

The Final Words of the Scholars at  
The Onset of Death

وَصَايَا الْعُلَمَاءِ  
عِنْدَ حُضُورِ الْمَوْتِ

تأليف

الحافظ أبي سليمان محمد بن عبد الله بن أحمد بن زبر الرَّبَعي  
المتوفى سنة ٣٧٩هـ

al-Hāfiz Abū Sulaymān Muḥammad ibn ‘Abdillāh

Ibn Zabr al-Raba‘ī (d. 379h)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“The house of al-Arḩam is the house of Islām”

Al-Ḥākīm (d.403h.) in *al-Mustadrak ‘ala al-Ṣaḥīḥayn* (6185)





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THE FINAL WORDS OF THE SCHOLARS AT THE  
**ONSET**  
**OF DEATH**

Al-Ḥāfīz ibn Zabīr (d. 379H)

The biographical notes and *isnād* analysis found in this book have been extracted from the work of the late *muḥaddith*, the *muḥaqqiq* al-Shaykh ‘Abd al-Qādir al-Arnā’ūt (d. 1425H)



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## ترجمة المؤلف

### Biography of the Author

Despite an extensive research for a detailed account on the life of Ibn Zabr, the available biographies were limited and focused on his position as a *muḥaddith*, trustworthy, a noble man, a historian and a *hafiz*—to name a few. None of these sources mentioned his role in the political life that was described as troubled at that time, particularly that his father was the chief judge of Damascus and Egypt during the first quarter of the fourth Hijri century, and had close ties with the Caliphs, rulers and administrators.

I (referring to the editor of the Arabic manuscript) have extracted the biography of Abu Sulaymān, ‘Abdullāh ibn Zabr from the following sources:

1. *Tārīkh Dimashq* of Ibn ‘Asākir (15/251-252).
2. *Tadhkirat al-Huffāz* of al-Dhahabī (3/996).
3. *Shadharāt al-Dhahab* of ‘Abd al-Ḥay ibn al-‘Imād al-Ḥanbali (3/96).
4. *Al-‘Ibar fi Khabar Man ‘Abar* of al-Dhahabī (3/12)
5. *Al-Wulāt wa al-Quḍāh* of Muḥammad ibn Yūsuf al-Kandī al-Maṣrī (p. 543).
6. *Al-Ikmāl* of ‘Alī ibn Hibatu Allāh, famously referred to as Ibn Makūla (4/163).
7. *Hadiyatu al-‘Ārifīn* of Ismā‘īl Pāshā al-Baghdādī (2/51).
8. *Tārīkh al-Adab al-A ‘rābī* of Carl Brockelmann (annex 1, p. 280).
9. *Al-‘Alām* of Khayr al-Dīn al-Zarkalī (7/98).

10. *Mu 'jam al-Mu 'alifīn* of 'Umar Rida Kahhalah (10/196)
11. *Majallat Ma 'had al-Makḥṭūṭāt* (annex 2, p. 73).
12. *Tārīkh al-Turāth al-A 'rābī* of Fu 'ād Sizkīn (1/504).



He is Abū Sulaymān, Muḥammad ibn 'Abdullāh ibn Aḥmad ibn Rabī'ah ibn Sulaymān ibn Khālid ibn 'Abd al-Rahmān ibn Zabīr. He was born during 289H in the city of al-Raqqah and was described as a noble man, worthy of trust, and an astute person who was well-acquainted with ḥadīth, history and biographies. He is considered to be a *ḥāfiẓ*, and he was the *muḥaddith* of Damascus where he used to narrate ḥadīths for people, and the son of its judge. He travelled to pursue the knowledge of ḥadīth, and authored many books that scholars considered of great benefit such as *Ma 'rifat al-Ṣahābah* and *al-Tārīkh 'alā al-Sinyīn*. He narrated from about fifty scholars that Ibn 'Asākir listed in his book, including Abū al-Qāsim al-Baghawī, Abū Bakr ibn Abī Dāwūd and others. As for those who narrated from him, they were many, including Tamam ibn Muḥammad, 'Abd al-Wahhāb al-Maydānī, Abū al-Ḥasan 'Alī ibn Muḥammad ibn Ṭawq al-Dārānī and many others. He was praised by many scholars such as Abū Bakr ibn al-Khaṭīb, 'Alī ibn Hibatu Allāh, Abū Muḥammad ibn Muḥammad al-Akfanī, and others. Ibn Zabīr stated that Abū Ja 'far al-Ṭaḥāwī reviewed some of the works he authored, and he liked them. He said to him: "O Abū Sulaymān! Those of your ilk are the chemists and those of our ilk are the doctors." Abū Naṣr ibn al-Jabbān related that Ibn Zabīr told him that he saw Allah, the Exalted, during his sleep and he mentioned that he saw just a light. He died on Saturday, 12<sup>th</sup> of Jamada al-Awla, 379H.

The other books and resources that included his biography did not mention anything different to the above. None of these resources talked about his travels and journeys, or even mentioned whether he

accompanied his father in his travels between Baghdad, Egypt and Damascus, or even his position regarding the rulers. Although his father was the judge of Damascus and Egypt, all books agree that he was not a trustworthy person and was a weak narrator, as stated by al-Dhahabī who said, “‘Abdullāh ibn Aḥmad ibn Rabī‘ah ibn Zabīr, the judge. He was amongst the jurists and scholars of ḥadīth, but he reported *aḥādīth* that no other narrator related.” Al-Khaṭīb al-Bagh-dādī said, “He was not trustworthy, died in 329H. Al-Dāraqūṭnī rejected his narrations, and he narrated from al-Haytham ibn Sahl a false report.” However, his son—the author of this book, did not follow the way of his father and embarked upon the way of the truthful people who are believed in.

## مقدمة المؤلف

### The Author's Introduction

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

{And We have instructed those who were given the Scripture before  
you and yourselves to fear Allah.}<sup>1</sup>

أَخْبَرَنَا الشَّيْخُ الصَّالِحُ الْمُقْرِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي عَبْدِ اللَّهِ بْنِ أَبِي الْحَسَنِ بْنِ الْمُقَرَّرِ النَّجَّارِ الْبَغْدَادِيِّ أَنَّهُ بَدَأَ اللَّهُ، قِرَاءَةً عَلَيْهِ وَنَحْنُ نَسْمَعُ فِي يَوْمِ الْجُمُعَةِ ثَامِنٍ وَعِشْرِينَ جُمَادَى الْأُولَى مِنْ سَنَةِ ثَلَاثٍ وَثَلَاثِينَ وَسِتِّمِائَةٍ فِي الْمَسْجِدِ الْجَامِعِ مِنْ دِمَشْقَ. قِيلَ لَهُ: أَخْبَرَكَ أَبُو الْمَعَالِيِّ الْفَضْلُ بْنُ سَهْلٍ بْنُ بَشْرٍ بْنُ أَحْمَدَ الْإِسْفَرَايِينِي إِجَازَةً، أَنَّ الْفَقِيهَ أَبَا الْقَاسِمِ عَلِيَّ بْنَ مُحَمَّدٍ بْنَ عَلِيٍّ بْنَ أَبِي الْعَلَاءِ السُّلَمِيِّ الْمِصْبِصِيَّ، أَخْبَرَهُمْ قِرَاءَةً عَلَيْهِ وَهُوَ يَسْمَعُ فِي سَنَةِ سِتِّ وَثَمَانِينَ وَأَرْبَعِمِائَةٍ قَالَ: أَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ بْنِ أَبِي نَصْرِ قِرَاءَةً عَلَيْهِ فِي شَعْبَانَ سَنَةِ ثَمَانٍ وَعِشْرِينَ وَأَرْبَعِمِائَةٍ، قِيلَ لَهُ: أَخْبَرَكَ أَبُو سُلَيْمَانَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ زَبْرِ الرَّبِيعِيِّ قِرَاءَةً عَلَيْهِ فِي ذِي الْقَعْدَةِ سَنَةِ اثْنَتَيْنِ وَسَبْعِينَ وَثَلَاثِمِائَةٍ، نَا مُحَمَّدُ بْنُ الرَّبِيعِ بْنِ سُلَيْمَانَ ، نَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى ، نَا عَبْدُ اللَّهِ بْنُ وَهَبٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ ، وَمَالِكِ بْنِ أَنَسٍ

1 Al-Nisā: 131

، وَيُونُسَ بْنَ يَزِيدَ ، وَأَسَامَةَ بْنَ زَيْدِ اللَّيْثِيِّ أَنَّ نَافِعًا حَدَّثَهُمْ ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي بِهِ بَيْتُ لَيْلَتَيْنِ  
إِلَّا وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ.

Shaykh al-Šāliḥ al-Muqrī, Abū al-Ḥasan, ‘Alī ibn Abī ‘Abdullāh ibn Abī al-Ḥasan ibn al-Muqayyir al-Najjār al-Baghdādī, may Allah reward him, informed us whilst it was read in his presence while we were listening to him on a Friday, 28<sup>th</sup> of Jumādā-al-Ūlā in the year 633H in the Maṣjid al-Jāmi‘ of Damascus that it was mentioned to him, “Abū al-Ma‘ālī, al-Faḍl ibn Sahl ibn Bishr ibn Aḥmad al-Isfarāyīnī informed you—while granting you the official permission to transmit it—that the jurist, Abū al-Qāsim, ‘Alī ibn Muḥammad Al-Miṣīṣī<sup>2</sup> informed him of having heard the narration of ḥadīth in the year 486H while they were listening.” He said, “I, Abū ‘Alī, Aḥmad ibn ‘Abd al-Raḥmān ibn ‘Uthmān ibn Abī Naṣr recited it in his presence in the month of Sha‘bān in the year 428H that it was mentioned to him, that ‘Muḥammad ibn al-Zabr al-Raba‘ī narrated the ḥadīth in Dhulqadah in 370H that Ibn ‘Umar<sup>3</sup> ﷺ narrated that the Messenger of Allah ﷺ

2 Alluding to al-Maṣīṣah—a city on the coast and the native place of many scholars.

3 He is ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb ﷺ. He was known as Abū ‘Abd al-Raḥmān and Ibn ‘Umar. He was an esteemed Companion who grew up in Islām and migrated to Madīnah with his father. He was presented to the Prophet ﷺ to partake in the battles of Badr and Uhud but the Prophet considered him too young to do so. He finally allowed him to join the army in the battle of Khandaq when he was only fifteen years old. He is one of the “four ‘Abdullāhs” from the youthful Companions. They are: ‘Abdullāh ibn ‘Umar, ‘Abdullāh ibn ‘Abbās, ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ and ‘Abdullāh ibn Zubayr, may Allah be pleased with them. He gave religious rulings for sixty years and became blind towards the end of his life. He was the last of the Companions to die in Makkah, passing away in 73H. He narrated 2630 aḥādīth in all. He was one of the

said: “It is not proper for a Muslim who possesses something to bequeath to spend even two nights<sup>4</sup> without having his final testament written down with him regarding it.”<sup>5</sup>

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ بَحْرٍ نا عَبْدُ اللَّهِ بْنُ حَمْدَ بْنِ أَبِي مَسْرَةَ نا خَلَادُ بْنُ يَحْيَى نا أَبُو عَقِيلٍ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ

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staunchest followers of the Prophet’s Sunnah.

4 Al-Bayhaqī and Abu ‘Uwānah report a ḥadīth which mentions, “a night or two nights” while Muslim reports, “spend three nights.” This variance alludes to the approximation of the nights and that it is not intended to specify the number of nights. The meaning of it is that a person should not spend a long time without writing his will down, even if what he possesses is very little. Even three days is seen as considerable procrastination. For this reason, Ibn ‘Umar said, “Ever since I heard Allah’s Messenger ﷺ say this I have not spent a night without having my will written with me.” It was narrated by ‘Abd al-Razzāq in his book that Anas ibn Mālik ؓ said, “The Companions used to write in the beginning of their wills, ‘I commence with the help of the name of Allah, the Most Merciful, the Especially Merciful. This is what so and so has instructed that he bears witness that there is none worthy of worship except Allah, the absolute who has no partners and that Muḥammad is His slave and messenger and {**And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.**} [Al-Hajj: 7]. I instruct my family members to fear Allah, to resolve things between them and to obey Allah and His messenger if they still consider themselves Muslims. I instruct them as Ibrāhīm ؑ instructed his son Ya‘qūb, saying: {**O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.**} [Al-Baqarah: 132]” I say: Thereafter, one should write down the debts he owes and that which is owed to him and it must be witnessed so that rights are not misappropriated.

5 Reported by al-Bukhārī (5/264) in the first chapter of the Book of Final Instructions. It was also reported by Muslim (1627) in the first chapter of the Book of Final Instructions.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا حَقَّ امْرِئٍ مُسْلِمٍ بَيْتٌ لَيْلَةً مِنَ الدَّهْرِ أَبَدًا إِلَّا وَعَهْدُهُ عِنْدَهُ مَكْتُوبٌ، إِذَا كَانَ لَهُ مِنَ الْمَالِ مَا يَعْهَدُ فِيهِ.

It was narrated to us by ‘Abd al-Malik ibn Baḥr [...] <sup>6</sup> that ‘Abdullāh ibn ‘Umar <sup>7</sup> narrated on the authority of ‘Abdullāh ibn ‘Umar that the Prophet ﷺ said: “It is not proper for a Muslim to spend a night without having his final testament written down should he have any wealth to bequeath.” <sup>8</sup>

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ عَطْفَانَ ، نا أَبُو عُتْبَةَ أَحْمَدُ بْنُ الْفَرَجِ الْحِمَاصِيُّ ، نا بَقِيَّةُ بْنُ الْوَلِيدِ ، نا عَبْدُ اللَّهِ بْنُ سَالِمٍ ، عَنِ الْعَلَاءِ بْنِ عُتْبَةَ الْيَحْصَبِيِّ قَالَ: سَمِعْتُ عُمَيْرَ بْنَ هَانِئِ الْعَنْسِيِّ يَقُولُ: سَمِعْتُ ابْنَ عَمْرٍو يَقُولُ: يُوشِكُ الْمَنَائِمَا أَنْ تَسْبِقَ الْوَصَايَا.

It was narrated to us by al-Ḥasan ibn Aḥmad ibn Ghaṭafān [...] that ‘Alā ibn ‘Utbaḥ said, “I heard ‘Umayr ibn Hānī say that he heard Ibn ‘Umar say, [‘If people are not heedful,] death will visit them before they can write their final testaments.”

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّيْلَمِيُّ ، نا عَبْدُ الْحَمِيدِ بْنُ صُبَيْحِ سَنَةَ أَرْبَعِينَ وَمِائَتَيْنِ ، نا دُرَيْسُ بْنُ زِيَادٍ ، عَنِ يَزِيدِ الرَّقَاشِيِّ ، عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى

6 This chain of narration includes Abū ‘Uqayl i.e. Yahyā ibn al-Mutawakkil al-Madanī, the companion of Bahiyah who was the slave girl of ‘Āishah ﷺ. He narrated from her frequently and so he became known as the companion of Bahiyah, he is a *ḍa‘īf* narrator as mentioned in *al-Taqrīb* by al-Ḥāfiẓ ibn Ḥajar al-‘Asqalānī.

7 He is ‘Umar ibn ‘Abdillāh al-Madanī, the slave of Ghufrah. He is a *ḍa‘īf* narrator who used to narrate aḥādīth which were *mursal*, as mentioned in *al-Taqrīb*.

8 I say that its chain of narration is weak.

اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَاتَ فُلَانٌ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَيْسَ كَانَ مَعَنَا أَنْفًا؟ قَالُوا: بَلَى. قَالَ: يَا سُبْحَانَ اللَّهِ ، كَانَتْهَا أَخَذَةً عَلَى غَضِبٍ ، الْمَحْرُومُ مِنْ حُرْمِ الْوَصِيَّةِ.

It was narrated to us by Muḥammad ibn Ibrāhīm al-Daybulī<sup>9</sup> [...] <sup>10</sup> on the authority of Anas ibn Mālik<sup>11</sup> that: “We were with the Prophet ﷺ when a man approached him and said, ‘O Messenger of Allah! So and so has died.’ The Prophet ﷺ replied, ‘Was he not with us just recently?’ They replied, ‘Yes, he was indeed.’ He ﷺ said, “Exalted is Allah! It is as if his soul was taken in anger; the destitute is the one who did not make his final testament before dying.”<sup>12</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ، نَا جَحْدَرُ بْنُ الْحَارِثِ، نَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ

9 Alluding to al-Dayybul—a city on the coast of India, near Sind. Many scholars including the Muḥammad ibn Ibrāhīm mentioned here originate from this city.

10 This chain of narration includes more than one *ḍa‘īf* narrator.

11 He is Anas ibn Mālik al-Anṣārī who was known as Abū Ḥamzah, the Companion of the Messenger of Allah ﷺ and his servant. He was at the service of the Messenger of Allah ﷺ for ten years and began serving the Prophet when he was ten years old. The Prophet ﷺ supplicated for him asking Allah to bless his wealth and progeny. Anas witnessed the conquests of the Muslims and later resided at Baṣrah. He died in 93H. It is also said that perhaps he died in 90H or 91H. He was the last Companion to die in Baṣrah. He lived for more than one hundred years. There are 2286 aḥādīth attributed to him.

12 The last part of the ḥadīth: “... The destitute is the one who did not make his final testament before dying” was reported by Ibn Mājah in his *Sunan* (2700) in the Book of Final Instructions. Darsat ibn Ziyād and Yazid ibn Abān appear in the chain of narration, and both of them are *ḍa‘īf* narrators. The part of the ḥadīth, “...It is as if the soul was taken in anger...” has a corroborating report in *Musnad Aḥmad* (3/424) and (4/219) and Abu Dāwud (3110).



خُلَيْدِ بْنِ أَبِي خُلَيْدٍ، عَنْ أَبِي حَلْبَسٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قُرَّةَ بْنِ إِيَّاسِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَضَرْتَهُ الْوَفَاةَ فَأَوْصَى . فَكَانَتْ وَصِيَّتُهُ عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ ، كَانَتْ كَفَّارَةً لِمَا تَرَكَ مِنْ زَكَاتِهِ فِي حَيَاتِهِ .

It was narrated to us by al-Ḥusayn ibn Muḥammad ibn Sa‘īd [...] <sup>13</sup> that Mu‘āwiyah ibn Qurrah narrated on the authority of his father, Qurrah ibn Iyās al-Muzanī <sup>14</sup> ﷺ that, “The Messenger of Allah ﷺ said, ‘He who makes his final testament when death approaches him and it is according to the Book of Allah, the Most High and Dignified, shall find it as an expiation for the *zakāt* he had not paid for while he was alive.’” <sup>15</sup>

حَدَّثَنَا أَبِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ ، نَا مُوسَى بْنُ عِيسَى بْنِ الْمُنْذِرِ، عَنْ أَبِيهِ، نَا بَقِيَّةُ قَالَ: حَدَّثَنِي خُلَيْدُ بْنُ أَبِي خُلَيْدٍ ، عَنْ أَبِي حَلْبَسٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ الْمُزَنِيِّ ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَضَرْتَهُ الْوَفَاةَ فَأَوْصَى فَكَانَتْ وَصِيَّتُهُ عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ كَانَتْ كَفَّارَةً لِمَا تَرَكَ مِنْ زَكَاتِهِ فِي حَيَاتِهِ .

It was narrated to us by Abū ‘Abdullāh ibn Aḥmad [...] that Mu‘āwiyah ibn Qurrah narrated on the authority of his father that the Messenger of Allah ﷺ said, “He who makes his final testament when

13 There are weak narrators in this chain: Jaḥdar ibn al-Ḥārith and Baqiyyah ibn al-Walīd.

14 He is Qurrah ibn Iyās al-Muzanī, who was a Companion of the Prophet ﷺ. He was the grandfather of the judge of Baṣrah, Iyās ibn Mu‘āwiyah who was known for his intellect. Qurrah lived in Baṣrah. He has narrated a few aḥādīth which were sub-narrated by his son, Mu‘āwiyah. Qurrah was also called Ibn Mu‘āwiyah.

15 Reported by Ibn Mājah in his *Sunan* (2705) in the Book of Final Testament, Chapter: Perjury in Final Testaments. The chain of narration is weak.

death approaches him and it is according to the Book of Allah, shall find it as an expiation for the *zakāt* he had not paid for while he was alive.”<sup>16</sup>

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ أَبُو الْحَسَنِ عَلِيُّ بْنُ مَعْبُدٍ , نَا شُجَاعُ بْنُ الْوَلِيدِ , نَا سُلَيْمَانَ التَّمِيمِيَّ , عَنْ قَتَادَةَ , عَنْ أَنَسٍ قَالَ : كَانَتْ عَامَّةُ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ حَضَرَهُ الْمَوْتُ : الصَّلَاةُ , وَمَا مَلَكَتْ أَيْمَانُكُمْ قَالَ : حَتَّى جَعَلَ يُغْرِغُهَا فِي صَدْرِهِ , وَمَا كَادَ يَفِيضُ بِهَا لِسَانَهُ .

It was narrated to us by Ibrāhīm ibn Marzūq [...] that Qatādah narrated on the authority of Anas that he said, “The instruction of the Messenger of Allah ﷺ on his deathbed was mostly, ‘Mind the prayer and look after that which your right hands possess.’” He said, ‘He kept murmuring it as his tongue could not utter it clearly.’<sup>17</sup>

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَارِثِ , قَالَ : نَا عِيسَى بْنُ حَمَّادٍ , نَا اللَّيْثُ بْنُ سَعْدٍ , عَنْ هِشَامِ بْنِ عُرْوَةَ , عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ , عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَأَصَعَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْتَنِدٌ إِلَيْ صَدْرِهَا يَقُولُ : اللَّهُمَّ اغْفِرْ لِي , وَارْحَمْنِي , وَالْحَقِيقِي بِالرَّفِيقِ الْأَعْلَى .

It was narrated to us by Aḥmad ibn ‘Abd al-Wārith [...] that ‘Abdullāh ibn Zubayr narrated on the authority of ‘Āishah that she informed

16 It is similar to the ḥadīth before it. However, it is narrated on the authority of his father ‘Abdullāh ibn Aḥmad, who is a *ḍa‘īf* narrator. This ḥadīth, as the one before it, is weak.

17 Also reported in *Musnad Aḥmad* (3/117) and *Sunan Ibn Mājah* (2697) in the Book of Final Testaments: Chapter: “Did the Prophet give a *waṣīyyah*?” This ḥadīth was narrated on the authority of Anas ibn Malik ﷺ.

him that she heard the Messenger of Allah ﷺ whispering while reclining on her chest, “O Allah! Forgive me and be merciful to me and gather me with the highest companions.”<sup>18</sup>

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيُّ قَالَ: نَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: نَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنِ مُوسَى بْنِ سَرْجِسٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَمُوتُ، وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى سَكَرَاتِ الْمَوْتِ.

It was narrated to us by Abū Bakr Muḥammad ibn Ja‘far al-Sāmīrī [...] that al-Qāsim ibn Muḥammad narrated on the authority of ‘Āishah ﷺ that she said: “I saw the Messenger of Allah ﷺ as he was dying. He had with him a bowl containing water into which he would put his hand and then wipe his face with the wet hand. He would then say, ‘O Allah, help me overcome the agonies of death.’”<sup>19</sup>

18 Reported by Muslim in *al-Ṣaḥīḥ* (2444) in the Book of the Merits of the Companions: Chapter: Merits of ‘Āishah ﷺ and Aḥmad in his *Musnad* (6/231). Al-Bukhārī reported a concise version of the ḥadīth (8/110 and 114) in the chapter: “The ailment of the Prophet ﷺ and his death”, from the ḥadīth narrated by ‘Āishah ﷺ.

19 Reported by Aḥmad in *al-Musnad* (6/64, 77 and 151), al-Tirmidhī (978) in the Book of Funerals, Chapter: What is mentioned about the distress felt when death approaches, and Ibn Mājah (1623) in the Book of Funerals, Chapter: What is mentioned about the ailment of the Prophet from the narration of ‘Āishah ﷺ. The ḥadīth is graded as *ḥasan* (good). Al-Bukhārī reported the ḥadīth in *al-Ṣaḥīḥ* (11/312) in the Book of Heart Softeners, Chapter: The agonies of death with the wording, “There is none worthy of worship except Allah. Verily, death has its agonies.”

حَدَّثَنَا أَبُو الْحَارِثِ أَحْمَدُ بْنُ سَعِيدٍ قَالَ: نَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: نَا حَبَّانُ، عَنِ مُبَارَكٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: لَمَّا وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كَرْبِ الْمَوْتِ، قَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَاکْرَبَاهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ وَاللَّهِ مَا عَلَى أَبِيكَ كَرْبٌ آخَرُ، مَا عَلَيْهِ .

It was narrated to us by Abū al-Hārith Aḥmad ibn Sa'īd [...] that Mubārak<sup>20</sup> said that he heard al-Ḥasan<sup>21</sup> say, “When the Messenger of Allah ﷺ was in the throes of death, Fāṭimah<sup>22</sup> said, ‘The Prophet said, ‘Indeed, by Allah, your father will not feel another distress after this one.’”

قَالَ حَبَّانُ: فَحَدَّثَنَا مُبَارَكٌ، قَالَ: نَا ثَابِتٌ، عَنِ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا بِنْتِي، إِنَّهُ وَاللَّهِ قَدْ حَضَرَ مِنْ أَبِيكَ، مَا اللَّهُ عَزَّ وَجَلَّ بِتَارِكٍ أَحَدًا، الْمَوَافَاةَ يَوْمَ الْقِيَامَةِ .

Habbān said [...] that Anas said: “The Messenger of Allah ﷺ said, “O daughter! Indeed, by Allah, your father is about to face a great matter—of which Allah ﷻ will not spare anyone<sup>23</sup> except that they shall

20 He is Mubārak ibn Faḍālah al-Baṣrī.

21 Al-Ḥasan when left unspecified as in the text above refers to al-Ḥasan al-Baṣrī. His name was al-Ḥasan ibn Abī Hasan. His father's name was Yasār.

22 She is Fāṭimah al-Zahrā (*al-zahrā* is a nickname that means: the one who is white and bright with a tinge of redness). She was the daughter of the Prophet ﷺ, born to his wife, Khadijah bint Khuwaylid. She married her cousin, 'Alī and gave birth to his two sons, al-Ḥasan and al-Ḥuṣayn. She died in 11H, six months after the death of her father, the Messenger of Allah ﷺ.

23 Reported by Aḥmad in *al-Musnad*.

face it too<sup>24</sup> —that is standing before Allah on the Day of Judgement.”<sup>25</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ بْنِ بِشْرِ الْهَرَوِيُّ، وَأَبُو الْحَارِثِ أَحْمَدُ بْنُ سَعِيدِ الدَّمَشْقِيِّ - لَهُ  
الْلَفْظُ - قَالَا: نَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ خَالِدِ بْنِ خُلَيْبٍ، نَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي  
حَمَزَةَ، عَنِ أَبِيهِ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَحِيحٌ:

24 Reported by Aḥmad in *al-Musnad* and Ibn Mājah with minor variations in the wording of the ḥadīth which was narrated by Anas ibn Malik ﷺ.

25 Aḥmad reported the ḥadīth in his *Musnad* (3/141) and Ibn Mājah (1629) in the Book of Funerals, Chapter: what is mentioned regarding the death and burial of the Prophet ﷺ from the narration of Anas ibn Malik ﷺ. This is a ḥadīth graded as *ḥasan*. Al-Bukhārī reported it in his *Ṣaḥīḥi* (8/113) in the chapter of “The ailment and death of the Prophet ﷺ, that Anas ibn Malik ﷺ said, ‘When the Prophet ﷺ was seriously ill, he was overcome with pain. Fāṭimah ﷺ said, ‘O Father! You are in distress!’ He ﷺ replied, ‘Your father will not feel distress after this day.’ When the Prophet passed away, Fāṭimah said, ‘O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. al-Firdaws)! O Father! We convey this news [of your death] to Jibrīl.’ When he was buried, Fāṭimah said, ‘O Anas! Do you feel pleased to throw earth over Allah’s Messenger ﷺ?’ She said this out of surprise for their action which was contrary to what she knew of them. She knew them to be compassionate towards the Prophet ﷺ due to their great love for him. Anas remained silent at her protest in deference to her. In retrospect, he would have said, ‘We were not pleased to do so. We did so only because we were following his ways in keeping with his commands ﷺ.’” Al-Bazzār narrates with a *ḥasan* chain of narration that Anas also said, “We hated burying him until we wiped our hands clean.” This and other excerpts from the ḥadīth narrated by Anas ﷺ indicate that they felt difficulty in burying him for it demanded things that contradicted with the love and compassion that they used to treat the Prophet ﷺ when he was alive.

إِنَّهُ لَمْ يُقْبِضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ، ثُمَّ يُخَيَّرُ ، قَالَتْ : فَلَمَّا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَحَصَرَهُ الْمَوْتُ ، وَرَأَسُهُ عَلَى فَخِذِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا غُشِيَ عَلَيْهِ . قَالَتْ : فَلَمَّا أَفَاقَ شَخَصَ بِبَصَرِهِ نَحْوَ سَقْفِ الْبَيْتِ ، ثُمَّ قَالَ : اللَّهُمَّ الرَّفِيقَ الْأَعْلَى قَالَتْ عَائِشَةُ : فَقُلْتُ : إِذَا لَا يَخْتَارُنَا ، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ .

Muḥammad ibn Yūsuf ibn Bishr al-Harawī and Abū al-Ḥārith Aḥmad ibn Sa‘īd [al-Dimashqī] have different versions of the ḥadīth. [...] They said that Zubayr narrated on the authority of ‘Āishah, the wife of the Prophet ﷺ, that she said: “The Messenger of Allah ﷺ said during the time he was healthy, ‘Before death takes away the souls of Prophets, their seats in Paradise are shown to them, and then each one will be asked to choose [either to stay in this life or accept death]’” ‘Āishah said, “When the Messenger of Allah ﷺ was in pain and on his deathbed, his head was on my lap, and he lost consciousness. When he woke up, he raised his eyes to the ceiling of the house and said, ‘O Allah! With the highest companion.’” On that point, I said, ‘He did not choose to stay with us and thus I recalled his statement which he used to mention to us before getting sick.’”<sup>26</sup>



26 Also reported by al-Bukhārī in *al-Ṣaḥīḥ* (8/105) in the Book of Warfare, Chapter: The last thing mentioned by the Prophet ﷺ from the ḥadīth narrated by ‘Āishah ﷺ. *Al-rafiq al-a‘lā* (the best companion) as mentioned in the ḥadīth could refer to Paradise or to all the Prophets collectively who were mentioned in the *āyah*: {And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.} [Al-Nisā: 69]. They are referred to as companions for they assist others to obey Allah and benefit each other.

## وَصِيَّةُ آدَمَ عَلَيْهِ السَّلَامُ

### The Final Words of Ādam ﷺ

أَخْبَرَنَا أَبِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ ، نَا الْحَسَنُ بْنُ السَّكَنِ الْحِمَاصِيُّ ، نَا الرَّبِيعُ بْنُ رَوْحٍ ، نَا إِسْمَاعِيلُ بْنُ عَبَّاشٍ ، عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ ذَكْوَانَ الْبَصْرِيُّ الْأَزْدِيُّ ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ ، عَنِ عَتِيٍّ السَّعْدِيِّ ، عَنِ أَبِي بِنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ آدَمَ صَلَّى اللَّهُ عَلَيْهِ لَمَّا حَضَرَتْهُ الْوَفَاةُ أَرْسَلَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ بِكَفَنِ وَحُنُوطٍ مِنَ الْجَنَّةِ ، فَلَمَّا رَأَتْ حَوَاءُ الْمَلَائِكَةَ جَزَعَتْ . فَقَالَ صَلَّى اللَّهُ عَلَيْهِ : خَلِّي بَيْنِي وَبَيْنَ رُسُلِ رَبِّي عَزَّ وَجَلَّ فَمَا لَقِيتُ الَّذِي لَقِيتُ إِلَّا فِيكَ ، وَمَا أَصَابَنِي الَّذِي أَصَابَنِي إِلَّا فِيكَ .

It was narrated to us by Abū ‘Abdillāh ibn Aḥmad<sup>27</sup> [...] that ‘Utayy ibn al-Sa‘dī<sup>29</sup> reported that Ubayy ibn Ka‘b<sup>30</sup> said: “The Messenger

27 He is the author’s father, ‘Abdullāh ibn Aḥmad al-Qāḍī. He was a jurist and a *muḥaddith* who was the sole narrator of some aḥādīth. He was considered a *ḍa‘if* narrator. Al-Khaṭīb al-Baghḍādī said, “He is not a trusted narrator.”

28 The narrator Muḥammad ibn Dhikwan was considered a *ḍa‘if* narrator as mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Taqrīb*.

29 He is ‘Utayy ibn al-Sa‘dī al-Baṣrī. He was a *thiqah* narrator.

30 He was an Anṣārī Companion who was the chief of his village. He was one of the Companions who participated in the second treaty of al-‘Aqabah. He fought in the Battle of Badr and all the other battles. The Prophet said to him, “Rejoice by this knowledge, O Abū Mundhir!” He ﷺ also said, “Verily, Allah commanded me to recite to you the Qur’ān.” ‘Umar used to call ‘Ubayy “The chief of the Muslims.” ‘Ubayy was one of the scribes of the revelation as it descended to the Messenger of Allah ﷺ. He was of those who compiled the Qur’ān into a single

of Allah ﷻ said, ‘When Ādam ﷺ was on his deathbed, Allah ﷻ sent him a shroud and embalming scent from Paradise. When Ḥawā saw the Angels, she grew frightened. Ādam ﷺ said to her, ‘Let me be alone with my Lord’s messengers. Because of you, I was afflicted with what I had to endure, and had it not been because of you, nothing of this would have happened.’<sup>31</sup>



## وَصِيَّةُ نُوحٍ عَلَيْهِ السَّلَامُ

### The Final Words of Nūḥ ﷺ

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرِ بْنِ جَوْصَا ، نا إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيِّ ، ثنا أَبُو مُعَاوِيَةَ الضَّرِيرُ ، نا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِوَصِيَّةِ نُوحٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ . قَالُوا: بَلَى قَالَ: إِنَّ نُوحًا قَالَ لِابْنِهِ: إِنِّي أُوصِيكَ بِأَنْتَتَيْنِ ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ .

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umayr [...] that ‘Abdullāh ibn ‘Umar ﷺ related that the Messenger of Allah ﷺ said, “Shall I not inform you of the instructions of Nūḥ ﷺ?” They (the Companions) said, “Yes”. He said, “Nūḥ advised his son by saying, ‘I

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book during the era of ‘Uthmān ibn ‘Affān ﷺ. He died in Madīnah. It is said that he died in the year 20H, 21H or 30H.

31 This story is *ḍa‘īf* as can be observed from the footnotes regarding its narrators. The author’s father, ‘Abdullāh ibn Aḥmad appears in the chain of narration who is considered to be a *ḍa‘īf* narrator. Muhammad ibn Dhikwan al-Baṣrī is also considered to be a *ḍa‘īf* narrator.



advise you to perform two things and prohibit you from two things.”<sup>32</sup>

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ ، نَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الدَّقِيقِيِّ ، نَا خُنَيْسُ بْنُ بَكْرِ بْنِ خُنَيْسٍ ، نَا زَيْدُ بْنُ بَكْرِ بْنِ خُنَيْسٍ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصَى نُوْحُ ابْنَهُ قَالَ: لَا أُطَوِّلُ عَلَيْكَ ، لِتَكُونَ أَجْدَرَ أَلَّا تَنْسَى ، اثْنَتَانِ لَيْسَتْ بَشِيرُ بِهِمَا اللَّهُ عَزَّ وَجَلَّ وَصَالِحُ خَلْقِهِ ، وَاثْنَتَانِ يَحْتَجِبُ مِنْهُمَا اللَّهُ عَزَّ وَجَلَّ وَصَالِحُ خَلْقِهِ ، فَأَمَّا الْإِثْنَتَانِ الَّتِي يَسْتَبْشِرُ اللَّهُ عَزَّ وَجَلَّ مِنْهُمَا وَصَالِحُ خَلْقِهِ: فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، فَإِنَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَوْ كُنَّ حَلَقَةً لَفَصَمْتُهُمَا ، وَلَوْ كُنَّ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ ، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فَإِنَّهَا صَلَاةُ الْخَلْقِ ، وَبِهَا يُرْزَقُونَ . وَأَمَّا الْإِثْنَتَانِ الَّتِي يَحْتَجِبُ اللَّهُ عَزَّ وَجَلَّ مِنْهُمَا وَسَائِرُ خَلْقِهِ ، فَالشُّرْكُ بِهِ ، وَالكِبْرُ . فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ

It was narrated to us by Aḥmad ibn Muḥammad ibn Ziyād<sup>33</sup> [...] <sup>34</sup> that Ibn ‘Abbās<sup>35</sup> ﷺ said, “The Messenger of Allah ﷺ said, ‘Nūḥ advised

32 This ḥadīth is an ‘an ‘ana of Ibn Ishāq, the author of *al-Maghāzī* and this report is in the book *Kashf al-Istār ‘an Zawā‘id al-Bazzār* by al-Haythamī (3069) which was reviewed by Shaykh Ḥabīb al-Raḥmān al-‘aẓamī from the narration of ‘Abdullāh ibn ‘Umar. It was also collected by al-Haythamī in *Majma‘ al-Zawā‘id* (4/219) and other books.

33 He is al-Imām al-Ḥāfiẓ, the ascetic and the *shaykh* of the Ḥaram who was well-known as Ibn al-‘A‘rābī. His name is Abū Sa‘īd, Aḥmad ibn Muḥammad al-Baṣrī. He authored a number of books and received narrations of ḥadīth from Muḥammad ibn ‘Abd al-Malik and others. He died in the year 340H.

34 Al-Dhahabī said in *al-Mizān* regarding the narrator Khunays ibn Bakr ibn Khunays, “Ṣāliḥ Jazarah said that he is *ḍa‘īf*.”

35 He is ‘Abdullāh ibn ‘Abbās, the paternal cousin of the Prophet ﷺ. He was one of the four famous ‘Abdullāhs. He was an authority for this nation and the

his son by saying, 'I shall not lengthen my speech so that it is easier for you to remember it. Allah ﷻ and His righteous slaves rejoice for two things and there are two things He and His righteous slaves resent. As for the former, they are: To testify that there is none worthy of worship except Allah. Indeed, if the sky and the earth and the creations in between them were to become one solid unit, it would break it, and if it is placed on one side of a balance, it would make the side it is in heavier than the other, [and the other thing is] 'glorified be Allah and to Him is all praise.' This is the prayer of the creation and they are provided sustenance for uttering it. As for the two things Allah ﷻ and His righteous slaves resent, they are: *shirk* (associating partners with Allah) and *kibr* (vanity)." One of the Companions asked, 'O Messenger of Allah, verily I love to have the best ride and eat soft food. I love the coil of my whip and the front part of my shoe. Is this considered vanity?' He ﷺ replied, 'No, vanity is denial of truth and belittling of people.'"<sup>36</sup> The wording is of Ibn al-A'rabī.



## وَصِيَّةُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Abū Bakr al-Ṣiddīq<sup>37</sup> ﷺ

interpreter of the meanings of the Qur'ān. He narrated 1660 aḥādīth and died in the year 68H in the city of Ṭā'if ﷺ.

36 This has a similar purport as the ḥadīth before it. It was narrated on the authority of 'Abdullāh ibn 'Amr ibn al-'Āṣ as reported in the *Musnad* of Aḥmad (2/170 and 225). The *sanad* is weak. There appears within it Khunays ibn Bakr who is considered to be a *ḍa'if* narrator.

37 He is Abū Bakr ibn Abī Quḥāfah. His name was 'Abdullāh ibn 'Uthmān ibn 'Āmir al-Qurayshī al-Tamīmī, the vicegerent of the Prophet ﷺ and one of the ten people who were promised Paradise. He was the first man to embrace Islām. His father, 'Uthmān did not embrace Islām until the conquest of Makkah. He passed away after the death of Abū Bakr. His mother, Umm al-Khayr embraced

حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ الْيَازُورِيُّ بِالرَّمْلَةِ قَالَ: نَا حُمَيْدُ بْنُ عِيَّاشٍ السَّافِرِيُّ  
 , نَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ , نَا عُبَيْدُ اللَّهِ بْنُ أَبِي حُمَيْدٍ , عَنْ أَبِي الْمَلِيحِ , أَنَّ أَبَا بَكْرَ  
 الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ أَرْسَلَ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ  
 فَقَالَ: إِنِّي أَوْصِيكَ بِوَصِيَّتِي , إِنْ أَنْتَ قَبِلْتَهَا عَنِّي: إِنَّ لِلَّهِ عَزَّ وَجَلَّ حَقًّا بِاللَّيْلِ لَا يَقْبَلُهُ  
 بِالنَّهَارِ , وَإِنَّ لِلَّهِ عَزَّ وَجَلَّ حَقًّا بِالنَّهَارِ لَا يَقْبَلُهُ بِاللَّيْلِ , وَإِنَّهُ عَزَّ وَجَلَّ لَا يَقْبَلُ النَّافِلَةَ  
 حَتَّى تُؤَدَّى الْفَرِيضَةُ , أَلَمْ تَرَ إِنَّمَا ثَقُلْتَ مَوَازِينَ مَنْ ثَقُلْتَ مَوَازِينَهُ فِي الْآخِرَةِ بِاتِّبَاعِهِمْ  
 الْحَقَّ فِي الدُّنْيَا , وَثَقُلَ ذَلِكَ عَلَيْهِمْ , وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ إِلَّا حَقٌّ أَنْ يَنْقَلُ , أَلَمْ  
 تَرَ إِنَّمَا خَفَّتْ مَوَازِينُ مَنْ خَفَّتْ مَوَازِينُهُ فِي الْآخِرَةِ بِاتِّبَاعِهِمُ الْبَاطِلَ فِي الدُّنْيَا , وَخَفَّ  
 ذَلِكَ عَلَيْهِمْ وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ إِلَّا بَاطِلٌ أَنْ يَخِفَّ , أَلَمْ تَرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ  
 أَنْزَلَ آيَةَ الرَّجَاءِ عِنْدَ آيَةِ الشَّدَّةِ , وَآيَةَ الشَّدَّةِ عِنْدَ آيَةِ الرَّجَاءِ , لِكَيْ يَكُونَ الْعَبْدُ رَاغِبًا  
 رَاهِبًا , لَا يُلقِي بِيَدِهِ إِلَى التَّهْلُكَةِ , لَا يَتَمَنَّى عَلَى اللَّهِ عَزَّ وَجَلَّ غَيْرَ الْحَقِّ . فَإِنْ أَنْتَ  
 حَفِظْتَ وَصِيَّتِي فَلَا يَكُونَنَّ غَائِبٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ , وَلَا بُدَّ لَكَ مِنْهُ . وَإِنْ أَنْتَ  
 ضَيَّعْتَ وَصِيَّتِي هَذِهِ فَلَا يَكُونَنَّ غَائِبٌ أَبْغَضَ إِلَيْكَ مِنَ الْمَوْتِ .

It was narrated to us by Abū Bakr Aḥmad ibn Muḥammad al-Yāzūrī

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Islām much earlier and she too died after her son passed away. Abū Bakr ﷺ died before his parents and he left his inheritance to them in the year 13H in Madīnah.

[...] <sup>38</sup> that Abū al-Maliḥ <sup>39</sup> said, “When Abū Bakr al-Ṣiddīq ﷺ was on his deathbed, he sent for ‘Umar ibn al-Khaṭṭāb <sup>40</sup> ﷺ and said to him, ‘Verily I will advise you, if you would like to accept it from me: Allah ﷻ has rights at night that He does not accept if performed during the daytime and He has rights in the daytime that He does not accept if performed during the night. Allah ﷻ does not accept supererogatory acts until the obligatory ones are fulfilled. Have you not known that for those whose scale is heavy on the Day of Judgement, it is because they have followed the truth in this world while it was a heavy burden on them! Indeed, a scale upon which nothing but the truth is placed on must be heavy. Have you not known that for those whose scale is light in the Hereafter it is because they have followed falsehood in this world while it was pleasing to them! Indeed, a scale that nothing but falsehood is placed on it must be light. Have you not known that Allah ﷻ has revealed an *āyah* of hope along with an *āyah* of intense proportion and an *āyah* of intense proportion along with an *āyah* of hope so that the servant is encouraged and cautioned at the same time so that he does not ruin himself, and does not wish from Allah ﷻ except the truth. If you pay heed to my words you will find death dearer to you than anything else you wish to meet, and death is inevitable. If

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38 This chain of narration includes ‘Ubaydallāh ibn Abī Ḥumayd Abū Khaṭṭāb who narrated from Abī al-Maliḥ. Al-Ḥāfiẓ al-Dhahabī said in al-Mizān, “Al-Bukhārī said that he is *matrūk* (rejected) in ḥadīth. Al-Nasā’ī said that he is *matrūk* (rejected). Aḥmad ibn Ḥanbal said that the people rejected his narrations. Duḥaym said that he is *ḍa‘īf*. Al-Bukhārī said that he narrated strange reports from al-Maliḥ.

39 Abu al-Maliḥ ibn Usāmah al-Hadhli. It is said his name was ‘Āmir or Zayd ibn Usāmah. He was a trusted Ṭābi‘ī who narrated from his father and Ma‘qal ibn Yasār and many other Companions.

40 In the original manuscript it is stated as “may Allah have mercy on him”, but it is more proper that one says, “may Allah be pleased with him” which is the established way to distinguish between a Companion and others who are conferred with, “may Allah have mercy upon him.”

you let my advice go to naught then death will be the matter that you will despise most.<sup>41</sup>

حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدِ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ ، نا مُحَمَّدُ بْنُ مَيْمُونِ  
الْحَبَّاطُ الْمَكِّيُّ ، نا سُفْيَانُ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَائِشَةَ  
قَالَتْ: قَالَ لِي أَبِي: فِي أَيِّ شَيْءٍ كَفَنْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: فِي  
ثَلَاثَةِ أَثْوَابٍ. قَالَ: انظُرِي تَوْبِي هَذَيْنِ فَاغْسِلُوهُمَا - وَكَانَا مُشَقَّقَيْنِ - وَابْتَاَعُوا لِي نَوْبًا  
ثَالِقًا ، وَلَا تُغْلَوْهُ. قُلْتُ: يَا أَبَتِ إِنَّا مُوسِرُونَ ، مُوسِعٌ عَلَيْنَا. قَالَ: يَا بَنِيَّةُ إِنَّ الْحَيَّ أَحَقُّ  
بِالْجَدِيدِ مِنَ الْمَيِّتِ ، وَإِنَّمَا هُوَ لِلْمُهَلَّةِ وَالصَّدِيدِ .

It was narrated to us by Abū al-Qāsim ‘Abdullāh ibn Muḥammad ibn ‘Abd al-‘Azīz al-Baghawī<sup>42</sup> [...] that Ibn Abī Mulaykah<sup>43</sup> narrated that ‘Aishah said, “My father told me: ‘In what did you shroud the Messenger of Allah ﷺ?’ I replied that we shrouded him in three pieces of clothing. He said, ‘Take these two clothes of mine and wash them—both of which were dyed in a reddish colour—and buy me a third piece of clothing but make sure it is not expensive.’ I replied, ‘O father, we are well off so we can buy an expensive one.’ He said, ‘O daughter, the living is worthier of wearing new garments than the dead. The

41 The chain of narration of this story is *ḍa‘īf* as seen in the footnote above regarding its narrators, and it is *munqaṭi‘* (there is a break in the chain) as Abū al-Maliḥ did not narrate from Abū Bakr al-Ṣiddīq ﷺ.

42 He was a *ḥāfiẓ*, a *thiqah* narrator and an illustrious scholar. He heard from an excess of three hundred scholars. He lived a long life, he was born during the month of Ramaḍān in the year 214H and he died during the night of al-Fiṭr in the year 317H.

43 He is ‘Abdullāh ibn ‘Ubaydallāh ibn ‘Abdullāh ibn Mulaykah al-Madani. He met thirty Companions and was a *thiqah* narrator and a *faqīh*. He passed away during the year 117H.

shroud is for nothing but oozing water and pus.”<sup>44</sup>

حَدَّثَنَا مُضْعَبُ بْنُ إِسْمَاعِيلَ ، نا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ، نا حَجَّاجُ بْنُ مِنْهَالٍ ، نا هَمَّامُ بْنُ يَحْيَى ، عَن قَتَادَةَ ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ لَمَّا حُضِرَ بَعَثَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ ، فَدَعَاهُ لِيُوصِيَهُ ، فَلَمَّا حَضَرَ قَالَ : اَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ فِي النَّهَارِ حَقًّا لَا يَقْبَلُهُ فِي اللَّيْلِ ، وَاعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ فِي اللَّيْلِ حَقًّا لَا يَقْبَلُهُ فِي النَّهَارِ ، وَاعْلَمُ أَنَّهُ لَا يَقْبَلُ نَافِلَةً حَتَّى تُؤَدَّى الْفَرِيضَةُ . وَاعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ ذَكَرَ أَهْلَ الْجَنَّةِ بِأَحْسَنِ أَعْمَالِهِمْ ، فَيَقُولُ الْقَائِلُ : أَيْنَ يَفْعُ عَمَلِي مِنْ عَمَلِ هَؤُلَاءِ؟ وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ عَنِ سَيِّئِ أَعْمَالِهِمْ فَلَمْ يَثْرَبْهُ . وَاعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ ذَكَرَ أَهْلَ النَّارِ بِأَسْوَأِ أَعْمَالِهِمْ ، وَيَقُولُ قَائِلٌ : أَنَا خَيْرٌ مِنْ هَؤُلَاءِ عَمَلًا ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ رَدَّ عَلَيْهِمْ أَحْسَنَ أَعْمَالِهِمْ فَلَمْ يَقْبَلْهُ ، وَاعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ آيَةَ الرَّخَاءِ عِنْدَ آيَةِ الشَّدَّةِ ، وَآيَةَ الشَّدَّةِ عِنْدَ آيَةِ الرَّخَاءِ ، لِيَكُونَ الْمُؤْمِنُ رَاغِبًا رَاهِبًا ، لِقَلَّا يُلْقِي بِيَدِهِ إِلَى التَّهْلُكَةِ ، وَلَا يَتَمَنَّى عَلَى اللَّهِ إِلَّا الْحَقَّ . وَاعْلَمُ أَنَّمَا ثَقُلْتَ مَوَازِينُ مَنْ ثَقُلْتَ مَوَازِينَهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْحَقَّ فِي الدُّنْيَا وَثَقُلَ ذَلِكَ عَلَيْهِمْ ، وَاعْلَمُ أَنَّمَا خَفَّتْ مَوَازِينُ مَنْ خَفَّتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْبَاطِلَ فِي الدُّنْيَا ، وَخَفَّتِ ذَلِكَ عَلَيْهِمْ . فَإِنْ أَنْتَ قَبِلْتَ وَصِيَّتِي هَذِهِ ، فَلَا يَكُونُ شَيْءٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ - وَلَا بُدَّ مِنْ لِقَائِهِ - وَإِنْ أَنْتَ صَيِّعْتَ وَصِيَّتِي هَذِهِ ، فَلَا يَكُونُ شَيْءٌ أَكْثَرَ بُغْضًا إِلَيْكَ مِنَ الْمَوْتِ وَلَسْتَ بِمُعْجِرِهِ .

It was narrated to us by Muṣ‘ab ibn Ismā‘il [...] that Qatādah<sup>45</sup> said,

44 The chain of narration is *ḥasan*.

45 He is Qatādah ibn Da‘āmah al-Baṣrī, he was a *thiqah* narrator who died in the year 117H or 118H. He never met Abū Bakr ﷺ but narrated from the young

“When death approached Abū Bakr al-Ṣiddīq ﷺ he sent for Umar ﷺ to offer him his *waṣiyyah*. When ‘Umar arrived, he informed ‘Umar that Allah ﷻ has rights at night that He does not accept if done in the daytime and He has rights in the daytime that He does not accept if done at night. Allah ﷻ does not accept supererogatory acts until the obligatory ones are fulfilled. He then added that Allah ﷻ has mentioned the best deeds of the people of Paradise. A person then would say, ‘What are my deeds compared to the deeds of these people?’ This is because Allah overlooked their bad deeds and did not make mention of them. Know that Allah ﷻ has mentioned the worst of deeds of the people of Hell. A person would say, ‘I am better than these people in terms of deeds.’ This is because Allah has rejected their good deeds and did not accept them. Know that Allah ﷻ has revealed an *āyah* of hope along with an *āyah* of intense proportion and vice versa so that the believer may get encouraged and cautioned at the same time so that he does not ruin himself, and does not wish from Allah ﷻ except the truth. Know that those whose scales are heavy on the Day of Judgement, it is because they have followed the truth in this world while it was a heavy burden on them! Indeed, a scale that has nothing but the truth placed on it must be heavy. Know that those whose scales are light in the Hereafter, it is because they have followed falsehood in this world while it was pleasing to them. If you accept my advice you will find death dearer to you than anything else, and facing death is inevitable. If you let my advice go to naught, then death will be the thing you will despise most and you will never be able to avoid it.”

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ بِشْرِ الْهَرَوِيُّ ، نَا الْفَضْلُ بْنُ الْعَبَّاسِ بْنِ أَبِي  
الْعَبَّاسِ الزِّيَّاتُ ، نَا زَكَرِيَّا بْنُ يَحْيَى بْنِ صُبَيْحٍ زَحْمَوِيهِ أَبُو مُحَمَّدٍ الْوَاسِطِيُّ ، نَا الْهَيْثَمُ

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Companions such as Anas ibn Mālik and others. This *isnād* is *munqaṭi‘* as he did not meet Abū Bakr.

بُنْ مَحْفُوظٍ أَبُو سَعْدِ النَّهْدِيِّ , نَا هِشَامُ بْنُ عُرْوَةَ , عَنْ أَبِيهِ , عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَتَبَ أَبِي رَحِمَهُ اللَّهُ وَصِيَّتَهُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ , هَذَا مَا أَوْصَى بِهِ أَبُو بَكْرٍ بْنُ أَبِي قُحَّافَةَ عِنْدَ خُرُوجِهِ مِنَ الدُّنْيَا حِينَ يُؤْمِنُ الْكَافِرُ , وَيَنْتَهِي الْفَاجِرُ , وَيَصْدُقُ الْكَاذِبُ , إِنِّي اسْتَخْلَفْتُ عَلَيْكُمْ عُمَرَ بْنَ الْخَطَّابِ , فَإِنْ يَعْدِلْ فَدَلِّكَ , ظَنِّي بِهِ , وَرَجَائِي فِيهِ , وَإِنْ يَجُرْ وَيُبْدِلْ فَلَا أَعْلَمُ الْعَيْبَ: ﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ [الشعراء: ٢٢٧] قَالَ أَبُو سُلَيْمَانَ بْنُ زَبْرِ: وَالَّذِي كَتَبَ وَصِيَّةَ أَبِي بَكْرٍ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُمَا.

It was narrated to us by Abū 'Abdullāh Muḥammad ibn Yūsuf ibn Bishr al-Harawī<sup>46</sup> [...] <sup>47</sup> that 'Aishah said, "My father wrote down his final testament, in which he said, 'I commence with the name of Allah, the Most Merciful, the Especially Merciful. This is what Abū Bakr ibn Abī Quḥāfah has instructed at the time he was to depart this world, a moment when every disbeliever believes, when every sinner ceases to sin and when every liar speaks the truth. I appoint 'Umar ibn al-Khaṭṭāb as Caliph after me. If he rules with justice, then he is as I expected and hoped, and if he is unjust and does not follow the right way, then I do not know the unseen."<sup>48</sup> {**And those who have wronged**

46 He is Muḥammad ibn Yūsuf ibn Bishr al-Harawī, Abū 'Abdullāh. He was a Shāfi'ī *fiqh* scholar. He was adjudged to be a *thiqah* narrator by al-Khaṭīb and others. He sought out to seek the knowledge of this science whilst he was in his thirties. He died during the month of Ramaḍān in the year 330H; he reached one hundred years of age and exceeded it by a month.

47 In his book *al-Mīzān* (4/326), al-Ḥāfiẓ al-Dhahabī said regarding one of the narrators in this chain of narration, "I do not know who he is."

48 This version of the *waṣīyyah* has narrators who are unknown as shown in the footnote above.



are going to know to what [kind of] return they will be returned.}”<sup>49</sup>

Abū Sulaymān ibn Zabīr said, “‘Uthmān ibn ‘Affān was the one who wrote down the *waṣiyyah* of Abū Bakr ﷺ.<sup>50</sup>



## وَصِيَّةُ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصٍ رَضِيَ اللَّهُ عَنْهُ

The Final Words of ‘Umar ibn al-Khaṭṭāb (Abū Ḥafṣ) ﷺ<sup>51</sup>

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَرَ بْنِ يُونُسَ بْنِ جَوْصَا , نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ  
يَزِيدَ الْمُفْرِي , نَا سُفْيَانُ بْنُ عُيَيْنَةَ , عَنْ عَمْرِو بْنِ دِينَارٍ , عَنِ ابْنِ عُمَرَ قَالَ : كَانَ رَأْسُ  
عُمَرَ فِي حِجْرِي لَمَّا طُعِنَ فَقَالَ : ضَعَّ رَأْسِي بِالْأَرْضِ قَالَ : فَطَلَنْتُ أَنَّ ذَلِكَ تَبَرُّمٌ بِهِ  
, فَلَمْ أَفْعَلْ . فَقَالَ : ضَعَّ حَدِّي بِالْأَرْضِ لَا أُمَّ لَكَ , وَوَيْلٌ لِي وَإِلَى أُمِّي إِنْ لَمْ يَغْفِرِ اللَّهُ  
عَزَّ وَجَلَّ لِي .

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umar ibn Yūsuf ibn Jawṣā [...] that Ibn ‘Umar ﷺ said, “‘Umar’s head was on my lap after he was stabbed. ‘Umar said, ‘Put my head on the ground.’ I thought it

49 Al-Shu‘arā: 227

50 The original manuscript says: “May Allah have mercy upon them both.” However it is better to say, “May Allah be pleased with them both.” They were from the best of the Companions and from the ten promised Paradise.

51 He is the Leader of the Faithful Believers ‘Umar ibn al-Khaṭṭāb, the second Rightly Guided Caliph and the one who Allah used to make Islām strong. He was one of the ten promised Paradise. He was the first to be given the title “leader of the faithful believers.” He passed away during the year 23H at the hands of Abī Lu‘lu’ Fayrūz al-Fārisī.

would cause him discomfort and so I did not do it. He repeated, ‘Put my cheek on the ground, may you not have a mother and woe to me and my mother if Allah ﷻ does not forgive me.’<sup>52</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيِّ ، ثنا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيِّ ، ثنا آدَمُ بْنُ أَبِي إِيَّاسٍ ، ثنا شُعْبَةُ ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ قَالَ : كَانَ رَأْسُ عُمَرَ عَلَى فَخِذِي فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ : ضَعِ رَأْسِي عَلَى الْأَرْضِ ، فَقُلْتُ : مَا عَلَيْكَ كَانَ عَلَى الْأَرْضِ ، أَوْ كَانَ عَلَى فَخِذِي؟ فَقَالَ : لَا أُمَّ لَكَ ، ضَعُهُ عَلَى الْأَرْضِ ، فَوَضَعْتُهُ عَلَى الْأَرْضِ ، فَقَالَ : وَيْلِي وَيْلُ أُمِّي إِنْ لَمْ يَرْحَمْنِي رَبِّي عَزَّ وَجَلَّ .

It was narrated to us by Muḥammad ibn Ja‘far al-Sāmīrī<sup>53</sup> [...] <sup>54</sup> that Sālim ibn ‘Abdillāh narrated on the authority of his father that he said, “The head of ‘Umar was on my thighs when he was in the ailment from which he died. He said, ‘Put my head on the ground.’ I replied, ‘What difference would it make if your head was resting upon my thighs or on the ground?’ He retorted, ‘Put it on the ground, may you not have a mother.’ So I placed his head on the ground. ‘Umar then said, ‘Woe to me and to my mother, if my Lord ﷻ does not have mercy upon me.’<sup>55</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيِّ ، نا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ بُدَيْلِ الْإِيَامِيِّ ، نا أَبُو مُعَاوِيَةَ

52 The *isnād* for this *waṣiyyah* is *ṣaḥīḥ*.

53 He is Muḥammad ibn Ja‘far al-Sāmīrī, the author of the book *Faḍīlat al-Shukr, Makārim al-Ikhlāq* and others. He was from Palestine and passed away in Madīnah during the year 327H.

54 In his book *al-Taqrīb*, al-Ḥāfiẓ ibn Ḥajar declared the narrator in this chain of narration named ‘Āṣim ibn ‘Ubaydallāh to be *ḍa‘īf*.

55 The chain of narrators for this report is *ḍa‘īf*. ‘Āṣim ibn ‘Ubaydallāh ibn ‘Āṣim ibn ‘Umar ibn al-Khaṭṭāb who appears in the chain is a *ḍa‘īf* narrator.

الصَّرِيرُ , نَا دَاوُدُ بْنُ أَبِي هِنْدٍ , عَنِ الشَّعْبِيِّ قَالَ : لَمَّا طُعِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ جَاءَ ابْنُ عَبَّاسٍ فَقَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ , أَسَلَّمْتَ حِينَ كَفَرَ النَّاسُ , وَجَاهَدْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَذَلَهُ النَّاسُ , وَقَتَلْتَ شَهِيدًا , وَلَمْ يَخْتَلِفْ عَلَيْكَ اثْنَانِ , وَتُوْفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عِنَّا رَاضٍ . فَقَالَ لَهُ : أَعِدْ عَلَيَّ مَقَالَتَكَ , فَأَعَادَ عَلَيْهِ , فَقَالَ : الْمَغْرُورُ مَنْ غَرَزْتُمُوهُ , وَاللَّهُ لَوْ أَنَّ لِي مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلَعِ .

It was narrated to us by Muḥammad ibn Ja‘far al-Sāmīrī [...] that al-Sha‘bī<sup>56</sup> said: “When ‘Umar ﷺ was stabbed, Ibn ‘Abbās came to him and said, ‘O Leader of the Faithful Believers, you embraced Islam when people disbelieved. You fought alongside the Messenger of Allah ﷺ when the people betrayed him. You have been stabbed and shall be martyred and there are no two people to dispute regarding you, and the Messenger of Allah ﷺ died while he was pleased with you.’ ‘Umar told him to repeat his words and so Ibn ‘Abbās repeated them. ‘Umar ﷺ then said, ‘The deceived is he who would rely on your comforting words. By Allah, if I had all the things upon which the sun rises and sets, I would have ransomed myself with it from the torment of resurrection.”

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ , نَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَيْدٍ : الصَّائِعُ , نَا سَعِيدُ بْنُ مَنْصُورٍ , نَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ , عَنْ سُلَيْمَانَ بْنِ يَسَارٍ , أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حِينَ حَضَرَتْهُ الْوَفَاةُ قَالَ

56 He is ‘Āmir ibn Sharāḥīl al-Sha‘bī—a *thiqah* narrator who was a famous and esteemed jurist. However, he used to quote ‘Umar ﷺ second-hand as in this narration for he never met the latter. He passed away during the year 103H.

لَهُ الْمُغِيرَةُ بْنُ شُعْبَةَ: هَبَيْتَا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ الْجَنَّةَ، فَقَالَ: يَا ابْنَ أُمِّ الْمُغِيرَةِ، وَمَا يُدْرِيكَ؟ وَالَّذِي نَفْسِي بِيَدِهِ . لَوْ كَانَ لِي مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ لَأَقْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلَعِ .

It was narrated to us by Aḥmad ibn Muḥammad<sup>57</sup> [...] that Sulaymān ibn Yassār<sup>58</sup> said, “When ‘Umar ibn al-Khaṭṭāb رضي الله عنه was nearing death, Mughīrah ibn Shu‘bah went to him and said, ‘O Leader of the Faithful Believers, rejoice as Paradise waits for you.’ He replied, ‘O son of al-Mughīrah’s mother! And how would you know? By Him in whose hand is my soul, if I possessed everything that is between the east and the west, I would have ransomed myself with it from the torment of resurrection.”



## وَصِيَّةُ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of ‘Uthmān ibn ‘Affān<sup>59</sup> رضي الله عنه

57 He is Aḥmad ibn Muḥammad ibn Ziyād al-Baṣrī—famously known as Ibn al-A‘rābī—a scholar, *hāfiẓ* and an ascetic. He was the teacher at the Ḥaram in Makkah and he also authored books. He passed away in Makkah during the year 340H.

58 He is Sulaymān ibn Yassār al-Hilālī a trusted narrator and one of the major seven jurists of Madīnah. However, he never met ‘Umar ibn al-Khaṭṭāb رضي الله عنه. He passed away during the year 107H.

59 He is ‘Uthmān ibn ‘Affān, the Leader of the Faithful, the third Rightly-Guided Caliph and one of the ten people promised Paradise. He was known as Dhul Nurayn for he married two of the Prophet’s daughters. He was one of the first people who embraced Islām during the early stage. He readied the army of al-‘Usrah with his wealth, may Allah be pleased with him. Many conquests were made during his lifetime. He compiled the Qur’ān into a single book, made

حَدَّثَنَا أَحْمَدُ بْنُ جَعْفَرٍ أَبُو الْأَعْرَبِ ، نَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَبُو مُحَمَّدٍ الشُّكْرِيُّ ،  
 نَا أَبُو يَعْلَى زَكَرِيَّا بْنُ يَحْيَى الْمُنْقَرِيُّ ، نَا الْأَصْمَعِيُّ ، عَنِ الْعَلَاءِ بْنِ الْفَضْلِ ، عَنْ أَبِيهِ  
 قَالَ: لَمَّا قُتِلَ عَثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ فَتَشَوْا خَزَائِنَهُ ، فَوَجَدُوا فِيهَا صُنْدُوقًا مُقْفَلًا  
 ، فَفَتَحُوهُ ، فَوَجَدُوا فِيهِ حُفَّةً فِيهَا وَرَقَةٌ مَكْتُوبٌ فِيهَا: هَذِهِ وَصِيَّةُ عُمَانَ بْنِ عَفَّانَ: بِسْمِ  
 اللَّهِ الرَّحْمَنِ الرَّحِيمِ عُمَانُ بْنُ عَفَّانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ  
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنَّ الْجَنَّةَ حَقٌّ ، وَأَنَّ النَّارَ حَقٌّ ، وَأَنَّ اللَّهَ  
 يَبْعَثُ مَنْ فِي الْقُبُورِ لِيَوْمٍ لَا رَيْبَ فِيهِ ، إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ، عَلَيْهَا يَحْيَا ، وَعَلَيْهَا  
 يَمُوتُ ، وَعَلَيْهَا يَبْعَثُ ، إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

It was narrated to us by Ahmad ibn Ja'far [...] that al-'Alā ibn al-Faql<sup>60</sup> narrated on the authority of his father that he said, "When 'Uthmān ibn 'Affān ؓ was killed, his storage was searched and a locked box was found. It was opened and there was another container which contained a piece of paper which had these words on it, "This is the final bequest of 'Uthmān ibn 'Affān. I commence with the name of Allah, the Most Merciful, the Especially Merciful. 'Uthmān ibn 'Affān bears witness that there is none worthy of worship except Allah, the Absolute who has no partners, and that Muḥammad is His Messenger ؓ. I bear witness that Paradise is true, Hell is true and that Allah shall resurrect all those in the grave on the Day about which there is no doubt. Verily Allah does not break His promise. I live and die upon it and I shall be resurrected upon it with the will of Allah, the Most High

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copies and distributed them worldwide. He died as a martyr in Madinah during the year 35H. The door of trials and chaos was thrown wide open after he was killed ؓ. And Allah's help is sought.

60 He is al-'Alā ibn al-Faql ibn 'Abd al-Malik al-Baṣrī who was a *ḍa'īf* narrator, as mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Taqrīb*.

and Mighty.”



## وَصِيَّةُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

The Final Words of ‘Alī ibn Abī Ṭālib<sup>61</sup> ﷺ

حَدَّثَنَا أَبِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ قَالَ: حَدَّثَنِي أَبُو زَيْدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ طَرِيفٍ ,  
نا مُحَمَّدُ بْنُ عُيَيْدٍ الْمُحَارِبِيُّ , نا عَمْرُو بْنُ هَاشِمٍ , عَنْ : إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ,  
عَنِ الشَّعْبِيِّ قَالَ: لَمَّا ضُرِبَ عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ تِلْكَ الصَّرْبَةَ قَالَ: مَا  
فَعَلَ ضَارِبِي؟ قَالُوا: قَدْ أَخَذْنَاهُ. قَالَ: أَطْعَمُوهُ مِنْ طَعَامِي , وَاسْقُوهُ مِنْ شَرَابِي , فَإِنْ  
أَنَا عِشْتُ رَأَيْتُ فِيهِ رَأْيِي , وَإِنْ أَنَا مِتُّ فَاصْضَرِبُوهُ صَرْبَةً وَاحِدَةً , لَا تَزِيدُوهُ عَلَيْهَا. ثُمَّ  
أَوْصَى الْحَسَنَ رَضِيَ اللَّهُ عَنْهُ أَنْ يُعَسِّلَهُ , وَلَا يُغَالِي فِي الْكَفَنِ , فَإِنِّي سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تَغْلُوا فِي الْكَفَنِ , فَإِنَّهُ يُسَلَّبُ سَلْبًا سَرِيعًا , وَامْشُوا  
بِي بَيْنَ الْمِشْيَتَيْنِ , لَا تُسْرِعُوا بِي , وَلَا تُبْطِئُوا , فَإِنْ كَانَ خَيْرًا عَجَلْتُمُونِي إِلَيْهِ , وَإِنْ

61 He is Abū al-Ḥasan ‘Alī ibn Abī Ṭālib al-Qurayshī al-Hāshimī ﷺ, Chief of the Faithful and the fourth Rightly-Guided Caliph. He was one of the ten people promised Paradise. He was the cousin of the Prophet ﷺ and his son-in-law as well as he wed the Prophet’s daughter, Fāṭimah ﷺ. He was the first boy to embrace Islām. Some disturbing trials occurred amongst the Muslims during the time of his rule, which stemmed from the killing of ‘Uthmān ﷺ. He was killed as a martyr, dying from his ailment in Kūfah on the 17<sup>th</sup> of Ramaḍān, 40H. The place where he was buried is unknown. See *Shadharāt al-Dhahab* by Ibn al-‘Imād (1/221-227).

كَانَ شَرًّا الْفَيْثُمُونِي عَنِ أَكْتَانِكُمْ .

It was narrated to us by Abū ‘Abdullāh ibn Aḥmad<sup>62</sup> [...] that al-Sha‘bī said, “When ‘Alī ibn Abī Ṭālib ؓ was struck with the fatal blow, he said, ‘What has happened to the perpetrator?’ They replied, ‘We have caught him.’ ‘Alī said, ‘Feed him from my foodstuff and let him drink from my drinks. If I am to survive I shall pass a judgement on him and if I am to die, strike him with a single blow and do not go beyond that.’ Then he gave instructions to al-Ḥasan ؓ to wash his body and not to use an extravagant shroud saying, ‘Indeed I have heard the Messenger of Allah ؐ say, ‘Do not be extravagant in shrouding (i.e. do not spend too much money on it) for it will decay quickly.’<sup>63</sup>

He said, ‘Bring me [to the cemetery] at a walking pace. Do not hurry nor go very slowly. If I am to receive goodness, you have expedited it for me and if evil awaits me, then you have lifted the burden off your shoulders.”



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62 He is ‘Abdullāh ibn Aḥmad ibn Rabī‘ah—the known judge. He is the author’s father. He was one of the jurists and ḥadīth scholars, he was considered by al-Khaṭīb al-Baghdādī to be a narrator who could not be trusted.

63 Reported by Abu Dāwud in his *Sunan* (3154) in the Book of Funerals, Chapter: The disapproval of using an elaborate shroud. The *isnād* is *ḍa‘īf* as there appears within it ‘Amr ibn Hāshim who was *layin al-ḥadīth* (lit. soft in ḥadīth. This is considered to be the lightest form of *jarh*, and the narrator’s reports are accepted for analysis) as mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Taqrīb* and *Tahdhīb al-Tahdhīb* (5/68). Al-Dāraquṭnī said in his book *al-‘Ilal*, “Al-Sha‘bī did not hear from ‘Alī anything except one ḥadīth that no one else heard.” It appears as if he was referring to the ḥadīth which al-Bukhārī documented in his *Ṣaḥīḥ* where ‘Alī said after he stoned an adulteress: “I stoned her according to the Sunnah of the Messenger of Allah, ؐ.”

## وَصِيَّةُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### The Final Words of Fāṭimah bint Rasūlillāh ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيِّ قَالَ: نا إِبْرَاهِيمُ بْنُ الْجُنَيْدِ قَالَ: نا مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ: نا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ قَالَ: نا مُحَمَّدُ بْنُ رَاشِدٍ , عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: لَمَّا حَضَرَتْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا الْوَفَاةَ , دَعَتْ بِمَاءٍ فَأَغْتَسَلَتْ , ثُمَّ دَعَتْ بِحَنُوطٍ فَتَحَنَطَّتْ , ثُمَّ دَعَتْ بِثِيَابٍ أَكْفَانِيهَا فَلَبِسَتْ , ثُمَّ قَالَتْ: إِذَا أَنَا مِتُّ فَلَا تُحَرِّكُونِي . فَقُلْتُ: هَلْ بَلَغَكَ أَنَّ أَحَدًا فَعَلَ ذَلِكَ قَبْلَهَا؟ قَالَ: نَعَمْ , كَثِيرٌ مِنْ عَبَّاسٍ , وَكَتَبَ فِي طَرْفِ أَكْفَانِيهِ: كَثِيرٌ مِنْ عَبَّاسٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

It was narrated to us by Muḥammad ibn Ja‘far al-Sāmīrī [...] that Muḥammad ibn ‘Uqayl<sup>64</sup> said, “When death approached Fāṭimah (may Allah be pleased with her), she asked to have water with which she washed herself. She asked for embalming scent and applied it on herself. Then, she asked for her shroud and dressed in it. She then said, ‘If I die, do not move me.’ I said, ‘Do you know of anyone having done this before her?’ Muḥammad said, ‘Yes. Kathīr ibn ‘Abbās<sup>65</sup>. He wrote on the edge of his shroud, ‘Kathīr ibn ‘Abbās bears witness that there is none worthy of worship except Allah and that Muḥam-

64 He is ‘Abdullāh ibn Muḥammad ibn ‘Uqayl. His mother was Zaynab al-Sughrā, the daughter of ‘Alī ﷺ. He is a *ṣudūq* (truthful narrator) but he was *layin al-ḥadīth*. It is said that his state changed towards the end of his life. He died after the year 140H. He never met Fāṭimah, may Allah be pleased with her.

65 He was Kathīr ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib, the Prophet’s cousin. His mother was Umm Walad. He was a young Companion who died in Madīnah.



mad is the Messenger of Allah ﷺ.”

قَالَ أَبُو سُلَيْمَانَ: هَذَا حَدِيثٌ لَا أَصْلَ لَهُ. وَالصَّوَابُ فِي ذَلِكَ، وَبِاللَّهِ التَّوْفِيقُ حَدَّثَنَا بِهِ أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ بْنِ جَوْصَا قَالَ: نَا عَبْدُ اللَّهِ بْنُ حَمْرَةَ الرَّيِّبِيُّ قَالَ: نَا عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّائِعِ، عَنْ مُحَمَّدِ بْنِ مُوسَى، عَنْ عَوْنِ بْنِ مُحَمَّدِ الْهَاشِمِيِّ، عَنْ أُمِّي، عَنْ أَسْمَاءَ ابْنَةِ عُمَيْسٍ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصَتْ أَنْ يُغَسَّلَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَغَسَّلَهَا هُوَ وَأَسْمَاءُ بِنْتُ عُمَيْسٍ.

Abū Sulaymān (i.e. Ibn Zabr, the author) said, “This ḥadīth has no basis and the correct version by Allah’s guidance is, ‘Abū al-Ḥasan Aḥmad ibn ‘Umayr said that [...]’ Asmā bint ‘Umays narrated that Fāṭimah bint Rasūlillāh instructed that her husband ‘Alī ibn Abī Ṭālib ﷺ wash her after she passes away. ‘Alī and ‘Asmā bint ‘Umays washed her body.”<sup>66</sup>



## وَصِيَّةُ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Salmān al-Fārisī<sup>67</sup> ﷺ

66 The chain of narration is *da‘īf*. This ḥadīth was reported by al-Dāraquṭni in his *Sunan* (2/77) in the Book of Funerals, Chapter: Prayer upon the grave (12). Al-Shawkānī and others insisted that the *isnād* is *ḥasan*. I say: This ḥadīth is evidence that the husband can wash the corpse of his wife and they can each instruct that the other wash their body. This is because there is no prohibition for this practice. In fact, the ḥadīth proves that it is permissible.

67 He is Abū ‘Abdullāh, Salmān al-Fārisī. He was also known as Salmān ibn

حَدَّثَنَا أَبِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: نَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ قَالَ نَا أَبُو مُعَاوِيَةَ قَالَ: نَا مُحَمَّدُ بْنُ سُوقَةَ، عَنِ الشُّعْبِيِّ، عَنْ سَلْمَانَ، قَالَ: لَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِصَاحِبَةِ مَنْزِلِهِ: هَلْمِي خُبَيْتِي، قَالَ فَجَاءَتْهُ بَصْرَةٌ مِنْ مِسْكِ. فَقَالَ لَهَا: اثْبِتِي بِقَدَحٍ فِيهِ مَاءٌ. قَالَ: فَبَاءَتْ بِقَدَحٍ فِيهِ مَاءٌ. قَالَ: فَطَرَحَ الْمِسْكَ فِيهِ ثُمَّ أَمَاتَهُ ثُمَّ قَالَ لَهَا: انْضَحِيهِ حَوْلِي، فَإِنَّهُ يَحْضُرُنِي خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ يَجِدُونَ الرَّيْحَ، وَلَا يَأْكُلُونَ الطَّعَامَ قَالَ: فَفَعَلْتُ. ثُمَّ قَالَ لَهَا: أَجِيفِي عَلَيَّ الْبَابَ، ثُمَّ انْزِلِي قَالَ: فَفَعَلْتُ، ثُمَّ مَكَثْتُ هُنَيْئًا ثُمَّ صَعِدْتُ، فَإِذَا هُوَ قَدْ مَاتَ رَحِمَهُ اللَّهُ عَلَيْهِ وَرِضْوَانُهُ.

It was narrated to us by my father ‘Abdullāh ibn Aḥmad [...] <sup>68</sup> that al-Sha ‘bī <sup>69</sup> said, “When death approached Salmān, he told the female house-owner, ‘Bring me that which I have hidden with you.’ She brought him a small bag in which there was some musk. He said to her, ‘Bring me a bowl of water,’ which she brought. He threw the musk into the bowl and stirred it and then asked her to spray it around him. Then he said, ‘There are creations from the creation of Allah ﷻ who will visit me who can smell the fragrance but they do not consume food.’ So she did as instructed. Salmān said, ‘Leave me and close the

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al-Islām and Salmān al-Khayr. He lived for two hundred and fifty years. [Editor:] This is often reported to be the case although there is another report stating that he lived for three hundred and fifty years. However, al-Dhahabī objected to this and argued that there is no evidence to support this claim except the statement of al-Bahrānī which has no chain of narrators, and he likely lived about eighty years only as indicated by other reports. The first battle he took part in was the Battle of Khandaq. He ﷺ died in Madīnah in 36H.

68 The narrator Aḥmad ibn ‘Abd al-Jabbār ibn Muḥammad is *ḍa‘īf* as stated by al-Hāfiẓ ibn Ḥajar in *al-Taqrīb*.

69 He is ‘Amir ibn Sharāḥīl al-Sha ‘bī who was a *thiqah* narrator and a well esteemed jurist.

door as you leave.' She did as he instructed and stayed for a while before she went back to check on him and found him to be deceased ﷺ.”



## وَصِيَّةُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Sa‘d ibn Abī Waqqās<sup>70</sup> ﷺ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ بْنِ الْأَشْعَثِ , نَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ : نَا يَحْيَى بْنُ حَسَّانَ قَالَ : نَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ , عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ , عَنْ عَامِرِ بْنِ سَعْدٍ , أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَوْصَى فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ : اَلْحَدُوا لِي لِحْدًا , وَانصِبُوا عَلَيَّ اللَّبَنَ نَصْبًا , كَمَا فَعَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

It was narrated to us by ‘Abdullāh ibn Sulaymān ibn al-’Ash‘ath<sup>71</sup> [...] that Ismā‘īl ibn Muḥammad<sup>72</sup> narrated: “Sa‘d ibn Abī Waqqās instructed while he was suffering from the illness from which he died: ‘Make me a *lahd* (vault built into the lateral wall at the bottom of the grave) and cover it with bricks, as you did with the grave of the Mes-

70 He is Sa‘d ibn Mālik, Abū Ishāq—one of the ten promised Paradise. He was the first person to shoot an arrow in the path of Allah. He took part in many battles along with the Prophet ﷺ, he was a horseman for Islām. He ﷺ died in 55H, his funeral prayer was performed in Madīnah and he was buried in the cemetery of Baqī‘.

71 He is Abū Bakr, ‘Abdullāh ibn Abī Dāwud and was born in al-Sijistān. He travelled with his father and learnt from his father’s teachers such that he became the *imām* of the people of Iraq during his time. He was a great *ḥāfiẓ* and passed away in 316H, may Allah have mercy upon him.

72 He is Ismā‘īl ibn Muḥammad ibn Sa‘d ibn Abī Waqqās al-Zuhrī al-Madanī Abū Muḥammad. He was a *thiqah* narrator and a great figure.

senger of Allah ﷺ.”

أَخْبَرَنِي أَبِي عَبْدُ اللَّهِ قَالَ: نَا أَحْمَدُ بْنُ الْهَيْثَمِ قَالَ: نَا عَبْدُ الْغَفَّارِ بْنُ عَبْدِ اللَّهِ قَالَ: نَا عَفِيفٌ , عَنْ لَيْثٍ , عَنْ الزُّهْرِيِّ , أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ , لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَا بِخَلْقِ جُبَّةٍ لَهُ مِنْ صُوفٍ فَقَالَ: كَفَّنُونِي فِيهَا , فَإِنِّي لَقِيتُ الْمُشْرِكِينَ فِيهَا يَوْمَ بَدْرٍ , وَإِنَّمَا كُنْتُ أُحِبُّهَا لِهَذَا الْيَوْمِ.

It was narrated to us by my father ‘Abdullāh that [...] al-Zuhrī<sup>73</sup> said, “When death approached Sa’d ibn Abī Waqqās, he asked for a woolen cloak to be made. He said, ‘Shroud me in it for I fought the disbelievers in the Battle of Badr whilst wearing it. I kept it for this day.’”



### وَصِيَّةٌ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ

#### The Final Words of Mu‘ādh ibn Jabal<sup>74</sup> ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ فُلَاسٍ قَالَ: نَا مُحَمَّدُ بْنُ عَمْرٍو الْكُوفِيُّ قَالَ: نَا جَعْفَرٌ , عَنْ فِطْرِ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ , عَنْ الْقَاسِمِ قَالَ: لَمَّا حَضَرَتْ مُعَاذًا الْوَفَاةُ

73 He is Muḥammad ibn Muslim ibn ‘Ubaydallāh ibn ‘Abdullāh ibn Shihāb al-Zuhrī Abū Bakr. He was a *fiqh* scholar and a *ḥāfīz*, the Ummah have agreed upon his greatness.

74 He is Abū ‘Abd al-Rahmān, Mu‘ādh ibn Jabal al-Anṣārī, one of the famous reciters of the Qur’ān and amongst the most knowledgeable regarding what is permissible and prohibited. He resembled the Prophet Ibrāhīm ﷺ. He ﷺ died as a martyr as a result of a plague infection in 18H when he was just under the age of forty years, during the Caliphate of ‘Umar ibn al-Khaṭṭāb ﷺ.

رَكِبَهُ النَّاسُ , فَقَالَ: أَيُّهَا النَّاسُ , لَا تَرْكَبُونِي , وَاسْمَعُوا مِنِّي , فَإِنَّكُمْ لَوْ تَعْلَمُونَ قَدْرَ رَحْمَةِ اللَّهِ عَزَّ وَجَلَّ لَاتَّكَلَّمْتُمْ , وَلَوْ تَعْلَمُونَ قَدْرَ عَذَابِهِ لَرَأَيْتُمْ أَنَّهُ لَنْ يَنْفَعَكُمْ مَعَهُ شَيْءٌ , وَمَا مِنْ أَحَدٍ يُؤْمِنُ بِثَلَاثٍ قَبْلَ الْمَوْتِ إِلَّا دَخَلَ الْجَنَّةَ: يُؤْمِنُ بِاللَّهِ عَزَّ وَجَلَّ , وَيَعْلَمُ أَنَّهُ الْحَقُّ مِنْ نَفْسِهِ . وَيُؤْمِنُ بِالْبَعْثِ . وَيُؤْمِنُ بِمَا جَاءَتْ بِهِ الرَّسُلُ . وَمَا مِنْ أَحَدٍ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَطَوُّعًا بَعْدَ صَلَاةٍ مَكْتُوبَةٍ فَتُكْتَبَ عَلَيْهِ خَطِيئَةٌ حَتَّى تَغْرُبَ الشَّمْسُ .

It was narrated to us by Muḥammad ibn Ja‘far that [...] al-Qāsim<sup>75</sup> said, “When death approached Mu‘adh, the people came to be in his company. He said, ‘O people! Do not be in my company. Listen to what I have to say. If you knew the extent of the mercy of Allah, all of you would rely on it and if you knew the extent of His punishment, you would realise that none can benefit you besides Him. There is not a person who believes in three things before his death except that he enters Paradise: Believing in Allah ﷻ and knowing intrinsically that He is the truth, believing in the Resurrection and believing in all that which the Messengers of Allah came with. There is not a person who prays four *rak‘āt* of voluntary prayer after the obligatory prayers except that no sin of his will be recorded until the sun sets.”<sup>76</sup>



## وَصِيَّةُ أَبِي أَمَامَةَ الْبَاهِلِيِّ صَدِيِّ بْنِ عَجَلَانَ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Abu Umāmah Al-Bāhilī Sudayyi ibn ‘Ajlān<sup>77</sup> ﷺ

75 He is al-Qāsim ibn Abī Bazzah al-Makkī who was a *thiqah* narrator. However, he never met Mu‘adh ibn Jabal ﷺ.

76 The chain of narration has weakness and it is broken.

77 He is Sudayy ibn ‘Ajlān, Abū Umāmah al-Bāhilī ﷺ; he was more commonly

حَدَّثَنَا أَبِي عَبْدُ اللَّهِ بْنِ أَحْمَدَ قَالَ: نَا أَحْمَدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ نَجْدَةَ قَالَ: نَا أَبِي قَالَ: نَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ , عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ , عَنْ سَعِيدِ الْأَزْدِيِّ قَالَ: شَهِدْتُ أَبَا أَمَامَةَ وَهُوَ فِي النَّزْعِ فَقَالَ لِي: يَا سَعِيدُ , إِذَا أَنَا مِتُّ فَافْعَلُوا بِي كَمَا أَمَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا مَاتَ أَحَدٌ مِنْ إِخْوَانِكُمْ فَنَثَرْتُمْ عَلَيْهِ التُّرَابَ فَلْيَقُمْ رَجُلٌ عِنْدَ رَأْسِهِ ثُمَّ لِيَقُلْ: يَا فُلَانُ بْنُ فُلَانَةَ , فَإِنَّهُ يَسْمَعُ , وَلَكِنَّهُ لَا يُجِيبُ. ثُمَّ لِيَقُلْ: يَا فُلَانُ بْنُ فُلَانَةَ , فَإِنَّهُ يَسْتَوِي جَالِسًا. ثُمَّ لِيَقُلْ: يَا فُلَانُ بْنُ فُلَانَةَ , فَإِنَّهُ يَقُولُ: أُرْسِدْنَا رَجِمَكَ اللَّهُ عَزَّ وَجَلَّ. ثُمَّ لِيَقُلْ: اذْكُرْ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا , شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ , وَأَنَّكَ رَضِيتَ بِاللَّهِ عَزَّ وَجَلَّ رَبًّا , وَبِمُحَمَّدٍ نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَبِالْإِسْلَامِ دِينًا. . . فَإِذَا فَعَلَ ذَلِكَ , أَخَذَ مِنْكَ وَتَكْبِيرًا أَحَدُهُمَا بِيَدِ صَاحِبِهِ ثُمَّ يَقُولُ لَهُ: أَخْرِجْ بِنَا مِنْ عِنْدِ هَذَا , مَا نَصْنَعُ بِهِ وَقَدْ لُقِّنَ حُجَّتَهُ؟ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ حَاجِبُهُ دُونَهُمْ , فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ , فَإِنْ لَمْ أَعْرِفْ أُمَّهُ؟ قَالَ: انْسِبُهُ إِلَيَّ حَوَاءً .

It was narrated to us by my father, ‘Abdullāh ibn Aḥmad [...] that Sa‘īd al-Azadī<sup>78</sup> said: “I was with Abu Umāmah when he was on his deathbed, and he told me, ‘O Sa‘īd, once I die, do with me exactly what the Messenger of Allah has instructed us to do; he said to us, ‘When one of your brothers dies and you scatter dirt on top of him, let a man stand at the position of his head and say, ‘O so and so son of

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referred to by his *kunya*h. He died at the age of one hundred and six during the year 86H. There is an authentic report that he stated that the Prophet died at the age of sixty three.

78 Sa‘īd al-Azadī is an unknown narrator. See *al-Jarh wa al-Ta‘dīl* (4/76) by Ibn Abī Ḥātim.

[female] so and so!’ The deceased can hear but cannot reply. Let him then say, ‘O so and so son of [female] so and so!’ The deceased will sit up. Then, let him say, ‘O so and so son of [female] so and so!’ As then the deceased will say, ‘Guide me, may Allah have mercy on you upon you.’ Then he should say, ‘Say that which you were upon in this world; bearing witness that there is none worthy of worship except Allah and Muḥammad is His messenger, and that you were pleased with Allah ﷻ as your Lord, Muhammad ﷺ as your prophet and Islām as your religion.’ As soon as one says this, one of the two angels Munkar and Nakīr will hold the hand of the other angel and say, ‘Let’s leave this man alone! There is nothing we can do now that he has been prompted with his answers. However, Allah ﷻ will suffice him against them.’ A man said, ‘O Messenger of Allah, what if one does not know his mother?’ He ﷺ replied, ‘He shall be addressed as the son of Eve.’”<sup>79</sup>



## وَصِيَّةُ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of ‘Ubādah ibn al-Ṣāmit<sup>80</sup> ﷺ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ الْأَعْرَابِيُّ قَالَ: نَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانَ قَالَ: نَا أَبُو أُسَامَةَ , عَنْ عَيْسَى بْنِ سِنَانٍ , عَنْ عُبَادَةَ بْنِ مُحَمَّدٍ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ:

79 The chain of narration is *ḍa‘īf*. This ḥadīth was mentioned by al-Ḥāfiẓ al-Haythamī in *Mujma‘ al-Zawā‘id* (3/45). It was declared to be *ḍa‘īf* by al-Ḥāfiẓ al-‘Irāqī in *Takhrīj al-Ihyā* (4/430). Ibn Qayyim al-Jawziyyah said in *Zād al-Ma‘ād* (1/523) that it is not correct to raise it to the Prophet ﷺ.

80 He is ‘Ubādah ibn al-Ṣāmit ibn Qays al-Anṣārī, Abū al-Walīd ﷺ, the great Companion. He took part in the Pledge of Aqabah and the Battle of Badr as well as all of the other battles. He witnessed the conquest of Egypt and was the first grand judge of Palestine. He died in Ramlah or Bayt al-Maqdis in 34H.

لَمَّا حَضَرَتْ عِبَادَةَ بِنِ الصَّامِتِ الْوَفَاةُ قَالَ: أَخْرِجُوا فِرَاشِي إِلَى الصَّحْنِ - يَعْنِي إِلَيَّ الدَّارِ - ثُمَّ قَالَ: اجْمَعُوا لِي مَوَالِيَّ , وَخَدَمِي , وَحِيرَانِي , وَمَنْ كَانَ يَدْخُلُ عَلَيَّ , فَجْمِعُوا لَهُ. فَقَالَ: إِنَّ يَوْمِي هَذَا لَا أَرَاهُ إِلَّا آخِرَ يَوْمٍ يَأْتِي عَلَيَّ مِنَ الدُّنْيَا , وَأَوَّلَ لَيْلَةٍ مِنَ الْآخِرَةِ , وَإِنَّهُ لَا أَذْرِي , لَعَلَّهُ قَدْ فَرَطَ مِنِّي إِلَيْكُمْ بِيَدِي أَوْ بِلِسَانِي شَيْءٌ , وَهُوَ وَالَّذِي نَفْسُ عِبَادَةَ بِيَدِهِ الْقِصَاصُ يَوْمَ الْقِيَامَةِ , وَأُخْرِجُ عَلَى أَحَدٍ مِنْكُمْ فِي نَفْسِهِ شَيْءٌ مِنْ ذَلِكَ إِلَّا اقْتَصَصَ مِنِّي قَبْلَ أَنْ تَخْرُجَ نَفْسِي. فَقَالُوا: بَلْ كُنْتَ وَالِدًا , وَكُنْتَ مُؤَدَّبًا قَالَ: وَمَا قَالَ لِخَادِمٍ قَطُّ سُوءًا. فَقَالَ: أَعَفَرْتُمْ لِي مَا كَانَ مِنْ ذَلِكَ؟ قَالُوا: نَعَمْ , فَقَالَ: اللَّهُمَّ اشْهَدْ لِي قَالَ: أَمَّا الْآنَ فَاحْفَظُوا وَصِيَّتِي: أُخْرِجُ عَلَى كُلِّ إِنْسَانٍ مِنْكُمْ يَيْكِبِي , فَإِذَا خَرَجْتَ نَفْسِي فَتَوَضَّئُوا , فَأَحْسِنُوا الْوُضُوءَ , ثُمَّ لِيَدْخُلْ كُلُّ إِنْسَانٍ مِنْكُمْ مَسْجِدًا فَيُصَلِّي , ثُمَّ يَسْتَغْفِرُ لِعِبَادَةِ وَلِنَفْسِهِ , فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ [البقرة: ٤٥] . ثُمَّ أَسْرَعُوا بِي إِلَى حُفْرَتِي , وَلَا تَتَّبِعُونِي نَارًا , وَلَا تَصْبِغُوا عَلَيَّ أَرْجُونَ.

It was narrated to us by Aḥmad ibn Muḥammad ibn Ziyād al-A‘rābī<sup>81</sup> [...] that ‘Ubādah ibn Muḥammad ibn ‘Ubādah<sup>83</sup> ibn al-Ṣāmit said,

81 He is the *shaykh* of the Ḥaram of Makkah, the *hāfiẓ*, the ascetic, famously referred to as Ibn al-A‘rābī Abū Sa‘īd. He passed away during the year 340H in Makkah. He must be differentiated from Ibn al-A‘rābī al-Lughawī (Muḥammad ibn Ziyād) Abū ‘Abdullāh who was from the people of Kūfah and passed away during the year 231H in Sāmārā.

82 There is a narrator in this chain of narration named ‘Isā ibn Sinān al-Ḥanafī, Abū Sinān al-Filaṣṭīnī, he is *layin al-ḥadīth* (see footnote 63 for the definition of this term), as mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Taqrīb*.

83 Perhaps he is ‘Ubādah ibn al-Walīd ibn ‘Ubādah ibn al-Ṣāmit the grandson



“When ‘Ubādah ibn al-Şāmit was approaching death, he said, ‘Bring my bed to the reception area of the house and gather all my dependents, servants and neighbours and those who used to visit me.’ When they were gathered, he said, ‘I do not see this day except that it would be the last day for me in this world and my first night in the Hereafter. Perhaps in a slip of the tongue or an accidental action, I might have said something cruel or did something bad to one of you. By the One in whose hands ‘Ubādah’s soul is, *qişāş* (retribution) is on the Day of Judgement. I compel everyone to seek redress if anyone of you has been harmed by me before my soul departs.’ They said, ‘On the contrary, you were a father and a teacher, who has not said a bad thing to any of his servants.’ He said, ‘Have you all forgiven me for whatever I have done?’ They replied, ‘Yes.’ He said, ‘O Allah! Bear witness.’ He then added, ‘Now memorise my final testament:

I compel each and every one of you not to cry when my soul departs. Once my soul departs my body, perform ablution and do it well and then each one of you should go to into a *masjid* and pray and seek forgiveness for me and for your own self. Verily, Allah ﷻ said: **{Seek help through patience and prayer.}**<sup>84</sup> Then you should proceed quickly with me to my grave and let not flames of fire follow my funeral procession, and do not apply the Tyrian purple dye on me.”<sup>85</sup>

حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ قَالَ: نَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ الْمَالِكِيُّ الْبَصْرِيُّ قَالَ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رِيَّاحٍ قَالَ: سَأَلْتُ ابْنَ

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of ‘Ubādah ibn al-Şāmit, as there is no person by this specific name who narrated *aḥādīth*. And Allah knows best.

84 Al-Baqarah: 45

85 This is mentioned in the original manuscript but is an error. Perhaps the correct phrase should be, “and do not place beneath me *irjiwān*.” The *isnād* of this narration is *ḍa‘īf*.

عِبَادَةَ بْنِ الصَّامِتِ: كَيْفَ كَانَتْ وَصِيَّتُهُ أَبِيكَ حِينَ حَضَرَهُ الْمَوْتُ؟ قَالَ: جَعَلَ يَقُولُ:  
يَا بُنَيَّ اتَّقِ اللَّهَ، وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ عَزَّ وَجَلَّ وَلَنْ تَبْلُغَ الْعِلْمَ حَتَّى تَعْبُدَ اللَّهَ عَزَّ  
وَجَلَّ وَحْدَهُ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قُلْتُ: يَا أَبَتِي، كَيْفَ لِي أَنْ أُوْمِنَ بِالْقَدَرِ خَيْرِهِ  
وَشَرِّهِ؟ قَالَ: تَعْلَمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ،  
فَإِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ عَزَّ وَجَلَّ لَهُ: اكْتُبْ، فَقَالَ: مَا أَكْتُبُ؟ فَقَالَ عَزَّ  
وَجَلَّ: الْقَدَرُ. فَجَرَى تِلْكَ السَّاعَةَ بِمَا كَانَ وَمَا هُوَ كَاتِبٌ إِلَى الْأَبَدِ.

It was narrated to us by Abū al-Qāsim ‘Abdullāh ibn Muḥammad al-Baghawī<sup>86</sup> [...] that ‘Abd al-Wāhid ibn Sulaym al-Baṣrī<sup>87</sup> said, “I heard ‘Aṭā ibn Abī Rabāḥ say, ‘I asked the son of ‘Ubādah ibn al-Ṣāmit<sup>88</sup>: ‘What was the final testament of your father on his deathbed?’ He replied, ‘He began to say, ‘O son, fear Allah and know that you cannot fear Him and will not perceive the knowledge of it until you worship Allah ﷻ alone and until you believe in the pre-destination whether it be good or bad.’ I said, ‘O father, how can I believe in pre-destination be it good or bad?’ He replied, ‘Know that whatever afflicts you could not have bypassed you and that which bypassed you cannot afflict you. If you were to die in a belief other than this, you will indeed enter

86 He was originally from Baghdad. He was a great *hāfiẓ* and scholar and many of those who have narrated authentic aḥādīth such as al-Ismā‘īlī, al-Burqānī and al-Dāraqutnī vouch for his credibility and reported from him in their books. He lived to an old age of one hundred and three years. Towards the end of his life, some people envied him so they tried to discredit him but none of what they said affected his credibility. He passed away during the year 317H.

87 He is ‘Abd al-Wāhid ibn Sulaym al-Mālikī al-Baṣrī who was a *ḍa‘īf* narrator as mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Taqrīb*.

88 If Ibn ‘Ubādah is mentioned, it refers to al-Walīd ibn ‘Ubādah ibn al-Ṣāmit.

Hell. I heard the Messenger of Allah ﷺ say, ‘The first thing created by Allah was the pen. Allah ﷻ addressed it saying: ‘Write!’ It asked, ‘What do I write?’ Allah ﷻ said, ‘Pre-destination.’ In that hour, all that was and that shall be until eternity was written down.’”<sup>89</sup>



## وَصِيَّةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

The Final Words of ‘Abdullāh ibn Mas‘ūd<sup>90</sup> ﷺ

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ غَطَفَانَ قَالَ: نَا الْحَسَنُ بْنُ جَرِيرِ الصُّورِيِّ , قَالَ: نَا عُمَانَ بْنَ سَعِيدٍ أَبُو بَكْرٍ الصَّيْدَاوِيُّ قَالَ: نَا السَّالِمُ بْنُ صَالِحٍ , عَنِ ابْنِ ثَوْبَانَ , عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ , عَنِ الشَّعْبِيِّ قَالَ: لَمَّا حَضَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْمَوْتَ دَعَا ابْنَهُ فَقَالَ : يَا عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِنِّي أُوصِيكَ بِخَمْسِ خِصَالٍ فَاحْفَظْهُنَّ عَنِّي: أَظْهَرِ الْيَأْسَ لِلنَّاسِ , فَإِنَّ ذَلِكَ غِنَى فَاخِصِلْ , وَدَعْ مَطْلَبَ الْحَاجَاتِ إِلَى النَّاسِ , فَإِنَّ ذَلِكَ فَقْرٌ حَاضِرٌ , وَدَعْ مَا تَعْتَدِرُ مِنْهُ مِنَ الْأُمُورِ , وَلَا تَعْمَلْ بِهِ. وَإِنْ

89 This ḥadīth was also narrated by Aḥmad (5/317), Abū Dāwud (4700), al-Tirmidhī (2156) and al-Bayhaqī in *al-Asmā wa al-Ṣifāt* (271). This ḥadīth is *ṣaḥīḥ* and serves as a refutation of the view that the first thing created was the light of the Prophet Muḥammad ﷺ.

90 He is ‘Abdullāh ibn Mas‘ūd al-Hadhālī Abū ‘Abd al-Raḥmān, one of the Companions of eminence, in terms of nobility and intellect. He was from the people of Makkah. He was from the first people who embraced Islām and the first one to recite the Qur’ān openly in Makkah. He was a short and thin man but had a great capacity for knowledge as mentioned by ‘Umar ibn al-Khaṭṭāb ﷺ. He passed away in the city of Madinah during the year 32H.

اسْتَظَنَّتْ أَنْ لَا يَأْتِي عَلَيْكَ يَوْمٌ إِلَّا وَأَنْتَ خَيْرٌ مِنْكَ بِالْأَمْسِ فَأَفْعَلْ. فَإِذَا صَلَّيْتَ صَلَاةً فَصَلِّ صَلَاةً مُوَدِّعٍ , كَأَنَّكَ لَا تُصَلِّي بَعْدَهَا.

It was narrated to us by al-Ḥasan ibn Aḥmad Ghaṭafān [...] <sup>91</sup> that al-Sha‘bī <sup>92</sup> said, “When ‘Abdullāh ibn Mas‘ūd was approaching death, he called for his son and said, ‘O ‘Abd al-Rahmān ibn ‘Abdillāh ibn Mas‘ūd, I instruct you to hold fast to five characteristics, so preserve this from me: (i) Show people you have no hope for what they have—for that makes you self-contented. (ii) Refrain from asking people to fulfil your needs—for it is akin to poverty. (iii) Leave off doing or saying things for which you need to apologise. (iv) If it is possible that you can conduct yourself better than yesterday, do it and (v) when you pray, pray as if it is the prayer of one bidding farewell and there is no prayer to be performed again.” <sup>93</sup>



91 There is a narrator in this chain of narration named Sālim ibn Šāliḥ al-Rāzī, al-Ḥāfiẓ al-Dhahabī and Abū Ḥātim said regarding him that they did not know who he was.

92 He is ‘Āmir ibn Sharāḥīl al-Sha‘bī. He narrated second-hand from Ibn Mas‘ūd. He died in 103H whereas ‘Abdullāh ibn Mas‘ūd passed away in 32H.

93 This incident has a *ḍa‘īf* and broken *isnād*. However, a ḥadīth graded as *marfū‘* (elevated) has similar content: ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb رضي الله عنه said that a man came to the Prophet صلى الله عليه وسلم and asked, “O Messenger of Allah, teach me something but make it concise.” He صلى الله عليه وسلم said, “When you stand to pray, pray like a man bidding farewell as if you see Allah, and if you are not conscious of Allah then know He watches you. Give up hope for what other people have and you will live like a rich person. Do not say or do anything for which you will have to apologise.” This ḥadīth was reported by al-Ṭabarānī and others and is graded as *ḥasan*. See *Mujma‘ al-Zawā‘id* (10/229).

## وَصِيَّةُ خَبَّابِ بْنِ الْأَرْتِّ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Khabbāb ibn al-Aratt<sup>94</sup> ﷺ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ الْمُقْرِيِّ ، نَا جَدِّي ، نَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ قَالَ : عُدْنَا خَبَّابًا وَقَدْ اُكْتُوِيَ فِي بَطْنِهِ سَبْعًا ، فَقَالَ : لَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ نُدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ ، إِنْ مَنْ قَبَلْنَا مَضَوْا لَمْ يَأْكُلُوا مِنْ أَجُورِهِمْ شَيْئًا ، وَإِنَّا قَدْ نَلْنَا مِنَ الدُّنْيَا ، حَتَّى لَا يَدْرِي أَحَدُنَا مَا يُصْنَعُ بِهِ إِلَّا مَا يُنْفِقُ فِي التُّرَابِ ، وَإِنَّ الْمُسْلِمَ يُوجَزُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ إِلَّا مَا يُنْفِقُ فِي التُّرَابِ .

It was narrated to us by ‘Abd al-Rahmān ibn ‘Abdillāh ibn al-Muqrī [...] that Qays<sup>95</sup> said, “We visited Khabbāb after he had been cauterised in seven places [as a means of treatment]. He said, ‘Had the Messenger of Allah ﷺ not prohibited us from longing for death, I would have prayed for it. My companions who have died have departed this world without having enjoyed the pleasures of the world (as a result of their good deeds) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth (building houses etc.). There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth

94 He is Khabbāb ibn al-Aratt ibn Jandalah, also known as Abū ‘Abdullāh. He was from the early people to embrace Islām and was the first to make manifest that he had embraced Islām. He was severely tortured because of it but remained patient until the migration to Madīnah. He took part in all the battles and later in life settled in Kūfah where he died in the year 37H.

95 He was Qays ibn Abi Ḥāzim al-Bajālī, Abū ‘Abdillāh al-Kūfī.

(i.e. something exceeding our needs or essentials).<sup>96</sup>



## وَصِيَّةُ حُذَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Ḥudhayfah ibn al-Yamān<sup>97</sup> ﷺ

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ بَشْرِ الْهَرَوِيُّ ، نَا إِسْحَاقُ بْنُ يَسَارٍ قَالَ : نَا أَبُو رِبِيعَةَ ، عَنْ حَمَّادٍ ، عَنْ يُوسُفَ بْنِ عُبَيْدٍ ، وَثَابِتٍ ، وَعَلِيِّ بْنِ زَيْدٍ ، وَحُمَيْدِ بْنِ الْحَسَنِ ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ ، أَنَّ حُذَيْفَةَ لَمَّا احْتَضَرَ قَالَ : حَبِيبٌ جَاءَ عَلَيَّ فَاقَّةٌ ، لَا أَفْلَحُ مِنْ نَدَمٍ ، قَدْ كُنْتُ قَبْلَ الْيَوْمِ أَخَافُ ؛ فَأَنَا الْيَوْمَ أَرْجُو .

96 His saying: “There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth,” is a quote from an authentic ḥadīth he narrated from the Messenger of Allah ﷺ. It was reported by al-Tirmidhī (2485).

97 He is Ḥudhayfah ibn al-Yamān; al-Yamān refers to the country Yemen. He (i.e. his father) was given this ascription because he killed a person from his hometown and then he had fled and came to Madīnah where he was sheltered by ‘Abd al-Ashhal from the Anṣār. They gave him the title for they were from Yemen. Ḥudhayfah and his father embraced Islām and migrated to the Messenger of Allah ﷺ. Both of them took part in the Battle of Uhud where his father was martyred. The Muslim army killed him by mistake and Ḥudhayfah was offered the compensation of blood money for it. Ḥudhayfah was the only Companion to whom the Prophet ﷺ mentioned the names of the hypocrites. He was also one of those who used to ask the Prophet many questions regarding the tribulations that were to afflict them so as to find means to avoid them. He died in Madā’in during the year 36H, forty days after the murder of ‘Uthmān ﷺ. He did not live to witness the incident of al-Jamal.

It was narrated to us by Abū ‘Abdullāh, Muḥammad ibn Yūsuf<sup>98</sup> [...] that Jundub ibn ‘Abdillāh al-Bajalī said, “When Ḥudhayfah was approaching death, he said, ‘The beloved (death) has arrived when it is much needed; whoever regrets wishing its presence will not succeed. Before today I used to be afraid [of death] but now I long for it.’”

حَدَّثَنَا قَبَائِضُ بْنُ الْقَاسِمِ قَالَ: نَا شُعَيْبُ بْنُ عَمْرٍو قَالَ: نَا يَزِيدُ قَالَ: نَا مِسْعَرُ ح قَالَ: وَأَنْبَاءُ ابْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ , نَا عَلِيُّ بْنُ سَهْلٍ بْنِ الْمُغِيرَةِ , نَا عُبَيْدُ اللَّهِ بْنِ مُوسَى , نَا مِسْعَرُ , عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنِ النَّزَالِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: أُغْمِي عَنِّي عَلَى حَذِيقَةِ أَوَّلِ اللَّيْلِ , ثُمَّ أَفَاقَ فَقَالَ: أَيُّ اللَّيْلِ هَذَا يَا ابْنَ مَسْعُودٍ؟ فَقُلْتُ: السَّحَرُ الْأَكْبَرُ الْأَعْلَى . فَقَالَ: عَايِدْ بِاللَّهِ مِنْ جَهَنَّمَ - يَقُولُ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا - ابْتَاعُوا لِي ثَوْبَيْنِ , وَلَا تُعَالُوا فِيهِمَا , فَإِنَّ صَاحِبِكُمْ إِنْ يُرِضَ عَنْهُ يَكُنْ خَيْرًا مِنْهُمَا , وَإِلَّا يُسَلِّبُهُمَا سَلْبًا سَرِيعًا .

It was narrated to us by Fayyāḍ ibn al-Qāsim [...] that al-Nazzāl reported Ibn Mas‘ūd as saying, “Ḥudhayfah lost consciousness at the beginning of the night and then when he regained consciousness said, ‘O Ibn Mas‘ūd, Which part of the night is it now?’ I replied that it was the last sixth part of the night. Ḥudhayfah said, ‘I seek protection from Allah from Hell’—he repeated this twice or thrice—‘buy me two robes but do not buy me expensive ones. Verily, if Allah is pleased with me then I would be better than the two robes, otherwise, they will decay quickly.’

98 He is Muḥammad ibn Yūsuf ibn Bishr. He was a *ḥāfiẓ*, a *thiqah* narrator and a jurist.

أَخْبَرَنَا أَبِي قَالَ: نَا أَبُو فَلَايَةَ عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ قَالَ: نَا إِبْرَاهِيمُ بْنُ بَشَّارٍ  
قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنِي هَارُونُ الْمَدَنِيُّ قَالَ: لَمَّا حُضِرَ حُذَيْفَةُ قَالَ: غُطَّ  
يَا مَوْتُ غَطِّكَ , وَشُدَّ يَا مَوْتُ شُدِّكَ , أَبِي قَلْبِي إِلَّا حُبَّكَ , جَاءَ رَحَاءُ الْعَيْشِ بَعْدَكَ  
, حَبِيبٌ جَاءَ عَلَى فَاقَةٍ , لَا أَفْلَحَ مَنْ نَدِمَ , أَلَيْسَ وَرَائِي مَا أَعْلَمُ , الْحَمْدُ لِلَّهِ الَّذِي  
سَبَقَ بِيِ الْفِتْنَةَ , قَادَتَهَا وَعُلُوجَهَا .

It was narrated to us by my father<sup>99</sup> [...] that Sufyān ibn ‘Uyaynah said, “Hārūn al-Madanī said, ‘When death approached Ḥudhayfah ﷺ he said, ‘O death! Press as much as you like, and lash your saddle. My heart refuses except to love you. A relaxed life comes after you. The beloved (death) has arrived when it is much needed; whoever regrets wishing its presence will not succeed. I know what awaits me. Praise be to Allah who has saved me from the tribulation and its leaders and supporters.’”



## وَصِيَّةُ أَبِي بَكْرَةَ نُفَيْعِ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Abī Bakrah Nufay<sup>100</sup> ﷺ

99 The father of the author: ‘Abdullāh ibn Aḥmad ibn Rabī‘ah. He is not a *thiqah* narrator, as mentioned previously.

100 He is Abū Bakrah, Nafi‘ ibn al-Ḥārith who was also known as Ibn Masrūḥ, one of the noblest of the Companions. He descended from the fortress of Ṭā‘if using a winch (*bakarah*) to join the Prophet ﷺ. Hence, he became known as Abū Bakrah. He lived and passed away in Baṣrah during the year 51H.



حَدَّثَنَا أَبِي: نا مُسْلِمُ بْنُ عَيْسَى قَالَ: نا الْجَارُودُ بْنُ يَزِيدَ نا الْحَسَنُ بْنُ دِينَارٍ، عَنِ الْحَسَنِ قَالَ: لَمَّا حَضَرَتْ أَبَا بَكْرَةَ الْوَفَاةُ قَالَ: اكْتُبُوا وَصِيَّتِي ، فَكَتَبَ الْكَاتِبُ: هَذَا مَا أَوْصَى بِهِ أَبُو بَكْرَةَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أَبُو بَكْرَةَ: أَكْتُبِي عِنْدَ الْمَوْتِ؟ امْحُ هَذَا وَاكْتُبْ: هَذَا مَا أَوْصَى بِهِ نَفِيعُ الْحَبَشِيُّ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَهُوَ يَشْهَدُ أَنَّ اللَّهَ عَزَّ وَجَلَّ رَبُّهُ ، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيُّهُ ، وَأَنَّ الْإِسْلَامَ دِينُهُ ، وَأَنَّ الْكَعْبَةَ قِبْلَتُهُ ، وَأَنَّهُ يَرْجُو مِنَ اللَّهِ عَزَّ وَجَلَّ مَا يَرْجُوهُ الْمُعْتَرِفُونَ بِتَوْحِيدِهِ ، الْمُقَرَّرُونَ بِرُبُوبِيَّتِهِ ، الْمُوقِنُونَ بِوَعْدِهِ وَوَعِيدِهِ ، الْخَائِفُونَ مِنْ عَذَابِهِ ، الْمُشْفِقُونَ مِنْ عِقَابِهِ ، الْمُؤْمَلُونَ لِرَحْمَتِهِ ، إِنَّهُ أَرْحَمُ الرَّاحِمِينَ .

It was narrated to us by Muslim ibn ‘Īsā<sup>101</sup> that [...] al-Ḥasan<sup>102</sup> said, “When the pangs of death entered upon Abū Bakrah he told us, ‘Write down my final testament.’ So the writer penned the words: ‘This is the final testament of Abū Bakrah, the Companion of the Messenger of Allah ﷺ.’ But Abū Bakrah objected and said, ‘Why use my nickname when it is not clear that I am close to death? Remove the parts you have written and write down the following: This is what Nufay‘ al-Ḥabashī, the *mawlā* (freed slave) of the Messenger of Allah has instructed [upon his passing], as he testifies that Allah the Most High is his Lord, Muḥammad is his Prophet ﷺ, Islām is his religion, the Ka‘bah is his *qiblah*, and that he hopes from Allah the Most High

101 He is Muslim ibn ‘Īsā al-Ṣaffār, who al-Dāraqūṭnī classified as *matrūk* (someone whose narrations of aḥādīth are rejected), as mentioned by al-Dhabābī in *Mizān al-I‘tidāl* (3/106).

102 He is al-Ḥasan al-Baṣrī, the Tābi‘ī, may Allah have mercy upon him. His name is al-Ḥasan ibn Yaṣār, Abū Sa‘īd. He was the *imām* of Ahl al-Baṣrah, and he passed away in Baṣrah during the year 110H.

what is hoped by those who acknowledge His Oneness, who assert His Lordship, who are certain of His promises and threats, who are fearful (*khā’if*) of His punishment (*‘adhāb*), and afraid (*mushfiq*) of His penalties (*‘aqāb*), who are in hope of His mercy, verily He is the Most Merciful.””



## وَصِيَّةُ أَبِي الدَّرْدَاءِ عُوَيْمِرِ رَضِيَ اللهُ عَنْهُ

The Final Words of Abī al-Dardā ‘Uwaymir<sup>103</sup> ﷺ

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَانَ ، نَا صَالِحُ بْنُ بَشْرٍ بْنِ سَلَمَةَ ، نَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ ، ثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ ، عَنِ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ : مَرَضَ أَبُو الدَّرْدَاءِ مَرَضَهُ الَّذِي مَاتَ فِيهِ ، وَكَثُرَ الْعَوَادُ فِي مَنْزِلِهِ ، فَأَخْرَجُوهُ إِلَى كَنِيسَةِ النَّصَارَى ، فَجَعَلَ النَّاسُ يُعَوِّدُونَهُ أَرْسَالًا . فَجَاءَ أَبُو إِدْرِيسَ إِلَى أَبِي الدَّرْدَاءِ وَهُوَ يَجُودُ بِنَفْسِهِ ، فَتَخَطَّى النَّاسَ حَتَّى جَلَسَ عِنْدَ رَأْسِهِ . فَقَالَ أَبُو إِدْرِيسَ : اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، فَجَعَلَ يُكْثِرُ . فَرَفَعَ أَبُو الدَّرْدَاءِ رَأْسَهُ فَقَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا قَضَى قَضَاءً أَحَبَّ أَنْ يُرَضَى بِهِ . ثُمَّ قَالَ : أَلَا رَجُلٌ يَعْمَلُ لِمِثْلِ مَصْرَعِي هَذَا؟ أَلَا رَجُلٌ يَعْمَلُ لِمِثْلِ سَاعَتِي هَذِهِ؟ ثُمَّ قَضَى .

103 He is Abū Dardā ‘Uwaymir—and there is a difference of opinion regarding the name of his father and grandfather—al-Ansarī al-Khazarjī. He accepted Islām on the day of Badr and he witnessed Uhud and displayed bravery during it. He was appointed by Mu‘āwiyah as the judge of Damascus during the Caliphate of ‘Umar ﷺ. He passed away during the Caliphate of ‘Uthmān ﷺ.

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Uthmān that [...] <sup>104</sup> Abī Idrīs al-Khawlānī <sup>105</sup> said, “Abū al-Dardā was stricken by the illness from which he died. As his house could not accommodate the large number of visitors, he was moved to a Christian church, and then people started to enter upon him one group after another. Abū Idrīs visited Abī al-Dardā and found him in his last breaths, so he walked through people until he sat next to his head. Abū Idrīs said, ‘*Allāhu akbar, allāhu akbar,*’ and he repeated this a few times. Then Abū al-Dardā raised his head and stated, ‘If Allah ordains a matter, He likes [people] to be pleased with it.’ Then he said, ‘Would not an individual perform [good deeds] in preparation for the similitude of this demise that is afflicting me? Would not an individual perform [good deeds] in preparation for the similitude of this moment that I find myself in?’ Then his appointed time came.”

أَخْبَرَنَا أَبِي قَالَ: نَا أَبُو قِلَابَةَ عَبْدُ الْمَلِكِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: نَا عَبْدُ اللَّهِ  
 بْنُ الْمُبَارَكِ قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنِ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي  
 الْمُهَاجِرِ قَالَ: لَمَّا حَضَرَتْ أَبَا الدَّرْدَاءِ الْوَفَاةُ جَعَلَ يَقُولُ: مَنْ يَعْمَلُ لِمِثْلِ مَضْجَعِي  
 هَذَا؟ مَنْ يَعْمَلُ لِمِثْلِ سَاعَتِي هَذِهِ؟ قَالَ: وَجَاءَ ابْنُهُ بِلَالُ بْنُ أَبِي الدَّرْدَاءِ فَقَالَ: فَمَنْ  
 عَنِّي. ثُمَّ قَالَ: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ﴾ [الأنعام: ١١٠] ثُمَّ يَرُدُّدُ: مَنْ يَعْمَلُ

104 There is a narrator in this chain of narration named Ṣāliḥ ibn Bishr, al-Dhabī said in *al-Mughnī fī al-Ḍu‘afā*, “I do not know who he is.”

105 He is ‘Āidhallāh ibn ‘Abdullāh ibn ‘Amr al-Khawlānī Abū Idrīs, a Ṭābi‘ī and a *faqīh*. He was the preacher and soft-heartedening story teller of Damascus during the Caliphate of ‘Abd al-Malik ibn Marwān, then ‘Abd al-Malik appointed him as the judge of Damascus. He passed away during the year 80H, may Allah have mercy upon him.

لِمِثْلِ مَضْجَعِي هَذَا؟ مَنْ يَعْمَلُ لِمِثْلِ سَاعَتِي هَذِهِ؟ حَتَّى قَضَى .

It was narrated to us by my father<sup>106</sup> [...] on the authority of Ismā‘īl ibn ‘Ubaydallāh ibn Abī al-Muhājir that, “When Abū al-Dardā entered the pangs of death he said, ‘Would one perform [good deeds] in preparation for the similitude of the lying place I find myself in? Would one perform [good deeds] for the similitude of this moment I find myself in?’ His son Bilāl ibn Abī al-Dardā then approached and he said to him, ‘leave me’ and subsequently recited: {**And We will turn away their hearts and their eyes ...**}<sup>107</sup> Repeating his statement, ‘Would one perform [good deeds] in preparation for the similitude of the lying place I find myself in? Would one perform [good deeds] for the similitude of this moment I find myself in?’ Until his appointed time came.”



## وَصِيَّةُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Abī Hurayrah<sup>108</sup> ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَيْضِ قَالَ: نَا دُحَيْمٌ قَالَ: نَا الْوَلِيدُ بْنُ مُسْلِمٍ، نَا ابْنُ أَبِي ذُنَبٍ

106 He is al-Qādi ‘Abdullāh ibn Aḥmad ibn Rabī‘ah ibn Zabir, the father of the author. He was from the scholars of *fiqh* and ḥadīth who narrated reports that no other narrator reported.

107 Al-An‘ām: 110

108 He is ‘Abd al-Raḥmān ibn Ṣakhr al-Dūsī al-Yamānī, the master of the *ḥuffāz*. He accepted Islām during the year 7H. He was a major Companion and was extremely knowledgeable. He passed away during the year 59H.

ح قَالَ: وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ قَالَ: نَا سَعْدَانُ بْنُ نُصَيْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ، عَنِ الْمُقْبَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ، أَنَّ أَبَا هُرَيْرَةَ أَوْصَى عِنْدَ مَوْتِهِ ص: لَا تَضْرِبُوا عَلَيَّ فُسْطَاطًا ، وَلَا تَتَّبِعُونِي بِمَجْمَرٍ ، وَأَسْرِعُوا بِي ، وَأَسْرِعُوا بِي ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا وُضِعَ الْمُؤْمِنُ عَلَى سَرِيرِهِ يَقُولُ: قَدَّمُونِي ، وَإِذَا وُضِعَ الْكَافِرُ عَلَى سَرِيرِهِ يَقُولُ: يَا وَيْلَتَا أَيْنَ تَذْهَبُونَ بِي؟

It was narrated to us by Muḥammad ibn al-Fayḍ<sup>109</sup> [...] on the authority of ‘Abd al-Raḥmān ibn Mihrān<sup>110</sup> that Abū Hurayrah’s final instruction upon his death was, “Do not install a tent over my grave or follow my funeral procession with torches. Rather make my matter quick, make it quick for I heard the Messenger of Allah ﷺ state, ‘When the believer is laid upon the bed he says, ‘Take me forth,’ whereas when the disbeliever is laid upon the bed he says, ‘Woe to me! Where are you taking me forth?’”<sup>111</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ فَلَاسٍ، وَأَبُو الْحَارِثِ أَحْمَدُ بْنُ سَعِيدٍ قَالَا: ثنا الْعَبَّاسُ بْنُ الْوَلِيدِ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَوْذَبٍ، عَنْ هَمَّامٍ قَالَ: لَمَّا حَضَرَ أَبَا هُرَيْرَةَ الْمَوْتَ جَعَلَ يَتَكَبَّرُ. قِيلَ لَهُ: مَا يُتَكَبَّرُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: قَلَّةُ الزَّادِ ، وَبُعْدُ الْمَفَازَةِ ، وَعَقَبَةُ هُبُوطِهَا الْجَنَّةِ أَوْ النَّارِ.

109 He is Abū al-Ḥasan Muḥammad ibn al-Fayḍ ibn Muḥammad al-Ghasānī al-Dimashqī.

110 He is ‘Abd al-Raḥmān ibn Mihrān al-Madani.

111 *Ṣaḥīḥ*. Collected by Aḥmad in *al-Musnad* (2/292 and 500), al-Nasā’ī (4/40-41) and Ibn Ḥibbān in his *Ṣaḥīḥ* (764).

It was narrated to us by Muḥammad ibn Ja‘far ibn Fallās<sup>112</sup> [...] on the authority of Hammām<sup>113</sup> that, “When death approached Abū Hurayrah he began to cry. It was said to him, ‘What has caused you to cry O Abū Hurayrah?’ He replied, ‘The brevity of good deeds and the remoteness of success, and knowing that the end is either Jannāh or the Fire.’”



### وَصِيَّةُ قَيْسِ بْنِ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُ

#### The Final Words of Qays ibn ‘Āsim<sup>114</sup> ﷺ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ بْنِ جُمُعَةَ، نا أَبُو عُتَيْبَةَ أَحْمَدُ بْنُ الْفَرَجِ ، نا يَعْقُوبُ بْنُ كَعْبٍ أَبُو يُوسُفَ (ح). قَالَ: وَتَنَا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ، نا الْحُسَيْنُ بْنُ جُمُعَةَ، نا أَبُو يُوسُفَ مُحَمَّدُ بْنُ أَحْمَدَ قَالَا: تَنَا عَيْسَى بْنُ يُونُسَ، عَن حَمَّادِ بْنِ شُعَيْبٍ، عَن زِيَادِ بْنِ أَبِي زِيَادِ الْبَصْرِيِّ، عَنِ الْحَسَنِ، عَن قَيْسِ بْنِ عَاصِمٍ (ح) قَالَ: تَنَا أَبُو الْقَاسِمِ عَبْدُ

112 He is Muḥammad ibn Ja‘far ibn Muḥammad ibn Hishām ibn Fallās. There is a mistake in how his name is spelt in the original Arabic manuscript, where a *mim* is inserted instead of the *fā* of “Fallās.”

113 He is Hammām ibn Manabbah ibn Kāmil al-Ṣan‘ānī, the brother of Wahb ibn Manabbah. He is a *thiqah* narrator and he narrated from Abī Hurayrah.

114 He is the Companion Qays ibn ‘Āsim ibn Sinān al-Taymī al-Sa‘dī al-Minqirī, Abū ‘Alī. He abstained from alcohol during the times of ignorance. He was part of the delegation of Banī Tamīm to the Prophet ﷺ in 9H and he accepted Islām then. When the Prophet ﷺ saw him he said, “This is the master of the people of the desert, he is a chief, generous, intelligent, patient, and a role model.” He moved to Baṣrah and built an abode within it, passing away there.

اللَّهُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ، نَا عَبْدُ اللَّهِ بْنُ مُطِيعٍ، نَا هُشَيْمُ بْنُ بَشِيرٍ أَبُو مُعَاوِيَةَ،  
عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ قَيْسِ بْنِ عَاصِمٍ، أَنَّهُ لَمَّا  
حَضَرَتْهُ الْوَفَاةُ دَعَا بَيْنَهُ فَقَالَ: يَا بَنِي خُدُوا عَنِّي، فَإِنَّهُ لَيْسَ أَحَدٌ أَنْصَحَ لَكُمْ مِنِّي. إِذَا  
أَنَا مِتُّ فَسَوِّدُوا أَكْبَارَكُمْ - وَقَالَ ابْنُ جُمُعَةَ: كُبْرَاكُمْ - وَلَا تَسَوِّدُوا أَصَاغِرَكُمْ - وَقَالَ  
ابْنُ جُمُعَةَ: صِغَارَكُمْ - فَيَتَسَفَّهَ النَّاسُ كِبَارَكُمْ - وَقَالَ ابْنُ جُمُعَةَ: كُبْرَاكُمْ - ، فَتَهَوَّنُوا  
عَلَيْهِمْ. وَعَلَيْكُمْ بِاصْتِصْلَاحِ الْمَالِ، فَإِنَّهُ مَنبَهَةٌ لِلْكَرِيمِ، وَيُسْتَعْنَى بِهِ عَنِ اللَّئِيمِ.  
وَإِيَّاكُمْ وَالْمَسْأَلَةَ، فَإِنَّهَا آخِرُ كَسْبِ الْمَرْءِ - زَادَ ابْنُ جُمُعَةَ - وَإِنْ أَمْرٌ يُسْأَلُ إِلَّا تَرَكَ  
كَسْبَهُ. ثُمَّ اتَّفَقَا. وَإِذَا أَنَا مِتُّ فَكَفِّنُونِي فِي ثِيَابِي الَّتِي كُنْتُ أَصْلِي فِيهَا وَأَصُومُ،  
وَإِيَّاكُمْ وَالنِّيَاحَةَ عَلَيَّ.

It was narrated to us by ‘Abdullāh ibn al-Ḥusayn ibn Jumu‘ah [...] <sup>115</sup> on the authority of al-Ḥasan ibn Abī al-Ḥasan <sup>116</sup> that: “When death approached Qays ibn ‘Āsim he called for his sons and said, ‘O my sons, take this from me for there is not a sincerer advisor to you than me. After I die, choose as your leader the esteemed competent among you, and do not make as a leader the novice’—Ibn Jumu‘ah reported in a different version ‘choose as your leader the oldest of you and do not make as a leader the youngest so people do not look down upon your eldest and not take you seriously. Upon you is to have wealth and cultivate it, for it makes the generous reputable and makes one independent from the vile people. Avoid asking the people [for money] for it is the last source of man’s earning.’—Ibn Jumu‘ah reported in a different version: ‘If a person begs for money, he will give up working to earn income’—They agreed with this—‘When I die, enshroud me

115 There are a number of weak narrators here.

116 He is al-Ḥasan al-Baṣrī the Tābi‘i.

in the garment in which I prayed and fasted, and do not wail over me.  
[Continued below.]

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ ابْنُ جُمُعَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَى عَنْهَا. وَأَدْفُنُونِي فِي مَكَانٍ لَا يَعْلَمُ بِي أَحَدٌ , فَإِنَّهُ قَدْ كَانَتْ بَيْنِي وَبَيْنَ هَذَا الْحَيِّ مِنْ بَكْرِ بْنِ وَائِلٍ خُمَاشَاتٌ فِي الْجَاهِلِيَّةِ - آخِرُ حَدِيثِ ابْنِ جُمُعَةَ وَزَادَ ابْنُ مَنِيْعٍ: فَأَخَافُ أَنْ يُدْخِلُوهَا عَلَيْكُمْ فِي الْإِسْلَامِ , فَيَعِيشُوا عَلَيْكُمْ دِينَكُمْ .

For I heard the Messenger of Allah ﷺ [speak about this] (and Ibn Jumū‘ah said, “The Messenger of Allah prohibited this.”<sup>117</sup>). Bury me in a place not known by anyone, for I had committed offensive activities against the people of Bakr ibn Wā‘il during the times of pre-Islam.” This is the end of the narration of Ibn Jumū‘ah. Ibn Manī‘<sup>118</sup> added, “And I fear that they may use it against you now after Islam and despoil your religion.”



## وَصِيَّةُ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Abī Mūsā ‘Abdillāh ibn Qays al-

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117 An example being the narration collected by al-Bukhārī and Muslim in the *Ṣaḥīḥayn* on the authority of ‘Umar ibn al-Khaṭṭāb ﷺ that the Messenger of Allah ﷺ said, “The deceased is punished in his grave by the wailing of people over him.”

118 He is Aḥmad ibn Manī‘ ibn ‘Abd al-Raḥmān Abū Ja‘far al-Baghawī who lived in Baghdād. He was ruled to be a *thiqah* (trustworthy) narrator by al-Ḥāfiẓ.



Ash‘ari<sup>119</sup> ﷺ

أَخْبَرَنَا أَبِي قَالَ: نَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانَ، نَا أَبُو أُسَامَةَ، عَنْ عَيْسَى بْنِ سِنَانٍ،  
عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَمَّا حَضَرَتْ أَبَا مُوسَى الْوَفَاةُ دَعَا فُتَيْانَهُ ، فَقَالَ:  
اذْهَبُوا فَأَخْفِرُوا لِي وَأَعْمِقُوا؛ فَإِنَّهُ كَانَ يُسْتَحَبُّ الْعُمُقُ قَالَ: فَجَاءَ الْحَفْرَةَ فَقَالُوا: قَدْ  
حَفَرْنَا فَقَالَ: اجْلِسُوا بِي ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لِإِحْدَى الْمُنْرَلَتَيْنِ ، إِمَّا لَيُوسَعَنَّ  
قَبْرِي حَتَّى تَكُونَ كُلُّ زَاوِيَةٍ أَرْبَعِينَ ذِرَاعًا ، وَلْيُفْتَحَنَّ لِي بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَلَا تُنْظَرَنَّ  
إِلَى مَنْزِلِي فِيهَا وَإِلَى أَزْوَاجِي ، وَمَا أَعَدَّ اللَّهُ عَزَّ وَجَلَّ لِي فِيهَا مِنَ النَّعِيمِ ، ثُمَّ لَأَنَا  
أَهْدَى إِلَى مَنْزِلِي فِي الْجَنَّةِ مِنِّْي الْيَوْمَ إِلَى أَهْلِي ، وَلْيُصَيِّبَنِي مِنْ رَوْحِهَا وَرِيحَانِهَا  
حَتَّى أُبْعَثَ ، وَإِنْ كَانَتْ الْأُخْرَى فَلْيُصَيِّبَنَّ عَلَيَّ قَبْرِي حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعِي ،  
حَتَّى يَكُونَ أَضْيَقَ مِنْ كَذَا وَكَذَا ، وَلْيُفْتَحَنَّ لِي بَابٌ مِنْ أَبْوَابِ جَهَنَّمَ ، فَلَا تُنْظَرَنَّ إِلَيَّ  
مَقْعَدِي ، وَإِلَى مَا أَعَدَّ اللَّهُ عَزَّ وَجَلَّ لِي فِيهَا مِنَ السَّلَاسِلِ وَالْأَغْلَالِ وَالْقُرْنَائِ ، ثُمَّ

119 He is ‘Abdullāh ibn Qays ibn Sulaym ibn Ḥaḍḍār ibn Ḥarb ibn al-Ash‘ar. The latter (al-Ash‘ar which means the hairy) is a nickname that was given to him because he was born with hair on his body. He was a major *imām*, a Companion of the Messenger of Allah ﷺ, from the tribe of Tamīm, the *faqīh* (jurist) and the *qārī* (Qur‘ān reciter). He read the Qur‘ān to the Prophet ﷺ, and he read it to the people of Baṣrah and educated them regarding their religion. He was employed by the Prophet [in the governance of] Yemen, and he was the ‘*amīr* of Kūfah for ‘Umar ﷺ. He went on expeditions and fought alongside the Prophet and he yielded a great amount of knowledge from him ﷺ. He was from the best of people in regard to recitation of the Qur‘ān. He passed away in Kūfah, it was said that his death took place in Makkah, in 50H and there are other opinions regarding the date.

لَأَنَا إِلَى مَقْعَدِي مِنْ جَهَنَّمَ لَأَهْدَى مِنِّي الْيَوْمَ إِلَى مَنْزِلِي ، ثُمَّ لِيَصِيبَنِي مِنْ سُمُومِهَا  
وَحَمِيمِهَا حَتَّى أُبْعَثَ .

It was narrated to us by my father [...] on the authority of al-Ḍaḥḥāk ibn ‘Abd al-Raḥmān<sup>120</sup> that, “When death approached Abū Mūsā he called his children and said, ‘Go and dig for me a pit and deepen it for having deep graves has always been recommended.’ So they went and did so, and upon their return they informed him of its completion. He then said to them, ‘Sit with me. By the One who holds my soul in His Hands, there is one of two abodes [that may follow]. (i) It may be that my grave is made spacious until every angle reaches four arm lengths. One of the gates of Jannah will be opened for me and I will be able to see my abode there and my spouses. Displayed to me will be what Allah has prepared for me of bliss. I will know my place in Paradise more than I can find my way to my home in this life. The scent of Jannah and its fragrances will linger with me until I am resurrected. (ii) If it is the second one, then my grave will tighten around me until my ribs will overlap so that it becomes tighter than [such and such]. A gate of Jahannam will be opened for me and I will see my seat therein and what Allah has prepared for me of chains, shackles and companions [the like of me]. The scent of its scorching fire and water will linger with me until I am resurrected.”



وَصِيَّةُ دَاوُدَ بْنِ أَبِي هِنْدٍ - وَاسْمُ أَبِي هِنْدٍ: دِينَارٌ - رَحِمَهُ اللَّهُ

The Final Words of Dāwud ibn Abī Hind—and the Name

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120 He is al-Ḍaḥḥāk ibn ‘Abd al-Raḥmān ibn ‘Arzab. He was a *thiqah* narrator.

of Abī Hind is Dinār ﴿﴾ 121

حَدَّثَنَا أَبِي، نا مُحَمَّدُ بْنُ الْعَبَّاسِ أَبُو عَبْدِ اللَّهِ الْكَاثِلِيُّ، نا خَالِدُ بْنُ خَدَّاشٍ، نا حَمَّادُ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: هَذَا مَا أَوْصَى بِهِ دَاوُدُ بْنُ أَبِي هِنْدٍ: أَوْصَى بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَتُرُومِ طَاعَتِهِ، وَطَاعَةِ رَسُولِهِ، وَالرِّضَا بِقَضَائِهِ، وَالتَّسْلِيمِ لَأَمْرِهِ، وَأَوْصَاهُمْ بِمَا أَوْصَى بِهِ يَعْقُوبُ بِنَيْبِهِ: ﴿يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [البقرة: ١٣٢] وَدَاوُدُ يَشْهَدُ بِمَا شَهِدَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَمَلَائِكَتُهُ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِالْجَنَّةِ وَالنَّارِ وَبِالْقَدْرِ كُلِّهِ، عَلَيَّ ذَلِكَ يَحْيَا، وَعَلَى ذَلِكَ يَمُوتُ إِنْ شَاءَ اللَّهُ تَعَالَى.

It was narrated to us by my father [...] that Ḥammād<sup>122</sup> said, “In the name of Allah the Most Merciful, the Most Beneficent, this is the final testament of Dāwud ibn Abī Hind: ‘I instruct you to fear Allah ﴿﴾ and mind the obligation of obeying Him and His Messenger, and having contentment with His decrees and acceding to His orders. I instruct [those who will live after me] with that which Ya‘qūb instructed his sons: {“O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.”}<sup>123</sup> [I,] Dāwud, believe in that which Allah and His angels testified, that there is no deity worthy of being worshipped besides Allah and that Muḥammad is His slave and messenger, and in the Jannah, Fire and *al-qadr* (pre-ordainment)

121 He is Dāwud ibn Abī Hind ibn ‘Udhāfir. He was a *thiqah* and precise narrator; however he suffered from *wahm* (unintentional mistakes) during the latter stage of his life.

122 He is Ḥammād ibn Yazīd ibn Dirham al-Azdi al-Jahḍamī Abū Ismā‘īl al-Baṣrī. He was a *thiqah* narrator and a *faqīh*.

123 Al-Baqarah: 132

in its entirety. Upon this I have lived, and upon this I have died by the Will of Allah.”



## وَصِيَّةُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

### The Final Words of ‘Abdullāh ibn ‘Umar<sup>124</sup> ﷺ

أَخْبَرَنَا أَبِي، نا مُحَمَّدُ بْنُ عُيَيْدِ اللَّهِ بْنِ الْمُتَادِي، نا رُوْحُ بْنُ عُبَادَةَ، نا الْعَوَامُ بْنُ حَوْشَبٍ، عَنْ عِيَّاشِ الْعَامِرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا حَضَرَ ابْنَ عُمَرَ الْمَوْتُ قَالَ: مَا أَسَى عَلَى شَيْءٍ مِنْ الدُّنْيَا إِلَّا عَلَى ثَلَاثٍ: ظَمَأُ الْهَوَاجِرِ، وَمُكَابَدَةُ اللَّيْلِ، وَأَنِّي لَمْ أَقَاتِلْ هَذِهِ الْفِئَةَ الْبَاغِيَةَ الَّتِي نَزَلَتْ بِنَا - يَعْنِي الْحَجَّاجَ .

It was narrated to us by my father [...] that Sa‘īd ibn Jubayr<sup>125</sup> said, “When Ibn ‘Umar approached the throes of death he stated, “There is nothing that I would miss from this world except three: The thirst during hot days due to fasting, staying awake at night praying, and that I could not fight this band of transgressors that have descended upon us, i.e. [the troops of] al-Ḥajjāj.”

124 He is ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb al-‘Adawī al-Qurayshī ﷺ, the Companion, ascetic and scholar. He migrated alongside his father and he witnessed al-Khandaq (the Battle of the Trench) and the battles after it with the Prophet ﷺ. He was extremely keen in following the narrations of the Messenger of Allah ﷺ; he has 1630 ḥadīths on the authority of the Prophet. He witnessed the Conquest of Makkah. He delivered Islamic *fatāwah* for sixty years. He lost his eyesight towards the end of his life and he was the last Companion to die in Makkah al-Mukarrimah during the year 73H.

125 He is Sa‘īd ibn Jubayr al-Asadī, the free slave of Banī Asad, al-Kūfī al-Tābi ‘ī. He was a *thiqah* narrator and a *faqīh*.



## وَصِيَّةُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا

The Final Words of al-Ḥasan ibn ‘Alī ibn Abī Ṭālib<sup>126</sup> ﷺ

أَخْبَرَنَا أَبِي، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَنْزِيِّ، نَا أَبُو كُرَيْبٍ، نَا أَبُو أُسَامَةَ، عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ رَقَبَةَ بْنِ مَسْقَلَةَ قَالَ: لَمَّا حَضَرَ الْحَسَنُ بْنُ عَلِيٍّ قَالَ: أَخْرَجُونِي إِلَى الصَّخْرِ، لَعَلِّي أَنْظُرُ فِي مَلَكُوتِ السَّمَوَاتِ - يَعْنِي الْآيَاتِ - فَلَمَّا أُخْرِجَ بِهِ قَالَ: اللَّهُمَّ اأَحْتَسِبُ نَفْسِي عِنْدَكَ، فَإِنَّهَا أَعَزُّ الْأَنْفُسِ عَلَيَّ، قَالَ: فَكَانَ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْ اأَحْتَسَبَ نَفْسَهُ .

It was narrated to us by my father [...] that Raqabah ibn Masqalah<sup>127</sup>

126 He is al-Ḥasan ibn ‘Alī ibn ‘Abī Ṭālib al-Ḥashimī Abū Muḥammad the grandson of the Messenger of Allah ﷺ and a cause of joy to him. He was the leader of the believers. His year of birth was 3H. He narrated many aḥādīth that he memorised from the Prophet ﷺ. From them is the ḥadīth of the *qunūt* in *witr*. He also resembled the Messenger of Allah ﷺ in appearance. He received the Caliphate after the death of his father ‘Alī ﷺ but he stood down from the position and ceded it to Mu‘āwiyah ibn Abī Sufyān when he saw that their armies would soon clash. Through this he suppressed the spilling of Muslim blood. This year was named the Year of Unification and it was mentioned by the Messenger of Allah ﷺ, “This son of mine is a chief, and Allah may bring peace between two large groups of Muslims through him.” And it occurred as such. He passed away in Madīnah al-Munawwarah and he was buried in al-Baqī‘. The year of his death is differed over, it has been said to be 49H, 50H and other than them.

127 He is Raqabah ibn Masqalah Abū ‘Abdullāh al-Kūfī. He was a *thiqah* narrator and dependable. He passed away during the year 129H.

said, “When death approached al-Ḥasan ibn ‘Alī he said, ‘Take me out into the courtyard so that I can contemplate Allah’s creation. When he was brought out he said, ‘O Allah! I am submitting myself to Your will (i.e. accepting death), hoping for your reward for there is nothing dearer to me than myself to give away.’ And Allah accepted his wish.”



## وَصِيَّةُ أَبِي هَاشِمِ بْنِ عُبَيْةَ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Abī Hāshim ibn ‘Utbaḥ<sup>128</sup> ﷺ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَلَامَةَ الطَّحَاوِيُّ، نَا أَبُو أُمَيَّةَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الطَّرْسُوسِيُّ ، نَا مُعَاوِيَةَ بْنُ عَمْرٍو بْنِ الْمُهَلَّبِ، نَا زَائِدَةُ، عَن مَنصُورٍ، عَن شَقِيقِ بْنِ سَلَمَةَ، عَن سَمُرَةَ بْنِ سَهْمٍ قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُبَيْةَ وَهُوَ طَعِينٌ ، فَبَكَى ، فَقِيلَ لَهُ: مَا

128 He is Abū Hāshim ibn ‘Utbaḥ ibn Rabī‘ah ibn ‘Abd Shams ibn ‘Abd Manāf al-Qurayshī al-‘Abashamī with the *kunyah* Abū Sufyān. He was a Companion, he accepted Islām on the Day of the Conquest of Makkah and he resided in al-Shām. He was the maternal uncle of Mu‘āwiyah ibn Abī Sufyān. Abū Hurairah narrated from him and whenever he would mention him he would say, “He was a righteous man.” He was the brother of Ḥudhayfah ibn ‘Utbaḥ through his father and he was the brother of Muṣ‘ab ibn ‘Amīr through his mother. Mu‘āwiyah ibn Abī Sufyān visited Abī Hāshim ibn ‘Utbaḥ who was ill. Mu‘āwiyah said to him, “O Uncle, what is making you cry? Is it the pain or due to worldly affairs?” He replied, “Indeed no, it is because the Messenger of Allah ﷺ gave me some advice upon which I wish I treaded. He ﷺ said, ‘[There is a time that will come when you will see wealth divided amongst the people,] but what is sufficient for you from the world is a servant and a mount to ride in the path of Allah.’ That time came to me but I gathered wealth.” He died during the rule of ‘Uthmān ibn ‘Affān.

يُنْكِيكَ؟ أَوْجَعُ يُشْتِزُّكَ؟ ، أَمْ حِرْصٌ عَلَى الدُّنْيَا؟ فَقَدْ ذَهَبَ صَفْوُهَا. فَقَالَ عَلَى كُلِّ: لا ، وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدَ إِلَيَّ عَهْدًا ، فَوَدِدْتُ أَنِّي اتَّبَعْتُهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَعَلَّكَ أَنْ تُدْرِكَ أَمْوَالًا تُقْتَسَمُ بَيْنَ أَقْوَامٍ ، فَإِنَّمَا يَكْفِيكَ مِنْ جَمِيعِ الْمَالِ خَادِمٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ ، فَوَدِدْتُ أَنِّي اتَّبَعْتُهُ.

It was narrated to us by Aḥmad ibn Muḥammad ibn Salāmah al-Ṭaḥāwī<sup>129</sup> [...] that Samurah ibn Sahn<sup>130</sup> said, “We visited Abi Hāshim ibn ‘Utbaḥ when he was stabbed. While we were sitting with him he cried. It was said to him, ‘Why are you crying?’ Is it because of the pain or due to being attached to this worldly life, as it is no longer easy?’ He said: ‘Neither. I am crying because the Messenger of Allah ﷺ gave me some advice upon which I wish I treaded. He ﷺ said, ‘There is a time that will come when you will see wealth being divided

129 He is al-Imām al-Ḥāfiẓ Abū Ja‘far Aḥmad ibn Muḥammad ibn Salāmah ibn Salamah al-Azādī al-Miṣrī al-Ṭaḥāwī (which is taken from Ṭaḥā, a village in Egypt). He studied *fiqh* at the feet of students of al-Imām al-Shāfi‘ī and then he moved on to the *madhab* of al-Imām Abī Ḥanīfah. However, he was not a blind follower of Abī Ḥanīfah, or anyone else for that matter. He would adjudge something to be the preponderant view though it was not something that Abū Ḥanīfah stated. He was considered to be a *thiqah* narrator, very reliable, a *faqīh* and intelligent. His works are abundant in number and benefit. From them is *al-‘Aqīdah al-Ṭaḥāwīyah* upon which many commentaries have been written by the scholars. It is a point of reference for learning the creed of the pious predecessors. He passed away during the year 321H and he was buried in al-Qarāfah. The author stated that, “Abū Ja‘far al-Ṭaḥāwī looked into some of the work I authored after holding it overnight, and he became impressed. He said to me, ‘O Abū Sulaymān, your ilk are the chemists and we are the doctors.’”

130 He is Samurah ibn Sahn al-Qurayshī al-Asādī. He is a *majhūl* (unknown) narrator. Ibn al-Madīnī said, “He is *majhūl*, I do not know of anyone who narrates from him besides Abī Wa‘il Shaqīq ibn Salamah.” However, Ibn Ḥibbān included him in his book *al-Thiqāt*.

amongst the people, but what is sufficient for you from the world is a servant to use in the path of Allah.’ I wish I had followed his advice [when that time came to me.]”<sup>131</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيُّ، نا الْحَسَنُ بْنُ عَرَفَةَ، نا رُوْحُ بْنُ عُبَادَةَ، نا هِشَامُ،  
عَنِ الْحَسَنِ، أَنَّ رَجُلًا مِنَ الصَّدْرِ الْأَوَّلِ حَضَرَهُ الْمَوْتُ فَجَعَلَ يَبْكِي ، فَقِيلَ لَهُ: مَا  
يُبْكِيكَ؟ فَقَالَ: أَمَا وَاللَّهِ مَا أُبْكِي عَلَى شَيْءٍ تَرَكْتُهُ بَعْدِي إِلَّا ثَلَاثَ خِصَالٍ: ظَمًا  
الْهَاجِرَةَ فِي يَوْمٍ بَعِيدٍ مَا بَيْنَ الطَّرْفَيْنِ . أَوْ لَيْلَةَ أَبِيتَ فِيهَا أَرَاوْحُ بَيْنَ جَنَهِتِي وَقَدَمَيَّ ،  
أَوْ غَدْوَةَ وَرَوْحَةَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .

It was narrated to us by Muḥammad ibn Ja‘far al-Sāmīrī<sup>132</sup> [...] on the authority of al-Ḥasan [al-Baṣrī] that a man from the first generation cried when he was on his deathbed. He was asked: “Why are you crying?” He replied, “By Allah, I do not cry over anything that I will miss after my departure except three things; the thirst I endured during long hot days (fasting), the nights I spent prostrating and bowing (night prayers), and the efforts I made in the path of Allah (*jihād*).”



## وَصِيَّةُ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ

131 Collected by Aḥmad (5/290), al-Tirmidhī (2328), Ibn Mājah (4103) and Ibn Ḥibbān in his *Ṣaḥīḥ* (2478). It is a *ṣaḥīḥ* ḥadīth. It was reported in a summarised form in *al-Musnad* of Aḥmad (5/360), also see *al-Targhib* (4/123-124).

132 He is Abū Bakr, Muḥammad ibn Ja‘far al-Sāmīrī al-Kharā’itī the author of *Makārim al-Akhlāq*. He was from the *ḥuffāz* of ḥadīth and the people of al-Sāmārah in Palestine. He passed away in Yāfā during the year 327H.



## The Final Words of ‘Imrān ibn Ḥuṣayn<sup>133</sup> ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَيْدِ الصَّائِغِ، نَا سَعِيدُ بْنُ مَنْصُورٍ، نَا حَفْصُ بْنُ النَّضْرِ  
السَّلْمِيُّ قَالَ: حَدَّثَنِي أُمُّ رَمَلَةَ بِنْتُ مُحَمَّدِ بْنِ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ أُمِّهَا مَرْيَمَ ابْنَةِ  
صَيْفِيٍّ بْنِ فَرْوَةَ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ لَمَّا احْتَضَرَ قَالَ: إِذَا أَنَا مِتُّ، فَشُدُّونِي عَلَى  
سَرِيرِي بِعِمَامَةٍ، فَإِذَا رَجَعْتُمْ فَانْحَرُوا وَأَطْعِمُوا.

It was narrated to us by Muḥammad ibn ‘Alī ibn Zayd al-Ṣāyigh<sup>134</sup> [...] that Ḥafṣ ibn al-Naḍr al-Sulamī<sup>135</sup> said, “It was narrated to me by Umm Ramlah bint Muḥammad ibn ‘Imrān ibn Ḥuṣayn on the authority of her mother Maryam bint Ṣayghī ibn Farwah that when death approached ‘Imrān ibn Ḥuṣayn he said, ‘When I die, cover me on my bed with a turban, and after you return [from my funeral], slaughter an animal and feed the people.’<sup>136</sup>

133 He is Abū Nujayd ‘Imrān ibn Ḥuṣayn ibn ‘Ubayd ibn Khalaf al-Khazā‘ī. He accepted Islām during the year of Khaybar. He was the one carrying the banner of Banū Khazā‘ah during the Conquest of Makkah. He accepted Islām alongside his father, sister and Abū Hurayrah at the same time. He was sent by ‘Umar ibn al-Khaṭṭāb to Baṣrah to teach the people. He was from the Companions who excelled and one of the most knowledgeable of them. Al-Ḥasan al-Baṣrī swore upon the fact that no one more beneficial for the people stepped foot in Baṣrah. He was known for being amongst the people whose prayers are answered. He passed away in Baṣrah during the year 52H and it was also said 53H, and Allah knows best.

134 He is Muḥammad ibn ‘Alī al-Ṣāyigh the *muḥaddith* of Makkah during his era, may Allah have mercy upon him.

135 Al-Dhahabī said in *Mizān al-I’tidāl* (1/569), “He is Ḥafṣ ibn al-Naḍr the *shaykh* of Qutaybah ibn Sa‘īd ibn Jamīl. He is trustworthy. Abū Ḥātim said that he narrated some rejected (*munkar*) ḥadīths.”

136 It is established in the *Sunans* of al-Tirmidhī, Abī Dāwud, Ibn Mājah on the



## وَصِيَّةُ أَبِي عَبْدِ اللَّهِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Abī ‘ Abdillāh ‘ Amr ibn al-‘ Āṣ<sup>137</sup> ﷺ

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيُّ ، نا عَلِيُّ بْنُ دَاوُدَ ، نا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ : حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِيهِ ، أَنَّ عَمْرَو بْنَ الْعَاصِ حِينَ حَضَرَتْهُ الْوَفَاةُ ذَرَفَتْ عَيْنَاهُ ، فَبَكَى ، فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ : يَا أَبَتِ ، مَا كُنْتَ أَخْشَى أَنْ يَنْزَلَ بِكَ أَمْرٌ مِنْ أَمْرِ اللَّهِ عَزَّ وَجَلَّ إِلَّا صَبَرْتَ عَلَيْهِ ، فَقَالَ : يَا بُنَيَّ ، إِنَّهُ نَزَلَ بِأَبِيكَ خِصَالٌ ثَلَاثٌ : أَمَّا أَوْلَاهُنَّ : فَانْقِطَاعُ عَمَلِهِ . وَأَمَّا الثَّانِيَةُ : فَهَوْلُ الْمَطْلَعِ . وَأَمَّا الثَّالِثَةُ : ففِرَاقُ الْأَحِبَّةِ - وَهِيَ أَيْسَرُهُنَّ . ثُمَّ قَالَ : اللَّهُمَّ إِنَّكَ أَمَرْتَ فِتْوَانِيَّتِ ، وَنَهَيْتَ فَعَصِيَّتِ ، اللَّهُمَّ

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authority of ‘ Abdullāh ibn Ja‘far ibn Abī Tālib, “When the news of Ja‘far ibn Abī Tālib’s death was announced, the Prophet ﷺ said, ‘Make food for the family of Ja‘far because what has befallen them is keeping them preoccupied.”

137 He is Abū ‘ Abdullāh ‘ Amr ibn al-‘ Āṣ ibn Wā’il al-Sahamī, the astute of Quraysh who is mentioned as an example of astute intelligence. He migrated to the Messenger of Allah ﷺ as a Muslim during the start of the year 8H whilst accompanied by Khālid ibn al-Walīd. He was given the leadership of the army during the battle named Dhāt al-Salasil by the Prophet ﷺ. He was the head of Egypt during the time of ‘ Umar ibn al-Khaṭṭāb and he was the one who conquered it. ‘ Uthmān kept him in the position for a short while before removing him. He was placed back into this position by Mu‘āwiyah in 38H until his death in 43H, he lived for ninety years and al-‘ Ajalī said that he lived for ninety nine years. This is because he lived after ‘ Umar ibn al-Khaṭṭāb for twenty years and ‘ Umar ibn al-Khaṭṭāb’s age when he passed was sixty three. See *Shadharāt al-Dhahab* (1/232-233), printed by Dār ibn Kathīr.

وَمِنْ شِيمَتِكَ الْعَفْوُ وَالتَّجَاوُزُ .

It was narrated to us by Abū Bakr Muḥammad ibn Ja'far al-Sāmīri<sup>138</sup> [...] from Ya'qūb ibn 'Abd al-Rahmān<sup>139</sup> on the authority of his father that, "When death approached 'Amr ibn al-'Āṣ his eyes were flush with tears, and so he wept. His son, 'Abdullāh, said to him, 'O father! You have endured all that which Allah has inflicted upon you and always bore such hardships with patience.' He replied, 'O my son, I am about to suffer from three things; the first of which is the fact that my deeds will cease to end once I am dead. As for the second one, it is the graveness of the resurrection, and the third one is leaving those whom I love, which is the easiest one.' Then, he added, 'O Allah, You have ordained but I was slack, and You have prohibited but I have disobeyed. O Allah, [forgive me for] You always forgive and pardon.'

حَدَّثَنَا أَبُو الْعَارِثِ أَحْمَدُ بْنُ سَعِيدٍ , نَا سُلَيْمَانَ بْنَ سَيْفٍ , نَا أَبُو عَاصِمٍ , نَا حَيَوَةَ  
بْنَ شُرَيْحٍ , عَنْ بَزِيدِ بْنِ أَبِي حَبِيبٍ , عَنِ ابْنِ شِمَاسَةَ قَالَ : حَضَرْنَا عَمْرَو بْنَ الْعَاصِ  
وَهُوَ فِي سَبَاقَةِ الْمَوْتِ , فَحَوَّلَ وَجْهَهُ إِلَى الْحَائِطِ , وَجَعَلَ يَبْكِي طَوِيلًا , فَقَالَ لَهُ ابْنُهُ :  
يَا أَبَتُ , أَمَا بَشَرَكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَذَا؟ فَأَقْبَلَ بِوَجْهِهِ عَلَيْنَا فَقَالَ :  
إِنَّ أَفْضَلَ مَا نُعَدُّ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ , وَقَدْ كُنْتُ عَلَى  
أَطْبَاقٍ ثَلَاثَةٍ : قَدْ كُنْتُ وَمَا أَحَدٌ أَبْغَضَ إِلَيَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَلَا

138 He is al-Kharā'īṭi the author of *Makārim al-Akhlāq*.

139 He is Ya'qūb ibn 'Abd al-Rahmān ibn Muḥammad ibn 'Abdullāh ibn 'Abd al-Qārī al-Madīnī. He was the ally of Banī Zuhrah and lived in Alexandria. He narrated from his father 'Abd al-Rahmān ibn Muḥammad and the one who narrated from him is 'Abdullāh ibn Sālih (the scribe of al-Layth). He is a *thiqah* narrator.

أَحَبَّ إِلَيَّ مِنْ أَنْ أَسْتَمَكِينَ مِنْهُ فَأَقْتُلُهُ , فَلَوْ مِثُّ عَلَى تِلْكَ الْحَالِ كُنْتُ مِنْ أَهْلِ النَّارِ , فَلَمَّا جَعَلَ اللَّهُ عَزَّ وَجَلَّ الْإِسْلَامَ فِي قَلْبِي , أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا مُحَمَّدُ , ابْسُطْ يَمِينَكَ أَبَايَعُكَ , قَالَ : فَبَسَطَ يَدَهُ , فَقَبَضْتُ يَدِي , فَقَالَ : مَا لَكَ يَا عَمْرُو ؟ فَقُلْتُ : أُرِيدُ أَنْ أَشْتَرِطَ , فَقَالَ : اشْتَرِطْ , مَاذَا ؟ : قُلْتُ : يُغْفِرُ لِي مَا كَانَ , قَالَ : أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَمْحُو مَا كَانَ قَبْلَهُ , وَأَنَّ الْهِجْرَةَ تَمْحُو مَا كَانَ قَبْلَهَا , وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ ؟ قَالَ : فَبَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَلَا أَجَلَ فِي عَيْنِي مِنْهُ , وَمَا كُنْتُ أُطِيقُ أَنْ أَمَلًا عَيْنِي إِجْلَالًا لَهُ , وَلَوْ شِئْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَنْظُرُ إِلَيْهِ إِجْلَالًا لَهُ فَلَوْ مِثُّ عَلَى ذَلِكَ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ , ثُمَّ وَلِينَا بَعْدُ أَشْيَاءَ , لَا أَذْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مِثُّ فَلَا تُتْبِعُونِي نَائِحَةً وَلَا نَارًا , فَإِذَا دَفَنْتُمُونِي فَشْنُوا عَلَيَّ التُّرَابَ شَنًّا , ثُمَّ أَقِيمُوا عِنْدَ قَبْرِي قَدْرَ مَا تُنَحَرُ جَزُورٌ وَيُقَسَّمُ لَحْمُهَا كَيْ اسْتَأْنَسَ بِكُمْ , حَتَّى أَنْظُرَ مَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي .

It was narrated to us by Abū al-Ḥārith Aḥmad ibn Sa'īd [...] that Ibn Shamāsah<sup>140</sup> said, “We were in the presence of ‘Amr bin al-‘Āṣ when he was in the throes of death. He turned his face towards the wall and then wept for a long time.

His son said, ‘O father! [Do not cry for] the Messenger of Allah ﷺ gave you the glad tidings of such and such!’

140 He is ‘Abd al-Raḥmān ibn Shamāsah al-Mahrī al-Miṣrī. He is a *thiqah* narrator. There is a difference of opinion regarding the diacritical points of his name Shamāsah where it has also been given in *al-Qāmūs* as “Shumāsah” and in *al-Taqrīb* of Ibn Ḥajar as “Shimāsah”.

He turned his face towards us and stated, ‘The best thing which we can count upon is the testimony that there is no deity worthy of being worshipped besides Allah and that Muḥammad is the Messenger of Allah. Verily I have passed through three phases: (i) On which I found myself averse to no one else more than I was averse to the Messenger of Allah ﷺ and there was no other desire stronger in me than that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of the Fire. (ii) When Allah instilled the love of Islām in my heart, I came to the Prophet ﷺ and said, ‘O Muḥammad, stretch out your right hand so that I may pledge allegiance to you.’ He stretched out his right hand, but I withdrew my hand.

The Prophet ﷺ said, ‘What is the issue O ‘Amr?’

I replied, ‘I intend to put forth some conditions.’

He asked, ‘What are these conditions?’

I said, ‘That I should be granted pardon for all what I have done before.’

He said, ‘Are you not aware that Islām wipes out all the previous [misdeeds]? And that migration wipes out all the previous misdeeds. And that Ḥajj wipes out all the previous misdeeds.’

So I gave allegiance to the Messenger of Allah ﷺ and then no one was dearer to me than him and none was more sublime in my eyes than him. [I was never able to catch a full glimpse of his face out of my high respect to him]<sup>141</sup> And if I am asked to describe him, I would not be able to do so for I could not look at him out of my great respect to him. Had I died in this state I had every reason to hope that I would have been among the dwellers of Paradise. (iii) Then we were responsible for matters that I am unable to ascertain whether I will be pun-

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141 This is an addition from *Ṣaḥīḥ Muslim*.

ished for or rewarded. When I die, let neither female mourner nor fire follow my funeral procession. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your presence and ascertain what answer I can give to the angels of my Lord.”<sup>142</sup>



## وَصِيَّةُ الرَّبِيعِ بْنِ خُثَيْمِ أَبِي يَزِيدٍ رَحِمَهُ اللَّهُ

The Final Words of al-Rabīʿ ibn Khuthaym Abī Yazīd<sup>143</sup> ﷺ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ بْنِ الْأَشْعَثِ، نَاقِطُنُ بْنُ إِبْرَاهِيمَ التَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي الْجَارُودُ بْنُ يَزِيدَ، نَاقِطَانُ الْقَوْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي رَبِيعَةَ السَّعْدِيِّ قَالَ: قِيلَ لِلرَّبِيعِ بْنِ خُثَيْمٍ: أَلَا تُوصِي؟ قَالَ: بِمِ أَوْصِي؟ فَقَدْ عَرَفْتُمْ أَنَّهُ لَيْسَ لِي دِرْهَمٌ وَلَا دِينَارٌ، وَلَيْسَ لِي عَلَى أَحَدٍ دِرْهَمٌ وَلَا دِينَارٌ وَلَيْسَ أَحَدٌ يُخَاصِمُنِي عِنْدَ رَبِّي عَزَّ وَجَلَّ، وَلَا أُخَاصِمُ أَحَدًا قِيلَ لَهُ: بَلْ أَوْصِ، قَالَ: إِنَّ لِي امْرَأَةً شَابَةً، فَإِذَا أَنَا

142 Collected by Muslim (121) in the Book of *Īmān*.

143 He is the *imām*, the exemplar, Abū Yazīd al-Thawrī al-Kūfī, al-Rabīʿ ibn Khuthaym. He narrated from ‘Abdullāh ibn Mas‘ūd, Abū Ayyūb al-Anṣārī and other than them. Al-Sha‘bī—amongst others—narrated from him. Ibn Ma‘īn said, “Do not ask for the like of him.” Al-Sha‘bī said, “He was the essence of honesty.” ‘Abdullāh ibn Mas‘ūd said to him, “O Abū Yazīd! Had the Prophet seen you, he would have loved you. Every time I see you I think of those who are sincere and humble before Allah.” Al-Hāfiẓ ibn Ḥajar said regarding him in *al-Taqrīb*, “He is a *thiqah* narrator, a worshipper who witnessed two eras.” He died in the year 61H and it was also said to be 63H, and Allah knows best.

مِثْ فَحُثُّهَا عَلَى التَّرْوِيجِ , وَاطْلُبُوا لَهَا رَجُلًا صَالِحًا , وَبُنِي هَذَا إِذَا رَأَيْتُمُوهُ فَاْمَسُّوْهُ رَأْسَهُ , فَإِنِّي سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَسَحَ عَلَى رَأْسِ يَتِيمٍ كَانَ لَهُ بِكُلِّ شَعْرَةٍ تَمُرُّ عَلَيْهَا يَدُهُ نُورٌ يَوْمَ الْقِيَامَةِ . قِيلَ لَهُ: بَلْ أَوْصِ . قَالَ: هَذَا مَا أَوْصَى بِهِ الرَّبِيعُ بْنُ خُثَيْمٍ وَأَوْعَلَ عَلَى نَفْسِهِ , وَأَشْهَدَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ , وَكَفَى بِاللَّهِ حَسِيبًا وَجَارِيًا لِعِبَادِهِ الصَّالِحِينَ , وَمُثِيبًا لَهُمْ , إِنِّي رَضِيتُ بِاللَّهِ رَبًّا , وَبِالْإِسْلَامِ دِينًا , وَبِمُحَمَّدٍ نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَبِالْقُرْآنِ إِمَامًا .

It was narrated to us by ‘Abdullāh ibn Sulaymān ibn al-’Ash‘ath [...]’<sup>144</sup> that Abī Rabī‘ah al-Sa‘dī<sup>145</sup> said, “It was said to al-Rabī‘ ibn Khuthaym, ‘Will you not leave a *waṣiyyah*?’ He replied, ‘With what shall I leave a *waṣiyyah*? Do you not know that I do not possess a dirham or dinār and there is no one who owes me a dirham or dinār? There is not a person who will bring a case against me with my Lord and I will not do so due to another.’ Then it was said to him, ‘No, leave a *waṣiyyah*.’ So he replied, ‘I have a young wife, when I die urge her to marry and find a righteous man for her. This small son of mine, if you see him then stroke his head for I heard Ibn Mas‘ūd state, ‘The Messenger of Allah ﷺ said, ‘If anyone strokes an orphan’s head, doing so only for Allah’s sake, he will have blessings for every hair over which his hand passes.’<sup>146</sup> It was again said to him, ‘No, leave a *waṣiyyah*.’ He said, ‘This

144 This chain of narration contains al-Jārūd ibn Yazīd, Abū ‘Alī al-‘Āmirī al-Naysābūrī. Al-Ḥāfiẓ al-Dhahabī said in *Mizān al-I‘tidāl* (1/384), “Abū Usāmah declared him to be a *kadhāb* (liar), ‘Alī declared him to be a weak narrator, Yahyā said, ‘He is nothing.’ Abū Dāwūd said, ‘He is not *thiqah*,’ al-Nasā‘ī and al-Dāraquṭnī said that he is *matrūk* (discarded) and Abū Ḥātim said that he is a *kadhāb*.”

145 I could not find a biography for him.

146 The *isnād* of this ḥadīth is *da‘if*, as mentioned in our discussion regarding its men in the above footnotes.

is the *waṣiyyah* of al-Rabī‘ ibn Khuthaym and that which he obliged himself to; and Allah is a witness on him, for Allah is sufficient as a reckoner and compensator to the righteous slave. I am pleased with Allah as my lord, with Islām as my religion, with Muḥammad as my prophet ﷺ and with the Qur’ān as my leader.

حَدَّثَنَا أَبُو الْحَارِثِ أَحْمَدُ بْنُ سَعِيدٍ ، نَا الْفَضْلُ بْنُ مُوسَى ، نَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ،  
نَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ : بَلَغَنِي أَنَّ الرَّبِيعَ بْنَ خُثَيْمٍ أَوْصَى أَحَا لَهُ فَقَالَ لَهُ : رُمْ  
جِهَازَكَ ، وَأَفْرِغْ مِنْ زَادِكَ ، وَكُنْ وَصِيَّ نَفْسِكَ ، وَلَا تَجْعَلْ أَوْصِيَاءَكَ الرَّجَالَ .

It was narrated to us by Abū al-Ḥārith Aḥmad ibn Sa‘īd<sup>147</sup> [...] that ‘Abdullāh ibn al-Mubārak<sup>148</sup> said, ‘It reached me that al-Rabī‘ ibn Khuthaym instructed one of his fellows: “Rectify that which you will need in your Hereafter, carry out all what you can bring along to the Hereafter, take care of your own good deeds, and do not delay any good deed you could do during your lifetime for those to do it [after your death].”<sup>149</sup>



## وَصِيَّةُ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ

147 It is possible that this is referring to Aḥmad ibn Sa‘īd ibn Muḥammad ibn al-Farj Abū al-Ḥārith who was more famously referred to as Ibn Umm Sa‘īd. He passed away during the year 320H but did not meet al-Faḍl ibn Mūsā.

148 He is ‘Abdullāh ibn al-Mubārak al-Marwazī, the *free slave* of Banī Hanẓalah, he was a *thiqah* narrator with firm memory and a *faqīh*. He possessed knowledge and generosity; he was also a *mujāhid* and gathered the qualities of excellence. He passed away during 181H.

149 The chain of narration for this report is broken (*munqaṭi‘*).



## The Final Words of Shaddād ibn Aws<sup>150</sup> ﷺ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادِ الْأَعْرَابِيِّ قَالَ: نَا الْحَسَنُ بْنُ مُحَمَّدِ الرَّعْفَرَانِيِّ قَالَ:  
نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ مَحْمُودِ بْنِ الرَّبِيعِ، أَنَّ شَدَّادَ بْنَ أَوْسٍ جِئِنَ  
حَضْرَتَهُ الْوَفَاةَ قَالَ: يَا نَعَايَا الْعَرَبِ، يَا نَعَايَا الْعَرَبِ، أَخَوْفُ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ  
الرِّيَاءَ وَالشَّهْوَةَ الْخَفِيَّةَ.

It was narrated to us by Aḥmad ibn Muḥammad ibn Ziyād al-A‘rābī<sup>151</sup> [...] on the authority of Mahmūd ibn al-Rabī‘,<sup>152</sup> “When death approached Shaddād ibn Aws he said, ‘O mourners come and mourn the Arabs, for they are now ruined. The greatest of my fears for this Ummah is *al-riyā* (showing off) and the subtle desires [i.e. those not

150 He is Shaddād ibn Aws ibn Thābit al-Khazrajī al-Ansārī, son of the brother of Hassān ibn Thābit al-Ansārī and not the son of his uncle as some have wrongly presumed. His father witnessed Badr and was martyred at Uhud. Shaddād ibn Aws was from those who attained knowledge and deep insight. He excelled over the people through two qualities: His eloquence manifested when he spoke, and he suppressed himself when he was angry. He was a prolific worshipper and strove in doing good deeds. He lived in Homs, and passed away in 58H in Palestine, being buried in Bayt al-Maqdis.

151 He is the *imām*, the *ḥāfiẓ*, the ascetic, the *shaykh* of the Ḥaram, Abū Sa‘īd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr ibn Dirham al-Baṣrī. He was the author of a number of works and was widely known as Ibn al-A‘rābī.

152 He is Maḥmūd ibn al-Rabī‘ ibn Surāqah ibn ‘Amr al-Ansārī al-Khazrajī, from the young Companions. Most of his narrations are from the Companions. He passed away in the year 99H and he was ninety three years of age at the time of his death. The Messenger of Allah ﷺ died when he was five or six years old. Al-Baghawī reported from the route of al-Awzā‘ī from al-Zuhri that Maḥmūd ibn al-Rabī‘ said, “I still remember the water that the Prophet took from a well in our house and then splashed it on my face.”

noticed by the person and which lead to making one’s good deeds void.]



## وَصِيَّةُ أَبِي مَالِكِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Abī Mālik al-Ash‘arī<sup>153</sup> ﷺ

حَدَّثَنَا أَبِي قَالَ: نا عِمْرَانُ بْنُ بَكَّارٍ، نا أَبُو الْمُغِيرَةِ، نا صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي .  
قَالَ: وَأَنَا أَبِي أَيْضًا، نا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيِّ، نا عُتْبَةُ بْنُ السَّكَنِ الْفَزَارِيُّ، نا  
صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدِ الْحَضْرَمِيِّ، أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ لَمَّا  
حَضَرَتْهُ الْوَفَاةُ قَالَ لِأَناسٍ مِنَ الْأَشْعَرِيِّينَ: لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ ، إِنِّي سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: حَلَاوَةُ الدُّنْيَا مَرَارَةٌ الْآخِرَةِ ، وَمَرَارَةُ الدُّنْيَا حَلَاوَةُ  
الْآخِرَةِ.

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153 He is attributed to the famous Yemeni tribe called al-Ash‘ar. The title “al-Ash‘ar” was originally the nickname of Nabt ibn Udud, because he was born with hair on his body. There has been some difference of opinion in regard to his name. It has been said to be Ka‘b ibn Ka‘b, though there are other variances. He has predominantly been listed in narrations by his *kunyah*. Al-Ḥāfiẓ ibn Ḥajar said in *Amālī al-Adhkār*, “After investigating this, there are three people with the name of Abū Mālik al-Ash‘arī; al-Ḥārith ibn al-Ḥārith, Ka‘b ibn ‘Āsim, and people know them by their names, and a third one whose name is differed on, and often he is referred to using his *kunyah*.” I say, the latter is the owner of this *waṣīyah* here.

It was narrated to us by my father [...] <sup>154</sup> that Ṣafwān ibn ‘Amr <sup>155</sup> said, “It was narrated to me ...” [The author now brings a second chain of narration:] It was also narrated to me by my father [...] that Shurayḥ ibn ‘Ubayd al-Ḥaḍramī <sup>156</sup> said, “When Abū Mālīk al-Ash‘arī was in the throes of death he said to the people present from the al-Ash‘arī tribe, “Those of you present must convey this to those of you who are absent: I heard the Messenger of Allah ﷺ state, “The sweetness of this world is the bitterness of the Hereafter. And the bitterness of this world is the sweetness of the Hereafter.”” <sup>157</sup>



## وَصِيَّةُ أَبِي حَفْصِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ رَحِمَهُ اللَّهُ

### The Final Words of Abī Ḥafṣ ‘Umar ibn ‘Abd al-‘Azīz <sup>158</sup> ﷺ

154 There is a narrator in this chain of narration named ‘Utbaḥ ibn al-Sakan. Al-Dhahabī said regarding him in *Mizān al-‘itidāl* (3/28), “Al-Dāraquṭnī said that he was *matrūk* in ḥadīth.” Al-Dhahabī also mentioned him in *al-Mughnī fi al-Ḍu‘afā* (2/422) and added to it, “Al-Bayhaqī said, ‘He was attributed to fabrication.’”

155 He is Ṣafwān ibn ‘Amr ibn Harim al-Saksakī Abū ‘Amr al-Ḥamṣī. He is a reliable narrator.

156 He is Shurayḥ ibn ‘Ubayd al-Ḥaḍramī al-Ḥimṣī. He is a *thiqah* narrator and he was known for narrating *mursal* narrations.

157 This ḥadīth was also collected by Aḥmad in *al-Musnad* (5/342) and al-Ḥākim in his *Mustadrak* (4/310). Al-Ḥākim declared it to be authentic and al-Dhahabī concurred with him. This ḥadīth was also collected by al-Ḥafīz al-Suyūṭī in *al-Jāmi‘ al-Kabīr* and he mentioned that it was also collected by al-Ṭabarānī, al-Bayhaqī in *Shu‘ab al-‘Imān*, al-Baghawī and Ibn ‘Asākir. The version reported by Aḥmad reads as follows: “The sweetness of this worldly life is the bitterness of the Hereafter, and the bitterness of this worldly life is the sweetness of the Hereafter.”

158 He is Abū Ḥafṣ, ‘Umar ibn ‘Abd al-‘Azīz ibn Marwān ibn al-Ḥakam ibn

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّيْلَمِيُّ قَالَ: نَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَبْدَ الْعَزِيزِ بْنَ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ: مَا آخِرُ شَيْءٍ تَكَلَّمْتُ بِهِ أَبُوكَ عِنْدَ مَوْتِهِ؟ قَالَ: كَانَ لَهُ مِنَ الْوَلَدِ عَبْدُ الْعَزِيزِ , وَعَبْدُ اللَّهِ , وَعَاصِمٌ , وَإِبْرَاهِيمُ , قَالَ: فَكُنَّا أُعْطِمَهُ قَالَ: فَحَبَّبْنَا كَالْمُسْلِمِينَ عَلَيْهِ , وَالْمُؤَدِّعِينَ لَهُ , وَكَانَ الَّذِي وَلِيَ ذَلِكَ مِنْهُ مَوْلَى لَهُ . فَقِيلَ لَهُ: تَرَكْتَ وَلَدَكَ هَؤُلَاءِ لَيْسَ لَهُمْ مَالٌ , وَلَمْ تُوصِ بِهِمْ إِلَى أَحَدٍ؟ فَقَالَ رَحِمَهُ اللَّهُ: مَا كُنْتُ لِأَعْطِيَهُمْ شَيْئًا لَيْسَ لَهُمْ , وَمَا كُنْتُ لِأَخَذَ مِنْهُمْ حَقًّا ظَهَرَ لَهُمْ , وَإِنَّ وَلِيِّيَ فِيهِمُ اللَّهُ عَزَّ وَجَلَّ , الَّذِي يَتَوَلَّى الصَّالِحِينَ . وَإِنَّمَا هُمْ أَحَدُ رَجُلَيْنِ: رَجُلٌ صَالِحٌ , أَوْ رَجُلٌ تَرَكَ أَمْرَ اللَّهِ عَزَّ وَجَلَّ وَضَيَّعَهُ .

It was narrated to us by Muḥammad ibn Ibrāhīm al-Daybuli<sup>159</sup> [...]

Abī al-‘Āṣ ibn Umayyah ibn ‘Abd Shams al-Qurayshī al-Umawī the Tābi ‘ī, the follower of the way of the righteous generations. He was the Amīr al-Mu‘minīn (Leader of the Faithful), the just Caliph. He narrated from Companions and a number of the Tābi‘in narrated from him. He was agreed on as a person possessing the traits of eminence, excellence, extensive knowledge, righteousness and asceticism, piety, justness and compassion in his dealings with the Muslims and his good conduct with them. He exerted greatly in the obedience of Allah the Most High and adherence to the *athār* (narrations) of the Messenger of Allah ﷺ. This was also the case with his following of the Prophetic Sunnah and the Sunnah of the Rightly Guided Caliphs. His virtues are too much to list. His Caliphate was for two years and five months. During this period he filled the earth with justice, and introduced many good ways (*sunan*) and abolished the bad ways. Sufyān al-Thawrī said, “The Rightly Guided Caliphs were five: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī and ‘Umar ibn ‘Abd al-‘Azīz.” He passed away in the village of Dīr Sam‘ān, which is located near the city of al-Ma‘arraḥ, in the year 101H on a Friday. His age was thirty nine years and six months—may Allah have mercy on him.

159 His attribution is to Daybul, a port city adjacent to the Indian Ocean close

that Sufyān ibn ‘Uyaynah<sup>160</sup> said, “I asked ‘Abd al-‘Azīz ibn ‘Umar ibn ‘Abd al-‘Azīz,<sup>161</sup> ‘What was the last matter that your father talked about before he died?’ He said, ‘He had four sons: ‘Abd al-‘Azīz, ‘Abdullāh, ‘Āṣim and Ibrāhīm and we were very young at the time. We entered upon him and we greeted him in a manner as if it was the last time we would see him. He had a servant who said to him, ‘You will depart this world without leaving any money for those sons of yours, and you did not instruct anyone to look after them [after your passing].’ He—may Allah have mercy on him—said, ‘I will never give them that which is not theirs, and I will never take away from them anything that is rightful to them. Allah will be the One whom I trust to look after them, for He is the supporter of the pious people. My sons will be either righteous people or some people who neglect the orders of Allah and thus Allah neglects them.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خُشَيْبٍ، نَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، نَا أَبُو صَالِحٍ، نَا مُعَاوِيَةُ

to Sindh. Many of the scholars were attributed to this city. An example is the above scholar Abū Ja‘far Muḥammad ibn Ibrāhīm ibn ‘Abdullāh al-Daybulī. He also resided in Makkah and so he was known also as, “al-Daybulī al-Makkī.” He passed away in the year 322H.

160 He is al-Ḥāfiẓ Shaykh al-Islām Abū Muḥammad al-Halālī al-Kūfī Sufyān ibn ‘Uyaynah ibn Maymūn. He was the *muḥaddith* of the Ḥaram of Makkah. He was an *imām* and a scholarly giant whose knowledge was vast and his status was high. Imām al-Shāfi‘ī said, “If not for Mālīk and Sufyān ibn ‘Uyaynah knowledge would have left al-Ḥijāz.” But his memory became poor towards the end of his life and he would sometimes narrate in the form of *tadlis* from the *thiqāh* narrators. His narrations from ‘Amr ibn Dīnār are the most accurate compared to other narrators who would narrate from ‘Amir ibn Dīnār. He passed away in the year 198H.

161 ‘Abd al-‘Azīz ibn ‘Umar ibn ‘Abd al-‘Azīz ibn Marwān al-‘Umawī Abū Muḥammad al-Madanī. He lived in al-Kūfah. He was a truthful narrator who was prone to making mistakes.

بُنْ صَالِحٍ، عَنْ مُهَاجِرٍ قَالَ: لَمَّا حَضَرَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ رَحِمَهُ اللَّهُ الْمَوْتُ أَوْصَاهُمْ بِمَا أَرَادَ ثُمَّ قَالَ: احْفَرُوا لِي، وَلَا تُعَمِّقُوا، فَإِنَّ خَيْرَ الْأَرْضِ أَعْلَاهَا، وَشَرَّهَا أَسْفَلُهَا.

It was narrated to us by 'Abdullāh ibn Khushaysh<sup>162</sup> [...] that Muhājir<sup>163</sup> said, “When death approached 'Umar ibn 'Abd al-'Azīz رضي الله عنه, he declared to them what he wished and then he said, 'Bury me in a pit but do not deepen it. Verily the best of earth is the highest of it and vilest is the lowest of it.’”



## وَصِيَّةُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Abī Sa'īd al-Khudrī<sup>164 165</sup> رضي الله عنه

أَخْبَرَنِي أَبِي، نَا يُوسُفُ بْنُ سَعِيدِ بْنِ مُسْلِمٍ، نَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثْتُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ حَضَرَ أَبَا سَعِيدٍ وَهُوَ يَمُوتُ، وَعَلَيْهِ كَفَنُهُ، فَقَالَ

162 It is possible that this refers to 'Abdullāh ibn Ja'far ibn Aḥmad ibn Khushaysh. He narrated from al-Ash'ath and al-Dāraqūṭnī as mentioned in *Tāj al-'Arūs* (17/191).

163 He is Muhājir ibn Abī Muslim al-Anṣārī the free slave of Asmā bint Yazīd. He was mentioned by Ibn Ḥibbān in his book *al-Thiqāt*.

164 This (i.e. the heading) is an addition that is not found in the manuscript however context dictates it being included as the final instructions of Abī Sa'īd al-Khudrī are described at the conclusion of this chain of narration.

165 He is Sa'd ibn Mālik ibn Sinān al-Anṣārī, famously referred to with his *kunya*h. He was too young to participate on the Day of Uhud and his father was martyred on it. He was one of the most knowledgeable from the younger Companions. He passed away during the year 74H in Madīnah.

أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْمَيِّتَ يُعْتَبَرُ فِي ثِيَابِهِ  
الَّتِي قُبِضَ فِيهَا. ثُمَّ قَالَ أَبُو سَعِيدٍ: أَوْصَيْتُ أَهْلِي: أَلَّا يَتَّبِعُونِي بِنَارٍ, وَلَا يَضْرِبُوا عَلَيَّ  
قَبْرِي فُسْطَاطًا, وَلَا يَحْمِلُونِي عَلَى قَطِيفَةٍ أَرْجَوَانٍ.

It was narrated to us by my father [...] that Abī Salamah ibn ‘Abd al-Rahmān<sup>166</sup> said that he was in the presence of Abū Sa‘īd whilst he was on his deathbed wearing his death shroud. Abū Sa‘īd stated, ‘I heard the Messenger of Allah ﷺ say, ‘The deceased is resurrected in the clothes worn when his soul is snatched away.’<sup>167</sup> Then Abū Sa‘īd said, ‘I instruct my family not to follow my funeral procession with fire, not to construct above my grave a canopy, and not to carry me upon purple velvet.’”



## وَصِيَّةُ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of ‘Abdillāh ibn Mughaffal<sup>168 169</sup> ﷺ

166 He is Abū Salamah ibn ‘Abd al-Rahmān ibn ‘Awf al-Zuhrī al-Madanī. He was a *thiqah* narrator who narrated an extensive number of reports. He narrated on the authority of Sa‘īd al-Khudrī.

167 Collected by: Ibn Ḥibbān in his *Ṣaḥīḥ* (2575), Abū Dāwud in his *Sunan* (3114), and al-Ḥākim in *al-Mustadrak* (1/340) with different wording and he declared it to be *ṣaḥīḥ*. Al-Dhahabī agreed with him upon this.

168 This addition is not found in the manuscript.

169 He is ‘Abdullāh ibn Mughaffal al-Muzanī, the Companion. He gave the pledge under the tree (i.e. *Bay‘at al-Shajarah*, prior to the Treaty of Ḥudaybiyyah). He was one of the envoy of ten persons who were sent by ‘Umar ibn al-Khaṭṭāb to al-Baṣrah to teach its inhabitants. He passed away there in the year 59H.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الرَّاقِ ، نا مُسْلِمُ بْنُ إِبرَاهِيمَ ، نا صَدَقَةُ بْنُ مُوسَى - وَكَانَ صَدُوقًا - نا سَعِيدُ الْجُرَيْرِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَ : إِذَا أَنَا مِتُّ ، فَاجْعَلُوا فِي آخِرِ عُسْلِي كَافُورًا ، وَكَفَّنُونِي فِي بُرْدَيْنِ وَقَمِيصٍ ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلَ ذَلِكَ بِهِ .

It was narrated to us by Abū Ja‘far Muḥammad ibn ‘Alī al-Warrāq<sup>170</sup> [...] that ‘Abdillāh ibn Buraydah<sup>171</sup> reported ‘Abdillāh ibn Mughaffal to have stated, “When I die, ensure that my last wash is with camphor. Enshroud me in two cloaks and a robe, for verily this was done for the Prophet ﷺ.”<sup>172</sup>



## وَصِيَّةُ الْحَسَنِ الْبَصْرِيِّ رَحِمَهُ اللَّهُ

### The Final Words of Ḥasan al-Baṣrī<sup>173 174</sup> ﷺ

أَخْبَرَنَا أَبِي قَالَ : نا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ الْهَيْثَمِ قَالَ : نا خَالِدُ بْنُ جِدَاشٍ ، نا حَمَّادُ

170 I could not find a biography for this particular Warrāq.

171 He is ‘Abdullāh ibn Buraydah ibn al-Ḥuṣayb al-Aslamī Abū Sahl al-Marwazī, the judge of his city. He was a *thiqah* narrator.

172 It is proven that the Messenger of Allah ﷺ was shrouded in three garments; he did not wear a robe (*qamiṣ*) nor a turban. This is *idrāj*, i.e. an addition to the text that was not actually part of it.

173 This addition is not found in the manuscript.

174 He is Abū Sa‘īd al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī. The name of Abī al-Ḥasan is Yasār. He was a Ṭabī‘ī, *thiqah* narrator, a *faqīh*; he was virtuous and extremely well renowned. He would narrate *mursal* narrations often and he performed *tadlīs*. He passed away during the year 110H.



بُنْ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ قَالَ: لَمَّا حَضَرَتْهُ الْوَفَاةُ اسْتَرْجَعَ، ثُمَّ أَخْرَجَ يَدَهُ فَمَحَرَّكَهَا ثُمَّ قَالَ: هَذَا وَاللَّهِ مَنَزِلَةٌ صَبْرٍ وَاسْتِسْلَامٍ.

It was narrated to us by my father [...] that Ibn ‘Awn<sup>175</sup> reported, “When death approached al-Ḥasan, he said ‘We belong to Allah and to Him we shall return’, then he took out and moved his hand, then he said, ‘This is the moment of patience and surrender.’”



### وَصِيَّةُ سَعِيدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللَّهُ

The Final Words of Sa‘id ibn al-Musayyib<sup>176 177</sup> ﷺ

حَدَّثَنَا أَبِي، نَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَيْدٍ، نَا سَعِيدُ بْنُ مَنْصُورٍ، نَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ فِي مَرَضِهِ: إِيَّايَ وَحَادِيَهُمْ هَذَا الَّذِي حَدَوْا لَهُمْ، هَذَا الَّذِي يَقُولُ: اسْتَغْفِرُوا لَهُ، غَفَرَ اللَّهُ لَكُمْ فَأَرَادُوا أَنْ يُحَوِّلُوهُ إِلَى الْقَبْلَةِ، فَقَالَ: مَا لَكُمْ؟ قَالُوا: نَحْوَلُكَ إِلَى الْقَبْلَةِ. قَالَ: أَلَمْ أَكُنْ عَلَى الْقَبْلَةِ إِلَى يَوْمِي هَذَا؟ مَا أَرَى هَذَا إِلَّا عَمَلَ فَلَانٍ.

175 He is ‘Abdullāh ibn ‘Awn ibn Arṭabān Abū ‘Awn al-Baṣrī. He was a *thiqah* narrator, virtuous and highly credited.

176 This addition is not found in the manuscript.

177 He is Abū Muḥammad, Sa‘id ibn al-Musayyib ibn Ḥazn ibn Abī Wahb al-Mukhzūmī. He was the master of the Ṭābi‘in and one of the seven *fuqahā* of Madīnah. He combined between ḥadīth, *fiqh*, asceticism and devotion, and he provided for himself through trade. He passed away in Madīnah during the year 94H.

It was narrated to us by my father [...] that Ya‘qūb ibn ‘Abd al-Raḥmān al-Zuhri<sup>178</sup> reported on the authority of his father<sup>179</sup> that, “Sa‘īd ibn al-Musayyib stated during his final sickness, ‘Silence the person who is telling people outside, ‘Ask Allah to forgive him,’ may Allah forgive you [for I disapprove this act].’ Those present wished to face him towards the Qiblah and then he said, ‘What is the matter with you people?’ They said, ‘We are turning you towards the Qiblah.’ He replied to this, ‘Have I not been upon the Qiblah to this day? I do not see this except that it is the action of *fulān* (i.e. so-and-so).’”<sup>180</sup>

حَدَّثَنَا أَبُو الْحَارِثِ أَحْمَدُ بْنُ سَعِيدٍ ، نَا أَحْمَدُ بْنُ مَنْصُورِ الرَّمَادِيِّ ، نَا عُثْمَانُ بْنُ  
عَمَرَ قَالَ: نَا مُحَمَّدُ بْنُ قَيْسٍ ، نَا زُرْعَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى سَعِيدِ  
بْنِ الْمُسَيَّبِ وَهُوَ يَجُودُ بِنَفْسِهِ ، فَدَعَا ابْنَهُ مُحَمَّدًا ، فَقَالَ: يَا مُحَمَّدُ إِنِّي أُوصِيكَ  
بِثَلَاثٍ: لَا تَعْمَلَنَّ بَعْدَ مَوْتِي شَيْئًا مِنْهَا ، اشْهَدْ عَلَيْهِ يَا زُرْعَةُ: لَا تَتَّبِعُونِي بِنَارٍ ، فَيَسَسَ

178 He is Ya‘qūb ibn ‘Abd al-Raḥmān ibn Muḥammad ibn ‘Abdullāh ibn ‘Abd al-Qārī, al-Madanī, the ally of Banī Zuhrah. He relocated to Alexandria and he was a *thiqah* narrator.

179 He is ‘Abd al-Raḥmān ibn Muḥammad al-Qārī.

180 The person he intended with “*fulān*” here is Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf al-Zuhri. This is because he was present during Sa‘īd ibn al-Musayyib’s final illness. Sa‘īd ibn al-Musayyib lost consciousness and so Abū Salamah ordered for the direction of his mat to be altered to face the Ka‘bah. Sa‘īd ibn al-Musayyib recovered and asked, “Did you move my mat?” They replied in the affirmative and so he turned to Abī Salamah and said, “I know that this is a work of yours!” Abū Salamah said, “I ordered them to do so.” Sa‘īd then ordered his mat to be returned as it was. This was collected by Ibn Abī Shaybah in his *Muṣannaḥ*. Sa‘īd ibn al-Musayyib disliked being turned towards the Qiblah, and he said, “Is not the dead a Muslim person? So there is no need to turn his direction towards the Qiblah.”

المُشِيعُ لِلْجَنَازَةِ , وَلَا يُؤَدِّنَنَّ بِالْمَسْجِدِ: رَحِمَ اللَّهُ مَنْ شَهِدَ سَعِيدَ بْنِ الْمُسَيَّبِ حَسْبِي  
 مَنْ يَحْمِلُنِي إِلَى رَبِّي عَزَّ وَجَلَّ , وَلَوْ أَرْبَعَةً , وَلَا تُخَلِّينَنَّ بَيْنِي وَبَيْنَ بَاكِيَةٍ تَبْكِي عَلَيَّ ,  
 لَا حَاجَةَ لِي فِيهَا , تَكْذِبُ عَلَيَّ , وَتَقُولُ: كَانَ وَكَانَ .

It was narrated to us by Abū al-Ḥārith Aḥmad ibn Sa‘id [...] that Zur‘ah ibn ‘Abd al-Raḥmān<sup>181</sup> said, “I entered upon Sa‘id ibn al-Musayyib while he was on his deathbed. He called for his son Muḥammad and stated to him, ‘O Muḥammad, I instruct you not to do any of three things; and let Zur‘ah be our witness to this. Do not follow my funeral procession with fire for those who do this are the worst of mourners. Do not announce in the *masjid*: “May the mercy of Allah be upon the ones who attend the funeral of Sa‘id ibn al-Musayyib.” I am satisfied regarding [the number of] those who carry me to my Lord even if they are only four. Do not allow sobbing female mourners to cry over me, as I have no need for them to lie in praise of me by saying I was such and such.”



## وَصِيَّةُ عَامِرِ بْنِ عَبْدِ قَيْسِ رَحِمَهُ اللَّهُ

### The Final Words of ‘Āmir ibn ‘Abd Qays<sup>182</sup> ﷺ

181 He is Zur‘ah ibn ‘Abd al-Raḥmān al-Zubaydī, the teacher of Baqayh. He was a rejected (*matruk*) narrator, as stated by al-Ḥāfiẓ al-Dhahabī in *Mizān al-I‘tidāl* (2/70).

182 Regarding the ‘Āmir mentioned here, Ibn Ḥajar said in *Tahdhīb al-Tahdhīb* (5/77), “It is possible that this refers to ‘Āmir ibn ‘Abdullāh al-‘Anbarī the ascetic, who was more commonly referred to as ‘Āmir ibn Qays al-Baṣrī. He was from the masters of the Tābi‘in. He narrated from Salmān al-Fārisī and ‘Umar, and those who narrated from him included al-Ḥasan al-Baṣrī and Ibn Sirīn. He passed away in al-Shām during the same year as Mu‘āwiyah as said by Khalifah

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ السَّامِرِيُّ قَالَ: نَا الْحَسَنُ بْنُ عَرْفَةَ قَالَ: نَا رَوْحُ بْنُ عُبَادَةَ قَالَ:  
نَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، أَنَّ عَامِرَ بْنَ عَبْدِ قَيْسٍ لَمَّا اخْتَضِرَ قَالَ: مَا آسَى عَلَيَّ شَيْءٍ  
إِلَّا عَلَى قِيَامٍ فِي الشِّتَاءِ وَظَمًا الْهَوَاجِرِ.

It was narrated to us by Muḥammad ibn Ja‘far al-Sāmīrī<sup>183</sup> [...] that Sa‘īd ibn Abī ‘Urūbah<sup>184</sup> stated, “When ‘Āmir ibn ‘Abd Qays was in the throes of death he said, ‘I do not feel sorrow over [leaving] anything [behind] except praying at night in winter and fasting the hot days of the year.’”



### وَصِيَّةُ عُمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ

and others. He had an extreme abundance of praiseworthy traits.”

Al-Ḥāfiẓ al-Mizzī said in *Tahdhīb al-Kamāl*, “I do not know this specific ‘Āmir ibn ‘Abdullāh unless it refers to ‘Āmir ibn ‘Abdullāh al-‘Anbarī the ascetic, who was more commonly referred to as ‘Āmir ibn Qays al-Baṣrī. His *kunya*h is Abū ‘Abdullāh. He was from the masters of the Tābi‘īn.”

Al-Ḥāfiẓ ibn Ḥajar also mentioned him in his book *al-Iṣābah* (p. 6284) in the third section of the letter ‘ayn. He said, “‘Āmir ibn Qays al-‘Anbarī, Abū ‘Abdullāh the famous ascetic. Al-‘Ijlī said, ‘He was a Tābi‘ī, a *thiqah* narrator from the major figures amongst the Tābi‘īn and worshippers.”

183 He is Muḥammad ibn Ja‘far al-Sāmīrī al-Kharā’itī, the author of the book *Makārim al-Akhlāq*. He also authored the book *Faḍīlat al-Shukr* and other works.

184 He is Sa‘īd ibn Abī ‘Urūbah Mihrān al-Yashakurī, Abū al-Naḍar al-Baṣrī. He was a *thiqah* narrator and a *ḥāfiẓ*. He authored many books however he would frequently perform *tadlīs* and he had *ikhtalaṭ* (lit. mixed. This is when a reliable narrator suffered something later in life that deteriorated his capability in narration, such as the loss of sight or becoming senile). He was from the most reliable narrators from Qatādah.

## The Final Words of ‘Uthmān ibn Abī al-‘Āṣ<sup>185</sup> ﷺ

أَخْبَرَنَا أَبِي، نا الْعَبَّاسُ بْنُ مُحَمَّدٍ بْنِ حَاتِمِ الدُّورِيِّ، نا سُلَيْمَانُ بْنُ حَرْبٍ، نا أَبُو هِلَالٍ، عَنِ قَتَادَةَ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَوْصَى أَنْ يُشَقَّ كَفَنُهُ حَتَّى يُفَضَى بِهِ إِلَى الْأَرْضِ، قَالَ قَتَادَةُ: وَلَا نَعْلَمُ أَنْ أَحَدًا فَعَلَ هَذَا .

We were informed by my father [...] that Qatādah<sup>186</sup> said, “‘Uthmān ibn Abī al-‘Āṣ instructed that his shroud be torn so his body touch the earth. Qatādah said, “I do not know of anyone else who did the same.”



## وَصِيَّةُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ رَحِمَهُ اللَّهُ

### The Final Words of al-Malik ibn Marwān<sup>187</sup> ﷺ

185 He is ‘Uthmān ibn Abī al-‘Āṣ ibn Bishr al-Thaqafī, Abū ‘Abdullāh. He moved to Baṣrah and accepted Islām during the Delegation of Thaqīf. The Prophet ﷺ appointed him over the province of Tā‘if, and this was assented to by Abū Bakr and ‘Umar followed him in this. ‘Umar then appointed him over the province of Omān and Bahrain during the year 15H. After this he resided in Baṣrah until he passed away during the Caliphate of Mu‘āwiyah. He was the one who deterred the people of Thaqīf from apostatising. He delivered a sermon to them and said, “You were from the last of people to accept Islām, do not be the first of people to apostate.”

186 He is Qatādah ibn Da‘āmah al-Sudūsī, Abū al-Khaṭṭāb al-Baṣrī. He was a *thiqah* narrator and highly credited. It is said that he was born blind.

187 He is ‘Abd al-Malik ibn Marwān ibn al-Ḥakam ibn Abī al-‘Āṣ ibn Umayyah, Abū al-Walīd al-Madanī and al-Dimashqī. He was a worshipper and an ascetic before he became the caliph. He sat with the *fuqahā* and memorised from them. Mu‘āwiyah appointed him over the district of Madīnah. Jarīr ibn Ḥāzim said

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ جَعْفَرٍ الْخَرَائِطِيُّ ، نا أَبُو مُوسَى عِمْرَانُ بْنُ مُوسَى الْمُؤَدَّبُ  
قَالَ: يُرْوَى أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا أَحْسَسَ بِالْمَوْتِ قَالَ: ارْفَعُونِي عَلَى شَرَفٍ ،  
فَفَعَلَ ذَلِكَ ، فَتَنَسَّمَ الرُّوحَ ثُمَّ قَالَ: يَا دُنْيَا مَا أَطْيَبِكَ إِنَّ طَوِيلَكَ لَقَصِيرٌ ، وَإِنَّ كَثِيرَكَ  
لِحَقِيرٌ ، وَإِنْ كُنَّا مِنْكَ لَفِي غُرُورٍ ، وَتَمَثَّلَ بِهِذَيْنِ الْبَيْتَيْنِ :

إِنْ تَتَأَقَّشَ يَكُنْ نِقَاشُكَ يَا رَبِّ  
عَذَابًا لَا طَوْقَ لِي بِالْعَذَابِ  
أَوْ تَجَاوَزْ فَأَنْتَ رَبُّ صَفُوحٍ  
عَنْ مُسِيءٍ ذُنُوبُهُ كَالْتُرَابِ

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that he heard Nāfi' state, "I have seen Madīnah and there is not within it one more hardworking, more knowledgeable or a better reciter of the Book of Allah than 'Abd al-Malik ibn Marwān." Once he was delivering an eloquent sermon and then halted it due to him beginning to cry. He said, "O my Lord, my sins are excessive yet the most miniscule amount of your forgiveness exceeds them. So I implore for the lowest degree of your forgiveness to clear my great amount of sins." This was mentioned to al-Ḥasan al-Baṣrī who cried upon hearing it and said, "If any speech should be written in gold it is this." He became the caliph after the death of his father during the year 65H. He rectified the affairs of the Caliphate and caused it to exude strength and power. He was extremely forceful against opposing forces and was very much glorified. He did not mind shedding blood, when needed, and he was a resolute and intelligent man who could manage the affairs of the worldly life without requiring others to do so for him. His reign lasted for twenty one years, eight of which included the rivalry with the Companion Ibn al-Zubayr over ruling. After this he ruled alone without competitors until he passed away at the age of sixty. He left sixteen sons. He passed away in Damascus during the year 86H and he was buried in Bab al-Jābiyyah al-Ṣaghīr.

It was narrated to us by Abū Bakr Muḥammad ibn Ja‘far al-Kharā’īṭī that Abū Mūsā ‘Imrān ibn Mūsā al-Mu‘addib said, “It was narrated that when ‘Abd al-Malik ibn Marwān began to sense the onset of death he stated, ‘Raise me upon an elevated place.’ This was done for him and then he took a long breath and said, ‘O *dunyā* how sweet you are! Your lengthiness is indeed short; your abundance is indeed paltry. Verily we were deluded by you. Your likeness is as the following couplets:

*Oh Lord, if you will hold me accountable, I will be unable to bear  
Your punishment.*

*But if You forgive me, You will forgive a sinner whose sins are as  
many as the sand.”*



## وَصِيَّةُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا

### The Final Words of Mu‘āwiyah ibn Abī Sufyān<sup>188</sup>

188 He is Mu‘āwiyah ibn Abī Sufyān Ṣukhr ibn Ḥarb ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf ibn Qasī al-Qurayshī al-Umawī. He accepted Islām during the Year of the Conquest of Makkah, and he did so before his father. He was a scribe of the Prophet ﷺ. Many of his narrations of ḥadīth are found in the two *Saḥīḥs* and other books. He was noble and patient, and one of the astutest men amongst the Arabs. ‘Umar ibn al-Khaṭṭāb made him the administrator over al-Shām. ‘Uthmān also gave him this role and during his life many conquests took place. When the Caliphate shifted to Amīr al-Mu‘minīn ‘Alī he removed him from his position. Fierce fighting erupted between these two parties. Then arbitration took place and many events happened afterwards until al-Ḥasan ibn ‘Alī relinquished his right to the Caliphate to him. After this there were many conquests. Then he selected his son Yazīd as his successor, a decision not agreed upon by the major Companions. He passed away during the year 60H and was buried in Damascus, the exact location of which is differed upon.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ حُشَيْشٍ، نا أَبُو بَشْرِ الْقَاسِمُ بْنُ سَعِيدِ بْنِ الْمُسَيْبِ سَنَةَ  
 اثْنَتَيْنِ وَخَمْسِينَ وَمِائَتَيْنِ، نا إِسْحَاقُ بْنُ بَشْرِ الْكَاهِلِيِّ، نا عُبَيْدُ بْنُ سَعِيدِ الْقُرَشِيِّ، عَنِ  
 مُحَمَّدِ بْنِ عَمْرٍو، عَنِ مَكْحُولٍ قَالَ: لَمَّا حَضَرَتْ مُعَاوِيَةَ الْوَفَاةَ جَمَعَ بَيْنِهِ وَوَلَدَهُ ثُمَّ قَالَ  
 لِأُمِّ وَوَلَدِهِ: أَرِنِي الْوَدِيعَةَ الَّتِي اسْتَوَدَعْتُكَ إِبَّأَهَا، فَجَاءَتْ بِسَفْطِ مَخْتومٍ، مُقْفَلًا عَلَيْهِ،  
 قَالَ: فَظَنَنْتَا أَنْ فِيهِ جَوْهَرًا، قَالَ: فَقَالَ: إِنَّمَا كُنْتُ أَدْخِرُ هَذَا لِمِثْلِ هَذَا الْيَوْمِ، قَالَ:  
 ثُمَّ قَالَ لَهَا: افْتَحِيهِ، فَفَتَحْتَهُ، فَإِذَا مِنْدِيلٌ عَلَيْهِ ثَلَاثَةُ أَثْوَابٍ، قَالَ: فَقَالَ: هَذَا قَمِيصُ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَسَانِي، وَهَذَا رِذَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 كَسَانِي لَمَّا قَدِمَ مِنْ حَجَّةِ الْوُدَاعِ، قَالَ: ثُمَّ مَكَثْتُ بَعْدَ ذَلِكَ مَلِيًّا ثُمَّ قُلْتُ: يَا رَسُولَ  
 اللَّهِ، اكْسِنِي هَذَا الْإِزَارَ الَّذِي عَلَيكَ، قَالَ: إِذَا ذَهَبْتُ إِلَى الْبَيْتِ أُرْسَلْتُ بِهِ إِلَيْكَ يَا  
 مُعَاوِيَةُ، قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَ بِهِ إِلَيَّ، ثُمَّ إِنَّ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِالْحَجَّامِ، فَأَخَذَ مِنْ شَعْرِهِ وَلِحْيَتِهِ، قَالَ: فَقُلْتُ: يَا رَسُولَ  
 اللَّهِ، هَبْ لِي هَذَا الشَّعْرَ، قَالَ: خُذْهُ يَا مُعَاوِيَةُ، فَهُوَ مَصْرُورٌ فِي طَرْفِ الرِّذَاءِ، فَإِذَا  
 أَنَا مِتُّ فَكَفَّنُونِي فِي قَمِيصِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَدْرَجُونِي فِي رِذَائِهِ،  
 وَأَزْرُونِي بِإِزَارِهِ، وَخُذُوا مِنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْشُوا بِهِ شَدَقِي  
 وَمَنْحَرِي، وَذَرُّوا سَائِرَهُ عَلَى صَدْرِي، وَخَلُّوا بَيْنِي وَبَيْنَ رَحْمَةِ رَبِّي أَرْحَمَ الرَّاحِمِينَ .

It was narrated to us by ‘Abdullāh ibn Ja‘far Khushaysh<sup>189</sup> [...] <sup>190</sup> that

189 He is ‘Abdullāh ibn Ja‘far ibn Ahmad ibn Khushaysh.

190 Al-Hāfiẓ al-Dhahabī said in *Mīzān al-I‘tidāl* regarding the narrator in this chain of narration named Ishāq ibn Bishr ibn Muqātil Abū Ya‘qūb al-Kāhalī al-Kūfi, “Al-Fallās and others said that he is a rejected (*matrūk*) narrator. Al-Dāra-qtūnī said that he is from the fabricators of ḥadīth. Mūsā ibn Hārūn and Abū



Makhūl<sup>191</sup> said, “When Mu‘āwiyah approached death he gathered his children around him and said to the mother of his sons, ‘Show me the consignment which I entrusted with you.’ She came back with a container that was sealed and locked. We thought it contained gems within it. He said, ‘I preserved this for the like of this day.’ He asked her to open it, she did so and found a sheet upon which lay three garments. He said, ‘This is the *qamīṣ* of the Messenger of Allah ﷺ that he gave to me and this is the *ridā* of the Messenger of Allah that he gave to me when he returned from the Farewell Ḥajj. I remained for a long while and then I said, ‘O Messenger of Allah give me this *izār* that you are wearing.’

He replied, ‘When I go to my house I will send it to you O Mu‘āwiyah.’

Then the Messenger of Allah ﷺ sent it to me. He ﷺ then asked for the cupper (i.e. the one who cups blood) and he removed hair from his head and beard. So I said to him, ‘O Messenger of Allah, grant me these hairs.’

He said, “Take them O Mu‘āwiyah. The hairs are wrapped in the end of the *ridā*.” He then said, ‘When I die, enshroud me in the *qamīṣ* of the Messenger of Allah, put on me his *ridā* and then let me be dressed in his *izār*. Take the hairs of the Messenger of Allah and stuff some in the corners of my mouth and my nostrils, then scatter the rest upon my chest. And leave me to the mercy of my Lord, the Most Merciful.”



## وَصِيَّةُ أَبِي عَطِيَّةٍ رَحِمَهُ اللَّهُ

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Zur‘ah declared him to be a liar.”

191 He is Makhūl al-Shāmī Abū ‘Abdullāh. He was a *thiqah* narrator and a *faqīh*. He narrated a lot of reports in *mursal* form. He was well known.

## The Final Words of ‘Aṭīyyah<sup>192</sup> ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْكُذَيْمِيُّ، نا عَبْدُ اللَّهِ بْنُ سِنَانٍ، نا ابْنُ الْمُبَارَكِ، نا أَبُو بَكْرٍ  
بْنُ أَبِي مَرْيَمَ، نا حَمَّادُ بْنُ سَعِيدِ بْنِ أَبِي عَطِيَّةَ الْمَذْبُوحِ قَالَ: لَمَّا حَضَرَ أَبَا عَطِيَّةَ  
الْمَوْتُ بَكَى وَجَزِعَ مِنْهُ ، فَقَالُوا : أَتَجَزَعُ؟ فَقَالَ: وَمَا لِي لَا أَجَزِعُ ، وَإِنَّمَا هِيَ سَاعَةٌ ،  
ثُمَّ لَا أَذْرِي أَيْنَ يُسَلِّكُ بِي؟

It was narrated to us by Muḥammad ibn Yūnus al-Kudaymī [...] <sup>193</sup> that Ḥammād ibn Sa‘īd ibn Abī ‘Aṭīyyah al-Madhbuḥ<sup>194</sup> said, “When death approached Abū ‘Aṭīyyah he began to cry and became frightened of it. It was said to him, ‘You are frightened?’ He replied, ‘Why should I not be frightened? It will be no time before I die and I do not know where I will proceed to after it.’”



## وَصِيَّةُ أَبِي سَهْلٍ كَثِيرِ بْنِ زِيَادِ الْبَصْرِيِّ رَحِمَهُ اللَّهُ

### The Final Words of Abī Sahl Kathīr ibn Ziyād al-Baṣrī<sup>195</sup> ﷺ

192 He is Abū ‘Aṭīyyah al-Madhbuḥ. His real name is not known. He was mentioned by al-Ḥāfiẓ ibn Ḥajar in *al-Iṣābah* under the name Abū ‘Aṭīyyah without mentioning his lineage. He said that Abū Aḥmad al-Ḥākim listed him (al-Madhbuḥ) under the section of the narrators whose first name is unknown.  
193 The narrator Abū Bakr ibn Abī Maryam is *ḍa‘if* (weak).

194 He was mentioned by Ibn Abī Ḥātim in *al-Jarḥ wa al-Ta‘dīl* (3/140) and he did not mention any praise or dispraise regarding him. He said, “He narrated from his father.” He was also mentioned in al-Bukhārī’s *Tārīkh* and Ibn Ḥibbān’s *Thiqāt*.

195 He is Abū Sahl Kathīr ibn Ziyād al-Bursānī. His attribution is to Bursān, a

أَخْبَرَنَا أَبِي، نا أَبُو عَلِيٍّ أَيُّوبُ بْنُ سُلَيْمَانَ الصُّغْدِيُّ، نا عَبْدِ الْوَهَّابِ بْنُ نَجْدَةَ، نا  
ضَمْرَةُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ قَالَ: قِيلَ لِأَبِي سَهْلٍ كَثِيرِ الْبَصْرِيِّ جِئْنَا  
حَضْرَةَ الْمَوْتِ: أَوْصِنَا، قَالَ: تَبِيعُونَ دُنْيَاكُمْ بِأَخْرَجْتَكُمْ تَرْبَحُونَهُمَا وَاللَّهِ جَمِيعًا، وَلَا  
تَبِيعُونَ آخِرَتَكُمْ بِدُنْيَاكُمْ فَتُخْسَرُونَهُمَا وَاللَّهِ جَمِيعًا.

It was narrated to us by my father [...] that ‘Abdullāh ibn Shawdhab<sup>196</sup> said, “It was said to Abu Sahl Kathīr al-Baṣrī—when he was drawing close to death—, ‘Leave us with an advice.’ So he said, ‘Sell your *dunyā* for your hereafter and by Allah you will win in them both. Do not sell your hereafter for your *dunyā*, for then you will be at a loss—by Allah—in both.”



## وَصِيَّةُ أَبِي مَيْسَرَةَ الْهَمْدَانِيِّ رَحِمَهُ اللَّهُ

### The Final Words of Abī Maysarah al-Hamdānī<sup>197</sup> ﷺ

tribe from the clan of al-Azd. He resided in Bulkh. He narrated from al-Ḥasan al-Baṣrī and one of those who narrated from him was Ḥammād ibn Zayd. He was a *thiqah* narrator. Al-Ḥāfiẓ ibn Ḥajar said in *Tahdhīb al-Tahdhīb* (8/413), “He offered many advices that were of a great benefit, an example being his statement, ‘Sell your *dunyā* for your hereafter, you will profit in both. Do not sell your hereafter for your *dunyā*, for then you will be at a loss in both.”

196 He is ‘Abdullāh ibn Shawdhab al-Khurāsānī Abū ‘Abd al-Raḥmān. He resided in al-Baṣrah and then in al-Shām. He was truthful and a worshipper.

197 He is Abū Maysarah, ‘Amr ibn Shuraḥbīl al-Hamdānī al-Kūfī. He narrated from Ibn Mas‘ūd and Ishāq al-Sabī‘ī was one of those who narrated from him. He was from the most virtuous of ‘Abdullāh ibn Mas‘ūd’s companions. ‘Āṣim ibn Bahdalah reports on the authority of Abī Wā’il, “The tribe of Hamdān has not produced the like of Abī Maysarah.” It was said to him, “Not even Mas-

أَخْبَرَنَا أَبِي، نا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْوَلِيدِ الْفَحَّامُ، نا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، ثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَوْصَى أَبُو مَيْسَرَةَ أَرْقَمَ بْنَ شُرْحَبِيلَ أَنْ يُلَقِّنَهُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ يُسْرَعَ بِهِ، وَأَنْ يُصَلِّيَ عَلَيْهِ شُرَيْحُ قَاضِي الْمُسْلِمِينَ .

It was narrated to us by my father [...] that Abī Ishāq<sup>198</sup> stated, “Abū Maysarah instructed Arqam ibn Shuraḥbīl<sup>199</sup> to press him to say *lā ilāha illā llāh* (there is no deity worthy of being worshipped except Allah), that his [post death] affairs be hastened, and that he be prayed over by Shurayḥ, the judge of the Muslims.”



## وَصِيَّةُ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Samurah ibn Jundub<sup>200</sup> ﷺ

rūq?” He replied, “Not even Masrūq.” He was from the worshippers and ascetics. His knees became like the knees of a camel due to the excessive prayer he performed. He passed away due to the plague during the year 63H.

198 He is ‘Amr ibn ‘Abdullāh al-Hamdānī, Abū Ishāq al-Sabī‘ī. He was one of those who narrated a lot of reports. He was a *thiqah* narrator, and a worshipper. He had *ikhtalaṭ* during the end of his life, and he was the grandfather of Isrā‘īl ibn Yūnus, the narrator before him.

199 He is Arqam ibn Shuraḥbīl al-Awdī al-Kūfī. He was a *thiqah* narrator. He narrated from Ibn ‘Abbās and Ibn Mas‘ūd. Abū Ishāq al-Sabī‘ī narrated from him. He should not be confused with Arqam ibn Abī al-Arqam.

200 He is Samurah ibn Jundub ibn Halāl al-Fazārī. He said, “I was a youth during the time of the Messenger of Allah ﷺ, I memorised from him and nothing prevented me from speaking except the presence of men older than me.” Al-Ḥasan al-Baṣrī, Muhammad ibn Sīrīn and the luminaries of al-Baṣrah would praise him. Ibn ‘Abd al-Barr said, “He fell into hot water and died in 58H, it was said that this occurred in Kūfah and al-Baṣrah was also mentioned.” Al-Ḥasan

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ الْأَعْرَابِيُّ، نَا عَبْدُ اللَّهِ بْنُ أَيُّوبَ الْمُخَرَّمِيُّ إِمْلَاءً سَنَةَ سِتِّينَ وَمِائَتَيْنِ ، نَا مَرْوَانَ بْنَ جَعْفَرٍ، عَن مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ خُبَيْبٍ، عَن جَعْفَرِ بْنِ سَعْدٍ، عَن خُبَيْبِ بْنِ سُلَيْمَانَ، عَن أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ ، عَن سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: هَذِهِ وَصِيَّةٌ سَمُرَةَ إِلَى بَيْتِهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ عَلَيْكُمْ ، فَإِنِّي أَحْمَدُ اللَّهُ إِلَيْكُمْ ، الَّذِي لَا إِلَهَ إِلَّا هُوَ ، أَمَّا بَعْدَ ذَلِكَ: فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ ، وَأَنْ تُقِيمُوا الصَّلَاةَ ، وَتُؤْتُوا الزَّكَاةَ ، وَتُحْتَنِبُوا النَّبِيَّ حَرَمَ اللَّهِ عَزَّ وَجَلَّ ، وَتَسْمَعُوا وَتَطِيعُوا اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكُتِبَهِ ، وَالْخَلِيفَةَ الَّذِي يَقُومُ عَلَى أَمْرِ اللَّهِ عَزَّ وَجَلَّ ، وَجَمِيعِ الْمُسْلِمِينَ . أَمَّا بَعْدُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ يُصَلِّيَ أَحَدُنَا كُلُّ لَيْلَةٍ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ مَا قَلَّ أَوْ كَثُرَ مِنَ الصَّلَاةِ ، وَنَجْعَلَهَا وِتْرًا ، وَكَانَ يَأْمُرُنَا أَنْ نُصَلِّيَ أَيَّ سَاعَةٍ شِئْنَا مِنَ اللَّيْلِ وَالنَّهَارِ ، غَيْرَ أَنَّهُ أَمَرَنَا أَنْ نَجْتَنِبَ طُلُوعَ الشَّمْسِ وَغُرُوبَهَا وَقَالَ: إِنَّ الشَّيْطَانَ يَغِيبُ مَعَهَا حِينَ تَغِيبُ ، وَيَطْلُعُ مَعَهَا حِينَ تَطْلُعُ . وَأَمَرَنَا أَنْ نُحَافِظَ عَلَى الصَّلَوَاتِ كُلِّهِنَّ ، وَأَوْصَانَا بِالصَّلَاةِ الْوُسْطَى ، وَبَيَّأَنَا أَنَّهَا صَلَاةُ الْعَصْرِ .

It was narrated to us by Aḥmad ibn Muḥammad ibn Ziyād al-A‘rābī<sup>201</sup>

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al-Basrī and Muḥammad ibn Sirīn and the virtuous people of al-Baṣrah used to praise him a great deal.

201 He is the *ḥāfiẓ*, the *zāhid*, the *shaykh* of the Ḥaram, Abū Sa‘īd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr ibn Dirham al-Baṣrī, famously referred to as Ibn al-A‘rābī.

[...]202 that Sulaymān ibn Samurah203 related on the authority of Samurah ibn Jundub, “This is the final instruction of Samurah to his sons: I commence with the help of Allah the Most Merciful, the Most Beneficent. Peace be upon you. I praise Allah, the one of whom there is no deity besides Him worthy of being worshipped. I leave you with the advice of having *taqwā* (consciousness) of Allah ﷻ, to establish the prayer, to pay the *zakāh*, to abstain from that which Allah ﷻ has forbidden, to hear and obey Allah ﷻ and his Messenger ﷺ, his written letters, and likewise the Caliph who rules by the mandate of Allah ﷻ and the main body of the Muslims. To proceed: The Messenger of Allah ﷺ ordered us to pray every night after the mandated prayer that which could be a small or large amount, and for us to make it *witr* (an odd amount). He also ordered us to pray during any hour we wished to do so within the day or night, the exception being sunrise and sunset. He said, ‘Verily Shayṭān sets with it when it sets and rises with it when it rises.’ He ordered us to guard the prayers and especially the middle prayer, which he informed us was the ‘*asr* prayer.’”



## وَصِيَّةُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَمِيرِيِّ رَحِمَهُ اللَّهُ

### The Final Words of ‘Abd al-Raḥmān al-Ḥimyarī<sup>204</sup> ﷺ

202 There are weak narrators in this chain. The narrator Ja‘far ibn Sa‘d was said to be *majhūl* (unknown) by al-Ḥāfiẓ al-Dhahabī in *Mizān al-I‘tidāl*. Al-Dhahabī also said that the narrator Khubayb ibn Sulaymān’s state was not known. ‘Abd al-Haqq al-Azdī said, “Khubayb is a *ḍa‘īf* narrator and Ja‘far is not one that can be depended upon.”

203 No one declared him to be a *thiqah* narrator except for Ibn Ḥibbān. Abū al-Ḥasan ibn al-Qaṭṭān said that his state was unknown. See *Mizān al-I‘tidāl* (1/407) in the biography of Ja‘far ibn Sa‘d. These narrators were often listed in the works on *ḍa‘īf* and *majhūl* narrators.

204 He is Ḥumayd ibn ‘Abd al-Raḥmān al-Ḥimyarī al-Baṣrī. He was a *thiqah*

حَدَّثَنَا مُضْعَبُ بْنُ إِسْمَاعِيلَ، نَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، نَا الْحَجَّاجُ بْنُ الْمِنْهَالِ، نَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: قَرَأْتُ فِي وَصِيَّةِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَمِيرِيِّ: أَوْصَى أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، وَأَوْصَى أَهْلَهُ مِنْ بَعْدِهِ أَنْ يَتَّقُوا اللَّهَ، وَيُضِلُّحُوا ذَاتَ بَيْنِهِمْ، وَالْأَلَّا يَمُوتُوا إِلَّا وَهُمْ مُسْلِمُونَ.

It was narrated to us by Muṣ‘ab ibn Ismā‘il [...] that Ḥammād ibn Salamah<sup>205</sup> said, “I read the final instructions of Ḥumayd ibn ‘Abd al-Raḥmān al-Ḥimyarī [in which he said:] He testified that there was no deity worthy of being worshipped besides Allah alone with no partners, and that Muḥammad is his slave and messenger. And the coming of an hour of which there is no doubt regarding it, and that Allah will resurrect the one within his grave. He instructed his people after him to fear Allah, reconcile when a difference arises between them, and that they do not die except that they are Muslims.”



## وَصِيَّةُ أَبِي بَكْرٍ مُحَمَّدِ بْنِ سِيرِينَ رَحِمَهُ اللَّهُ

### The Final Words of Abī Bakr Muḥammad ibn Sīrīn<sup>206</sup> ﷺ

narrator and a *faqīh*. Muḥammad ibn Sīrīn said, “He was the most knowledge in *fiqh* from amongst the people of Baṣrah.” He was a Tābi‘ī and narrated from Abī Bakr, Ibn ‘Umar, Abī Hurayrah, Ibn ‘Abbās. Ibn ‘Ubaydallāh, ‘Abdullāh ibn Buraydah, Muḥammad ibn Sīrīn and others narrated from him.

205 He is Ḥammād ibn Salamah ibn Dīnār al-Basrī, Abū Salamah. He was a *thiqah* narrator and he was a worshipper, and was the most reliable narrator from Thābit. His memory altered significantly later in his life.

206 He is Muḥammad ibn Sīrīn al-Anṣārī, the free slave of al-Anṣār, Abū Bakr

أَخْبَرَنَا أَبِي، نا أَبُو أُسَامَةَ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ الْحَلَبِيُّ، نا أَبِي، نا ضَمْرَةٌ، نا الْعَلَاءُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ قَالَ: أَوْصَى ابْنُ سِيرِينَ عِنْدَ مَوْتِهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَوْصَى بِهِ مُحَمَّدُ بْنُ أَبِي عَمْرَةَ بَيْنَهُ وَأَهْلَهُ، أَنْ اتَّقُوا اللَّهَ، وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ، وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ. وَأَوْصَى كَمَا أَوْصَى يَعْقُوبُ بَيْنَهُ: ﴿يَا بَنِيَّ إِنْ اللَّهُ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [البقرة: ١٣٢]، وَأَوْصَى أَنْ يَرْتَعِبُوا أَنْ يَكُونُوا مَوَالِيَ الْأَنْصَارِ، وَإِخْوَانَهُمْ فِي الدِّينِ، وَأَنَّ الْعِفَّةَ وَالصَّدْقَ خَيْرٌ وَأَبْقَى وَأَكْرَمُ مِنَ الرِّيَاءِ وَالْكَذِبِ، وَإِنْ حَدَّثَ لِي حَدَّثَ فِي مَرْضِي هَذَا، فَلْيَ أَنْ أُغَيِّرَ وَصِيَّتِي هَذِهِ، ثُمَّ ذَكَرَ حَاجَتَهُ .

It was narrated to us by my father [...] that Ibn ‘Awn<sup>207</sup> stated, “Ibn Sirīn gave the following final instructions when he reached the time of death: “In the name of Allah the Most Merciful, the Most Beneficent. This is the final instruction of Muḥammad ibn Abī ‘Amrah al-Baṣrī to his sons and family: Fear Allah and reconcile between yourselves. Obey Allah and His Messenger if you are indeed faithful believers. I give these instructions as Ya‘qūb did to his sons: {O my sons, indeed Allah has chosen for you this religion, so do not die except while you

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ibn Abī ‘Amrah al-Baṣrī. He was the *imām* of his time, a *Tābi‘ī* and a *thiqah* narrator. He narrated from his master, Anas ibn Mālik, Zayd ibn Thābit, Ḥudhayfah ibn al-Yamān and others. Those who narrated from him include al-Sha‘bī, Qatādah, al-Awzā‘ī and others. He was dependable, faithful, one who surpassed others, eminent, a *faqīh* and an *imām*. He possessed an abundance of knowledge and piety. He was from the companions of Abī Hurayrah. There was no one in Baṣrah more knowledgeable than him in judiciary matters. He was also a dream interpreter. He passed away during the year 110H in Baṣrah. 207 He is ‘Abdullāh ibn ‘Awn ibn Arṭabān, Abū ‘Awn al-Baṣrī. He was a *thiqah* narrator and highly virtuous.



are Muslims.}]<sup>208</sup> And I instruct them not to refuse being the supporters of the Anṣār and their fellows in religion. And that chastity and truthfulness are better, more lasting, and more honourable than *al-riyā* (showing off) and lying. If I survive my sickness, I have the right to change my final testament.” Then, he mentioned his need.



### وَصِيَّةُ أَبِي سُفْيَانَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

The Final Words of Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib<sup>209</sup> ﷺ

أَخْبَرَنَا أَبِي قَالَ: نَا الْعَبَّاسُ بْنُ مُحَمَّدٍ بْنِ حَاتِمِ الدُّورِيِّ قَالَ: نَا أَبُو نُعَيْمٍ قَالَ: نَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ قَالَ: لَمَّا حَضَرَ أَبَا سُفْيَانَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ الْمَوْتَ قَالَ: لَا تَبْكُوا عَلَيَّ، فَإِنِّي لَمْ أَتَطَّفْ بِحَاطِئِكُمْ مِنْذُ أُسَلِّمْتُ.

It was narrated to us by my father [...] that Abī Ishāq<sup>210</sup> said, “When

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208 Al-Baqarah: 132

209 He is Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim al-Hāshimī. He was the son of the paternal uncle of the Messenger of Allah ﷺ and his brother through nursing. Their nursing mother was Ḥalimah al-Sa‘diyah. He was one of those who resembled the Messenger ﷺ in appearance. He accepted Islām during the Conquest of Makkah. He met the Prophet ﷺ whilst he was heading to Makkah and accepted Islām. He witnessed the battle of Ḥunayn and was one of those who stood firm with the Prophet ﷺ during the battle. He passed away during the Caliphate of ‘Umar—who prayed the funeral prayer over him—during the year 15H, and it was said to be during 20H.

210 He is ‘Amr ibn ‘Abdullāh Abū Ishāq al-Sabī‘ī al-Kūfī al-Hamdānī. He was a *thiqah* narrator and a worshipper. He had *ikhtilaf* during the end of his life.

death entered the presence of Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib he said, ‘Do not cry over me for I have not committed a sin from the time I accepted Islām.’”



## وَصِيَّةُ أَهْبَانَ رَضِيَ اللَّهُ عَنْهُ

### The Final Words of Uhbān<sup>211</sup> ﷺ

أَخْبَرَنَا أَبِي، نا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ الْهَيْثَمِ، نا عُمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدٍ، عَنْ عُدَيْسَةَ بِنْتِ أَهْبَانَ قَالَتْ: لَمَّا حَضَرَ أَبِي الْوَفَاةَ قَالَ: لَا تُكْفَنُونِي فِي قَمِيصٍ مَخِيطٍ، فَحَيْثُ قُبِضَ وَعُسِّلَ، أَرْسَلُوا إِلَيَّ: أَرْسَلِي الْكَفْنَ، فَأَرْسَلْتُ إِلَيْهِمُ الْكَفْنَ، قَالُوا: قَمِيصٌ؟ فَقُلْتُ: أَبِي قَدْ نَهَانِي أَنْ نُكْفَنَهُ فِي قَمِيصٍ مَخِيطٍ، قَالَ: لَا بُدَّ مِنْهُ، فَأَرْسَلْتُ إِلَى الْقَصَّارِ - وَالْأُمِّي قَمِيصٌ عِنْدَ الْقَصَّارِ - فَأَتَانِي بِهِ، فَأَلْبَسَ، وَذَهَبَ بِهِ، وَأَغْلَقْتُ بَابِي، فَتَبِعْتُهُ وَرَجَعْتُ إِلَى مَنْزِلِي، وَالْقَمِيصُ فِي الْبَيْتِ، فَأَرْسَلْتُ إِلَى الَّذِينَ عَسَلُوا أَبِي فَقُلْتُ: كَفَّنْتُمُوهُ فِي قَمِيصِهِ؟ قَالُوا: نَعَمْ، قُلْتُ: هَذَا؟ قَالُوا: نَعَمْ.

However, he did not meet Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib.

211 He is Uhbān ibn Ṣayfi al-Ghafārī Abū Muslim. He narrated on the authority of the Prophet ﷺ regarding leaving fighting during times of *fitnah*. Al-Ṭabarānī said that he passed away in Baṣrah. Al-Ḥāfiẓ ibn Ḥajar said in *al-Isābah* that al-Ma‘ālī narrated from ‘Udaysah bint Uhbān that when her father was on his deathbed, he instructed to be enshrouded in two garments, but people shrouded him in three garments and then buried him. However, on the next day, they found that the third garment they used was back on his bed, and Allah knows best.

It was narrated to us by my father [...] that ‘Udaysah bint Uhbān<sup>212</sup> said, “When death approached my father he said, ‘Do not shroud me in a stitched *qamiṣ*.’ When he died and had been washed. I was sent for and asked for the shrouding garments. So I sent them the shroud and they asked me, ‘Where is the *qamiṣ*?’ I replied, ‘My father prohibited me from using a stitched *qamiṣ* as part of his shroud.’ They said that the *qamiṣ* is essential, and so I went to the tailor—as he had a *qamiṣ* of my mother. We brought it and used it to enshroud him. Then, they took him away and I closed my door and walked into his funeral. Then I returned home where I found his *qamiṣ*. I asked those who washed my father if they did shroud him with his *qamiṣ*. They confirmed that they did so. I asked, ‘Is it this *qamiṣ*?’ They replied, ‘Yes, it is.’”<sup>213</sup>



## وَصِيَّةُ مُحَمَّدِ بْنِ وَاسِعٍ رَحِمَهُ اللَّهُ

### The Final Words of Muḥammad ibn Wāsi<sup>214</sup> ﷺ

حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، نَا زِيَادُ بْنُ أَيُّوبَ، نَا سَعِيدُ بْنُ عَامِرٍ،

212 She is ‘Udaysah bint Uhbān ibn Ṣayfi; she is a *majhūl* (unknown) narrator.

213 This story is weak.

214 He is Muḥammad ibn Wāsi‘ ibn Jābir ibn al-Akhnas ibn ‘Ā’idh ibn Khārijah al-Azdī Abū Bakr. He was a Tābi‘ī and he narrated from Anas ibn Mālik, Sālim ibn ‘Abdullāh ibn ‘Umar and other than them. Those who narrated from him included Ḥammād ibn Zayd, Ḥammād ibn Salamah and others. Ibn al-Madīnī said, “I am not aware of anything to say that he heard from any Companion”. He was asked to be the judge of his city but he refused. He was a worshipper, pious, eminent, virtuous and a *thiqah* narrator. He moved to Khurāsān, and his virtues were abundant.

نا صالح بن رستم قال: أخبرني صاحب لنا قال: فلما نقل ابن واسع كثر الناس عليه في العيادة، فدخلت عليه، فإذا قوم قعود، وآخرون قيام، فقال: أرني ما يغني هؤلاء عني؟ إذا أخذ غداً بناصيتي وقدمي وألقيت في النار، ثم تلا هذه الآية: ﴿يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ﴾ [الرحمن: ٤١]

It was narrated to us by Abū Bakr ‘Abdullāh ibn Muḥammad ibn Abī Shaybah [...] that Ṣāliḥ ibn Rustum<sup>215</sup> said that one of his companions informed him, “When Ibn Wāsi’ became very sick, large numbers of people arrived to visit him. I entered into the room and some of the people there were sitting, while others were standing. He said to me: “Tell me how those present will avail me if I am seized tomorrow by my forelock and feet, and hurled into the Fire. Then he recited the *āyah*: {The criminals will be known by their marks, and they will be seized by the forelocks and the feet.}<sup>216</sup>



## وَصِيَّةُ أَبِي مَيْسَرَةَ الْهَمْدَانِيِّ رَحِمَهُ اللَّهُ

### The Final Words of Abī Maysarah al-Hamdānī<sup>217</sup> ﷺ

أخبرنا أبي، نا محمد بن علي بن زيد الصائغ، نا سعيد بن منصور، نا أبو الأحوص، عن أبي إسحاق قال: أوصى أبو ميسرة عند الموت أن يجعلوا على لحيه قصبا،

215 He is Ṣāliḥ ibn Rustum al-Muzanī Abū ‘Āmir al-Khazāz al-Baṣrī. He was very prone to error.

216 Al-Raḥmān: 41

217 His biography was given in footnote 197.

قَالَ: فَجَعَلُوا أَرْبَعَ أَجْرَادٍ , فَضَمُّوا بَعْضَهَا إِلَى بَعْضٍ , فَجَعَلُوهَا عَلَى لَحْدِهِ .

It was narrated to us by my father [...] that Abī Ishāq<sup>218</sup> said, “Abū Maysarah instructed at the coming of his death that canes be placed on his grave so people gathered four canes that they put together and placed upon his grave.”



## وَصِيَّةُ غُضَيْفِ بْنِ الْحَارِثِ رَحِمَهُ اللَّهُ

### The Final Words of Ghudayf ibn al-Hārith<sup>219</sup> ﷺ

حَدَّثَنَا أَبِي، نَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَيْدٍ، نَا سَعِيدُ بْنُ مَنْصُورٍ، نَا فَرْجُ بْنُ فَضَالَةَ، عَنِ  
أَسَدِ بْنِ وَدَاعَةَ قَالَ: لَمَّا حَضَرَ غُضَيْفَ بْنَ الْحَارِثِ الْمَوْتَ حَضَرَ إِخْوَتَهُ فَقَالَ: هَلْ  
فِيكُمْ مَنْ يَقْرَأُ سُورَةَ يس؟ قَالَ رَجُلٌ مِنَ الْقَوْمِ: نَعَمْ، فَقَالَ: اقْرَأْ وَرَتِّلْ، وَأَنْصِتُوا. فَقَرَأَ  
وَرَتَّلَ، وَاسْتَمَعَ الْقَوْمُ، فَلَمَّا بَلَغَ: ﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ

218 He is ‘Amr ibn ‘Abdullāh al-Hamdhanī Abū Ishāq al-Sabī‘ī. He is amongst the narrators who narrated a large quantity; he was a *thiqah* narrator and a worshipper. He had *ikhhtilaḥ* during his later years.

219 He is Ghudayf ibn al-Hārith ibn Zunaym al-Sakūnī al-Shamālī, Abu Usamā al-Ḥimṣī. There was a difference over whether he had the rank of a Companion or not. He narrated from Bilāl, ‘Umar ibn al-Khaṭṭāb, Abī ‘Ubaydah ibn al-Jarrah, Abī Dhar, Abī al-Dardā and ‘Āishah. Those who narrated from him included his son ‘Iyād, Makḥūl, Shuraḥbīl ibn Muslim and others. He was mentioned by al-Ḥāfiẓ in *al-Iṣābah* under the letter *al-ghayn*, “He resided in al-Shām and his ḥadīth are with its people. He passed away during the reign of Marwān ibn al-Ḥākīm.

تُرْجَعُونَ﴾ [يس: ٨٣] خَرَجَتْ نَفْسُهُ قَالَ أَبُو أُسَدٍ: فَمَنْ حَضَرَهُ مِنْكُمْ الْمَوْتُ , فَشُدِّدْ عَلَيْهِ الْمَوْتُ , فَلْيُتْرَأْ عَلَيْهِ يَس , فَإِنَّهُ يُخَفِّفُ عَلَيْهِ الْمَوْتُ.

It was narrated to us by my father [...] <sup>220</sup> that Asad ibn Wadā‘ah <sup>221</sup> said, “When Ghudayf ibn al-Hārith drew close to death, his brothers came to visit him. He said, ‘Is there anyone from you who can read Sūrah Yāsīn?’ One from the people replied that he could. So he said, ‘Recite and do it well in a slow manner, and let everyone else listen attentively.’ The individual recited as he ordered and everyone else listened to the recitation. When he reached the part: {So exalted is He in whose hand is the realm of all things, and to Him you will be returned} <sup>222</sup> his soul departed his body. Abū Asad <sup>223</sup> said, ‘If one of you draws closer to death and is suffering due to its agony, recite upon him Yāsīn and it will lighten the process of death.’” <sup>224</sup>



## وَصِيَّةُ الْحَجَّاجِ بْنِ يُوسُفَ الثَّقَفِيِّ رَحِمَهُ اللَّهُ

### The Final Words of al-Ḥajjāj ibn Yūsuf al-Thaqafī <sup>225</sup> ﷺ

220 The narrator in this chain Faraj ibn Faḍālah is a *ḍa‘īf* narrator.

221 He was from Shām and he was from the young Tābī‘īn. He was a Nāṣibī (i.e. from those who showed enmity towards ‘Alī ibn Abi Ṭālib) and used to abuse him verbally. Al-Nasā‘ī said that he was a *thiqah* narrator.

222 Yāsīn: 83

223 It is possible that this is the Asad who is mentioned above.

224 The chain of narration is *ḍa‘īf* as we have mentioned.

225 He is al-Ḥajjāj ibn Yūsuf ibn Abi ‘Uqayl al-Thaqafī. He was a famous leader and a despot murderer. Mention of him was made in the two *Ṣaḥīḥs* and other works. The ḥadīth scholars said that he is too trivial to narrate from. He grew up in al-Ṭā‘īf, and his father was from the partisans of Banī Umayyah and he fought with Marwān ibn al-Ḥakam during his wars. Al-Ḥajjāj was well-

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ فُلَّاسٍ، نَا رَيْبَعَةُ بْنُ الْحَارِثِ الْحِمَاصِيُّ، نَا سُلَيْمَانُ بْنُ  
سَلَمَةَ، نَا مُحَمَّدُ بْنُ حَمِيرٍ، نَا عَبْدُ الْمَلِكِ بْنُ الْأَحْوَصِ، عَنِ حَكِيمِ الْعَنْسِيِّ، عَنِ  
أَبِيهِ، عَنِ جَدِّهِ قَالَ: حَضَرْتُ نَزَعَ الْحَجَّاجِ بْنِ يُوسُفَ، فَلَمَّا حَضَرَهُ الْمَوْتُ جَعَلَ  
يَقُولُ: مَا لِي وَكَأَيَا سَعِيدُ بْنُ جُبَيْرٍ؟

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bred during his upbringing in terms of literacy. Then he became close to ‘Abd al-Malik ibn Marwān and was present with him during the killing of Muṣ‘ab ibn al-Zubayr. Then he was commissioned with the campaign against ‘Abdullāh ibn al-Zubayr in Makkah as the leader of the battalion. His army sieged Makkah and employed catapults and bombarded it with stones until the death of ‘Abdullāh ibn al-Zubayr was announced. He was then appointed by the Caliph as the administrator of the two Holy Sanctuaries, and he remained in this position for a period of time. Then he was given the administration role over Kūfah and Baṣrah. His style of leadership was extremely harsh and his rule here lasted approximately twenty years. He was a well-educated, eloquent and knowledgeable person. His justification for the harsh handedness was that he viewed that obedience to the Caliph was obligatory in all of his wishes, and he debated people over it, and so he was forceful over this. There was an uprising against him that was led by Ibn al-Ash‘ath and he was followed in this by the majority of the *fiqh* scholars and reciters of the Qur‘ān from Baṣrah and other locations. The rebellion was eventually quashed and al-Ash‘ath died. The followers were pursued for and put before the sword; whoever accepted to confess that they committed *kufur* through participating in the rebellion was spared, and whomsoever refused to accept this was executed. ‘Umar ibn ‘Abd al-‘Azīz said, “If every nation brought forth their rogues and we brought forth just al-Ḥajjāj, verily we would outdo them.” Al-Tirmidhī reported from the route of Hishām ibn Ḥassān that, “We have counted the people killed by al-Ḥajjāj outside battles, and the number reaches one hundred and twenty thousand.”

It was narrated to us by Muḥammad ibn Ja'far ibn Fallās<sup>226</sup> [...] <sup>227</sup> that Ḥakīm al-'Ansī said—on the authority of his father from his grandfather, “I was present during the demise of al-Ḥajjāj ibn Yūsuf, when the onset of death began he said in remorse, ‘Why did I kill Sa'īd ibn Jubayr?’”



## وَصِيَّةُ وَكَيْعٍ رَحِمَهُ اللَّهُ

### The Final Words of Waqī' <sup>228</sup> ﷺ

حَدَّثَنَا بَدْرُ بْنُ الْهَيْثَمِ الْقَاضِي، نَا أَبُو ذَرِيحٍ مِنْ أَصْحَابِ الْحَدِيثِ قَالَ: سَمِعْتُ مَلِيحَ بْنَ وَكَيْعٍ يَقُولُ: لَمَّا اعْتَلَّ أَبِي رَحِمَهُ اللَّهُ بِطَرِيقِ مَكَّةَ، فَتَقُلُّ وَعَشِيَهُ كَرْبٌ، فَكَشَفَتْ

226 Muḥammad ibn Ja'far ibn Muḥammad ibn Hishām ibn Fallās. He was prone to making mistakes.

227 The narrator in this chain of narration named Sulaymān ibn Salamah is *matrūk* (rejected).

228 He is Waki' ibn al-Jarrāḥ ibn Malīḥ al-Ru'āsī Abū Sufyān al-Kūfī, the *ḥāfiẓ* and the *muḥaddith* of 'Irāq. 'Abdullāh ibn Aḥmad ibn Ḥanbal said, “I did not see one who surpassed Waki' in knowledge nor in memorisation.” He possessed humility and devoutness. He was the *imām* of the Muslims during his time just as al-Awzā'ī was during his era. 'Alī ibn Khashram said, “I saw Waki' and never saw him with a book in his hands, as he was one who memorised. I enquired from him whether there existed a medicine to aid the memory and he replied, ‘Leave off sinning.’ I did not come across anyone equal to him.” Ibn Sa'd said, “He was a *thiqah* narrator, reliable, distinguished and he possessed a prestigious rank. He had many ḥadīths and was an evidence by himself. Al-Rashīd wished to appoint him as the head of judiciary in al-Kūfah, and he rejected this role due to his piety.” He passed away during the year 197H. His sons narrated from him, their names being: Sufyān, Malīḥ and 'Ubayd.



الإِزَارَ عَنِ بَطْنِهِ , وَكَانَ لَا يَكَادُ يَتَكَشَّفُ , فَأَخَذْتُ الإِزَارَ , فَرَدَدْتُهُ عَلَيْهِ , ثُمَّ كَشَفْتُهُ  
أَيْضًا , فَجِئْتُ لِأَرْدُهُ عَلَيْهِ . فَقَالَ : يَا بُنَيَّ , دَعُهُ , فَإِنِّي سَمِعْتُ سُفْيَانَ يَقُولُ : إِذَا نَزَلَ  
الْبَلَاءُ , ذَهَبَ الْحَيَاءُ .

It was narrated to us by Badr ibn al-Haytham al-Qāḍī on the authority of Abū Dhariḥ<sup>229</sup>, who related from a number of scholars of ḥadīth on the authority of Malīḥ ibn Wakī‘, “When my father fell ill during his journey to Makkah, the illness afflicted him in a heavy manner and caused him agony. He removed his *izār* and uncovered his abdomen area though he was a person that never let a part of his body become uncovered. So, I placed his *izār* back on him and covered his abdomen area but he removed it again. When I tried to put it back on him again, he said, ‘O Son! Leave it for I heard Sufyān al-Thawrī say, ‘Once affliction befalls a person, shyness is no longer a matter of concern.’”



## وَصِيَّةُ أَحْمَدَ بْنِ أَبِي الْخَوَارِجِ رَحِمَهُ اللَّهُ

The Final Words of Aḥmad ibn Abī al-Ḥawārī<sup>230</sup> ﷺ

229 I have not been able to find a biography for this Abū Dhariḥ. It is possible that this is ‘Abbās ibn Dhariḥ al-Kūfī. He narrated from al-Sha‘bī and the likes of him. He was a *thiqah* narrator.

230 He is Aḥmad ibn ‘Abdullāh ibn Maymūn ibn al-‘Abbās ibn al-Ḥārith al-Taghlabī, Abū al-Ḥasan ibn Abī al-Ḥawārī al-Dimashqī al-Ghaṭafānī the ascetic. He was from Kūfah originally. Ibn Ma‘īn said, “I think Allah allows rain to fall on the people of Shām due to his virtue.” Abū Dāwud said, “I do not know of one more knowledgeable than him in the news of ascetics.” He was a *thiqah* narrator and an ascetic. He passed away during the year 246H.

حَدَّثَنَا الْحَسَنُ بْنُ حَبِيبٍ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَى أَحْمَدَ بْنِ أَبِي الْحَوَارِيِّ - وَمَا رَأَيْتُ بِعَيْنَيَّ مِثْلَ أَحْمَدَ بْنِ أَبِي الْحَوَارِيِّ - وَهُوَ فِي الْمَوْتِ , وَقَدْ صَارَ مِثْلَ الْخَيْطِ , وَقَدْ أَخْرَجَ يَدَهُ مِنْ تَحْتِ الْإِزَارِ وَهُوَ يَبْكِي , وَقَدْ شَالَهَا إِلَى السَّمَاءِ وَهُوَ يَقُولُ: **وَإِخْطَرَاهُ , وَإِخْطَرَتَاهُ.**

It was narrated to us by al-Ḥasan ibn Ḥabīb that his father said, “I entered upon Aḥmad ibn Abī al-Ḥawārī when he was in the midst of death—and I have not seen with my eyes anyone similar to him. He was as scrawny as a thread, and I saw him taking out his hand from under his *izār*—while he was crying—and then he raised it to the sky whilst saying, ‘O what a great danger I am about to face!’”



## وَصِيَّةُ زَكَرِيَّا بْنِ عَدِي رَحِمَهُ اللَّهُ

### The Final Words of Zakariyyā ibn ‘Adī<sup>231</sup> ﷺ

حَدَّثَنَا أَبِي، نا أَبُو عَوْفٍ عَبْدُ الرَّحْمَنِ بْنُ مَرْزُوقٍ، نا زَكَرِيَّا بْنُ عَدِيٍّ - وَمَا كَتَبْتُ عَنْ أَحَدٍ أَفْضَلَ مِنْهُ - فَلَمَّا حَضَرَتْهُ الْوَفَاةُ رَفَعَ يَدَيْهِ وَقَالَ: اللَّهُمَّ إِنِّي إِلَيْكَ لِمُشْتَقٍ.

It was narrated to us by my father on the authority of Abū ‘Awf ‘Abd al-Rahmān ibn Marzūq<sup>232</sup>, “I have it that Zakariyyā ibn ‘Adī—from

231 It may be that this refers to Zakariyyā ibn ‘Adī ibn Zurayq ibn Ismā‘īl —and it was also said: Ibn ‘Adī ibn al-Ṣalt ibn Biṣṭām al-Tamimī Abū Yahyā al-Kūfī. He resided in Baghdād. His father was a Jew who became a Muslim. Zakariyyā ibn ‘Adī was from the elite of the people. He was a righteous and trustworthy person with many ḥadīths. He passed away in Baghdād during the year 212H.

232 He is ‘Abd al-Rahmān ibn Marzūq ibn ‘Aṭīyyah, Abū ‘Awf al-Baghdādī.

what was dictated to me by one of the righteous ones accompanying him—raised his hands when death approached him and stated, ‘O Allah I am yearning [to meet] you.’”



### وَصِيَّةُ عَلْقَمَةَ رَحِمَهُ اللَّهُ

#### The Final Words of ‘Alqamah<sup>233</sup> ﷺ

حَدَّثَنَا أَبِي، نا العَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، نا عَبْدُ الْحَمِيدِ الْجَمَّانِيُّ، نا الْأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: قَالَ عَلْقَمَةُ عِنْدَ مَوْتِهِ لِأَصْحَابِهِ: لَقِّنُونِي لَا إِلَهَ إِلَّا اللَّهُ.

It was narrated to us by my father [...] that al-Musayyib ibn Rāfi<sup>234</sup> said, “‘Alqamah stated in the throes of death, ‘Prompt me to testify that there is no deity worthy of being worshipped besides Allah.’”



### وَصِيَّةُ أَبِي حَنِيفَةَ النُّعْمَانَ بْنِ ثَابِتٍ رَحِمَهُ اللَّهُ

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Al-Dāraquṭnī said regarding him, “There is no issue against him.”

233 He is ‘Alqamah ibn Qays ibn ‘Abdullāh al-Nakha‘ī al-Kūfi, Abu Shibl. He was born during the lifetime of the Messenger of Allah ﷺ. He was from the senior Tābi‘īn, he narrated from the Companions. He was sterile. He was a *thiqah* narrator from the luminaries. He was from the companions of ‘Abdullāh ibn Mas‘ūd who taught people the Qur’ān and Sunnah. He was amongst the ones whom found their words of advice followed by the people. He passed away in Kūfah during the year 62H.

234 He is al-Musayyib ibn Rāfi‘ al-Asadī Abū al-‘Alā al-Kūfi. He was a *thiqah* narrator.

## The Final Words of Abī Ḥanīfah al-Nu‘mān ibn Thābit<sup>235</sup>



حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ جَعْفَرِ السَّامِرِيِّ ، نَا إِبرَاهِيمُ بْنُ الْجُنَيْدِ ، نَا سَعِيدُ بْنُ جَمَّازٍ  
قَالَ : حَدَّثَنِي بَكْرُ الْعَابِدِ قَالَ : قَالَ أَبُو حَنِيفَةَ عِنْدَ مَوْتِهِ : اِرْحَمْنِي وَأَنَا صَرِيحٌ ، بَيْنَ أَهْلِ  
الدُّنْيَا أَعَالِجُ نَفْسِي يَا أَرْحَمَ الرَّاحِمِينَ .

It was narrated to us by Abū Bakr Muḥammad ibn Ja‘far al-Sāmīrī<sup>236</sup> [...] that Bakr al-‘Ābid<sup>237</sup> stated, “Abū Ḥanīfah stated in the midst of death, ‘Have mercy upon me [O Allah] whilst I am lying down here sick amongst the people of the *dunyā*, treating myself. For You are the Most Merciful.”



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235 He is the Imām Abū Ḥanīfah al-Nu‘mān ibn Thābit al-Kūfī. He saw Anas ibn Mālik and he narrated from ‘Aṭā ibn Abī Ribāh, ‘Āṣim ibn Abī al-Najūd, Ḥammād ibn Abī Sulaymān and others. Those who narrated from him include his son Ḥammād, Zafar ibn al-Hudhayl, Abū Yūsuf al-Qāḍī, Muḥammad ibn al-Ḥasan al-Shaybānī and others. He possessed many praiseworthy traits in terms of his standing and person. He did not accept money from the rulers; rather he traded and earned his living. Imām al-Shāfi‘ī said, “The people in *fiqh* are dependent upon [the work of] Abī Ḥanīfah.” He was beaten by Yazīd ibn ‘Umar ibn Habīrah after his rejection of assuming the position of chief judge and he passed away during the year 150H in Baghdād. He was one of the four famous *imāms*.

236 He is Abū Bakr Muḥammad ibn Ja‘far from the people of al-Sāmīrah in Palestine. He passed away in the city of Yafā during the year 327H.

237 It is possible that this refers to Bakr ibn Khunays al-Kūfī al-‘Ābid, who lived in Baghdād.

## وَصِيَّةُ أَبِي عَبْدِ اللَّهِ الصُّنَابِحِيِّ عَبْدِ الرَّحْمَنِ بْنِ عَسِيلَةَ رَحِمَهُ اللَّهُ

### The Final Words of Abī ‘Abdullāh al-Şunābiḥī ‘Abd al- Raḥmān ibn ‘Usaylah<sup>238</sup> ﷺ

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ ، نَا سَعِيدُ بْنُ عَمْرٍو ، نَا بَقِيَّةٌ ، نَا سَعِيدُ بْنُ عَبْدِ  
الْعَزِيزِ ، عَنْ أَبِي عَبْدِ رَبِّ قَالَ : أَتَى أَبُو عَبْدِ اللَّهِ الصُّنَابِحِيَّ دِمَشْقَ فَحَضَرَهُ الْمَوْتُ ،  
فَقَالَ لِيَزِيدَ بْنِ نَمْرَانَ الدَّمَارِيِّ : يَا يَزِيدُ بْنُ نَمْرَانَ ، إِنَّ أَنَا مَكَّنْتُ فِي هَذَا الْبَيْتِ ثَلَاثَةَ  
أَيَّامٍ فَالْتَمِسْ لِي قَبْرًا سَلِيمًا - يَعْنِي أَنَّهُ لَمْ يُحْفَرْ فِيهِ ، كَأَنَّهُ يُرِيدُ الْأَرْضَ الْعُدْرَاءَ الَّتِي  
لَمْ يُقْبَرْ فِيهَا .

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umayr<sup>239</sup> [...] <sup>240</sup> that Abī ‘Abdi Rabb<sup>241</sup> said, “Abū ‘Abdullāh al-Şunābiḥī came to Da-

238 He is ‘Abd al-Raḥmān ibn ‘Usaylah al-Murādī Abū ‘Abdullāh al-Şunābiḥī. He was from the major Tābi‘īn. He entered al-Madīnah al-Munawarah five years after the passing of the Prophet ﷺ. Then he moved to al-Shām. He was a *thiqah* narrator with a small number of ḥadīths. He witnessed the conquest of Egypt. He passed away during the Caliphate of ‘Abd al-Malik ibn Marwān.

239 He is Aḥmad ibn ‘Umayr ibn Jawşā’ a al-Ḥāfiẓ Abū al-Ḥasan. He was credible but has some reports that no other narrators related. He passed away during the year 320H.

240 The narrator in this chain of narration named Baqīh ibn al-Walīd ibn Sa‘īd ibn Ka‘b Abū Muḥammad was trustworthy, however he was infamous for frequently performing *tadlīs* (concealing the true origin of a ḥadīth) from *ḍa‘īf* narrators.

241 He is Abū ‘Abd Rabb al-Dimashqī the ascetic. It was said that his name is ‘Abd Rabbih, or ‘Abd Rabbil ‘Izzah, or ‘Abd al-Jabbār, ‘Abd al-Raḥmān or

mascus and it was there that death approached him. He said to Yazīd ibn Nimrān al-Dhimārī, ‘O Yazīd ibn Nimrān, if I have resided in this house for three days then find me a grave in a good condition,’ i.e. a spot which had not been dug before. It is as if he was asking for pristine earth which had not been used for a grave beforehand.”

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ قَالَ: نَا يَحْيَى بْنُ عَثْمَانَ قَالَ: نَا مُحَمَّدُ بْنُ حَمِيرٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عَبْدِ رَبِّ قَالَ: قَالَ لَنَا الصُّنَابِجِيُّ بِدِمَشْقَ وَقَدْ حَضَرَهُ الْمَوْتُ، فَقَالَ لِيَزِيدَ بْنِ نِمْرَانَ الدَّمَارِيِّ: يَا يَزِيدُ، إِنْ مِتُّ فِي هَذَا الْبَيْتِ فَانظُرُوا لِي قَبْرًا سَلِيمًا، وَلَوْ مَكَثْتُ فِي هَذَا الْبَيْتِ ثَلَاثَةَ أَيَّامٍ.

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umayr [...] that Abī ‘Abdi Rabb said, “It was narrated to us that al-Ṣunābiḥī was in Damascus and in the process of dying. He said to Yazīd ibn Nimrān al-Dhimārī, ‘O Yazīd, if I am to die in this house [I request you to] seek out for me a grave in good condition even if I have resided in this house for three days.”

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ قَالَ: نَا مُحَمَّدُ بْنُ وَرِيحٍ، وَمُوسَى بْنُ عَامِرٍ قَالَا: ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: وَأَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ يَزِيدَ بْنِ نِمْرَانَ، أَنَّ الصُّنَابِجِيَّ قَالَ لَهُ: يَا يَزِيدُ بْنُ نِمْرَانَ، إِنْ مَكَثْتُ فِي هَذَا الْبَيْتِ ثَلَاثَةَ أَيَّامٍ، فَلَا تُخْرِجْنِي حَتَّى تُصِيبَ لِي قَبْرًا سَلِيمًا.

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Quṣṭanaḥīn. Abū Zur‘ah al-Dimashqī said on the authority of Abī Mus-hir, “He was Roman and his name was Quṣṭanaḥīn, when he accepted Islām he changed his name to ‘Abd al-Rahmān.” He passed away during the year 112H. He was mentioned by Ibn Ḥibbān in *al-Thiqāt*, who said, “He was from the wealthiest people of Damascus but he forsook his wealth entirely.”

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umayr [...] that Yazīd ibn Nimrān said that al-Ṣunābiḥī stated, “O Yazīd ibn Nimrān, if I have resided here in this house for three days then do not take me out from here until you have sought out a grave in good condition for me.”



## وَصِيَّةُ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ

### The Final Words of Umayyah ibn Abī al-Ṣalt<sup>242</sup>

أَخْبَرَنَا أَبِي، نَا مُحَمَّدُ بْنُ صَالِحٍ بْنِ بَكْرِ الْبَزَّازِ، نَا الْعَلَاءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ

242 He is Umayyah ibn ‘Abdullāh al-Ṣalt ibn Abī Rabī‘ah ibn ‘Awf al-Thaqafi. He was a wise poet from before Islām. He was from the people of Ṭā’if and he entered Damascus before the emergence of Islām. He was well-acquainted with the past books, he was from those who made the drinking of alcohol impermissible upon themselves and he abstained from worshipping idols during the days of ignorance. He travelled to Baḥrain and remained there for eight years. It was during this time that Islām appeared. He returned to Ṭā’if and he asked regarding the news related to Muḥammad ﷺ. He was informed by those whom he enquired from that he claimed to be a prophet. So he left until he entered Makkah and heard from him *āyāt* of the Qur’ān, he then left. The people of Quraysh enquired from him regarding his position in the matter of the Prophet ﷺ. He said, “I testify that he is upon the truth.” They asked, “Do you follow him?” He replied, “Not until I look into his affair.” Then he left for al-Shām and the Messenger of Allah ﷺ emigrated to Madīnah. The Battle of Badr took place and Umayyah returned from al-Shām desiring to enter Islām. Then he came to know of the fighting that took place and that amongst the dead were the two sons of his maternal uncle. This caused him to renege from entering Islām. He resided in Ṭā’if until he died there in the state of disbelief during the year 5H. His poems revolved around wisdom and mentioning the next life.

بْنِ أَبِي سَوِيْبَةَ قَالَ: نَا مُحَمَّدُ بْنُ إِسْمَاعِيْلَ بْنِ طَرِيْحِ الثَّقَفِي، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ  
جَدِّ أَبِيهِ قَالَ: حَضَرْتُ أُمِّيَّةَ بْنَ أَبِي الصَّلْتِ حِيْنَ حَضَرْتَهُ الْوَفَاةَ , فَأُعْمِي عَلَيْهِ , ثُمَّ  
أَفَاقَ فَرَفَعَ رَأْسَهُ إِلَى بَابِ الْبَيْتِ فَقَالَ:

It was narrated to us by my father [...] <sup>243</sup> that Muḥammad ibn Ismā'īl ibn Ṭarīḥ al-Thaqafī <sup>244</sup> narrated from his great grandfather that he said, "I was present with Umayyah ibn Abī al-Ṣalt when he was in the midst of dying and he lost consciousness. When he regained consciousness he raised his head towards the door of the house and said:

لَبَيْكُمَا لَبَيْكُمَا

هَآنَذَا لَدَيْكُمَا

لَا بَرِيءٌ فَأَعْتَذِرُ

وَلَا ذُو عَشِيْرَةٍ فَأَنْتَصِرُ

*Here I am for you two, Here I am for you two, I am here standing  
before you.*

*I am neither guiltless so I excuse myself, nor have a tribe to sup-  
port me.*

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ:

Then he raised his head and stated:

243 The narrator in the chain of narration al-'Alā' u ibn al-Faḍl ibn 'Abd al-Malik ibn Abī Sawiyyah is a *ḍa'if* narrator, as mentioned by al-Ḥāfiẓ in *al-Taqrīb*.

244 He is Muḥammad ibn Ismā'īl ibn Ṭarīḥ al-Thaqafī. Al-Dhahabī said in *Mīzān al-I'tidāl* (3/480), "Al-Bukhārī said, 'His ḥadīths are not corroborated.'"



كُلُّ عَيْشٍ وَإِنْ تَطَاوَلَ دَهْرًا  
صَائِرٌ مَرَّةً إِلَى أَنْ يَزُولَا

لَيْتَنِي كُنْتُ قَبْلَ مَا قَدْ بَدَأَ لِي  
فِي رُءُوسِ الْجِبَالِ أَرْعَى الْوُغُولَا

*Every life—even if it spread the length of an epoch, it will eventually cease to exist.*

*I wish I was—before I came to know what I know now, on the top of mountains herding goats.*

ثُمَّ فَاضَتْ نَفْسُهُ.

Then he passed away.”

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ جَعْفَرِ الْخَرَائِطِيُّ , نَا أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِسْحَاقَ الْقُلُوسِيُّ , نَا الْعَلَاءُ بْنُ الْفَضْلِ , نَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ طَرِيحِ بْنِ إِسْمَاعِيلَ الثَّقَفِيِّ , عَنْ أَبِيهِ , عَنْ جَدِّهِ , عَنْ جَدِّ أَبِيهِ قَالَ: حَضَرْتُ أُمَّيَّةَ بْنَ أَبِي الصَّلْتِ حِينَ حَضَرَتْهُ الْوَفَاةُ فَأُغْمِيَ عَلَيْهِ طَوِيلًا , ثُمَّ أَفَاقَ , فَرَفَعَ رَأْسَهُ , فَنَظَرَ إِلَى بَابِ الْبَيْتِ فَقَالَ.

It was narrated to us by Abū Bakr Muḥammad ibn Ja‘far al-Kharā‘iṭī [...] that Muḥammad ibn Ismā‘īl ibn Ṭarīḥ al-Thaqafī stated, “I was present with Umayyah ibn Abī al-Ṣalt when he was in the midst of dying. He lost consciousness for a long period and when he regained consciousness he raised his head and looked towards the door of the house and said:

لَيْتَكُمْ لَيْتَكُمْ

هَآئِنْدَا لَدَيْكُمَا  
لَا قَوِيٌّ فَأَنْتَصِرُ  
وَلَا بَرِيءٌ فَأَعْتَذِرُ

*Here I am for you two, here I am for you two, I am here standing  
before you.*

*I am neither strong enough to defend myself, nor am I not guilt-  
less to find myself an excuse.*

ثُمَّ أُغْمِي عَلَيْهِ , ثُمَّ أَفَاقَ فَرَفَعَ رَأْسَهُ , فَنَظَرَ إِلَى بَابِ الْبَيْتِ فَقَالَ:

Then he lost consciousness, and when he regained it he looked at the  
door of the house and said:

لَيْبِيكُمَا لَيْبِيكُمَا  
هَآئِنْدَا لَدَيْكُمَا  
لَا عَشِيرَتِي تَحْمِينِي  
وَلَا مَالِي يَفْدِينِي

*Here I am for you two, here I am for you two, I am here stand-  
ing before you.*

*I have no tribe to protect me, and neither can my wealth ransom  
me.*

ثُمَّ أُغْمِي عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ:

He then lost consciousness, and when he regained it he said:

كُلُّ عَيْشٍ وَإِنْ تَطَاوَلَ دَهْرًا  
صَائِرٌ مَرَّةً إِلَى أَنْ يَزُولَا  
لَيْتَنِي كُنْتُ قَبْلَ مَا قَدْ بَدَأَ لِي  
فِي رُؤُوسِ الْجِبَالِ أَرْعَى الْوُغُولَا

*Every life—even if it spread the length of an epoch, it will eventually cease to exist.*

*I wish I was—before I knew what I know now, on the top of a mountain herding goats.*

ثُمَّ فَاضَتْ نَفْسُهُ.

Then he passed away.”



وَصِيَّةُ الْقَاسِمِ بْنِ مَخَيْمِرَةَ رَحِمَهُ اللَّهُ

The Final Words of al-Qāsim ibn Mukhaymirah<sup>245</sup> ﷺ

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245 He is al-Qāsim ibn Mukhaymirah al-Hamdānī Abū ‘Urwah al-Kūfī. He narrated from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ, Abī Sa‘īd al-Khudrī, Abī Amāmah al-Bāhalī amongst others. Those who narrated from him include Abū Ishāq al-Sabī‘ī, Simāk ibn Ḥarb, and al-Awzā‘ī amongst others. Ibn Sa‘īd said, “He was a *thiqah* narrator, he narrated a few aḥādīth. He was from the Tābi‘īn and would teach the people in Kūfah. Then he resided in Shām, and he used to teach for free. He passed away during the Caliphate of ‘Umar ibn ‘Abd al-‘Azīz.” He was from the elite of the people, from the most righteous of the people of Kūfah. He moved to Shām to defend the borders of Islām for the pleasure of Allah.

حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ ، نَا إِسْحَاقُ بْنُ خَالِدِ بْنِ يَزِيدَ الْبَالِسِيِّ ، نَا حَبَّاجُ بْنُ مُحَمَّدٍ ، نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعْبِيِّ ، عَنِ الْقَاسِمِ بْنِ مُخَيَّمِرَةَ أَنَّهُ كَانَ يَدْعُو بِالْمَوْتِ ، فَلَمَّا حَصَرَهُ الْمَوْتُ قَالَ لِأُمِّهِ وَلَدِهِ: مَا شَأْنِي؟ كُنْتُ أَدْعُو بِالْمَوْتِ فَلَمَّا نَزَلَ بِي كَرِهْتُهُ.

It was narrated to us by Abū Sa‘īd Aḥmad ibn Muḥammad ibn Ziyād<sup>246</sup> [...] <sup>247</sup> that Muḥammad ibn ‘Abdullāh al-Shu‘aythī<sup>248</sup> said, “Al-Qāsim ibn Mukhaymirah used to ask Allah for death.<sup>249</sup> Then when he entered into the throes of death he said to his wife, ‘What is wrong with me? I supplicated for death but now that it has descended upon me I detest it.’”



### وَصِيَّةُ بَشْرِ بْنِ مَنْصُورٍ رَحِمَهُ اللَّهُ

246 He is the *imām*, the *hāfiẓ*, the ascetic, Shaykh al-Ḥaram Abū Sa‘īd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr ibn Dirham al-Baṣrī. He authored a number of well-known books and was famously referred to as Ibn al-A‘rābī. He was a *thiqah* narrator, a worshipper and highly credited.

247 There is a narrator in this chain of narration named Ishāq ibn Khālid ibn Yazīd al-Bālisī, he is a *ḍa‘īf* narrator.

248 He is Muḥammad ibn ‘Abdullāh ibn al-Muhājir al-Shu‘aythī al-Dimashqī and he was a truthful narrator.

249 The Messenger of Allah prohibited us from supplicating death for ourselves. The ḥadīth of Anas ibn Mālik in *Ṣaḥīḥ Muslim* (2680) says, “None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me.”

## The Final Words of Bishr ibn Maṣṣūr<sup>250</sup> ﷺ

حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ الْأَعْرَابِيُّ ، نَا مُحَمَّدُ بْنُ زَكَرِيَّا الْغَلَابِيُّ ، نَا  
الْعُتْبِيُّ ، حَدَّثَنِي مَنْ شَهِدَ بِشْرَ بْنَ مَنصُورٍ حِينَ خَضِرَ قَالَ فَقُلْتُ : كَأَنِّي أَرَاكَ تُسْرُ  
مِنَ الْمَوْتِ . قَالَ : فَعَجِبَ مِنْ تَعَجُّبِي وَقَالَ : أَتَعَجَّلُ قُدُومِي عَلَى خَالِقِي ، أَرْجُو خَيْرَهُ  
كَمَقَامِي مَعَ مَخْلُوقٍ أَخَافُهُ؟

It was narrated to us by Abū Sa‘īd Aḥmad ibn Muḥammad ibn Ziyād al-A‘rābī [...] <sup>251</sup> that al-‘Utbī <sup>252</sup> said, “I was informed by one who was a witness to the demise of Bishr ibn Maṣṣūr that he said to him, ‘It is as if I see you pleased with the onset of death.’ He was astonished at the surprise I displayed and he replied, ‘I am eager for meeting my Creator, I hope for His good similar to my position with one of His creation that I fear from Him?’”



250 He is Bishr ibn Maṣṣūr al-Sulaymī, Abū Muḥammad al-Azdī al-Baṣrī. He was a truthful narrator, a worshipper and an ascetic. Ibn Mahdī said, “I did not see anyone more fearful of Allah than him. He was excessive in his prayers and recitation of the Qur’ān.” Al-Qawāriri said, “He is the most virtuous from the scholars that I have seen.” Abū Zur‘ah said, “He was a *thiqah* narrator and dependable.” He passed away during the year 180H. Ibn Ḥibbān said in *al-Thiqāt*, “He was from the elite of the people of Baṣrah and its worshippers. He passed away after he lost his sight.”

251 The narrator in the chain of narration named Muḥammad ibn Zakariyyā al-Ghalābī is *ḍa‘īf*.

252 He is Muḥammad ibn ‘Ubaydallāh ibn ‘Umar ibn Mu‘āwiyah ibn ‘Utbah ibn Abī Sufyān al-Baṣrī al-‘Utbī, Abū ‘Abd al-Rahmān al-Akhbarī. He entered Baghdād and narrated ḥadīth therein. He passed away during the year 228H in Baṣrah.

## وَصِيَّةُ مَرْوَانَ بْنِ الْحَكَمِ رَحِمَهُ اللَّهُ

### The Final Words of Marwān ibn al-Ḥakam<sup>253</sup> ﷺ

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ، نَا عُبَيْدُ اللَّهِ بْنُ سَعِيدِ بْنِ كَثِيرِ بْنِ عُفَيْرٍ، حَدَّثَنِي أَبِي، حَدَّثَنِي رِشْدِينُ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ التَّجِيبِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ: أَوْصَانِي مَرْوَانَ: لَا تَجْعَلْ لِدَاعِيِ اللَّهِ عَزَّ وَجَلَّ عَلَيْكَ حُجَّةً، وَإِذَا وَعَدْتَ مِعَاذًا فَانْزِلْ عِنْدَهُ، وَإِنْ ضُرِبَتْ بِهِ عَلَيَّ حَدُّ السَّيْفِ، وَإِذَا رَأَيْتَ أَمْرًا فَاسْتَشِرْ فِيهِ أَهْلَ الْعِلْمِ بِاللَّهِ عَزَّ وَجَلَّ، وَأَهْلَ مَوَدَّتِكَ؛ فَأَمَّا أَهْلُ الْعِلْمِ، فَيَهْدِيهِمُ اللَّهُ عَزَّ وَجَلَّ إِنْ شَاءَ، وَأَمَّا أَهْلُ مَوَدَّتِكَ، فَلَا يَأْلُونَكَ نَصِيحَةً.

It was narrated to us by Abū al-Ḥasan Aḥmad ibn ‘Umayr<sup>254</sup> [...] <sup>255</sup>

253 He is Marwān ibn al-Ḥakam ibn Abī al-‘Āsh ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf ibn Afṣā al-Umawī Abū ‘Abd al-Malik. He was born after the *hijrah* by two years, and it was also said that he was born four years after it. He narrated from the Prophet ﷺ, however he did not hear from him. He was given the authority of Madīnah during the days of Mu‘āwiyah. He put himself forward for the Caliphate after the death of Mu‘āwiyah ibn Yazīd ibn Mu‘āwiyah at Jābiyah. Al-Ḍaḥḥāk ibn Qays had overtaken the authority of Damascus and he supported Ibn al-Zubayr as the Caliph, and then he changed his position and started to call to attain the role for himself. He fought Marwān at Marj Rāhiṭ. Al-Ḍaḥḥāk was killed and then Marwān gained power over Damascus and then over Egypt. He passed away during Ramaḍān of the year 65H and his rule lasted for nine months. With him commenced the Banū Marwān.

254 Aḥmad ibn ‘Umayr ibn Jawṣā al-Ḥāfiẓ Abū al-Ḥasan. He was a truthful narrator but he reported narrations that no other narrator related.

255 Ibn Ḥibbān said about the narrator ‘Ubaydallāh ibn Sa‘īd ibn Kathīr ibn ‘Ufayr, “He narrated from *thiqah* narrators but he would change the order of

that ‘Abd al-‘Azīz ibn Marwān<sup>256</sup> said, “Marwān gave his final instructions to me: ‘Do not do anything that will be an evidence against you before Allah, and whenever you make a promise then keep it even if it led to your neck being struck with a sword, and if you want to do something then consult those who have knowledge in Allah, the Most High, and those who love you; because Allah will guide the people of knowledge, by His Will, and those who love you will never spare you a sincere advice.”



### وَصِيَّةُ وِرْقَاءِ بْنِ عُمَرَ رَحِمَهُ اللَّهُ

#### The Final Words of Warqā ibn ‘Umar<sup>257</sup> ﷺ

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الدِّيْنُورِيُّ، نَا يَحْيَى بْنُ جَعْفَرِ بْنِ أَبِي طَالِبٍ ، أَنبَأَ أَبُو الْمُنْدِرِ  
إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: دَخَلْنَا عَلَى وِرْقَاءِ بْنِ عُمَرَ الْيَشْكُرِيِّ وَهُوَ فِي الْمَوْتِ ، فَجَعَلَ

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narrators or replace the words of narrations; thus, it is not permissible to rely upon his narrations.” The narrator Rishdān is *da‘if*.

256 He is ‘Abd al-‘Azīz ibn Marwān ibn al-Ḥakam Abū al-Aṣḡagh, the brother of the Caliph ‘Abd al-Malik and the father of ‘Umar ibn ‘Abd al-‘Azīz. His father appointed him over Egypt and he held this position for over twenty years. He was a truthful narrator.

257 He is Warqā ibn ‘Umar Kulayb al-Yashkurī, Abū Bishr al-Kūfī. He moved to al-Madā’in and his origin was from Merw. He narrated from ‘Abdullāh ibn Dinār, Abū Ishāq al-Sabī‘ī, al-‘A‘mash and others. Those who narrated from him included Shu‘bah ibn al-Ḥajjāj, Ibn al-Mubārak, Yazid ibn Hārūn and other than them. He was an adherent to the Sunnah, and Shu‘bah would praise him. He was trustworthy in ḥadīth, and Ibn Ḥibbān mentioned him in *al-Thiqāt*. He was from the major Atbā‘ al-Tābi‘in.

يُهَلِّلُ ، وَيُكَبِّرُ ، وَيَدْعُو اللَّهَ عَزَّ وَجَلَّ ، وَجَعَلَ النَّاسُ يَدْخُلُونَ عَلَيْهِ أَرْتَالًا ، فَيُسَلِّمُونَ ، فَيَرُدُّ عَلَيْهِمْ ، فَلَمَّا كَثُرَ النَّاسُ التَّفَتَّ إِلَى ابْنِهِ فَقَالَ: يَا بَنِيَّ اكْفِنِي رَدَّ السَّلَامِ عَلَيَّ هَؤُلَاءِ ، لَا يَشْغَلُونِي ، عَنْ رَبِّي عَزَّ وَجَلَّ.

It was narrated to us by Aḥmad ibn al-Ḥasan al-Dīnūrī [...] that Abu al-Mundhir Ismā‘īl ibn ‘Umar<sup>258</sup> said, “We entered upon Warqā ibn ‘Umar al-Yashkurī when he was at the onset of death. He began to say out loud Allah is One, Allah is All Mighty, and praised Him, and supplicated to Allah ﷻ. The people were entering upon him one group after another, and were greeting him to which he was replying. When the number of these people became excessive he turned to his son and said, ‘O my son, take care of these people on my behalf, so that they do not busy me away from my Lord ﷻ.’”



## وَصِيَّةُ الْقَاسِمِ بْنِ مُحَمَّدٍ رَحِمَهُ اللَّهُ

### The Final Words of al-Qāsim ibn Muḥammad<sup>259</sup> ﷺ

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ بَحْرٍ، نَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغِ، نَا قَبِيصَةُ، نَا سُفْيَانُ،

258 He is Ismā‘īl ibn ‘Umar al-Wāsiṭī as mentioned in *Tahdhib al-Kamāl* (3/154).

259 He is al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, Abū Muḥammad and it was said Abū ‘Abd al-Rahmān. He was one of the seven *fuqahā* of Madīnah. He was from the Ṭābī‘īn. He narrated from his father Muḥammad ibn Abī Bakr, his aunt ‘Āishah ﷺ, Abī Hurayrah and others. Those who narrated from him include his son ‘Abd al-Rahmān al-Sha‘bī and Sālim ibn ‘Abdullāh ibn ‘Umar. He was a *thiqah* narrator, highly credited, knowledgeable, a *faqīh*, an *imām* and he had abundant ḥadīths. He passed away during the year 107H.



عَنْ أَفْلَحِ بْنِ حُمَيْدٍ قَالَ: لَمَّا كَتَبَ الْقَاسِمُ بْنُ مُحَمَّدٍ وَصِيَّتَهُ قَالَ: اَكْتُبْ , فَكَتَبَ الْكَاتِبُ: هَذَا مَا أَوْصَى بِهِ الْقَاسِمُ بْنُ مُحَمَّدٍ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَقَدْ شَقِينَا إِنْ لَمْ نَكُنْ شَهِدْنَا بِهَا قَبْلَ الْيَوْمِ .

It was narrated to us by ‘Abd al-Malik ibn Baḥr [...] that Aflaḥa ibn Ḥumayd<sup>260</sup> said, “When al-Qāsim ibn Muḥammad desired to write down his final testament, he asked them to write and so the scribe began doing so. [It said:] ‘This is the final testament left by al-Qāsim ibn Muḥammad: He testifies that there is no deity worthy of being worshipped besides Allah, and we will be ruined if we do not testify it before this day.’”



## وَصِيَّةُ الْإِمَامِ الْأَوْزَاعِيِّ رَحِمَهُ اللَّهُ

### The Final Words of al-Imām al-Awzā‘ī<sup>261</sup> ﷺ

حَدَّثَنَا أَبُو الطَّيِّبِ أَحْمَدُ بْنُ إِبْرَاهِيمَ , نَا الْعَبَّاسُ بْنُ الْوَلِيدِ , أَخْبَرَنِي أَبِي قَالَ: سَأَلْتُ الْأَوْزَاعِيَّ: كَيْفَ يَكْتُبُ الرَّجُلُ وَصِيَّتَهُ؟ قَالَ: يَكْتُبُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ , هَذَا

260 He is Aflaḥa ibn Ḥumayd ibn Nāfi‘ al-Anṣārī al-Madani; he had the *kunyah* Abū ‘Abd al-Raḥmān. He was a *thiqah* narrator.

261 He is ‘Abd al-Raḥmān ibn ‘Amr ibn Yaḥmad al-Awzā‘ī. He was the *imām* of the land of Shām in *fiqh* and asceticism. He was born in Ba‘albek and grew up in al-Baqā‘a (both cities are in Lebanon). He resided in Beirut and passed away there during the year 157H. He was presented with the position of judicial authority but he refused it. He was of a great status in al-Sham and people glorified him more than the ruler.

مَا شَهِدَ بِهِ فُلَانٌ بِنُ فُلَانٍ , يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَحْدَهُ لَا شَرِيكَ لَهُ , وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ , وَأَنَّ الْجَنَّةَ حَقٌّ , وَأَنَّ النَّارَ حَقٌّ , وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا , وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ , عَلَى ذَلِكَ يَحْيَا , وَعَلَيْهِ يَمُوتُ , وَعَلَيْهِ يُبْعَثُ إِنْ شَاءَ اللَّهُ , وَأُوصِي إِنْ حَدَثَ بِي حَدَثٌ قَبْلَ أَنْ أُغَيَّرَ وَصِيَّتِي هَذِهِ , فَيُوصِي بِمَا بَدَأَ لَهُ .

It was narrated to us by Abū al-Ṭayyib Aḥmad ibn Ibrāhīm that al-‘Abbās ibn al-Walīd<sup>262</sup> was informed by his father<sup>263</sup> that, “I asked al-Awzā‘ī what one should write in his final testament. He said, ‘Write: I commence with the help of the name of Allah the Most Merciful, the Most Beneficent. This is the testimony of so and so, the son of so and so. He testifies that there is no deity worthy of being worshipped besides Allah, He alone without any partners. And that Muḥammad is His slave and messenger. And that Jannah and the Fire are true. And that the Hour is coming without a doubt, and that Allah will resurrect the inhabitants of graves. Upon this he lived, upon this he dies and upon it he will be resurrected *in shā Allāh*. And if I die before I have changed this will of mine, I instruct [whom I entrust to execute my will] to act according to it as is.’

قَالَ الْأَوْزَاعِيُّ: وَأُوصَى حَسَّانُ وَكَتَبَ فِي وَصِيَّتِهِ: إِنَّ وَصِيَّتِي هَذِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ , وَيَلِيَّ إِنْفَادَهَا فُلَانٌ .

Al-Awzā‘ī said, ‘And Ḥassān<sup>264</sup> gave his final testament and it was

262 He is al-‘Abbās ibn al-Walīd ibn Mazīd al-‘Udhri al-Bayrūtī. He was a truthful narrator and a worshipper.

263 He is al-Walīd ibn Mazīd al-Udhri Abū al-‘Abbās al-Bayrūtī. He was a *thiqah* narrator.

264 It is possible that he is referring to Ḥassān ibn Thābit al-Anṣārī, the poet of the Messenger of Allah ﷺ. He died during the year 54H.

written therein: ‘[This is] my final testament as Allah ﷻ has ordained and I assign so and so to implement it.’”



## وَصِيَّةُ إِبْرَاهِيمَ النَّخَعِيِّ رَحِمَهُ اللَّهُ

The Final Words of Ibrāhīm al-Nakha‘ī<sup>265</sup> ﷺ

حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زَيْدِ الْأَعْرَابِيِّ ، نا أَبُو أُسَامَةَ الْحَلَبِيُّ ، نا حَسَنُ  
بْنُ الرَّبِيعِ قَالَ : نا مُفَضَّلُ بْنُ مَهْلَهْلِ ، عَن مُحَمَّدِ بْنِ سُوْقَةَ ، قَدْ حَدَّثَنِي وَصِيُّ إِبْرَاهِيمَ  
قَالَ : لَمَّا حَضَرَ إِبْرَاهِيمَ الْمَوْتُ بَكَى ، فَقُلْتُ : مَا يُبْكِيكَ يَا أَبَا عِمْرَانَ ؟ قَالَ : مَا لِي لَا  
أُبْكِي وَأَنَا أَنْتَظِرُ رُسُلَ رَبِّي عَزَّ وَجَلَّ لَا أَدْرِي : يُبَشِّرُونِي بِجَنَّةٍ أَمْ بِنَارٍ ؟

It was narrated to us by Abū Sa‘īd Aḥmad ibn Riyād al-A‘rābī [...] that Muḥammad ibn Sūqah<sup>266</sup> said, “The final words of Ibrāhīm were narrated to me by the one who was responsible for his final testament: ‘When Ibrāhīm entered the throes of death he began to cry. I asked him, ‘What is it that makes you cry O Abū ‘Imrān?’ He replied, ‘What

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265 He is Ibrāhīm ibn Yazīd ibn Qays ibn al-Aswad ibn ‘Amr ibn Rabī‘ah ibn Dhuhl al-Nakha‘ī, Abū ‘Imrān al-Kūfī the *faqīh*. He was a righteous, knowledgeable and thoughtful man. He was the antithesis of a poseur. He passed away whilst hiding from al-Ḥajjāj during the year 96H. Abū Ḥātim said, “He did not meet anyone from the Companions except for ‘Āishah, but he did not hear any ḥadīths from her. He also came across Anas but did not hear any ḥadīths from him either. He was a *thiqah* narrator, though he would often narrate *mursal* reports.

266 He is Muḥammad ibn Sūqah al-Ghanawī Abū Bakr al-Kūfī al-‘Abbās. He was a *thiqah* narrator, and a worshipper.

is there that can prevent me from crying? I am anticipating the messengers of my Lord ﷻ and I do not know if they will tell me that I will be in Jannah or the Fire.”



## وَصِيَّةُ أُمِّ لِابْنِهَا

### The Waṣiyyah of a Mother to Her Son

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ، نَا مُوسَى بْنَ هَارُونَ الْحَمَّالِ، نَا أَبِي سَيَّارٍ، نَا جَعْفَرُ قَالَ: سَمِعْتُ ثَابِتًا يَعْنِي الْبُنَّانِيَّ - قَالَ: كَانَ شَابًّا بِهِ رَهَقٌ، وَكَانَتْ أُمُّهُ تَعْظُمُهُ وَتَقُولُ: يَا بُنَيَّ إِنَّ لَكَ يَوْمًا فَادْكُرْ يَوْمَكَ، يَا بُنَيَّ، إِنَّ لَكَ يَوْمًا فَادْكُرْ يَوْمَكَ. قَالَ: فَلَمَّا نَزَلَ بِهِ أَمْرُ اللَّهِ عَزَّ وَجَلَّ أَكْبَتَتْ أُمُّهُ عَلَيْهِ، فَجَعَلَتْ تَقُولُ: يَا بُنَيَّ قَدْ كُنْتُ أُذَكِّرُكَ مَصْرَعَكَ هَذَا، وَأَقُولُ لَكَ: إِنَّ لَكَ يَوْمًا فَادْكُرْ يَوْمَكَ، فَقَالَ: يَا أُمَّهُ، إِنَّ لِي رَبًّا كَثِيرَ الْمَعْرُوفِ، وَإِنِّي لَأَرْجُو أَلَّا يَعِدَمَنِي الْيَوْمَ بَعْضَ مَعْرُوفِ رَبِّي عَزَّ وَجَلَّ، أَنْ يَغْفِرَ لِي. قَالَ: فَيَقُولُ ثَابِتٌ: يَرْحَمُهُ اللَّهُ حَسَنَ ظَنُّهُ بِاللَّهِ فِي حَالِهِ تِلْكَ .

It was narrated to us by Muḥammad ibn Ziyād [...] that Thābit i.e. al-Bunānī<sup>267</sup> said, “There was a young man who was heedless of his hereafter, and his mother used to exhort him, ‘O my son, verily your moment will come one day so remind yourself of it. O my son, verily your moment will come one day so remind yourself of it.’ When the decree of Allah ﷻ descended upon him, his mother approached him and said, ‘O my son, I used to remind you of this moment of demise

267 He is Thābit ibn Aslam al-Bunānī Abū Muḥammad al-Baṣrī. He was a *thiqah* narrator and a worshipper.

which you are facing today. I always said to you, ‘O my son, verily your moment will come one day so remind yourself of it.’ He replied, ‘O mother! I have a Lord whose Graces are numerous and I hope He will not prevent me today some of His graces and forgive me.’ Thābit then said, “He had good thoughts regarding Allah during this state he found himself in.”



## مَا يَقُولُ مَلَكُ الْمَوْتِ عِنْدَ قَبْضِ الْأَرْوَاحِ

**What is said by the Angel of Death at the Time of Grasping the Soul**

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ يُوْسُفِ بْنِ بِشْرِ الْهَرَوِيِّ ، نَا عَمْرُو بْنُ شِمْرٍ ، عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ حَدَّثَنِي ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ الْحَارِثَ بْنَ الْخَزْرَجِ الْأَنْصَارِيَّ يَقُولُ : حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ مَلَكَ الْمَوْتِ صَلَّى اللَّهُ عَلَيْهِ قَالَ : اَعْلَمَ يَا مُحَمَّدُ ، أَنِّي لَا قَبْضَ رُوحِ ابْنِ آدَمَ ، فَإِذَا صَرَخَ صَارِخٌ فِي الدَّارِ ، وَقَفْتُ فِي الدَّارِ وَمَعِيَ رُوحُهُ ، قُلْتُ : مَا هَذَا الصَّارِخُ؟ فَوَاللَّهِ مَا ظَلَمْنَاهُ ، وَلَا سَبَقْنَا أَجَلَهُ ، وَلَا اسْتَعْجَلْنَا قَدْرَهُ ، وَمَا لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ ، فَإِنْ تَرْضَوْا بِمَا صَنَعَ اللَّهُ عَزَّ وَجَلَّ تُوَجَّرُوا وَتَصْبِرُوا ، وَإِنْ تَجَزَعُوا وَتَسْخَطُوا تَأْتُمُوا وَتُؤَزَّرُوا ، وَمَا لَكُمْ عِنْدَنَا مِنْ عُتْبَى ، وَإِنَّ لَنَا عِنْدَكُمْ لَعَوْدَةً ، ثُمَّ عَوْدَةً ، فَالْحَدَرَ الْحَدَرَ وَاللَّهُ يَا مُحَمَّدُ ، مَا مِنْ أَهْلِ بَيْتٍ شَعِرٍ وَلَا وَبِرٍ وَلَا سَهْلٍ وَلَا جَبَلٍ وَلَا بَرٍّ وَلَا بَحْرٍ ، إِلَّا وَأَنَا أَتَصَفِّحُهُمْ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسَ مَرَّاتٍ ، حَتَّى لَأَنَا أَعْرِفُ بِصَغِيرِهِمْ وَكَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ . وَاللَّهِ لَوْ أَرَدْتُ أَنْ

أَفِضْ رُوحَ بَعُوضَةٍ مَا قَدَرْتُ عَلَى ذَلِكَ حَتَّى يَكُونَ اللَّهُ عَزَّ وَجَلَّ هُوَ الْأَمِيرَ بِقَبْضِهَا .

It was narrated to us by ‘Abdullāh ibn Muḥammad ibn Yūsuf ibn Bishr al-Harawī<sup>268</sup> [...] <sup>269</sup> that al-Ḥārith ibn al-Khazraji al-Anṣārī<sup>270</sup> narrated from his father that he heard the Prophet ﷺ saying, “Verily the Angel of Death ﷜ said, ‘O Muḥammad! Know that I take away the soul of the sons of Adam, so when mourners scream out, I would say, ‘Why would they scream? By Allah, we neither did him injustice nor took his soul before his time, and we are not to be blamed for taking his soul [as we do whatever we are commanded to do]. If you feel contented with what Allah has decreed, you will be rewarded and eased, and if you will feel discontented, you will be sinful and burdened. You will have no favours from us and we will return to you again one day. So, beware and beware.’ O Muḥammad, I check upon every individual, be they residents of wool or hair houses, or the inhabitants of mountains and plains, seas and lands, five times every day and night. I know them very well to the extent I know each young and old person from them better than they know themselves. By Allah, if I wanted to take away the soul of a mosquito, I would not be able to until after

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268 He is Muḥammad ibn Yūsuf ibn Bishr al-Harawī al-Shāfi‘ī Abū ‘Abdullāh, the *ḥāfiẓ*, the *thiqah* narrator and the traveller. He sought after ḥadīth while he was of an advanced age. He passed away during the year 330H and he surpassed a hundred years by a month.

269 There are severe deficiencies with this chain of narration. ‘Amr ibn Shimir is considered by al-Jawzajānī to be a liar. Ibn Ḥibbān said that he fabricated narrations on the authority of *thiqah* narrators. Al-Bukhārī said that he was rejected in ḥadīth. Ibn Abī Ḥātim said that he asked his father regarding him and he replied, “He is rejected in ḥadīth strongly, he is weak so do not depend upon him and leave him.” Abū Zur‘ah said that he is weak in ḥadīth. Al-Nasā’ī, al-Dāraquṭnī and others said that he is rejected in ḥadīth. See *al-Kāmil* by Ibn ‘Adī (p. 1779).

270 Al-Ḥārith ibn al-Khazraji is unknown, likewise is the case for his father.

Allah orders me to do so.”<sup>271</sup>

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<sup>271</sup> This ḥadīth was mentioned by al-Ḥāfiẓ al-Haythamī in *Majma‘ al-Zawā‘id* (2/325-326), al-Ḥāfiẓ ibn Ḥajar in *al-Iṣābah* (1/425) and other places. However, as we have mentioned in the discussion regarding its chain of narration, it is a rejected report as it includes a rejected narrator (‘Amr ibn Shimr) and an unknown narrator (al-Ḥārith ibn al-Khazrajī).





*The Final Words of the Scholars at the Onset of Death*





# فَصَائِلُ الْعُلَمَاءِ عِنْدَ حُضُورِ الْمَوْتِ

The author al-Ḥāfiẓ ibn Zabir has collected in this work a moving selection of narrations regarding the final moments of the Prophets, Companions and the scholars from amongst the early generations. Provided through this are their final testaments, words of wisdom and reflections at the coming of death.

## About the Author

Al-Dhahabī said in *Tadhkirat al-Ḥuffāz*: “[He was] the erudite *hāfiẓ* and author Abū Sulaymān, the *muḥaddith* of Damascus and the son of its judge. Ibn Zabir said, ‘Abū Ja‘far al-Ṭahāwī reviewed some of the work I authored, and he became impressed. He said to me, ‘O Abū Sulaymān, those of your ilk (i.e. the *ḥadīth* scholars) are the chemists and those of our ilk (i.e. the *fiqh* scholars) are the doctors.’”

Al-Kattānī said: “Many narrated from him and he dictated in the *Jāmi‘ Maṣjid*. He was a *thiqah* narrator, noble and dependable. He authored a book entitled *al-Wafiyāt* which was famous on the tongues. Abū Naṣr ibn al-Jabbān related that Ibn Zabir told him that he saw Allah, the Exalted, during his sleep and he mentioned that he saw just a light.”

‘Abd al-Ḥay ibn al-‘Amād al-Ḥanbalī said in *Shadharāt al-Dhahab*: “The deaths of 379h: From them was Abū Sulaymān ibn Zabir, he was a *muḥaddith*, a *hāfiẓ*, a *thiqah* narrator and a highly revered individual. He authored a number of beneficial works.”