

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Khataam Sharif

in honour of the esteemed and noble parents of
Sayyiduna Muhammad ﷺ



منك الرسول أتى للكون مرحمة
فصاغك الله محفوظا من الخلل
أحياءك ربك والعصماء آمنة
رفعا لقدركما في أشرف النزل

From you, the Messenger ﷺ came as a mercy to the universe,
God formed you, protected from any flaw.
Your Lord revived you, and the pure Aminah,
Elevating both your ranks in the noblest of abodes.

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THE MUHAMMADAN ﷺ LIGHT

In a timeless age, before the creation of mankind, Allah assembled the souls, the first of them and the last of them. He asked them, "Am I not your Lord?" The souls replied, "Most certainly, we testify You are!" He dismissed them all and then held another assembly in honour of His most Beloved and Final Messenger ﷺ. He summoned only the elite souls of His messengers and prophets in this heavenly gathering. He took a pledge from all of them that if the Final Messenger was to come to them in their time, they would believe in him, follow and assist him. Without hesitation, they all pledged their unwavering support. From the time of prophet Adam, the entire creation has been awaiting the Final Messenger ﷺ. Each prophet foretold their nation of his arrival and all divinely revealed scriptures described his impeccable attributes. All learned Jews, Christians, Zoroastrians, and Pagans alike knew the signs of his arrival into this earthly realm.

Jabir Ibn Abdullah once asked the Prophet ﷺ: "O Messenger of Allah ﷺ, may my father and mother be sacrificed for you; tell me of the first thing Allah created before all things."

The Prophet ﷺ replied: "O Jabir, the first thing Allah created was the light of your Prophet from His light. That light remained turning in the Divine Presence as Allah willed. At that time, there was no Tablet, no Pen, no Paradise, no Fire, no Angel, no Heaven, no Earth, no Sun, no Moon, no Jinn, and no Human Being. When Allah wanted to create creation, He divided that light into four parts. From the first part, He created the Pen; from the second part, He created the Tablet; from the third part, He created the Throne. He then divided the fourth part into four more parts. From the first part, He created the bearers of the Throne; from the second, He created the Footstool (Kursi); from the third, He created the rest of the Angels. He then divided the fourth part into four more parts. From the first, He created the heavens; from the second, He created the earth; from the third, He created Paradise and Hellfire. He then divided the fourth part into four more parts. From the first, He created the light of the believers' eyes; from the second, the light of their hearts, which is knowledge of Allah; from the third, the light of their inner harmony (uns), which is the Tawhid of 'There is no deity but Allah, and Muhammad ﷺ is the Messenger of Allah.'"

It is a common understanding among the Gnostics and Sufis that the entire creation was created from the light (*nur*) of the Prophet ﷺ. This light was deposited into the father of humankind, prophet Adam. Allah informs us in the Holy Qur'an: "And when I have fashioned him and breathed into him of My Spirit, then fall before him to prostrate. So the angels prostrated all together." [38:72-73]. The 'Spirit' here is in reference to this Muhammadan light. It was due to this light that the Angels fell into prostration. This concept is understood in the Sufi circles as 'Haqiqat al-Muhammadiyah', which is 'The Muhammadan reality'. God says: "Had it not been for you, I would not have created the heavens and the earth." Although the authenticity of this statement is disputed, the reality cannot be ignored: The Muhammadan light is manifest in everything.

This light continued to be transferred through the pure loins of prophet Adam's descendants. Adam even advised his son and successor, Sheeth, "O my son. Be mindful of this light I am transmitting to you. For I have seen every branch and leaf in Heaven contain the name 'Muhammad'. I saw his name on the forehead of the maids of Paradise (Hooris). I saw his name on the Throne, and I used his name as an intercession."

The Prophet ﷺ said, "Allah continued to transmit me from the loins of pure men into the wombs of pure women; never did two branches of my genealogy meet, but I was in the best of them." [Musnad Ahmad].

Imam al-Busiri affirms the purity of this lineage in the following stanza from his Burdah:

أَبَانَ مَوْلِدُهُ عَنْ طَيْبِ عُنْصُرِهِ

يَا طَيْبٍ مُّبْتَدَأٍ مِنْهُ وَمُخْتَمٍ

*His nobility was evident from birth,
How pure is his lineage from beginning to end.*

It is the belief of the Awliya that the paternal and maternal ancestors of the Prophet ﷺ tracing back to prophet Adam, were all upon true faith. This is not a part of the essential tenets of our religion, and hence, opposing this view will not corrupt your faith. However, throughout Islamic history, scholars from within the *Ahl-us-Sunnah Wa'l Jama'ah* have debated whether the parents of the Prophet ﷺ were believers. They cite proofs for and against this opinion – many of which can be found in the works of renowned Sunni scholars. However, where the scholars struggle to reconcile contextual proofs, the Awliya reveal the empirical reality – nobility breeds nobility.

Imam Ibn Abidin (d. 1836) was a great Hanafi scholar. He would often lead the prayer in his Masjid but he observed a particular *dervish* would not pray behind him. Curious about why, he approached the man and asked why he refused to pray behind him. The man replied, "You have a foul stench; for that reason, I refuse to pray behind you." Ibn Abidin was bewildered by his response as he often adorned himself with the best clothes and perfume. And so, he assumed the man must be crazy and let him be. Ibn Abidin initially held the view that the Prophet's ﷺ parents were not believers, but one night, he was guided to the truth and changed his opinion. When he came to lead the prayers the following morning, he noticed the *dervish* praying behind him. When he asked the *dervish* why the attitude had changed, he replied, "You no longer have a foul stench."

Muslims have been guilty of neglecting the true rank and status of the parents of the Prophet ﷺ. What follows is an attempt to shed light on their pure and unblemished essence.

THE PURE ANCESTRAL LINEAGE

The pure and untainted lineage of the Prophet ﷺ traces its roots back to prophet Ibrahim through his firstborn, prophet Isma'il. Each of the maternal and paternal ancestors of the Prophet ﷺ were noblemen and women, handsome in appearance, had children in wedlock and were upon monotheistic faith; namely the religion of prophet Ibrahim (*Din al-Hanif*). However, Azar, the 'father' of prophet Ibrahim, is a stumbling block for most believers. The Qur'an explicitly labels him as an idolater [6:74], and prophet Ibrahim confirmed his waywardness [9:114]. However, Azar was his paternal uncle since calling an uncle a father is common in Arab culture. In defence of this claim, examine this prayer of Ibrahim – in which, amongst others, he beseeches God to forgive his parents: *“My Lord, make me steadfast in prayer, and my offspring as well. Our Lord! Accept my prayers. Our Lord, forgive me, my parents, and the believers on the Day of Reckoning.”* [14:40-41]. Had the biological father of Ibrahim been an idolater and died upon this state, would he have been included in this prayer? The Prophet ﷺ also adopted this very prayer and recited it in the last cycle of prayer.

The names of the descendants of prophet Isma'il cannot be authenticated until we reach Adnan. It is narrated from Abdullah Ibn Abbas that the Prophet ﷺ when mentioning his noble lineage up to Adnan, would say: *“From here (i.e. between Adnan and Isma'il), those who speak of lineage are liars.”* [Tirmidhi]. Ibn Kathir writes: *“The lineage of all Arab tribes up to Adnan is preserved and well-known. There is no difference of opinion between even two people about it. The lineage of the Prophet ﷺ up to Adnan is as clear as daylight, and there is also clear mention of this in a marfu' (elevated) hadith.”*

The blessed lineage of the Prophet ﷺ is authentically established up to Ma'ad Ibn Adnan, and the Prophet ﷺ himself only mentioned his lineage up to this point. Beyond this, there is considerable disagreement among historians about the lineage going back to prophet Adam. For this reason, many scholars have prohibited memorising or discussing the lineage beyond Adnan and consider it necessary to refrain from doing so. Without a doubt, prophets Adam, Nuh, Idris, Ibrahim, and Isma'il are all among his ancestors.

What follows is a brief chronological look at the successive male ancestors of the Prophet ﷺ until we reach the subjects of this discussion, the esteemed and noble parents.

IBRAHIM ﷺ

Prophet Ibrahim is a pivotal figure in the three major religions: Christianity, Judaism and Islam. Many great prophets from his lineage were sent to the Israelites: Shu'ayb, Musa, Harun, Zakariyya, Yahya, Isa, and so forth. For this reason, he is often referred to as *“Abu'l Anbiya”* “The father of prophets”. Many of the Islamic rituals we perform today were enacted by Ibrahim, like the Qurbani and Hajj.

The Qur'an speaks favourably about Ibrahim, and he is mentioned at least sixty-nine times by name. Ibrahim was an orphan raised by his uncle Azar, an idol worshipper. However, Ibrahim detested idol worship and tried to convince his uncle of his clear error. However, despite Ibrahim's guidance, Azar did not take heed and remained stubborn in his polytheism. Ibrahim's biological parents were believers and remained so till their death. Ibrahim's prayer for his parents in the Holy Qur'an is sufficient proof – *“My Lord! Make me and my descendants steadfast upon prayer. Our Lord! Accept my prayers. Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass.”* [14:40-41].

Ibrahim led a challenging life and was tested numerous times, yet he patiently endured these trials. God testifies to his obedience and faith: *“Ibrahim was truly an example: devoutly obedient to God and true in faith. He was not an idolater.”* [16:120].

God also made Ibrahim His *“Khalil”*, “Intimate friend”. The Angels were curious as to why God chose Ibrahim. So God ordered an Angel to go and test him. Ibrahim was tending to his vast flock when an Angel, disguised as a human, began reciting the remembrance of God. When the Angel stopped, Ibrahim urged him to continue. The Angel asked why. In reply, Ibrahim suggested that he may take as many animals as he wished from the flock in exchange for him continuing God's praise. The Angel took everything. When Ibrahim urged him to continue again, the Angel asked what he had to offer. Ibrahim said, *“I will become your slave and tend to your flock, but please do not cease this remembrance you were uttering.”* The Angel now understood why God had chosen Ibrahim – he was willing to give himself into slavery just to hear the praise of his beloved - God.

Ibrahim was primarily based in the Levant but often returned to Makkah to visit his wife (Hajar) and son (Isma'il). Ibrahim also had a nephew, prophet Lut. One day, three strange but handsome-looking guests arrived, and Ibrahim, in his typical, hospitable fashion, had food made for his guests. However, when the food was presented to them, the guests did not eat. Ibrahim quickly realised that these guests were, in fact, Angels. The Angels then informed Ibrahim and his nephew, Lut, that they had been sent to destroy the people of Lut. They also gave some surprising and strange news to Sarah, the old and barren wife of Ibrahim – *“And his wife was standing by, so she laughed, then We gave her good news of the birth of Ishaq, and, after him, Ya'qub.”* [11:71].

Ibrahim was known for his soft-heartedness - *“Truly, Ibrahim was forbearing, tender-hearted, and ever turning to his Lord.”* [11:75] - and so he pleaded with God to have the people of Lut spared. His innate nature and character were one of compassion and mercy.

After the Battle of Badr, the Prophet ﷺ consulted the Companions on what the Muslims should do with the captives. Umar Ibn al-Khattab suggested that the captives be killed by their own clansmen, so a statement is made that blood relation does not supersede being a Muslim. Abu Bakr as-Siddiq suggested that the captives be spared or earn their freedom by teaching the Muslim children some skills.

The Prophet ﷺ heard both opinions and remarked: *“Your example (O Umar) is like the example of Musa and Nuh, for they both prayed against their people.”* He ﷺ then turned to Abu Bakr and said: *“Your example, O Abu Bakr, is like that of Ibrahim who said: ‘Whoever follows me is of me, and whoever disobeys me—indeed, You are Forgiving and Merciful’” [14:36], and also like that of Isa, who said: “If You punish them, indeed they are Your servants; but if You forgive them, indeed it is You who is the Exalted in Might, the Wise” [5:118].”*

The Prophet ﷺ also stated: *“There will always be thirty people in my nation whose hearts are like the heart of Ibrahim, and through them, Allah will protect the people of the earth.”*

Prophet Ibrahim was also well known for his generosity and hospitality. He would frequently invite guests and travellers into his home, providing them with food and drink. One day, an elderly man came to visit him, and as usual, Ibrahim prepared a meal for his guest.

As they sat down to eat, Ibrahim noticed that the old man did not mention the name of Allah before starting the meal (i.e., he did not say *“Bismillah”*). Curious, Ibrahim asked the man about it, and the old guest revealed that he did not believe in Allah but instead worshipped fire.

Ibrahim was taken aback, and the man left without sharing the meal. After the man departed, Allah revealed to Ibrahim: *“O Ibrahim, I have provided for this man for seventy years despite his disbelief. Could you not have tolerated him for just one meal?”*

Realising his mistake, Ibrahim felt deep regret. He hurried after the old man apologised and invited him back to share the meal. The elderly guest, moved by Ibrahim's humility and the story of Allah's mercy, eventually embraced Islam.

ISMA'IL ﷺ

The Jews and Christians hold the false view that Hajar and Ibrahim were never married and, therefore, Isma'il was never a prophet. One of the primary reasons for this denial is that according to their traditions, the first-born inherits from the father. By this admission, Isma'il would be the heir and, therefore, a rightful inheritor. However, they believe that all subsequent prophets after Ibrahim have been from Ishaq, so they needed to deny Isma'il's prophethood. This is also precisely why the Jews in the time of Prophet ﷺ rejected him as he was not from Bani Isra'il.

Isma'il's prophethood, patience and virtuous character have been affirmed in the Holy Qur'an. Allah says: *“And mention in the Book O Prophet, the story of Isma'il. He was truly a man of his word and was a messenger and a prophet.” [19:54].*

Ibrahim was inspired to take his son, Isma'il, and wife, Hajar, to a barren, empty land called Bakkah (the ancient name of Makkah). Bakkah was home to the Ka'bah that prophet Adam initially built on earth. All prophets visited this ancient city and performed Tawaf until the flood of Nuh destroyed its foundations.

Bakkah was devoid of any civilisation and had a harsh climate. Soon after, Ibrahim received instructions from God that he was to leave his wife and child in this desert land. Hajar asked, *“Where are you going? Are you to leave us all alone in a foreign land?”* Ibrahim remained silent. She then asked, *“Has God commanded you?”* He replied in the affirmative. She replied, *“In that case, we have nothing to fear. We will be under God’s care.”* Ibrahim prayed: *“Our Lord! I have settled some of my offspring in a barren valley near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of believing people incline towards them and provide them with fruits, so perhaps they will be thankful.”* [14:37].

When Hajar and Isma’il depleted their little resources, Hajar ran from Mount Safa to Mount Marwah in search of a passing caravan or some form of sustenance. As she hurried from one hill to the next, baby Isma’il rubbed his feet on the desert sand. From that exact spot, a spring gushed forth. Astonished, Hajar called out, *“Zam! Zam!”* *“Stop! Stop!”* Commenting on this incident, the Prophet ﷺ mentioned that had Hajar not said ‘Zam Zam,’ the water would have spread across the globe. The water subsided, so Hajar and Isma’il quenched their thirst. Not long after, the passing Jurhum tribe sought Hajar’s permission to water their animals from this newfound spring. Not long after, this spring gave life to the earth, and tribes began to settle there. The once empty barren land now became a thriving city.

Ibrahim was commanded to return to Makkah. When Hajar saw her husband, she asked if he had returned to collect them. He informed her that he had no permission from God yet but was here on a particular assignment. He instructed her to dress their young boy, Isma’il, in beautiful clothing. Ibrahim instructed his son that God had ordered him to sacrifice him. The forbearing and patient son replied: *“O, my dear father! Do as you are commanded. God willing, you will find me steadfast.”* [37:102].

On route, the devil attempted to sow doubts into the mind of Isma’il, asking him to question his father’s intentions. However, Isma’il resisted the devil’s temptations and threw pebbles to scare him off.

Ibrahim blindfolded himself and his son, so neither had to witness the sacrifice. Yet at the moment the knife was about to strike Isma’il’s neck, Angel Jibril swiftly appeared with a Ram from heaven and substituted it with Isma’il’s body. When Ibrahim removed the blindfold, he saw his son safe and sound. God had accepted his sacrifice.

Ibrahim had also been instructed to rebuild the Ka’bah which had been destroyed during the flood of Nuh. Angel Jibril marked the exact boundaries and parameters of God’s new house. Skilled workers from Yemen, Iraq and Syria all assisted in building the Ka’bah. Due to the height of the building, Ibrahim would stand atop a rock that would raise and lower him at his command. This rock is preserved in what is now known as *“Maqam Ibrahim”*. Finally, Angel Jibril informed Ibrahim that the building was incomplete without the ‘The Black Stone’. Jibril had removed it and stored it in a cave before the flood of Nuh.

Upon completing the Ka'bah, Ibrahim and Isma'il prayed: *"Our Lord! Accept this from us. You are indeed the All-Hearing, All-Knowing."* [2:127].

Ibrahim then prayed: *"Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You are the Almighty, All-Wise."* [2:129] – this is the prayer in reference to the Prophet's ﷺ statement: *"I am the answer to the prayer of my father Ibrahim."*

Some historians have stated that the graves of Isma'il and his mother are contained within the *Hatim* area (semi-circle wall) next to the Ka'bah.

ADNAN ﷺ

The name Adnan is derived from "Adn," which means "firmly established" and "strong." Allah appointed angels to protect Adnan from Satan's evil, which is why he became famous as Adnan. It is said that Adnan was the first person to cover the Ka'bah with cloth, and he used a leather covering.

A little before the advent of prophet Isa, the ruler of Iraq, Bakht Nasr (Nebuchadnezzar), rose to power. This era coincides with the time of Adnan. When Bakht Nasr launched a military campaign against the Arabs, Adnan was leading them, and under his command, the Arabs fought Bakht Nasr. The historians write that Adnan prevented the killing of Bakht Nasr, and Bakht Nasr, in turn, refrained from killing Adnan.

MA'AD ﷺ

Ma'ad means "someone who is always ready for battle." Ma'ad was always prepared for warfare against the Jews, and in every battle, he emerged victorious. This was due to the blessings of the light of the Prophet ﷺ, which shone from his forehead. At that time, the Arabs had considerably deteriorated both morally and practically, to the point that they even martyred a prophet, which prompted Allah's decree to teach them a lesson by subjecting them to a powerful enemy.

Allama Tabari states that Allah revealed to two prophets, Irmiya and Barakhya, that He had empowered Bakht Nasr to take revenge on the Arabs for the killing of prophets. The prophets were also commanded to take Ma'ad, the son of Adnan, to safety because it was from his progeny that the Prophet ﷺ would be born.

Ma'ad was the first person to lay the foundation for the nobility and honour of the Bani Isma'il and to establish their legacy. When the prophet of that time informed Bakht Nasr that prophethood would emerge from the lineage of this child, Bakht Nasr honoured Ma'ad and hosted him. Ma'ad gained control over Tihama, and all his commands were followed. The famous Arab poet Mahallal writes about him:

"Our region, Tihama, is prosperous because the descendants of Ma'ad reside there."

NIZAR ﷺ

Ibn Hajar states that Nizar means “small” or “unique.” He was given this name because he was unique in his time. He was the most handsome and intelligent of all people during his time. When he entered a royal court, the kings would step forward to honour him.

MUDAR ﷺ

Ibn Hajar writes in Fath al-Bari that one meaning of Mudar is “white.” Mudar was called by this name due to his fair complexion. He was the first to invent the technique of calling camels by singing. This started when Mudar fell off his camel and broke his arm, so he cried out in pain, “*Ya Yadah, Ya Yadah!*” “(O my hand, O my hand!)”. Since he had a melodious voice, the camels were drawn to him by his voice. After recovering, he experimented with this technique, which proved successful.

ILYAS ﷺ

Imam al-Suhayli narrates that the Prophet ﷺ said, “*Do not speak ill of Ilyas, for he was a believer.*” In another hadith, the Prophet ﷺ compared Ilyas to Luqman, the Wise, among his people.

It is mentioned that Ilyas was the first to send sacrificial camels to the Ka’bah. The Bani Isma’il had changed the Ka’bah’s structure, displacing the Maqam Ibrahim and placing the Black Stone (Hajar al-Aswad) on Mount Abu Qubays. Ilyas restored these items to their proper place in the Ka’bah.

MUDRIKAH ﷺ

The word Mudrikah means “one who attains.” Mudrikah was given this name because he attained the virtues and merits of his ancestors. Another reason for his name, as mentioned by the scholars, is narrated by Allama Tabari. According to one account, Mudrikah’s original name was Amir, and his brother Tabiqah’s original name was Amr. One day, both brothers were herding camels when they caught a rabbit and began cooking it. Suddenly, a rabbit passed by and startled the camels, causing them to run. Amir chased after and caught the camels while Amr continued cooking. When they returned home and told their father, Ilyas, about the incident, he said to Amir, “*You are Mudrikah (the attainer),*” and told Amr, “*You are Tabiqah (the cook),*” and from then on, they became known by these names.

KHUZAYMAH ﷺ

In Fath al-Bari, Ibn Hajar writes that Khuzaymah is derived from Khizma, which means to “firmly establish” or “strengthen” something. Khuzaymah’s acts of generosity and kindness were countless, and someone beautifully described his virtues: “*All virtues and honours rapidly gathered in the person of Khuzaymah, leaving no virtue or honour behind.*”

It is narrated with an authentic chain that Abdullah Ibn Abbas said that Khuzaymah passed away following the faith of prophet Ibrahim.

KINANAH 🌸

Kinanaḥ's title was Abu al-Nadr. Due to his knowledge and wisdom, people from far-off places would travel to visit him. The name "Kinanaḥ" means "quiver". Just as a quiver holds arrows within it, similarly, Kinanaḥ shielded his entire tribe under his generosity and thus became famous by this name. The Prophet ﷺ mentioned Kinanaḥ: *"Allah chose Kinanaḥ from the descendants of Isma'il, Quraysh from the descendants of Kinanaḥ, Banu Hashim from the Quraysh, and selected me from Banu Hashim."* [Muslim].

One day, while sleeping in the Hatim, Kinanaḥ had a dream. He was told, *"O Abu al-Nadr, you can choose from one of four things: horses, camels, long life, or eternal honour."* He prayed, *"O my Lord, grant me all these blessings."* Due to the blessings of his prayer, Allah granted the Quraysh all these blessings.

NADR 🌸

Nadr's real name was Qays. "Nadr" refers to "red gold." Nadr was very handsome, and due to his radiant beauty, people used to call him Nadr. Ibn Hisham stated that Nadr was the true ancestor of the Quraysh, and his descendants were called 'Qurayshi'.

MALIK 🌸

Malik's mother was Atikah Bint Ghazwan. He was regarded as one of the great chiefs of the Arabs, and people were in awe of his stature and leadership. Malik had one son, named Fihr Ibn Malik.

FIHR 🌸

His mother named him Quraysh, while his father named him Fihr. One opinion is that his name was Fihr, and Quraysh was his title. His mother was Jundalah Bint Amir bin Harith al-Jurhumi. He was the leader of the people of Makkah and the surrounding tribes during his time.

GHALIB 🌸

Ghalib's title was Abu Taym. He had two sons, one named Lu'ayy and the other named Taym.

LU'AYY 🌸

Lu'ayy was known for his patience and wisdom. From childhood, he was so intelligent that his words would become proverbial.

KA'B 🌸

Ka'b was the first to gather people for a congregation on Friday. In those days, people referred to this day as "Yawm al-Urubah" until Islam came. Ka'b would gather the Quraysh tribe every Friday and deliver a sermon. His speeches reflected his deep faith. One of his preserved sermons is:

"Listen and remember. Learn and understand. The darkness of the night settles, and the light of the day spreads. The earth is a bed, and the sky is a sturdy structure. The mountains are like pegs, and the stars are signs. These things were not created without purpose. So, do not turn away from these signs, for those who come after will experience what those before did. Man and woman are alike; humanity is moving in pairs toward its end. So,

maintain ties of kinship, fulfil your promises, protect your in-laws, and increase your wealth, for your honour and generosity will be sustained by these possessions. Have you ever seen anyone who has perished return or a dead man rise from the grave? The Hereafter is before you. Adorn and honour your sacred sanctuaries, and firmly hold onto them, for an important message will come from it, and a noble Prophet will emerge. This is the same good news that Musa and Isa gave their people."

He then recited poetry that foretold the coming of the Prophet ﷺ and expressed his longing to support his mission if only he had been alive.

MURRAH ﷺ

It is said that "Murrah" is derived from strength and intensity. Murrah was named to instil fear in enemies. He was the sixth ancestor of Prophet ﷺ and, similarly, the sixth ancestor of Abu Bakr as-Siddiq, thus linking their lineage. Talha was also a descendant of Murrah, as was Imam Malik.

KILAB ﷺ

Kilab was the fifth ancestor of Aminah, the mother of the Prophet ﷺ. This is where the noble lineage of the Prophet's ﷺ father and mother unites.

QUSAY ﷺ

Qusay established a form of democratic governance. He became the head of the government, and his people fully obeyed him. He initiated essential responsibilities like overseeing the Ka'bah's affairs, providing water, feeding pilgrims, and the Nadwah council. He was the first to light fires in Muzdalifah, so pilgrims from Arafat could easily find their way. In those times, the well of Zamzam was buried, and no one knew its location, so water scarcity caused great hardship for the pilgrims. Qusay felt this deeply and made arrangements for water on a large scale, filling basins with water for pilgrims to drink freely. This initiative was known as *Siqayah*.

Qusay also initiated the system of *Rifadah*, which provides food to the pilgrims during the Hajj. He addressed the Quraysh and said that they were neighbours of Allah's House, people of the Haram, and that pilgrims and visitors were guests of Allah, so it was their duty to provide for them. The Quraysh would contribute a portion of their wealth every year, and food was prepared for the people of Mina. This system, initiated by Qusay, continues to this day.

Qusay also established the famous Dar al-Nadwah of Makkah, where people would gather to make important decisions, including preparations for war, trade caravan departures, and marriage ceremonies. After his death, he was buried in the Ma'la cemetery of Makkah, which became a regular burial ground.

ABD MANAF ﷺ

Abd Manaf's original name was Mughira. Due to his beauty and charm, he was called "Qamar Al-Batha," meaning the "Moon of the Valley of Batha." He was the third paternal grandfather of the

Prophet ﷺ. The light of the Prophet ﷺ shone on Abd Manaf's face. In his hand was the flag of Nizar and the bow of Isma'il. Abd Manaf passed away in the famous city of Gaza, Palestine.

HASHIM ﷺ

Hashim was the eldest son of Abd Manaf. His mother's name was Atika Bint Murrah Bin Jaleel. Like his father, he was also very handsome and dignified. He was so awe-inspiring that Jewish scholars kissed his hand, and biographers wrote that even objects he passed by seemed to prostrate before him.

Once, there was a famine in Makkah, and people were dying of hunger. At that time, Hashim was on a trade journey to Syria. On his return, he brought flour and bread loaded on camels. He broke the bread into the broth and fed the people, and his dining spread remained open until the famine was over. From then on, he became known as "Hashim," which means "the one who breaks."

Hashim was also the first to feed the pilgrims Tharid (a dish made with bread and broth) during the Hajj season in Makkah. At the time of his death, he was only twenty-five years old. He had gone with his trade caravan to the region of Syria, where he fell ill and passed away. His grave is in the city of Gaza, Palestine.

ABDUL MUTTALIB (SHAYBAH) ﷺ

After Hashim's passing, Shaybah was born in Yathrib (present-day Madinah). Later, his uncle Muttalib brought him back to Makkah. Unaware that he was Muttalib's nephew the people assumed he was his slave (likely due to his modest attire), and so they referred to him as "*Abdul Muttalib*" "The slave of Muttalib".

Abdul Muttalib became the leader of the Quraysh and was well respected amongst the Arabs for his nobility, uprightness and wisdom. People would come to him for guidance and disputes. He was amongst the elite group of Allah's servants known as *Mustajab-ud-Da'wat* – those whose prayers are not rejected.

Even in the period of Jahiliyyah, he forbade alcohol upon himself despite it being a regular custom to consume it. He was known for his generosity, looking after the pilgrims and guests of Makkah while feeding even the birds in the mountains.

The most notable incident concerning Abdul Muttalib was his discovery of the *Zam Zam* well. The incident is well documented and known, so it will not be mentioned in its entirety here. However, when Abdul Muttalib discovered the well and was challenged and taunted by the other Arab tribes, he had only one son, Al-Harith, to assist and defend him. So, he lifted his hands to God and vowed that should he be granted ten sons, he would offer one as a sacrifice.

Abdul Muttalib was indeed granted ten sons, and when they had all reached adolescence, he informed them of his vow. His sons did not object, and they drew lots to determine which son would be sacrificed. The name of the dearest and most beloved of his sons, Abdullah, was drawn.

Just like his great ancestor, Isma'il, Abdullah, too, did not object to the sacrifice. Abdullah was dearly loved by all, and the people feared that this sacrifice would set a precedent and that others would make similar vows. Abdul Muttalib was encouraged to meet an old wise lady in Yathrib who would find an alternative solution to this vow. *"What is the compensation for a man's life?"* She enquired. They informed her, *"Ten camels"* - for at that time if one man killed another, his family would have to give ten camels to the deceased's family to keep the peace among them. The woman told them to return to the Makkah and draw lots between Abdullah and ten camels. If the camels were chosen, they were to be killed and the meat given to the poor. If Abdullah's name was drawn, a further ten camels would be added, and the lots would be drawn again and again until they finally fell on the camels.

Abdul Muttalib returned to Makkah with his son. They started drawing lots between Abdullah and the camels, beginning with ten camels. Abdul Muttalib prayed to Allah to spare his son, and everyone eagerly watched. The choice fell on Abdullah, so his father added ten more camels. The lots were drawn a further nine times, and each time, the name of Abdullah was drawn, equalling a total of one hundred camels. On the eleventh try, the lots were drawn on the camel. The people rejoiced as this was a sign that the one hundred camels were a substitute for Abdullah's life. Despite this, Abdul Muttalib was not entirely satisfied, so he drew lots three more times. Again, each time, the camels were drawn. After this, Abdul Muttalib praised Allah and became content that Allah had accepted his sacrifice of the camels in exchange for fulfilling his vow.

Abdul Muttalib married numerous wives who bore him: Al-Harith, Abu Talib, Az-Zubayr, Abdullah, Abu Lahab, Al-Abbas, Hamza, Hajl, Al-Muqawwim, Umm Hakim, Barrah, Arwa, Atika, Umayma and Safiyya.

WALIDAYN-E MUSTAFA ﷺ

SAYYIDUNA ABDULLAH & SAYYIDATUNA AMINAH ﷺ

In the Holy Qur'an, Allah states: *"I swear by this city, and you [O Prophet] are an inhabitant of this city— And [by] the father and that which was born [of him],"* [90:1-3]

The oath that Allah takes in the third verse refers to the father of the Prophet ﷺ, Abdullah Ibn Abdul Muttalib. Thus, Allah has declared the sanctity of the city of his birth and the sanctity of his father.

The light of Prophethood passed uninterrupted through the pure loins of his ancestors until it reached Abdullah. He was extremely handsome and well sought after for his beautiful character, nobility, and the unmissable light of prophethood he carried.

In the Levant, the Jews claimed to have possessed the cloak of prophet Yahya, which was stained with his blood after his martyrdom. The Jews had a prophecy that when this woollen cloak became pure white again, it would indicate the birth of a special individual. On the birth of Abdullah, the cloak did indeed become white, so the Jews enquired about any recent births. They even enquired the traders from Makkah about a recently born child possessing specific features. The traders confirmed that a child named Abdullah possessed these exact features and that he also possessed an immense light on his forehead. The Jews told them: *"This is not his light. It is the light of his son, the final Prophet. It is his honour to be only carrying this trust."*

There are also numerous incidents in which the Jews tried to prevent the birth of the final Prophet ﷺ by attempting to assassinate Abdullah. On one such occasion, they tried to ambush and attack him. Wahb, who later became the father-in-law, protected Abdullah and warded off the attackers. A rider from the skies also appeared and slaughtered those enemies.

When Abdullah reached adolescence, he was well-admired by the women of Makkah due to his beauty and charming looks. Fatimah Bint Mura al-Khusu'maiyya was once standing next to the Ka'bah as she observed Abdullah performing *Tawaf*. She was immediately drawn to his beauty and the light on his face. She offered him one hundred camels to share a night of intimacy. He replied:

أَمَّا الْحَرَامُ فَالْمَبَاتُ دُونَهُ وَالْجِلُّ لَا حِلَّ فَاسْتَبَيْنَهُ
فَكَيْفَ بِالْأَمْرِ الَّذِي تَبْغِينَهُ يَحْيِي الْكَرِيمَ عِرْضَهُ وَدِينَهُ

"Death is far easier than perpetrating an unlawful act.

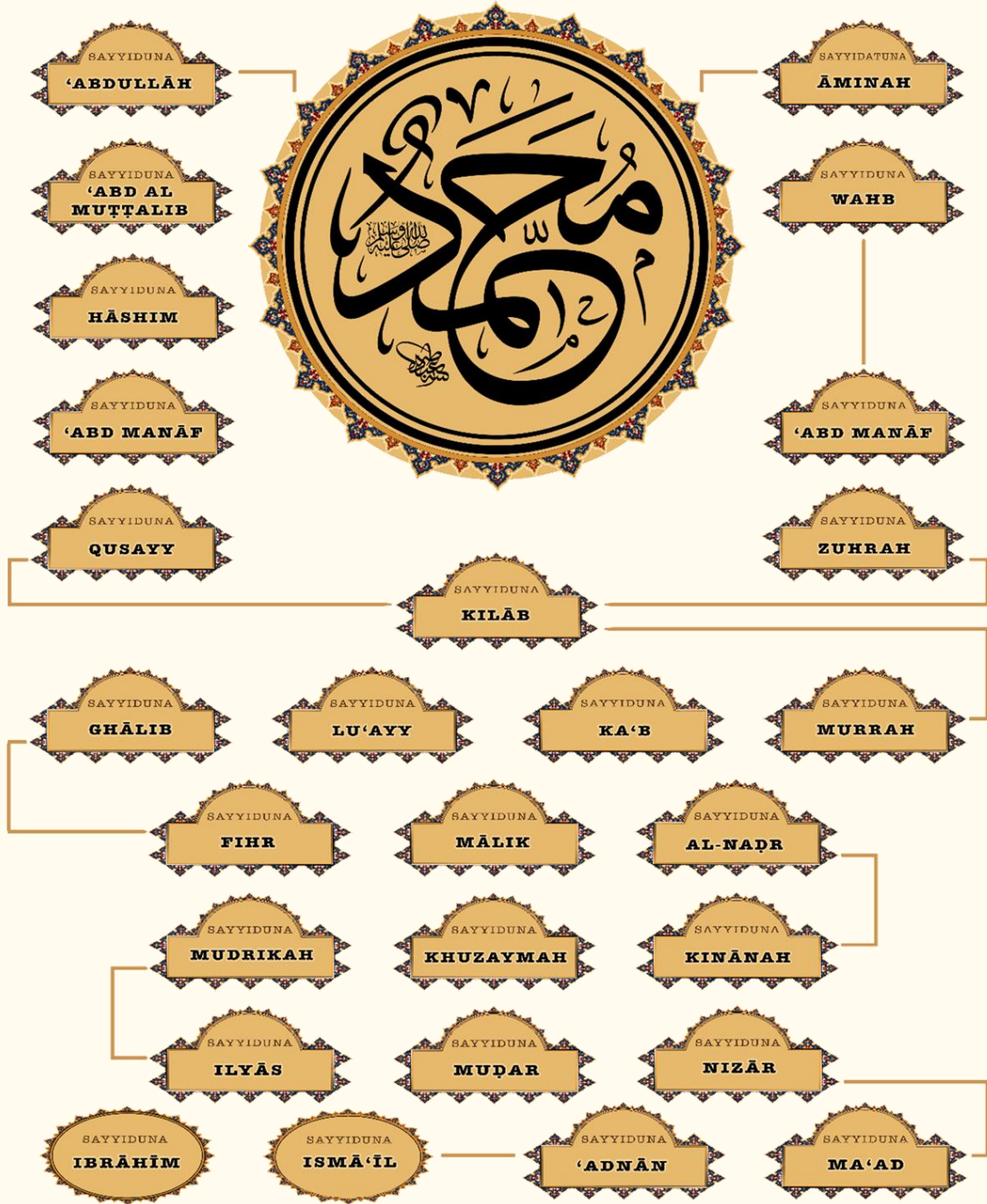
And such an action (which I can't even envisage ever occurring) cannot be permitted.

So, how is it possible to perpetrate the immoral deed you are longing for?

An honourable man safeguards his honour and religion."

No wealth or desire would diminish his nobility. After this incident, Abdul Muttalib decided to take Abdullah to his relatives in Yathrib to seek a suitable marriage partner. After discussions with his family, Abdul Muttalib selected Aminah, the daughter of Wahb, as his new daughter-in-law.

Little is known about her life prior to her marriage, but Aminah was born in Yathrib and belonged to the Bani Zuhrah tribe from amongst the Quraysh. Her father, Wahb, was the chieftain of the Bani Zuhrah. Both the paternal and maternal ancestors of the Prophet ﷺ trace their roots back to prophet Ibrahim through Kilab, as illustrated below:



Once, a wealthy and pious lady from Shaam travelled to Makkah with her maids and servants. Upon her arrival in Makkah, she saw that Abdullah was performing *Tawaf* of the Ka'bah. Despite her modesty, she approached him and sought his hand in marriage. Her eyes were fixated on the light on his forehead, and she desired to be the mother of the final Prophet ﷺ. However, Allah had already decreed this nobility for Aminah Bint Wahb.

A soothsayer in Yathrib predicted that a special girl would be born from among the Bani Zuhra tribe. She requested to examine the girls and women of the family. Upon meeting Aminah, she revealed that the prophecy was indeed about her—she was the chosen one.

According to different traditions, Abdullah was eighteen when he married Aminah, who was slightly younger. The couple were married in Yathrib and then returned to Abdullah's home in Makkah. Shortly after his marriage, Abdullah embarked on a trade venture to Syria. During his return journey, he fell ill and thus rested with his relatives in Yathrib. This illness eventually led to his demise, and he was laid to rest in Yathrib.

His blessed body remained in its original location until the 20th century. Eyewitnesses recall that on 21st January 1978, due to the expansion of Masjid an-Nabawi, the graves of Abdullah and some other prominent companions were opened. People witnessed that Abdullah's body was perfectly preserved and that a prominent fragrance emerged and engulfed the whole of Madinah. The bodies were then relocated to unmarked graves in *Jannat al-Baqi*.

When Aminah received the sad news of her husband's passing, she was grief stricken. Their marriage had been short-lived, and she was carrying his orphaned child. She expressed her grief in the following eulogy:

عفا جانبُ البطحاءِ من آلِ هاشمٍ و جاوَرَ لحداً خارجاً في الغمامِ
دعته المنيا دعوةً فأجابها وما تركت في الناسِ مثل ابنِ هاشمِ
عشية راحوا يحملون سريره تعاورُهُ أصحابُهُ في التزاحمِ
فإن تكُ غالته المنونُ وريبها فقد كان معطاءً كثيرَ التراحمِ

*"Like the moon, one of the sons of Hashim, has disappeared in Madinah.
He went to his grave, leaving young people in extreme grief.
He swiftly gave up his life, as soon as heard the call from Allah,
Alas no one like him remains in Bani Hashim.
His companions carried his body at night, lovingly recounting his virtues.
Though death might have separated us, due to his kindness,
There is no doubt he lives in the hearts of the people."*

Abdullah left behind five camels, a flock of goats, and one slave girl named Umm Ayman, also known as Barakah. Suffering the death of a husband whilst still being so young would shatter the belief of any strong-willed woman. Yet, Aminah remained dignified and endured this tragic loss with great patience and without a word of complaint. Her reliance was upon God, and she sought His refuge alone. She was supported by her father-in-law, Abdul Muttalib, who treated her like his own daughter and comforted her whilst also mourning the death of his beloved son.

Aminah was an astute woman and would manage with minimal means. She had no desire for worldly possessions. After her husband's passing, her sole concern was the welfare and upbringing of the blessed child she was carrying.

THE BLESSED PREGNANCY

During her pregnancy, Aminah recalls many extraordinary and miraculous events. She relates that early into her pregnancy, she noticed that when she would step on rocks, they would melt like wax and make her walk more comfortable. She did not experience any morning sickness, and the pregnancy was very light and burden-free.

She would often be visited by Angelic beings and the spirits of pious souls in her dreams and wakeful visions. Each would bring the glad tidings of the Final Prophet ﷺ. The Angels even informed her to name the child 'Muhammad' - an uncommon name among Arabs. They told her that this name had been mentioned in the Torah and that his heavenly name is Ahmad – as he is the one who praises (Ahmad) and the one who is praised (Muhammad). The Angels also requested her to pray for his safe delivery into this world and for God to protect him against every evil eye.

Abdul Muttalib was also divinely inspired to name the precious child to be born 'Muhammad'. Abdul Muttalib saw a large, radiant tree growing from the ground in one dream. The tree's branches extended far and wide, covering the entire world. A brilliant light emanated from it, illuminating everything around it. People from all over the world gathered around the tree, seeking its shade and protection, while some from distant lands also tried to cut it down but were unsuccessful.

Abdul Muttalib was informed that the tree symbolised the coming of his grandson. His lineage, teachings, and message would spread far and wide, benefiting all of humanity, and he would be a source of guidance and protection. The attempts to cut down the tree symbolised the opposition that the Prophet ﷺ would face, but ultimately, these efforts would fail.

Aminah states that during her pregnancy, a light emanated from within her that illuminated the east and west. She did not feel the pains of pregnancy; rather, the child she was carrying was a source of comfort and ease for her.

THE AWAITED ARRIVAL

The Prophet ﷺ said, *"I am the supplication of my forefather Ibrahim, and I am the glad tidings of Isa Ibn Maryam."* – this is in reference to the following two verses.

In the Holy Qur'an, Ibrahim prayed: "Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You alone are the Almighty, All-Wise." [2:129]

Likewise, Isa Ibn Maryam informed the Israelites: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (i.e. Prophet ﷺ) came to them with clear proofs, they said: "This is plain magic." [61:6]

Prior to the birth of the Prophet ﷺ, Arabia was suffering from severe drought and famine. Humans, animals and nature were indeed withering. But his birth gave life to the earth and respite to its inhabitants. Abu Talib composed the following lines of poetry expressing his delight at the birth of the Prophet ﷺ:

إِذَا اجْتَمَعَتْ يَوْمًا قُرَيْشٌ لِمَفْخَرٍ فَعَبْدُ مَنْأَفٍ سِرُّهَا وَصَبِيئُهَا
فَإِنْ حُصِّلَتْ أَنْسَابُ عَبِيدِ مَنْأَفِهَا فَفِي هَاشِمٍ أَشْرَافُهَا وَقَدِيمُهَا
فَإِنْ فَخَرَتْ يَوْمًا فَإِنَّ مُحَمَّدًا هُوَ الْمُصْطَفَى مِنْ سِرِّهَا وَكَرِيمُهَا

*"When Quraysh gather one day for boasting,
The pride and core of their lineage is Abd Manaf.
If the pedigrees of Abd Manaf are considered,
In Hashim lie its noblest and most ancient.
If they boast one day, then indeed Muhammad ﷺ
Is the chosen one from their essence and their honour."*

At the time of birth, the spirit of four ladies were present with Aminah: Hawwa, Hajar, Zulaykha and Asiyah. These heavenly ladies bathed the Prophet ﷺ and tied a green cloth around his head. Then they handed him to his mother. The Prophet ﷺ prostrated calling out, "O Lord! Grant me my nation." Aminah relates that at the time of birth, a light shone from her that was so bright that she was able to see the palaces of Busra in Shaam. Al-Abbas Ibn Abdul Muttalib beautifully said:

وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ وَضَاءَتِ بِنُورِكَ الْأُفُقُ
فَنَحْنُ فِي ذَلِكَ الضِّيَاءِ وَفِي النُّورِ سُبُلَ الرَّشَادِ نَخْتَرِقُ

*"When you were born, the earth was illuminated,
And the horizons shone with your light.
We, in that radiance and light,
Pursue the paths of guidance."*

The blessed child Aminah gave birth to was free of residue and an umbilical cord. He was born circumcised and with antimony in his eyes. He prostrated as he was born, and he raised his head and index finger to the heavens. She even recalled hearing the Jinn celebrating. Not just in Makkah, but the entire world was informed of his impending arrival. Some of the miracles that were observed at his birth are briefly described below:

- The sacred fire worshipped by the Persians in the main Zoroastrian temple in Persia, which had been burning continuously for over a thousand years, suddenly extinguished.
- The Persian Emperor's (*Kisra*) grand palace experienced an earthquake that caused fourteen of its balconies (or arches) to collapse.
- Lake Sawa, a famous lake in Persia, mysteriously dried up on the night of the Prophet's ﷺ birth.
- Many of the idols that surrounded the Ka'bah fell and crumbled to the ground when the Prophet ﷺ was born.
- The Jewish scholars and other learned people observed a new star in the sky on the night of the Prophet's ﷺ birth. Some Jewish scholars interpreted this star as a sign of the coming of a new prophet, as it had been foretold in their scriptures.
- It is narrated that when the Prophet ﷺ was born, Shaytan let out a scream and felt a significant loss of power and influence.
- Several narrations describe an illumination in the world, where a divine light lighted up distant lands and horizons.

The community rejoiced as their situation improved; unbeknown to them, it was due to the birth of the final Prophet ﷺ. Meanwhile, Abdul Muttalib circumambulated the Ka'bah and prayed for the safe arrival of his grandson. Suddenly, he became overawed with divine majesty and felt the Ka'bah indicating him towards the house of Abdullah and Aminah. Soon, some well-wishers came and gave him the good news of his grandson's birth.

Meanwhile, the Angels placed a screen around the room so no one could see what was happening. The Angels wrapped the Prophet ﷺ and then an announcer called: *"Take him around the universe; take him to the skies and make the announcement: 'the one that you were waiting for is here'; take him to the mountains and announce to all the creatures that live in the mountains: 'the Prophet you were waiting for is here'; take him to the sea and announce in all the oceans: 'the Prophet you were praying for is here'".* Then another Angel said: *"Bestow upon him the character of Adam, the spiritual knowledge of Sheeth, the bravery of Nuh, the friendship of Ibrahim, and the eloquence of Isma'il. Endow him with the contentment of Ishaq, the expression of Salih, and the wisdom of Lut. Grant him the glad tidings of Ya'qub, the passion of Musa, and the patience of Ayyub. Bless him with the obedience of Yunus and the purity of Yahya. Adorn him with the noble virtues of all the prophets."*

When Abdul Muttalib arrived at the house, the Angels postponed his entrance until they had finished their rituals. Finally, they allowed Abdul Muttalib to see his orphaned grandson ﷺ.

THE HISTORY OF SAYYIDUNA ABDULLAH'S ﷺ HOME

In present-day Saudi Arabia, a library exists on Suq al-Layl Street near the Safa Mountain in Masjid al-Haram. This immediate area belonged to the Prophet's ﷺ tribe, the Banu Hashim. No remnants remain of this historic area except that the exact location of the library happens to be the Prophet's ﷺ birthplace.

Historically, the library was a house that belonged to Abdullah. When he passed, it came into the possession of the Prophet ﷺ, who, when he migrated, gave it to his cousin, Aqil Ibn Abi Talib. The house remained in the ownership of Aqil's descendants until Muhammad Ibn Yusuf al-Thaqafi (the brother of Hajjaj Ibn Yusuf) purchased this house for one hundred thousand *dinars*, and it became known as *Dar al-Baydha* ('the white house'). Later, the mother of Caliph Harun Ar-Rashid purchased this land and constructed a mosque on its site.

Many centuries later, the Ottoman Sultans became its custodians. Sultan Selim, the first, had a dome constructed for this mosque. The subsequent Sultans would send funds for the upkeep of this blessed mosque and contribute to its development. There was also a permanent Imam, Muezzin and teacher of this mosque. The Sultans would also fund the annual gatherings, like the Mawlid of the Prophet ﷺ - these were huge events, and many of the notable scholars would be in attendance. They would lead a procession from the Ka'bah to the birthplace of the Prophet ﷺ.

The Mosque remained a place of visitation and pilgrimage for lovers until the Al-Saud family, who destroyed much of what had been there for centuries, came into power. Shaykh Yusuf Qattan persuaded and suggested—during the reign of Malik Abdul Aziz—that the original site be turned into a library instead of being completely demolished.

Maktaba Majidiyya understood that this new library was the exact location of the Prophet's ﷺ birthplace, so they donated their entire collection of books.

Throughout history, the exact location of the birthplace of the Prophet ﷺ has never been disputed and has been perfectly preserved. Many historic travellers have documented visiting the birthplace and have described its sacredness. Ibn Jubayr, in his '*Rihla*', writes: "*I went to Makkah and among the sacred places I visited was the birthplace of the Prophet ﷺ. This was the blessed soil which first touched the body of the Prophet ﷺ. The area where the Prophet ﷺ was born is covered in silver. It is open daily during the month of Rabi al-Awwal and on Mondays. It is visited by locals and guests alike.*"

Ibn Battuta also writes: “On Fridays, the door of the Ka’bah and the door of the birthplace of the Prophet ﷺ would be open for visitation.”

Imam Qutb al-Din al-Hanafi stated: “The du’a made at the birthplace of the Prophet ﷺ is accepted, and it is a place full of immense blessings.” It was also observed that the Qadi of Makkah would lead a procession gathering after Maghrib from the Ka’bah to the blessed birthplace. Attendees would be carrying green flags, lamps and lanterns.



The Prophet's ﷺ birthplace and location of the house of Sayyiduna Abdullah Ibn Abdul Muttalib.
Makkah al-Mukarramah

THE MILK RELATION

In Islam, the ‘milk relationship’, i.e. one that is borne through suckling other than your biological mother, holds the same regard as your biological relationship. Therefore, a milk relationship will make it unlawful for you to marry your milk relatives. As the Prophet ﷺ stated: *“Allah has made unlawful through suckling whatever He made unlawful through lineage.”* [Tirmidhi].

Indeed, the Prophet ﷺ himself had milk relatives. The most notable is Halimah Sa’diyah – also known as Umm Qabsha. She and her husband, Abu Qabsha (Harith Ibn Abdul Uzza), lived with their children near Taif.

As was the custom for the Arabs, many families from the rural areas would enter the inner cities during certain seasons. They would take the city children for around two years in exchange for an agreed-upon payment. This was to give the children the best possible upbringing, as the rural areas were much cleaner, healthier, and less tainted than the city life of Makkah. The rural families also spoke the clearest and purest form of language than the city folks.

Halimah recalls that she and her family made an arduous journey to Makkah to scout and negotiate with the parents of the newborns. However, she had left Taif in a poor state as the lands were barren, and her mules were weak and malnourished. Due to her weak animals, she arrived in Makkah later than expected, and the newborns of the wealthy families had already been taken. Many of the families had been to the house of Aminah, but after being informed that she was a widow, they opted to choose elsewhere – this was not a rejection on their part. Rather, it was the Prophet ﷺ rejecting them as this good fortune was only destined for Halimah. When she and her family finally arrived, she had limited choice and did not intend to leave empty-handed.

When she arrived at Aminah's house, Abdul Muttalib greeted her. He inquired about her name and tribe. She informed him that she was Halimah from the Banu Sa’d tribe. Abdul Muttalib responded, *“Wonderful! Wonderful! Your name has a good meaning, and you are from a good tribe.”*

Despite their initial reservations about taking an orphaned child, when both Halimah and her husband laid eyes on the Prophet ﷺ, they were immediately drawn to his light. After discussing the formal contractual obligations, the family prepared to return home with their new guest. Halimah recalls that placing this child on the mule made it full of life and energised. The immediate change was noticeable, and their fortunes were about to change. When they arrived back in Taif, they observed an abundance of milk, food and vegetation, all because of the presence of this child.

Halimah also observed that the Prophet ﷺ would only be breastfed from one side and would leave the other side for his milk brother, Abdullah. She also observed that the Prophet ﷺ never soiled his undergarments and would instead indicate when he needed to attend to the call of nature.

When the two contracted years were up, the family headed back to Makkah to return the Prophet ﷺ to his mother. But as it happened, Makkah was hit with a virus of some sort, and it was not safe for a developing child to be exposed to such an illness. Much to the pleasure of Halimah, she was requested to take the Prophet ﷺ for a further two years.

After these two years, the Prophet ﷺ had just turned four, and the time had come to return the Prophet ﷺ for the last and final time. En route, just on the outskirts of Makkah, Halimah placed the blessed child in a safe spot whilst she attended to the call of nature. When she returned, the child had disappeared. Immense grief and worry overcame her, and she searched tirelessly for him. Finally, she went to Makkah and informed Abdul Muttalib.

Abdul Muttalib ascended Mount Quba and called on his clansman to help search for his grandson. Before leading the search, Abdul Muttalib performed his customary tawaf and prayed to Allah to deliver the Prophet ﷺ in safety. He then heard a voice indicating to him the whereabouts of his grandson. The party arrived at the location and found the Prophet ﷺ resting beneath a tree, playing with the fallen leaves. Overjoyed, Abdul Muttalib returned to Makkah and rewarded Halimah for the immense care and upbringing she provided in these critical years.

The Prophet ﷺ spent the following two years with his mother. Aminah desired to visit her husband's grave and her family in Madinah at the end of these two years. She embarked on this journey with the Prophet ﷺ and their maid, Umm Ayman – also known as Barakah. They remained with Aminah's relatives in Madinah in an area called Banu Najjar. On returning to Makkah, Aminah fell ill in an area called *Abwa*. She realised that she would be unable to continue this journey and that her life on earth would be short-lived. She offered words of comfort to the Prophet ﷺ and assured him that he was not alone and God Himself would nourish him. She breathed her last in *Abwa*, and Umm Ayman carefully took care of her washing and burial. She remained dignified in life and at the time of death.

The Prophet ﷺ maintained love and affection for his 'milk family'. Shortly after the beginning of revelation, the Makkans informed Abu Qabsha about his milk son's alleged divine revelations and the existence of Paradise and Hellfire. Naturally intrigued, he asked the Prophet ﷺ about these claims. The Prophet ﷺ reaffirmed the claim and even offered to show Abu Qabsha the existence of Paradise and Hellfire. Abu Qabsha embraced Islam.

The Prophet ﷺ continued to honour Halimah Sa'diyah throughout his life and would not hesitate in accepting her requests. Likewise, her children acknowledged the truthfulness of the Prophet ﷺ, and after having witnessed miracles during the infancy of the Prophet ﷺ, they had no hesitation in accepting his calls of prophecy.

When the Prophet ﷺ would be asked about his eloquent tongue, he would state: *"I am from Quraysh, and I grew up among Banu Sa'd"* – i.e. the Quraysh were known for their eloquence and Banu Sa'd for the purity of the Arabic language.

Apart from Halimah Sa'diyah, the Prophet ﷺ was also breastfed by other notable ladies like Thuwaybah – the freed slave of Abu Lahab. She was the first woman to breastfeed the Prophet ﷺ after his mother. She nursed him for a short period, and she also breastfed Hamzah ibn Abdul Muttalib, the Prophet's ﷺ uncle. In addition, the Prophet ﷺ was also nursed by Khawlah Bint al-Mundhir, Umm Ayman, another woman from the tribe of Banu Sa'd, and three women, each named Atikah.

CONCLUSION

Nobility cannot be purchased nor taught. It is passed through noble beings. Are we to believe that the greatest being in the entirety of creation was conceived through disbelieving parents? Only those bereft of Allah's guidance would hold such misguided views.

It is our belief that the entire ancestral lineage of the Prophet ﷺ, both maternal and paternal, are pure, unadulterated and have been chosen by God for this honour. There are no exceptions and no 'bad apples'. Ask yourself, would God punish those whom He chose to be the parents of His most beloved servant? Punish those who are of pure essence and blood?

Muhammad Ibn Sa'id al-Kalbi narrates from his father: *"I have accounted for five-hundred (maternal) grandmothers of the Prophet ﷺ, and I did not find a single one that was outside of marriage."*

A living Wali narrates:

"In my vision, I was in Masjid an-Nabawi Sharif. At Bab-us-Salam gate, there were rows of the Sahabah, Imams and Awliya waiting to welcome someone into the Masjid. Sayyiduna Abdullah [Ibn Abdul Muttalib], the father of the Prophet ﷺ, appeared, and the Sahabah became overjoyed and showered him with petals. Amongst the attendees, Imam Hasan al-Basri was holding a basket of pearls and showering everyone in attendance. When he nearly finished, he passed the basket to Shaykh Abdul Qadir al-Jilani to continue distributing. Sayyiduna Abdullah gracefully walked past and entered the noble Muwajah Sharifa (the sacred resting place) whilst everyone celebrated. Everyone was told to wait outside and were not permitted to enter. Inside, the Prophet ﷺ was resting his blessed head on the lap of his mother, Sayyidah Aminah."

For the chosen friends of Allah - the Awliya - who witness reality, they have absolute certainty in the faith of the Prophet's ﷺ parents. They understand that true faith is not complete until a believer reveres, respects and honours everything and everyone connected to him ﷺ. There are numerous traditions where the Prophet ﷺ has mentioned that his wives and Companions were specifically chosen by Allah. Then who is more deserving of honour than those who brought the Light of Creation ﷺ into our dreary world? Would any rational mind entertain such evil thoughts that the noble parents would be punished in the hereafter?

Though it may not be considered an essential part of faith, throughout history many great scholars have erred in this matter. Yet, concerning this specific issue, many have deemed it a great blessing from Allah to be given the opportunity and ability to rectify their beliefs before their demise from this world. The renowned Hanafi Scholar, Mullah Ali Qari, is but one example who held distorted

opinions on this subject. Being such a master in the science of hadith, he has even compiled a compendium of traditions falsely attributed as hadith. Despite such accomplishments, it was only through Allah's grace that, after the realisation of his erroneous views, he was able to write extensively affirming the correct belief. Imam Jalal al-Din Suyuti has written nine books (*Risa'il-e Tis'a*), of which, in six he has discussed the great rank, honour and nobility of the Prophet's ﷺ parents at great length. Likewise, countless others have expressed their views on this subject throughout the ages. Still, such a rational and basic understanding can even evade the minds and comprehension of great personalities. And so, it is only through the grace of Allah that one can be awarded the correct beliefs. For those that may have been granted a portion of this divine grace, appreciation of the subtleties within the following hadith may suffice.

The Prophet ﷺ suffered the loss of his mother at a tender age of only six and his father passed away even before his birth. Yet, despite his ever-lofty rank, he still desired the love, affection and desire to serve his parents.

The Prophet ﷺ said: *"If only I had found my parents; (or even one of them), and it was the time for the 'Isha prayer, and I had already recited Surah al-Fatiha (i.e., the significant portion of the prayer had been completed), and then they called out to me saying, 'O Muhammad,' I would respond to them with 'Labbayk' (I am present, at your service)."* [Bayhaqi].

*May Allah raise us amongst those whom He has favoured with the greatest honour.
And we hope and pray for their intercession in our case in the hereafter.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْفَاتِحَةُ



A mosque constructed in Mandi Bahauddin, Pakistan,
under the instruction of Shaykh Abdul Wahid
[Hajji Pir Sahib] in honour of
Sayyiduna Abdullah Ibn Abdul Muttalib ﷺ.



The illuminated grave of Sayyidah Aminah
Bint Wahb ؓ in Abwa Sharif.