



Content for Essay Writing Competition for Intermediate / Degree & Post Graduate students

The Passing of Prophet ﷺ

“Indeed, [all] you die, and indeed, they die.” (Zumar)

The Holy Spirit remained in the physical realm until the completion of Shariah and the purification of souls reached the highest degree of perfection.

After the essential duty of **Hujjatul Widaa’ (Farewell Pilgrimage)** was fulfilled, the Prophet ﷺ, having established the principles of complete character and noble conduct, announced to the gathering at Arafat:

“**Al-yawma akmaltu lakum deenakum wa atmamtu ‘alaykum ni’mati.**”

"Today I have perfected your religion for you, and completed My favor upon you."

The revelation of **Surah An-Nasr** had already informed select companions about the nearing passing of the Prophet ﷺ. Accordingly, he spent more time in **tasbeeh** and **tahleel**, following the guidance of the Divine command:

“**So glorify the praises of your Lord and seek His forgiveness.**” (Nasr)

The Prophet ﷺ generally observed **i’tikaf** for ten days every Ramadan. In the year 01H, he observed it for twenty days. Each year, he would listen to the entire Qur’an as recited by Jibra’il ﷺ, but in the year of his passing, he was blessed with this honor twice.

During **Hujjatul Widaa’**, alongside instructing on the rites of Hajj, he ﷺ conveyed that he did not expect to meet the people in the coming year—some narrations note this as a warning that he might not be able to perform Hajj again. On this occasion, he ﷺ honored all Muslims with his blessed presence and bid farewell to them with deep affection.

Even the martyrs of **Uhud**, who had previously been spiritually uplifted with his presence, were visited by him ﷺ eight years later. He prayed for their welfare and bade them farewell in the manner of one who comforts the deceased.

After this, he ﷺ delivered a sermon in which he said:

"I am going ahead of you to the Hawdh (Pool of Kawthar), whose expanse stretches from Ublah to Hajjafah. I have been given the keys to all treasures of the world. I am not fearful that you will commit shirk after me, but I fear that you may become absorbed in worldly matters. Do not fight amongst yourselves and shed blood, lest you be destroyed as the nations before you were."

This was the last sermon the companions heard him deliver.

Final Days and Illness

On 18 or 91 Safar 01H, late at night, the Prophet ﷺ visited **Jannat al-Baqee**, the cemetery of ordinary Muslims. His temperament was gentle, as it was the turn to visit **Hazrat Maymunah**.

For five days, he ﷺ visited each wife's chamber in turn, displaying justice and kindness. On **Monday**, his illness intensified, and he requested to stay at **Hazrat Aisha's** home. The household understood this as a sacred preference. His weakness was such that he could not walk alone, and Hazrat Aliؓ and Hazrat Abbasؓ had to support him to reach the chamber.

Despite his frailty, he ﷺ continued to attend the mosque to lead prayers as long as he could. His last prayer was **Maghrib**, during which he wrapped a cloth around his head due to head pain, reciting **Surah Al-Mursalat**.

When **Isha** time came, he inquired if the prayer had been offered. Multiple attempts were made to perform **ghusl**, but he became too weak to stand. Finally, he ﷺ instructed **Abu Bakr** to lead the prayer. Even when Hazrat Aishaؓ expressed concern for Abu Bakr's delicate health, he ﷺ insisted. Abu Bakr led prayers for several days after.

Four days before his passing, during **Zohar**, he felt some relief and was brought to the mosque, supported by Hazrat Aliؓ and Hazrat Abbasؓ. The congregation, led by Abu Bakr, was in place. The Prophet ﷺ joined them and led the prayer while seated, showing his companions how to maintain devotion even in weakness.

After the prayer, he ﷺ delivered his final sermon, saying:

"God has given a servant the choice to accept worldly blessings or those of the Hereafter. He chose God's blessings. Upon hearing this, Abu Bakr wept, and the companions wondered, until they realized the servant spoken of was none other than Muhammad ﷺ himself."

He ﷺ continued, praising Abu Bakr's companionship and instructing that Islam itself suffices as the bond of friendship. He also emphasized that the mosques should not become tombs, unlike the practices of previous nations.

Addressing the Ansar and Final Instructions

During this time of hardship, the Ansar remembered the Prophet's ﷺ favors and wept. He ﷺ addressed the companions regarding the Ansar:

"The Ansar have fulfilled their duties. You should now honor them, accept those who are virtuous, and forgive those who err."

He ﷺ appointed **Usamah bin Zaid** as commander of the army to Rome, despite objections from the companions due to his youth. The Prophet ﷺ reassured them, highlighting Usamah's merit and closeness to him.

The Prophet ﷺ clarified the distinction of Islam: it clearly defines **halal and haram**, leaving no room for misguidance. He ﷺ said:

"Do not attribute halal and haram to me. What is lawful and forbidden is only what God has commanded."

Even in illness, he ﷺ recited phrases like:

“Ma’a al-ladhina an’amallahu ‘alayhim” – *“With those upon whom God has bestowed His favors.”*

“Allahumma fi al-rafiq al-a’la” – *“O God, place me in the highest companionship.”*

This showed his longing for divine companionship alone.

The Moment of Passing

Shortly before passing, Hazrat Abdur-Rahman, son of Abu Bakr, served the Prophet ﷺ. He ﷺ, while still showing vitality, used the **miswak**. His blessed soul, sensing the final moment, repeatedly uttered:

“As-salatu wa ma malakat aymanukum” – *“Prayer and those whom your right hand possesses.”*

Finally, raising his hands, he said:

“Allahumma al-rafiq” – *“O God, [grant me] companionship [in the highest Paradise].”*

At this point, the Prophet ﷺ’s pure soul returned to the **world of holiness**.

Allahumma salli ‘alaihi wa ‘ala alihi wa ashabihi salatan kathiran kathiran.

“O Allah, send abundant blessings upon him, his family, and his companions.”

Tajheez o Takfeen (Preparation and Shrouding)

The believers could not believe that the Prophet ﷺ had passed away. Therefore, Hazrat Umar[ؓ] drew his sword, saying that whoever claims that the Prophet ﷺ has died, he will be executed. However, Hazrat Abu Bakr[ؓ] came forward and delivered a sermon in front of all the Sahaba[ؓ], explaining that the Prophet ﷺ had indeed departed from this world. He recited verses from the Qur’an, which opened the eyes of the people and made them accept this undeniable reality.

The preparation for shrouding and burial began on Tuesday. This service was carried out by the close family and companions. Hazrat Fazl bin Abbas, Hazrat Usama bin Zaid performed the covering (parda), Hazrat Ali[ؓ] performed the ritual washing (ghusl), and Hazrat Abbas was also present.

After the ghusl and shrouding, the question arose as to where the Prophet ﷺ should be buried. Hazrat Abu Bakr[ؓ] said that the Prophet ﷺ should be buried where he passed away. Therefore, the blessed body was lifted, the bed turned over, and it was suggested to dig the grave in the same place where Hazrat Aisha’s residence was.

Hazrat Aisha R.A said that the Prophet ﷺ was not buried in an open field because in his last moments he did not want people to make his grave an object of worship. It would have been difficult to protect it in an open field.

Hazrat Abu Talha[ؓ] dug the grave according to the customs of Madinah. Once the funeral was ready, people came to offer prayers. The funeral was inside Hazrat Aisha’s residence, and people went in small groups—first men, then women, then children—to offer prayer, but there was no designated Imam.

The blessed body was lowered into the grave by Hazrat Ali[ؓ], Hazrat Fazl bin Abbas, Hazrat Usama bin Zaid, and Hazrat Abdur Rahman bin Awf[ؓ].

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ صَلَاةً وَسَلَامًا دَائِمِينَ مُتَلَازِمِينَ إِلَى يَوْمِ الدِّينِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ