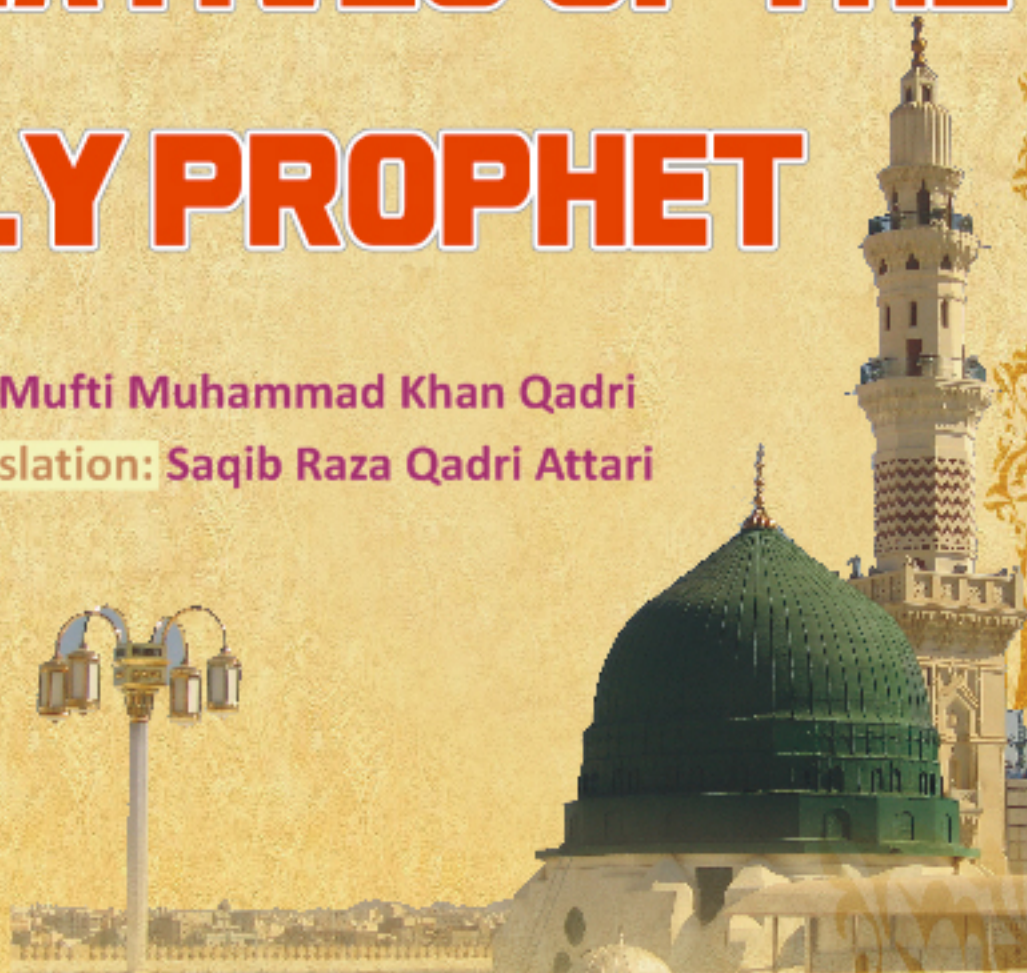


# THE FOSTER RELATIVES OF THE HOLY PROPHET

Written By: **Mufti Muhammad Khan Qadri**

English Translation: **Saqib Raza Qadri Attari**



# THE FOSTER RELATIVES OF THE HOLY PROPHET

(ﷺ)

WRITTEN BY:

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RENDERED INTO ENGLISH:

MUHAMMAD SAQIB RAZA QADRI ATTARI غفرلہ



DEDICATED  
TO  
MY MOTHER

## FOREWORD

This booklet is written keeping in mind to fulfill the following necessities and benefits.

1. To get knowledge of the foster relatives of the Holy Prophet (ﷺ).
2. To manifest that Allah (جبار) has selected an esteemed family for the fosterage of His beloved Prophet (ﷺ).
3. To create awareness of the fact that every person (male or female), who got the foster relation with the Holy Prophet (ﷺ), accepted Islam.
4. Especially, a detailed discussion about the acceptance of Islam by Hazrat Halima (رضي الله عنها) and rejection of the deniers.
5. The ladies who got the honor to be the foster mother of the Holy Prophet (ﷺ) are also discussed in detail.
6. A brief biography of the early 4 years life of the Holy Prophet (ﷺ) is also discussed.
7. In this age, His practices that distinguished Him from other children such as honesty and justice, never un-veiled, proper time for urine and motion, special arrangement for cleanliness, commencement of talk with the name of Allah and to recite 'Bismillah' before doing any work.
8. The views of those persons who witnessed His practices so that the believers feel freshness in their faith and they get knowledge about the cleanliness of their Prophet (ﷺ).
9. In the congregations of 'Melad' and other religious processions, it is observed that the speakers state baseless narrations which have not a good impact on the minds of listeners but also prove harmful for the 'Maslak' as a whole.  
It is also intended to provide authentic material through this article.
10. It is also intended to highlight, how Allah (جبار) has preserved the moments and the minutes of His Beloved Prophet (ﷺ)'s life.

Remember, we are writing another article named 'Habib-e-Khuda Syeda Aamina ki god mein'<sup>1</sup> (i.e. The Beloved of Almighty Allah in the lap of Syeda Aamina (ؑؑؑؑؑؑؑؑ)). In this article, authentic material regarding the blessings at the time of birth and about the place of birth (i.e. Moolid-e-Nabvi) will be gathered. Kindly pray for its early completion.

**Muhammad Khan Qadri**  
Jamia Islamia, Lahore.  
8 Muharram-ul-Haram 1417 Hijri  
26 May 1996, Sunday

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<sup>1</sup> This article is now completed and published in Urdu language. Kindly pray for its English translation. (Muhammad Saqib Raza Qadri)

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The beloved Prophet of Almighty Allah, Hazrat Muhammad (ﷺ) has been suckled by three ladies, one was His real mother and the other two were His foster mothers.

### HAZRAT SYEDA AAMINA (رضي الله عنها):

The first lady, who got the honour to suckle Hazrat Muhammad (ﷺ) was His real mother, Syeda Aamina (رضي الله عنها). There are four sayings about the number of days, she suckled Him.

a. **9 DAYS:**

Ibnan Zirqani writes with the reference of the author of "Al-Moorid wal Ghadr" that His mother suckled Him for 9 days.

b. **7 DAYS:**

Ibnan Muhammad bin Yousuf Al-Salihi has stated 7 days from the same author.

c. **3 DAYS:**

A statement of 3 days is also found in the books.

d. **7 MONTHS:**

Few have stated seven (7) months but this statement is "Mardood" i.e. (rejected).

Ibnan Zirqani writes:

"It is an illusion. The narrator might be doubtful / confused between 7 days or 7 months or he himself changed it intentionally."<sup>1</sup>

### FOSTER MOTHERS:

1. HAZRAT SUWAIBAH (رضي الله عنها):

The name of the lucky woman, who suckled our Holy Prophet (ﷺ) after His real mother, is Hazrat Suwaibah (رضي الله عنها).

"Before Syeda Halima (رضي الله عنها) came, the lady, who suckled our Holy Prophet (ﷺ) for some days, was Hazrat Suwaibah (رضي الله عنها)."<sup>2</sup>

<sup>1</sup> Zirqani, Vol.1, Page. 137

<sup>2</sup> Dalail-un-Nubuwwat li Abi-Naeem, Vol. 1, Page. 157

She was a slave girl of Abu-Lahb. When she gave Abu-Lahb the good news of the birth of the Holy Prophet (ﷺ), he freed her and she suckled the Holy Prophet (ﷺ).

She had also suckled Hazrat Hamzah (رضي الله عنه) and Abu-Sahma bin Abdul Asad respectively before feeding the Holy Prophet (ﷺ), so they both were the foster brothers of the Holy Prophet (ﷺ). Her own son "Masrooh" was also suckled by her when she was suckling the Holy Prophet (ﷺ).

#### **BENEFIT TO ABU-LAHB:**

Abu-Lahb appeared Hazrat Abbas (رضي الله عنه) in a dream after one year of his death. Hazrat Abbas (رضي الله عنه) asked him, "What happened with you?"

He said, "I did not find any comfort after departing from you. However, every Monday, I am given relief in my punishment"

What was the reason of this relief!!!! Let listen from Hazrat Abbas (رضي الله عنه). He said, "The Holy Prophet (ﷺ) was born on Monday and Abu-Lahb freed his slave girl in this delight because she told him about the birth (of his nephew).<sup>1</sup>

That's why every Monday; Allah gives him relief in his punishment.

The renowned scholars of the Ummah have concluded from this event that even a non-muslim celebrates the birthday of the Holy Prophet (ﷺ), he will not be kept deprived rather he will be rewarded.

Imam Muhammad bin Yousuf Al-Salihi writes; "The scholars have stated that when Suwaibah gave good news to Abu-Lahb of the birth of his nephew, he freed her at the spot, so Allah gave him relief as a reward of this act."<sup>2</sup>

#### **RESPECT OF HAZRAT SUWAIBAH:**

The Holy Prophet (ﷺ) and Hazrat Khadija (رضي الله عنها) used to give respect to Hazrat Suwaibah (رضي الله عنها) and send her gifts.

<sup>1</sup> Fath-ul-Bari, Vol.9,Page.145

<sup>2</sup> Subul-ul-Huda, Vol.1,Page.458

The Holy Prophet (ﷺ) used to send clothes and money to Hazrat Suwaibah from Madina. Even when she died after the battle of Khyber, He asked about her son "Masrooh". It was told that he has also passed away. Then Hazrat Muhammad (ﷺ) asked about any other relative of her, who might be alive. But it was submitted that no one was then alive from her relatives.<sup>1</sup>

### **DID SHE ACCEPT ISLAM?**

There is contradiction about her Islam. Muḥaddith Ibn-e-Mundah says that "there is contradiction of opinion in Islam of Hazrat Suwaibah."<sup>2</sup>

Imam Abu-Naeem says; "I don't know a single person who narrates the statement of acceptance of Islam by Hazrat Suwaibah."<sup>3</sup>

### **ALL FOSTER MOTHERS WERE MUSLIM.**

All writers of Seerat have written in the specialties of the Holy Prophet (ﷺ) that every lady, who suckled the Holy Prophet (ﷺ), Allah (ﷻ) blessed her with Islam.

Hafiz Abu-Bakr bin Al-Aarabi wrote in his book named "Siraj-ul-Murideen", "Every woman, who suckled Hazrat Muhammad (ﷺ) accepted Islam."<sup>4</sup>

If we keep in mind this rule, the statement regarding acceptance of Islam by Hazrat Suwaibah will be prioritized / upheld.

Sheikh Abdul Haq Muḥaddith-e-Dehlvi said that some Muḥaddiths have counted Hazrat Suwaibah among the female companions (i.e. Sahabia) of the Holy Prophet (ﷺ).<sup>5</sup>

Talib-ul-Hashmi writes that many writers of Seerat have unanimous understanding that Hazrat Suwaibah did accept Islam.<sup>6</sup>

## **2. SYEDA HALIMA SADIA (رضی اللہ عنہا):**

Hazrat Halima Sadia got the honor to keep the Holy Prophet (ﷺ) in her lap more than all others. That's why she got more fame as the foster mother of the Holy Prophet (ﷺ).

<sup>1</sup> Subul-ul-Huda, Vol.1, Page. 459

<sup>2</sup> Zurgani, Vol.1, Page. 137

<sup>3</sup> Al-Aasabih, Vol.4, Page. 257

<sup>4</sup> Zurgani, Vol.1, Page. 137

<sup>5</sup> Madani-un-Nubuwat, Vol. 2, Page. 19

<sup>6</sup> Tazkar-e-Sahabat, Page. 324

## **INTRODUCTION:**

Her attribution is stated as under;

“Halima bint Abi-Zuwaib bin Abdullah bin Sanjah bin Radgham bin Nasira bin Qussaib at ibn-e-Saad bin Bakr bin Hawazam.”

Imam Navviri writes; “her patronymic is “Umm-e-Kabshah” and her husband’s name is ‘Haris bin Abdul Uzza’. Remember, her father’s name is ‘Abudullah bin Haris’ and few have mentioned “Haris bin Abdullah”<sup>1</sup>

## **ARRIVAL INTO MAKKAH:**

It was the tradition of the courteous people of Makkah that they used to send their infants in villages so that they could better grow in the open environment and learn the accurate Arabic language with excellent fluency.

The children were brought back to their parents after fosterage and a handsome compensation was paid for it. That’s why women from different tribes located near Makkah, were used to come Makkah in the sake of infants, twice in a year (in spring and summer).

Therefore, following this tradition, Halima Sadia was one of the ten women, who came to Makkah in that year, in the sake of Infants from tribe named ‘Baru-Saad’. Her infant named ‘Abdullah’, her husband ‘Haris’ and one dromedary also accompanied her.

She herself described the story of this journey; “I came to Makkah with the family of Baru-Saad in the sake of infants. The circumstances were such that it was famine/ drought in that year. My conveyance was so weak and feeble that it was very hard to travel by it. One infant was with me and he could not be saturated with milk and nor we had any thing with us for saturation. The infant used to pass all the night weeping and we awaking.”<sup>2</sup>

Due to weak conveyance, Halima arrived Makkah after all other nurses. They all had gotten infants but none of them got the Holy Prophet (ﷺ) thinking Him an orphan as handsome reward/ compensation was not expected. When Halima knew that no infant remained except Him, she said to her husband; “I swear to Allah, I will not return empty hands. I will go to the orphan’s house and will take Him to my house.”<sup>3</sup>

Her husband Haris said; “We should do this. Might Allah give us blessings in this!”<sup>4</sup>

<sup>1</sup> Zirqadi, Vol.1, Page. 141

<sup>2</sup> Al-Seerat-un-Nabawiah li-Im-e-Kathir, Vol. 1, Page.225 & 226

<sup>3</sup> Al-Seerat-un-Nabawiah li-Im-e-Kathir, Vol. 1, Page.226

<sup>4</sup> Al-Seerat-un-Nabawiah li-Im-e-Kathir, Vol. 1, Page.225 & 226



### **HE IS ONLY SUCKLED BY HALIMA:**

She says, when I reached in the house of the Holy Prophet (ﷺ) after searching it in the locality of Banu-Hashim, I met His grand father Abdul Mutilib.

He asked me, "Who are you?"

I replied, "I belong to Banu-Saad tribal".

He asked me, "What is your name?"

I replied, "Halima".

He smiled and said, "Enough 'Enough', what a good combination of good fortune and tolerance. There is virtue and respect for ever."<sup>1</sup>

The reason behind asking her name was that when Halima came into Makkah, Abdul Mutilib heard an angel saying;

**"He is Muhammad (ﷺ), the honest son of Aamina, and is greater than all the creatures and the selected people.**

**No woman will suckle Him except Halima and she is very pious and honest.**

**Don't hand over Him to any other woman; it is the order of Almighty Allah."**

It is also stated that when the Holy Prophet (ﷺ) born, an announcement was made in the sky, "who will serve this matchless infant?"

All the creatures of the earth and sky desire to get this honor but another voice came from an angel;

**"O creatures! Allah has decided this from the very beginning that His blessed Prophet Muhammad (ﷺ) will rest in the lap of Halima."<sup>2</sup>**

### **ARRANGE TO FEED HER CHILD IN BANU-SAAD:**

Besides His grand father, His mother was also told this. Because when Hazrat Aamina (رضي الله عنها) told Hazrat Halima (رضي الله عنها) about the magnificence of her child, she also told her, "I am being told since three days in dream that I should arrange to feed my son in the tribal of Banu-Saad in the family of Abu-Zuwaib.

<sup>1</sup> Insan-ul-Uyyun, Vol. 1, Page. 147

<sup>2</sup> Zirqani, Vol. 1, Page. 141

Hzrat Halima then replied, "My husband is from the descendents of Abu-Zu'ayb."

After this, Abdul Mutilib addressed Halima, "O, Halima! My son is an orphan. Other women did not take Him due to non expectation of handsome reward. If you like, then you will be lucky, you should take Him."

Halima asked them to give her some time to consult with her husband.

Halima says;

"I told the entire story to my husband but I was surprised, Allah blessed him such a pleasure and happiness that he replied at the spot, Halima! It is not suitable to do more lately, take this blessed child."

I returned in hurry, Abdul Mutilib was awaiting me, when I asked him to bring the infant; his face became full of pleasure. He asked me to move with him.

He brought me to the home, where the Holy Prophet (ﷺ) was resting. His mother welcomed me.

#### **FIRST SIGHT:**

"When I entered in the birth place of the Holy Prophet (ﷺ), I saw, "His color was whiter than milk, He was covered by the clothes of cotton and a green shawl was under Him and he was sleeping. A sweet fragrance of His virtuous body was spreading."<sup>1</sup>

#### **I DROWNED IN HIS BEAUTY:**

When the cloth from His face removed, I drowned in His beauty so much that I became unable to awake Him.<sup>2</sup>

Sheikh Abdul Haq Muhaddith-e-Dehkhri translated these words as follows;

"I wanted to awake Him but I drowned in His beauty."<sup>3</sup>

#### **RAYS OF LIGHT TOWARDS THE SKY:**

When I gathered my senses, I placed my hand on His chest. He smiled and opened His eyes, so I saw rays of light coming out of His eyes and spreading all over the sky.

I could not control myself and I kissed between His eyes and took Him in my lap."<sup>4</sup>

<sup>1</sup> Insan-ul-Uyyun, Vol. 1, Page. 147

<sup>2</sup> Insan-ul-Uyyun, Vol. 1, Page. 147

<sup>3</sup> Madaniy-un-Nubuwat, Vol. 2, Page. 19

<sup>4</sup> Asar-ul-Muhammadiyah li-Ahmad Zakir Dahlan, Vol. 1, Page. 47

### **IT BECAME MY INSIST TO TAKE HIM:**

The writer of Seerat-e-Halbia quoted the saying of Hazrat Halima;

**"When I went to take Him, the circumstances were such that I did not find any child but when I got the honor to see Him, it became my insist to take Him."**

### **IN THE LAP OF HALIMA SADIA (رضی اللہ عنہا):**

It is stated about Halima that in those days, her one breast was not providing milk. In this regard; Imam Hamdani writes in "Sabeyyast" with the reference of Halima; "my one breast was not providing milk but when I presented it before Him, it started to give milk with His blessings."<sup>1</sup>

Due to His blessings, my other child also found milk with saturation. My husband went to get milk from dromedary, he saw that her teats were full of milk and she gave so much milk that all of us became saturated and we passed this night with great satisfaction.

### **HONESTY & JUSTICE:**

Imam Ibn-e-Saba narrates that Hazrat Halima (رضی اللہ عنہا) said, "When I present Him the right side of the breast, he sucks but when I present the left one, He denied to suck."<sup>2</sup>

The scholars said, "It was only to fulfill the principles of justice and honesty.

They said, "The reason to avoid this was only to meet the principles of justice because He knew that another brother was also His partner in her milk."<sup>3</sup>

### **HAJR-E-ASWAD KISSED HIS FACE:**

Halima (رضی اللہ عنہا) says, "When we intended to return after passing a whole night there, I urged to do 'tawaf' of Baimullah. So, I took the Holy Prophet (ﷺ) to Kaaba. I desire to kiss the Hajr-e-Aswad before doing tawaf of Baimullah but I astonished to see as the 'Hajr-e-Aswad' saw the Holy Prophet (ﷺ), it came forward and started kissing His face.

Qazi Sanaullah Pani Pati narrates; "it is stated when Halima (رضی اللہ عنہا) took the Holy Prophet (ﷺ) to Kaaba, then all the idols bowed their heads before Him. When she took Him near to Hajr-e-Aswad, it came forward and held close with His face."<sup>4</sup>

<sup>1</sup> Insan-ul-Uyyam, Vol. 1, Page. 147

<sup>2</sup> Subul-ul-Huda, Vol. 1, Page. 477

<sup>3</sup> Subul-ul-Huda, Vol. 1, Page. 477

<sup>4</sup> Al-Makhami, Vol. 6, Page. 528



### **THREE PROSTRATIONS (SAJDAS) BY HALIMA'S CONVEYANCE TO KAABA:**

Sheikh Abdul Haq narrated the same event with these words;

"When the conveyance (she-camel) arrived near to Kaabah, it did three prostrations/ Sajdas."<sup>1</sup>

Imam Zirqani writes; "the speech of conveyance/ she-camel and its prostrations are 'Ihtas' (an unusual act of a Prophet before His claim of Prophet Hood) and a 'Karamat' (an un-usual act of a saint/ pious people) of Hazrat Halima (رضي الله عنها)."<sup>2</sup>

### **A FAITHFUL SPEECH BY THE CONVEYANCE (SHE-CAMEL):**

When Halima and her husband were returning with the permission of the mother and the grand father of the Holy Prophet (ﷺ) after performing Tawaf-e-Kaabah, He was sitting on the she-camel, who was very feeble and weak, suddenly it became healthy and its speed was too fast that it left all other transports behind. Other ladies asked again and again to Halima, "Have you changed your conveyance?"

She said, "No, but I have changed the rider."

Halima Sadia said, "my conveyance travels dancingly and some times it sings, it seemed as she is saying, "I swore to Almighty Allah, He has bestowed me a great dignity, blessed me power after weakness and life after death. O' ladies of Bani Saad! You lived in negligence, do you know, who is riding on my back? There is the lord of all the Prophets and the Beloved of the Sustainer of all the worlds."<sup>3</sup>

### **GREETINGS BY THE GOATS:**

Shah Abdul Haq Muhaddith Dehvi narrated "when Hazrat Halima Sadia (رضي الله عنها) was taking the Holy Prophet (ﷺ) to her home, a flock of goats was grazing, the flock came in front of her conveyance and said; "O' Halima! You should be well aware that you have 'Muhammad' in your lap, who is the 'Messenger' of the Sustainer of this earth and sky and is greater than all the breed of Aadam (عليه السلام)."<sup>4</sup>

<sup>1</sup> Madani, Vol.2, Page. 20

<sup>2</sup> Zirqani, Vol.1, Page. 145

<sup>3</sup> Insan-ul-Uyyun, Vol. 1, Page. 148

<sup>4</sup> Madani-un-Nubuwat, Vol. 2, Page. 20



### **GREETINGS BY STONES AND TREES:**

Qazi Smaullah Pani Patti (رضي الله عنه) writes the back journey of Halima (رضي الله عنها), "From where ever her conveyance passed, grass grown over there, the stones said 'Salam' and the benches of the trees greeted Him."

### **GREENING THE AREA:**

When Hazrat Halima took Him to the tribal of 'Baru Saad', an area where was not a single sign of grass, now it covered by the matchless green grass. Halima (رضي الله عنها) discussed this matter as follows;

"The vast earth is not as green as ours."<sup>1</sup>

### **DISTRIBUTION OF PERFUMES:**

Halima's conveyance arrived in the tribal, every house of 'Baru-Saad' fragrancd by Kasturi, due to His blessings.<sup>2</sup>

### **HALIMA'S HOUSE-----THE CENTER OF BLESSINGS:**

When the people of Baru-Saad observed the countless blessings showered due to His (ﷺ) arrival, their hearts enriched with His love and dignity. They all ascertained His blessed personality. When any of them got any disease or problem, he rushed towards the Holy Prophet (ﷺ).

Imam Muhammad bin Yusuf Shami writes;

"His love was so much absorbed in the people's hearts that when any of them got some disease/fever, he used to catch the Holy Prophet's hand and touches it to his body. Allah gives Him cure/health immediately."<sup>3</sup>

### **BLESSINGS OF HIS HAND:**

There was famine in those days. The goats were giving milk in a very little quantity. The Holy Prophet (ﷺ) touched the teats of one goat, whose name was "Tlal".

Now, see the whole story of this incident from Abu-Naeem;

<sup>1</sup> Insan-ul-Uyyun, Vol. 1, Page. 148

<sup>2</sup> Subul-ul-Huda, Vol. 1, Page. 472

<sup>3</sup> Subul-ul-Huda, Vol. 1, Page. 472

“The Holy Prophet (ﷺ) touched the teats of their goat called ‘Tlal’, so they used to get milk from it in day and night, when ever they desired, even in the days of drought, even when no grass was grown.”<sup>1</sup>

#### **PROSTRATION AND KISS BY A GOAT:**

Halima Sadia (رضی اللہ عنہا) says, “one day, I was sitting in the lawn taking Him in my lap, some goats of mine came and passed before me but one of them moved forward and kissed His head and did prostration.”<sup>2</sup>

#### **ANGELS USED TO SWING HIS CRADLE:**

It is written in His specialties that angels used to swing His cradle.<sup>3</sup>

#### **AVOID PLAYING GAMES:**

He (ﷺ) has no interest in playing. Halima (رضی اللہ عنہا) says, “When He (ﷺ) looks children playing, avoids them.”<sup>4</sup>

#### **WE ARE NOT CREATED FOR PLAYING:**

It is also stated, “He (ﷺ) came out of His house with His foster brothers, His brother went to play with the children but He avoided and said while catching His brother’s hand, “**we are not created for playing.**”<sup>5</sup>

#### **NO NEED OF LAMP IN HALIMA’S HOUSE:**

When He came in Halima’s house, her house became enlightened without any lamp. Muhaddith Ibn-e-Jozi writes;

Syeda Halima (رضی اللہ عنہا) says, “I did not need any lamp in the days when I was suckling Him (in His childhood).”<sup>6</sup>

#### **HIS GROWTH:**

Allah has distinguished His growth from other children too. He did grow such in a day that other grows in a month. He grew in a month that is equal to the growth in a year. Hazrat Halima (رضی اللہ عنہا) says;

“He (ﷺ) grew such in a day those others children grow in a month and grew such in a month those others in a year.”<sup>1</sup>

<sup>1</sup> Dalail-un-Nubuwwat, Vol.1, Page. 150

<sup>2</sup> Insan-ul-Uyyun, Vol. 1, Page. 148

<sup>3</sup> Al-Makhami, Vol.6, Page. 527

<sup>4</sup> Subul-ul-Huda, Vol.1, Page. 473

<sup>5</sup> Zirqani, Vol.1, Page. 148

<sup>6</sup> Al-Mehd-un-Nabwi, Page. 54

The Imam of the lovers, Mufti Ahmad Raza Khan says greeting to His growth with these words;

آئینے پوٹوں کی نشوونما پر درود  
کھلے فیتوں کی نکلت پر لاکھوں سلام

**English Translation:**

“Blessed be the sweet buds blossoming,  
and the plants gradually growing.”

Imam Zurgani mentioned His growth with the reference of “Shawahid-un-Nubuwat”;

“He (ﷺ) used to stand on His feet in the age of 3 months, started walking with the support of walls in the age of 4 months, started walking without any support in the age of 5 months and in the 6<sup>th</sup> month of His age, He (ﷺ) started walking fast and in the age of 7 months, He started running here and there. In the age of 8 months, He (ﷺ) started to speak fluently and started archery in the age of 10 months with other children.”<sup>2</sup>

#### **NEVER DID URINE AND MOTION ON BED:**

As other children do urine and motion on bed, the Holy Prophet (ﷺ) never did it. Hazrat Halima (رضی اللہ عنہا) stated, He never did urine on bed, there was a fixed time for it, I was used to take Him out of the bed at that time and He answered the call of the nature.

Sheikh Abdul Haq Muhaddith-e-Delhi writes, “Halima says, “He never did urine in His clothes.”<sup>3</sup>

#### **FIXED TIME FOR URINE:**

There was a fixed time for urine and motion every day.<sup>4</sup>

#### **ARRANGEMENT OF CLEANLINESS FROM UN-SEEN:**

Halima says, when ever I intended to wash His mouth after suckling Him, some one from unseen has done it before me.

<sup>1</sup> Al-Wafa bi Ahwal-e-Mustafa, Vol. 1, Page. 109

<sup>2</sup> Zurgani, Vol. 1, Page. 148

<sup>3</sup> Madani-un-Nubuwat, Vol. 2, Page. 21

<sup>4</sup> As above.

She says, "I intended to wash His mouth after suckling Him but the arrangement of cleanliness was done already from un-seen."<sup>1</sup>

#### **NEVER NAKED HIS VEIL:**

His foster mother says, His body (private parts) remained covered almost all times. If sometimes it got un-veiled, He showed great disturbance and if I did any late then the arrangement for covering His veil was done from un-seen.

"If His veil got naked, He used to complain with great restless till it was covered and if I did any late in covering, it was done by some un-seen."<sup>2</sup>

#### **EVERYDAY HE (ﷺ) IS COVERED BY A LIGHT LIKE SUNSHINE:**

A noor (light) was bestowed to Him daily, which completely covered Him and made Him disappeared for a while.<sup>3</sup>

#### **NEVER INSISTED NOR WEPT:**

Although, it is the habit of the children to insist and weep on small things but the foster mother Halima (رضي الله عنها) says, "He (ﷺ) never wept nor insisted as other children do."<sup>4</sup>

#### **FIRST TALK:**

When the beloved of Almighty Allah opened His tongue and uttered some words that are really consisted on the great praise of Almighty Allah.

Ibn-e-Abbas (رضي الله عنه) says, the first talk He made, consisted on these words;

**"Allah is the Great and Almighty and all the praises are for Him and His sanctification (tasbeeh) is (done) in the day and night."**<sup>5</sup>

These words are also narrated;

**"No one is worthy to worship except Almighty Allah, He is the Holy, all people sleep but (our) Sustainer, the most beneficent does not sleep."**

#### **RECITING BISMILLAH BEFORE ALL DEEDS:**

It is also clarified here when He started talking, He used to recite 'Bismillah' before every talk. Halima Sadia says, "He (ﷺ) did not touch any thing without reciting 'Bismillah'."<sup>6</sup>

<sup>1</sup> As above.

<sup>2</sup> As above.

<sup>3</sup> Madani-jun-Nubuwat, Vol. 2, Page. 21

<sup>4</sup> As above.

<sup>5</sup> Al-Seerat-un-Nabawiah, Vol. 1, Page. 228

<sup>6</sup> Insan-ul-Uyyun, Vol. 1, Page. 151



### I WANT TO GO WITH MY BROTHERS:

When His age was of 2 years, one day, He asked Hazrat Halima (رضي الله عنها), "where my foster brothers went in morning as I did not see them in the day?"

She answered; they used to graze the goats in the morning till evening.

He (ﷺ) asked; "do you not let me to go with them?"<sup>1</sup>

Halima did not let Him due to love and affection but He insisted and she gave Him permission to go off and on. So, He (ﷺ) often went for grazing the goats with His brothers.

### VIEWS OF THE FOSTER BROTHERS AND SISTERS:

When He returned from the meadow along His brothers, Halima used to ask the circumstances from them.

Some extracts of their views are quoted here with the reference of "Tafseer Al-Mazhari."

1. Where ever our Hijazi brother steps His feet, grass grows there.
2. When we go to fetch water for our goats, we do not need to extract water from it, the water itself comes out.
3. A cloud does shadow upon Him in the sun shine.
4. All the beasts kiss His feet.
5. Not a single tree or stone is such, from where He passes and they do not say greetings to Him.<sup>2</sup>

Innam Ibn-e-Juzi has also stated the following views;

6. When He steps His feet on a hard stone, it becomes polite like flour.<sup>3</sup>

Hazrat Halima Sadia (رضي الله عنها) discussed His blessings; "our goats and camels became weak due to drought, gave little milk but when He came, our conditions thoroughly changed, where ever our goats and cattle went for grazing, grass grew over there and they got saturated. Therefore, they started giving more milk."

<sup>1</sup> Zurqani, Vol.1, Page. 148

<sup>2</sup> Al-Mazhari, Vol.6, Page. 528

<sup>3</sup> Al-Mehd-un-Nabwi, Page. 55

Iman Muhammad Al-Saadi narrated from His grandfather and he is told by one shepherd of Halima;

**"Our goats did not raise their heads while grazing, their mouths and the dung were green, where ever they moved, grass grew over there. Other people's goats returned non-saturated but Halima's goats were such saturated that their bellies were seemed near to burst."**<sup>1</sup>

When other people saw this they ordered their shepherds; "graze your goats in the meadow where Halima's goats graze but their cattle returned with the same condition. (i.e. non-saturated)."<sup>2</sup>

### **HOW MUCH PERIOD HE LIVED IN HALIMA'S HOUSE?**

There is contradiction in this matter, Waqidi has stated with the reference of Hazrat Abdullah bin Abbas (رضي الله عنه) that when Halima Sadia (رضي الله عنها) brought Him back, His age was 5 years and other scholars stated that His age was approximately 4 years. As per Iman Ibn-e-Abdullah's research, His age was 5 years and two days. Sheikh Umawi has stated 6 years. Iman Zurqani has written after quoting all these narrations that the most inclined statement is of 4 years.

"It is the most inclined that when He returned back to His mother, His age was 4 years and the incident of "Shiq-e-Sadr" (i.e. opening of the chest) was also happened in this age (which was infact became cause for His coming back) as Hafiz Iraqi has stated in his poetic seerat and his student Hafiz Ibn-e-Hajr has recommended it in his book on the topic of seerat and Hafiz made a statement, "I will produce the most reliable and correct statements in this regard."<sup>3</sup>

### **MY SUSTAINER WILL PRESERVE HIM:**

When the incidence of 'Shiq-e-Sadr' happened in the age of two years, Halima and her family became so much nervous. She consulted (with her family) to return Him back to Makkah.

Halima says, "I do not like this but I feel if such an incident happens again, we might got trouble.

Therefore, I proceeded toward Makkah along Him. On the way, I was busy in some work, when I returned; I did not find Him over there. In this trouble, I rushed towards His grandfather and submitted, "I took Him with myself but when I reached near to Makkah, He disappeared and I did not find Him after due search."

Hazrat Abdul Murtlib (رضي الله عنه) went to Kaabah and prayed. An unknown voice came,

<sup>1</sup> Itihaf-ul-Wara, Vol. 1, Page. 62

<sup>2</sup> Dalail-un-Nubuwwat li Abi-Naeem, Vol. 1, Page. 139

<sup>3</sup> Zurqani, Vol. 1, Page. 150

**"O' People! Do not be tensed, the Sustainer will not misapply Muhammad (ﷺ)." (رضي الله عنه).**

Abdul Mutilib asked, "Where do we search Him?"

The voice came, "go to such and such valley, you will find Him."

When Abdul Mutilib and Warqa bin Nofal reached there, they found Him.

Halima took Him to His mother. She asked Halima, "You and your husband were so much ardent of this child, then what the reason for coming back was?"

Halima replied, "I am afraid of His life."

Then she told her the incidence in detail like 'Shiq-e-Sadr'. Syeda Aamina (رضي الله عنها) replied, "This is not such a strange thing, He is a great child, I have seen even more strange things in the days of pregnancy and after it as well."

In those days, a disease "Bubonic Plague" was spreading in Makkah. Therefore, His mother and grandfather asked Halima to take Him back in her tribal. So, in this manner, the Holy Prophet (ﷺ) spent 4 years in the Halima's house.

#### **O' PEOPLE OF MAKKAH! ACCEPT GREETINGS ON THE RETURN OF NOOR:**

Halima states, when I took Him to Makkah, I heard a voice;

**"O' People of Makkah! Congratulations!!!! Today the Noor, the Religion, the Beauty and the Perfection returned towards you."<sup>1</sup>**

Hazrat Halima (رضي الله عنها) came to meet the Holy Prophet (ﷺ) often before and after the declaration of the Prophet Hood. She and her husband 'Haris' accepted Islam and joined His companions.

#### **40 GOATS GIVEN BY HAZRAT KHADIJA (رضي الله عنها):**

Imam Ibn-e-Juzi wrote in 'Al-Hadaiq', "When the Holy Prophet (ﷺ) performed Nikkah with Hazrat Khadija (رضي الله عنها), Syeda Halima came to meet the Holy Prophet (ﷺ) and told about the drought condition of her tribe, the Holy Prophet (ﷺ) asked Hazrat Khadija (رضي الله عنها) to serve her so she gave 40 goats and camels to Hazrat Halima (رضي الله عنها).<sup>2</sup>

<sup>1</sup> Subul-ul-Huda, Vol.1, Page. 475

<sup>2</sup> Al-Wafa, Vol.1, Page. 114

### **RESPECT BY THE HOLY PROPHET (ﷺ):**

When ever she came, the Holy Prophet (ﷺ) gave her respect, laid down His shawl before her and told to people, “She is my foster mother.”

In ‘Tabaqat Ibn-e-Saad’, it is narrated from Muhammad bin Al-Munkadir,

“A lady came, who had suckled the Holy Prophet (ﷺ) (in His childhood), the Holy Prophet (ﷺ) said, “My mother came, my mother came and greeted her and laid down His shawl and sat her on it.”<sup>1</sup>

Hazrat Abu-Tufail said, “We were at the place of ‘Jaarana’, one lady came before the Holy Prophet (ﷺ). When she came near to Him, He laid down His shawl in her respect before her. When I saw this honor, I asked to my friends, “Who is this lady, having such a good luck?” They told me, “She is the lady who has suckled the Holy Prophet (ﷺ) (in His childhood).”<sup>2</sup>

### **GIVING HONOR BY STANDING:**

Hazrat Aata bin Yasaar (رضي الله عنه) stated, “His foster mother came in the battle of Hunain, He greeted her by standing in her honor.”<sup>3</sup>

### **ACCEPTANCE OF ISLAM:**

Imam Ibn-e-Khushaima, Ibn-e-Abdul Bir, Ibn-e-Juzi, Ibn-e-Hajr and Hafiz Mughalatai and a majority of Muhaddiths and seerat writers have similar opinion that Hazrat Halima and his husband did accept Islam and got the honor to be ‘Sahabi’.

Hafiz Abu Muhammad Al-Munzari writes in his book ‘Mukhtasir Sunan Abi-Dawood’ about her acceptance of Islam;

“His mother Syeda Halima did accept Islam, used to meet the Holy Prophet (ﷺ) and also narrated Hadith from Him.”<sup>4</sup>

Imam Ibn-e-Juzi has written the same in these words;

“She came to meet the Holy Prophet (ﷺ) after the declaration of the Prophet Hood. She and her husband did accept Islam and did ‘Baia’ (i.e. an oath of allegiance) on His hand.”<sup>5</sup>

<sup>1</sup> Tabaqat Ibn-e-Saad, Vol. 1, Page. 114

<sup>2</sup> As above.

<sup>3</sup> Al-Istisab, Vol. 4, Page. 270

<sup>4</sup> Subul-ul-Hida, Vol. 1, Page. 467

<sup>5</sup> Al-Waqa, Vol. 1, Page. 114



### **HADITHS ARE ALSO NARRATED FROM HER:**

Hafiz Abu-Bakr Ahmad bin Abi-Khusaima has stated in his 'Tareekh'; "She has narrated hadiths from the Holy Prophet (ﷺ)." <sup>(1)</sup>

### **HAZRAT ABDULLAH BIN JAAFAR (رضي الله عنه) IS HER STUDENT:**

Hazrat Abdullah bin Jaafar (رضي الله عنه) got the honor to be a student of Hazrat Halima (رضي الله عنها).

It is narrated in 'Mushnad Abu-Yaala', 'Tabraani', and 'Ibn-e-Habban' that Hazrat Abdullah bin Jaafar (رضي الله عنه) said, "I am taught hadiths by Hazrat Halima."

Imam Ibn-e-Abdul Bir has stated it as follows;

"Syeda Halima has narrated hadiths from the Holy Prophet (ﷺ) and Abdullah bin Jaafar has narrated from her."<sup>(1)</sup>

### **REJECTION OF DENIERS:**

Some scholars have opined that Hazrat Halima (رضي الله عنها) did not find the era of the Prophet Hood as she died before it. As Hafiz Aamad-ud-Din bin Kahir said, "It is visible that Halima did not find the era of the Prophet Hood."

But Hafiz Ibn-e-Hajr has rejected him in his 'Sharha Aldarar' and stated, "When it is evident that Hazrat Abdullah bin Jaafar (رضي الله عنه) has taken hadiths from Halima then how it can be considered that she did not find the era of the Prophet Hood. Because Hazrat Abdullah was born after many years of the declaration of the Prophet Hood and the age for listening must be 7 years or more after the migration.

As Abdullah bin Jaafar (رضي الله عنه) was then a child and came with his father in the 7<sup>th</sup> years of the migration, in the battle of Khyber from Abyssinia/Ethiopia. Syeda Halima came to the place of 'Jaarana' on that eve or after it."<sup>(2)</sup>

### **MEETING WITH HAZRAT ABU-BAKR AND HAZRAT UMAR (رضي الله عنهما)**

#### **الله عنهما:**

The above statements are also supported by other writers of Seerat that Syeda Halima (رضي الله عنها) used to meet Hazrat Abu-Bakr and Hazrat Umar (رضي الله عنهما) in the age of their caliphate.

<sup>(1)</sup> Al-Iteasab, Vol. 4, Page. 270

<sup>(2)</sup> Subul-ul-Huda, Vol.1, Page. 465

Im-e-Saeed has narrated from Umar bin Saad, "The foster mother of the Holy Prophet (ﷺ) came and the Holy Prophet (ﷺ) laid His shawl down and fulfilled her necessities. Then she came to Abu-Bakr, he also treated her with the same honor and after his demise, she came to meet Hazrat Umar (رضي الله عنه), he also greeted her with great respect and honor.<sup>1</sup>

Qazi Aayaz Malki has also stated; "When the sad demise of the Holy Prophet (ﷺ) took place, she came to meet Abu-Bakr (رضي الله عنه) and he treated her as the Holy Prophet (ﷺ) were used to in her honor."<sup>2</sup>

### **A BOOK ON THE TOPIC OF HER ISLAM.**

A renowned Muhiiddith Hafiz Mughalatai has written a book on the acceptance of Islam by Hazrat Halima named, "Al-Tohfat-ul-Jaseema fi Asbat e Islam Halima".

Imam Muhammad bin Yusuf Al-Salhi has summarized it in the first volume of his book 'Subul-ul-Huda'.

Imam Zirqani wrote in the rejection of deniers of her Islam; "the thinking of Sheikh Damyati and Abu-Hayan Nahvi that 'Hazrat Halima did not accept Islam' is rejected. Hafiz Mughalatai has written a book named "Al-Tohfat-ul-Jaseema fi Asbat e Islam Halima" which is appreciated by the scholars. As far as Abu-Hayan is concerned, he is not the man of this field, he is an expert of 'Nahr' and for rebuttal of Damyati, his own statement is enough, he said, "many people felt they counted Halima among the companions of the Holy Prophet (ﷺ).

So, when it is proved by many Muhiiddiths and Seerat writers, then how can Sheikh Damyati give an opinion contrary to their views.

Im-e-Abi Khusaima, Im-e-Abdul Bir, Im-e-Juzi in 'Haqiq', Minzari in 'Mukhtasar Sunan Abu-Dawood', Im-e-Hajr in 'Asaba' and other Muhiiddiths counted her in the companions of the Holy Prophet (ﷺ), it is enough argument in this matter.<sup>3</sup>

<sup>1</sup> Tabaqat Im-e-Saad, Vol. 1, Page. 71

<sup>2</sup> Al-Shifa, Vol. 2, Page. 611

<sup>3</sup> Zirqani alal Mizvab, Vol. 1, Page. 141

### AN IMPORTANT ARGUMENT BY IMAM ZURQANI:

Imam Qastlani quoted Hazrat Halima that when the ladies came to Makkah in the sake of children; "Swear to Almighty Allah! All of us were asked to take the 'Messenger of Allah' but they denied, thinking Him an orphan."

Imam Muhammad bin Abdul Baqi Zurqani writes under this statement, Hazrat Halima's saying the Holy Prophet (ﷺ) a 'Messenger of Allah' is the visible argument that she did accept Islam.

"It is evident on her Islam because she said Him 'Allah's Messenger' and recited Durood (صلى الله عليه وسلم) on Him."<sup>1</sup>

### HALIMA'S TOMB IN JANNAT-UL-BAQE:

The number of the companions, who got the honor to get buried in the graveyard of Madina named "Jannat-ul-Baqe" situated towards the blessed feet of the Holy Prophet (ﷺ) is more than 10,000. Among these, one is Hazrat Halima. Her tomb is also grounded like other tombs.

Shah Abdul Haq Muhaddith-e-Dehlvi writes;

**"There is a small groom in Jannat-ul-Baqe, called 'Quba-e-Halima' and people used to visit there."**<sup>2</sup>

At current, if you move from Baqe's present gate towards the grave of Ameer-ul-Moomineen Hazrat Usman (رضي الله عنه), her tomb is situated on the difference of some yards left to him.<sup>3</sup>

### IT IS ALSO AN EVIDENCE OF HER ISLAM:

One important argument on her Islam is the presence of her grave in 'Jannat-ul-Baqe.' As non-muslim can not be buried in this graveyard. She belonged to 'Taif', after her death in Taif, she was transferred to Madina, is the clear evidence of her Islam.

Muhaddith-e-Dehlvi though discussed contradiction but he himself gave arguments on her Islam.

<sup>1</sup> Zurqani alal Mizanab, Vol. 1, Page. 142

<sup>2</sup> Madani-jun-Nubuwwat, Vol. 1, Page. 494

<sup>3</sup> I (the writer) have visited here many times and got the honor of sitting in her blessed feet.

## **RESPECT OF HALIMA BY HAZRAT EESA (عليه السلام):**

Hafiz Mughalatai writes, "Hazrat Eesa (عليه السلام) appeared in my dream on 22<sup>nd</sup> night of Rabi-ul-Sani, 838 Hijri, I asked him about Syeda Halima, he replied, "رضي الله عنها," i.e. May Allah be pleased with her.<sup>1</sup>

### **A MEETING:**

It is also found in seerat books that some times Syeda Halima (رضي الله عنها) came to meet the Holy Prophet (ﷺ) along her husband and foster children.

It is stated in Sunan Abu-Dawood from Hazrat Aamr bin Sa'ib (رضي الله عنه) that one day the Holy Prophet (ﷺ) was sitting, His foster father came, the Holy Prophet (ﷺ) laid down one part of His shawl and he sat on it. Then the foster mother came, the Holy Prophet (ﷺ) laid down the other part of His shawl and she sat on it. Then the foster brothers came, the Holy Prophet (ﷺ) stood and sat them in their middle.<sup>2</sup>

### **ACCEPTANCE OF ISLAM BY HER HUSBAND:**

Like Hazrat Halima (رضي الله عنها), her husband, the foster father of the Holy Prophet (ﷺ) also accepted Islam. It is narrated from 'Yunus bin Kabeer' that His father quoted with the reference of various people of Bann Saad; "The foster father of the Holy Prophet (ﷺ) 'Haris' came to Makkah and the revelation has been started.

Quraish called him and asked, "O' Haris! Did you hear, what is your son saying?"

He said, "Tell me about what is he saying?"

They said, "He is saying that there is a life after the death and Allah has created a world hereafter in which punishment will be given to His disobeyers and respect will be given to His obedient."

Haris came to the Holy Prophet (ﷺ) and asked Him, O' son! Is it true, the people saying about yours elf?

"Have you said, people will be alive after their death and will move towards heaven and hell (according to their beliefs/ deeds)?"

<sup>1</sup> Subul-ul-Huda, Vol.1, Page. 468

<sup>2</sup> Sunan Abu-Dawood, Kitab ul Aadaab



The Holy Prophet (ﷺ) replied, "Yes, I have made this statement, O' father! I will grab your hand (on the Day of Judgment) and will remember today's talk."

Haris accepted Islam after hearing such impressive and sweet words and said; "if my son catches my hand and recognizes me then He will not leave me before entrance in to heaven by the grace of Almighty Allah."<sup>1</sup>

### **THE FOLLOWINGS ARE NOT THE FOSTER MOTHERS OF THE HOLY PROPHET (ﷺ):**

As per our study/ research, only two ladies are foster mothers of the Holy Prophet (ﷺ) but some people has counted some other ladies among the foster mothers of the Holy Prophet (ﷺ). We now discuss them in detail.

#### **1. SADIA KHATOON:**

The third lady who got this honor is from Bara Saad tribal and she is also the foster mother of Hazrat Hamzah (رضي الله عنه). It is narrated from Ibn-e-Abi Muleka in Tabaqat Ibn-e-Saad; "The foster mother of Hazrat Hamzah suckled her milk to the Holy Prophet (ﷺ) when He was in the custody of Halima (in childhood under fosterage).

Sheikh Ibn-e-Qayyam has also regarded Hazrat Hamzah as the foster brother of the Holy Prophet (ﷺ) from two aspects.

"Hazrat Hamzah is the foster brother of the Holy Prophet (ﷺ) from two aspects, one is due to Hazrat Suwaibah and the second is due to Sadia Khatoon."<sup>2</sup>

Hazrat Suwaibah had suckled Hazrat Hamzah (رضي الله عنه) before Hazrat Muhammad (ﷺ). Another lady of Saad tribal, who was a foster mother of Hazrat Hamzah also suckled the Holy Prophet (ﷺ) for one time only. Therefore, Hazrat Hamzah is foster brother of the Holy Prophet (ﷺ) from two aspects.

Sheikh Ibn-e-Qayyam writes;

<sup>1</sup> Subul-ul-Huda, Vol.1, Page. 469

<sup>2</sup> Zaad-ul-Maad, Vol.1, Page. 19

“Hazrat Hamzah (رضي الله عنه) is the foster brother of Hazrat Muhammad (ﷺ) from two aspects, firstly due to Hazrat Suwaibah and secondly due to Hazrat Sadiya Khatoon.”<sup>1</sup>

The Holy Prophet (ﷺ) has Himself stated His foster relation with Hazrat Hamzah (رضي الله عنه).

Hazrat Ali (رضي الله عنه) asked the Holy Prophet (ﷺ) to perform Nikkah with the daughter of Hazrat Hamzah.

The Holy Prophet (ﷺ) replied; “It is not permissible because she is the daughter of my foster brother, I and her father were suckled by Hazrat Suwaibah (رضي الله عنها).”<sup>2</sup>

But to consider this lady as the foster mother is rejected due to the reason that the Holy Prophet (ﷺ) has himself stated Hazrat Hamzah as foster brother only due to Hazrat Suwaibah and never discussed Sadiya Khatoon in this regard.

If there was any case, why not the Holy Prophet (ﷺ) discussed His relation from the both aspects of fosterage?

## **2. HAZRAT KHOLA BINT AL-MUNZIR UMM-E-BARDA ANSARIA:**

Imam Abu-Hassan Ibrahim bin Yahya known as Ibn-e-Alamin has discussed in ‘Za’ul-Istea’ab’ that Hazrat Khola bint Munzir has also gotten the honor to suckle the Holy Prophet (ﷺ). It is stated in ‘Tajreed’, ‘Al-Moorid’ and ‘Al-Uyyum’. But Imam Muhammad bin Yusuf Al-Salihi has rejected it and said she is the foster mother of the son of the Holy Prophet (ﷺ), Syeduna Ibrahim (رضي الله عنه).

Hafiz Ibn-e-Hajr has also confirmed it in Al-Aasaba.

“The lady who suckled the Holy Prophet (ﷺ)’s son, Hazrat Ibrahim (رضي الله عنه) is known as Umm-e-Bardah.”<sup>3</sup>

Imam Ibn-e-Abdul Bir has written the same; “Umm-e-Barda has suckled the Holy Prophet (ﷺ)’s son, Syeduna Ibrahim (رضي الله عنه). It is stated by Aadvī.”<sup>1</sup>

<sup>1</sup> Za’ul-Maad, Vol.1, Page. 19

<sup>2</sup> Al-Waqa, Vol.1, Page. 107

<sup>3</sup> Al-Aasaba, Vol. 4, Page. 293

Probably, in some copies of the book, the word "Ibn" was skipped, that's why Ibn-e-Alamin got illusion. Few days later, when I read a book written by Qazi Izud Din bin Badr-ud-Din bin Jamaa named 'Seerat-e-Mukhtasira'. I excited to read these words;

"To count her among the foster mothers is an illusion of Ibn-e-Alamin, however some scholars have followed him without any confirmation/rejection."

### 3. 4. & 5. THREE LADIES OF BANU SALEEM:

Some seerat writers have also stated 3 ladies of Banu Saleem tribal as the foster mothers of the Holy Prophet (ﷺ) and have quoted these words of the Holy Prophet (ﷺ) as an argument;

"I am son of the ladies of Banu Saleem, whose name are 'Aatika'."

These have been narrated by Muḥaddith Saeed bin Mansoor in his 'Sunan' and Imam Tabrani in 'Al-Mu'ajjam ul Kabir' from Hazrat Shayyaba bin Aasim (رضي الله عنه).

Ibn-e-Aasak has quoted from Hazrat Qatada (رضي الله عنه) the following words of the Holy Prophet (ﷺ) stated by Him in a battle;

"I am Prophet, it is not a lie. I am son of Abdul Muttlib and I am son of those ladies whose names are 'Aatika'."

### MISCONCEPTION OF SEERAT WRITERS:

It is not correct to consider these ladies as the foster mothers of the Holy Prophet (ﷺ) merely on the basis of these words. Because Imam Majd-ud-Din Ferozabadi (the author of 'Qamoos'), Johri (the author of 'Sahah') and Imam Manawi has clarified that the ladies named 'Aatika' were in His parent hood.

Sheikh Muhammad Asiri Malki explained the above words;

"There were three grand mothers of the Holy Prophet (ﷺ), whose names were 'Aatika'."

After writing this, He wrote their names as follow;

1. Aatika bint Hilal bin Fahh bin Zakwan (the mother of Abd-e-Manaf)

2. Aatika bint Murrāh bin Hilāl (the mother of Hashim).
3. Aatika bint Al-Qoqas bin Murrāh bin Hilāl (the mother of Hazrat Aamina's father, 'Wahab')

Imam Ahmad Raza Khan Qadri (رحمۃ اللہ علیہ) has explained this;

"Allama Manawi, the author of 'Taaseer', Imam Majd-ud-Din Ferozabadi, the writer of Qanoos, Johri and Sanaani has stated 9 ladies in the parent hood of the Holy Prophet (ﷺ), whose names were 'Aatika'.

Ibn-e-Bari has stated 12 ladies, three from Banu-Saleem, and two from Aadwaniyat and one each from Kinaya, Assadia, Hazlia, Qaaeia and Azdia."<sup>1</sup>

When it is evident that these ladies were His grand mothers then it is not correct to regard them as the foster mothers.

#### **6. UMM-E-FARWA (رحمۃ اللہ علیہا):**

Sheikh Jaafar Al-Mustaghfiri has stated her in the foster mothers of the Holy Prophet (ﷺ). A narration has been taken from him with the reference of Abu-Ishaq as follows;

"It is stated from the foster mother of the Holy Prophet (ﷺ), Umm-e-Farwa (رحمۃ اللہ علیہا) that the Holy Prophet (ﷺ) said; "When you repose on your bed, recite Surah Al-Kafiroon because it preserves you from 'Shirk'."

Sheikh Abu Musa Al-Mu'deni says there is contradiction about its narrator, some says that it is narrated by 'Farwa' and some says, 'Umm-e-Farwa' but the last saying is 'Ghareeb' (i.e poor, in other words only narrated by a single narrator)."

Hafiz Ibn-e-Hajr states in 'al-Asaab' that to consider this hadith as narrated by 'Umm-e-Farwa' is absolutely wrong rather it has been narrated by 'Farwa bin Nofal'.<sup>2</sup>

#### **7. HAZRAT UMM-E-AIMAN BINT BARKA BIN HAFS (رحمۃ اللہ علیہا):**

The Holy Prophet (ﷺ) got her in inheritance from father/mother. It is popular that she did not suckle to the Holy Prophet (ﷺ) but only served Him. But Imam Qutbi has stated her among the foster mothers of the Holy Prophet (ﷺ). Many seerat writers have stated that His mother suckled Him first of all, then Hazrat Suwaib ah and then Hazrat Halima.

<sup>1</sup> Shumool-ul-Islam, Page. 11

<sup>2</sup> Subul-ul-Huda, Vol.1, Page. 461



But some has stated it as; "first of all, His real mother suckled Him for 7 days then Hazrat Sunwabah, then Hazrat Umm-e-Aiman and at last Hazrat Halima (رضي الله عنها) suckled Him."<sup>1</sup>

Iman Ahmad Raza Khan Qadri has also counted her among the foster mothers, he writes in his book, 'Shamool-ul-Islam' that the name of the lady who suckled the Holy Prophet (ﷺ) (in His childhood) is 'Barka' and her appellation is Umm-e-Aiman, derived from truth, rightness, power and she also got the honor to be a 'Sahabia'.<sup>2</sup>

But Iman Zirqani writes; "It is famous that Umm-e-Aiman is counted among the ladies who served Him but not among those who suckled Him."<sup>3</sup>

The same words are narrated from Iman Muhammad bin Yusuf Al-Salhi.<sup>4</sup>  
Therefore, it is correct that she is not the foster mother but a sworn mother.

#### **HAZRAT UMM-E-AIMAN AND JOURNEY TO MADINA:**

When His real mother moved to Madina to meet her parents then besides the Holy Prophet (ﷺ), this lady (i.e. Umm-e-Aiman) was also with her in this journey. After staying there one month, when she moved back for Makkah, her sad demise took place at the place of 'Abwa' (near to 'Mastoorah) and she was buried there and Umm-e-Aiman brought the Holy Prophet (ﷺ) back to Makkah.

#### **THE MOMENT OF HER DEMISE:**

Hazrat Umm-e-Aiman states that when the time of demise of Hazrat Aamina (رضي الله عنها) came near then the Holy Prophet (ﷺ) was sitting towards her head. His age was 5 years. The mother looked at His face and said farewell with these words;

"O' Orphan child! May Allah bless you; you are the prophet towards all the creatures from Almighty Allah. You are going to make an announcement of Islam as a religion for the entire universe and of your father's religion that Allah has forbidden to worship idols."

#### **GOLDEN WORDS OF THE RESPECTED MOTHER:**

She said after this;

"Every alive will taste death, every new will be old, every big will destroy. I will die but my remembrances will everlasting. Surely I had given birth to a pious son and I am leaving good and blessings for all the creatures."<sup>5</sup>

<sup>1</sup> Itdaaf-ul-Wara, Vol. 1, Page. 57

<sup>2</sup> Shamool-ul-Islam, Page. 22

<sup>3</sup> Zirqani, Vol. 1, Page. 137

<sup>4</sup> Subul-ul-Huda, Vol. 1, Page. 46

### **HE IS THE PROPHET OF THIS UMMAH:**

Hazrat Umm-e-Aiman stated when we were in Madina along with His mother then a scholar from the Ahl-e-Kitab (i.e. the persons who believe in the others books bestowed upon different Messengers) saw Him, he cried, "He is the Prophet of Allah."

Imam Abu-Naseem writes that the Holy Prophet (ﷺ) said; one day, I met a Jew; he looked me and went away. Then once again he met me and asked me privately, "O' Child! What is your name?" I replied, "Ammad". Then he looked my back, I heard he was saying, "He is the Prophet of this Ummah." Then he informed it to my maternal grandfather's house, as my mother heard this, she intended to return from Madina immediately."<sup>2</sup>

Hazrat Umm-e-Aiman narrated that one day two scholars of the Jew came and asked to meet 'Ammad'. When they saw Him, whispered each other; "He is the Prophet of this Ummah and this city will be His residence after migration."<sup>3</sup>

### **FAITH BEFORE DECLARATION OF THE PROPHET HOOD:**

Sheikh Amad Shahab-ud-Din Al-Khafaji has given arguments from the above statement, "Umm-e-Aiman is His nurse. She has great affection with Him and accepted Islam before His claim of Prophet Hood because His mother moved to Madina towards His maternal grandfather's house and stayed there for one month. The Jews came to see Him and Umm-e-Aiman has heard from them that this child is the Prophet of this Ummah. So, this thing has made room in the heart of Umm-e-Aiman and she is the first lady who accepted Islam."<sup>4</sup>

### **THE REASON BEHIND APPELLATION OF UMM-E-AIMAN:**

The Holy Prophet (ﷺ) freed her and arranged her marriage with Ibn-e-Zaid bin Aamr, who belonged to the tribal of Bara-Haris. A son born in her house, who is named as "Aiman" and on this basis, her appellation is thought. After the death of Ibn-e-Zaid, she married Hazrat Zaid (رضي الله عنه) and Hazrat Usama bin Zaid (رضي الله عنه) took birth. The son of Hazrat Umm-e-Aiman, Aiman is also among the companions and servants of the Holy Prophet (ﷺ). The vessel of abtution of the Holy Prophet (ﷺ) was under his custody. For this, he is known as 'Sahib-e-Mutahira'. He was martyred in the battle of Hunain.

<sup>1</sup> Al-Musavvab-ul-Ladunh, Vol. 1, Page. 169

<sup>2</sup> Dahi-un-Nibuwat, Vol. 1, Page. 163

<sup>3</sup> Dahi-un-Nibuwat, Vol. 1, Page. 164

<sup>4</sup> Naseem-ur-Riaz, Vol. 2, Page. 42

### **RESPECT OF HAZRAT UMM-E-AIMAN (رضي الله عنها):**

Amongst the ladies to whom the Holy Prophet (ﷺ) gave most respect and honor, Umm-e-Aiman was one of them. He often visited her.

Hazrat Anas (رضي الله عنه) narrated that one day, the Holy Prophet (ﷺ) visited to meet Umm-e-Aiman, I also accompanied Him. She presented before Him something in a vessel but the Holy Prophet (ﷺ) refused to take it due to some reason. She showed her annoyance on it as she was also His nurse.<sup>1</sup>

### **PRACTICE OF ABU-BAKR (رضي الله عنه):**

After the demise of the Holy Prophet (ﷺ), Hazrat Abu-Bakr (رضي الله عنه) often visited her.

Hazrat Anas narrated that one day Hazrat Abu-Bakr said to Hazrat Umar, "let, go to meet Hazrat Umm-e-Aiman because the Holy Prophet (ﷺ) did this."

When they both reached there, she started weeping. She was asked, "Why is she weeping? Do you not know that the Holy Prophet (ﷺ) is close to Almighty Allah, at a better place than this earth?"

She said, "I know that he is on a great place but I am weeping as we are deprived of the great blessing of Almighty Allah, 'the revelation' which was available to us day and night."

When they both heard this, they both started weeping in the remembrance of their beloved.<sup>2</sup>

### **SHE IS MY MOTHER AFTER MY MOTHER:**

The Holy Prophet (ﷺ) has stated in considering her as His mother;

"She is my mother after my mother."<sup>3</sup>

### **NEVER FEEL TROUBLE IN BELLY:**

It is narrated from Umm-e-Aiman that one night, the Holy Prophet (ﷺ) did urine in a cup, I felt thirst and drank it thinking it water. I did not feel it urine due to its fragrance.

The Holy Prophet (ﷺ) ordered me that there is urine in such a vessel, drop it some where outside.

<sup>1</sup> Al-Muslim, Chapter 'Fasil Umm-e-Aiman'

<sup>2</sup> Al-Muslim, Chapter 'Fasil Umm-e-Aiman'

<sup>3</sup> Naseem-ur-Riaz, Vol. 3, Page. 420

I submitted, O' Allah's Messenger! I drank it thinking it water. The Holy Prophet (ﷺ) smiled so much His grinder appeared and then said, O' Umm-e-Aiman! Now you will not suffer any disease of belly."<sup>1</sup>

### **A DRUM FROM SKY:**

Ibn-e-Saad has stated in excellence of Umm-e-Aiman that Hazrat Usman bin Qasim stated, when she migrated, she found night at the place of 'Munsarif' located before 'Roha' and felt extreme thirst, a drum from sky came beneath with a white rope. She drank it with saturation. She said I did not feel any thirst after that, I fast in the summer days but I did not feel any thirst after drinking that water."<sup>2</sup>

### **DEMISE OF UMM-E-AIMAN:**

There are two statements regarding her demise;

- a. She died after the 5 months of the demise of the Holy Prophet (ﷺ). Imam Muslim and Ibn-e-Al-Sakan narrated this from Imam Al-Zohri.

"She died after the 5 months of the demise of the Holy Prophet (ﷺ)."<sup>3</sup>

- b. Imam Waqidi said that she died in the caliphate of Hazrat Usman (رضي الله عنه). This statement is upheld because Ibn-e-Saad has stated with the 'Sanad-e-Sahih' (i.e. from authentic narrators) that she bitterly sighed on the martyr of Hazrat Umar (رضي الله عنه). When she was asked, she replied, "Today, Islam became weak."

Imam Zurqani writes, "This statement is stronger being a 'Mutasil' (i.e. connected chain of narrators) than the statement of Zohri's 'Mursal'<sup>4</sup> one.

Muhaddith Ibn-e-Mundah has placed reliance on the statement of Waqidi and said she died after 20 days of the sad demise of Hazrat

Umar Farooq (رضي الله عنه).<sup>5</sup>

<sup>1</sup> Al-Munzakh, Vol.4, Page.231

<sup>2</sup> Zurqani, Vol.1, Page.188

<sup>3</sup> Al-Muslim

<sup>4</sup> A 'Mursal' statement is the statement which is narrated by a person skipping the person from whom he got it and narrated it directly from his grand 'Sheikh' i.e teacher

<sup>5</sup> Zurqani, Vol.1, Page.163



## FOSTER BROTHERS:

### 1. SYED-UL-SHUHADA HAZRAT HANZAH (رضی اللہ عنہ):

Hazrat Suwaibah (رضی اللہ عنہا) had suckled Hazrat Hamzah (رضی اللہ عنہ) before Hazrat Muhammad (رضی اللہ عنہ). Another lady of Saad tribal, who was a foster mother of Hazrat Hamzah also suckled the Holy Prophet (ﷺ) for once only. Therefore, Hazrat Hamzah is foster brother of the Holy Prophet (ﷺ) from two aspects.

Sheikh Ibn-e-Qayyam writes;

"Hazrat Hamzah (رضی اللہ عنہ) is foster brother of Hazrat Muhammad (ﷺ) from two aspects, firstly due to Hazrat Suwaibah and secondly due to Hazrat Sadia Khatoon."<sup>1</sup>

The Holy Prophet (ﷺ) has Himself stated His foster relation with Hazrat Hamzah (رضی اللہ عنہ).

Hazrat Ali (رضی اللہ عنہ) asked the Holy Prophet (ﷺ) to perform Nikkah with the daughter of Hazrat Hamzah.

The Holy Prophet (ﷺ) replied; "It is not permissible for me because she is daughter of my foster brother, me and her father were suckled by Hazrat Suwaibah (رضی اللہ عنہا)."<sup>2</sup>

### 2. HAZRAT ABU-SALMA ABDULLAH BIN ABDUL ASAD (رضی اللہ عنہ):

رحمہ

He was also suckled by Hazrat Suwaibah (رضی اللہ عنہا). The Holy Prophet (ﷺ) Himself stated His foster relation with Abu-Salma. Imam Bukhari and Imam Muslim narrated from Hazrat Umm-ul-Moomineen, Umm-e-Hubab (رضی اللہ عنہا); "I requested Hazrat Muhammad (ﷺ), O' Allah's Messenger! Kindly acknowledge my request and perform Nikah with "Imat", the daughter of my sister, Abu-Sufian.

The Holy Prophet (ﷺ) said, "Do you like this?"

I replied, "Yes", because I wish her to join me in these blessings."

<sup>1</sup> Zaad-ul-Maad, Vol.1, Page. 19

<sup>2</sup> Al-Wafa, Vol.1, Page. 107

The Holy Prophet (ﷺ) said, "She is not legitimate for me."

I submitted, O' Allah's messenger! I have listened that you are performing Nikah with "Duraah bint Abi-Sahma."

The Holy Prophet (ﷺ) said, "even if she was not grown in my lap, she was not legitimate for me because she is the daughter of my foster brother. Abu-Sahma and I were suckled by Hazrat Suwaibah (رضي الله عنها)."1

### 3. MASROOH BIN SUWAIBAH:

When Hazrat Suwaibah (رضي الله عنها) suckled the Holy Prophet (ﷺ), her own son 'Masrooh' was also an infant. Hazrat Suwaibah died after the battle of Khyber, the Holy Prophet (ﷺ) asked about 'Masrooh', it was submitted that he is also died.<sup>2</sup>

### 4. ABDULLAH BIN HARIS:

He was real son of Hazrat Halima Sadia (رضي الله عنها) and he has been suckled by her with the Holy Prophet (ﷺ).

#### FAITH OF ABDULLAH BIN HARIS:

Ibn-e-Saad has narrated from Ishaq bin Abdullah that the foster brother of the Holy Prophet (ﷺ), Hazrat Abdullah bin Haris came to the Holy Prophet (ﷺ) after the announcement of the Prophet Hood and submitted: "O' Allah's Messenger! What is your saying, would we alive again? (i.e. Whether the Day of Judgment will come?)"

The Holy Prophet (ﷺ) replied, "Yes, I swear to Almighty Allah, in whose possession my life is, I will grab you hand in the Day of Judgment and will recognize you."

The narrator said that when the sad demise of the Holy Prophet (ﷺ) took place, then Hazrat Abdullah bin Haris (رضي الله عنه) accepted Islam and he often passed the day weeping and used to say, "I am hopeful that the Holy Prophet (ﷺ) will grab my hand and I will be succeeded."<sup>3</sup>

As far as the same incident is attributed to Hazrat Abdullah's father, Haris too, as we have discussed in previous pages that Hafiz Ibn-e-Hajr has

<sup>1</sup> Bukhari, Kitab-un-Nikah

<sup>2</sup> Subul-ul-Hida, Vol.1, Page. 459

<sup>3</sup> Zuraqi, Vol.1, Page. 142

given answer of this by saying, "It is possible that the same situation might have happened with both (i.e. father and son)."<sup>1</sup>

## 5. HAFS BIN HAFIS:

Hafiz Ibn-e-Hajr writes in "Al-Asaaba" about him that Hafas was also suckled by Hazrat Halima Sadiya (رضی اللہ عنہا) and that's why he was regarded foster brother of the Holy Prophet Hazrat Muhammad (ﷺ).<sup>2</sup>

## FOSTER SISTERS OF THE HOLY PROPHET HAZRAT MUHAMMAD (ﷺ):

### 1. UMMA YA BINT HAFSA (رضی اللہ عنہا):

Imam Abu-Saad Neshapoori has discussed in "Sharf-e-Mustafa (ﷺ)" that she was foster sister of the Holy Prophet (ﷺ) and Hafiz Ibn-e-Hajr has proved and maintained it.

### 2. HUZAFI KNOWNED AS SHEMA BINT HALIMA (رضی اللہ عنہا):

There is contradiction about her name.

- i) Judama (جودما): Pesh (ج) on Jeem, Dal (د), Alif (ا), Meem (م) and Ha (ه).<sup>3</sup>
- ii) Huzafa (حزافہ): Pesh (ح) on Haa (ه), Zal (ز) and Fa (ف).<sup>4</sup>

According to Sheikh Khashari, this pronunciation is correct.<sup>5</sup>

- iii) Khizafa (خزافہ): Zer beneath Kha (خ), and Zal (ز).<sup>6</sup>
- iv) In "Ahwafa", her name is mentioned as "Huzama".<sup>7</sup>
- v) In a book named "Al-Maarif", "Juzama" is also stated.
- vi) She is renowned with the name of "Al-Shaema" (الشما). Zabr on Sheen (ش) and Ya (ي) is majzoom/Sakin. In some statements, her name is also quoted without 'Ya' (ي).<sup>8</sup>

<sup>1</sup> Zirqani, Vol.1, Page. 143

<sup>2</sup> Al-Asaaba, Vol. 2, Page. 35

<sup>3</sup> Al-Tibqaat-ul-Kubra, Vol.1, Page. 110

<sup>4</sup> Al-Istea'ab, Vo. 4, Page. 277

<sup>5</sup> Zirqani, Vol.1, Page. 146

<sup>6</sup> Subul-ul-Huda, Vol.1, Page. 463

<sup>7</sup> Al-Wafa, Vol.1, Page. 139

<sup>8</sup> Zirqani, Vol.1, Page. 146

Ibn-e-Ishaq narrates from Yurus bin Bakeer that she is known with the name of "Shaema" instead of her real name and she is recognized in her tribal with this name.<sup>1</sup>

She is the elder daughter of Hazrat Halima Sadia (رضي الله عنها), the foster mother of the Holy Prophet (ﷺ). Her father's name is 'Haris'.

Ibn-e-Aseer has stated her attribution as follows;

"Shaema bint Haris bin Abdul Usa bin Rafaa bin Millan bin Nasira bin Bakr bin Hawazan."<sup>2</sup>

Hazrat Halima enriched herself, her house and her family with the blessings of the Holy Prophet (ﷺ) by taking Him for feeding under fosterage. Her elder daughter, Hazrat Shaema (رضي الله عنها) used to help her mother in looking after Him. Whenever, Hazrat Halima (رضي الله عنها) indulged in some other works at home then Hazrat Shaema took Him in her hands, amused Him, took Him to bath and changed His clothes.<sup>3</sup>

Imam Muhammad bin Yusuf Al-Saliki writes; Hazrat Shaema (رضي الله عنها) served the Holy Prophet (ﷺ) along with her mother.<sup>4</sup>

### **SEPARATION OF HAZRAT HALIMA FROM THE HOLY PROPHET (ﷺ):**

As you read earlier, Hazrat Halima's children were used to pasture goats but Hazrat Halima (رضي الله عنها) forbade the Holy Prophet (ﷺ) to go with them besides His strong insist.

Ibn-e-Saad, Abu Naeem and Ibn-e-Asakar have stated;

Besides going for pasturing goats, Halima (رضي الله عنها) did not let to go Him even towards a short far place.

"Syeda Halima did not let to go Allah's messenger even a short far place."<sup>5</sup>

<sup>1</sup> Al-Isteaam, Vol.4, Page. 278

<sup>2</sup> Al-Uddul-Ghaba, Vol.7, Page. 167

<sup>3</sup> Humooria Badpan, Page. 66

<sup>4</sup> Subul-ul-Hida, Vol.1, Page. 464

<sup>5</sup> Al-Muwakab-ul-Laduna, Vol.1, Page. 155



## **HAZRAT SHAEMA (رضي الله عنها) AND SHADOW OF CLOUD ON THE HOLY PROPHET (ﷺ):**

One day Hazrat Halima (رضي الله عنها) was busy in some work. The Holy Prophet (ﷺ) went with a flock of goats in afternoon with His elder foster sister 'Shaema'. When Halima (رضي الله عنها) knew this, she went in search and found Him in the company of His elder sister 'Shaema'. She asked Shaema, "Why did you take Him here in such a hot afternoon?"

Shaema replied;

**"O' mother! He did not affect by sun shine as I saw a cloud making shadow upon Him, when ever He walked, the cloud walked too and when He stopped the cloud stopped as well till we reached this place."<sup>1</sup>**

Imam Zurqani writes under this statement, those people who claim that making shadow upon the Holy Prophet (ﷺ) by cloud is not evident, is absolutely wrong. He writes;

"There is a clear proof in this statement that cloud used to make shadow on the Holy Prophet (ﷺ) and it is an argument for those who deny it. Imam Ibn-e-Jamaat says some people's saying that hadith of shadow by cloud is not 'Sahih', is a lie, it can be said that the shadow was not for ever as Imam Sakhavi and others said."<sup>2</sup>

It means that shadow of cloud was not for ever but in the fosterage under Halima (رضي الله عنها) and in the journey to Syria for trade, the cloud did make shadow upon the Holy Prophet (ﷺ) and these statements are approved.

## **REJECTION BY SOME PEOPLE:**

Hafiz Ibn-e-Hajar writes in "Al-Asaba", a narration from Muhaddith Ibn-e-Mundah that 'Judama' known as 'Al-Shaema' was sister of Halima and not daughter.

<sup>1</sup> Al-Muwakib, Vol. 1, Page. 155

<sup>2</sup> Zurqani, Vol. 1, Page. 148

Judama was sister of the foster mother of the Holy Prophet (ﷺ) and her appellation was 'Shaema'.<sup>1</sup>

So, as per his statement, Shaema is not foster sister but foster aunt of the Holy Prophet (ﷺ), however, other seerat writers have denied this and regarded 'Shaema' as 'foster sister' and it is also credible because in the narrations stated and the fore comings, the same thing is confirmed that Hazrat Shaema has stated herself as foster sister of the Holy Prophet (ﷺ).

Imam Ibn-e-Hajr writes while trying to do likening between the both statements that "if the statement of Ibn-e-Mundah is secure then it might be possible that appellation of Halima's daughter was on her aunt's appellation" and secondly seerat writers are not agreed upon this that Shaema's name is 'Judama' rather Sheikh Abu Umar has stated 'Huzafa' and Ibn-e-Saad stated as 'Judama'.<sup>2</sup>

#### **THE HOLY PROPHET (ﷺ) AND LULLABLY OF SHAEMA:**

Hazrat Shaema used to take her little brother Muhammad (ﷺ) in her lap and feed him as mothers and sisters do to amuse their children and sing lullabies. Hazrat Shaema also sang lullabies for the Holy Prophet (ﷺ). It is mentioned in Al-Asabah and Al-Zuhr with the reference of Kitab-ul-Tarqeess written by Sheikh Abu-Abdullah Muhammad bin Al-Maala that Hazrat Shaema used to sing a lullaby with these words:

"O my Sustainer! Keep alive my brother, Muhammad (ﷺ), so that we see His youth.

Disgrace His enemies and jealous persons and bestow Him such respect that ever lasts."

These are additional words mentioned in "Al-Zuhr".

"He is such a brother, who is not given birth by my mother nor my father and He is not from my unde's breed/ generation.

May I sacrifice myself for His venerated family and deeds. O' Allah! Bless His breed/ generation and followers."

Some other has quoted these words;

"Muhammad (ﷺ) is greater than all other humans, who passed away earlier or (present) or may come in future.

<sup>1</sup> Al-Asabah, Vol.1, Page.259

<sup>2</sup> Al-Asabah, Vol.1, Page.259

**It does not matter whether they are performing pilgrimage/ Hajj or Umrah. His face is more beautiful than the moon.**

**He is distinguished from every male and female and He is free from all kind of flaws and errors/ defects/ short falls.<sup>1</sup>**

### **I AM SISTER OF YOUR PROPHET (ﷺ):**

In Shawal, 8<sup>th</sup> Hijri, the battle of Hmair took place. Banu Hawazam and Banu Saqeef made intent to attack Makkah in the temptation of estates of Taif (a city near to Makkah) with 4000 warriors.

On the other end, the Holy Prophet (ﷺ) came in the field of Hmair with His companions. After a bloody battle, the enemies were clearly defeated. Six thousand (6,000) warriors of the enemy side were taken in to prison and Hazrat Shaema (رضي الله عنها) was also one of them.

When arrestors did some thing harsh with the prisoners, she said to them, "do you know, I am sister of your lord, respect me."

They did not believe it and asked her for some sign. She said them to take her before the Holy Prophet (ﷺ).

They took her before the Holy Prophet (ﷺ), she submitted; "O' Muhammad (ﷺ)! I am your sister" and told some signs that the Holy Prophet (ﷺ) recognized her.

### **TEARS IN THE HOLY PROPHET'S EYES:**

The Holy Prophet (ﷺ) became very happy and welcomed her by laying His shawl before her and asked her to sit on it and the Holy Prophet's eyes were wet with tears.

### **RETURNING TO TRIBAL AFTER EMBRACING ISLAM:**

After knowing the complete situation, the Holy Prophet (ﷺ) said to her that it is now her liking, if she wants to return her tribal, she can, He will always do kindness with her and if she wants to stay here, He will arrange to reside her with great honor.

She submitted; "O' Allah's Messenger! Grant me permission to return to my tribal."

She accepted Islam and Rasool Allah (ﷺ) bestowed her with 3 slaves (male and female both).<sup>2</sup>

<sup>1</sup> Subul-ul-Huda, Vol.1, Page. 464

<sup>2</sup> Al-Asaba, Vol. 4, Page. 344

Saad bin Bakr narrated that on this eve, the Holy Prophet (ﷺ) gave her a slave named 'Mikhol' and one slave girl. She kept them unite by arranging their marriage and their breed/ generation continued.<sup>1</sup>

Probably, this act was to preach Islam in tribal. So, she returned to her tribe as a Muslim ambassador / preacher.

#### **HAZRAT SHAEEMA'S RECOMMENDATION FOR BAJJAD:**

Respected Miss Shahmaz Kausar writes in her book, "Huzoor ka Bachpan" that a person named "Bajjad" belonged to tribal Baru-Saad. One Muslim came to him and he martyred him into pieces and after that burnt his dead body.

The Holy Prophet (ﷺ) commanded His companions to arrest him. The Muslim troops took 'Bajjad' to prison as they were ordered to do. When Shaema (رضی اللہ عنہا) returned to her place after meeting with the Holy Prophet (ﷺ), some women from Baru Hawazan told her about 'Bajjad'. Then she went back to the Holy Prophet (ﷺ) and requested for release of 'Bajjad'. The Holy Prophet (ﷺ) acknowledged her request and forgave Bajjad.<sup>2</sup>

According to Ibn-e-Hasham, Hazrat Shaema was one of the prisoners (of the Battle of Hunain). She said to Muslim soldiers, "be aware, I am sister of your Prophet (ﷺ)."

#### **MEETING WITH FOSTER UNCLE 'ABU-SARWAN':**

The Holy Prophet (ﷺ) sent the booty (i.e. wealth won in the battlefield) towards the place of 'Jaarana' with the mind that some delegation might come from (Baru-Hawazan) for its release. He performed Umrah after the battle of Taif and then came to the place of 'Jaarana'. When no one came after passing many days for the release of booty, the Holy Prophet (ﷺ) commanded to distribute it among the soldiers.

When it was distributed, a delegation from Baru Hawazan headed by Zuhair bin Saad arrived and they all were converted to Islam.

<sup>1</sup> As above.

<sup>2</sup> Huzoor ka Bachpan, Page. 73

<sup>3</sup> Ibn-e-Hasham, Vol.2, Page. 548



Ibn-e-Saad writes; in this delegation, one person was Abu-Sarwan, who was the foster uncle of the Holy Prophet (ﷺ). He (i.e. Abu-Sarwan) requested;

**"O' Allah's Prophet (ﷺ), the hard luck we faced is not out of your knowledge. Among these prisoners are old women, who are your foster aunts and uncles, they have looked after you and amused you in their laps in your childhood.**

**I have seen you in your fosterage, no one was better than you in the fosterage and we found you distinguished from all, after the fosterage too. Then we saw you in your youth, we did not see any young man better than you.**

**Be kind on us, Allah will bless you."**

Then the head of delegation, Zuhair bin Saad also discussed this foster relation and requested for favor. The Holy Prophet (ﷺ) replied; we awaited you but when no one came from you, we have distributed it. Now, you should decide whether to take back your booty (i.e. wealth) or your prisoners.

They submitted, O' Allah's Messenger! Kindly return to us our people.

The Holy Prophet (ﷺ) said, I return my share and the share of Bara Abdul Mulaib and command other people for this. When I will offer Zohar prayer, you should make a statement before all Muslims with these words;

"O' Muslims! We quote intermediary before you and you as intermediary before Allah's Messenger.

I will announce for returning my share and will also order people for this."

As the Holy Prophet (ﷺ) offered Zohr prayer, the head of the delegation stood and requested with the intercession of the Holy Prophet (ﷺ). All the Muslims (including Muhajir & Ansaar) returned all the wealth and the prisoners.<sup>1</sup>

As narrated, there were 6000 prisoners and fifty (50) million Dirhams that were given back.

تمت بالحمد لله رب العالمين

<sup>1</sup> Ibn-e-Saad, Vol. 1, Page. 115