

**Ibn Katheer**

The  
**Valley**  
came  
**Alive**  
Life of the Last Messenger



FROM  
**Al-Bidayah wan-Nihayah**



**DARUSSALAM**  
Your Authentic Source of Knowledge

Ibn Katheer

# **The Valley Came Alive**

Life of the Last Messenger

Taken from

**Al-Bidayah wa'l-Nihayah**

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## Preface to the Revision

*In the Name of Allah (SWT), the Most Beneficent, the Most Merciful*

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah (SWT), Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of hadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah (SWT) enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

### **The Plan of Action for This Book:**

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.



8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

**Yoosuf Al-Hajj Ahmad,**

The humble slave of Allah (SWT).

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

## **Publisher's Preface**

Verily, all praise and thanks are due to Allah (SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah (SWT) from the wickedness in ourselves. Whomsoever Allah (SWT) guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah (SWT) and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book *Al-Bidayah* (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah (SWT) inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah (SWT) for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

**‘Abdul Malik Mujahid**

Jumadal-Oola 1431 A.H.

# **The Biography of the Messenger of Allah (Peace and Blessings of Allah be upon him)**

And a Report of His Times, His Battles, His Military Campaigns, the Delegations That Came to Him, His Qualities, His Virtues and His Signs

## **Chapter on Mention of His Illustrious Lineage and the Nobility of His Excellent Origins**

Allah, Most High, says, "Allah knows best with whom to place His Message" (Soorah Al-An'am 6:124) and when Hiraql (Heraclius), the emperor of Rome, asked Abu Sufyan about his characteristics, "What is his family status amongst you?" Abu Sufyan replied, "He belongs to a good (noble) family amongst us." After asking several more questions, he said, "In fact, all the Messengers come from such families amongst their respective peoples." That is, from among the noblest of them and the largest of their tribes – may Allah's Blessings be upon them all.

He is the master of the sons of Adam (Peace be upon him) and the most honorable of them in the life of this world and in the Hereafter: Abul-Qasim and Abu Ibrahim, Muhammad and Ahmad, the Eradicator, through whom disbelief was eradicated, the final Prophet, after whom there will be no prophet, the Gatherer, who gathered the people (to follow) in his footsteps, the Follower (of all other Prophets), the Prophet of Repentance, the Prophet of War, the Seal of the Prophets, the Conqueror, Ta Ha, Ya Seen and 'Abdullah.

Al-Baihaqi said, "Some of the scholars added that Allah called him a Messenger, a Prophet, Unlettered, a Witness and Bearer of Glad Tidings, a Warner, a Caller to Allah, by His Permission, a Lamp Spreading Light, Compassionate and Merciful, a Blessing and a Guide in the Qur'an."

He is the son of 'Abdullah, who was the youngest of his father, 'Abdul-Muttalib's children and he was the second sacrifice, who was ransomed for a hundred camels.

Imam Abu Ja'afar Ibn Jareer – may Allah have mercy on him – spoke at the opening of his Tareekh about this in great detail and in a clear and beneficial manner. A Hadith has been related in which he claimed while on the pulpit that he was descended from 'Adnan. But Allah knows better with regard to its authenticity. Likewise, Al-Hafiz Abu Bakr Al-Baihaqi narrated on the authority of Abu Bakr Ibn 'Abdur-Rahman Ibn Al-Harith Ibn Hisham, "The Prophet (Peace and Blessings of Allah be upon him) was informed that some men from Kindah were claiming that they were from him and he was from them. He said, 'Al-'Abbas and Abu Sufyan Ibn Harb only used to say that when they came to Al-Madinah, in order to be given safety there and they were given safety, but we will not deny our forefathers; we are Banu An-Nadr Ibn Al-Kindah.' He said that the Prophet (Peace and Blessings of Allah be upon him) delivered a sermon in which he said, 'I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib, son of Hashim, son of 'Abd Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihr, son of Malik, son of An-Nadr, son of Kinanah, son of Khuzaimah, son of Mudrikah, son of Ilyas, son of Mudar, son of Nizar. And people do not split into two groups except that Allah has made me in the best of them. I have been produced from between my two parents and I am not affected by anything from the iniquity of the Jahiliyyah. I came forth from marriage and I did not come forth from fornication – from the time of Adam until I was born of my parents – and I am the best of you in soul and the best of you in lineage.' This Hadith is very ghareeb, from the Hadith of Malik. Al-Qudami was alone in narrating it and he is weak. But we shall cite supporting narrations and other sources for it. Among them is the saying of the Prophet (Peace and Blessings of Allah be upon him) that "I came forth from marriage, not from fornication."

And ‘Abdur-Razzaq narrated on the authority of Abu Ja‘afar Al-Baqir regarding the Words of Allah, Most High: "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well)." (Soorah At-Tawbah 9:128) that it means that he was not affected by anything of the birth of the Jahiliyyah. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I came forth from marriage and I did not come forth from fornication." And this is mursal, jayyid. Al-Baihaqi also narrated it, on the authority of Ja‘afar Ibn Muhammad, on the authority of his father. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah produced me from marriage and He did not produce me from fornication."

And it has been confirmed in Saheeh Al-Bukhari on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I was sent from the best of generations of the sons of Adam, generation after generation, until the generation in which I was sent'."

And in Saheeh Muslim on the authority of Wathilah Ibn Al-Asqa‘ that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah chose from Isma‘eel from among the children of Ibrahim and He chose from among the children of Isma‘eel Banu Kinanah and from among Banu Kinanah He chose Quraish and from Quraish He chose Banu Hashim and He chose me from Banu Hashim."

Imam Ahmad narrated on the authority of Al-‘Abbas (May Allah be pleased with him) that he said, "The Prophet (Peace and Blessings of Allah be upon him) was informed about some of the things that the people were saying and so he ascended the pulpit and said, 'Who am I?' They said, 'You are the Messenger of Allah (Peace and Blessings of Allah be upon him).' He said, "I am Muhammad, son of ‘Abdullah, son of ‘Abdul-Muttalib. Verily, Allah created mankind and made me among the best of His creation. And He made them into two groups and He made me in the best group. He created the tribes and He made me in the best tribe. He made them families and He made me in the best family. So I am the best of you in family and I am the best individual among you.' May the blessings and peace of Allah be upon him forever, until the Day of Judgment."

And it has been confirmed in an authentic Hadith that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I will be the leader of the sons of Adam on the Day of Resurrection and (I say this) without boasting."

And Al-Hafiz Al-Baihaqi said, "These Ahadeeth – although there may be among their narrators those who are not reliable – they confirm each other and the meaning of all of them derives from the Hadith of Wathilah Ibn Al-Asqa‘. And Allah knows best."

I say: Abu Talib recited these poetic verses, in which he praised the Prophet (Peace and Blessings of Allah be upon him),

*If Quraish gathered one day in order to boast,*

*Then ‘Abd Manaf would be their heart and their core,*

*And if the noblest of ‘Abd Manaf were sought,*

*It would be found that Hashim were the noblest and oldest,*

*And if they boasted one day, then Muhammad,*

*He is the Chosen One from their heart and their nobility,  
The lean and the stout among Quraish rallied against us,  
But they did not succeed and their dreams came to nought,  
Of old, we would not accept injustice,  
If they did not turn away from it in contempt,  
we would put it right,  
And we would guard it (justice) every day against aversion,  
And we would turn away from its (injustice's)  
holes those that covet it,  
Through us the wilted tree is strengthened,  
And only by our protection will it become supple and its roots grow.*

## **Chapter on The Birth of the Messenger of Allah (Peace and Blessings of Allah be upon him)**

He – may Allah’s blessings and peace be upon him – was born on a Monday, according to the narration of Muslim in his Saheeh, on the authority of Abu Qatadah (May Allah be pleased with him), who reported that a Bedouin said, “O, Messenger of Allah! What do you say regarding fasting on Mondays?” He said, “On that day I was born and on it the Revelation (first) came to me.”

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was born on Monday, Prophethood was conferred on him on Monday, he set out as an emigrant from Makkah to Al-Madinah on Monday, he arrived in Al-Madinah on Monday, he died on Monday and the Black Stone was raised on Monday.” Imam Ahmad was alone in narrating this version. Ibn Bukair narrated it on the authority of Lahee‘ah, with the addition: “Soorah Al-Ma’idah was revealed on Monday: 'This day I have perfected your Religion for you.' (Soorah Al-Ma’idah 5:3) This is how some of them narrated it on the authority of Moosa Ibn Dawood and they also added: “...and the Battle of Badr took place on Monday.” Among those that said this was Yazeed Ibn Habeeb, but it is extremely munkar.

Ibn ‘Asakir said, “It is recorded that the Battle of Badr and the revelation of 'This day I have perfected your Religion for you' (Soorah Al-Ma’idah 5:3) took place on Friday.” Ibn ‘Asakir is correct in this assertion.

This is how it was narrated from sources other than this, on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him), that he was born on Monday; and there is no disagreement regarding the fact that he was born on Monday. In addition, the majority of scholars are of the opinion that it took place in the month of Rabee‘ ul-Awwal. It was said that it was on the second day of Rabee‘ ul-Awwal; this was stated by Ibn ‘Abdul-Barr in Al-Istee‘ab. It was also narrated by Al-Waqidi, on the authority of Abu Ma‘ashar Najeih Ibn ‘Abdur-Rahman. It was also said that he was born on the eighth day of Rabee‘ ul-Awwal. This was related by Al-Humaidi, on the authority of Ibn Hazm. It was narrated by Malik, Aqeel,

Yoonus Ibn Yazeed and others, on the authority of Az-Zuhri, who reported on the authority of Muhammad Ibn Jubair Ibn Mut'im. Ibn 'Abdul-Barr transmitted on the authority of the historians that they declared it to be correct. Al-Hafiz Al-Kabeer Muhammad Ibn Moosa Al-Khuwarizmi stated it as an unequivocal fact. It was given preponderance by Al-Hafiz Abul-Khattab Ibn Dihyah in his book *At-Tanweer Fee Mawlid Al-Basheer An-Nadheer*. It was also said that he was born on the tenth day of Rabe' ul-Awwal. This was transmitted by Ibn Dihyah in his book and it was narrated by Ibn 'Asakir on the authority of Abu Ja'afar Al-Baqir and it was narrated by Mujalid on the authority of Ash-Sha'abi, as we have already mentioned. It was already said that he was born on the twelfth day of Rabe' ul-Awwal. This was stated by Ibn Ishaq and it was narrated by Ibn Abi Shaibah in his book *Al-Moosannaf*, on the authority of Jabir and Ibn 'Abbas (May Allah be pleased with them), who reported that they said that the Messenger of Allah (Peace and Blessings of Allah be upon him) was born in the Year of the Elephant, on Monday, on the twelfth day of the month of Rabe' ul-Awwal; on that date he was sent (as a Prophet), on that date he was made to ascend to the heaven, on that date he emigrated and on that date he died." This is what is widely accepted by the majority of scholars. And Allah knows better.

Ibn Ishaq said, "In the year of Al-'Ukaz, the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty years old.

Ibn Ishaq also said, "Al-Fijar occurred twenty years after the Year of the Elephant. The rebuilding of the Ka'bah was fifteen years After Al-Fijar and the start of his Prophethood was five years after the rebuilding of the Ka'bah." Muhammad Ibn Jubair Ibn Mut'im said, " 'Ukaz was fifteen years after the Year of the Elephant; the rebuilding of the Ka'bah was ten years after 'Ukaz and the beginning of his Prophethood was fifteen years after the rebuilding of the Ka'bah." Al-Hafiz Al-Baihaqi narrated on the authority of 'Abdul-'Azeez Ibn Abi Thabit Al-Madeeni that he said, "I was informed by Az-Zubair Ibn Moosa, who reported on the authority of Abul-Huwairith that he said, 'I heard 'Abdul-Malik Ibn Marwan say to Qubath Ibn Ushaim Al-Kinani, then Al-Laithi, 'O, Qubath! Are you older (in years), or is the Messenger of Allah (Peace and Blessings of Allah be upon him) older (in years)?' He said, 'The Messenger of Allah is older than I, but I am older in years than him'."

## **A Description of His Noble Birth (Peace and Blessings of Allah be upon him)**

'Abdullah, son of 'Abdul-Muttalib set out for Ghazzah in Ash-Sham (Syria) with a trade caravan from Quraish and when they finished their trade, they departed for home, passing by Al-Madinah. On that day, 'Abdullah Ibn 'Abdul-Muttalib was ill and he said, "I will remain behind with my maternal uncles in Banu 'Adiyy Ibn An-Najjar." So he stayed with them for a month in a state of ill health. His companions returned to Makkah, where 'Abdul-Muttalib asked them about his son. They said, "We left him with his maternal uncles in Banu 'Adiyy Ibn An-Najjar, for he was sick." So 'Abdul-Muttalib sent his eldest son, Al-Harith to him, but when he arrived in Al-Madinah, he found that he had died and buried in the house of An-Nabighah. So he returned to his father and informed him of what had happened. When he arrived, he found 'Abdul-Muttalib in the company of his brothers and sisters and a grandfather. At that time, the Messenger of Allah (Peace and Blessings of Allah be upon him) was in his mother's womb. When 'Abdullah died, he was twenty five years old.

Muhammad Ibn Sa'd said, "Hisham Ibn Muhammad Ibn As-Sa'ib Al-Kalbi informed me on the authority of his father, who reported on the authority of 'Awanah Ibn Al-Hakam that they said that 'Abdullah Ibn 'Abdul-Muttalib died when the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty-eight months old and it was also said that he died when he was seven months old. But the first narration, which stated that his wife was still pregnant when he died, is more reliable."

Az-Zubair Ibn Bakkar narrated on the authority of Ibn Kharraboodh that he said, " 'Abdullah died in Al-Madinah, when the Messenger of Allah (Peace and Blessings of Allah be upon him) was two months old

and his mother died when he was four years old. His grandfather died when he was eight years old and he entrusted him to the care of his uncle, Abu Talib.” Al-Waqidi and his scribe, Al-Hafiz Muhammad Ibn Sa’d gave preponderance to the view that the father of the Messenger of Allah (Peace and Blessings of Allah be upon him) died when he was but a fetus in the womb of his mother – and this is the ultimate in orphanhood and the highest level of it. We have mentioned previously in the Hadith: “And the vision of my mother, in which she said that it was as if a light was emitted from her private parts when I was born and this light illuminated the palaces of Ash-Sham.”

Muhammad Ibn Ishaq said, “Aminah Bint Wahb, the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), said that someone came to her when she gave birth to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “You have given birth to the master of this nation, so when he is born into the earth, say, 'I place him under the protection of the One, from the evil of the envier, from every slave, whether good or evil; a Protector protects me and He is the Praiseworthy, the Exalted, until I see that he has attained his objective. And the sign of that will be that his birth will be accompanied by a light which will fill the palaces of Busra, in the land of Ash-Sham. So when he is born, name him Muhammad, for his name is in the Tawrah: Ahmad – he is praised by the occupants of the heaven and the occupants of the Earth and his name is in the Injeel: Ahmad – he is praised by the occupants of the heaven and the occupants of the Earth; and his name is in the Qur’an: Muhammad.' This and that necessitate that when she was pregnant with him and she saw, as if when he came out of her, the palaces of Ash-Sham were illuminated for him. Then, when she actually gave birth to him, she saw it with her own eyes, just as she had seen it in her vision." And Allah knows better.

Muhammad Ibn Ishaq said, “When she gave birth to him, she sent word to ‘Abdul-Muttalib via her slave girl – and his father had already died while she was pregnant. It was also said that ‘Abdullah died when the Prophet (Peace and Blessings of Allah be upon him) was twenty-eight months old and Allah knows better which of them is correct. She said, “A boy has been born for you this night, so come and see him.” So when he came to her, she informed him about what she had seen when she was carrying him and what had been said to her about him and she told him that she had been ordered to name him Muhammad. So ‘Abdul-Muttalib took him to Hubal, which was inside the Ka‘bah, and he stood and supplicated and thanked Allah, the Almighty, the All-Powerful, saying,

*All praise and thanks be to Allah, Who has given me,*

*This fine, well-proportioned boy,*

*While still in the cradle, he has become the leader of boys,*

*I seek refuge for him by the house possessing corners,*

*Until he has attained manhood,*

*And until I see him of mature stature,*

*I seek refuge for him from the one who hates,*

*From the envier, of deranged mind,*

*Until I see him raising his voice,*

*It is you who have been named in the Qur’an,*



*In confirmed, oft-recited Scriptures,*

*Ahmad is written on the tongue.*

And Al-Baihaqi narrated on the authority of Al-'Abbas Ibn 'Abdul Muttalib (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was born circumcised and happy." He added, "His grandfather, 'Abdul-Muttalib was amazed by this and saw it as a good omen." He said, "This child of mine shall certainly have an important position." And this proved to be the case." But there is doubt about the authenticity of this Hadith. Al-Hafiz Ibn 'Asakir narrated it on the authority of Anas (May Allah be pleased with him) and he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Among the virtues bestowed on me by Allah was that I was born circumcised and no one saw my private parts'."

And Al-Baihaqi narrated on the authority of Mu'awiyah Ibn Saleh, who reported on the authority of Abul-Hakam At-Tanookhi that he said, "Whenever a child was born among Quraish at night, they would send it to the women of Quraish until the morning and they would invert an earthenware pot over it, so when the Messenger of Allah (Peace and Blessings of Allah be upon him) was born, 'Abdul-Muttalib sent him to the women of Quraish and they upturned an earthenware pot over him; then in the morning, they came and found that the pot had cracked into two and they found that his eyes were open and he was staring toward the heaven. Then 'Abdul Muttalib came to them and they confided to him, 'We have never seen a newborn like him; we found the earthenware pot had cracked into two over him and we found his eyes open and he was staring at the heaven.' He said, 'Take care of him, for I hope that he will have an important position or that he will attain goodness.' Then on the seventh day, an animal was sacrificed for him and he invited Quraish to eat. When they had eaten, they said, 'O, 'Abdullah! Have you named this son of yours in honor of whom you have invited us?' He replied, 'I have named him Muhammad.' They asked, 'What caused you to favor that name over the names of his family members?' He said, 'I wanted Allah to praise him in the heaven and His creation to praise him on the Earth'." The scholars of language said that everything in which all good qualities are combined is called Muhammad, as one of them said,

*Toward you – who reject malediction – I directed my she-camel,*

*The illustrious, the noble master, the Muhammad (i.e. the praised).*

One of the scholars said, "Allah, the Almighty, the All-Powerful inspired them to call him Muhammad, because of the praiseworthy characteristics he possessed, so that the name and the deed should agree with each other and so that the name and the person named should correspond in form and in meaning, as his uncle, Abu Talib said,

*His name was thus derived in order to honor him,*

*For the Owner of the Throne is Mahmood and he is Muhammad.*

## **Chapter Pertaining to the Signs on the Night of His Birth**

Muhammad Ibn Ishaq said, "on the authority of Hassan Ibn Thabit that he said, 'I was a young boy of seven or eight years and I understood what I saw and heard. Early one morning, I heard a Jewish man in Yathrib calling out, O, assembly of Jews! So they gathered to him and I was listening. They said to him, 'Woe to you! What is wrong with you?' He said, 'The star of Ahmad, who has been born this night, has risen.' And Al-Hafiz Abu Nu'aim narrated in his book, Dala'il An-Nubuwwah, on the authority of Abu Bakr 'Abdullah Al-'Amiri, who reported on the authority of Sulaiman Ibn Saheem and Rubaih Ibn 'Abdur-Rahman, both of whom reported on the authority of 'Abdur-Rahman Ibn Abi Sa'eed, who in turn



reported on the authority of his father that he said, 'I heard Abu Malik Ibn Sinan saying, 'I went to Banu 'Abdul-Ashhal one day to speak with them – and at that time we were at peace with them – and I heard Yoosha' (Joshuah), the Jew, say, 'A Prophet, whose name is Ahmad, is about to depart; he will depart from the Sacred Precincts (i.e. Makkah).' Khaleefah Ibn Tha'labah Al-Ashhali said to him in tones of mockery, 'What is his description?' He said, 'He is a man who is neither short nor tall. In his eyes there is redness and he wears a turban and rides a donkey. His sword is on his shoulder and he will migrate to this city.' Abu Malik said, 'So I returned to my people, Banu Khudrah and I was full of admiration for what Yoosha' had said at that time and I heard a man from among us asking, 'Is Yoosha' alone in saying this?' But they replied, 'No, all of the Jews of Yathrib are saying it.' Abu Malik Ibn Sinan said, 'So I set out and went to Banu Quraizah and I found an assembly who were discussing the Prophet (Peace and Blessings of Allah be upon him). Az-Zubair Ibn Bata said, 'The red star has risen, a star which does not rise except for the departure or the appearance of a Prophet – and none remains except Ahmad, and this is the place to which he will emigrate.' Abu Sa'eed said, 'So when the Prophet (Peace and Blessings of Allah be upon him) arrived, my father imparted this news to him and the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If Az-Zubair embraced Islam, his kinsman from the chiefs of the Jews would follow him'."

Abu Nu'aim narrated on the authority of Zaid Ibn Thabit that he said, "The Jewish rabbis of Banu Quraizah and An-Nadeer used to speak about the description of the Prophet (Peace and Blessings of Allah be upon him) and when the red star rose, they said that he was a Prophet and that no prophet would come after him, that his name was Ahmad and that he would emigrate to Yathrib. Then, when the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Al-Madinah, they rejected him, were envious of him and disbelieved in him." This story was transmitted by Al-Hafiz Abu Nu'aim in his book, from other sources, all praise and thanks be to Allah (SWT).

## **His Nursemaids and Wet Nurses**

Umm Aiman, whose name was Barakah was his nursemaid and the Prophet (Peace and Blessings of Allah be upon him) had inherited her from his father. When he grew up, he manumitted her and married her to his freed slave, Zaid Ibn Harithah and she bore him Usamah Ibn Zaid (may Allah be pleased with them all). The freed slave of his uncle, Abu Lahab, whose name was Thuwaibah, breastfed him, with his mother before Haleemah As-Sa'diyyah.

Al-Bukhari and Muslim narrated in their Saheehain, on the authority of Umm Habeebah Bint Abi Sufyan (may Allah be pleased with her) that she said, "O, Messenger of Allah! Marry my sister, the daughter of Abu Sufyan." The Prophet said, "would you like that?" She replied, "yes, for even now I am not your only wife and I would like that my sister should share the good with me." The Prophet said, "but that is not lawful for me." She said, "we have heard that you want to marry the daughter of Abu Salamah (or in another narration: Durrah, the daughter of Abu Salamah)." He said, "(do you mean) the daughter of Umm Salamah?" She said, "yes." He said, "even if she were not my stepdaughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah were suckled by Thuwaibah. So you should not present your daughters or your sisters (in marriage) to me." Urwah added, "Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet (Peace and Blessings of Allah be upon him). When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahab said, "I have not found any good since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaibah."

### **Wet-Nursing of the Prophet (Peace and Blessings of Allah be upon him) by Haleemah Bint Abi Dhu'aib As-Sa'diyyah**

Muhammad Ibn Ishaq narrated on the authority of 'Abdullah Ibn Ja'afar Ibn Abi Talib that he said, "It was related regarding Haleemah Bint Al-Harith that she said, 'I came to Makkah with a group of women'..." and Al-Waqidi cited with his isnad that they were ten in number and that they were from Banu Sa'd Ibn Bakr who had come looking for children to wet-nurse during a year of drought. She added, "I arrived on a white donkey belonging to me. I had our baby with me and an old she-camel, which I swear by Allah (SWT) did not give us even a drop of milk. We did not get even a moment of sleep that night because my hungry baby was crying and there was no milk to be had from my breast or from the she-camel with which to feed him. When we reached Makkah, we looked for children to suckle and the Messenger of Allah (Peace and Blessings of Allah be upon him) was offered to every woman among us, but they all refused him saying that he was an orphan. That was because we hoped for a good reward from the child's father. We said, 'An orphan! And what can his mother do?' We disliked to take him because of that. Every woman who came with me found a child to suckle but I. Before we departed, I said to my husband, 'By Allah, I hate to return among my friends without a baby to suckle. I will go and take that orphan.' He said, 'There is no harm for you if you do. Perhaps Allah will bless us through this orphan.' So I went and took him because there was no other alternative. On my way back, as soon as I put him in my lap, my breasts overflowed with milk, which he drank until he was satisfied and so did his foster brother. Then both of them slept, while before this, we had not been able to sleep because of my son's crying. My husband went to the old she-camel to milk it and to his surprise, its udders were full. He milked it and we both drank the milk until we were completely satisfied; and thereafter, we spent a good night. In the morning, my husband said, 'By Allah, Haleemah, you have taken a blessed child. Have you not observed the goodness and blessings that we have enjoyed since you took him last night?' And Allah, the Almighty, the All-Powerful continued to bestow blessings on us. I carried him with me, as we rode back on my jenny (female donkey) and it went at such a speed that the other donkeys could not keep up with it, so that my fellow travelers said to me, 'Woe to you, O, daughter of Abu Dhu'aib! Is this the same

jenny that you rode when you set out with us?' I said, 'Yes, by Allah, it is the very same.' They said, 'By Allah, there is certainly something unusual about it!' At last we reached the land of Banu Sa'd and I do not know of any land more parched and drought-stricken than that land. But in spite of this, my sheep would graze and return with udders filled with milk and we would take as much as we wanted, while the sheep of all those around us did not give a single drop of milk. Their sheep became so hungry that their owners would say to their shepherds, 'Woe to you! See where the sheep of the daughter of Abu Dhu'aib are grazing and let your sheep graze with them.' So they would put them to graze where my sheep were grazing, but their sheep would return hungry and without a drop of milk in their udders. My sheep, on the other hand, would return with udders full of milk and we would take what we wished. Allah continued to bestow this blessing on us, which we gratefully acknowledged, until Muhammad reached two years of age, at which time, he was growing at a rate that exceeded that of the other children. By Allah, by the time he had attained the age of two years, he was a sturdy child. So we took him to his mother, though we were keen to keep him with us because of the blessings we had enjoyed as a result of having him. When his mother saw him, I said to her, 'Let us return with our boy next year, for we fear that he may be affected by the infectious disease that is present in Makkah.' By Allah, we continued to press her until she said, 'Yes, ' and she let him go with us. He remained with us for two or three months after that. Then one day, while he was outside, behind our dwellings with a foster brother of his, playing with our lambs, that foster brother came running to us and said, 'Two men wearing white garments came to my Quraishi brother and they laid him down and cut open his belly!' My husband and I went out and raced over to him and we found him standing, his face pale. My husband embraced him and said, 'O, my son! What happened to you?' He said, 'Two men wearing white garments came to me and they laid me down and opened up my belly. Then one of them took something out of it and they cast it aside. Then they returned it (my belly) to its former state.' So we took him back to the house with us. My husband said, 'O, Haleemah! I fear that something might have befallen our son, so let us take him back to his family before something that we fear appears in him.' Haleemah said, 'So we carried him to his mother and when we arrived, she said, what has caused you to return him, when you were earlier insisting that he remain with you? We said, 'No, by Allah; it is only because Allah has allowed him to reach this age and we have fulfilled our duty. We were afraid that some harm may befall him and so we have brought him back to you as you requested.' She felt that this was not the case and so she insisted to know the truth until I told her what had happened. Then she said, 'Do you fear that he has been possessed by Satan? Nay! By Allah, Satan has no way to control him, for he has a great future in store for him. Shall I not inform you about him?' We said, 'Certainly! I bore him and by Allah, I have not born a lighter load than him. I saw in a dream when I was carrying him that it was as if when I delivered him, a light was emitted from me which illuminated the palaces of Ash-Sham. Then it happened thus when I gave birth to him and he supported himself on his hands and raised his head to the heaven. So leave him'." This Hadith has been narrated from other sources and it is well-known and widely circulated among the scholars of military campaigns and battles.

Ibn Ishaq said, "I was informed by Thawr Ibn Yazeed, who reported on the authority of Khalid Ibn Ma'dan, who in turn reported on the authority of the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) that they said to him, 'Inform us about yourself.' He said, 'Yes: I am the supplication of my father, Ibrahim (Peace be upon him) and the glad tidings of 'Eesa (Peace be upon him); and my mother saw in a vision when she was carrying me that a light was emitted from her which illuminated the palaces of Ash-Sham. I was breastfed among Banu Sa'd Ibn Bakr and while I was playing with their lambs, two men wearing white garments came to me and they had a golden bowl with them which was filled with ice. They laid me down and they opened up my belly, then they removed my heart and they cut it open and removed a black clot from it and threw it away. Then they washed my heart and my belly with that ice and when they purified it, they put it back in its place as it had been before. Then one of them said to the other, 'Weigh him against ten of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a hundred of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a thousand of his nation, ' so he did and I outweighed them. Then he said, 'Leave

him, for if you were to weigh him against the whole of his nation, he would outweigh them'." The isnad of this Hadith is good, strong.

And it has been confirmed in Saheeh Muslim on the authority of Anas Ibn Malik (May Allah be pleased with him) that Jibraeel (Peace be upon him) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was playing with the other boys and he took him and lay him down on the ground, cut open his breast and took the heart out from it. Then he extracted a clot from it and said: "That was the part of Satan in you." Then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, (i.e. his nurse) and said, "Verily, Muhammad has been murdered. They all rushed toward him (and found him all right) though his color was changed." Anas said, "I, myself saw the marks of the needle on his chest."

Ibn Ishaq said, "Abdullah Ibn Abi Bakr Ibn Muhammad Ibn 'Amr Ibn Hazm informed me that the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), Aminah, died when he was six years old at Al-Abwa', which lies between Makkah and Al-Madinah. She had taken him to Al-Madinah to visit his uncles from Banu 'Adiyy Ibn An-Najjar, but she died on the way back to Makkah."

Imam Ahmad narrated on the authority of Buraidah that he said, "We set out with the Messenger of Allah (Peace and Blessings of Allah be upon him) and journeyed until we reached Waddan. At this point, the Prophet (Peace and Blessings of Allah be upon him) said, 'Remain in your places until I come to you.' Then he came to us with a troubled expression and said, 'I went to the grave of Umm Muhammad (i.e. his mother) and I asked my Lord to let me intercede for her. But He refused me. Previously, I had forbidden you to visit the graves, now you may visit them. I had also forbidden you to eat the meat of sacrificial animals after three days, now you may eat it and keep it with you as long as you see fit. And I forbade you to drink from these vessels, now drink as you see fit'."

Muslim narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Prophet (Peace and Blessings of Allah be upon him) visited the grave of his mother and he wept, causing those around him to weep. Then he said, 'I sought permission from my Lord to visit the grave of my mother and He permitted me. Then I sought permission from Him to ask forgiveness for her, but He did not permit me. So visit the graves, for it will remind you of death'."

What is meant is that 'Abdul-Muttalib died while still an adherent to the religion of the Jahiliyyah; this view is in contrast to the claim of the Shiites regarding him and his son, Abu Talib, as we shall see when we discuss the death of Abu Talib. Al-Baihaqi said, after narrating these Ahadeeth in his book: Dala'il An-Nubuwwah, "And how could the parents of the Prophet (Peace and Blessings of Allah be upon him) and his grandfather not be as described in these Ahadeeth in the Hereafter, when they used to worship idols until they died and they did not follow the religion of 'Eesa (Peace be upon him)? But their disbelief does not diminish his lineage, because the marriages of the disbelievers are valid: Do you not see that when they embrace Islam, they are not required to renew their marriage contract or to split up?"

I say: The information that the Prophet (Peace and Blessings of Allah be upon him) has conveyed to us regarding his parents and his grandfather, 'Abdul-Muttalib, i.e. that they are among the inhabitants of the Fire, does not contradict the Hadith which is related from him via numerous sources, which states that the People of the Fatrah, children, the insane and the deaf will not be put to trial on the Day of Resurrection, as we have explained in detail in our explanation of the Words of Allah, Most High: "And We never punish..." (Soorah Al-Isra 17:15). Among them are those who respond positively and among them are those who do not; and these people are among those who do not respond, so there is no contradiction. All praise and thanks be to Allah (SWT), from Whom proceeds all grace. As for the Hadith cited by As-Suhaili – which he said contains in its chain of narrators two unknown persons up to Ibn Abi Az-Zinad, who reported on the authority of 'Urwah, who in turn reported on the authority of 'A'ishah (may Allah be