

Chapter Twenty-Two

Chapter in relation to the discussion in relation to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ speaking whilst in his cradle¹

Hafiz Abu Al-Fadl Imam Ibn Hajar (d. 852 A.H) رَحْمَةُ اللَّهِ عَلَيْهِ stated in his Sharh (explanation) of Bukhari that it is in Siyar Al-Waqidi that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke in the first days after being born. Imam (Sulaiman) Ibn Sab' (d. 520 AH) mentioned in 'Al-Khasais' that the cradle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would move by the Angels making it move and that the first thing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke was to say;

“اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا”

“Allah is the Greatest, the Most Great; and abundant praises belongs to Allah”

¹ There were a number of children that spoke in the cradle that are mentioned within various narrations. There was a man in Banu Israeel known as Jurayj. A woman accused him of carrying out a sin with her leading to the birth of a child. She accused Jurayj of being the father of this child. The people broke his place of worship and they accused him and cursed him. Jurayj carried out ablution and prayed, then came to the boy and said, “Who is your father?” The boy responded, “The Shephard.” The people said, “We will make your place of worship from gold.” He said, “No just from clay.” In another situation a woman from Banu Israeel was breast feeding her son. A man passed by and she said, “O Allah! Make my son like him.” The child pulled away from her breast and looking towards the rider he said, “O Allah! Don’t make me like him,” then he returned back towards her and carried on drinking the milk. Then a maid passed by and the woman breast feeding the child said, “O Allah! Do not make my son like her.” The child moved away from the breast and said, “O Allah make me like her.” So the woman said “Why is this?” The child said, “The rider is a tyrant and this maid is the one who was accused of stealing and adultery and yet she did not.” Amongst the children who spoke was a witness of Sayyiduna Yusuf عَلَيْهِ السَّلَام and the son of the woman who was about to be thrown into fire by the Phironiyyoon. The child said, “Be patient O my mother, for I am upon the truth.” This occurred during the event of the Ashabul Ukhdoon. Amongst the children who spoke was also Sayyiduna Yahya عَلَيْهِ السَّلَام. There are various narrations in this regard. This is referred to in Umdatul Qari by Imam Badruddeen ‘Aiyni (d. 855 AH) رَحْمَةُ اللَّهِ عَلَيْهِ. There is a Hadith that states that only three children spoke in the cradle. The purpose of this hadith is not to confine the amount to three only. Imam Ibn Hajar Al-Asqalani (d. 852 AH) رَحْمَةُ اللَّهِ عَلَيْهِ also mentioned this. He stated: ‘Al-Dhahaak claimed in his interpretation (of the Qur’an) that Sayyiduna Yahya عَلَيْهِ السَّلَام spoke in the cradle.’ Imam Tha’labi extracted this narration. If this is confirmed, then this increases the number of the children who spoke in the cradle. Imam Al-Baghawee (d. 516 AH) رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Sayyiduna Ibrahim عَلَيْهِ السَّلَام spoke in the cradle.’ It is mentioned in Siyar Al-Waqidi that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke in the first moments after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. At the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an infant whose name was Mubarak Al-Yamamah spoke whilst he was in the cradle. His story is reported by Imam Al-Bayhaqi (d. AH) رَحْمَةُ اللَّهِ عَلَيْهِ.