

Was the Holy Prophet (PBUH&HF) martyred by poisoning?

Muslim scholars, throughout time, have offered their own opinions on how the Holy Prophet (PBUH&HF) passed away. One of these is that He (PBUH&HF) was poisoned, and it was this poison which martyred Him. This opinion is held by many well known Shia and Sunni scholars.

Al-Hakim al-Nisaburi, the famous Sunni scholar, writes in his book, *al-Mustadrak Ala al-Sahihayn*:

Dawood ibn Yazid al-Awadi heard from Sha'bi who said:

"I swear by Allah, Allah's Messenger (PBUH&HF) was poisoned and Abu Bakr al-Siddiq was poisoned, while Umar ibn al-Khattab was killed innocently and Uthman ibn Affan was killed innocently and Ali Ibn Abi Talib (as) was killed innocently and Hasan ibn Ali (as) was poisoned and Hussein ibn Ali (as) was killed innocently, may Allah be satisfied with them. So what should we hope after them." [1]

Al-Hakim al-Nisaburi, al-Mustadrak, vol. 3, p. 61, no. 4395

In another narration he states:

Sari bin Ismail said: I heard Sha'bi say:

"What do you expect from this lowly world? [A world in which] Allah's Messenger (PBUH&HF) was poisoned and Abu-Bakr was poisoned and Umar ibn al-Khattab was killed and likewise Uthman and Ali (as) were killed and Hasan (as) was poisoned and Hussein (as) was killed." [2]

Al-hakim al-Nisaburi, al-Mustadrak, vol. 3, p. 67, no. 4412

Also, many well known Sunni scholars have narrated the same understanding on behalf of Abdullah ibn Mas'ood, stating:

Abdullah narrated to us that according to his father, according to Abdul-razzaq, according to Sufyan who narrated from al-A'mash who narrated from Abdullah ibn Murrah, according to Abi al-Ahwas according to Abdullah who said:

"If I swear nine times that Allah's Messenger (PBUH&HF) was killed, it's dearer to me than to swear one time that He (PBUH&HF) was not killed, because Allah (SWT) made him a Prophet and adopted him a martyr." [3]

Al-san'aani, al-Munsif, vol. 5, p. 269, no. 9571

Al-Zahri, al-Tabaqat al-kubra, vol. 2, p. 201

Ahmad ibn Hanbal, Musnad Ahmad, vol. 1, p. 408, no. 3873; vol. 1, p. 434, no. 4139

Ibn Kathir, al-Bidaya Wal-Nihaya, vol. 5, p. 227; al-Seerat al-Nabaviyah, vol. 4, p. 449

Al-Suyuti, al-Hawi Lil-Fatawi, vol. 2, p. 141

After narrating this dialogue, Haythami says:

"Ahmad narrated this, and its narrators are the narrators of Sahih (al-Bukhari)" [4]

Al-Haythami, *Mujma' al-Zawa'id*, vol. 9, p. 34

Hakim al-Neisaburi also says:

"This hadith is authentic (Sahih) based on the criteria set by Bukhari and Muslim, although they have not narrated it." [5]

Al-Hakim al-Nisaburi, *al-Mustadrak*, vol. 3, p. 60, no. 4394

Amongst Shia scholars, al-Mufid (ra) writes:

"Allah's Messenger, Muhammad ibn Abdullah (PBUH&HF), was poisoned and passed away on Monday 28th of Safar in Medina." [6]

Al-Mufid, *al-muqna'a*, p. 456

Al-Tusi (ra) in his book Tahdhib al-Ahkam writes:

"Muhammad ibn Abdullah (PBUH&HF), was poisoned and passed away in Medina on Monday 28th of Safar, 10 AH." [7]

Al-Tusi, *Tahdhib al-Ahkam*, vol. 6, p. 2

Also al-Hilli (ra) states:

Muhammad ibn Abdullah (PBUH&HF), was poisoned and passed away in Medina on Monday 28th of Safar, 10 AH. [8]

Al-Hilli, *Tahrir al-Ahkam*, vol. 2, p. 811

However the questions about when and by whom was the Prophet (PBUH&HF) poisoned remain unanswered and unclear, just like many other aspects of His life.

Bukhari writes in his Sahih that Aisha once said:

"The Prophet used to say, in his ailment in which he died, 'O Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as though my aorta is being cut from that poison'." [9]

Al-Bukhari, *Sahih al-Bukhari*, vol. 4, p. 1611;

English translation of Sahih Bukhari, Volume 5, Book 59, Number 713, [Available Online](#)

Many argue that it isn't possible for poison to take effect after four years. Besides, the Holy Prophet (PBUH&HF) was made aware that the lamb contained poison and he did not eat from it. Ibn Kathir writes:

"It has been narrated in Sahih Bukhari from Ibn Mas'ood who said: 'We heard the worshiping of the food of which He was eating', meaning the [food] in front of the Prophet (PBUH). And the poisoned meat spoke to Him and informed Him of its poison." [10]

Ibn Kathir, *al-Bidaya Wal-Nihaya*, vol. 6, p. 286

It is rather difficult for us to determine exactly when and by whom the Prophet (PBUH) was poisoned. Moreover Bukhari, Muslim, and many other renowned Sunni scholars have narrated that Aisha said:

"We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, 'Don't pour medicine in my mouth.' We said, '(He says so) because a patient dislikes medicines.' When

he improved and felt a little better, he said, ‘Didn't I forbid you to pour medicine in my mouth?’ We said, ‘(We thought it was because of) the dislike, patients have for medicines.’ He said, ‘Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Abbas as he has not witnessed you (doing the same to me)’.”

[\[11\]](#)

Al-Bukhari, *Sahih al-Bukhari*, vol. 4, p. 1618, no. 4189; vol. 5, p. 2159, no. 5382; vol. 6, p.2524, no. 6492; vol. 6, p. 2527, no. 6501

Muslim al-Nisaburi, *Sahih Muslim*, vol. 4, p.1733, no. 2213

English translation of Sahih Bukhari, Volume 5, Book 59, Number 735, [Available Online](#)

It should be noted that Bukhari has narrated this event in multiple places, one of them being the book of “blood money” (*al-diat*), the chapter on *Qisas*. Ibn Hajar al-Asqalani, explains this hadith saying:

“*Ladadnah* (لَدَدْنَاهُ) means we put medicine on the side of His mouth without him having any say in it (i.e. by force).” [\[12\]](#)

Ibn Hajar, *Fat’h al-Bari*, Vol. 8, p.112

Here, we put forward a few questions which we hope our Sunni brothers will answer:

Why didn’t Aisha and those present with her listen to and respect the Holy Prophet’s (PBUH&HF) wishes of not wanting the medicine? Why did they give the medicine to Him by force even though the Holy Prophet (PBUH&HF) had ordered them against it?

Does it not say in the Holy Quran that:

“And whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back”

Quran 59:7

«وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا» الحشر / 7.

Why did Aisha treat the Holy Prophet (PBUH&HF) like any other patient? Doesn’t Allah (SWT) say in the Holy Quran:

“Nor does he speak out of desire. It is naught but revelation that is revealed ”

Quran 53:3-4

«وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ» النجم / 3 و 4.

Why did she think that all patients even the Holy Prophet (PBUH&HF) dislike medicine?

Did the Holy Prophet (PBUH&HF) not understand what was good and bad for Him better than those around Him? Or were they, by doing this, trying to repeat the same deed of those people whom accused the Holy Prophet (PBUH&HF) of talking nonsense in the pen and paper incident? What is more interesting however, is the fact that they’ve narrated that: “After the Holy Prophet (PBUH&HF) gained consciousness, he ordered all those who forcibly gave Him medicine to take from the same medicine except His uncle Abbas!” Why is the Holy Prophet

(PBUH&HF) punishing them all? After all only one person gave Him the medicine by force. Doesn't Allah say:

"And no bearer of burden shall bear the burden of another "

Quran 6:164, 17:15, 35:18, 39:7

«وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى» الأنعام / 164 و الأسراء / 15 و فاطر 18 و الزمر / 7.

Knowing this, we should shed tears for Allahs Messenger (PBUH&HF), as he was the most oppressed not only in his Ummah but in his very own household.

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«ثنا داود بن يزيد الأودي قال سمعت الشعبي يقول والله لقد سم رسول الله صلى الله عليه وسلم وسم أبو بكر الصديق وقتل عمر بن الخطاب صبرا وقتل عثمان بن عفان صبرا وقتل علي بن أبي طالب صبرا وسم الحسن بن علي وقتل الحسين بن علي صبرا رضي الله عنهم فما نرجو بعدهم.»

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«ثنا السري بن إسماعيل عن الشعبي أنه قال ماذا يتوقع من هذه الدنيا الدنية وقد سم رسول الله صلى الله عليه وسلم وسم أبو بكر الصديق وقتل عمر بن الخطاب حتف أنفه وكذلك قتل عثمان وعلي وسم الحسن وقتل الحسين حتف أنفه.»

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«هذا حديث صحيح على شرط الشيخين ولم يخرجاه.»

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«وفي صحيح البخاري «عن ابن مسعود قال: لقد كنا نسمع تسبيح الطعام وهو يؤكل» يعني بين يدي النبي وكلمه ذراع الشاة المسمومة وأعلمه بما فيه من السم»

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«قَالَتْ عَائِشَةُ لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي قُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ فَقَالَ لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدٌّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ.»

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«(قوله لددناه) أي جعلنا في جانب فمه دواه بغير اختياره وهذا هو اللدود.»