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## Sayyidunā Ibrāhīm ibn Muḥammad ﷺ: Historical Narratives and Eternal Lessons from His Brief Life

### Dr. Amir Hayat

*Post Doctoral Fellow, Islamic Research Institute,  
IIUI/ Assistant Professor, GC Women University, Sialkot  
Email: amirhayat5817@gmail.com*

### Lubna Iftikhar

*PhD Scholar, Institute of Arabic & Islamic Studies,  
Government College Women University, Sialkot  
Email: lubnadar123@gmail.com*

### Abstract

Sayyidunā Ibrāhīm ibn Muḥammad ﷺ, the son of Muḥammad ﷺ and Māriya al-Qibṭiyya (RA), is briefly described in the event in his lifetime in this article. In His short life there are a lot of spiritual lessons for the Muslims, yet Ibrāhīm ibn Muḥammad ﷺ lived only sixteen months, but his life highlighted the major events of the Holy Prophet ﷺ's life. This article explores the historical events, including his birth, which was a sign of joy for the Holy Prophet ﷺ and all Ummah at that time; the Holy Prophet's ﷺ delegation to the wet nurse; the Holy Prophet's ﷺ love as a father; the status of His mother which is changed from slavery to "Umm al-Walad.", Holy Prophet ﷺ emotional response to his death; and the clearness of the superstition which spread after his death. Along with descriptive research, the study highlights the moral and ethical lessons that may be learnt from these incidents, including the importance of love for children, the way Islam views grief and how to manage it, and the rejection of superstitious beliefs. The study explains how Ibrāhīm ibn Muḥammad ﷺ's brief life provides guidance in the areas of emotional guidance, parental love, and obedience to Allah's decree by explaining the historical narratives of Islamic sources and the sociocultural background. It also helps to give a deeper understanding of the Holy Prophet's ﷺ human emotions within the framework of faith.

**Keywords:** Ibrāhīm ibn Muḥammad ﷺ, Māriya al-Qibṭiyya (RA), birth, death brief life, human emotions

### Introduction:

Sayyidunā Ibrāhīm ibn Muḥammad ﷺ was born when Muḥammad ﷺ in the latter years of his life, he lived shortly in the world, yet his short existence continues to illuminate the impactful lessons about love, loss, kindness and Devine wisdom that resonate across centuries. Though his

earthly journey lasted only about eighteen months but the events that are attached to his life offering solace and guidance to generations of believers.

When Ibrāhīm ibn Muḥammad ﷺ was born, his birth was not only the piece of joy and happiness for Holy prophet ﷺ but also for his companions. It was a significant and poignant occasion in the Prophet ﷺ's life, especially considering that all of his previous sons had passed away at a young age. The society and family celebrated the birth of Ibrāhīm ibn Muḥammad ﷺ. It demonstrated the Prophet ﷺ's humanity, his affection for his family, and the joy of the early Muslim community. The fact that the Sahabah (RA) celebrated alongside their beloved Holy Prophet ﷺ is still a heartwarming illustration of Islamic ideals and how they are applied in family life. He was born after the treaty of Hudaibiyyah which a positive sign for the early companion and they saw this as a renewal of lineage. As he born from the Māriyah (RA) who came to Madinah as a bondwoman (slave), a gift given to the Holy Prophet ﷺ by Muqawqis, the king of Egypt. She was treated with dignity and respect by the Holy Prophet ﷺ. Additionally, it demonstrates the Holy Prophet ﷺ's justice and kindness by raising a woman from a foreign nation and origin. This is the Islamic rule that a female slave who births her master's child is granted a unique position in society and is protected by law. This is referred to as "Umm al-Walad." At the time when Ibrāhīm ibn Muḥammad ﷺ was given to the wet nurse, lot of females wants to get that opportunity but Holy Prophet selected the Umm Sayf, the wife of a humble blacksmith in the area of Awali in Madinah who belong the tribe Banū Najjār, is profoundly symbolic and full of lessons of humility, simplicity, and trust. Holy prophet often visited the house of blacksmith to meet his son and his immense love for him show the Holy Prophet ﷺ as a father. The most affecting and emotionally intense event in the Sirah is perhaps the death of Ibrāhīm ibn Muḥammad ﷺ, His's ﷺ little son. It not only demonstrates the depth of the Prophet ﷺ's humanity, but it also imparts timeless wisdom on tolerance, love, and surrender to Allah's will.

In these kinds of situations, the Prophet ﷺ's eyes started filling up with tears, an unexpected sight from a man known for his unfathomable patience and spiritual courage. In the life of the Prophet ﷺ, the solar eclipse that occurred on the day of Ibrahim's death was both a spiritually enlightening and emotionally powerful event. Muḥammad ﷺ interpreted it as a way to eliminate a harmful superstition and confirm Tawḥid, even though the majority of the community saw it as a supernatural sign connected to the Prophet ﷺ son's death. Eclipses and other celestial occurrences were typically seen as superstitions or signals in most societies, especially when they related to the birth or death of important people. In the last, very important

message from the death of Ibrāhīm ibn Muḥammad ﷺ is that Holy Prophet ﷺ is last Prophet ﷺ.

### Importances:

The Seerah of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ, the Prophet Muḥammad's beloved son of Mariyā al-Qibṭiyya (RA), is dense with timeless spiritual and moral precepts. His life and death are significant manifestations of Divine wisdom, prophetic kindness, and Islamic societal transformation rather than merely isolated events from the Prophet's Seerah ﷺ. Enlightening writings on this subject continue to teach believers how to deal with personal loss, dismantle social hierarchies, and identify what true legacy is all about. The emotional window Ibrāhīm ibn Muḥammad ﷺ offers into the Prophet ﷺ's human world is arguably its most profound aspect. He is a father as well as the final Messenger, having an overwhelming amount of revelation and responsibility. The Prophet ﷺ's tears when Ibrāhīm passed away as a baby became a key teaching in Islamic emotional ethics. This mourning was depicted as one of strength rather than weakness, demonstrating that while sadness is a natural emotion, it must be tempered with patience and acceptance of Allah's decision. As Allah says about Holy Prophet ﷺ in Quran

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ<sup>1</sup>

“And you are truly a man of outstanding character”

The wet nurse of Ibrāhīm ibn Muḥammad ﷺ holds a respected place in the Prophetic household, as she was entrusted with nurturing the beloved son of the Holy Prophet ﷺ. The Holy Prophet ﷺ would frequently visit the house of the wet nurse to see his son. These visits were full of affection, as recorded in the Hadiths, this reflects not only the deep love of the Prophet ﷺ for his son but also his appreciation for the role of the wet nurse. This was proven through his dignified expression of love and loss. It also exemplifies the humility of the Holy Prophet ﷺ, who personally visited her home in a modest area, showing no distinction between social ranks when it came to love, service, or gratitude.

The death of Ibrāhīm ibn Muḥammad ﷺ also reminds the Ummah of the importance of belief in Divine Decree. The Holy Prophet ﷺ's composure after his son's death shows believers how to align their hearts with Allah's will, trusting in His wisdom even when it brings sorrow. Loss, especially the death of a child, is among the heaviest of trials, but Islam uplifts the hearts of the grieving through Qur'anic guidance. Allah says,

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>2</sup>

“No calamity befalls anyone except by Allah’s Will. And whoever has faith in Allah, He will rightly guide their hearts through adversity. And Allah has perfect knowledge of all things”

Another dimension of Ibrāhīm ibn Muḥammad ﷺ 's story is the challenge to pre-Islamic social norms. He was born to Mariyā al-Qibṭiyya (RA), a slave woman gifted to the Prophet ﷺ. Yet, from the moment of his birth, Ibrāhīm was publicly recognized, honored, and deeply loved. Islam introduced a revolutionary legal and moral framework through the status of “Umm al Walad”, a slave woman who bore her master's child. She could not be sold and would be freed upon his death. This elevated the dignity of slave women and their children, reflecting Allah’s command:

لَتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ<sup>3</sup>

“Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

Moreover, the death of Ibrāhīm carried symbolic significance regarding prophetic legacy. The disbelievers in Makkah mocked the Prophet ﷺ as “Abtar” (cut off), suggesting his message would die with the absence of male heirs. In response, Allah revealed Surah al-Kawthar:

إِنَّا أَغْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ<sup>4</sup>

“Indeed, We have granted you, O Prophet abundant goodness. So pray and sacrifice to your Lord alone. Only the one who hates you is truly cut off from any goodness.”

This powerful chapter assured that the Holy Prophet’s ﷺ spiritual legacy, not biological lineage, would carry his mission forward, fulfilled by his Companions, the Qur’an, and the global Ummah. The death of Ibrāhīm was not a loss, but a Divine reminder that prophetic inheritance is carried through revelation, not bloodlines.

The life of Ibrāhīm ibn Muḥammad ﷺ and the eclipse that coincided with his death serve as an enduring lesson in faith, correction of beliefs, and connection to Divine signs. They remind the Ummah that even the most emotional experiences must be met with devotion and correct understanding. The Holy Prophet ﷺ showed unparalleled balance, deep love for his son, yet unwavering commitment to pure Tawheed and spiritual clarity. As in Qur’an it is clearly mentioned that

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ ۗ إِنَّ

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ<sup>5</sup>

“Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them all, if you truly worship Him alone.”

In the nutshell, writing about Ibrāhīm ibn Muḥammad ﷺ is not merely recounting a biographical episode; it is a portal into universal Islamic values mercy, justice, patience, equality, and submission to Allah. His short life carries timeless lessons that remain essential for believers seeking strength in grief, clarity in social justice, and hope in Divine reward. The Prophet ﷺ's response to his son's death is not only a historical memory but a living example for all who endure loss with faith.

### **The Birth of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ : The Moment of Joy**

Sayyidunā Ibrāhīm Ibrāhīm ibn Muḥammad ﷺ was born in Madīnah on Dhu al Hijjah in 8 AH (March/April 630 CE) to his mother, Mariyā al Qibṭiyya(RA), an Egyptian Copt who had been given to the Prophet's family as a present by al Muqawqis, the king of Egypt.<sup>6</sup> Throughout her pregnancy, her sister 'Sireen' took care of her and when the time of delivery came, Prophet Muḥammad called the wife of Abu Rafī known as Salma for the delivery of the baby. Abu Rafī brought the good news to the Holy Prophet who rewarded him and his wife generously.<sup>7</sup> The baby was born at Al-Aliyah, a place located in the suburbs of Madīnah, in a two stories residence which is now known as 'Mashrabah Umme Ibrāhīm'.<sup>8</sup>

When Ibrāhīm ibn Muḥammad born, Jibrīl came to the Prophet and said, 'Peace be upon you, Abu Ibrāhīm!' so the Messenger of Allah was put at ease by that."<sup>9</sup> Hence, Prophet Muḥammad ﷺ named his son as "Ibrāhīm", honoring the esteemed patriarch and Prophet Ibrāhīm(A.S.), reflecting both reverence and aspiration. In the Hadith, it's narrated that

قَالَ أَنَسُ بْنُ مَالِكٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وُلِدَ لِي اللَّيْلَةَ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمِ ".<sup>10</sup>

Narrated by Anas bin Malik: "The Messenger of Allah ﷺ said: 'Last night a son was born to me, and I have named him after my father, Ibrāhīm (A.S).'"

The Holy Prophet ﷺ's happiness at Ibrāhīm ibn Muḥammad ﷺ's birth reminds us that even the most spiritually elevated individuals value family and experience human joy. His loving attention to his son reflects the importance that Islam places on the rights and care of children, and shows that celebrating a child's birth is not only natural but a sunnah when done within the bounds of Islamic guidance to give charity and ṣadaqah at the time of happiness is approved. Naming a child is an act of "Ibādat" and a child's first right over the parents. The name should; have a good meaning, reflect submission to Allah, avoid arrogance or shirk, Inspire the child toward righteousness. It is a gift from the parent that carries a lifelong impact. It is an early and essential expression of the father's care, guidance, and

responsibility, and it reflects the spiritual foundation upon which the child's identity is built.

### **The Appointment of a Wet Nurse for Sayyidunā Ibrāhīm ibn Muḥammad ﷺ**

In Arab customs, it was the common practice that the newborn was sent to the wet Nurses. After the birth of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ, the women of the Ansar all aspired to be selected as the wet nurse however this honour was given to Umm Burdah. Her name is given as Khawlah bint al-Mundhir ibn Zayd ibn Labīd ibn Khidāsh ibn Amir ibn Adiyī ibn an-Najjār, known as Umm Burdah or Umm Sayf.<sup>11</sup> This genealogical chain places her squarely within Banu 'Adiyī ibn Najjār, a well-known sub-clan of Banu Najjar of the Ansar in Madinah. She was married to al-Bera' (also known as Abu Sayf) ibn Aws, a blacksmith from the same clan. The Prophet ﷺ installed her as Ibrāhīm ibn Muḥammad ﷺ's wet nurse and even provided a milch goat from his possessions to support her ability to nurse him adequately. She would be his foster mother, her husband the foster father of Ibrāhīm ibn Muḥammad ﷺ was Abu Saif al Bara' ibn Aws who was a blacksmith by profession. Holy Prophet ﷺ would often go the Banu Najjar clan to see his son.<sup>12</sup> The Hadith about the wet nurse is that

قَالَ سَمِعْتُ الْبَرَاءَ، قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ " <sup>13</sup>

Narrated by Al-Bara: When Ibrāhīm (the son of the Prophet) died, Allah's Messenger (ﷺ) said, "There is a wet nurse for him in Paradise."

Holy Prophet ﷺ has the special affection with the clan of Banu Najjār. The clan of Banu Najjār was from the Khazraj tribe, one of the two major tribes in Madīnah. The maternal lineage of the Prophet ﷺ had ties with this tribe, Hazrat Abdul Muṭṭalib's mother, Salmā bint Amr, was from the Banu Najjar clan. This makes the Prophet's ﷺ maternal family (from his grandfather's side) connected to Banu Najjār.<sup>14</sup> Secondly when the Prophet ﷺ made Hijrah from Makkah to Madinah, the people of Madinah came out in great numbers to receive him with joy and love. As he entered the city, everyone wanted the honor of hosting him but Holy Prophet stayed in the house of Abu Ayūb Ansāri, he is belonged to Banu Najjār. Thirdly, the land on which the Prophet ﷺ built "Masjid al-Nabawī" belonged to the Banu Najjār. They offered it freely, but the Prophet ﷺ insisted on paying for it. Holy Prophet said about Banu Najjār

قَالَ رَسُولُ اللَّهِ ﷺ " خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ " <sup>15</sup>

Messenger of Allah ﷺ said: "The worthiest settlements of the Ansar are those of Banu Najjār."

This clan in the Madīna is superior reason is that it's the most loyal clan. Holy Prophet ﷺ saying about the superiority of this clan teaches us that we should show kindness towards those who have been loyal to us or have helped us out in times past; it also teaches us that we should be grateful for their help even if it was long ago because Allah will reward those who are grateful for His blessings no matter how small they may seem at first glance. Now another lesson is about breastfeeding, which offers numerous health, emotional, and spiritual benefits for both mother and child. It provides essential nutrients, antibodies, and enzymes that boost the baby's immune system and protect against infections and diseases. It also promotes bonding between mother and child and supports the baby's physical and cognitive development. From an Islamic and historical perspective, the practice of breastfeeding was highly valued in Arab culture, to the extent that noble families often hired a wet nurse to ensure their children received the best possible nourishment and care. This tradition is reflected in the life of the Prophet Muḥammad ﷺ, who was breastfed by Ḥalīma al-Sa'diyya. Islam also acknowledges the spiritual bond created through breastfeeding, establishing a relationship of milk kinship, which carries legal implications in matters such as marriage. This underscores the great emphasis Islam places on the significance and sanctity of breastfeeding. The choice reflected both the commonly held Ansar practice of wet nursing and the Prophet's ﷺ preference for a local, trusted female companion, preserving ties with the Ansar while ensuring the child's well-being. This also reinforced communal bonds, as the Prophet ﷺ frequently visited the Banu Najjar quarters to see his son.

### **Mother of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ : Representation of Umm al-Walad**

Mariyāh bint Sham un al-Qibṭiyya was a Coptic Christian slave woman from Egypt. She was gifted to the Prophet Muḥammad ﷺ by al-Muqawqis, the ruler of Egypt, in response to a letter from the Prophet ﷺ inviting him to Islam. She embraced Islam upon arrival in Madinah. Mariyāh (RA) gave birth to the Prophet's son, Ibrāhīm ibn Muḥammad ﷺ, in the 8th year after Hijrah (630 CE). After this, she was no longer treated as an ordinary slave because of her new legal and social status.<sup>16</sup>

The birth of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ marked a major moral and social reform in how Islam transformed the status of slave women and their children. This event demonstrated the Holy Prophet's ﷺ practical implementation of justice and honor toward previously marginalized classes, especially slaves. "Umm al-Walad" literally means "mother of the child", and it is a specific legal category for a slave woman who bears her master's child. Islam introduced the concept of "Umm al-Walad", which elevated the

status of a slave woman who bore a child for her master. She cannot be sold, she is automatically freed after the master's death. Her child is considered free, noble, and entitled to inheritance just like any other child.<sup>17</sup>

Islam protected the rights of slave mothers and gave equal legitimacy to their children. Before Islam, children from slave women were often disowned or considered inferior. The Prophet ﷺ gave love, care, and public recognition to Him, despite his mother being a former slave, the Prophet ﷺ showed no distinction: He visited him frequently, He held him with affection, upon his death, the Holy Prophet ﷺ cried deeply and expressed immense sorrow. This was a message for lineage, honor, and humanity are not limited to birth status. Islam did not introduce slavery; it was a global practice at that time. But Islam gradually dismantled it through reforms which are kind treatment and equality in food and clothing. Slaves could marry, own property, and even take legal action.

أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً، أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ"<sup>18</sup>

Narrated by Abu Huraira: The Prophet (ﷺ) said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body."

The birth of Ibrāhīm ibn Muḥammad ﷺ symbolized the following, A former slave woman was honored as the mother of the Prophet's son, the Prophet ﷺ loved and recognized the child equally, Islam uplifted those whom society degraded. The dismantling of classism and racism was embodied in this event. The child gains proper honor which is not given before Islam. In Islam there is not the concept of slavery but Islam come to demolished it and Islam define the rights of slaves.

### **Death of Sayyidunā Ibrāhīm ibn Muḥammad ﷺ : A Moment of Sorrow**

Sayyidunā Ibrāhīm ibn Muḥammad ﷺ was died in 10th year after Hijrah (10 AH), in the month of Shawwāl. He is only seventy or eighteen months old. His birth had brought great joy to the Prophet ﷺ in his later years, and his death deeply grieved him. The Prophet bid his son farewell with a sorrowful expression and a heavy heart, but also with complete surrender to Allah's will. One of the purest and most exquisite expressions of the human spirit is love for one's children, which also indicates the wellbeing and purity of one's soul.<sup>19</sup> As he held Ibrāhīm ibn Muḥammad ﷺ in his last moments, the Prophet ﷺ wept, but he patiently conveyed his sorrow by saying:

قَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا إِنَّا بِكَ يَا إِبْرَاهِيمَ مَخْرُؤُونَ"<sup>20</sup>

“Anas said: I saw it at the point of the death before the Messenger of Allah (ﷺ). Tears began to fall from the eyes of the Messenger of Allah (ﷺ). He said: The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved for you, Ibrāhīm.”

In actuality, the passing of Ibrāhīm ibn Muḥammad ﷺ became a potent moment of eschatological comfort for all grieving parents throughout history, not just the Prophet ﷺ. Despite having lost a child himself, the Prophet ﷺ turned sorrow into a lesson in spirituality and eternal hope. He reminded the Ummah that shedding tears is not a sign of weakness, that it is normal to grieve, and that it is not an indication of an insufficient amount of faith. In the Qur’an it is stated that

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَّتِ وَبَسَّيرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَهُمْ  
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ<sup>21</sup>

“We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—who say, when struck by a disaster, “Surely to Allah we belong and to Him we will all return.”

The Holy Prophet Muḥammad ﷺ’s stamp of Prophethood, a cornerstone of the Islamic faith, is another important and essential lesson ascribed to the death of Ibrāhīm ibn Muḥammad ﷺ. In addition to being the Seal of the Prophets, the Holy Prophet ﷺ is the last in a long line of messengers that Allah sent to lead humanity. Beyond the message He ﷺ conveyed, no prophet will follow him, and no new Shari’ah will be revealed. Until the Day of Judgement, his life, teachings, and Sunnah will continue to be a timeless source of guidance for everyone. The finality of the Prophethood emphasizes the universality and finality of Islam and is not just a theoretical concept rather than, it places the responsibility of upholding, following to, and spreading his teachings on Muslims.

Additionally, this type of faith shields the faith from misunderstandings and false prophetic claims while uniting the global Muslim Ummah in a single prophetic purpose. Thus, the life of the Holy Prophet ﷺ is not only a spiritual legacy but also a living example for all time. As Allah says in the Quran

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا<sup>22</sup>

“Muḥammad ﷺ is not the father of any of your men, but is the Messenger of Allah and the seal of the prophets. And Allah has perfect knowledge of all things.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَأَيْتَ إِبْرَاهِيمَ ابْنَ رَسُولِ اللَّهِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ مَاتَ وَهُوَ صَغِيرٌ وَلَوْ فَضِي أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. نَبِيُّ لَعَاشَ ابْنُهُ وَلَكِنْ لَا نَبِيَّ بَعْدَهُ<sup>23</sup>

“Ismā’īl bin Abu Khālid said: “I said to ‘Abdullāh bin Abī Awfā: ‘Did you see Ibrāhīm, the son of the Messenger of Allah ﷺ?’ He said: ‘He died when he was small, and if it had been decreed that there should be any Prophet after Muhammad ﷺ, his son would have lived. But there is no Prophet after him.’”

The death of Ibrāhīm ibn Muḥammad ﷺ, teaches us profound lessons about faith, patience, and the human experience. Despite being the final messenger of Allah, the Holy Prophet ﷺ experienced the deep sorrow of losing a child, reminding us that trials are part of life, even for the most pious. His reaction was one of controlled grief, shedding tears, expressing sadness, yet fully submitting to the will of Allah without complaint. This shows us that expressing sorrow is natural and allowed in Islām, as long as it does not cross into objection or despair. The Prophet ﷺ cried upon the death of his son, but he did not object to Allah’s decree. His tears and sadness show that emotions like grief are natural, as long as they are kept within the bounds of Shariah. Islām allows emotional expression, but with patience and restraint. The incident reminds us to trust Allah’s wisdom, remain patient in trials, and maintain a clear, Tawḥīd-based understanding of life and death.

### Superstition of Eclipses: The Prophetic Response

On the day Sayyidunā Ibrāhīm ibn Muḥammad ﷺ passed away, a solar eclipse occurred in Madinah. People began to say, the sun has eclipsed due to the death of the Holy Prophet ﷺ’s son. As it is narrated:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَوَكَيْعٌ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، وَمَرْوَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ سُفْيَانَ وَوَكَيْعٍ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ انْكَسَفَتْ لِمُوتِ إِبْرَاهِيمَ.<sup>24</sup>

“This Hadees has been narrated on the authority of Isma'il with the same chain of transmitters and in the hadith narrated by Sufyan and Waki' (the words are): " The sun eclipsed on the day when Ibrāhīm died, and the people said: It has eclipsed on the death of Ibrāhīm."

The Prophet ﷺ immediately corrected this misunderstanding.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمُوتِ أَحَدٍ،

وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ "<sup>25</sup>

“Allah's Messenger ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth) but they are two signs amongst the signs of Allah, so offer alit (prayers) whenever you see them.”

During an eclipse, Muslims are encouraged to follow the teachings of the Prophet Muḥammad ﷺ by engaging in specific acts of worship and remembrance. The Holy Prophet ﷺ instructed that Muslims should perform Ṣalāt al-Kusūf, the special Eclipse Prayer, which is a congregational prayer

offered during solar or lunar eclipses. In addition to the prayer, believers are advised to make dua, (supplication), sincerely turning to Allah in humility. Acts of charity are also encouraged during this time, reflecting compassion and care for others. Furthermore, Muslims should engage in the remembrance of Allah (dhikr), including reciting phrases of glorification such as takbir (saying "Allah u Akbar"), to reaffirm their awareness of Allah's power and control over the universe. These practices reflect a spiritual response rooted in reflection, worship, and community support.<sup>26</sup>

The incident of the solar eclipse on the day of Ibrāhīm ibn Muḥammad ﷺ's death carries a powerful lesson in preserving the purity of Islamic belief. When the people of Madinah attributed the eclipse to the death of the Prophet ﷺ's son, the Holy Prophet ﷺ immediately corrected them, emphasizing that the sun and moon are simply signs from Allah and do not eclipse due to the life or death of any human being. This response teaches us the importance of rejecting superstition and upholding Tawḥīd which is the oneness of Allah, in all matters. Natural phenomena must be seen as part of Allah's creation and His way of reminding and awakening, His servants to reflect and turn to Him. The Holy Prophet ﷺ's prompt correction also shows his commitment to safeguarding the creed of Islam from any false beliefs or emotional assumptions, no matter how understandable they may seem. This incident encourages believers to respond to such signs with prayer, humility, and remembrance of Allah, rather than assigning them to worldly events.

### Conclusion:

The life our beloved Holy Prophet Muhammad ﷺ is a treasure trove of lessons for all of humanity. His character, conduct, and teachings provide timeless guidance for people in every aspect of life. We can take lessons from his every aspect of life whether we are students, leaders, parents, neighbors, or simply individuals seeking truth, we can find in his life guidance that is relevant, practical, and deeply transformative.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا<sup>27</sup>

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”

Ibrāhīm ibn Muḥammad ﷺ's life, though short in length but is long-lasting in influence. His birth, life, and death are not singular occurrences within history but intricately interwoven into the reality of Prophetic experience and Islamic instruction. His remembrance is sustained not only because of his being the son of the Messenger ﷺ, but because through him Allah exemplified how even the most agonizing ordeals can be means of spiritual ascension. From his father's noble grief to the heavenly responses

which ensued, His's life became a vehicle for the Ummah to learn faith-based grieving, confirmation of Divine wisdom in loss, and maintenance of dignity of every human being irrespective of social origin.

In Ibrāhīm ibn Muḥammad ﷺ life it's a clear that even a short-lived child can be an agent of benefit forever, for the Ummah, and for those who ponder. His life teaches us that what we leave behind is not determined by our duration of life, but by the lessons we leave behind. As Muslims, retreading the life of him enables us not just to engage more personally with the Seerah, but to internalize the prophetic patience ethics, the Islamic law of justice, and the mercy that is at the core of our religion.

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