



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

### **LAST ADVICE OF PROPHET MUHAMMAD (SALLALLAAHU ‘ALAYHI WA SALLAM)**

The last few advice of prophet Muhammad (SallAllahu ‘alayhi wa sallam) are very important because these are like his wasiyyah or legacy/will to the whole of his Ummah. We should pay attention to these last few advice before his death so that we can implement them in our lives inshaAllah.

The prophet (SallAllahu ‘alayhi wa sallam) got up to his minbar and gave advice to the companions in the next few days:

#### **First advice**

“Do not do to me as the Christians did to ‘Isa son of Maryam. They took his place of death as a place of worship, so do not take my grave as a place of worship and do not take it as a place that is frequented.”

The first advice is the most important – emphasis is on Tawheed.

Our beloved prophet (SallAllahu ‘alayhi wa sallam) took away the people in the Arab peninsula away from shirk into Tawheed. He (SallAllahu ‘alayhi wa sallam) did not want to introduce shirk after he (SallAllahu ‘alayhi wa sallam) has purified them. Even as he (SallAllahu ‘alayhi wa sallam) and his companions (may Allah be pleased with all of them) were removing the idols from Masjidil Haram, they recited the following verse:

*And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish." 17: 81*

#### **Second advice**

This was given after the last verse was revealed in the Qur’an in surah Al Baqarah (2) verse 281:

*“And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.”*

The prophet (SallAllahu ‘alayhi wa sallam) the said:

*“Here is my back in front of you. Here is my honour in front of you. If I have abused or hit anyone’s back, let him take his revenge today. If I have taken anyone’s honour, here is my honour in front of you today and let him take that revenge.”*

Before he (SallAllahu ‘alayhi wa sallam) left this dunya, he(SallAllahu ‘alayhi wa sallam) did not want to be in debt, be it tangible or intangible.

### Lessons to be learnt from this advice

On the Day of Judgment, justice will prevail. Whoever we wrong in this world will be able to be compensated by Allah in the Hereafter. Therefore, before this happens, we must try and settle our debts and the rights of others whom we have violated in this world before we face Allah in the Hereafter, where there can be no apologies. If you want to seek forgiveness after you have wronged others, you have to seek forgiveness in this world. After death, any outstanding violations against others in this world cannot be forgiven by Allah and will have to be purified by other means.

### Al Qantarah and The bankrupt person

Abu Sa’eed al Khudree (ÑÖì Çááå Úää) reports that the Prophet (SallAllahu ‘alayhi wa sallam) said, “when the believers cross the Hellfire, they will be stopped at a small arched bridge (Qantarah) before entering the paradise and will be given retribution for injustices between them until they become purified. (Then) they will be permitted to enter Jannah. So, by the One in Whose Hands is my soul, they will know their way to their homes in Jannah, better than they know their ways to their homes in dunya.” [Saheeh Al-Bukhari]

Al-Qantarah is a small bridge after the Siraat that the believers will have to cross before entering Jannah. Allah will ask the believers to settle their issues here.

There is a hadith narrated in Mustadarak al-Haakim with an authentic chain that states that there will be two men from this Ummah that will come before Allah. One man will say, “so and so has transgressed against me and I want from his good deeds.” Allah will tell him, “do you see this great palace in paradise?” And the man will look at the palace, and Allah will say to him, “it will belong to you if you forgive your brother today.” And the man will forgive him. Rasulullah (SallAllahu ‘alayhi wa sallam) said at the end of this hadith: meaning “safeguard yourselves from Allah, and reform and reconcile amongst yourselves, indeed Allah will reconcile between the believers (on the Day of Judgment).”

If Allah will reconcile among you on that Day, our role today should be to reconcile between ourselves.

Imagine a person standing at the Qantarrah, right before the gates of Jannah. Then they are dragged back to Hell because they lost their good deeds. What would you call this person? Rasulullah (SallAllahu 'alayhi wa sallam) called him a "muflis", one who is bankrupt.

He (SallAllahu 'alayhi wa sallam) asked the Companions, "do you know who the bankrupt is?" His Companions replied, "The bankrupt among us is one who has neither money with him nor any property." The Prophet (SallAllahu 'alayhi wa sallam) said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with much of prayer, of fasting, and sadaqah, but he will find himself bankrupt on that Day as he will have exhausted the funds of virtues—because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others, and beat others; so his virtues would be credited to the account of those who suffered at his hand. If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the Hellfire. [Saheeh Muslim] [3]

Any sin that is related to someone else is very serious in Islam, so why would anyone with any bit of intellect allow themselves to become a muflis? Remind yourself of the muflis in the hadith. He had mountains of good deeds but because he wronged others, those good deeds did nothing for him. How about the few deeds we have? Why give them up when they are so little?

Imagine the pain of standing before Jannah, being able to see its gates after just having passed the Siraat, and yet being dragged back to the Jahannam because he could not control his tongue or hand. Surely, the Fire will be even more painful after having been so close to Jannah.

Seek forgiveness of those whom you have wronged today, before the Day comes when the currency will be good deeds.

May Allah protect our deeds from being wasted, and may He make us among those whom other Muslims are safe from their tongue and hand.

Allaah says (interpretation of the meaning):

*"So fear Allaah and adjust all matters of difference among you, and obey Allaah and His Messenger (Muhammad), if you are believers"*

[al-Anfaal 8:1]

*"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allaah's Cause), or Ma'roof (Islamic Monotheism and all the good and righteous deeds which Allaah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allaah, We shall give him a great reward"*

[al-Nisa' 4:114]

The Prophet (peace and blessings of Allaah be upon him) told us that reconciling between people is better than observing voluntary fasts, offering voluntary prayers and giving voluntary charity.

It was narrated that Abu'l-Darda' (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Shall I not tell you something that is better than the status of (voluntary) fasting, prayer and charity?" They said: "Yes." He said: "Reconciling in a case of discord, for the evil of discord is the shaver." Al-Tirmidhi said: It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: "It is the shaver, and I do not say that it shaves hair, but that it shaves (i.e., destroys) religious commitment."

Narrated by Abu Dawood, 4273; al-Tirmidhi, 2433. classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*.

Islam has permitted telling lies in order to achieve this great purpose. So it is permissible for you to tell each party that the other has said good things about them and praised them so as to encourage reconciliation. This does not come under the heading of lies that are haraam.

It was narrated from Umm Kalthoom bint 'Uqbah ibn Abi Mu'et that she heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "He is not a liar who seeks to reconcile between people and says good things." Narrated by al-Bukhaari, 2490

For Muslims to forsake one another is a haraam action.

From the Holy Qur'aan:

(a) The verse in which Allaah says (interpretation of the meaning):

*"And obey Allaah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allaah is with those who are As-Saabiroon (the patient)"*

[al-Anfaal 8:46]

(b) The verse in which Allaah says (interpretation of the meaning):

*"And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided"*

[Aal 'Imraan 3:103]

From the Sunnah of the Prophet (peace and blessings of Allaah be upon him):

(a) It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allaah, brothers. It is not permissible for a Muslim to forsake his brother for more than three days."

(Narrated by al-Bukhaari, 6065; Muslim, 2559.

(b) It was narrated that Abu Ayyoob al-Ansaari (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "It is not permissible for a Muslim to forsake his brother for more than three days, each of them turning away when they meet. The better of them is the one who gives the greeting of salaam first."

Narrated by al-Bukhaari, 2757; Muslim, 2560.

(c) It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "The gates of Paradise are opened on Monday and Thursday, and everyone who does not associate anything with Allaah is forgiven, except a man who has had an argument with his brother. It is said: 'Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.'" Narrated by Muslim, 2565.

Al-Nawawi said: "Wait for these two" means wait until they have reconciled and love has been restored between them.

(d) It was narrated from Abu Kharaash al-Sulami that he heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "Whoever forsakes his brother for a year, it is as if he has shed his blood." Narrated by Abu Dawood, 4915. Classed as saheeh by al-Albaani in *Saheeh al-Targheeb*, 2762.

These texts indicate that it is forbidden for a Muslim to forsake his brother by not greeting him with salaam and by turning away from him for more than three days, so long as that forsaking is not for a shar'i reason and is not being done in order to achieve some purpose, in which case it is permissible to forsake him for more than three days.

### Third advice

"I have made many covenants and agreements. I have left you 2 things, and if you were to hold fast to it, you will never go astray - these are the Qur'an and my sunnah."

Malik ibn Anas reported: The Messenger of Allah, peace and blessings be upon him, said, "I have left among you two matters which will never lead you astray as long as you hold to them: the Book of Allah and the tradition (*sunnah*) of His Prophet."

Source: al-Muwatta 1661

نَبِيِّهِ وَسُنَّةَ اللَّهِ كِتَابَ بِهِمَا تَمَسَّكْتُمْ مَا تَضَلُّوا لَنْ أَمْرَيْنِ فِيكُمْ تَرَكَتُ

Grade: *Sahih* (authentic) according to Ibn Abdul Barr

Allah, may He be glorified and exalted, has commanded us to refer to the Book of Allah and the Sunnah of His Messenger (blessings and peace of Allah be upon him) in the event of a dispute. Allah, may He be exalted, says (interpretation of the meaning):

*“O you who believe! Obey Allâh and obey the Messenger (Muhammad (blessings and peace of Allah be upon him)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (blessings and peace of Allah be upon him), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination”*

[an-Nisa' 4:59].

The Qur'an must be our first source of Guidance -

*“This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun.” 2: 2*

Abandoning the teachings of the Qur'an leads to disbelief, as one of the articles of faith has been abandoned.

The Sunnah of the Prophet (peace and blessings of Allaah be upon him) is a ship of salvation and a haven of safety. The Prophet (peace and blessings of Allaah be upon him) urged us to adhere to it and not neglect it. He said: “You must adhere to my Sunnah and the way of the Rightly-Guided Caliphs who come after me. Adhere to it and cling to it strongly, and beware of newly-invented matters, for every newly-invented matter is an innovation (bid'ah) and every innovation is a going astray.” Narrated by Abu Dawood (4607) and classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

When evil and corruption become widespread and innovation and fitnah prevail, the reward for the one who adheres to the Sunnah will be greater, and the status of those who follow the Sunnah will be higher, for they are living as strangers with the light that they bear in the midst of that darkness and because of their efforts to set the people's affairs straight.

The Prophet (peace and blessings of Allaah be upon him) said: “Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.” It was said: Who are they, O Messenger of Allaah? He said: “Those who are righteous when the people are corrupt.” Narrated by Abu 'Amr al-Daani in *al-Sunan al-Waaridah fi'l-Fitan* (1/25) from the hadeeth of Ibn Mas'ood; classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (1273); the hadeeth is also narrated in *Saheeh Muslim*(145).

And the Prophet (peace and blessings of Allaah be upon him) said:

“Ahead of you there lie days of patience, during which being patient will be like grasping a hot coal. The one who does good deeds then will have a reward like that of fifty men who do such deeds. - And someone else added - They said: O Messenger of Allaah, the reward of fifty of them? He said: “The reward of fifty of you.”

Narrated by Abu Dawood (4341); al-Tirmidhi (3085) and he said: it is a hasan hadeeth. It was classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (494). In

some reports of the hadeeth it says: "They are the ones who will revive my Sunnah and teach it to the people."

Adhering to the Sunnah means several things:

- 1- Doing obligatory duties and avoiding haraam things.
- 2- Avoiding innovations in actions and beliefs.
- 3- Striving to do Sunnah and mustahabb deeds as much as one is able.
- 4- Calling people to goodness and trying to reform them as much as possible.

In a lecture by Shaykh Ibn Jibreen about the true meaning of religious commitment, he said (p. 10):

Undoubtedly the Sunnah of the Prophet (peace and blessings of Allaah be upon him) is written down and is close at hand and easily accessible to the one who seeks it. All we have to do is look for it. If we learn a Sunnah we must act upon it so that it will be true when it is said of us that So and so is religiously-committed. We should pay no attention to those who put us down, despise us or mock us etc.

Shaykh Saalih al-Fawzaan (may Allaah preserve him) said in *al-Muntaqa* (2/question no. 270):

You must adhere to the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him) and follow it constantly, and not pay any attention to those who criticize you or blame you for that, especially if these sunnahs are obligatory duties that must be adhered to, and are not just mustahabb, provided you do not go to extremes. But if you go to extremes, that is not appropriate, rather it is essential to be balanced and moderate in applying the Sunnah and acting upon it, without exaggerating or going to extremes, and without being negligent or careless. This is what you should do. Whatever the case, you will be rewarded in sha Allaah, and you must adhere to the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him). End quote.

#### **Fourth advice**

This is most important – which was given by the bed of our beloved prophet (SallAllahu ‘alayhi wa sallam). He (SallAllahu ‘alayhi wa sallam) was weak and ordered the companions to give the adhan. After the adhan, he (SallAllahu ‘alayhi wa sallam) raised his voice and say "As salaah, as salaah, wa maa malakat aymaa nukum" – "Hold on to the salaah, hold on to the salaah, and fulfil the rights of what the right hand possesses."

**The first command** of salaah is easy to understand and is a very important legacy for us to try and implement inshaAllah.

Allah has declared its obligatory status under majestic circumstances. For example, when Allah spoke directly to Moses, He said,

"And I have chosen you, so listen to that which is inspired to you. Verily, I am Allah! There is none worthy of worship but I, so worship Me and offer prayer perfectly for My remembrance." [Taha 13-14]

Similarly, the prayers were made obligatory upon the Prophet Muhammad (peace be upon him) during his ascension to heaven. Furthermore, when Allah praises the believers, such as in the beginning of surah al-Muminoon, one of the first descriptions He states is their adherence to the prayers.

Once a man asked the Prophet (peace be upon him) about the most virtuous deed. The Prophet (peace be upon him) stated that the most virtuous deed is the prayer. The man asked again and again. The first three times, the Prophet (peace be upon him) again answered, "The prayer," then on the fourth occasion he stated, "Jihad in the way of Allah." [This is from a hadith recorded by Ahmad and ibn Hibban. According to al-Albani, the hadith is hasan. Muhammad Nasir al-Din al-Albani, *Sahih al-Targheeb wa al-Tarheeb* (Beirut: al-Maktab al-Islami, 1982), vol. 1, p. 150]

The importance of prayer is demonstrated in the many of the Prophet's statement. For example, the Prophet (peace be upon him) said,

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad." [Recorded by al-Tabarani. According to al-Albani, it is sahih. Al-Albani, *Sahih al-Jami*, vol.1, p. 503.

The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one's relationship to Allah, that is, one's faith (imaan), God-consciousness (taqwa), sincerity (ikhlas) and worship of Allah ('ibaadah). This relationship with Allah is both demonstrated and put into practice, as well as improved and increased, by the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper; and if the prayers are not sound and proper, then the rest of the deeds will not be sound and proper, as the Prophet (peace be upon him) himself stated.

In reality, the prayer is performed properly – with true remembrance of Allah and turning to Him for forgiveness – it will have a lasting effect on the person. After he finishes the prayer, his heart will be filled with the remembrance of Allah. He will be fearful as well as hopeful of Allah. After that experience, he will not want to move from that lofty position to one wherein he disobeys Allah. Allah has mentioned this aspect of the prayer when He has said,

"Verily, the prayer keeps one from the great sins and evil deeds" (al-Ankaboot 45). Nadwi has described this effect in the following eloquent way,

Its aim is to generate within the subliminal self of man such spiritual power, light of faith and awareness of God as can enable him to strive successfully against all kinds of evils and temptations and remain steadfast at times of trial and adversity and protect himself against the weakness of the flesh and the mischief of immoderate appetites. [Nadwi, p. 24]

The overall affect that the properly performed prayers should have upon humans is described in other verses in the Quran:



"Verily, man was created impatient, irritable when evil touches him and niggardly when good touches him. Except for those devoted to prayer those who remain constant in their prayers..." (al-Maarij 19-23).

As for the Hereafter, Allah's forgiveness and pleasure is closely related to the prayers. The Messenger of Allah (peace be upon him) said,

"Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushu` [Khushu` in the prayer is where the person's heart is attuned to the prayer. This feeling in the heart is then reflected on the body. The person remains still and calm. His gaze is also lowered. Even his voice is affected by this feeling in the heart. For more details on this concept (as well as the difference between it and khudhu`), see Muhammad al-Shaayi, al-Furooq al-Laughawiyyah wa Atharaha fi Tafseer al-Quran al-Kareem (Riyadh: Maktabah al-Ubaikaan, 1993), pp. 249-254.] has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him." [Recorded by Malik, Ahmad, Abu Dawud, al-Nasa'I and others. According to al-Albani, it is sahih. Al-Albani, Sahih al-Jami, vol. 1, p. 616.] ]

The prayers are a type of purification for a human being. He turns and meets with his Lord five times a day. As alluded to above, this repeated standing in front of Allah should keep the person from performing sins during the day. Furthermore, it should also be a time of remorse and repentance, such that he earnestly asks Allah for forgiveness for those sins that he committed. In addition, the prayer in itself is a good deed that wipes away some of the evil deeds that he performed. These points can be noted in the following hadith of the Prophet (peace be upon him):

"If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?" The people said, "No filth would remain on him whatsoever." The Prophet (peace be upon him) then said, "That is like the five daily prayers: Allah wipes away the sins by them." (Recorded by al-Bukhari and Muslim.)

In another hadith, the Prophet (peace be upon him) said,

"The five daily prayers and the Friday Prayer until the Friday prayer are expiation for what is between them." (Recorded by Muslim.)

**The second command** – scholars have 2 opinions.

In the first opinion, salaah is always accompanied by zakat in the Qur'an:

*"All they are ordered to do is to serve God, sincerely dedicating their religion to Him as people of true faith, to establish Salat and to give Zakat. That is the true religion." (98:5)*

*"Establish Salat, give Zakat and obey the Messenger so that you may receive mercy." (24:56)*

Salat and Zakat are explicitly coupled together in the Qur'an at least twenty-nine times and many more times in an implicit way. This has been taken by some mufassirun as evidence of the fact that the two are interdependent, meaning in effect that a person's prayer is not acceptable unless their zakat has been properly discharged and vice versa.

The first khalifa of the Muslims, Abu Bakr as-Siddiq, radiya' llahu 'anhu, confirmed this view by saying that he would fight anyone who made a distinction between salat and zakat and, indeed carried out his threat.

Sheikh AsSa'dee (RH) said in his tafseer, "...And many times Allah combines prayer and zakah in the Qur'an, because prayer is comprised of sincerity (ikhlaas) to the one being worshiped, and zakah and spending is comprised of doing good (ihsaan) to his slaves. So happiness of the worshiper is achieved through sincerity to the worshiped, and trying to benefit the creation. Just as the key to despair is the absence of these two things. No sincerity (ikhlaas), and no good work (ihsaan)."

What appears to me is the wisdom behind coupling these particular two acts to state that Islam in total is represented by these two acts. The Salaah represents the rights of Allah upon His slave while the Zakaat represents the rights of mankind on each other. So, it is like it meant to say; Islam comprises of rights of Allah upon his slave and rights of his slaves upon each other. and that is acts of worships and relationships.

The second opinion - is on the slaves. Do not oppress them, do not show injustice and treat them well.

In this era of 2018 - the first opinion is more valid and important.

**We make du'a that Allah will Ease our tasks to try and follow the advice of our beloved prophet Muhammad (SallAllahu 'alayhi wa sallam). Ameen!**