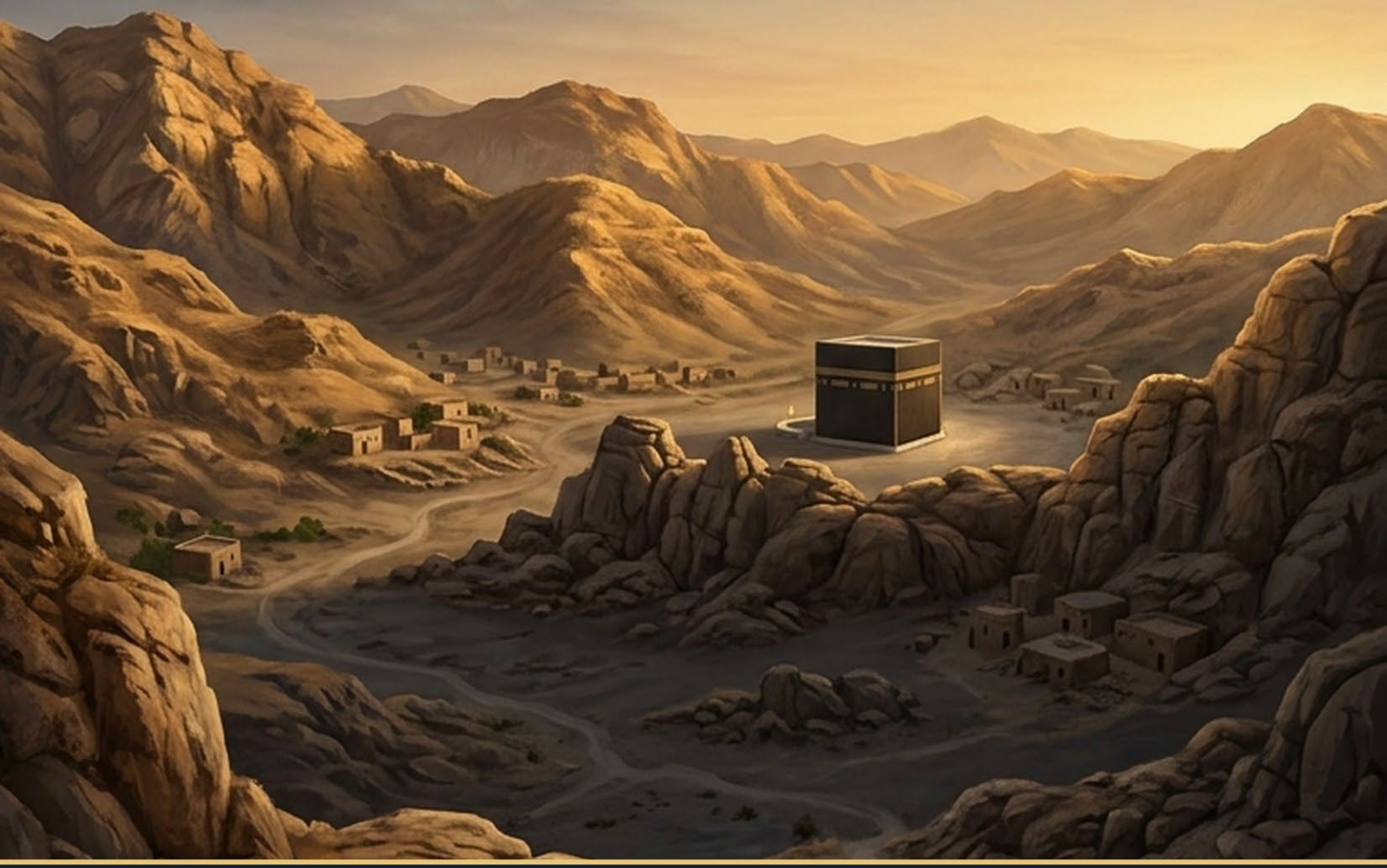
THE PROPHET'S SIRAH

SERIES 1

A LIGHT IN THE VALLEY OF MAKKAH

The Lineage, Birth and Childhood of the Messenger of Allah ﷺ According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

SURAH AT-TAWBAH 9:128

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent to us a Messenger from among ourselves, to whom our suffering is grievous and who is deeply concerned for our good. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

With this eBook begins the series The Prophet's Sirah, continuing the story of the Year of the Elephant that closed the series Stories from the Qur'an. May knowing the Messenger of Allah ﷺ from his childhood increase our love for him, and may this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows **the valley of Makkah** at dawn: **barren rocky hills** surrounding the valley, **a simple Ka'bah** at its centre, and **golden light** beginning to break on the horizon.

The light of dawn symbolises the birth of the Messenger of Allah ﷺ in the valley for which Ibrahim عَلَيْهِ السَّلَامُ prayed while building the Ka'bah: ***"Our Lord, and send among them a messenger from themselves"*** (2:129) — and the night sky slowly brightening recalls the age of ignorance that his message would illuminate.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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A LIGHT IN THE VALLEY OF MAKKAH

The series Stories from the Qur'an closed with the story of ***the Year of the Elephant***, the year Allah protected His House from the army of Abrahah. In that very year, in the barren valley of Makkah, an orphan was born who would become ***a mercy to all the worlds*** — Muhammad ibn 'Abdillah ﷺ.

This first eBook of the series **The Prophet's Sirah** gathers what is authentic about the ***lineage, birth and childhood*** of the Messenger of Allah ﷺ: the supplication of Ibrahim عَلَيْهِ السَّلَامُ, the chosen lineage, the day of his birth, his wet-nurses, the opening of his chest, the passing of his mother, and the care of his grandfather and uncle.

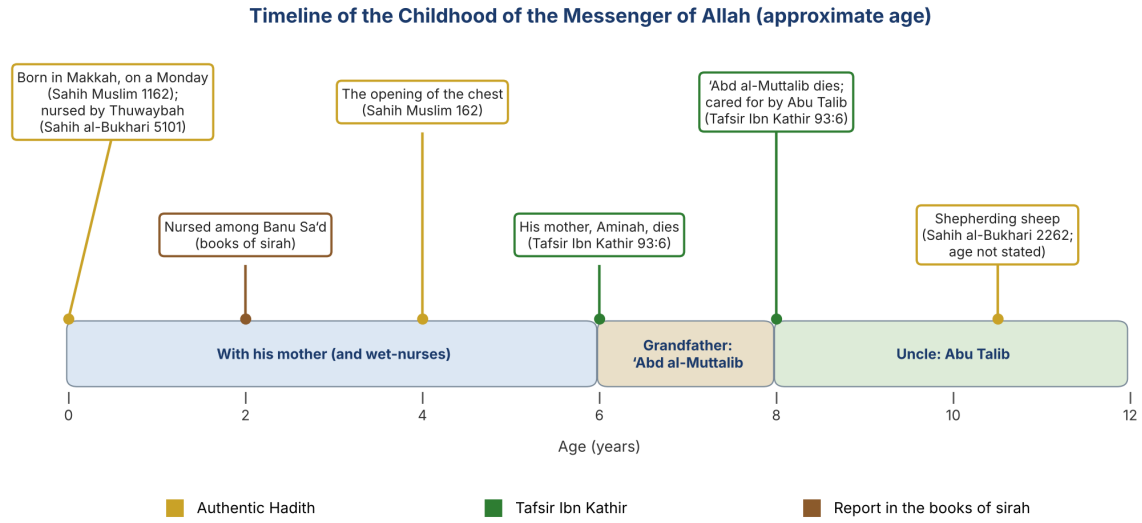


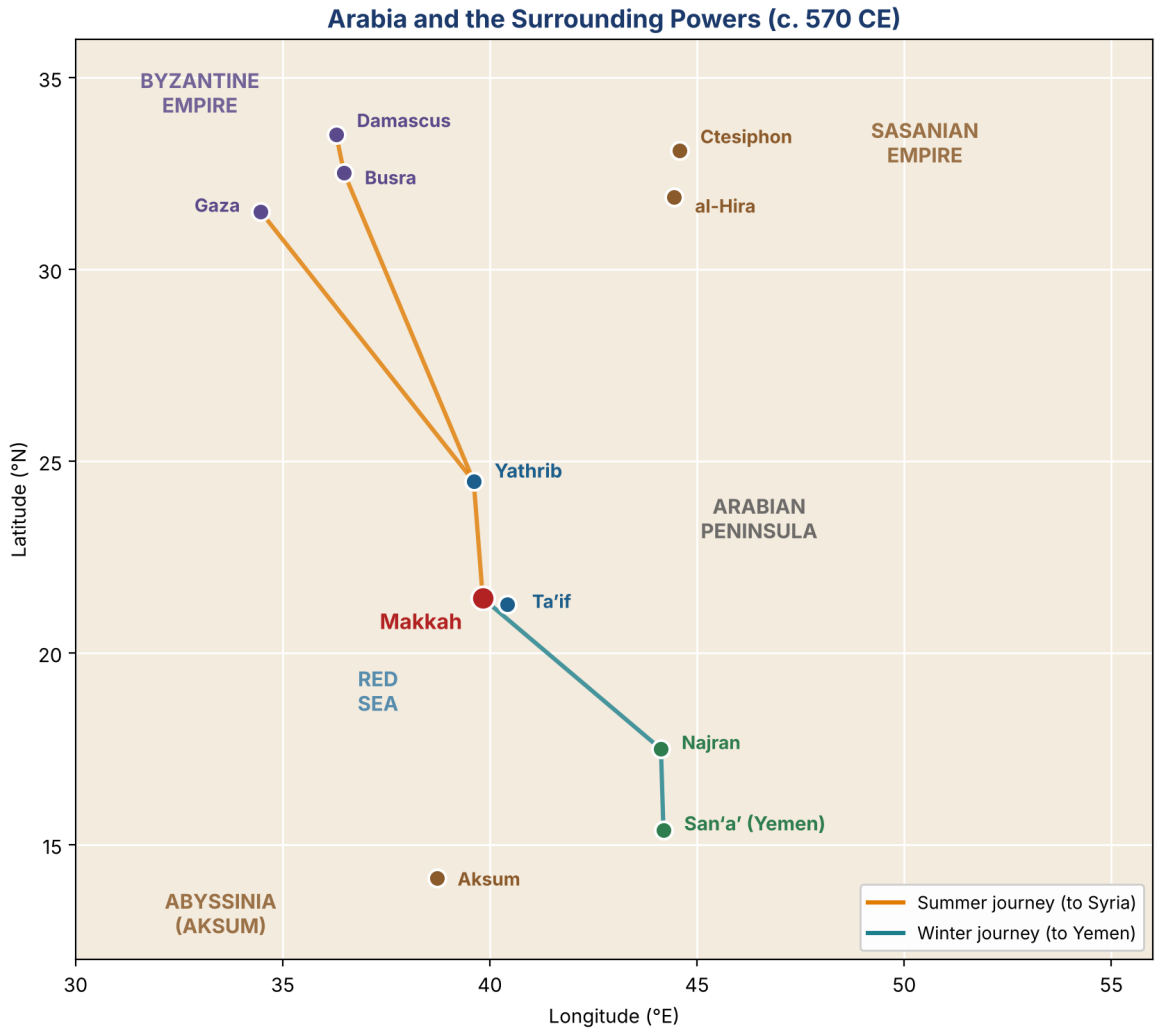
Figure 1: Timeline of the childhood of the Messenger of Allah ﷺ, with the source of each event.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The main sources are the Qur'an, the exegesis of Ibn Kathir and authentic Hadith, and the grading of each Hadith is stated in the Hadith box. Information from the books of sirah, such as the Sirah of Ibn Ishaq (as transmitted by Ibn Hisham), is placed in a brown "Sirah Note" box, so that the reader can distinguish it from authentic Hadith.

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ARABIA BEFORE HIS BIRTH

To understand the birth of the Messenger of Allah ﷺ, we need to look at the world he was born into. In the mid-sixth century CE, ***Arabia*** was surrounded by great powers, yet its interior — including Makkah — ***was never ruled*** by any empire.



Schematic map; approximate positions. Sources: Wikipedia, "Pre-Islamic Arabia", "Quraysh".

Figure 2: Arabia and the surrounding powers at the time of the birth of the Messenger of Allah ﷺ (schematic map).

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THE GREAT POWERS AROUND IT

POWER	POSITION AND INFLUENCE
Eastern Roman Empire (Byzantium)	To the north-west: Syria, Palestine and Egypt. Allied with the Arab Ghassanids.
Persian (Sasanian) Empire	To the north-east: Iraq and Persia. Allied with the Lakhmids of al-Hira.
Kingdom of Aksum (Abyssinia)	Across the Red Sea; ruled Yemen in the early sixth century — the land Abraha came from.

Source: Wikipedia, "Pre-Islamic Arabia".

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RELIGION AND SOCIETY

Most Arabs at the time ***worshipped idols***. Among the well-known idols were ***al-Lat, al-'Uzza and Manat*** — named in Surah An-Najm 53:19–20 — as well as ***Hubal*** at the Ka'bah. There were Christians in Yemen and Najran, while Jewish tribes lived in some areas such as Yathrib.

Arab society was organised by ***tribe***. Loyalty to the tribe was very strong: the tribe protected its members, and wars between tribes could last for years. They were also famous for ***poetry***, generosity to guests and courage — qualities that Islam later refined.

SIRAH NOTE: WHY ARABIA?

The sirah scholars mention several wisdoms behind the final message being revealed in Arabia: its position ***at the centre*** between Asia, Africa and Europe; its people being ***free*** from the rule of the great empires; and ***Arabic***, rich and eloquent, becoming the language of the Qur'an. These are views of scholars, not definitive texts.

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MAKKAH: A VALLEY WITHOUT CULTIVATION

Makkah lies in a ***narrow valley*** in the Hijaz region, surrounded by barren rocky hills. There is no river and almost no cultivation. When the Prophet Ibrahim عَلَيْهِ السَّلَامُ left his wife Hajar and his son Isma'il عَلَيْهِ السَّلَامُ there, he prayed:

SURAH IBRAHIM 14:37

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ٣٧

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

Translation: Sahih International — quran.com/14:37

Allah relates the prayer of Ibrahim عَلَيْهِ السَّلَامُ: ***"in an uncultivated valley near Your sacred House"***.

This prayer was answered: people's hearts ***were drawn*** to that valley, and provision came to its inhabitants from outside. Tafsir Ibn Kathir 14:37

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MAKKAH IN NUMBERS

FEATURE	DETAILS
Elevation	About 277 m above sea level, in a narrow valley.
Highest hill	Jabal an-Nur, 642 m — the Cave of Hira' is at its top.
Climate	Hot desert; summer afternoons usually exceed 40 °C.
Rainfall	An average of about 105 mm a year.
Water	The Zamzam well and small wells; rainwater stored in cisterns.
Population	Estimates differ: one study suggests about 550; traditional sources up to 10,000.

Source: Wikipedia, "Mecca".

THE KA'BAH: HEART OF THE VALLEY

In the middle of the valley stood ***the Ka'bah***, the house of worship built by the Prophets Ibrahim and Isma'il عَلَيْهِ السَّلَامُ. Although the Arabs later placed idols around it, they still ***revered the Ka'bah*** and came on pilgrimage every year. The pilgrimage season brought truces, trade and meetings between tribes — and that is why Makkah, though without crops, became an important town.

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QURAYSH: GUARDIANS OF THE KA'BAH AND TRADERS

The tribe that controlled Makkah was ***Quraysh***. According to Wikipedia, his ancestor ***Qusayy ibn Kilab*** gathered the scattered descendants of Fihr and took control of the Ka'bah. He settled some of them around the Ka'bah (***Quraysh al-Bitah***) and others on the edges of the sanctuary (***Quraysh al-Zawahir***).

TWO JOURNEYS A YEAR

Because Makkah's land was barren, Quraysh lived by ***trade***. According to Wikipedia, ***Hashim***, his great-grandfather, began two trade journeys: ***in winter to Yemen*** and ***in summer to Syria*** (Gaza, Bosra and Damascus). Hashim himself died in Gaza on one of these journeys, around 497 CE. The Qur'an mentions this blessing:

SURAH QURAYSH 106:1–4

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾

For the accustomed security of the Quraysh.

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾

Their accustomed security [in] the caravan of winter and summer.

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾

Let them worship the Lord of this House.

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear?

Translation: Sahih International — quran.com/106:1-4

Allah says: ***"Let them worship the Lord of this House"***. The security and provision of Quraysh came from Allah, because they were the keepers of His House — so they ought to worship Him, not idols. Tafsir Ibn Kathir 106:1.

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THE CLANS OF QURAYSH

CLAN	LINK TO THE SIRAH
Banu Hashim	The clan of the Messenger of Allah ﷺ; served the pilgrims.
Banu al-Muttalib	Close allies of Banu Hashim.
Banu Zuhrah	The clan of his mother, Aminah bint Wahb.
Banu Umayyah (‘Abd Shams)	The strongest and wealthiest clan; the clan of ‘Uthman ibn ‘Affan.
Banu Taym	The clan of Abu Bakr as-Siddiq.
Banu ‘Adi	The clan of ‘Umar ibn al-Khattab.
Banu Asad	The clan of Khadijah bint Khuwaylid.
Banu Makhzum	The clan of Khalid ibn al-Walid.

Sources: Wikipedia, “Quraysh”; Wikipedia, “Hashim ibn Abd Manaf”.

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THE SUPPLICATION OF IBRAHIM AND THE CHOSEN LINEAGE

SURAH AL-BAQARAH 2:129

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.

Translation: Sahih International — quran.com/2:129

COMMENTARY ON 2:129

While raising the foundations of the Ka'bah with his son Isma'il عَلَيْهِ السَّلَامُ, Ibrahim عَلَيْهِ السَّلَامُ prayed that Allah would send a Messenger from among the people of the Sacred Precinct. Imam Ibn Kathir explains that this answered supplication ***matched Allah's prior decree***: the appointment of Muhammad ﷺ as a Messenger from the offspring of Ibrahim, to the unlettered people and to all of mankind and jinn. Tafsir Ibn Kathir 2:129

Allah also says in Surah At-Tawbah: ***"There has certainly come to you a Messenger from among yourselves"*** (9:128). Ibn Kathir says: ***from among you and in your own language***. He quotes the words of Ja'far ibn Abi Talib رضى الله عنه to the Negus: "Allah has sent us a Messenger from among us, whose lineage, character, comings and goings, truthfulness and trustworthiness we know." Tafsir Ibn Kathir 9:128

THE LINEAGE OF THE MESSENGER OF ALLAH ﷺ

Imam al-Bukhari states his lineage in the chapter heading on the sending of the Prophet ﷺ: ***Muhammad ibn 'Abdillah ibn 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'add ibn 'Adnan***. Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the sending of the Prophet ﷺ

It is this lineage up to ***'Adnan*** that the scholars rely on; 'Adnan himself was a descendant of Isma'il ibn Ibrahim عَلَيْهِ السَّلَامُ. His mother was ***Aminah bint Wahb***, as Ibn Kathir mentions in his exegesis of Surah Ad-Duha. The following Hadith shows that this lineage was Allah's choice:

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HADITH — SAHIH MUSLIM, NO. 2276

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ، - قَالَ ابْنُ مِهْرَانَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، - حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي عَمَّارٍ شَدَّادٍ، أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الأَسْقَعِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ ».

TRANSLATION:

Wathilah ibn al-Asqa' رضى الله عنه said: I heard the Messenger of Allah ﷺ say: **"Indeed, Allah chose Kinanah from the descendants of Isma'il, chose Quraysh from Kinanah, chose Banu Hashim from Quraysh, and chose me from Banu Hashim."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn Mihran ar-Razi and Muhammad ibn 'Abd ar-Rahman ibn Sahm, from al-Walid ibn Muslim, from al-Awza'i, from Abu 'Ammar Shaddad ibn 'Abdillah, from Wathilah ibn al-Asqa' رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues, chapter on the excellence of the Prophet's lineage ﷺ, Hadith No. 2276.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2276

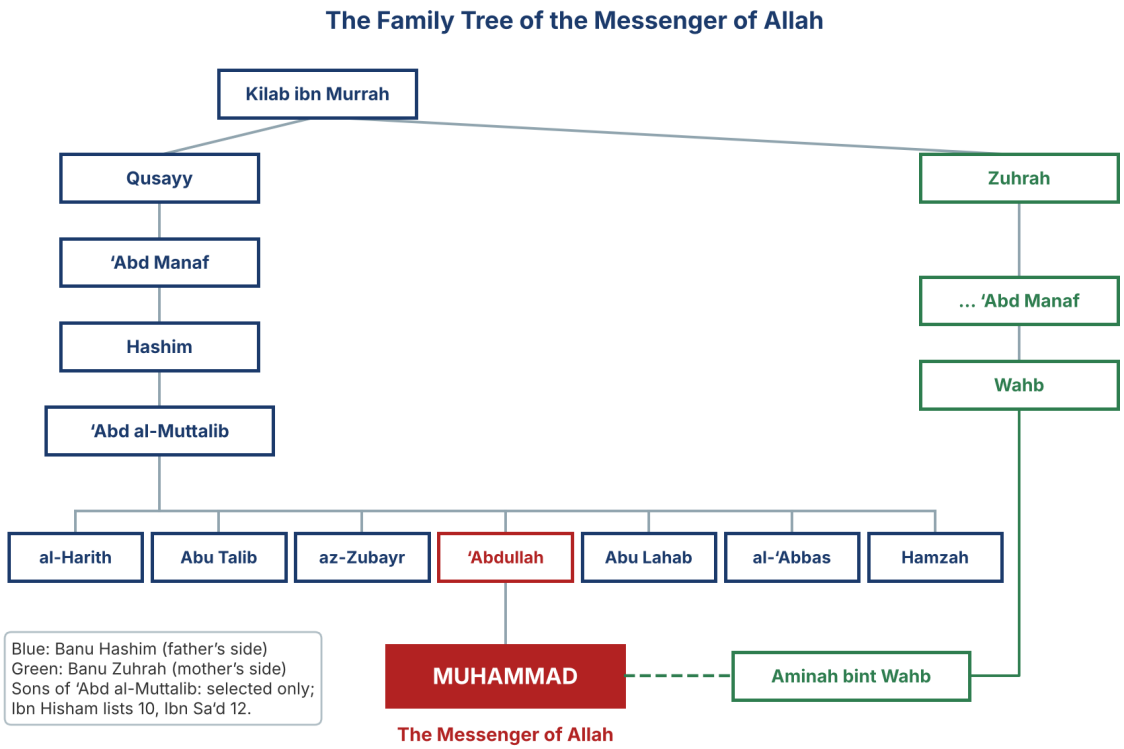
LESSON

The nobility of lineage is not something to boast about, but ***a sign of Allah's choice*** for His Messenger, so that his people would know him and could not fault his descent. Our own nobility is measured by taqwa.

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THE FAMILY OF THE MESSENGER OF ALLAH ﷺ

The figure below shows his family on ***both sides***: his father's side from ***Banu Hashim***, and his mother's side from ***Banu Zuhrah***. Both meet in ***Kilab ibn Murrah***, since Zuhrah was a brother of Qusayy.



Sources: Sahih al-Bukhari (Chapter on the Sending of the Prophet); Wikipedia, "Abd al-Muttalib", "Amina bint Wahb".

Figure 3: The family tree of the Messenger of Allah ﷺ on his father's and mother's sides.

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HIS PATERNAL UNCLES

'Abd al-Muttalib had many sons; the books of sirah differ on their number. Four of them have important places in the sirah:

UNCLE	HIS PLACE
Abu Talib	Raised and protected him from the age of eight.
Hamzah رضى الله عنه	Embraced Islam in Makkah; called the Lion of Allah.
al-'Abbas رضى الله عنه	Embraced Islam; ancestor of the 'Abbasid caliphs.
Abu Lahab	Opposed him; mentioned in Surah Al-Masad.

The lesson: ***blood ties do not guarantee guidance***. Two uncles embraced Islam, one protected him, and another opposed him. Guidance is a gift from Allah.

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'ABD AL-MUTTALIB AND THE WELL OF ZAMZAM

SIRAH NOTE: SHAYBAH, CALLED "THE SERVANT OF AL-MUTTALIB"

According to Wikipedia, his grandfather was born in ***Yathrib*** around 496 CE with the name ***Shaybah***. His mother, ***Salma bint 'Amr***, was from Banu an-Najjar in Yathrib. After Hashim died, his uncle ***al-Muttalib*** brought him to Makkah. The people of Makkah took the boy for al-Muttalib's servant and called him ***'Abd al-Muttalib***, and the name stayed.

RE-DIGGING ZAMZAM

'Abd al-Muttalib became head of Banu Hashim and was responsible for giving food and drink to the pilgrims. According to the books of sirah, he dreamt that he was told to dig at a place near the Ka'bah. After digging for ***three days***, he rediscovered ***the well of Zamzam***, which had long been buried. From then on, Zamzam water was again supplied to the pilgrims.

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SIRAH NOTE: THE VOW AND THE RANSOM OF A HUNDRED CAMELS

The books of sirah relate that ‘Abd al-Muttalib vowed: if he were granted ten grown sons, he would sacrifice one of them at the Ka‘bah. The lot fell on ***‘Abdullah***, his most beloved son. On his people's advice, lots were cast between ‘Abdullah and camels, with more camels added each time, until the lot fell on the camels when they reached ***one hundred***. ‘Abdullah was spared.

This story is ***a report from the books of sirah***, not an authentic Hadith. It shows how a practice of the Jahiliyyah — vowing to sacrifice a child — was later abolished by Islam.

‘ABD AL-MUTTALIB AND ABRAHA

In ***the Year of the Elephant***, ‘Abd al-Muttalib was the leader of Makkah who faced Abraha. The story was told in Book 39 of Stories From the Qur'an: the Ka‘bah has an Owner who will protect it. Only weeks later, his grandson — Muhammad ﷺ — was born.

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'ABDULLAH AND AMINAH

'Abdullah, the son of 'Abd al-Muttalib spared from the vow, was married to ***Aminah bint Wahb*** of Banu Zuhrah. According to Wikipedia, Aminah's mother was ***Barrah bint 'Abd al-'Uzza***, and her ancestor Zuhrah was ***a brother of Qusayy ibn Kilab***. So both his parents came from noble Quraysh lineages.

> **SIRAH NOTE: THE DEATH OF 'ABDULLAH IN YATHRIB**
>
> According to Wikipedia and the books of sirah, 'Abdullah set out with ***a trade caravan*** while Aminah was pregnant. On the way back, he fell ill and ***died in Yathrib***, among the relatives of 'Abd al-Muttalib's mother, before his son was born.
>
> This is what Ibn Kathir means in his tafsir of Surah Ad-Duha: he was ***an orphan from the womb*** (see the chapter "The Orphan Who Was Given Refuge").

THE YEAR OF BIRTH IN THE COMMON ERA

Modern historians estimate ***the Year of the Elephant*** at around ***570 CE***, and his birth is usually given as ***570 CE***. Some researchers estimate up to 571 CE. What is authentic in the Hadith is the ***day*** of his birth, a Monday. Source: Wikipedia, "Mecca".

EVENT	APPROXIMATE YEAR (CE)
Hashim dies in Gaza	c. 497
'Abd al-Muttalib born in Yathrib	c. 496
Year of the Elephant; birth of the Messenger ﷺ	c. 570
Aminah dies at al-Abwa'	c. 576–577
'Abd al-Muttalib dies	c. 578

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THE YEAR OF THE ELEPHANT: PRELUDE TO HIS BIRTH

The birth of the Messenger of Allah ﷺ was preceded by a great event witnessed by all of Makkah: the march of ***Abraha's*** army with elephants to destroy the Ka'bah. The full story was told in Book 39 of Stories From the Qur'an; here we summarise what relates to his birth.

ITEM	DETAILS
Who was Abraha?	A Christian leader who ruled Yemen on behalf of the Kingdom of Aksum (Abyssinia).
His aim	To destroy the Ka'bah so that the Arabs would make pilgrimage to his church in Yemen.
What happened	The lead elephant stopped at the boundary of Makkah; the army was destroyed by Allah (Surah Al-Fil).
Approximate year	Around 570–572 CE according to modern historians.

Sources: Wikipedia, "Mecca"; Tafsir Ibn Kathir, Surah Al-Fil.

WHY IS THIS EVENT IMPORTANT?

First: The House of Allah was protected. The Ka'bah, which would become the qiblah of his Ummah, was saved weeks before his birth.

Second: The standing of Quraysh rose. The Arabs regarded Quraysh as ***"the people of Allah"*** because Allah defended their House — according to the books of sirah — which added to Makkah's prestige.

Third: A marker of time. The Arabs had no fixed calendar, so they named that year ***the Year of the Elephant*** and dated other events from it — including the birth of the Messenger of Allah ﷺ.

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BORN ON A MONDAY

The Messenger of Allah ﷺ himself told of the day of his birth when he was asked about fasting on Mondays:

HADITH — SAHIH MUSLIM, NO. 1162

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ صَوْمِ الاِثْنَيْنِ فَقَالَ « فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَىَّ ».

TRANSLATION:

Abu Qatadah al-Ansari رضى الله عنه narrated that the Messenger of Allah ﷺ was asked about fasting on Monday, and he said: **"On it I was born, and on it (revelation) was sent down to me."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Zuhair ibn Harb, from 'Abd ar-Rahman ibn Mahdi, from Mahdi ibn Maimun, from Ghailan ibn Jarir, from 'Abdullah ibn Ma'bad az-Zimmani, from Abu Qatadah al-Ansari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Fasting, chapter on fasting three days of every month, the day of 'Arafah, 'Ashura', Mondays and Thursdays, Hadith No. 1162.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1162e

THE YEAR AND DATE OF HIS BIRTH

Authentic Hadith establishes the ***day*** of his birth: Monday. As for the ***year***, the well-known view among the sirah writers is ***the Year of the Elephant***, the year Allah destroyed the army of Abrahah (see Series 39 of Stories from the Qur'an). The place was Makkah.

SIRAH NOTE: THE DATE OF HIS BIRTH

The scholars differ about the ***date*** of his birth in the month of Rabi' al-Awwal. The best-known view is ***12 Rabi' al-Awwal***, the view of Ibn Ishaq. Other scholars preferred different dates, such as 8 or 9 Rabi' al-Awwal.

This difference changes nothing essential: what is authentic is that he was born on ***a Monday***, and what matters more is following his Sunnah — including fasting on Mondays, as he did.

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A PRAISED NAME

SIRAH NOTE: WHO NAMED HIM?

The books of sirah relate that his grandfather, ***'Abd al-Muttalib***, named his grandson ***Muhammad***. The name was not commonly used by the Arabs at that time.

Linguistically, ***Muhammad*** means ***"the one who is much praised"***, and ***Ahmad*** means ***"the one who praises most"*** or ***"the most praised"***.

HIS NAMES IN THE HADITH

In Sahih al-Bukhari, the Messenger of Allah ﷺ mentions several of his names: ***Muhammad, Ahmad, al-Mahi*** (by whom Allah erases disbelief), ***al-Hashir*** (after whom people are gathered) and ***al-'Aqib*** (the last). Sahih al-Bukhari 3532

The name ***Ahmad*** is also mentioned in the Qur'an as glad tidings brought by the Prophet 'Isa عَلَيْهِ السَّلَامُ (Surah As-Saff 61:6).

NAME	MEANING
Muhammad	The much praised
Ahmad	The most praised / who praises most
al-Mahi	By whom disbelief is erased
al-Hashir	After whom people are gathered
al-'Aqib	The last prophet

The lesson: ***a good name*** is a prayer. Give our children meaningful names, and follow the character of the owner of this most praised name.

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THE ORPHAN WHO WAS GIVEN REFUGE

SURAH AD-DUHA 93:6–8

أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ٦

Did He not find you an orphan and give [you] refuge?

وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ٧

And He found you lost and guided [you].

وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ٨

And He found you poor and made [you] self-sufficient.

Translation: Sahih International — quran.com/93:6-8

COMMENTARY ON 93:6–8

First: An orphan before birth. Imam Ibn Kathir explains ***"Did He not find you an orphan"***: ***his father, 'Abdullah, died while he was still in his mother's womb*** — and it is also said, after he was born. Tafsir Ibn Kathir 93:6

Second: Refuge after refuge. Ibn Kathir continues: then his mother, ***Aminah bint Wahb, died when he was six years old***; then he was in the care of his grandfather ***'Abd al-Muttalib until his grandfather died when he was eight***; then his uncle ***Abu Talib*** took care of him, and continued to protect and defend him. "All of that," says Ibn Kathir, "was by the decree of Allah and His excellent arrangement."

REFLECTION — WHEN ALLAH IS THE PROTECTOR

He lost his father, his mother, then his grandfather — yet he was ***never left without a protector***: ***"and give [you] refuge"***. For everyone who has suffered loss, this verse is a balm.

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THE WET-NURSES

HADITH — SAHIH AL-BUKHARI, NO. 5101

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّهَا، قَالَتْ يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ «أَوَتُحِبِّينَ ذَلِكَ». فَقُلْتُ نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم «إِنَّ ذَلِكَ لاَ يَحِلُّ لِي». قُلْتُ فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ. قَالَ «بِنْتَ أُمِّ سَلَمَةَ». قُلْتُ نَعَمْ. فَقَالَ «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ». قَالَ عُرْوَةُ وَثُوَيْبَةُ مَوْلاَةٌ لأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صلى الله عليه وسلم فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ قَالَ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ.

TRANSLATION:

Umm Habibah bint Abi Sufyan رضى الله عنها said: "O Messenger of Allah, marry my sister, the daughter of Abu Sufyan." … He said: **"Even if she (the daughter of Umm Salamah) were not my stepdaughter in my care, she would still not be lawful for me, for she is the daughter of my foster-brother. Thuwaybah nursed me and Abu Salamah. So do not offer me your daughters or your sisters."** 'Urwah said: Thuwaybah was a freed slave of Abu Lahab, who had set her free, and she nursed the Prophet ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Hakam ibn Nafi', from Shu'ayb, from az-Zuhri, from 'Urwah ibn az-Zubayr, from Zaynab bint Abi Salamah, from Umm Habibah bint Abi Sufyan رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage, Hadith No. 5101. Also narrated by Muslim (No. 1449).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5101

LESSONS FROM THIS HADITH

Among those who nursed the Messenger of Allah ﷺ was ***Thuwaybah***, a slave of Abu Lahab who had been set free. This Hadith is also a proof of the ruling of ***mahram status through nursing***: the daughter

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of a foster-brother may not be married. The Prophet ﷺ himself observed this ruling carefully. The final part of this narration — about Abu Lahab in a dream — is the statement of 'Urwah, not a saying of the Prophet ﷺ.

SIRAH NOTE: HALIMAH AS-SA'DIYYAH AND BANU SA'D

According to the books of sirah — among them the Sirah of Ibn Ishaq as transmitted by Ibn Hisham — it was the custom of the nobles of Makkah to send their infants to be nursed in the desert villages, where the air was clean and the Arabic eloquent. The Messenger of Allah ﷺ was nursed by ***Halimah bint Abi Dhu'ayb as-Sa'diyyah*** of the tribe of ***Banu Sa'd ibn Bakr***.

The books of sirah also report the blessings that Halimah's family experienced after taking him — their sheep and mount became fertile. This story is well known in the books of sirah, but it is ***not found in Sahih al-Bukhari or Sahih Muslim***, and the Hadith scholars differ about the strength of its chain.

What authentic Hadith supports is that he ***had a wet-nurse***, as mentioned in the Hadith of the opening of the chest (Sahih Muslim 162) in the next chapter.

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LIFE IN THE DESERT OF BANU SA'D

According to Wikipedia, Halimah and her husband, ***al-Harith ibn 'Abd al-'Uzza***, were from ***Banu Sa'd ibn Bakr***, a branch of the great tribe of ***Hawazin***. They lived as ***Bedouin*** in the Hijaz desert, far from the crowds of Makkah.

WHY WERE MAKKAN BABIES SENT TO THE DESERT?

BENEFIT OF THE DESERT	EXPLANATION
Clean air	Far from the crowded town and easily spread diseases.
Eloquent speech	Bedouin Arabic was considered the purest and most eloquent.
A strong body	Life close to nature built physical endurance.
Tribal ties	Ties of nursing strengthened links between Quraysh and the Bedouin tribes.

These benefits are mentioned by the sirah writers as ***the custom*** of the Makkan nobility; they are not religious texts.

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SIRAH NOTE: A YEAR OF DROUGHT AND BLESSING

The books of sirah relate that Halimah came to Makkah in ***a year of drought***, with a weak mount and little milk. The orphan baby was not taken by the other wet-nurses because there was no father to pay them. Halimah took him, and her family's life became blessed.

Wikipedia also says that her family's flock stayed healthy and gave milk while others died. This story of blessing is ***well known in the books of sirah*** but ***not found in the two Sahihs***, as explained in the chapter "The Wet-Nurses".

Reports ***differ*** on how long he stayed with Banu Sa'd: some mention about four to five years.

REFLECTION

Allah raised His Messenger not in a palace but in ***a simple Bedouin tent***, in the care of a poor family. Simplicity, open nature and eloquent speech became part of his upbringing.

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THE OPENING OF THE CHEST

While still a child playing with his friends, an extraordinary event took place:

HADITH — SAHIH MUSLIM, NO. 162

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَاهُ جِبْرِيلُ صلى الله عليه وسلم وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ. ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ. فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ. قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخْيَطِ فِي صَدْرِهِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه reported that Jibril عَلَيْهِ السَّلَامُ came to the Messenger of Allah ﷺ while he was playing with the other children. He took hold of him, laid him down, split open his chest and took out his heart. From it he removed a clot, and said: **"This is the share of Shaytan in you."** Then he washed it in a basin of gold with the water of Zamzam, joined it together and returned it to its place. The children ran to his mother — meaning his wet-nurse — saying: "Muhammad has been killed!" They went to him and found that his colour had changed. Anas said: **"I used to see the mark of that stitching on his chest."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Shayban ibn Farrukh, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the Night Journey of the Messenger of Allah ﷺ, Hadith No. 162.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:162c

LESSONS FROM THIS HADITH

First: Protection from childhood. Allah ***purified the heart of His Messenger*** from childhood, and removed "the share of Shaytan" from it — a preparation for the great message.

Second: Witnessed by others. Other children saw it, and Anas رضى الله عنه himself used to see ***the mark of the stitching*** on his chest. This event was not imagination; it truly happened.

Third: Proof of a wet-nurse. This Hadith mentions the children running to ***his mother — meaning his wet-nurse*** — which supports the sirah report of his time in the village of his wet-nurse.

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SURAH ASH-SHARH 94:1

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

Did We not expand for you, [O Muhammad], your breast?

Translation: Sahih International — quran.com/94:1

COMMENTARY ON 94:1

Imam Ibn Kathir explains ***"Did We not expand for you, [O Muhammad], your breast?"*** as: ***We illuminated your breast and made it spacious and wide***. He also mentions the view that it refers to the opening of the chest on the night of the Isra', and says: ***there is no contradiction***, for the physical opening of the chest is part of the expansion of the breast, together with the inner expansion that came from it. Tafsir Ibn Kathir 94:1

REFLECTION — A PURIFIED HEART

If the heart of the Messenger of Allah ﷺ was purified by Jibril عَلَيْهِ السَّلَامُ, our hearts need to be purified by ***repentance, remembrance and knowledge***. This Hadith teaches that the centre of human good and evil is the heart.

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BACK IN HIS MOTHER'S ARMS

SIRAH NOTE: HALIMAH RETURNS HER FOSTER CHILD

According to the books of sirah, after the opening of the chest, Halimah and her husband ***feared*** for the child's safety, and took him back to his mother, Aminah, in Makkah. Wikipedia says he was returned to his mother and grandfather at around ***five years*** of age.

The opening of the chest itself is ***authentic*** (Sahih Muslim 162). Halimah's fear and the details of the journey home are ***reports from the books of sirah***.

HALIMAH'S LASTING LOVE

The bond with his foster family was never broken. According to Wikipedia, after he married Khadijah رضى الله عنها, Halimah once came to Makkah complaining of hard times, and Khadijah gave her ***sheep and camels***. He always ***honoured*** his foster mother and family.

The lesson: ***be good to those who once did us good***, even after many years. Foster mothers, teachers and carers all deserve to be remembered and prayed for.

YEARS WITH HIS MOTHER

The child now lived with his mother in Makkah, under the shelter of his grandfather 'Abd al-Muttalib. This period was ***short*** — only about a year — before the journey to Yathrib that changed his life, as the next chapter describes.

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THE PASSING OF A MOTHER

According to Ibn Kathir, his mother, Aminah bint Wahb, died when he was ***six years old***. Many years later, the Messenger of Allah ﷺ visited his mother's grave:

HADITH — SAHIH MUSLIM, NO. 976

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ زَارَ النَّبِيُّ صلى الله عليه وسلم قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Prophet ﷺ visited the grave of his mother, and he wept and made those around him weep. He said: **"I asked my Lord for permission to seek forgiveness for her, and I was not given permission. And I asked Him for permission to visit her grave, and I was given permission. So visit the graves, for they remind you of death."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb, from Muhammad ibn 'Ubayd, from Yazid ibn Kaysan, from Abu Hazim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Funerals, chapter on the Prophet ﷺ asking his Lord's permission to visit his mother's grave, Hadith No. 976.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:976b

LESSONS FROM THIS HADITH

First: A son's love. The Messenger of Allah ﷺ ***wept*** at his mother's grave until those around him wept too — love for a mother does not fade with time.

Second: Visiting graves. He made this event a lesson for his Ummah: ***visit the graves, for they remind you of death***.

Third: Obedience to Allah. He submitted to Allah's decision in what Allah did not permit, even concerning the one he loved most.

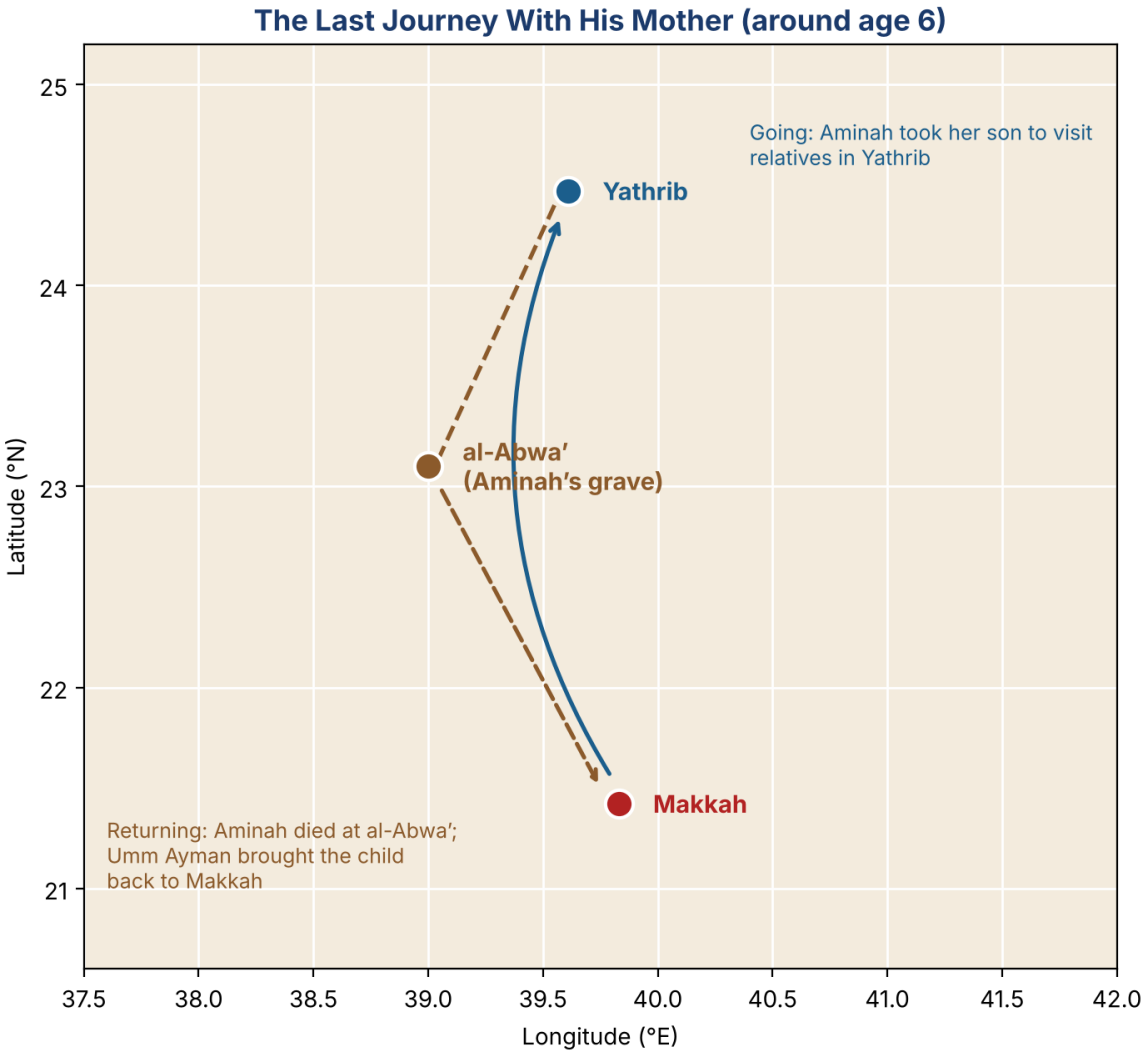
SIRAH NOTE: AL-ABWA'

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According to the books of sirah, Aminah took him to visit relatives in Madinah (Yathrib), and died on the way back at ***al-Abwa'***, a place between Makkah and Madinah, where she was buried.

UMM AYMAN: THE FAITHFUL NURSE

On the way back from Yathrib, when Aminah died at al-Abwa', one woman was beside the orphan child: ***Barakah bint Tha'labah***, known as ***Umm Ayman***.



Schematic map; the position of al-Abwa' is approximate. Sources: Wikipedia, "Amina bint Wahb", "Umm Ayman".

Figure 4: The last journey of the Messenger of Allah ﷺ with his mother (schematic map).

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SIRAH NOTE: WHO WAS UMM AYMAN?

According to Wikipedia, Umm Ayman was from ***Abyssinia***. She was a servant in the household of 'Abdullah and Aminah. After Aminah died, she ***cared for the child*** and brought him to his grandfather's house in Makkah.

He ***freed*** Umm Ayman when he married Khadijah رضى الله عنها. Umm Ayman married 'Ubayd ibn Zayd and had a son named ***Ayman***; then ***Zayd ibn Harithah***, and gave birth to ***Usamah***, who later became an army commander. She was among the early Muslims, migrated to Madinah, and gave water and treated the wounded at Uhud.

LESSONS

First: Honour is not in skin colour. An Abyssinian woman became the nurse of the Messenger of Allah ﷺ and was honoured all his life.

Second: Loyalty is repaid with loyalty. He freed her, married her to someone he loved, and respected her.

Third: A guardian for the orphan. After the loss of his mother, Allah gave him a loving nurse — another sign of the refuge in 93:6.

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IN THE CARE OF HIS GRANDFATHER AND UNCLE

After his mother died, he was cared for by his grandfather ***'Abd al-Muttalib***, the leader of Quraysh, until his grandfather died when he was eight. Then his uncle ***Abu Talib***, the full brother of 'Abdullah, took care of him — as Ibn Kathir explains in his exegesis of Ad-Duha 93:6.

HERDING SHEEP

Like the prophets before him, the Messenger of Allah ﷺ ***herded sheep*** for the people of Makkah for a small wage:

HADITH — SAHIH AL-BUKHARI, NO. 2262

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «مَا بَعَثَ اللَّهُ نَبِيًّا إِلاَّ رَعَى الْغَنَمَ». فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ «نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said: **"Allah did not send any prophet except that he herded sheep."** His Companions asked: "And you too?" He said: **"Yes, I used to herd them for the people of Makkah for a few qirats."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Muhammad al-Makki, from 'Amr ibn Yahya, from his grandfather, Sa'id ibn 'Amr, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hiring, chapter on herding sheep for a few qirats, Hadith No. 2262.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2262

LESSONS FROM THIS HADITH

First: Working with one's own hands. He did not depend on others, but ***worked to earn his provision***, even for a small wage.

Second: Training for leadership. The scholars mention that herding sheep trains ***patience, gentleness and responsibility*** — qualities needed to lead people.

Third: No shame in humble beginnings. He himself told his Companions about it, without any shame about such simple work.

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ABU TALIB: A POOR BUT NOBLE UNCLE

According to Wikipedia, Abu Talib — whose real name was ***'Imran*** or ***'Abd Manaf*** according to different sources — was ***a full brother*** of 'Abdullah, since they had the same mother, ***Fatimah bint 'Amr***. After 'Abd al-Muttalib died, Abu Talib took in his nephew despite ***his limited means***.

> **SIRAH NOTE: A NARROW HOUSE, A WIDE HEART**
>
> Wikipedia says Abu Talib was ***poor*** and had many children, including ***'Ali, Ja'far, 'Aqil, Talib and Umm Hani' (Fakhitah)***. He once borrowed money from his brother ***al-'Abbas*** to fulfil his duty of serving the pilgrims.
>
> Yet he protected his nephew with great love. Later, when the Prophet was sent, Abu Talib ***shielded him*** from the Quraysh leaders, until Banu Hashim were boycotted. Abu Talib died around ***619 CE***, a year called ***the Year of Sorrow***, because Khadijah رضى الله عنها also died around the same time.

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A CHILD IN A CROWDED HOUSE

In Abu Talib's house, he grew up with his cousins. Among them were ***'Ali ibn Abi Talib*** رضى الله عنه, who would become one of the first to embrace Islam, and ***Ja'far*** رضى الله عنه, who would migrate to Abyssinia. This simple life explains why he ***herded sheep*** from a young age.

LESSONS

Poverty does not prevent ***noble character***. Abu Talib gave what he had — a home, love and protection. Each of us can be a protector of an orphan in our family, even with limited means.

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MAKKAN SOCIETY IN HIS CHILDHOOD

The Messenger of Allah ﷺ grew up in a society with ***two faces***: praiseworthy qualities inherited from the religion of Ibrahim عَلَيْهِ السَّلَامُ and Arab culture, and ***customs of the Jahiliyyah*** that Islam would later correct.

PRAISEWORTHY QUALITIES	CUSTOMS OF THE JAHILIYYAH
Honouring guests and pilgrims	Worshipping idols around the Ka'bah
Keeping promises and protecting those who seek refuge	Wars between tribes over small matters
Courage and eloquence	Burying daughters alive (see 81:8–9)
Respecting the sacred months	Usury and oppression of the weak

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SIRAH NOTE: THE MARKET OF 'UKAZ

According to Wikipedia, ***the Market of 'Ukaz*** lay between Nakhlah and Ta'if. It was held for ***21 days*** each year in ***Dhu al-Qa'dah***, before the pilgrimage. Besides trading, the Arab tribes settled disputes, made agreements, raced, and held ***poetry contests*** that helped shape Arabic grammar.

Markets like this show that Arabic was at ***the height of its eloquence*** at that time — and it was to a people who prized eloquence that the Qur'an was revealed as a miracle of language.

HUBAL AND THE IDOLS OF THE KA'BAH

According to Wikipedia, the most important idol at the Ka'bah was ***Hubal***, placed there by Quraysh, and it stayed ***until the conquest of Makkah***. The orphan who grew up around these idols would become the Messenger who ***cleansed the Ka'bah*** of them.

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THE SACRED MONTHS

Although wars between tribes were frequent, the Arabs respected ***four sacred months***, a legacy of the religion of Ibrahim عَلَيْهِ السَّلَامُ. Islam kept this respect (Surah At-Tawbah 9:36), and the Messenger of Allah ﷺ named them in the Farewell Pilgrimage sermon (Sahih al-Bukhari 4662).

SACRED MONTH	PLACE IN THE CALENDAR
Dhu al-Qa'dah	11th month; season of the 'Ukaz market
Dhu al-Hijjah	12th month; pilgrimage season
Muharram	1st month
Rajab	7th month; separate from the other three

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LESSONS FOR PARENTS AND GUARDIANS

The childhood of the Messenger of Allah ﷺ is not merely history; it is ***a guide to upbringing*** for every parent, grandparent and guardian of an orphan. This chapter gathers practical lessons from the previous chapters.

FROM THE SIRAH	PRACTICE FOR US
'Abd al-Muttalib chose a good name.	Give children good and meaningful names.
The baby was sent to the clean desert air.	Choose a healthy, good environment for children to grow up in.
The eloquent Bedouin speech.	Teach children good language and Qur'an reading from a young age.
The loving care of Umm Ayman and Halimah.	Choose carers who are trustworthy and of good character.
Abu Talib protected him though poor.	Never leave an orphan in the family without a protector.
Herding sheep from childhood.	Train children with responsibilities suited to their age.

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ORPHANS IN OUR SOCIETY

The Messenger of Allah ﷺ was himself an orphan. So honouring orphans is ***reviving his sunnah*** and remembering his life. He promised a place close to him in Paradise to the guardian of an orphan (Sahih al-Bukhari 5304).

Some simple ways: ***sponsor*** an orphan's school needs, ***visit*** an orphanage with the family, ***teach*** them to read the Qur'an, or simply ***be a listener*** who encourages. Every small effort is part of the "refuge" mentioned in 93:6.

REFLECTION

Allah raised His Messenger through ***human hands***: a mother, wet-nurses, a nurse, a grandfather and an uncle. Perhaps Allah also wants to make us one of those "hands" for a child in need.

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BETWEEN AUTHENTIC REPORTS AND POPULAR STORIES

Many stories about the birth and childhood of the Messenger of Allah ﷺ circulate among people. Some are authentic, some come from the books of sirah, and some are weak. The table below summarises them.

STORIES AND THEIR STATUS

POPULAR STORY	STATUS
He was born on a Monday.	Authentic (Sahih Muslim 1162).
He was born in the Year of the Elephant, on 12 Rabi' al-Awwal.	The Year of the Elephant is the well-known view of the sirah writers; 12 Rabi' al-Awwal is the view of Ibn Ishaq, and the scholars differ.
He was nursed by Thuwaybah.	Authentic (Sahih al-Bukhari 5101).
He was nursed by Halimah, and her sheep became fertile.	A report in the books of sirah (Ibn Ishaq); not found in the two Sahihs.
His chest was opened by Jibril when he was a child.	Authentic (Sahih Muslim 162).
The palace of Khosrau shook and the fire of the Magians went out on the night of his birth.	Weak according to the Hadith scholars; not included in the explanation.
He was born already circumcised.	Weak according to the Hadith scholars; not included in the explanation.
'Abd al-Muttalib re-dug Zamzam after a dream.	A report in the books of sirah; generally accepted by historians.
'Abdullah was ransomed with a hundred camels.	A report in the books of sirah; not an authentic Hadith.
'Abdullah died in Yathrib before his son was born.	A report in the books of sirah; supported by Ibn Kathir on 93:6 (an orphan from the womb).
Umm Ayman brought him home from al-Abwa'.	A report in the books of sirah and biographies of the Companions.
The monk Bahira recognised him on the journey to Syria.	Narrated by at-Tirmidhi; parts of its content are disputed by the scholars. To be discussed in the next series.

REFLECTION — WHY WE CHOOSE THE AUTHENTIC

The story of the Messenger of Allah ﷺ ***needs no additions*** to be beautiful. The authentic reports are enough to increase love and faith. By choosing what is authentic, we preserve the trust of knowledge and avoid attributing to him what never happened.

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THE WORLD IN THE SIXTH CENTURY CE

The Messenger of Allah ﷺ was born in Makkah, but Makkah was not an isolated island. The valley was surrounded by a world in turmoil: two great empires fought each other again and again, small kingdoms competed for trade routes, and a plague had once taken millions of lives. Understanding this world helps us see how great a change was brought by an orphan child from a barren valley.

TWO EMPIRES AT WAR

To the north lay the ***Eastern Roman (Byzantine) Empire***, centred on Constantinople. Its famous emperor, Justinian I, ruled from 527 to 565 CE — only a few years before his birth. To the east lay the ***Persian (Sasanian) Empire***, centred on Ctesiphon, near today's Baghdad. Its king, Khusrau I, known as Anushirwan, ruled from 531 to 579 CE; in other words, he ﷺ was born during the reign of this Persian king.

The two empires fought repeatedly for control of Syria, Iraq, Armenia and the trade routes. In 572 CE, while he was still an infant, another great war broke out between them and dragged on for almost twenty years. The Arab tribes on the frontiers were drawn in as well: Ghassan allied with Rome, while Lakhm of al-Hirah allied with Persia.

> **HISTORICAL NOTE: THE PLAGUE OF JUSTINIAN**
>
> Between 541 and 549 CE, a terrible plague — known to historians as the ***Plague of Justinian*** — struck the Roman lands and their surroundings. Modern historians estimate that millions died. The plague weakened the great empires only a few decades before the birth of the Messenger of Allah ﷺ. The true number of victims is still debated by researchers.

Sources: Wikipedia, "Justinian I"; Wikipedia, "Khosrow I"; Wikipedia, "Plague of Justinian".

ABYSSINIA, YEMEN AND ABRAHA

Across the Red Sea lay the ***Kingdom of Aksum (Abyssinia)***. Around 525 CE, Aksum crossed the sea and conquered the Himyarite kingdom of Yemen. From this army rose Abraha, who later ruled Yemen and eventually led the army with the elephant towards Makkah. After the death of Abraha and the fall of his sons in the early 570s, Yemen fell to Persia.

The story of the Year of the Elephant in Surah Al-Fil took place in the middle of this contest for power. Yet Allah protected His House not with the armies of Rome or Persia, but with the birds that He sent.

THE MALAY WORLD AT THAT TIME

When he ﷺ was born, the Malay world already had active trading ports. In Kedah, the ancient sites of the ***Bujang Valley*** show centuries of trade and craftsmanship, and the ports of the Straits of Melaka were

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stopping points for ships between India and China. The kingdom of Srivijaya had not yet appeared; it is recorded in history only about a century later. Islam reached our region much later, through traders and preachers — but it all began with the birth in this valley of Makkah.

Sources: Wikipedia, "Bujang Valley"; Wikipedia, "Srivijaya".

LESSON

Allah chose to bring the final Messenger into the world not in a magnificent imperial capital, but in a valley ignored by Rome and Persia. Honour is not measured by worldly power. When we feel small before the great powers of today, let us remember that the greatest change in human history began in the humblest of places.

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IMPORTANT PLACES IN THIS SERIES

The table below gathers the places mentioned in this eBook, their connection to the sirah, and their approximate distance from Makkah. The distances given are ***straight-line distances*** (as the crow flies) calculated from modern map coordinates; the actual journey along the caravan routes was longer.

PLACE	CONNECTION TO THIS SERIES	DISTANCE FROM MAKKAH
Makkah	Birthplace of the Messenger of Allah ﷺ; the valley of the Ka'bah and Zamzam.	—
Jabal al-Nur (Cave of Hira')	The highest hill around Makkah; later the place of the first revelation.	About 5 km
Ta'if	Mountain town near the lands of Banu Sa'd and the market of 'Ukaz.	About 60 km
The desert of Banu Sa'd	Where Halimah nursed him; in the area between Makkah and Ta'if (exact location cannot be determined).	Estimate
Yathrib (Madinah)	Where 'Abdullah died and was buried; home of his grandfather's maternal family (Banu al-Najjar).	About 340 km
Al-Abwa'	Where Aminah died on the way back from Yathrib; between Makkah and Madinah.	Estimate
Gaza	Where Hashim, his great-grandfather, died while trading.	About 1,240 km
Busra (Syria)	Trading town in southern Syria; destination of the Quraysh summer caravan.	About 1,280 km
San'a' (Yemen)	Seat of Abraha's rule; destination of the winter caravan.	About 820 km
Ma'rib (Yemen)	Site of the ancient dam repaired by Abraha (see the next chapter).	About 880 km
Aksum (Abyssinia)	Centre of the Abyssinian kingdom that ruled Yemen in Abraha's time.	About 820 km
Ctesiphon (Iraq)	Capital of the Sasanian Persian Empire.	About 1,380 km
Constantinople	Capital of the Eastern Roman Empire (today's Istanbul).	About 2,410 km

Distances are calculated from modern coordinates and rounded; they are only approximate, for illustration.

THE TWO TRADE ROUTES OF QURAYSH

Surah Quraysh mentions ***the journey of winter and summer***. The commentators explain that in winter the Quraysh caravans went south to Yemen, and in summer north to Syria. As the table above shows, each one-way journey crossed more than a thousand kilometres of desert — a journey of many weeks by camel. On these very routes the Messenger of Allah ﷺ himself would later trade as an adult.

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LESSON

Makkah had no river and no farmland, yet Allah made it a crossroads of trade routes linking Yemen, Syria, Abyssinia and Iraq. This position later helped the message of Islam to spread. Provision and opportunity do not necessarily come from fertile land; they come from Allah, and Allah opens their way in ways we do not expect.

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TRACES OF HISTORY: INSCRIPTIONS AND ANCIENT SITES

The truth of the Qur'an does not depend on archaeological discoveries. But there are some solid findings, recognised by researchers, that help us understand the background of the time of the birth of the Messenger of Allah ﷺ. In this chapter we include only findings with clear references; unverified claims are left out.

ABRAHA'S INSCRIPTION AT THE MA'RIB DAM (548 CE)

At Ma'rib in Yemen there is an inscribed stone known to researchers as ***CIH 541***, dated ***548 CE***. It was made on the orders of Abraha himself. It records the repair of the great dam of Ma'rib, and mentions a conference attended by envoys from Abyssinia, Rome, Persia and the Ghassan tribe. This shows that Abraha was a powerful ruler in contact with the great powers of the world.

The ancient sites of the Kingdom of Saba' at Ma'rib, including the ruins of its dam, were inscribed as a ***UNESCO World Heritage Site in 2023***.

Sources: Wikipedia, "CIH 541"; UNESCO, "Landmarks of the Ancient Kingdom of Saba, Marib".

ABRAHA'S INSCRIPTION AT MURAYGHAN (552 CE)

Another inscription of Abraha, dated ***552 CE***, was found in the Murayghan area in the interior of Arabia. It records Abraha's military campaign into central Arabia to subdue the Ma'add tribes. This inscription proves that Abraha did lead an army far to the north of Yemen.

HISTORICAL NOTE: WHAT THE INSCRIPTIONS DO NOT SAY

The inscriptions of Abraha found so far ***do not mention Makkah***. Some Western researchers suggest that the elephant campaign took place earlier, around 552 CE, while the well-known view in the Islamic tradition is around 570 CE. In 2025, researchers published a fragment of an Abraha inscription that may mention elephants, but its reading is still only a proposal.

For a Muslim, the event of the Year of the Elephant is certain because Allah Himself relates it in Surah Al-Fil, and it was recited to the Quraysh, many of whom had witnessed it — not one of them denied it. Researchers differ only about the year, not about whether the event happened.

Source: Wikipedia, "Abraha".

QARYAT AL-FAW: A CARAVAN CITY IN THE DESERT

In what is today southern Saudi Arabia lies the ancient site of ***Qaryat al-Faw***, a trading town on the old caravan routes of Arabia. Excavations have uncovered houses, a market, places of worship, writings and goods from many lands. The town was abandoned around the fifth century CE. In 2024, UNESCO inscribed the site as a World Heritage Site.

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Sites like al-Faw help us picture the world of caravans that was the lifeblood of Quraysh: long journeys across the desert, stops in trading towns, and the exchange of goods and news between peoples.

Source: UNESCO, "Al-Faw Archaeological Area".

LESSON

A Muslim's attitude to archaeology is a fair one: to accept solid findings, to reject baseless claims, and not to make revelation depend on stones and soil. The Qur'an told the story of the Year of the Elephant long before any modern researcher dug in Arabia.

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PEOPLE IN THIS SERIES

The table below gathers the people who appear in the story of the lineage, birth and childhood of the Messenger of Allah ﷺ, so that readers can easily remember the place of each one.

PERSON	RELATIONSHIP TO THE MESSENGER OF ALLAH ﷺ	NOTES
Hashim ibn ʻAbd Manaf	Great-grandfather (father's grandfather)	Leader of Quraysh; linked with the two trading journeys; died in Gaza.
ʻAbd al-Muttalib (Shaybah)	Grandfather	Leader of Makkah in the Year of the Elephant; re-dug Zamzam; cared for him until the age of eight.
ʻAbdullah ibn ʻAbd al-Muttalib	Father	Died in Yathrib before he was born.
Aminah bint Wahb	Mother	From Banu Zuhrah; died at al-Abwa' when he was about six years old.
Thuwaybah	First wet-nurse	A slave of Abu Lahab; also nursed Abu Salamah (Sahih al-Bukhari 5101).
Halimah as-Saʻdiyyah	Wet-nurse	From Banu Saʻd ibn Bakr; cared for him in the desert.
Al-Harith ibn ʻAbd al-ʻUzza	Foster father	Husband of Halimah.
Ash-Shayma' bint al-Harith	Foster sister	Daughter of Halimah; according to the sirah books, she also looked after him as a child.
Umm Ayman (Barakah)	Nurse	Originally from Abyssinia; brought him home from al-Abwa'; later embraced Islam.
Abu Talib	Uncle	Cared for him after ʻAbd al-Muttalib died; protected him all his life.
Fatimah bint Asad	Wife of Abu Talib	According to the sirah books, looked after him in Abu Talib's house; later embraced Islam; mother of ʻAli.
Hamzah and al-ʻAbbas	Uncles	Close to him in age; both later embraced Islam.
Abu Lahab	Uncle	Later became his enemy; mentioned in Surah Al-Masad.
Abraha	Not family	Ruler of Yemen on behalf of Abyssinia; led the army with the elephant to Makkah.

Sources: Ibn Hisham, al-Sirah al-Nabawiyyah; Sahih al-Bukhari 5101; Wikipedia (articles on the people above).

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LESSON

See how many people Allah moved to care for one orphan child: a grandfather, a mother, two wet-nurses, a nurse, an uncle and his wife. Each played a small part in a great history. So it is with us — perhaps our role in the life of a child, an orphan or a pupil is part of a greater plan of Allah.

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TIMELINE: SIRAH AND THE WORLD

This timeline places the events of the sirah in this eBook alongside the great events of the world in the same period. The CE years for the sirah events are the estimates of modern historians, as the Arabs of that time did not yet have a fixed calendar.

YEAR (APPROX.)	EVENT
About 496–497	'Abd al-Muttalib is born in Yathrib; his father, Hashim, dies in Gaza.
About 525	Abyssinia (Aksum) conquers the Himyarite kingdom of Yemen.
527–565	Reign of Justinian I in Eastern Rome.
531–579	Reign of Khusrau I (Anushirwan) in Persia.
541–549	The Plague of Justinian strikes the Roman lands and their surroundings.
548	Abraha's inscription at the Ma'rib dam (CIH 541).
552	Abraha's inscription at Murayghan on his campaign into central Arabia.
About 570	The Year of the Elephant; birth of the Messenger of Allah ﷺ on a Monday (Sahih Muslim 1162).
Early 570s	The rule of Abraha's sons collapses; Yemen falls to Persia.
572	A great Roman–Persian war begins (lasting until 591).
About 574	The opening of the chest in the desert of Banu Sa'd (Sahih Muslim 162).
About 576–577	Aminah dies at al-Abwa'.
About 578	'Abd al-Muttalib dies; he ﷺ is cared for by Abu Talib.
About 581	The Sui dynasty unifies China.

Sources: Wikipedia ("Justinian I", "Khosrow I", "Plague of Justinian", "Abraha", "CIH 541", "Byzantine–Sasanian War of 572–591", "Sui dynasty"); tables of years in the earlier chapters of this eBook.

LESSON

While the world was busy with imperial wars and plague, Allah was preparing a child in a quiet valley to bring light to all mankind. History is not merely a list of dates; it shows how Allah governs the universe with a wisdom that people of the time often do not perceive.

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FREQUENTLY ASKED QUESTIONS

Here are questions often asked about the birth and childhood of the Messenger of Allah ﷺ, with short answers based on the sources discussed in this eBook.

1. WHEN EXACTLY WAS THE MESSENGER OF ALLAH ﷺ BORN?

What is certain through authentic Hadith is that it was a ***Monday*** (Sahih Muslim 1162). The year was the Year of the Elephant according to the well-known view, around 570 CE. The date of 12 Rabi' al-Awwal is the well-known view of Ibn Ishaq, but scholars differ about the exact date.

2. DID HIS FATHER DIE BEFORE HE WAS BORN?

Yes, according to the well-known view in the sirah books, 'Abdullah died in Yathrib while he was still in the womb. Imam Ibn Kathir mentions this in his commentary on Surah Ad-Duha 93:6.

3. WHO FIRST NURSED HIM?

Thuwaybah, a slave of Abu Lahab, as mentioned in Sahih al-Bukhari 5101. After that he was nursed by Halimah as-Sa'diyyah in the desert of Banu Sa'd, according to the sirah books.

4. WHY WERE MAKKAN BABIES SENT TO THE DESERT?

It was a custom of the Makkan nobility: the desert had cleaner air, a hardier way of life and purer Arabic. It was a practice of the society of that time, not an act of worship.

5. DID THE OPENING OF THE CHEST REALLY HAPPEN?

Yes. It is narrated in Sahih Muslim 162 from Anas ibn Malik رضى الله عنه, who said that he himself had seen the marks of the stitching on his chest.

6. IS IT TRUE THAT THE PALACE OF KISRA SHOOK ON THE NIGHT OF HIS BIRTH?

This story is well known, but its report is weak according to the scholars of Hadith. For that reason it is not included in the account of this eBook (see the chapter "Between Authentic Reports and Popular Stories").

7. HOW OLD WAS HE WHEN HIS MOTHER DIED?

About six years old, according to Ibn Kathir and the sirah books. Aminah died at al-Abwa' on the way back from Yathrib, and Umm Ayman brought him home to Makkah.

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8. MAY WE VISIT HIS MOTHER'S GRAVE?

The Messenger of Allah ﷺ himself visited his mother's grave and wept, and said: "Visit graves, for they remind you of death" (Sahih Muslim 976). Visiting graves to take a lesson is a sunnah, observing its proper manners and avoiding what is forbidden.

9. WHY DID HE HERD SHEEP?

He said that every prophet had herded sheep, and that he himself herded the sheep of the people of Makkah for a few qirats (Sahih al-Bukhari 2262). Scholars say it trains patience, gentleness and leadership.

10. DID ABU TALIB EMBRACE ISLAM?

According to authentic Hadith (Sahih al-Bukhari 3884; Sahih Muslim 24), Abu Talib died without saying the testimony of faith, even though he protected him all his life. This will be discussed further in a later part of the series, in sha' Allah.

11. DO THE INSCRIPTIONS OF ABRAHA PROVE THE EVENT OF THE YEAR OF THE ELEPHANT?

The inscriptions prove that Abraha ruled Yemen and led an army into central Arabia, but so far they do not mention Makkah. A Muslim believes in the event because the Qur'an relates it in Surah Al-Fil, not because of inscribed stones (see the chapter "Traces of History").

12. WHAT PRACTICES CAN WE TAKE FROM HIS CHILDHOOD?

Among them: giving good names, choosing a healthy environment for children, valuing nurses and teachers, honouring orphans, training children with responsibility, and fasting voluntarily on Mondays in gratitude for his birth (Sahih Muslim 1162).

LESSON

Asking is the key to knowledge. When we hear a story about the Messenger of Allah ﷺ, let us make it a habit to ask: "What is its source, and is it authentic?" In this way our love for him is built on truth, not on embellished stories.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: The Messenger of Allah ﷺ is the answer to a supplication. Allah answered the prayer of Ibrahim عَلَيْهِ السَّلَامُ at the Ka'bah (2:129).

Second: A chosen lineage. Allah chose him from Banu Hashim, Quraysh, Kinanah and the descendants of Isma'il (Sahih Muslim 2276).

Third: A special Monday. The day of his birth and of the first revelation; fasting on it is recommended (Sahih Muslim 1162).

Fourth: Allah is the protector of the orphan. Loss after loss, yet Allah always gave refuge (93:6).

Fifth: A purified heart. The preparation for the message began in childhood (Sahih Muslim 162).

Sixth: The dignity of work. The Messenger of Allah ﷺ herded sheep for a small wage (Sahih al-Bukhari 2262).

Seventh: Allah answers prayers in a barren valley. Makkah had no crops, yet its provision came from every direction (14:37).

Eighth: Security and provision come from Allah. So worship the Lord of the Ka'bah (106:3–4).

Ninth: Honour those who did you good. Halimah and Umm Ayman were honoured throughout his life.

Tenth: Guidance is a gift from Allah. His uncles took different paths despite sharing his blood.

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TIMELINE SUMMARY

AGE (APPROX.)	EVENT AND SOURCE
Before birth	'Abdullah dies in Yathrib (sirah; Ibn Kathir 93:6)
0	Born in Makkah on a Monday, Year of the Elephant (Sahih Muslim 1162)
0–2	Nursed by Thuwaybah, then Halimah (Sahih al-Bukhari 5101; sirah)
About 4	Opening of the chest among Banu Sa'd (Sahih Muslim 162)
About 5	Returned to his mother in Makkah (sirah)
About 6	Aminah dies at al-Abwa'; Umm Ayman brings him home (Ibn Kathir 93:6; sirah)
About 8	'Abd al-Muttalib dies; raised by Abu Talib (Ibn Kathir 93:6)
Childhood	Herding sheep (Sahih al-Bukhari 2262)

CONCLUSION

In the barren valley of Makkah, an orphan was born and raised in the care of Allah — given refuge in his losses, his heart purified, and trained through work and patience. That was Allah's preparation for the Messenger who is ***"concerned over you"***. In sha Allah, the series **The Prophet's Sirah** will continue with his youth and adulthood: the journey to Syria, Hilf al-Fudul, his marriage to Khadijah رضى الله عنها, and the rebuilding of the Ka'bah. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

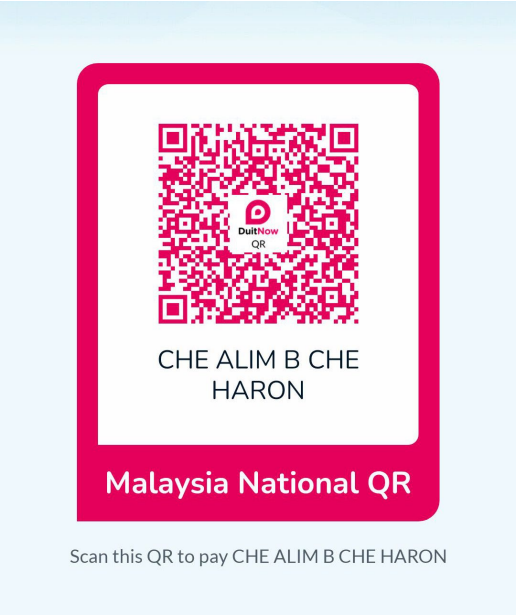
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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