange white stones. The people first began asking one another, what is this? The people said it was Basrah. They went forward (according to the instructions of Umar) till they reached the small bridge (of the Dajlah), the people said: this is the place (that Umar

had chosen) and they set up camp there. The narrator narrated the full incident. After that Utbah (may Allah be pleased with him) said: I witnessed with the Messenger of Allah, and I was from among those seven people who were with the Messenger of Allah. We had nothing with us besides the leaves of trees as food. Our mouths became bruised from eating them. Incidentally I obtained a sheet, which I shared with Sa'd. There is none among the seven of us who has not been appointed an (Amir) of some place. You will in the near future experience the trials of those who will come after this.

•It is hadith hasan, narrated by Imam Ahmad in his Musnad (4/174/5/61) and Ibn Majah in the book of asceticism (4/56). Its isnad (chain) contains Abu Nuaimah. He is reliable, but he intermingled one hadith with another before his death. The hadith is transmitted by Muslim in the book of piety. (4/14/2278/2279),

359).. From Anas bin Malik (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) said: I have been tortured for Allah so much as no one has been tortured and indeed I have been scared of Allah so much as none has been scared. Verily, three nights passed over me while I and Bilal had no food worth eating for any one having a soul.

•At Tirmidhi transmitted it at the end of the chapter concerning Az Zuhd (piety) and said this hadith is hasan sahih, but its isnad is weak as it contains Rawh bin Aslam Al Bahili. He is weak as Hafiz said. It was narrated by Ibn Majah (8/182) with a correct chain.

360).. From Anas bin Malik (may Allah be pleased with him): The Prophet (may peace and blessings of Allah be upon him) did not have bread and meat together at the same time except on rare occasions (dafaf).

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (3/270), Ibn Hibban in his sahih (8/92/93), Ibn Sa'd in At Tabaqaat (1/404), Abu Al Shaikh on the moral side of the character of the Prophet, pag (300). The hadith was also transmitted by Az Zawaid and said: narrated by Ahmad and Abu Yala and their transmitters are the same of the sahih ones. The hadith is sound.

361).. From Nufal bin Iyaas Al Hadhali (may Allah be pleased with him) who said: Abdurrahmaan bin Awf (may Allah be pleased with him) was an associate of ours, and verily he was the best associate. Once we were returning from a place with him. On returning we went with him to his house. When he went home first he took a bath. After he had taken a bath, bread and meat was brought on a big utensil. Upon seeing this, Abdurrahmaan (may Allah be pleased with him) began to cry. I asked him what happened. Why are you crying? He began saying: Till the demise of the Messenger of Allah (may peace and blessings of Allah be upon him) neither he nor his family members ever filled their stomachs even if it was only with bread made of barley. Now after the Apostle of Allah, as far as I can think, this wealthy status of ours is not for our good.

•It is weak hadith. It was narrated by Abu Nuaim in Al Helaih (1/99/100) and Al Bazar as (it is mentioned) in Az Zawaid (10/312) and said: its chain is hasan (good), but the isnad contains Nawafal bin Iyaas, who is unknown as Dhahabi said.

Chapter 53

Chapter on the age of the Messenger of Allah (may peace and blessings of Allah be upon him).

362).. From Ibn Abbass (may Allah be pleased with him) who narrated that the Apostle of Allah (may peace and blessings of Allah be upon him) stayed in Makkah for thirteen years, receiving the Divine Revelation, and in Madinah for ten years and died at the age of sixty-three (years).

•It was narrated by Al Bukhari in the book of the virtues of Al Ansar (7/3902), Muslim in the book of virtues and merits (4/827), At Tirmidhi in the book of merits (5/3621), Imam Ahmad in Al Musnad (3516)/(3517) and its isnad is sahih (its chain is correct).

363).. From Jarir who reported that he heard Muawiya in his address that Allah's Messenger (may peace and blessings of Allah be upon him) died at the age of sixty-three, as was the case with Abu Bakr, and Umar and I am now sixty-three.

•It was narrated by Muslim in the book of merits and virtues (4/120/1827) and At Tirmidhi in the same book (5/3653) and said: it is hadith hasan sahih. Imam Ahmad transmitted it in his Musnad (4/97/100). Imam Nawawi said: Amir Muawiya (may Allah be pleased with him) had this idea in his mind that he would also die at the age of sixty-three like his illustrious predecessors, but his hope did not materialize, for he died at the age of eighty in the year 6 after Hijra.

364).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) died when he was sixty-three years old.

•It was narrated by Al Bukhari in the book of Battles (7/4466), Muslim in the book of virtues (4/115/1825), At Tirmidhi in the book of merits (5/3654) and Imam Ahmad in Al Musnad (6/93).

365).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) died when he was sixty-five.

•It was narrated by Muslim in the book of the virtues (4/122/827), At Tirmidhi in the book of virtues (5/3650) and said: it is hadith hasan sahih. This hadith is shadhah (irregular) as it goes against the most correct superior and acceptable according to the majority of the Muhaddithen and historians, that the Messenger of Allah (may peace and blessings of Allah be upon him) attained the age of sixty three years.

366).. From Daghfal bin Hanzalah Sadusi (may Allah be pleased with him) who narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) passed away at the age of sixty five years.

•It is a weak tradition. At Tirmidhi is alone in mentioning it in Ash -Shamaa-il and it contains Hasan Al Basri who is Mudallis and he has traced it. It is also a shadhah (irregular) narration that goes against the correct narrations. Then the hadith is da'if (weak). Also Daghfal did not hear from the Prophet as At Tirmidhi said.

367).. From Anas Ibn Malik (may Allah be pleased with him) who narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) was neither tall nor

was he short. He was not very white nor dark. His hair was not very curly nor very straight but was slightly curled. He was blessed with Prophet hood at the age of forty, and after that he lived for ten years in Makkah and ten years in Madinah. At the age of sixty years the Messenger of Allah (may peace and blessings of Allah be upon him) passed away. At that time, he did not have more than twenty white hairs on his head and beard.

•Narrated by Al Bukhari in the book of virtues and merits (6/3548) and in the book of clothing (10/5900), Muslim in the book of virtues (4/113/1824), Malik in Al Muwatta (2/1/919) and Imam Ahmad in his Musnad (3/240).

Note: the scholars of hadith said that the narrator had omitted the decimal fraction so he said that he (peace and blessings of Allah be upon him) stayed in Makkah for ten years (instead of thirteen) and said that he died at the age of sixty (instead of sixty-three).

We mentioned before that the most correct narration is that the Prophet passed away at the age of sixty-three. And Allah knows best.

Chapter 54

Chapter on the death of the Messenger of Allah (may peace and blessings of Allah be upon him).

368).. From Ibn Abbass (may Allah be pleased with him) who narrated that the last glance that I cast on Allah's Messenger (may peace and blessings of Allah be upon him) was on Monday when he removed the curtain. So I looked at his face and it was handsome and brilliant like a leaf of the Mushaf (the Quran) while the people were behind Abu Bakr (may Allah be pleased with him) in the prayer.

He intended to move away but he pointed to him to keep firm. And he the Holy prophet, drew down the curtain and passed away at the end of that day.

•It was narrated by Muslim in the book of prayer (1/99/315), An Nisa'i in the book of funerals (4/1830), Ibn Majah (1/1624), Ahmad in his Musnad (3/110) and Ibn Sa'd in At Tabaqaat (2/216). All from Azuhri, from Anas.

369).. From A'isha (may Allah be pleased with him) who said: I was resting the Messenger of Allah (may peace and blessings of Allah be upon him) against my breast or in my lap. Then he called for a basin to urinate in it. He urinated therein, and breathed his last.

•It was narrated by Al Bukhari in the book of Al Wasayih (wills and testaments) 5/274, Al Maghazi (the battles) 7/4459, Muslim in the book of Al Wasayih (3/19/1257), Ibn Majah in the book of funerals (1/1626) but without mentioning urination. It was narrated also by An Nisa'i (in the book of purification) (1/33), and the book of wills and testaments (6/3626) and Ibn Sa'd in At-Baqaat (2/260/261).

370).. From A'isha (may Allah be pleased with her) who said: I saw Allah's Messenger (may peace and blessings of Allah be upon him) while he was breathing his last and there was a drinking bowl containing water in it near him. He would dip his hand in the bowl and wipe his face with water and then pray: O Allah, help me against the agonies of death, or he said, O Allah, help me in the difficulties of death.

•Its isnad is da'if (weak). It was narrated by At Tirmidhi in the book of funerals (3/978) and said: this is a hadith

hasan gharib. It was also narrated by Ibn Majah in the book of the funeral (1/623), Imam Ahmad in his Musand (6/64/70/77/151) and Ibn Sa'd in At Tabaqaat (2/258) and its chain contains Musa bin Sirjs who is (Mastur) as Hafiz said.

371).. From A'isha (may Allah be pleased with her) who said: After witnessing the difficulties experienced by the Apostle of Allah (may peace and blessings of Allah be upon him), I do not doubt that anyone does not experiences difficulties at the time of death.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/979), An Nisa'i (4/1829) and Al Bukhari in the book of battles (7/4447/). Also Imam Ahmad in his Musnad (6/64/77).

372).. From A'isha (may Allah be pleased with her) who said: After the demise of the Messenger of Allah (may peace and blessings of Allah be upon him), the Muslims differed regarding the place as to where his grave should be dug. Upon this, Abu Bakr (may Allah be pleased with him) said: I heard Allah's Messenger (may peace and blessings of Allah be upon him) saying: No prophet died but he was buried where he was where he died. Then he said: The messenger of Allah (may peace and blessings of Allah be upon him) should be buried at the place of his deathbed (where his death occurred. .

•It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/10/8) and said: it is hadith gharib. It was narrated by Ibn Majah (1/1628). According to Az Zawaid, its isnad contains Husain bin Abdullah bin Abbass Al Hashimi Ahmad bin Hanbal, Ali bin Al Madini and Nasa'i rejected him while Bukhari said: it is said

that he was charged with Zindaqa (atheism). Ibn Addi declared him strong while the other authorities of the isnad are reliable (and authentic). The scholars of hadith said it is sahih with its other evidence. And Allah knows better.

373).. From A'isha (may Allah be pleased with her) who said: Abu Bakr (may Allah be pleased with him) kissed the prophet after his death.

•It was narrated by Al Bukhari in battles (7/4456) and in the book of medicine (10/5709), Ibn Majah in the book of funerals (1/1457) and Ahmad in Al Musnad (6/5).

374).. From A'isha (may Allah be pleased with her) who narrated that Abu Bakr entered after the death of the messenger of Allah (may peace and blessings of Allah be upon him) and kissed his lower forehead (between his eyes), and put his hands on the shoulders of the Messenger of Allah and said: Waa Nabiyyah, Waa Safiyyaah, Wa Khaliilaah: Oh, the prophet, O my honest, oh, my close companion.

•Its isnad is da'if (weak) narrated by Ahmad din Al Musnad (6/31/220), Ibn Sa'd in At Tabaqaat (2/265) on the authority of Hamaad bin Salamah, from Abu Umar, from Yazid bin Babanus. Hafiz said that he is reliable and Shaikh Al Bani agreed with him, but Ibn Hajar did not agree with the reliability of Ibn Hiban. Hafiz Dhahabi said: no one narrated from him except Abi Umaran Al Jiwani. AD Dawalabi said: he is from Rawafid (shi'ite). Abu Dawud said: he is from Shi'ite and Ibn Adai also said so.

375).. From Anas (may Allah be pleased with him) who reported that: When the day arrived on which Allah's

Messenger (may peace and blessings of Allah be upon him) entered Madina, everything gleamed and when the day arrived on which he passed away, everything turned dark (and gloomy) and we did not dust off the hands (after the burial) of the Prophet (may peace and blessings of Allah be upon him) till we felt our hearts changed.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of virtues (5/36/8) and said: it is hadith gharib sahih. And ibn Majah in the book of funerals (1/1631), Imam Ahmad in Al Musnad (3/22/268), Ibn Hiban in his sahih (8/218), Al Hakim in Al Mustadraq (8/218) and Al Hakim in Al Mustadraq (3/57) and said: it is hadith sahih on the conditions stipulated by Muslim. Imam Dhahabi agreed with him. It was also transmitted by Ibn Sad in Al Tabaqaat (2/274). All from Jubar bin Sulaiman, from Thabit, from Anas.

376).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) passed away on Monday.

•It is a sound tradition but the isnad of the compiler is weak. It was narrated by Al Baihaqi in (Al Dalail) (7/256). The isnad of the author is da'if (weak) because of Amir bin Salah whose hadith is Matruk as Hafiz said in (At Taqriib) but the hadith has other evidence. It is narrated by Al Bukhari in the book of funerals (3/1387)and Imam Ahmad in Al Musnad (6/45/118/132). Also Ibn Sa'd in At Tabaqaat (2/273). It has other evidence transmitted by An Nisa'i in the book of funerals (4/1830) thus, the hadith is sahih and Shaikh Al Bani who did not notice its isnad stated that the isnad of the hadith is sahih and related it to Al Bukhari. But the isnad of the hadith contains a (Matruk) narrator. However, the hadith with its other correct evidence is sahih as we said before. The narration of Al Bukhari as Hisham's