
The Prophet's (Peace Be Upon Him) Sources of Income: Research and Analysis

Muhammad Awais

M.Phil Islamic Studies, Institute of Islamic Studies & Shariah MY University
Islamabad, Pakistan. mawaissialvi611@gmail.com

Dr. Hafiz Muhammad Ramzan

Assistant Professor, Institute of Islamic studies and Shariah, MY University
Islamabad, Pakistan
muhammad.ramzan@myu.edu.pk

Dr. Hafiz Muhammad Ishaq

Assistant Professor, Department of Islamic studies University of Chakwal, Pakistan.
muhammad.ishaq@gmail.com

Abstract:

The employment sources of the Messenger of Allah, Muhammad (peace and blessings be upon him), serve as a crucial study in understanding the socio-economic context of early Islamic society and the principles of work and ethics that he embodied. This research examines the various means through which the Prophet engaged in economic activities, including trade, agriculture, and the establishment of a cooperative community. The analysis draws on historical texts, including Hadith and Sirah literature, to delineate how the Prophet's practices not only provided a livelihood but also promoted values of honesty, integrity, and mutual support among the community. The study identifies key employment sources, highlighting the significant role of commerce in the Prophet's life, particularly during his years as a trader prior to his prophethood. It also explores his contributions to community welfare through the establishment of the first mosque in Medina, which became a center for social and economic interaction. Moreover, the principles embedded in his approach to work such as fairness, equitable resource distribution, and social responsibility are critically analyzed to derive lessons applicable in contemporary contexts. In conclusion, this research underscores how the employment practices of the Messenger of Allah not only fulfilled economic needs but also laid the groundwork for a just and cohesive society, offering timeless insights into the ethical dimensions of work and employment in Islam. The findings advocate for a reflection on these practices in today's labor market, emphasizing the relevance of Islamic teachings in fostering ethical employment practices.

Keywords: Messenger of Allah, employment, trade, community welfare, ethics, Islamic teachings, sociol-economic context.

Introduction

Islam provides complete guidance in every aspect of life, and in Islam, the value of actions depends on intention. Therefore, if the intention is to seek the pleasure of Allah, even worldly pursuits become part of religion; otherwise, even religious acts may be rendered unacceptable. Acquiring wealth and prosperity is permissible in Islam and is not contrary to the concept of piety. In fact, in certain circumstances, such as when the stability of Islamic society is at stake, acquiring wealth becomes necessary.

The Quran and the Hadith regard lawful wealth as a blessing from Allah, and poverty is never praised as a principle of livelihood. However, un-Islamic attitudes and human greed have led to extremes in society, where the pursuit of wealth—even for the welfare of the world—is frowned upon, and poverty is idealized. In contemporary times, many Muslims have mistakenly assumed that a life of poverty is the ideal taught by Islam, interpreting the economic lives of the Prophet (peace be upon him), his companions, and the early Muslims through this lens. This mindset has led to the erroneous conclusion that the Prophet and the Muslims lived in poverty as a requirement of Islam, avoiding wealth altogether.

The life of the Prophet (peace be upon him) is a practical model for guidance in every sphere of life. Among the various aspects of his biography, the "sources of livelihood" hold significant importance, as understanding them provides insight into social and economic conditions, facilitates the acquisition of lawful sustenance, and contributes to societal welfare. In modern times, this aspect is even more critical due to the artificial division between religious and worldly knowledge. This paper sheds light on the economic aspects of the Prophet's life to raise awareness about lawful sources of income.

Review of Previous Research

Several books have been written on various aspects of this topic, including:

Dr. Mahmood Ghazi's Lectures on Economy and Trade (Islamic Publications, Lahore, 2016).

Dr. Yusuf Al-Qaradawi's translated book The Cure for Poverty in Islam (Islamic Library, Lahore, 2016).

Syed Muhammad Amin Haq's The Economic System of Islam and Economic Theories (Department of Education and Publications, Auqaf Department, Lahore, 2018).

Syed Manazir Ahsan Gilani's Islamic Economics.

Dr. Muhammad Tahir Al-Qadri's Basic Principles of the Islamic Economic System.

Dr. Muhammad Yasin Mazhar Siddiqui's The Livelihood of the Prophet (peace be upon him).

Sources of Income during the Makkah Period

The Prophet (peace be upon him) was born in Makkah and spent 53 years of his life there. The sources of his income during his youth are discussed below:

1. Inheritance from Hazrat Abdullah (His Father).

The Prophet's father, Hazrat Abdullah, was the youngest son of Hazrat Abdul Muttalib. After marriage, Hazrat Abdullah traveled to Syria for trade but fell ill on his return and passed away in Medina. At the time of his death, Hazrat Abdullah left behind a slave woman (Hazrat Umm Ayman), five camels, and a flock of sheep, which the Prophet inherited.

Additionally, Hazrat Abdullah had given a house to Hazrat Amina (the Prophet's mother), which the Prophet inherited after her death. He owned this house and lived there until his migration to Madina. Later, his cousin Hazrat Aqil bin Abi Talib sold it to Hazrat Abu Sufyan bin Harb Musa.

2. Guardianship of Hazrat Abdul Muttalib.

The grandfather of the Prophet Hazrat Muhammad (peace be upon him), Hazrat Abdul Muttalib, loved him dearly and always kept him close. Hazrat Abdul Muttalib was a man of great honor and prestige. His status was such that a luxurious carpet would be spread for him in the shade of the Kaaba, and no one else was allowed to sit on it not even his own children, who would sit around it. However, the Prophet (peace be upon him) would sit on it without hesitation. Hazrat Abdul Muttalib had immense love for him and would not even eat unless the Prophet (peace be upon him) was present.

When the Prophet (peace be upon him) was only eight years old, his grandfather passed away. The people of Makkah were so grief-stricken by his death that the city remained closed for several days. This background makes it clear that until the age of eight, the Prophet (peace be upon him) did not face any financial hardship, as the love and care he received from his grandfather were no less than that of his own parents.

3. Guardianship of Hazrat Abu Talib.

After the passing of the Prophet Muhammad's (peace be upon him) grandfather, Hazrat Abdul Muttalib, the responsibility of his guardianship was taken up by his uncle, Hazrat Abu Talib. Among all his uncles, Hazrat Abu Talib was the only full-blooded uncle (from the same father and mother). Although Hazrat Abu Talib had a large family to support, he could not provide for the Prophet (peace be upon him) in the same lavish manner as his grandfather had. Nevertheless, Hazrat Abu Talib treated him with immense affection. He loved the Prophet (peace be upon him) more than his own children, shared his meals and sleeping space with him, and always kept him close, whether at home or during travels.

During meals, Hazrat Abu Talib's children would sometimes make noise, which the Prophet (peace be upon him) disliked. Despite Hazrat Abu Talib's warnings and reminders, the children did not change their behavior. As a result, he began arranging separate meals for the Prophet (peace be upon him) so that the children's unruly conduct would not disturb his noble temperament.

There is no denying the fact that this kind-hearted uncle left no stone unturned in supporting, protecting, and honoring the Prophet (peace be upon him) to the best of his ability—whether in terms of financial care, guardianship, or deep respect.

4. The Prophet Hazrat Muhammad (ﷺ) Herding Sheep in Exchange for Qarāreṭ (a Small Wage).

When the Prophet (ﷺ) lived with his foster mother, Hazrat Halimah al-Sa'diyyah, he used to graze sheep alongside his foster siblings. Even after returning to Makkah, he continued this work. The Prophet (ﷺ) said:

ما بعث الله نبيًّا إلا رعى الغنم، فقال أصحابه: وأنت؟ فقال: نعم، كنت أرهاها على قراريط (جزء من الدينار، أو موضع بمكة) لأهل مكة

"The Messenger of Allah ﷺ said: "There was no prophet whom Allah sent who did not tend sheep." The Companions asked, "O Messenger of Allah, did you also tend sheep?" He replied, "Yes, I used to herd them for a few qirāt (a small payment, part of a dinar) for the people of Makkah." (Sahih al-Bukhari)

Before being honored with prophethood, the Prophet (ﷺ) tended sheep. During his time with the Banu Sa'd tribe, their lands were barren and dry, producing little grass, which resulted in the sheep giving very little milk. However, after his arrival, the land became fertile, and the sheep began yielding abundant milk—a clear sign of divine blessing.

Wisdom behind Herding Sheep

1. Developing Patience & Leadership - Allah wanted to instill qualities like patience, wisdom, and responsibility in His prophets. Herding sheep taught them how to care for others gently and attentively.
2. Humility & Hard Work – Despite his noble lineage, the Prophet (ﷺ) engaged in this humble work, setting an example of dignity in labor.
3. Divine Preparation – Just as previous prophets (like Musa and Dawud, peace be upon them) herded sheep, this experience prepared the Prophet (ﷺ) for guiding his Ummah with compassion.

Sheep Herding in Islamic Tradition

Islam regards sheep herding as a virtuous and honorable occupation, as it was practiced by many prophets. Even the final Messenger (ﷺ) partook in it, proving that honest labor is dignified and beloved to Allah.

This phase of the Prophet's life highlights his simplicity, perseverance, and divine training qualities that would later define his prophethood and leadership.

5. The Prophet Hazrat Muhammad's (ﷺ) Engagement in Trade

As he entered his youth, the Prophet (ﷺ) took up trade, following the tradition of the Quraysh, for whom commerce was both a cultural legacy and a means of livelihood. During his childhood, he had already accompanied his uncles— Hazrat Zubayr ibn Abdul Muttalib and Hazrat Abu Talib on trade journeys to Yemen and Syria. Historical accounts from Ibn Sa'd and others also indicate that he visited various markets with his uncle Hazrat Abu Talib or other companions, gaining early exposure to business dealings.

When Did He Begin Independent Trade.

It is difficult to pinpoint the exact age at which the Prophet (ﷺ) started trading independently. However, according to a clear narration by Al-Baladhuri, he began his commercial activities

after the age of 20 years. A well-documented event is his journey to Syria with Hazrat Khadijah's (رضى الله عنها) trade caravan, which occurred later when he had already established a reputation for honesty, skill, and hard work. Business Partners Before Prophethood.

Before receiving prophethood, the Prophet (ﷺ) partnered with several traders, including:

1. Al-Sa'ib ibn Abi al-Sa'ib al-Makhzumi
2. Abdullah ibn Abi al-Hamsa

These associates praised his integrity, truthfulness, reliability, and fair dealings. They testified that he always fulfilled his promises and conducted business with the highest ethical standards.

Key Qualities as a Merchant

1. Trustworthiness (Al-Amin) – Even before Islam, he was known as "Al-Amin" (The Trustworthy).
2. Fair Trade & Honesty – He never engaged in fraud, deception, or unfair pricing.
3. Fulfillment of Promises – His business partners acknowledged that he never broke a promise.

Lessons from His Trading Life

Hard work and honesty are foundations of success.

Ethical business practices earn respect and divine blessings.

Trade was a means of preparation for his future role as a leader, teaching him human interactions, negotiation, and justice.

The Prophet's (ﷺ) experience in trade not only sustained him economically but also reinforced the moral principles that would later define Islamic commerce. His life as a merchant remains a timeless model for business ethics, trust, and professionalism.

6. Wealth of Hazrat Khadijah (may Allah be pleased with her)

The Economic Life of the Prophet (ﷺ) in Makkah: The Role of Hazrat Khadijah (رضى الله عنها)

Before marrying Hazrat Khadijah bint Khuwaylid (رضى الله عنها), the Prophet (ﷺ) was already financially stable due to his successful trade ventures. He had led two or three trade journeys with her merchandise to Syria, earning substantial profits and gaining her trust through his honesty and business acumen.

Marriage and Financial Impact

When the Prophet (ﷺ) married Hazrat Khadijah (رضى الله عنها), he:

Provided for her family, covering food, clothing, and other necessities.

Paid a generous dowry (Mahr) of 20 young camels (or, according to another narration, 400 dirhams).

Hazrat Khadijah (رضى الله عنها) not only entrusted her entire wealth to him but also stood firmly by his side against the persecution of the Quraysh. Her unwavering support was both financial and emotional, making her one of the greatest supporters of Islam in its early days.

Inheritance after Her Passing

After Hazrat Khadijah's (رضى الله عنها) death, her wealth likely passed entirely to the Prophet (ﷺ) for several reasons:

1. Pre-Islamic Inheritance Laws– Daughters were often excluded from inheritance in Jahiliyyah (pre-Islamic ignorance).

2. Her Children's Status

From her first husband, she had a daughter (who would not inherit under tribal customs).

From her second husband, she had two sons: Harith (who died before her) and another son (whose details are unknown).

Thus, no legal heirs remained to claim her wealth except the Prophet (ﷺ).

7. Gifts from Companions

Various books of Hadith and Seerah contain narrations indicating that the noble Companions (may Allah be pleased with them) often presented gifts to the Prophet (ﷺ) on different occasions. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was the closest companion of the Prophet (ﷺ) and served him with his wealth and life at every opportunity. For this reason, he was given the title of "Siddiq" (the Truthful). Regarding him, the Messenger of Allah (ﷺ) said:

مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ، قَالَ: فَبِكِّي أَبُو بَكْرٍ، وَقَالَ: هَلْ أَنَا، وَمَالِي إِلَّا
لَكَ يَا رَسُولَ اللَّهِ

"No one's wealth has ever benefited me as much as the wealth of Hazrat Abu Bakr."

In another narration, the wording is:

"No wealth has ever benefited me as much as the wealth of Abu Bakr." Upon hearing this, Hazrat Abu Bakr (may Allah be pleased with him) wept and said, "O Messenger of Allah, am I and my wealth not but for you?"

This background makes it clear that the noble Companions (may Allah be pleased with them) would present various gifts to the Prophet (ﷺ) at different times, which served as one of the means of his livelihood.

Sources of Income during the Madinah Period

When studying the biography of the Prophet (ﷺ), it becomes evident that he had multiple sources of income. Among these, trade was a significant means, along with other sources such as war spoils (ghanimah and fay), gifts (hadiyah), etc.

During the Makkah period, trade was the primary source of livelihood. However, after migrating to Madinah, the Prophet's (ﷺ) responsibilities increased significantly. As the leader of the Ummah and the head of the state, he was constantly occupied with pressing matters and duties, making it nearly impossible for him to dedicate time to his personal trade and business.

In the early years of this period, the people of Madinah and the Companions (may Allah be pleased with them) bore much of this responsibility. The Companions were utterly devoted to the Prophet ﷺ, sacrificing their wealth and lives for him. Everyone sought the honor of having their wealth utilized in the service of the Prophet ﷺ. As a result, he never faced financial hardship.

Raising Livestock

Among the consistent sources of income, raising milk-producing animals was perhaps the most important. Keeping dairy animals at home ensured a steady supply of milk, which helped satisfy hunger and provided nourishment.

Hazrat Abdullah ibn Mas'ud (may Allah be pleased with him) reported that during his twenty years of service to the Prophet ﷺ, he observed that most of his meals consisted of water and barley porridge (sattu).*

Hazrat Umm Salamah (may Allah be pleased with her) mentioned, "Our meals, as well as those of the Prophet ﷺ, often included milk."

The Wealth of the Mothers of the Believers (Ummahāt al-Mu'minīn)

Another source of income for the Prophet ﷺ was the wealth of his noble wives. Nearly all of the Mothers of the Believers belonged to distinguished and financially well-off families. Their parents, siblings, and relatives were wealthy and influential, often sending them gifts, offerings, and sometimes monetary support.

Some of the Prophet's ﷺ wives also inherited property or assets from their parents or previous husbands, which included land and estates generating regular income. For example:

Hazrat Umm Salamah (may Allah be pleased with her) owned family orchards in Ta'if, the produce of which was regularly sent to her in Madinah. Among these, honey was the most cherished item, as the Prophet ﷺ had a great liking for it. Hazrat Umm Salamah would carefully preserve honey for him.

Hazrat Khadijah (may Allah be pleased with her) was a wealthy businesswoman whose wealth significantly supported the Prophet ﷺ during the Makkah period.

Hazrat Umm Habibah (may Allah be pleased with her) received lavish gifts from the Negus (Najāshī) of Abyssinia, including dowry money, which she presented to the Prophet ﷺ.

Hazrat Maria al-Qibtiyya (may Allah be pleased with her) brought valuable gifts from the ruler of Egypt (Muqawqis) in the form of cash and goods.

While these sources were not necessarily permanent or substantial, they undoubtedly played a role in the Prophet's ﷺ financial life. At times, they provided him with ease and comfort, and on certain occasions, they even brought him joy and happiness.

War Booty (Ghanimah)

One of the significant sources of income for the Prophet ﷺ was the spoils of war (ghanimah) obtained through jihad. War booty was of two types:

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1. Movable wealth and goods (such as food, clothing, weapons, and trade items).
 2. Immovable property (such as land and estates).

These resources not only improved the economic condition of the Prophet ﷺ but also enhanced the financial stability of the Muslims in Madinah.

Types of War Booty

The spoils acquired by the Muslim warriors included:

- Food and beverages
- Daily necessities
- Clothing, bedding, and fabrics
- Gold, silver, and items made from them
- Various trade goods and other valuable items

Distribution According to Islamic Principles

According to Islamic distribution rules, the Prophet ﷺ, as the leader of the state, received one-fifth (Khums) of the war booty in addition to a warrior's share (if he participated in the battle). The Khums was divided into three portions:

1. For the Prophet's ﷺ family and household expenses.
2. For the Banu Abd al-Muttalib and Banu Hashim (his extended family).
3. For the poor Muslims and the general needs of the Islamic state.

Examples from Key Battles

1. Expedition of Nakhlah (Rajab 2 AH / January 624 CE)

The spoils included wineskins, dried dates, animal hides, and trade goods belonging to the Quraysh.

2. Battle of Badr (17 Ramadan 2 AH / 13 March 624 CE)

The Muslims acquired 150 camels, 10 horses, various weapons, clothing, mats, and commercial hides.

War Booty in Various Battles

The spoils of war (ghanimah) acquired by the Prophet ﷺ and the Muslims included weapons, tools, livestock, land, and other valuable assets. Below is a detailed account of the booty obtained in different expeditions:

1. Battle of Banu Qaynuqa (2 AH / 624 CE)
 - The spoils included weapons and goldsmithing tools

- The Prophet's ﷺ personal share consisted of:

- 3 bows
- 3 spears
- 3 swords
- 2 coats of mail (armor)

- Additionally, property (shops, houses, and possibly land) previously owned by Banu Qaynuqa came under Muslim control. This land was designated for the collective needs of the Muslim community, though the Prophet ﷺ had the authority to distribute portions as he saw fit.

2. Battle of Badr (2 AH / 624 CE)

The Prophet ﷺ received the famous sword Dhu al-Fiqar and Abu Jahl's valuable camel as his share.

3. Expedition of Sawīq (2 AH / 623 CE)

The Muslims acquired bags of barley flour (sattu), and the Prophet ﷺ likely received a portion.

4. Third Year Expeditions (3 AH / 624-625 CE)

Only three out of all the expeditions that year yielded war booty.

In the Battle of al-Kudr, the Muslims captured 500 camels.

In Zayd ibn Harithah's expedition to al-Qardah, a large amount of silver was seized from a Qurayshi caravan.

5. Battle of Uhud (3 AH / 625 CE)

The Muslims initially gained some spoils but lost them later due to the battle's outcome.

The Prophet ﷺ received nothing except wounds in this battle.

6. Early Expeditions (Before Uhud)

In the first two raids, the Prophet ﷺ received his Khums (one-fifth share) In the Expedition of Qatan, he was allotted a share of camels, though most were distributed among the Muslims. Some captives were also taken.

7. Battle of Banu Nadir (4 AH / 625 CE)

Weapons seized: 50 coats of mail, 50 iron helmets, 340 swords. Land and agricultural produce: Date palms, grain, honey, and vegetables. The Prophet ﷺ had a personal share in this land, which he used for the Muslim community's welfare.

8. Battle of Ghatfan (al-Ghaba) & Banu Mustaliq (5-6 AH / 627 CE)

Expedition of al-Jandal: Only livestock was captured.

Battle of Banu al-Mustaliq: 2,000 camels, 5,000 sheep and goats, A significant number of weapons and goods, several captives, Spoils of War from the Battle of Banu Qurayza (5 AH / 627 CE).

The Muslims acquired substantial war booty from the Battle of Banu Qurayza, including:

1. Weapons & Armor, 1,500 swords, 300 coats of mail (armor), 2,000 spears, 1,500 shields (iron and leather).
2. Cash, Goods, and Property, Residential and agricultural lands (previously owned by Banu Qurayza), Movable wealth (valuables, jewelry, and stored treasures)

Expeditions in the Sixth Year (6 AH / 627-628 CE)

Most expeditions this year yielded livestock (sheep, goats, and camels). The Khums (one-fifth share) given to the Prophet ﷺ was worth approximately 14,000 dirhams, which he spent on the Muslim community.

Battle of Khaybar (7 AH / 628 CE)

This battle brought significant wealth, including:

1. Weapons & Equipment

A large quantity of arms and armor (exact numbers not specified but substantial)

2. Food & Supplies

Barley, ghee (clarified butter), honey, oil, cooked food, and other essentials

Leather mats and various types of clothing

3. Cash & Valuables

Coins, jewelry, and buried treasures, The Prophet ﷺ received his share from these spoils. A Notable Incident Narrated by Urwa ibn al-Mughira ibn Shu'ba from his father:

ان النبي ﷺ: "لبس جبة رومية ضيقة الكمين"

"The Prophet ﷺ wore a Roman cloak (jubbah) with tight sleeves."

(This indicates that some of the spoils included fine garments, which the Prophet ﷺ used).

Gifts.

Many people used to present gifts to the Holy Prophet ﷺ, including both Muslims and non-Muslims. These gifts were often quite valuable. Some of them the Prophet ﷺ used personally, while others he would distribute. Hazrat Dihyah Kalbi once presented a gift to the Prophet ﷺ, which, according to one narration, consisted of two socks, and according to another narration, also included a cloak. The Prophet ﷺ wore them so frequently that they eventually became worn out. Similarly, it is reported that the Negus (Najashi) of Abyssinia sent plain black socks as a gift to the Prophet ﷺ. In addition to these, there were other gifts as well.

عن ابن بريدة عن ابيه ان النجاشي اهدى إلى النبي ﷺ خفين اسودين ساذجين، فلبسهما ثم توضا ومسح عليهما"، قال: هذا حديث حسن، إنما نعرفه من حديث دلهم، وقد رواه محمد بن ربيعة، عن دلهم

Hazrat Buraidah (may Allah be pleased with him) narrated that the Negus (the King of Abyssinia) sent two black socks to the Prophet Hazrat Muhammad ﷺ. He wore them, then performed ablution (wudu) and wiped over them (for masah).

According to many hadith scholars, there are narrations that..

عن عروة، عن عائشة، ان النبي ﷺ صلى في خميصة لها اعلام، فنظر إلى اعلامها نظرة، فلما انصرف، قال: " اذهبوا بخميصتي هذه إلى ابى جهم وائتوني بانجانية ابى جهم فإنها الهتنى آنفا عن صلاتي"، وقال هشام بن عروة عن ابيه عن :عائشة، قال النبي ﷺ: كنت انظر إلى علمها وانا في الصلاة فاخاف ان تفتتنى

Narrated by Urwah from Umm al-Mu'minin Aisha (may Allah be pleased with her): The Prophet Muhammad ﷺ once prayed wearing a cloak that had patterns or designs on it. During the prayer, he glanced at it. After completing the prayer, he said: "Take this cloak to Hazrat Abu Jahm (Aamir ibn Hudhayfah) and bring me his plain cloak made of Anbijaniyyah (a coarse cloth), for this one distracted me during the prayer." And Hazrat Hisham ibn Urwah narrated from his father, from Hazrat Ayesha (may Allah be pleased with her), that the Prophet ﷺ said: "I was looking at its patterns during the prayer, and I feared that it might distract me."

عن انس بن مالك، قال: " كنت امشي مع رسول الله ﷺ وعليه برد نجراني غليظ الحاشية، فادركه اعرابي، فجبذه بردائه جبذة شديدة، حتى نظرت إلى صفحة عاتق رسول الله ﷺ قد اثرت بها حاشية البرد من شدة جبذته، ثم قال: يا محمد مر لي من مال الله الذي عندك، فالتفت إليه رسول الله ﷺ ثم ضحك، ثم امر له بعتاء

Hazrat Anas bin Malik (may Allah be pleased with him) narrated: I , who was ﷺ was once walking alongside the Messenger of Allah wearing a cloak from Najran with a thick-edged border. All of a sudden, a Bedouin approached and tugged at the cloak with such force that I could see the marks it left on the blessed shoulder of . The man then said, "O Muhammad! Instruct that I ﷺ the Prophet be given some share from the wealth of Allah which is under your turned towards him, smiled, and ordered ﷺ care." The Prophet that he be given something.

وقال ابو هريرة: عن النبي ﷺ، هاجر إبراهيم عليه السلام بسارة، فدخل قرية فيها ملك او جبار، فقال: اعطوها آجر، واهدت للنبي ﷺ شاة فيها سم، وقال ابو حميد: اهدى ملك ايلة للنبي ﷺ بغلة بيضاء وكساه بردا، وكتب له ببحرهم

Hazrat Abu Hurairah (may Allah be pleased with him) narrated from the Prophet Hazrat Muhammad ﷺ that when Prophet Hazrat Ibrahim (Abraham) migrated with Hazrat Sarah عليها السلام, they reached a city where there was a disbelieving or (as some said) a tyrant king. That king said, "Give

Hajar (Hājar) to him (Ibrahim)."

It is also reported that the Jews of Khaybar presented a poisoned goat as a gift to the Prophet ﷺ in enmity.

Abu Humayd narrated that the ruler of Aylah sent a white mule and a cloak as a gift to the Prophet ﷺ. The Prophet ﷺ then had a written agreement prepared, allowing him to remain as ruler over his people. The king of Dumat al-Jandal, Ukaydir ibn ‘Abd al-Malik, sent a silk cloak as a gift to the Prophet ﷺ. In narrations, this has been described as a garment made of or covered with silk (*hullah* or *furuj harir*). According to one narration, the Prophet ﷺ wore it for a short while, then took it off disapprovingly, saying that it is not suitable for the pious. It is said that he later gave it to Hazrat Ali (may Allah be pleased with him), and when Hazrat Ali came wearing it, the Prophet ﷺ expressed his displeasure and said, "I did not give it to you to wear, but to give it to the women of your household." So Hazrat Ali tore it and distributed it among the women. Other rulers also sent gifts in response to the Prophet's ﷺ letters and messages. These included various kinds of garments. The king of Aylah gifted the Prophet ﷺ a cloak. The Byzantine emperor (Caesar of Rome) sent a silk garment as a gift.

عن انس بن مالك ان ملك الروم اهدى إلى النبي ﷺ مستقة من سندس، فلبسها فكاني انظر إلى يديه تذبذبان ثم بعث بها إلى جعفر، فلبسها ثم جاءه، فقال النبي ﷺ: "إني لم اعطكها لتلبسها، قال: فما اصنع بها؟ قال: ارسل بها إلى اخيك النجاشي

Hazrat Anas bin Malik (may Allah be pleased with him) narrated: The Roman Emperor sent a cloak made of *sundus* (fine silk) as a gift to the Prophet Muhammad ﷺ. The Prophet ﷺ wore it, and I can almost still picture his blessed hands passing over it, feeling its softness. Later, he sent it to Hazrat Ja'far (may Allah be pleased with him). When Hazrat Ja'far appeared before the Prophet ﷺ wearing it, the Prophet ﷺ said, "I did not give it to you for wearing." Hazrat Ja'far asked, "Then what should I do with it?" The Prophet ﷺ replied, "Send it to your brother, the Negus (Najashi).

Personal Goats and She-Camels: It was not possible for the Prophet Hazrat Muhammad ﷺ who earned his own livelihood with his own hands and even provided for others — to sit idle relying on the gifts and offerings from the companions. The sincere gifts and offerings from the Ansar were accepted merely as a gesture of honoring their devotion and to elevate their spiritual rank, not as a means of sustenance.

According to Al-Baladhuri and other biographers of the Prophet:

"The Prophet Hazrat Muhammad ﷺ personally purchased some milk-giving goats and she-camels for the dietary needs of his family, and some were also gifted to him by others."

A pasture was designated on the outskirts of Madinah for these animals, where a companion (Sahabi) would voluntarily look after them, take them out to graze, and bring their milk daily to Madinah for the Prophet ﷺ. This milk was then consumed by the members of his household.

Summary of the Discussion

In the early period, the financial needs of the Prophet Hazrat Muhammad ﷺ were partly fulfilled through the gifts and offerings of the noble companions. However, this was only one of several means. Other sources of livelihood included inheritance, the personal wealth of his noble wives, trade, limited agriculture and gardening, animal husbandry, minor handicrafts, and war booty (ghaneemah). The income from these sources was sufficient to enable the Prophet ﷺ and his family to live a life of contentment and dignity.

Since worldly luxuries were never the objective of the Prophet ﷺ, even though he had the means to amass wealth through these avenues, he chose instead a life of moderation. He lived a life of gratitude — enjoying Allah’s blessings while also seeking protection from poverty and extreme deprivation. This balanced lifestyle teaches believers to treat this worldly life as a place of action and preparation for the Hereafter.

By adopting lawful and honorable means of earning, the Prophet ﷺ set an example for his Ummah to earn a living through honest and dignified work, sufficient to provide for themselves and those under their care. Before receiving Prophethood, he worked as a shepherd, and even after Prophethood, he continued to engage in trade for some time. His various business journeys are of great significance. The books of Seerah never record any instance where the Prophet ﷺ was ever a burden on anyone. Rather, he was always self-reliant. Today, there is a dire need to follow his pure example and strive to strengthen our own sources of livelihood through honorable means.

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