When the World Was Illuminated by the Birth of Muhammad ﷺ — From Pregnancy to Nursing

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> A lecture discussing the story of the Messenger Muhammad ﷺ's birth and nursing by Halimah Al-Sa'diyah, along with the signs and blessings that accompanied it, drawing lessons on loyalty, honoring parents, and the importance of early upbringing.

SAŽETAK

The lecture details the stages of the Messenger Muhammad ﷺ's life from conception to nursing, reviewing the state of the world before his birth and events like the Year of the Elephant. It recounts how Amina carried him without pain or fatigue, and the death of his father Abdullah during the pregnancy. It describes his birth on the 12th of Rabi' al-Awwal in 571 CE, along with signs like the fall of the palace of Khosrow and the extinguishing of the fire of the Magi, as well as the Jews announcing the appearance of Ahmad's star. Then it moves to his nursing by Thuwaiba, the freed slave of Abu Lahab, and then by Halima al-Sa'diya, recounting her situation during a year of drought and the reluctance of wet nurses to care for him, followed by the blessings that came to her home after she took him in. It mentions the incident of the chest being split in Banu Sa'd, Halima's attachment to him after two years, and the Messenger's ﷺ gratitude towards her and his sister Shima on the Day of Hunayn. The lecture concludes with lessons on patience in orphanhood, the importance of early upbringing, and honoring parents, citing Quranic verses and prophetic hadiths.

KLJUČNE PORUKE

> The story of Amina's pregnancy with the Messenger Muhammad ﷺ was free of pain and labor as a mark of honor for him. She saw a light that illuminated the palaces of Sham (Qur'an 21:107).

> The death of Abdullah, the father of the Messenger Muhammad ﷺ, occurred during Amina's pregnancy, so the Messenger ﷺ was born an orphan who never saw his father.

The Messenger Muhammad was born on the 12th of Rabi' al-Awwal in 571 CE, fifty days after the Year of the Elephant, and his birth was accompanied by signs such as the falling of the terraces of the palace of Khosrow and the extinguishing of the fire of the Magi.

His mother nursed him, then Thuwaiba, the freed slave of Abu Lahab, and then Halima al-Sa'diya, who saw blessings in her home after taking him in when the wet nurses had turned away from him due to his orphan status.

The incident of the splitting of the chest occurred for the Messenger Muhammad in Banu Sa'd when he was four or five years old, and the two angels returned it and washed his heart with Zamzam water, and it happened again on the night of Isra (Bukhari, Muslim).

The loyalty of the Messenger Muhammad was evident in his welcoming of Halima al-Sa'diya on the day of the Conquest of Mecca and honoring her, as well as in his kindness to his sister Shima'a and her people on the day of Hunayn.

Lessons learned: the importance of early upbringing, emulating the Messenger Muhammad in loyalty, honoring parents, and repaying kindness.

ČLANAK

Introduction to the Meeting

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, who sent His Messenger as a mercy to the worlds. He said: And We have not sent you, [O Muhammad], except as a mercy to the worlds (wa mā arsalnāka illā raḥmatan lil-ʿālamīn). May Allah's peace and blessings be upon him and his family and companions.

Dear brothers and sisters, may Allah greet you in this blessed meeting. Our discussion tonight is titled: "When the World Was Illuminated by the Birth of the Messenger Muhammad ." We will talk about his journey from being carried to his birth and nursing, before this light shone forth, and before the leader of the first and the last was born .

The World Before Birth

Imagine that the earth was living in the darkness of ignorance, with hearts seeking light to guide them, and humanity waiting for someone to lead them to the truth. Meanwhile, events were unfolding in Mecca, and its people did not know that behind these events was the birth of the greatest man known to humanity. The world was stumbling in oppression, misguidance, and bloodshed, with each tribe attacking the

other. The nation was in dire need of someone to lead them from this darkness to the light.

And Allah, the Exalted, was preparing the world, the Arabian Peninsula, and Mecca for the emergence of this Messenger Muhammad ﷺ. The last events before his birth were the incident of the elephant, through which Quraysh realized that Allah protects His sacred land. The Arabian Peninsula and the entire world knew that Allah protected His house, sending birds against the army of Abraha. This significant event led Quraysh to acknowledge that only Allah, the Exalted, protected His house.

The Story of the Pregnancy

In this lesson, we will return to those beautiful moments to learn about the story of Amina, the mother of the Messenger Muhammad ﷺ, her pregnancy, and his birth and nursing. Every one of us has a birth story, and a mother who carried him and waited for his arrival for nine months. Every mother remembers these days well, recalling what happened to her during pregnancy, the memories, and perhaps the dreams or visions she experienced, and what she thought to name him, whether he would be a boy or a girl. Every mother has these memories with her child.

But have you ever imagined the story of the birth of the perfect human being whom Allah chose to be the seal of the prophets and messengers, the leader of the first and the last, whom He honored above all other prophets and messengers? Can you imagine how his pregnancy and birth were?

As for the story of her pregnancy, Amina said: When I became pregnant with our Master the Messenger Muhammad ﷺ, I did not feel his presence, nor did I experience the usual discomforts and pains of pregnancy. The only thing I noticed was that my menstruation had stopped, and I was surprised and astonished that it had not come. However, I did not know I was pregnant; I could not see it, nor did I feel the pains that a pregnant woman typically experiences. I was simply surprised that my menstruation had not come, but I did not feel the pains of pregnancy.

It was said that someone came to her and said: It could be a dream, or you might have heard a voice. He told her: You are carrying the leader of this nation and its Prophet. When he is born, say: I seek refuge with the One from the evil of every envious person, then name him Muhammad.

When she was pregnant with the Prophet Muhammad ﷺ, and as the time for labor approached, she saw a light that illuminated the palaces of Busra in the land of Sham. These signs, along with the absence of pain and her not feeling the burden of pregnancy, reassured her that she was carrying the leader of the first and last.

The Death of Abdullah and the Orphanhood of the Prophet ﷺ

After this pregnancy lasted for about two months according to the most reliable accounts, her husband, the father of the Prophet Muhammad ﷺ, passed away while he was on his way to Sham. He returned to Medina to visit his maternal uncles, where he died. This was the first and most difficult orphanhood for the Prophet ﷺ; he never saw his father, never heard the words 'O my son,' nor did he say 'O my father.' This is the utmost degree of orphanhood, for a child to be born without seeing his father.

All of this, as will be discussed later, contributed to the orphanhood of the Prophet ﷺ, whether from his father, mother, or later his grandfather. We will talk about it later for a wisdom that Allah, the Exalted, intended. Abdullah, the father of the Prophet ﷺ, died while his mother was still pregnant with him until the time of his birth came.

The Birth and Its Signs

He was born in Mecca, on the morning of Monday, the twelfth of Rabi' al-Awwal, most likely in the year 571, fifty days after the incident of the elephant. A great event occurred: the devils were stoned, the heavens were guarded, fourteen balconies of the palace of Kisra fell, and the fire of the Magians was extinguished. The Prophet Muhammad ﷺ was born on this day.

For this great event, there were signs indicating the emergence of the last of the Prophets and Messengers. Among these signs was that the fire of the Magians, which they had worshipped and kept burning for many years, was extinguished that day, signaling the end of worshiping anything other than Allah, the Exalted. The balconies of Kisra fell as a sign of the end of his reign.

The Jews, who had knowledge of the scripture, knew that the time had come for the birth of the leader of the first and last. Allah, our Lord, said in His Book: ﴿Those to whom We gave the Scripture recognize him as they recognize their own sons﴾ (alladhīna ātaynāhumu l-kitāba yaʿrifūnahu kamā yaʿrifūna abnāʾahum).

On the day of his birth, it was reported that the noble companion Hassan ibn Thabit r.a. said: I was a boy in Medina on that day — meaning the day the Prophet Muhammad ﷺ was born — and I heard a Jew calling out: O assembly of Jews, O assembly of Jews. When they gathered, he said to them: Today the star of Ahmad has appeared. Meaning, the Prophet Muhammad ﷺ was born on this day.

His birth was at sunrise. What is the connection between sunrise and his birth ﷺ? The earth needs the sun, and all of it needs the sun. Similarly, the Messenger ﷺ at that time shone for the hearts; they were thirsty, needing someone to bring them from darkness to light, and to be a mercy for them. His birth at sunrise is like a dawn for the hearts, illuminating them and guiding them. On this day, Allah allowed humanity to receive mercy; for the birth of the Messenger was a mercy to the worlds: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾.

It was the greatest birth and the easiest delivery. His mother said: When I gave birth to him, a light came from me that illuminated the palaces of Sham. Some narrations say that the Messenger ﷺ was born circumcised, with kohl in his eyes, prostrating and raising his hands to the sky, although there is disagreement about the authenticity of these narrations. The point is that Allah honored him and his mother, granting her relief from the pains of labor as a tribute to the Messenger ﷺ.

Do you see the selection and honor? Although pregnancy is not easy, our Lord described it: ﴿حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ﴾ — "His mother carried him with weakness upon weakness." This is understood by women who have been pregnant. Yet, the mother of the Messenger ﷺ did not experience these pains, nor did she endure labor pains due to the blessing of the Messenger ﷺ.

Naming and Nursing

When his mother gave birth to him, she went to his grandfather Abdul Muttalib to announce that he had a grandson; for the Messenger's father had passed away. Abdul Muttalib came joyfully, entered the Kaaba, circumambulated it, prayed to Allah, and thanked Him for the birth of this boy, naming him Muhammad as mentioned earlier. He was asked: Why give him a name that no one has had before? Do you reject the names of your forefathers? He replied: I wanted him to be praised on earth and in the heavens. He circumcised him on the seventh day after his birth, as was the custom of the Arabs.

His mother nursed him in the early days, and then after her, Thuwaibah, the freed woman of Abu Lahab, nursed him. Abu Lahab was the uncle of the Messenger ﷺ and was also happy about his birth. It is said that when his freed woman Thuwaibah came to inform him that a son had been born to the Messenger ﷺ, he freed her out of joy for the birth of the Messenger ﷺ, due to their kinship.

Abu Lahab's Joy at the Birth of the Messenger ﷺ and the Easing of His Punishment

This means that he freed her due to his relationship with the Messenger. In Sahih al-Bukhari, it is narrated that Abu Lahab was seen after his death in a miserable state. As we all know how much harm Abu Lahab caused to the Messenger ﷺ. He was asked in this vision about his condition, and he said: I have not seen any good since you left, meaning I am in torment and punishment, except for a little relief, and he pointed to his freeing of Thuwaibah.

Some commented that when Abu Lahab rejoiced at the birth of the Messenger ﷺ and freed Thuwaibah out of joy for him, his punishment was eased every Monday, for the Messenger was born on a Monday. Since he rejoiced at the Messenger while being a disbeliever, how much more would the heart filled with love and faith for the

Messenger ﷺ be forgiven by Allah and elevated in rank? Of course, there is disagreement on this matter. Some say that the deeds of disbelievers do not benefit them, no matter what they do, as our Lord said: ﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾.

Imam Ibn Hajar in his book Fath al-Bari, which explains Sahih al-Bukhari, also discussed this matter in some detail. Some said that dream visions are not to be relied upon, while others said it is permissible for his punishment to be eased because he rejoiced at the Messenger ﷺ, even if he was a disbeliever. It is well-known that his uncle Abu Talib was one of the most loving and protective people of the Messenger ﷺ, defending him for about forty years until he died while defending him, but he did not die a Muslim, although there is disagreement about this in the narrations.

When they asked — meaning — the companions: Will your intercession benefit him? They said: O Messenger of Allah, he defended you and protected you, will your intercession benefit him? In the hadith, it is said: He is in a shallow part of the fire, meaning in a small amount of fire, and if it weren't for me — the Prophet says — if it weren't for me, he would have been in the lowest depths of the fire. This shallow part of the fire — this small thing — is said to be a coal placed at the edge of his foot, causing his brain to boil from its intense heat. They said: Just as Abu Talib was relieved of punishment through the Messenger's intercession to this coal at his foot, perhaps Abu Lahab was similarly relieved of punishment due to his joy at the birth of the Messenger Muhammad ﷺ.

Joy at the Birth of the Messenger ﷺ and Following His Sunnah

From this, we conclude that our joy for the Messenger Muhammad ﷺ at his birth is permissible, along with following his Sunnah. The Messenger used to fast on Mondays, as mentioned in Sahih Muslim, and when asked about it, he said: That is the day I was born. So we rejoice at the birth of our Messenger Muhammad ﷺ and his sending as a mercy to the worlds, and we praise Allah, the Exalted, for this great blessing.

The Custom of Quraysh Sending Children to the Desert

After Thuwaiba nursed him for a few days, it was customary for Quraysh to send children to the desert for nursing, so that the child would grow up physically and mentally healthy, and have a vision of open spaces that would enhance their thinking and imagination — broadening their minds. This helps them in their thinking, maturity, and eloquence, learning proper Arabic and its roots. We can learn from this to allow our children to see these wide spaces, perhaps once a week or once a month, to go out to wide areas and see the horizon, as this enhances their growth, thinking, and imagination. Children should not be confined to rooms and closed apartments, missing out on this light and vast horizon.

It was customary for the Banu Sa'd tribe to come to Mecca, take newborns, and then take them back with them, where they would stay in the Banu Sa'd tribe for two years. The children would be nursed there, and as I mentioned, the child would grow physically and mentally, strengthening their bodies and nerves, mastering the Arabic language correctly, and avoiding the diseases of urban life by growing up in a healthy environment prepared for that.

The women of Banu Sa'd would come to Mecca to take the children because they received a financial reward for it. However, Quraysh did not only rely on the financial amount, as the mother could take the child and receive payment but might not care for him since she would know she received her payment and that was it. But Quraysh had another practice: they would indeed give a financial amount, but also periodically visit their child, showering the nursing mother with gifts and offerings. Quraysh received beautiful things from Sham and Yemen — the winter and summer journeys. Thus, the mothers of Banu Sa'd were more eager for the gifts than the wages.

The Condition of Halimah Al-Sa'diyah Before Nursing the Messenger

Let us recall what Halimah Al-Sa'diyah said about this matter. She said: We were in a barren year, meaning a year with no rain or crops. She even said: My child — her primary child — could not sleep from extreme hunger, and they had a she-camel with no milk, and the sheep had no milk either, meaning due to extreme hunger, the milk did not flow. It was a year with no rain, and the sheep sent out to graze returned weak and emaciated because there was no rain. Halimah Al-Sa'diyah said that she went with her people that year to Mecca, seeking to find children to nurse for the hope of reward and gifts from the people of Mecca.

Halimah Al-Sa'diyah said: When she left her homeland, as she mentioned, she herself had milk that was not enough for her primary nursing child, her sheep had no milk, and their she-camel had no milk, and there was no crops or rain — a difficult year, a year of drought. She said: Even as she came, she had a donkey called an ataan, which was weak and emaciated. She was with a group that came, and each time her people looked at her as she lagged behind, walking slowly with her weak, tired donkey, they had to wait for her and call out: Come on, Halimah, and they would wait for her a little on the way until she caught up with them, until they reached Mecca. This was the state of Halimah Al-Sa'diyah before she was blessed with the Messenger of Allah .

The Nurses' Rejection of the Messenger Muhammad

When Halima Al-Sa'diyah arrived with the women of Banu Sa'd in Mecca, all the women were looking for infants, hoping for money and gifts. The Messenger's grandfather, Abdul Muttalib, was searching for a nurse to breastfeed his grandson, the Messenger Muhammad . But every woman who passed wanted to take the

Messenger and asked: Where is his father? They would be told that his father had died. They would say he is an orphan, and they turned away from the Messenger of Allah, focusing on material gains and gifts. This is an orphan — who would honor him with gifts? What could the grandfather do? They turned away from the Messenger of Allah. Imagine! Let us understand that the kingdom belongs to Allah, that the kingdom belongs to Allah alone. The one they see as an orphan is the master of the first and the last, yet they turned away from him. The second, third, and fourth nurses came, and all of them turned away from the Messenger to find another child, until Halima Al-Sa'diyah also turned away from him.

In the end, each of the women took a child and returned to their people, and Halima Al-Sa'diyah found no one. She said to herself: Since I have not found anyone, taking this boy is better than returning without a child. She told her husband, and he said: It is fine for you to take him. So she took the Messenger Muhammad .

The Blessing of the Messenger Muhammad Appears with Halima Al-Sa'diyah

Here, the situation will change. She took the master of the first and the last. There was no milk in her, nothing to satisfy them; her child had nothing to drink, and their sheep were weak, their donkey was tired and weak, unable to walk, and their she-camel had no milk. As soon as she took the Messenger Muhammad and held him to her chest, the Messenger began to drink from her breast until he was full. Then her nursing child — Halima Al-Sa'diyah's baby — came to the other breast and drank until he was full, then the Messenger and his nursing brother fell asleep.

Halima says: We looked at our she-camel and found that milk had come to her. They milked the she-camel, and she and her husband drank until they were satisfied. She says: We spent the night in good spirits, full, after having been hungry, and the children were full, Halima Al-Sa'diyah's breast was full of milk. Then they set out the next day to return to their tribe, Banu Sa'd. Halima Al-Sa'diyah says: The donkey I came with became lively and strong, even leading the caravan quickly, and her people looked at her, saying: O Halima, is this the donkey you came with? She said: Yes. They said: It has a story! How is it that when you came it was tired and weak, and now it is racing ahead and we cannot keep up with you? Then they said to her: You have taken a blessed soul, meaning Allah has favored you by choosing a blessed child with blessings. And I saw the blessings in his nursing, in the she-camel, and in the donkey. The blessing of the Messenger appeared. I noticed how the blessing of the Messenger was in his mother's carrying him, and his blessing at his birth.

The Blessing of Nursing in Halima Al-Sa'diyah's Home

As soon as she breastfed him, her situation changed. They arrived at Banu Sa'd, and Halima Al-Sa'diyah's sheep were there. There was severe drought, but Halima Al-

Sa'diyah's sheep went to pasture and returned with full bellies and plenty of milk, after having returned weak and empty. As for the rest of Halima Al-Sa'diyah's people, they took their sheep and returned weak and empty.

Even the rest of Halima Al-Sa'diyah's tribe would tell their children: Go to the place where Halima's sheep graze, and graze their sheep there. But they would go and return as they were, while Halima Al-Sa'diyah's sheep returned, as I mentioned: full and with plenty of milk, and the she-camel was full of milk.

Halima Al-Sa'diyah says: We saw nothing from him except goodness. Since I took the Messenger ﷺ, our home and lands have been filled with goodness, increase, and blessings. How could it not be? How could it not be, when in their home is the one whom Allah has chosen, raised his mention, and made him the master of the first and the last? We remained in increasing goodness and saw nothing but goodness.

She said: He grew quickly, unlike the other boys. For example, if a child grows in a month, the Messenger Muhammad ﷺ grows in a day, he matures quickly.

Halima's Attachment to the Messenger Muhammad ﷺ After Two Years

The two years ended, but Halima Al-Sa'diyah saw great blessings, wealth, and comfort since she took the Messenger. Now what does she want? The two years are over, and he should return to his mother, but Halima saw the goodness in him and did not want to part with him. Unlike before she knew him, when she had distanced herself because he was an orphan, after knowing him and seeing his blessings, she held onto him.

When the two years ended, she returned him to his mother, trying to convince her to let him stay with Halima. She said: I'm afraid for him from the cities, meaning from the civilized society. It's better for him to be in an open place, to live in the desert, to strengthen his body, and so on. She kept trying to convince his mother until she agreed for him to return with Halima, even though the two years were over.

The Incident of the Chest Being Split in Banu Sa'd

The Messenger Muhammad ﷺ returned to Halima Al-Sa'diyah's home, and as mentioned, there was abundance of sustenance, milk, comfort, joy, and peace, until the Messenger reached the age of four or five while still in Banu Sa'd. One day, he went out to play with the boys, and two angels dressed in white came. The Messenger ﷺ lay down, they held him down, then they split open his chest and removed the clotted blood, the share of the devil. The angels came down with a golden vessel, took this clotted blood from the Messenger ﷺ, washed it with Zamzam water, and then returned his chest to its original state. A quick surgical operation, a miracle, a miraculous honor for the Messenger of Allah ﷺ. After removing the devil's share, they washed it in a golden basin with Zamzam water, then returned it to its place.

The Messenger's foster brother came running, terrified, to inform Halima Al-Sa'diyah and his father about what happened to him. They rushed to the Messenger and saw him pale. They asked him: What happened? He said: Two men dressed in white came to me, laid me down, and split my chest, explaining the details. Halima's husband said: I'm afraid for this boy that something has happened to him, thinking it might be something from the devil. He told Halima: It's best to return him to his mother; if something appears, we will take responsibility, so it's better to return him to his mother.

Halima Al-Sa'diyah decided to return the Messenger Muhammad to his mother, but she wished for him to stay with her. When she returned to his mother, the Messenger's mother was surprised and said: Weren't you eager for him to stay with you? Why did you bring him back? Halima said: I have fulfilled my duty. She said: I nursed him for two years, and he has become strong and... His mother said: Oh Halima, tell me the truth; this is not a convincing reason. You were eager for him to stay. The Messenger's mother insisted on Halima to tell her the truth about this matter, until Halima said: By Allah, two men came, laid him down, and split his chest, and I feared for him. The Messenger's mother smiled and said: So you feared for him from the devil? Halima said: Yes. His mother said: Rest assured, the devil has no power over him, the devil has no power over him.

Where did the Messenger's mother get this information? Because she saw that during her pregnancy, she did not experience labor pains, and during childbirth, she told her: The devil has no power over him. She also said when she gave birth to him: I saw a light that illuminated the palaces of Sham. So do not worry, and the devil has no power over him.

The Splitting of the Chest on the Night of Isra

This is the incident of the chest being opened of the Messenger Muhammad . In Sahih Bukhari and Muslim, it is also mentioned that his chest was opened on the night of Isra. His chest was opened and washed with Zamzam water, then it was closed again. Why? The night of Isra and Mi'raj was a preparation for the heart of the Messenger of Allah to converse with Allah, because he would spend the night of Mi'raj experiencing a great event, going to Al-Aqsa Mosque and then ascending to the heavens to speak with his Lord. Thus, his chest was opened and washed again. Some historical accounts mention that his chest was opened three times: this time was with Halimah Al-Sa'diyah, the night he was taken on the Isra as mentioned in Sahih Bukhari and Muslim, and the third time is said to be the night of revelation when the revelation came to him and his chest was opened .

What the poets said about this incident

This is the story of Halimah Al-Sa'diyah and what she witnessed of goodness. Among what the poets said about this incident:

Halimah won the pleasure of Muhammad, the best of creation, with the greatest purpose.

She witnessed blessings when she was favored with him, and happiness accompanied the appearance of Ahmad.

Her breast was full when he nursed, and she felt secure from every hardship.

Her people remained in worry and toil, struggling for milk and sustenance, while she was safe and at ease.

She brought him to the caravan, meaning her donkey, and she arrived at the caravan, having preceded them with joy and pride in the noble Messenger.

Her sheep were well-fed; whenever they grazed, they would yield her abundant milk.

She witnessed goodness surrounding her while people were in a place of hardship and difficult living.

He attained all joy and happiness; he is the one who has excelled all.

Peace be upon him.

The Character of Loyalty with Halimah Al-Sa'diyah

This is the story of Halimah Al-Sa'diyah, who nursed the Prophet in his childhood, and in return for gifts. Among the honors from Allah upon her was what you have seen. But let us focus on a very important point in this matter: the character of loyalty. Halimah Al-Sa'diyah nursed the Prophet as a child for a reward, but when the Prophet opened Mecca and the delegations came to pledge allegiance to him, an elderly woman, nearly eighty or more, came. They said to him: This is your mother Halimah Al-Sa'diyah. The Prophet smiled, rejoiced, removed his cloak, and sat with her, saying to the crowd: Let me speak to my mother for a while. To leave the crowd and say: Let me speak to my mother for a while, and he rejoiced with her, sitting, talking, making her laugh, and enjoying her company.

Did you see loyalty? Perhaps some of us or some people find a mother who nursed them, saying hello, peace be upon you, or sometimes they remember that they were nursed by her, yet they show no interest or expression... as if she did something trivial. Some do not even talk to their mother who endured the hardship of carrying them; some travel to another country and may not speak to their mother for a week, two weeks, a month, or two months. Some may live with their mother in the same house, and when they enter their wife and children's home, they close the door and

say: I don't want any disturbance, viewing their mother as a nuisance or their father as a nuisance. This is the state of some Muslims with their mothers who endured the hardship of carrying them, while they find time for everyone else, joking, laughing, and taking their children out, while their mother and father are strangers to them. Perhaps they make a call and think they have fulfilled their duty, going out with their wife and children many times, but not spending half an hour with their mother.

Where is kindness? Where is the emulation of the Messenger of Allah ﷺ? You claim to love the Prophet, and your claim to love him necessitates following him. This was the state of the Prophet ﷺ with Halimah Al-Sa'diyah, with the one who nursed him only for a reward; he did not forget her kindness.

The Prophet's Foster Sister on the Day of Hunayn

Another example that emphasizes the character of loyalty from the Messenger of Allah ﷺ: When the Prophet ﷺ was victorious in the Battle of Hunayn and the spoils and captives came to him, among the captives were the people of Halimah Al-Sa'diyah, along with the Prophet's foster sister, Shaima.

The Loyalty of the Prophet ﷺ to His Foster Mother

When she was captured, she said to them: Do you not know that I am the sister of your companion? They came to the Prophet ﷺ and said: There is a woman claiming to be your foster sister. The Prophet ﷺ asked her, and she said: I am your foster sister, and she provided him with proof of her truthfulness, saying that there was a mark on her back from when he was small. When she informed him, the Prophet ﷺ recognized her by the sign she mentioned.

The Messenger Muhammad ﷺ honored her and her people, spreading his cloak for her to sit on. The companions asked: 'May I free her?' The people had already divided the spoils. The Messenger Muhammad ﷺ honored her and her people as a tribute to her mother, Halimah Al-Sa'diyah, even giving them the remaining spoils from the Banu Sa'd tribe. The Messenger Muhammad ﷺ said: 'What is mine or that of Banu Abdul Muttalib, take it,' referring to a share of the spoils.

When the emigrants heard this, they said: 'What is ours is yours, O Messenger of Allah.' The Ansar heard this and said: 'What is ours, O Messenger of Allah, is yours too.' The Messenger Muhammad ﷺ returned their spoils to them, freed his sister, and said to her: 'If you wish, you can stay with me in peace — meaning she would have everything she needs as a sister — and if you wish to return to your people, you may.' She said: 'I want to return to my people.' The Messenger Muhammad ﷺ honored her and her people, and returned to them the spoils that had been taken from them, then they returned to their people. She embraced Islam afterward and her faith was beautiful.

Loyalty is a great virtue

The lesson in the story is the loyalty of the Messenger Muhammad to Halimah Al-Sa'diyah, who supported him. The Messenger Muhammad cried and said: 'This is loyalty to my mother Halimah,' meaning what I did was in loyalty to my mother Halimah.

Have we been loyal to our fathers and mothers, to our teachers, and to everyone who has done us a favor? Or have we denied the good as some do in this time? Some deny their father and mother. Look at the Messenger of Allah : 'Indeed, you have in the Messenger of Allah a good example' (Surah Al-Ahzab 33:21) — he cries and says: 'This is loyalty to my mother Halimah.'

Loyalty is a great virtue that is rarely found in this time. We should emulate the Messenger of Allah in this trait: to repay every good deed to our parents, teachers, and everyone who has done us a favor, given advice, or guidance. We should cherish the good and return the loyalty, following the example of the Messenger of Allah .

Summary of lessons learned

The summary of this lesson: We learn from tonight's lesson that the birth of the Messenger Muhammad marked the beginning of a great era in human history. We also learn that Allah prepares His prophets from their inception, just as He prepared the Messenger Muhammad , his name, his mother, his father, the Arabian Peninsula, and Mecca.

We also learn that patience in the face of adversity, orphanhood, and difficult circumstances does not prevent a person from reaching their goals. One should not say: 'I have difficulties, I am an orphan, I cannot do anything'; rather, they should emulate the Messenger Muhammad , who was born an orphan but achieved success. May peace be upon our master Muhammad.

The importance of early education

We also benefit from the importance of early education and character building: raising children from childhood, teaching good speech, good morals, being a good role model, polite speech, and eloquence—all during childhood. Some might say: I failed to raise my child because you faltered at the beginning. Sometimes a father tries to correct the son, and the mother says: Leave him, he is still young. My son, get up for prayer, and the mother says: Let him be, he is still young. Sometimes it's the opposite: the mother tries to educate, and the father says: No, let him be, he is still young, let him sleep through prayer, let him wear clothes above the knee, let him play on the PlayStation and with electronic games. If he says a bad word, they say: He is young. And when he grows up, you can't do anything because education starts from

childhood, perhaps even from pregnancy: the mother should listen to the Quran while pregnant, during childbirth, and throughout childhood.

Even in the Quran, there is a subtle hint in the story of Mary: "My Lord, indeed I have pledged to You what is in my womb, consecrated. So accept this from me; indeed, You are the Hearing, the Knowing." (Surah Al-Imran 3:35). Where did she say this while he was still in her womb? Do you see where education comes from? And how are men made? No mother can raise a child who is distanced from Allah and His Messenger, who knows nothing of the Messenger's morals, or of wudu or prayer. Later, when the child grows up and says: I want to educate, you cannot educate. Education starts from childhood; we must pay great attention to this.

Another lesson learned is the importance of breastfeeding in building a child's health, and also the need to raise children in spacious environments, allowing them to see dimensions where their understanding, thinking, and imagination can grow.

Kindness to Parents and Gratitude

The most important point from tonight's lesson: showing gratitude to everyone who has done us a favor, especially our parents; you should give them the largest share in their lives and after their passing. In their lives, it is through kindness, companionship, and spending time with them, opening up discussions and sharing beautiful and special memories. Create opportunities for your mother to feel close to you and for your father to enjoy your conversation. Joke with your father about his youth, about when he married your mother, recall beautiful moments, make him feel comfortable with you and your words. After their passing, pray for them, give charity on their behalf, and be dutiful to them.

Closing Dua

I ask Allah, the Exalted, to protect our parents, our fathers and mothers, and for those who are alive, may Allah grant them health and well-being, and may He bless us in being dutiful to them. For those who have passed away, may He forgive them and have mercy on them, overlook their misdeeds, and unite us with them in gardens and rivers, in a seat of truth with a Sovereign, Omnipotent. O Allah, we ask You not to leave us in this gathering with any sin except that You forgive it, no worry except that You relieve it, no debt except that You settle it, no hardship except that You ease it, and no worldly need that pleases You and is good for us except that You facilitate it, and You are the Most Merciful of the merciful. O Allah, guide all Muslims, the youth and daughters of Muslims, and grant us righteous offspring, and make us adhere to the truths of following the Messenger . "Our Lord, grant us in this world good and in the Hereafter good and protect us from the punishment of the Fire." (Surah Al-Baqarah 2:201). And may peace and blessings be upon our Prophet Muhammad and his family and companions. May Allah reward you all.

21:107 2:146 31:14 25:23 3:35 2:201 صحيح البخاري صحيح مسلم

#The Prophetic Biography #The Birth of the Messenger Muhammad □

#The Nursing of the Messenger Muhammad □ #Halima Al-Sa'diyah #Loyalty #Kindness to Parents

#Early Education

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